AL-KAFI

English Translation



Compiled By
Thiqatu al-Islam, Abu Ja'far
Muhammad ibn Ya'qub al-Kulayni

Translated By
Muhammad Sarwar

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بِسمِ اللهِ الرحمنِ الرحِيمِ

الجزء الأول

كِتاب الْعقْل و الْجهل

١ - أخبرنا أبو جعفَرٍ محمد بن يعقُوب قَالَ حدثَنِي عِدةٌ مِن أَصحابِنا مِنهم محمد بن يحيى الْعطار عن أَحمد بن محمدٍ عن الْحسنِ بنِ محبوبٍ عن الْعلَاءِ بن رزِينٍ عن محمدِ بن مسلِمٍ عن أَبِي جعفَرٍ ع قَالَ لَما خلَق الله الْعقْلَ استنطَقَه ثُم قَالَ لَه أَقْبِلْ فَأَقْبلَ ثُم قَالَ لَه أَدبِر فَأَدبر ثُم قَالَ و عِزتِي و جلَالِي ما خلَقْت خلْقاً هو أَحب إِلَي مِنك و لَا أَكْملْتك إِلا فِيمن أُحِب أَما إِنِي إِياك آمر و إِياك أَنهى و إِياك أُعاقِب و إِياك أُثِيب

In the name of Allah, the Beneficent, the Merciful

Part One

The Book of Intelligence and Ignorance

Chapter One

Hadith 1, Chapter 1, hadith 1

(The Bearers of this Hadith in consecutive order):

Abu Ja'far Muhammad ibn Ya'qub has narrated from a number of our people of whom one is Muhammad ibn Yahya al-'Attar who narrated from Ahmad ibn Muhammad from Hassan ibn Mahbub from 'Ala' ibn Razin from Muhammad ibn Muslim from abu Ja'far, recipient of divine supreme covenant, who has said the following:

(The Text of this Hadith):

"When Allah created Intelligence He induced it to speak and said, 'Come forward.' Intelligence then did come forward. He then said, 'Go back.' Intelligence then did go back. Thereupon Allah said, 'I swear by My Honor and Glory that I have not created any creature more beloved to Me than you. I will not perfect you in anyone except those whom I love. I, however, will command only you to do (certain) things and prohibit only you from committing certain others. I will grant blessings (rewards) to you only and will hold only you responsible for the consequences (of your acts).'"

٢ - عِلي بن محمدٍ عن سهل بن زِيادٍ عن عمرِو بن عثْمانَ عن مفَضل بن صالِحٍ عن سعدِ بن طَرِيفٍ عن الْأَصبغ بن نباتةَ عن عِلي ع قَالَ هبطَ جبرئِيلُ علَى آدم ع فَقَالَ يا آدم إِني أُمِرت أَنْ أُخيرك واحِدةً مِن ثَلَاثٍ فَاخترها و دع اثْنتينِ فَقَالَ لَه آدم يا جبرئِيلُ و ما الثَلَاثُ فَقَالَ الْعقْلُ و الْحياءُ و الدين فَقَالَ آدم إِني قَدِ اخترت الْعقْلَ فَقَالَ جبرئِيلُ لِلْحياءِ و الدينِ انصرِفَا و دعاه فَقَالَا يا جبرئِيلُ إِنا أُمِرنا أَنْ نكُونَ مع الْعقْلِ حيثُ كَانَ قَالَ فَشأْنكُما و عرج

H 2, Ch. 1, h2

Ali ibn Muhammad has narrated from Sahl ibn Ziyad, from 'Amr ibn 'Uthman, from Mufaddal Ali ibn Salih from Sa'd ibn Tarif from Asbagh ibn Nubatah, from (Imam) Ali, recipient of divine supreme covenant, who has said the following:

"Once Jibril (Gabriel) came to Adam, recipient of divine supreme covenant, and said, 'I am ordered to offer you three choices. You may choose one and leave the other two.' Adam then asked, 'What are those three things?' Gabriel replied, 'They are Intelligence, Bashfulness and Religion.'

Adam then said, 'I choose Intelligence.' Jibril (Gabriel) then asked Bashfulness and Religion to return and leave Intelligence with Adam. They said to Jibril, 'O Jibril, we are commanded to be with Intelligence wherever it may exist. Jibril then said, 'It then is up to you.' He then ascended to heaven."

٣ - أحمد بن إِدرِيس عن محمدِ بن عبدِ الْجبارِ عن بعضِ أَصحابِنا رفَعه إِلَى أَبِي عبدِ اللهِ ع قَالَ قُلْت لَه ما الْعقْلُ قَالَ ما عبِد بِهِ الرحمن و اكْتسِب بِهِ الْجِنانُ قَالَ قُلْت فَالذِي كَانَ فِي معاوِيةَ فَقَالَ تِلْك النكْراءُ تِلْك الشيطْنةُ و هِي شبِيهةٌ بِالْعقْلِ و لَيست بِالْعقْلِ

H 3, Ch. 1, h3

Ahmad ibn 'Idris has narrated from Muhammad ibn 'Abd al-Jabbar, from certain persons of our people in a *marfu'* manner, who have ascribed it to abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"When I asked abu 'Abd Allah, 'what is Intelligence,' He replied, 'It is a fact with whose help one worships Allah, the Merciful, and attains paradise.' I then asked, 'What was the thing with Mu'awiya?' 'It was shrewdness. It was mischief which is similar to Intelligence but is not Intelligence,' the Imam replied."

٤ - محمد بن يحيى عن أَحمد بن محمدِ بن عِيسى عن ابنِ فَضالٍ عن الْحسنِ بنِ الْجهمِ قَالَ سمِعت الرضا ع يقُولُ صدِيق كُل امرِئٍ عقْلُه و عدوه جهلُه

H 4, Ch. 1, h4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Faddal from al-Hassan ibn al-Jahm who has said the following:

"I heard (Imam) al-Rida, recipient of divine supreme covenant, saying, 'The friend of a person is his/her intelligence and the enemy of a person is his/her Ignorance.'"

H 5, Ch. 1, h5
It is narrated from him from Ahmad ibn Muhammad from ibn Faddal from al-Hassan ibn al-Jahm who has said the following:

"Once, I said to abu al-Hassan, 'We know certain people who have a great deal of love for *Ahl al-Bayt* (family of the Holy Prophet), recipient of divine supreme covenant, but they do not have much determination and understanding of the cause of *Imamat* (Leadership with Divine Authority).' The Imam replied, 'They are not of the ones that Allah has admonished. What Allah has said is, 'people of Intelligence and understanding take a lesson.'"

٥- و عنه عن أحمد بن محمدٍ عن ابن فَضالٍ عن الْحسنِ بن الْجهمِ قَالَ قُلْت لِأَبِي الْحسنِ ع إِن عِندنا قوماً لَهم محبةٌ و لَيست لَهم تِلْك الْعزِيمةُ يقُولُونَ بِهذَا الْقَولِ فَقَالَ لَيس أُولَئِك مِمن عاتب اللهِ إِنما قَالَ الله فَاعتبِروا يا أُولِي الْأَبصارِ

H 6, Ch. 1, h6
Ahmad ibn Idris has narrated from Muhammad ibn Hassa'n from abu Muhammad al-Razi from Sayf ibn 'Umayra from Ishaq ibn 'Ammar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"One who has Intelligence has religion also and one who has religion enters paradise."

٦- أَحمد بن إِدرِيس عن محمدِ بنِ حسانَ عن أَبِي محمدٍ الرازِي عن سيفِ بنِ عمِيرةَ عن إِسحاق بنِ عمارٍ قَالَ قَالَ أَبو عبدِ اللهِ ع من كَانَ عاقِلًا كَانَ لَه دِينٌ و من كَانَ لَه دِينٌ دخلَ الْجنةَ

H 7, Ch. 1, h7
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from al-Hassan ibn Ali ibn Yaqtin from Muhammad ibn Sinan ibn abu al-Jarud from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Allah, on the Day of Judgment, will hold everyone accountable, proportionate to the degree of the Intelligence that He had given them in their worldly life."

٧- عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدِ بنِ خالِدٍ عن الْحسنِ بنِ علِي بنِ يقْطِينٍ عن محمدِ بنِ سِنانٍ عن أَبِي الْجارودِ عن أَبِي جعفَرٍ ع قَالَ إِنما يداق الله الْعِباد فِي الْحِسابِ يوم الْقِيامةِ علَى قَدرِ ما آتاهم مِن الْعقُولِ فِي الدنيا

H 8, Ch. 1, h8
Ali ibn Muhammad ibn 'Abd Allah has narrated from Ibrahim ibn Ishaq al-Ahmar from Muhammad ibn Sulayman al-Daylami his father who has said the following:

"Once I mentioned a certain person's Intelligence, worship, religion and merits before Imam abu 'Abd Allah, recipient of divine supreme covenant. The Imam, recipient of divine supreme covenant, asked, 'How is his Intelligence?' I replied, 'I do not know.' Then the Imam said, 'The degree of reward is based on the degree of intelligence. A man of Banu Israel worshipped Allah on an island in the ocean. The island was lush green, with many trees and abundant water. Once an angel passed by the worshipper and asked Allah to show how much reward and blessings the worshipper would receive for his good deeds. Allah showed the rewards due to the worshipper to the angel and the angel considered them to be very little. Allah then told the angel to stay with the worshipper as a companion. The angel then appeared to the worshipper in the form of a human being. The worshipper asked, "Who are you?" "I have heard about your great deeds of worship and your spiritual position at this place and I wish to join you to worship Allah along with you," the angel replied. He spent that day with the worshipper and the next day the angel said to the worshipper, "Your place is beautiful and it should only be used for worship." "Yes, it is but it has one defect," the worshipper responded. "What is that?" the angel inquired. "Our Lord does not have an animal. I wish He had a donkey so we could look after the donkey to graze all the grass around. All this grass is a waste," the worshipper replied. "Is it true that your Lord does not have any donkeys?" asked the angel. "Had our Lord had a donkey all this grass would not have turned into waste," the worshipper answered with sadness. Allah then revealed to the angel, "We will reward him according to the degree of his Intelligence.'"

٨- علِي بن محمدِ بنِ عبدِ اللهِ عن إِبراهِيم بنِ إِسحاق الْأَحمرِ عن محمدِ بنِ سلَيمانَ الديلَمِي عن أَبِيهِ قَالَ قُلْت لِأَبِي عبدِ اللهِ ع قُلَانٌ مِن عِبادتِهِ و دِينِهِ و فَضلِهِ فَقَالَ كَيف عقْلُه قُلْت لَا أَدرِي فَقَالَ إِن الثواب علَى قَدرِ الْعقْلِ إِن رجلًا مِن بنِي إِسرائِيلَ كَانَ يعبد الله فِي جزِيرةٍ مِن جزائِرِ الْبحرِ خضراءَ نضِرةٍ كَثِيرةِ الشجرِ ظَاهِرةِ الْماءِ و إِن ملَكاً مِن الْملَائِكةِ مر بِهِ فَقَالَ يا رب أَرِنِي ثَواب عبدِك هذَا فَأَراه الله تعالَى ذَلِك فَاستقَله الْملَك فَأَوحى الله تعالَى إِلَيهِ أَن اصحبه فَأَتاه الْملَك فِي صورةِ إِنسِي فَقَالَ لَه من أَنت قَالَ أَنا رجلٌ عابِدٌ بلَغنِي مكَانك و عِبادتك فِي هذَا الْمكَانِ فَأَتيتك لِأَعبد الله معك فَكَانَ معه يومه ذَلِك فَلَما أَصبح قَالَ لَه الْملَك إِن مكَانك لَنزِهٌ و ما يصلُح إِلا لِلْعِبادةِ فَقَالَ لَه الْعابِد إِن لِمكَانِنا هذَا عيباً فَقَالَ لَه و ما هو قَالَ لَيس لِربنا بهِيمةٌ فَلَو كَانَ لَه حِمارٌ رعيناه فِي هذَا الْموضِعِ فَإِن هذَا الْحشِيش يضِيع فَقَالَ لَه ذَلِك الْملَك و ما لِربك حِمارٌ فَقَالَ لَو كَانَ لَه حِمارٌ ما كَانَ يضِيع مِثْلُ هذَا الْحشِيشِ فَأَوحى اللهِ إِلَى الْملَكِ إِنما أُثِيبه علَى قَدرِ عقْلِهِ

H 9, Ch. 1, h9
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni

٩- علِي بن إِبراهِيم عن أَبِيهِ عن النوفَلِي عن السكُونِي

عن أَبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص إِذَا بلَغكُم عن رجلٍ حسن حالٍ فَانظُروا فِي حسنِ عقْلِه فَإِنما يجازى بِعقْلِه

from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Holy Prophet has said, ‘If you hear good things about a man, you should examine how good his Intelligence is; he will be rewarded according to his Intelligence.’”

١٠- محمد بن يحيى عن أحمد بن محمدٍ عن ابنِ محبوبٍ عن عبدِ اللهِ بن سِنانٍ قَالَ ذَكَرت لِأَبِي عبدِ اللهِ ع رجلًا مبتلًى بِالْوضوءِ و الصلَاةِ و قُلْت هو رجلٌ عاقِلٌ فَقَالَ أَبو عبدِ اللهِ و أَي عقْلٍ لَه و هو يطِيع الشيطَانَ فَقُلْت لَه و كَيف يطِيع الشيطَانَ فَقَالَ سلْه هذَا الذِي يأْتِيه مِن أَي شيءٍ هو فَإِنه يقُولُ لَك مِن عملِ الشيطَانِ

H 10, Ch. 1, h10
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from ‘Abd Allah ibn Sinan who has said the following:

“I mentioned a person, who would overdo acts of his Wudu and prayer, to Imam abu ‘Abd Allah, recipient of divine supreme covenant, and added that he is a man of good Intelligence. The Imam, recipient of divine supreme covenant, then said, ‘What kind of intelligence is it that allows him to obey Satan?’ I then asked the Imam, ‘How would he be considered as obeying Satan?’ The Imam, recipient of divine supreme covenant, said, ‘Ask him wherefrom this thing (overdoing) comes to him. He will certainly say, “It comes from Satan.”’

١١- عِدةٌ مِن أَصحابِنا عن أَحمد بن محمدِ بنِ خالِدٍ عن بعضِ أَصحابِه رفَعه قَالَ قَالَ رسولُ اللهِ ص ما قَسم الله لِلْعِبادِ شيئاً أَفْضلَ مِن الْعقْل فَنوم الْعاقِلِ أَفْضلُ مِن سهرِ الْجاهِلِ و إِقَامةُ الْعاقِلِ أَفْضلُ مِن شخوصِ الْجاهِلِ و لَا بعثَ الله نَبِياً و لَا رسولًا حتى يستكْمِلَ الْعقْلَ و يكُونَ عقْلُه أَفْضلَ مِن جمِيعِ عقُولِ أُمتِه و ما يضمِر النبِي ص فِي نفْسِه أَفْضلُ مِن اجتِهادِ الْمجتهِدِين و ما أَدى الْعبد فَرائِض اللهِ حتى عقَلَ عنه و لَا بلَغَ جمِيع الْعابِدِين فِي فَضلِ عِبادتِهِم ما بلَغَ الْعاقِلُ و الْعقَلَاءُ هم أُولُو الْأَلْبابِ الذِين قَالَ الله تعالَى و ما يتذَكر إِلا أُولُو الْأَلْبابِ

H 11, Ch. 1, h11
A number of our people have narrated Ahmad ibn Muhammad ibn Khalid from certain persons of his people in a *marfu’* manner from the Holy Prophet, recipient of divine supreme covenant, who has said the following:

“Allah has not distributed anything among people more excellent than Intelligence. An Intelligent person’s sleeping is better than an ignorant person’s worshipping for the whole night. An Intelligent person’s staying at home is better than an ignorant person’s journey in search of success and good deeds. Allah did not send any prophet or messenger before the completion of his Intelligence and before allowing it to become greater than the Intelligence of all of his followers. A prophet’s mere thinking is better than the achievement of all the people striving for virtue and good deeds. People do not fulfill their obligations to Allah without having an understanding of Him. All the worshippers will not be able to achieve with the virtue of their worship what a person of intelligence achieves. It is the people of intelligence who are considered people of proper understanding in chapter 2:269 of the Holy Quran, ‘Only People of understanding realize this.’”

١٢- أَبو عبدِ اللهِ الْأَشعرِي عن بعضِ أَصحابِنا رفَعه عن هِشامِ بنِ الْحكَمِ قَالَ قَالَ لِي أَبو الْحسنِ موسى بن جعفَرٍ ع
يا هِشام إِن الله تبارك و تعالَى بشر أَهلَ الْعقْلِ و الْفَهمِ فِي كِتابِه فَقَالَ فَبشر عِبادِ الذِين يستمِعونَ الْقَولَ فَيتبِعونَ أَحسنه أُولَئِك الذِين هداهم الله و أُولَئِك هم أُولُوا الْأَلْبابِ
يا هِشام إِن الله تبارك و تعالَى أَكْملَ لِلناسِ الْحجج بِالْعقُولِ و نصر النبِيين بِالْبيانِ و دلهم علَى ربوبِيتِه بِالْأَدِلةِ فَقَالَ و إِلَهكُم إِلَه واحِدٌ لا إِله إِلا هو الرحمن الرحِيم.
إِن فِي خلْقِ السماواتِ و الْأَرضِ و اختِلافِ اللیلِ و النهارِ و الْفُلْكِ الِتي تجرِي فِي الْبحرِ بِما

H 12, Ch. 1, h12
Abu ‘Abd Allah al-Ash‘ari has narrated from certain persons of our people in a *marfu’* manner from Hisham ibn al-Hakam who has said the following:

“Abu al-Hassan Musa ibn Ja’far, recipient of divine supreme covenant, said to me the following, ‘O Hisham, Allah has given good news to the people of reason (intelligence) and understanding in His book in the following words, “Give the good news to those of My servants who hear certain words but follow only the good words. These are the ones whom Allah has given guidance and they are the people of understanding.” (39:20 Holy Quran)

“O Hisham, it is certain that Allah, the Most Gracious, the Most High, has made Intelligence a criterion for people (to refer to) in discerning right from wrong He supported the messengers with the (ability) to communicate and has guided them to His own Lordship with proofs saying, ‘Your Lord is the only Lord. No one deserves worship except Allah, the Beneficent, the Merciful.’ (2:163)

“Of the signs of His existence are the creation of the heavens and earth, the alternation of nights and days, the ships that sail in the sea for the benefit of the people. (Also of such signs are) the water that Allah sends from the sky to revive the dead earth where He has scattered all kinds of animals, the winds of all

directions and the clouds that are rendered for service between the sky and the earth. Such are evidence (of His existence) for those who use their Intelligence." (2:164)

"O Hisham, Allah has mentioned the above facts as proof of His existence and that those facts depend upon the will of One Who has designed them saying: 'Allah has made the day and the night, the sun and the moon, and all the stars subservient to you by His command. In this there is evidence of the truth for people of understanding.' (16:12)

"It is He Who created you from clay, turning it into a living germ, then into a clot of blood, and then brings you forth as a child. He then makes you grow into manhood and become old. He causes certain ones of you to live for the appointed time and others of you to die before, so that perhaps you may have understanding." (40:67)

"In the heavens and the earth there is evidence (of the Truth) for the believers (45:3). In your creation and in that of the beasts living on earth there is evidence of the Truth for the people who have strong faith (45:4). In the alternation of the night and the day, the sustenance, which Allah has sent down from the sky to revive the barren earth and in the changing of the direction of the winds there is evidence of the truth for the people of understanding." (45:5)

"Know that Allah brings the dead earth back to life. We have explained Our revelations to you so that you may perhaps have understanding." (57:17)

"In the earth there are adjacent pieces of land, vineyards, farms, date palms of single and many roots which are all watered by the same water. We have made some yield a better food than others. All this is evidence (of the existence of Allah) for the people who understand." (13:4)

"Also, of the evidence of His existence are His showing you lightning, which gives you fear and hope, and His sending water down from the sky, which revives the earth after its death. In this there is evidence (of the truth) for the people of understanding." (30:24)

"(Muhammad), say, 'Allow me to tell you about what your Lord has commanded: Do not consider anything equal to Allah; be kind to your parents; do not murder your children out of fear of poverty; We give sustenance to you and to them. Do not even approach indecency either in public or in private. Take not a life, which Allah has made sacred except by way of justice and law. Thus does He command you that you may learn wisdom." (6:151)

"Allah has told you this parable about yourselves: Could your slaves share your wealth equally with you and could you fear them as you fear yourselves? Thus do We clarify the evidence (of the truth) for the people of understanding." (30:28).

"O Hisham, Allah then has given good advice to the people of intelligence and has encouraged them to become interested in the life to come. He has said, "The worldly life is but useless amusement and childish playthings (compared to) the life here-after which is far better and is only for the pious ones. Will you not then understand?" (6:32)

"O Hisham, Allah then has given warnings to those who do not think about the punishment that may come upon them from Allah saying, 'Then We totally destroyed the others. (37:136) You do pass by (their ruined town) in the morning and at night (37:137) why do you then not understand?' (37:138)

"We will bring torment from the sky on this town because of the evil deeds of its inhabitants." (29:34) 'We left manifest

ينفَع الناس و ما أنزلَ الله مِن السماءِ مِن ماءٍ فَأحيا بِهِ الْأرض بعد موتِها و بث فِيها مِن كُل دابةٍ و تصرِيفِ الرياحِ و السحابِ الْمسخرِ بين السماءِ و الْأرضِ لَآياتٍ لِقَومٍ يعقِلُونَ

يا هِشام قَد جعلَ الله ذَلِك دلِيلًا علَى معرِفَتِهِ بِأَن لَهم مدبراً فَقَالَ و سخر لَكُم الليلَ و النهار و الشمس و الْقَمر و النجوم مسخراتٌ بِأَمرِهِ إِن فِي ذلِك لَآياتٍ لِقَومٍ يعقِلُونَ

و قَالَ هو الذِي خلَقَكُم مِن ترابٍ ثُم مِن نطْفَةٍ ثُم مِن علَقَةٍ ثُم يخرِجكُم طِفْلًا ثُم لِتبلُغوا أَشدكُم ثُم لِتكُونوا شيوخاً و مِنكُم من يتوفى مِن قَبلُ و لِتبلُغوا أَجلًا مسمى و لَعلكُم تعقِلُونَ

و قَالَ إِن فِي اخْتِلَافِ الليل و النهارِ و ما أَنزلَ الله مِن السماءِ مِن رِزقٍ فَأَحيا بِهِ الْأرض بعد موتِها و تصرِيفِ الرياحِ و السحابِ الْمسخرِ بين السماءِ و الْأَرضِ لَآياتٍ لِقَومٍ يعقِلُونَ

و قَالَ يحيِي الْأَرض بعد موتِها قَد بينا لَكُم الْآيَاتِ لَعلكُم تعقِلُونَ و قَالَ و جناتٌ مِن أَعنابٍ و زرعٌ و نخِيلٌ صِنوانٌ و غَير صِنوانٍ يسقى بِماءٍ واحِدٍ و نفَضلُ بعضها على بعضٍ فِي الْأُكُلِ إِن فِي ذلِك لَآياتٍ لِقَومٍ يعقِلُونَ و قَالَ و مِن آياتِهِ يرِيكُم الْبرق خوفاً و طَمعاً و ينزلُ مِن السماءِ ماءً فَيحيِي بِهِ الْأَرض بعد موتِها إِن فِي ذلِك لَآياتٍ لِقَومٍ يعقِلُونَ و قَالَ قُلْ تعالَوا أَتلُ ما حرم ربكُم علَيكُم أَلا تشرِكُوا بِهِ شيئاً و بِالْوالِدينِ إِحساناً و لا تقْتلُوا أَولادكُم مِن إِملاقٍ نحن نرزقُكُم و إِياهم و لا تقْربوا الْفَواحِش ما ظَهر مِنها و ما بطَن و لا تقْتلُوا النفْس الِتي حرم الله إِلا بِالْحق ذِلكُم وصاكُم بِهِ لَعلكُم تعقِلُونَ و قَالَ هلْ لَكُم مِن ما ملَكت أَيمانكُم مِن شركَاءَ فِي ما رزقْناكُم فَأَنتم فِيهِ سواءٌ تخافُونهم كَخِيفَتِكُم أَنفُسكُم كَذلِك نفَصلُ الْآيَاتِ لِقَومٍ يعقِلُونَ

يا هِشام ثُم وعظَ أَهلَ الْعقْل و رغبهم فِي الْآخِرةِ فَقَالَ و ما الْحياةُ الدنيا إِلا لَعِبٌ و لَهوٌ و لَلدار الْآخِرةُ خيرٌ لِلذِين يتقُونَ أَ فَلا تعقِلُونَ

يا هِشام ثُم خوف الذِين لَا يعقِلُونَ عِقَابه فَقَالَ تعالَى ثُم دمرنا الْآخرِين. و إِنكُم لَتمرونَ علَيهِم مصبِحِين. و بِاللَيلِ أَ فَلا تعقِلُونَ. و قَالَ إِنا منزِلُونَ على أَهلِ هذِهِ الْقَريةِ رِجزاً مِن السماءِ بِما كانوا يفْسقُونَ

و لَقَد تركْنا مِنها آيةً بينةً لِقَومٍ يعقِلُونَ

يا هِشام إِن الْعقْلَ مع الْعِلْمِ فَقَالَ و تِلْك الْأَمثالُ نضرِبها لِلناسِ و ما يعقِلُها إِلا الْعالِمونَ

يا هِشام ثُم ذَم الذِين لَا يعقِلُونَ فَقَالَ و إِذا قِيلَ لَهم اتبِعوا ما أَنزلَ الله قالُوا بلْ نتبِع ما أَلْفَينا علَيهِ آباءَنا أَ و لَو كانَ آباؤهم لا يعقِلُونَ شيئاً و لا يهتدونَ و قَالَ و مثَلُ الذِين كَفَروا كَمثَلِ الذِي ينعِق بِما لا يسمع إِلا دعاءً و نِداءً صم بكْمٌ عمِيٌ فَهم لا يعقِلُونَ

و قَالَ و مِنهم من يستمِع إِلَيك أَ فَأَنت تسمِع الصم و لَو كانوا لا يعقِلُونَ و قَالَ أَم تحسب أَن أَكْثَرهم يسمعونَ أَو يعقِلُونَ إِنْ هم إِلا كَالْأَنعامِ بلْ هم أَضل سبِيلًا و قَالَ لا يقاتِلُونكُم جمِيعاً إِلا فِي قُرى محصنةٍ أَو مِن وراءِ جدرٍ بأْسهم بينهم شدِيدٌ تحسبهم جمِيعاً و قُلُوبهم شتى ذَلِك بِأَنهم قَومٌ لا يعقِلُونَ و قَالَ و تنسونَ أَنفُسكُم و أَنتم تتلُونَ الْكِتاب أَ فَلا تعقِلُونَ

يا هِشام ثُم ذَم الله الْكَثْرةَ فَقَالَ و إِنْ تطِع أَكْثَر من فِي الْأَرضِ يضِلوك عن سبِيلِ اللهِ و قَالَ و لَئِن سأَلْتهم من خلَق السماواتِ و الْأَرض لَيقُولُن الله قُلِ الْحمد لِلهِ بلْ أَكْثَرهم لا يعلَمونَ و قَالَ و لَئِن سأَلْتهم من نزلَ مِن السماءِ ماءً فَأَحيا بِهِ الْأَرض مِن بعدِ موتِها لَيقُولُن الله قُلِ الْحمد لِلهِ بلْ أَكْثَرهم لا يعقِلُونَ

يا هِشام ثُم مدح الْقِلةَ فَقَالَ و قَلِيلٌ مِن عِبادِي الشكُور و قَالَ و قَلِيلٌ ما هم و قَالَ و قالَ رجلٌ مؤمِنٌ مِن آلِ فِرعونَ يكْتم إِيمانه أَ تقْتلُونَ رجلًا أَنْ يقُولَ ربي الله و قَالَ و من آمن و ما آمن معه إِلا قَلِيلٌ و قَالَ و لكِن أَكْثَرهم لا يعلَمونَ و قَالَ و أَكْثَرهم لا يعقِلُونَ و قَالَ و أَكْثَرهم لَا يشعرونَ

يا هِشام ثُم ذَكر أُولِي الْأَلْبابِ بِأَحسنِ الذكْرِ و حلاهم بِأَحسنِ الْحِلْيةِ فَقَالَ يؤتِي الْحِكْمةَ من يشاءُ و من يؤت الْحِكْمةَ فَقَد أُوتِي خيراً كَثِيراً و ما يذكر إِلا أُولُوا الْأَلْبابِ

evidence (of the truth) there for the people of understanding.' (29:35)

"O Hisham, intelligence comes with knowledge. Allah has said, 'These are parables which We tell to human beings, but only the learned ones understand them.' (29:43)

"O Hisham, Allah has then expressed dislikes toward those who do not understand saying, 'When certain people are asked to follow the revelations of Allah, they say, "We would rather follow what our fathers have followed," even though their fathers had no understanding and could not find the true guidance.' (2:170)

"Preaching to unbelievers is like talking to someone who cannot hear anything except yells and shouts. They are deaf, dumb, and blind; they have no understanding." (2:171)

"Certain ones of them listen to you, but are you to make the deaf hear even if they have no understanding?" (10:43)

"Do you think that most of them listen and understand? They are like cattle or even more straying and confused." (25:44)

"They will not fight you united except with the protection of fortified towns or from behind walls. Their fight among them is strong. You think they are united, but in fact, their hearts are divided. They are a people who have no understanding." (59:14)

"Would you order people to do good deeds and forget to do them yourselves even though you read the Book? Why do you not think?" (2:44)

"O Hisham, Allah then has expressed dislikes towards the multitudes saying, 'Most of the people in the land will lead you away from Allah's guidance if you follow them; they only follow their own conjecture and preach falsehood.' (6:116)

"If you ask them, 'Who has created the heavens and the earth,' they will certainly say, 'Allah has created them.' Say, 'It is only Allah who deserves all praise, but most of them do not know.'" (31:25)

"(If you) ask them, 'Who has sent down water from the sky to revive the dead earth?' They will say, 'Allah has done it.' Say, 'It is only Allah Who deserves all praise,' but many of them do not understand." (29:63)

"O Hisham, Allah then has praised those fewer in number saying; 'Only few of My servants are grateful.' (34:13) He has said, 'How few are they?' (38:24)

"A believing person from the people of the Pharaoh who concealed his faith said, 'Would you kill a man just because he says Allah is my Lord?' (40:28)

"No one believed in him, except a few." (11:40)

"(Muhammad), tell them, 'Allah certainly has the Power to show such miracles but many of them are ignorant.' (6:37)

"Many of them have no understanding." (5:103)

"Many of them do not realize."

"O Hisham, Allah has then mentioned the people of Intelligence in the best manners with the best of characteristics saying, 'Allah gives wisdom to whoever He wants. Whoever is given wisdom, has, certainly, received much good. Only people of Intelligence can grasp this.' (2:269)

". . . Those who have a firm grounding in knowledge say, 'We believe in it. All its verses are from our Lord.' No one can grasp this fact except the people of Intelligence." (3:7)

"The creation of the heavens and the earth and the alternation of the day and the night are evidence (of the existence of Allah) for people of Intelligence." (3:190)

“Can a person who knows that what is revealed to you from your Lord is the truth, be considered equal to a blind person? Only those who have understanding take heed.” (13:19)

“Can this one be considered equal to one who worships Allah during the night, prostrating and standing, who has fear of the Day of Judgment and who has hope in the mercy of his Lord?” Say, ‘Are those who know equal to those who do not know?’ Only the people of Intelligence take heed.” (39:9)

“It is a blessed Book which We have revealed for you so that they will reflect upon its verses and the people of understanding will take heed.” (38:29)

“To Moses We had given guidance and to the children of Israel We had given the Book (40:53) as their inheritance and as a guide and a reminder to the people of understanding.” (40:54)

“Keep on reminding them. This benefits the believers.” (51:55).

“O Hisham, Allah says in His book, ‘This is a reminder for the ones who understand, listen, and see.’ (50:37) It means Intelligence.

“‘We gave wisdom to Luqman (31:12),’ means: Allah gave Luqman Intelligence and understanding.

“O Hisham, Luqman said to his son, ‘Revere the truth; you will be the most intelligent among man. Cleverness in the presence of Intelligence has a very small value. My son, the world is a very deep ocean in which many people have drowned. You must take piety before Allah as a ship, faith as supplies therein, trust in Allah as the sails, Intelligence as captain, knowledge as guide and patience as passengers.’

“O Hisham, for everything there is a guide. The guide for Intelligence is thinking. The guide for thinking is silence. For everything there is a means of mobility. The means of mobility for Intelligence is humble attitude. To disobey a prohibition (of Allah) is enough proof of one’s ignorance.”

“O Hisham, Allah sent His messengers to people for no reason other than their acquiring understanding about Him. Those who obey Him better have better understanding about Him. Those who are more knowledgeable in the commandment of Allah are the ones who have more powerful Intelligence, and those who have more powerful Intelligence are of a higher degree of excellence in this world and in the next life.

“O Hisham, Allah has established two complete kinds of authority and criteria for people (to refer to) to discern right from wrong: (a) The apparent, the manifest authority and criteria, and (b) the internal, the hidden authority and criteria.

“The prophets and messengers and *‘A’immah* are the apparent, manifest authorities and criteria and Intelligence is the hidden, the internal authority and criterion.

“O Hisham, a man of Intelligence is one whose thankfulness does not diminish because of large wealth and prohibited matters cannot overpower his patience.

“O Hisham, one who supports three things against another three kinds of things he leads to the destruction of his own Intelligence: (1) Darkening of one’s ability to think with daydreaming, (2) the abolishment of the sparks of one’s wisdom with excessive bluffs and (3) the extinguishing of the lights of good lessons from experience by the desires of one’s soul. It is like supporting one’s desire to destroy one’s own Intelligence. One who destroys his own Intelligence has destroyed his own worldly life as well as the life to come.

“O Hisham, how can you expect to have pure deeds before Allah when you have such things that keep you away from the

و قَالَ و الراسِخونَ فِي الْعِلْمِ يقُولُونَ آمنا بِهِ كُل مِن عِندِ ربنا و ما يذكر إِلا أُولُوا الْأَلْبابِ و قَالَ إِن فِي خلْقِ السماواتِ و الْأَرضِ و اخْتِلافِ اللیلِ و النهارِ لَآياتٍ لِأُولِي الْأَلْبابِ و قَالَ أَ فَمن يعلَم أَنما أُنزِلَ إِلَيك مِن ربك الْحق كَمن هو أَعمى إِنما يتذَكر أُولُوا الْأَلْبابِ و قَالَ أَمن هو قانِتٌ آناءَ اللیلِ ساجِداً و قائِماً يحذَر الْآخِرةَ و يرجوا رحمةَ ربِهِ قُلْ هلْ يستوِي الذِين يعلَمونَ و الذِين لا يعلَمونَ إِنما يتذَكر أُولُوا الْأَلْبابِ و قَالَ كِتابٌ أَنزلْناه إِلَيك مبارك لِيدبروا آياتِهِ و لِيتذَكر أُولُوا الْأَلْبابِ و قَالَ و لَقَد آتينا موسى الْهدى و أَورثْنا بنِي إِسرائِيلَ الْكِتاب هدى و ذِكْرى لِأُولِي الْأَلْبابِ و قَالَ و ذَكر فَإِن الذكْرى تنفَع الْمؤمِنِين

يا هِشام إِن الله تعالَى يقُولُ فِي كِتابِهِ إِن فِي ذلِك لَذِكْرى لِمن كانَ لَه قَلْبٌ يعنِي عقْلٌ و قَالَ و لَقَد آتينا لُقْمانَ الْحِكْمةَ قَالَ الْفَهم و الْعقْلَ

يا هِشام إِن لُقْمانَ قَالَ لِابنِهِ تواضع لِلْحق تكُن أَعقَلَ الناسِ و إِن الْكَيس لَدى الْحق يسِيرٌ يا بني إِن الدنيا بحرٌ عمِيقٌ قَد غَرِق فِيها عالَمٌ كَثِيرٌ فَلْتكُن سفِينتك فِيها تقْوى اللهِ و حشوها الْإِيمانَ و شِراعها التوكلَ و قَيمها الْعقْلَ و دلِيلُها الْعِلْم و سكانها الصبر

يا هِشام إِن لِكُل شيءٍ دلِيلًا و دلِيلُ الْعقْل التفَكر و دلِيلُ التفَكرِ الصمت و لِكُل شيءٍ مطِيةً و مطِيةُ الْعقْل التواضع و كَفَى بِك جهلًا أَنْ تركَب ما نهيت عنه يا هِشام ما بعثَ الله أَنبِياءَه و رسلَه إِلَى عِبادِهِ إِلا لِيعقِلُوا عنِ اللهِ فَأَحسنهم استِجابةً أَحسنهم معرِفَةً و أَعلَمهم بِأَمرِ اللهِ أَحسنهم عقْلًا و أَكْملُهم عقْلًا أَرفَعهم درجةً فِي الدنيا و الْآخِرةِ

يا هِشام إِن لِلهِ علَى الناسِ حجتينِ حجةً ظَاهِرةً و حجةً باطِنةً فَأَما الظاهِرةُ فَالرسلُ و الْأَنبِياءُ و الْأَئِمةُ ع و أَما الْباطِنةُ فَالْعقُولُ

يا هِشام إِن الْعاقِلَ الذِي لَا يشغلُ الْحلَالُ شكْره و لَا يغلِب الْحرام صبره

يا هِشام من سلطَ ثَلَاثاً علَى ثَلَاثٍ فَكَأَنما أَعانَ علَى هدمِ عقْلِهِ من أَظْلَم نور تفَكرِهِ بِطُولِ أَملِهِ و محا طَرائِف حِكْمتِهِ بِفُضولِ كَلَامِهِ و أَطْفَأَ نور عِبرتِهِ بِشهواتِ نفْسِهِ فَكَأَنما أَعانَ هواه علَى هدمِ عقْلِهِ و من هدم عقْلَه أَفْسد علَيهِ دِينه و دنياه

يا هِشام كَيف يزكُو عِند اللهِ عملُك و أَنت قَد شغلْت قَلْبك عن أَمرِ ربك و أَطَعت هواك علَى عَلَبةِ عقْلِك

يا هِشام الصبر علَى الْوحدةِ علَامةُ قُوةِ الْعقْل فَمن عقَلَ عنِ اللهِ اعتزلَ أَهلَ الدنيا و الراغِبِين فِيها و رغِب فِيما عِند اللهِ و كَانَ الله أُنسه فِي الْوحشةِ و صاحِبه فِي الْوحدةِ و غِناه فِي الْعيلَةِ و معِزه مِن غَيرِ عشِيرةٍ

يا هِشام نصب الْحق لِطَاعةِ اللهِ و لَا نجاةَ إِلا بِالطاعةِ و الطاعةُ بِالْعِلْمِ و الْعِلْم بِالتعلمِ و التعلم بِالْعقْل يعتقَد و لَا عِلْم إِلا مِن عالِمٍ ربانِي و معرِفَةُ الْعِلْمِ بِالْعقْل

يا هِشام قَلِيلُ الْعملِ مِن الْعالِمِ مقْبولٌ مضاعفٌ و كَثِير الْعملِ مِن أَهلِ الْهوى و الْجهل مردودٌ

يا هِشام إِن الْعاقِلَ رضِي بِالدون مِن الدنيا مع الْحِكْمةِ و لَم يرض بِالدون مِن الْحِكْمةِ مع الدنيا فَلِذَلِك ربِحت تِجارتهم يا هِشام إِن الْعقَلَاءَ تركُوا فُضولَ الدنيا فَكَيف الذنوب و ترك الدنيا مِن الْفَضلِ و ترك الذنوبِ مِن الْفَرضِ

يا هِشام إِن الْعاقِلَ نظَر إِلَى الدنيا و إِلَى أَهلِها فَعلِم أَنها لَا تنالُ إِلا بِالْمشقةِ و نظَر إِلَى الْآخِرةِ فَعلِم أَنها لَا تنالُ إِلا بِالْمشقةِ فَطَلَب بِالْمشقةِ أَبقَاهما

يا هِشام إِن الْعقَلَاءَ زهِدوا فِي الدنيا و رغِبوا فِي الْآخِرةِ لِأَنهم عِلموا أَن الدنيا طَالِبةٌ مطْلُوبةٌ و الْآخِرةَ طَالِبةٌ و مطْلُوبةٌ فَمن طَلَب الْآخِرةَ طَلَبته الدنيا حتى يستوفِي مِنها رِزقَه و من طَلَب الدنيا طَلَبته الْآخِرةُ فَيأْتِيه الْموت فَيفْسِد علَيهِ دنياه و آخِرته

يا هِشام من أَراد الْغِنى بِلَا مالٍ و راحةَ الْقَلْبِ مِن الْحسدِ و السلَامةَ فِي الدينِ فَلْيتضرع إِلَى اللهِ عز و جل فِي مسأَلَتِهِ بِأَنْ يكْملَ عقْلَه فَمن عقَلَ قَنِع بِما يكْفِيهِ و من قَنِع بِما يكْفِيهِ استغنى و من لَم يقْنع بِما يكْفِيهِ لَم يدرِكِ الْغِنى أَبداً

يا هِشام إِن الله حكَى عن قَومٍ صالِحِين أَنهم قَالُوا ربنا لا تزِغْ قُلُوبنا بعد إِذْ هديتنا و هب لَنا مِن لَدنك رحمةً إِنك أَنت الْوهاب حِين عِلموا أَن الْقُلُوب تزِيغُ و تعود إِلَى عماها و رداها إِنه لَم يخفِ الله من لَم يعقِلْ عنِ اللهِ و من لَم يعقِلْ عنِ اللهِ لَم يعقِد قَلْبه علَى معرِفَةٍ ثَابِتةٍ يبصِرها و يجِد حقِيقَتها فِي قَلْبِهِ

facts that matter to Allah, your Lord, and you have obeyed your desires against your own Intelligence?

"O Hisham, maintaining patience in loneliness is a sign of the strength of Intelligence. One who has understanding about Allah keeps himself aside from the people of this world and those interested in it. He becomes interested in what is with Allah. Allah then gives him comfort in his fear and company when he is lonely. Allah gives him riches in his poverty and honor without the existence of his tribesmen.

"O Hisham, truth is established to obey Allah. There is no salvation without obedience to Allah. Obedience comes only from knowledge, which comes from learning that receives strength from Intelligence. The only knowledge of value is that of one who knows about the Lord and Intelligence discerns the valuable knowledge.

"O Hisham, smaller degrees of deeds with knowledge are accepted with double value, and deeds, even in great deals, of those who ignorantly follow their desires are rejected.

"O Hisham, a person of Intelligence is pleased with little things of the world with wisdom, but he does not agree with a little wisdom with the entire world and, in this way, such people strike a gainful bargain.

"O Hisham, the people of Intelligence stay away from what is more than the basic lawful necessities of life. How then would they not stay away from the sins in this world? To stay away from what is more than the bare necessities of life is only extra virtue but staying away from sins is obligatory.

"O Hisham, a man of Intelligence observes the world and the people of the world and finds out that the worldly gains come only through hard work and labor. He finds out that gains of the life hereafter also come through hard work and labor. He then accepts the kind of gain that is more durable.

"O Hisham, people of Intelligence hold themselves back from the worldly things and strengthen their interest in the gains of the life hereafter. They have learned that the worldly gains are sought after and are wanted and so also are the gains of the life hereafter. One who seeks the gains of the life hereafter the world will seek him to deliver to him his livelihood, but one who seeks the worldly gains, the hereafter would also seek to find him. Death will then approach him and it will destroy his world and leave him with no opportunity in the life hereafter (because he did not seek such achievements).

"O Hisham, one who wants self-sufficiency without property, comfort for his heart from the evil of jealousy and the safety of his religion should pray to Allah, the Most Glorious, to perfect his Intelligence. The person of Intelligence is satisfied with the basic necessities and one who agrees with basic necessities is self-sufficient and free of needs. One who is not satisfied with basic necessities is never free from want.

"O Hisham, Allah has stated the following on behalf of the people of virtue, who say, 'Lord, do not cause our hearts to deviate from Your guidance, and grant us mercy. You are the Most Awarding One.' (3:8) They know that hearts may deviate and turn toward blindness and destruction.

"It is certain that those who do not fear Allah have no understanding about Him. One who does not have proper understanding about Allah, his heart does not establish about Allah any stable knowledge of the degree of certainty whereby one with clear awareness can find and realize the fact of such quality in his heart. No one can be as such except those whose deeds confirm their words, and their privacy agrees with their

public activities. This is because Allah, Sacrosanct are Whose names, has not shown what is private and unknown of Intelligence except through what is public and speaks for it.

"O Hisham, the commander of the true believers, Imam Ali, recipient of divine supreme covenant, has said, 'Allah is worshipped better by no means other than Intelligence. No one's Intelligence reaches perfection until therewith are found various qualities. Disbelief and evil should not emerge there-from. Wisdom and goodness should be expected to exist therewith. The extra of the property of a person of Intelligence is given in charity, the extra of his words are restrained and his share of the worldly things is only the basic necessities. He never considers himself to have learned enough. To be with Allah, although in a very humble state, is far better to him (a person of Intelligence) than to live very much honored with others. Humbleness is more beloved to him than being treated as a dignitary. He considers virtuous deeds of others a great deal and his own virtuous deeds as insignificant. He considers all the other people better than himself and his own self as the worst of all, and this is summing up (victory over) all things.'

"O Hisham, a man of Intelligence never speaks a lie even though it (lies) may satisfy his desires.

"O Hisham, one who does not maintain honorable kindness has no religion and one cannot have such noble character without Intelligence. A person of the greatest value among people is one who does not consider the worldly gains his fortune. Nothing can become an adequate price for your body other than paradise. Do not sell (yourself) for anything other than paradise.

"O Hisham, the commander of the true believers, Imam Ali, recipient of divine supreme covenant, has said, 'Three noble qualities in man are of the signs of the existence of Intelligence. He (a) replies when questioned, (b) speaks up only when everyone else fails to speak and (c) offers his advice when it is beneficial to his people. One who has none of these qualities is a fool.' He also has said, 'No one other than a person who has all of the above or a few of such qualities should chair a gathering, and if one does so without having any of such qualities is a fool.'

"Imam Hassan ibn Ali, recipient of divine supreme covenant, has said, 'If you ask for help do so from a proper source.' He was asked, 'O grandson of the Holy Prophet, who are the proper sources?' He replied, 'They are those about whom Allah has spoken in His book saying, "Only those who have understanding will take heed and they are the people of Intelligence."'

"Imam Ali ibn al-Hussein, recipient of divine supreme covenant, has said, 'Sitting in the company of virtuous people leads one to virtue, and association with the scholars is a means of strengthening one's Intelligence. Obedience to the authorities that practice justice is an honor. The investment of wealth for profit is a dignifying practice. Guiding one who asks for guidance is an expression of gratitude. To restrain one's harmful manners and deeds is the perfection of one's Intelligence in which there is comfort for the body in the short and long terms.'

"O Hisham, a man of Intelligence does not speak to one who is feared for his calling one a liar. He does not ask for help from those that he fears may deny him. He does not count on what is not within his abilities. He does not maintain any hope in that which may involve agony and harshness. He does not take any steps toward that which he fears may not be achieved due to his inability."

و لَا يكُونُ أَحدٌ كَذَلِك إِلا من كَانَ قَولُه لِفِعلِهِ مصدقاً و سِره لِعلَانِيتِهِ موافِقاً لِأَن الله تبارك اسمه لَم يدل علَى الْباطِنِ الْخفِي مِن الْعقْلِ إِلا بِظَاهِرٍ مِنه و ناطِقٍ عنه

يا هِشام كَانَ أَمِير الْمؤمِنِين ع يقُولُ ما عبِد الله بِشيءٍ أَفْضلَ مِن الْعقْلِ و ما تم عقْلُ امرِئٍ حتى يكُونَ فِيهِ خِصالٌ شتى الْكُفْر و الشر مِنه مأْمونان و الرشد و الْخيرمِنه مأْمولَان و فَضلُ مالِهِ مبذُولٌ و فَضلُ قَولِهِ مكْفُوفٌ و نصِيبه مِن الدنيا الْقُوت لَا يشبع مِن الْعِلْمِ دهره الذل أَحب إِلَيهِ مع اللهِ مِن الْعِز مع غَيرِهِ و التواضع أَحب إِلَيهِ مِن الشرفِ يستكْثِر قَلِيلَ الْمعروفِ مِن غَيرِهِ و يستقِل كَثِير الْمعروفِ مِن نفْسِهِ و يرى الناس كُلهم خيراً مِنه و أَنه شرهم فِي نفْسِهِ و هو تمام الْأَمرِ

يا هِشام إِن الْعاقِلَ لَا يكْذِب وإِنْ كَانَ فِيهِ هواه

يا هِشام لَا دِين لِمن لَا مروءَ لَه و لَا مروءَ لِمن لَا عقْلَ لَه وإِن أَعظَم الناسِ قَدراً الذِي لَا يرى الدنيا لِنفْسِهِ خطَراً أَما إِن أَبدانكُم لَيس لَها ثَمنٌ إِلا الْجنةُ فَلَا تبِيعوها بِغيرِها

يا هِشام إِن أَمِير الْمؤمِنِين ع كَانَ يقُولُ إِن مِن علَامةِ الْعاقِلِ أَنْ يكُونَ فِيهِ ثَلَاثُ خِصالٍ يجِيب إِذَا سئِلَ و ينطِق إِذَا عجز الْقَوم عنِ الْكَلَامِ و يشِير بِالرأْيِ الذِي يكُونُ فِيهِ صلَاح أَهلِهِ فَمن لَم يكُن فِيهِ مِن هذِهِ الْخِصالِ الثَلَاثِ شيءٌ فَهو أَحمق إِن أَمِير الْمؤمِنِين ع قَالَ لَا يجلِس فِي صدرِ الْمجلِسِ إِلا رجلٌ فِيهِ هذِهِ الْخِصالُ الثَلَاثُ أَو واحِدةٌ مِنهن فَمن لَم يكُن فِيهِ شيءٌ مِنهن فَجلَس فَهو أَحمق و قَالَ الْحسن بن عِلِي ع إِذَا طَلَبتم الْحوائِج فَاطْلُبوها مِن أَهلِها قِيلَ يا ابن رسول اللهِ و من أَهلُها قَالَ الذِين قَص الله فِي كِتابِهِ و ذَكَرهم فَقَالَ إِنما يتذَكر أُولُوا الْأَلْبابِ قَالَ هم أُولُو الْعقُول و قَالَ عِلِي بن الْحسينِ ع مجالَسةُ الصالِحِين داعِيةٌ إِلَى الصلَاحِ و آداب الْعلَماءِ زِيادةٌ فِي الْعقْلِ و طَاعةُ ولَاةِ الْعدل تمام الْعِز و اسِتْثمار الْمال تمام الْمروءَةِ وإِرشاد الْمستشِيرِ قَضاءُ لِحق النعمةِ و كَف الْأَذَى مِن كَمال الْعقْلِ وفِيهِ راحةُ الْبدن عاجِلًا و آجِلًا

يا هِشام إِن الْعاقِلَ لَا يحدثُ من يخاف تكْذِيبه و لَا يسأَلُ من يخاف منعه و لَا يعِد ما لَا يقْدِر علَيهِ و لَا يرجو ما يعنف بِرجائِهِ و لَا يقْدِم علَى ما يخاف فَوته بِالْعجزِ عنه

١٣- عِلي بن محمدٍ عن سهل بن زيادٍ رفعه قَالَ قَالَ أَمِير الْمؤمِنين ع الْعقْلُ غِطَاءٌ سِتِيرٌ و الْفَضلُ جمالٌ ظَاهِرٌ فَاستر خلَلَ خلُقِك بِفَضلِك و قَاتِلْ هواك بِعقْلِك تسلَم لَك الْمودةُ و تظْهر لَك الْمحبةُ

H 13, Ch. 1, h13
Ali ibn Muhammad has narrated from Sahl ibn Ziyad in a marfu‘ manner Amir al-Mu’minin Ali, recipient of divine supreme covenant, who has said the following:

“Intelligence for one is a complete cover (protection). Extra knowledge and skills are evident beauty. Veil your physical shortcomings with your extra knowledge and skills. Fight your desires with help from your Intelligence. In so doing friendship is secured and love becomes manifest for you.”

١٤- عِدةٌ مِن أَصحابِنا عن أَحمد بن محمدٍ عن عِلي بن حدِيدٍ عن سماعةَ بن مِهرانَ قَالَ كُنت عِند أَبِي عبدِ اللهِ ع و عِنده جماعةٌ مِن موالِيهِ فَجرى ذِكْر الْعقْل و الْجهل فَقَالَ أَبو عبدِ اللهِ ع اعرِفُوا الْعقْلَ و جنده و الْجهلَ و جنده تهتدوا قَالَ سماعةُ فَقُلْت جعِلْت فِداك لَا نعرِف إِلا ما عرفْتنا فَقَالَ أَبو عبدِ اللهِ ع إِن الله عز و جل خلَق الْعقْلَ و هو أَولُ خلْقٍ مِن الروحانِيين عن يمِينِ الْعرشِ مِن نورِهِ فَقَالَ لَه أَدبِر فَأَدبر ثُم قَالَ لَه أَقْبِلْ فَأَقْبلَ فَقَالَ الله تبارك و تعالَى خلَقْتك خلْقاً عظِيماً و كَرمتك علَى جمِيعِ خلْقِي قَالَ ثُم خلَق الْجهلَ مِن الْبحرِ الْأُجاجِ ظُلْمانِياً فَقَالَ لَه أَدبِر فَأَدبر ثُم قَالَ لَه أَقْبِلْ فَلَم يقْبِلْ فَقَالَ لَه استكْبرت فَلَعنه ثُم جعلَ لِلْعقْل خمسةً و سبعِين جنداً فَلَما رأَى الْجهلُ ما أَكْرم الله بِهِ الْعقْلَ و ما أَعطَاه أَضمر لَه الْعداوةَ فَقَالَ الْجهلُ يا رب هذَا خلْقٌ مِثْلِي خلَقْته و كَرمته و قَويته و أَنا ضِده و لَا قُوةَ لِي بِهِ فَأَعطِنِي مِن الْجندِ مِثْلَ ما أَعطَيته فَقَالَ نعم فَإِنْ عصيت بعد ذَلِك أَخرجتك و جندك مِن رحمتِي قَالَ قَد رضِيت فَأَعطَاه خمسةً و سبعِين جنداً فَكَانَ مِما أَعطَى الْعقْلَ مِن الْخمسةِ و السبعِين الْجند الْخير و هو وزِير الْعقْل و جعلَ ضِده الشر و هو

H 14, Ch. 1, h14
A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn Hadid from Sama’a ibn Mihran who has said the following:

“Once with a gathering of his followers I was in the presence of Imam abu ‘Abd Allah, recipient of divine supreme covenant. A discussion on Intelligence and Ignorance began to emerge among them. Thereupon, Imam abu ‘Abd Allah said, ‘First, you must recognize Intelligence and its army as well as Ignorance and its army, only then do you find proper guidance.’ I then said, ‘May Allah keep my soul in service to your cause, we only learn what you teach us.’ The Imam, recipient of divine supreme covenant, said, ‘Allah, the Glorious, the Majestic from His light created Intelligence and it was the first creature of the spiritual world on the right side of the Throne. He then told him to move backwards and Intelligence moved backwards. He then told him to come forward. Intelligence came forward. Allah, the Most Holy, the Most High said, “I have created you a great creature and honored you above all others of My creatures.”’ The Imam, recipient of divine supreme covenant, continued, ‘Allah then created Ignorance from a salty dark ocean and told it, “Move backwards,” it moved backwards. He then called it to come forward but it did not come forward. He then said to it, “Did you shun coming forward?” He then pronounced it condemned. He then assigned seventy-five armies for Intelligence. When Ignorance saw all the honors Allah had granted to Intelligence it bore hidden animosity toward Intelligence and said, “Lord this creature is just like me. You created and honored it and gave it power. However, I have no power against it. Give me also likewise armies.” The Lord then said, “I will give you also an army but if you disobey Me I will then expel you and your army from My mercy.” Ignorance then said, “I agree.” Allah gave it seventy five armies and it was out of the army of Intelligence.’”

The Armies of Intelligence	*The Armies of Ignorance*
Goodness is the minister of Intelligence	*Evil is the minister of Ignorance*
Belief	Disbelief
Professing	Refusal
Hope	Despair
Justice	Injustice
Consent	Disapproval
Thankfulness	Ungratefulness
Expectation	Hopelessness
Reliance	Greed
Soft-heartedness	Hard-heartedness
Mercy	Anger
Knowledge	Ignorance
Understanding	Foolishness
Chastity	Recklessness
Restraint	Yearning
Relenting	Relentlessness
Cautiousness	Boldness

وزير الْجهل و الْإِيمانُ و ضِده الْكُفْر و التصدِيق و ضِده الْجحود و الرجاءُ و ضِده الْقُنوطَ و الْعدلُ و ضِده الْجور و الرضا و ضِده السخطَ و الشكْر و ضِده الْكُفْرانَ و الطمع و ضِده الْيأْس و التوكلُ و ضِده الْحِرص و الرأْفَةُ و ضِدها الْقَسوةَ و الرحمةُ و ضِدها الْغضب و الْعِلْم و ضِده الْجهلَ و الْفَهم و ضِده الْحمق و الْعِفةُ و ضِدها التهتك و الزهد و ضِده الرغْبةَ و الرفْق و ضِده الْخرق و الرهبةُ و ضِده الْجرأَةَ و التواضع و ضِده الْكِبر و التؤدةُ و ضِدها التسرع و الْحِلْم و ضِدها السفَه و الصمت و ضِده الْهذَر و الِاستِسلَام و ضِده الِاستِكْبار و التسلِيم و ضِده الشك و الصبر و ضِده الْجزع و الصفْح و ضِده الِانتِقَام و الْغِنى و ضِده الْفَقْر و التذَكر و ضِده السهو و الْحِفْظُ و ضِده النسيانَ و التعطف و ضِده الْقَطِيعةَ و الْقُنوع و ضِده الْحِرص و الْمؤاساةُ و ضِدها الْمنع و الْمودةُ و ضِدها الْعداوةَ و الْوفَاءُ و ضِده الْغدر و الطاعةُ و ضِدها الْمعصِيةَ و الْخضوع و ضِده التطَاولَ و السلَامةُ و ضِدها الْبلَاءَ و الْحب و ضِده الْبغض و الصدق و ضِده الْكَذِب و الْحق و ضِده الْباطِلَ و الْأَمانةُ و ضِدها الْخِيانةَ و الْإِخلَاص و ضِده الشوب و الشهامةُ و ضِدها الْبلَادةَ و الْفَهم و ضِده الْغباوةَ و الْمعرِفَةُ و ضِدها الْإِنكَار و الْمداراةُ و ضِدها الْمكَاشفَةَ و سلَامةُ الْغيبِ و ضِدها الْمماكَرةَ و الْكِتمانُ و ضِده الْإِفْشاءَ و الصلَاةُ و ضِدها الْإِضاعةَ و الصوم و ضِده الْإِفْطَار و الْجِهاد و ضِده النكُولَ و الْحج و ضِده نبذَ الْمِيثَاق و صونُ الْحدِيثِ و ضِده النمِيمةَ و بِر الْوالِدين و ضِده الْعقُوق و الْحقِيقَةُ و ضِدها الرياءَ و الْمعروف و ضِده الْمنكَر و الستر و ضِده التبرج و التقِيةُ و ضِدها الْإِذَاعةَ و الْإِنصاف و ضِده الْحمِيةَ و التهيئَةُ و ضِدها الْبغي و النظَافَةُ و ضِدها الْقَذَر و الْحياءُ و ضِدها الْجلَع و الْقَصد و ضِده الْعدوانَ و الراحةُ و ضِدها التعب و السهولَةُ و ضِدها الصعوبةَ و الْبركَةُ و ضِدها الْمحق و الْعافِيةُ و ضِدها الْبلَاءَ و الْقَوام و ضِده الْمكَاثَرةَ و الْحِكْمةُ و ضِدها الْهواءَ و الْوقَار و ضِده الْخِفةَ و السعادةُ و ضِدها الشقَاوةَ و التوبةُ و ضِدها الْإِصرار و الِاستِغفَار و ضِده الِاغْتِرار و الْمحافَظَةُ و ضِدها التهاونَ و الدعاءُ و ضِده الِاستِنكَاف و النشاطُ و ضِده الْكسلَ و الْفَرح و ضِده الْحزنَ و الْأُلْفَةُ و ضِدها الْفُرقَةَ و السخاءُ و ضِده الْبخلَ قَلَّا تجتمِع هذِهِ الْخِصالُ كُلها مِن أَجنادِ

Humbleness	Arrogance
Relaxation	Haste
Forbearance	Silliness
Quietness	Bluffing
Peacefulness	Contempt
Acceptance	Doubt
Patience	Impatience
Forgiving	Revenge
Self-reliance	Poverty
Remembrance	Forgetfulness
Sympathy	Detachment
Self-contentedness	Covetousness
Munificence	Avariciousness
Affection	Animosity
Loyalty	Infidelity
Obedience	Disobedience
Subservience	Supremacy
Security	Affliction
Love	Hatred
Truthfulness	Duplicity
Truth	Falsehood
Trustworthiness	Treachery
Sincerity	Distortion
Sharp-wittedness	Feeble-mindedness
Comprehension	Simple-mindedness
Cognizance	Refusal
Safekeeping	Feeling evil satisfaction
Security unseen	Intemperance
Protectiveness	Unmasking
Prayer	Failing to pray
Fasting	Consuming food
Hard work	Passivity
Hajj	Disregard of covenant
Soundness of words	Scandal
Kindness to parents	Rudeness to parents
Factualness	Bragging
Legitimacy	Wickedness
Guardedness	Frivolity
Concealment	Flamboyance
Fairness	Taking sides
Peacefulness	Rebelliousness
Cleanliness	Filthiness
Bashfulness	Ill-manners
Impartiality	Aggression
Comfort	Exhaustion
Ease	Hardship
Blessedness	Lack of blessings
Tranquility	Suffering
Stability	Aggrandizement
Wisdom	Desires
Dignity	Meanness
Fortunateness	Misfortune
Repentance	Persistence
Seeking forgiveness	Keeping pride
Conservativeness	Heedlessness
Invocation	Withholding
Vitality	Lethargy
Happiness	Sorrow
Friendliness	Aversion
Generosity	Stinginess

الْعقْل إلا فِي نبِي أو وصِي نبِي أو مؤمِن قَدِ امتحن الله قَلْبه لِلْإِيمان و أما سائِر ذَلك مِن موالِينا فَإِن أحدهم لا يخلُو مِن أنْ يكُونَ فِيهِ بعض هذِهِ الْجنودِ حتى يستكْمِلَ و ينقَى مِن جنودِ الْجهل فَعِند ذَلك يكُونُ فِي الدرجةِ الْعلْيا مع الْأَنبِياءِ و الْأَوصِياءِ و إنما يدرك ذَلك بِمعرِفَةِ الْعقْل و جنودِهِ و بِمجانبةِ الْجهل و جنودِهِ وفقَنا الله و إياكُم لِطَاعتِهِ و مرضاتِهِ

"No one other than a prophet or his successor or a true believer, whose strength of faith Allah has already tested, can have the whole army of Intelligence with all such characteristics. However, certain persons of our followers and friends may acquire a few of such characteristics so that they may reach perfection, repulse the army of Ignorance and purify themselves from evil. In such a case they will also step at the high degree and level of the prophets and the successors of the prophets. This progress can be made only after knowing, with certainty, Intelligence and its armies and Ignorance and its armies. May Allah provide us and you the opportunity to obey Him and work to please Him."

١٥- جماعةٌ مِن أصحابِنا عن أحمد بنِ محمدِ بنِ عِيسى عنِ الْحسنِ بنِ علِي بنِ فَضالٍ عن بعضِ أصحابِنا عن أَبِي عبدِ اللهِ ع قَالَ ما كَلم رسولُ اللهِ ص الْعِباد بِكُنهِ عقْلِهِ قَط و قَالَ قَالَ رسولُ اللهِ ص إنا معاشِر الْأَنبِياءِ أُمِرنا أنْ نكَلم الناس علَى قَدرِ عقُولِهِم

H 15, Ch. 1, h15
A group of our people has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Ali ibn Faddal from certain persons of our people from abu 'Abd Allah who has said the following:

"The Holy Prophet never spoke to people from the height and with the full power of his Intelligence. The Holy Prophet, recipient of divine supreme covenant, has said, 'We, the community of the prophets, are commanded to speak to people up to the level of their Intelligence and understanding.'"

١٦- علِي بن محمدٍ عن سهلِ بنِ زِيادٍ عنِ النوفَلِي عنِ السكُونِي عن جعفَرٍ عن أَبِيهِ ع قَالَ قَالَ أَمِير الْمؤمِنِين ع إن قُلُوب الْجهال تستفِزها الْأَطْماع و ترتهنها الْمنى و تستعلِقُها الْخدائِع

H 16, Ch. 1, h16
Ali ibn Muhammad has narrated from Sahl ibn Ziyad from al-Nawfali from al-Sakuni from Ja'far from his father, recipient of divine supreme covenant, from Amir al-Mu'minin Ali, recipient of divine supreme covenant, who has said the following:

"Greed motivates the hearts of ignorant people; longings and yearnings keep them as hostages, and deceit clings to them."

١٧- علِي بن إبراهِيم عن أَبِيهِ عن جعفَرِ بنِ محمدٍ الْأَشعرِي عن عبيدِ اللهِ الدهقَانِ عن درست عن إبراهِيم بنِ عبدِ الْحمِيدِ قَالَ قَالَ أَبو عبدِ اللهِ ع أَكْملُ الناسِ عقْلًا أحسنهم خُلُقاً

H 17, Ch. 1, h17
Ali ibn Ibrahim has narrated from his father from Ja'far ibn Muhammad al-Ash'ari from 'Ubayd Allah al-Dihqan from Durust from Ibrahim ibn 'Abd al-Hamid from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The most perfect in Intelligence are those who are the best in moral discipline."

١٨- علِي عن أَبِيهِ عن أَبِي هاشِمٍ الْجعفَرِي قَالَ كُنا عِند الرضا ع فَتذَاكَرنا الْعقْلَ و الْأَدب فَقَالَ يا أَبا هاشِمٍ الْعقْلُ حِباءٌ مِن اللهِ و الْأَدب كُلْفَةٌ فَمن تكَلف الْأَدب قَدر علَيهِ و من تكَلف الْعقْلَ لَم يزدد بِذَلك إلا جهلًا

H 18, Ch. 1, h18
Ali has narrated from his father from abu Hashim al-Ja'fari who has said the following:

"Once, we were in the presence of Imam al-Rida, recipient of divine supreme covenant, when a discussion about Intelligence and discipline took place and the Imam said, 'O abu Hashim, Intelligence is a present from Allah but discipline is a skill and burden. One who pretends to be a well-disciplined one demonstrates it (discipline) with commanding skill and full control. But to pretend to be a person of Intelligence increases for one nothing but Ignorance.'"

١٩- علِي بن إبراهِيم عن أَبِيهِ عن يحيى بنِ الْمباركِ عن عبدِ اللهِ بنِ جبلَةَ عن إسحاق بنِ عمارٍ عن أَبِي عبدِ اللهِ ع قَالَ قُلْت لَه جعِلْت فِداك إن لِي جاراً كَثِير الصلَاةِ كَثِير الصدقَةِ كَثِير الْحج لَا بأْس بِهِ قَالَ فَقَالَ يا إسحاق كَيف عقْلُه قَالَ قُلْت لَه جعِلْت فِداك لَيس لَه عقْلٌ قَالَ فَقَالَ لَا يرتفِع بِذَلك مِنه

H 19, Ch. 1, h19
Ali ibn Ibrahim has narrated from his father from Yahya ibn al-Mubarak from 'Abd Allah ibn Jabla from ibn Ishaq ibn 'Ammar from abu 'Abd Allah recipient of divine supreme covenant, who has said the following:

"Once I asked Imam abu 'Abd Allah, recipient of divine supreme covenant, 'May Allah keep my soul in service for your cause, I have a neighbor who prays a great deal, generously gives charity and very often visits Makka and he seems to be acceptable.' The Imam, recipient of divine supreme covenant, asked, 'How is his Intelligence, O ibn Ishaq?' I then said, 'May Allah keep my soul in service to your cause, he does not have much Intelligence.' 'Nothing from what he does will be raised up (to heaven),' replied the Imam."

H 20, Ch. 1, h20
Al-Husayn ibn Muhammad has narrated from Ahmad ibn Muhammad al-Sayyari from abu Ya'qub al-Baghdadi who has said the following:

"Once ibn Sikkiyt asked Imam abu al-Hassan, recipient of divine supreme covenant, 'Why did Allah send Moses with miracles that appeared through his staff and his hand and means of magic? Why did He send Jesus with miraculous means of medical tasks and Prophet Muhammad, recipient of divine supreme covenant, with miracles that appeared in his speech and sermons?'

"The Imam, recipient of divine supreme covenant, replied, 'When Moses was sent, magic was very popular among the people. He showed a magic of such form that was not possible for others to perform. He was given such means that destroyed the magical effects of other people's magic and established the truth of the message of Allah among them. Allah sent Jesus at a time when serious (chronic) illnesses existed among the people and they needed medical treatment. Jesus brought from Allah what the people did not have. He brought from Allah the means to bring the dead back to life, cure the sick and the lepers by the permission of Allah. Thus, he established the truth of the message of Allah among the people.

"Allah sent Prophet Muhammad, recipient of divine supreme covenant, at a time when oratory and speech were very popular among the people - I think he said poetry (uncertainty is from narrator). He brought to the people from Allah the good advice and wisdom that showed the falsehood in their speeches. Thus, he established the truthfulness of the message of Allah among them.' Ibn al-Sikkiyt then said, 'I swear by Allah that I have never seen anyone like you. What is the proof to establish the truth of the message of Allah among people today?' The Imam then said, 'It is Intelligence. Intelligence recognizes those who speak the truth from Allah, thus, one acknowledges their truth. Intelligence recognizes the lies of those who lie in the name of Allah,' Ibn al-Sikkiyt then said, 'This, by Allah, is the answer.'"

٢٠- الْحسين بن محمدٍ عن أحمد بن محمدٍ السيارِي عن أَبِي يعقُوب الْبغدادِي قَالَ قَالَ ابن السكيتِ لِأَبِي الْحسنِ ع لِما ذَا بعثَ الله موسى بن عِمرانَ ع بِالْعصا و يدِهِ الْبيضاءِ و آلَةِ السحرِ و بعثَ عِيسى بِآلَةِ الطب و بعثَ محمداً صلى الله علَيهِ و آلِهِ و علَى جمِيعِ الْأَنبِياءِ بِالْكَلَامِ و الْخطَبِ فَقَالَ أَبو الْحسنِ ع إِن الله لَما بعثَ موسى ع كَانَ الْغالِب علَى أَهلِ عصرِهِ السحر فَأَتاهم مِن عِندِ اللهِ بِما لَم يكُن فِي وسعِهِم مِثْلُه و ما أَبطَلَ بِهِ سِحرهم و أَثْبت بِهِ الْحجةَ علَيهِم و إِن الله بعثَ عِيسى ع فِي وقْتٍ قَد ظَهرت فِيهِ الزمانات و احتاج الناس إِلَى الطب فَأَتاهم مِن عِندِ اللهِ بِما لَم يكُن عِندهم مِثْلُه و بِما أَحيا لَهم الْموتى و أَبرأَ الْأَكْمه و الْأَبرص بِإِذْنِ اللهِ و أَثْبت بِهِ الْحجةَ علَيهِم و إِن الله بعثَ محمداً ص فِي وقْتٍ كَانَ الْغالِب علَى أَهلِ عصرِهِ الْخطَب و الْكَلَام و أَظُنه قَالَ الشعر فَأَتاهم مِن عِندِ اللهِ مِن مواعِظِهِ و حِكَمِهِ ما أَبطَلَ بِهِ قَولَهم و أَثْبت بِهِ الْحجةَ علَيهِم قَالَ فَقَالَ ابن السكيتِ تاللهِ ما رأَيت مِثْلَك قَط فَما الْحجةُ علَى الْخلْقِ الْيوم قَالَ فَقَالَ ع الْعقْلُ يعرف بِهِ الصادِق علَى اللهِ فَيصدقُه و الْكَاذِب علَى اللهِ فَيكَذبه قَالَ فَقَالَ ابن السكيتِ هذَا و اللهِ هو الْجواب

H 21, Ch. 1, h21
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from al-Muthanna al-Hannat from al-Qutayba al-A'sha' from ibn abu Ya'fur from a slave of clan of Shayban from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"When al-Qa'im (the one who will rise with Divine Authority), the guardian, of our family will appear in public, Allah will place His hand over the heads of His servants. Thus, He will join their Intelligence together and complete their understanding."

٢١- الْحسين بن محمدٍ عن معلى بن محمدٍ عن الْوشاءِ عن الْمثَنى الْحناطِ عن قُتيبةَ الْأَعشى عن ابن أَبِي يعفُورٍ عن مولًى لِبنِي شيبانَ عن أَبِي جعفَرٍ ع قَالَ إِذَا قَام قَائِمنا وضع الله يده علَى رُءُوسِ الْعِبادِ فَجمع بِها عقُولَهم و كَملَت بِهِ أَحلَامهم

H 22, Ch. 1, h22
Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Muhammad ibn Sulayman from Ali ibn Ibrahim from 'Abd Allah ibn Sinan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The authority of Allah among the people (His criterion to discern right from wrong) is the Prophet, recipient of divine supreme covenant, and the authority to judge between Allah and the people is Intelligence."

٢٢- علِي بن محمدٍ عن سهلِ بنِ زِيادٍ عن محمدِ بنِ سلَيمانَ عن علِي بنِ إِبراهِيم عن عبدِ اللهِ بنِ سِنانٍ عن أَبِي عبدِ اللهِ ع قَالَ حجةُ اللهِ علَى الْعِبادِ النبِي و الْحجةُ فِيما بين الْعِبادِ و بين اللهِ الْعقْلُ

H 23, Ch. 1, h23
A number of our people have narrated from Ahmad ibn Muhammad in a *mursal* manner from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Intelligence is the support for man. From Intelligence come insightfulness, understanding, memory and knowledge; and with Intelligence he gains perfection. Intelligence is his guide, his instructor and the key to his affairs. When his Intelligence is

٢٣- عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدٍ مرسلًا قَالَ قَالَ أَبو عبدِ اللهِ ع دِعامةُ الْإِنسانِ الْعقْلُ و الْعقْلُ مِنه الْفِطْنةُ و الْفَهم و الْحِفْظُ و الْعِلْم و بِالْعقْلِ يكْملُ و هو دلِيلُه و مبصِره و مِفْتاح

أمرِهِ فَإِذَا كَانَ تأْيِيد عقْلِهِ مِن النورِ كَانَ عالِماً حافِظاً ذَاكِراً فَطِناً فَهماً فَعلِم بِذَلِك كَيف ولِم و حيثُ و عرف من نصحه و من غَشه فَإِذَا عرف ذَلِك عرف مجراه و موصولَه و مفْصولَه و أخلَص الْوحدانِيةَ لِلهِ و الْإِقْرار بِالطاعةِ فَإِذَا فَعلَ ذَلِك كَانَ مستدرِكاً لِما فَات و وارِداً علَى ما هو آتٍ يعرِف ما هو فِيهِ و لِأَي شيءٍ هو هاهنا و مِن أَين يأْتِيهِ و إِلَى ما هو صائِرٌ و ذَلِك كُله مِن تأْيِيدِ الْعقْل

supported with light, he becomes a scholar, a keeper (of knowledge), an intelligent recaller and a man of understanding. Through Intelligence he learns the answer to how, why, where or when. He learns who helps and who harms him. When he learns these (facts) he learns the channels, the connections and the differentiating factors. He then establishes pure belief in the oneness of Allah and acknowledges the need to obey Him. When he does so he finds the proper remedy for what he has lost and the right approach to whatever may confront him. He knows well his present involvement, why he is here, where he has come from and to what end he is headed. He will have all these because of Intelligence."

٢٤- عِلي بن محمدٍ عن سهل بن زِيادٍ عن إِسماعِيلَ بنِ مِهرانَ عن بعضِ رِجالِهِ عن أَبِي عبدِ اللهِ ع قَالَ الْعقْلُ دلِيلُ الْمؤمِنِ

H 24, Ch. 1, h24
Ali ibn Muhammad has narrated from Sahl ibn Ziyad from 'Isma'il ibn Mihran from certain persons of his people from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Intelligence is the guide of a true believer."

٢٥- الْحسين بن محمدٍ عن معلى بنِ محمدٍ عنِ الْوشاءِ عن حمادِ بنِ عثْمانَ عنِ السرِي بنِ خالِدٍ عن أَبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص يا عِلِي لَا فَقْر أَشد مِن الْجهلِ و لَا مالَ أَعود مِن الْعقْلِ

H 25, Ch. 1, h25
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from Hammad ibn 'Uthman from al-Sariy ibn Khalid from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'O Ali, no poverty is more severe than Ignorance and no property is more valuable than Intelligence."

٢٦- محمد بن الْحسنِ عن سهل بنِ زِيادٍ عن ابنِ أَبِي نجرانَ عنِ الْعلَاءِ بنِ رزِينٍ عن محمدِ بنِ مسلِمٍ عن أَبِي جعفَرٍ ع قَالَ لَما خلَق الله الْعقْلَ قَالَ لَه أَقْبِلْ فَأَقْبلَ ثُم قَالَ لَه أَدبِر فَأَدبر فَقَالَ و عِزتِي و جلَالِي ما خلَقْت خلْقاً أَحسن مِنك إِياك آمر وإِياك أَنهى وإِياك أُثِيب وإِياك أُعاقِب

H 26, Ch. 1, h26
Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from ibn abu Najran from al-'Ala' ibn Razin from Muhammad ibn Muslim from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"When Allah created Intelligence He said, 'Come forward.' It came forward. He then said, 'Go back.' It went back. Then Allah said, 'I swear by My Honor and Glory that I have not created any creature more beautiful than you. I will command only you to do certain things and prohibit only you from doing certain things. I will grant blessings (rewards) to you only and will hold only you responsible for the consequences of your deeds.'"

٢٧- عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدٍ عنِ الْهيثَمِ بنِ أَبِي مسروقٍ النهدِي عنِ الْحسينِ بنِ خالِدٍ عن إِسحاق بنِ عمارٍ قَالَ قُلْت لِأَبِي عبدِ اللهِ ع الرجلُ آتِيهِ و أُكَلمه بِبعضِ كَلَامِي فَيعرِفُه كُله و مِنهم من آتِيهِ فَأُكَلمه بِالْكَلَامِ فَيستوفِي كَلَامِي كُله ثُم يرده علَي كَما كَلمته و مِنهم من آتِيهِ فَأُكَلمه فَيقُولُ أَعِد علَي فَقَالَ يا إِسحاق و ما تدرِي لِم هذَا قُلْت لَا قَالَ الذِي تكَلمه بِبعضِ كَلَامِك فَيعرِفُه كُله فَذَاك من عجِنت نطْفَته بِعقْلِهِ و أَما الذِي تكَلمه فَيستوفِي كَلَامك ثُم يجِيبك علَى كَلَامِك فَذَاك الذِي ركب عقْلُه فِيهِ فِي بطْنِ أُمِهِ و أَما الذِي تكَلمه بِالْكَلَامِ فَيقُولُ أَعِد علَي فَذَاك الذِي ركب عقْلُه فِيهِ بعد ما كَبِر فَهو يقُولُ لَك أَعِد علَي

H 27, Ch. 1, h27
A number of our people have narrated from Ahmad ibn Muhammad from al-Haytham ibn abu Masruq al-Nahdi from al-Husayn ibn Khalid from Ishaq ibn 'Ammar who has said the following:

"Once I said to abu 'Abd Allah, recipient of divine supreme covenant, 'A man comes to me and I speak to him. As soon as I speak only a part of what I want to say he understands all that I want to say. There are other people who come to me and I speak to them all that I want to speak and only then do they understand all of my statements and explain to me what I meant. There are still others to whom I speak at length but they ask me to repeat what I have already expressed to them.' The Imam, recipient of divine supreme covenant, then said, 'O Ishaq, do you know why this is?' I replied, 'No, I do not know.' The Imam then said the following, 'Those to whom you speak only part of what you want to say and they understand the rest are those whose Intelligence is mixed to take shape with their nature (*Nutfah*). Those who understand you only when you complete your speech are those whose Intelligence is mixed with them in the womb of their mothers. Those who ask you to repeat what you already said are those whose Intelligence is combined with them when they grow up. It is such people who ask you to repeat your statement.'"

H 28, Ch. 1, h28
A number of our people have narrated from Ahmad ibn Muhammad from certain persons of our people in a *marfu'* manner from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Holy Prophet, recipient of divine supreme covenant, has said, 'When you find a man who prays and fasts a great deal, do not become proud of him until you see how his Intelligence is.'"

٢٨- عِدةٌ مِن أصحابِنا عن أحمد بنِ محمدٍ عن بعضٍ من رفَعه عن أبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص إِذَا رأيتم الرجلَ كَثِير الصلَاةِ كَثِير الصيامِ فَلَا تباهوا بِهِ حتى تنظُروا كَيف عقْلُه

H 29, Ch. 1, h29
Certain persons of our people have narrated in a *marfu'* manner from Mufaddal ibn 'Umar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"O Mufaddal one can never gain success until he understands and one can never understand until he acquires knowledge. One who understands can very soon excel. One who exercises patience can very soon triumph. Knowledge serves one as a shield, truth is honor, ignorance is humility, sharp-wittedness is glory, generosity is success and moral excellence attracts friendship. One who possesses the wisdom of his time does not become frustrated by confusion. Strong determination creates pessimism. In the task of connecting a man and wisdom the existence of the scholar is the blessing. The ignorant ones face misfortunes in between: without wisdom and the scholar. Allah is the guardian of those who know Him. He is the enemy of those who pretend to know Him. A person of Intelligence is forgiving and an ignorant person is treacherous. If you like to be honored you must become kindhearted. If you like to be insulted then show harshness in your manners. One whose origin is noble is kindhearted. One whose element is rough, his liver is thick. The extremist falls into crisis. One who is afraid of the consequences desists from involvement in what he has no knowledge of. One who engages in an affair without knowing anything about it is headed to his own loss. One who does not know does not understand; and one who does not understand, does not agree to become peaceful. One who does not agree and submit is not respected; and one who is not respected is broken. One who is so broke is blamable; and one who is in such a condition must become regretful for his own self."

٢٩- بعض أصحابِنا رفَعه عن مفَضلِ بنِ عمر عن أبِي عبدِ الله ع قَالَ يا مفَضلُ لَا يفْلِح من لَا يعقِلُ و لَا يعقِلُ من لَا يعلَم و سوف ينجب من يفْهم و يظْفَر من يحلُم و الْعِلْم جنةٌ و الصدق عِز و الْجهلُ ذُل و الْفَهم مجدٌ و الْجود نجح و حسن الْخلُقِ مجلَبةٌ لِلْمودةِ و الْعالِم بِزمانِهِ لَا تهجم علَيهِ اللوابِس و الْحزم مساءَةُ الظن و بين الْمرءِ و الْحِكْمةِ نِعمةُ الْعالِمِ و الْجاهِلُ شقِي بينهما و الله ولِي من عرفَه و عدو من تكلَّفَه و الْعاقِلُ عَفُورٌ و الْجاهِلُ ختورٌ و إِنْ شِئْت أَنْ تكْرم قَلِن و إِنْ شِئْت أَنْ تهانَ فَاخشن و من كَرم أَصلُه لَانَ قَلْبه و من خشن عنصره غَلُظَ كَبِده و من فَرطَ تورطَ و من خاف الْعاقِبةَ تثَبت عنِ التوغلِ فِيما لَا يعلَم و من هجم علَى أَمرٍ بِغيرِ عِلْمٍ جدع أَنف نفْسِهِ و من لَم يعلَم لَم يفْهم و من لَم يفْهم لَم يسلَم و من لَم يسلَم لَم يكْرم و من لَم يكْرم يهضم و من يهضم كَانَ أَلُوم و من كَانَ كَذَلِك كَانَ أَحرى أَنْ يندم

H 30, Ch. 1, h30
Muhammad ibn Yahya has narrated from in a *marfu'* manner from Amir al-Mu'minin Ali, recipient of divine supreme covenant, who has said the following:

"If one guarantees for me to firmly establish in himself one good quality I will credit him for it and forgive his other shortcomings. But I will not forgive him for his losing Intelligence and religion; abandoning religion is departing peace and security. Thus, life with fear and insecurity is unpleasant. Loss of Intelligence is loss of life. A person without Intelligence can be compared with no other thing but the dead."

٣٠- محمد بن يحيى رفَعه قَالَ قَالَ أَمِير الْمؤمِنِين ع من استحكَمت لِي فِيهِ خصلَةٌ مِن خِصالِ الْخيرِ احتملْته علَيها و اغْتفَرت فَقْد ما سِواها و لَا أَغْتفِر فَقْد عقْلٍ و لَا دِينٍ لِأَن مفَارقَةَ الدينِ مفَارقَةُ الْأَمنِ فَلَا يتهنأُ بِحياةٍ مع مخافَةٍ و فَقْد الْعقْلِ فَقْد الْحياةِ و لَا يقَاسُ إِلَا بِالْأَمواتِ

H 31, Ch. 1, h31
Ali ibn Ibrahim ibn Hashim has narrated from Musa ibn Ibrahim from al-Muharibi from al-Hassan ibn Musa from Musa ibn 'Abd Allah from Maymun ibn Ali from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Amir al-Mu'minin Ali, recipient of divine supreme covenant, has said, 'Self glorification is an indication of the weakness of one's Intelligence.'"

٣١- علِي بن إِبراهِيم بنِ هاشِمٍ عن موسى بنِ إِبراهِيم الْمحارِبِي عنِ الْحسنِ بنِ موسى عن موسى بنِ عبدِ اللهِ عن ميمون بنِ علِي عن أَبِي عبدِ اللهِ ع قَالَ قَالَ أَمِير الْمؤمِنِين ع إِعجاب الْمرءِ بِنفْسِهِ دلِيلٌ علَى ضعفِ عقْلِهِ

H 32, Ch. 1, h32
Abu 'Abd Allah al-'Asimiy has narrated from Ali ibn al-Hassan from Ali ibn Asbat from al-Hassan ibn al-Jahm from abu al-Hassan al-Rida, recipient of

٣٢- أبو عبدِ اللهِ الْعاصِمِي عن علِي بنِ الْحسنِ عن علِي بنِ أَسباطٍ عنِ الْحسنِ بنِ الْجهمِ عن أَبِي الْحسنِ الرضا ع قَالَ ذُكِر

عِنده أصحابنا و ذُكِر الْعقْلُ قَالَ فَقَالَ ع لَا يعبأُ بِأَهلِ الدينِ مِمن لَا عقْلَ لَه قُلْت جعِلْت فِداك إِن مِمن يصِف هذَا الْأَمر قَوماً لَا بأْس بِهِم عِندنا و لَيست لَهم تِلْك الْعقُولُ فَقَالَ لَيس هؤُلَاءِ مِمن خاطَب اللهإِن الله خلَق الْعقْلَ فَقَالَ لَه أَقْبِلْ فَأَقْبلَ و قَالَ لَه أَدبِر فَأَدبر فَقَالَ و عِزتِي و جلَالِي ما خلَقْت شيئاً أَحسن مِنك أَو أَحب إِلَي مِنك بِك آخذُ و بِك أُعطِي

divine supreme covenant, who has said the following:

"Our people mentioned Intelligence and spoke about it in the presence of Imam al-Rida, recipient of divine supreme covenant, and he said, 'Of the religious people, those who have no Intelligence deserve no credit.' I then asked, 'May Allah keep my soul in your service, of the people who support this cause (*al-walayah*) we know a group who are considered acceptable in our opinion but they do not have such Intelligence.' The Imam then said, 'They are not of the people whom Allah has addressed when He created Intelligence and said to it, "Come forward." It came forward. He then said, 'Go back.' It went back. Then Allah said, "I swear by My Honor and Glory that I have not created anything better and more beloved to Me than you. I will grant blessings (rewards) to you only and will hold only you responsible for the consequences (of your deeds).'"

٣٣- عِلي بن محمدٍ عن أَحمد بنِ محمدِ بنِ خالِدٍ عن أَبِيهِ عن بعضِ أَصحابِنا عن أَبِي عبدِ اللهِ ع قَالَ لَيس بين الْإِيمان و الْكُفْرِ إِلا قِلةُ الْعقْلِ قِيلَ و كَيف ذَاك يا ابن رسول اللهِ قَالَ إِن الْعبد يرفَع رغْبته إِلَى مخلُوقٍ قَلو أَخلَص نِيته لِلهِ لِأَتاه الذِي يرِيد فِي أَسرع مِن ذَلِك

H 33, Ch. 1, h33

Ali ibn Muhammad has narrated from Ahmad ibn Muhammad ibn Khalid from his father from certain persons of our people from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The only thing (standing) between belief and disbelief is lack of Intelligence. People asked the Imam, 'How is that, O great-great-great-great grandson of the Holy Prophet?' The Imam replied, 'Human beings center their expectations on other creatures. If they become sincere to Allah He will grant their wish and fulfill their expectations more quickly.'"

٣٤- عِدةٌ مِن أَصحابِنا عن سهل بنِ زِيادٍ عن عبيدِ اللهِ الدهقَان عن أَحمد بنِ عمر الْحلَبِي عن يحيى بنِ عِمرانَ عن أَبِي عبدِ اللهِ ع قَالَ كَانَ أَمِير الْمؤمِنِين ع يقُولُ بِالْعقْلِ استخرِج غَور الْحِكْمةِ و بِالْحِكْمةِ استخرِج غَور الْعقْلِ و بِحسنِ السياسةِ يكُونُ الْأَدب الصالِح قَالَ و كَانَ يقُولُ التفَكر حياةُ قَلْبِ الْبصِيرِ كَما يمشِي الْماشِي فِي الظُلُماتِ بِالنورِ بِحسنِ التخلصِ و قِلةِ التربصِ

H 34, Ch. 1, h34

A number of our people have narrated from Sahl ibn Ziyad from 'Ubayd Allah al-Dihqan from Ahmad ibn 'Umar al-Halabi from Yahya ibn 'Imran from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Amir al-Mu'minin Ali, recipient of divine supreme covenant, would often say, 'Through Intelligence the depths of wisdom are approached and with wisdom the depths of Intelligence are reached. Good policies are of the virtuous moral discipline.' He would also say, 'Thinking is life for the intelligent heart just as light helps one to walk in darkness with ease and without waiting for a long time.'"

(ا) عِدةٌ مِن أَصحابِنا عن عبدِ اللهِ الْبزاز عن محمدِ بنِ عبدِ الرحمنِ بنِ حمادٍ عنِ الْحسنِ بنِ عمارٍ عن أَبِي عبدِ اللهِ ع فِي حدِيثٍ طَوِيلٍ إِن أَولَ الْأُمورِ و مبدأَها و قُوتها و عِمارتها الَتِي لَا ينتفَع بِشيءٍ إِلا بِهِ الْعقْلُ الذِي جعلَه الله زِينةً لِخلْقِهِ و نوراً لَهم فَبِالْعقْلِ عرف الْعِباد خالِقَهم و أَنهم مخلُوقُونَ و أَنه الْمدبر لَهم و أَنهم الْمدبرونَ و أَنه الْباقِي و هم الْفَانونَ و استدلوا بِعقُولِهِم علَى ما رأَوا مِن خلْقِهِ مِن سمائِهِ و أَرضِهِ و شمسِهِ و قَمرِهِ و لَيلِهِ و نهارِهِ و بِأَن لَه و لَهم خالِقاً و مدبراً لَم يزلْ و لَا يزولُ و عرفُوا بِهِ و أَن لَه كَراهِيةً و أَن لَه طَاعةً و أَن لَه معصِيةً فَلَم يجِد عقْلُه يدله علَى ذَلِك و عِلم أَنه لَا يوصلُ إِلَيهِ إِلا بِالْعِلْمِ و طَلَبِهِ و أَنه لَا ينتفِع بِعقْلِهِ إِنْ لَم يصِب ذَلِك بِعِلْمِهِ فَوجب علَى الْعاقِلِ طَلَب الْعِلْمِ و الْأَدبِ الذِي لَا قِوام لَه إِلا بِهِ

(a) A number of our people have narrated from 'Abd Allah al-Bazzaz from Muhammad ibn 'Abd al-Rahman ibn Hammad from al-Hassan ibn 'Ammar from abu 'Abd Allah, recipient of divine supreme covenant, in a long *Hadith* the following:

"The first, the beginning, the force and the structure of something is that without which it is of no benefit. The thing that Allah has made a beauty and a light for His creatures, the people, is Intelligence. With Intelligence, people come to know their Creator and that they are created. That He is the One Who has designed them and they are the ones who are being maintained. That it is the Creator Who is Eternal and it is the creatures who are mortals. It is Intelligence with which they reason from His creatures, like the heavens, the earth, the sun, the moon, the night and the day. In this way they learn that they and the creatures have a Creator and Maintainer Who is Eternal. With Intelligence they learn about good and bad. That darkness is in Ignorance and light is in knowledge. Such are facts that they learn with Intelligence.

People asked the Imam, recipient of divine supreme covenant, 'Can Intelligence alone be enough for people?' The Imam, recipient of divine supreme covenant, then replied, 'The man of Intelligence, with the guidance of Intelligence, a dependable authority for him from Allah, a beauty and guide for him, he (the Intelligent person) learns that Allah is the Truth and that He is his Lord. With Intelligence one learns that his Creator loves and

that He dislikes certain things. The Lord must be obeyed. Certain acts are disobedience to Him. Nothing but Intelligence shows him all these facts. One also (with Intelligence) learns that only with knowledge and searching may one reach the Creator. That one may not benefit from his Intelligence if he cannot learn the truth about Him through his knowledge. It then is necessary for a person of Intelligence to acquire knowledge and proper moral discipline without which nothing else is dependable.'"

(b) Ali ibn Muhammad has narrated from certain persons of his people from ibn abu 'Umayr from al-Nadr ibn Suwayd from Humran and Safwan ibn Mihran al-Jammal who have said we heard Imam abu 'Abd Allah, recipient of divine supreme covenant, say the following:

"No wealth is more profitable than Intelligence, no poverty is more crushing than foolishness and no effort of seeking support is more supportive than seeking consultation."

This is the end of the Book of Intelligence and Ignorance. All praise belongs to Allah. O Allah, send peace and blessings upon Muhammad and his Holy family.

الْحسن مِن الْقَبِيحِ و أَن الظُّلْمةَ فِي الْجهل و أَن النورِ فِي الْعِلْمِ فَهذَا ما دلهم علَيهِ الْعقْلُ قِيلَ لَه فَهلْ يكْتفِي الْعِباد بِالْعقْل دونَ غَيرِهِ قَالَ إِن الْعاقِلَ لَدلَالَةِ عقْلِهِ الذِي جعلَه الله قِوامه و زِينته و هِدايته عِلم أَن الله هو الْحق و أَنه هو ربه و عِلم أَن لِخالِقِهِ محبةً

(ب)- عِلي بن محمدٍ عن بعضِ أَصحابِهِ عن ابنِ أَبِي عميرٍ عن النضرِ بنِ سويدٍ عن حمرانَ و صفْوانَ بنِ مِهرانَ الْجمال قَالَا سمِعنا أَبا عبدِ اللهِ ع يقُولُ لَا غِنى أَخصب مِن الْعقْل و لَا فَقْر أَحط مِن الْحمق و لَا استِظْهار فِي أَمرٍ بِأَكْثَر مِن الْمشورةِ فِيهِ

و هذَا آخِر كِتابِ الْعقْل و الْجهل و الْحمد لِلهِ وحده و صلى الله علَى محمدٍ و آلِهِ و سلم تسلِيماً

بِسمِ اللهِ الرحمنِ الرحِيمِ

الجزء الثاني

كِتاب فَضل الْعِلْمِ

بَابُ فَرْضِ الْعِلْمِ وَ وُجُوبِ طَلَبِهِ وَ الْحَث عَلَيْهِ

١ - أخبرنا محمد بن يعقُوب عن عِلي بن إبراهِيم بن هاشِمٍ عن أَبِيهِ عنِ الْحسنِ بنِ أَبِي الْحسينِ الْفَارِسِي عن عبدِ الرحمنِ بنِ زيدٍ عن أَبِيهِ عن أَبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص طَلَب الْعِلْمِ فَرِيضةٌ علَى كُل مسلِمٍ أَلَا إِن الله يحِب بغاةَ الْعِلْمِ

٢ - محمد بن يحيى عن محمدِ بنِ الْحسينِ عن محمدِ بنِ عبدِ اللهِ عن عِيسى بنِ عبدِ اللهِ الْعمرِي عن أَبِي عبدِ اللهِ ع قَالَ طَلَب الْعِلْمِ فَرِيضةٌ

٣ - عِلي بن إبراهِيم عن محمدِ بنِ عِيسى عن يونس بنِ عبدِ الرحمنِ عن بعضِ أَصحابِهِ قَالَ سئِلَ أَبو الْحسنِ ع هلْ يسع الناس ترك الْمسأَلَةِ عما يحتاجونَ إِلَيهِ فَقَالَ لَا

٤ - عِلي بن محمدٍ و غَيره عن سهلِ بنِ زِيادٍ و محمد بن يحيى عن أَحمد بنِ محمدِ بنِ عِيسى جمِيعاً عنِ ابنِ محبوبٍ عن هِشامِ بنِ سالِمٍ عن أَبِي حمزةَ عن أَبِي إِسحاق السبِيعِي عمن حدثَه قَالَ سمِعت أَمِير الْمؤْمِنِين يقُولُ أَيها الناس اعلَموا أَن كَمالَ الدينِ طَلَب الْعِلْمِ و الْعملُ بِهِ أَلَا و إِن طَلَب الْعِلْمِ أَوجب علَيكُم مِن طَلَبِ الْمالِ إِن الْمالَ مقْسوم مضمونٌ لَكُم قَد قَسمه عادِلٌ بينكُم و ضمِنه و سيفِي لَكُم و الْعِلْم مخزونٌ عِند أَهلِهِ و قَد أُمِرتم بِطَلَبِهِ مِن أَهلِهِ فَاطْلُبوه

٥ - عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدٍ الْبرقِي عن يعقُوب بنِ يزِيد عن أَبِي عبدِ اللهِ رجلٍ مِن أَصحابِنا رفَعه قَالَ قَالَ أَبو عبدِ اللهِ ع قَالَ رسولُ اللهِ ص طَلَب الْعِلْمِ فَرِيضةٌ وفِي حدِيثٍ آخر قَالَ قَالَ أَبو عبدِ اللهِ ع قَالَ رسولُ اللهِ ص

In the name of Allah, the Beneficent, the Merciful

Part Two

The Book on the Excellence of Knowledge

Chapter One

The Necessity to Seek Knowledge and the Recommendations to Learn

H 35, Ch. 1, h1
Muhammad ibn Ya‘qub has narrated from Ali ibn Ibrahim ibn Hashim from his father from al-Hassan ibn abu al-Husayn al-Farisi from ‘Abd al-Rahman ibn Zayd from his father from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘Seeking knowledge is obligatory for every Muslim. (People should) know that Allah loves those who seek knowledge.’”

H 36, Ch. 1, h2
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn ‘Abd Allah from ‘Isa ibn ‘Abd Allah al-‘Amri from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Seeking knowledge is obligatory.”

H 37, Ch. 1, h3
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus ibn ‘Abd al-Rahman from certain persons of his people who have said the following:

“Once abu al-Hassan, recipient of divine supreme covenant, was asked, ‘Is it permissible for people to not seek what (religious knowledge) they need?’ The Imam, recipient of divine supreme covenant, said, ‘No, (it is not permissible to disregard learning).’”

H 38, Ch. 1, h4
Ali ibn Muhammad and others have narrated from Sahl ibn Ziyad and Muhammad ibn Yahya from Ahmad ibn Muhammad ibn ‘Isa all from ibn Mahbub from Hisham ibn Salim from abu Hamza from abu Ishaq al-Subay‘i from one who narrated to him who has said the following:

“I heard Amir al-Mu’minin Ali, recipient of divine supreme covenant, saying, ‘O people, you must know that religion becomes complete through seeking knowledge and acting accordingly. You must know that seeking knowledge is of a stronger imperative nature for you than seeking wealth. In wealth everyone’s share is guaranteed. A just person has already divided wealth among you. He and my sword guarantee that you receive your share. Knowledge, however, is stored with those who possess it. You are commanded to seek knowledge from its sources (from those who possess it). You must seek knowledge.’”

H 39, Ch. 1, h5
A number of our people have narrated from Ahmad ibn Muhammad al-Barqi from Ya’qub ibn Yazid from abu ‘Abd Allah, a man of our people narrated in a marfu‘ manner from abu ‘Abd Allah , recipient of divine supreme covenant, from the Holy Prophet, recipient of divine supreme covenant, who has said the following:

“Seeking knowledge is obligatory.”

In another *Hadith* Imam abu ‘Abd Allah, recipient of divine supreme covenant, has narrated from the Holy Prophet who has

said, "Seeking knowledge is obligatory for every Muslim. Allah, certainly, loves those who seek knowledge."

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسلِمٍ أَلَا وَإِن الله يحِب بغاةَ الْعِلْمِ

H 40, Ch. 1, h6
Ali ibn Muhammad ibn 'Abd Allah has narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from Ali ibn abu Hamza who has said the following:

"I heard Imam abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Acquire a good understanding of religion; those of you who do not have good understanding in religion are like the Bedouins. Allah has said in His book, "Why do not certain people from each group of believers seek to become specialists in religious learning and, after completing their studies, guide their group so that they will have fear of Allah.'" (9:122)

٦- عِلي بن محمدِ بن عبدِ اللهِ عن أحمد بن محمدِ بن خالِدٍ عن عثْمانَ بن عِيسى عن عِلي بن أَبِي حمزةَ قَالَ سمِعت أبا عبدِ اللهِ ع يقُولُ تفَقهوا فِي الدينِ فَإِنه من لَم يتفَقه مِنكُم فِي الدينِ فَهو أَعراِبي إِن الله يقُولُ فِي كِتابِهِ لِيتفَقهوا فِي الدينِ و لِينذِروا قَومهم إِذا رجعوا إِلَيهِم لَعلهم يحذَرونَ

H 41, Ch. 1, h7
Al-Husayn ibn Muhammad has narrated from Ja'far ibn Muhammad from al-Qasim ibn al-Rabi' from Mufaddl ibn 'Umar who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'It is necessary for you to have good understanding of religion of Allah. Do not be like Bedouins; on the Day of Judgment Allah will not look to those who do not gain a good understanding of religion, and none of their deeds will be cleansed.'"

٧- الْحسين بن محمدٍ عن جعفَرِ بن محمدٍ عن الْقَاسِمِ بن الربِيعِ عن مفَضلِ بن عمر قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ علَيكُم بِالتفَقهِ فِي دِينِ اللهِ و لَا تكُونوا أَعراباً فَإِنه من لَم يتفَقه فِي دِينِ اللهِ لَم ينظُر اللهُ إِلَيهِ يوم الْقِيامةِ و لَم يزك لَه عملًا

H 42, Ch. 1, h8
Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from ibn abu 'Umayr from Jamil ibn Durraj from Aban ibn Taghlib from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"I like to teach my associates and followers to have good understanding of religion even if it may become necessary to use my whip on their heads."

٨- محمد بن إِسماعِيلَ عن الْفَضل بن شاذَانَ عن ابنِ أَبِي عمِيرٍ عن جمِيل بن دراجٍ عن أَبان بن تغلِب عن أَبِي عبدِ اللهِ ع قَالَ لَوددت أَن أَصحابِي ضرِبت رُءُوسهم بِالسياطِ حتى يتفَقهوا

H 43, Ch. 1, h9
Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Muhammad ibn 'Isa from one who narrated to him from abu 'Abd Allah , recipient of divine supreme covenant, the following:

"The narrator has said that a man once said to the Imam, recipient of divine supreme covenant, 'May Allah keep my soul in your service, what (do you say) about a man who believes in this fact (the Leadership of *Ahl al-Bayt* with Divine Authority) but keeps at home and does not acquaint himself with his brethren?'

"Abu 'Abd Allah, recipient of divine supreme covenant, said, 'How then does he achieve good understanding of his religion?'"

٩- عِلي بن محمدٍ عن سهل بن زِيادٍ عن محمدِ بن عِيسى عمن رواه عن أَبِي عبدِ اللهِ ع قَالَ قَالَ لَه رجلٌ جعِلْت فِداك رجلٌ عرف هذَا الْأَمر لَزِم بيته و لَم يتعرف إِلَى أَحدٍ مِن إِخوانِهِ قَالَ فَقَالَ كَيف يتفَقه هذَا فِي دِينِهِ

Chapter Two
The Quality of Knowledge, Its Excellence and the Excellence of the Scholars

بَابُ صِفَةِ الْعِلْمِ وَ فَضْلِهِ وَ فَضْلِ الْعُلَمَاءِ

H 44, Ch. 2, h1
Muhammad ibn al-Hassan has narrated from Ali ibn Muhammad from Sahl ibn Ziyad from Muhammad ibn 'Isa from 'Ubayd Allah al-Dihqan from Durust al-Wasiti from Ibrahim ibn 'Abd al-Hamid from abu al-Hassan Musa , recipient of divine supreme covenant, who has said the following:

"Once the Holy Prophet, recipient of divine supreme covenant, entered the Mosque and found a group of people gathered around a man. He asked, 'Who is he?' It was said that he was an 'Allama. Then he asked, 'What is that?' They replied that he is an expert in genealogy, chronology, and the history of the pre-Islamic days of darkness and poetry of Arabs. The Holy Prophet, recipient of divine supreme covenant, then told them, 'There are

١- محمد بن الْحسنِ و عِلي بن محمدٍ عن سهل بن زِيادٍ عن محمدِ بن عِيسى عن عبيدِ اللهِ بن عبدِ اللهِ الدهقَانِ عن درست الْواسِطِي عن إِبراهِيم بن عبدِ الْحمِيدِ عن أَبِي الْحسنِ موسى ع قَالَ دخلَ رسولُ اللهِ ص الْمسجِد فَإِذَا جماعةٌ قَد أَطَافُوا بِرجلٍ فَقَالَ ما هذَا فَقِيلَ علامةٌ فَقَالَ و ما الْعلامةُ فَقَالُوا لَه أَعلَم الناسِ بِأَنسابِ الْعربِ و وقَائِعِها و أَيامِ الْجاهِلِيةِ و الْأَشعارِ الْعربِيةِ قَالَ فَقَالَ النبِي

ص ذَاك عِلْم لَا يضر من جهلَه و لَا ينفَع من عِلمه ثُم قَالَ النبِي ص إِنما الْعِلْم ثَلَاثَةٌ آيةٌ محكَمةٌ أَو فَرِيضةٌ عادِلَةٌ أَو سنةٌ قَائِمةٌ و ما خلَاهن فَهو فَضلٌ

only three kinds of Knowledge: A strong sign, a justly enjoined obligation or an established tradition. Other than these are only something extra.'"

٢ - محمد بن يحيى عن أَحمد بن محمدِ بنِ عِيسى عن محمدِ بنِ خالِدٍ عن أَبِي الْبختري عن أَبِي عبدِ اللهِ ع قَالَ إِن الْعلَماءَ ورثَةُ الْأَنبِياءِ و ذَاك أَن الْأَنبِياءَ لَم يورثُوا دِرهماً و لَا دِيناراً و إِنما أَورثُوا أَحادِيثَ مِن أَحادِيثِهِم فَمن أَخذَ بِشيءٍ مِنها فَقَد أَخذَ حظّاً وافِراً فَانظُروا عِلْمكُم هذَا عمن تأْخذُونه فَإِن فِينا أَهلَ الْبيتِ فِي كُل خلَفٍ عدولًا ينفُونَ عنه تحرِيف الْغالِين و انتِحالَ الْمبطِلِين و تأْوِيلَ الْجاهِلِين

H 45, Ch. 2, h2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Khalid from abu al-Bakhtari from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The scholars are the heirs of the prophets because the prophets did not leave any Dirham or Dinar (units of money) as their legacy. What they left was certain pieces of their statements. Those who acquired anything of these pieces of their statements have certainly gained a colossal share. You must be very careful, when acquiring such knowledge, to know from what kind of people you receive them. After (the death of) every one of us (the *Ahl al-Bayt*, family of the Holy Prophet, recipient of divine supreme covenant), there comes a just person who removes (and exposes) from (the texts of *Shari'a*) the forgeries of the exaggerators, the materials of the fallacious ones that might have been made to infiltrate and the interpretations of the ignorant ones."

٣ - الْحسين بن محمدٍ عن معلى بنِ محمدٍ عنِ الْحسنِ بنِ علِي الْوشاءِ عن حمادِ بنِ عثْمانَ عن أَبِي عبدِ اللهِ ع قَالَ إِذَا أَراد الله بِعبدٍ خيراً فَقهه فِي الدينِ

H 46, Ch. 2, h3
Al-Hassan ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Washsha' from Hammad ibn 'Uthman from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"When Allah wants goodness for a person He grants him *Fiqh* (good understanding of religion)."

٤ - محمد بن إِسماعِيلَ عنِ الْفَضل بنِ شاذَانَ عن حمادِ بنِ عِيسى عن ربِعي بنِ عبدِ اللهِ عن رجلٍ عن أَبِي جعفَرٍ ع قَالَ قَالَ الْكَمالُ كُل الْكَمالِ التفَقه فِي الدينِ و الصبر علَى النائِبةِ و تقْدِير الْمعِيشةِ

H 47, Ch. 2, h4
Muhammad ibn 'Isma'il has narrated from Fadl ibn Shadhan from Hammad ibn 'Isa from Rab'i ibn 'Abd Allah from a man from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"The entirety of excellence and perfection is in (a) good understanding of religion, (b) exercising patience in hardships and (c) proper planning for one's means of living."

٥ - محمد بن يحيى عن أَحمد بنِ محمدِ بنِ عِيسى عن محمدِ بنِ سِنانٍ عن إِسماعِيلَ بنِ جابِرٍ عن أَبِي عبدِ اللهِ ع قَالَ الْعلَماءُ أُمناءُ و الْأَتقِياءُ حصونٌ و الْأَوصِياءُ سادةٌ و فِي روايةٍ أُخرى الْعلَماءُ منار و الْأَتقِياءُ حصونٌ و الْأَوصِياءُ سادةٌ

H 48, Ch. 2, h5
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Sinan from 'Isma'il ibn Jabir from abu 'Abd Allah , recipient of divine supreme covenant, who has said the following:

"Scholars are trustworthy people; the pious ones are the strongholds (against the spread of evil) and the successors (of the Holy Prophet, recipient of divine supreme covenant), are the leaders. In another *Hadith* it is said, 'The scholars are the lighthouses, the pious people are the strongholds (against evil) and the successors (of the Holy Prophet) are the leaders.'"

٦ - أَحمد بن إِدرِيس عن محمدِ بنِ حسانَ عن إِدرِيس بنِ الْحسنِ عن أَبِي إِسحاق الْكِندِي عن بشِيرٍ الدهانِ قَالَ قَالَ أَبو عبدِ اللهِ ع لَا خير فِيمن لَا يتفَقه مِن أَصحابِنا يا بشِير إِن الرجلَ مِنهم إِذَا لَم يستغنِ بِفِقْهِه احتاج إِلَيهِم فَإِذَا احتاج إِلَيهِم أَدخلُوه فِي بابِ ضلَالَتِهِم و هو لَا يعلَم

H 49, Ch. 2, h6
Ahmad ibn Idris has narrated from Muhammad ibn Hassa'n from Idris ibn al-Hassan from abu Ishaq al-Kindi from Bashir al-Dahhan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"O Bashir, there is nothing good in those of our people (followers) who do not acquire good understanding of religion (*Fiqh*). If someone among them may not have good understanding of religion he needs to ask those who oppose us. When he needs them they lead him astray without his even can realizing."

٧ - علِي بن محمدٍ عن سهل بنِ زِيادٍ عنِ النوفَلِي عنِ السكُونِي عن أَبِي عبدِ اللهِ ع عن آبائِهِ قَالَ

H 50, Ch. 2, h7
Ali ibn Muhammad has narrated from Sahl ibn Ziyad from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, has narrated from his ancestors from the Holy Prophet, recipient of divine supreme covenant,

who has said the following:

"There is nothing good in life without two kinds of people: a scholar who is obeyed and an audience who listens carefully."

قَالَ رسولُ اللهِ ص لَا خير فِي الْعيشِ إِلا لِرجلَينِ عالِمٍ مطَاعٍ أَو مستمِعٍ واعٍ

H 51, Ch. 2, h8

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr and Muhammad ibn Yahya from Ahmad ibn Muhammad from ibn abu 'Umayr from Sayf ibn 'Amira from abu Hamza from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"A scholar who benefits from his knowledge is better than seventy thousand worshippers."

٨- عِلي بن إِبراهِيم عن أَبِيهِ عن ابن أَبِي عمير و محمد بن يحيى عن أَحمد بن محمدٍ عن ابن أَبِي عمير عن سيفِ بنِ عمِيرةَ عن أَبِي حمزةَ عن أَبِي جعفَرٍ ع قَالَ عالِم ينتفَع بِعِلْمِهِ أَفْضلُ مِن سبعِين أَلْف عابِدٍ

H 52, Ch. 2, h9

Al-Hassan ibn Muhammad has narrated from Ahmad ibn Ishaq from Su'dan ibn Muslim from Mu'awiya ibn 'Ammar who has said the following:

"Once, I asked (Imam) abu 'Abd Allah, recipient of divine supreme covenant, 'There is a man who recounts your *Hadith* and spreads them among people and ties them to their hearts and the hearts of your followers. Also there is a worshipper among your followers who does not narrate your *Hadith*. Which of these two people is better?' The Imam replied, 'The one who narrates our *Hadith* and ties them up to the hearts of our followers is better than seventy thousand worshippers.'"

٩- الْحسين بن محمدٍ عن أَحمد بنِ إِسحاق عن سعدانَ بنِ مسلِمٍ عن معاوِيةَ بنِ عمارٍ قَالَ قُلْت لِأَبِي عبدِ اللهِ ع رجلٌ راوِيةٌ لِحدِيثِكُم يبث ذَلِك فِي الناسِ و يشدده فِي قُلُوبِهِم و قُلُوبِ شِيعتِكُم و لَعل عابِداً مِن شِيعتِكُم لَيست لَه هذِهِ الروايةُ أَيهما أَفْضلُ قَالَ الراوِيةُ لِحدِيثِنا يشد بِهِ قُلُوب شِيعتِنا أَفْضلُ مِن أَلْفِ عابِدٍ

Chapter Three

Kinds of People

بَابُ أَصْنَافِ الناسِ

H 53, Ch. 3, h1

Ali ibn Muhammad from Sahl ibn Ziyad and Muhammad ibn Yahya from Ahmad ibn Muhammad ibn 'Isa all from ibn Mahbub from abu 'Usama from Hisham ibn Salim from abu Hamza from abu Ishaq al-Sabiy'i from one who narrated it from a reliable source from Imam Ali, recipient of divine supreme covenant, who has said the following:

"After the Holy Prophet, people become of three kinds. One group went to a divinely well-guided scholar. Allah had given him a high degree of knowledge that made him independent of the knowledge of the others. The second group was the ignorant group, which claimed to have knowledge but in fact had no knowledge. This was an egotist group. Worldly attractions had made them lose sight of the truth and they misled other people. The third group consisted of people who learned from a divinely guided scholar. He taught them for the sake of Allah and for their salvation. It then was clear that those who claimed (to be scholars when, in fact, they were not) and those who forged certain matters (in *Shari'a*) were destroyed."

١- عِلي بن محمدٍ عن سهل بنِ زِيادٍ و محمد بن يحيى عن أَحمد بنِ محمدِ بنِ عِيسى جمِيعاً عن ابنِ محبوبٍ عن أَبِي أُسامةَ عن هِشامِ بنِ سالِمٍ عن أَبِي حمزةَ عن أَبِي إِسحاق السبِيعِي عمن حدثَه مِمن يوثَق بِهِ قَالَ سمِعت أَمِير الْمؤمِنِين ع يقُولُ إِن الناس آلَوا بعد رسول اللهِ ص إِلَى ثَلَاثَةٍ آلُوا إِلَى عالِمٍ علَى هدًى مِن اللهِ قَد أَغْناه الله بِما عِلم عن عِلْمِ غَيرِهِ و جاهِلٍ مدعٍ لِلْعِلْمِ لَا عِلْم لَه معجبٍ بِما عِنده قَد فَتنته الدنيا و فَتن غَيره و متعلمٍ مِن عالِمٍ علَى سبِيل هدًى مِن اللهِ و نجاةٍ ثُم هلَك مِن ادعى و خاب مِن افْترى

H 54, Ch. 3, h2

Al-Husayn ibn Muhammad al-Ash'ari has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Washsha' from Ahmad ibn 'A'idh from abu Khadija Salim ibn Mukram from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"People are of three kinds: Scholars, the learning group (students) and the garbled ones (who do not have any opinion in life)."

٢- الْحسين بن محمدٍ الْأَشعرِي عن معلى بنِ محمدٍ عن الْحسنِ بنِ عِلي الْوشاءِ عن أَحمد بنِ عائِذٍ عن أَبِي خدِيجةَ سالِمِ بنِ مكْرِمٍ عن أَبِي عبدِ اللهِ ع قَالَ الناس ثَلَاثَةٌ عالِم و متعلم و غُثَاءٌ

H 55, Ch. 3, h3

Muhammad ibn Yahya has narrated from 'Abd Allah ibn Muhammad from Ali ibn al-Hakam from al-'Ala' ibn Razin from Muhammad ibn Muslim from abu Hamza al-Thumali who has said the following:

"Once abu 'Abd Allah, recipient of divine supreme covenant, said to me, 'Be a scholar or a student or love the scholars. Do not become of the fourth group lest you be destroyed due to hating them (the scholars).'"

٣- محمد بن يحيى عن عبدِ اللهِ بنِ محمدٍ عن عِلي بنِ الْحكَمِ عن الْعلَاءِ بنِ رزِينٍ عن محمدِ بنِ مسلِمٍ عن أَبِي حمزةَ الثمالِي قَالَ قَالَ لِي أَبو عبدِ اللهِ ع اغْدُ عالِماً أَو متعلماً أَو أَحِب أَهلَ الْعِلْمِ و لَا تكُن رابِعاً فَتهلِك بِبغضِهِم

٤ - عِلي بن إبراهِيم عن محمدِ بن عِيسى عن يونس عن جمِيلٍ عن أَبِي عبدِ اللهِ ع قَالَ سمِعته يقُولُ يغدو الناس علَى ثَلَاثَةِ أَصنافٍ عالِمٍ و متعلمٍ و غُثَاءٍ فَنحن الْعلَماءُ و شِيعتنا الْمتعلمونَ و سائِر الناسِ غُثَاءٌ

H 56, Ch. 3, h4
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from Jamil who has said the following:

“I heard Imam abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘People become of three groups: Scholars, those who learn and garbled ones. We are the scholars. Our followers are the ones who learn. The rest of the people are garbled ones (who do not have any meaningful opinion in life).’”

بَابُ ثَوَابِ الْعَالِمِ وَ الْمُتَعَلِّمِ

Chapter Four
The Reward for the Scholars and Those Who Seek Knowledge

١ - محمد بن الْحسنِ و عِلي بن محمدٍ عن سهلِ بنِ زِيادٍ و محمد بن يحيى عن أَحمد بن محمدٍ جمِيعاً عن جعفَرِ بن محمدٍ الْأَشعرِي عن عبدِ اللهِ بنِ ميمونٍ الْقَداحِ و عِلي بن إبراهِيم عن أَبِيهِ عن حمادِ بنِ عِيسى عنِ الْقَداحِ عن أَبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص من سلَك طَرِيقاً يطْلُب فِيهِ عِلْماً سلَك الله بِهِ طَرِيقاً إِلَى الْجنةِ و إِن الْملَائِكَةَ لَتضع أَجِنحتها لِطَالِبِ الْعِلْمِ رِضًا بِهِ و إِنه يستغفِر لِطَالِبِ الْعِلْمِ من فِي السماءِ و من فِي الْأَرضِ حتى الْحوتِ فِي الْبحرِ و فَضلُ الْعالِمِ علَى الْعابِدِ كَفَضلِ الْقَمرِ علَى سائِرِ النجومِ لَيلَةَ الْبدرِ و إِن الْعلَماءَ ورثَةُ الْأَنبِياءِ إِن الْأَنبِياءَ لَم يورثُوا دِيناراً و لَا دِرهماً و لَكِن ورثُوا الْعِلْم فَمن أَخذَ مِنه أَخذَ بِحظ وافِرٍ

H 57, Ch. 4, h1
Muhammad ibn al-Hassan and Ali ibn Muhammad has narrated from Sahl ibn Ziyad and Muhammad ibn Yahya from Ahmad ibn Muhammad, all from Ja’far ibn Muhammad al-Ash’ari from 'Abd Allah ibn Maymun al-Qaddah and Ali ibn Ibrahim from his father from Hammad ibn ‘Isa from al-Qaddah from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Holy Prophet has said, ‘If one sets out on a journey to seek knowledge, Allah will lead him to the path that takes him to paradise. The angels will stretch their wings for the pleasure of the seeker of knowledge, and all that is in heaven and earth, even the whales in the oceans, will ask (Allah) to forgive him. The excellence of the scholar over other people is like the brilliance of the moon over other stars during a full-moon night. Scholars are the heirs of the prophets. The prophets did not leave any Dirham or Dinar (wealth) as their legacy but left knowledge as their legacy. Whoever acquires a share from such legacy has gained an enormous share.’”

٢ - محمد بن يحيى عن أَحمد بن محمدٍ عنِ الْحسنِ بنِ محبوبٍ عن جمِيلِ بنِ صالِحٍ عن محمدِ بنِ مسلِمٍ عن أَبِي جعفَرٍ ع قَالَ إِن الذِي يعلم الْعِلْم مِنكُم لَه أَجر مِثْلُ أَجرِ الْمتعلمِ و لَه الْفَضلُ علَيهِ فَتعلموا الْعِلْم مِن حملَةِ الْعِلْمِ و علموه إِخوانكُم كَما علمكُموه الْعلَماءُ

H 58, Ch. 4, h2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from Jamil ibn Salih from Muhammad ibn Muslim from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“Those of you who teach will have the same reward as those who learn as well as their higher position over the student. Learn knowledge from those who possess knowledge and teach it to your brethren just as the scholars have taught you.”

٣ - عِلي بن إبراهِيم عن أَحمد بن محمدٍ الْبرقِي عن عِلي بنِ الْحكَمِ عن عِلي بنِ أَبِي حمزةَ عن أَبِي بصِيرٍ قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ من علم خيراً فَلَه مِثْلُ أَجرِ من عمِلَ بِهِ قُلْت فَإِنْ علمه غَيره يجرِي ذَلِك لَه قَالَ إِنْ علمه الناس كُلهم جرى لَه قُلْت فَإِنْ مات قَالَ و إِنْ مات

H 59, Ch. 4, h3
Ali ibn Ibrahim has narrated from Ahmad ibn Muhammad al-Barqi from Ali ibn al-Hakam from Ali ibn abu Hamza from abu Basir from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Whoever teaches something good will receive a reward each time his student practices such knowledge.” Abu Basir has said, ‘I asked the Imam, would this apply to the student if he teaches other people?’ The Imam, recipient of divine supreme covenant, said, ‘Yes, it applies to him even if he teaches it to all people.’ I then asked, ‘Will it apply to him if he will already be dead?’ The Imam, recipient of divine supreme covenant, responded, ‘Yes, even if he will die.’”

٤ - و بِهذَا الْإِسنادِ عن محمدِ بن عبدِ الْحمِيدِ عنِ الْعلَاءِ بنِ رزِينٍ عن أَبِي عبِيدةَ الْحذاءِ عن أَبِي جعفَرٍ ع قَالَ من علم باب هدًى فَلَه مِثْلُ أَجرِ من عمِلَ بِهِ و لَا ينقَص أُولَئِك مِن أُجورِهِم شيئاً و من علم

H 60, Ch. 4, h4
Through the same chain of narrators it is narrated from Muhammad ibn ‘Abd al-Hamid from al-‘Ala’ ibn Razin from abu ‘Ubayda al-Hadhdha’ from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“Whoever teaches a subject of guidance will receive a reward equal to the rewards of all of those who practice such guidance without any reduction in the rewards of the later ones. Whoever introduces a subject of misguidance will suffer for each time

others practice it without any reduction in the suffering of whoever may practice such misguidance."

H 61, Ch. 4, h5

Al-Husayn ibn Muhammad has narrated from Ali ibn Muhammad ibn Sa'd in a *marfu'* manner from abu Hamza from Ali ibn al-Husayn, recipient of divine supreme covenant, who has said the following:

"If only people knew how much reward there is for seeking knowledge, they would seek it even if they had to shed their blood for it or dive in large waves. Allah the Blessed and Most High revealed to Daniel saying, 'The most hated among My creatures are the ignorant ones who disrespect the scholars and do not follow them. The most beloved to Me in My servants are the pious ones who work hard to become deserving of greater rewards, who always stay close to the scholars, follow the forbearing people and accept (the advice of) people of wisdom.'"

H 62, Ch. 4, h6

Ali ibn Ibrahim has narrated from his father from al-Qasim ibn Muhammad from Sulayman ibn Dawud al-Minqari from Hafs ibn Ghiyath who has said that abu 'Abd Allah, recipient of divine supreme covenant, said the following:

"Whoever acquires knowledge and practices what he has learned and teaches it to others for the sake of Allah, will be called a great person among the angels of heavens. It will be said: 'He learned for the sake of Allah, practiced for the sake of Allah and taught for the sake of Allah.'"

Chapter Five

The Qualities of the Scholars

H 63, Ch. 5, h1

Muhammad ibn Yahya al-'Attar has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Mahbub from Mu'awiya ibn Wahab who has said the following:

"I heard Imam abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Seek knowledge and beautify it with forbearance and dignity. Be humble to your students and to those from whom you learn. Do not be a tyrant scholar, otherwise your falsehood destroys the truth in you.'"

H 64, Ch. 5, h2

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from Hammad ibn 'Uthman from al-Harith ibn Mughirah al-Nasri from abu 'Abd Allah, recipient of divine supreme covenant, who about the words of Allah, the Most Majestic, the Most Gracious, has said the following:

"'Only Allah's knowledgeable servants fear Him . . .' (35:28) means that scholars are those whose deeds testify to the truthfulness of their words; otherwise, they are not scholars."

H 65, Ch. 5, h3

A number of our people have narrated from Ahmad ibn Muhammad al-Barqi from 'Isma'il ibn Mihran from abu Sa'id al-Qammat from al-Halabi from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Once Imam Ali, recipient of divine supreme covenant, said, 'Do you want me to describe to you the true *Faqih* (the person who truly has a good understanding of religion)? A true *Faqih* is one who does not cause people to despair from the mercy of Allah or to become indifferent toward and unconcerned about the punishment of Allah, who does not allow them to consider disobedience to Allah as permissible and who does not abandon the Holy Quran despite the existence of other matters' attractions. You must know that there is no goodness in knowledge without good understanding (*Fiqh*). You must know

باب ضلال كان عليه مثل أوزار من عمل به و لا ينقص أولئك من أوزارهم شيئاً

٥- الحسين بن محمد عن علي بن محمد بن سعد رفعه عن أبي حمزة عن علي بن الحسين ع قال لو يعلم الناس ما في طلب العلم لطلبوه و لو بسفك المهج و خوض اللجج إن الله تبارك و تعالى أوحى إلى دانيال أن أمقت عبيدي إلي الجاهل المستخف بحق أهل العلم التارك للاقتداء بهم و أن أحب عبيدي إلي التقي الطالب للثواب الجزيل اللازم للعلماء التابع للحلماء القابل عن الحكماء

٦- علي بن إبراهيم عن أبيه عن القاسم بن محمد عن سليمان بن داود المنقري عن حفص بن غياث قال قال لي أبو عبد الله ع من تعلم العلم و عمل به و علم لله دعي في ملكوت السماوات عظيماً فقيل تعلم لله و عمل لله و علم لله

بَابُ صِفَةِ الْعُلَمَاءِ

١- محمد بن يحيى العطار عن أحمد بن محمد بن عيسى عن الحسن بن محبوب عن معاوية بن وهب قال سمعت أبا عبد الله ع يقول اطلبوا العلم و تزينوا معه بالحلم و الوقار و تواضعوا لمن تعلمونه العلم و تواضعوا لمن طلبتم منه العلم و لا تكونوا علماء جبارين فيذهب باطلكم بحقكم

٢- علي بن إبراهيم عن محمد بن عيسى عن يونس عن حماد بن عثمان عن الحارث بن المغيرة النصري عن أبي عبد الله ع في قول الله عز و جل إنما يخشى الله من عباده العلماء قال يعني بالعلماء من صدق فعله قوله و من لم يصدق فعله قوله فليس بعالم

٣- عدة من أصحابنا عن أحمد بن محمد البرقي عن إسماعيل بن مهران عن أبي سعيد القماط عن الحلبي عن أبي عبد الله ع قال قال أمير المؤمنين ع ألا أخبركم بالفقيه حق الفقيه من لم يقنط الناس من رحمة الله و لم يؤمنهم من عذاب الله و لم يرخص لهم في معاصي الله و لم يترك القرآن رغبة عنه إلى غيره ألا لا خير في علم ليس فيه تفهم ألا لا خير في قراءة ليس فيها تدبر ألا لا خير في

عِبادةٍ لَيس فِيها تفَكر و فِي روايةٍ أُخرى أَلَا لَا خير فِي عِلْمٍ لَيس فِيهِ تفَهم أَلَا لَا خير فِي قِراءَةٍ لَيس فِيها تدبر أَلَا لَا خير فِي عِبادةٍ لَا فِقْه فِيها أَلَا لَا خير فِي نسكٍ لَا ورع فِيهِ

that there is nothing good in a recitation without thinking about it. You must know that there is nothing good in worship without thoughtfulness.' In another *Hadith* he has said, "You must know that there is nothing good in knowledge without good understanding. You must know that there is nothing good in a recitation without thinking about it. You must know that there is nothing good in worship without having a good understanding of religion. You must know that there is nothing good in performing the acts of Hajj and so forth without piety.'"

٤- محمد بن يحيى عن أحمد بن محمدِ بن عِيسى و محمد بن إِسماعِيلَ عنِ الْفَضل بنِ شاذَانَ النيسابوري جمِيعاً عن صفْوانَ بنِ يحيى عن أَبِي الْحسنِ الرضا ع قَالَ إِن مِن علَاماتِ الْفِقْهِ الْحِلْم و الصمت

H 66, Ch. 5, h4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa and Muhammad ibn 'Isma'il from al-Fadl ibn Shadhan al-Niysaburi, all from Safwan ibn Yahya from abu al-Hassan al-Rida, recipient of divine supreme covenant, who has said the following:

"Of the signs of *Fiqh* (good understanding of religion) are forbearance and silence."

٥- أحمد بن عبدِ اللهِ عن أحمد بن محمدٍ الْبرقي عن بعضِ أصحابِهِ رفَعه قَالَ قَالَ أَمِير الْمؤمِنِين ع لَا يكُونُ السفَه و الْغِرةُ فِي قَلْبِ الْعالِمِ

H 67, Ch. 5, h5
Ahmad ibn 'Abd Allah from Ahmad ibn Muhammad al-Barqi from certain persons of his people in a marfu' manner *(rafa'ahu)* from Amir al-Mu'minin Ali, recipient of divine supreme covenant, recipient of divine supreme covenant, who has said the following:

"Foolishness and arrogance are not found in the hearts of scholars."

٦- و بِهذَا الْإِسنادِ عن محمدِ بنِ خالِدٍ عن محمدِ بنِ سِنانٍ رفَعه قَالَ قَالَ عِيسى ابن مريم ع يا معشر الْحوارِيين لِي إِلَيكُم حاجةٌ افْضوها لِي قَالُوا قُضِيت حاجتك يا روح اللهِ فَقَام فَغسلَ أَقْدامهم فَقَالُوا كُنا نحن أَحق بِهذَا يا روح اللهِ فَقَالَ إِن أَحق الناسِ بِالْخِدمةِ الْعالِم إِنما تواضعت هكَذَا لِكَيما تتواضعوا بعدِي فِي الناسِ كَتواضعِي لَكُم ثُم قَالَ عِيسى ع بِالتواضعِ تعمر الْحِكْمةُ لَا بِالتكَبرِ و كَذَلِك فِي السهلِ ينبت الزرع لَا فِي الْجبلِ

H 68, Ch. 5, h6
Through the same chain of narrators it is narrated from Muhammad ibn Khalid from Muhammad ibn Sinan in a *marfu'* manner *(rafa'ahu)* from Jesus son of Mary who has said the following to his disciples:

"'O disciples, I need your help so help me.' They replied, 'Your request is granted, O Spirit of Allah.' Jesus then got up and washed their feet. To this the disciples said, 'We should have served you O Spirit of Allah.' Jesus then said, 'The people who must serve others are the scholars. I acted in this humble way so that you will act among people in the humble way I acted before you.' Jesus then said, 'It is with humility that wisdom is established but not with arrogance, just as plants grow in plain, soft ground but not on hard ground and rocks.'"

٧- عِلِي بن إِبراهِيم عن أَبِيهِ عن عِلِي بنِ معبدٍ عمن ذَكَره عن معاوِيةَ بنِ وهبٍ عن أَبِي عبدِ اللهِ ع قَالَ كَانَ أَمِير الْمؤمِنِين ع يقُولُ يا طَالِب الْعِلْمِ إِن لِلْعالِمِ ثَلَاثَ علَاماتٍ الْعِلْم و الْحِلْم و الصمت و لِلْمتكَلفِ ثَلَاثَ علَاماتٍ ينازِع من فَوقَه بِالْمعصِيةِ و يظْلِم من دونه بِالْغلَبةِ و يظَاهِر الظَلَمةَ

H 69, Ch. 5, h7
Ali ibn Ibrahim has narrated from his father from Ali ibn Ma'bad from the person whom he mentioned from Mu'awiya ibn Wahab from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Imam Ali, recipient of divine supreme covenant, would often say, 'O seekers of knowledge (note that) a scholar has three signs: Knowledge, forbearance and calmness. A pretending scholar has three qualities: He quarrels with those higher than he through disobedience. He does injustice to those below him in position through domination and he becomes a supporter of the unjust.'"

بَابُ حَق الْعالِمِ

Chapter Six
The Rights of the Scholars

١- عِلِي بن محمدِ بنِ عبدِ اللهِ عن أَحمد بنِ محمدٍ عن محمدِ بنِ خالِدٍ عن سلَيمانَ بنِ جعفَرٍ الْجعفَرِي عمن ذَكَره عن أَبِي عبدِ اللهِ ع قَالَ كَانَ أَمِير الْمؤمِنِين ع يقُولُ إِن مِن حق الْعالِمِ أَنْ لَا تكْثِر علَيهِ السؤالَ و لَا تأْخذَ بِثَوبِهِ و إِذَا دخلْت علَيهِ و عِنده قَوم فَسلم

H 70, Ch. 6, h1
Ali ibn Muhammad ibn 'Abd Allah has narrated from Ahmad ibn Muhammad from Muhammad ibn Khalid from Sulayman ibn Ja'far al-Ja'fari from the person who he mentioned from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Imam Ali, recipient of divine supreme covenant, has said, 'One of the rights of a scholar is that one must not ask him a great many questions and must not latch on to his garment (excessive questioning). When one would enter in his presence

while other people are there, should offer greeting of peace to everyone and special greetings to the scholar alone. One must sit before him and not behind him. One must not blink his eyes before him or make hand gestures and must not speak much in his presence such as so and so said so and so opposite to what he says. The length of his meeting must not disappoint one because the case of a scholar is like a fruit bearing tree in which case one needs to wait until the tree lets fruits fall onto one. The reward for a scholar is greater than that for those who fast and perform prayers very often and for those who fight for the cause of Allah.'"

عليهم جميعاً و خصه بالتحية دونهم و اجلس بين يديه و لا تجلس خلفه و لا تغمز بعينك و لا تشر بيدك و لا تكثر من القول قال فلان و قال فلان خلافاً لقوله و لا تضجر بطول صحبته فإنما مثل العالم مثل النخلة تنتظرها حتى يسقط عليك منها شيء و العالم أعظم أجراً من الصائم القائم الغازي في سبيل الله

Chapter Seven
The Loss of a Scholar

بَابُ فَقْدِ الْعُلَمَاءِ

H 71, Ch. 7, h1
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from abu Ayyub al-Khazzaz from Sulayman ibn Khalid from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Of the deaths of the true believers the one that Satan loves most is the death of a *Faqih* (one who has very good understanding of religion and its laws)."

١ - عِدةٌ من أصحابنا عن أحمد بن محمد بن خالد عن عثمان بن عيسى عن أبي أيوب الخزاز عن سليمان بن خالد عن أبي عبد الله ع قال ما من أحد يموت من المؤمنين أحب إلى إبليس من موت فقيه

H 72, Ch. 7, h2
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from certain persons of his people from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"When a true believer who is a *Faqih* dies, it causes an irreparable damage in the Islamic system."

٢ - علي بن إبراهيم عن أبيه عن ابن أبي عمير عن بعض أصحابه عن أبي عبد الله ع قال إذا مات المؤمن الفقيه ثلم في الإسلام ثلمة لا يسدها شيء

H 73, Ch. 7, h3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from Ali ibn abu Hamza who has said the following:

"I heard (Imam) abu al-Hassan Musa ibn Ja'far, recipient of divine supreme covenant, saying, 'When a true believer dies the angels and places of earth, where he worshipped Allah, weep because of his death. Also the doors of the heavens through which his good deeds had been taken up weep and it (his death) causes an irreparable damage in the Islamic system, because the true believing *Fuqaha* (people of proper understanding in religion and its laws) are the strongholds of the Islamic system just as the fortress around a city is a stronghold for it.'"

٣ - محمد بن يحيى عن أحمد بن محمد عن ابن محبوب عن علي بن أبي حمزة قال سمعت أبا الحسن موسى بن جعفر ع يقول إذا مات المؤمن بكت عليه الملائكة و بقاع الأرض التي كان يعبد الله عليها و أبواب السماء التي كان يصعد فيها بأعماله و ثلم في الإسلام ثلمة لا يسدها شيء لأن المؤمنين الفقهاء حصون الإسلام كحصن سور المدينة لها

H 74, Ch. 7, h4
From him (Muhammad ibn Yahya) from Ahmad from ibn Mahbub from abu Ayyub al-Khazzaz from Sulayman ibn Khalid from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Of the deaths of the true believers the one that Satan loves most is the death of a *Faqih,* (one who has good understanding of religion and its laws)."

٤ - و عنه عن أحمد عن ابن محبوب عن أبي أيوب الخزاز عن سليمان بن خالد عن أبي عبد الله ع قال ما من أحد يموت من المؤمنين أحب إلى إبليس من موت فقيه

H 75, Ch. 7, h5
Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Ali ibn Asbat from his uncle Ya'qub ibn Salim from Dawud ibn Farqad who has said the following:

"Imam abu 'Abd Allah, recipient of divine supreme covenant, has said, 'My father would often say, "Allah does not take back the knowledge that He has sent down. But when the scholar dies it (his death) takes away his knowledge and after this the unjust ones (disobedient to laws) come. They go astray and mislead people. There is no good in things that have no basis and foundation.'"

٥ - علي بن محمد عن سهل بن زياد عن علي بن أسباط عن عمه يعقوب بن سالم عن داود بن فرقد قال قال أبو عبد الله ع إن أبي كان يقول إن الله عز و جل لا يقبض العلم بعد ما يهبطه و لكن يموت العالم فيذهب بما يعلم فتليهم الجفاة فيضلون و يضلون و لا خير في شيء ليس له أصل

٦- عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدٍ عن محمدِ بنِ عِلي عمن ذَكره عن جابِرٍ عن أَبِي جعفَرٍ ع قَالَ كانَ عِلي بن الْحسينِ ع يقُولُ إِنه يسخي نفْسِي فِي سرعةِ الْموتِ و الْقَتل فِينا قَولُ اللهِ أَ و لَم يروا أَنا نأْتي الْأَرض ننقُصها مِن أَطْرافِها و هو ذَهاب الْعلَماءِ

H 76, Ch. 7, h6
A number of our people have narrated from Ahmad ibn Muhammad from Muhammad ibn Ali from the person who he mentioned from Jabir from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Imam Ali ibn al-Husayn, recipient of divine supreme covenant, would say, 'My soul shows generosity in accepting the quickening of our death or being murdered. It is due to the words of Allah that say, 'Have they not considered that We have taken over the land and reduced its borders?' (13:41) The reference here is to the death of the scholars."

بَابُ مُجَالَسَةِ الْعُلَمَاءِ وَ صُحْبَتِهِمْ

Chapter Eight
Meeting the Scholars and Associating With Them

١- عِلي بن إِبراهِيم عن محمدِ بنِ عِيسى عن يونس رفَعه قَالَ قَالَ لُقْمانُ لِابنِهِ يا بني اختر الْمجالِس علَى عينك فَإِنْ رأَيت قَوماً يذْكُرونَ الله جل و عز فَاجلِس معهم فَإِنْ تكُن عالِماً نفَعك عِلْمك و إِنْ تكُن جاهِلًا علموك و لَعل الله أَنْ يظِلهم بِرحمتِهِ فَيعمك معهم و إِذَا رأَيت قَوماً لَا يذْكُرونَ الله فَلَا تجلِس معهم فَإِنْ تكُن عالِماً لَم ينفَعك عِلْمك و إِنْ كُنت جاهِلًا يزيدوك جهلًا و لَعل الله أَنْ يظِلهم بِعقُوبةٍ فَيعمك معهم

H 77, Ch. 8, h1
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus in a *marfu'* manner *(rafa'ahu)* from Luqman the wise, who has said the following to his son:

"My son, choose your own meeting place. If you find a people who speak of Allah, the Glorious, the Majestic, sit with them. If you know already, you benefit from your knowledge and if you are ignorant they teach you. Perhaps Allah may cover them with the shadow of His mercy and you may be covered along with them. If you see a people who do not speak of Allah, do not sit with them; even if you had knowledge it would not benefit you, and if you were ignorant they increase your ignorance. Perhaps Allah may cover them with the shadow of His punishment which may catch you also along with them."

٢- عِلي بن إِبراهِيم عن أَبِيهِ و محمد بن يحيى عن أَحمد بنِ محمدِ بنِ عِيسى جمِيعاً عنِ ابنِ محبوبٍ عن درست بنِ أَبِي منصورٍ عن إِبراهِيم بنِ عبدِ الْحمِيدِ عن أَبِي الْحسنِ موسى بنِ جعفَرٍ ع قَالَ محادثَةُ الْعالِمِ علَى الْمزابِلِ خير مِن محادثَةِ الْجاهِلِ علَى الزرابِي

H 78, Ch. 8, h2
Ali ibn Ibrahim has narrated from his father and Muhammad ibn Yahya from Ahmad ibn Muhammad ibn 'Isa, all from ibn Mahbub from Durust ibn abu Mansur from Ibrahim ibn 'Abd al-Hamid from abu al-Hassan Musa ibn Ja'far, recipient of divine supreme covenant, who has said the following:

"Speaking to a scholar, even at a trash collection, is better than speaking to an ignorant person at the best furnished palace."

٣- عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدٍ الْبرقِي عن شرِيفِ بنِ سابِقٍ عنِ الْفَضل بنِ أَبِي قُرةَ عن أَبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص قَالَتِ الْحوارِيونَ لِعِيسى يا روح اللهِ من نجالِس قَالَ من يذَكركُم الله رؤيته و يزِيد فِي عِلْمِكُم منطِقُه و يرغبكُم فِي الْآخِرةِ عملُه

H 79, Ch. 8, h3
A number of our people have narrated from Ahmad ibn Muhammad al-Barqi from Sharif ibn Sabiq from al-Fadl ibn abu Qurrah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Holy Prophet has said, 'Once the disciples asked Jesus, "O the Spirit of Allah, who should we associate with?" Jesus replied, "Associate with those whose visit reminds you of Allah, whose speech and logic increase your knowledge and whose deeds attract you to the next life.'"

٤- محمد بن إِسماعِيلَ عنِ الْفَضل بنِ شاذَانَ عنِ ابنِ أَبِي عميرٍ عن منصورِ بنِ حازِمٍ عن أَبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص مجالَسةُ أَهلِ الدينِ شرف الدنيا و الْآخِرةِ

H 80, Ch. 8, h4
Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from ibn abu 'Umayr from Mansur ibn Hazim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Holy Prophet has said, 'Association with religious people is an honor in this life as well as in the next life.'"

٥- عِلي بن إِبراهِيم عن أَبِيهِ عنِ الْقَاسِمِ بنِ محمدٍ الْأَصبهانِي عن سلَيمانَ بنِ داود الْمِنقَرِي عن سفْيانَ بنِ عيينةَ عن مِسعرِ بنِ كِدامٍ قَالَ سمِعت أَبا جعفَرٍ ع يقُولُ لمجلِس أَجلِسه إِلَى من أَثِق بِهِ أَوثَق فِي نفْسِي مِن عمل سنةٍ

H 81, Ch. 8, h5
Ali ibn Ibrahim has narrated from his father from al-Qasim ibn Muhammad al-Asbahani from Sulayman ibn Dawud al-Minqari from Sufyan ibn 'Uyayna from Mis'ar ibn Kidam who has said the following:

"I heard (Imam) abu Ja'far, recipient of divine supreme covenant, saying, 'A meeting with one whom I trust gives more strength to my soul than working for one whole year.'"

Chapter Nine
Asking the Scholar and Discussing With Him

بَابُ سُؤَالِ الْعَالِمِ وَ تَذَاكُرِهِ

H 82, Ch. 9, h1
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from certain persons of our people from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"About a person who had smallpox and needed a formal bath due to sexual activities, and to whom certain people had given a bath and then he died, the Imam said, 'They have killed him. Why did they not ask about it? The medicine for the illness due to ignorance is, certainly, to ask.'"

١- عِلي بن إبراهِيم عن أَبِيهِ عن ابن أَبِي عمير عن بعض أَصحابِنا عن أَبِي عبدِ اللهِ ع قَالَ سأَلته عن مجدورٍ أَصابته جنابةٌ فَغسلُوه فَمات قَالَ قَتلُوه أَلا سأَلُوا فَإِن دواءَ الْعِي السؤَالُ

H 83, Ch. 9, h2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Hammed ibn 'Isa from Hariz from Zurara, Muhammad ibn Muslim and Burayd al-'Ijli who has said the following:

"(Imam) abu 'Abd Allah, recipient of divine supreme covenant, has said, 'People are destroyed only because they do not ask (about what they do not know).'"

٢- محمد بن يحيى عن أَحمد بن محمدِ بن عِيسى عن حمادِ بن عِيسى عن حرِيزٍ عن زرارةَ و محمدِ بن مسلِمٍ و بريدٍ الْعِجلِي قَالُوا قَالَ أَبو عبدِ اللهِ ع لِحمرانَ بن أَعين فِي شيءٍ سأَله إِنما يهلِك الناس لِأَنهم لَا يسأَلُونَ

H 84, Ch. 9, h3
Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Ja'far ibn Muhammad al-Ash'ari from 'Abd Allah ibn Maymun al-Qaddah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"This knowledge (the knowledge of the Holy Prophet and *Ahl al-Bayt*, recipient of divine supreme covenant,) is under lock and the key to it is asking."

Ali ibn Ibrahim has narrated from his father from al-Nawfali, from al-Sakuni from Imam abu 'Abd Allah, recipient of divine supreme covenant, a similar *Hadith*.

٣- عِلي بن محمدٍ عن سهلِ بن زِيادٍ عن جعفَرِ بن محمدٍ الْأَشعرِي عن عبدِ اللهِ بن ميمونٍ الْقَداحِ عن أَبِي عبدِ اللهِ ع قَالَ قَالَ إِن هذَا الْعِلْم علَيهِ قُفْلٌ و مِفْتاحه الْمسأَلَةُ عِلي بن إِبراهِيم عن أَبِيهِ عن النوفَلِي عن السكُونِي عن أَبِي عبدِ اللهِ ع مِثْلَه

H 85, Ch. 9, h4
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa ibn 'Ubayd from Yunus ibn 'Abd al-Rahman from abu Ja'far al-Awwal from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"People can do nothing until they ask, acquire proper understanding of religion and know their Imam; and then they can follow what the Imam says even if he, recipient of divine supreme covenant, would say something differently under (*taqiyah*) pressure."

٤- عِلي بن إِبراهِيم عن محمدِ بن عِيسى بن عبيدٍ عن يونس بن عبدِ الرحمنِ عن أَبِي جعفَرٍ الْأَحول عن أَبِي عبدِ اللهِ ع قَالَ لَا يسع الناس حتى يسأَلُوا و يتفَقهوا و يعرِفُوا إِمامهم و يسعهم أَنْ يأْخذُوا بِما يقُولُ و إِنْ كَانَ تقِيةً

H 86, Ch. 9, h5
Ali has narrated from Muhammad ibn 'Isa from Yunus from the person who he mentioned from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Holy Prophet has said, 'Woe is to a man who does not reserve time every Friday for learning about his religion and make it a habit to ask about his religion.'" In another *Hadith* it says, "Woe is to every such Muslim."

٥- عِلي عن محمدِ بن عِيسى عن يونس عمن ذَكَره عن أَبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص أُف لِرجلٍ لَا يفَرِّغُ نفْسه فِي كُل جمعةٍ لِأَمرِ دِينِهِ فَيتعاهده و يسأَلُ عن دِينِهِ و فِي روايةٍ أُخرى لِكُل مسلِمٍ

H 87, Ch. 9, h6
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Abd Allah ibn Sinan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Holy Prophet has said, 'Allah, the Majestic, the Glorious, says, "Discussions in knowledge among My servants are of the matters that bring the dead hearts to life only if such discussions lead them to My commandments.'"

٦- عِلي بن إِبراهِيم عن أَبِيهِ عن ابن أَبِي عمير عن عبدِ اللهِ بن سِنانٍ عن أَبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص إِن الله عز و جل يقُولُ تذَاكُر الْعِلْمِ بين عِبادِي مِما تحيا علَيهِ الْقُلُوب الْميتةُ إِذَا هم انتهوا فِيهِ إِلَى أَمرِي

H 88, Ch. 9, h7
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Sinan from abu al-Jarud from abu Ja'far, recipient of divine

٧- محمد بن يحيى عن أَحمد بن محمدِ بن عِيسى عن محمدِ بن سِنانٍ عن أَبِي الْجارودِ قَالَ سمِعت أَبا جعفَرٍ ع

يقُولُ رحِم الله عبداً أحيا الْعِلْم قَالَ قُلْت و ما إِحياؤه قَالَ أَنْ يذَاكِر بِهِ أَهلَ الدينِ و أَهلَ الْورعِ

supreme covenant, who has said the following:

"I heard abu Ja'far, recipient of divine supreme covenant, saying, 'May Allah grant forgiveness to a man who revives knowledge.' Abu al-Jarud has said, 'I asked the Imam, "What is reviving knowledge?" The Imam, recipient of divine supreme covenant, replied, 'It is knowledge discussed among religious people and people of piety.'"

٨- محمد بن يحيى عن أَحمد بنِ محمدٍ عن عبدِ اللهِ بنِ محمدٍ الْحجال عن بعضِ أَصحابِهِ رفَعه قَالَ قَالَ رسولُ اللهِ ص تذَاكَروا و تلَاقَوا و تحدثُوا فَإِن الْحدِيثَ جِلَاءٌ لِلْقُلُوبِ إِن الْقُلُوب لَتران كَما يران السيف جِلَاؤها الْحدِيثُ

H 89, Ch. 9, h8
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from 'Abd Allah ibn Muhammad al-Hajjal from certain persons of our people in a *marfu'* manner from the Messenger of Allah who has said the following:

"Discuss facts, meet each other and speak to each other; speaking is brightness for hearts. Hearts stain just as swords do. Speaking cleanses it up."

Note: In certain manuscripts it is 'Hadid' (Iron) instead of '*Hadith*,' (speaking) at the end of the sentence.

٩- عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدِ بنِ خالِدٍ عن أَبِيهِ عن فَضالَةَ بنِ أَيوب عن عمر بنِ أَبانٍ عن منصورٍ الصيقَل قَالَ سمِعت أَبا جعفَرٍ ع يقُولُ تذَاكُر الْعِلْمِ دِراسةٌ و الدراسةُ صلَاةٌ حسنةٌ

H 90, Ch. 9, h9
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from Fadalah ibn Ayyub from 'Umar ibn Aban from Mansur al-Sayqal who has said the following:

"I heard Imam abu Ja'far, recipient of divine supreme covenant, saying, 'Discussing knowledge is a study and to study is (like) a good prayer.'"

بَابُ بَذْلِ الْعِلْمِ

Chapter Ten
Giving Knowledge as Charity

١- محمد بن يحيى عن أَحمد بنِ محمدِ بنِ عِيسى عن محمدِ بنِ إِسماعِيلَ بنِ بزِيعٍ عن منصورِ بنِ حازِمٍ عن طَلْحةَ بنِ زيدٍ عن أَبِي عبدِ اللهِ ع قَالَ قَرأْت فِي كِتابِ عِلِي ع إِن الله لَم يأْخذْ علَى الْجهالِ عهداً بِطَلَبِ الْعِلْمِ حتى أَخذَ علَى الْعلَماءِ عهداً بِبذْلِ الْعِلْمِ لِلْجهالِ لِأَن الْعِلْم كَانَ قَبلَ الْجهلِ

H 91, Ch. 10, h1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn 'Isma'il ibn Bazi' from Mansur ibn Hazim from Talha ibn Zayd from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"I read in the book of Imam Ali, recipient of divine supreme covenant, that Allah had no commitment from and covenant with ignorant people to seek knowledge before having a commitment from and covenant with scholars to give knowledge as charity to the ignorant ones; Knowledge existed before Ignorance."

٢- عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدٍ الْبرقِي عن أَبِيهِ عن عبدِ اللهِ بنِ الْمغِيرةِ و محمدِ بنِ سِنانٍ عن طَلْحةَ بنِ زيدٍ عن أَبِي عبدِ اللهِ ع فِي هذِهِ الْآيةِ و لا تصعر خدك لِلناسِ قَالَ لِيكُنِ الناس عِندك فِي الْعِلْمِ سواءً

H 92, Ch. 10, h2
A number of our people have narrated from Ahmad ibn Muhammad al-Barqi from his father from 'Abd Allah ibn Mughirah and Muhammad ibn Sinan from Talha ibn Zayd from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following about the words of Allah:

"Do not scornfully turn your face away from people …" (31:18) so that people would all be equal in matters of knowledge before you, said the Imam, recipient of divine supreme covenant."

٣- وبِهذَا الْإِسنادِ عن أَبِيهِ عن أَحمد بنِ النضرِ عن عمرِو بنِ شِمرٍ عن جابِرٍ عن أَبِي جعفَرٍ ع قَالَ زكَاةُ الْعِلْمِ أَنْ تعلمه عِباد اللهِ

H 93, Ch. 10, h3
Through the same chain of narrators he has narrated from his father from Ahmad ibn Nadr from 'Amr and ibn Shimr from Jabir from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"The tax (*Zakat*) on knowledge is teaching it to servants of Allah."

٤- عِلِي بن إِبراهِيم عن محمدِ بنِ عِيسى بنِ عبيدٍ عن يونس بنِ عبدِ الرحمنِ عمن ذَكَره عن أَبِي عبدِ اللهِ ع قَالَ قَام عِيسى ابن مريم ع خطِيباً فِي بنِي إِسرائِيلَ فَقَالَ يا بنِي إِسرائِيلَ لَا تحدثُوا

H 94, Ch. 10, h4
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa ibn 'Ubayd from Yunus ibn 'Abd al-Rahman from the person who he mentioned from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Jesus son of Mary, recipient of divine supreme covenant, once stood up to speak to the Israelites saying, 'O Israelites, do not speak the words of wisdom to ignorant people; you will be

doing injustice to them (words of wisdom). Do not keep them (words of wisdom) from those who deserve them lest you will do injustice to them (deserving people).'"

الْجهالَ بِالْحِكْمةِ فَتظْلِموها و لَا تمنعوها أَهلَها فَتظْلِموهم

Chapter Eleven
Prohibition on Speaking Without Knowledge

بَابُ النهْيِ عَنِ الْقَوْلِ بِغَيْرِ عِلْمٍ

H 95, Ch. 11, h1
Muhammad ibn Yahya has narrated from Ahmad and 'Abd Allah (both) sons of Muhammad ibn 'Isa from Ali ibn al-Hakam from Sayf ibn 'Umayra from Mufaddal ibn Yazid who has said the following:

"Once, (Imam) abu 'Abd Allah, recipient of divine supreme covenant, said to me, 'I like to warn you about two forms of behavior that lead a man to destruction. I prohibit you from dealing with Allah on the basis of falsehood and from giving *fatwa* (a legal opinion) to people without knowledge.'"

١- محمد بن يحيى عن أحمد و عبدِ اللهِ ابني محمدِ بنِ عِيسى عن عِلِي بنِ الْحكَمِ عن سيفِ بنِ عمِيرةَ عن َفَضلِ بنِ يزِيد قَالَ قَالَ لِي أَبو عبدِ اللهِ ع أَنهاك عن خصلَتينِ فِيهِما هلَاك الرجال أَنهاك أَنْ تدِين اللهَ بِالْباطِلِ و تفْتِي الناس بِما لَا تعلَم

H 96, Ch. 11, h2
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa ibn 'Ubayd from Yunus ibn 'Abd al-Rahman from 'Abd al-Rahman ibn al-Hajjaj who has said the following:

"Imam abu 'Abd Allah, recipient of divine supreme covenant, once said to me, 'Beware of two forms of behavior. It is such behaviors that have led many people to their destruction. Beware of giving *fatwa* to people on the basis of your own opinion and of following a religion without knowledge.'"

٢- عِلِي بن إِبراهِيم عن محمدِ بنِ عِيسى بنِ عبيدٍ عن يونس بنِ عبدِ الرحمنِ عن عبدِ الرحمنِ بنِ الْحجاجِ قَالَ قَالَ لِي أَبو عبدِ اللهِ ع إِياك و خصلَتينِ فِيهِما هلَك من هلَك إِياك أَنْ تفْتِي الناس بِرأْيِك أَو تدِين بِما لَا تعلَم

H 97, Ch. 11, h3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Mahbub from Ali ibn al-Ri'ab from abu 'Ubayda al-Hadhdha' from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"The angels of mercy and the angels of wickedness condemn those who give to people *fatwas* without knowledge and guidance. Such people will be held responsible for the sins of all those who have followed such *fatwas*."

٣- محمد بن يحيى عن أَحمد بنِ محمدِ بنِ عِيسى عنِ الْحسنِ بنِ محبوبٍ عن عِلِي بنِ رِئَابٍ عن أَبِي عبيدةَ الْحذاءِ عن أَبِي جعفَرٍ ع قَالَ من أَفْتى الناس بِغيرِ عِلْمٍ و لَا هدًى لَعنته ملَائِكةُ الرحمةِ و ملَائِكةُ الْعذَابِ و لَحِقَه وزر من عمِلَ بِفُتياه

H 98, Ch. 11, h4
A number of our people have narrated has narrated from Ahmad ibn Muhammad ibn Khalid from al-Hassan ibn Ali al-Washsha' from Aban al-Ahmar from Ziyad ibn abu Raja' from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"What you know you may speak about, but what you do not know say, 'Allah knows best.' A man refers to a verse in the Holy Quran and gives it a meaning that is farther from the truth than the heavens are from earth."

٤- عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدِ بنِ خالِدٍ عنِ الْحسنِ بنِ عِلِي الْوشاءِ عن أَبانٍ الْأَحمرِ عن زِيادِ بنِ أَبِي رجاءٍ عن أَبِي جعفَرٍ ع قَالَ ما عِلِمتم فَقُولُوا و ما لَم تعلَموا فَقُولُوا الله أَعلَم إِن الرجلَ لَينتزِع الْآيةَ مِن الْقُرآنِ يخِر فِيها أَبعد ما بين السماءِ و الْأَرضِ

H 99, Ch. 11, h5
Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from Hammad ibn 'Isa from Rib'i ibn 'Abd Allah from Muhammad ibn Muslim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"It is very proper for a scholar to say, 'Allah knows best' if he does not know. This is not proper for a non-Scholar.'"

٥- محمد بن إِسماعِيلَ عنِ الْفَضلِ بنِ شاذَانَ عن حمادِ بنِ عِيسى عن رِبعِي بنِ عبدِ اللهِ عن محمدِ بنِ مسلِمٍ عن أَبِي عبدِ اللهِ ع قَالَ لِلْعالِمِ إِذَا سِئلَ عن شيءٍ و هو لَا يعلَمه أَنْ يقُولَ الله أَعلَم و لَيس لِغيرِ الْعالِمِ أَنْ يقُولَ ذَلِك

H 100, Ch. 11, h6
Ali ibn Ibrahim has narrated from Ahmad ibn Muhammad ibn Khalid from Hammad ibn 'Isa from Hariz ibn 'Abd Allah from Muhammad ibn Muslim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"If one of you is asked about something you do not know you must say, 'I have no knowledge,' and you must not say, 'Allah knows best' because it may create doubts in the hearts of your audience. If the person questioned says, 'I do not know' his audience will not accuse him of anything."

٦- عِلِي بن إِبراهِيم عن أَحمد بنِ محمدِ بنِ خالِدٍ عن حمادِ بنِ عِيسى عن حرِيزِ بنِ عبدِ اللهِ عن محمدِ بنِ مسلِمٍ عن أَبِي عبدِ اللهِ ع قَالَ إِذَا سِئلَ الرجلُ مِنكُم عما لَا يعلَم فَلْيقُلْ لَا أَدرِي و لَا يقُلْ الله أَعلَم فَيوقِع فِي قَلْبِ صاحِبِهِ شكّاً و إِذَا قَالَ الْمسئُولُ لَا أَدرِي قَلَّا يتهمه السائِلُ

٧ - الْحسين بن محمدٍ عن معلى بن محمدٍ عن عِلي بن أسباطٍ عن جعفَرِ بن سماعةَ عن غَيرِ واحِدٍ عن أبانٍ عن زرارةَ بن أعين قَالَ سأَلْت أَبا جعفَرٍ ع ما حق اللهِ علَى الْعِبادِ قَالَ أَنْ يقُولُوا ما يعلَمونَ و يقِفُوا عِند ما لَا يعلَمونَ

H 101, Ch. 11, h7
Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Ali ibn Asbat from Ja’far ibn Sama‘a from several persons, from Aban, from Zurara ibn A‘yan who has said the following:

“Once I asked Imam abu Ja’far, recipient of divine supreme covenant, ‘What are of the rights of Allah on people?’ The Imam, recipient of divine supreme covenant, replied, ‘They must say what they know and abstain from saying anything that they have no knowledge of.’”

٨ - عِلي بن إِبراهِيم عن أَبِيهِ عن ابنِ أَبِي عميرٍ عن يونس بن عبدِ الرحمنِ عن أَبِي يعقُوب إِسحاق بن عبدِ اللهِ عن أَبِي عبدِ اللهِ ع قَالَ إِن الله خص عِباده بِآيتينِ مِن كِتابِهِ أَنْ لَا يقُولُوا حتى يعلَموا و لَا يردوا ما لَم يعلَموا و قَالَ عز و جل أَ لَم يؤخذْ علَيهِم مِيثاق الْكِتابِ أَنْ لا يقُولُوا علَى اللهِ إِلا الْحق و قَالَ بلْ كَذبوا بِما لَم يحِيطُوا بِعِلْمِهِ و لَما يأْتِهِم تأْوِيلُه

H 102, Ch. 11, h8
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Yunus (ibn 'Abd al-Rahman) from abu Ya’qub Ishaq ibn ‘Abd Allah from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Allah has addressed His servants in two verses of the Holy Quran very particularly: ‘Did they not make a covenant (with Allah) in the Book not to speak anything other than the Truth about Allah and to study its contents well? They call a lie something that is beyond the limit of their knowledge and whose interpretation has not yet been revealed . . .’” (10:39)

٩ - عِلي بن إِبراهِيم عن محمدِ بنِ عِيسى عن يونس عن داود بن فَرقَدٍ عمن حدثَه عن ابنِ شبرمةَ قَالَ ما ذَكَرت حدِيثاً سمِعته عن جعفَرِ بن محمدٍ ع إِلا كَاد أَنْ يتصدع قَلْبِي قَالَ حدثَنِي أَبِي عن جدي عن رسول اللهِ ص قَالَ ابن شبرمةَ و أُقْسِم بِاللهِ ما كَذَب أَبوه علَى جدِهِ و لَا جده علَى رسول اللهِ ص قَالَ قَالَ رسولُ اللهِ ص من عمِلَ بِالْمقَايِيسِ فَقَد هلَك و أَهلَك و من أَفْتى الناس بِغيرِ عِلْمٍ و هو لَا يعلَم الناسِخ مِن الْمنسوخِ و الْمحكَم مِن الْمتشابِهِ فَقَد هلَك و أَهلَك

H 103, Ch. 11, h9
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from Dawud ibn Farqad from one he narrated from ibn Shubruma (a judge in al-Kufa during the rule of al-Mansur) who has said the following:

“I never heard anything like a statement I heard from Imam abu ‘Abd Allah, recipient of divine supreme covenant, and it almost pierced my heart. The Imam, recipient of divine supreme covenant, said, ‘My father narrated from my great-great-great-great grandfather, the Holy Prophet, recipient of divine supreme covenant, who said, “Those who act on the basis of analogy will face their destruction and lead others to their destruction. Those who give *fatwas* (legal opinions) without knowing the abrogating and the abrogated (texts of the law), the clear text and that which requires interpretation, they will face destruction and lead others to their destruction.’”

بَابُ مَنْ عَمِلَ بِغَيْرِ عِلْمٍ

Chapter Twelve
Those Who Act Without Knowledge

١ - عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدِ بنِ خالِدٍ عن أَبِيهِ عن محمدِ بنِ سِنانٍ عن طَلْحةَ بنِ زيدٍ قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ الْعامِلُ علَى غَيرِ بصِيرةٍ كَالسائِرِ علَى غَيرِ الطرِيقِ لَا يزِيده سرعةُ السيرِ إِلا بعداً

H 104, Ch. 12, h1
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from Muhammad ibn Sinan from Talha ibn Zayd who has said the following:

“I heard (Imam) abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘Working without understanding and insight is like traveling in the wrong direction; it only takes one farther away from the destination.’”

٢ - محمد بن يحيى عن أَحمد بنِ محمدِ بنِ عِيسى عن محمدِ بنِ سِنانٍ عن ابنِ مسكَانَ عن حسينٍ الصيقَلِ قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ لَا يقْبلُ الله عملًا إِلا بِمعرِفَةٍ و لَا معرِفَةَ إِلا بِعملٍ فَمن عرف دلته الْمعرِفَةُ علَى الْعملِ و من لَم يعملْ فَلَا معرِفَةَ لَه أَلَا إِن الْإِيمانَ بعضه مِن بعضٍ

H 105, Ch. 12, h2
Muhammad ibn Yahya from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Sinan from ibn Muskan from Hassan al-Sayqal who has said the following:

“I heard (Imam) abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘Allah does not accept a deed without good understanding; and proper understanding does not come into being without work. One who achieves proper understanding, it (proper understanding) will guide him to good deeds and one who does not work will not have any understanding. Is it not a fact that certain parts of faith come from other parts?’”

٣ - عنه عن أَحمد بنِ محمدٍ عن ابنِ فَضالٍ عمن رواه عن أَبِي عبدِ اللهِ ع قَالَ

H 106, Ch. 12, h3
It is narrated from him from Ahmad ibn Muhammad from ibn Faddal from the one he narrated from abu ‘Abd Allah, recipient of divine supreme covenant, who

has said the following:

"Imam abu 'Abd Allah, recipient of divine supreme covenant, has narrated from the Holy Prophet who has said, 'Those who work without knowledge destroy more than they gain.'"

قَالَ رسولُ اللهِ ص من عمِلَ علَى غَيرِ عِلْمٍ كَانَ ما يفْسِد أَكْثَر مِما يصلِح

Chapter Thirteen
Utilization of Knowledge

بَابُ اسْتِعْمَالِ الْعِلْمِ

H 107, Ch. 13, h1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Hammed from 'Umar ibn 'Udhayna from Aban ibn abu 'Ayyash from Sulaym ibn Qays al-Hilali who has said the following:

"I heard Imam Ali, recipient of divine supreme covenant, narrate from the Holy Prophet, recipient of divine supreme covenant, who has said, 'There are two kinds of scholars: One consists of those who uphold their knowledge; and they gain salvation. The other consists of those who disregard their knowledge, and they face destruction. The people of hell will suffer from the foul smell of the scholars who do not act according to their knowledge. Of the people of hell, the one who will regret most will be the man who teaches someone and shows him the way of Allah. The student accepts and acts according to such teachings. Consequently Allah takes him to paradise, but the teacher is sent to hell for ignoring his own knowledge, following his desires and entertaining unending worldly hopes. Following one's desires bars one from the truth and cherishing unending worldly hopes causes one to forget the next life.'"

١ - محمد بن يحيى عن أحمد بن محمدِ بن عِيسى عن حمادِ بن عِيسى عن عمر بن أُذَينةَ عن أبان بن أَبِي عياشٍ عن سلَيمِ بن قَيسٍ الْهلَالِي قَالَ سمِعت أَمِير الْمؤمِنِين ع يحدثُ عنِ النبِي ص أَنه قَالَ فِي كَلَامٍ لَه الْعلَماءُ رجلَان رجلٌ عالِم آخِذٌ بِعِلْمِه فَهذَا ناجٍ و عالِم تارِك لِعِلْمِه فَهذَا هالِك وإِن أَهلَ النارِ لَيتأَذونَ مِن رِيحِ الْعالِمِ التارِكِ لِعِلْمِه وإِن أَشد أَهلِ النارِ ندامةً و حسرةً رجلٌ دعا عبداً إِلَى اللهِ فَاستجاب لَه و قَبِلَ مِنه فَأَطَاع الله فَأَدخلَه الله الْجنةَ و أَدخلَ الداعِي النار بِتركِهِ عِلْمه و اتباعِهِ الْهوى و طُول الْأَمل أَما اتباع الْهوى فَيصد عنِ الْحق و طُولُ الْأَملِ ينسِي الْآخِرةَ

H 108, Ch. 13, h2

Muhammad ibn Yahya from Ahmad ibn Muhammad from Muhammad ibn Sinan from 'Isma'il ibn Jabir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Knowledge and good (virtuous) work are closely related. One who has knowledge, works; and one who performs good works, learns. Knowledge invites work and if it is not accepted knowledge departs the good deeds."

٢ - محمد بن يحيى عن أحمد بن محمدٍ عن محمدِ بن سِنانٍ عن إِسماعِيلَ بن جابِرٍ عن أَبِي عبدِ اللهِ ع قَالَ الْعِلْم مقْرونٌ إِلَى الْعملِ فَمن علِم عمِلَ و من عمِلَ علِم و الْعِلْم يهتِف بِالْعملِ فَإِنْ أَجابه و إِلا ارتحلَ عنه

H 109, Ch. 13, h3

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Ali ibn Muhammad al-Qasani from one he mentioned from 'Abd Allah ibn Qasim al-Ja'fari from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"If a scholar preaches and does not practice what he preaches, his words bounce away from the hearts of the audience like rain that bounce off the rocks."

٣ - عِدةٌ مِن أَصحابِنا عن أَحمد بن محمدِ بن خالِدٍ عن عِلِي بن محمدٍ الْقَاسانِي عمن ذَكَره عن عبدِ اللهِ بن الْقَاسِمِ الْجعفَرِي عن أَبِي عبدِ اللهِ ع قَالَ إِن الْعالِم إِذَا لَم يعملْ بِعِلْمِه زلت موعِظَته عنِ الْقُلُوبِ كَما يزل الْمطَر عنِ الصفَا

H 110, Ch. 13, h4

Ali ibn Ibrahim has narrated from his father from al-Qasim ibn Muhammad from al-Minqari from Ali ibn Hashim ibn al-Burayd from his father who has said the following:

"Once a man came to (Imam) Ali ibn al-Husayn, recipient of divine supreme covenant, and asked him certain questions and the Imam answered his questions. The man then wanted to ask similar questions but the Imam said, 'It is written in the Gospel, "Do not inquire to know what you do not know until you practice what you know; neglecting to practice what one knows does not increase anything but disbelief; nor does it increase anything for one's relation with Allah but alienation."'"

٤ - عِلِي بن إِبراهِيم عن أَبِيهِ عنِ الْقَاسِمِ بن محمدٍ عنِ الْمِنقَرِي عن عِلِي بن هاشِمِ بنِ الْبرِيدِ عن أَبِيهِ قَالَ جاءَ رجلٌ إِلَى عِلِي بن الْحسينِ ع فَسأَله عن مسائِلَ فَأَجاب ثُم عاد لِيسأَلَ عن مِثْلِها فَقَالَ عِلِي بن الْحسينِ ع مكْتوب فِي الْإِنجِيلِ لَا تطْلُبوا عِلْم ما لَا تعلَمونَ و لَما تعمَلُوا بِما عَلِمتم فَإِن الْعِلْم إِذَا لَم يعملْ بِهِ لَم يزدد صاحِبه إِلا كُفْراً و لَم يزدد مِن اللهِ إِلا بعداً

H 111, Ch. 13, h5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from

٥ - محمد بن يحيى عن أَحمد بن محمدِ بن عِيسى عن

محمدِ بن سِنانٍ عن الْمفَضل بن عمر عن أَبِي عبدِ اللهِ ع قَالَ قُلْت لَه بِم يعرف الناجِي قَالَ من كَانَ فِعلُه لِقَولِهِ موافِقاً فَأَثْبت لَه الشهادةَ و من لَم يكُن فِعلُه لِقَولِهِ موافِقاً فَإِنما ذَلِك مستودع

Muhammad ibn Sinan from al-Mufaddal ibn ‘Umar who has said the following:

“I asked Imam abu ‘Abd Allah, recipient of divine supreme covenant, ‘What are the facts that help one recognize those who have gained salvation?’ The Imam replied, ‘One whose words agree with his deeds, has established testimony and evidence to his gaining salvation. One whose words do not agree with his deeds, it (his belief) is temporary.’”

٦- عِدةٌ مِن أَصحابِنا عن أَحمد بن محمدِ بنِ خالِدٍ عن أَبِيهِ رفَعه قَالَ قَالَ أَمِير الْمؤمِنِين ع فِي كَلَامٍ لَه خطَب بِهِ علَى الْمِنبرِ أَيها الناس إِذَا علِمتم فَاعملُوا بِما علِمتم لَعلكُم تهتدونَ إِن الْعالِم الْعامِلَ بِغيرِهِ كَالْجاهِلِ الْحائِرِ الذِي لَا يستفِيق عن جهلِهِ بلْ قَد رأَيت أَن الْحجةَ علَيهِ أَعظَم و الْحسرةُ أَدوم علَى هذَا الْعالِمِ الْمنسلِخ مِن علْمِهِ مِنها علَى هذَا الْجاهِلِ الْمتحيرِ فِي جهلِهِ و كِلَاهما حائِر بائِر لَا ترتابوا فَتشكوا و لَا تشكوا فَتكْفُروا و لَا ترخصوا لِأَنفُسِكُم فَتدهِنوا و لَا تدهِنوا فِي الْحق فَتخسروا و إِن مِن الْحق أَنْ تفَقهوا و مِن الْفِقْهِ أَنْ لَا تغتروا و إِن أَنصحكُم لِنفْسِهِ أَطْوعكُم لِربِهِ و أَغَشكُم لِنفْسِهِ أَعصاكُم لِربِهِ و من يطِعِ الله يأْمن و يستبشِر و من يعصِ الله يخِب و يندم

H 112, Ch. 13, h6

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father in a marfu‘ manner *(rafa'ahu)* from Amir al-Mu’minin Ali, recipient of divine supreme covenant, who has said the following:

“Once, Imam Ali, recipient of divine supreme covenant, said in one of his sermons, ‘O people, if you learn and gain knowledge you must act accordingly so that you may have guidance. A learned person who disregards his knowledge is like a lost and ignorant person who never comes to the right path due to his ignorance. In fact, you will find the case against such a learned one who disregards his knowledge more severe and his regret more prolonged, compared to the ignorant person who wanders about in his ignorance. Both people stray and are devoid of goodness. Do not hesitate lest you doubt, and do not doubt lest you disbelieve. Do not be lenient with your souls to allow them become lazy. Do not trivialize the truth lest you lose badly. It is of the truth to learn *Fiqh* (proper understanding of religion). It is of *Fiqh* not to suffer deceit. The wisest among you is the one most obedient to his Lord. The most self-deceiving among you is the one disobedient to his Lord. One who obeys Allah is safe and glad news awaits him, but one who disobeys Allah loses and regrets.’”

٧- عِدةٌ مِن أَصحابِنا عن أَحمد بن محمدِ بنِ خالِدٍ عن أَبِيهِ عمن ذَكَره عن محمدِ بنِ عبدِ الرحمنِ بن أَبِي لَيلَى عن أَبِيهِ قَالَ سمِعت أَبا جعفَرٍ ع يقُولُ إِذَا سمِعتم الْعِلْم فَاستعمِلُوه و لْتسِع قُلُوبكُم فَإِن الْعِلْم إِذَا كُثُر فِي قَلْبِ رجلٍ لَا يحتمِلُه قَدر الشيطَانُ علَيهِ فَإِذَا خاصمكُم الشيطَانُ فَأَفْبِلُوا علَيهِ بِما تعرِفُونَ فَإِن كَيد الشيطَانِ كَانَ ضعِيفاً فَقُلْت و ما الذِي نعرِفُه قَالَ خاصِموه بِما ظَهر لَكُم مِن قُدرةِ اللهِ عز و جل

H 113, Ch. 13, h7

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from the one mentioned from Muhammad ibn 'Abd al-Rahman ibn abu Layla from his father who has said the following:

“I heard Imam abu Ja’far, recipient of divine supreme covenant, saying, ‘When you hear knowledge you must use it and your hearts must become more open. If knowledge increases in one’s heart but one fails to exercise forbearance, Satan may overpower him. If Satan would dispute with you, move on him with whatever you know. The plots of Satan are weak.’ I asked the Imam, recipient of divine supreme covenant, ‘What is it that we know?’ The Imam replied, ‘Fight him with whatever of the power of Allah, the Majestic, the Glorious, has come to light before you.’”

بَابُ الْمُسْتَأْكِلِ بِعِلْمِهِ وَ الْمُبَاهِي بِهِ

Chapter Fourteen

Those Who Use Their Knowledge for Personal Fulfillment and Are Boastful of It

١- محمد بن يحيى عن أَحمد بن محمدِ بنِ عِيسى و عِلِي بن إِبراهِيم عن أَبِيهِ جمِيعاً عن حمادِ بن عِيسى عن عمر بنِ أُذَينةَ عن أَبانِ بنِ أَبِي عياشٍ عن سلَيمِ بنِ قَيسٍ قَالَ سمِعت أَمِير الْمؤمِنِين ع يقُولُ قَالَ رسولُ اللهِ ص منهومانِ لَا يشبعانِ طَالِب دنيا و طَالِب عِلْمٍ فَمنِ اقْتصر مِن الدنيا علَى ما أَحل الله لَه سلِم و من تناولَها مِن

H 114, Ch. 14, h1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa and Ali ibn Ibrahim from his father, both of them from Hammad ibn ‘Isa from ‘Umar ibn ’Udhayna from Aban ibn abu ‘Ayyash from Sulaym ibn Qays who has said the following:

“I heard (Imam) Ali, recipient of divine supreme covenant, narrating from the Holy Prophet who has said, ‘Two kinds of people with great appetites do not become satisfied. There is a person of great appetite for the worldly gains, and a person with great appetite for knowledge. In the matters of the worldly gains, if one limits himself to what Allah has made lawful for him, he is saved, and if one accumulates such gains in unlawful ways, he is destroyed, unless he repents and changes his ways. In the

matters of knowledge if one acquires it from people of knowledge and practices accordingly, he is saved and if one uses it for worldly gains, then that is all he gets.'"

عَيرِ حِلها هلَك إلا أنْ يتوب أو يراجِع و من أخذَ الْعِلْم مِن أهلِه و عمِلَ بِعِلْمِه نجا و من أرادَ بِهِ الدنيا فَهي حظه

H 115, Ch. 14, h2

Al-Husayn ibn Muhammad ibn 'Amir has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Washsha' from Ahmad ibn 'A'idh from abu Khadija from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"One who wants *al-Hadith* for worldly benefit will have no share in the next life but if one wants *al-Hadith* for the good of the next life, Allah grants him the good of both this and the next life."

٢- الْحسين بن محمدِ بنِ عامِرٍ عن معلى بنِ محمدٍ عنِ الْحسنِ بنِ علِي الْوشاءِ عن أحمد بنِ عائِذٍ عن أَبِي خدِيجةَ عن أَبِي عبدِ اللهِ ع قَالَ من أراد الْحدِيثَ لِمنفَعةِ الدنيا لَم يكُن لَه فِي الْآخِرةِ نصِيب و من أرادَ بِهِ خير الْآخِرةِ أعطَاه الله خير الدنيا و الْآخِرةِ

H 116, Ch. 14, h3

Ali ibn Ibrahim has narrated from his father from al-Qasim ibn Muhammad al-Isbahani from al-Minqari from Hafs ibn Ghiyath from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Whoever wants *al-Hadith* for worldly gains will have no share in the next life."

٣- علِي بن إبراهِيم عن أَبِيهِ عنِ الْقَاسِمِ بنِ محمدٍ الْأَصبهانِي عنِ الْمِنقَرِي عن حفْصِ بنِ غِياثٍ عن أَبِي عبدِ اللهِ ع قَالَ من أراد الْحدِيثَ لِمنفَعةِ الدنيا لَم يكُن لَه فِي الْآخِرةِ نصِيب

H 117, Ch. 14, h4

Ali ibn Ibrahim has narrated from his father from al-Qasim from al-Minqari from Hafs ibn Ghiyath from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"If you find a learned person who loves worldly gains you must not trust him in the matters of your religion; whoever loves something, it will encompass and entangle him. The Holy Prophet has said, 'Allah sent *wahy* (revelation) to David (peace be upon him) and told him, "Do not set between Me and yourself a learned person who loves worldly gains lest he bar you from the way to My love. Such bandits ambush My servants who want Me. The least that I will do to such bandits is to take away from them the sweetness of their private conversations and prayers with Me.'"

٤- علِي بن إبراهِيم عن أَبِيهِ عنِ الْقَاسِمِ عنِ الْمِنقَرِي عن حفْصِ بنِ غِياثٍ عن أَبِي عبدِ اللهِ ع قَالَ إِذَا رأيتم الْعالِم محِبّاً لِدنياه فَاتهِموه علَى دِينكُم فَإِن كُل محِب لِشيءٍ يحوطُ ما أحب و قَالَ ص أوحى الله إِلَى داود ع لَا تجعلْ بيني و بينك عالِماً مفْتوناً بِالدنيا فَيصدك عن طَرِيقِ محبتِي فَإِن أُولَئِك قُطاع طَرِيقِ عِبادِي الْمرِيدِين إِن أدنى ما أنا صانِع بِهِم أنْ أنزِع حلَاوةَ مناجاتِي عن قُلُوبِهِم

H 118, Ch. 14, h5

Ali from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Holy Prophet has said, '*Al-Fuqaha* (the scholars of the *Fiqh*, Islamic laws) are the trustees of the prophets as long as they are not involved in worldly matters.' People asked, 'What is meant by their "entering in the worldly matters," O Holy Prophet of Allah?' 'It is their following the kings. When they follow the kings then you must be very careful about involving them in your religion,' replied the Holy Prophet, recipient of divine supreme covenant."

٥- علِي عن أَبِيهِ عنِ النوفَلِي عنِ السكُونِي عن أَبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص الْفُقَهاءُ أُمناءُ الرسلِ ما لَم يدخلُوا فِي الدنيا فَقِيلَ يا رسولَ اللهِ و ما دخولُهم فِي الدنيا قَالَ اتباع السلْطَانِ فَإِذَا فَعلُوا ذَلِك فَاحذَروهم علَى دِينكُم

H 119, Ch. 14, h6

Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from Hammed ibn 'Isa from Rib'i ibn 'Abd Allah from one he narrated from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Whoever seeks knowledge to show off to the scholars or to engage in arguments with fools or to attract people to his own self should know that in so doing he has prepared his seat in the fire. Leadership does not suit anyone besides those qualified for it."

٦- محمد بن إسماعِيلَ عنِ الْفَضلِ بنِ شاذَانَ عن حمادِ بنِ عِيسى عن رِبعِي بنِ عبدِ اللهِ عمن حدثَه عن أَبِي جعفَرٍ ع قَالَ من طَلَب الْعِلْم لِيباهِي بِهِ الْعلَماءَ أو يمارِي بِهِ السفَهاءَ أو يصرِف بِهِ وجوه الناسِ إِلَيهِ فَلْيتبوأْ مقْعده مِن النارِ إِن الرئَاسةَ لَا تصلُح إِلا لِأَهلِها

بَابُ لُزُومِ الْحُجةِ عَلى الْعَالِمِ وَ تَشْدِيدِ الْأَمرِ عَلَيْهِ

١ - عِلي بن إبراهِيم بن هاشِمٍ عن أَبِيهِ عن الْقَاسِمِ بن محمدٍ عن الْمِنقَرِي عن حفْصِ بن غِياثٍ عن أَبِي عبدِ اللهِ ع قَالَ قَالَ يا حفْص يغفَر لِلْجاهِلِ سبعونَ ذَنباً قَبلَ أَنْ يغفَر لِلْعالِمِ ذَنب واحِد

٢ - و بِهذَا الْإِسنادِ قَالَ قَالَ أَبو عبدِ اللهِ ع قَالَ عِيسى ابن مريم علَى نبِينا و آلِهِ و علَيهِ السلَام ويلٌ لِلْعلَماءِ السوءِ كَيف تلَظى علَيهِم النار فَكُبكِبوا فِيها هم و الْغاوونَ قَالَ هم قَوم وصفُوا عدلًا بِأَلْسِنتِهِم ثُم خالَفُوه إِلَى غَيرِهِ

٣ - عِلي بن إبراهِيم عن أَبِيهِ و محمد بن إِسماعِيلَ عنِ الْفَضل بنِ شاذَانَ جمِيعاً عن ابنِ أَبِي عمير عن جمِيل بنِ دراجٍ قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ إِذَا بلَغتِ النفْس هاهنا و أَشار بِيدِهِ إِلَى حلْقِهِ لَم يكُن لِلْعالِمِ توبةٌ ثُم قَرأَ إِنما التوبةُ علَى اللهِ لِلذِين يعمَلُونَ السوءَ بِجهالَةٍ

٤ - محمد بن يحيى عن أَحمد بنِ محمدِ بنِ عِيسى عنِ الْحسينِ بنِ سعِيدٍ عنِ النضرِ بنِ سوِيدٍ عن يحيى الْحلَبِي عن أَبِي سعِيدٍ الْمكَارِي عن أَبِي بصِيرٍ عن أَبِي جعفَرٍ ع فِي قَولِ اللهِ عز و جل

بَابُ النوَادِرِ

١ - عِلي بن إبراهِيم عن أَبِيهِ عن ابنِ أَبِي عمير عن حفْصِ بنِ الْبخترِي رفَعه قَالَ كَانَ أَمِير الْمؤمِنِين ع يقُولُ روحوا أَنفُسكُم بِبدِيعِ الْحِكْمةِ فَإِنها تكِل كَما تكِل الْأَبدانُ

٢ - عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدٍ عن نوحِ بنِ شعيبٍ النيسابورِي عن عبيدِ اللهِ بنِ عبدِ اللهِ الدهقَانِ عن درست بنِ أَبِي منصورٍ عن عروةَ بنِ أُختِ شعيبٍ الْعقَرقُوفِي عن شعيبٍ عن أَبِي بصِيرٍ قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ كَانَ أَمِير الْمؤمِنِين ع يقُولُ يا طَالِب الْعِلْمِ إِن الْعِلْم ذُو فَضائِلَ كَثِيرةٍ فَرأْسه التواضع و عينه الْبراءَةُ مِن الْحسدِ و أُذُنه الْفَهم و لِسانه الصدق و حِفْظُه الْفَحص و

Chapter Fifteen

The Need for the Existence of a Divine Authority in the World and the Seriousness of This Matter

H 120, Ch. 15, h1

Ali ibn Ibrahim ibn Hashim has narrated from his father from al-Qasim ibn Muhammad from al-Minqari from Hafs ibn Ghiyath from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“O Hafs, seventy sins of an ignorant person may be forgiven before a single sin of a learned person is forgiven.”

H 121, Ch. 15, h2

Through the same chain of narrators it is narrated from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Jesus son of Mary, peace be with him, has said, ‘Woe to bad scholars! Had they only realized how would be the raging fire that would engulf them.’”

H 122, Ch. 15, h3

Ali ibn Ibrahim has narrated from his father and Muhammad ibn ’Isma‘il from al-Fadl ibn Shadhan, both from ibn abu ‘Umayr from Jamil ibn Darraj who has said the following:

“I heard (Imam) abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘When the soul reaches here - the Imam pointed to his own throat - there will be no chance for learned persons to repent.’ He (the Imam) recited this verse: ‘Allah will only accept the repentance of those who commit evil in ignorance if they repent immediately. Allah is All-knowing and All-wise (4:17)’”

H 123, Ch. 15, h4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd from Yahya al-Halabi from abu Sa‘id al-Mukari from abu Basir from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“Imam abu Ja’far, recipient of divine supreme covenant, said about the words of Allah in the Holy Quran, ‘The idol worshippers, the idols, the rebellious ones (26:94) and the army of Satan will all be thrown headlong into hell,’ (26:95) has said, ‘They are the people who speak about justice a great deal but in their own practice they disregard it altogether.’”

Chapter Sixteen

Miscellaneous Issues

H 124, Ch. 16, h1

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hafs ibn al-Bakhtari in a *marfu’* manner from Amir al-Mu’minin Ali, recipient of divine supreme covenant, who has said the following:

“Relax your souls with new sparks of wisdom, because souls also tire as do bodies.”

H 125, Ch. 16, h2

A number of our people have narrated from Ahmad ibn Muhammad from Nuh ibn Shu‘ayb al-Naysaburi from ‘Ubayd Allah ibn ‘Abd Allah al-Dihqan from Durust ibn abu Mansur from 'Urwa cousin of Shu’ayb al-'Aqarqi from Shu‘ayb from abu Basir who has said the following:

“I heard (Imam) abu ‘Abd Allah, recipient of divine supreme covenant, saying that Imam Ali, recipient of divine supreme covenant, would often say, ‘O seekers of knowledge, you must know that knowledge (in a personified form) has a great deal of virtues. Humility is his head, freedom from jealousy forms his eyes, proper understanding shapes his ears, truthfulness constitutes his tongue, research and investigation produce his

memory, optimism stands for his heart, the knowledge of facts and events strengthen his intellect. Intelligence and kindness are his hands, visitation of the scholars builds his legs, security and peace emerge from his stamina**,** restraint from worldly attractions (sins) develops his wisdom, salvation is his headquarters, good health and tranquility are his lead, loyalty will provide him his conveyance, politeness in communication gives him weapons, consent frames his sword, yielding to the truth stands for his bow and arrow, communication with the scholars establishes his army, proper discipline treasures his wealth, avoiding sins preserves his savings, uprightness institutes his supplies, amicable dealing provides him water, guidance determines his direction and love of virtuous people is the archetype for his friends.'"

قَلْبه حسن النيةِ و عقْله معرِفَةُ الْأَشياءِ و الْأُمورِ و يده الرحمةُ و رِجلُه زِيارةُ الْعلَماءِ و هِمته السلَامةُ و حِكْمته الْورع و مستقَره النجاةُ و قَائِده الْعافِيةُ و مركَبه الْوفَاءُ و سِلَاحه لِين الْكَلِمةِ و سيفُه الرضا و قَوسه الْمداراةُ و جيشه محاورةُ الْعلَماءِ و مالُه الْأَدب و ذَخِيرته اجتِناب الذنوبِ و زاده الْمعروف و ماؤه الْموادعةُ و دلِيلُه الْهدى و رفِيقُه محبةُ الْأَخيارِ

H 126, Ch. 16, h3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ahmad ibn Muhammad ibn abu Nasr from Hammad ibn 'Uthman from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Holy Prophet has said, 'The best minister for faith is knowledge, the best minister for knowledge is forbearance, the best minister for forbearance is amicable dealings and the best minister for amicable dealings is patience.'"

٣- محمد بن يحيى عن أحمد بن محمدِ بنِ عِيسى عن أحمد بن محمدِ بن أَبِي نصرٍ عن حمادِ بن عثْمانَ عن أَبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص نِعم وزِير الْإِيمان الْعِلْم و نِعم وزِير الْعِلْمِ الْحِلْم و نِعم وزِير الْحِلْمِ الرفْق و نِعم وزِير الرفْقِ الصبر

H 127, Ch. 16, h4

Ali ibn Muhammad from Sahl ibn Ziyad from Ja'far ibn Muhammad al-Ash'ari from 'Abd Allah ibn Maymun al-Qaddah from abu 'Abd Allah, recipient of divine supreme covenant, from his ancestors (*'A'immah*, recipients of divine supreme covenant, who has said the following:

"Once a man came to the Messenger of Allah, recipient of divine supreme covenant, and said, 'O messenger of Allah what is knowledge?' The Holy Prophet replied, 'It is silence.' The man then asked, 'Then what?' The Holy Prophet said, 'It is listening.' The man asked, 'Then what?' The Holy Prophet, recipient of divine supreme covenant, said, 'Then it is memorizing.' The man asked, 'Then what?' The Holy Prophet said, 'Then it is practice accordingly.' The man then asked, 'Then what O messenger of Allah?' The Holy Prophet said, 'Then it is to propagate what one has learned.'"

٤- علِي بن محمدٍ عن سهلِ بنِ زِيادٍ عن جعفَرِ بنِ محمدٍ الْأَشعرِي عن عبدِ اللهِ بنِ ميمونٍ الْقَداحِ عن أَبِي عبدِ اللهِ ع عن آبائِهِ ع قَالَ جاءَ رجلٌ إِلَى رسولِ اللهِ ص فَقَالَ يا رسولَ اللهِ ما الْعِلْم قَالَ الْإِنصات قَالَ ثُم مه قَالَ الِاستِماع قَالَ ثُم مه قَالَ الْحِفْظُ قَالَ ثُم مه قَالَ الْعملُ بِهِ قَالَ ثُم مه يا رسولَ اللهِ قَالَ نشره

H 128, Ch. 16, h5

Ali ibn Ibrahim in a *marfu'* manner has narrated from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"There are three kinds of seekers of knowledge. One can recognize them from their persons or characters: (a) the group who seeks knowledge for ignorance and quarreling, (b) the group who seeks knowledge to dominate and cheat others, (c) the group who seeks knowledge for proper understanding (*Fiqh*) and power of intelligence. The group whose purpose in seeking knowledge is ignorance and quarreling is a harmful and quarrelsome group. This group interrupts conversations in the gatherings of the people to speak about knowledge and the description of forbearance. Such people appear in the garb of the gentle and humble ones but, in fact, are devoid of all the qualities of the pious people. Allah has humiliated and has condemned this group. The group that seeks domination and cheating is a deceitful and flattering group. Such people try to dominate people of their kind and flatter the wealthy ones who know less than they do. Such people consume the sweet-meat of the rich people and destroy their own religion. May Allah banish the news of such people and cut off their traces from the history of the scholars.

٥- علِي بن إِبراهِيم رفَعه إِلَى أَبِي عبدِ اللهِ ع قَالَ طَلَبةُ الْعِلْمِ ثَلَاثَةٌ فَاعرِفْهم بِأَعيانِهِم و صِفَاتِهِم صِنف يطْلُبه لِلْجهلِ و الْمِراءِ و صِنف يطْلُبه لِلِاستِطَالَةِ و الْختلِ و صِنف يطْلُبه لِلْفِقْهِ و الْعقْلِ فَصاحِب الْجهلِ و الْمِراءِ موذٍ ممارٍ متعرض لِلْمقَالِ فِي أَندِيةِ الرجالِ بِتذَاكُرِ الْعِلْمِ و صِفَةِ الْحِلْمِ قَد تسربلَ بِالْخشوعِ و تخلى مِن الْورعِ فَدق الله مِن هذَا خيشومه و قَطَع مِنه حيزومه و صاحِب الِاستِطَالَةِ و الْختلِ ذُو خِب و ملَقٍ يستطِيلُ علَى مِثْلِهِ مِن أَشباهِهِ و يتواضع لِلْأَغْنِياءِ مِن دونِهِ فَهو لِحلْوائِهِم هاضِم و لِدِينِهِ حاطِم فَأَعمى الله علَى هذَا خبره و قَطَع مِن آثَارِ الْعلَماءِ أَثَره و صاحِب الْفِقْهِ و الْعقْلِ ذُو كَآبةٍ و حزنٍ و سهرٍ قَد تحنك فِي برنسِهِ و قَام الليلَ فِي حِندِسِهِ

يعملُ و يخشى وجِلًا داعِياً مشفِقاً مقْبِلًا علَى شأْنِهِ عارِفاً بِأَهلِ زمانِهِ مستوحِشاً مِن أُوثَقِ إِخوانِهِ فَشد الله مِن هذَا أَركَانه و أَعطَاه يوم الْقِيامةِ أَمانه و حدثَنِي بِهِ محمد بن محمودٍ أَبو عبدِ اللهِ الْقَزوِيني عن عِدةٍ مِن أَصحابِنا مِنهم جعفَر بن محمدٍ الصيقَل بِقَزوِين عن أَحمد بنِ عِيسى الْعلَوي عن عبادِ بنِ صهيبٍ الْبصرِي عن أَبِي عبدِ اللهِ ع

"The group that seeks knowledge for the sake of *Fiqh* (proper understanding) and to gain the power of Intelligence consists of people who are deeply concerned and stay awake very often. They pull their robe over their heads and stand up for prayer in the darkness of nights. They work hard, anxiously, with fear and pray with deep worries. They are very attentive to their affairs, knowledgeable of the people of their time and fearful even of their own trusted brothers. May Allah strengthen the pillars of the essence of such people and grant them salvation on the Day of Judgment.'"

Muhammad ibn Mahmud abu 'Abd Allah al-Qazwini narrated to me the above *Hadith* from a number of our people one of whom is Ja'far in Muhammad al-Sayqal of Qazwin from Ahmad ibn 'Isa al-'Alawi from 'Abbad ibn Suhayb al-Basri from abu 'Abd Allah, recipient of divine supreme covenant.

٦- عِلي بن إِبراهِيم عن أَبِيهِ عن محمدِ بنِ يحيى عن طَلْحةَ بنِ زيدٍ قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ إِن رواةَ الْكِتابِ كَثِير و إِن رعاته قَلِيلٌ و كم مِن مستنصِحٍ لِلْحدِيثِ مستغِشٍ لِلْكِتابِ فَالْعلَماءُ يحزنهم ترك الرعايةِ و الْجهالُ يحزنهم حِفْظُ الروايةِ فَراعٍ يرعى حياته و راعٍ يرعى هلَكَته فَعِند ذَلِك اختلَف الراعِيان و تغاير الْفَرِيقَان

H 129, Ch. 16, h6

Ali ibn Ibrahim has narrated from his father from Muhammad ibn Yahya from Talha ibn Zayd who has said the following:

"I heard (Imam) abu 'Abd Allah, recipient of divine supreme covenant, saying, 'The narrators of the Book (the Holy Quran) are a great many but those who follow proper discipline in the matters of the Book are very few. There are many who are protective of *Hadith* but do poorly with the Book. Lack of protection and discipline saddens the scholars and the task of memorizing the text saddens the ignorant ones. Thus, one group concerned about the Book seeks to preserve its life while the other group, also concerned about it, in fact, arranges for its destruction. Therefore, the two forms of concern oppose each other and the two groups differ.'"

٧- الْحسين بن محمدٍ الْأَشعرِي عن معلى بنِ محمدٍ عن محمدِ بنِ جمهورٍ عن عبدِ الرحمنِ بنِ أَبِي نجرانَ عمن ذَكَره عن أَبِي عبدِ اللهِ ع قَالَ من حفِظَ مِن أَحادِيثِنا أَربعِين حدِيثاً بعثَه الله يوم الْقِيامةِ عالِماً فَقِيهاً

H 130, Ch. 16, h7

Al-Husayn ibn Muhammad al-Ash'ari from Mu'alla ibn Muhammad from Muhammad ibn Jumhur from 'Abd al-Rahman ibn abu Najran from one he mentioned from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Whoever preserves and memorizes forty of our *Hadith,* on the Day of Judgment Allah will raise him as a scholar and *Faqih* (one with proper understanding of religion)."

٨- عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدِ بنِ خالِدٍ عن أَبِيهِ عمن ذَكَره عن زيدٍ الشحامِ عن أَبِي جعفَرٍ ع ي قَول اللهِ عز و جل فَلْينظُرِ الْإِنسانُ إِلى طَعامِهِ قَالَ قُلْت ما طَعامه قَالَ عِلْمه الذِي يأْخذُه عمن يأْخذُه .

H 131, Ch. 16, h8

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from one he mentioned from Zayd al-Shahham from abu Ja'far, recipient of divine supreme covenant, who has said the following about these words of Allah:

"Let the human being think about (how We produce) his food" (80:24) I asked the Imam what is meant by 'His food'? The Imam, recipient of divine supreme covenant, said, 'It is the knowledge he acquires from whoever he acquires it.'"

٩- محمد بن يحيى عن أَحمد بنِ محمدِ بنِ عِيسى عن عِلي بنِ النعمانِ عن عبدِ اللهِ بنِ مسكَانَ عن داود بنِ فَرقَدٍ عن أَبِي سعِيدٍ الزهرِي عن أَبِي جعفَرٍ ع قَالَ الْوقُوف عِند الشبهةِ خير مِن الِاقْتِحامِ فِي الْهلَكَةِ و تركُك حدِيثاً لَم تروه خير مِن روايتك حدِيثاً لَم تحصِهِ

H 132, Ch. 16, h9

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Nu'man from 'Abd Allah ibn Muskan from Dawud ibn Farqad from abu Sa'id al-Zuhri from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Holding back in an uncertain condition is better than indulging in a destructive situation. Your not narrating a *Hadith* is better than narrating one that you have not verified."

١٠- محمد عن أَحمد عن ابنِ فَضالٍ عن ابنِ بكَيرٍ عن حمزةَ بنِ الطيارِ أَنه عرض علَى أَبِي عبدِ اللهِ ع بعض خطَبِ أَبِيهِ حتى إِذَا بلَغَ موضِعاً مِنها قَالَ لَه كُف و اسكُت ثُم قَالَ أَبو عبدِ اللهِ ع لَا يسعكُم

H 133, Ch. 16, h10

Muhammad has narrated from Ahmad from ibn Faddal from ibn Bukayr from Hamza ibn al-Tayyar the following:

"Once I presented to (Imam) abu 'Abd Allah, recipient of divine supreme covenant, certain lectures of his father. In a certain passage he (the Imam) said, 'Stop there and remain

silent.' He then said, 'In the case of a text that may come to you and you have no knowledge of its veracity, you can do nothing but to hold and verify and refer it to the Imam of guidance so he may show you the way of justice in it, enlighten you in the darkness and introduce to you the truth. Allah the Most High has said, "Ask about the heavenly Books, if you do not know, those who know them.'" (16:43)

فِيما ينزِلُ بِكُم مِما لَا تعلَمونَ إِلا الْكَف عنه و التثبت و الرد إِلَى أَئِمةِ الْهدى حتى يحمِلُوكُم فِيهِ علَى الْقَصدِ و يجلُوا عنكُم فِيهِ الْعمى و يعرفُوكُم فِيهِ الْحق قَالَ الله تعالَى فَسئَلُوا أَهلَ الذكْرِ إِنْ كُنتم لا تعلَمونَ

H 134, Ch. 16, h11

Ali ibn Ibrahim has narrated from his father from al-Qasim ibn Muhammad from al-Minqari from Sufyan ibn 'Uyayna who has said the following:

"I heard (Imam) abu 'Abd Allah, recipient of divine supreme covenant, saying, 'I have found all the knowledge of people in four categories: (a) the knowledge that teaches you about your Lord, (b) the knowledge that teaches what the Lord has done for you, (c) the knowledge that teaches what the Lord wants from you and (d) the knowledge that teaches what destroys your religion.'"

١١- عِلِي بن إِبراهِيم عن أَبِيهِ عن الْقَاسِمِ بن محمدٍ عن الْمِنقَرِي عن سفْيانَ بن عيينةَ قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ وجدت عِلْم الناسِ كُله فِي أَربعٍ أَولُها أَنْ تعرِف ربك و الثانِي أَنْ تعرِف ما صنع بِك و الثالِثُ أَنْ تعرِف ما أَراد مِنك و الرابِع أَنْ تعرِف ما يخرِجك مِن دِينِك

H 135, Ch. 16, h12

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn Salim who has said the following:

"Once I asked (Imam) abu 'Abd Allah, recipient of divine supreme covenant, 'What is of the right of Allah on His creatures?' The Imam said, 'People must say only what they know and hold back from what they do not know. If they do so, they have observed the rights of Allah upon them.'"

١٢- عِلِي بن إِبراهِيم عن أَبِيهِ عن ابنِ أَبِي عمير عن هِشامِ بن سالِمٍ قَالَ قُلْت لِأَبِي عبدِ اللهِ ع ما حق اللهِ علَى خلْقِهِ فَقَالَ أَنْ يقُولُوا ما يعلَمونَ و يكُفوا عما لَا يعلَمونَ فَإِذَا فَعلُوا ذَلِك فَقَد أَدوا إِلَى اللهِ حقه

H 136, Ch. 16, h13

Muhammad ibn al-Hassan from Sahl ibn Ziyad from ibn Sinan from Muhammad ibn Marwan al-'Ijli from Ali ibn Hanzala who has said the following:

"I heard (Imam) abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Find out the value of the position of the people from the degree of their narration of *Hadith* from us. '"

١٣- محمد بن الْحسنِ عن سهلِ بن زِيادٍ عن ابنِ سِنانٍ عن محمدِ بن مروانَ الْعِجلِي عن عِلِي بن حنظَلَةَ قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ اعرِفُوا منازِلَ الناسِ علَى قَدرِ روايتِهِم عنا

H 137, Ch. 16, h14

Al-Husayn ibn al-Hassan has narrated from Muhammad ibn Zakariyya al-Ghalabi from ibn 'A'isha al-Basri in a *marfu'* manner *(rafa'ahu)* Amir al-Mu'minin Ali, recipient of divine supreme covenant, who has said the following:

"In certain parts of his sermons he has said, 'O people, you must know that there is no man of intelligence who becomes disappointed due to a lie spoken about him. There is no man of wisdom who becomes pleased by ignorant people's praising him. People are children of what they do best and the value of a man is what he does best. Speak knowledge and it will show your value.'"

١٤- الْحسين بن الْحسنِ عن محمدِ بنِ زكَرِيا الْغلَابِي عن ابنِ عائِشةَ الْبصرِي رفَعه أَن أَمِير الْمؤمِنِين ع قَالَ فِي بعضِ خطَبِهِ أَيها الناس اعلَموا أَنه لَيس بِعاقِلٍ من انزعج مِن قَولِ الزورِ فِيهِ و لَا من رضِي بِثَناءِ الْجاهِلِ علَيهِ الناس أَبناءُ ما يحسِنونَ و قَدر كُل امرِئٍ ما يحسِن فَتكَلموا فِي الْعِلْمِ تبين أَقْداركُم

H 138, Ch. 16, h15

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from Aban ibn 'Uthman from 'Abd Allah ibn Sulayman who has said the following:

"Once a man from Basra, called 'Uthman al-A'ma, in the presence of abu Ja'far, said, 'Al-Hassan al-Basri believes that those who hide knowledge, the bad odor formed in their stomach due to such an undesirable deed, will cause suffering to the people of hell,' To this I heard abu Ja'far, recipient of divine supreme covenant, say, 'The true believer of the people of Pharaoh is then destroyed (because he hid his knowledge from Pharaoh). In fact, knowledge from the time of Noah became veiled. Let Hassan go left or right. I swear by Allah, he will not find knowledge in any other place but here with us.'"

١٥- الْحسين بن محمدٍ عن معلى بنِ محمدٍ عن الْوشاءِ عن أَبانِ بنِ عثْمانَ عن عبدِ اللهِ بنِ سلَيمانَ قَالَ سمِعت أَبا جعفَرٍ ع يقُولُ و عِنده رجلٌ مِن أَهلِ الْبصرةِ يقَالُ لَه عثْمانُ الْأَعمى و هو يقُولُ إِن الْحسن الْبصرِي يزعم أَن الذِين يكْتمونَ الْعِلْم يؤذِي رِيح بطُونهم أَهلَ النارِ فَقَالَ أَبو جعفَرٍ ع فَهلَك إِذَنْ مؤمِن آلِ فِرعونَ ما زالَ الْعِلْم مكْتوماً منذُ بعثَ الله نوحاً ع فَلْيذْهبِ الْحسن يمِيناً و شِمالًا فَو اللهِ ما يوجد الْعِلْم إِلا هاهنا

بَابُ رِوَايَةِ الْكُتُبِ وَ الْحَدِيثِ وَ فَضْلِ الْكِتَابَةِ وَ التَمَسكِ بِالْكُتُبِ

١ - عَلِي بن إِبراهِيم عن أَبِيهِ عن ابن أَبِي عمير عن منصور بن يونس عن أَبِي بصِيرٍ قَالَ قُلْت لِأَبِي عبدِ اللهِ ع قَولَ اللهِ جل ثَناؤه الذِين يستمِعونَ الْقَولَ فَيتبِعونَ أَحسنه قَالَ هو الرجلُ يسمع الْحدِيثَ فَيحدثُ بِهِ كَما سمِعه لَا يزِيد فِيهِ و لَا ينقُص مِنه أَسمعه مِن أَبِيك أَروِيه عنك قَالَ سواءٌ إِلا أَنك تروِيه عن أَبِي أَحب إِلَي و قَالَ أَبو عبدِ اللهِ ع لِجمِيلٍ ما سمِعت مِني قَارِوِه عن أَبِي

٢ - محمد بن يحيى عن محمدِ بنِ الْحسينِ عن ابن أَبِي عمير عن ابن أُذَينةَ عن محمدِ بنِ مسلِمٍ قَالَ قُلْت لِأَبِي عبدِ اللهِ ع أَسمع الْحدِيثَ مِنك فَأَزِيد و أَنقُص قَالَ إِنْ كُنت ترِيد معانِيه فَلَا بأْس

٣ - و عنه عن محمدِ بنِ الْحسينِ عن ابن سِنانٍ عن داود بن فَرقَدٍ قَالَ قُلْت لِأَبِي عبدِ اللهِ ع إِني أَسمع الْكَلَام مِنك فَأُرِيد أَنْ أَروِيه كَما سمِعته مِنك فَلَا يجِيءُ قَالَ فَتعمد ذَلِك قُلْت لَا فَقَالَ ترِيد الْمعانِي قُلْت نعم قَالَ فَلَا بأْس

٤ - و عنه عن أَحمد بن محمدِ بنِ عِيسى عن الْحسينِ بن سعِيدٍ عن الْقَاسِمِ بن محمدٍ عن عَلِي بن أَبِي حمزةَ عن أَبِي بصِيرٍ قَالَ قُلْت لِأَبِي عبدِ اللهِ ع الْحدِيثُ أَسمعه مِنك أَروِيه عن أَبِيك أَو

٥ - و عنه عن أَحمد بن محمدٍ و محمدِ بنِ الْحسينِ عن ابن محبوبٍ عن عبدِ اللهِ بن سِنانٍ قَالَ قُلْت لِأَبِي عبدِ اللهِ ع يجِيئُنِي الْقَوم فَيستمِعونَ مِني حدِيثَكُم فَأَضجر و لَا أَقْوى قَالَ فَاقْرأْ علَيهِم مِن أَولِهِ حدِيثاً و مِن وسطِهِ حدِيثاً و مِن آخِرِهِ حدِيثاً

٦ - عنه بِإِسنادِهِ عن أَحمد بن عمر الْحلال قَالَ قُلْت لِأَبِي الْحسن الرضا ع الرجلُ مِن أَصحابِنا يعطِينِي الْكِتاب و لَا يقُولُ اروِه عني يجوز لِي أَنْ أَروِيه عنه قَالَ فَقَالَ إِذَا علِمت أَن الْكِتاب لَه فَارِوِه عنه

Chapter Seventeen

Narrating Books and Hadith
(The Virtue of Writing and Its Preservation)

H 139, Ch. 17, h1
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mansur ibn Yunus from abu Basir who has said the following:

"About the words of Allah in the Holy Quran, '. . . give the glad news to those of Our servants who listen to the words and follow only the best ones . . .' (39:18) (Imam) abu 'Abd Allah, recipient of divine supreme covenant, has said, 'They are those who learn *Hadith* and report it as they have learned without any additions or omissions.'"

H 140, Ch. 17, h2
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from ibn abu 'Umayr from ibn 'Udhayna from Muhammad ibn Muslim who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'Can I add to or omit from a *Hadith* that I hear from you?' He said, "It is alright, if you preserve the meaning.'"

H 141, Ch. 17, h3
It is narrated from him from Muhammad ibn al-Husayn from ibn Sinan from Dawud ibn Farqad who has said the following:

"I asked (Imam) abu 'Abd Allah, recipient of divine supreme covenant, 'I hear your statement and I want to narrate to others but it does not come through exactly.' The Imam asked, 'Do you do it purposely?' I said, 'No, I do not do it purposely.' The Imam asked, 'Do you keep the meaning?' I said, 'Yes, I keep the meaning.' The Imam said, 'It then is alright.'"

H 142, Ch. 17, h4
It is narrated from him from Ahmad ibn Muhammad ibn 'Isa from al-Husayn ibn Sa'id from al-Qasim ibn Muhammad from Ali ibn abu Hamza from abu Basir who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'Can I narrate a *Hadith* I hear from you as a *Hadith* of your father or narrate what I have heard from your father as your *Hadith*?' The Imam said, 'It is all the same. However, I would love if you narrate from my father.' Abu 'Abd Allah, recipient of divine supreme covenant, once said to Jamil, 'What you hear from me you may narrate as a *Hadith* of my father also.'"

H 143, Ch. 17, h5
It is narrated from him from Ahmad ibn Muhammad and Muhammad ibn al-Husayn from ibn Mahbub from 'Abd Allah ibn Sinan who has said the following:

"Once I said to (Imam) abu 'Abd Allah, recipient of divine supreme covenant, 'People come to me and they listen to the *Ahadith* that I narrate to them from you. I become tired and weak.' The Imam said, 'Narrate to them a *Hadith* from the beginning and one from the middle and one from the end.'"

H 144, Ch. 17, h6
It is narrated from him from Ahmad ibn 'Umar al-Hallal who has said the following:

"Once I said to (Imam) abu al-Hassan al-Rida, recipient of divine supreme covenant, 'One of our people gives me a book but he does not say whether I can narrate anything from it or not. Can I narrate from it?' The Imam, recipient of divine supreme covenant, said, 'Yes, you can narrate if you know it is from his book.'"

H 145, Ch. 17, h7
Ali ibn Ibrahim has narrated from his father from Ahmad ibn Muhammad ibn Khalid from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Amir al-Mu’minin, recipient of divine supreme covenant, has said, ‘When you narrate a *Hadith* you must say who its narrator is. If it is true it will be for you and if it is false it will be his (the narrator’s) responsibility.

٧- عِلي بن إبراهِيم عن أَبِيه و عن أحمد بن محمدِ بن خالِدٍ عن النوفَلي عن السكُوني عن أَبي عبدِ اللهِ ع قَالَ قَالَ أَمِير الْمؤمِنين ع إِذَا حدثْتم بِحدِيثٍ فَأَسِندوه إِلَى الذِي حدثَكُم فَإِنْ كَانَ حقّاً فَلَكُم وإِنْ كَانَ كَذِباً فَعلَيه

H 146, Ch. 17, h8
Ali ibn Muhammad ibn ‘Abd Allah has narrated from Ahmad ibn Muhammad from abu Ayyub al-Madani from ibn abu ‘Umayr from Husayn al-Ahmasi from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The heart relies on writing.”

٨- عِلي بن محمدِ بن عبدِ اللهِ عن أحمد بن محمدٍ عن أَبي أيوب الْمدِني عن ابنِ أَبي عميرٍ عن حسينٍ الْأَحمسِي عن أَبي عبدِ اللهِ ع قَالَ الْقَلْب يتكِلُ علَى الْكِتابةِ

H 147, Ch. 17, h9
Al-Husayn ibn Muhammad has narrated from Mu’alla ibn Muhammad from al-Hassan ibn Ali al-Washsha’ from ‘Asim ibn Humayd from abu Basir who has said the following:

“Once I heard (Imam) abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘You must write it down; you will not memorize until you write it down.’”

٩- الْحسين بن محمدٍ عن معلى بن محمدٍ عن الْحسنِ بن عِلي الْوشاءِ عن عاصِمِ بن حميدٍ عن أَبي بصِيرٍ قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ اكْتبوا فَإِنكُم لَا تحفَظُونَ حتى تكْتبوا

H 148, Ch. 17, h10
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Ali ibn Faddal from ibn Bukayr from 'Ubayd ibn Zurara who has said the following:

“Once abu ‘Abd Allah, recipient of divine supreme covenant, said, ‘You must preserve your books; you will soon need them.’”

١٠- محمد بن يحيى عن أحمد بن محمدِ بن عِيسى عنِ الْحسنِ بنِ عِلي بنِ فَضالٍ عن ابنِ بكَيرٍ عن عبيدِ بنِ زرارةَ قَالَ قَالَ أَبو عبدِ اللهِ ع احتفِظُوا بِكُتبِكُم فَإِنكُم سوف تحتاجونَ إِلَيها

H 149, Ch. 17, h11
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid al-Barqi from certain persons of his people from abu Sa’id al-Khaybari from al-Mufaddal ibn ‘Umar who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘You must write down (*Hadith*) and spread your knowledge among your brethren. If you die your children will inherit your books. A time will come when people will face chaos and they will find no comfort except in their books.’”

١١- عِدةٌ مِن أَصحابِنا عن أحمد بن محمدِ بن خالِدٍ الْبرقِي عن بعضِ أَصحابِه عن أَبي سعِيدٍ الْخيبرِي عنِ الْمفَضلِ بن عمر قَالَ قَالَ لِي أَبو عبدِ اللهِ ع اكْتب و بث عِلْمك فِي إِخوانِك فَإِنْ مِت فَأَورِثْ كُتبك بنِيك فَإِنه يأْتي علَى الناسِ زمانُ هرجٍ لَا يأْنسونَ فِيه إِلا بِكُتبِهِم

H 150, Ch. 17, h12
It is narrated through the same chain of narrators from Muhammad ibn Ali in a marfu‘ manner from abu ‘Abd Allah , recipient of divine supreme covenant, who has said the following:

“Beware of the branched-out lies.” They asked the Imam, ‘What are branched-out lies?’ The Imam replied, ‘It is when a person narrates a *Hadith* to you and you ignore him and narrate it from the person from whom he had narrated the *Hadith*.’

١٢- وبِهذَا الْإِسنادِ عن محمدِ بن عِلي رفَعه قَالَ قَالَ أَبو عبدِ اللهِ ع إِياكُم و الْكَذِب الْمفْترع قِيلَ لَه و ما الْكَذِب الْمفْترع قَالَ أَنْ يحدثَك الرجلُ بِالْحدِيثِ فَتتركَه و ترويه عنِ الذِي حدثَك عنه

H 151, Ch. 17, h13
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ahmad ibn Muhammad ibn abu Nasr from Jamil ibn Darraj who has said the following:

“Once, abu ‘Abd Allah, recipient of divine supreme covenant, said, ‘Express our *Hadith* (statements) in a clear manner; we are an eloquent people.’”

١٣- محمد بن يحيى عن أحمد بن محمدِ بن عِيسى عن أحمد بن محمدِ بن أَبي نصرٍ عن جمِيل بن دراجٍ قَالَ قَالَ أَبو عبدِ اللهِ ع أَعرِبوا حدِيثَنا فَإِنا قَوم فُصحاءُ

H 152, Ch. 17, h14
Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from ‘Umar ibn 'Abd al-‘Aziz from Hisham ibn Salim, Hammed ibn ‘Uthman and others who have said the following.

“Once we heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘My *Hadith* is the *Hadith* of my father. The *Hadith* of my father is the *Hadith* of my grandfather. The *Hadith*

١٤- عِلي بن محمدٍ عن سهل بن زِيادٍ عن أحمد بن محمدٍ عن عمر بن عبدِ الْعزِيزِ عن هِشامِ بن سالِمٍ و حمادِ بن عثْمانَ و غَيرِه قَالُوا سمِعنا أَبا عبدِ اللهِ ع يقُولُ حدِيثِي حدِيثُ أَبِي و حدِيثُ أَبِي

حدِيثُ جدي و حدِيثُ جدي حدِيثُ الْحسينِ و حدِيثُ الْحسينِ حدِيثُ الْحسنِ و حدِيثُ الْحسنِ حدِيثُ أَمِيرِ الْمؤْمِنِين ع و حدِيثُ أَمِيرِ الْمؤْمِنِين حدِيثُ رسولِ اللهِ ص و حدِيثُ رسولِ اللهِ قَولُ اللهِ عز و جل

of my grandfather is the *Hadith* of Imam Husayn. The *Hadith* of Imam al-Husayn is the *Hadith* of Imam al- Hassan. The *Hadith* of Imam al-Hassan is the *Hadith* of Imam Ali, recipient of divine supreme covenant. The *Hadith* of Imam Ali is the *Hadith* of the Holy Prophet, recipient of divine supreme covenant. The *Hadith* of the Holy Prophet is the words of Allah, the Majestic, the Glorious.'"

١٥- عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدٍ عن محمدِ بنِ الْحسنِ بنِ أَبي خالِدٍ شينولَةَ قَالَ قُلْت لِأَبي جعفَرٍ الثانِي ع جعِلْت فِداك إِن مشايِخنا رووا عن أَبي جعفَرٍ و أَبي عبدِ اللهِ ع و كانتِ التقِيةُ شدِيدةً فَكَتموا كُتبهم و لَم ترو عنهم فَلَما ماتوا صارتِ الْكُتب إِلَينا فَقَالَ حدثُوا بِها فَإِنها حق

H 153, Ch. 17, h15
A number of our people have narrated from Ahmad ibn Muhammad from Muhammad ibn al-Hassan ibn abu Khalid Shaynula who has said the following:

"Once I said to abu Ja'far *al-Thani*, the second, recipient of divine supreme covenant, 'May Allah keep my soul in your service, our shaykhs have narrated *Hadith* from Imam abu Ja'far and from Imam abu 'Abd Allah, recipient of divine supreme covenant. At that time *Taqiyah* (fear) was severe. They concealed their books and did not narrate from them. When they died their books came to us.' The Imam said, 'You may narrate from them; they contain the truth.'"

بَابُ التقْلِيدِ

Chapter Eighteen

Taqlid, Following the Opinions of Someone in the Matters of Religious Laws

١- عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدِ بنِ خالِدٍ عن عبدِ اللهِ بنِ يحيى عنِ ابنِ مسكَانَ عن أَبي بصِيرٍ عن أَبي عبدِ اللهِ ع قَالَ قُلْت لَه اتخذُوا أَحبارهم و رهبانهم أَرباباً مِن دون اللهِ فَقَالَ أَما و اللهِ ما دعوهم إِلَى عِبادةِ أَنفُسِهِم و لَو دعوهم ما أَجابوهم و لَكِن أَحلوا لَهم حراماً و حرموا علَيهِم حلَالًا فَعبدوهم مِن حيثُ لَا يشعرونَ

H 154, Ch. 18, h1
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Abd Allah ibn Yahya from ibn Muskan from abu Basir who has said the following:

"Once I asked Imam abu 'Abd Allah, recipient of divine supreme covenant, about the verse of the Holy Quran that says, 'People (unconditionally) obeyed the rabbis and the monks and worshipped the Messiah, son of Mary, as they (people) should have obeyed Allah . . .' (9:31) The Imam replied, 'By Allah they (rabbis) did not call people to worship them. If they had done so people would not have accepted it. The rabbis and monks made unlawful things lawful for them and the lawful things as unlawful. In this way they (people) worshipped (obeyed) them unintentionally.'"

٢- علِي بن محمدٍ عن سهلِ بنِ زِيادٍ عن إِبراهِيم بنِ محمدٍ الْهمذَانِي عن محمدِ بنِ عبيدةَ قَالَ
قَالَ لِي أَبو الْحسنِ ع يا محمد أَنتم أَشد تقْلِيداً أَمِ الْمرجِئَةُ قَالَ قُلْت قَلدنا و قَلدوا فَقَالَ لَم أَسأَلْك عن هذَا فَلَم يكُن عِندِي جواب أَكْثَر مِن الْجوابِ الْأَول فَقَالَ أَبو الْحسنِ ع إِن الْمرجِئَةَ نصبت رجلًا لَم تفْرِض طَاعته و قَلدوه و أَنتم نصبتم رجلًا و فَرضتم طَاعته ثُم لَم تقَلدوه فَهم أَشد مِنكُم تقْلِيداً

H 155, Ch. 18, h2
Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Ibrahim ibn Muhammad al-Hamdani from Muhammad ibn 'Ubayda who has said the following:

"Abu al-Hassan, recipient of divine supreme covenant, once said, 'O Muhammad, do you observe *Taqlid* more strictly than the group of *Murji'a*' does? I replied, 'They observe *Taqlid* and we observe *Taqlid*.' The Imam then said, 'I did not ask you about this.' I did not have any answer other than the first one. The Imam then said, 'The group of *Murji'a* chose a man to whom obedience was not obligatory (according to the commands of Allah) but they obeyed and followed him strictly. You chose a man and considered obedience to him necessary (according to the commands of Allah) and then you did not follow him strictly. Therefore, they are stricter in *Taqlid* (following) than you are.'"

٣- محمد بن إِسماعِيلَ عنِ الْفَضل بنِ شاذَانَ عن حمادِ بنِ عِيسى عن ربِعي بنِ عبدِ اللهِ عن أَبي بصِيرٍ عن أَبي عبدِ اللهِ ع فِي قَولِ اللهِ جل و عز اتخذُوا أَحبارهم و رهبانهم أَرباباً مِن دون اللهِ فَقَالَ و

H 156 Ch. 18, h3
Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from Hammed ibn 'Isa from Rib'i ibn 'Abd Allah from abu Basir from abu 'Abd Allah , recipient of divine supreme covenant, who has said the following about the words of Allah, the Most Majestic, the Most Glorious:

"People (unconditionally) obeyed the rabbis and the monks and worshipped the Messiah, son of Mary, as they should have

obeyed Allah . . .” (9:31) The Imam said, ‘By Allah, they (the people) did not pray or fast for them (rabbis and monks) but they (rabbis and monks) made lawful for the people what was unlawful and unlawful what was lawful and people followed them accordingly.’”

Chapter Nineteen

Innovations, Personal Opinions and Analogies

H 157, Ch. 19, h1

Al-Husayn ibn Muhammad al-Ash’ari has narrated from Mu‘alla ibn Muhammad from al-Hassan ibn Ali al-Washsha’ and a number of our people from Ahmad ibn Muhammad from ibn Faddal all from ‘Asim ibn Humayd from Muhammad ibn Muslim from abu Ja‘far , recipient of divine supreme covenant, who has said the following:

“Imam Ali, recipient of divine supreme covenant, in one of his sermons has said, ‘O people, mischief begins with following certain desires and obeying certain man-made rules that are different from the rules and laws of the book of Allah. In such a case, people yield to other people as a higher authority. If falsehood had been clear it remained so to the people of Intelligence. If truth had been clearly distinct differences did not emerge. But (in practical life) people mix certain parts of truth with a few things from falsehood and present them together. In such case Satan overwhelms his friends and only those who have previously received protection from Allah remain safe.’”

H 158, Ch. 19, h2

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Muhammad ibn Jumhur al-‘Ammi in a marfu‘ manner *(rafa 'ahu),* from the Messenger of Allah who has said the following:

“When innovations (heresy) emerge it becomes necessary for scholars to make their knowledge public, otherwise Allah will condemn them.”

H 159, Ch. 19, h3

It is narrated through the same chain of narrators from Muhammad ibn Jumhur in a *marfu’* manner from the Messenger of Allah who has said the following:

“If one meets an innovator (heretic) and considers him great, such person has, in fact, sought the destruction of Islam.”

H 160, Ch. 19, h4

It is narrated through the same chain of narrators from Muhammad ibn Jumhur in a *marfu’* manner from the Messenger of Allah, recipient of divine supreme covenant, who has said the following:

“Allah rejects the repentance of an innovator (heretic in religion).” People asked the Holy Prophet, ‘Why is this?’ The Holy Prophet replied, ‘Because his heart is filled with the love of his heresy.’”

H 161, Ch. 19, h5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Mahbub from Mu‘awiya ibn Wahab who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said that the Holy Prophet has said, ‘It is certain that against every innovation (deviation and heresy) with plots to destroy faith after me there will be a (religious) authority from my family as guardian of faith and as its defender. (Such) authority will speak on inspiration from Allah to declare the truth and bring it to light, repulse and foil the evil plots of the agents of wickedness and speak for the weak. O intelligent people, take a lesson from it and trust Allah.’”

اللهِ ما صاموا لَهم و لَا صلوا لَهم و لَكِن أحلوا لَهم حراماً و حرموا عَلَيهِم حلَالًا فَاتبعوهم

بَابُ الْبِدَعِ وَ الرأْيِ وَ الْمَقَايِيسِ

١- الْحسين بن محمدٍ الْأَشعرِي عن معلى بن محمدٍ عن الْحسن بن عَلِي الْوشاءِ و عِدةٌ مِن أَصحابِنا عن أَحمد بن محمدٍ عن ابن فَضالٍ جمِيعاً عن عاصِمِ بن حمِيدٍ عن محمدِ بن مسلِمٍ عن أَبِي جعفَرٍ ع قَالَ خطَب أَمِير الْمؤمِنِين ع الناس فَقَالَ أَيها الناس إِنما بدْءُ وقُوعِ الْفِتنِ أَهواءٌ تتبع و أَحكَام تبتدع يخالَف فِيها كِتاب اللهِ يتولى فِيها رِجالٌ رِجالًا فَلَو أَن الْباطِلَ خلَص لَم يخف عَلَى ذِي حِجًى و لَو أَن الْحق خلَص لَم يكُنِ اخْتِلَاف و لَكِن يؤخذُ مِن هذَا ضِغثٌ و مِن هذَا ضِغثٌ فَيمزجان فَيجِيئَان معاً فَهنالِك استحوذَ الشيطَانُ عَلَى أَولِيائِهِ و نجا الَّذِين سبقَت لَهم مِن اللهِ الْحسنى

٢- الْحسين بن محمدٍ عن معلى بن محمدٍ عن محمدِ بن جمهورٍ الْعمي يرفَعه قَالَ قَالَ رسولُ اللهِ ص إِذَا ظَهرتِ الْبِدع فِي أُمتِي فَلْيظْهِرِ الْعالِم عِلْمه فَمن لَم يفْعلْ فَعلَيهِ لَعنةُ اللهِ

٣- و بِهذَا الْإِسنادِ عن محمدِ بن جمهورٍ رفَعه قَالَ من أَتى ذَا بِدعةٍ فَعظمه فَإِنما يسعى فِي هدمِ الْإِسلَامِ

٤- و بِهذَا الْإِسنادِ عن محمدِ بن جمهورٍ رفَعه قَالَ قَالَ رسولُ اللهِ ص أَبى اللهُ لِصاحِبِ الْبِدعةِ بِالتوبةِ قِيلَ يا رسولَ اللهِ و كَيف ذَلِك قَالَ إِنه قَد أُشرِب قَلْبه حبها

٥- محمد بن يحيى عن أَحمد بن محمدِ بن عِيسى عنِ الْحسنِ بنِ محبوبٍ عن معاوِيةَ بنِ وهبٍ قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ قَالَ رسولُ اللهِ ص إِن عِند كُلِ بِدعةٍ تكُونُ مِن بعدِي يكَاد بِها الْإِيمانُ ولِّياً مِن أَهلِ بيتِي موكَّلًا بِهِ يذُب عنه ينطِق بِإِلْهامٍ مِن اللهِ و يعلِن الْحق و ينوره و يرد كَيد الْكَائِدِين يعبر عنِ الضعفَاءِ فَاعتبِروا يا أُولِي الْأَبصارِ و توكَّلُوا عَلَى اللهِ

٦- محمد بن يحيى عن بعض أصحابِهِ و عِلي بن إبراهِيم عن أَبِيهِ عن هارونَ بنِ مسلِمٍ عن مسعدةَ بنِ صدقَةَ عن أَبِي عبدِ اللهِ ع و عِلي بن إبراهِيم عن أَبِيهِ عنِ ابنِ محبوبٍ رفَعه عن أَمِيرِ الْمؤمِنِين ع أَنه قَالَ إِن مِن أَبغضِ الْخلْقِ إِلَى اللهِ عز و جل لَرجلَينِ رجلٌ وكَلَه اللهِ إِلَى نفْسِهِ فَهو جائِر عن قَصدِ السبِيلِ مشغوف بِكَلَامِ بِدعةٍ قَد لُهِج بِالصومِ و الصلَاةِ فَهو فِتنةٌ لِمن افْتتن بِهِ ضال عن هدي من كَانَ قَبلَه مضِل لِمن اقْتدى بِهِ فِي حياتِهِ و بعد موتِهِ حمالٌ خطَايا غَيرِهِ رهن بِخطِيئَتِهِ و رجلٌ قَمش جهلًا فِي جهال الناسِ عانٍ بِأَغْباشِ الْفِتنةِ قَد سماه أَشباه الناسِ عالِماً و لَم يغن فِيهِ يوماً سالِماً بكر فَاستكْثَر ما قَل مِنه خير مِما كَثُر حتى إِذَا ارتوى مِن آجِنٍ و اكْتنز مِن غَيرِ طَائِلٍ جلَس بين الناسِ قَاضِياً ضامِناً لِتخلِيصِ ما الْتبس علَى غَيرِهِ و إِنْ خالَف قَاضِياً سبقَه لَم يأْمن أَنْ ينقُض حكْمه من يأْتِي بعده كَفِعلِهِ بِمن كَانَ قَبلَه و إِنْ نزلَت بِهِ إِحدى الْمبهماتِ الْمعضِلَاتِ هيأَ لَها حشواً مِن رأْيِهِ ثُم قَطَع بِهِ فَهو مِن لُبسِ الشبهاتِ فِي مِثْلِ غَزلِ الْعنكَبوتِ لَا يدرِي أَصاب أَم أَخطَأَ لَا يحسب الْعِلْم فِي شيءٍ مِما أَنكَر و لَا يرى أَن وراءَ ما بلَغَ فِيهِ مذْهباً إِنْ قَاس شيئاً بِشيءٍ لَم يكْذب نظَره و إِنْ أَظْلَم علَيهِ أَمر اكْتتم بِهِ لِما يعلَم مِن جهلِ نفْسِهِ لِكَيلَا يقَالَ لَه لَا يعلَم ثُم جسر فَقَضى فَهو مِفْتاح عشواتٍ ركَاب شبهاتٍ خباطُ جهالَاتٍ لَا يعتذِر مِما لَا يعلَم فَيسلَم و لَا يعض فِي الْعِلْمِ بِضِرسٍ قَاطِعٍ فَيغنم يذْرِي الرواياتِ ذَرو الرِيحِ الْهشِيم تبكِي مِنه الْمواريثُ و تصرخ مِنه الدماءُ يستحل بِقَضائِهِ الْفَرج الْحرام و يحرم بِقَضائِهِ الْفَرج الْحلَالُ لَا مِلِيءٌ بِإِصدارِ ما علَيهِ ورد و لَا هو أَهلٌ لِما مِنه فَرطَ مِن ادعائِهِ عِلْم الْحق

H 162, Ch. 19, h6

Muhammad ibn Yahya has narrated from certain persons of his people and Ali ibn Ibrahim from his father from Harun ibn Muslim from Mas'ada ibn Sadaqa from abu 'Abd Allah, recipient of divine supreme covenant, and Ali ibn Ibrahim from his father from ibn Mahbub *in a marfu' manner* from Amir al-Mu'minin Ali, recipient of divine supreme covenant, who has said the following:

"Of the most intensely disliked men in the sight of Allah, the Majestic, the Most Glorious, are two kinds of people: A man whom Allah has left all to his own soul and who deviates from the path of justice, and is extremely attracted toward the words of innovation (heresy). He seems a master at performing prayer and fasting but is a mischief-maker to deceive people; he has strayed from guidance of the people before him and misleads those who may follow him in his lifetime and after his death. He carries the responsibility for others' sins and is a hostage of his own sins.

"The other man is one who displays ignorance as knowledge among the ignorant. He receives assistance from the darkness of existing mischief. The people, who appear like people (who in fact have no intelligence), consider him a scholar, but he has not spent even a complete day with scholars. He has made an early effort to accumulate something that in its being of a smaller quantity is better than in larger quantities and in this way he has filled himself with polluted water and has treasured what is of no use. He sits among people as a judge to carry the responsibility of adjudicating what is confusing and uncertain to others. He may even oppose the ruling of the judge before him. One can never tell whether his judgment will remain valid or if a judge after him will overturn it just as he has done to the judgments of the judges before him. If he faces complex and difficult issues he comes up with a great deal of his personal opinions and shapes them up as a clear-cut judgment. In fact, he has dressed himself up with doubtful issues the way a spider weaves his fragile web. He is not sure if he has done the right thing or the wrong one. He does not consider the fact that in an unknown case to have proper knowledge is necessary, and he does not see that beyond his opinion there is a school of law. He analogizes one thing to the other but it does not matter to him if his opinion will turn out to be a lie. If an issue is dark (not known) to him he hides it to hide his own ignorance so that people will not say he does not know. He then boldly judges and thus he is the key to hazards, a storage of doubts, perplexed in ignorance, and he never regrets his lacking knowledge. The level of his knowledge never rises to absolute certainty so that he could benefit. He blows out *Hadith* like winds that blow away hay. The legacies weep because of him, the bloods (judging the case of murder) shout against him. The lawful marital relations become unlawful because of his judgment and unlawful ones become lawful. He has no confidence in the judgments he issues and he can never be trusted for judgments that he may make nor was he qualified for what he may have done in the matters in which he claimed to have true knowledge."

٧- الْحسين بن محمدٍ عن معلى بنِ محمدٍ عنِ الْحسنِ بنِ عِلي الْوشاءِ عن أَبان بنِ عثْمانَ عن أَبِي شيبةَ الْخراسانِي قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ إِن أَصحاب الْمقَايِيسِ طَلَبوا الْعِلْم بِالْمقَايِيسِ فَلَم تزِدهم الْمقَايِيس مِن الْحق إِلا بعداً و إِن دِين اللهِ لَا يصاب بِالْمقَايِيسِ

H 163, Ch. 19, h7

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Washsha' from Aban ibn 'Uthman from abu Shaybah al-Khurasani who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'The people of analogy have sought knowledge through analogy (using analogy) and it has increased their knowledge with nothing but further remoteness. The religion of Allah is beyond the reach of analogy.'"

H 164, Ch. 19, h8
Ali ibn Ibrahim has narrated from his father from Muhammad ibn 'Isma'il from al-Fadl ibn Shadhan in a marfu' manner *(rafa'ahu)* from abu Ja'far and abu 'Abd Allah, recipient of divine supreme covenant, who have said the following.

"All innovations (heresy) are misguidance and all misguidance leads to hell."

٨- عِلي بن إبراهِيم عن أبِيهِ و محمد بن إسماعِيلَ عن الْفَضل بن شاذَانَ رفَعه عن أَبِي جعفَرٍ و أَبِي عبدِ اللهِ ع قَالَا كُل بِدعةٍ ضلَالَةٌ و كُل ضلَالَةٍ سبِيلُها إِلَى النارِ

H 165, Ch. 19, h9
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Muhammad ibn Hukaym who has said the following:

"Once I asked (Imam) abu al-Hassan Musa, recipient of divine supreme covenant, 'May Allah keep my soul in your service, please make us *Faqih* (people of proper understanding in religion). Allah has granted us the blessing of your existence among us and has made us independent of other people. This blessing is so great that even if a whole group of us may come to one place, no one needs to ask another a question to prepare an answer for it. Sometimes, however, we may come across an issue for which we have heard nothing from you or from your forefathers. We then look into the best resources available and the closest to your guidance. Can we take such a finding as an authority?' 'Never, ever, by Allah, O ibn Hakim, many people have been destroyed in it,' replied the Imam, recipient of divine supreme covenant. Ibn Hakim has said that the Imam then said, 'May Allah condemn abu Hanifa who says, "Ali said so and so, therefore, I said so and so."' Muhammad ibn Hakim has said that he told Hisham ibn al-Hakam, 'By Allah, I only wanted the Imam to give us permission to use analogy.'"

٩- عِلي بن إبراهِيم عن أَبِيهِ عن ابنِ أَبِي عمِيرٍ عن محمدِ بن حكِيمٍ قَالَ قُلْت لِأَبِي الْحسنِ موسى ع جعِلْت فِداك فُقهنا فِي الدينِ و أَغْنانا الله بِكُم عنِ الناسِ حتى إِن الْجماعةَ مِنا لتكُونُ فِي الْمجلِسِ ما يسأَلُ رجلٌ صاحِبه تحضره الْمسأَلَةُ و يحضره جوابها فِيما من الله علَينا بِكُم فَربما ورد علَينا الشيءُ لَم يأْتنا فِيهِ عنك و لَا عن آبائِك شيءٌ فَنظَرنا إِلَى أَحسنِ ما يحضرنا و أَوفَقِ الْأَشياءِ لِما جاءَنا عنكُم فَنأْخذُ بِهِ فَقَالَ هيهات هيهات فِي ذَلك و اللهِ هلَك من هلَك يا ابن حكِيمٍ قَالَ ثُم قَالَ لَعن الله أَبا حنِيفَةَ كَانَ يقُولُ قَالَ علِي و قُلْت قَالَ محمد بن حكِيمٍ لِهِشامِ بنِ الْحكَمِ و اللهِ ما أَردت إِلا أَنْ يرخص لِي فِي الْقِياسِ

H 166, Ch. 19, h10
Muhammad ibn abu 'Abd Allah has narrated *in a marfu'* manner from Yunus ibn 'Abd al-Rahman who has said the following:

"Once I asked (Imam) abu al-Hassan the First, 'How can I prove that Allah is one?' The Imam replied, 'O Yunus, do not be an innovator (heretic). One who depends on his personal opinion is destroyed. One who abandons the members of the family of his Prophet goes astray. Whoever abandons the book of Allah and the words of His prophet becomes an unbeliever.'"

١٠- محمد بن أَبِي عبدِ اللهِ رفَعه عن يونس بن عبدِ الرحمنِ قَالَ قُلْت لِأَبِي الْحسنِ الْأَول ع بِما أُوحد الله فَقَالَ يا يونس لَا تكُونن مبتدِعاً من نظَر بِرأْيِهِ هلَك و من ترك أَهلَ بيتِ نبِيهِ ص ضل و من ترك كِتاب اللهِ و قَولَ نبِيهِ كَفَر

H 167, Ch. 19, h11
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Washsha' from Muthanna al-Hannat from abu Basir who has said the following:

"Once I asked (Imam) abu 'Abd Allah, recipient of divine supreme covenant, saying, 'We may face an issue about which there is nothing said in the book of Allah or in the *Sunnah*, tradition of the Holy Prophet, recipient of divine supreme covenant, can we use our own opinion in such matters?' The Imam replied, 'No, you must not do that. If you, in this way, find the truth you will receive no rewards for it, and if you missed the truth you have forged lies against Allah, the Majestic, the Glorious.'"

١١- محمد بن يحيى عن أَحمد بن محمدٍ عنِ الْوشاءِ عن مثَنى الْحناطِ عن أَبِي بصِيرٍ قَالَ قُلْت لِأَبِي عبدِ اللهِ ع ترِد علَينا أَشياءُ لَيس نعرِفُها فِي كِتابِ اللهِ و لَا سنةٍ فَنظُر فِيها فَقَالَ لَا أَما إِنك إِنْ أَصبت لَم تؤجر و إِنْ أَخطَأْت كَذَبت علَى اللهِ عز و جل

H 168, Ch. 19, h12
A number of our people have narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from 'Umar ibn Aban al-Kalbi from 'Abd al-Rahim al-Qasir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The messenger of Allah has said, 'All innovations (heresies) are misguidance and all misguidance is in hell.'"

١٢- عِدةٌ مِن أَصحابِنا عن أَحمد بن محمدِ بنِ عِيسى عن علِي بنِ الْحكَمِ عن عمر بنِ أَبانٍ الْكَلْبِي عن عبدِ الرحِيمِ الْقَصِيرِ عن أَبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص كُل بِدعةٍ ضلَالَةٌ و كُل ضلَالَةٍ فِي النارِ

H 169, Ch. 19, h13
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa ibn 'Ubayd from Yunus

١٣- علِي بن إبراهِيم عن محمدِ بنِ عِيسى بنِ عبيدٍ عن يونس

بن عبدِ الرحمنِ عن سماعةَ بنِ مِهرانَ عن أَبي الْحسنِ موسى ع قَالَ قُلْت أَصلَحك الله إِنا نجتمِع فَنتذَاكَر ما عِندنا فَلَا يرِد علَينا شيْءٌ إِلا و عِندنا فِيهِ شيْءٌ مسطر و ذَلك مِما أَنعم الله بِهِ علَينا بِكُم ثُم يرِد علَينا الشيْءُ الصغِير لَيس عِندنا فِيهِ شيْءٌ فَينظُر بعضنا إِلَى بعضٍ و عِندنا ما يشبِهه فَنقِيس علَى أَحسنِهِ فَقَالَ و ما لَكُم و لِلْقِياسِ إِنما هلَك من هلَك مِن قَبلِكُم بِالْقِياسِ ثُم قَالَ إِذَا جاءَكُم ما تعلَمونَ فَقُولُوا بِهِ و إِنْ جاءَكُم ما لَا تعلَمونَ فَهاً و أَهوى بِيدِهِ إِلَى فِيهِ ثُم قَالَ لَعن الله أَبا حنِيفَةَ كَانَ يقُولُ قَالَ علِي و قُلْت أَنا و قَالَتِ الصحابةُ و قُلْت ثُم قَالَ أَ كُنت تجلِس إِلَيهِ فَقُلْت لَا و لَكِن هذَا كَلَامه فَقُلْت أَصلَحك الله أَتى رسولُ اللهِ ص الناس بِما يكْتفُونَ بِهِ فِي عهدِهِ قَالَ نعم و ما يحتاجونَ إِلَيهِ إِلَى يومِ الْقِيامةِ فَقُلْت فَضاع مِن ذَلك شيْءٌ فَقَالَ لَا هو عِند أَهلِهِ

ibn ‘Abd al-Rahman from Sama‘a ibn Mihran who has said the following:

“Once I said to (Imam) abu al-Hassan Musa, recipient of divine supreme covenant, ‘May Allah keep you well, in our meetings we discuss the issues and find out that for almost everything there is something in writing with us and that is all because of the blessings of your existence among us. We find only few small things for which we do not find anything in writing. We look on each other and we find certain issues similar to it, then we use analogy in its best form.’ The Imam said, ‘What do you have to do with analogy? Many people before have been destroyed because of analogy.’ The Imam then said, ‘When you face an issue and know the rule about it deal with it accordingly, and if you would have no knowledge about its rule then this.’ He pointed to his own mouth, ‘This will give you the answer.’ The Imam then said, ‘May Allah condemn abu Hanifa who used to say, ‘Ali said so and so, therefore, I said so and so. The *Sahaba* said so and so, therefore, I said so and so.’ The Imam then asked me, ‘Have you been sitting with him?’ I then replied, ‘No, I have not sat with him but such are his statements.’ I then said to the Imam, recipient of divine supreme covenant, ‘May Allah keep you well, did the Messenger of Allah bring everything that people needed?’ The Imam said, ‘Yes, and all that they will need up to the Day of Judgment.’ I then said, ‘Is anything lost from it?’ The Imam replied, ‘No, it all is with the people to whom they belong.’”

١٤ - عنه عن محمدٍ عن يونس عن أَبانٍ عن أَبي شيبةَ قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ ضل عِلْم ابنِ شبرمةَ عِند الْجامِعةِ إِملَاءِ رسول اللهِ ص و خط علِي ع بِيدِهِ إِن الْجامِعةَ لَم تدع لِأَحدٍ كَلَاماً فِيها عِلْم الْحلَال و الْحرامِ إِن أَصحاب الْقِياسِ طَلَبوا الْعِلْم بِالْقِياسِ فَلَم يزدادوا مِن الْحق إِلا بعداً إِن دِين اللهِ لَا يصاب بِالْقِياسِ

H 170, Ch. 19, h14

It is narrated from him from Muhammad from Yunus from Aban from abu Shaybah who has said the following:

“I heard (Imam) abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘Ibn Shubrama’s knowledge is lost and void before *Al-Jami’ah*. It is a large book that was dictated by the Messenger of Allah to Imam Ali, recipient of divine supreme covenant, who wrote it with his own hands. *Al-Jami‘ah* has left nothing untold. In it (*Al-Jami’ah*) is the knowledge of all lawful and unlawful matters. The people of analogy (people who consider use of analogical reasoning as an authority in the matters of Shari’a) sought knowledge through analogy and it has not increased to their knowledge anything. Instead it has taken them away from knowledge. The religion of Allah is not of matters to learn through analogy.’”

١٥ - محمد بن إِسماعِيلَ عنِ الْفَضلِ بنِ شاذَانَ عن صفْوانَ بنِ يحيى عن عبدِ الرحمنِ بنِ الْحجاجِ عن أَبانِ بنِ تغلِب عن أَبي عبدِ اللهِ ع قَالَ إِن السنةَ لَا تقَاس أَ لَا ترى أَن امرأَةً تقْضِي صومها و لَا تقْضِي صلَاتها يا أَبانُ إِن السنةَ إِذَا قِيست محِق الدين

H 171, Ch. 19, h15

Muhammad ibn ’Isma‘il has narrated from al-Fadl ibn Shadhan from Safwan Yahya from 'Abd al-Rahman ibn al-Hajjaj from Aban ibn Taghlib from abu ‘Abd Allah , recipient of divine supreme covenant, who has said the following:

“The *Sunnah* (tradition of the Holy Prophet, recipient of divine supreme covenant) cannot be learned through analogy. Consider a woman has to make up for her fast missed due to menses but she does not have to make up for the prayers that she would miss in such times. O Aban, the use of analogy destroys religion.”

١٦ - عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدٍ عن عثْمانَ بنِ عِيسى قَالَ سأَلْت أَبا الْحسنِ موسى ع عنِ الْقِياسِ فَقَالَ ما لَكُم و الْقِياس إِن الله لَا يسأَلُ كَيف أَحل و كَيف حرم

H 172, Ch. 19, h16

A number of our people have narrated from Ahmad ibn Muhammad from ‘Uthman ibn ‘Isa who has said the following:

“Once I asked (Imam) abu al-Hassan Musa, recipient of divine supreme covenant, about the use of analogy and the Imam said, ‘What do you have to do with analogy? Allah will not ask how it was made lawful or unlawful.’”

١٧ - علِي بن إِبراهِيم عن هارونَ بنِ مسلِمٍ عن مسعدةَ بنِ صدقَةَ

H 173, Ch. 19, h17

Ali ibn Ibrahim has narrated from Harun ibn Muslim from Mas‘ada ibn Sadaqa

who has said the following:

"(Imam) abu 'Abd Allah, recipient of divine supreme covenant, has narrated from his father who said that Imam Ali, recipient of divine supreme covenant, has said, 'Whoever decides to use analogical reasoning as a source of authority, his whole life will remain in confusion. Whoever practices the religion of Allah by means of analogical reasoning his whole life will pass in a drowning condition.' Imam abu Ja'far, recipient of divine supreme covenant, then said, "Whoever issues *Fatwa* on the basis of his personal opinion has practiced the religion of Allah by means of what is not knowledge. Whoever practices the religion of Allah without knowledge has opposed Him by making things lawful and unlawful through things he has no knowledge of.'"

قَالَ حدثَنِي جعفَر عن أَبِيهِ ع أَن عِلِّيّاً ص قَالَ من نصب نفْسه لِلْقِياسِ لَم يزلْ دهره فِي الْتِباسٍ و من دانَ اللهَ بِالرأْيِ لَم يزلْ دهره فِي ارتِماسٍ قَالَ و قَالَ أَبو جعفَرٍ ع من أَفْتى الناس بِرأْيِهِ فَقَد دانَ اللهَ بِما لَا يعلَم و من دانَ اللهَ بِما لَا يعلَم فَقَد ضاد الله حيثُ أَحل و حرم فِيما لَا يعلَم

H 174, Ch. 19, h18

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Ali ibn Yaqtin from al-Husayn ibn Maya from his father from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Satan analogized himself with Adam saying, 'Lord, You have created me from fire and created him from clay,' (7:12) In an analogous explanation if the substance from which Adam was made were compared with fire it comes to light that it has more light and value than fire."

١٨- محمد بن يحيى عن أَحمد بنِ محمدٍ عنِ الْحسنِ بنِ عِلِي بنِ يقْطِينٍ عنِ الْحسينِ بنِ مياحٍ عن أَبِيهِ عن أَبِي عبدِ اللهِ ع قَالَ إِن إِبلِيس قَاس نفْسه بِآدم فَقَالَ خلَقْتَنِي مِن نارٍ و خلَقْته مِن طِينٍ و لَو قَاس الْجوهر الذِي خلَق الله مِنه آدم بِالنارِ كَانَ ذَلِك أَكْثَر نوراً و ضِياءً مِن النارِ

H 175, Ch. 19, h19

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa ibn 'Ubayd from Yunus from Hariz from Zurara who has said the following:

"Once I asked Imam abu 'Abd Allah, recipient of divine supreme covenant, about lawful and unlawful matters and he said, 'Whatever the Holy Prophet, recipient of divine supreme covenant, has made lawful will remain lawful forever up to the Day of Judgment and whatever he has made unlawful will remain unlawful forever up to the Day of Judgment. There will be no one other than him and there will come no one other than him.' He said that Imam Ali has said, 'No one has established any innovation (heresy) without abandoning an established noble tradition.'"

١٩- عِلي بن إِبراهِيم عن محمدِ بنِ عِيسى بنِ عبيدٍ عن يونس عن حرِيزٍ عن زرارةَ قَالَ سأَلْت أَبا عبدِ اللهِ ع عنِ الْحلَالِ و الْحرامِ فَقَالَ حلَالُ محمدٍ حلَالٌ أَبداً إِلَى يومِ الْقِيامةِ و حرامه حرام أَبداً إِلَى يومِ الْقِيامةِ لَا يكُونُ غَيره و لَا يجِيءُ غَيره و قَالَ قَالَ عِلِي ع ما أَحد ابتدع بِدعةً إِلا ترك بِها سنةً

H 176, Ch. 19, h20

Ali ibn Ibrahim has narrated from his father from Ahmad ibn 'Abd Allah al-'Aqili from 'Isa ibn 'Abd Allah al-Qurashi who has said the following:

"Once, abu Hanifa came to see Imam abu 'Abd Allah, recipient of divine supreme covenant, who said to abu Hanifa, 'O abu Hanifa, do you practice analogy as I hear you do'? Abu Hanifa replied, 'Yes, I do practice analogy.' The Imam then said to him, 'Do not practice it; the first person who used analogy was Satan when he said, "Lord, you have created me from fire and created him from clay." He analogized fire with clay. If he had analogized the light in the clay and fire he would have learned about the difference between the two lights and the excellence of one over the other.'"

٢٠- عِلي بن إِبراهِيم عن أَبِيهِ عن أَحمد بنِ عبدِ اللهِ الْعقِيلِي عن عِيسى بنِ عبدِ اللهِ الْقُرشِي قَالَ دخلَ أَبو حنِيفَةَ علَى أَبِي عبدِ اللهِ ع فَقَالَ لَه يا أَبا حنِيفَةَ بلَغنِي أَنك تقِيس قَالَ نعم قَالَ لَا تقِس فَإِن أَولَ من قَاس إِبلِيس حِين قَالَ خلَقْتَنِي مِن نارٍ و خلَقْته مِن طِينٍ فَقَاس ما بين النارِ و الطِينِ و لَو قَاس نورِيةَ آدم بِنورِيةِ النارِ عرف فَضلَ ما بين النورينِ و صفَاءَ أَحدِهِما علَى الْآخرِ

H 177, Ch. 19, h21

Ali has narrated from Muhammad ibn 'Isa from Yunus from Qutayba who has said the following:

"Once a man asked Imam abu 'Abd Allah, recipient of divine supreme covenant, about an issue and the Imam replied. The man then said, 'Have you considered if it had been so and so the opinion in it would not have been as such.' The Imam then said, 'Wait; whatever I said in answer was from the Messenger of Allah, recipient of divine supreme covenant. We are not of the people, "Have you considered" who need thinking.'"

٢١- عِلي عن محمدِ بنِ عِيسى عن يونس عن قُتيبةَ قَالَ سأَلَ رجلٌ أَبا عبدِ اللهِ ع عن مسأَلَةٍ فَأَجابه فِيها فَقَالَ الرجلُ أَ رأَيت إِنْ كَانَ كَذَا و كَذَا ما يكُونُ الْقَولُ فِيها فَقَالَ لَه مه ما أَجبتك فِيهِ مِن

شيءٍ فَهو عن رسول اللهِ ص لَسنا مِن أَ رأيت فِي شيءٍ

Note: The Imam pointed out that they did not need the common reasoning process and that all they said had come to them from the Messenger of Allah, recipient of divine supreme covenant.

٢٢- عِدةٌ مِن أَصحابِنا عن أَحمد بن محمدِ بن خالِدٍ عن أَبِيهِ مرسلًا قَالَ قَالَ أَبو جعفَرٍ ع لَا تتخِذُوا مِن دون اللهِ وليجةً فَلَا تكُونوا مؤمِنين فَإِن كُل سببٍ و نسبٍ و قَرابةٍ و وليجةٍ و بِدعةٍ و شبهةٍ منقَطِع إِلا ما أَثْبته الْقُرآنُ

H 178, Ch. 19, h22
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father in *mursal* manner (Mursalan) from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Do not take anyone closely and intimately between yourselves and Allah; if you did so it would cause you to become unbelievers. Every means, ancestral and relative relations and intimacy, innovations (heresy) and doubts will be cut off except what is established in the Holy Quran."

بَابُ الرد إِلَى الْكِتَابِ وَ السنةِ وَ أَنه لَيسَ شَيْءٌ مِنَ الْحَلَالِ وَ الْحَرَامِ وَ جَمِيعِ مَا يَحْتَاجُ الناسُ إِلَيْهِ إِلا وَ قَدْ جَاءَ فِيهِ كِتَابٌ أَوْ سُنةٌ

Chapter Twenty
The Need to Refer to the Book and Sunnah

There is nothing about lawful and unlawful matters that may have been left without a rule in the Book and the Sunnah.

١- محمد بن يحيى عن أَحمد بن محمدِ بن عِيسى عن عِلِي بن حدِيدٍ عن مرازِمٍ عن أَبِي عبدِ اللهِ ع قَالَ إِن الله تبارك و تعالَى أَنزلَ فِي الْقُرآن تِبيانَ كُل شيءٍ حتى و اللهِ ما ترك الله شيئاً يحتاج إِلَيهِ الْعِباد حتى لَا يستطِيع عبد يقُولُ لَو كَانَ هذَا أُنزِلَ فِي الْقُرآن إِلا و قَد أَنزلَه الله فِيهِ

H 179, Ch. 20, h1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn Hadid from Murazim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Allah, the Most Holy, the Most High, has certainly revealed an explanation for all things. I swear by Allah, He has not left untold any rule that His servants would need up to the Day of Judgment. He has done so, so that people will not say, 'Would that such and such had been said in the Holy Quran.' The fact is that He has already said it in the Holy Quran."

٢- عِلِي بن إِبراهِيم عن محمدِ بن عِيسى عن يونس عن حسينِ بن الْمنذِرِ عن عمر بن قَيسٍ عن أَبِي جعفَرٍ ع قَالَ سمِعته يقُولُ إِن الله تبارك و تعالَى لَم يدع شيئاً يحتاج إِلَيهِ الْأُمةُ إِلا أَنزلَه فِي كِتابِهِ و بينه لِرسولِهِ ص و جعلَ لِكُل شيءٍ حدّاً و جعلَ علَيهِ دلِيلًا يدل علَيهِ و جعلَ علَى من تعدى ذَلِك الْحد حدّاً

H 180, Ch. 20, h2
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from Husayn ibn al-Mundhir from 'Umar ibn Qays from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"I heard Imam abu Ja'far, recipient of divine supreme covenant, saying, 'Allah, the Most Holy, the Most High, has not left untold any rule that the *'Umma*, nation, may need. He has revealed them in His book and has explained them to His messenger. He has made a limit for everything and an indication for it to point forward to it and He has made a limit of penalties for those who trespass those limits.'"

٣- عِلِي عن محمدٍ عن يونس عن أَبانٍ عن سلَيمانَ بن هارونَ قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ ما خلَق الله حلَالًا و لَا حراماً إِلا و لَه حد كَحد الدارِ فَما كَانَ مِن الطرِيقِ فَهو مِن الطرِيقِ و ما كَانَ مِن الدارِ فَهو مِن الدارِ حتى أَرش الْخدشِ فَما سِواه و الْجلْدةِ و نِصفِ الْجلْدةِ

H 181, Ch. 20, h3
Ali has narrated from Muhammad from Yunus from Aban from Sulayman ibn Harun who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'All that Allah has created has a limit like the limits of a house, which shows what is of the house, what is of the road and the walkway. There is even the law for compensation for a scratch, and a penalty in the form of a lash or half a lashing.'"

٤- عِلِي عن محمدِ بن عِيسى عن يونس عن حمادٍ عن أَبِي عبدِ اللهِ ع قَالَ سمِعته يقُولُ ما مِن شيءٍ إِلا و فِيهِ كِتاب أَو سنةٌ

H 182, Ch. 20, h4
Ali has narrated from Muhammad ibn "Isa from Yunus from Hammad from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"I heard the Imam saying, 'There is no case for which there is not a law in the book or the *Sunnah* (the noble tradition of the Holy Prophet, recipient of divine supreme covenant)."

٥- عِلِي بن إِبراهِيم عن أَبِيهِ عن محمدِ بن عِيسى عن يونس عن حمادٍ عن عبدِ اللهِ بن سِنانٍ عن أَبِي الْجارودِ قَالَ

H 183, Ch. 20, h5
Ali ibn Ibrahim has narrated from his father from Muhammad ibn 'Isa from Yunus from Hammad from 'Abd Allah ibn Sinan from abu al-Jarud who has said

the following:

"Abu Ja'far, recipient of divine supreme covenant, has said, 'When you speak of anything, ask me for its law in the book of Allah.' He also has said in his *Hadith*, 'The Holy Prophet prohibited much squabbling and brawling, spoiling of property and much dispute.' A person then asked, 'O descendent of the Messenger of Allah, where is this in the Holy Quran?' The Imam, recipient of divine supreme covenant, replied, 'Allah, the Most Glorious, the Most Majestic, says, 'There is nothing good in much of their secret talks except for that which is for charity, justice or for reconciliation among people to . . .' (4:114)

'Do not give your property, for which Allah has made you to supervise, over people weak of understanding . . .' (4:5) 'Believers, do not ask about things that if revealed to you, may disappoint you . . .'" (5:101)

قَالَ أبو جعفَرٍ ع إِذَا حدثْتكُم بِشيءٍ فَاسأَلُوني مِن كِتابِ اللهِ ثُم قَالَ فِي بعضِ حدِيثِهِ إِن رسولَ اللهِ ص نهى عن الْقِيل و الْقَال و فَسادِ الْمالِ و كَثْرةِ السؤالِ فَقِيلَ لَه يا ابن رسول اللهِ أَين هذَا مِن كِتابِ اللهِ قَالَ إِن الله عز و جل يقُولُ لا خيرَ فِي كَثِيرٍ مِن نجواهم إِلا من أَمرَ بِصدقَةٍ أَو معروفٍ أَو إِصلاحٍ بين الناسِ و قَالَ و لا تؤتوا السفَهاءَ أَموالَكُم الَّتِي جعلَ الله لَكُم قِياماً و قَالَ لا تسئَلُوا عن أَشياءَ إِنْ تبد لَكُم تسؤكُم

H 184, Ch. 20, h6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from Al-Tha'laba ibn Maymun from one he narrated from al-Mu'alla ibn Khunays who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'For every issue disputed between two people there is a principle for it in the book of Allah, the Most Majestic, the Most Glorious, however, man's power of intelligence is not able to find it.'"

٦- محمد بن يحيى عن أَحمد بن محمدٍ عن ابنِ فَضالٍ عن ثَعلَبةَ بنِ ميمونٍ عمن حدثَه عن الْمعلى بنِ خنيسٍ قَالَ قَالَ أَبو عبدِ اللهِ ع ما مِن أَمرٍ يختلِف فِيهِ اثْنانِ إِلا و لَه أَصلٌ فِي كِتابِ اللهِ عز و جل و لَكِن لا تبلُغه عقُولُ الرجالِ

H 185, Ch. 20, h7

Muhammad ibn Yahya has narrated from certain persons of his people from Harun ibn Muslim from Mas'ada ibn Sadaqa from abu 'Abd Allah , recipient of divine supreme covenant, who has said the following:

"Imam Ali, recipient of divine supreme covenant, has said, 'O people, Allah, the Most Holy, the Most High, has sent to you His messenger, recipient of divine supreme covenant, and given him the book with truth while you all were illiterate (ignorant) about the book and the One Who revealed it and about the messenger and the One Who sent him in a period of time wherein no messenger had been sent, during a prolonged delinquency of the nations with widespread ignorance, over looming afflictions, the crumbling of the established social order, blindness toward the truth, the practice of injustice, the destruction of religion, the raging of wars, at the time of paling away of the gardens of the worldly life, the withering away of the branches therein, the scattering away of its protectors, the loss of hope of its fruits, the drying out of its waters and during the decadence of its lighthouses. At such a period of time the elements of wickedness were manifest everywhere. The world seemed aggressive, rough and frowning at the face of its inhabitants, regressing instead of helping to progress and with wicked fruits. Its food was but carrion, its slogan fear and the swords as overall garments. You were totally crushed and the eyes of the inhabitants of the world had turned blind, and their days dark. They had boycotted their relatives, caused much bloodshed and buried their baby girls alive, expecting thereby goodness of life and worldly tranquility. They did not cherish any hope in the rewards of Allah or preserve any fear of the punishment of Allah. Their living was blind and filthy and their dead in the fire in total despair.

"At such time came to them a copy of what was in the ancient pages (of guidance) and a confirmation of what existed with them, containing a complete account of the lawful and unlawful matters. That is the Holy Quran. Ask it for the answers but it will not speak to you. I can tell you about it. In it there is the knowledge of the past and the knowledge of what comes in the future up to the Day of Judgment. Therein is the rule (needed)

٧- محمد بن يحيى عن بعضِ أَصحابِهِ عن هارونَ بنِ مسلِمٍ عن مسعدةَ بنِ صدقَةَ عن أَبِي عبدِ اللهِ ع قَالَ قَالَ أَمِير الْمؤمِنِين ع أَيها الناس إِن الله تبارك و تعالَى أَرسلَ إِلَيكُم الرسولَ ص و أَنزلَ إِلَيهِ الْكِتاب بِالْحق و أَنتم أُميونَ عنِ الْكِتابِ و من أَنزلَه و عن الرسول و من أَرسلَه علَى حِينِ فَترةٍ مِن الرسل و طُول هجعةٍ مِن الْأُممِ و انبِساطٍ مِن الْجهل و اعتِراضٍ مِن الْفِتنِةِ و انتِقَاضٍ مِن الْمبرمِ و عمًى عن الْحق و اعتِسافٍ مِن الْجورِ و امتِحاقٍ مِن الدينِ و تلَظ مِن الْحروبِ علَى حِينِ اصفِرارٍ مِن رِياضِ جناتِ الدنيا و يبسٍ مِن أَغْصانِها و انتِثَارٍ مِن ورقِها و يأْسٍ مِن ثَمرِها و اغْورارٍ مِن مائِها قَد درست أَعلَام الْهدى فَظَهرت أَعلَام الردى فَالدنيا متهجمةٌ فِي وجوهِ أَهلِها مكْفَهِرةٌ مدبِرةٌ غَير مقْبِلَةٍ ثَمرتها الْفِتنةُ و طَعامها الْجِيفَةُ و شِعارها الْخوف و دِثَارها السيف مزقْتم كُل ممزقٍ و قَد أَعمت عيونَ أَهلِها و أَظْلَمت علَيها أَيامها قَد قَطعوا أَرحامهم و سفَكُوا دِماءَهم و دفَنوا فِي التراب الْموءُودةَ بينهم مِن أَولَادِهِم يجتاز دونهم طِيب الْعيشِ و رفَاهِيةُ خفُوضِ الدنيا لا يرجونَ مِن اللهِ ثَواباً و لا يخافُونَ و اللهِ مِنه عِقَاباً حيهم أَعمى نجِس و ميتهم فِي النارِ مبلَس فَجاءَهم بِنسخةِ ما فِي الصحفِ الْأُولَى و تصدِيقِ الذِي بين يديهِ و تفْصِيلِ الْحلَالِ مِن ربِ الْحرامِ ذَلِك الْقُرآنُ فَاستنطِقُوه و لَن ينطِق لَكُم أُخبِركُم عنه إِن فِيهِ عِلْم ما مضى و عِلْم ما يأْتِي إِلَى يومِ الْقِيامةِ

و حكْم ما بينكُم و بيانَ ما أَصبحتم فِيهِ تختلِفُونَ فَلَو سأَلْتموني عنه لَعلمتكُم

٨- محمد بن يحيى عن محمدِ بن عبدِ الْجبارِ عنِ ابنِ فَضالٍ عن حمادِ بنِ عثْمانَ عن عبدِ الْأَعلَى بنِ أَعين قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ قَد ولَدني رسولُ اللهِ ص و أَنا أَعلَم كِتاب اللهِ و فِيهِ بدءُ الْخلْقِ و ما هو كَائِن إِلَى يومِ الْقِيامةِ و فِيهِ خبر السماءِ و خبر الْأَرضِ و خبر الْجنةِ و خبر النارِ و خبر ما كَانَ و خبر ما هو كَائِن أَعلَم ذَلِك كَما أَنظُر إِلَى كَفي إِن الله يقُولُ فِيهِ تبيانُ كُل شيءٍ

٩- عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدِ بنِ عِيسى عن عِلِي بنِ النعمانِ عن إِسماعِيلَ بنِ جابِرٍ عن أَبِي عبدِ اللهِ ع قَالَ كِتاب اللهِ فِيهِ نبأُ ما قَبلَكُم و خبر ما بعدكُم و فَصلُ ما بينكُم و نحن نعلَمه

١٠- عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدِ بنِ خالِدٍ عن إِسماعِيلَ بنِ مِهرانَ عن سيفِ بنِ عمِيرةَ عن أَبِي الْمغراءِ عن سماعةَ عن أَبِي الْحسنِ موسى ع قَالَ قُلْت لَه أَ كُل شيءٍ فِي كِتابِ اللهِ و سنةِ نبِيهِ ص أَو تقُولُونَ فِيهِ قَالَ بلْ كُل شيءٍ فِي كِتابِ اللهِ و سنةِ نبِيهِ ص

among you to settle disputes that may arise among you. If you ask me about it (meaning of the Holy Quran) I can certainly teach you'"

H 186, Ch. 20, h8
Muhammad ibn Yahya has narrated from Muhammad ibn 'Abd al-Jabbar from ibn Faddal from Hammad ibn 'Uthman from 'Abd al-'Ala' ibn A'yan who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'I was born of the descendents of the messenger of Allah, recipient of divine supreme covenant, and I know the book of Allah wherein is the knowledge of how the world was first created and the knowledge of all that may come up to the Day of Judgment. Therein is the news of the heavens and the earth, the news of paradise and hell, the news of things of the past, and those that will come into existence. I know all of these just as I can see in the palm of my hands. Allah says, 'In it there is an explanation of everything.'"

H 187, Ch. 20, h9
A number of our people have narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn Nu'man from 'Isma'il ibn Jabir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"In the Book of Allah there is the news of things before you, the reports of the matters after you and the laws to settle your disputes, and we know it all."

H 188, Ch. 20, h10
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Isma'il ibn Mihran from Sayf ibn 'Amira from abu al-Maghra from Sama'a from abu al-Hassan Musa, recipient of divine supreme covenant, who has said the following:

"Once I asked the Imam, 'Is everything in the Book of Allah and the *Sunnah* of His prophet or do you have a say in it also?' The Imam replied, 'As a matter of fact, everything is in the book of Allah and the *Sunnah* of His prophet, recipient of divine supreme covenant.'"

بَابُ اخْتِلَافِ الْحَدِيثِ

Chapter Twenty One
The Differences in al-Hadith

١- عِلِي بن إِبراهِيم بنِ هاشِمٍ عن أَبِيهِ عن حمادِ بنِ عِيسى عن إِبراهِيم بنِ عمر الْيمانِي عن أَبانِ بنِ أَبِي عياشٍ عن سلَيمِ بنِ قَيسٍ الْهلَالِي قَالَ قُلْت لِأَمِيرِ الْمؤمِنِين ع إِني سمِعت مِن سلْمانَ و الْمِقْدادِ و أَبِي ذَر شيئاً مِن تفْسِيرِ الْقُرآنِ و أَحادِيثَ عن نبِي اللهِ ص غَير ما فِي أَيدِي الناسِ ثُم سمِعت مِنك تصدِيق ما سمِعت مِنهم و رأَيت فِي أَيدِي الناسِ أَشياءَ كَثِيرةً مِن تفْسِيرِ الْقُرآنِ و مِن الْأَحادِيثِ عن نبِي اللهِ ص أَنتم تخالِفُونهم فِيها و تزعمونَ أَن ذَلِك كُله باطِلٌ أَ فَترى الناس يكْذِبونَ علَى رسولِ اللهِ ص متعمدِين و يفَسرونَ الْقُرآنَ بِآرائِهِم قَالَ فَأَقْبلَ علَي فَقَالَ قَد سأَلْت فَافْهمِ الْجواب إِن فِي أَيدِي الناسِ حقّاً و باطِلًا و صِدقاً و كَذِباً و ناسِخاً و منسوخاً و عامّاً و خاصّاً و محكَماً و متشابِهاً و حِفْظاً و وهماً و قَد كُذِب

memorized and matters that are conjecturally preserved. People had forged certain narrations that they called *Hadith* of the Holy Prophet. The condition was such that once the Holy Prophet addressed the people from the pulpit saying, 'O people, many lies have spread around and they are considered to be my *Hadith*. Whoever forges lies and calls them my *Hadith* has filled up his seat with fire.' After the Holy Prophet, recipient of divine supreme covenant, there were more such lies. There are four kinds of *Hadith* only and there is no fifth kind.

"One narrator of *Hadith* is a hypocrite who only pretends to be a Muslim. He does not consider it a sin and offense to lie and calls purposely a narration a *Hadith* of the Holy Prophet while it is not a *Hadith* of the Holy Prophet in reality. If people know that he is hypocrite and a liar they will not believe him. The people say, 'He lived at the time of the Holy Prophet, saw him, has heard *Hadith* from him and has preserved those *Ahadith*' but they do not know his condition. It is certain that Allah has spoken about the hypocrites the way He has spoken about them and has described them the way He has described them. 'Their physical appearance attracts you when you see them and when they speak, you carefully listen to them. . . .' (63:4) The hypocrites then sought closeness to the misguiding leaders and those calling others to hellfire with falsehood, with lies and false accusations. The misguiding rulers assigned them for certain offices and made them to dominate people. They, with their help, devoured the world. People follow only the kings and the worldly gains except for those whom Allah has protected. This is one of the four kinds.

"Another kind is one who has heard *Hadith* from the Holy Prophet, but has not preserved it the way it should have been preserved and he is uncertain about it. He has not fabricated anything purposely and he has it with him. He speaks about it, practices accordingly and narrates it saying: 'I heard it from the Messenger of Allah, recipient of divine supreme covenant.' If the Muslims learn about his uncertainty they do not accept it from him and if he becomes aware of such uncertainty he also rejects it.

"The third kind is one who has heard something from the Messenger of Allah, recipient of divine supreme covenant, that contained a command but later the Holy Prophet prohibited it and the man did not have any knowledge of such prohibition. Or he heard a prohibition from the Holy Prophet and then the Holy Prophet made it a command but the man did not know of such commandment. In this way he preserved the abrogated but not the abrogating. If he had known the abrogating thereof he would have rejected it. If the Muslims had known what they had heard from him was abrogated they would also have rejected it.

"The last and fourth kind is one who has not ascribed a lie to the Messenger of Allah, who hates lies, has fear of Allah and respect for the Messenger of Allah, recipient of divine supreme covenant. He has not forgotten anything and he has preserved it the way it should have been preserved. He speaks it just the way he has heard without any addition or omission. He knows which is abrogating and which is abrogated. He thus has practiced according to the abrogating and has rejected the abrogated. There is no doubt that the commands of the Messenger of Allah, recipient of divine supreme covenant, like the Holy Quran are abrogating and abrogated, of general nature and of particular nature, clear text and unclear text. Oftentimes the statements of the Messenger of Allah may have two aspects: One being a general statement and a statement of a particular nature just as

علی رسول اللهِ ص علی عهدِهِ حتی قام خطِیباً فَقَالَ أیها الناس قد کثُرت علَي الْکذابةُ فَمن کذَب علَي متعمداً فَلْیتبوأ مقْعده مِن النارِ ثُم کُذِب علَیهِ مِن بعدِهِ و إِنما أَتاکُم الْحدِیثُ مِن أَربعةٍ لَیس لَهم خامِس رجلٍ منافِقٍ یظْهر الْإِیمانَ متصنعٍ بِالْإِسلَامِ لَا یتأَثم و لَا یتحرج أَنْ یکْذِب علَی رسول اللهِ ص متعمداً فَلَو عِلم الناس أَنه منافِق کَذاب لَم یقْبلُوا مِنه و لَم یصدقُوه و لَکِنهم قَالُوا هذَا قَد صحِب رسولَ اللهِ ص و رآه و سمِع مِنه و أَخذُوا عنه و هم لَا یعرِفُونَ حالَه و قَد أَخبره الله عنِ الْمنافِقِین بِما أَخبره و وصفَهم بِما وصفَهم فَقَالَ عز و جل و إِذا رأَیتهم تعجِبك أَجسامهم و إِنْ یقُولُوا تسمع لِقَولِهِم ثُم بقُوا بعده فَتقَربوا إِلَی أَئِمةِ الضلَالَةِ و الدعاةِ إِلَی النارِ بِالزورِ و الْکذِبِ و الْبهتانِ فَولوهم الْأَعمالَ و حملُوهم علَی رِقَابِ الناسِ و أَکَلُوا بِهِم الدنیا و إِنما الناس مع الْملُوکِ و الدنیا إِلا من عصم الله فَهذَا أَحد الْأَربعةِ و رجلٍ سمِع مِن رسول اللهِ شیئاً لَم یحمِلْه علَی وجهِهِ و وهِم فِیهِ و لَم یتعمد کَذِباً فَهو فِي یدِهِ یقُولُ بِهِ و یعملُ بِهِ و یروِیهِ فَیقُولُ أَنا سمِعته مِن رسول اللهِ ص فَلَو عِلم الْمسلِمونَ أَنه وهِم لَم یقْبلُوه و لَو عِلم هو أَنه وهِم لَرفَضه و رجلٍ ثَالِثٍ سمِع مِن رسول اللهِ ص شیئاً أَمر بِهِ ثُم نهی عنه و هو لَا یعلَم أَو سمِعه ینهی عن شیءٍ ثُم أَمر بِهِ و هو لَا یعلَم فَحفِظَ منسوخه و لَم یحفَظِ الناسِخ و لَو عِلم أَنه منسوخ لَرفَضه و لَو عِلِم الْمسلِمونَ إِذْ سمِعوه مِنه أَنه منسوخ لَرفَضوه

و آخر رابِعٍ لَم یکْذِب علَی رسول اللهِ ص مبغِضٍ لِلْکذِبِ خوفاً مِن اللهِ و تعظِیماً لِرسول اللهِ ص لَم ینسه بلْ حفِظَ ما سمِع علَی وجهِهِ فَجاءَ بِهِ کَما سمِع لَم یزد فِیهِ و لَم ینقُص مِنه و عِلم الناسِخ مِن الْمنسوخِ فَعمِلَ بِالناسِخِ و رفَض الْمنسوخ فَإِن أَمر النبِي ص مِثْلُ الْقُرآنِ ناسِخ و منسوخ و خاص و عام و محکَم و متشابِه قَد کَانَ یکُونُ مِن رسول اللهِ ص الْکَلَام لَه وجهان کَلَام عام و کَلَام خاص مِثْلُ الْقُرآنِ و قَالَ الله عز و جل فِي کِتابِهِ ما آتاکُم الرسولُ فَخذُوه و ما نهاکُم عنه فَانتهوا فَیشتبِه علَی من لَم یعرِف و لَم یدرِ ما عنی اللهُ بِهِ و رسولُه ص و لَیس کُل أَصحابِ رسول اللهِ ص کَانَ یسأَلُه عنِ الشیءِ فَیفْهم و کَانَ مِنهم من یسأَلُه و لَا یستفْهِمه حتی إِنْ کَانوا لَیحِبونَ أَنْ یجِيءَ الْأَعرابِي و الطارِئُ فَیسأَلَ رسولَ اللهِ ص حتی یسمعوا

و قَد كُنت أَدخلُ علَى رسول اللهِ ص كُل يومٍ دخلَةً و كُل لَيلَةٍ دخلَةً فَيخلِينِي فِيها أَدور معه حيثُ دار و قَد عِلم أَصحاب رسول اللهِ ص أَنه لَم يصنع ذَلِك بِأَحدٍ مِن الناسِ غَيرِي فَربما كَانَ فِي بيتِي يأْتِينِي رسولُ اللهِ ص أَكْثَر ذَلِك فِي بيتِي و كُنت إِذَا دخلْت علَيهِ بعض منازِلِه أَخلَانِي و أَقَام عني نِساءَه فَلَا يبقَى عِنده غَيرِي و إِذَا أَتانِي لِلْخلْوةِ معِي فِي منزِلِي لَم تقُم عني فَاطِمةُ و لَا أَحد مِن بنِي و كُنت إِذَا سأَلْته أَجابنِي و إِذَا سكَت عنه و فَنِيت مسائِلِي ابتدأَنِي فَما نزلَت علَى رسول اللهِ ص آيةٌ مِن الْقُرآنِ إِلا أَقْرأَنِيها و أَملَاها علَي فَكَتبتها بِخطي و علمنِي تأْوِيلَها و تفْسِيرها و ناسِخها و منسوخها و محكَمها و متشابِهها و خاصها و عامها و دعا الله أَنْ يعطِينِي فَهمها و حِفْظَها فَما نسِيت آيةً مِن كِتابِ اللهِ و لَا عِلْماً أَملَاه علَي و كَتبته منذُ دعا اللهَ لِي بِما دعا و ما ترك شيئاً علمه الله مِن حلَالٍ و لَا حرامٍ و لَا أَمرٍ و لَا نهيٍ كَانَ أَو يكُونُ و لَا كِتابٍ منزلٍ علَى أَحدٍ قَبلَه مِن طَاعةٍ أَو معصِيةٍ إِلا علمنِيه و حفِظْته فَلَم أَنس حرفاً واحِداً ثُم وضع يده علَى صدرِي و دعا اللهَ لِي أَنْ يملأَ قَلْبِي عِلْماً و فَهماً و حكْماً و نوراً فَقُلْت يا نبِي اللهِ بِأَبِي أَنت و أُمي منذُ دعوت الله لِي بِما دعوت لَم أَنس شيئاً و لَم يفُتنِي شيءٌ لَم أَكْتبه أَ فَتتخوف علَي النسيانَ فِيما بعد فَقَالَ لَا لَست أَتخوف علَيك النسيانَ و الْجهلَ

the Holy Quran as Allah, the Most Majestic, the Most Glorious, has said, '. . . Take only what the Messenger gives to you and desist from what he forbids you. . . .' (59:7) It may become confusing for one who does not know what exactly Allah and His messenger want people to do. All the companions of the Messenger of Allah did not clearly understand the answer to their questions. There were those who would ask a question but could not ask for explanations and rather welcomed the arrival of a Bedouin or a stranger to ask the Messenger of Allah questions so that he could also listen.

"I (Ali ibn abu Talib) would go in the presence of the Messenger of Allah once every day and once every night when he would admit me and deal with me the way he wanted. The *Sahaba* (companions of the Prophet) knew that the Messenger of Allah did not deal with others the way he dealt with me. Also, the Prophet would come to my house most of the time but whenever I went to any one of his houses he would admit me and ask his wife to leave us alone and then we would have been the only ones therein. Whenever he came to my house he would not ask Fatimah, recipient of divine supreme covenant, or any of my children to leave the house. Then whatever I would ask he would answer me and when I had exhausted all of my questions he would begin to speak. Thus, nothing of the Holy Quran has ever been revealed to the Messenger of Allah that he did not make me read and dictate to me. I would write it down with my own handwriting. He taught me the interpretations of that verse and its explanations, its abrogating or that which was abrogated, the clear texts and the unclear statements, the ones of particular or general nature. He would pray to Allah to give me strong memory and understanding. I never forgot any of the verses of the Book of Allah or any of the knowledge that he had dictated to me, which I wrote down from the time he prayed to Allah for me. He did not leave out anything of the lawful and unlawful, commands or prohibitions that were there or that would come into being in future or any book that was revealed to anyone before him about the matters of obedience or disobedience, that he had not completely taught me and I had not memorized them all. I have not forgotten even a single letter of them. The Holy Prophet once placed his hand on my chest and prayed to Allah to fill my heart with knowledge, proper understanding, wisdom and light. I then said, 'O Prophet of Allah, may Allah keep the soul of my mother and father in service for your cause, from the time you prayed for me I have not forgotten a single matter or missed writing down anything. Do you fear that I might forget them in future?' 'I do not fear for you any forgetfulness or ignorance,' the Holy Prophet, recipient of divine supreme covenant, replied.'"

٢ - عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدٍ عن عثْمانَ بنِ عِيسى عن أَبِي أَيوب الْخزازِ عن محمدِ بنِ مسلِمٍ عن أَبِي عبدِ اللهِ ع قَالَ قُلْت لَه ما بالُ أَقْوامٍ يروونَ عن فُلَانٍ و فُلَانٍ عن رسول اللهِ ص لَا يتهمونَ بِالْكَذِبِ فَيجِيءُ مِنكُم خِلَافُه قَالَ إِن الْحدِيثَ ينسخ كَما ينسخ الْقُرآنُ

H 190, Ch. 21, h2

A number of our people have narrated from Ahmad ibn Muhammad from 'Uthman ibn 'Isa from abu Ayyub al-Khazzaz from Muhammad ibn Muslim who has said the following:

"Once I said to Imam abu 'Abd Allah, recipient of divine supreme covenant, saying, 'What is the matter with people! They narrate from so and so who narrate from the Messenger of Allah, recipient of divine supreme covenant. They do not accuse these narrators of telling lies and so forth. From you, then, facts against it come to light.' The Imam, recipient of divine supreme covenant, said, '*Hadith* becomes abrogated just as it may happen with the Holy Quran.'"

H 191, Ch. 21, h3
Ali ibn Ibrahim has narrated from his father from ibn abu Najran from ‘Asim ibn Humayd from Mansur ibn Hazim who has said the following:

“Once, I said to (Imam) abu ‘Abd Allah, recipient of divine supreme covenant, ‘It confuses me when I ask you a question and you give an answer. Then another person comes, you give a different answer for the same question.’ The Imam replied, ‘We answer people in a larger and reduced form.’ I then asked, ‘Did the *Sahaba* (companions of the Messenger of Allah) speak the truth or lies when narrating his *Hadith*?’ The Imam replied, ‘They spoke the truth.’ I then said, ‘Why then do they have differences?’ The Imam then said, ‘Have you not considered the fact that a man would come to the Messenger of Allah, recipient of divine supreme covenant, and ask him a question and he would give him an answer. Then he would give an answer that abrogated the previous answer. Thus, *Ahadith* abrogated other *Ahadith*.’”

٣- عِلي بن إبراهِيم عن أَبِيهِ عن ابن أَبِي نجرانَ عن عاصِمِ بن حميدٍ عن منصور بن حازِمٍ قَالَ قُلْت لِأَبِي عبدِ اللهِ ع ما بالِي أسأَلُك عنِ الْمسأَلَةِ فَتجِيبنِي فِيها بِالْجوابِ ثُم يجِيئُك غَيرِي فَتجِيبه فِيها بِجوابٍ آخر فَقَالَ إِنا نجِيب الناس علَى الزيادةِ و النقْصان قَالَ قُلْت فَأَخبِرنِي عن أَصحابِ رسول اللهِ ص صدقُوا علَى محمدٍ ص أَم كَذَبوا قَالَ بلْ صدقُوا قَالَ قُلْت فَما بالُهم اختلَفُوا فَقَالَ أَ ما تعلَم أَن الرجلَ كَانَ يأْتِي رسولَ اللهِ ص فَيسأَلُه عنِ الْمسأَلَةِ فَيجِيبه فِيها بِالْجوابِ ثُم يجِيبه بعد ذَلِك ما ينسخ ذَلِك الْجواب فَنسختِ الْأَحادِيثُ بعضها بعضاً

H 192, Ch. 21, h4
Ali ibn Muhammad has narrated from Sahl ibn Ziyad from ibn Mahbub from Ali ibn Ri’ab from abu ‘Ubayda who has said the following:

“Once abu Ja’far, recipient of divine supreme covenant, said, ‘O Ziyad, what would you say if we gave a *Fatwa* to one of our followers under pressure (and conceal the truth)?’ I (Ziyad) said, ‘You know better, may Allah keep my soul in your service.’ The Imam said, ‘If he would follow such *Fatwa* it would be better for him and of a greater reward.’ In another *Hadith* it says, ‘If he follows it, he will be rewarded and if he disregards it, I swear by Allah, he has sinned.’”

٤- عِلي بن محمدٍ عن سهل بنِ زِيادٍ عنِ ابنِ محبوبٍ عن عِلي بنِ رِئَابٍ عن أَبِي عبيدةَ عن أَبِي جعفَرٍ ع قَالَ قَالَ لِي يا زِياد ما تقُولُ لَو أَفْتينا رجلًا مِمن يتولانا بِشيءٍ مِن التقِيةِ قَالَ قُلْت لَه أَنت أَعلَم جعِلْت فِداك قَالَ إِنْ أَخذَ بِهِ فَهو خير لَه و أَعظَم أَجراً و فِي رِوايةٍ أُخرى إِنْ أَخذَ بِهِ أُوجِر وإِنْ تركَه و اللهِ أَثِم

H 193, Ch. 21, h5
Ahmad ibn Idris has narrated from Muhammad ibn ‘Abd al-Jabbar from al-Hassan ibn Ali from Al-Tha‘laba ibn Maymun from Zurara ibn ‘A‘yan who has said the following:

“Once I asked Imam abu Ja’far, recipient of divine supreme covenant, a question and he answered me. Then another man came and asked the same question but the Imam gave a different answer. Then a third man came and asked the same question and the Imam gave him an answer that was different from both of the previous answers. When the other two men left I asked the Imam, recipient of divine supreme covenant, ‘Two of your followers from Iraq asked you the same question. How is it that you gave each one a different answer?’ The Imam replied, ‘O Zurara, it is better for us and it gives all of us more time. If you all say the same thing, people will know that you speak the truth from us and this will leave all of us with less time.’ Zurara has said, ‘I then said to Imam, abu ‘Abd Allah, recipient of divine supreme covenant, ‘Your followers can walk on spears and fire if you asked them but they come out of your presence with different answers and disunited for the same question. He gave me the same answer as his father had given.’”

٥- أَحمد بن إِدرِيس عن محمدِ بنِ عبدِ الْجبارِ عنِ الْحسنِ بنِ عِلي عن ثَعلَبةَ بنِ ميمونٍ عن زرارةَ بنِ أَعين عن أَبِي جعفَرٍ ع قَالَ سأَلْته عن مسأَلَةٍ فَأَجابنِي ثُم جاءَه رجلٌ فَسأَله عنها فَأَجابه بِخِلَافِ ما أَجابنِي ثُم جاءَ رجلٌ آخر فَأَجابه بِخِلَافِ ما أَجابنِي و أَجاب صاحِبِي فَلَما خرج الرجلَانِ قُلْت يا ابن رسول اللهِ رجلَانِ مِن أَهلِ الْعِراقِ مِن شِيعتِكُم قَدِما يسأَلَانِ فَأَجبت كُل واحِدٍ مِنهما بِغيرِ ما أَجبت بِهِ صاحِبه فَقَالَ يا زرارةُ إِن هذَا خير لَنا و أَبقَى لَنا و لَكُم و لَو اجتمعتم علَى أَمرٍ واحِدٍ لَصدقَكُم الناس علَينا و لَكَانَ أَقَل لِبقَائِنا و بقَائِكُم قَالَ ثُم قُلْت لِأَبِي عبدِ اللهِ ع شِيعتكُم لَو حملْتموهم علَى الْأَسِنةِ أَو علَى النارِ لَمضوا و هم يخرجونَ مِن عِندِكُم مختلِفِين قَالَ فَأَجابنِي بِمِثْلِ جوابِ أَبِيهِ

H 194, Ch. 21, h6
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Sinan from Nasr al-Kath‘ami who has said the following:

“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘Those who know that we say nothing but the truth, they should then consider what they have learned from us is sufficient for them. If they hear from us something different from the knowledge they already have learned from us they should note that it is a way we have taken to defend them.’”

٦- محمد بن يحيى عن أَحمد بنِ محمدِ بنِ عِيسى عن محمدِ بنِ سِنانٍ عن نصرٍ الْخثْعمِي قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ من عرف أَنا لَا نقُولُ إِلا حقّاً فَلْيكْتفِ بِما يعلَم مِنا فَإِنْ سمِع مِنا خِلَاف ما يعلَم فَلْيعلَم أَن ذَلِك دِفَاع مِنا عنه

٧- عِلي بن إبراهِيم عن أَبِيهِ عن عثْمانَ بن عِيسى و الْحسنِ بن محبوبٍ جمِيعاً عن سماعةَ عن أَبِي عبدِ اللهِ ع قَالَ سأَلْته عن رجلٍ اختلَف علَيهِ رجلَان مِن أَهلِ دِينِهِ فِي أَمرٍ كِلَاهما يروِيهِ أَحدهما يأْمر بِأَخذِهِ و الْآخر ينهاه عنه كَيف يصنع فَقَالَ يرجِئُه حتى يلْقَى من خبِيره فَهو فِي سعةٍ حتى يلْقَاه و فِي روايةٍ أُخرى بِأَيهِما أَخذْت مِن باب التسلِيمِ وسِعك

H 195, Ch. 21, h7
Ali ibn Ibrahim has narrated from his father from ‘Uthman ibn ‘Isa and al-Hassan ibn Mahbub both from Sama’a from ‘Abd Allah who has said the following:

“Once I asked (Imam) abu ‘Abd Allah, recipient of divine supreme covenant, about, if a man faces a case in which two people of his own faith in a certain issue oppose each other about what they both have narrated. One of them says that it is obligatory and the other says it is prohibited. How can it be resolved?” The Imam replied, “He must wait until he finds one who will inform him and until then he is not under any pressure.” In another *Hadith* it says, “He may follow any one of the two answers. Whichever he follows in obedience and submission it is permissible for his ease.”

٨- عِلي بن إبراهِيم عن أَبِيهِ عن عثْمانَ بن عِيسى عنِ الْحسينِ بن الْمختارِ عن بعضِ أَصحابِنا عن أَبِي عبدِ اللهِ ع قَالَ أَ رأَيتك لَو حدثْتك بِحدِيثٍ الْعام ثُم جِئْتنِي مِن قَابِلٍ فَحدثْتك بِخِلَافِهِ بِأَيهِما كُنت تأْخذُ قَالَ قُلْت كُنت آخذُ بِالْأَخِيرِ فَقَالَ لِي رحِمك الله

H 196, Ch. 21, h8
Ali ibn Ibrahim has narrated from his father from ‘Uthman ibn ‘Isa from al-Husayn ibn al-Mukhtar from certain persons of our people from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“If you come to me for an answer to a question and I give you an answer of a general nature and then you come again and I give you an opposite answer, which one would you follow?” I replied, “I would follow the later one.” The Imam, recipient of divine supreme covenant, said, “May Allah grant you blessings.”

٩- و عنه عن أَبِيهِ عن إِسماعِيلَ بنِ مرارٍ عن يونس عن داود بن فَرقَدٍ عنِ الْمعلى بن خنيسٍ قَالَ قُلْت لِأَبِي عبدِ اللهِ ع إِذَا جاءَ حدِيثٌ عن أَولِكُم و حدِيثٌ عن آخِرِكُم بِأَيهِما نأْخذُ فَقَالَ خذُوا بِهِ حتى يبلُغكُم عنِ الْحي فَإِنْ بلَغكُم عنِ الْحي فَخذُوا بِقَولِهِ قَالَ ثُم قَالَ أَبو عبدِ اللهِ ع إِنا و اللهِ لَا ندخِلُكُم إِلا فِيما يسعكُم و فِي حدِيثٍ آخر خذُوا بِالْأَحدثِ

H 197, Ch. 21, h9
It is narrated from him from his father from Isma’il ibn Marrar from Yunus from Dawud ibn Farqad from Mu’alla ibn Khunays who has said the following:

“Once, I asked Imam abu ‘Abd Allah, recipient of divine supreme covenant, ‘If we receive a *Hadith* from the first of you and also from the members of your later generation which one should we follow?’ The Imam replied, ‘Follow it until you receive it from the living Imam. When it comes from a living Imam, follow his words.’ The Imam then said, ‘We by Allah like you to follow what is easy for you.’ In another *Hadith* it says, ‘Follow whichever is the newest.’”

١٠- محمد بن يحيى عن محمدِ بنِ الْحسينِ عن محمدِ بن عِيسى عن صفْوانَ بنِ يحيى عن داود بنِ الْحصينِ عن عمر بن حنظَلَةَ قَالَ سأَلْت أَبا عبدِ اللهِ ع عن رجلَينِ مِن أَصحابِنا بينهما منازعةٌ فِي دينٍ أَو مِيراثٍ فَتحاكَما إِلَى السلْطَانِ و إِلَى الْقُضاةِ أَ يحِل ذَلِك قَالَ من تحاكَم إِلَيهِم فِي حق أَو باطِلٍ فَإِنما تحاكَم إِلَى الطاغُوتِ و ما يحكَم لَه فَإِنما يأْخذُ سحتاً و إِنْ كَانَ حقّاً ثَابِتاً لِأَنه أَخذَه بِحكْمِ الطاغُوتِ و قَد أَمر الله أَنْ يكْفَر بِهِ قَالَ الله تعالَى يرِيدونَ أَنْ يتحاكَموا إِلَى الطاغُوتِ و قَد أُمِروا أَنْ يكْفُروا بِهِ

قُلْت فَكَيف يصنعانِ قَالَ ينظُرانِ إِلَى من كَانَ مِنكُم مِمن قَد روى حدِيثَنا و نظَر فِي حلَالِنا و حرامِنا و عرف أَحكَامنا فَلْيرضوا بِهِ حكَماً فَإِني قَد جعلْته علَيكُم حاكِماً فَإِذَا حكَم بِحكْمِنا فَلَم يقْبلْه مِنه فَإِنما استخف بِحكْمِ اللهِ و علَينا رد و الراد علَينا الراد علَى اللهِ و هو علَى حد الشركِ بِاللهِ قُلْت فَإِنْ كَانَ كُل رجلٍ اختار رجلًا مِن

H 198, Ch. 21, h10
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn ‘Isa from Safwan ibn Yahya from Dawud ibn al-Husayn from ‘Umar ibn Hanzala who has said the following:

“Once I asked Imam abu ‘Abd Allah, recipient of divine supreme covenant, about two people disputing over an issue of debts or inheritance and they go to the king or the judges to settle their dispute through his or their decision. I said, ‘Is it permissible to seek such a judgment?’ The Imam replied, ‘Going to them for a judgment in a right or wrongful matter is like seeking the judgment of the devil. Any benefit received through such judgment is like consuming filth even if it is one’s firmly established right. It is like filth because it is a benefit received through the judgment of the devil and Allah has commanded to reject the devil, ‘ . . . yet they choose to take their affairs to Satan for judgment even though they are commanded to reject him (the devil). Satan wants to lead them far away from the right path.’ (4:60)

“I said, ‘What should they do then?’ The Imam replied, ‘They must look for one among you who has narrated our *Hadith* and has studied what is lawful and unlawful according to our teachings and has learned our laws. They must agree to settle their dispute by his judgment; I have given him authority to settle your disputes. If he issues a judgment according to our commands but then it is not accepted, the dissenting party has ignored the commands of Allah and it is a rejection of us.

Rejecting us is rejecting Allah and that is up to the level of paganism and considering things equal to Allah.'

"I said, 'What if each one of such disputing parties chooses a man from among our people and agrees to accept their judgment but these two men come up with different judgments and they have differences in your *Hadith*?'

"The Imam replied, 'The judgment will be the judgment of the one who is more just, has better understanding of the law (*Fiqh*), who is more truthful in *Hadith* and is more pious of the two. The judgment of the other one will be disregarded.'

"I said, 'What if both (judges) are just and accepted among our people and none of them have been given any preference over the other?'

"The Imam replied, 'One must consider and study the *Hadith* that each one of them narrate from us to see which one has received the acceptance of all of your people. Such *Hadith* must be followed and the one, which is rarely accepted and is not popular in your people, must be disregarded; the one popularly accepted is free of doubts. The nature of cases is of three kinds: (a) a case that is well-known and true that must be followed; (b) a case that is well-known as false that must be avoided, (c) and a confusing case the knowledge of which must be left to Allah and His messenger for an answer. The messenger of Allah has said, "There are the clearly lawful and the clearly unlawful and the confusing cases. One who stays away from the confusing ones has protected himself against the unlawful ones. Those who follow the confusing matters indulging in unlawful matters will be destroyed unexpectedly."

"I said, 'What if both *Hadith* from you would be popular and narrated by the trustworthy people from you?'

"The Imam replied, 'One must study to find out which one agrees with the laws of the Quran and the *Sunnah* and does not agree with the laws of those who oppose us. Such *Hadith* must be accepted and the one that disagrees with the laws of the Quran and the *Sunnah* and coincides with the masses must be disregarded.

"I said, 'May Allah keep my soul in service for your cause, what if both *Faqih*, scholars of the law, would have deduced and learned their judgment from the book and the *Sunnah* and found that one of the *Hadith* agrees with the masses, and the other disagrees with the masses, which one must be followed?'

"The Imam replied, 'The one which disagrees with the masses must be followed due to its containing guidance.'

"I said, 'May Allah keep my soul in the service of your cause, what if both *Hadith* agree with the masses?'

"The Imam replied, 'One must study to find out which of the two, being more agreeable to their (non-Shi'a') rulers and judges so it must be disregarded and the other must be followed.'

"I said, 'What if both *Hadith* are agreeable to their rulers?'

"The Imam replied, 'If such is the case it must be suspended until you meet your Imam. Restraint in confusing cases is better than indulging in destruction.'"

Chapter Twenty Two

Following the Sunnah and Evidence of the Book

H 199, Ch. 22, h1

Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the

فِي الْح أَصحابِنا فَرضِيا أَنْ يكُونا الناظِرينِ فِي حقهما و اختلَفَا فِيما حكما و كِلَاهما اختلَفَا فِي حدِيثِكُم قَالَ الْحكْم ما حكَم بِهِ أَعدلُهما و أَفْقَههما و أَصدقُهما دِيثِ و أَورعهما و لَا يلْتِفت إِلَى ما يحكُم بِهِ الْآخر قَالَ قُلْت فَإِنهما عدلَان مرضِيان عِند أَصحابِنا لَا يفَضلُ واحِد مِنهما علَى الْآخرِ قَالَ فَقَالَ ينظَر إِلَى ما كَانَ مِن رِواياتِهِم عنا فِي ذَلِك الذِي حكما بِهِ الْمجمع علَيهِ مِن أَصحابِك فَيؤخذُ بِهِ مِن حكْمِنا و يترك الشاذ الذِي لَيس بِمشهورٍ عِند أَصحابِك فَإِن الْمجمع علَيهِ لَا ريب فِيهِ و إِنما الْأُمور ثَلَاثَةٌ أَمر بين رشده فَيتبع و أَمر بين غَيه فَيجتنب و أَمر مشكِلٌ يرد عِلْمه إِلَى اللهِ و إِلَى رسولِهِ قَالَ رسولُ اللهِ ص حلَالٌ بين و حرام بين و شبهات بين ذَلِك فَمن ترك الشبهاتِ نجا مِن الْمحرماتِ و من أَخذَ بِالشبهاتِ ارتكَب الْمحرماتِ و هلَك مِن حيثُ لَا يعلَم قُلْت فَإِنْ كَانَ الْخبران عنكُما مشهورينِ قَد رواهما الثقَات عنكُم قَالَ ينظَر فَما واقَق حكْمه حكْم الْكِتابِ و السنةِ و خالَف الْعامةَ فَيؤخذُ بِهِ و يترك ما خالَف حكْمه حكْم الْكِتابِ و السنةِ و واقَق الْعامةَ

قُلْت جعِلْت فِداك أَ رأَيت إِنْ كَانَ الْفَقِيهان عرفَا حكْمه مِن الْكِتابِ و السنةِ و وجدنا أَحد الْخبرينِ موافِقاً لِلْعامةِ و الْآخر مخالِفاً لَهم بِأَي الْخبرينِ يؤخذُ قَالَ ما خالَف الْعامةَ فَفِيهِ الرشاد

فَقُلْت جعِلْت فِداك فَإِنْ واقَقَهما الْخبران جمِيعاً قَالَ ينظَر إِلَى ما هم إِلَيهِ أَميلُ حكامهم و قُضاتهم فَيترك و يؤخذُ بِالْآخرِ

قُلْت فَإِنْ واقَق حكامهم الْخبرينِ جمِيعاً قَالَ إِذَا كَانَ ذَلِك فَأَرجِه حتى تلْقَى إِمامك فَإِن الْوقُوف عِند الشبهاتِ خير مِن الِاقْتِحامِ فِي الْهلَكاتِ

بَابُ الْأَخْذِ بِالسنةِ وَ شَوَاهِدِ الْكِتَابِ

١ - عِلِي بن إِبراهِيم عن أَبِيهِ عنِ النوفَلِي عنِ السكُونِي عن أَبِي عبدِ اللهِ ع قَالَ

قَالَ رسولُ اللهِ ص إِن علَى كُل حق حقِيقَةً و علَى كُل صوابٍ نوراً فَما وافَق كِتاب اللهِ فَخذُوه و ما خالَف كِتاب اللهِ فَدعوه

following:
"The messenger of Allah, recipient of divine supreme covenant, has said, 'Over every truth there is a reality and above every valid issue there is light. Whatever agrees with the Holy Quran you must follow it and whatever does not agree, disregard it.'"

٢- محمد بن يحيى عن عبدِ اللهِ بنِ محمدٍ عن عِلي بنِ الْحكَمِ عن أَبان بنِ عثْمانَ عن عبدِ اللهِ بنِ أَبِي يعفُورٍ قَالَ و حدثَنِي حسين بن أَبِي الْعلَاءِ أَنه حضر ابن أَبِي يعفُورٍ فِي هذَا الْمجلِسِ قَالَ سأَلْت أَبا عبدِ اللهِ ع عن اخِتلَافِ الْحدِيثِ يروِيه من نِثقٍ بِهِ و مِنهم من لَا نِثقٍ بِهِ قَالَ إِذَا ورد علَيكُم حدِيثٌ فَوجدتم لَه شاهِداً مِن كِتابِ اللهِ أَو مِن قَول رسول اللهِ ص وإِلا فَالذِي جاءَكُم بِهِ أَولَى بِهِ

H 200, Ch. 22, h2
Muhammad ibn Yahya has narrated from 'Abd Allah ibn Muhammad from Ali ibn al-Hakam from Aban ibn 'Uthman from 'Abd Allah ibn abu Ya'fur who has said the following:
"In a meeting where ibn abu Ya'Fur was also present I asked Imam abu 'Abd Allah, recipient of divine supreme covenant, about the differences in *Hadith* narrated from people whom we trust and also from people we do not trust. The Imam replied, 'If you find a *Hadith* with evidence in the Holy Quran to support it or a *Hadith* of the Messenger of Allah (you may follow it). Otherwise, you follow the one that has come to you through the trustworthy narrator.'"

٣- عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدِ بنِ خالِدٍ عن أَبِيهِ عن النضرِ بنِ سويدٍ عن يحيى الْحلَبِي عن أَيوب بنِ الْحر قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ كُل شيءٍ مردود إِلَى الْكِتابِ و السنةِ و كُل حدِيثٍ لَا يوافِق كِتاب اللهِ فَهو زخرف

H 201, Ch. 22, h3
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from al-Nadr ibn Suwayd from Yahya al-Halab from Ayyub ibn al-Hurr who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Everything must be referred to the Holy Quran and the *Sunnah* (the noble traditions of the Messenger of Allah, recipient of divine supreme covenant). Any *Hadith* that does not agree with the Holy Quran is a useless statement.'"

٤- محمد بن يحيى عن أَحمد بنِ محمدِ بنِ عِيسى عنِ ابنِ فَضالٍ عن عِلي بنِ عقْبةَ عن أَيوب بنِ راشِدٍ عن أَبِي عبدِ اللهِ ع قَالَ ما لَم يوافِق مِن الْحدِيثِ الْقُرآنَ فَهو زخرف

H 202, Ch. 22, h4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Faddal from Ali ibn 'Uqba from Ayyub ibn Rashid from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Of *Hadith,* whatever does not agree with the Holy Quran is a useless statement."

٥- محمد بن إِسماعِيلَ عن الْفَضل بنِ شاذَانَ عنِ ابنِ أَبِي عمِيرٍ عن هِشامِ بنِ الْحكَمِ و غَيرِهِ عن أَبِي عبدِ اللهِ ع قَالَ خطَب النبِي ص بِمِنًى فَقَالَ أَيها الناس ما جاءَكُم عني يوافِق كِتاب اللهِ فَأَنا قُلْته و ما جاءَكُم يخالِف كِتاب اللهِ فَلَم أَقُلْه

H 203, Ch. 22, h5
Muhammad ibn 'Isma'il from al-Fadl ibn Shadhan from ibn abu 'Umayr from Hisham ibn al-Hakam and others from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Holy Prophet once addressed the people in Mina (a place in Makka) saying, 'O people, whatever comes to you in the form of my *Hadith,* if it agrees with the Holy Book of Allah, it is genuine, but whatever comes to you that does not agree with the book of Allah you must know that I have not said it.'"

٦- و بِهذَا الْإِسنادِ عنِ ابنِ أَبِي عمِيرٍ عن بعضِ أَصحابِهِ قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ من خالَف كِتاب اللهِ و سنةَ محمدٍ ص فَقَد كَفَر

H 204, Ch. 22, h6
It is narrated through the same chain of narrators from ibn abu 'Umayr from certain persons of his people who have said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Whoever disagrees with the book of Allah and the *Sunnah* of Prophet Muhammad, recipient of divine supreme covenant, has certainly become an unbeliever.'"

٧- عِلي بن إِبراهِيم عن محمدِ بنِ عِيسى بنِ عبيدٍ عن يونس رفَعه قَالَ قَالَ عِلي بن الْحسينِ ع إِن أَفْضلَ الْأَعمالِ عِند اللهِ ما عمِلَ بِالسنةِ وإِنْ قَل

H 205, Ch. 22, h7
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa ibn 'Ubayd from Yunus in a *marfu'* manner from Ali ibn al-Husayn, recipient of divine supreme covenant, who has said the following:
"The best deed in the sight of Allah is the one that is performed according to the *Sunnah* (the noble tradition of the Messenger of Allah, recipient of divine supreme covenant), even if it is of a small degree."

H 206, Ch. 22, h8
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ‘Isma’il ibn Mihran from abu Sa‘id al-Qammat and Salih ibn Sa‘id from Aban ibn Taghlib who has said the following:

“Once a man asked a question from Imam abu Ja’far, recipient of divine supreme covenant, who replied to it, and then the man said, ‘The *Fuqaha* (scholars of law) do not say this.’

“The Imam then said, ‘It is a pity. Have you ever seen a *Faqih* (a scholar of law)? The real *Faqih* is one who maintains restraint from worldly matters, who is deeply interested in the life hereafter and holds firmly to the *Sunnah* (noble tradition of the Holy Prophet, recipient of divine supreme covenant).’”

٨- عِدةٌ مِن أصحابِنا عن أحمد بن محمدِ بن خالِدٍ عن إسماعِيلَ بن مِهرانَ عن أبِي سعِيدٍ الْقَماطِ و صالِحِ بن سعِيدٍ عن أبان بن تغلِب عن أبِي جعفَرٍ ع أنه سئِلَ عن مسأَلةٍ فَأجاب فِيها قالَ فَقالَ الرجلُ إِن الْفُقَهاءَ لَا يقُولُونَ هذَا فَقالَ يا ويحك و هلْ رأيت فَقِيهاً قَط إِن الْفَقِيه حق الْفَقِيهِ الزاهِد فِي الدنيا الراغِب فِي الْآخِرةِ الْمتمسك بِسنةِ النبِي ص

H 207, Ch. 22, h9
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from abu ’Isma‘il Ibrahim ibn Ishaq al-Azdi from abu ‘Uthman al-‘Abdi from Ja’far from his ancestors from Amir al-Mu’minin Ali, recipient of divine supreme covenant, who has said the following:

“The messenger of Allah has said, ‘There are no words without action, there are no words or actions without intention and there are no words, actions and intentions without learning the *Sunnah* (the noble tradition of the Holy Prophet, recipient of divine supreme covenant).’”

٩- عِدةٌ مِن أصحابِنا عن أحمد بن محمدِ بن خالِدٍ عن أبِيهِ عن أبِي إسماعِيلَ إبراهِيم بن إسحاق الْأزدِي عن أبِي عثْمانَ الْعبدِي عن جعفَرٍ عن آبائِهِ عن أمِير الْمؤمِنِين ع قالَ قالَ رسولُ اللهِ ص لَا قَولَ إِلا بِعملٍ و لَا قَولَ و لَا عملَ إِلا بِنِيةٍ و لَا قَولَ و لَا عملَ و لَا نِيةَ إِلا بِإِصابةِ السنةِ

H 208, Ch. 22, h10
Ali ibn Ibrahim has narrated from his father from Ahmad ibn al-Nadr from ‘Amr ibn Shimr from Jabir from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“There is no one without excitement and calmness. Whoever’s calmness leads him toward the *Sunnah* (noble tradition of the Holy Prophet, recipient of divine supreme covenant), is rightly guided, but if it leads him toward innovations (heresy) then he has gone astray.”

١٠- عِلي بن إبراهِيم عن أبِيهِ عن أحمد بن النضرِ عن عمرِو بن شِمرٍ عن جابِرٍ عن أبِي جعفَرٍ ع قالَ قالَ ما مِن أحدٍ إِلا و لَه شِرةٌ و فَترةٌ فَمن كانت فَترته إِلى سنةٍ فَقَدِ اهتدى و من كانت فَترته إِلى بِدعةٍ فَقَد غَوى

H 209, Ch. 22, h11
Ali ibn Muhammad has narrated from Ahmad ibn Muhammad al-Barqi from Ali ibn Hassa’n and Muhammad ibn Yahya from Salama ibn al-Khattab from Ali ibn Hassa’n from Musa ibn Bakr from Zurara ibn A‘yan from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“Whoever transgresses against the *Sunnah* (noble tradition of the Holy Prophet, recipient of divine supreme covenant), must return to the *Sunnah*.”

١١- عِلي بن محمدٍ عن أحمد بن محمدٍ الْبرقِي عن عِلي بن حسانَ و محمد بن يحيى عن سلَمةَ بن الْخطابِ عن عِلي بن حسانَ عن موسى بن بكْرٍ عن زرارةَ بن أعين عن أبِي جعفَرٍ ع قالَ كُل من تعدى السنةَ رد إِلى السنةِ

H 210, Ch. 22, h12
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah from his ancestors (*‘A’immah*, recipients of divine supreme covenant) who have said the following:

“Imam Ali, recipient of divine supreme covenant, has said, ‘There are two kinds of *Sunnah* (tradition). There is a *Sunnah* in obligations and following such *Sunnah* is guidance and its disregard is misguidance. There is a *Sunnah* (tradition) in non-obligatory issues. The following of this kind of *Sunnah* is a virtuous deed and its disregard for other matters is a sin.’”

١٢- عِلي بن إبراهِيم عن أبِيهِ عن النوفَلِي عن السكُونِي عن أبِي عبدِ اللهِ عن آبائِهِ ع قالَ قالَ أمِير الْمؤمِنِين ع السنةُ سنتانِ سنةٌ فِي فَرِيضةٍ الْأخذُ بِها هدًى و تركُها ضلَالةٌ و سنةٌ فِي غَيرِ فَرِيضةٍ الْأخذُ بِها فَضِيلةٌ و تركُها إِلى غَيرِ خطِيئَةٍ

This is the end of the Book on the virtue of knowledge. All praise belongs to Allah. May Allah send blessings upon Prophet Muhammad and his purified Family.

تم كِتاب فَضلِ الْعِلْمِ و الْحمد لِلهِ رب الْعالَمِين و صلى الله علَى محمدٍ و آلِهِ الطاهِرِين

بِسمِ اللهِ الرحمنِ الرحِيمِ

لجزء الثالث

كِتاب التوحِيدِ

بَابُ حُدُوثِ الْعَالَمِ وَإِثْبَاتِ الْمُحْدِثِ

١ - أخبرنا أبو جعفَرٍ محمد بن يعقُوب قَالَ حدثَنِي عِلِي بن إبراهِيم بن هاشِمٍ عن أَبِيهِ عنِ الْحسنِ بنِ إبراهِيم عن يونس بنِ عبدِ الرحمنِ عن عِلِي بنِ منصورٍ قَالَ قَالَ لِي هِشام بن الْحكَمِ كَانَ بِمصر زِنديقٌ تبلُغه عن أَبِي عبدِ اللهِ ع أَشياءُ فَخرج إِلَى الْمدِينةِ لِيناظِره فَلَم يصادِفْه بِها و قِيلَ لَه إِنه خارِجٌ بِمكةَ فَخرج إِلَى مكةَ و نحن مع أَبِي عبدِ اللهِ فَصادفَنا و نحن مع أَبِي عبدِ اللهِ ع فِي الطوافِ و كَانَ اسمه عبد الْمِلِكِ و كُنيته أَبو عبدِ اللهِ فَضرب كَتِفَه كَتِف أَبِي عبدِ اللهِ ع فَقَالَ لَه أَبو عبدِ اللهِ ع ما اسمك فَقَالَ اسمِي عبد الْمِلِكِ قَالَ فَما كُنيتك قَالَ كُنيتِي أَبو عبدِ اللهِ فَقَالَ لَه أَبو عبدِ اللهِ ع فَمن هذَا الْمِلك الذِي أَنت عبده أَ مِن ملُوكِ الْأَرضِ أَم مِن ملُوكِ السماءِ و أَخبِرنِي عنِ ابنك عبد إِلَهِ السماءِ أَم عبد إِلَهِ الْأَرضِ قُلْ ما شِئْت تخصم قَالَ هِشام بن الْحكَمِ فَقُلْت لِلزنِدِيقِ أَ ما ترد علَيهِ قَالَ فَقَبح قَولِي فَقَالَ أَبو عبدِ اللهِ إِذَا فَرغْت مِن الطوافِ فَأْتِنا فَلَما فَرغَ أَبو عبدِ اللهِ أَتاه الزنِدِيق فَقَعد بين يدي أَبِي عبدِ اللهِ و نحن مجتمِعونَ عِنده

فَقَالَ أَبو عبدِ اللهِ ع لِلزنِدِيقِ أَ تعلَم أَن لِلْأَرضِ تحتاً و فَوقاً قَالَ نعم قَالَ فَدخلْت تحتها قَالَ لَا قَالَ فَما يدرِيك ما تحتها قَالَ لَا أَدرِي إِلا أَنِي أَظُن أَنْ لَيس تحتها شيءٌ فَقَالَ أَبو عبدِ اللهِ ع فَالظن عجزٌ لِما لَا تستيقِن ثُم قَالَ أَبو عبدِ اللهِ أَ فَصعِدت السماءَ قَالَ لَا قَالَ أَ فَتدرِي ما فِيها قَالَ لَا قَالَ عجباً لَك لَم تبلُغ الْمشرِق و لَم تبلُغ الْمغرِب و لَم تنزِل الْأَرض و لَم تصعِدِ السماءَ و لَم تجز هناك فَتعرِف ما خلْفَهن و أَنت جاحِدٌ بِما فِيهِن و هلْ يجحد الْعاقِلُ ما لَا يعرِف

قَالَ الزنِدِيق ما كَلمنِي بِهذَا أَحدٌ غَيرك فَقَالَ أَبو عبدِ اللهِ ع فَأَنت مِن ذَلِك فِي شك فَلَعله هو و لَعله لَيس هو فَقَالَ الزنِدِيق و لَعل ذَلِك فَقَالَ أَبو عبدِ اللهِ ع أَيها الرجلُ لَيس لِمن لَا يعلَم حجةٌ علَى

In the name of Allah, the Beneficent, the Merciful

Part Three

The Book on the Oneness of Allah

Chapter One

Contingency of the Universe and Proof of the Existence of Its Creator

H 211, Ch. 1, h1

Abu Ja'far Muhammad ibn Ya'qub has narrated from Ali ibn Ibrahim ibn Hashim from his father, from al-Hassan ibn Ibrahim from Yunus ibn 'Abd al-Rahman from Ali ibn Mansur who narrated the following:

"Hisham ibn al-Hakam has reported that in Egypt there lived an atheist who had heard a great deal about (Imam) abu 'Abd Allah, recipient of divine supreme covenant. He traveled to Madina to debate the Imam but he missed finding the Imam therein. He was told that the Imam had traveled to the city of Makkah. He then left for Makkah and we were with the Imam, recipient of divine supreme covenant, when we came across him during our performing *Tawaf* (the seven times walking around the Ka'ba). The man's name was 'Abd al-Malik, also called abu 'Abd Allah as his *Kunya* in Arabic. He touched (Imam) abu 'Abd Allah's shoulder with his shoulder as he walked along. The Imam asked him, 'What is your name?' 'It is 'Abd al-Malik (meaning slave of the King),' the man replied. 'What is your Kunya?' the Imam, recipient of divine supreme covenant, asked. 'It is abu 'Abd Allah (meaning father of slave of Allah),' he replied. The Imam then asked, 'Who is this king whose slave you are? Is he of the earthly kings or of the heavenly ones? Tell us about your son. Is he a slave of the Lord of the Heavens or a slave of the Lord of the Earth? Say whatever you may it will be against you.'

"Hisham has said that I asked him (the atheist man), 'Why do you not answer?' The man seemed to dislike my words. The Imam, recipient of divine supreme covenant, then told him, 'Meet us when we finish our *Tawaf* (walking around the Ka'ba).'

"The atheist came to the Imam, recipient of divine supreme covenant, later and sat in front of the Imam, and we were all gathered around him.

"The Imam, recipient of divine supreme covenant, then asked him, 'Do you know that the earth has an underside and an upper-side?' 'Yes, I know it,' the man replied. The Imam then asked, 'Have you gone in the underside of the earth?' 'No, I have not gone there,' the man replied. The Imam, recipient of divine supreme covenant, then asked, 'Do you know what is there?' 'I do not know but I guess there is nothing there,' he replied. The Imam then said, 'Guessing is weakness. Why do you not acquire certainty?' The Imam, recipient of divine supreme covenant, then asked, 'Have you climbed up into the sky?' 'No, I have not done so,' the man replied. The Imam then asked, 'Do you know what is up there?' 'No, I do not know,' he replied. The Imam said, 'It is very strange. Without reaching the East or West, without going under the earth or climbing up the sky and without even having crossed anything to know what is behind there, you deny what is in them. Does any man of reason deny what he does not know?'

من يعلَم و لَا حجةَ لِلْجاهِلِ يا أخا أهلِ مِصر تفْهم عني فَإنا لَا نشك فِي اللهِ أبداً أ ما ترى الشمس و الْقَمر و الليلَ و النهار يلِجان فَلَا يشتبِهان و يرجِعان قَدِ اضطُرا لَيس لَهما مكَانٌ إِلا مكَانهما فَإِنْ كَانا يقْدِران علَى أَنْ يذْهبا قَلِم يرجِعان وإِنْ كَانا غَير مضطَرين قَلِم لَا يصِيرِ الليلُ نهاراً و النهار لَيلًا اضطُرا و اللهِ يا أخا أهلِ مِصر إِلَى دوامِهما و الذِي اضطَرهما أحكَم مِنهما و أَكْبر فَقَالَ الزنديق صدقْت

ثُم قَالَ أبو عبدِ اللهِ ع يا أخا أهلِ مِصر إِن الذِي تذْهبونَ إِلَيهِ و تظُنونَ أنه الدهر إِنْ كَانَ الدهر يذْهب بِهِم لَم لَا يردهم وإِنْ كَانَ يردهم لَم لَا يذْهب بِهِم الْقَوم مضطَرونَ يا أخا أهلِ مِصر لَم السماءُ مرفُوعةٌ و الْأَرض موضوعةٌ لَم لَا يسقُطُ السماءُ علَى الْأَرضِ لَم لَا تنحدِر الْأَرض فَوق طِباقِها و لَا يتماسكَان و لَا يتماسك من علَيها قَالَ الزنديق أمسكَهما الله ربهما و سيدهما

قَالَ فَآمن الزنديق علَى يدي أَبِي عبدِ اللهِ ع

فَقَالَ لَه حمرانُ جعِلْت فِداك إِنْ آمنتِ الزنادِقَةُ علَى يدِك فَقَد آمن الْكُفار علَى يدي أَبِيك فَقَالَ الْمؤمِن الذِي آمن علَى يدي أَبِي عبدِ اللهِ ع اجعلْنِي مِن تلَامِذَتِك فَقَالَ أبو عبدِ اللهِ يا هِشام بن الْحكَمِ خذْه إِلَيك و علمه فَعلمه هِشَامٌ فَكَانَ معلم أهلِ الشامِ و أهلِ مِصر الْإِيمانَ و حسنت طَهارته حتى رضِي بِها أبو عبدِ اللهِ

"The atheist man then said, 'No one has ever come up to me with such statements as you have.' The Imam, recipient of divine supreme covenant, then said, 'So you are uncertain about Him. Perhaps He is or maybe He does not exist.' The atheist man then said, 'Perhaps He is.' The Imam then said, 'O man, one who does not know has no authority over the one who knows. O Egyptian brethren, listen carefully. We have no doubts about the existence of Allah. Think about the sun, the moon, the day and the nights that follow each other and do not miss their turns or become confused. They each have their place and do not have any choice. If they had any other choice they would not come back again. If they had a choice the day would not always end with night and the night would not always end in the day. They are forced, I swear by Allah, to continue. O Egyptian brethren, the One who has forced them is stronger than them and greater.' The atheist man then said, 'You have spoken the truth.'

"The Imam then said, 'You people speak of and guess that it is *dahr* (time) that causes people to die and brings changes. If it were so, then, when it took them away why then would it not return them, and if such form of time had returned them then why would it not be taking them away? These things, O Egyptian brethren, are compelled. Why the sky is up high and why the earth is low? Why the sky does not fall down on earth? Why the earth does not flow one layer over the other and the two do not stick to each other, and why do not those on it stick to it?' The man then said, 'Allah their Lord has made them to hold together.'

"Hisham has said, 'He professed belief in Allah in the presence of (Imam) abu 'Abd Allah, recipient of divine supreme covenant.'

"Humran then said to the Imam, 'May Allah keep my soul in service for your cause, if atheists profess belief in Allah before you it is because the unbelievers converted to faith because of your father.' The man who had just professed belief in Allah requested (Imam) abu 'Abd Allah, recipient of divine supreme covenant, to allow him to become one of his students. The Imam then asked Hisham to teach him. Hisham taught him well and he became a teacher for the people in Syria and Egypt. His purification was very good and the Imam, recipient of divine supreme covenant, became happy with him."

H 212, Ch. 1, h2

٢ - عِدةٌ مِن أصحابِنا عن أحمد بنِ محمدِ بنِ خالِدٍ عن محمدِ بنِ علِي عن عبدِ الرحمنِ بنِ محمدِ بنِ أَبِي هاشِمٍ عن أحمد بنِ محسنٍ الْمِيثَمِي قَالَ كُنت عِند أَبِي منصورٍ الْمتطَبب فَقَالَ أخبرني رجلٌ مِن أصحابِي قَالَ كُنت أنا و ابن أَبِي الْعوجاءِ و عبد اللهِ بن الْمقَفعِ فِي الْمسجِدِ الْحرامِ فَقَالَ ابن الْمقَفعِ ترونَ هذَا الْخلْق و أومأَ بِيدِهِ إِلَى موضِعِ الطوافِ ما مِنهم أحدٌ أوجِب لَه اسم الْإِنسانِيةِ إِلا ذَلِك الشيخ الْجالِس يعنِي أبا عبدِ اللهِ جعفَر بن محمدٍ ع فَأما الْباقُونَ فَرعاعٌ و بهائِم فَقَالَ لَه ابن أَبِي الْعوجاءِ و كَيف أوجبت هذَا الِاسم لِهذَا الشيخِ دونَ هؤلَاءِ قَالَ لِأَني رأيت عِنده ما لَم أره عِندهم فَقَالَ لَه ابن أَبِي الْعوجاءِ لَا بد مِن اخِتبارِ ما قُلْت فِيهِ مِنه قَالَ فَقَالَ لَه ابن

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Muhammad ibn Ali from 'Abd al-Rahman ibn Muhammad ibn abu Hashim from Ahmad ibn Muhsin al-Maythami. Al-Maythami has said the following:

"Once I was with abu Mansur al-Mutatabbib who said that one of his friends narrated the following: 'At a certain time with ibn abu al-'Awja', 'Abd Allah ibn al-Muqaffa' and I were in the holy Mosque of Makka. Ibn al-Muqaffa' said, 'Do you see these creatures? (He pointed out toward the location where people walk seven times around the Ka'ba.) Of all these no one deserves to be called a human being accept that Shaykh sitting there (meaning thereby Imam abu 'Abd Allah, recipient of divine supreme covenant,) the rest is garbled (people who have no meaningful opinion of life) and beasts.

"Upon this ibn abu al-'Awja' said, 'For what reason do you call him a human being and not the rest?'

"Ibn al-Muqaffa' then replied, 'Because I saw from him what I had not seen from the others.'

"Ibn abu al-'Awja' then said, 'We must test your claim.' Ibn al-Muqaffa' then said, 'I advise you not to do so or else you will lose whatever faith you have.'

"Ibn abu al-'Awja' then said, 'I do not think that is what you mean. I think you are afraid of failing to substantiate what you have just said about this man.'

"Ibn al-Muqaffa' then said, 'If that is what you think then go to him and protect yourself as much as you can. Be strong as much as you can so you are not embarrassed, and note all points against and in your favor.'

"Ibn abu al-'Awja' then left and ibn al-Muqaffa' and I remained there. When ibn abu al-'Awja' returned he said, 'Woe is you, O ibn al-Muqaffa'. This is not a human being even though he lives in this world. He is a spiritual being but appears in the form of a man whenever he wants the outer world and turns into a spiritual being whenever he wants the inner world. That is the way he is.'

"Ibn al-Muqaffa' then asked, 'How does that happen?' Ibn abu al-'Awja' then said, 'I sat near him and when everyone had gone he turned to me and said, 'If it is the way they (people walking around the Ka'ba) say which is true, then they are saved and you are destroyed. If it is the way you say it is, in fact, it is not so then you and they are all equal.'

"I then asked, 'May Allah be kind to you. What is it that we say and what is it that they say? We all say the same thing.' 'How can what you say be equal to what they say?' said (Imam) abu 'Abd Allah, who continued, 'They say that they will have a return, a day of receiving their rewards and penalties. They believe in a religion that says, "In the heaven is the Lord and that it is habitable" while you say that it is in ruins and there is nothing in it (heaven).'

"Ibn abu al-'Awja' has said that I then found the opportunity to speak and I asked, 'What then keeps this Lord (if it is true as they say He exists) from appearing to His creatures? (He should appear) and call them to His worship so that no two people would oppose each other. Why is He hiding from them and has only sent messengers? If He had been in direct contact with them it would be more helpful to have faith in Him.'

"Woe is you. One who has already shown His power within you, in what way is He hiding from you?" He (the Imam) responded and continued, "He brought you up. You did not even exist. He made you grow when you were so small. He gave you strength and power when you were so weak and will make you weak again after being strong. He causes you to become sick after being healthy and can give you good health after suffering sickness. He can make you happy after you experience anger and make you angry after being happy. He can make you sad after your joy and give you joy after sadness. He can give love after your experiencing hatred and hatred after enjoying love. He can give you determination after your uncertainty and uncertainty after having determination. He can give you strong desires after your experiencing dislike and dislike after having strong desires. He can give you willingness after experiencing fear and concerns and fear after having strong willingness. He can give you hope after despair and despair after having a great deal of hope. He can give you good remembrance of that of which you had no idea and remove what you may have had as a belief." He (the Imam) kept reminding and counting for me the effects of His power within my soul that I could not deny. I began to have a feeling that he would win the debate openly."

"From the same source the following is narrated from a number of our people in a *marfu'* manner as additional statements to the above discourse of ibn abu al-'Awja' with (Imam) abu 'Abd Allah, recipient of divine supreme covenant.

الْمقَفعِ لَا تفْعلْ فَإِني أَخاف أَنْ يفْسِد علَيك ما فِي يدِك فَقَالَ لَيس ذَا رأْيك و لَكِن تخاف أَنْ يضعف رأْيك عِندِي فِي إِحلَالِك إِياه الْمحل الذِي وصفْت فَقَالَ ابن الْمقَفعِ أَما إِذَا توهمت علَي هذَا فَقُم إِلَيهِ و تحفظْ ما استطَعت مِن الزلَل و لَا تثْنِي عِنانك إِلَى استِرسالٍ فَيسلمك إِلَى عِقَالٍ و سِمه ما لَك أَو علَيك قَالَ فَقَام ابن أَبِي الْعوجاءِ و بقِيت أَنا و ابن الْمقَفعِ جالِسين فَلَما رجع إِلَينا ابن أَبِي الْعوجاءِ قَالَ ويلَك يا ابن الْمقَفعِ ما هذَا بِبشرٍ و إِنْ كَانَ فِي الدنيا روحانِي يتجسد إِذَا شاءَ ظَاهِراً و يتروح إِذَا شاءَ باطِناً فَهو هذَا فَقَالَ لَه و كَيف ذَلك قَالَ جلَست إِلَيهِ فَلَما لَم يبق عِنده غَيرِي ابتدأَنِي فَقَالَ إِنْ يكُنِ الْأَمر علَى ما يقُولُ هؤُلَاءِ و هو علَى ما يقُولُونَ يعنِي أَهلَ الطوافِ فَقَد سلِموا و عطِبتم و إِنْ يكُنِ الْأَمر علَى ما تقُولُونَ و لَيس كَما تقُولُونَ فَقَدِ استويتم و هم فَقُلْت لَه يرحمك الله و أَي شيءٍ نقُولُ و أَي شيءٍ يقُولُونَ ما قَولِي و قَولُهم إِلا واحِدٌ فَقَالَ و كَيف يكُونُ قَولُك و قَولُهم واحِداً و هم يقُولُونَ إِن لَهم معاداً و ثَواباً و عِقَاباً و يدِينونَ بِأَن فِي السماءِ إِلَهاً و أَنها عمرانٌ و أَنتم تزعمونَ أَن السماءَ خرابٌ لَيس فِيها أَحدٌ قَالَ فَاغْتنمتها مِنه فَقُلْت لَه ما منعه إِنْ كَانَ الْأَمر كَما يقُولُونَ أَنْ يظْهر لِخلْقِهِ و يدعوهم إِلَى عِبادتِهِ حتى لَا يختلِف مِنهم اثْنان و لِم احتجب عنهم و أَرسلَ إِلَيهِم الرسلَ و لَو باشرهم بِنفْسِهِ كَانَ أَقْرب إِلَى الْإِيمان بِهِ فَقَالَ لِي ويلَك و كَيف احتجب عنك من أَراك قُدرته فِي نفْسِك نشوءَك و لَم تكُن و كِبرك بعد صِغرِك و قُوتك بعد ضعفِك و ضعفَك بعد قُوتِك و سقْمك بعد صِحتِك و صِحتك بعد سقْمِك و رِضاك بعد غَضبِك و غَضبك بعد رِضاك و حزنك

بعد فَرحِك و فَرحك بعد حزنِك و حبك بعد بغضِك و بغضك بعد حبك و عزمك بعد أَناتِك و أَناتك بعد عزمِك و شهوتك بعد كَراهتِك و كَراهتك بعد شهوتِك و رغْبتك بعد رهبتِك و رهبتك بعد رغْبتِك و رجاءَك بعد يأْسِك و يأْسك بعد رجائِك و خاطِرك بِما لَم يكُن فِي وهمِك و عزوب ما أَنت معتقِده عن ذِهنِك و ما زالَ يعدد علَي قُدرته الَتِي هِي فِي نفْسِي الَتِي لَا أَدفَعها حتى ظَننت أَنه سيظْهر فِيما بيني و بينه عن بعضِ أَصحابِنا رقَعه و زاد فِي حدِيثِ ابنِ أَبِي الْعوجاءِ حِين سأَله أَبو عبدِ اللهِ ع قَالَ عاد ابن أَبِي الْعوجاءِ فِي الْيومِ الثانِي إِلَى مجلِسِ أَبِي عبدِ اللهِ ع فَجلَس و هو

That ibn abu al-‘Awja’ came the next day to the meeting of the Imam and sat down quietly. The Imam, recipient of divine supreme covenant, said to him, ‘Would you like to review the issues we discussed yesterday’? Ibn abu al-‘Awja’ replied, ‘I do intend to do so, O son of the Messenger of Allah.

“The Imam then said, ‘It is strange that one who does not believe in Allah acknowledges the existence of the Messenger of Allah.’ Ibn abu al-‘Awja then said, ‘What made me say so is only a habit.’ The ‘Alim (the Imam) then asked, ‘What is it that keeps you quiet?’ He replied, ‘It is your excellence and awesome spiritual ability that holds my tongue back from speaking. I have seen many scholars and have debated many theologians but I have never experienced such an awesome feeling from them as I feel in your presence.’

“The Imam then said, ‘It may happen. I like to open this session with a question to you. Are you created or non-created?’ ‘Abd al-Karim ibn abu al-‘Awja’ answered, ‘I am non-created.’ The ‘Alim (the Imam) then asked him, ‘Describe for us how you might be if you were created.’ ‘Abd al-Karim remained quiet and confused and kept himself busy with a piece of wood, saying, ‘Long, wide, deep, short, moving and motionless. All these are the qualities of His creatures.’ The ‘Alim (Imam) then said, ‘If you do not know anything other than these as the qualities of the creation then consider yourself a creature; that is what you find within yourself that takes place and comes into existence.’ ‘Abd al-Karim then said, ‘You have asked me a question that no one before has ever asked and no one ever will ask afterwards.’ Abu ‘Abd Allah, recipient of divine supreme covenant, then said, ‘It may be considered true that you may not have been asked such questions in the past but how do you know that you will not be asked anything in future? Besides, O ‘Abd al-Karim, what you said is against your notion that from eternity all things are equal (a reference to the belief in the eternity of all things). How then have you made them before and after?’

“The Imam then said, ‘O ‘Abd al-Karim let me explain. Suppose you had a bag with you full of pearls and someone asked you, ‘Is there a Dinar in your bag?’ You then denied and said, ‘No, there is no Dinar in my bag.’ The person then said, ‘All right, then describe for me the qualities of the Dinar but you had no knowledge of the qualities of the Dinar. Could you deny the existence of the Dinar that was from the bag but you did not know about it?’ He replied, ‘No, I would not deny.’ The Imam then said, ‘The world is bigger, taller and wider than a bag. Perhaps in the world there is a creature that you do not know and in whose case you may not be able to tell the qualities of the created from the non-created.’ ‘Abd al-Karim remained quiet but certain persons among his people agreed to accept Islam and a few of them remained with him.

“He came again to the meeting of the Imam on the third day and said, ‘I want to reverse the question.’ The Imam replied, ‘Ask whatever you like.’ He then asked, ‘What is the proof that bodies did not exist and then they came into existence?’ The Imam then said, ‘I have not seen anything small or large that on adding to it something of the same size would not make it bigger and would not cause a change and transformation from the first condition. If, however, it had been eternal, there would have been no changing and transformation. What may cease to exist or change may also come into existence and may get destroyed. Thus, its existence after its non-existence is entering into the state of coming into being. As being eternal this will take it into nothingness. However, the two qualities of being eternal and

ساكِتٌ لَا ينطِق فَقَالَ أبو عبدِ اللهِ ع كَأَنك حِنْت تعِيد بعض ما كُنا فِيهِ فَقَالَ أردت ذَلك يا ابن رسول اللهِ فَقَالَ لَه أبو عبدِ اللهِ ع ما أعجب هذَا تنكِر الله و تشهد أني ابن رسول اللهِ فَقَالَ الْعادةُ تحمِلُني علَى ذَلك فَقَالَ لَه الْعالِم ع فَما يمنعك مِن الْكَلَامِ قَالَ إِجلَالًا لَك و مهابةً ما ينطَلِق لِساني بين يديك فَإِني شاهدت الْعلَماءَ و ناظَرت الْمتكَلِمين فَما تداخلَنِي هيبةٌ قَط مِثْلُ ما تداخلَنِي مِن هيبتك قَالَ يكُونُ ذَلك و لَكِن أَفْتح علَيك بِسؤالٍ و أَقْبلَ علَيهِ فَقَالَ لَه أَ مصنوعٌ أنت أَو غَير مصنوعٍ فَقَالَ عبد الْكَرِيمِ بن أَبِي الْعوجاءِ بلْ أَنا غَير مصنوعٍ فَقَالَ لَه الْعالِم ع فَصِف لِي لَو كُنت مصنوعاً كَيف كُنت تكُونُ فَبقِي عبد الْكَرِيمِ مِلِّيّاً لَا يحِير جواباً و ولَع بِخشبةٍ كَانت بين يديهِ و هو يقُولُ طَوِيلٌ عرِيضٌ عمِيقٌ قَصِيرٌ متحرِّكٌ ساكِنٌ كُل ذَلك صِفَةُ خلْقِهِ فَقَالَ لَه الْعالِم فَإِنْ كُنت لَم تعلَم صِفَةَ الصنعةِ غَيرها فَاجعلْ نفْسك مصنوعاً لِما تجِد فِي نفْسِك مِما يحدثُ مِن هذِهِ الْأُمورِ فَقَالَ لَه عبد الْكَرِيمِ سأَلْتنِي عن مسأَلَةٍ لَم يسأَلْنِي عنها أَحدٌ قَبلَك و لَا يسأَلُنِي أَحدٌ بعدك عن مِثْلِها فَقَالَ أبو عبدِ اللهِ ع هبك عِلمت أنك لَم تسأَلْ فِيما مضى فَما علمك أنك لَا تسأَلُ فِيما بعد علَى أنك يا عبد الْكَرِيمِ نقَضت قَولَك لِأنك تزعم أن الْأَشياءَ مِن الْأَول سواءٌ فَكَيف قَدمت و أَخرت ثُم قَالَ يا عبد الْكَرِيمِ أَزِيدك وضوحاً أَ رأَيت لَو كَانَ معك كِيسٌ فِيهِ جواهِر فَقَالَ لَك قَائِلٌ هلْ فِي الْكِيسِ دِينارٌ فَنفَيت كَونَ الدينارِ فِي الْكِيسِ فَقَالَ لَك صِف لِي الدينار و كُنت غَير عالِمٍ بِصِفَتِهِ هلْ كَانَ لَك أَنْ تنفِي كَونَ الدينارِ عنِ الْكِيسِ و أنت لَا تعلَم قَالَ لَا فَقَالَ أبو عبدِ اللهِ ع فَالْعالَم أَكْبر و أَطْولُ و أعرض مِن الْكِيسِ فَلَعل فِي الْعالَمِ صنعةً مِن حيثُ لَا تعلَم صِفَةَ الصنعةِ مِن غَيرِ الصنعةِ فَانقَطَع عبد الْكَرِيمِ و أجاب إِلَى الْإِسلَامِ بعض أَصحابِهِ و بقِي معه بعضُفَعاد فِي الْيومِ الثَالِثِ فَقَالَ أَقْلِب السؤَالَ فَقَالَ لَه أبو عبدِ اللهِ ع سلْ عما شِئْت فَقَالَ ما الدلِيلُ علَى حدثِ الْأَجسامِ فَقَالَ إِني ما وجدت شيئاً صغِيراً و لَا كَبِيراً إِلا و إِذَا ضم إِلَيهِ مِثْلُه صار أَكْبر و فِي ذَلك زوالٌ و انتِقَالٌ عنِ الْحالَةِ الْأُولَى و لَو كَانَ قَدِيماً ما زالَ و لَا حالَ لِأَن الذِي يزولُ و يحولُ يجوز أَنْ يوجد و يبطَلَ فَيكُونُ بِوجودِهِ بعد عدمِهِ دخولٌ فِي الْحدثِ و فِي كَونِهِ فِي الْأَزل دخولُه فِي الْعدمِ و لَن تجتمِع صِفَةُ الْأَزل و الْعدمِ و الْحدوثِ و الْقِدمِ فِي شيءٍ واحِدٍ فَقَالَ عبد الْكَرِيمِ هبك عِلمت فِي جرِي الْحالَتينِ و الزمانينِ علَى ما ذَكَرت و استدلَلْت بِذَلك علَى حدوثِها فَلَو بقِيتِ الْأَشياءُ علَى

صِغرِها مِن أين كَانَ لَك أَنْ تستدِل علَى حدوثِهن

فَقَالَ الْعالِم ع إِنما نتكلم علَى هذَا الْعالَمِ الْموضوعِ فَلَو رفَعناه و وضعنا عالَماً آخر كَانَ لَا شيءَ أَدل علَى الْحدثِ مِن رفْعِنا إِياه و وضعِنا غَيره و لَكِن أُحِيبك مِن حيثُ قَدرت أَنْ تلْزمنا فَنقُولُ إِن الْأَشياءَ لَو دامت علَى صِغرِها لَكَانَ فِي الْوهمِ أَنه متى ضم شيءٌ إِلَى مِثْلِه كَانَ أَكْبر وفِي جوازِ التغيِيرِ علَيهِ خروجه مِن الْقِدمِ كَما أَن فِي تغيِيرِه دخولَه فِي الْحدثِ لَيس لَك وراءَه شيءٌ يا عبد الْكَرِيمِ فَانقَطَع و خزِي

فَلَما كَانَ مِن الْعامِ الْقَابِلِ الْتقَى معه فِي الْحرمِ فَقَالَ لَه بعض شِيعتِهِ إِن ابن أَبِي الْعوجاءِ قَد أَسلَم فَقَالَ الْعالِم ع هو أَعمى مِن ذَلِك لَا يسلِم فَلَما بصر بِالْعالِمِ قَالَ سيدِي و مولَاي فَقَالَ لَه الْعالِم ع ما جاءَ بِك إِلَى هذَا الْموضِعِ فَقَالَ عادةُ الْجسدِ و سنةُ الْبلَدِ ولِننظُر ما الناس فِيهِ مِن الْجنونِ و الْحلْقِ و رمي الْجِمارِ فَقَالَ لَه الْعالِم ع أَنت بعد علَى عتوك و ضلَالِك يا عبد الْكَرِيمِ فَذَهب يتكلم فَقَالَ لَه ع لَا جِدالَ فِي الْحج و نفَض رِداءَه مِن يدِهِ و قَالَ إِنْ يكُنِ الْأَمر كَما تقُولُ و لَيس كَما تقُولُ نجونا و نجوت وإِنْ يكُنِ الْأَمر كَما نقُولُ و هو كَما نقُولُ نجونا و هلَكْت فَأَقْبلَ عبد الْكَرِيمِ علَى من معه فَقَالَ وجدت فِي قَلْبِي حزازةً فَردونِي فَردوه فَمات لَا رحِمه الله

nothingness and the qualities of a contingent and something without a beginning do not come together in one thing.'

"'Abd al-Karim then said, 'Suppose I noticed that with a view to the two conditions you mentioned you considered it a proof of their contingency (being created). If, however, things remained small, despite the addition, then how can you prove their contingency?'

"The 'Alim then said, 'We speak of this universe that is already there. Were we to take it away and place another universe in its place nothingness would have certainly, a stronger proof of its contingency than its removal and its replacing with a different one. I, however, will answer you according to your assumption. Even if things remained small, it would certainly come into one's thinking that whenever something like it added to another thing it then would be bigger. The fact that it can change is proof of its becoming temporal and in its changing condition is proof of its contingency. There is nothing beyond it for you, O 'Abd al-Karim.' 'Abd al-Karim had nothing else to say.'

"Next year he met the Imam, recipient of divine supreme covenant, in Makka again and people from among his followers said that 'Abd al-Karim has become a Muslim. The Imam told him that 'Abd al-Karim was blind in this matter and would not become a Muslim. He ('Abd al-Karim) saw the 'Alim and said, 'There you are, my master, my chief.' The 'Alim then asked him, 'What brings you here?' He then replied, 'It is the habits of the body and the traditions of the town. We like to see what craziness makes them shave and throw pebbles.' The 'Alim said, 'It seems that you still live in your arrogance and misguidance, O 'Abd al-Karim.' He began to speak but the Imam said, 'Disputation during Hajj is not permissible,' the Imam freed his gown from the hand of the heretic man and said, 'If it is the way you say, which in fact is not true, then we as well as you are all saved. However, if it is the way we say, which in fact, is true, we are saved but you are destroyed.' 'Abd al-Karim then turned to his people saying, 'I feel pain in my heart. Take me back.' They took him away and he died."

٣- حدثَنِي محمد بن جعفَرٍ الْأَسدِي عن محمدِ بنِ إِسماعِيلَ الْبرمكِي الرازِي عنِ الْحسينِ بنِ الْحسنِ بنِ بردٍ الدينورِي عن محمدِ بنِ علِي عن محمدِ بنِ عبدِ اللهِ الْخراسانِي خادِمِ الرضا ع قَالَ دخلَ رجلٌ مِن الزنادِقَةِ علَى أَبِي الْحسنِ ع و عِنده جماعةٌ فَقَالَ أَبو الْحسنِ ع أَيها الرجلُ أَ رأَيت إِنْ كَانَ الْقَولُ قَولَكُم و لَيس هو كَما تقُولُونَ أَ لَسنا وإِياكُم شرعاً سواءً لَا يضرنا ما صلينا و صمنا و زكينا و أَقْررنا فَسكَت الرجلُ ثُم قَالَ أَبو الْحسنِ ع وإِنْ كَانَ الْقَولُ قَولَنا و هو قَولُنا أَ لَستم قَد هلَكْتم و نجونا فَقَالَ رحِمك الله أَوجِدنِي كَيف هو و أَين هو فَقَالَ ويلَك إِن الذِي ذَهبت إِلَيهِ غَلَطٌ هو أَين الْأَينِ لَا أَينِ و كَيف الْكَيفِ لَا كَيفِ فَلَا يعرف بِالْكَيفُوفِيةِ و لَا بِأَينونِيةٍ و لَا يدرك بِحاسةٍ و لَا يقَاس بِشيءٍ فَقَالَ الرجلُ فَإِذاً إِنه لَا شيءَ إِذَا لَم يدرك بِحاسةٍ مِن الْحواس فَقَالَ أَبو الْحسنِ ع ويلَك لَما عجزت حواسك عن إِدراكِهِ أَنكَرت

H 213, Ch. 1, h3

Muhammad ibn Ja'far al-Asadi has narrated from Muhammad ibn Isma'il al-Barmaki al-Razi from al-Husayn ibn al-Hassan ibn Bard al-Daynuri from Muhammad ibn Ali from Muhammad ibn 'Abd Allah al-Khurasani the employee of (Imam) al-Rida, recipient of divine supreme covenant, who said the following:

"Once an atheist man came to Imam abu al-Hassan, recipient of divine supreme covenant, while a group of people were in his presence. The Imam, recipient of divine supreme covenant, said to him, 'Consider, if what you say is true, in fact is not true, in such case, we all will be equal. However, our fasting, prayers, giving charity and belief will not harm us.' The man remained quiet. The Imam then said, 'If what we say is true, in fact is true, then you will be the one facing your destruction and we will be saved.' The man then said, 'Please help me learn where is He and how is He?' The Imam then said, 'What is the matter with you? What you say is not right. He is the 'Where' of 'Where' but without 'Where'. He is the 'How' of 'How' without 'How'. He cannot be defined with 'How' and 'Where' and cannot be comprehended with the senses or compared with anything.

"The man said, 'He then is nothing; none of the senses comprehends Him.' 'Abu al-Hassan, recipient of divine supreme covenant, said, 'That is not reasonable. Weakness of your senses and their inability to comprehend Him is not proof that He does not exist and that He is not the Lord. On the other hand, when

we realize the weakness of our senses and their inability to comprehend Him it gives us certainty that He is our Lord and He is different from all things.'

"The man then said, 'Tell me then when was He?' The Imam replied, 'You tell me when He was not there so that I will tell when He was there?' The man then asked, 'What is the proof for His existence?' The Imam said, 'When I look at my body I find that I cannot do any addition or alteration to it such as width and breadth or remove its sufferings and attract all its interests. I then come to understand that for this establishment there must be a founder and then I acknowledge His existence. Besides, I see all the orbiting planets and stars, the movements of the clouds and driving of the winds, the paths of the sun, the moon, the stars and other things like these marvelous clear signs I come to believe that there is One who has designed and created all such wonderful things.'"

H 214, Ch. 1, h4

Ali ibn Ibrahim has narrated from Muhammad ibn Ishaq al-Khaffaf or from his father from Muhammad ibn Ishaq who said the following:

"Once 'Abd Allah al-Daysani asked Hisham ibn al-Hakam, 'Do you have a creator?' He replied, 'Yes, I have a creator.' He then asked, 'Is He powerful?' Hisham then replied, 'Yes, He is powerful and the most powerful One.' The man then asked, 'Can He fit the whole world inside an egg without any change in the size of either one?' Hisham then said, 'Give me time.' The man said, 'I give you one whole year' and he left.

"Hisham then went to see (Imam) abu 'Abd Allah, recipient of divine supreme covenant, for an answer. After asking permission that he was granted Hisham explained, 'Al-Daysani asked me a question today and I see no one except Allah and you to answer it.' The Imam then asked, 'What is the question?' Hisham restated the question that al-Daysani had asked. The Imam then said, 'O Hisham, how many are your senses?' He replied, 'They are five.' The Imam then asked, 'Which one is the smallest?' He replied, 'The seeing sense.' The Imam then asked, 'How big is its size?' He replied, 'It is about the size of the pupil or smaller.' The Imam then said, 'O Hisham, look in front of you and above you and then tell me what you have seen.' Hisham then replied, 'I can see the sky, the earth, the houses, the buildings, the land, the mountains and the water canals.' The Imam then said, 'The One who has been able to fit all that you can see in a pupil or even a smaller thing is also able to fit the whole world inside an egg without any change in the size of either one of them.' Hisham bowed down and kissed the feet, the hands and the head of the Imam, recipient of divine supreme covenant, saying, 'This is enough for me O descendant of the holy Prophet,' and then left for his home. The next day al-Daysani met him and said, 'I have come just to say greetings to you and not for an answer to my question' Hisham then said, 'Even if you have come for an answer it is ready.' Al-Daysani then left to meet (Imam) abu 'Abd Allah, recipient of divine supreme covenant, and after asking permission for a meeting which was granted he sat down and said, 'O Ja'far ibn Muhammad, guide me to my Lord." The Imam then asked, 'What is your name?' He then left without answering the Imam and his people asked him, 'Why did you not answer the Imam?' He replied, 'Were I to tell him that it is 'Abd Allah he would then ask, "Who is this Lord whose slave you are?"' They then said, 'Return to him and ask him to guide you to your Lord without asking your name.' He then returned back to the Imam and asked, 'O Ja'far ibn Muhammad, guide me to my Lord but do not ask my name.' The Imam asked him

ربوبيته و نحن إذا عجزت حواسنا عن إدراكه أيقنا أنه ربنا بخلاف شيء من الأشياء قال الرجل فأخبرني متى كان قال أبو الحسن ع أخبرني متى لم يكن فأخبرك متى كان قال الرجل فما الدليل عليه فقال أبو الحسن ع إني لما نظرت إلى جسدي و لم يمكني فيه زيادة و لا نقصان في العرض و الطول و دفع المكاره عنه و جر المنفعة إليه علمت أن لهذا البنيان بانياً فأقررت به مع ما أرى من دوران الفلك بقدرته و إنشاء السحاب و تصريف الرياح و مجرى الشمس و القمر و النجوم و غير ذلك من الآيات العجيبات المبينات علمت أن لهذا مقدراً و منشئاً

٤ - علي بن إبراهيم عن محمد بن إسحاق الخفاف أو عن أبيه عن محمد بن إسحاق قال إن عبد الله الديصاني سأل هشام بن الحكم فقال له أ لك رب فقال بلى قال أ قادر هو قال نعم قادر قاهر قال يقدر أن يدخل الدنيا كلها البيضة لا تكبر البيضة و لا تصغر الدنيا قال هشام النظرة فقال له قد أنظرتك حولا ثم خرج عنه فركب هشام إلى أبي عبد الله ع فاستأذن عليه فأذن له فقال له يا ابن رسول الله أتاني عبد الله الديصاني بمسألة ليس المعول فيها إلا على الله و عليك فقال له أبو عبد الله ع عما ذا سألك فقال قال لي كيت و كيت فقال أبو عبد الله ع يا هشام كم حواسك قال خمس قال أيها أصغر قال الناظر قال و كم قدر الناظر قال مثل العدسة أو أقل منها فقال له يا هشام فانظر أمامك و فوقك و أخبرني بما ترى فقال أرى سماء و أرضا و دورا و قصورا و براري و جبالا و أنهارا فقال له أبو عبد الله ع إن الذي قدر أن يدخل الذي تراه العدسة أو أقل منها قادر أن يدخل الدنيا كلها البيضة لا تصغر الدنيا و لا تكبر البيضة فأكب هشام عليه و قبل يديه و رأسه و رجليه و قال حسبي يا ابن رسول الله و انصرف إلى منزله و غدا عليه الديصاني فقال له يا هشام إني جئتك مسلما و لم أجئك متقاضيا للجواب فقال له هشام إن كنت جئت متقاضيا فهاك الجواب فخرج الديصاني عنه حتى أتى باب أبي عبد الله ع فاستأذن عليه فأذن له فلما قعد قال له يا جعفر بن محمد دلني على معبودي فقال له أبو عبد الله ع ما اسمك فخرج عنه و لم يخبره باسمه فقال له أصحابه كيف لم تخبره باسمك قال لو كنت قلت له عبد الله كان يقول من هذا الذي أنت له عبد فقالوا له عد إليه و قل له يدلك على معبودك و لا يسألك عن اسمك فرجع إليه فقال له يا جعفر بن محمد دلني على معبودي و لا تسألني عن اسمي فقال

لَه أبو عبدِ اللهِ ع اجلِس و إِذَا غُلَامٌ لَه صغِيرٌ فِي كفِهِ بيضةٌ يلْعب بِها فَقَالَ لَه أبو عبدِ اللهِ ع ناوِلْنِي يا غُلَام الْبيضةَ فَناولَه إِياها فَقَالَ لَه أبو عبدِ اللهِ ع يا ديصانِي هذَا حِصنٌ مكْنونٌ لَه جِلْدٌ غَلِيظٌ و تحت الْجِلْدِ الْغلِيظِ جِلْدٌ رقِيقٌ و تحت الْجِلْدِ الرقِيقِ ذَهبةٌ مائِعةٌ و فِضةٌ ذَائِبةٌ فَلَا الذهبةُ الْمائِعةُ تختلِطُ بِالْفِضةِ الذائِبةِ و لَا الْفِضةُ الذائِبةُ تختلِطُ بِالذهبةِ الْمائِعةِ فَهِي علَى حالِها لَم يخرج مِنها خارِجٌ مصلِحٌ فَيخبِر عن صلَاحِها و لَا دخلَ فِيها مفْسِدٌ فَيخبِر عن فَسادِها لَا يدرى لِلذكَرِ خلِقَت أَم لِلْأُنثَى تنفَلِق عن مِثْلِ أَلْوانِ الطواوِيسِ أَ ترى لَها مدبراً قَالَ فَأَطْرق مِلِّياً ثُم قَالَ أشهد أَنْ لَا إِلَه إِلا الله وحده لَا شرِيك لَه و أَن محمداً عبده و رسولُه و أَنك إِمامٌ و حجةٌ مِن اللهِ علَى خلْقِهِ و أَنا تائِبٌ مِما كُنت فِيهِ

٥- عِلِي بن إِبراهِيم عن أَبِيهِ عن عباسِ بنِ عمرٍو الْفُقَيمِي عن هِشامِ بنِ الْحكَمِ فِي حدِيثِ الزنادِيقِ الذِي أَتى أَبا عبدِ اللهِ ع و كَانَ مِن قَولِ أَبِي عبدِ اللهِ ع لَا يخلُو قَولُك إِنهما اثْنانِ مِن أَنْ يكُونا قَدِيمينِ قَوِيينِ أَو يكُونا ضعِيفَينِ أَو يكُونَ أَحدهما قَوِّياً و الْآخر ضعِيفاً فَإِنْ كَانا قَوِيينِ قَلِم لَا يدفَع كُل واحِدٍ مِنهما صاحِبه و يتفَرد بِالتدبِيرِ و إِنْ زعمت أَن أَحدهما قَوِي و الْآخر ضعِيفٌ ثَبت أَنه واحِدٌ كَما نقُولُ لِلْعجزِ الظاهِرِ فِي الثانِي فَإِنْ قُلْت إِنهما اثْنانِ لَم يخلُ مِن أَنْ يكُونا متفِقَينِ مِن كُل جِهةٍ أَو مفْتِرقَينِ مِن كُل جِهةٍ فَلَما رأَينا الْخلْق منتظِماً و الْفَلَك جارِياً و التدبِير واحِداً و اللَيلَ و النهار و الشمس و الْقَمر دل صِحةُ الْأَمرِ و التدبِيرِ و ائْتِلَاف الْأَمرِ علَى أَن الْمدبر واحِدٌ ثُم يلْزمك إِن ادعيت اثْنينِ فُرجةٌ ما بينهما حتى يكُونا اثْنينِ فَصارتِ الْفُرجةُ ثَالِثاً بينهما قَدِيماً معهما فَيلْزمك ثَلَاثَةٌ فَإِن ادعيت ثَلَاثَةً لَزِمك ما قُلْت فِي الِاثْنينِ حتى تكُونَ بينهم فُرجةٌ فَيكُونوا خمسةً ثُم يتناهى فِي الْعددِ إِلَى ما لَا نِهايةَ لَه فِي الْكَثْرةِ قَالَ هِشامٌ فَكَانَ مِن سؤَالِ الزنادِيقِ أَنْ قَالَ فَما الدلِيلُ علَيهِ فَقَالَ أَبو عبدِ اللهِ ع وجود الْأَفَاعِيلِ دلت علَى أَن صانِعاً صنعها أَ لَا ترى أَنك إِذَا نظَرت إِلَى بِناءٍ مشيدٍ مبنِي عِلِمت أَن لَه بانِياً و إِنْ كُنت لَم تر الْبانِي و لَم تشاهِده قَالَ فَما هو قَالَ شيءٌ بِخِلَافِ الْأَشياءِ ارجِع بِقَولِي إِلَى إِثْباتِ معنى و أَنه شيءٌ بِحقِيقَةِ الشيئِيةِ غَير أَنه لَا جِسمٌ و لَا صورةٌ و لَا يحس و لَا يجس و لَا يدرك بِالْحواس الْخمسِ لَا تدرِكُه الْأَوهام و لَا تنقُصه الدهور و لَا تغيره الْأَزمانُ

to sit down. A young boy, son of the Imam was there playing with an egg in his hand and the Imam said, ‘Fetch me the egg, O young man.’ The boy gave the egg to the Imam. The Imam said, ‘O Daysani, this is a secure castle. It has a thicker outer shell and inside of it there is a much finer shell inside of which there is liquid gold and flowing silver. The liquid gold does not mix with the flowing silver nor does the flowing silver mix the liquid gold. Such is its condition no expert comes out from there to find out what is beneficial to it to report back all about it, nor does any corrupting agent enter therein so that its problems would be reported. No one knows if it is created for a male or a female. It will burst out with colors of a peacock. Do you think there is someone who has designed and managed it?’

“Al-Daysani thought for a while quietly and said, ‘I testify that no one deserves to be obeyed except Allah who is the only Lord and has no partner. I testify that Muhammad, recipient of divine supreme covenant, is His servant and messenger and that you are the Imam and an authority from Allah over His creatures and I repent and regret because of previous beliefs.’”

H 215, Ch. 1, h5

Ali ibn Ibrahim has narrated from his father from ‘Abbass ibn ‘Amr al-Faqimi from Hisham ibn al-Hakam in the narration about the atheist who came to (Imam) abu ‘Abd Allah, recipient of divine supreme covenant, and the Imam had explained to him the following:

“You assume that there are two eternal and powerful powers (who control the universe) or that both are weak or only one of them is weak and the other is powerful. If they both are powerful why then does neither one ever make an effort to remove the other one to have full control of the universe? If you assume that one is powerful and the other is weak then it is proof that there is only one, as we believe; the weakness of the other is so apparent. Besides, if you say that they are two then they either agree with each other in all matters or disagree in the same way. Since we see the creation works in an organized manner, the orbiting objects continue to do so, the organization is one, the day, the night, the sun and the moon all show that the organization is valid and correct. The harmony in the matter shows that the organizer is one. If your claim of two causes you to believe that there must be a gap (void) in between to show two things, in that case the gap will become a third one and eternal. Thus, it will involve you in three and this will involve to say what you said about the two where you needed to have a gap and in this case it will become five and so on indefinite in number and multiplicity.

“Hisham has said that of the questions of the atheist from (Imam) abu ‘Abd Allah one was ‘what is the evidence of His existence’? The Imam, recipient of divine supreme covenant, answered, “The existence of the effects (activities) shows that someone has produced those effects and activities. Consider, when you see a well-constructed building you learn that there is someone who has built it even if you have not seen the builder with your own eyes.” The atheist then asked, ‘What is it then?’ The Imam replied, “He is something but different from all things. I repeat my statement that speaks about Him as a *thing*. He is a thing in the sense of the reality of things except that He does not have a body and form. He does not have a feeling (like our sense of feeling) or touching and He does not comprehend with the five senses (as we do). Imaginations cannot comprehend Him and *Dahr* (times) do not reduce or change Him.’”

H 216, Ch. 1, h6
Muhammad ibn Ya‘qub has said that a number of our people have narrated from Ahmad ibn Muhammad al-Barqi from his father, from Ali ibn al-Nu‘man, from ibn Muskan, from Dawud ibn Farqad from abu Sa‘id al-Zuhri from Imam abu Ja’far , recipient of divine supreme covenant, who said the following:

“For the people of understanding as proof of the existence of Allah it is enough that He has created all things and has kept them under His full control. It is enough proof that He is the most powerful King. It is enough proof that His Majesty is manifest everywhere. His light is brightest; His testimony is the most truthful. There is enough proof of His existence in what the people speak and what the messengers have brought and what He has revealed to people as proof of His own existence.”

٦- محمد بن يعقُوب قَالَ حدثَنِي عِدةٌ مِن أَصحابِنا عن أَحمد بن محمدٍ الْبرقِي عن أَبِيهِ عن عَلِي بنِ النعمانِ عنِ ابنِ مسكَانَ عن داود بنِ فَرقَدٍ عن أَبِي سعِيدٍ الزهرِي عن أَبِي جعفَرٍ ع قَالَ كَفَى لِأُولِي الْأَلْبابِ بِخلْقِ الرب الْمسخرِ و ملْكِ الرب الْقَاهِرِ و جلَالِ الرب الظاهِرِ و نورِ الرب الْباهِرِ و برهانِ الرب الصادِقِ و ما أَنطَقَ بِهِ أَلْسن الْعِبادِ و ما أَرسلَ بِهِ الرسلَ و ما أَنزلَ علَى الْعِبادِ دلِيلًا علَى الرب

Chapter Two
Can Allah Be Considered a Thing?

بَابُ إِطْلَاقِ الْقَوْلِ بِأَنَّهُ شَيْءٌ

H 217, Ch. 2, h1
Muhammad ibn Ya‘qub has narrated from Ali ibn Ibrahim, from Muhammad ibn ‘Isa from ‘Abd al-Rahman ibn abu Najran who said the following:

“Once I asked (Imam) abu ‘Abd Allah about the Oneness of Allah, ‘Can I think of Him (the creator) as a thing?’ The Imam replied, ‘Yes, but not as a thing that can be well understood and clearly defined within limits. What may become a subject of your thoughts is different from Him. Nothing resembles Him and the thoughts and imaginations cannot reach Him. How could the imaginations reach Him when He is different from what can become the subject of thoughts and is different from whatever can be perceived in one’s thoughts? You can think of Him as a thing that cannot be well understood and clearly defined (under certain limits).’”

١- محمد بن يعقُوب عن عَلِي بنِ إِبراهِيم عن محمدِ بنِ عِيسى عن عبدِ الرحمنِ بنِ أَبِي نجرانَ قَالَ سأَلْت أَبا جعفَرٍ ع عنِ التوحِيدِ فَقُلْت أَتوهم شيئاً فَقَالَ نعم غَير معقُولٍ و لَا محدودٍ فَما وقَع وهمك علَيهِ مِن شيءٍ فَهو خِلَافُه لَا يشبِهه شيءٌ و لَا تدركُه الْأَوهام كَيف تدركُه الْأَوهام و هو خِلَاف ما يعقَلُ و خِلَاف ما يتصور فِي الْأَوهامِ إِنما يتوهم شيءٌ غَير معقُولٍ و لَا محدودٍ

H 218, Ch. 2, h2
Muhammad ibn ‘Abd Allah has narrated from Muhammad ibn Isma‘il from al-Husayn ibn al-Hassan from Bakr ibn Salih from al-Husayn ibn Sa‘id who said that I asked Imam abu Ja’far, the second, recipient of divine supreme covenant, the following.

“Is it permissible to say that Allah is a thing?” The Imam replied, “Yes, because it removes two kinds of limitations, the limitation of being forgotten altogether and that of considering Him like other things.”

٢- محمد بن أَبِي عبدِ اللهِ عن محمدِ بنِ إِسماعِيلَ عنِ الْحسينِ بنِ الْحسنِ عن بكْرِ بنِ صالِحٍ عنِ الْحسينِ بنِ سعِيدٍ قَالَ سئِلَ أَبو جعفَرٍ الثانِي ع يجوز أَنْ يقَالَ لِلهِ إِنه شيءٌ قَالَ نعم يخرِجه مِن الْحدينِ حد التعطِيلِ و حد التشبِيهِ

H 219, Ch. 2, h3
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from abu al-Maghra in a *marfu‘* manner from (Imam) abu Ja’far, recipient of divine supreme covenant, who said the following:

“Allah is distinct from His creatures and His creatures are different from Him and whatever is called a thing is a creature except Allah.”

٣- عَلِي بن إِبراهِيم عن محمدِ بنِ عِيسى عن يونس عن أَبِي الْمغراءِ رفَعه عن أَبِي جعفَرٍ ع قَالَ قَالَ إِن الله خِلْوٌ مِن خلْقِهِ و خلْقَه خِلْوٌ مِنه و كُل ما وقَع علَيهِ اسم شيءٍ فَهو مخلُوقٌ ما خلَا الله

H 220, Ch. 2, h4
A number of our people have narrated Ahmad ibn Muhammad ibn Khalid al-Barqi from his father from al-Nadr ibn Suwayd from Yahya al-Halabi from ibn Muskan from Zurara ibn ‘Ayan who has said he heard abu ‘Abd Allah, recipient of divine supreme covenant, say the following.

“Allah is distinct from His creatures and the creatures are different from Him. Whatever could be called a thing is a creature except Allah who is the creator of all things. Holy is He for Whom there is no similarity and He is All-hearing and All-aware.”

٤- عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدِ بنِ خالِدٍ الْبرقِي عن أَبِيهِ عنِ النضرِ بنِ سوِيدٍ عن يحيى الْحلَبِي عنِ ابنِ مسكَانَ عن زرارةَ بنِ أَعين قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ إِن الله خِلْوٌ مِن خلْقِهِ و خلْقَه خِلْوٌ مِنه و كُل ما وقَع علَيهِ اسم شيءٍ ما خلَا الله فَهو مخلُوقٌ و الله خالِق كُل شيءٍ تبارك الذِي لَيس كَمِثْلِهِ شيءٌ و هو السمِيع الْبصِير

H 221, Ch. 2, h5
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Ali ibn ‘Atiyya from Khaythama from abu Ja’far , recipient of divine supreme covenant,

٥- عَلِي بن إِبراهِيم عن أَبِيهِ عن ابنِ أَبِي عمِيرٍ عن عَلِي بنِ عطِيةَ عن خيثَمةَ عن أَبِي جعفَرٍ ع

قَالَ إن الله خِلْوٌ مِن خلْقِهِ و خلْقَه خِلْوٌ مِنه و كُل ما وقَع علَيهِ اسم شيءٍ ما خلَا الله تعالَى فَهو مخلُوقٌ و الله خالِق كُل شيءٍ

٦- عِلي بن إبراهِيم عن أَبِيهِ عن الْعباسِ بن عمرٍو الْفُقَيمِي عن هِشامِ بنِ الْحكَمِ عن أَبِي عبدِ اللهِ ع أنه قَالَ لِلزنديقِ حِين سأَله ما هو قَالَ هو شيءٌ بِخِلَافِ الْأَشياءِ ارجِع بِقَولِي إِلَى إِثْباتِ معنى و أَنه شيءٌ بِحقِيقَةِ الشيئِيةِ غَير أَنه لَا جِسمٌ و لَا صورةٌ و لَا يحس و لَا يجس و لَا يدرك بِالْحواس الْخمسِ لَا تدرِكُه الْأَوهام و لَا تنقُصه الدهور و لَا تغيره الْأَزمانُ فَقَالَ لَه السائِلُ فَتقُولُ إِنه سمِيعٌ بصِيرٌ قَالَ هو سمِيعٌ بصِيرٌ سمِيعٌ بِغيرِ جارِحةٍ و بصِيرٌ بِغيرِ آلَةٍ بلْ يسمع بِنفْسِهِ و يبصِر بِنفْسِهِ لَيس قَولِي إِنه سمِيعٌ يسمع بِنفْسِهِ و بصِيرٌ يبصِر بِنفْسِهِ أَنه شيءٌ و النفْس شيءٌ آخر و لَكِن أَردت عِبارةً عن نفْسِي إِذْ كُنت مسئُولًا و إِفْهاماً لَك إِذْ كُنت سائِلًا فَأَقُولُ إِنه سمِيعٌ بِكُلِهِ لَا أَن الْكُل مِنه لَه بعضٌ و لَكِني أَردت إِفْهامك و التعبِير عن نفْسِي و لَيس مرجِعِي فِي ذَلِك إِلا إِلَى أَنه السمِيع الْبصِير الْعالِم الْخبِير بِلَا اختِلَافِ الذاتِ و لَا اختِلَافِ الْمعنى

قَالَ لَه السائِلُ فَما هو قَالَ أَبو عبدِ اللهِ ع هو الرب و هو الْمعبود و هو الله و لَيس قَولِي اللهِ إِثْبات هذِهِ الْحروفِ أَلِفٍ و لَامٍ و هاءٍ و لَا راءٍ و لَا باءٍ و لَكِن ارجِع إِلَى معنى و شيءٍ خالِقِ الْأَشياءِ و صانِعها و نعتِ هذِهِ الْحروفِ و هو الْمعنى سمي بِهِ الله و الرحمن و الرحِيم و الْعزِيز و أَشباه ذَلِك مِن أَسمائِهِ و هو الْمعبود جل و عز

قَالَ لَه السائِلُ فَإِنا لَم نجِد موهوماً إِلا مخلُوقاً قَالَ أَبو عبدِ اللهِ ع لَو كَانَ ذَلِك كَما تقُولُ لَكَانَ التوحِيد عنا مرتفِعاً لِأَنا لَم نكَلف غَير موهومٍ و لَكِنا نقُولُ كُل موهومٍ بِالْحواس مدرك بِهِ تحده الْحواس و تمثُله فَهو مخلُوقٌ إِذْ كَانَ النفْي هو الْإِبطَالَ و الْعدم

و الْجِهةُ الثانِيةُ التشبِيه إِذْ كَانَ التشبِيه هو صِفَةَ الْمخلُوق الظاهِرِ التركِيبِ و التأْلِيفِ فَلَم يكُن بد مِن إِثْباتِ الصانِعِ لِوجودِ الْمصنوعِين و الِاضطِرارِ إِلَيهِم أَنهم مصنوعونَ و أَن صانِعهم غَيرهم و لَيس مِثْلَهم إِذْ كَانَ مِثْلُهم شبِيهاً بِهِم فِي ظَاهِرِ التركِيبِ و التأْلِيفِ و فِيما يجرِي علَيهِم مِن حدوثِهِم بعد إِذْ لَم يكُونوا و تنقِلِهِم مِن

who said the following:

"Allah is distinct from His creatures and the creatures are different from Him and whatever could be called a thing is a creature except Allah who is the creator of all things."

H 222, Ch. 2, h6

Ali ibn Ibrahim has narrated from his father from al-'Abbass ibn 'Amr al-Fuqaymi from Hisham ibn al-Hakam from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

Abu 'Abd Allah, recipient of divine supreme covenant, said this to an atheist in answer to a question. 'He (Allah) is a thing but different from all other things. I repeat my statement that speaks about Him as a thing. He is a thing in the sense of the reality of things except that He does not have a body and form. He cannot be felt, touched or comprehended with the five senses. Imagination cannot comprehend Him, *Dahr* (times) do not reduce Him and passing of time does not change Him.'

"The man asking questions then said, 'Do you say that He hears and sees?' The Imam said, 'He does hear and see: He hears without a hearing organ and sees without a means. He Himself hears and He Himself sees. My saying, 'He hears without a hearing organ and sees without a means, He Himself hears and He Himself sees,' does not mean that He is a thing and His-Self is another thing but only that I meant to express my self thereby as I was questioned and explained to you as you had asked a question. Thus, I say that He hears with the whole of His-Self but not in the sense that His whole self has parts. I intended only to explain it to you and to express myself. All I mean thereby is that He does hear, see and He is All-knowing and is the expert in knowing without any multiplicity in His Self or meaning.'

"The man asking questions then said, 'What then is He?' The Imam said, 'He is the Lord. He is the One who is worshipped and He is Allah. When I say Allah, it does not mean establishing the proof for these letters (of alphabet) like *Alif, Lam, Ha', al-Ra' or al-Ba'* but I intend thereby the meaning of a *thing* and a thing that is the Creator of all things and the Designer of all things. These letters refer only to the meaning that is called *Allah*, *al-Rahman* (the Beneficent), *al-Rahim* (the Merciful), *al-'Aziz* (the Majestic) and so forth, and so are other such names. He is the One who is worshipped, the Majestic, the Glorious One.'

"The man asking questions then said, 'Whatever we can think of is but a creature.' The Imam then said, 'Had it been as you said we would not have had any responsibility to believe in the Oneness of the Creator; we would not have any responsibility toward something of whose existence we cannot even think. In fact, whatever is thought of and our senses comprehend with clear limits and similarities such thing is a creature. However, complete negation is total nullification and nothingness.

'The second invalid aspect (in the matter) is similarity and analogy. If similarity is a kind of attribute of the creatures that undergoes manifest composition and assemblage, it necessitates proving the existence of the Creator. This is because the existence of the creatures and their evident dependency on Him as His creatures cannot happen without their Creator. The Creator is something other than them and He is not similar to them. Had he been something similar to them, resembled them in manifest composition and assemblage, He would then be just one of the creatures. So also is the case with other conditions of the creatures such as coming into existence from nothing and the changing from a smaller size to a full grown size, from

blackness to whiteness from strength to weakness and so forth, or such other existing conditions that do not need explanations.'

"The man asking questions then said, 'You have already defined and limited Him in your proving His existence.' The Imam, recipient of divine supreme covenant, then said, 'I did not limit Him. I only presented proofs of His existence; between proving and disproving no third alternative exists.'

"The man asking questions then said, 'Can His existence be proved through reasoning from the effect to the cause or the cause to the effect?'

"The Imam said, 'Yes, there is nothing whose existence can be proved without adopting either of the two above processes of reasoning.'

"The man then asked, 'Does the question *how* apply to Him?' The Imam said, 'No, this question does not apply to Him; it is the aspect of qualities and limitations. However, it is necessary to avoid abandoning or nullifying His existence (in one's belief) and analogizing Him. Negating Him is denying His existence, refusing to accept Him as the Lord and abandoning Him (in one's belief) altogether. Whoever analogizes Him with other things from His creatures has proved that qualities of creatures exist in Him. Creatures do not deserve to be called the Lord. It is necessary to believe, however, that the question *how* applies to Him only in a way that does not apply to things other than Him and things other than Him do not deserve and share Him in it. The question *how* cannot apply to Him if it limits Him or makes Him a subject of knowing for others.'

"The man then asked, 'Do things make Him tired?' The Imam then said, 'He is by far Exalted and above experiencing such conditions. Such conditions are due to coming into physical association or dealing with the creatures. They are qualities of creatures that can only associate with others through physical contact. But He is the Most High and His will and demand are effective and He does whatever He wants.'"

صِغرٍ إلى كِبرٍ و سوادٍ إلى بياضٍ و قُوةٍ إلى ضعفٍ و أحوالٍ موجودةٍ لا حاجةَ بنا إلى تفْسيرِها لبيانِها و وجودِها قالَ له السائلُ فَقَد حددته إذْ أثْبت وجوده قالَ أبو عبدِ اللهِ ع لم أحده و لكِني أثْبته إذْ لم يكُن بين النفْيِ و الْإثْباتِ منزلةٌ قالَ له السائلُ فَله إنيةٌ و ماهِيةٌ قالَ نعم لا يثْبت الشيءُ إلا بِإنيةٍ و ماهِيةٍ قالَ له السائلُ فَله كَيفِيةٌ قالَ لا لِأن الْكَيفِيةَ جِهةُ الصفَةِ و الْإحاطةِ و لكِن لا بد مِن الْخروجِ مِن جِهةِ التعطِيلِ و التشبِيهِ لِأن من نفَاه فَقَد أنكره و دفَع ربوبيته و أبطَله و من شبهه بِغيرِه فَقَد أثْبته بِصِفَةِ الْمخلُوقِين الْمصنوعِين الذِين لا يستحِقونَ الربوبِيةَ و لكِن لا بد مِن إثْباتِ أن له كَيفِيةً لا يستحِقها غَيره و لا يشارِك فِيها و لا يحاطُ بِها و لا يعلَمها غَيره

قالَ السائِلُ فَيعانِي الْأَشياءَ بِنفْسِهِ قالَ أبو عبدِ اللهِ ع هو أجل مِن أنْ يعانِي الْأَشياءَ بِمباشرةٍ و معالَجةٍ لِأن ذَلك صِفَةُ الْمخلُوقِ الذِي لا تجِيءُ الْأَشياءُ له إلا بِالْمباشرةِ و الْمعالَجةِ و هو متعالٍ نافِذُ الْإرادةِ و الْمشِيئَةِ فَعالٌ لِما يشاءُ

H 223, Ch. 2, h7

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Muhammad ibn 'Isa from one he mentioned and who said the following:

"Imam abu Ja'far, recipient of divine supreme covenant, was asked, 'Is it permissible to say Allah is a thing?' The Imam said, 'Yes, it is permissible; it excludes Him from being ignored (in one's belief) altogether and from being analogized or considered similar to the creatures.'"

٧- عِدةٌ مِن أصحابِنا عن أحمد بن محمدِ بن خالِدٍ عن محمدِ بن عِيسى عمن ذَكَره قالَ سئِلَ أبو جعفَرٍ ع أ يجوز أنْ يقَالَ إن الله شيءٌ قالَ نعم يخرِجه مِن الْحدين حد التعطِيلِ و حد التشبِيهِ

Chapter Three

(The Issue) That Only He Is Proof of His Own Existence

بَابُ أنهُ لا يُعْرَفُ إلا بِهِ

H 224, Ch. 3, h1

Ali ibn Muhammad has narrated from the people he mentioned from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Humran from al- Fadl ibn al-Sakan from (Imam) abu 'Abd Allah, recipient of divine supreme covenant, who has narrated the following:

"Imam Ali, recipient of divine supreme covenant, has said, 'Recognize Allah by Allah's Own Self, recognize the Messenger through the message and the people with Divine Authority through their commanding others to do what is obligatory, prohibiting evil, the practicing of justice and kindness.'"

The following is a comment by al-Kulayni on the above *Hadith*: 'Recognize Allah by His Own Self,' means that Allah has created the individuals, the lights, the substance and the objects. The objects are the bodies, the substance stands for the

١- عِلي بن محمدٍ عمن ذَكَره عن أحمد بن محمدِ بن عِيسى عن محمدِ بن حمرانَ عن الْفَضل بن السكنِ عن أبِي عبدِ اللهِ ع قالَ قالَ أمِير الْمؤمِنِين ع اعرِفُوا الله بِاللهِ و الرسولَ بِالرسالَةِ و أُولِي الْأمرِ بِالْأمرِ بِالْمعروفِ و الْعدل و الْإحسان

و معنى قَولِهِ ع اعرِفُوا الله بِاللهِ يعنِي أن الله خلَق الْأشخاص و الْأنوار و الْجواهِر و الْأعيانَ فَالْأعيانُ الْأبدانُ و الْجواهِر الْأرواح و

هو جل و عز لَا يشبِه جِسماً و لَا روحاً و لَيس لِأَحدٍ فِي خلْقِ الروحِ الْحساسِ الدراكِ أَمرٌ و لَا سببٌ هو الْمتفَرد بِخلْقِ الْأَرواحِ و الْأَجسامِ فَإِذَا نفَى عنه الشبهين شبه الْأَبدانِ و شبه الْأَرواحِ فَقَد عرف اللهَ بِاللهِ و إِذَا شبهه بِالروحِ أَوِ الْبدنِ أَوِ النورِ فَلَم يعرِفِ اللهَ بِاللهِ

spirits and He is not similar to the bodies or spirit in any of the creatures. No one has any part or effect in the creation of the spirits that comprehend and feel. He is the only One who has created the spirits and the bodies. When one considers Him dissimilar to both kinds of creatures, spiritual and non-spiritual, then one has recognized Allah by Allah's Own Self. If one considers Him similar to the spirits, lights or bodies he has not recognized Him by His Own Self.

٢ - عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدِ بنِ خالِدٍ عن بعضِ أَصحابِنا عن عِلِي بنِ عقْبةَ بنِ قَيسِ بنِ سِمعانَ بنِ أَبِي ربيحةَ مولَى رسولِ اللهِ ص قَالَ سئِلَ أَمِير الْمؤمِنِين ع بِم عرفْت ربك قَالَ بِما عرفَنِي نفْسه قِيلَ و كَيف عرفَك نفْسه قَالَ لَا يشبِهه صورةٌ و لَا يحس بِالْحواس و لَا يقَاس بِالناسِ قَرِيبٌ فِي بعدِهِ بعِيدٌ فِي قُربِهِ فَوق كُل شيءٍ و لَا يقَالُ شيءٌ فَوقَه أَمام كُل شيءٍ و لَا يقَالُ لَه أَمامٌ داخِلٌ فِي الْأَشياءِ لَا كَشيءٍ داخِلٍ فِي شيءٍ و خارِجٌ مِن الْأَشياءِ لَا كَشيءٍ خارِجٍ مِن شيءٍ سبحانَ من هو هكَذَا و لَا هكَذَا غَيره و لِكُل شيءٍ مبتدأٌ

H 225, Ch. 3, h2
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from some of our people from Ali ibn Ali ibn 'Uqba ibn Qays ibn Sam'an ibn abu Rabi'a Mawla of the Messenger of Allah who said the following:

"A certain person asked Imam Ali, recipient of divine supreme covenant, 'By what means do you recognize your Lord and acknowledge His existence'? The Imam, recipient of divine supreme covenant, replied, "I recognize my Lord by those (of His attributes) which have made me to recognize His Own Self and acknowledge His existence.' He was asked, 'How has that happened?' The Imam, recipient of divine supreme covenant, then replied, 'He is not similar to any form and is not felt and comprehended through any of the senses and cannot be analogized with the people. He is near in that He is far and He is far in that He is near. He is above everything but one cannot say that certain things are above Him. He is before everything but one cannot say that something is before Him. He is inside all things but not the way things are inside other things. He is outside everything but not the way things are outside other things. Glory belongs to the One who is as such and nothing else other than Him is as such and for everything there is a beginner.'"

محمد بن إِسماعِيلَ عنِ الْفَضل بنِ شاذَانَ عن صفْوانَ بنِ يحيى عن منصورِ بنِ حازِمٍ قَالَ قُلْت لِأَبِي عبدِ اللهِ ع إِني ناظَرت قَوماً فَقُلْت لَهم إِن الله جل جلَالُه أَجل و أَعز و أَكْرم مِن أَنْ يعرف بِخلْقِهِ بل الْعِباد يعرِفُونَ بِاللهِ فَقَالَ رحِمك الله

Muhammad ibn Isma'il has narrated the following from al-Fadl ibn Shadhan from Safwan ibn Yahya from Mansur ibn Hazim who said the following:

"Once I spoke to (Imam) abu 'Abd Allah, recipient of divine supreme covenant, saying, 'I debated certain people and said to them, 'Allah, Glory be to Him, is Glorious, Majestic and Honorable. It is not possible to define Him by means of His creatures. In fact, the existence of the creatures is proved through the existence of Allah.' The Imam, recipient of divine supreme covenant, said, 'May Allah bestow upon you blessings.'"

بَابُ أَدْنَى الْمَعْرِفَةِ

Chapter Four
The Minimum Degree of the Acknowledgement of the Existence of Allah

١ - محمد بن الْحسنِ عن عبدِ اللهِ بنِ الْحسنِ الْعلَوي و عِلِي بن إِبراهِيم عنِ الْمختارِ بنِ محمدِ بنِ الْمختارِ الْهمدانِي جمِيعاً عنِ الْفَتحِ بنِ يزِيد عن أَبِي الْحسنِ ع قَالَ سأَلْته عن أَدنى الْمعرِفَةِ فَقَالَ الْإِقْرار بِأَنه لَا إِلَه غَيره و لَا شِبه لَه و لَا نظِير و أَنه قَدِيم مثْبتٌ موجودٌ غَير فَقِيدٍ و أَنه لَيس كَمِثْلِهِ شيءٌ

H 226, Ch. 4, h1
Muhammad ibn al- Hassan has narrated from 'Abd Allah ibn al-Hassan al-'Alawi and Ali ibn Ibrahim from al-Mukhtar ibn Muhammad ibn al-Mukhtar al-Hamdani all from al- Fath ibn Yazid who said the following:

"Once, I asked (Imam) abu al-Hassan, recipient of divine supreme covenant, 'What is the minimum required degree of acknowledgement of the existence of Allah?' The Imam said, 'To acknowledge that there is no other lord besides Him and that nothing is similar to Him or resembles Him and that He is eternal, positively existing and not absent and that nothing is like Him.'"

٢ - عِلِي بن محمدٍ عن سهل بنِ زِيادٍ عن طَاهِرِ بنِ حاتِمٍ فِي حال اسِتقَامتِهِ أَنه كَتب إِلَى الرجل ما الذِي لَا يجتزأُ فِي معرِفَةِ الْخالِقِ

H 227, Ch. 4, h2
Ali ibn Ibrahim has narrated from Sahl ibn Ziyad, from Tahir ibn Hatam when he was normal and wrote to the man (meaning thereby Imam abu al-Hassan al-Rida,

recipient of divine supreme covenant, the following:

"What is it that without which one's acknowledgement of the existence of Allah cannot be considered sufficient?" In answer the Imam, recipient of divine supreme covenant, replied, 'That He is All-knowing, All-hearing All-aware and that He acts as He wills.' (Imam) abu Ja'far, recipient of divine supreme covenant, was asked about the minimum required degree of acknowledgement of the existence of Allah without which an acknowledgement would not be considered sufficient. The Imam, recipient of divine supreme covenant, said, 'A degree of knowledge of Him must have these facts: There is nothing similar to Him or resembling Him. He is All-knowing, All-hearing and All-aware.'"

بِدونِهِ فَكَتب إِلَيهِ لَم يزلْ عالِماً و سامِعاً و بصِيراً و هو الْفَعالُ لِما يرِيد و سئِلَ أَبو جعفَرٍ ع عنِ الذِي لَا يجتزأُ بِدون ذَلِك مِن معرِفَةِ الْخالِقِ فَقَالَ لَيس كَمِثْلِهِ شيْءٌ و لَا يشبِهه شيْءٌ لَم يزلْ عالِماً سمِيعاً بصِيراً

H 228, Ch. 4, h3

Muhammad ibn Yahya has narrated from Muhammad ibn al-Hassan from al-Hassan ibn Ali ibn Yusuf ibn Baqqah from Sayf ibn 'Umayra from Ibrahim ibn 'Umar who said the following:

"Imam abu 'Abd Allah, recipient of divine supreme covenant, has said, 'The issue about Allah is totally extraordinary. Notice that He has presented to you His arguments in proof of His existence by means of only those facts which He has made known to you.'"

٣- محمد بن يحيى عن محمدِ بنِ الْحسينِ عنِ الْحسنِ بنِ علِي بنِ يوسف بنِ بقاحٍ عن سيفِ بنِ عمِيرةَ عن إِبراهِيم بنِ عمر قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ إِن أَمر اللهِ كُله عجِيبٌ إِلا أَنه قَدِ احتج علَيكُم بِما قَد عرفَكُم مِن نفْسِهِ

Chapter Five

The One Who Is Worshipped

بَابُ الْمَعْبُودِ

H 229, Ch. 5, h1

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa ibn 'Ubayd from Hassan ibn Mahbub from ibn Ri'ab from more than one person from abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"Whoever worships Allah on the basis of *Wahm*, (a degree of acknowledgement that in terms of knowledge about His existence is valued less than fifty percent), has certainly denied His existence. Whoever worships the names without their meaning certainly has denied His existence also. Whoever worships both the names and the meanings he certainly has become a polytheist. There are those who worship the meaning, with an understanding that names only point to the attributes that He Himself has said are His. They firmly tie this up to their hearts and make their tongues speak it up in private and in public. These are certainly of the friends of 'Amirul al-Mu'minin Ali ibn abu Talib, recipient of divine supreme covenant."

According to another *Hadith*, "They, certainly, are true believers."

١- علِي بن إِبراهِيم عن محمدِ بنِ عِيسى بنِ عبيدٍ عنِ الْحسنِ بنِ محبوبٍ عنِ ابنِ رِئَابٍ و عن غَيرِ واحِدٍ عن أَبِي عبدِ اللهِ ع قَالَ من عبد الله بِالتوهمِ فَقَد كَفَر و من عبد الِاسم دونَ الْمعنى فَقَد كَفَر و من عبد الِاسم و الْمعنى فَقَد أَشرك و من عبد الْمعنى بِإِيقَاعِ الْأَسماءِ علَيهِ بِصِفَاتِهِ الِتي وصف بِها نفْسه فَعقَد علَيهِ قَلْبه و نطَق بِهِ لِسانه فِي سرائِرِهِ و علَانِيتِهِ فَأُولَئِك أَصحاب أَمِيرِ الْمؤمِنِين ع حقّاً و فِي حدِيثٍ آخر أُولَئِك هم الْمؤمِنونَ حقّاً

H 230, Ch. 5, h2

Ali ibn Ibrahim has narrated from his father from al-Nadr ibn Suwayd from Hisham ibn al-Hakam who has said the following:

"Once I asked Imam abu 'Abd Allah, recipient of divine supreme covenant, about the names of Allah and about the root or derivative forms of those names, 'What is the root word for the word *Allah*?' The Imam replied, 'The word *Allah* is derived from the word *'aliha* and *'Ilah* (Lord), which requires *Ma'luh* (servant). Note that names are something other than that to which they apply. O Hisham, whoever worships the name without the fact for which the name stands he has denied the existence of Allah and has not worshipped anything. Whoever worships the name and the meaning for which the name stands he has worshipped two things. Whoever worships the meaning without the name he is a monotheist. Did you understand it, O Hisham?' Hisham then asked, 'Please explain further.' The

٢- علِي بن إِبراهِيم عن أَبِيهِ عنِ النضرِ بنِ سوِيدٍ عن هِشامِ بنِ الْحكَمِ

أَنه سأَلَ أَبا عبدِ اللهِ ع عن أَسماءِ اللهِ و اشتِقَاقِها الله مِما هو مشتق قَالَ فَقَالَ لِي يا هِشام الله مشتق مِن إِلَهٍ و الْإِلَه يقْتضِي مأْلُوهاً و الِاسم غَير الْمسمى فَمن عبد الِاسم دونَ الْمعنى فَقَد كَفَر و لَم يعبد شيئاً و من عبد الِاسم و الْمعنى فَقَد كَفَر و عبد اثْنينِ و من عبد الْمعنى دونَ الِاسمِ فَذَاك التوحِيد أَ فَهمت يا هِشام قَالَ فَقُلْت زِدنِي قَالَ إِن لِلهِ تِسعةً و تِسعِين اسماً فَلَو كَانَ الِاسم هو الْمسمى لَكَانَ

كُل اسمٍ مِنها إِلٰهاً و لٰكِن الله معنى يدل علَيهِ بِهذِهِ الْأَسماءِ و كُلها غَيره يا هِشام الْخبز اسمٌ لِلْمأْكُول و الْماءُ اسمٌ لِلْمشروبِ و الثوب اسمٌ لِلْملْبوسِ و النار اسمٌ لِلْمحرِق أَ فَهمت يا هِشام فَهماً تدفَع بِهِ و تناضِلُ بِهِ أَعداءَنا و الْمتخِذِين مع اللهِ جل و عز غَيره قُلْت نعم قَالَ فَقَالَ نفَعك الله بِهِ و ثَبتك يا هِشام قَالَ هِشامٌ فَو اللهِ ما فَهرنِي أَحدٌ فِي التوحِيدِ حتى قُمت مقَامِي هذَا

Imam then said, ‘Allah has ninety-nine names. If names were the same thing for which they stand every one of them would be a Lord. However, Allah is a meaning for which these names stand and they all are something other than Him. O Hisham, bread is the name for a certain kind of food, water is the name for a certain kind of drink, cloth is the name for a certain kind of garment and fire is the name for a thing that burns. Did you understand, O Hisham, in a manner of understanding that would help you to defend our cause against our enemies and those who worship things other than Allah?’ I said, ‘Yes, I have gained such understanding.’ The Imam then said, ‘May Allah grant you success in it and keep you steadfast (in your belief).’

“Hisham has said, ‘I swear by Allah that since then, no one has been able to defeat me in an argument on the issue of the Oneness of Allah and that has made me reach this position that I hold.’”

٣- عِلِي بن إِبراهِيم عن الْعباسِ بن معروفٍ عن عبدِ الرحمنِ بن أَبِي نجرانَ قَالَ كَتبت إِلَى أَبِي جعفَرٍ ع أَو قُلْت لَه جعلَنِي الله فِداك نعبد الرحمن الرحِيم الْواحِد الْأَحد الصمد قَالَ فَقَالَ إِن من عبد الِاسم دونَ الْمسمى بِالْأَسماءِ أَشرك و كَفَر و جحد و لَم يعبد شيئاً بل اعبدِ الله الْواحِد الْأَحد الصمد الْمسمى بِهذِهِ الْأَسماءِ دونَ الْأَسماءِ إِن الْأَسماءَ صِفَاتٌ وصف بِها نفْسه

H 231, Ch. 5, h3
Ali ibn Ibrahim has narrated from ‘Abbass al-Ma‘ruf from ‘Abd al-Rahman ibn abu Najran who has said the following:

“Once I wrote or said to (Imam) abu Ja’far, recipient of divine supreme covenant, ‘May Allah keep my soul in your service. We worship the Beneficent, the Merciful, the One Who is One only and Self-sufficient.’ The Imam then said, ‘Whoever worships the names without the meaning for which they (names) stand becomes a polytheist and denies the existence of Allah and has worshipped nothing. You must worship Allah Who is the One and only One, the Self-sufficient, Who is the meaning for these names but not these names. The names are attributes that He has said are of His attributes.’”

بَابُ الْكَوْنِ وَ الْمَكَانِ

Chapter Six
Being and Space (al-Kawn Wa al-Makan)

١- محمد بن يحيى عن أَحمد بن محمدٍ عنِ الْحسنِ بن محبوبٍ عن أَبِي حمزةَ قَالَ سأَلَ نافِع بن الْأَزرقِ أَبا جعفَرٍ ع فَقَالَ أَخبِرنِي عنِ اللهِ متى كَانَ فَقَالَ متى لَم يكُن حتى أُخبِرك متى كَانَ سبحانَ من لَم يزلْ و لَا يزالُ فَرداً صمداً لَم يتخِذْ صاحِبةً و لَا ولَداً

H 232, Ch. 6, h1
Muhammad ibn Yahya from has narrated Ahmad ibn Muhammad from al-Hassan ibn Mahbub from Abu Hamza who said the following:

“Once Nafi' ibn al-Azraq (ibn Qays al-Hanafi, abu Rashid (d.65/685), the head of al-Azariqa, one of the great sects of the Kharijites) asked Imam abu Ja’far, recipient of divine supreme covenant, ‘Please tell me when did Allah come into existence?’ The Imam replied, ‘(Tell me) when did Allah not exist, so that I can tell you when He came into existence. Glory belongs to Him, Who existed and will exist eternally. The One Self-sufficient, the Eternal, the Absolute, Who has held for Himself no female companion or any child.’”

٢- عِدةٌ مِن أَصحابِنا عن أَحمد بن محمدِ بنِ خالِدٍ عن أَحمد بن محمدِ بنِ أَبِي نصرٍ قَالَ جاءَ رجلٌ إِلَى أَبِي الْحسنِ الرضا ع مِن وراءِ نهرِ بلْخ فَقَالَ إِني أَسأَلُك عن مسأَلَةٍ فَإِنْ أَجبتنِي فِيها بِما عِندِي قُلْت بِإِمامتِك فَقَالَ أَبو الْحسنِ ع سلْ عما شِئْت فَقَالَ أَخبِرنِي عن ربك متى كَانَ و كَيف كَانَ و علَى أَي شيءٍ كَانَ اعتِماده فَقَالَ أَبو الْحسنِ ع إِن الله تبارك و تعالَى أَين الْأَين بِلَا أَينٍ

H 233, Ch. 6, h2
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Ahmad ibn Muhammad ibn Abu Nasr who said the following:

“Once a man from Ma Wara’-e Nahr of Balkh (Transoxania) came to abu al-Hassan al-Rida, recipient of divine supreme covenant, and said, ‘I have a question for you. If your answer is the same as I already know, I will accept you as my Imam (Leader with Divine Authority).’ Imam abu al-Hassan, recipient of divine supreme covenant, replied, ‘Ask whatever you wish.’ The man said, ‘Tell me when did your Lord come into existence, how has He been and on what did He depend?’

“Imam Abu al-Hassan, recipient of divine supreme covenant, replied, ‘Allah, the Blessed, the Almighty, is the space maker for space, Who Himself is not subject to the effects of any space. He is the maker of *How* and Himself is not subject to *How*. He is

Self-sufficient with His own power.' The man stood up and kissed the head of the Imam, recipient of divine supreme covenant. He then said, 'I testify that no one other than Allah deserves to be obeyed and Muhammad, recipient of divine supreme covenant, is the Messenger of Allah. That Imam Ali, ibn abu Talib, recipient of divine supreme covenant, is the successor of the Messenger of Allah and the guardian and protector of what the Messenger of Allah has brought from Allah. That your ancestors are the Leaders with Divine Authority and that you are a successor to them.'"

و كَيف الْكَيف ِلَا كَيفٍ و كَانَ اعتِماده علَى قُدرتِهِ فَقَام ِإلَيهِ الرجلُ فَقَبلَ رأسه و قَالَ أشهد أَنْ لَا إِلَه ِإلا الله و أَن محمداً رسولُ اللهِ و أَن عِلِّيّاً وصِي رسول اللهِ ص و الْقَيم بعده ِبما قَام ِبهِ رسولُ اللهِ ص و أَنكُم الْأَئمةُ الصادِقُونَ و أَنك الْخلَف مِن بعدِهِم

H 234, Ch. 6, h3

Muhammad ibn Yahya from Ahmad ibn Muhammad ibn 'Isa from al-Husayn ibn Sa'id from al-Qasim-ibn Muhammad from Ali ibn Abu Hamza from abu Basir who said the following:

"Once, a man came to (Imam) abu Ja'far, recipient of divine supreme covenant, saying, 'Tell me about your Lord. When did He come into existence?' The Imam, recipient of divine supreme covenant, replied, 'Woe upon you! Such a question is asked only about a thing that did not exist. My Lord, all Glory belongs to Him, exists and will exist eternally. He lives and no *How* question applies to Him. He did not have any coming into existence and nor was there any being for His coming into being. This does not apply to Him; He is not subject to the effects of space. He was not in anything or on anything nor did He invent any space for His own space. He did not become stronger after making all things nor was He weak before giving being to the beings. He was not lonely before His inventing all things. He is not similar to anything that could be called a thing. He was also not without a Kingdom before the creation nor will He be without it after all things. He lives eternally without life and was the powerful King before His invention of the things and He is an all-powerful King after the creation of all things. To His existence no *How* or *Where* question is applicable. There is no limit for Him nor is He definable by analogy. He does not become old due to eternal living. He does not become alarmed because of anything but that all things are fearful of His (disappointment). He lived without newly emerging life. He is not a describable being or that can be limited with conditions or may have a space to depend on. He does not have a place so that He can be considered as neighboring something. He is living and one can know Him. He is the eternal King. He has the power and the kingdom. He has created all that He wanted and when He decided by His will. He cannot be limited. He cannot be divided or destroyed. He was before everything but no *How* question would apply to Him. He will be the last but no *Where* will apply to Him. All things will be destroyed except He. The creation belongs to Him and His is the command. He is the Holy Lord of the worlds.

'O inquirer, imaginations cannot encompass my Lord and He does not face any confusions or bewilderment. Nothing is able to reach Him and nothing happens to Him. He cannot be held responsible for anything and He does not become regretful. Neither slumber nor sleep overcomes Him. To Him belong all that is in the heavens and all that is in the earth and all that is between them and under the soil.'"

٣- محمد بن يحيى عن أَحمد بن محمدِ بن عِيسى عن الْحسين بن سعِيدٍ عن الْقَاسِمِ بن محمدٍ عن عِلِي بن أَبِي حمزةَ عن أَبِي بصِيرٍ قَالَ جاءَ رجلٌ ِإلَى أَبِي جعفَرٍ ع فَقَالَ لَه أَخبِرنِي عن ربك متى كَانَ فَقَالَ ويلَك ِإنما يقَالُ ِلشيءٍ لَم يكُن متى كَانَ ِإن ربي تبارك و تعالَى كَانَ و لَم يزلْ حيّاً ِبلَا كَيفٍ و لَم يكُن لَه كَانَ و لَا كَانَ ِلكَونِهِ كَونُ كَيفٍ و لَا كَانَ لَه أَينٌ و لَا كَانَ ِفي شيءٍ و لَا كَانَ علَى شيءٍ و لَا ابتدع ِلمكَانِهِ مكَاناً و لَا قَوي بعد ما كَونَ الْأَشياءَ و لَا كَانَ ضعِيفاً قَبلَ أَنْ يكُونَ شيئاً و لَا كَانَ مستوحِشاً قَبلَ أَنْ يبتدِع شيئاً و لَا يشِبه شيئاً مذْكُوراً و لَا كَانَ خِلْواً مِن الْملْكِ قَبلَ ِإنشائِهِ و لَا يكُونُ مِنه خِلْواً بعد ذَهابِهِ لَم يزلْ حيّاً ِبلَا حياةٍ و مِلكاً قَادِراً قَبلَ أَنْ ينشِئَ شيئاً و مِلكاً جباراً بعد ِإنشائِهِ ِللْكَون فَلَيس ِلكَونِهِ كَيفٌ و لَا لَه أَينٌ و لَا لَه حد و لَا يعرف ِبشيءٍ يشِبهه و لَا يهرم ِلطُول الْبقَاءِ و لَا يصعق ِلشيءٍ بلْ ِلخوفِهِ تصعق الْأَشياءُ كُلها كَانَ حيّاً ِبلَا حياةٍ حادِثَةٍ و لَا كَونٍ موصوفٍ و لَا كَيفٍ محدودٍ و لَا أَينٍ موقُوفٍ علَيهِ و لَا مكَانٍ جاور شيئاً بلْ حي يعرف و مِلكٌ لَم يزلْ لَه الْقُدرةُ و الْملْك أَنشأَ ما شاءَ حِين شاءَ ِبمشِيئَتِهِ لَا يحد و لَا يبعض و لَا يفْنى كَانَ أَولًا ِبلَا كَيفٍ و يكُونُ آخِراً ِبلَا أَينٍ و كُل شيءٍ هالِكٌ ِإلا وجهه لَه الْخلْق و الْأَمر تبارك الله رب الْعالَمِين

ويلَك أَيها السائِلُ ِإن ربي لَا تغشاه الْأَوهام و لَا تنزِلُ ِبهِ الشبهات و لَا يحار و لَا يجاوزه شيءٌ و لَا تنزِلُ ِبهِ الْأَحداثُ و لَا يسأَلُ عن شيءٍ و لَا يندم علَى شيءٍ و لَا تأْخذُه سِنةٌ و لَا نومٌ لَه ما ِفي السماواتِ و ما ِفي الْأَرضِ و ما بينهما و ما تحت الثرى

H 235, Ch. 6, h4

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father in a *marfu'* manner, who said the following:

"The Jews came to their chief Ra's al-Jalut and said, 'This man, meaning Imam Ali ibn abu Talib, recipient of divine

٤- عِدةٌ مِن أَصحابِنا عن أَحمد بن محمدِ بن خالِدٍ عن أَبِيهِ رفَعه قَالَ اجتمعتِ الْيهود ِإلَى رأْسِ الْجالُوتِ فَقَالُوا لَه ِإن هذَا الرجلَ عالِمٌ يعنونَ أَمِير الْمؤمِنِين ع

فَانطَلِق بِنا إِلَيهِ نسأَلُه فَأَتوه فَقِيلَ لَهم هو فِي الْقَصرِ فَانتظَروه حتى خرج فَقَالَ لَه رأْس الْجالُوتِ جِئْناك نسأَلُك فَقَالَ سلْ يا يهودِي عما بدا لَك فَقَالَ أَسأَلُك عن ربك متى كَانَ فَقَالَ كَانَ بِلَا كَينونِيةٍ كَانَ بِلَا كَيفٍ كَانَ لَم يزلْ بِلَا كَم وبِلَا كَيفٍ كَانَ لَيس لَه قَبلٌ هو قَبلَ الْقَبلِ بِلَا قَبلٍ و لَا غَايةٍ و لَا منتهى انقَطَعت عنه الْغايةُ و هو غَايةُ كُل غَايةٍ فَقَالَ رأْس الْجالُوتِ امضوا بِنا فَهو أَعلَم بِما يقَالُ فِيهِ

supreme covenant, is a scholar. Come with us to ask him questions. They all came to Imam Ali, recipient of divine supreme covenant, but the Imam was in the castle (government building). They waited until the Imam, recipient of divine supreme covenant, came out. Ra's al-Jalut, said, 'We have come to you with a question.' The Imam said, 'You may ask whatever you like, O Jewish person.' He said, 'I want to ask you about your Lord. When did He come into existence?' The Imam, recipient of divine supreme covenant, replied, '(Allah) has always been without coming into being and without being subject to a *How* question. He is eternal without quantity and quality. He was there without a *before*. He is before every *before* without being before and without a beginning and end. The end falls short before Him and He Himself is the end of all ends.' Ra's al-Jalut then said to his people, 'Allow us to leave this place. This man knows more than what people say he knows.'"

٥ - وبِهذَا الْإِسنادِ عن أَحمد بنِ محمدِ بنِ أَبِي نصرٍ عن أَبِي الْحسنِ الْموصِلِي عن أَبِي عبدِ اللهِ ع قَالَ جاءَ حِبرٌ مِن الْأَحبارِ إِلَى أَمِيرِ الْمؤمِنِين ع فَقَالَ يا أَمِير الْمؤمِنِين متى كَانَ ربك فَقَالَ لَه ثَكِلَتك أُمك و متى لَم يكُن حتى يقَالَ متى كَانَ كَانَ ربي قَبلَ الْقَبلِ بِلَا قَبلٍ و بعد الْبعدِ بِلَا بعدٍ و لَا غَايةَ و لَا منتهى لِغايتِهِ انقَطَعتِ الْغايات عِنده فَهو منتهى كُل غَايةٍ فَقَالَ يا أَمِير الْمؤمِنِين أَ فَنِي أَنت فَقَالَ ويلَك إِنما أَنا عبدٌ مِن عِبيدِ محمدٍ ص

و روي أَنه سئِلَ ع أَين كَانَ ربنا قَبلَ أَنْ يخلُق سماءً و أَرضاً فَقَالَ ع أَين سؤالٌ عن مكَانٍ و كَانَ الله و لَا مكَانَ

H 236, Ch. 6, h5

It is narrated, through the same chain of narrators and source, from Ahmad ibn Muhammad ibn Khalid from his father from Ahmad ibn Muhammad ibn Abu Nasr from abu al-Hassan al-Muwsali from (Imam) abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"Once one of the Jewish rabbis *(hibr)* came to Imam Ali, recipient of divine supreme covenant, and asked, 'O Amir al-Mu'minin, when did your Lord come into existence?' Imam Ali, recipient of divine supreme covenant, replied, 'Bereft of you be your mother! When has Allah not been (in existence), so that it could be said when did He come into existence? My Lord existed before every *before* without before. He is after every *after*, without any after. There is no final destination or end for Him. All ends fall short before Him. He is the final destination of all goals.' He asked further, 'O Amir al-Mu'minin, are you a prophet?' Imam Ali, recipient of divine supreme covenant, replied, 'Stop there. I am one of the slaves of Muhammad, recipient of divine supreme covenant, the Messenger of Allah.'

"It has also been narrated that someone asked Imam Ali, recipient of divine supreme covenant, this. 'Where was our Lord before the creation of the heavens and the earth?' Imam Ali, recipient of divine supreme covenant, replied, '*Where* is a question about space. Allah has been there before there was space.'"

٦ - عِلِي بن محمدٍ عن سهلِ بنِ زِيادٍ عن عمرِو بنِ عثْمانَ عن محمدِ بنِ يحيى عن محمدِ بنِ سماعةَ عن أَبِي عبدِ اللهِ ع قَالَ قَالَ رأْس الْجالُوتِ لِلْيهودِ إِن الْمسلِمِين يزعمونَ أَن عِلِّياً ع مِن أَجدل الناسِ و أَعلَمِهِم اذْهبوا بِنا إِلَيهِ لَعلي أَسأَلُه عن مسأَلَةٍ و أُخطئُه فِيها فَأَتاه فَقَالَ يا أَمِير الْمؤمِنِين إِني أُرِيد أَنْ أَسأَلَك عن مسأَلَةٍ قَالَ سلْ عما شِئْت قَالَ يا أَمِير الْمؤمِنِين متى كَانَ ربنا قَالَ لَه يا يهودِي إِنما يقَالُ متى كَانَ لِمن لَم يكُن فَكَانَ متى كَانَ هو كَائِنٌ بِلَا كَينونِيةٍ كَائِنٍ كَانَ بِلَا كَيفٍ يكُونُ بلَى يا يهودِي ثُم بلَى يا يهودِي كَيف يكُونُ لَه قَبلٌ هو قَبلَ الْقَبلِ بِلَا غَايةٍ و لَا منتهى غَايةٍ و لَا غَايةَ إِلَيها

H 237, Ch. 6, h6

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from 'Amr ibn 'Uthman from Muhammad ibn Yahya from Muhammad ibn Sama'a from abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"Once Ra's al-Jalut said to the Jews, 'The Muslims consider Ali ibn abu Talib excelling everyone in polemics and the most learned. Allow us go to him. I will ask him certain questions and perhaps catch him in errors.' He went to Imam Ali, recipient of divine supreme covenant, and said, 'O Amir al-Mu'minin, I have a question about a matter.' The Imam, recipient of divine supreme covenant, said, 'Ask whatever you like.' He then asked, 'O Amir al-Mu'minin, when did our Lord come into existence?' Imam Ali replied, 'O Jewish man, the question *When* applies to one who did not exist and (then) came into being. Allah has existed without coming into being, and without being in any becoming. Certainly, O Jewish man, most certainly, O Jewish man, how can there be any *before* for Him Who was before the *before*. He does not have any destination. He is not the end of any destination and no destination ends up to Him. All destinations fall short before Him and He is the goal of all

destinations.' The Jewish man then said, 'I testify that your religion is the true religion and anything against it is false.'"

انقَطَعتِ الْغايات عِنده هو غَايةُ كُل غَايةٍ فَقَالَ أَشهد أَن دِينك الْحق و أَن ما خالَفَه باطِلٌ

H 238, Ch. 6, h7

Ali ibn Muhammad has narrated in a *marfu'* manner from Zurara who has said the following:

"Once I asked (Imam) abu Ja'far, recipient of divine supreme covenant, 'Did Allah exist when there was nothing?' The Imam replied, 'Certainly, Allah existed when there was nothing.' I further inquired, 'Where did Allah exist?' The Imam was leaning; he then sat up and said, 'O Zurara, you spoke of the impossible. You ask about space where there is no space.'"

٧- عِلي بن محمدٍ رفَعه عن زرارةَ قَالَ قُلْت لِأَبي جعفَرٍ ع أَ كَانَ الله و لَا شيءَ قَالَ نعم كَانَ و لَا شيءَ قُلْت فَأين كَانَ يكُونُ قَالَ و كَانَ متكِئاً فَاستوى جالِساً و قَالَ أَحلْت يا زرارةُ و سأَلْت عنِ الْمكَانِ إِذْ لَا مكَانَ

H 239, Ch. 6, h8

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Muhammad ibn al-Walid from ibn abu Nasr from abu al-Hassan al-Muwsali who has narrated the following from abu 'Abd Allah, recipient of divine supreme covenant,:

"Once a rabbi, *hibr,* came to Imam Ali, recipient of divine supreme covenant, and asked, 'O Amir al-Mu'minin, when did your Lord come into existence?' Imam Ali, recipient of divine supreme covenant, replied, 'Consider carefully. The question *when* applies to one who did not exist (and then came into being). *When* does not apply to the One Who is eternal. He was before the *before* without before and after the *after* without an after. He is not the end of a certain end so that His end would also end.' He then asked, 'Are you a prophet?' Imam Ali, recipient of divine supreme covenant, replied, 'Bereft of you be your mother! I am a slave among the slaves of the Messenger of Allah, recipient of divine supreme covenant.'"

٨- عِلي بن محمدٍ عن سهل بنِ زِيادٍ عن محمدِ بنِ الْوليدِ عن ابنِ أَبي نصرٍ عن أَبي الْحسنِ الْموصِلي عن أَبي عبدِ اللهِ ع قَالَ أَتى حِبرٌ مِن الْأَحبارِ أَمِيرِ الْمؤمِنِين ع فَقَالَ يا أَمِير الْمؤمِنِين متى كَانَ ربك قَالَ ويلَك إِنما يقَالُ متى كَانَ لِما لَم يكُن فَأَما ما كَانَ فَلَا يقَالُ متى كَانَ كَانَ قَبلَ الْقَبلِ بِلَا قَبلٍ و بعد الْبعدِ بِلَا بعدٍ و لَا منتهى غَايةٍ لِتنتهي غَايته فَقَالَ لَه أَ نبِي أَنت فَقَالَ لِأُمك الْهبلُ إِنما أَنا عبدٌ مِن عبِيدِ رسول اللهِ ص

Chapter Seven

The Relationships (Nisbah) of Allah

بَابُ النِّسْبَةِ

H 240, Ch. 7, h1

Ahmad ibn Idris has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from abu Ayyub from Muhammad ibn Muslim from abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"The Jews asked the Messenger of Allah, recipient of divine supreme covenant, 'Describe for us the relationship of your Lord.' The Prophet waited for three days and gave no reply. Then the following verses were revealed to him: In the Name of Allah, the Beneficent, the Merciful: (Muhammad), say, 'He is Allah Who is One (112:1). Allah is Absolute (112:2). He neither begets nor was He begotten. (112:3) There is no one equal to and like Him.' (112:4)."

Muhammad ibn Yahya has narrated the same *Hadith* from Ahmad ibn Muhammad from Ali ibn al-Hakam from abu Ayyub.

١- أَحمد بن إِدرِيس عن محمدِ بنِ عبدِ الْجبارِ عن صفْوانَ بنِ يحيى عن أَبي أَيوب عن محمدِ بنِ مسلِمٍ عن أَبي عبدِ اللهِ ع قَالَ إِن الْيهود سأَلُوا رسولَ اللهِ ص فَقَالُوا انسِب لَنا ربك فَلَبِثَ ثَلَاثاً لَا يجِيبهم ثُم نزلَت قُلْ هو الله أَحدٌ إِلَى آخِرِها

و رواه محمد بن يحيى عن أَحمد بنِ محمدٍ عن عِلي بنِ الْحكَمِ عن أَبي أَيوب

H 241, Ch. 7, h2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa and Muhammad ibn al-Husayn from ibn Mahbub from Hammad ibn 'Amr al-Nusaybi who said the following:

"Once I asked Imam abu 'Abd Allah, recipient of divine supreme covenant, about the words of Allah: 'Say, 'He is Allah, One . . .' (112:1) The Imam replied, 'These verses define Allah's relation to His creation. He is the One, Unique, eternal and Absolute. He does not have any shadow to follow Him but it is

٢- محمد بن يحيى عن أَحمد بنِ محمدِ بنِ عِيسى و محمدِ بنِ الْحسينِ عنِ ابنِ محبوبٍ عن حمادِ بنِ عمرٍو النصِيبِي عن أَبي عبدِ اللهِ ع قَالَ سأَلْت أَبا عبدِ اللهِ عن قُلْ هو الله أَحدٌ فَقَالَ نِسبةُ اللهِ إِلَى خلْقِهِ أَحداً صمداً أَزلِّياً صمدِّياً لَا ظِل لَه يمسِكُه و هو يمسِك

الْأشياءَ بِأظِلتِها عارِفٌ بِالْمجهول معروفٌ عِند كُل جاهِلٍ فَردانِيّاً لا خلْقُه فِيهِ و لا هو فِي خلْقِهِ غَير محسوسٍ و لا مجسوسٍ لا تدركُه الْأبصار علا فَقَرب و دنا فَبعد و عصِي فَغفَر و أُطِيع فَشكَر لا تحوِيهِ أرضه و لا تِقله سماواته حامِلُ الْأشياءِ بِقُدرتِهِ ديمومِي أزلِي لا ينسى و لا يلْهو و لا يغلَطُ و لا يلْعب و لا بِإرادتِهِ فَصلٌ و فَصلُه جزاءٌ و أمره واقِعٌ لم يلد فَيورثَ و لم يولَد فَيشارك و لم يكُن له كُفُواً أحدٌ

He who holds things by their shadows. He knows the unknown and is known to every ignorant person. He is only One. He is not in His creatures and His creatures are not in Him. He does not feel nor can others feel Him (physically). Eyes cannot see Him. He is so high that He is near and is so near that He is far. Although disobeyed, yet He forgives. When obeyed, He is appreciative. His earth does not contain Him, nor do His heavens bear Him. He holds all things through His power and He is Everlasting and eternal. He does not forget or amuse Himself. He does not make any mistakes or play. There is no lapse in His will. His judgment is rewarding and His commands are effective. He does not have a child to become His heir nor is He begotten so His power would be shared. And there is no one like Him.'"

٣- محمد بن يحيى عن أحمد بن محمدٍ عن الْحسين بن سعِيدٍ عن النضرِ بن سويدٍ عن عاصِمِ بن حميدٍ قَالَ قَالَ سئِلَ عِلِي بن الْحسين ع عن التوحِيدِ فَقَالَ إِن الله عز و جل عِلم أنه يكُونُ فِي آخِرِ الزمان أقْوامٌ متعمقُونَ فَأنزلَ الله تعالَى قُلْ هو الله أحدٌ و الْآياتِ مِن سورةِ الْحدِيدِ إِلَى قَولِهِ و هو عِلِيمٌ بِذاتِ الصدورِ فَمن رام وراءَ ذَلِك فَقَد هلَك

H 242, Ch. 7, h3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from 'Asim ibn Humayd who said the following:

"Once I asked Imam Ali ibn al-Husayn, recipient of divine supreme covenant, about the Oneness of Allah. The Imam replied, 'Allah the Almighty, the Great, the Exalted knew that eventually there will be people who would investigate the issues very deeply in a hairsplitting manner. Therefore, Allah, the Glorious, has revealed Chapter 112 of the Holy Quran that speaks of the Oneness of Allah. He has also revealed the verses of the Chapter 57 of the Holy Quran:

"In the Name of Allah, the Beneficent, the Merciful: All that is in the heavens and the earth speaks of the glory of Allah. He is Majestic and All-wise (57:1). To Him belongs the Kingdom of the heavens and the earth. He gives life and causes things to die. He has power over all things (57:2). He is the First, the Last, the Manifest and the Unseen and He knows all things. (57:3)

"It is He Who created the heavens and the earth in six days and then established His dominion over the Throne. He knows whatever enters into the earth, what comes out of it, what descends from the sky, and what ascends to it. He is with you wherever you may be and He is Well-aware of what you do. (57:4)

"To Him belong the heavens and the earth and to Him all things return (57:5). He causes night to enter into day and day into night. He knows best what all hearts contain." (57:6) 'Whoever would accept anything otherwise is destroyed.'"

٤- محمد بن أبِي عبدِ اللهِ رفَعه عن عبدِ الْعزِيزِ بنِ الْمهتدِي قَالَ سأَلْت الرضا ع عن التوحِيدِ فَقَالَ كُل من قَرأَ قُلْ هو الله أحدٌ و آمن بِها فَقَد عرف التوحِيد قُلْت كَيف يقْرأُها قَالَ كَما يقْرأُها الناس و زاد فِيهِ كَذَلِك الله ربي كَذَلِك الله ربي

H 243, Ch. 7, h4
Muhammad ibn abu 'Abd Allah in a *marfu'* manner has narrated from 'Abd al-'Aziz ibn al-Muhtadi who said the following:

"Once I asked Imam Ali al-Rida, recipient of divine supreme covenant, about the Oneness of Allah. He replied, 'One's acknowledgement of the Oneness of Allah is considered true and meaningful if he, with belief, recites the following:

"In the Name of Allah, the Beneficent, the Merciful: (Muhammad), say, 'He is Allah the only One. (112:1) Allah is Absolute. (112:2) He neither begets nor was He begotten. (112:3) There is no one equal to Him.' (112:4)

"I asked, 'How should I recite it (the Chapter 112)?' The Imam replied, 'Recite it as the people do.' Then the Imam said, 'After reciting the chapter say "Such is Allah, my Lord. Such is Allah, my Lord."'"

Chapter Eight
Prohibition on Saying How Allah Is (al-Kayfiyyah)

بَابُ النَّهْيِ عَنِ الْكَلَامِ فِي الْكَيْفِيَّةِ

H 244, Ch. 8, h1
Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from al-Hassan ibn Mahbub from Ali ibn Ri'ab from abu Basir from Imam abu Ja'far, recipient of divine supreme covenant, who said the following:

"Speak about the creation of Allah and do not speak about Allah His Self. Speaking about Allah's Self does not add anything to one's knowledge but more confusion."

In another *Hadith* from Hariz it reads, "Speak about everything but do not speak about Allah's Self."

١- محمد بن الْحسنِ عن سهلِ بنِ زيادٍ عنِ الْحسنِ بنِ محبوبٍ عن علِي بنِ رِئَابٍ عن أَبِي بصِيرٍ قَالَ قَالَ أَبو جعفَرٍ ع تكَلموا فِي خلْقِ اللهِ و لَا تتكَلموا فِي اللهِ فَإِن الْكَلَام فِي اللهِ لَا يزداد صاحِبه إِلا تحيراً و فِي روايةٍ أُخرى عن حرِيزٍ تكَلموا فِي كُل شيءٍ و لَا تتكَلموا فِي ذَاتِ اللهِ

H 245, Ch. 8, h2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn abu 'Umayr from 'Abd al-Rahman ibn al-Hajjaj from Sulayman ibn Khalid from (Imam) abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"The words of Allah, the Majestic, the Glorious that say, 'And that the final end is unto thy Lord' (53:42) instruct people to end a discussion that may take up Allah's Self as an object of investigation.'"

٢- محمد بن يحيى عن أَحمد بنِ محمدٍ عن ابنِ أَبِي عميرٍ عن عبدِ الرحمنِ بنِ الْحجاجِ عن سلَيمانَ بنِ خالِدٍ قَالَ قَالَ أَبو عبدِ اللهِ ع إِن الله عز و جل يقُولُ و أَن إِلى ربك الْمنتهى فَإِذَا انتهى الْكَلَام إِلَى اللهِ فَأَمسِكُوا

H 246, Ch. 8, h3
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from abu Ayyub from Muhammad ibn Muslim from (Imam) abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"O Muhammad, people rationalize everything. They even speak about Allah's Self. When you hear such discourses, say to them, 'No one, other than Allah, deserves to be worshipped, (Allah) the One and no one is similar to Him.'"

٣- علِي بن إِبراهِيم عن أَبِيهِ عنِ ابنِ أَبِي عميرٍ عن أَبِي أَيوب عن محمدِ بنِ مسلِمٍ قَالَ قَالَ أَبو عبدِ اللهِ ع يا محمد إِن الناس لَا يزالُ بِهِم الْمنطِق حتى يتكَلموا فِي اللهِ فَإِذَا سمِعتم ذَلِك فَقُولُوا لَا إِلَه إِلا الله الْواحِد الذِي لَيس كَمِثْلِهِ شيءٌ

H 247, Ch. 8, h4
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from ibn abu 'Umayr from Muhammad ibn Humran from abu 'Ubaydah (Ziyad ibn 'Isa) al-Hadhdha' from (Imam) abu Ja'far, recipient of divine supreme covenant, who said the following:

"O Ziyad, beware of debates; they create doubts, invalidate one's good deeds and turn one into a complete wreck. One may say a thing and perhaps, he will not be forgiven. In the past there lived a people who ignored acquiring the necessary knowledge. Instead they sought a knowledge that was not required of them. They came to speak of Allah's Self and they became confused. Their extreme perplexity was such that if called from the front they would reply to the back and to the front if called from the back.

"In another *Hadith* it reads, 'They (confused people mentioned above) totally vanished in the land, the earth (due to confusion).'"

٤- عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدِ بنِ خالِدٍ عن أَبِيهِ عنِ ابنِ أَبِي عميرٍ عن محمدِ بنِ حمرانَ عن أَبِي عبيدةَ الْحذاءِ قَالَ قَالَ أَبو جعفَرٍ ع يا زِياد إِياك و الْخصوماتِ فَإِنها تورِثُ الشك و تهبِطُ الْعملَ و تردِي صاحِبها و عسى أَنْ يتكَلم بِالشيءِ فَلَا يغفَر لَه إِنه كَانَ فِيما مضى قَومٌ تركُوا عِلْم ما وكِلُوا بِهِ و طَلَبوا عِلْم ما كُفُوه حتى انتهى كَلَامهم إِلَى اللهِ فَتحيروا حتى إِنْ كَانَ الرجلُ لَيدعى مِن بينِ يديهِ فَيجِيب مِن خلْفِهِ و يدعى مِن خلْفِهِ فَيجِيب مِن بينِ يديهِ و فِي روايةٍ أُخرى حتى تاهوا فِي الْأَرضِ

H 248, Ch. 8, h5
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from some of his people from al-Husayn ibn al-Mayyah from his father from Imam abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"He, who thinks in terms of *how* and *when* about Allah, he is destroyed."

٥- عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدِ بنِ خالِدٍ عن بعضِ أَصحابِهِ عنِ الْحسينِ بنِ الْمياحِ عن أَبِيهِ قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ من نظَر فِي اللهِ كَيف هو هلَك

H 249, Ch. 8, h6
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Faddal from ibn Bukayr from Zurara ibn A'yan from Imam abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"A king of great splendor, once before a gathering in his court, spoke of the (Self of) Lord, the Holy, the Most High

٦- محمد بن يحيى عن أَحمد بنِ محمدِ بنِ عِيسى عنِ ابنِ فَضالٍ عنِ ابنِ بكَيرٍ عن زرارةَ بنِ أَعين عن أَبِي عبدِ اللهِ ع قَالَ إِن مِلكاً عظِيم الشأْن كَانَ فِي مجلِسٍ لَه فَتناولَ الرب تبارك و تعالَى

فَفُقِد فَما يدرى أين هو

(improperly). Thereafter the monarch disappeared and no one could understand where he was."

٧- عِدةٌ مِن أصحابِنا عن أحمد بن محمدِ بن خالِدٍ عن محمدِ بن عبدِ الْحمِيدِ عن الْعلاءِ بن رزِينٍ عن محمدِ بن مسلِمٍ عن أَبِي جعفَرٍ ع قَالَ إِياكُم و التفَكر فِي اللهِ و لَكِن إِذَا أَردتم أَنْ تنظُروا إِلَى عظَمتِهِ فَانظُروا إِلَى عظِيمِ خلْقِهِ

H 250, Ch. 8, h7
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Muhammad ibn 'Abd al-Hamid from al-'Ala' ibn Razin from Muhammad ibn Muslim from (Imam) abu Ja'far, recipient of divine supreme covenant, who said the following:

"Beware of thinking about Allah's Self. If you like to think about the greatness of Allah, think about His great and wonderful creations."

٨- محمد بن أَبِي عبدِ اللهِ رفَعه قَالَ قَالَ أَبو عبدِ اللهِ ع يا ابن آدم لَو أَكلَ قَلْبك طَائِرٌ لَم يشبِعه و بصرك لَو وضِع علَيهِ خرق إِبرةٍ لَغطاه ترِيد أَنْ تعرِف بِهِما ملَكُوت السماواتِ و الْأَرضِ إِنْ كُنت صادِقاً فَهذِهِ الشمس خلْقٌ مِن خلْقِ اللهِ فَإِنْ قَدرت أَنْ تملَأَ عينيك مِنها فَهو كَما تقُولُ

H 251, Ch. 8, h8
Muhammad ibn abu 'Abd Allah in a *marfu'* manner has narrated from (Imam) abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"O son of Adam, if a bird were to feed upon your heart, it could not satisfy its hunger. Only the eye of a needle, if placed over your eye, can totally cover your vision. With such (insignificant) means of perception how can you comprehend (Allah's) vast dominion over the earth and the heavens? And if you think you can do so, there is the sun, one of the creatures of Allah. If your eyes can see the sun fully you then may think that you are right."

٩- علِي بن إِبراهِيم عن أَبِيهِ عنِ الْحسنِ بنِ علِي عنِ الْيعقُوبِي عن بعضِ أَصحابِنا عن عبدِ الْأَعلَى مولَى آلِ سامٍ عن أَبِي عبدِ اللهِ ع قَالَ إِن يهودِيّاً يقَالُ لَه سبخت جاءَ إِلَى رسولِ اللهِ ص فَقَالَ يا رسولَ اللهِ جِئْت أَسأَلُك عن ربك فَإِنْ أَنت أَجبتنِي عما أَسأَلُك عنهو إِلا رجعت قَالَ سلْ عما شِئْت قَالَ أَين ربك قَالَ هو فِي كُل مكَانٍ و لَيس فِي شيءٍ مِن الْمكَانِ الْمحدودِ قَالَ و كَيف هو قَالَ و كَيف أَصِف ربي بِالْكَيفِ و الْكَيف مخلُوقٌ و الله لَا يوصف بِخلْقِهِ قَالَ فَمِن أَين يعلَم أَنك نبِي اللهِ قَالَ فَما بقِي حولَه حجرٌ و لَا عَير ذَلِك إِلا تكَلم بِلِسانٍ عربِي مبِينٍ يا سبخت إِنه رسولُ اللهِ ص فَقَالَ سبخت ما رأَيت كَالْيومِ أَمراً أَبين مِن هذَا ثُم قَالَ أَشهد أَنْ لَا إِلَه إِلا الله و أَنك رسولُ اللهِ

H 252, Ch. 8, h9
Ali ibn Ibrahim has narrated from his father from al-Hassan ibn Ali from al-Ba'qubi (Dawud ibn Ali al-Hashimi) from certain persons of our people from 'Abd al-'Ala' Mawla Ala Sam from (Imam) abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"Once a Jewish man named Sabhut came to the Prophet, recipient of divine supreme covenant, and said, 'O Messenger of Allah, I have come to ask about your Lord. If you will answer my question it will be fine, otherwise, I will go back.' The Prophet replied, 'Ask whatever you like.' He asked, 'Where is your Lord?' The Prophet replied, 'He is everywhere, but He is not confined in any limited space.' He asked, 'How is He?' The Prophet replied, 'How can I describe my Lord by means of conditions that are created. Allah cannot be described by His creation.' The Jewish man asked further, 'What is the proof that you are the Messenger of Allah?' The Imam said, 'At this point nothing remained around him (the Jewish man), the stones and all other things, but that they spoke in clear Arabic language, 'O Sabhut he (Muhammad) is the Messenger of Allah.' Sabhut said, 'I have not seen anything so clearly as this today.' Then he declared, 'I testify that no one deserves to be obeyed except Allah and you are the Messenger of Allah.'"

١٠- علِي بن إِبراهِيم عن أَبِيهِ عن ابنِ أَبِي عمِيرٍ عن محمدِ بنِ يحيى الْخثْعمِي عن عبدِ الرحمنِ بنِ عتِيكٍ الْقَصِيرِ قَالَ سأَلْت أَبا جعفَرٍ ع عن شيءٍ مِن الصفَةِ فَرفَع يده إِلَى السماءِ ثُم قَالَ تعالَى الْجبار تعالَى الْجبار من تعاظَى ما ثَم هلَك

H 253, Ch. 8, h10
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Muhammad ibn Yahya al-Khath'ami from 'Abd al-Rahman ibn 'Utayk al-Qasir who said the following:

"Once I asked (Imam) abu Ja'far, recipient of divine supreme covenant, about certain attributes of Allah. The Imam raised his hand toward the heavens and said, 'High is the Almighty. High is the Almighty. One who pursues beyond this, he is destroyed.'"

Chapter Nine

The Invalidity of the Belief in the Possibility of Seeing Allah With One's Eyes (Ru'ya of Allah)

بَابٌ فِي إِبْطَالِ الرُّؤْيَةِ

H 254, Ch. 9, h1

Muhammad ibn abu 'Abd Allah has narrated from Ali ibn abu al-Qasim from Ya'qub ibn Ishaq who wrote to Imam abu Muhammad al-'Askari asking the following:

"I asked the Imam, 'How can a worshipper worship his Lord, Whom he does not see?' The Imam wrote in reply, 'O abu Yusuf, my Lord, my Master and my Benefactor and the Benefactor of my ancestors, is by far exalted and is above being seen.' I (Ya'qub ibn Ishaq) asked him, 'Had the Messenger of Allah, recipient of divine supreme covenant, seen his Lord?' The Imam replied in writing and signed, 'Allah, the Most Holy, the Most High, showed His Prophet, in his heart, the light of His Greatness as much as He liked.'"

١ - محمد بن أَبِي عبدِ اللهِ عن عِلِي بنِ أَبِي الْقَاسِمِ عن يعقُوب بنِ إِسحاق قَالَ كَتبت إِلَى أَبِي محمدٍ ع أَسأَلُه كَيف يعبد الْعبد ربه و هو لَا يراه فَوقع ع يا أَبا يوسف جل سيدِي و مولَاي و الْمنعِم علَي و علَى آبائِي أَنْ يرى قَالَ و سأَلْته هلْ رأَى رسولُ اللهِ ص ربه فَوقع ع إِن الله تبارك و تعالَى أَرى رسولَه بِقَلْبِهِ مِن نورِ عظَمتِهِ ما أَحب

H 255, Ch. 9, h2

Ahmad ibn Idris has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya who said the following:

"Abu Qurrah (Musa ibn Tariq al-Yamani al-Zabudi (died 203A.H./818A.D.), a narrator of *Hadith*, asked me to take him to abu al-Hassan al-Rida, recipient of divine supreme covenant. I sought permission from the Imam, recipient of divine supreme covenant, and an audience was granted. He asked the Imam about what is lawful and unlawful and the rules in Islamic laws. His questions came to Oneness of Allah. Abu Qurrah said, 'We (the narrators of *Hadith*) narrate that Allah the Almighty has divided His being seen, *al-Ru'ya,* and His speech, *al-Kalam,* between the two prophets. He gave Musa (Moses) the opportunity to hear His speech. He granted to Prophet Muhammad, recipient of divine supreme covenant, the opportunity to see Him.'

"Imam abu al-Hassan, recipient of divine supreme covenant, said, 'If it is as you say then who was it that conveyed the message from Allah to the two heavy communities, namely, mankind and the Jinn in the following words of the Holy Quran: ". . . the eyes cannot comprehend Him", (6:103) "They cannot limit Him through their knowledge," (20:110) and "There is nothing similar to Him." (42:11) 'Was it not Muhammad, recipient of divine supreme covenant, who conveyed the above verses,' asked the Imam, recipient of divine supreme covenant?'

"Abu Qurrah then replied, 'Yes, He was Prophet Muhammad, recipient of divine supreme covenant.' The Imam said, 'How can a person; who brought such messages to all creatures and told them that he has brought such messages from Allah and called them to Allah by His commands and said, "The eyes cannot comprehend Him," (6:103) "They cannot limit Him through their knowledge" (20:110) and "There is nothing similar to Him;" (42:11) say, "I saw Him with my own eyes? I did limit Him in my knowledge and that He is similar to a man." Should you not be ashamed of yourselves? Even the atheist has not said that the Prophet first brought one thing from Allah and then announced from Him other things contrary to the first.'

"Abu Qurrah then said, 'Does Allah Himself not say, "Indeed he (the Prophet) saw him in another descent?"' (53: 13) Imam abu al-Hassan, recipient of divine supreme covenant, said, 'The other verses point out what the Prophet actually saw. Allah has said, "His heart did not lie about what he saw," (53: 11) It means that the heart of Muhammad did not belie what his eyes saw. Therefore, Allah in the subsequent verse has said, "Indeed he

٢ - أَحمد بن إِدرِيس عن محمدِ بنِ عبدِ الْجبارِ عن صفْوانَ بنِ يحيى قَالَ سأَلَنِي أَبو قُرةَ الْمحدثُ أَنْ أُدخِلَه علَى أَبِي الْحسنِ الرضا ع فَاستأْذَنته فِي ذَلِك فَأَذِنَ لِي فَدخلَ علَيهِ فَسأَله عنِ الْحلَالِ و الْحرامِ و الْأَحكَامِ حتى بلَغَ سؤَالُه إِلَى التوحِيدِ فَقَالَ أَبو قُرةَ إِنا روينا أَن الله قَسم الرؤيةَ و الْكَلَام بين نَبِيين فَقَسم الْكَلَام لِموسى و لِمحمدٍ الرؤيةَ

فَقَالَ أَبو الْحسنِ ع فَمن الْمبلِغُ عنِ اللهِ إِلَى الثَّقَلَينِ مِن الْجِن و الْإِنسِ لَا تدرِكُه الْأَبصار و لَا يحِيطُونَ بِهِ عِلْماً و لَيس كَمِثْلِهِ شيءٌ أَ لَيس محمدٌ قَالَ بلَى قَالَ كَيف يجِيءُ رجلٌ إِلَى الْخلْقِ جمِيعاً فَيخبِرهم أَنه جاءَ مِن عِندِ اللهِ و أَنه يدعوهم إِلَى اللهِ بِأَمرِ اللهِ فَيقُولُ لَا تدرِكُه الْأَبصار و لَا يحِيطُونَ بِهِ عِلْماً و لَيس

كَمِثْلِهِ شيءٌ ثُم يقُولُ أَنا رأَيته بِعينِي و أَحطْت بِهِ عِلْماً و هو علَى صورةِ الْبشرِ أَ ما تستحونَ ما قَدرتِ الزنادِقَةُ أَنْ ترمِيه بِهذَا أَنْ يكُونَ يأْتِي مِن عِندِ اللهِ بِشيءٍ ثُم يأْتِي بِخِلَافِهِ مِن وجهٍ آخر

قَالَ أَبو قُرةَ فَإِنه يقُولُ و لَقَد رآه نزلَةً أُخرى فَقَالَ أَبو الْحسنِ ع إِن بعد هذِهِ الْآيةِ ما يدل علَى ما رأَى حيثُ قَالَ ما كَذَب الْفُؤَاد ما رأَى يقُولُ ما كَذَب فُؤَاد محمدٍ ما رأَت عيناه ثُم أَخبر بِما رأَى

فَقَالَ لَقَد رأى مِن آياتِ ربِهِ الْكُبرى فآيات اللهِ غَير اللهِ و قَد قَالَ الله و لا يحِيطُونَ بِهِ عِلْماً فَإِذَا رأته الْأبصار فَقَد أحاطَت بِهِ الْعِلْم و وقَعتِ الْمعرِفَةُ

فَقَالَ أبو قُرةَ فَتكذب بِالرواياتِ فَقَالَ أبو الْحسنِ ع إِذَا كانتِ الروايات مخالِفَةً لِلْقُرآن كذبتها و ما أجمع الْمسلِمونَ علَيهِ أنه لَا يحاطُ بِهِ عِلْماً و لَا تدرِكُه الْأبصار و لَيس كَمِثْلِهِ شيءٌ

saw of the greatest signs of his Lord." (53:18) The signs of Allah are different from Allah Himself. Allah has also said, "They cannot limit Him in their knowledge." (20:110) If the eyes could see Him, then people might limit Him in their knowledge and He could be fully defined.'

"Abu Qurrah asked, 'Do you disregard *Hadith*?' Imam abu al-Hassan, recipient of divine supreme covenant, replied, 'If *Ahadith* are contrary to Holy Quran, I disregard them. Besides, all Muslims believe that Allah cannot be limited by (anyone's) knowledge, that eyes cannot see Him and that nothing is similar to Him.'"

٣- أحمد بن إدريس عن أحمد بن محمدِ بنِ عِيسى عن علِي بنِ سيفٍ عن محمدِ بنِ عبيدٍ

قَالَ كَتبت إِلَى أَبِي الْحسنِ الرضا ع أسأَله عنِ الرؤيةِ و ما ترويهِ الْعامةُ و الْخاصةُ و سأَلته أَنْ يشرح لِي ذَلِك فَكَتب بِخطِهِ اتفَق الْجمِيع لَا تمانع بينهم أَن الْمعرِفَةَ مِن جِهةِ الرؤيةِ ضرورةٌ فَإِذَا جاز أَنْ يرى الله بِالْعينِ وقَعتِ الْمعرِفَةُ ضرورةً ثُم لَم تخلُ تِلْك الْمعرِفَةُ مِن أَنْ تكُونَ إِيماناً أَو لَيست بِإِيمانٍ فَإِنْ كانت تِلْك الْمعرِفَةُ مِن جِهةِ الرؤيةِ إِيماناً فَالْمعرِفَةُ الَّتِي فِي دارِ الدنيا مِن جِهةِ الِاكْتِسابِ لَيست بِإِيمانٍ لِأَنها ضِده فَلَا يكُونُ فِي الدنيا مؤمِنٌ لِأَنهم لَم يروا الله عز ذِكْره

و إِنْ لَم تكُن تِلْك الْمعرِفَةُ الَّتِي مِن جِهةِ الرؤيةِ إِيماناً لَم تخلُ هذِهِ الْمعرِفَةُ الَّتِي مِن جِهةِ الِاكْتِسابِ أَنْ تزولَ و لَا تزولُ فِي الْمعادِ فَهذَا دلِيلٌ علَى أَن الله عز و جل لَا يرى بِالْعينِ إِذِ الْعين تؤدي إِلَى ما وصفْناه

H 256, Ch. 9, h3

Ahmad ibn Idris has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn Sayf from Muhammad ibn 'Ubayd who said the following:

"Once I wrote to abu al-Hassan al-Rida, recipient of divine supreme covenant, and asked him about the belief in witnessing Allah's Self. Is it possible to see Allah's Self with one's own eyes as is traditionally narrated in the affirmative by the Sunni Muslims *(al-'Ammah)* while the Shi'a Muslims *(al-khassah)* believe in the contrary? I requested him to explain the matter. The Imam answered in his own handwriting. 'All agree and there is no dissension among the people that knowledge of things through witnessing process is knowledge of the degree of certainty without doubt. It is of the best form of knowledge (in the logical sense). If it is true that seeing Allah's Self with the eyes is possible then it becomes a necessity to acknowledge that Allah becomes entirely known (and defined through the witnessing process). Now, can such knowledge of Allah's Self that comes through witnessing, be considered belief (*'Iman*) or not? If the knowledge of Him as such, i.e. knowledge through witnessing process (which according to Sunni Muslims will happen on the Day of resurrection only) be considered belief, then belief in Allah in this world, which comes through sources other than witnessing process, (such as through evidence from the Holy Quran, *Hadith* and logical reasoning), is not belief. It is contrary to knowledge through witnessing process. (Belief on the basis of reasoning proves that witnessing Allah is not possible, and contrary things cannot exist at the same time). Thus, there would be no one who would have belief in Allah in this world; no one sees Him in this world, Majestic is Whose name.

'If such knowledge and understanding which come from witnessing process were not considered belief then would belief, formed and acquired from sources other than knowledge through witnessing process, or would it not continue to exist (in the next world)? In fact, it would not go away in the next life and would continue to exist on the Day of Resurrection also.

'This is proof that Allah, the Majestic, the Glorious, cannot be seen; it will lead to (the kind of confusion) that we just mentioned.'"

٤- و عنه عن أحمد بن إسحاق قَالَ كَتبت إِلَى أَبِي الْحسنِ الثالِثِ ع أسأَله عنِ الرؤيةِ و ما اختلَف فِيهِ الناس فَكَتب لَا تجوز الرؤيةُ ما لَم يكُن بين الرائِي و الْمرئِي هواءٌ لَم ينفُذْه الْبصر فَإِذَا انقَطَع الْهواءُ عنِ الرائِي و الْمرئِي لَم تصِح الرؤيةُ و كَانَ فِي ذَلِك

H 257, Ch. 9, h4

It is narrated from the same narrator (Ahmad ibn Idris) from Ahmad ibn Ishaq who said the following:

"I wrote to (Imam) abu al-Hassan the third, and asked him about witnessing Allah's Self and the differences among people on this issue. The Imam, recipient of divine supreme covenant, answered in writing, 'Witnessing an object is not possible until there is air (a light-carrying medium) that can allow the light to reach the eye. If air is removed from space between the viewer and the object, no witnessing will take place. In this there is

ground for similarity. When the viewer and the object in view have the same medium a similarity must exist between them to make witnessing possible, such as reflecting surfaces. (When applying this to the case of Allah) it is an analogy and similarity. The means must have a connection with the source."

H 258, Ch. 9, h5

Ali ibn Ibrahim has narrated from his father from Ali ibn Ma'bad from 'Abd Allah ibn Sinan from his father who said the following:

"Once I met (Imam) abu Ja'far, recipient of divine supreme covenant, and at that time a man from the *Khariji* group came to see the Imam, recipient of divine supreme covenant, and asked, 'O abu Ja'far, whom do you worship?' The Imam replied, 'I worship Allah, the Most High.' He then asked, 'Have you seen Him?' The Imam then said, 'Eyes cannot see Him in a witnessing process but the hearts can see Him through the reality of belief. Allah cannot be known by analogy or (physical) senses and He is not similar to people. He is mentioned in the verses of revelation (Holy Quran). He is known from the signs. He does not do injustice in His judgments. Thus is Allah; besides Him there is no Lord.' The narrator has said, 'The man then left the Imam, recipient of divine supreme covenant, saying, 'Allah knows best to whom He should entrust His message to mankind.'"

H 259, Ch. 9, h6

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Ahmad ibn Muhammad ibn abu Nasr from abu al-Hassan al-Muwsali from abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"Once a rabbi *(hibr)* came to Imam Ali ibn abu Talib, recipient of divine supreme covenant, and asked, 'O Amir al-Mu'minin, have you seen your Lord when worshipping Him?' Imam Ali, recipient of divine supreme covenant, replied, 'This is not a proper question. I have not worshipped a Lord whom I could not see.' He then asked, 'How did you see Him?' Imam Ali, recipient of divine supreme covenant, said, 'This is not a proper statement. Eyes cannot see Him in a witnessing process but hearts see Him through the realities of belief.'"

H 260, Ch. 9, h7

Ahmad ibn Idris has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from 'Asim ibn Humayd who said the following:

"Once I discussed with (Imam) abu 'Abd Allah, recipient of divine supreme covenant, about what he says on witnessing Allah's Self. The Imam said, 'The light of the sun has a ratio equal to one seventieth of the light of the *Kursi* (the Throne). The same is the ratio of the light of *Kursi* to *al-'Arsh*, the light of which is of the same ratio to that of *al-Hijab* the light of which is of the same ratio to the light of *al-Satr* (barrier). If they (people who say that eye-witnessing Allah is possible) tell the truth allow them fill their eyes with the light of the sun without a curtain in between.'"

H 261, Ch. 9, h8

Muhammad ibn Yahya and others have narrated from Ahmad ibn Muhammad ibn 'Isa from ibn abu Nasr from abu al-Hassan al-Rida, recipient of divine supreme covenant, who has said that the Holy Prophet, recipient of divine supreme covenant, said the following:

"When Jibril took me for a visit to the heavens we reached a place where he had never set foot before. Then it was unveiled to him and Allah showed him of the light of His greatness that which he loved."

الِاشتِباه لِأَن الرائي متى ساوى الْمرئي فِي السبب الْموجِب بينهما فِي الرؤية وجب الِاشتِباه و كَانَ ذَلك التشبِيه لِأَن الْأَسباب لَا بد مِن اتصالِها بِالْمسبباتِ

٥- عِلي بن إبراهِيم عن أَبِيهِ عن عِلي بن معبدٍ عن عبدِ اللهِ بن سِنانٍ عن أَبِيهِ قَالَ حضرت أَبا جعفَرٍ ع فَدخلَ علَيهِ رجلٌ مِن الْخوارِجِ فَقَالَ لَه يا أَبا جعفَرٍ أَي شيءٍ تعبد قَالَ الله تعالَى قَالَ رأَيته قَالَ بلْ لَم تره الْعيونُ بِمشاهدةِ الْأَبصارِ و لَكِن رأَته الْقُلُوب بِحقَائِقِ الْإِيمان لَا يعرف بِالْقِياسِ و لَا يدرك بِالْحواس و لَا يشبه بِالناسِ موصوفٌ بِالْآياتِ معروفٌ بِالْعلَاماتِ لَا يجور فِي حكْمِهِ ذَلك الله لَا إِلَه إِلا هو قَالَ فَخرج الرجلُ و هو يقُولُ الله أَعلَم حيثُ يجعلُ رِسالَته

٦- عِدةٌ مِن أَصحابِنا عن أَحمد بن محمدِ بن خالِدٍ عن أَحمد بن محمدِ بن أَبِي نصرٍ عن أَبِي الْحسنِ الْموصِلِي عن أَبِي عبدِ اللهِ ع قَالَ جاءَ حِبرٌ إِلَى أَمِيرِ الْمؤمِنِين صلَوات اللهِ علَيهِ فَقَالَ يا أَمِير الْمؤمِنِين هلْ رأَيت ربك حِين عبدته قَالَ فَقَالَ ويلَك ما كُنت أَعبد ربّاً لَم أَره قَالَ و كَيف رأَيته قَالَ ويلَك لَا تدرِكُه الْعيونُ فِي مشاهدةِ الْأَبصارِ و لَكِن رأَته الْقُلُوب بِحقَائِقِ الْإِيمان

٧- أَحمد بن إِدرِيس عن محمدِ بن عبدِ الْجبارِ عن صفْوانَ بن يحيى عن عاصِمِ بن حمِيدٍ عن أَبِي عبدِ اللهِ ع قَالَ ذَاكَرت أَبا عبدِ اللهِ ع فِيما يروونَ مِن الرؤيةِ فَقَالَ الشمس جزءٌ مِن سبعِين جزءاً مِن نورِ الْكُرسِي و الْكُرسِي جزءٌ مِن سبعِين جزءاً مِن نورِ الْعرشِ و الْعرش جزءٌ مِن سبعِين جزءاً مِن نورِ الْحِجابِ و الْحِجاب جزءٌ مِن سبعِين جزءاً مِن نورِ الستِرِ فَإِنْ كَانوا صادِقِين فَلْيملَئُوا أَعينهم مِن الشمسِ لَيس دونها سحابٌ

٨- محمد بن يحيى و غَيره عن أَحمد بن محمدِ بن عِيسى عن ابنِ أَبِي نصرٍ عن أَبِي الْحسنِ الرضا ع قَالَ قَالَ رسولُ اللهِ ص لَما أُسرِي بِي إِلَى السماءِ بلَغَ بِي جبرئِيلُ مكَاناً لَم يطَأْه قَط جبرئِيلُ فَكَشف لَه فَأَراه الله مِن نورِ عظَمتِهِ ما أَحب

Explanations of Certain Words of Allah

فِي قَولِهِ تعالَى لا تدرِكُه الْأَبصار و هو يدرِك الْأَبصار

"No mortal eyes can see Him, but He can see all eyes. He is All-kind and All-aware." (6:103)

٩- محمد بن يحيى عن أحمد بن محمدِ بن عِيسى عن ابنِ أَبِي نجرانَ عن عبدِ اللهِ بن سِنانٍ عن أَبِي عبدِ اللهِ ع فِي قَولِهِ لا تدرِكُه الْأَبصار قَالَ إِحاطَةُ الْوهمِ أَ لَا ترى إِلَى قَولِهِ قَد جاءَكُم بصائِر مِن ربكُم لَيس يعنِي بصر الْعيون فَمن أبصر فَلِنفْسِهِ لَيس يعنِي مِن الْبصرِ بِعينِهِ و من عمِي فَعلَيها لَيس يعنِي عمى الْعيون إِنما عنى إِحاطَةَ الْوهمِ كَما يقَالُ فُلَانٌ بصِيرٌ بِالشعرِ و فُلَانٌ بصِيرٌ بِالْفِقْهِ و فُلَانٌ بصِيرٌ بِالدراهِمِ و فُلَانٌ بصِيرٌ بِالثيابِ الله أعظَم مِن أَنْ يرى بِالْعينِ

H 262, Ch. 9, h9
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn abu Najran from 'Abd Allah ibn Sinan from (Imam) abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"About the words of Allah, 'No mortal eyes can see Him, but He can see all eyes. He is All-kind and All-aware' (6:103), the Imam said that, 'No mortal eyes can see Him' means through guessing (*al-Wahm*) not by witnessing Him. Consider the words of Allah in, 'Clear proofs have certainly come to you from your Lord . . . (6:104)' do not mean that such 'Clear proofs' are visible to people's eyes. Also consider, 'Whosoever sees clearly, it is to his own gain . . . (6:104)' it does not mean seeing with the eyes. In 'Whosoever is blind, it is to his own loss (6:104),' 'Blindness' does not mean deprivation of eyesight. It means within the range of *Wahm* (mentioned above). It is as is commonly said, so and so is very keen-sighted in matters of poetry, and so and so is very keen-sighted in religion and jurisprudence. So and so has a keen eye for money, and so and so has an eye for clothes. Allah is by far great and above being witnessed by people.'"

١٠- محمد بن يحيى عن أحمد بن محمدٍ عن أَبِي هاشِمٍ الْجعفَرِي عن أَبِي الْحسنِ الرضا ع قَالَ سأَلْته عنِ اللهِ هلْ يوصف فَقَالَ أَ ما تقْرأُ الْقُرآنَ قُلْت بلَى قَالَ أَ ما تقْرأُ قَولَه تعالَى لا تدرِكُه الْأَبصار و هو يدرِك الْأَبصار قُلْت بلَى قَالَ فَتعرِفُونَ الْأَبصار قُلْت بلَى قَالَ ما هِي قُلْت أبصار الْعيون فَقَالَ إِن أوهام الْقُلُوبِ أَكْبر مِن أبصارِ الْعيون فَهو لَا تدرِكُه الْأَوهام و هو يدرِك الْأَوهام

H 263, Ch. 9, h10
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Abu Hashim al-Ja'fari who said the following:

"I asked (Imam) abu al-Hassan al-Rida, recipient of divine supreme covenant, about Allah if He can be described (defined in words). The Imam, recipient of divine supreme covenant, said, 'Have you not read the Quran?' I replied, 'Yes, I do read the Quran.' He then said, 'Have you not read the words of Allah, the Most High, "No mortal eyes can see Him, but He can see all eyes. He is All-kind and All-aware."' (6:103)

"I replied, 'Yes, I have read them.' The Imam, recipient of divine supreme covenant, said, 'Do they know the meaning of the eyes?' I replied, 'Yes, they do.' The Imam, recipient of divine supreme covenant, said, 'What is it?' I replied, 'It means seeing with the eyes.' Then the Imam said, 'The *Awham* (plural of *wahm* defined above) of the heart is much more comprehensive in the field of knowledge than witnessing. It (*Awham*) is not able to comprehend Him but He comprehends all things.'"

١١- محمد بن أَبِي عبدِ اللهِ عمن ذَكَره عن محمدِ بن عِيسى عنداود بنِ الْقَاسِمِ أَبِي هاشِمٍ الْجعفَرِي قَالَ قُلْت لِأَبِي جعفَرٍ ع لا تدرِكُه الْأَبصار و هو يدرِك الْأَبصار فَقَالَ يا أَبا هاشِمٍ أوهام الْقُلُوبِ أدق مِن أبصارِ الْعيون أَنت قَد تدرِك بِوهمِك السند و الْهند و الْبلْدانَ الَتِي لَم تدخلْها و لَا تدرِكُها بِبصرِك و أوهام الْقُلُوبِ لَا تدرِكُه فَكَيف أبصار الْعيون

H 264, Ch. 9, h11
Muhammad ibn abu 'Abd Allah has narrated from the person he mentioned from Muhammad ibn 'Isa from Dawud ibn al-Qasim, abu Hashim al-Ja'fari who said the following:

"Once I mentioned the words of Allah, 'No mortal eyes can see Him, but He can see all eyes. He is All-kind and All-aware' (6:103) to Imam abu Ja'far, recipient of divine supreme covenant. He said, 'O abu Hashim, *Awham* (mentioned above) of hearts are keener and sharper than the perceptions of the eyes. Through the *Awham* of the heart you can perceive countries like Sind, Hind (India) and other cities, which you have never seen with your eyes. How can your eyes see Him when the *Awham* of your heart cannot perceive Him?'"

١٢- عِلِي بن إِبراهِيم عن أَبِيهِ عن بعضِ أَصحابِهِ عن

H 265, Ch. 9, h12
Ali ibn Ibrahim has narrated from his father from certain persons of his people

from Hisham ibn al-Hakam who said the following:

"Things can be perceived by two means: (1) by the senses and (2) by the heart (intellect). Perceptions of the senses are of three kinds: (1) perception in the form of penetration, (2) perception in the form of touching, and (3) perception without penetration or touch. Perception by means of sounds, smells and tastes are formed through penetration. Perception through touching comes from the knowledge of shapes, such as rectangular or triangular and so forth, and also softness, hardness, heat and cold. Perception without touch or penetration is that of sight which is capable of perceiving things without touching or penetration in the object or means of sight. Perception through sight needs a path and medium. Its path is air and its medium is the light. If the path is continuous between the viewer and the object and the medium, then seeing takes place such as colors and persons. If light falls on something without a path, it will return reflecting what is behind (the observed), like an observer looking into a mirror. Light does not penetrate into the mirror, because it finds no path. So it returns reflecting what lies behind the observed. It is similar to looking into the clear water that returns light that reflects what is at the rear. This happens because there is no path for the penetration of light.

"Intellect dominates the air. It perceives all that is in the air and forms his *Wahm* (intuitive form of perception). If the heart will not find anything in the air it (power of *Wahm*) comes back and reflects what is in the air. A person of reason should not force his heart against what is not in the air of the issue of the Oneness of Allah, the Majestic, the Glorious, otherwise it will form his *Wahm* of what is there in the air as mentioned about the witnessing. Allah, the Most High is by far above similarities with the creatures.'"

Chapter Ten

Prohibition of Attributing to Allah What He Himself Has Not Attributed to Himself

H 266, Ch. 10, h1

Ali ibn Ibrahim has narrated from al-'Abbass ibn Ma'ruf from ibn abu Najran from Hammad ibn 'Uthman from Abd al-Rahim ibn 'Utayk al-Qusayr who said the following:

"Once I wrote through 'Abd al-Malik ibn 'A'yan to (Imam) abu 'Abd Allah, recipient of divine supreme covenant, 'In Iraq there are people who attribute to Allah forms and lines. If you would consider it proper, may Allah keep my soul in your service, please write for me the correct belief in the issue of the Oneness of Allah.'

"The Imam wrote for me, 'May Allah grant you blessings. You have asked about the Oneness of Allah and the belief of the group of people before you. Exalted is Allah, similar to Him is nothing. He is All-hearing and All-seeing. Allah is above what certain people attribute to Him and above their analogizing Him to His creatures. He is above the lies of those who speak lies about Him. Note that the true creed in the Oneness of Allah is what is revealed in the Quran about the attributes of Allah, the Almighty, the Exalted. Keep away from the belief in Allah, the Most High, in the form of all ideas that amount to ignoring His existence altogether and those that amount to analogizing Him to the creatures. Neither should His existence be negated nor should He be considered similar to anything. He (Allah) the Most High, exists. Exalted is He and by far above what is falsely

هِشامِ بنِ الْحكَمِ قَالَ الْأَشياءُ كُلها لَا تدرك إِلا بِأَمرينِ بِالْحواس و الْقَلْبِ و الْحواس إِدراكُها علَى ثَلَاثَةِ معانٍ إِدراكاً بِالْمداخلَةِ و إِدراكاً بِالْمماسةِ وإِدراكاً بِلَا مداخلَةٍ و لَا مماسةٍ فَأَما الْإِدراك الذِي بِالْمداخلَةِ فَالْأَصوات و الْمشام و الطعوم و أَما الْإِدراك بِالْمماسةِ فَمعرِفَةُ الْأَشكَال مِن التربِيع و التثْلِيثِ و معرِفَةُ اللينِ و الْخشِنِ و الْحر و الْبردِ و أَما الْإِدراك بِلَا مماسةٍ و لَا مداخلَةٍ فَالْبصر فَإِنه يدرِك الْأَشياءَ بِلَا مماسةٍ و لَا مداخلَةٍ فِي حيزِ غَيرِهِ و لَا فِي حيزِهِ وإِدراك الْبصرِ لَه سبِيلٌ و سببٌ فَسبِيلُه الْهواءُ و سببه الضياءُ فَإِذَا كَانَ السبِيلُ متصِلًا بينه و بين الْمرئِي و السبب قَائِمٌ أَدرك ما يلْقِي مِن الْأَلْوان و الْأَشخاصِ فَإِذَا حمِلَ الْبصر علَى ما لَا سبِيلَ لَه فِيهِ رجع راجِعاً فَحكَى ما وراءَه كَالناظِرِ فِي الْمِرآةِ لَا ينفُذُ بصره فِي الْمِرآةِ فَإِذَا لَم يكُن لَه سبِيلٌ رجع راجِعاً يحكِي ما وراءَه و كَذَلك الناظِرِ فِي الْماءِ الصافِي يرجِع راجِعاً فَيحكِي ما وراءَه إِذْ لَا سبِيلَ لَه فِي إِنفَاذِ بصرِهِ فَأَما الْقَلْب فَإِنما سلْطَانه علَى الْهواءِ فَهو يدرِك جمِيع ما فِي الْهواءِ و يتوهمه فَإِذَا حمِلَ الْقَلْب علَى ما لَيس فِي الْهواءِ موجوداً رجع راجِعاً فَحكَى ما فِي الْهواءِ فَلَا ينبغِي لِلْعاقِلِ أَنْ يحمِلَ قَلْبه علَى ما لَيس موجوداً فِي الْهواءِ مِن أَمرِ التوحِيدِ جل الله و عز فَإِنه إِنْ فَعلَ ذَلِك لَم يتوهم إِلا ما فِي الْهواءِ موجوٌد كَما قُلْنا فِي أَمرِ الْبصرِ تعالَى الله أَنْ يشبِهه خلْقُه

بَابُ النهْيِ عَنِ الصفَةِ بِغَيْرِ مَا وَصَفَ بِهِ نَفْسَهُ تَعَالَى

١ - عِلِي بن إِبراهِيم عنِ الْعباسِ بنِ معروفٍ عنِ ابنِ أَبِي نجرانَ عن حمادِ بنِ عثْمانَ عن عبدِ الرحِيمِ بنِ عتِيكٍ الْقَصِيرِ قَالَ كَتبت علَى يدي عبدِ الْملِكِ بنِ أَعين إِلَى أَبِي عبدِ اللهِ ع أَن قَوماً بِالْعِراق يصِفُونَ الله بِالصورةِ و بِالتخطِيطِ فَإِنْ رأَيت جعِلْنِي الله فِداك أَنْ تكْتب إِلَي بِالْمذْهبِ الصحِيحِ مِن التوحِيدِ فَكَتب إِلَي سأَلْت رحِمك الله عنِ التوحِيدِ و ما ذَهب إِلَيهِ من قِبلَك فَتعالَى الله الذِي لَيس كَمِثْلِهِ شيءٌ و هو السمِيع الْبصِير تعالَى عما يصِفُه الْواصِفُونَ الْمشبهونَ الله بِخلْقِهِ الْمفْترونَ علَى اللهِ فَاعلَم رحِمك الله أَن الْمذْهب الصحِيح فِي التوحِيدِ ما نزلَ بِهِ الْقُرآنُ مِن صِفَاتِ اللهِ جل و عز فَانفِ عنِ اللهِ تعالَى الْبطْلَانَ و التشبِيه فَلَا نفْي و لَا تشبِيه هو الله الثابِت الْموجود تعالَى الله عما يصِفُه

الْواصِفُونَ و لَا تعدوا الْقُرآنَ فَتضِلوا بعد الْبيان

attributed to Him. Do not exceed the limits of the Quran lest you go astray after the clear presentation of Truth.'"

٢- محمد بن إِسماعِيلَ عن الْفَضل بن شاذَانَ عن ابن أَبي عمير عن إِبراهِيم بن عبدِ الْحمِيدِ عن أَبي حمزةَ قَالَ قَالَ لِي عِلِي بن الْحسين ع يا أَبا حمزةَ إِن الله لَا يوصف بِمحدودِيةِ عظُم ربنا عن الصفَةِ فَكيف يوصف بِمحدودِيةٍ من لَا يحد و لَا تدرِكُه الْأَبصار و هو يدرِك الْأَبصار و هو اللطِيف الْخبِير

H 267, Ch. 10, h2
Muhammad ibn Isma'il has narrated from al-Fadl ibn Shadhan from ibn abu 'Umayr from Ibrahim ibn 'Abd al-Hamid from abu Hamza who said the following:

"Once Imam Ali ibn al-Husayn said to me, 'O abu Hamza, Allah cannot be defined by means of the created things. Our Lord is by far above being described through the attributes. How can the infinite be defined with the finite? "No mortal eyes can see Him, but He can see all eyes. He is All-kind and All-aware."'" (6:103)

٣- محمد بن أَبي عبدِ اللهِ عن محمدِ بن إِسماعِيلَ عن الْحسين بن الْحسن عن بكْرِ بن صالِحٍ عن الْحسن بن سعِيدٍ عن إِبراهِيم بن محمدٍ الْخزازِ و محمدِ بن الْحسين

قَالَا دخلْنا علَى أَبي الْحسن الرضا ع فَحكَينا لَه أَن محمداً ص رأَى ربه فِي صورةِ الشاب الْموفقِ فِي سِن أَبناءِ ثَلَاثِين سنةً و قُلْنا إِن هِشام بن سالِمٍ و صاحِب الطاقِ و الْمِيثَمِي يقُولُونَ إِنه أَجوف إِلَى السرةِ و الْبقِيةُ صمدٌ فَخر ساجِداً لِلهِ ثُم قَالَ سبحانك ما عرفُوك و لَا وحدوك فَمِن أَجل ذَلِك

وصفُوك سبحانك لَو عرفُوك لَوصفُوك بِما وصفْت بِهِ نفْسك سبحانك كَيف طَاوعتهم أَنفُسهم أَنْ يشبهوك بِغيرِك اللهم لَا أَصِفُك إِلا بِما وصفْت بِهِ نفْسك و لَا أُشبهك بِخلْقِك أَنت أَهلٌ لِكُل خيرٍ فَلَا تجعلْنِي مِن الْقَومِ الظالِمِين ثُم الْتفَت إِلَينا فَقَالَ ما توهمتم مِن شيءٍ فَتوهموا الله غَير ذَلِك نحن آلُ محمدٍ النمطُ الْأَوسطُ الذِي لَا يدرِكُنا الْغالِي و لَا يسبِقُنا التالِي يا محمد إِن رسولَ اللهِ ص حِين نظَر إِلَى عظَمةِ ربهِ كَانَ فِي هيئَةِ الشاب الْموفقِ و سِن أَبناءِ ثَلَاثِين سنةً يا محمد عظُم ربي عز و جل أَنْ يكُونَ فِي صِفَةِ الْمخلُوقِين قَالَ قُلْت جعِلْت فِداك من كَانت رِجلَاه فِي خضرةٍ قَالَ ذَاك محمدٌ كَانَ إِذَا نظَر إِلَى ربهِ بِقَلْبِهِ جعلَه فِي نورٍ مِثْل نورِ الْحجبِ حتى يستبِين لَه ما فِي الْحجبِ إِن نور اللهِ مِنه أَخضر و مِنه أَحمر و مِنه أَبيض و مِنه غَير ذَلِك يا محمد ما شهِد لَه الْكِتاب و السنةُ فَنحن الْقَائِلُونَ بِهِ

H 268, Ch. 10, h3
Muhammad ibn abu 'Abd Allah has narrated from Muhammad ibn Isma'il from al-Husayn ibn al-Hassan from Bakr ibn Salih from al-Hassan ibn Sa'id from Ibrahim ibn Muhammad al-Khazzaz and Muhammad ibn al-Husayn who both have said the following:

"Once we met Imam abu al-Hassan al-Rida, recipient of divine supreme covenant, and stated to him that Prophet Muhammad, recipient of divine supreme covenant, saw His Lord in the fashion of a full grown young man of thirty years. We added that Hisham ibn Salim and Sahib al-Taq and al-Maythami say that He is hollow down to His navel and the rest is solid. The Imam bowed down to a prostrating position and then said, '(O Lord), Glory belongs to You. They have not recognized You nor have they acknowledged Your Oneness, therefore, they attribute to You such things. (O Lord), Glory belongs to You. Had they recognized You they would attribute to You what You have attributed to Yourself and they would not consider You similar to things other than You. O Lord, I do not attribute to You anything other than what You have attributed to Yourself and do not consider You similar to Your creatures. To You belongs all good. Do not place me among the unjust ones.'

"The Imam, recipient of divine supreme covenant, then turned to us saying, 'Whatever you may imagine (make *Wahm* of) consider Allah something other than that.' He continued, 'We, people of the family of the Prophet, recipient of divine supreme covenant, are the median type and the criterion. Those who exceed cannot catch up with us and those who follow cannot go ahead of us.'

"O Muhammad, when the Messenger of Allah looked at the greatness of his Lord he was of the type of people as fully grown up as thirty-year old people. O Muhammad, my Lord, the Majestic, the Glorious, is far greater than to be of the qualities of the creatures.

"I (the narrator) said, 'May the Lord keep my soul in your service, who was the one with his feet in the green (refers to things the Holy Prophet saw during his night journey)?'

"The Imam said, 'He was Prophet Muhammad, recipient of divine supreme covenant, when he looked at his Lord with his heart He placed him in the light like that of the *Hujub* (literally meaning barriers) so he could see what is inside the *Hujub*. Of the light of Allah certain phases are green, red, white and others. O Muhammad whatever has confirmation in the book and the *Sunnah* we affirm it.'"

٤- عِلِي بن محمدٍ و محمد بن الْحسن عن سهل بن زِيادٍ عن أَحمد بن بشِيرٍ الْبرقِي قَالَ حدثَنِي عباس بن عامِرٍ الْقَصبانِي قَالَ أَخبرنِي هارونُ بن الْجهمِ عن أَبي حمزةَ عن عِلِي بن الْحسين ع

H 269, Ch. 10, h4
Ali ibn Muhammad and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad from Ahmad ibn Bashir al-Barqi who has said that 'Abbass ibn 'Amir al-Qasani has said that Harun ibn al-Juham narrated from abu Hamza from Imam Ali ibn al-Husayn, recipient of divine supreme covenant, has reported the

following:
"Even if all those in heaven and earth gather together to speak of the greatness of Allah they will not be able to do so."

قَالَ قَالَ لَو اجتمع أَهلُ السماءِ و الْأَرضِ أَنْ يصِفُوا الله بِعظَمتِهِ لَم يقْدِروا

H 270, Ch. 10, h5
Sahl has narrated from Ibrahim ibn Muhammad al-Hamdani who said the following:
"Once I wrote to the man (Imam abu al-Hassan the third, recipient of divine supreme covenant), explaining, 'Your followers in this city differ on the issue of the Oneness of Allah. There are those of them who say that Allah has a body, and others say that Allah has a form.' The Imam replied in his own handwriting, 'Glory belongs to Allah, Who cannot be defined nor described. There is nothing similar to Him. He is All-hearing, All-knowing,' or–as the Imam said - , 'All-seeing.'"

٥- سهلٌ عن إبراهِيم بنِ محمدٍ الْهمذَانِي قَالَ كَتبت إِلَى الرجلِ ع أَن من قِبلَنا مِن موالِيك قَدِ اختلَفُوا فِي التوحِيدِ فَمِنهم من يقُولُ جِسمٌ و مِنهم من يقُولُ صورةٌ فَكَتب ع بِخطِهِ سبحانَ من لَا يحد و لَا يوصف لَيس كَمِثْلِهِ شيءٌ و هو السمِيع الْعلِيم أَو قَالَ الْبصِير

H 271, Ch. 10, h6
Sahl has narrated from Muhammad ibn 'Isa from Ibrahim from Muhammad ibn Hakim who said the following:
"Imam abu al-Hassan Musa ibn Ja'far, recipient of divine supreme covenant, wrote to my father, 'Allah is most High, Glorious and Great. One can never reach the essence of His attributes. Speak of only those of His attributes of which He Himself has spoken and refrain mentioning attributes other than those ones.'"

٦- سهلٌ عن محمدِ بنِ عِيسى عن إبراهِيم عن محمدِ بنِ حكِيمٍ قَالَ كَتب أَبو الْحسنِ موسى بن جعفَرٍ ع إِلَى أَبِي أَن الله أَعلَى و أَجل و أَعظَم مِن أَنْ يبلَغَ كُنه صِفَتِهِ فَصِفُوه بِما وصف بِهِ نفْسه و كُفوا عما سِوى ذَلِك

H 272, Ch. 10, h7
Sahl has narrated from al-Sindi ibn al-Rabi' from ibn abu 'Umayr from Hafs, brother of Marazim from al-Mufaddal who said the following:
"Once I asked Imam abu al-Hassan, recipient of divine supreme covenant, about certain matters of the attributes (of Allah) and the Imam said, 'Do not exceed what is in the Holy Quran.'"

٧- سهلٌ عنِ السندِي بنِ الربِيعِ عنِ ابنِ أَبِي عمِيرٍ عن حفْصٍ أَخِي مرازِمٍ عنِ الْمفَضلِ قَالَ سأَلْت أَبا الْحسنِ ع عن شيءٍ مِن الصفَةِ فَقَالَ لَا تجاوز ما فِي الْقُرآنِ

H 273, Ch. 10, h8
Sahl has narrated from Muhammad ibn Ali al-Qasani (perhaps the right name is Ali ibn Muhammad, one of the companions of Imam abu al-Hassan al-Hadi, the tenth Imam, recipient of divine supreme covenant, who said the following:
"Once I wrote to the Imam explaining that people before us had differences on the issue of the Oneness of Allah. The Imam wrote, 'Glory belongs to Allah, Who cannot be defined or described. There is nothing similar to Him. He is All-hearing, All-seeing.'"

٨- سهلٌ عن محمدِ بنِ علِي الْقَاسانِي قَالَ كَتبت إِلَيهِ ع أَن من قِبلَنا قَدِ اختلَفُوا فِي التوحِيدِ قَالَ فَكَتب ع سبحانَ من لَا يحد و لَا يوصف لَيس كَمِثْلِهِ شيءٌ و هو السمِيع الْبصِير

H 274, Ch. 10, h9
Sahl has narrated from Bishr ibn Bashshar al-Naysaburi who said the following:
"Once I wrote to the man (Imam) explaining that people of our time have differences on the issue of the Oneness of Allah. There are people who say that Allah has a body, others say He has a form. The Imam wrote for me, 'Glory belongs to Allah, Who cannot be defined or described. There is nothing similar to Him. He is All-hearing, All-seeing.'"

٩- سهلٌ عن بِشرِ بنِ بشارٍ النيسابورِي قَالَ كَتبت إِلَى الرجلِ ع أَن من قِبلَنا قَدِ اختلَفُوا فِي التوحِيدِ فَمِنهم من يقُولُ هو جِسمٌ و مِنهم من يقُولُ هو صورةٌ فَكَتب إِلَي سبحانَ من لَا يحد و لَا يوصف و لَا يشبِهه شيءٌ و لَيس كَمِثْلِهِ شيءٌ و هو السمِيع الْبصِير

H 275, Ch. 10, h10
Sahl has said that I wrote to abu Muhammad al-Hassan al-'Askari, recipient of divine supreme covenant, in 255 AH. the following:
"Our people *(Ashabuna)* differ on the issue of the Oneness of Allah. There are those who say that He has a body and others say He has a certain form. If you consider instructing me in this matter on which I can rely without excess it will be a great favor to your servant.
"The Imam answered in his own handwriting, 'You have asked about the Oneness of Allah. It is not your duty to find Allah's Self. Allah is One, the Only One. He has no children and is not

١٠- سهلٌ قَالَ كَتبت إِلَى أَبِي محمدٍ ع سنةَ خمسٍ و خمسِين و مِائَتينِ قَدِ اختلَف يا سيدِي أَصحابنا فِي التوحِيدِ مِنهم من يقُولُ هو جِسمٌ و مِنهم من يقُولُ هو صورةٌ فَإِنْ رأَيت يا سيدِي أَنْ تعلِمنِي مِن ذَلِك ما أَقِف علَيهِ و لَا أَجوزه فَعلْت متطَوليا علَى عبدِك فَوقع بِخطِهِ ع سأَلْت عنِ التوحِيدِ و هذَا عنكُم معزولٌ الله واحِدٌ أَحدٌ لَم

يلد و لم يولد و لم يكن له كُفُواً أحدٌ خالِقٌ و ليس بمخلُوقٍ يخلُق تبارك و تعالى ما يشاءُ مِن الأجسامِ و غَيرِ ذَلك و ليس بِجِسمٍ و يصور ما يشاءُ و ليس بِصورةٍ جل ثَناؤه و تقَدست أسماؤه أنْ يكُونَ له شِبهٌ هو لا غَيره ليس كَمِثْلِهِ شيءٌ و هو السمِيع البصِير

anyone's child. There is nothing similar to Him. He is the Creator and is not created. He, the Most Holy, the Most High, creates whatever He wants of the bodies and non-bodies. He is not a body or a certain form. He gives form to whatever He wills but Himself is not a form, Majestic is His praise and Holy are His names. He is by far above being similar to other things. Only He, and not others, is the One to Whom no one is similar and He is All-hearing and All-seeing.'"

١١- محمد بن إسماعِيلَ عن الْفَضل بن شاذَانَ عن حمادِ بن عِيسى عن ربِعي بن عبدِ اللهِ عن الْفُضيل بن يسارٍ قَالَ سمِعت أبا عبدِ اللهِ ع يقُولُ إن الله لا يوصف و كَيف يوصف و قَد قَالَ فِي كِتابِهِ و ما قَدروا الله حق قَدرِهِ قَلا يوصف بِقَدرٍ إلا كَانَ أعظَم مِن ذَلك

H 276, Ch. 10, h11
Muhammad ibn Isma'il has narrated from al-Fadl ibn Shadhan from Hammad ibn 'Isa from Rabi'a ibn 'Abd Allah from al-Fudayl ibn Yasar, who said the following:

"Once I heard (Imam) abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Allah cannot be defined. How can He be defined? He Himself has said in His book, "They have not respected Allah the way He truly should have been respected." (6:91) Therefore, He cannot be described in any way but that He is great and by far above that.'"

١٢- علِي بن محمدٍ عن سهل بن زِيادٍ و عن غَيرِهِ عن محمدِ بن سلَيمانَ عن علِي بن إبراهِيم عن عبدِ اللهِ بن سِنانٍ عن أبِي عبدِ اللهِ ع قَالَ قَالَ إن الله عظِيمٌ رفِيعٌ لا يقْدِر الْعِباد علَى صِفَتِهِ و لا يبلُغونَ كُنه عظَمتِهِ لا تدركُه الْأبصار و هو يدرك الْأبصار و هو اللطِيف الْخبِير و لا يوصف بِكيفٍ و لا أينٍ و حيثٍ و كَيف أصِفُه بِالْكيفِ و هو الذِي كَيف الْكَيف حتى صار كَيفاً فَعرِفَتِ الْكَيف بِما كَيف لَنا مِن الْكَيفِ أم كَيف أصِفُه بِأينٍ و هو الذِي أين الْأين حتى صار أيناً فَعرِفَتِ الْأين بِما أين لَنا مِن الْأينِ أم كَيف أصِفُه بِحيثٍ و هو الذِي حيثَ الْحيثَ حتى صار حيثاً فَعرِفَتِ الْحيثُ بِما حيثَ لَنا مِن الْحيثِ فَالله تبارك و تعالى داخِلٌ فِي كُل مكانٍ و خارِجٌ مِن كُل شيءٍ لا تدركُه الْأبصار و هو يدرك الْأبصار لا إِله إلا هو الْعلِي الْعظِيم و هو اللطِيف الْخبِير

H 277, Ch. 10, h12
Ali ibn Muhammad has narrated from Sahl ibn Ziyad and from others from Muhammad ibn Sulayman from Ali ibn Ibrahim from 'Abd Allah ibn Sinan from abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"Allah is Great and High. People cannot describe Him nor can they reach up to His Greatness. 'No mortal eyes can see Him, but He can see all eyes. He is All kind and All aware.' (6:103) He cannot be described by means of *how* and *where*. How can I describe Him by means of any condition? He Himself has created the conditions and *how* and so it came into being. We came to know conditions because of His designing them for us. How can I describe Him by means of space? It is He, Who spaced the *space* so it became space. I, thus, came to know space by means of what He has made into space. How can I describe Him by means of *positions* when He Himself has given position to *positions* to come into position? I, thus, came to know the *position* by means of what He has made to come into position. Allah, the Holy, the Most High, is in every place but is out of everything. 'No mortal eyes can see Him, but He can see all eyes. He is All Kind and All Aware.'" (6:103)

بَابُ النهْي عَن الْجِسْمِ وَ الصورَةِ

Chapter Eleven
Prohibition on Considering Allah as Having Body (Jims) and Form (Surah)

١- أحمد بن إدرِيس عن محمدِ بن عبدِ الْجبارِ عن صفْوانَ بن يحيى عن علِي بن أبِي حمزةَ قَالَ قُلْت لِأبِي عبدِ اللهِ ع سمِعت هِشام بن الْحكَمِ يروي عنكُم أن الله جِسمٌ صمدِي نورِي معرِفَته ضرورةٌ يمن بِها علَى من يشاءُ مِن خلْقِهِ فَقَالَ ع سبحانَ من لا يعلَم أحدٌ كَيف هو إلا هو لَيس كَمِثْلِهِ شيءٌ و هو السمِيع الْبصِير لا يحد و لا يحس و لا يجس و لا تدركُه الْأبصار و لا الْحواس و لا يحِيطُ بِهِ شيءٌ و لا جِسمٌ و لا صورةٌ و لا تخطِيطٌ و لا تحدِيدٌ

H 278, Ch. 11, h1
Ahmad ibn Idris has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from Ali ibn abu Hamza who said the following:

"Once I stated before abu 'Abd Allah, recipient of divine supreme covenant, 'I have heard Hisham ibn al-Hakam quoting you, "Allah is a body of self-subsisting nature and is from light. He can very clearly be recognized and He bestows such knowledge to whoever among His creatures He wills."' The Imam said, 'Glorious is He, about Whom no one knows how His essence is except He Himself. There is no one similar to Him and He is All-hearing, All Seeing. He cannot be limited, nor can He be felt or touched or moved. Eyes cannot see Him nor can any of the senses comprehend Him. He cannot be contained in anything, nor has He any body or form or figure or confine.'"

٢- محمد بن الْحسنِ عن سهل بن زِيادٍ عن حمزةَ بن

H 279, Ch. 11, h2
Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from Hamza ibn

Muhammad who said the following:

"Once I wrote to Imam abu al-Hassan (al-Thalith, 3rd), recipient of divine supreme covenant, asking about the body and form (of Allah). He wrote in reply, 'Glorious is He similar to Whom there is nothing. He is not a body nor has He any form.'"

Muhammad ibn abu 'Abd Allah has also narrated this *Hadith* without giving the name of the person (from whom he has heard).

محمدٍ قَالَ كَتبت إِلَى أَبِي الْحسنِ ع أَسأَلُه عنِ الْجِسمِ و الصورةِ فَكَتب سبحانَ من لَيس كَمِثْلِهِ شيءٌ لَا جِسمٌ و لَا صورةٌ

و رواه محمد بن أَبِي عبدِ اللهِ إِلا أَنه لَم يسم الرجلَ

H 280, Ch. 11, h3

Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from Muhammad ibn Isma'il ibn Bazi' from Muhammad ibn Zayd who said the following:

"Once I went to visit (Imam) Ali al-Rida, recipient of divine supreme covenant, and asked him about the Oneness of Allah (Allah). The Imam dictated to me this, 'All praise belongs to Allah, Who is the originator of all things. He is the inventor of all things, an invention that came from His power and wisdom but not from a thing so it would invalidate the invention or from (another) cause so it would invalidate the novelty. He created whatever He wanted and howsoever He liked. He alone did all this to manifest His Wisdom and the truth of His Providence. Intelligence cannot comprehend Him, imagination (*Awham*) cannot reach Him, and eyes cannot see Him and measurements cannot confine Him. The power of expression is unable to express Him in words. All sights are exhausted from reaching Him and the power of describing and defining has gone astray in its description and definition of His Self. He is hidden without any veil and is concealed without any covering. He is known without being seen, described without any form, and praised without any body. No one deserves to be obeyed except Allah, the Great, the Most High.'"

٣- محمد بن الْحسنِ عن سهلِ بنِ زيادٍ عن محمدِ بنِ إِسماعِيلَ بنِ بزِيعٍ عن محمدِ بنِ زيدٍ قَالَ حِئْت إِلَى الرضا ع أَسأَلُه عنِ التوحِيدِ فَأَملَى علَي الْحمد لِلهِ فَاطِرِ الْأَشياءِ إِنشاءً و مبتدِعِها ابتداعاً بِقُدرتِهِ و حِكْمتِهِ لَا مِن شيءٍ فَيبطُلَ الِاختِراع و لَا لِعِلةٍ فَلَا يصِح الِابتِداع خلْق ما شاءَ كَيف شاءَ متوحداً بِذَلِك لِإِظْهارِ حِكْمتِهِ و حقِيقَةِ ربوبِيتِهِ لَا تضبِطُه الْعقُولُ و لَا تبلُغه الْأَوهام و لَا تدركُه الْأَبصار و لَا يحِيطُ بِهِ مِقْدارٌ عجزت دونه الْعِبارةُ و كَلت دونه الْأَبصار و ضل فِيهِ تصارِيف الصفَاتِ احتجب بِغيرِ حِجابٍ محجوبٍ و استتر بِغيرِ سِترٍ مستورٍ عرف بِغيرِ رؤيةٍ و وصِف بِغيرِ صورةٍ و نِعت بِغيرِ جِسمٍ لَا إِلَه إِلا الله الْكَبِير الْمتعالِ

H 281, Ch. 11, h4

Muhammad ibn Abu 'Abd Allah has narrated from those he mentioned from Ali ibn al-'Abbass from Ahmad ibn Muhammad ibn abu Nasr from Muhammad ibn Hakim who has said the following.

"I explained to abu Ibrahim (Musa al-Kazim, recipient of divine supreme covenant, the words of Hisham ibn Salim al-Jawaliqi and the words of Hisham ibn al-Hakam that say Allah is a body. The Imam, recipient of divine supreme covenant, said, 'Allah, the Most High, is not similar to any of these things. What can be more blasphemous and scandalous than to describe the Creator of all things as having a body, form, being created, having limitations, limbs, and organs? Allah, the Most High, the Great, is by far above these things.'"

٤- محمد بن أَبِي عبدِ اللهِ عمن ذَكَره عن علِي بنِ الْعباسِ عن أَحمد بنِ محمدِ بنِ أَبِي نصرٍ عن محمدِ بنِ حكِيمٍ قَالَ وصفْت لِأَبِي إِبراهِيم ع قَولَ هِشامِ بنِ سالِمٍ الْجوالِيقِي و حكَيت لَه قَولَ هِشامِ بنِ الْحكَمِ أَنه جِسمٌ فَقَالَ إِن الله تعالَى لَا يشبِهه شيءٌ أَي فُحشٍ أَو خنا أَعظَم مِن قَول من يصِف خالِق الْأَشياءِ بِجِسمٍ أَو صورةٍ أَو بِخِلْقَةٍ أَو بِتحدِيدٍ و أَعضاءٍ تعالَى الله عن ذَلِك علُوّاً كَبِيراً

H 282, Ch. 11, h5

Ali ibn Muhammad, in a *marfu'* manner, has narrated from Muhammad ibn al-Faraj al-Rukhkhaji who said the following:

"Once I wrote to Imam abu al-Hassan, recipient of divine supreme covenant, about the words of Hisham ibn al-Hakam, regarding the body and the words of Hisham ibn Salim in relation to the form (of Allah). He wrote in reply, 'Remove from yourself the confusion of the confounded people and seek refuge from Allah against Shaytan (Satan). What the two Hishams have said is not correct.'"

٥- علِي بن محمدٍ رفَعه عن محمدِ بنِ الْفَرجِ الرخجِي قَالَ كَتبت إِلَى أَبِي الْحسنِ ع أَسأَلُه عما قَالَ هِشام بن الْحكَمِ فِي الْجِسمِ و هِشام بن سالِمٍ فِي الصورةِ فَكَتب دع عنك حيرةَ الْحيران و استعِذْ بِاللهِ مِن الشيطَانِ لَيس الْقَولُ ما قَالَ الْهِشامان

H 283, Ch. 11, h6

Muhammad ibn Abu 'Abd Allah has narrated from Muhammad ibn Isma'il from al-Husayn ibn al-Hassan from Bakr ibn Salih from al-Hassan ibn Sa'id from 'Abd Allah ibn al-Mughirah from Muhammad ibn Ziyad who said the following:

"I heard Yunus ibn Zabyan saying, 'Once I went to meet abu 'Abd Allah, recipient of divine supreme covenant, and said, 'Hisham ibn al-Hakam has uttered monstrous words. I will

٦- محمد بن أَبِي عبدِ اللهِ عن محمدِ بنِ إِسماعِيلَ عنِ الْحسينِ بنِ الْحسنِ عن بكْرِ بنِ صالِحٍ عنِ الْحسنِ بنِ سعِيدٍ عن عبدِ اللهِ بنِ الْمغِيرةِ عن محمدِ بنِ زيادٍ قَالَ سمِعت يونس بن ظَبيانَ يقُولُ دخلْت علَى أَبِي عبدِ اللهِ ع فَقُلْت لَه إِن هِشام بن الْحكَمِ يقُولُ قَولًا

عظِيماً إلا أني أختصِر لك مِنه أحرفاً فزعم أن الله جِسمٌ لِأن الْأشياءَ شيئان جِسمٌ و فِعلُ الْجِسمِ فلا يجوز أنْ يكُونَ الصانِع بِمعنى الْفِعل و يجوز أنْ يكُونَ بِمعنى الْفَاعِل فَقَالَ أبو عبدِ اللهِ ع ويحه أ ما عِلم أن الْجِسم محدودٌ متناهٍ و الصورةَ محدودةٌ متناهِيةٌ فَإِذَا احتملَ الْحد احتملَ الزيادةَ و النقْصانَ و إِذَا احتملَ الزيادةَ و النقْصانَ كَانَ مخلُوقاً قَالَ قُلْت فَما أَقُولُ قَالَ لَا جِسمٌ و لَا صورةٌ و هو مجسم الْأجسامِ و مصور الصورِ لَم يتجزأْ و لَم يتناه و لَم يتزايد و لَم يتناقَص لَو كَانَ كَما يقُولُونَ لَم يكُن بين الْخالِقِ و الْمخلُوقِ فَرقٌ و لَا بين الْمنشِئ و الْمنشإِ لَكِن هو الْمنشِئ فَرقٌ بين من جسمه و صوره و أَنشأَه إِذْ كَانَ لَا يشبِهه شيءٌ و لَا يشبِه هو شيئاً

٧- محمد بن أَبِي عبدِ اللهِ عن محمدِ بنِ إِسماعِيلَ عن عِلِي بن الْعباسِ عن الْحسن بن عبدِ الرحمن الْحِمانِي قَالَ قُلْت لِأَبِي الْحسن موسى بن جعفَرٍ ع إِن هِشام بن الْحكَمِ زعم أَن الله جِسمٌ لَيس كَمِثْلِه شيءٌ عالِمٌ سمِيعٌ بصِيرٌ قَادِرٌ متكَلِّمٌ ناطِقٌ و الْكَلَام و الْقُدرةُ و الْعِلْم يجرِي مجرى واحِدٍ لَيس شيءٌ مِنها مخلُوقاً فَقَالَ قَاتله الله أَ ما عِلم أَن الْجِسم محدودٌ و الْكَلَام غَير الْمتكلِمِ معاذَ اللهِ و أَبرأُ إِلَى اللهِ مِن هذَا الْقَول لَا جِسمٌ و لَا صورةٌ و لَا تحدِيدٌ و كُل شيءٍ سِواه مخلُوقٌ إِنما تكونُ الْأَشياءُ بِإِرادتِهِ و مشِيئَتِه مِن غَير كَلَامٍ و لَا تردِدٍ فِي نفَسٍ و لَا نطْقٍ بِلِسانٍ

٨- عِلِي بن إِبراهِيم عن محمدِ بنِ عِيسى عن يونس عن محمدِ بنِ حكِيمٍ قَالَ وصفْت لِأَبِي الْحسن ع قَولَ هِشامٍ الْجوالِيقِي و ما يقُولُ فِي الشاب الْموفق و وصفْت لَه قَولَ هِشامِ بنِ الْحكَمِ فَقَالَ إِن الله لَا يشبِهه شيءٌ

بَابُ صِفَاتِ الذاتِ

١- عِلِي بن إِبراهِيم عن محمدِ بنِ خالِدٍ الطيالِسِي عن صفْوانَ بنِ يحيى عن ابنِ مسكَانَ عن أَبِي بصِيرٍ قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ لَم يزل الله عز و جل ربنا و الْعِلْم ذَاته و لَا معلُوم و السمع ذَاته و لَا مسموع و الْبصر ذَاته و لَا مبصر و الْقُدرةُ ذَاته و لَا مقْدور فَلَما أَحدثَ الْأَشياءَ و كَانَ الْمعلُوم وقَع الْعِلْم مِنه علَى الْمعلُومِ و

briefly mention a few of them. He thinks Allah has a body because things are of two types: (a) body and (b) acts. It is not possible for the Creator Himself to be just actions or functions. But it is possible to consider Him as the agent.' Abu 'Abd Allah, recipient of divine supreme covenant, then said, 'That is not proper for him. Does he not know that the body has limits and the form has limits and an end? Whatever is subject to limitations is also subject to increase and reduction and such things are created.

"I (Yunus) then asked, 'What then I should say?' He replied, 'Allah is without body and form. He is the giver of body to all bodies and the giver of form to all forms. He cannot be divided or limited. He does not grow or decrease. If it were as they say, then there would remain no difference between the Creator and the created, the Inventor and the invented. But He is the Creator and the Inventor. He has made the distinction and differentiation between that to which He has given body, form and that which He has invented. This is because nothing is similar to Him nor does He resemble anything.'"

H 284, Ch. 11, h7
Muhammad ibn abu 'Abd Allah has narrated from Muhammad ibn Isma'il from Ali ibn al-'Abbass from al-Hassan ibn 'Abd al-Rahman al-Hammani who said the following:

"Once I said to abu al-Hassan Musa ibn Ja'far, recipient of divine supreme covenant, 'Hisham ibn al-Hakam claims that Allah is a body like unto whom there is no one. He is All-knowing, All-hearing, All-seeing and All-powerful. He speaks and reasons. His word, His power, His knowledge are all in one. No one of them is created.' The Imam said, 'May Allah be his foe. Does he not know that body is limited, and that the speech is other than what the speaker is? I seek refuge from Allah and I disclaim such words. Allah does not have a body, form, or any kind of limitations. Allah has created everything. He creates things as and when He wills without any word or planning in the mind or utterance of the tongue.'"

H 285, Ch. 11, h8
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from Muhammad ibn Hakim who said the following:

"I mentioned to abu al-Hassan al-Awwal (the first), recipient of divine supreme covenant, the statements of Hisham al-Jawaliqi and what he says about fully grown up young man (see Hadith 3 Chapter 10). I also mentioned the statements of Hisham ibn al-Hakam in this matter. The Imam said, 'Allah, certainly, is not similar to anything.'"

Chapter Twelve
Attribute of the Essence (Sifat al-Dhat) of Allah

H 286, Ch. 12, h1
Ali ibn Ibrahim has narrated from Muhammad ibn Khalid al-Tayalisi from Safwan ibn Yahya from ibn Muskan from abu Basir who said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'The Exalted, the Glorious, Allah, our Lord, is eternal. Knowledge is His Self even if there is nothing to be known. Hearing is His Self even if there is nothing to be heard. Seeing is His Self even when there is nothing to be seen. Power is His Self even if there is nothing to exercise the power. When He brought things into existence the perceptible objects became the objects of His knowledge, His hearing applied to audible objects, His

seeing to visible objects and His power to the objects that feel power.’”

Abu Basir adds, ‘I further asked, ‘Has Allah always been in motion?’ He replied, ‘Allah is by far Highly Exalted above that. Motion is an attribute that is created through action.’ I then asked, ‘Did Allah always have the ability to speak?’ He replied, ‘Speech is a created attribute and not an eternal one. Allah, the Majestic, the Glorious, existed when there was nothing speaking.’”

السمع علی المسموع و البصر علی المبصر و القُدرةُ علی المقْدور قَالَ قُلْت فَلم يزل الله متحركاً قَالَ فَقَالَ تعالی الله عن ذَلك إن الْحركَةَ صِفَةٌ محدثَةٌ بِالْفعل قَالَ قُلْت فَلم يزل الله متكلماً قَالَ فَقَالَ إن الْكَلَام صِفَةٌ محدثَةٌ لَيست بِأَزلِية كَانَ الله عز و جل و لَا متكَلم

H 287, Ch. 12, h2

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from ibn abu ‘Umayr from Hisham ibn Salim from Muhammad ibn Muslim who said the following:

“I heard abu Ja’far, recipient of divine supreme covenant, saying, ‘Allah, to Whom belong Might and Majesty, existed when nothing else existed. He eternally knows whatever comes into being. His knowledge of things before their coming into existence and afterwards is exactly the same.’”

٢- محمد بن يحيى عن محمدِ بنِ الْحسينِ عن ابنِ أَبي عميرٍ عن هِشامِ بنِ سالِمٍ عن محمدِ بنِ مسلِمٍ عن أَبي جعفَرٍ ع قَالَ سمِعته يقُولُ كَانَ الله عز و جل و لَا شيءَ غَيره و لَم يزلْ عالِماً بِما يكُونُ قَبلَه بِه قَبلَ كَونِه كَعِلْمِه بِه بعد كَونِه

H 288, Ch. 12, h3

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Safwan ibn Yahya from al-Kahili who said the following:

“Once I wrote to abu al-Hassan (al-Kazim), recipient of divine supreme covenant, praising Allah in my letter as, ‘All praise belongs to Allah to the limit of His knowledge.’ He wrote back to me, ‘Do not say, ‘To the limit of His knowledge;’ there is no limit to His knowledge. Instead say, “All praise belongs to Allah to the limit of His pleasure.’”

٣- محمد بن يحيى عن محمدِ بنِ الْحسينِ عن صفْوانَ بنِ يحيى عنِ الْكَاهِلي قَالَ كَتبت إِلَى أَبي الْحسنِ ع فِي دعاءِ الْحمد لِلَّهِ منتهى عِلْمِه فَكَتب إِلَي لَا تقُولَن منتهى عِلْمِه فَلَيس لِعِلْمِه منتهى و لَكِن قُلْ منتهى رِضاه

H 289, Ch. 12, h4

Muhammad ibn Yahya has narrated from Sa‘d ibn ‘Abd Allah from Muhammad ibn ‘Isa from Ayyub ibn Nuh the following:

“He wrote to abu al-Hassan (al-Thalith 3rd), recipient of divine supreme covenant, asking him about Allah, the Majestic, the Glorious, ‘Did He know all things before creating and giving them being, or did He not know until He brought them into existence or until He willed their creation and existence? Did Allah come to know what He created during the process of their creation and what He originated during their being originated?’ The Imam wrote in reply in his own handwriting, ‘Allah, eternally, has had full knowledge of all things, before as well as after their creation.’”

٤- محمد بن يحيى عن سعدِ بنِ عبدِ اللهِ عن محمدِ بنِ عِيسى عن أَيوب بنِ نوحٍ أَنه كَتب إِلَى أَبي الْحسنِ ع يسأَلُه عنِ اللهِ عز و جل أَ كَانَ يعلَم الْأَشياءَ قَبلَ أَنْ خلَق الْأَشياءَ و كَونها أَو لَم يعلَم ذَلك حتى خلَقَها و أَراد خلْقَها و تكْوينها فَعلِم ما خلَق عِند ما خلَق و ما كَونَ عِند ما كَونَ فَوقع بِخطِه لَم يزل الله عالِماً بِالْأَشياءِ قَبلَ أَنْ يخلُق الْأَشياءَ كَعِلْمِه بِالْأَشياءِ بعد ما خلَق الْأَشياءَ

H 290, Ch. 12, h5

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Ja’far ibn Muhammad ibn Hamza who said the following:

“Once I wrote to the man (Imam), recipient of divine supreme covenant, ‘Your followers differ about the knowledge of Allah. There are those who say that before creating all things Allah had eternally full knowledge of them. Others say that we should not say so; His knowing is like His action. If we prove that His knowledge is eternal we have also established another thing eternal along with Him. May Allah keep my soul in service for your cause, if you would consider it proper, kindly enlighten me in this issue so that I have a firm stand and do not waver there onwards.’

“He wrote in his own handwriting, ‘Allah, the Most Holy, the Most High, eternally, has had Knowledge of all things.’”

٥- عِلي بن محمدٍ عن سهلِ بنِ زِيادٍ عن جعفَرِ بنِ محمدِ بنِ حمزةَ قَالَ كَتبت إِلَى الرجلِ ع أَسأَلُه أَن مواليك اختلَفُوا فِي الْعِلْمِ فَقَالَ بعضهم لَم يزل الله عالِماً قَبلَ فِعلِ الْأَشياءِ و قَالَ بعضهم لَا نقُولُ لَم يزل الله عالِماً لِأَن معنى يعلَم يفْعلُ فَإِنْ أَثْبتنا الْعِلْم فَقَد أَثْبتنا فِي الْأَزلِ معه شيئاً فَإِنْ رأَيت جعلَنِي الله فِداك أَنْ تعلِمنِي مِن ذَلك ما أَقِف علَيهِ و لَا أَجوزه فَكَتب ع بِخطِه لَم يزل الله عالِماً تبارك و تعالَى ذِكْره

H 291, Ch. 12, h6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Qasim ibn Muhammad from 'Abd al-Samad ibn

٦- محمد بن يحيى عن أَحمد بنِ محمدٍ عن الْحسينِ بنِ سعِيدٍ عنِ الْقَاسِمِ بنِ محمدٍ عن عبدِ الصمدِ بنِ

بشِيرٍ عن فُضيلِ بنِ سكرةَ قَالَ قُلْت لِأَبي جعفَرٍ ع جعِلْت فِداك إِنْ رأَيت أَنْ تعلمِني هلْ كَانَ الله جل وجهه يعلَم قَبلَ أَنْ يخلُق الْخلْق أَنه وحده فَقَدِ اختلَف موالِيك فَقَالَ بعضهم قَد كَانَ يعلَم قَبلَ أَنْ يخلُق شيئاً مِن خلْقِهِ و قَالَ بعضهم إِنما معنى يعلَم يفْعلُ فَهو الْيوم يعلَم أَنه لَا غَيره قَبلَ فِعلِ الْأَشياءِ فَقَالُوا إِنْ أَثْبتنا أَنه لَم يزلْ عالِماً بِأَنه لَا غَيره فَقَد أَثْبتنا معه غَيره فِي أَزلِيتِهِ فَإِنْ رأَيت يا سيدِي أَنْ تعلمِني ما لَا أَعدوه إِلَى غَيرِهِ فَكَتب ع ما زالَ الله عالِماً تبارك و تعالَى ذِكْره

Bashir from Fudayl ibn Sukkarah who said the following:

"I asked abu Ja'far, recipient of divine supreme covenant, 'May Allah keep my soul in service for your cause, if you would consider it proper please enlighten me about whether Allah, Majestic is Whose face, had knowledge of His Oneness before He brought the creation into existence? Your followers differ on this issue. There are those who believe that Allah did have knowledge of His Oneness before He created anything. Others say that His knowledge is His action. Thus, now Allah has come to know that before He created things there had been nothing besides He Himself. They say that if we believe in the eternal knowledge of Allah, of His Oneness, we have established another thing eternal along with Him. If you would consider it proper please enlighten me in this issue so I may not waver here and there.'

"He wrote, 'Allah, the Blessed and Exalted has always had the knowledge of all things.'"

بَابٌ آخَرُ وَ هُوَ مِنَ الْبابِ الْأول

Chapter Thirteen
Another Chapter of the Previous Chapter

١ - عِلي بن إِبراهِيم عن محمدِ بنِ عِيسى بنِ عبيدٍ عن حمادٍ عن حرِيزٍ عن محمدِ بنِ مسلِمٍ عن أَبي جعفَرٍ ع أَنه قَالَ فِي صِفَةِ الْقَدِيمِ إِنه واحِدٌ صمدٌ أَحدِي الْمعنى لَيس بِمعانِي كَثِيرةٍ مختلِفَةٍ قَالَ قُلْت جعِلْت فِداك يزعم قَومٌ مِن أَهلِ الْعِراقِ أَنه يسمع بِغيرِ الذِي يبصِر و يبصِر بِغيرِ الذِي يسمع قَالَ فَقَالَ كَذَبوا و أَلْحدوا و شبهوا تعالَى الله عن ذَلِك إِنه سمِيعٌ بصِيرٌ يسمع بِما يبصِر و يبصِر بِما يسمع قَالَ قُلْت يزعمونَ أَنه بصِيرٌ علَى ما يعقِلُونه قَالَ فَقَالَ تعالَى الله إِنما يعقِلُ ما كَانَ بِصِفَةِ الْمخلُوقِ و لَيس الله كَذَلِك

H 292, Ch. 13, h1

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa ibn 'Ubayd from Hammad from Hariz from Muhammad ibn Muslim from abu Ja'far, recipient of divine supreme covenant, who has said the following about being eternal:

"He, Allah, is One, the Self-sufficient. He is One and only One without any multiplicity in different meaning." The narrator has said that I further inquired, 'May Allah keep my soul in your service, certain people in Iraq think, that Allah hears with something different from what He sees with, and He sees with something different from what He hears with.' The Imam replied, 'They have said a lie and have (deviated from the truth) become atheists for considering Allah similar to other things. Allah, the Most High, indeed is above all things. He is All-hearing and All-seeing. He hears with what He sees, and sees with what He hears.' The narrator has said, 'I further said, 'Those people are of the opinion also that Allah is All-seeing in the same sense and in the same way, as they perceive.

"The Imam said, 'Allah is by far Highly Exalted above all such things. Only created things perceive as they do. Allah is not created.'"

٢ - عِلي بن إِبراهِيم عن أَبِيهِ عنِ الْعباسِ بنِ عمرٍو عن هِشامِ بنِ الْحكَمِ قَالَ فِي حدِيثِ الزنادِيقِ الذِي سأَلَ أَبا عبدِ اللهِ ع أَنه قَالَ لَه أَ تقُولُ إِنه سمِيعٌ بصِيرٌ فَقَالَ أَبو عبدِ اللهِ هو سمِيعٌ بصِيرٌ سمِيعٌ بِغيرِ جارِحةٍ و بصِيرٌ بِغيرِ آلَةٍ بلْ يسمع بِنفْسِهِ و يبصِر بِنفْسِهِ و لَيس قَولِي إِنه سمِيعٌ بِنفْسِهِ أَنه شيءٌ و النفْس شيءٌ آخر و لَكِني أَردت عِبارةً عن نفْسِي إِذْ كُنت مسئُولًا و إِفْهاماً لَك إِذْ كُنت سائِلًا فَأَقُولُ يسمع بِكُلِهِ لَا أَن كُلَه لَه بعضٌ لِأَن الْكُل لَنا لَه بعضٌ و لَكِن أَردت إِفْهامك و التعبِير عن نفْسِي و لَيس مرجِعِي فِي ذَلِك كُلِهِ إِلا أَنه السمِيع الْبصِير الْعالِم الْخبِير بِلَا اخْتِلَافِ الذاتِ و لَا اخْتِلَافِ معنى

H 293, Ch. 13, h2

Ali ibn Ibrahim has narrated from his father from al-'Abbass ibn 'Amr from Hisham ibn al-Hakam, who about the debate with an atheist (see Chapter 2 Hadith 6), has said the following:

"He asked (Imam) abu 'Abd Allah, recipient of divine supreme covenant, 'Do you say that He is All-hearing and All-seeing?' Abu 'Abd Allah said, 'Allah is All-hearing, All-seeing. He hears without any organ and sees without any instrument. He Himself hears and He Himself sees. When I say He Himself hears I do not mean thereby that He is One and His Self is something different. I only express what I have in my mind to answer a question and help you understand the answer. So I say, 'His whole Self hears. This does not mean that His whole has parts. In our perception whole consists of parts. This is to make you understand and to express my thoughts. It is to say that He is All-hearing, All-seeing, All-knowing, and All-aware, without any multiplicity in the meaning.'"

Chapter Fourteen

Willpower (Iradah), an Attribute of Action (Sifat al-Fi'l), and the Rest of the Attributes of Action

بَابُ الْإِرَادَةِ أَنَّهَا مِنْ صِفَاتِ الْفِعْلِ وَ سَائِرِ صِفَاتِ الْفِعْلِ

H 294, Ch. 14, h1

Muhammad ibn Yahya al-'Attar has narrated from Ahmad ibn Muhammad ibn 'Isa al-Ash'ari from al-Husayn ibn Sa'id al-Ahwazi from an-Nadr ibn Suwayd from 'Asim ibn Humayd who said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'Is Allah's will eternal?' He replied, Will is always with what is willed. Allah is eternally All-knowing and All-powerful and then He wills.'"

١- محمد بن يحيى الْعطار عن أحمد بن محمدِ بن عِيسى الْأَشعرِي عن الْحسين بن سعِيدٍ الْأهوازِي عن النضرِ بن سويدٍ عن عاصِمِ بن حميدٍ عن أَبِي عبدِ اللهِ ع قَالَ قُلْت لم يزل الله مرِيداً قَالَ إِن الْمرِيد لَا يكُونُ إِلا لِمرادٍ معه لم يزل الله عالِماً قَادِراً ثُم أَراد

H 295, Ch. 14, h2

Muhammad ibn abu 'Abd Allah has narrated from Muhammad ibn Isma'il from al-Husayn ibn al-Hassan from Bakr ibn Salih from Ali ibn Asbat from al-Hassan ibn al-Jahm from Bukayr ibn A'yan who said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'Are the knowledge and the will of Allah different or the same?' He replied, 'His knowledge is not the same as His will. Consider when you say, "If Allah wills, I will do this," and you do not say, 'If Allah knows, I will do this.' Your own words *if Allah wills* are proof that Allah has not yet willed it. If He wills what He would do, it happens exactly as He wills. His knowledge is before His will.'"

٢- محمد بن أَبِي عبدِ اللهِ عن محمدِ بن إِسماعِيلَ عن الْحسين بن الْحسن عن بكْرِ بن صالِحٍ عن عِلِي بن أَسباطٍ عن الْحسن بن الْجهمِ عن بكَيرِ بن أَعين قَالَ قُلْت لِأَبِي عبدِ اللهِ ع عِلْم اللهِ و مشِيئَته هما مختلِفَان أَو متفِقَان فَقَالَ الْعِلْم لَيس هو الْمشِيئَةَ أَ لَا ترى أَنك تقُولُ سأَفْعلُ كَذَا إِنْ شاءَ الله و لَا تقُولُ سأَفْعلُ كَذَا إِنْ عِلم الله فَقَولُك إِنْ شاءَ الله دلِيلٌ علَى أَنه لَم يشأْ فَإِذَا شاءَ كَانَ الذِي شاءَ كَما شاءَ و عِلْم اللهِ السابِق لِلْمشِيئَةِ

H 296, Ch. 14, h3

Ahmad ibn Idris has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya who said the following:

"I asked abu al-Hassan, recipient of divine supreme covenant, 'Enlighten me about the will of Allah and the will of His creatures.' He said, 'The will of His creatures comes from what goes in their minds that leads to action. The will of Allah, the Most High, is His inventing and nothing else; Allah does not need to reflect, deliberate or think. Such qualities do not exist with Him. They are the attributes of His creation. Allah's will is His acts and nothing else. He says to it: "Be" and it comes into existence, without any words or utterance of the tongue or any inclination and reflection. His will has no conditions just as His Self has no conditions.'"

٣- أحمد بن إِدرِيس عن محمدِ بن عبدِ الْجبارِ عن صفْوانَ بن يحيى قَالَ قُلْت لِأَبِي الْحسنِ ع أَخبِرنِي عن الْإِرادةِ مِن اللهِ و مِن الْخلْقِ قَالَ فَقَالَ الْإِرادةُ مِن الْخلْقِ الضمِير و ما يبدو لَهم بعد ذَلِك مِن الْفِعلِ و أَما مِن اللهِ تعالَى فَإِرادته إِحداثُه لَا غَير ذَلِك لِأَنه لَا يروي و لَا يهم و لَا يتفَكر و هذِهِ الصفَات منفِيةٌ عنه و هِي صِفَات الْخلْقِ فَإِرادةُ اللهِ الْفِعلُ لَا غَير ذَلِك يقُولُ لَه كُن فَيكُونُ بِلَا لَفْظٍ و لَا نطْقٍ بِلِسانٍ و لَا هِمةٍ و لَا تفَكرٍ و لَا كَيف لِذَلِك كَما أَنه لَا كَيف لَه

H 297, Ch. 14, h4

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Umar ibn 'Udhayna from abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"Allah created His will by will itself. Then, He created all things by His will."

٤- عِلِي بن إِبراهِيم عن أَبِيهِ عن ابنِ أَبِي عمِيرٍ عن عمر بن أُذَينةَ عن أَبِي عبدِ اللهِ ع قَالَ خلَق الله الْمشِيئَةَ بِنفْسِها ثُم خلَق الْأَشياءَ بِالْمشِيئَةِ

H 298, Ch. 14, h5

A number of our people have narrated from Ahmad ibn Muhammad al-Barqi from Muhammad ibn 'Isa from al-Mashriqi, Hamza ibn al-Murtafi' from certain persons of our people who said the following:

"Once I was in the presence of abu Ja'far, recipient of divine supreme covenant, when 'Amr ibn 'Ubayd said, 'May Allah keep my soul in your service, what is the meaning of Allah's words, "Whoever becomes subject to My anger he is destroyed." (20:84) What is this anger?'

"Abu Ja'far, recipient of divine supreme covenant, replied, 'O 'Amr, His anger is His punishment. O 'Amr, whoever thinks Allah changes from one state to another, has ascribed to Allah the attributes of His creatures. Nothing provokes Allah, the Sublime, to make Him change.'"

٥- عِدةٌ مِن أَصحابِنا عن أَحمد بن محمدٍ الْبرقِي عن محمدِ بن عِيسى عن الْمشرِقِي حمزةَ بنِ الْمرتفِعِ عن بعضِ أَصحابِنا قَالَ كُنت فِي مجلِسِ أَبِي جعفَرٍ ع إِذْ دخلَ علَيهِ عمرو بن عبيدٍ فَقَالَ لَه جعِلْت فِداك قَولُ اللهِ تبارك و تعالَى و من يحلِلْ علَيهِ غَضبِي فَقَد هوى ما ذَلِك الْغضب فَقَالَ أَبو جعفَرٍ ع هو الْعِقَاب يا عمرو إِنه من زعم أَن الله قَد زالَ مِن شيءٍ إِلَى شيءٍ فَقَد وصفَه صِفَةَ مخلُوقٍ و إِن الله تعالَى لَا يستفِزه شيءٌ فَيغيره

٦- عِلي بن إبراهِيم عن أَبِيه عن الْعباسِ بن عمرٍو عن هِشامِ بن الْحكَمِ فِي حدِيثِ الزنادِيقِ الذِي سأَلَ أَبا عبدِ اللهِ ع فَكَانَ مِن سؤالِهِ أَنْ قَالَ لَه قَلْه رِضا و سخطٌ فَقَالَ أَبو عبدِ اللهِ ع نعم و لَكِن لَيس ذَلِك علَى ما يوجد مِن الْمخلُوقِين و ذَلِك أَن الرضا حالٌ تدخلُ علَيهِ فَتنقُلُه مِن حالٍ إِلَى حالٍ لِأَن الْمخلُوق أَجوف معتمِلٌ مركبٌ لِلْأَشياءِ فِيهِ مدخلٌ و خالِقُنا لَا مدخلَ لِلْأَشياءِ فِيهِ لِأَنه واحِدٌ واحِدِي الذاتِ واحِدِي الْمعنى فَرِضاه ثَوابه و سخطُه عِقَابه مِن غَيرِ شيءٍ يتداخلُه فَيهِيجه و ينقُلُه مِن حالٍ إِلَى حالٍ لِأَن ذَلِك مِن صِفَةِ الْمخلُوقِين الْعاجِزِين الْمحتاجِين

٧- عِدةٌ مِن أَصحابِنا عن أَحمد بن محمدِ بن خالِدٍ عن أَبِيهِ عن ابنِ أَبِي عمِيرٍ عن ابنِ أُذَينةَ عن محمدِ بن مسلِمٍ عن أَبِي عبدِ اللهِ ع قَالَ الْمشِيئَةُ محدثَةٌ جملَةُ الْقَولِ فِي صِفَاتِ الذاتِ و صِفَاتِ الْفِعلِ إِن كُلَّ شيئَينِ وصفْت الله بِهِما و كَانا جمِيعاً فِي الْوجودِ فَذَلِك صِفَةُ فِعلٍ و تفْسِير هذِهِ الْجملَةِ أَنك شِئْت فِي الْوجودِ ما يرِيد و ما لَا يرِيد و ما يرضاه و ما يسخِطُه و ما يحِب و ما يبغِض فَلَو كَانتِ الْإِرادةُ مِن صِفَاتِ الذاتِ مِثْل الْعِلْمِ و الْقُدرةِ كَانَ ما لَا يرِيد ناقِضاً لِتِلْك الصفَةِ و لَو كَانَ ما يحِب مِن صِفَاتِ الذاتِ كَانَ ما يبغِض ناقِضاً لِتِلْك الصفَةِ أَ لَا ترى أَنا لَا نجِد فِي الْوجودِ ما لَا يعلَم و ما لَا يقْدِر علَيهِ و كَذَلِك صِفَات ذَاتِهِ الْأَزلِي لَسنا نصِفُه بِقُدرةٍ و عجزٍ و عِلْمٍ و جهلٍ و سفَهٍ و حِكْمةٍ و خطَإٍ و عِز و ذِلةٍ و يجوز أَنْ يقَالَ يحِب من أَطَاعه و يبغِض من عصاه و يوالِي من أَطَاعه و يعادِي من عصاه وإِنه يرضى و يسخطُ و يقَالُ فِي الدعاءِ اللهم ارض عني و لَا تسخطْ علَي و تولِني و لَا تعادِني و لَا يجوز أَنْ يقَالَ يقْدِر أَنْ يعلَم و لَا يقْدِر أَنْ لَا يعلَم و يقْدِر أَنْ يملِك و لَا يقْدِر أَنْ لَا يملِك و يقْدِر أَنْ يكُونَ عزِيزاً حكِيماً و لَا يقْدِر أَنْ لَا يكُونَ عزِيزاً حكِيماً و يقْدِر أَنْ يكُونَ جواداً و لَا يقْدِر أَنْ لَا يكُونَ جواداً و يقْدِر أَنْ يكُونَ غَفُوراً و لَا يقْدِر أَنْ لَا يكُونَ غَفُوراً و لَا يجوز أَيضاً أَنْ يقَالَ أَراد أَنْ يكُونَ ربّاً و قَدِيماً و عزِيزاً و حكِيماً و مالِكاً و عالِماً و قَادِراً لِأَن هذِهِ مِن صِفَاتِ الذاتِ و الْإِرادةُ مِن صِفَاتِ الْفِعلِ أَ لَا ترى أَنه يقَالُ أَراد هذَا و لَم يرد هذَا و صِفَات الذاتِ تنفِي عنه بِكُل صِفَةٍ مِنها ضِدها يقَالُ حي و عالِمٌ و سمِيعٌ و بصِيرٌ و عزِيزٌ و حكِيمٌ غَنِي

H 299, Ch. 14, h6

Ali ibn Ibrahim has narrated from his father from al-'Abbass ibn 'Amr from Hisham ibn al-Hakam who has narrated the following:

"In the debate with the atheist who asked abu 'Abd Allah, recipient of divine supreme covenant, (see *Hadith* 6 Chapter 2), 'Does Allah become pleased and displeased?' Abu 'Abd Allah, recipient of divine supreme covenant, replied, 'Yes, but not like that which is found in His creatures. In His creatures the pleasure is a state *(hal),* which enters into him and changes him from one state to another. The creatures are hollow, active and of compound materials with entrance to them. Nothing can enter into our Creator. He is One, a single self and a single meaning. His pleasure is His reward and His anger is His punishment without anything entering in Him to motivate and change Him from one state to another; these are attributes of His creatures who are weak and needy.'"

H 300, Ch. 14, h7

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from ibn abu 'Umayr from ibn 'Udhayna from Muhammad ibn Muslim from abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"The will is created."

Note from al-Kulayni (may Allah grant him favors): Concise Statements on the Attributes of His Essence, Sifat al-Dhat and the Attributes of His Actions, Sifat al-Fi'1.

"If two attributes are ascribed to Allah and both can exist at the same time, such attribute is an attribute of action of Allah. To explain it consider that in the real world you find what He wants and what He does not want, what He likes and what He dislikes, what He loves and what He hates. Had 'Will' been of the attributes of His Self like knowledge and power then what He did not want would have been contrary to His will and it could not exist with 'Will' at the same time. Had what He loved been of the attributes of His Self what He hated would have been contrary to it (contrary things do not exist together).

"Consider that in the world we do not find anything that He would not know or would not have power to control. The same is true of the attributes of His Self that are eternal. We do not attribute to Him both power and weakness [knowledge and ignorance, foolishness and wisdom, mistakes and majesty] and meanness. It is permissible to say that He loves those who obey Him and hates those who disobey Him. He is a friend of those who obey Him and He is the enemy of those who disobey Him and that He becomes pleased and disappointed.

"In prayer it is said, 'O Lord, be pleased with me and do not be angry with me. Be my friend and do not be my enemy.'

"It, however, is not permissible to say that He has power to know but He does not have power not to know. He has power to own but He does not have power not to own. He has power to be Majestic and Wise and does not have power not to be Majestic and Wise. He has the power to be generous but He does not have the power not to be generous. He has the power to be forgiving but does not have the power not to be forgiving.

"It also is not permissible to say, 'He wills to be the Lord, eternal, Majestic, Wise, the Owner, Knowing and Powerful.' It is because these are the attributes of His Self. Will is of the attributes of His acts.

"Consider that it is said, 'He willed this and did not will that.'

The attributes of His Self negate what is contrary to them. He is called Living, Knowing, Hearing, Seeing, Majestic, Wise,

Independent, Owner, Forbearing, Just and Generous. Knowledge is contrary to ignorance, power is contrary to weakness, life is contrary to death, majesty is contrary to meanness, wisdom is contrary to blunders, forbearance is contrary to lack of thoughtfulness and contrary to justice is injustice and cruelty."

مِلكٌ حَلِيمٌ عدلٌ كَرِيمٌ فَالْعِلْم ضِده الْجهلُ و الْقُدرةُ ضِدها الْعجز و الْحياةُ ضِدها الْموت و الْعِزةُ ضِدها الذلةُ و الْحِكْمةُ ضِدها الْخطأُ و ضِد الْحِلْمِ الْعجلَةُ و الْجهلُ و ضِد الْعدل الْجور و الظلْم

Chapter Fifteen

The Coming Into Existence of the Names of Allah

بَابُ حُدُوثِ الْأَسْمَاءِ

H 301, Ch. 15, h1

Ali ibn Muhammad has narrated from Salih ibn abu Hammad from al-Husayn ibn Yazid from al-Hassan ibn Ali ibn abu Hamza from Ibrahim ibn 'Umar from abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"Allah, the Most Holy, the Most High, created a *name* with letters that had no sound. He created it with the word that would not be spoken. He created it with a personality that had no body. It had a similarity that is not described. He created it with color that is colorless. Diameters were negated from it. Limitations were distanced away from it. The feel of all *Mutawahhim* (intuitive sense) is curtained from it. It is hidden but not covered. He placed it to be a perfect word consisting of four parts together. No one of them is before the other. From these He made public only three names; people desperately needed them. One of them is kept out of public sight. This is the protected and treasured name.

"Of the names that became public is Allah, the Most Holy, the Most High. He, the Most Glorious, for each of these made four subservient key elements that formed twelve key elements. Then for each key element He created thirty key elements to indicate an action ascribed to the four key elements.

"He, therefore, is *al-Rahman* (the Compassionate), *al-Rahim* (the Merciful), *al-Malik* (the King), *al-Quddus* (the Holy), *al-Khaliq* (the Creator), *al-Bari'* (the Maker), *al-Musawwir* (the Fashioner), *al-Hayy* (the Ever-living) and *al-Qayyum* (the Self-subsistent). Neither slumber nor sleep seizes Him. He is *al-'Alim* (the All-Knowing), *al-Khabir* (the All-aware), *al-Sami'* (the All-hearing), *al-Basir* (the All-seeing), *al-Hakim* (the All-wise), *al-'Aziz* (the Majestic), *al-Jabbar* (the Compelling), *al-Mutakabbir* (the Sublime), *al-'Aliyy* (the Most High), *al-'Azim* (the Great), *al-Muqtadir* (the Dominant), *al-Qadir* (the Almighty), *al-Salam* (the Peaceable), *al-Mu'min* (the Protector), *al-Muhaymin* (the Preserver), *al-Munshi'* (the Inventor), *al-Badi'* (the Originator), *al-Rafi'* (the Exalter), *al-Jalil* (the Majestic), *al-Karim* (the Generous), *al-Raziq* (the Provider), *al-Muhyi* (the Bestower of Life), *al-Mumit* (the Inflictor of death), *al-Ba'ith* (the Resurrecting) and *al-Warith* (the Inheritor).

"These names in addition to the (*Asma' al-Husna*) beautiful names make them three hundred sixty names. Such is the ratio of these three names. These three names are key element names. Only one name is kept out of public sight, protected and treasured with these three names. Thus, Allah has said, 'Say, call Allah or *al-Rahman*. Call whichever you call. For Him there are beautiful names.'" (17:110)

"Among the narrators of this *Hadith* there are unknown people. Its language is not clear. There is secrecy in its meaning. No one knows its interpretation except Allah and those whom He has given especial knowledge." (Al-Allama al-Majlisi, Mir'at al-'Uqul, vol.2, p.24)

١ - عِلِي بن محمدٍ عن صالِح بنِ أَبِي حمادٍ عنِ الْحسينِ بنِ يزِيد عنِ الْحسنِ بنِ عِلِي بنِ أَبِي حمزةَ عن إِبراهِيم بنِ عمر عن أَبِي عبدِ اللهِ ع قَالَ إِن الله تبارك و تعالَى خلَق اسماً بِالْحروفِ غَير متصوتٍ و بِاللفْظِ غَير منطَقٍ و بِالشخصِ غَير مجسدٍ و بِالتشبِيهِ غَير موصوفٍ و بِاللونِ غَير مصبوغٍ منفِي عنه الْأَقْطَار مبعدٌ عنه الْحدود محجوبٌ عنه حِس كُل متوهمٍ مستتِرٌ غَير مستورٍ فَجعلَه كَلِمةً تامةً علَى أَربعةِ أَجزاءٍ معاً لَيس مِنها واحِدٌ قَبلَ الْآخرِ فَأَظْهر مِنها ثَلَاثَةَ أَسماءٍ لِفَاقَةِ الْخلْقِ إِلَيها و حجب مِنها واحِداً و هو الِاسم الْمكْنونُ الْمخزونُ فَهذِهِ الْأَسماءُ الَّتِي ظَهرت فَالظَاهِر هو الله تبارك و تعالَى و سخر سبحانه لِكُل اسمٍ مِن هذِهِ الْأَسماءِ أَربعةَ أَركَانٍ فَذَلِك اثْنا عشر ركْناً ثُم خلَق لِكُل ركْنٍ مِنها ثَلَاثِين اسماً فِعلًا منسوباً إِلَيها فَهو الرحمن الرحِيم الْملِك الْقُدوس الْخالِق الْبارِئ الْمصور الْحي الْقَيوم لَا تأْخذُه سِنةٌ و لَا نومٌ الْعلِيم الْخبِير السمِيع الْبصِير الْحكِيم الْعزِيز الْجبار الْمتكبر الْعلِي الْعظِيم الْمقْتدِر الْقَادِر السلَام الْمؤْمِن الْمهيمِن الْبارِئ الْمنشِئ الْبدِيع الرفِيع الْجلِيلُ الْكَرِيم الرازِق الْمحيِي الْمِميت الْباعِثُ الْوارِثُ فَهذِهِ الْأَسماءُ و ما كَانَ مِن الْأَسماءِ الْحسنى حتى تِتم ثَلَاثَ مِائَةٍ و سِتين اسماً فَهي نِسبةٌ لِهذِهِ الْأَسماءِ الثَلَاثَةِ و هذِهِ الْأَسماءُ الثَلَاثَةُ أَركَانٌ و حجب الِاسم الْواحِد الْمكْنونَ الْمخزونَ بِهذِهِ الْأَسماءِ الثَلَاثَةِ و ذَلِك قَولُه تعالَى قُل ادعوا الله أَوِ ادعوا الرحمن أَيا ما تدعوا فَلَه الْأَسماءُ الْحسنى

H 302, Ch. 15, h2

Ahmad ibn Idris has narrated from al-Husayn ibn 'Abd Allah from Muhammad

٢ - أَحمد بن إِدرِيس عنِ الْحسينِ بنِ عبدِ اللهِ عن محمدٍ

بن عبدِ اللهِ و موسى بن عمر و الْحسن بن عِلي بن عثْمانَ عن ابن سِنانٍ قَالَ سأَلْت أَبا الْحسنِ الرضا ع هلْ كَانَ الله عز و جل عارِفاً بِنفْسِهِ قَبلَ أَنْ يخلُق الْخلْق قَالَ نعم قُلْت يراها و يسمعها قَالَ ما كَانَ محتاجاً إِلَى ذَلك لِأَنه لَم يكُن يسأَلُها و لَا يطْلُب مِنها هو نفْسه و نفْسه هو قُدرته نافِذَةٌ فَلَيس يحتاج أَنْ يسمي نفْسه و لَكِنه اختار لِنفْسِهِ أَسماءً لِغيرِهِ يدعوه بِها لِأَنه إِذَا لَم يدع بِاسمِهِ لَم يعرف فَأَولُ ما اختار لِنفْسِهِ الْعلِي الْعظِيم لِأَنه أَعلَى الْأَشياءِ كُلها فَمعناه الله و اسمه الْعلِي الْعظِيم هو أَولُ أَسمائِهِ علًا علَى كُل شيءٍ

ibn ‘Abd Allah and Musa ibn ‘Umar and al-Hassan ibn Ali ibn ‘Uthman from ibn Sinan who said the following:

“Once I asked abu al-Hassan al-Rida, recipient of divine supreme covenant, ‘Did Allah, the Majestic, the Glorious, know Himself before He created the creation?’ The Imam replied, ‘Yes, He knew Himself.’ I further asked, ‘Did He see and hear His Own Self?’ The Imam replied, ‘Allah did not need such things; He did not ask or demand it. He is His Own Self and His Own Self is He. His power is dominant and He does not need to name His Own Self. He chose His own name for the sake of others so they can call Him. Until one is not called by means of his name he is not recognized. The first name He chose for His Own Self was al-‘Aliy al-‘Azim (the Most High, the Great) because He is above all things. It then means that Allah and His name al-‘Aliy al-‘Azim is He. The Most High, means He is above all things.’”

٣ - و بِهذَا الْإِسنادِ عن محمدِ بن سِنانٍ قَالَ سأَلْته عن الِاسم ما هو قَالَ صِفَةٌ لِموصوفٍ

H 303, Ch. 15, h3

It is narrated through the same chain of narrators (as in the above *Hadith*) from Muhammad ibn Sinan who said the following:

“I asked the Imam (perhaps abu al-Hassan al-Rida), recipient of divine supreme covenant, about the name (of Allah), ‘What is it?’ The Imam replied, ‘It is an attribute of the attributes of (Allah).’”

٤ - محمد بن أَبِي عبدِ اللهِ عن محمدِ بنِ إِسماعِيلَ عن بعض أَصحابِهِ عن بكْرِ بن صالِحٍ عن عِلي بن صالِحٍ عن الْحسن بن محمدِ بن خالِدٍ بن يزيد عن عبدِ الْأَعلَى عن أَبِي عبدِ اللهِ ع قَالَ اسم اللهِ غَيره و كُل شيءٍ وقَع علَيهِ اسم شيءٍ فَهو مخلُوقٌ ما خلَا الله فَأَما ما عبرته الْأَلْسن أَو عمِلَتِ الْأَيدِي فَهو مخلُوقٌ و الله غَايةٌ مِن غَاياتِهِ و الْمعنى غَير الْغايةِ و الْغايةُ موصوفَةٌ و كُل موصوفٍ مصنوعٌ و صانِع الْأَشياءِ غَير موصوفٍ بِحد مسمى لَم يتكَونْ فَيعرف كَينونِيته بِصنعِ غَيرِهِ و لَم يتناه إِلَى غَايةٍ إِلا كَانت غَيره لَا يزل من فَهم هذَا الْحكْم أَبداً و هو التوحِيد الْخالِص فَارعوه و صدقُوه و تفَهموه بِإِذْنِ اللهِ من زعم أَنه يعرِف الله بِحِجابٍ أَو بِصورةٍ أَو بِمِثَالٍ فَهو مشرِكٌ لِأَن حِجابه و مِثَالَه و صورته غَيره و إِنما هو واحِدٌ متوحدٌ فَكَيف يوحده من زعم أَنه عرفَه بِغيرِهِ و إِنما عرف الله من عرفَه بِاللهِ فَمن لَم يعرِفْه بِهِ فَلَيس يعرِفُه إِنما يعرِف غَيره لَيس بين الْخالِقِ و الْمخلُوق شيءٌ و الله خالِق الْأَشياءِ لَا مِن شيءٍ كَانَ و الله يسمى بِأَسمائِهِ و هو غَير أَسمائِهِ و الْأَسماءُ غَيره

H 304, Ch. 15, h4

Muhammad ibn abu ‘Abd Allah has narrated from Muhammad ibn Isma‘il from some of his people from Bakr ibn Salih from Ali ibn Salih from al-Hassan ibn Muhammad ibn Khalid ibn Yazid from ‘Abd al-A‘la from abu ‘Abd Allah, recipient of divine supreme covenant, who said the following:

“The name of Allah is something other than Allah Himself. Everything that is called a *thing* is created except Allah. Whatever (like the word ‘Allah’) is expressed by the tongue or is worked out by hands (written down) is all created. The word *Allah* is one example of names and an end to serve the purpose of naming. The end is different from the thing for which it is. The end that is describable is created. The Maker of things is not describable by the limits of the fact behind the name. He did not become, so the maker who is other than Him would have recognized His becoming a being. Whatever end people may reach is something other than Him. Do not ever move away from understanding this rule. This is the true and pure belief in the Oneness of Allah. Observe it, acknowledge it and understand it by the permission of Allah.

“Those who think they understand Allah by means of covering, form or image become polytheists; His covering, form and depiction are not Him. He is only One and one alone. How can one form a belief in His oneness by thinking that one is able to know Him through things other than Him? One comes to know Allah only by Allah His Own Self. One who cannot know Him by His Own Self has not known Him. He only comes to know something else. There is nothing between the Creator and the created. Allah is the Creator of things but not from a thing that was there already. Allah’s names are His names but He is different from His Own names and the names are other than Him.”

Chapter Sixteen
The Meanings of the Names of Allah and Their Derivatives

بَابُ مَعَانِي الْأَسْمَاءِ وَ اشْتِقَافِهَا

H 305, Ch. 16, h1
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from al-Qasim ibn Yahya from his grandfather al-Hassan ibn Rashid from ‘Abd Allah ibn Sinan who said the following:

“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, about the interpretation of the verse of the Holy Quran, ‘In the Name of Allah, the Beneficent, the Merciful.’ The Imam replied, ‘The first letter *‘B’* in the Arabic version signifies *Baha’u Allah* meaning beauty of Allah. The second letter ‘*S’* signifies *Sana’u Allah* meaning radiance of Allah. The third letter ‘*M’* signifies *Majdu Allah,* meaning the Grandeur of Allah.’ According to other narrators, *Majdu Allah* means Kingdom of Allah. *Allah* means Lord of all things. And *al-Rahman* means the Beneficent to all of His creatures in general. *Al-Rahim* means the Most Merciful to the believers in particular.”

١ - عِدةٌ مِن أصحابِنا عن أحمد بن محمدِ بنِ خالِدٍ عنِ الْقَاسِمِ بن يحيى عن جدِهِ الْحسنِ بنِ راشِدٍ عن عبدِ اللهِ بنِ سِنانٍ قَالَ سأَلْت أبا عبدِ اللهِ ع عن تفْسِيرِ بسمِ اللهِ الرحمنِ الرحِيمِ قَالَ الْبَاءُ بهاءُ اللهِ و السين سناءُ اللهِ و الْمِيم مجد اللهِ و روى بعضهم الْمِيم ملْك اللهِ و اللهِ إِلَه كُل شيءٍ الرحمن بِجمِيعِ خلْقِهِ و الرحِيمِ بِالْمؤمِنِين خاصةً

H 306, Ch. 16, h2
Ali ibn Ibrahim has narrated from his father from al-Nadr ibn Suwayd from Hisham ibn al-Hakam who said the following:

“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, about the names of Allah and their derivations and roots. What is the root from which the word *Allah* is derived?

“The Imam replied, ‘O Hisham, the word *Allah* is derived from *’Ilah.* It means, the One Who is worshipped (obeyed) and the One who is the Lord. The Lord requires that He be worshipped (obeyed) and is worthy of worshipping. The name of Allah is different from His Own S\self. Whoever worships the name not the meaning has become an atheist and, in fact, has not worshipped Allah. Whoever worships the name and its meaning jointly, he becomes a polytheist; worshipping two Lords. Whoever worships the meaning of the word Allah only he, in reality, has worshipped the One Allah. O Hisham, did you grasp it?’ Hisham has said, ‘I requested, “Please enlighten me more.”’

“The Imam added, ‘Allah has ninety-nine names. If each name had a separate meaning then each meaning would have been a Lord. Allah is One only and all His names stand for just One reality and all these names are other than Allah Himself. O Hisham, bread is the name of something to eat. Water is the name of something to drink. Dress is the name of something to wear. Fire is the name of something that burns. O Hisham, did you fully grasp the point so you can defend your belief and contest successfully against our opponents, who, along with Allah, the Exalted, the Great, accept as their Lord, things other than Him?’ Hisham replied, ‘Yes, I did understand.’

“The Imam said, ‘O Hisham, may Allah benefit you thereby and grant you steadfastness.’

“Hisham (the narrator) says, ‘I swear by Allah, no one has ever defeated me on the issue of the Oneness of Allah until now.’”

٢ - عِلِي بن إِبراهِيم عن أَبِيهِ عنِ النضرِ بنِ سوِيدٍ عن هِشامِ بنِ الْحكَمِ أَنه سأَلَ أَبا عبدِ اللهِ ع عن أَسماءِ اللهِ و اشتِقَاقِها الله مِما هو مشتق
فَقَالَ يا هِشام الله مشتق مِن إِلَهٍ و إِلَهٌ يقْتضِي مأْلُوهاً و الِاسم غَير الْمسمى فَمن عبد الِاسم دونَ الْمعنى فَقَد كَفَر و لَم يعبد شيئاً و من عبد الِاسم و الْمعنى فَقَد أَشرك و عبد اثْنينِ و من عبد الْمعنى دونَ الِاسمِ فَذَاك التوحِيد أَ فَهمت يا هِشام
قَالَ قُلْت زِدنِي قَالَ لِلهِ تِسعةٌ و تِسعونَ اسماً فَلَو كَانَ الِاسم هو الْمسمى لَكَانَ كُل اسمٍ مِنها إِلَهاً و لَكِن الله معنى يدل علَيهِ بِهذِهِ الْأَسماءِ و كُلها غَيره يا هِشام الْخبز اسمٌ لِلْمأْكُول و الْماءُ اسمٌ لِلْمشروبِ و الثوب اسمٌ لِلْملْبوسِ و النار اسمٌ لِلْمحرِق أَ فَهمت
يا هِشام فَهماً تدفَع بِهِ و تناضِلُ بِهِ أَعداءَنا الْمتخِذِين مع اللهِ عز و جل غَيره قُلْت نعم فَقَالَ نفَعك الله بِهِ و ثَبتك يا هِشام قَالَ فَو اللهِ ما قَهرنِي أَحدٌ فِي التوحِيدِ حتى قُمت مقَامِي هذَا

H 307, Ch. 16, h3
A number of our people have narrated from Ahmad ibn Muhammad from al-Barqi from al-Qasim ibn Yahya from his grandfather al-Hassan ibn Rashid

٣ - عِدةٌ مِن أَصحابِنا عن أَحمد بن محمدٍ الْبرقِي عنِ الْقَاسِمِ بن يحيى عن جدِهِ الْحسنِ بنِ راشِدٍ

عن أَبِي الْحسنِ موسى بن جعفَرٍ ع
قَالَ سئِلَ عن معنى اللهِ فَقَالَ استولَى علَى ما دق و جل

from abu al-Hassan Musa ibn Ja'far, recipient of divine supreme covenant, who said the following:

"Once, a question was asked from the Imam about the meaning of the word *"Allah"*. The Imam replied, 'The word *"Allah"* stands for one who dominates all things small or big.'"

٤ - عِلِي بن محمدٍ عن سهلِ بنِ زِيادٍ عن يعقُوب بنِ يزِيد عن الْعباسِ بنِ هِلَالٍ
قَالَ سأَلْت الرضا ع عن قَولِ اللهِ الله نور السماواتِ و الْأَرضِ فَقَالَ هادٍ لِأَهلِ السماءِ و هادٍ لِأَهلِ الْأَرضِ و فِي روايةِ الْبرقِي هدى من فِي السماءِ و هدى من فِي الْأَرضِ

H 308, Ch. 16, h4
Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Ya'qub ibn Yazid from al-'Abbass ibn Hilal who said the following:

"Once I asked (Imam) al-Rida, recipient of divine supreme covenant, about the meaning of the words of Allah, 'Allah is the Light of the heavens and the earth.' (24:35) The Imam replied, 'Allah is the Guide for all that is in the heavens and the Guide for all that is on the earth.'"

According to another *Hadith* that al-Barqi has narrated (the Imam said), "Allah has guided everyone in the heavens and everyone on the earth."

٥ - أحمد بن إِدرِيس عن محمدِ بنِ عبدِ الْجبارِ عن صفْوانَ بنِ يحيى عن فُضيلِ بنِ عثْمانَ عن ابنِ أَبِي يعفُورٍ قَالَ سأَلْت أَبا عبدِ اللهِ ع عن قَولِ اللهِ عز و جل هو الْأَولُ و الْآخِر و قُلْت أَما الْأَولُ فَقَد عرفْناه و أَما الْآخِر فَبين لَنا تفْسِيره فَقَالَ إِنه لَيس شيءٌ إِلا يبِيد أَو يتغير أَو يدخلُه التغير و الزوالُ أَو ينتقِلُ مِن لَونٍ إِلَى لَونٍ و مِن هيئَةٍ إِلَى هيئَةٍ و مِن صِفَةٍ إِلَى صِفَةٍ و مِن زِيادةٍ إِلَى نقْصانٍ و مِن نقْصانٍ إِلَى زِيادةٍ إِلا رب الْعالَمِين فَإِنه لَم يزلْ و لَا يزالُ بِحالَةٍ واحِدةٍ هو الْأَولُ قَبلَ كُل شيءٍ و هو الْآخِر علَى ما لَم يزلْ و لَا تختلِف علَيهِ الصفَات و الْأَسماءُ كَما تختلِف علَى غَيرِهِ مِثْلُ الْإِنسان الذِي يكُونُ تراباً مرةً و مرةً لَحماً و دماً و مرةً رفَاتاً و رمِيماً و كَالْبسرِ الذِي يكُونُ مرةً بلَحاً و مرةً بسراً و مرةً رطَباً و مرةً تمراً فَتتبدلُ علَيهِ الْأَسماءُ و الصفَات و الله جل و عز بِخِلَافِ ذَلِك

H 309, Ch. 16, h5
Ahmad ibn Idris has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from Fudayl ibn 'Uthman from ibn abu Ya'fur who said the following:

"Once I said to abu 'Abd Allah, recipient of divine supreme covenant, about the meaning of the words of Allah, the Majestic, the Glorious, 'He (Allah) is the first and the last.' (57:3) We have understood *His being the first* but explain for us the meaning of *His being the last.*'

"The Imam said, 'There is nothing in the universe, but that is subject to annihilation, alteration**,** change, decay, transition from one color to another, from one shape to another and from one quality to another. All things increase, decrease and change from decrease to increase, except He, Who is the Lord of the worlds. He alone is eternal and in one state. He is the first, before everything and the last eternally. His attributes and names do not change as they do in the case of others. A man at one time is (part of) the soil and dust, at other time flesh and blood, then turns into decaying bones and finally becomes dust. A piece of date at one time is raw, at another time ripe, mature, and then it dries up. With every change, the names and attributes also change. Allah, the Majestic, the Glorious, is different from all such things.'"

٦ - عِلِي بن إِبراهِيم عن أَبِيهِ عن ابنِ أَبِي عمِيرٍ عن ابنِ أُذَينةَ عن محمدِ بنِ حكِيمٍ عن ميمونٍ الْبانِ قَالَ سمِعت أَبا عبدِ اللهِ ع و قَد سئِلَ عنِ الْأَولِ و الْآخِرِ فَقَالَ الْأَولُ لَا عن أَولٍ قَبلَه و لَا عن بدءٍ سبقَه و الْآخِر لَا عن نهايةٍ كَما يعقَلُ مِن صِفَةِ الْمخلُوقِين و لَكِن قَدِيمٌ أَولٌ آخِرٌ لَم يزلْ و لَا يزولُ بِلَا بدءٍ و لَا نِهايةٍ لَا يقَع علَيهِ الْحدوثُ و لَا يحولُ مِن حالٍ إِلَى حالٍ خالِق كُل شيءٍ

H 310, Ch. 16, h6
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from ibn 'Udhayna from Muhammad ibn Hakim from Maymun al-Ban who said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying to a question about Allah being the *first* and the *last,* 'His being the *first* means there was no first before Him and no beginning preceded Him at all. His being the *last* means He has no end; it (last) is an attribute of the created and He is eternal, the first and the last. He has always been and He will always be without any beginning and any end. Nothing new happens to Him and He does not change from one state to another. He is the Creator of all things.'"

٧ - محمد بن أَبِي عبدِ اللهِ رفَعه إِلَى أَبِي هاشِمٍ الْجعفَرِي قَالَ كُنت عِند أَبِي جعفَرٍ الثانِي ع فَسأَله رجلٌ فَقَالَ أَخبِرنِي عنِ الرب تبارك و تعالَى لَه أَسماءٌ و صِفَاتٌ فِي كِتابِهِ و أَسماؤه و صِفَاته هِي

H 311, Ch. 16, h7
Muhammad ibn abu 'Abd Allah in a *marfu'* manner, has narrated from abu Hashim al-Ja'fari who said the following:

"Once I was in the company of abu Ja'far al-Thani, the 2nd, recipient of divine supreme covenant, when a person asked him, 'The names and attributes of the Lord, the Most Holy, the Most High, mentioned in His book (the Holy Quran) are they He Himself?'

هو فَقَالَ أبو جعفَرٍ ع إِن لِهذَا الْكَلَامِ وجهينِ إِنْ كُنت تقُولُ هِي هو أي إِنه ذُو عددٍ و كَثْرةٍ فَتعالَى الله عن ذَلك و إِنْ كُنت تقُولُ هذِهِ الصفَات و الْأَسماءُ لَم تزلْ فَإِن لَم تزلْ محتمِلٌ معنيينِ فَإِنْ قُلْت لَم تزلْ عِنده فِي عِلْمِهِ و هو مستحِقها فَنعم و إِنْ كُنت تقُولُ لَم يزلْ تصوِيرها و هِجاؤها و تقْطِيع حروفِها فَمعاذَ اللهِ أَنْ يكُونَ معه شيءٌ غَيره بلْ كَانَ الله و لَا خلْق ثُم خلَقَها وسِيلَةً بينه و بين خلْقِهِ يتضرعونَ بِها إِلَيهِ و يعبدونه و هِي ذِكْره و كَانَ الله و لَا ذِكْر و الْمذْكُور بِالذكْرِ هو الله الْقَدِيم الذِي لَم يزلْ و الْأَسماءُ و الصفَات مخلُوقَاتٌ و الْمعانِي و الْمعنِي بِها هو الله الذِي لَا يلِيق بِهِ الِاخْتِلَاف و لَا الِائْتِلَاف و إِنما يختلِف و يأْتلِف الْمتجزئ فَلَا يقَالُ الله مؤْتلِفٌ و لَا الله قَلِيلٌ و لَا كَثِيرٌ و لَكِنه الْقَدِيم فِي ذَاتِهِ لِأَن ما سِوى الْواحِدِ متجزئٌ و الله واحِدٌ لَا متجزئٌ و لَا متوهمٌ بِالْقِلَةِ و الْكَثْرةِ و كُل متجزئٍ أَو متوهمٍ بِالْقِلَةِ و الْكَثْرةِ فَهو مخلُوقٌ دال علَى خالِقٍ لَه فَقَولُك إِن الله قَدِيرٌ خبرت أَنه لَا يعجِزه شيءٌ فَنفَيت بِالْكَلِمةِ الْعجز و جعلْت الْعجز سِواه و كَذَلك قَولُك عالِمٌ إِنما نفَيت بِالْكَلِمةِ الْجهلَ و جعلْت الْجهلَ سِواه و إِذَا أَفْنى الله الْأَشياءَ أَفْنى الصورةَ و الْهيجاءَ و التقْطِيع و لَا يزالُ من لَم يزلْ عالِماً فَقَالَ الرجلُ فَكَيف سمينا ربنا سمِيعاً فَقَالَ لِأَنه لَا يخفَى علَيهِ ما يدرك بِالْأَسماعِ و لَم نصِفْه بِالسمعِ الْمعقُول فِي الرأْسِ و كَذَلك سميناه بصِيراً لِأَنه لَا يخفَى علَيهِ ما يدرك بِالْأَبصارِ مِن لَونٍ أَو شخصٍ أَو غَيرِ ذَلك و لَم نصِفْه بِبصرِ لَحظَةِ الْعينِ و كَذَلك سميناه لَطِيفاً لِعِلْمِهِ بِالشيءِ اللطِيفِ مِثْلِ الْبعوضةِ و أَخفَى مِن ذَلك و موضِعِ النشوءِ مِنها و الْعقْلِ و الشهوةِ لِلسفَادِ و الْحدبِ علَى نسلِها و إِقَامِ بعضِها علَى بعضٍ و نقْلِها الطعام و الشراب إِلَى أَولَادِها فِي الْجِبالِ و الْمفَاوِزِ و الْأَودِيةِ و الْقِفَارِ فَعلِمنا أَن خالِقَها لَطِيفٌ بِلَا كَيفٍ و إِنما الْكَيفِيةُ لِلْمخلُوقِ الْمكَيفِ و كَذَلك سمينا ربنا قَوِيّاً لَا بِقُوةِ الْبطْشِ الْمعروفِ مِن الْمخلُوقِ و لَو كَانت قُوته قُوةَ الْبطْشِ الْمعروفِ مِن الْمخلُوقِ لَوقَع التشبِيه و لَاحتملَ الزيادةَ و ما احتملَ الزيادةَ احتملَ النقْصانَ و ما كَانَ ناقِصاً كَانَ غَير قَدِيمٍ و ما كَانَ غَير قَدِيمٍ كَانَ عاجِزاً فَربنا تبارك و تعالَى لَا شِبه لَه و لَا ضِد و لَا نِد و لَا كَيف و لَا نِهايةَ و لَا تبصار بصرٍ و محرمٌ علَى الْقُلُوبِ أَنْ تمثِّله و علَى الْأَوهامِ أَنْ تحده و علَى الضمائِرِ أَنْ تكَونه جل و عز عن أَداةِ خلْقِهِ

"The Imam replied, 'Your question has two aspects. If you say that they are His Own Self, meaning that He has plurality and multiplicity, then Allah is highly exalted from being as such. If you mean that names and attributes of Allah had eternally been there, this also has a double meaning. (First) if you mean, that names and attributes have eternally been in the knowledge of Allah and He eternally deserved them, it is true and quite right. If you mean that the letters, pictures, spellings and syllables of names and attributes were eternal, then we seek refuge with Him against such belief.

"Allah existed but there were no creatures. He created names and attributes as a means between His Own Self and the creatures. Through these means they pray to Him and ask Him for help, and names are the means to speak of Him. Allah existed without being mentioned. The One mentioned through names is Allah the eternal, Who will be there eternally. Names and attributes are created and their meaning and what they indicate is Allah, Who is by far above plurality and combination, which happens only to the moving things. If you say that Allah is compiled it is a false statement and so is saying that He is a great deal or very little. He His Own Self is eternal. What is other than the Only One, it is divisible. Allah is not divisible. Not even in one's imaginations can be thought of as more or less. Everything divisible or being thought of as less or more, in one's imagination, is created. All created things are signs of the existence of the Creator.

"When you say Allah has power, you in reality say that He does not become frustrated due to weakness. In this way you negate weakness from Him and consider it other than Him. The same is the meaning of your saying that He is All-knowing. With this, you negate ignorance from Him and have considered it other than Him. When Allah will destroy all things the form, spelling and syllables will all be destroyed. Allah is and will eternally be there.

"The man then said, 'Why do we call our Lord *All-hearing*? The Imam said, 'It is because everything that can be heard is not hidden from Him. We do not ascribe to Him the hearing ability that exists in the head. In the same way we call Him *All-seeing*. It is because everything that can be seen like colors or individuals and so forth, is not hidden from Him. We do not call Him All-seeing because of the blinking eye. We call Him *Subtle* because of His knowledge of delicate things such as His knowledge of insects, and so forth, or even more delicate things. It is because of His knowledge of such things as their intelligence, desires for reproduction, compassion for their offspring, their guarding each other, their carrying food and drink to their offspring in the mountains, wilderness, valleys and desolate places. From this we know that their Creator is *Subtle* but without the condition of subtlety. Such conditions (and feelings) are for the creatures that are conditioned with conditions.

'We also call our Lord powerful but not because of the aggressiveness that the creatures display. If so, a similarity will exist as well as degrees of decrease that involve increases. Whatever decreases is not eternal and is weak. To our Lord, the Most Holy, the Most High, no one is similar, contrary, resembling, of the same conditions, or end and or seen with eyes. It is unlawful for the hearts to analogize Him. It is unlawful for the *Awham* (intuitive power) to limit Him. It is unlawful for one's consciousness to contain Him. He is Glorious and Majestic and above coming within the reach of the means of

و سِماتِ بريتِهِ و تعالَى عن ذَلِك علُوّاً كَبِيراً

His creatures or having the signs of His servants. He is High and Great and by far above such matters.'"

٨- عِلي بن محمدٍ عن سهل بن زِيادٍ عن ابن محبوبٍ عمن ذَكَره عن أَبِي عبدِ اللهِ ع قَالَ قَالَ رجلٌ عِنده الله أَكْبر فَقَالَ الله أَكْبر مِن أَي شيءٍ فَقَالَ مِن كُل شيءٍ فَقَالَ أَبو عبدِ اللهِ ع حددته فَقَالَ الرجلُ كَيف أَقُولُ قَالَ قُلْ الله أَكْبر مِن أَنْ يوصف

H 312, Ch. 16, h8
Ali ibn Muhammad has narrated from Sahl ibn Ziyad from ibn Mahbub from those he mentioned from abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"Once a man said, *Allahu Akbar* (Allah is greater) in the presence of abu 'Abd Allah, recipient of divine supreme covenant. The Imam asked, 'Allah is greater than whom?' The man replied, 'He is greater than everything.' The Imam said, 'You have considered Him limited.' The man asked, 'Then, how should I say it?' The Imam replied, 'Say, Allah is greater than can be described.'"

٩- و رواه محمد بن يحيى عن أَحمد بن محمدِ بن عِيسى عن مروكِ بن عبيدٍ عن جميعِ بن عميرٍ قَالَ قَالَ أَبو عبدِ اللهِ ع أَي شيءٍ الله أَكْبر فَقُلْت الله أَكْبر مِن كُل شيءٍ فَقَالَ و كَانَ ثَم شيءٌ فَيكُونُ أَكْبر مِنه فَقُلْت و ما هو قَالَ الله أَكْبر مِن أَنْ يوصف

H 313, Ch. 16, h9
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Marwak ibn 'Ubayd from Jumay' ibn 'Umayr who said the following:

"Once (Imam) abu 'Abd Allah, recipient of divine supreme covenant, asked me, 'What is the meaning of *Allah is greatest*?' I replied, 'Allah is the greatest of all things.' The Imam further asked, 'Were there other things so Allah could be considered the greatest of them?' I then asked, 'What then is the meaning thereof?' The Imam replied, 'Allah is by far greater. He is beyond all descriptions.'"

١٠- عِلي بن إِبراهِيم عن محمدِ بن عِيسى بن عبيدٍ عن يونس عن هِشامِ بن الْحكَمِ قَالَ سأَلْت أَبا عبدِ اللهِ ع عن سبحانَ اللهِ فَقَالَ أَنفَةٌ لِلهِ

H 314, Ch. 16, h10
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa ibn 'Ubayd from Yunus from Hisham ibn al-Hakam who said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about the meaning of the words *Glorious is Allah*. The Imam said, 'It means distinction of Allah (His being free of all shortcomings).'"

١١- أَحمد بن مِهرانَ عن عبدِ الْعظِيمِ بن عبدِ اللهِ الْحسنِي عن عِلي بن أَسباطٍ عن سلَيمانَ مولَى طِربالٍ عن هِشامٍ الْجوالِيقِي قَالَ سأَلْت أَبا عبدِ اللهِ ع عن قَول اللهِ عز و جل سبحانَ اللهِ ما يعنِي بِهِ قَالَ تنزِيهه

H 315, Ch. 16, h11
Ahmad ibn Mihran has narrated from 'Abd al-'Azim ibn 'Abd Allah al-Hassani from Ali ibn Asbat. From Sulayman Mawla Tirbal from Hisham al-Jawaliqi who said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about the meaning of the words of Allah, the Majestic, the Glorious, *Glorious Allah* (Quran, 12:108, 23:91, 28:68, 37:159, 52:43, 59:23). The Imam replied, 'They refer to Allah's being above all things in perfection.'"

١٢- عِلي بن محمدٍ و محمد بن الْحسنِ عن سهل بن زِيادٍ و محمد بن يحيى عن أَحمد بن محمدِ بن عِيسى جمِيعاً عن أَبِي هاشِمٍ الْجعفَرِي قَالَ سأَلْت أَبا جعفَرٍ الثانِي ع ما معنى الْواحِدِ فَقَالَ إِجماع الْأَلْسنِ علَيهِ بِالْوحدانِيةِ كَقَولِهِ تعالَى و لَئِن سأَلْتهم من خلَقَهم لَيقُولُن الله

H 316, Ch. 16, h12
Ali ibn Muhammad and Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad and Muhammad ibn Yahya from Ahmad ibn Muhammad ibn 'Isa all of them from abu Hashim al-Ja'fari who said the following:

"Once I asked abu Ja'far al-Thani, the 2nd, recipient of divine supreme covenant, 'What is the meaning of the *One*?' The Imam replied, 'It means the unanimity of all tongues in speaking of Allah's Oneness. If you ask them about who has created them, they all say, "It is Allah, Who has created them all."' (43:87)

بَابٌ آخَرُ وَ هُوَ مِنَ الْبَابِ الْأول

Chapter Seventeen

Another Chapter (Related) to the Previous Chapter

إِلا أَن فِيهِ زِيادةً و هو الْفَرق ما بين الْمعانِي الَتِي تحت أَسماءِ اللهِ و أَسماءِ الْمخلُوقِين

With certain additions on the difference in the meanings of names of Allah, and the names and attributes of the created

١- عِلي بن إِبراهِيم عن الْمختارِ بن محمدِ بن الْمختارِ الْهمدانِي و محمد بن الْحسنِ عن عبدِ اللهِ بن الْحسنِ الْعلَوي جمِيعاً عن الْفَتحِ بن يزِيد الْجرجانِي عن أَبِي الْحسنِ ع

H 317, Ch. 17, h1
Ali ibn Ibrahim has narrated from al-Mukhtar ibn Muhammad ibn al-Mukhtar al-Hamadani and Muhammad ibn al-Hassan from 'Abd Allah ibn al-Hassan al-'Alawi both of them from al-Fath ibn Yazid al-Jurjani from abu al-Hassan,

recipient of divine supreme covenant, al-Thani or al-Thalith who said the following:

"I heard the Imam saying, 'He (Allah) is Subtle, All-aware, All-hearing, All-seeing, the One, the Self-sufficient, Who does not have any children. (He) is not anyone's child and there is no one similar to Him. Had Allah been as those believing in similitude *(al-Mushabbihah)* say He is, no distinction would exist between the Creator and the created, the Inventor and the invented. In reality He is the Inventor. He has made a distinction between the owner of the body and its creator, the owner of the form and its designer and the one being invented and the inventor. Nothing is similar to Him and He is not similar to anything.'

"I then said, 'Yes, may Allah keep my soul in your service, but you just said, *the One the Self-sufficient,* that no one is similar to Him. Allah is One and a man is one. Are the two not similar in oneness?' The Imam replied, 'O Fath, you said something impossible. May Allah grant you steadfastness. Similarity is in meanings. In the case of names they are all the same. The names refer to the named and designated one. When it is said a 'Man', although (commonly) he is considered one individual, he is found in the form of one individual and not two individuals. However, in fact, man is not one thing. His parts, colors and the color of his colors that consist of distinct parts are not equal. His blood is different from his flesh. His nerves are different from his veins; his hairs are different from his skin. The black things in him are different from the white things therein. The same is true of all other creatures. Human beings are one in name but not in meaning.

'Allah, Whose Majesty is Great, is only One and no one other than Him is one. There is no difference, imbalance, increase or decrease in Him. Human beings are created, designed, compounded of different parts and various substances. Only when his parts are combined man becomes one individual.'

"I then said, 'May Allah keep my soul in service for your cause, and grant you happiness, please enlighten me about the meaning of your words 'Subtle and All-aware'? Explain it as you just did with the 'One'? I know that His subtlety or kindness is different from that of His creatures but I like more clarity.' The Imam said, 'O Fath, we said, 'He is Subtle' is because of His knowledge of the delicate creatures, may Allah give you success and steadfastness, so you would think about His creation. Consider His design in delicate and not so delicate plants and other creatures like animals, small and large such as flies and crickets and smaller ones that even the eyes cannot see. It is because of their small size that one may not know which is male and which is female, which is newborn and which is old. We find tremendously delicate things as signs of His Subtlety, in their desire for reproduction, running away from death, collecting what is good for them and what is in the depth of the oceans and on the barks of trees, in the wilderness and desolate places. We find more fastidiousness in such animals. It is found in their ability to communicate with each other and in the things that their offspring understand from them. It is in their transporting food to their young and their colors, red along with yellow, white along with red so fine that our eyes are not able to catch because of their very exquisite shape. Our eyes are not able to see them and our hands are not able to feel them. All these show that the Creator of all such marvelous creatures is "Subtle" and is kind to all the creatures we mentioned. He has done the creating without instruments and means. Every

قَالَ سمِعته يقُولُ و هو اللطِيف الْخبِير السمِيع الْبصِير الْواحِد الْأَحد الصمد لَم يلِد و لَم يولَد و لَم يكُن لَه كُفُواً أَحدٌ لَو كَانَ كَما يقُولُ الْمشبهةُ لَم يعرفِ الْخالِق مِن الْمخلُوق و لَا الْمنشِئ مِن الْمنشإِ لَكِنه الْمنشِئ فَرقٌ بين من جسمه و صوره و أَنشأَه إِذْ كَانَ لَا يشِبهه شيءٌ و لَا يشِبه هو شيئاً قُلْت أَجلْ جعلْنِي الله فِداك لَكِنك قُلْت الْأَحد الصمد و قُلْت لَا يشِبهه شيءٌ و الله واحِدٌ و الْإِنسانُ واحِدٌ أَ لَيس قَد تشابهتِ الْوحدانِيةُ قَالَ يا فَتح أَحلْت ثَبتك الله إِنما التشبِيه فِي الْمعانِي فَأَما فِي الْأَسماءِ فَهِي واحِدةٌ و هِي دالَّةٌ علَى الْمسمى و ذَلِك أَن الْإِنسانَ و إِنْ قِيلَ واحِدٌ فَإِنه يخبر أَنه جثَّةٌ واحِدةٌ و لَيس باثْنينِ و الْإِنسانُ نفْسه لَيس بِواحِدٍ لِأَن أَعضاءَه مختلِفَةٌ و أَلْوانه مختلِفَةٌ و من أَلْوانه مختلِفَةٌ غَير واحِدٍ و هو أَجزاءٌ مجزاةٌ لَيست بِسواءٍ دمه غَير لَحمِهِ و لَحمه غَير دمِهِ و عصبه غَير عروقِهِ و شعره غَير بشرِهِ و سواده غَير بياضِهِ و كَذَلِك سائِر جمِيعِ الْخلْقِ فَالْإِنسانُ واحِدٌ فِي الِاسمِ و لَا واحِدٌ فِي الْمعنى و الله جل جلَالُه هو واحِدٌ لَا واحِد غَيره لَا اخْتِلَاف فِيهِ و لَا تفَاوت و لَا زِيادةَ و لَا نقْصانَ فَأَما الْإِنسانُ الْمخلُوق الْمصنوع الْمؤلف مِن أَجزاءٍ مختلِفَةٍ و جواهِر شتى غَير أَنه بِالِاجتِماعِ شيءٌ واحِدٌ قُلْت جعِلْت فِداك فَرجت عني فَرج الله عنك فَقَولُك اللطِيف الْخبِير فَسره لِي كَما فَسرت الْواحِد فَإِني أَعلَم أَن لُطْفَه علَى خِلَافِ لُطْفِ خلْقِهِ لِلْفَصلِ غَير أَني أُحِب أَنْ تشرح ذَلِك لِي فَقَالَ يا فَتح إِنما قُلْنا اللطِيف لِلْخلْقِ اللطِيفِ و لِعِلْمِهِ بِالشيءِ اللطِيفِ أَ و لَا ترى وفَّقَك الله و ثَبتك إِلَى أَثَرِ صنعِهِ فِي النباتِ اللطِيفِ و غَير اللطِيفِ و مِن الْخلْقِ اللطِيفِ و مِن الْحيوان الصغارِ و مِن الْبعوضِ و الْجِرجِسِ و ما هو أَصغر مِنها ما لَا يكَاد تستِبينه الْعيونُ بلْ لَا يكَاد يستبانُ لِصِغرِهِ الذكَر مِن الْأُنثَى و الْحدثُ الْمولُود مِن الْقَدِيمِ فَلَما رأَينا صِغر ذَلِك فِي لُطْفِهِ و اهتِداءَه لِلسفَادِ و الْهرب مِن الْموتِ و الْجمع لِما يصلِحه و ما فِي لُججِ الْبِحارِ و ما فِي لِحاءِ الْأَشجارِ و الْمفَاوِزِ و الْقِفَارِ و إِلْهام بعضِها عن بعضٍ منطِقَها و ما يفْهم بِهِ أَولَادها عنها و نقْلَها الْغِذَاءَ إِلَيها ثُم تأْلِيف أَلْوانِها حمرةٍ مع صفْرةٍ و بياضٍ مع حمرةٍ و أَنه ما لَا تكَاد عيوننا تستِبينه لِدمامةِ خلْقِها لَا تراه عيوننا و لَا تلْمسه أَيدِينا عِلمنا أَن خالِق هذَا الْخلْقِ لَطِيفٌ لُطْف بِخلْقِ ما سميناه بِلَا عِلَاجٍ و لَا أَداةٍ و لَا آلَةٍ و أَن كُل صانِعِ شيءٍ قَمِن شيءٍ

صنع و الله الْخالِق اللطِيف الْجلِيلُ خلْق و صنع لا مِن شيءٍ

designer and manufacturer builds and manufactures something from something but Allah does it from nothing.'"

٢ - عِلي بن محمدٍ مرسلًا عن أَبي الْحسنِ الرضا ع قَالَ قَالَ اعلَم علمك الله الْخير أَن الله تبارك و تعالَى قَدِيمٌ و الْقِدم صِفَته الِتي دلتِ الْعاقِلَ علَى أَنه لا شيءَ قَبلَه و لا شيءَ معه فِي ديمومِيتِهِ فَقَد بانَ لَنا بِإِقْرارِ الْعامةِ معجِزةُ الصفَةِ أَنه لا شيءَ قَبلَ اللهِ و لا شيءَ مع اللهِ فِي بقَائِهِ و بطَلَ قَولُ من زعم أَنه كَانَ قَبلَه أَو كَانَ معه شيءٌ و ذَلِك أَنه لَو كَانَ معه شيءٌ فِي بقَائِهِ لَم يجز أَنْ يكُونَ خالِقاً لَه لِأَنه لَم يزلْ معه فَكَيف يكُونُ خالِقاً لِمن لَم يزلْ معه و لَو كَانَ قَبلَه شيءٌ كَانَ الْأَولَ ذَلِك الشيءُ لا هذَا و كَانَ الْأَولُ أَولَى بِأَنْ يكُونَ خالِقاً لِلْأَول ثُم وصف نفْسه تبارك و تعالَى بِأَسماءٍ دعا الْخلْق إِذْ خلَقَهم و تعبدهم و ابتلَاهم إِلَى أَنْ يدعوه بِها فَسمى نفْسه سمِيعاً بصِيراً قَادِراً قَائِماً ناطِقاً ظَاهِراً باطِناً لَطِيفاً خبِيراً قَوِيّاً عزِيزاً حكِيماً عَلِيماً و ما أَشبه هذِهِ الْأَسماءَ فَلَما رأَى ذَلِك مِن أَسمائِهِ الْقَالُونَ الْمكَذبونَ و قَد سمِعونا نحدثُ عنِ اللهِ أَنه لا شيءَ مِثْلُه و لا شيءَ مِن الْخلْقِ فِي حالٍ قَالُوا أَخبِرونا إِذَا زعمتم أَنه لا مِثْلَ لِلهِ و لا شبه لَه كَيف شاركْتموه فِي أَسمائِهِ الْحسنى فَتسميتم بِجمِيعِها فَإِن فِي ذَلِك دلِيلًا علَى أَنكُم مِثْلُه فِي حالَاتِهِ كُلها أَو فِي بعضِها دونَ بعضٍ إِذْ جمعتم الْأَسماءَ الطيبةَ قِيلَ لَهم إِن الله تبارك و تعالَى أَلْزم الْعِباد أَسماءً مِن أَسمائِهِ علَى اختِلَافِ الْمعانِي و ذَلِك كَما يجمع الِاسم الْواحِد معنيينِ مختلِفَينِ و الدلِيلُ علَى ذَلِك قَولُ الناسِ الْجائِز عِندهم الشائِع و هو الِذي خاطَب الله بِهِ الْخلْق فَكَلمهم بِما يعقِلُونَ لِيكُونَ علَيهِم حجةً فِي تضيِيعِ ما ضيعوا فَقَد يقَالُ لِلرجلِ كَلْبٌ و حِمارٌ و ثَورٌ و سكرةٌ و علْقَمةٌ و أَسدٌ كُل ذَلِك علَى خِلَافِهِ و حالَاتِهِ لَم تقَعِ الْأَسامِي علَى معانِيها الِتي كَانت بِنيت علَيهِ لِأَن الْإِنسانَ لَيس بِأَسدٍ و لا كَلْبٍ فَافْهم ذَلِك رحِمك الله و إِنما سمي الله تعالَى بِالْعِلْمِ بِغيرِ عِلْمٍ حادِثٍ عِلم بِهِ الْأَشياءَ استعانَ بِهِ علَى حِفْظِ ما يستقْبلُ مِن أَمرِهِ و الروِيةِ فِيما يخلُق مِن خلْقِهِ و يفْسِد ما مضى مِما أَفْنى مِن خلْقِهِ مِما لَو لَم يحضره ذَلِك الْعِلْم و يغِيبه كَانَ جاهِلًا ضعِيفاً كَما أَنا لَو رأَينا علَماءَ الْخلْقِ إِنما سموا بِالْعِلْمِ لِعِلْمٍ حادِثٍ إِذْ كَانوا فِيهِ جهلَةً و ربما فَارقَهم الْعِلْم بِالْأَشياءِ فَعادوا إِلَى الْجهلِ و إِنما سمي الله عالِماً لِأَنه لا يجهلُ شيئاً فَقَد جمع الْخالِق و الْمخلُوق اسم الْعالِمِ و اختلَف الْمعنى علَى ما رأَيت و سمي ربنا

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It is narrated from Ali ibn Muhammad, in a *mursal* manner, from abu al-Hassan al-Rida, recipient of divine supreme covenant, who has said the following to one of his followers:

"May Allah, bestow upon you knowledge of the good, bear in mind that Allah, the Most Holy, the Most High, is eternal. Eternity is that attribute which guides the man of reason (to the fact) that there was nothing before Him in eternity nor will there be anything with Him eternally. This attribute is a miraculous one. It has come to light from the acknowledgement of the *'Ammah* (common people) that there is nothing before Allah and with Him eternally. At the same time, it invalidates the belief that there was something before or with Him. Had there been something with Him eternal He would not have been the Creator of that thing. If it had been with Him how then could He have been its creator? Had there been something before Him then that thing might have been His creator because of its existing earlier.

"Allah, the Most Holy, the Exalted, has ascribed certain names to Himself. He told His creatures when He created them, gave them the ability to worship Him and made them responsible, to call Him with those names. He called Himself All-hearing, All-seeing, All-powerful, Guarding, Rationalizing, Manifest, Hidden, Subtle, All-aware, Powerful, Majestic, Wise, All-knowing and with such other similar names. When the anger mongers who speak lies heard us mention such names as, 'There is nothing similar to Him' and 'Nothing of the creatures is like Him,' they began to speak out. 'When you (the Imam, recipient of divine supreme covenant) say that there is nothing like Him and no one is similar to Him then how can you also have those beautiful names for yourselves? This is proof that you are similar to Him or in certain conditions and not in other conditions because of having all those beautiful names.'

"To answer, it can be said to them that Allah, the Most Holy, the Most High, made it necessary for His servants to have certain names from among His names but with differences in the meanings. (This is true); one name may have two different meanings. One example of this is what people consider permissible and is widely used. On this basis Allah has addressed people. He has spoken to them by means of things that they understand so that they will have no excuse in their misdeeds.

"A man is sometimes called a dog, a bull, sweet, bitter and a lion. All these are different from him and his conditions. In such expressions the names are not used in their original meaning; man is not a lion or a dog and so forth. Note this carefully, may Allah grant you blessings.

"Allah is called All-knowing. It (His knowledge) is other than the created knowledge. With His knowledge of things He knows things and uses the knowledge to preserve His future commands and the process of whatever He creates of His creatures, and destroys what He destroys of His creatures. Without such knowledge He would be weak and ignorant. We know that men of knowledge among people are called knowledgeable because of the created knowledge, which they did not have at one time. Perhaps such knowledge will go away from them and they will become ignorant.

"Allah is called All-knowing; He is not ignorant of anything. Thus, the Creator and created are both called, as having knowledge but the meaning is different, as you may have

noticed above. Our Lord is called All-hearing but His hearing is not through the perforated piece (of material in the ear) and with sound, so He could hear but would not see with it, which is the case with us. We do not see with what we hear but Allah has told us that from Him nothing of the sounds is hidden. His hearing is not in the way we are called hearing people. We are also called hearing but the meaning is different. In the same way is 'Seeing.' His seeing is not that He sees through a hole as we do and we cannot use it for other uses. Allah sees but not by looking to an object. We also are called 'Seeing' but the meaning is different.

"Allah is called Standing but not in the sense of standing in an upright position on the legs, as is the case with other things. It (His standing) is in the sense that He has said 'He is preserving'. It is in the sense of the saying of a man, 'Standing for our affairs.' Allah stands over every soul and what it gains. The word standing is also in the usage of people. Words like *remaining* and *standing* also mean to suffice as in the words that one may say to a man, 'Stand up over the affairs of so and so,' which means dealing with them with efficiency and an overseeing manner. We stand on our legs, thus, the name is similar but the meaning is different.

"The name, *Subtle* is not in the sense of fastidiousness or being infinitesimal but it is in the rarity and hard to perceive nature of things. An example is the expression, 'It has become very delicate for me,' 'So and so is very fine in his manners and dealings.' This 'Delicateness' and 'Fineness' means that it is profound for one's intelligence and difficult to find. It has become bottomless and delicate so much so that even imagination is not able to reach it. Allah, the Most Holy, the Most High, is highly Subtle to be comprehended through definitions or combined in an attribute or in the way we are subtle, small and delicate. Names are the same but different in meaning.

"The name *al-Khabir*, meaning All-aware, is for one who knows all things completely but not by means of experience and learning lessons from the past. Experience and learning from mistakes are the means of learning for people. Without them (experience and so forth) there no knowledge could exist. One without experience and learning lessons is an ignorant person. Allah is eternally All-aware of what He has created, but well aware and expert among people are those who ask questions and learn. Our names are the same but they, again, are different in meaning.

"The name (of Allah), *al-Zahir* means clear, or face to face or conspicuous. It does not mean that He is (physically) found over and on top of all things or sitting on them at their peak. It means that He is dominant and has power over all things. An example of this is when a person says, 'I overcame my enemies or Allah gave me victory over my enemies,' it is the report of the failure and victory. So also is Allah's domination over all things. Another example is that His existence is clear for those who want (to know) Him. Nothing is hidden from Him and He is the guardian of all that He has curved and fashioned. Whose existence can be clearer than that of Allah, the Most Holy, the Most High? You will not live without His creatures, no matter where you may be. Within your own self alone there is enough of His creation. His existence by far is clearer than ours is. He manifests all by His Own Self and is known by His Own Self. We are of the same name but the meaning is different.

سمِيعاً لَا بِخرتٍ فِيهِ يسمع بِهِ الصوت و لَا يبصِر بِهِ كَما أَن خرتنا الذِي بِهِ نسمع لَا نقْوى بِهِ علَى الْبصرِ و لَكِنه أَخبر أَنه لَا يخفَى علَيهِ شيءٌ مِن الْأَصواتِ لَيس علَى حد ما سمينا نحن فَقَد جمعنا الِاسم بِالسمعِ و اختلَف الْمعنى و هكَذَا الْبصر لَا بِخرتٍ مِنه أَبصر كَما أَنا نبصِر بِخرتٍ مِنا لَا ننتفِع بِهِ فِي غَيرِهِ و لَكِن الله بصِيرٌ لَا يحتمِلُ شخصاً منظُوراً إِلَيهِ فَقَد جمعنا الِاسم و اختلَف الْمعنى و هو قَائِمٌ لَيس علَى معنى انتِصابٍ و قِيامٍ علَى ساقٍ فِي كَبِدٍ كَما قَامتِ الْأَشياءُ و لَكِن قَائِمٌ يخبِر أَنه حافِظٌ كَقَولِ الرجلِ الْقَائِم بِأَمرِنا فُلَانٌ و الله هو الْقَائِم علَى كُل نفْسٍ بِما كَسبت و الْقَائِم أَيضاً فِي كَلَامِ الناسِ الْباقِي و الْقَائِم أَيضاً يخبِر عنِ الْكِفَايةِ كَقَولِك لِلرجلِ قُم بِأَمرِ بنِي فُلَانٍ أَي اكْفِهِم و الْقَائِم مِنا قَائِمٌ علَى ساقٍ فَقَد جمعنا الِاسم و لَم نجمِع الْمعنى و أَما اللطِيف فَلَيس علَى قِلَةٍ و قَضاقَةٍ و صِغَرٍ و لَكِن ذَلِك علَى النفَاذِ فِي الْأَشياءِ و الِامتِناعِ مِن أَنْ يدرك كَقَولِك لِلرجلِ لَطُف عني هذَا الْأَمر و لَطُف فُلَانٌ فِي مذْهِبِهِ و قَولِهِ يخبِرك أَنه عَمض فِيهِ الْعقْلُ و فَات الطلَب و عاد متعمقاً متلَطفاً لَا يدرِكُه الْوهم فَكَذَلِك لَطُف الله تبارك و تعالَى عن أَنْ يدرك بِحد أَو يحد بِوصفٍ و اللطَافَةُ مِنا الصغر و الْقِلةُ فَقَد جمعنا الِاسم و اختلَف الْمعنى و أَما الْخبِير فَالذِي لَا يعزب عنه شيءٌ و لَا يفُوته لَيس لِلتجرِبةِ و لَا لِلاعتِبارِ بِالْأَشياءِ فَعِند التجرِبةِ و الِاعتِبارِ عِلْمان و لَو لَا هما ما عِلم لِأَن من كَانَ كَذَلِك كَانَ جاهِلًا و الله لَم يزلْ خبِيراً بِما يخلُق و الْخبِير مِن الناسِ الْمستخبِر عن جهلٍ الْمتعلم فَقَد جمعنا الِاسم و اختلَف الْمعنى و أَما الظاهِر فَلَيس مِن أَجل أَنه علَا الْأَشياءَ بِركُوبٍ فَوقَها و قُعودٍ علَيها و تسنمٍ لِذُراها و لَكِن ذَلِك لِقَهرِهِ و لِغلَبتِهِ الْأَشياءَ و قُدرتِهِ علَيها كَقَولِ الرجلِ ظَهرت علَى أَعدائِي و أَظْهرنِي الله علَى خصمِي يخبِر عنِ الْفَلْجِ و الْغلَبةِ فَهكَذَا ظُهور اللهِ علَى الْأَشياءِ و وجهٌ آخر أَنه الظاهِر لِمن أَراده و لَا يخفَى علَيهِ شيءٌ و أَنه مدبِّر لِكُل ما برأَ فَأَي ظَاهِرٍ أَظْهر و أَوضح مِن اللهِ تبارك و تعالَى لِأَنك لَا تعدم صنعته حيثُما توجهت و فِيك مِن آثَارِهِ ما يغنِيك و الظاهِر مِنا الْبارِز بِنفْسِهِ و الْمعلُوم بِحدِهِ فَقَد جمعنا الِاسم و لَم يجمعنا الْمعنى

و أَما الْباطِن فَلَيس علَى معنى الِاستِبطَانِ لِلْأَشياءِ بِأَنْ يغور فِيها و لَكِن ذَلِك مِنه علَى استِبطَانِهِ لِلْأَشياءِ عِلْماً و حِفْظاً و تدبِيراً كَقَولِ الْقَائِل أَبطَنته يعنِي خبرته و عِلمت مكْتوم سِرِهِ و الْباطِن مِنا الْغائِب فِي الشيءِ الْمستتِر و قَد جمعنا الِاسم و اختلَف الْمعنى

و أما الْقَاهِر فَلَيس علَى معنى عِلَاجٍ و نصبٍ و احتِيالٍ و مدارإةٍ و مكْرٍ كَما يقْهر الْعِباد بعضهم بعضاً و الْمقْهور مِنهم يعود قَاهِراً و الْقَاهِر يعود مقْهوراً و لَكِن ذَلك مِن اللهِ تبارك و تعالَى علَى أَن جمِيع ما خلَق ملْبسٌ بِهِ الذل لِقَاعِلِهِ و قِلةُ الِامتِناعِ لِما أَراد بِهِ لَم يخرج مِنه طَرفَةَ عينٍ أَنْ يقُولَ لَه كُن فَيكُونُ و الْقَاهِر مِنا علَى ما ذَكَرت و وصفْت فَقَد جمعنا الِاسم و اختلَف الْمعنى و هكَذَا جمِيع الْأَسماءِ و إِنْ كُنا لَم نستجمِعها كُلها فَقَد يكْتفِي الِاعتِبار بِما أَلْقَينا إِلَيك و الله عونك و عوننا فِي إِرشادِنا و توفِيقِنا

"The name *al-Batin* means something hidden or the inside of something. This is not in the sense of being inside of things by means of diving or so but is in the sense of His dealing, having knowledge, preserving and regulating the inside of all things. As one may say, 'I tried to find the inside to learn and discover the secrets.' Hidden for us is what is unseen and covered. In this case again our names are the same but different in meaning.

"The name *al-Qahir* means subduing. It is not in the sense of plotting, using certain devices and speaking attractive words or cunning means. It is not the way people subdue each other. The victorious among people may become subdued and vice versa. For Allah, the Most Holy, the Most High, all the creatures have the garment of weakness on them. Due to the absence of obstacles in what He wills about them, it only takes less than a blinking of the eye to say, 'Be' and it *is*. It comes into existence. Subduing in our case is how I mentioned and explained. Our names are alike but the meaning is different. Thus is the case for all the names although we have not mentioned all of them. For learning a lesson what we have mentioned for you is sufficient. May Allah be your and our helper in the matters of guidance and success.'"

بَابُ تَأوِيل الصمَدِ

١ - عِلِي بن محمدٍ و محمد بن الْحسنِ عن سهلِ بنِ زِيادٍ عن محمدِ بنِ الْولِيدِ و لَقَبه شبابٌ الصيرفِي عن داود بنِ الْقَاسِمِ الْجعفَرِي قَالَ قُلْت لِأَبِي جعفَرٍ الثانِي ع جعِلْت فِداك ما الصمد قَالَ السيد الْمصمود إِلَيهِ فِي الْقَلِيل و الْكَثِيرِ

٢ - عِدةٌ مِن أَصحابِنا عن أَحمد بنِ أَبِي عبدِ اللهِ عن محمدِ بنِ عِيسى عن يونس بنِ عبدِ الرحمنِ عنِ الْحسنِ بنِ السرِي عن جابِرِ بنِ يزِيد الْجعفِي قَالَ سأَلْت أَبا جعفَرٍ ع عن شيءٍ مِن التوحِيدِ فَقَالَ إِن الله تباركَت أَسماؤه الَتِي يدعا بِها و تعالَى فِي علُو كُنهِهِ واحِدٌ توحد بِالتوحِيدِ فِي توحِيدِهِ ثُم أَجراه علَى خلْقِهِ فَهو واحِدٌ صمدٌ قُدوسٌ يعبده كُل شيءٍ و يصمد إِلَيهِ كُل شيءٍ و وسِع كُل شيءٍ عِلْماً فَهذَا هو الْمعنى الصحِيح فِي تأْوِيل الصمدِ لَا ما ذَهب إِلَيهِ الْمشبهةُ أَن تأْوِيلَ الصمدِ الْمصمت الذِي لَا جوف لَه لِأَن ذَلك لَا يكُونُ إِلا مِن صِفَةِ الْجِسمِ و الله جل ذِكْره متعالٍ عن ذَلك هو أَعظَم و أَجل مِن أَنْ تقَع الْأَوهام علَى صِفَتِهِ أَو تدرك كُنه عظَمتِهِ و لَو كَانَ تأْوِيلُ الصمدِ فِي صِفَةِ اللهِ عز و جل الْمصمت لَكَانَ مخالِفاً لِقَولِهِ عز و جل لَيس كَمِثْلِهِ شيءٌ لِأَن ذَلك مِن صِفَةِ الْأَجسامِ الْمصمتةِ الَتِي لَا أَجواف لَها مِثْل الْحجرِ و الْحدِيدِ و سائِرِ الْأَشياءِ الْمصمتةِ الَتِي لَا أَجواف لَها تعالَى الله عن ذَلك علُوّاً كَبِيراً فَأَما ما جاءَ فِي الْأَخبارِ مِن ذَلك فَالْعالِم ع أَعلَم بِما قَالَ و هذَا الذِي قَالَ ع إِن الصمد هو السيد الْمصمود إِلَيهِ هو معنى صحِيحٌ موافِقٌ لِقَولِ اللهِ عز و جل لَيس كَمِثْلِهِ شيءٌ و الْمصمود إِلَيهِ

Chapter Eighteen

The Interpretation of al-Samad (Self-sufficient)

H 319, Ch. 18, h1

Ali ibn Muhammad and Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from Muhammad ibn al-Walid, whose title was Shabab al-Sayrafi from Dawud ibn al-Qasim al-Ja'fari who said the following:

"Once I asked Imam abu Ja'far al-Thani, the 2nd, recipient of divine supreme covenant, 'May Allah keep my soul in your service, what is the meaning of the word *al-Samad*?' The Imam replied, '*Al-Samad* means the Lord to Whom one turns for help, in a big or small matter.'"

H 320, Ch. 18, h2

A number of our people have narrated from Ahmad ibn abu 'Abd Allah from Muhammad ibn 'Isa from Yunus ibn 'Abd al-Rahman from al-Hassan ibn al-Sari from Jabir ibn Yazid al-Ju'fi who said the following:

"I asked (Imam) abu Ja'far, recipient of divine supreme covenant, a few things about the Oneness of Allah. The Imam replied, 'Allah, Holy are Whose names and with which He is mentioned, is Exalted and Most High by His Own Self. He is One. In Oneness He is the One and only One for His Oneness. He then made His creatures to know Him as the only One. He is One, Self-sufficient and the Holy. All things worship (obey) Him and He has the knowledge of all things.'"

Al-Kulayni has said the following. "This is the correct meaning of *al-Samad*. What *al-Mushabbihah* (people who consider Allah similar to certain things) believe is not correct. *Al-Samad* literally means solid as opposed to hollow, which applies only to physical objects. Allah, the Most High, is by far highly exalted above such attributes. Had such attributes applied to Allah, the Most High, the Most Gracious, it would have contradicted His statement that says, 'There is nothing similar to Him.'

"In the *Ahadith* of the scholar (the Imam), recipient of divine supreme covenant, the scholars know better, *al-Samad* refers to a master whom people consider a recourse or stronghold and such meaning is close to Allah's words, 'There is nothing similar to Him.' (42:11) An example of such usage is what abu Talib had expressed in praise of the Holy Prophet, recipient of

divine supreme covenant, during his performing Hajj and during throwing pebbles onto the pillars of stones that symbolically stand for Satan. He has used the word *al-Samad* to mean ‘Aiming:

“At the farthest of pillars when they (people) *Samadu* (aimed);
They followed him (the Holy Prophet),
In throwing pebbles on the head of the pillars that stand for Satan

“A certain poet of pre-Islamic time has said, ‘I did not think there was any other known house around Makkah besides the House of Allah that people seek and *aim* for blessing.’

“Another example is found in the expression of ibn Zabarqan, ‘Mr. Rahibah is but a master and (*al-Samad*) a recourse.’

“One more example can be found in the expression of Shaddad ibn Mu’awiya about Kudhayfa ibn Badr, ‘Hold it O Hudhayfa, you are a master (*al-Samad*) recourse.’ There are many such examples in normal usage. To Allah, the Majestic, the Most High, the Master and the Recourse, all man and Jinn turn for help in their difficulties and from Whom they expect relief.’”

Chapter Nineteen

Motion and Change

H 321, Ch. 19, h1

Muhammad ibn abu ‘Abd Allah has narrated from Muhammad ibn Isma’il al-Barmaki from Ali ibn ‘Abbass al-Kharadhini from al-Hassan ibn Rashid from Ya‘qub ibn Ja’far al-Ja’fari, from abu Ibrahim, recipient of divine supreme covenant, who has said the following:

“A people were mentioned, before the Imam, recipient of divine supreme covenant. They believed that Allah, the Most Holy, the Most High, comes down to the sky above the earth. The Imam (recipient of divine supreme covenant) said, ‘Allah does not come down and He does not need to come down. His sight for near and far is the same. Near does not become far for Him and far does not become near for Him. He does not become needy for anything, but all things need Him and He is generous. There is no Lord except Him. He is Most Majestic and All-wise. The statement that says Allah, the Most Holy, the Most High, comes down to the sky over the earth can only come from those who consider Him to decrease or increase (in size). Besides, all moving objects need something to move them or move because of them. Whoever thinks of Allah as such has caused his own destruction. Be very careful about the attributes of Allah so you will not establish a belief about them that may amount to limit Him through increase or reduction, moving or being moved, removal or His coming down, standing up or sitting down. Allah, the Most Holy, the Most High, is by far above being described by those who like to describe Him, or being characterized by those who do so or pictured in imagination. Have trust in Allah, the Most Majestic, the Most Merciful, Who sees you when you get up and when you change positions during the state of prostration.’”

H 322, Ch. 19, h2

It is narrated from him (the narrator of the above Hadith), in a *marfu‘* manner, from al-Hassan ibn Rashid from Ya‘qub ibn Ja’far from abu Ibrahim, recipient of divine supreme covenant, who said the following:

“I do not say that He is standing so I remove Him from His place. I do not limit Him in a place. I do not limit Him by His moving in something with key elements of the body or body parts. I do not limit Him by ascribing the movements of mouth or tongue. The truth is what Allah, the Most Holy, the Most

الْمقْصود فِي اللغةِ قَالَ أَبو طَالِبٍ فِي بعضِ ما كَانَ يمدح بِهِ النبِي ص مِن شِعرِهِ و بِالْجمرةِ الْقُصوى إِذَا صمدوا لَها يؤمونَ قَذْفاً رأْسها بِالْجنادِلِ يعنِي قَصدوا نحوها يرمونها بِالْجنادِلِ يعنِي الْحصى الصغار الَّتِي تسمى بِالْحِمارِ و قَالَ بعض شعراءِ الْجاهِلِيةِ شِعراً ما كُنت أَحسب أَن بيتاً ظَاهِراً لِلهِ فِي أَكْنافِ مكةَ يصمد يعنِي يقْصد و قَالَ ابن الزبرقَانِ و لَا رهِيبةَ إِلا سيدٌ صمدٌ و قَالَ شداد بن معاوِيةَ فِي حذَيفَةَ بنِ بدرٍ علَوته بِحسامٍ ثُم قُلْت لَه خذْها حذَيف فَأَنت السيد الصمد و مِثْلُ هذَا كَثِيرٌ و الله عز و جل هو السيد الصمد الَّذِي جمِيع الْخلْقِ مِن الْجِن و الْإِنسِ إِلَيهِ يصمدونَ فِي الْحوائِجِ و إِلَيهِ يلْجئُونَ عِند الشدائِدِ و مِنه يرجونَ الرخاءَ و دوام النعماءِ لِيدفَع عنهم الشدائِد

بَابُ الْحَرَكَةِ وَ الِانْتِقَال

١ - محمد بن أَبِي عبدِ اللهِ عن محمدِ بنِ إِسماعِيلَ الْبرمكِي عن علِي بنِ عباسٍ الْخراذِينِي عنِ الْحسنِ بنِ راشِدٍ عن يعقُوب بنِ جعفَرٍ الْجعفَرِي عن أَبِي إِبراهِيم ع قَالَ ذُكِر عِنده قَومٌ يزعمونَ أَن الله تبارك و تعالَى ينزِلُ إِلَى السماءِ الدنيا فَقَالَ إِن الله لَا ينزِلُ و لَا يحتاج إِلَى أَنْ ينزِلَ إِنما منظَره فِي الْقُربِ و الْبعدِ سواءٌ لَم يبعد مِنه قَرِيبٌ و لَم يقْرب مِنه بعِيدٌ و لَم يحتج إِلَى شيءٍ بلْ يحتاج إِلَيهِ و هو ذُو الطول لَا إِلَه إِلا هو الْعزِيز الْحكِيم أَما قَولُ الْواصِفِين إِنه ينزِلُ تبارك و تعالَى فَإِنما يقُولُ ذَلِك من ينسبه إِلَى نقْصٍ أَو زِيادةٍ و كُل متحركٍ محتاجٌ إِلَى من يحركُه أَو يتحرك بِهِ فَمن ظَن بِاللهِ الظنونَ هلَك فَاحذَروا فِي صِفَاتِهِ مِن أَنْ تقِفُوا لَه علَى حد تحدونه بِنقْصٍ أَو زِيادةٍ أَو تحرِيكٍ أَو تحركٍ أَو زوالٍ أَو استِنزالٍ أَو نهوضٍ أَو قُعودٍ فَإِن الله جل و عز عن صِفَةِ الْواصِفِين و نعتِ الناعِتِين و توهمِ الْمتوهِمِين و توكلْ علَى الْعزِيزِ الرحِيمِ الَّذِي يراك حِين تقُوم و تقَلبك فِي الساجِدِين

٢ - و عنه رفَعه عنِ الْحسنِ بنِ راشِدٍ عن يعقُوب بنِ جعفَرٍ عن أَبِي إِبراهِيم ع أَنه قَالَ لَا أَقُولُ إِنه قَائِمٌ فَأُزِيلُه عن مكَانِهِ و لَا أَحده بِمكَانٍ يكُونُ فِيهِ و لَا أَحده أَنْ يتحرك فِي شيءٍ مِن الْأَركَانِ و الْجوارِحِ و لَا أَحده بِلَفْظِ شق فَمٍ و لَكِن كَما قَالَ الله تبارك و

تعالَى كُن فَيكُونُ بِمشِيئَتِهِ مِن غَيرِ تردِدٍ فِي نفْسٍ صمداً فَرداً لَم يحتج إِلَى شرِيكٍ يذْكُر لَه ملْكَه و لَا يفْتح لَه أَبواب عِلْمِهِ

High, has said, ‘Be’ and it comes into existence through His will without any planning in a soul. He is Self-sufficient and all alone. He does not need any partner to speak of His kingdom or open the doors of His knowledge.’”

٣- و عنه عن محمدِ بنِ أَبِي عبدِ اللهِ عن محمدِ بنِ إِسماعِيلَ عن داود بنِ عبدِ اللهِ عن عمرِو بنِ محمدٍ عن عِيسى بنِ يونس قَالَ قَالَ ابن أَبِي الْعوجاءِ لِأَبِي عبدِ اللهِ ع فِي بعضِ ما كَانَ يحاوره ذَكَرت الله فَأَحلْت علَى غَائِبٍ فَقَالَ أَبو عبدِ اللهِ ويلَك كَيف يكُونُ غَائِباً من هو مع خلْقِهِ شاهِدٌ و إِلَيهِم أَقْرب مِن حبلِ الْورِيدِ يسمع كَلَامهم و يرى أَشخاصهم و يعلَم أَسرارهم فَقَالَ ابن أَبِي الْعوجاءِ أَ هو فِي كُل مكَانٍ أَ لَيس إِذَا كَانَ فِي السماءِ كَيف يكُونُ فِي الْأَرضِ و إِذَا كَانَ فِي الْأَرضِ كَيف يكُونُ فِي السماءِ فَقَالَ أَبو عبدِ اللهِ ع إِنما وصفْت الْمخلُوق الذِي إِذَا انتقَلَ عن مكَانٍ اشتغلَ بِهِ مكَانٌ و خلَا مِنه مكَانٌ فَلَا يدرِي فِي الْمكَانِ الذِي صار إِلَيهِ ما يحدثُ فِي الْمكَانِ الذِي كَانَ فِيهِ فَأَما الله الْعظِيم الشأْنِ الْملِك الديانُ فَلَا يخلُو مِنه مكَانٌ و لَا يشتغِلُ بِهِ مكَانٌ و لَا يكُونُ إِلَى مكَانٍ أَقْرب مِنه إِلَى مكَانٍ

H 323, Ch. 19, h3
It is narrated from him (the narrator of the above Hadith) from Muhammad ibn abu ‘Abd Allah from Muhammad ibn Isma‘il from Dawud ibn ‘Abd Allah from ‘Amr ibn Muhammad from ‘Isa ibn Yunus who said the following:

“Once, Ibn abu al-‘Awja said to (Imam) abu ‘Abd Allah, recipient of divine supreme covenant, in one of their conversations, ‘You spoke of Allah and referred to an unseen.’ The Imam, recipient of divine supreme covenant, said, ‘What you said is not proper. How would He be unseen when He is present with His creatures and is closer to them than their jugular vein? He hears their speeches, sees their persons and knows their secrets.’

“Ibn abu al-‘Awja then said, ‘Is He everywhere? If He is in the heavens, how can He, at the same time, be on earth and when He would be on earth then how can He be in the heavens at the same time?’

“The Imam, recipient of divine supreme covenant, said, ‘You spoke only of a creature that with changing place another place becomes occupied with it and another place is vacated from him and does not know what has happened to the place where he used to be. Allah’s position is great. He is the King, Who has full account of all things. No place is without Him and He does not occupy any place. He is not nearer to one place than another place.’”

٤- عِلِي بن محمدٍ عن سهلِ بنِ زِيادٍ عن محمدِ بنِ عِيسى قَالَ كَتبت إِلَى أَبِي الْحسنِ عِلِي بنِ محمدٍ ع جعِلْنِي الله فِداك يا سيدِي قَد روي لَنا أَن الله فِي موضِعٍ دونَ موضِعٍ علَى الْعرشِ استوى و أَنه ينزِلُ كُل لَيلَةٍ فِي النصفِ الْأَخِيرِ مِن اللَيلِ إِلَى السماءِ الدنيا و روي أَنه ينزِلُ عشِيةَ عرفَةَ ثُم يرجِع إِلَى موضِعِهِ فَقَالَ بعض مواليك فِي ذَلِك إِذَا كَانَ فِي موضِعٍ دونَ موضِعٍ فَقَد يلْاقِيهِ الْهواءُ و يتكَنف علَيهِ و الْهواءُ جِسمٌ رقِيقٌ يتكَنف علَى كُل شيءٍ بِقَدرِهِ فَكَيف يتكَنف علَيهِ جل ثَناؤه علَى هذَا الْمِثَال فَوقَع ع عِلْم ذَلِك عِنده و هو الْمقَدر لَه بِما هو أَحسن تقْدِيراً و اعلَم أَنه إِذَا كَانَ فِي السماءِ الدنيا فَهو كَما هو علَى الْعرشِ و الْأَشياءُ كُلها لَه سواءٌ عِلْماً و قُدرةً و ملْكاً و إِحاطَةً

H 324, Ch. 19, h4
Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Muhammad ibn ‘Isa who said the following:

“Once I wrote to Imam abu al-Hassan, Ali ibn Muhammad, recipient of divine supreme covenant, to clarify a question, ‘May Allah keep my soul in your service, O my master, it is narrated to us that Allah is in one place and not in another place on ‘Arsh (the Throne), resting. He comes down to the sky above the earth every night during the last half of the night. It is narrated that He comes down at the ninth evening of the month of Dhu al-Hajj and then He returns back to His place. Certain individuals among your friends have said that if He is found in certain places and not in other places the air must have come in contact with Him and surrounded Him because air is a thin form of body that surrounds everything proportionate to its size. How then can the air surround Allah, the Most Holy and the Most High, according to this assumption?’

“The Imam replied in writing, ‘He has the knowledge of this. He is the best One in having the true measurements of all things. You must, however, note that His being in the sky over the earth is just as He is on the Throne. All things to Him are the same in the matters of His knowledge and power, domination and control.’”

و عنه عن محمدِ بنِ جعفَرٍ الْكُوفِي عن محمدِ بنِ عِيسى مِثْلَه

Muhammad ibn Ja’far al-Kufi has narrated from Muhammad ibn ’Isa a similar *Hadith.*

A Note on the Words of Allah:

فِي قَولِهِ تعالَى ما يكُونُ مِن نجوى ثَلَاثَةٍ إِلا هو رابِعهم

“There is not a single place wherein any secret counsel can take place among any three people without Allah being the fourth . . .” (58:7)

H 325, Ch. 19, h5
It is narrated from him (the narrator of the above *Hadith*) from a group of our people from Ahmad ibn Muhammad ibn Khalid from Ya'qub ibn Yazid from ibn abu 'Umayr from ibn 'Udhayna from (Imam) abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"There is not a single place wherein any secret counsel can take place among any three people without Allah being the fourth, nor five people without His being the sixth . . ." (58:7) It means He is One, the One only of His Own Self. He is distinct from His creatures and as such He has said about His Own Self, 'He has control over all things through His presence, control and power. Nothing as small as an atom in the heavens or earth is absent from Him, not even things smaller or bigger.' It is all through His control and knowledge not by His Self. It is because the places are limited by the four boundaries. If it (control) is by His Self it limits Him.'"

٥- عنه عن عِدةٍ مِن أصحابِنا عن أحمد بنِ محمدِ بنِ خالِدٍ عن يعقُوب بنِ يزيد عنِ ابنِ أبِي عميرٍ عنِ ابنِ أُذَينةَ عن أبِي عبدِ اللهِ ع فِي قَولِهِ تعالَى ما يكُونُ مِن نجوى ثَلاثَةٍ إلا هو رابِعهم و لا خمسةٍ إلا هو سادِسهم فَقَالَ هو واحِدٌ واحِدِي الذاتِ بائِنٌ مِن خلْقِهِ و بِذَاك وصف نفْسه و هو بِكُل شيءٍ محِيطٌ بِالْإِشرافِ و الْإِحاطَةِ و الْقُدرةِ لا يعزب عنه مِثْقالُ ذَرةٍ فِي السماواتِ و لا فِي الْأَرضِ و لا أصغر مِن ذلِك و لا أكْبر بِالْإِحاطَةِ و الْعِلْمِ لا بِالذاتِ لِأَن الْأَماكِن محدودةٌ تحوِيها حدودٌ أربعةٌ فَإِذَا كَانَ بِالذاتِ لَزِمها الْحوايةُ

A Note on the Words of Allah:

"*The Beneficent Allah is dominant over the Throne (of the realm).*" (20:5)

فِي قَولِهِ الرحمن علَى الْعرشِ استوى

H 326, Ch. 19, h6
Ali ibn Muhammad and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad from al-Hassan ibn Musa al-Khashshab from certain persons of his people from (Imam) abu 'Abd Allah, recipient of divine supreme covenant, who (the narrator) has said the following:

"Once a person asked the Imam about the words of Allah, 'The Beneficent is dominant over the Throne.' (20:5)

"The Imam said, 'Allah established His control over all things. No one thing is closer to Him than any other thing.'"

٦- عِلِي بن محمدٍ و محمد بن الْحسنِ عن سهلِ بنِ زِيادٍ عن الْحسنِ بنِ موسى الْخشابِ عن بعضِ رِجالِهِ عن أبِي عبدِ اللهِ ع أنه سئِلَ عن قَولِ اللهِ عز و جل الرحمن علَى الْعرشِ استوى فَقَالَ استوى علَى كُل شيءٍ فَلَيس شيءٌ أقْرب إِلَيهِ مِن شيءٍ

H 327, Ch. 19, h7
Sahl through the same chain of narrators has narrated from al-Hassan ibn Mahbub from Maridin the following:

"A person once asked (Imam) abu 'Abd Allah about the words of Allah, 'The Beneficent is dominant over the Throne.' (20:5) The Imam said, 'It means He established His control in all things.'"

٧- و بِهذَا الْإِسنادِ عن سهلٍ عنِ الْحسنِ بنِ محبوبٍ عن محمدِ بنِ مارِدٍ أن أبا عبدِ اللهِ ع سئِلَ عن قَولِ اللهِ عز و جل الرحمن علَى الْعرشِ استوى فَقَالَ استوى مِن كُل شيءٍ فَلَيس شيءٌ أقْرب إِلَيهِ مِن شيءٍ

H 328, Ch. 19, h8
It is narrated from him (narrator of the above *Hadith*) from Muhammad ibn Yahya from Muhammad ibn al-Husayn from Safwan ibn Yahya from 'Abd al-Rahman ibn al-Hajjaj from (Imam) abu 'Abd Allah, recipient of divine supreme covenant, the following:

"About the words of Allah, 'The Beneficent is dominant over the Throne,' (20:5) the Imam said, 'No single thing is closer to Him than any other thing. The *far* is not far for Him and the *near* is not closer to Him. All are the same to Him.'"

٨- و عنه عن محمدِ بنِ يحيى عن محمدِ بنِ الْحسينِ عن صفْوانَ بنِ يحيى عن عبدِ الرحمنِ بنِ الْحجاجِ قَالَ سأَلْت أبا عبدِ اللهِ ع عن قَولِ اللهِ تعالَى الرحمن علَى الْعرشِ استوى فَقَالَ استوى فِي كُل شيءٍ فَلَيس شيءٌ أقْرب إِلَيهِ مِن شيءٍ لَم يبعد مِنه بعِيدٌ و لَم يقْرب مِنه قَرِيبٌ استوى فِي كُل شيءٍ

H 329, Ch. 19, h9
It is narrated from him (narrator of previous *Hadith*) from Muhammad ibn Yahya from Ahmad ibn Muhammad ibn 'Isa from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from 'Asim ibn Humayd from abu Basir from (Imam) abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"Whoever may think that Allah is from things or in things or on things has become an atheist. I asked the Imam, recipient of divine supreme covenant, 'Please explain to me.' The Imam said, 'I intend thereby His being contained, held or being preceded.'"

In another *Hadith* it is said, "Whoever believes that Allah is from things has considered Him as created. Whoever thinks that He is in things has considered Him as surrounded. Whoever thinks that He is on things has considered Him as being carried."

٩- و عنه عن محمدِ بنِ يحيى عن أحمد بنِ محمدِ بنِ عِيسى عن الْحسينِ بنِ سعِيدٍ عنِ النضرِ بنِ سويدٍ عن عاصِمِ بنِ حمِيدٍ عن أبِي بصِيرٍ عن أبِي عبدِ اللهِ ع قَالَ من زعم أن الله مِن شيءٍ أو فِي شيءٍ أو علَى شيءٍ فَقَد كفَر قُلْت فَسر لِي قَالَ أعنِي بِالْحوايةِ مِن الشيءِ لَه أو بِإِمساكٍ لَه أو مِن شيءٍ سبقَه و فِي روايةٍ أُخرى من زعم أن الله مِن شيءٍ فَقَد جعلَه محدثاً و من زعم أنه فِي شيءٍ فَقَد جعلَه محصوراً و من زعم أنه علَى شيءٍ فَقَد جعلَه محمولًا

فِي قَولِهِ تعالَى و هو الذِي فِي السماءِ إِلٰهٌ و فِي الْأَرضِ إِلٰهٌ

١٠ - عِلي بن إِبراهِيم عن أَبِيهِ عن ابن أَبِي عمِيرٍ عن هِشامِ بن الْحكَمِ قَالَ قَالَ أَبو شاكِرٍ الديصانِي إِن فِي الْقُرآنِ آيةً هِي قَولُنا قُلْت ما هِي فَقَالَ و هو الذِي فِي السماءِ إِلٰهٌ و فِي الْأَرضِ إِلٰهٌ فَلَم أَدرِ بِما أُجِيبه فَحججت فَخبرت أَبا عبدِ اللهِ ع فَقَالَ هذَا كَلَام زِندِيقٍ خبِيثٍ إِذَا رجعت إِلَيهِ فَقُلْ لَه ما اسمك بِالْكُوفَةِ فَإِنه يقُولُ فُلَانٌ فَقُلْ لَه ما اسمك بِالْبصرةِ فَإِنه يقُولُ فُلَانٌ فَقُلْ كَذَلِك الله ربنا فِي السماءِ إِلٰهٌ و فِي الْأَرضِ إِلٰهٌ و فِي الْبِحارِ إِلٰهٌ و فِي الْقِفَارِ إِلٰهٌ و فِي كُل مكَانٍ إِلٰهٌ قَالَ فَقَدِمت فَأَتيت أَبا شاكِرٍ فَأَخبرته فَقَالَ هذِهِ نقِلَت مِن الْحِجازِ

بَابُ الْعَرْشِ وَ الْكُرْسِي

١ - عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدٍ الْبرقِي رفَعه قَالَ سأَلَ الْجاثَلِيق أَمِير الْمؤمِنِين ع فَقَالَ أَخبِرنِي عنِ اللهِ عز و جل يحمِلُ الْعرش أَمِ الْعرش يحمِلُه فَقَالَ أَمِير الْمؤمِنِين ع الله عز و جل حامِلُ الْعرشِ و السماواتِ و الْأَرضِ و ما فِيهِما و ما بينهما و ذَلِك قَولُ اللهِ عز و جل إِن الله يمسِك السماواتِ و الْأَرض أَنْ تزولا و لَئِن زالَتا إِنْ أَمسكَهما مِن أَحدٍ مِن بعدِهِ إِنه كانَ حلِيماً غَفُوراً قَالَ فَأَخبِرنِي عن قَولِهِ و يحمِلُ عرش ربك فَوقَهم يومئِذٍ ثَمانِيةٌ فَكَيف قَالَ ذَلِك و قُلْت إِنه يحمِلُ الْعرش و السماواتِ و الْأَرض فَقَالَ أَمِير الْمؤمِنِين ع إِن الْعرش خلْقَه الله تعالَى مِن أَنوارٍ أَربعةِ نورٍ أَحمر مِنه احمرتِ الْحمرةُ و نورٍ أَخضر مِنه اخضرتِ الْخضرةُ و نورٍ أَصفَر مِنه اصفَرتِ الصفْرةُ و نورٍ أَبيض مِنه ابيض الْبياض و هو الْعِلْم الذِي حملَه الله الْحملَةَ و ذَلِك نورٌ مِن عظَمتِهِ فَبعظَمتِهِ و نورِهِ أَبصر قُلُوب الْمؤمِنِين و بِعظَمتِهِ و نورِهِ عاداه الْجاهِلُونَ و بِعظَمتِهِ و نورِهِ ابتغى من فِي السماواتِ و الْأَرضِ مِن جمِيعِ خلْائِقِهِ إِلَيهِ الْوسِيلَةَ بِالْأَعمالِ الْمختلِفَةِ و الْأَديانِ الْمشتبِهةِ فَكُل محمولٍ يحمِلُه الله بِنورِهِ و عظَمتِهِ و قُدرتِهِ لَا يستطِيع لِنفْسِهِ ضرّاً و لَا نفْعاً و لَا موتاً و

A Note on the Words of Allah:

"*It is Allah who is the Lord of the heavens and is the Lord on earth. He is All-wise and All-knowing.*" (43:84)

H 330, Ch. 19, h10
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn al-Hakam who said the following:

"Abu Shakir al-Daysani once said, 'In the Quran there is a verse that says what we say.' I asked, 'What is that?' He replied, 'It is Allah who is the Lord of the heavens and is the Lord on earth. He is All-wise and All-knowing (43:84).' I did not know the answer, whether the above verse speaks of two Lords or one. During Hajj I mentioned it to (Imam) abu 'Abd Allah who said, 'This is the statement of a wicked atheist. When you go back say to him, 'What is your name in Basra?' He will say so and so. Ask, 'What is your name in al-Kufa?' He will say so and so. Say to him, 'In the same way is our Lord in the heavens. He is the King in the heavens and the Lord on earth. He is the Lord in oceans and on land and in all places.'

"The narrator has said, 'I came back, went to abu Shakir and explained to him the answer.' He said, 'This (answer) is brought from al- Hijaz.'"

Chapter Twenty
About al-'Arsh and al-Kursi

H 331, Ch. 20, h1
A number of our people have narrated from Ahmad ibn Muhammad al-Barqi, in a *marfu'* manner, the following:

"Jathaliq, a Christian scholar, asked Imam Ali ibn abu Talib, recipient of divine supreme covenant, saying, 'Tell me about Allah, the Most Holy, the Most High. Does He carry the 'Arsh or does the 'Arsh carry Him?' Imam Ali, recipient of divine supreme covenant, replied, 'Allah, the Most Holy, the Most High, is the One Who carries and has lifted the 'Arsh, the heavens and earth and all that is between them (from banishment). Allah prevents the heavens and the earth from falling apart. If they fall apart, then no one besides Him is able to restore them. He is All-forbearing and All-forgiving.' (35:41)

"He then asked, 'Tell me about His words, "The angels will be around the heavens and on that day eight of them will carry the Throne of your Lord above all the creatures." (69:17) How has He said it? You just said that He carries the heavens, earth and all that is between them.' Amir al-Mu'minin then said, 'Allah, the Most High, created al-'Arsh (the Throne) from four lights. From a red wherefrom the redness became red, a green light from which the greenness became green and yellow light whereby the yellowness became yellow. He created it from a white light wherefrom is white and it is the knowledge which Allah has made the carriers to carry and that is the light of His greatness. With His greatness and His light He has given sight to the hearts of believers. Because of His greatness and light the ignorant ones have become His enemies. Through His greatness and light all in the heavens and on earth and all His creatures seek to reach Allah, the Most Holy, the Most High, by means of their various deeds and mixed religions. All that is carried Allah carries them with the light of His greatness and power. They are not able to do any benefit, or harm, death or life or resurrection. All things are carried. Allah, the Most Holy, the Most High, preserves them from banishment and has control over both of

them (the heavens and earth). He is the life of all things and the light of all things. Glorious is He, the Most High and by far is above what they say about Him. He is very High above them with Greatness.'

"The man then said, 'Tell me about Allah, the Most Holy, the Most High, where is He?' Amir al-Mu'minin Ali, recipient of divine supreme covenant, said, 'He is here. He is there, above, below, encompassing us and with us as He has said, "There is not a single place wherein any secret counsel can take place among any three people without Allah being the fourth, nor five people without His being the sixth nor any gathering of more or fewer people, wherever it may be, without His being with them . . ." (58:7) Al-Kursi contains the heavens and the earth and all that is between them and below the soil. If you say anything aloud, He knows the secrets and the hidden as mentioned in His words, 'The heavens and the earth are under His dominion (contained in His al-Kursi). He does not experience fatigue in preserving them both. He is the High, and the Greatest.' (2:255) Thus, those who carry al-'Arsh (the Throne) are the scholars whom Allah has made to carry His knowledge. There is nothing that Allah has created in the heavens and in the earth that is out of these four that He has shown to those whom he has chosen. He showed them to His friend Ibrahim, peace be upon him, saying, 'Also, We showed (Abraham) the kingdom of the heavens and the earth to strengthen his faith.' (6:75) How can the carriers of al-'Arsh (the Throne) carry Allah when with life from Him their hearts receive life and with His light they find guidance to know Him.'"

لَا حياةً و لَا نشوراً فَكُل شيءٍ محمولٌ و الله تبارك و تعالَى الْممسِك لَهما أَنْ تزولَا و الْمحِيطُ بِهما مِن شيءٍ و هو حياةُ كُل شيءٍ و نور كُل شيءٍ سبحانه و تعالَى عما يقُولُونَ علُوّاً كَبِيراً قَالَ لَه فَأَخبِرنِي عنِ اللهِ عز و جل أين هو فَقَالَ أَمِير الْمؤمِنِين ع هو هاهنا و هاهنا و فَوق و تحت و محِيطٌ بِنا و معنا و هو قَولُه ما يكُونُ مِن نجوى ثَلاثَةٍ إِلا هو رابِعهم و لا خمسةٍ إِلا هو سادِسهم و لا أَدنى مِن ذَلك و لا أَكثَر إِلا هو معهم أَين ما كانوا فَالْكُرسِي محِيطٌ بِالسماواتِ و الْأَرضِ و ما بينهما و ما تحت الثرى و إِنْ تجهر بِالْقَول فَإِنه يعلَم السر و أَخفَى و ذَلك قَولُه تعالَى وسِع كُرسِيه السماواتِ و الْأَرض و لا يؤده حِفْظُهما و هو الْعلِي الْعظِيم فَالذِين يحمِلُونَ الْعرش هم الْعلَماءُ الذِين حملَهم الله عِلْمه و لَيس يخرج عن هذِهِ الْأَربعةِ شيءٌ خلْق الله فِي ملْكُوتِهِ الذِي أَراه الله أَصفِياءَه و أَراه خَلِيلَه ع فَقَالَ و كَذَلك نرِي إِبراهِيم ملَكُوت السماواتِ و الْأَرضِ و لِيكُونَ مِن الْموقِنِين و كَيف يحمِلُ حملَةُ الْعرشِ الله و بِحياتِهِ حيِيت قُلُوبهم و بِنورِهِ اهتدوا إِلَى معرِفَتِهِ

H 332, Ch. 20, h2

Ahmad ibn Idris has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya who said the following:

"Once, abu Qurrah, the narrator of *Hadith* asked me for help to meet Imam Ali, abu al-Hassan al-Rida, recipient of divine supreme covenant. I requested the Imam to meet him and he agreed. Abu Qurrah asked the Imam about the lawful and unlawful matters and then said, 'Do you affirm that Allah is carried?' Imam abu al-Hassan, recipient of divine supreme covenant, replied, 'Everything in an objective case is related to another thing and is dependent. Being carried is the name for verbal defect. On the other hand, carrier is in a subjective case and it verbally is a word to convey praises and so is the expression of one who says, "Above, below, upper and lower." Allah has said, "For Him there are beautiful names, thus, call Him through those names." He (Allah) has not said anywhere in His books that He is *al-Mahmul* (Being carried). He has, in fact, said that He is the carrier in the sea and on land and the preserver of the heavens and earth from banishment. *Al-Mahmul* (being carried) are things other than Allah. It is never heard from anyone who believed in Allah and His greatness saying in his prayers *Ya Mahmul* (O the one being carried).'

"Abu Qurrah then said, 'He Himself has said, "The angels will be around the heavens and on that day eight of them will carry the Throne of your Lord above all the creatures." (69:17) Also He has said, 'Those who carry the Throne (al-'Arsh).'

"Imam abu al-Hassan, recipient of divine supreme covenant, then said, 'Al-'Arsh (the Throne) is not Allah. Al-'Arsh is the name of knowledge and power. In al-'Arsh there is everything. Besides, He has ascribed *carrying* to things other than His Own Self. It is ascribed to a creature among His creatures. This is because He has made His creatures to worship Him through carrying His al-'Arsh (the Throne) and they are the carrier of His

٢- أَحمد بن إِدرِيس عن محمدِ بنِ عبدِ الْجبارِ عن صفْوانَ بنِ يحيى قَالَ سأَلَنِي أَبو قُرةَ الْمحدثُ أَنْ أُدخِلَه علَى أَبِي الْحسنِ الرضا ع فَاستأْذَنته فَأَذِنَ لِي فَدخلَ فَسأَله عنِ الْحلَالِ و الْحرامِ ثُم قَالَ لَه أَ فَتقِر أَن الله محمولٌ فَقَالَ أَبو الْحسنِ ع كُل محمولٍ مفْعولٌ بِهِ مضافٌ إِلَى غَيرِهِ محتاجٌ و الْمحمولُ اسم نقْصٍ فِي اللفْظِ و الْحامِلُ فَاعِلٌ و هو فِي اللفْظِ مِدحةٌ و كَذَلك قَولُ الْقَائِل فَوق و تحت و أَعلَى و أَسفَلَ و قَد قَالَ الله و لِلهِ الْأَسماءُ الْحسنى فَادعوه بِها و لَم يقُلْ فِي كُتبِهِ إِنه الْمحمولُ بلْ قَالَ إِنه الْحامِلُ فِي الْبر و الْبحرِ و الْممسِك السماواتِ و الْأَرض أَنْ تزولَا و الْمحمولُ ما سِوى اللهِ و لَم يسمع أَحدٌ آمن بِاللهِ و عظَمتِهِ قَط قَالَ فِي دعائِهِ يا محمولُ

قَالَ أَبو قُرةَ فَإِنه قَالَ و يحمِلُ عرش ربك فَوقَهم يومئِذٍ ثَمانِيةٌ و قَالَ الذِين يحمِلُونَ الْعرش فَقَالَ أَبو الْحسنِ ع الْعرش لَيس هو الله و الْعرش اسم عِلْمٍ و قُدرةٍ و عرشٍ فِيهِ كُل شيءٍ ثُم أَضاف الْحملَ إِلَى غَيرِهِ خلْقٍ مِن خلْقِهِ لِأَنه استعبد خلْقَه بِحملِ عرشِهِ و

هم حملةُ عِلْمِهِ و خلْقاً يسبحونَ حولَ عرشِهِ و هم يعملُونَ بِعِلْمِهِ و ملَائِكةً يكْتبونَ أعمالَ عِبادِهِ و استعبد أهلَ الْأَرضِ بِالطوافِ حولَ بيتِهِ و الله علَى الْعرشِ استوى كَما قَالَ و الْعرش و من يحمِلُه و من حولَ الْعرشِ و الله الْحامِلُ لَهم الْحافِظُ لَهم الْممسِك الْقَائِم علَى كُل نفْسٍ و فَوق كُل شيءٍ و علَى كُل شيءٍ و لَا يقَالُ محمولٌ و لَا أسفَلُ قَولًا مفْرداً لَا يوصلُ بِشيءٍ فَيفْسد اللفْظُ و الْمعنى قَالَ أَبو قُرةَ فَتكَذب بِالروايةِ الَّتِي جاءَت أَن الله إِذَا غَضِب إِنما يعرف غَضبه أَن الْملَائِكةَ الذِين يحمِلُونَ الْعرش يجِدونَ ثِقْلَه علَى كَواهِلِهِم فَيخِرونَ سجداً فَإِذَا ذَهب الْغضب خف و رجعوا إِلَى مواقِفِهِم فَقَالَ أَبو الْحسنِ ع أَخبِرنِي عنِ اللهِ تبارك و تعالَى منذُ لَعن إِبلِيس إِلَى يومِك هذَا هو غَضبانُ علَيهِ فَمتى رضِي و هو فِي صِفَتِك لَم يزلْ غَضبانَ علَيهِ و علَى أَولِيائِهِ و علَى أَتباعِهِ كَيف تجتَرِئُ أَنْ تصِف ربك بِالتغيِيرِ مِن حالٍ إِلَى حالٍ و أَنه يجرِي علَيهِ ما يجرِي علَى الْمخلُوقِين سبحانه و تعالَى لَم يزلْ مع الزائِلِين و لَم يتغير مع الْمتغيرِين و لَم يتبدلْ مع الْمتبدلِين و من دونه فِي يدِهِ و تدبِيرِهِ و كُلهم إِلَيهِ محتاجٌ و هو غَنِي عمن سِواه

knowledge. There is a creature who speaks of His praise around His al-‘Arsh (the Throne) and acts according to His knowledge, and the angels write down the deeds of His servants. He has made those on earth to worship Him in the form of *Tawaf* (walking around) His house. Allah has control over al-‘Arsh (the Throne) as He has said, ‘Allah carries al-‘Arsh, those who carry it and those around it, preserves them, keeps them together and is the guardian of all souls and above and over all things.’ It is not permissible to say that He is carried. He is below. It would be the only expression that would not make any sense. Thus, both the word and the meaning are destroyed.’

“Abu Qurrah then said, ‘Do you then consider a false *Hadith* the *Hadith* that says, ‘When Allah becomes angry His anger becomes known to the angels who carry al-‘Arsh. They at such time feel the weight of His anger on their shoulders. They then bow down in prostration. When Allah’s anger goes away it becomes light and the angels return to their places’?

“Imam abu al-Hassan, recipient of divine supreme covenant, said, ‘Tell me about Allah, the Most Holy, the Most High. From the time He condemned Satan until today is He not angry with Satan? When did He become happy with Satan? As you say He is still angry with Satan, his friend and followers. How dare you speak of your Lord as undergoing changes from one condition to another condition and that what happens to the creatures happens to Him also? He is the Most Glorious, the Most High. He does not banish with those who banish and does not change with those who change. He is not replaced with those who are replaced. The creatures are under His guardianship and they all are dependent on Him. He is Self-sufficient and independent of others.’”

٣- محمد بن إِسماعِيلَ عنِ الْفَضلِ بنِ شاذَانَ عن حمادِ بنِ عِيسى عن رِبعِي بنِ عبدِ اللهِ عنِ الْفُضيلِ بنِ يسارٍ قَالَ سأَلْت أَبا عبدِ اللهِ ع عن قَولِ اللهِ جل و عز وسِع كُرسِيه السماواتِ و الْأَرض فَقَالَ يا فُضيلُ كُل شيءٍ فِي الْكُرسِي السماوات و الْأَرض و كُل شيءٍ فِي الْكُرسِي

H 333, Ch. 20, h3

Muhammad ibn Isma‘il has narrated from Fadl ibn Shadhan from Hammad ibn ‘Isa from Rabi’a ibn ‘Abd Allah from Fudayl ibn Yasar who said the following:

“Once I asked (Imam) abu ‘Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Holy, the Most High, ‘His al-Kursi (the Throne) encompasses the heavens and earth.’ He said, ‘O Fudayl everything is in al-Kursi (the Throne), the heavens and earth everything is in al-Kursi.’”

٤- محمد بن يحيى عن أَحمد بنِ محمدِ بنِ عِيسى عنِ الْحجال عن ثَعلَبةَ بنِ ميمونٍ عن زرارةَ بنِ أَعين قَالَ سأَلْت أَبا عبدِ اللهِ ع عن قَولِ اللهِ جل و عز وسِع كُرسِيه السماواتِ و الْأَرض السماوات و الْأَرض وسِعن الْكُرسِي أَمِ الْكُرسِي وسِع السماواتِ و الْأَرض فَقَالَ بل الْكُرسِي وسِع السماواتِ و الْأَرض و الْعرش و كُل شيءٍ وسِع الْكُرسِي

H 334, Ch. 20, h4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hajjal form Tha‘laba ibn Maymun from Zurara ibn ’A’yan who said the following:

“I asked (Imam) abu ‘Abd Allah, recipient of divine supreme covenant, about the meaning of the words of Allah, ‘The heavens and the earth are (contained in His al-Kursi) under His dominion . . .’ (2:255), do the heavens and earth contain al-Kursi or does the latter contain the former?’ He said, ‘It is al-Kursi that contains the heavens and earth and all things are contained in al-Kursi.’”

٥- محمد بن يحيى عن أَحمد بنِ محمدٍ عنِ الْحسينِ بنِ سعِيدٍ عن فَضالَةَ بنِ أَيوب عن عبدِ اللهِ بنِ بكَيرٍ عن زرارةَ بنِ أَعين قَالَ سأَلْت أَبا عبدِ اللهِ ع عن قَولِ اللهِ عز و جل وسِع كُرسِيه السماواتِ و الْأَرض السماوات و الْأَرض وسِعن الْكُرسِي أَو الْكُرسِي وسِع السماواتِ و الْأَرض فَقَالَ إِن كُل شيءٍ فِي الْكُرسِي

H 335, Ch. 20, h5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Sa‘id from Fudala ibn Ayyub from ‘Abd Allah ibn Bukayr from Zurara ibn ’Ayan who said the following:

“Once I asked (Imam) abu ‘Abd Allah, recipient of divine supreme covenant, about the words of Allah, ‘The heavens and the earth are contained in His al-Kursi (under His dominion) . . .’ (2:255), do the heavens and earth contain al-Kursi or does the latter contains the former?’ He said, ‘All things are contained in al-Kursi.’”

H 336, Ch. 20, h6
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ahmad ibn Muhammad ibn abu Nasr from Muhammad ibn al-Fudayl from abu Hamza from (Imam) abu ‘Abd Allah, recipient of divine supreme covenant, who said the following:

“The Carriers of al-‘Arsh and al-‘Arsh of al-‘Ilm (knowledge) are eight. Four of these are from us and the rest are whoever Allah chooses.”

٦- محمد بن يحيى عن أحمد بن محمدِ بن عِيسى عن أحمد بن محمدِ بن أَبِي نصرٍ عن محمدِ بنِ الْفُضيل عن أَبِي حمزةَ عن أَبِي عبدِ اللهِ ع قَالَ حملَةُ الْعرشِ و الْعرش الْعِلْم ثَمانِيةٌ أَربعةٌ مِنا و أَربعةٌ مِمن شاءَ الله

H 337, Ch. 20, h7
Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from ibn Mahbub from ‘Abd al-Rahman ibn Kathir from Dawud al-Riqqyy who said the following:

“Once I asked (Imam) abu ‘Abd Allah, recipient of divine supreme covenant, about the words of Allah, ‘. . . His Throne existed on water . . . (11:8).’ The Imam asked, ‘What do they say about it?’ I said, ‘They say that al-‘Arsh (the Throne) was on the water and the Lord was on top of it.’ The Imam then said, ‘They have said a lie. Whoever thinks as such has considered Allah as being carried and has described Him with the qualities of the creatures which means that the thing that carries Him is stronger than Him.’ I then asked, ‘May Allah keep my soul in your service, please explain it to me.’ The Imam then said, ‘Allah made water to carry His religion and His knowledge before there were the earth, the heavens, the Jinn, the human beings, the sun and the moon. When Allah willed to create the creatures He spread them before His-Self and said to them, “Who is your Lord?” The people who spoke first were the Holy Prophet and Amir al-Mu’minin Ali and all *‘A’immah* (plural of Imam), recipient of divine supreme covenant. They all said, ‘You are our Lord.’ He then made them to carry the religion and the knowledge. Then He spoke to the angels saying, ‘These are the carriers of My religion and knowledge, My trustees in My people and they are the ones from whom questions will be asked.’ Then Allah spoke to the children of Adam saying, ‘Acknowledge that Allah is the Lord and acknowledge that these people are the Authorities (of Allah) among you and that obedience to them is obligatory.’ They said, ‘O our Lord, we acknowledge.’

“Allah then told the angels, ‘Bear witness to this.’ The angels said, ‘We bear witness so that they will not say tomorrow, “We were not aware of this or say that our forefathers worshipped idols before us and we were only their offspring. Will You then destroy us just because of what the followers of falsehood have done?” O Dawud, our Divine Authority over them was strongly stressed upon at the time of the covenant.’”

٧- محمد بن الْحسنِ عن سهل بنِ زِيادٍ عنِ ابنِ محبوبٍ عن عبدِ الرحمنِ بنِ كَثِيرٍ عن داود الرقي قَالَ سأَلْت أَبا عبدِ اللهِ ع عن قَولِ اللهِ عز و جل و كانَ عرشه علَى الْماءِ فَقَالَ ما يقُولُونَ قُلْت يقُولُونَ إِن الْعرش كَانَ علَى الْماءِ و الرب فَوقَه فَقَالَ كَذَبوا من زعم هذَا فَقَد صير الله محمولًا و وصفَه بِصِفَةِ الْمخلُوقِ و لَزِمه أَن الشيءَ الذِي يحمِلُه أَقْوى مِنه قُلْت بين لِي جعِلْت فِداك فَقَالَ إِن الله حملَ دِينه و عِلْمه الْماءَ قَبلَ أَنْ يكُونَ أَرضٌ أَو سماءٌ أَو جِن أَو إِنسٌ أَو شمسٌ أَو قَمرٌ فَلَما أَراد الله أَنْ يخلُق الْخلْق نثَرهم بين يديهِ فَقَالَ لَهم من ربكُم فَأَولُ من نطَق رسولُ اللهِ ص و أَمِير الْمؤمِنِين ع و الْأَئِمةُ صلَوات اللهِ علَيهِم فَقَالُوا أَنت ربنا فَحملَهم الْعِلْم و الدين ثُم قَالَ لِلْملَائِكَةِ هؤُلَاءِ حملَةُ دِينِي و عِلْمِي و أُمنائِي فِي خلْقِي و هم الْمسئُولُونَ ثُم قَالَ لِبنِي آدم أَقِروا لِلهِ بِالربوبِية و لِهؤُلَاءِ النفَرِ بِالْولَايةِ و الطاعةِ فَقَالُوا نعم ربنا أَقْررنا

فَقَالَ الله لِلْملَائِكَةِ اشهدوا فَقَالَتِ الْملَائِكَةُ شهِدنا علَى أَنْ لَا يقُولُوا غَداً إِنا كُنا عن هذا غافِلِين. أَو تقُولُوا إِنما أَشرك آباؤنا مِن قَبلُ و كُنا ذُرِيةً مِن بعدِهِم أَ فَتهلِكُنا بِما فَعلَ الْمبطِلُونَ يا داود ولَايتنا مؤكدةٌ علَيهِم فِي الْمِيثَاقِ

Chapter Twenty One
Al-Ruh, the Spirit

بَابُ الروح

H 338, Ch. 21, h1
A number of our people have narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn abu ‘Umayr from ’Udhayna from al-Ahwal who said the following:

“Once I asked (Imam) abu ‘Abd Allah, recipient of divine supreme covenant, about the spirit (Ruh) which was in Adam as mentioned in the Holy Quran, ‘. . . when it was properly shaped and I blew My Spirit into it’ (15:29). (Imam) abu ‘Abd Allah replied, ‘This is a created spirit and the spirit in Jesus is created.’”

١- عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدِ بنِ عِيسى عنِ ابنِ أَبِي عميرٍ عنِ ابنِ أُذَينةَ عنِ الْأَحولِ قَالَ سأَلْت أَبا عبدِ اللهِ ع عنِ الروحِ الَتِي فِي آدم ع قَولُه فَإِذا سويته و نفَخت فِيهِ مِن روحِي قَالَ هذِهِ روحٌ مخلُوقَةٌ و الروح الَتِي فِي عِيسى مخلُوقَةٌ

H 339, Ch. 21, h2
It is narrated from a number of our people from Ahmad ibn Muhammad ibn ‘Isa

٢- عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدِ بنِ عِيسى

عنِ الْحجالِ عن ثَعلَبةَ عن حمرانَ قَالَ سأَلْت أَبا عبدِ اللهِ ع عن قَولِ اللهِ عز و جل و روحٌ مِنه قَالَ هِي روح اللهِ مخلُوقَةٌ خلَقَها الله فِي آدم و عِيسى

٣ - محمد بن يحيى عن أَحمد بنِ محمدٍ عن محمدِ بنِ خالِدٍ عنِ الْقَاسِمِ بنِ عروةَ عن عبدِ الْحمِيدِ الطَائِي عن محمدِ بنِ مسلِمٍ قَالَ سأَلْت أَبا عبدِ اللهِ ع عن قَولِ اللهِ عز و جل و نفَخت فِيهِ مِن روحِي كَيف هذَا النفْخ فَقَالَ إِن الروح متحركٌ كَالريحِ و إِنما سمي روحاً لِأَنه اشتق اسمه مِن الريحِ و إِنما أَخرجه عن لَفْظَةِ الريحِ لِأَن الْأَرواح مجانِسةٌ لِلريحِ و إِنما أَضافَه إِلَى نفْسِهِ لِأَنه اصطَفَاه علَى سائِرِ الْأَرواحِ كَما قَالَ لِبيتٍ مِن الْبيوتِ بيتِي و لِرسولٍ مِن الرسلِ خلِيلِي و أَشباهِ ذَلِك و كُل ذَلِك مخلُوقٌ مصنوعٌ محدثٌ مربوبٌ مدبرٌ

٤ - عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدِ بنِ خالِدٍ عن أَبِيهِ عن عبدِ اللهِ بنِ بحرٍ عن أَبِي أَيوب الْخزازِ عن محمدِ بنِ مسلِمٍ قَالَ سأَلْت أَبا جعفَرٍ ع عما يروونَ أَن الله خلَق آدم علَى صورتِهِ فَقَالَ هِي صورةٌ محدثَةٌ مخلُوقَةٌ و اصطَفَاها الله و اختارها علَى سائِرِ الصورِ الْمختلِفَةِ فَأَضافَها إِلَى نفْسِهِ كَما أَضاف الْكَعبةَ إِلَى نفْسِهِ و الروحِ إِلَى نفْسِهِ فَقَالَ بيتِي و نفَخت فِيهِ مِن روحِي

بَابُ جَوَامِعِ التَّوْحِيدِ

١ - محمد بن أَبِي عبدِ اللهِ و محمد بن يحيى جمِيعاً رفَعاه إِلَى أَبِي عبدِ اللهِ ع
أَن أَمِير الْمؤمِنِين ع استنهض الناس فِي حربِ معاوِيةَ فِي الْمرةِ الثانِيةِ فَلَما حشد الناس قَام خطِيباً فَقَالَ الْحمد لِلهِ الْواحِدِ الْأَحدِ الصمدِ الْمتفَرِدِ الذِي لَا مِن شيءٍ كَانَ و لَا مِن شيءٍ خلَق ما كَانَ قُدرةٌ بانَ بِها مِن الْأَشياءِ و بانتِ الْأَشياءُ مِنه فَلَيست لَه صِفَةُ تنالُ و لَا حد تضرب لَه فِيهِ الْأَمثَالُ كَل دونَ صِفَاتِهِ تحبِير اللغاتِ و ضل هناك تصارِيف الصفَاتِ و حار فِي ملْكُوتِهِ عمِيقَات مذَاهِبِ

from al-Hajjal from Tha'laba from Humran who said the following:
"Once I asked (Imam) abu 'Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Holy, the Most High, 'The spirit from Him.' (Imam) abu 'Abd Allah replied, 'It is the spirit (Ruh) from Allah created in Adam and Jesus.'"

H 340, Ch. 21, h3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Khalid from Qasim ibn 'Urwa from 'Abd al-Hamid al- Ta'i from Muhammad ibn Muslim who said the following:
"I asked (Imam) abu 'Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Holy, the Most High, 'I have blown My Spirit into it.' (15:29)
"The Imam replied, 'The spirit has motion like winds. It is called spirit (Ruh) because the word is a derivative of *Rih* (wind). This derivative is selected because the spirits are similar or are of the genus of the *Rih* (wind). He has spoken about it in a possessive case that refers to His Own Self; He selected it from among the other spirits just as He has said about a house from among the houses 'My house' and to a messenger from among the messengers 'My friend' and so on. All such things are created, invented, newly produced and are cherished by the Lord.'"

H 341, Ch. 21, h4
It is narrated from a number of our people from Ahmad ibn Muhammad ibn Khalid from his father from 'Abd Allah ibn Bahr from abu Ayyub al-Khazzaz from Muhammad ibn Muslim who said the following:
"I asked (Imam) abu 'Abd Allah, recipient of divine supreme covenant, about what people narrate that Allah created Adam in His Own form. The Imam replied, 'It is created in a newly invented form. Allah selected and chose it over the other various forms and He has spoken about it in a possessive case that refers to His Own Self just as He has done about Ka'ba and the spirit saying, 'My Ka'ba (house),' 'I have blown 'My spirit' in Him.'"

Chapter Twenty Two
Comprehensive (Ahadith) About the Oneness of Allah

H 342, Ch. 22, h1
Muhammad ibn abu 'Abd Allah and Muhammad ibn Yahya both in a *marfu'* manner have narrated from (Imam) abu 'Abd Allah, recipient of divine supreme covenant, who said the following:
"Imam Amir al-Mu'minin Ali ibn abu Talib, recipient of divine supreme covenant, mobilized people against Mu'awiya for the second time and when people came in multitudes he stood up to give a speech. 'All praise is due to Allah, the One, only One, the Self-sufficient, the Single One Who was not from anything nor did He create from anything that was there, from something that had come into being before. He is the power, With His power He is distinct from others and the other things became manifest through His power. There is no attribute that can reach Him and He has no limit for a definition or an analogy. All the linguistic beauty and expressions fall far short of expressing His attributes. In speaking of Him all attributes prove to be misleading. The depths of the schools of thought are perplexed and confused about the wonders of His kingdom. All the comprehensive interpretations have remained far short of establishing any ground in His knowledge. The barriers of the unseen have curtained His treasured secrets. The high-flying ambitious intelligences with the ability to reach the depth of very subtle matters lose their way at the very beginning of their

journey to Him. Most Holy is Allah. To Him not even the most far-reaching ambitions can reach. No deep-diving intelligence is able to comprehend Him. Most High is He Who is not subject to the effects of any calculated time or extended period or limited attributes. Glorious is He Who has no beginning for His start, destination to approach or end to diminish. Glorious is He Who is just the way He Himself has introduced. All those who speak of His praise can never praise Him fully and duly. He designed a limit for everything at the time He created it. It is due to their dissimilarity to Him and His dissimilarity to them. He is not housed in anything so that it could be said that He is within something. He is not far from anything so that it could be said that He has nothing to do with them (the creatures). He has not distanced Himself from them so that it can be said where is He? He is Most Glorious (and above such associations). He has encompassed all things through His knowledge. He has made their design firm and has enumerated them for safe preservation. Even the unseen and hidden things in the air, are not unnoticed to Him. Things deeply hidden in the darkness of black nights, all things high above in heavens and down to the lowest earth are not unnoticed to Him. For everything therein is a protector (through Him) and a guard. Everything therein has limits within something and is a limit for a certain thing.

"He is the One, the only One, the Self-sufficient, Who is not subject to the changes due to time. The creation of things never overburdens Him. He only, when willing, commands it to exist (and it comes into existence). He invented whatever He has created without any examples to follow and without experiencing any feeling of being overburdened or exhausted. All manufacturers manufacture things from something. Allah has not created whatever He has created from a thing. Every knowledgeable person learns after being ignorant. He has not been ignorant and has not learned from anyone. He has encompassed all things through His knowledge before their coming into existence and their existence has not increased anything in His knowledge. He knew them before their coming into existence just as He knows them after their coming into existence. He did not bring them into existence to strengthen His authority or for fear of banishment or reduction. He did not bring them into existence as helpers against a competing opponent, or a peer who could be of more (power) or a partner who could show greatness. He created them as creatures that required preservation and protection as subdued servants.

"Glorious is He, Who was not made tired in the creation of what He has created or the preservation of all that He has formed into being. He did not undergo in this work any weakness or exhaustion. Whatever He has created He has deemed it sufficient. He knows what He has created and created what He knew. It did not happen as a result of a new thought that He found to be a correct one nor because of some doubts that He may have found in whatever He had not yet created. It is due to His unchangeable decree, His firm knowledge and resolute command. He is the One and Only Lord and is very special in His Oneness. He is pure in His Glory and praise. He is the only one in Oneness, the Glory, in Highness, in Oneness in Praiseworthiness and in Glory and Gloriousness. He is Most High above the need of having children. He is Most Holy and clean from involvement in touching women and Most Majestic and Glorious and free from needing association with partners. In whatever He has created there is nothing to oppose Him nor is there anything in what He created to stand parallel to Him, and

التفْكِير و انقَطَع دونَ الرسوخ فِي عِلْمِهِ جوامِع التفْسِير و حالَ دونَ غَيبِهِ الْمكْنون حجبٌ مِن الْغيوبِ تاهت فِي أدنى أدانِيها طَامِحات الْعقُول فِي لَطِيفَاتِ الْأُمورِ فَتبارك الله الذِي لَا يبلُغه بعد الْهممِ و لَا ينالُه غَوص الْفِطَنِ و تعالَى الذِي لَيس لَه وقْتٌ معدودٌ و لَا أَجلٌ ممدودٌ و لَا نعتٌ محدودٌ سبحانَ الذِي لَيس لَه أولٌ مبتدأٌ و لَا غَايةٌ منتهى و لَا آخِرٌ يفْنى سبحانه هو كَما وصف نفْسه و الْواصِفُونَ لَا يبلُغونَ نعته و حد الْأَشياءَ كُلها عِند خلْقِهِ إِبانةً لَها مِن شِبهِهِ و إِبانةً لَه مِن شِبهِها لَم يحلُلْ فِيها فَيقَالَ هو فِيها كَائِنٌ و لَم ينأ عنها فَيقَالَ هو مِنها بِائِنٌ و لَم يخلُ مِنها فَيقَالَ لَه أين لَكِنه سبحانه أَحاطَ بِها عِلْمه و أَتقَنها صنعه و أحصاها حِفْظُه لَم يعزب عنه خفِيات غُيوبِ الْهواءِ و لَا غَوامِض مكْنون ظُلَمِ الدجى و لَا ما فِي السماواتِ الْعلَى إِلَى الْأَرضِين السفْلَى لِكُل شيءٍ مِنها حافِظٌ و رقِيبٌ و كُل شيءٍ مِنها بِشيءٍ محِيطٌ و الْمحِيطُ بِما أَحاطَ مِنها الْواحِد الْأَحد الصمد الذِي لَا يغيره صروف الْأَزمان و لَا يتكَأده صنع شيءٍ كَانَ إِنما قَالَ لِما شاءَ كُن فَكَانَ ابتدع ما خلَق بِلَا مِثَالٍ سبق و لَا تعبٍ و لَا نصبٍ و كُل صانِع شيءٍ فَمِن شيءٍ صنع و الله لَا مِن شيءٍ صنع ما خلَق و كُل عالِمٍ فَمِن بعدِ جهلٍ تعلم و الله لَم يجهلْ و لَم يتعلم أَحاطَ بِالْأَشياءِ عِلْماً قَبلَ كَونِها فَلَم يزدد بِكَونِها عِلْماً عِلْمه بِها قَبلَ أَنْ يكونها كَعِلْمِهِ بعد تكْوِينها لَم يكونها لِتشدِيدِ سلْطَانٍ و لَا خوفٍ مِن زوالٍ و لَا نقْصانٍ و لَا استِعانةٍ علَى ضِد مناوٍ و لَا نِد مكَاثِرٍ و لَا شرِيكٍ مكَابِرٍ لَكِن خلَائِق مربوبونَ و عِبادٌ داخِرونَ

فَسبحانَ الذِي لَا ينُوده خلْق ما ابتدأَ و لَا تدبِير ما برأَ و لَا مِن عجزٍ و لَا مِن فَترةٍ بِما خلَق اكْتفَى عِلم ما خلَق و خلَق ما عِلم لَا بِالتفْكِيرِ فِي عِلْمٍ حادِثٍ أصاب ما خلَق و لَا شبهةٍ دخلَت علَيهِ فِيما لَم يخلُق لَكِن قَضاءٌ مبرمٌ و عِلْمٌ محكَمٌ و أَمرٌ متقَنٌ توحد بِالربوبِيةِ و خص نفْسه بِالْوحدانِيةِ و استخلَص بِالْمجدِ و الثناءِ و تفَرد بِالتوحِيدِ و الْمجدِ و السناءِ و توحد بِالتحمِيدِ و تمجد بِالتمجِيدِ و علَا عنِ اتخاذِ الْأَبناءِ و تطَهر و تقَدس عن ملَامسةِ النساءِ و عز و جل عن مجاورةِ الشركَاءِ فَلَيس لَه فِيما خلَق ضِد و لَا لَه فِيما ملَك نِد و لَم يشرِكْه فِي ملْكِهِ أَحدٌ الْواحِد الْأَحد الصمد الْمِيد لِلْأَبدِ و الْوارِثُ لِلْأَمدِ الذِي لَم يزلْ و لَا يزالُ وحدانِيّاً أَزلِيّاً قَبلَ بدءِ الدهورِ و بعد

صروفِ الْأُمورِ الذِي لَا يبيد و لَا ينفَد بِذَلك أَصِف ربي فَلَا إِلَه إِلا الله مِن عظِيمِ ما أَعظَمه و مِن جلِيلِ ما أَجله و مِن عزِيزِ ما أَعزه و تعالَى عما يقُولُ الظالِمونَ علُوّاً كَبِيراً

و هذِهِ الْخطْبةُ مِن مشهوراتِ خطَبِهِ ع حتى لَقَدِ ابتذَلَها الْعامةُ و هِي كَافِيةٌ لِمن طَلَب عِلْم التوحِيدِ إِذَا تدبرها و فَهم ما فِيها فَلَو اجتمع أَلْسِنةُ الْجِن و الْإِنسِ لَيس فِيها لِسانُ نبِي علَى أَنْ يبينوا التوحِيد بِمِثْل ما أَتى بِهِ بِأَبِي و أُمي ما قَدروا علَيهِ و لَو لَا إِبانته ع ما عِلم الناس كَيف يسلُكُونَ سبِيلَ التوحِيدِ أَ لَا ترونَ إِلَى قَولِهِ لَا مِن شيءٍ كَانَ و لَا مِن شيءٍ خلْق ما كَانَ فَنفَى بِقَولِهِ لَا مِن شيءٍ كَانَ معنى الْحدوثِ و كَيف أَوقَع علَى ما أَحدثَه صِفَةَ الْخلْقِ و الِاختِراعِ لِلَا أَصلٍ و لَا مِثَالٍ نفْياً لِقَول من قَالَ إِن الْأَشياءَ كُلها محدثَةٌ بعضها مِن بعضٍ و إِبطَالًا لِقَول

الثنوِيةِ الذِين زعموا أَنه لَا يحدِثُ شيئاً إِلا مِن أَصلٍ و لَا يدبر إِلا بِاحتِذَاءِ مِثَالٍ

فَدفَع ع بِقَولِهِ لَا مِن شيءٍ خلْق ما كَانَ جمِيع حججِ الثنوِيةِ و شبههم لِأَن أَكْثَر ما يعتمِد الثنوِيةُ فِي حدوثِ الْعالَمِ أَنْ يقُولُوا لَا يخلُو مِن أَنْ يكُونَ الْخالِق خلَق الْأَشياءَ مِن شيءٍ أَو مِن لَا شيءٍ فَقَولُهم مِن شيءٍ خطَأٌ و قَولُهم مِن لَا شيءٍ مناقَضةٌ و إِحالَةٌ لِأَن مِن توجِب شيئاً و لَا شيءٍ تنفِيهِ

فَأَخرج أَمِير الْمؤمِنِين ع هذِهِ اللفْظَةَ علَى أَبلَغِ الْأَلْفَاظِ و أَصحها فَقَالَ لَا مِن شيءٍ خلْق ما كَانَ فَنفَى مِن إِذْ كَانت توجِب شيئاً و نفَى الشيءَ إِذْ كَانَ كُل شيءٍ مخلُوقاً محدثاً لَا مِن أَصلٍ أَحدثَه الْخالِق كَما قَالَتِ الثنوِيةُ إِنه خلْق مِن أَصلٍ قَدِيمٍ فَلَا يكُونُ تدبِيرٌ إِلا بِاحتِذَاءِ مِثَالٍ

ثُم قَولُه ع لَيست لَه صِفَةٌ تنالُ و لَا حد تضرب لَه فِيهِ الْأَمثَالُ كَل دونَ صِفَاتِهِ تحبِير اللغاتِ فَنفَى ع أَقَاوِيلَ الْمشبهةِ حِين شبهوه بِالسبِيكَةِ و الْبلورةِ و غَير ذَلك مِن أَقَاوِيلِهم مِن الطول و الِاستِواءِ و قَولِهم متى ما لَم تعقِدِ الْقُلُوب مِنه علَى كَيفِيةٍ و لَم ترجِع إِلَى إِثْباتِ هيئَةٍ لَم تعقِلْ شيئاً فَلَم تثْبت صانِعاً فَفَسر أَمِير الْمؤمِنِين ع أَنه واحِدٌ لِلَا كَيفِيةٍ و

no one shares with Him His kingdom. He is the One and Only, the Self-sufficient, Who brings the (timeless) time to an end. He is the owner of the extended duration of time. He is the one Who is eternal of eternal Oneness before the beginning of the times and after all the changes in the creation. He is the one who never banishes or is diminished. Thus, I speak of my Lord. There is no lord besides Allah. He is the Great and of unmatched Greatness. He is the Most Majestic and of unmatched Majesty. He is the Most Glorious and of unmatched Glory. He is by far above what the unjust think Him to be.'"

Al-kulayni has said that this sermon of Imam Ali, recipient of divine supreme covenant, is one of his well-known sermons. It has become so common that ordinary people have almost overlooked it. This sermon is a sufficient text on the subject of Oneness of Allah if one gives it careful thought and understands its contents. All Jinn and man may come together, including the prophets, to explain the subject of the Oneness of Allah but they will not be able to do as he (Imam Ali) has done. May Allah keep my soul and the souls of my parents in service for his cause. Had his explanation of this subject not been available people could never have known how to follow the path of monotheism.

Consider his words, ". . . Who was not from anything nor did He create from anything that was there from something that had come into being before." 'Who was not from anything,' is the basis for belief that He is not created. His words like *creation* and *invention* without a substance or pattern are the negation of the belief in the eternity of the creatures that says, 'Things have come into being one from the other." They (his words) also negate the belief of the dualists who say that things must come into being from some basics and through experimentation. His words "Nor did He create from anything what was there from something that had come into being before" negate such beliefs.

It is because people who believe in dualist ideas say that the creator has created the creatures either from something or from nothing.

However, to believe that He created from something is false. To say "He created things from nothing" is a contradiction. The expression "*from*" requires something existing. The expression "*nothing*" refers to non-existence. Thus, it is a contradiction.

Amir al-Mu'minin Ali, recipient of divine supreme covenant, has come up with an expression that is clear of such complexity in a very eloquent manner. He has said, 'Nor did He create anything that was there from something that had come into being before.' He has not mentioned the '*from*' that required something existing. He negated something in saying 'Everything is created and contingent,' not that the Creator has made them out of some existing basics as those believing in dual dogma maintain so that His would not be considered a new design.

The Imam, recipient of divine supreme covenant, then has said, 'There is no attribute that can reach Him and He has no limit for a definition or an analogy. All the linguistic beauty and expressions fall far short of expressing His attributes.' This is a negation of those who believe in similitude and analogize Him with a crystal and so forth, such as length and balance and so on. They say, 'Until the hearts do not form something from Him with certain qualities in a certain form or shape it (the heart) will not understand anything about Him. Thus, the existence of the Creator will not be proved.'

Amir al-Mu'minin Ali, recipient of divine supreme covenant, has explained that He is one without qualities and that hearts know Him without assigning any form or limitation for Him.

The Imam then has said, '. . . to Him not even far-reaching ambitions are able to reach. No deep diving intelligence is able to comprehend Him. Most High is He Who is not subject to the effects of any calculated time or extended period or limited attributes.' Then he has said, 'He is not housed in anything so that it could be said that He is within something. He is not far from anything so that it could be said that He has nothing to do with them (the creatures).' With these two statements he has negated from Him the characteristics of the bodies and matters related to it such as distance and contrariness and related matters such as being in something or at a distance distinctly from something.

Then the Imam has said, 'He has encompassed all things through His knowledge. He has made their design firm,' which means He has control over all things with plans and decree not by means of physical contact and so forth.

أن الْقُلُوب تعرِفُه بِلَا تصوِيرٍ و لَا إِحاطَةٍ ثُم قَولُه ع الذِي لَا يبلُغه بعد الْهممِ و لَا ينالُه غَوص الْفِطَنِ و تعالَى الذِي لَيس لَه وقْتٌ معدودٌ و لَا أَجلٌ ممدودٌ و لَا نعتٌ محدودٌ

ثُم قَولُه ع لَم يحلُلْ فِي الْأَشياءِ فَيقَالَ هو فِيها كَائِنٌ و لَم ينأ عنها فَيقَالَ هو مِنها بائِنٌ فَنفَى ع بِهاتينِ الْكَلِمتينِ صِفَةَ الْأَعراضِ و الْأَجسامِ لِأَن مِن صِفَةِ الْأَجسامِ التباعد و الْمباينةَ و مِن صِفَةِ الْأَعراضِ الْكَونَ فِي الْأَجسامِ بِالْحلُول علَى غَيرِ مماسةٍ و مباينةُ الْأَجسامِ علَى تراخِي الْمسافَةِ ثُم قَالَ ع لَكِن أَحاطَ بِها عِلْمه و أَتقَنها صنعه أَي هو فِي الْأَشياءِ بِالْإِحاطَةِ و التدبِيرِ و علَى غَيرِ ملَامسةٍ

With these two statements he has negated from Him the characteristics of the bodies and matters related to it such as distance and contrariness and related matters such as being in something or at a distance distinctly from something.

Then the Imam has said, 'He has encompassed all things through His knowledge. He has made their design firm,' which means He has control over all things with plans and decree not by means of physical contact and so forth.

H 343, Ch. 22, h2

Ali ibn Muhammad has narrated from Salih ibn Hammad from al-Husayn ibn Yazid from al-Hassan ibn Ali ibn abu Hamza from Ibrahim from abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"Allah, Most Holy is His name, the Most High is His praise and the Most Glorious are His attributes. He is the Most Sacred, the Most Holy, the only One in oneness. He is eternal, the First and the Last, the Manifest and the Hidden. There is no beginning for Him. He is the most exalted in His highness. He is the highest in power, exalted in authority, of greatest kingdom, the most bountiful and His highness is the most high. He is the One Whom no one can completely praise or know His Lordship completely. No one is able to limit Him; it is not possible to reach His reality with qualities."

٢- علِي بن محمدٍ عن صالِح بنِ أَبِي حمادٍ عنِ الْحسينِ بنِ يزِيد عنِ الْحسنِ بنِ علِي بنِ أَبِي حمزةَ عن إِبراهِيم عن أَبِي عبدِ اللهِ ع قَالَ إِن الله تبارك اسمه و تعالَى ذِكْره و جل ثَناؤه سبحانه و تقَدس و تفَرد و توحد و لَم يزلْ و لَا يزالُ و هو الْأَولُ و الْآخِر و الظاهِر و الْباطِن فَلَا أَولَ لِأَولِيتِهِ رفِيعاً فِي أَعلَى علُوهِ شامِخ الْأَركَانِ رفِيع الْبنيانِ عظِيم السلْطَانِ منِيف الْآلَاءِ سنِي الْعلْياءِ الذِي عجز الْواصِفُونَ عن كُنهِ صِفَتِهِ و لَا يطِيقُونَ حملَ معرِفَةِ إِلَهِيتِهِ و لَا يحدونَ حدوده لِأَنه بِالْكَيفِيةِ لَا يتناهى إِلَيهِ

٣- علِي بن إِبراهِيم عنِ الْمختارِ بنِ محمدِ بنِ الْمختارِ و محمد بن الْحسنِ عن عبدِ اللهِ بنِ الْحسنِ الْعلَوي جمِيعاً عنِ الْفَتحِ بنِ يزِيد الْجرجانِي قَالَ ضمِني و أَبا الْحسنِ ع الطرِيق فِي منصرفِي مِن مكةَ إِلَى خراسانَ و هو سائِرٌ إِلَى الْعِراقِ فَسمِعته يقُولُ مِن اتقَى الله يتقَى و من أَطَاع الله يطَاع فَتلَطفْت فِي الْوصولِ إِلَيهِ فَوصلْت فَسلمت علَيهِ فَرد علَي السلَام ثُم قَالَ يا فَتح من أَرضى الْخالِق لَم يبالِ بِسخطِ الْمخلُوقِ و من أَسخطَ الْخالِق فَقَمِنٌ أَنْ يسلطَ الله علَيهِ سخطَ الْمخلُوقِ و إِن الْخالِق لَا يوصف إِلا بِما وصف بِهِ نفْسه و أَنى يوصف الذِي تعجِز الْحواس أَنْ تدرِكه و الْأَوهام أَنْ تنالَه و الْخطَرات أَنْ تحده و الْأَبصار عنِ الْإِحاطَةِ بِهِ جل عما وصفَه الْواصِفُونَ و تعالَى عما ينعته الناعِتونَ نأَى فِي قُربِهِ و قَرب فِي نأْيِهِ فَهو فِي نأْيِهِ قَرِيبٌ و فِي قُربِهِ بعِيدٌ كَيف الْكَيف فَلَا يقَالُ كَيف و أَين الْأَين فَلَا يقَالُ أَين إِذْ هو منقَطِع الْكَيفُوفِيةِ و الْأَينونِيةِ

H 344, Ch. 22, h3

Ali ibn Ibrahim has narrated from al-Mukhtar ibn Muhammad ibn al-Mukhtar and Muhammad ibn al-Hassan from 'Abd Allah ibn al-Hassan al-'Alawi all from al-Fath ibn Yazid al-Jurjani who said the following:

"Once on a road on my way back from Makka to Khurasan I met Imam abu al-Hassan, recipient of divine supreme covenant, the 2nd, who was going to Iraq, and I heard him say, 'Whoever observes piety before Allah is protected and whoever obeys Allah he is obeyed.' I calmly walked to him and on reaching him I offered my salutation of peace and he responded likewise and said, 'O Fath whoever pleases Allah is not worried about the anger of people. Whoever causes the Creator to become angry with him he deserves that Allah subject him to the anger of the people. One can only speak of the attributes of the Creator the way He Himself has spoken about His attributes. How can a person speak of One Whom none of the senses is able to perceive? Senses remain frustrated and even the imagination is not able to comprehend Him. No one's sharp guessing ability can reach Him in any way or manner. No eye can limit Him in any manner. He is far above the description of those who speak of His attributes. He is above the praise of those who speak of His praise. He is far in His nearness and is near in His being far. He in His farness is near and is far in His nearness. He has given condition to the conditions and has made space for the space. No one can say that He is in a condition or is somewhere. No one can say about Him 'Where' and 'How' because He is by far high above the conditions and places.'"

٤ - محمد بن أَبي عبدِ اللهِ رفَعه عن أَبي عبدِ اللهِ ع
قَالَ بينا أَمِير الْمؤمِنِين ع يخطُب علَى مِنبرِ الْكُوفَةِ إِذْ قَام إِلَيهِ رجلٌ يقَالُ لَه ذِعلِبٌ ذُو لِسانٍ بلِيغٍ فِي الْخطَبِ شجاع الْقَلْبِ
فَقَالَ يا أَمِير الْمؤمِنِين هلْ رأَيت ربك قَالَ وبلْك يا ذِعلِب ما كُنت أَعبد ربّاً لَم أَره فَقَالَ يا أَمِير الْمؤمِنِين كَيف رأَيته قَالَ وبلْك يا ذِعلِب لَم تره الْعيونُ بِمشاهدةِ الْأَبصارِ و لَكِن رأَته الْقُلُوب بِحقَائِقِ الْإِيمان وبلْك يا ذِعلِب إِن ربي لَطِيف اللطَافَةِ لَا يوصف بِاللطْفِ عظِيم الْعظَمةِ لَا يوصف بِالْعِظَمِ كَبِير الْكِبرِياءِ لَا يوصف بِالْكِبرِ جلِيلُ الْجلَالَةِ لَا يوصف بِالْغلَظِ قَبلَ كُل شيءٍ لَا يقَالُ شيءٌ قَبلَه و بعد كُل شيءٍ لَا يقَالُ لَه بعدٌ شاءَ الْأَشياءَ لَا بِهمةٍ دراكٌ لَا بِخدِيعةٍ فِي الْأَشياءِ كُلها غَير متمازِجٍ بِها و لَا بائِنٌ مِنها ظَاهِرٌ لَا بِتأْوِيلِ الْمباشرةِ متجل لَا بِاستِهلَالِ رؤِيةٍ ناءٍ لَا بِمسافَةٍ قَرِيبٌ لَا بِمداناةٍ لَطِيفٌ لَا بِتجسمٍ موجودٌ لَا بعد عدمٍ فَاعِلٌ لَا بِاضطِرارٍ مقَدرٌ لَا بِحركَةٍ مرِيدٌ لَا بِهمامةِ سمِيعٌ لَا بِآلَةٍ بصِيرٌ لَا بِأَداةٍ لَا تحوِيهِ الْأَماكِن و لَا تضمنه الْأَوقَات و لَا تحده الصفَات و لَا تأْخذُه السنات سبق الْأَوقَات كَونه و الْعدم وجوده و الِابتداءَ أَزلُه بِتشعِيرِهِ الْمشاعِر عرف أَنْ لَا مشعر لَه و بِتجهِيرِهِ الْجواهِر عرف أَنْ لَا جوهر لَه و بِمضادتِهِ بين الْأَشياءِ عرف أَنْ لَا ضِد لَه و بِمقَارنَتِهِ بين الْأَشياءِ عرف أَنْ لَا قَرِين لَه ضاد النور بِالظُّلْمةِ و الْيبس بِالْبلَل و الْخشِن بِاللينِ و الصرد بِالْحرورِ مؤلفٌ بين متعادِياتِها و مفَرقٌ بين متدانِياتِها دالَّةً بِتفْرِيقِها علَى مفَرقِها و بِتأْلِيفِها علَى مؤلِفِها و ذَلِك قَولُه تعالَى و مِن كُل شيءٍ خلَقْنا زوجينِ لَعلكُم تذَكرونَ فَفَرق بين قَبلِي و بعدِي لِيعلَم أَنْ لَا قَبلَ لَه و لَا بعد لَه شاهِدةً بِغرائِزِها أَنْ لَا غَرِيزةَ لِمغرِزِها مخبِرةً بِتوقِيتِها أَنْ لَا وقْت لِموقِتِها حجب بعضها عن بعضٍ لِيعلَم أَنْ لَا حِجاب بينه و بين خلْقِهِ كَانَ ربّاً إِذْ لَا مربوب و إِلَهاً إِذْ لَا مأْلُوه و عالِماً إِذْ لَا معلُوم و سمِيعاً إِذْ لَا مسموع

H 345, Ch. 22, h4
Muhammad ibn abu ‘Abd Allah in *marfu‘* manner has narrated from (Imam) abu ‘Abd Allah, recipient of divine supreme covenant, who said the following:

“Once Imam Amir al-Mu’minin Ali ibn abu Talib, recipient of divine supreme covenant, addressed the people in the Mosque of Kufa from the pulpit and a man called Dhi’lab, a very good orator and brave in heart said, ‘O Amir al-Mu’minin, have you seen your Lord?’ The Imam replied, ‘Fie upon you, O Dhi’lab, how I worship a lord whom I do not see?

“The man said, ‘O Amir al-Mu’minin how have you seen Him?’ The Imam said, ‘Fie up on you, O Dhi’lab, the eyes are not able to see Him physically but it is the hearts that see Him through the reality of belief. O Dhi’lab, my Lord is Subtle in subtleties but cannot be described by means of subtle matters. My Lord is Great but cannot be described by means of greatness. His greatness surpasses all greatness but he cannot be described by means of any such greatness. He is Glorious in His Glory but He cannot be described in terms of intensity. He is before everything and it cannot be said that something was before Him. He will be after all things but it cannot be said that there will be something after Him. He willed the existence of things but not by means of first thinking about it. He comprehends things but not with a great deal of effort. He is in all things but is not mixed with them, nor is He separate from them. He is clearly manifest but not with contacts and changes. He shines but not in the form of being found out with eyesight. He is far but not in the form of distance. He is near but not in the form of nearness. He is very fine but not in the form of physical fineness. He exists but not after nothingness. He acts but not because of being forced. He measures things but not by means of movement. He wills but not by means of thinking. He hears but not with tools. He sees but not with instruments. He is not contained in place and held up in times. Attributes do not limit Him and slumber does not seize Him. His Being was before the time and His existence was before nothingness. He was before eternity. His giving the sense of awareness proves that He does not need tools of sensing. His giving substance to the substances is proof that His Self is not a substance. The existence of a contrary to everything is proof that there is nothing contrary to Him. His giving comparability to things is proof that there is nothing similar to Him. He has made the light contrary to the darkness, the wetness to the dryness, the harshness to the softness and the coldness to heat. He combines the separating ones and separates their closeness. The separation among things is evidence of the existence of the One Who causes separation in them and their combination is evidence of the existence of the One Who combines them. It is just as Allah has said; ‘We have created everything in pairs so that perhaps you may take heed.’ (51:49)

“He has made a distinction between the before and after to show that there is no before and after for Him. The instincts show that the One who created the instincts Himself has no instinct. The time is evidence that there is no timing for the One Who made the time. His hiding things from each other is evidence that nothing hides them from their Creator. He was the Lord when there was nothing to enjoy His Lordship. He was to be worshipped when there was no worshipper. He had the knowledge when there was nothing to know. He was hearing when there was nothing to hear.’”

H 346, Ch. 22, h5

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Shabab al-Sayrafi called Muhammad ibn al-Walid from Ali ibn Sayf from ‘Amira who has said that Isma‘il ibn Qutayba said the following:

“Once ‘Isa ibn al-Shalqan and I went to see (Imam) abu ‘Abd Allah, recipient of divine supreme covenant. The Imam said, ‘It is strange that a group of people ascribe to Amir al-Mu’minin Ali, recipient of divine supreme covenant, certain things that he had never said. Amir al-Mu’minin addressed people in Kufa in the following words:

“All praise is due to Allah Who inspired His servants with His praise and designed their nature in a way that would give them the desire to acknowledge His Lordship. It is He Who guides people through His creation to His Own existence and His creatures are evidence of His eternity. The fact that His creatures are similar is evidence that there is nothing similar to Him. His signs are evidence of His great power. His Own Self prohibits acceptance of descriptions. His being seen with the eyes and His being comprehended in the imagination are prohibited as well. There is no time limit for His being in existence and there is no final destination for Him. Awareness cannot contain Him and coverings cannot cover Him. The curtain between Him and His creatures is His creating them. It (curtain) is impossibility in His case of what is possible in the essence of the creatures (such as weakness and so forth) and possibility of what is impossible in His case. It is also because of the difference between the Creator and the created, the Creator of limits and the limited and the Lord and the worshippers. He is One without being a unit of a particular kind. He is the Creator but not in terms of motion. He is seeing but not by means of devices and gears. He is hearing but not with distinguishing instruments. He observes but not by means of touching. He is hidden but not with covering. He is manifest and distinct but not due to lapse of distance. His eternity is beyond the reach of thinking and a stop for the aims of the intelligence. His reality has worn out the ability of sight and His Own Self has uprooted the fast spreading vines of imaginations. Whoever tries to describe Allah has thought of Him as limited and whoever considers Him limited has enumerated Him and whoever enumerates Him has invalidated His eternity. Whoever asks where is He, has considered Him as having an end. Whoever says on what is He, has considered Him as distanced. Whoever says wherein is He, has considered Him contained in something.’”

٥- عِلي بن محمدٍ عن سهل بن زيادٍ عن شبابٍ الصيرفي و اسمه محمد بن الْوليدِ عن عِلي بن سيفِ بن عميرةَ قَالَ حدثَني إِسماعِيلُ بن قُتيبةَ قَالَ دخلْت أنا و عِيسى شلْقَانُ علَى أَبِي عبدِ اللهِ ع فَابتدأنا فَقَالَ عجباً لِأَقْوامٍ يدعونَ علَى أَمِيرِ الْمؤمِنِين ع ما لَم يتكَلم بِهِ قَط خطَب أَمِير الْمؤمِنِين ع الناس بِالْكُوفَةِ فَقَالَ

الْحمد لِلهِ الْملْهِمِ عِباده حمده و فَاطِرِهِم علَى معرِفَةِ ربوبِيتِهِ الدال علَى وجودِهِ بِخلْقِهِ و بِحدوثِ خلْقِهِ علَى أَزلِهِ و بِاشتِباهِهِم علَى أَنْ لَا شِبه لَه الْمستشهِدِ بِآياتِهِ علَى قُدرتِهِ الْممتنِعةِ مِن الصفَاتِ ذَاته و مِن الْأَبصارِ رؤيته و مِن الْأَوهامِ الْإِحاطَةُ بِهِ لَا أَمد لِكَونِهِ و لَا غَايةَ لِبقَائِهِ لَا تشملُه الْمشاعِر و لَا تحجبه الْحجب و الْحِجاب بينه و بين خلْقِهِ خلْقُه إِياهم لِامتِناعِهِ مِما يمكِن فِي ذَواتِهِم و لِإِمكَانِ مِما يمتنِع مِنه و لِافْتِراق الصانِعِ مِن الْمصنوعِ و الْحاد مِن الْمحدودِ و الرب مِن الْمربوبِ الْواحِد لِلَا تأْوِيل عددٍ و الْخالِق لَا بِمعنى حركَةٍ و الْبصِير لَا بِأَداةٍ و السمِيع لَا بِتفْرِيقِ آلَةٍ و الشاهِد لَا بِمماسةٍ و الْباطِن لَا بِاجتِنانٍ و الظاهِر الْبائِن لَا بِتراخِي مسافَةٍ أَزلُه نهيةٌ لِمجاوِلِ الْأَفْكَارِ و دوامه ردعٌ لِطَامِحاتِ الْعقُول قَد حسر كُنهه نوافِذَ الْأَبصارِ و قَمع وجوده جوائِلَ الْأَوهامِ فَمن وصف الله فَقَد حده و من حده فَقَد عده و من عده فَقَد أَبطَلَ أَزلَه و من قَالَ أَين فَقَد غَياه و من قَالَ علَام فَقَد أَخلَى مِنه و من قَالَ فِيم فَقَد ضمنه

H 347, Ch. 22, h6

The above text is narrated from Muhammad ibn al-Husayn from Salih ibn Hamza from Fath ibn ‘Abd Allah Mawla Banu Hashim who said the following:

“Once I wrote to abu Ibrahim, recipient of divine supreme covenant, asking him about the Oneness of Allah. He wrote back to me in his own handwriting, ‘All praise is due to Allah, Who inspires His servants with His praise.’ He mentioned in it facts similar to those in the *Hadith* of Sahl ibn Ziyad (No. h5 above) . . . ‘His essence has uprooted the fast (spreading) vines of imagination’ with the following addition, ‘The first thing in His religion is to know Him. A perfect knowledge about Him is to know that He is One. A perfect belief in His Oneness is to negate all attributes from Him. Every attribute is evidence that it is different from what it is attributed to, that everything to which an attribute is ascribed is evidence that it is something other than the attribute. Both the attribute and whatever is attributed to are evidence that there are two things, which invalidate His being eternal. Whoever attributes a quality to Allah’s Self, has

٦- و رواه محمد بن الْحسينِ عن صالِحِ بن حمزةَ عن فَتحِ بن عبدِ اللهِ مولَى بنِي هاشِمٍ قَالَ كَتبت إِلَى أَبِي إِبراهِيم ع أَسأَلُه عن شيءٍ مِن التوحِيدِ فَكَتب إِلَي بِخطِهِ الْحمد لِلهِ الْملْهِمِ عِباده حمده و ذَكَر مِثْلَ ما رواه سهلُ بن زيادٍ إِلَى قَولِهِ و قَمع وجوده جوائِلَ الْأَوهامِ ثُم زاد فِيهِ أَولُ الديانةِ بِهِ معرِفَته و كَمالُ معرِفَتِهِ توحِيده و كَمالُ توحِيدِهِ نفْي الصفَاتِ عنه بِشهادةِ كُل صِفَةٍ أَنها غَير

الْموصوفِ و شهادةِ الْموصوفِ أنه غَير الصفَةِ و شهادتِهما جمِيعاً بِالتثْنِيةِ الْممتنِعِ مِنه الْأزلُ فَمن وصف الله فَقَد حده و من حده فَقَد عده و من عده فَقَد أبطَلَ أزلَه و من قَالَ كَيف فَقَدِ استوصفَه و من قَالَ فِيم فَقَد ضمنه و من قَالَ علَام فَقَد جهلَه و من قَالَ أين فَقَد أخلَى مِنه و من قَالَ ما هو فَقَد نعته و من قَالَ إِلَام فَقَد غَاياه عالِمٌ إِذْ لَا معلُوم و خالِقٌ إِذْ لَا مخلُوق و رب إِذْ لَا مربوب و كَذَلك يوصف ربنا و فَوق ما يصِفُه الْواصِفُونَ

٧- عِدةٌ مِن أصحابِنا عن أحمد بنِ محمدِ بنِ خالِدٍ عن أَبِيهِ عن أحمد بنِ النضرِ و غَيرِهِ عمن ذَكره عن عمرِو بنِ ثَابِتٍ عن رجلٍ سماه عن أَبِي إِسحاق السبِيعِي عنِ الْحارِثِ الْأعورِ قَالَ خطَب أَمِير الْمؤمِنِين ع خطْبةً بعد الْعصرِ فَعجِب الناس مِن حسنِ صِفَتِهِ و ما ذَكره مِن تعظِيمِ اللهِ جل جلَالُه قَالَ أَبو إِسحاق فَقُلْت لِلْحارِثِ أَ و ما حفِظْتها قَالَ قَد كَتبتها فَأملَاها علَينا مِن كِتابِهِ الْحمد لِلهِ الذِي لَا يموت و لَا تنقَضِي عجائِبه لِأنه كُل يومٍ فِي شأْنٍ مِن إِحداثِ بدِيعٍ لَم يكُن الذِي لَم يلِد فَيكُونَ فِي الْعِز مشاركاً و لَم يولَد فَيكُونَ موروثاً هالِكاً و لَم تقَع علَيهِ الْأوهام فَتقَدره شبحاً ماثِلًا و لَم تدرِكْه الْأبصار فَيكُونَ بعد انتِقَالِها حائِلًا الذِي لَيست فِي أَولِيتِهِ نِهايةٌ و لَا لِآخِرِيتِهِ حد و لَا غَايةٌ الذِي لَم يسِقْه وقْتٌ و لَم يتقَدمه زمانٌ و لَا يتعاوره زِيادةٌ و لَا نقْصانٌ و لَا يوصف بِأَينٍ و لَا بِم و لَا مكَانٍ الذِي بطَن مِن خفِياتِ الْأُمورِ و ظَهر فِي الْعقُولِ بِما يرى فِي خلْقِهِ مِن علَاماتِ التدبِيرِ الذِي سئِلَتِ الْأَنبِياءُ عنه فَلَم تصِفْه بِحد و لَا بِبعضٍ بلْ وصفَته بِفِعالِهِ و دلت علَيهِ بِآياتِهِ لَا تستطِيع عقُولُ الْمتفَكِرِين جحده لِأن من كَانتِ السماوات و الْأَرض فِطْرته و ما فِيهن و ما بينهن و هو الصانِع لَهن فَلَا مدفَع لِقُدرتِهِ الذِي نأَى مِن الْخلْقِ فَلَا شيءَ كَمِثْلِهِ الذِي خلَق خلْقَه لِعِبادتِهِ و أَقْدرهم علَى طَاعتِهِ بِما جعلَ فِيهِم و قَطَع عذْرهم بِالْحججِ فَعن بينةٍ هلَك من هلَك و بِمنِهِ نجا من نجا و لِلهِ الْفَضلُ مبدِئاً و مِعِيداً ثُم إِن الله و لَه الْحمد افْتتح الْحمد لِنفْسِهِ و ختم أمر الدنيا و محل الْآخِرةِ بِالْحمدِ لِنفْسِهِ فَقَالَ و قُضِي بينهم بِالْحق و قِيلَ الْحمد لِلهِ رب الْعالَمِين الْحمد لِلهِ اللابِسِ الْكِبرِياءِ بِلَا تجسِيدٍ و الْمرتدِي بِالْجلَالِ بِلَا تمثِيلٍ و الْمستوي علَى الْعرشِ بِغيرِ زوالٍ و الْمتعالِي علَى الْخلْقِ بِلَا تباعِدٍ مِنهم و لَا ملَامسةٍ مِنه لَهم لَيس لَه حد ينتهى إِلَى حدِهِ و لَا لَه مِثْلٌ

considered Him limited. Whoever considers Him limited has enumerated Him and whoever enumerates Him has considered His eternity invalid. Whoever says, "How is He?" He has considered Him describable. Whoever says, "In what is He?" He has considered Him as contained. Whoever says, "On what is He?" He has become ignorant of Him. Whoever says. "Where is He?" He has considered a certain place without Him. Whoever says, "What is He?" He has attributed certain qualities to Him. Whoever says, "Up to what limit is He?" He has considered Him as having an end. He had knowledge before there was anything to know. He was the Creator before there were any creatures. He was the Lord before there was a worshipper. Thus is our Lord spoken of and is beyond the way others speak of Him.'"

H 348, Ch. 22, h7

It is narrated from a number of our people from Ahmad ibn Muhammad ibn Khalid from his father from Ahmad ibn al-Nadr and others whom he mentioned from 'Amr ibn Thabit from a man whom he mentioned from abu Ishaq al-Subay'i from Harith al-A'war who said the following:

"Once Amir al-Mu'minin Ali, recipient of divine supreme covenant, gave a speech in the afternoon and people liked it very much because of the beautiful manner in which Allah, the Most Holy, the Most High, was praised thereby. Abu Ishaq has said, 'I asked al-Harith, "Did you memorize the sermon?" Al-Harith said, 'Yes, I did write it down.' He then dictated it to us from his book. 'All praise is due to Allah, Who does not die and Whose wonders do not end. It is because everyday He has a task in the form of the invention of something that did not exist. It is He Who has no children so that He would share others in Majesty and He is not the child of others so that He would be inherited and Himself vanish. Imagination cannot comprehend Him to figure Him out in a certain form of similitude. The eyes have not perceived Him so that after changing position He would also change. It is He for Whose beginning there is no end, nor will there be any final destination for His being the last. It is He before Whom there is no time, and is not preceded by any previous era. He does not fall subject to defects of reduction or addition. Attributes for direction, place, and instruments do not apply to Him. It is He Who knows all the hidden matters and has surpassed all intelligence by what is evident in His creatures of plans and maintenance. It is He about Whom the prophets were asked and they did not speak of Him in terms of limits and parts. They spoke of His acts and showed people His signs. The intelligence of thinkers cannot deny Him; the One Who has created the heavens and earth and all that is in them and between them is the Creator and no one is able to stand up to His power. It is He, Who is different from the creatures and there is nothing similar to Him. It is He, Who has created the creatures for His worship and has given them the ability to obey Him. He has removed all their excuses (by means of the capabilities that He has placed in them), and by sending His authority (in the prophets and *'A'immah* (pl. of Imam) among them (people). So that after knowing the authority whoever perishes, perish or gain salvation whoever likes to gain salvation. Benevolent is Allah to begin and to repeat.

"Then, Allah, to whom all praise is due, introduced praise for His Own Self. He ended the affairs of the world and the coming of the next life with praise for His Own Self saying, 'He has judged among them with the truth and it is said, 'All praise is due to Allah, Lord of the worlds.'

"All praise is due to Allah, Who has dressed up with greatness but without a body, Who has the gown of Majesty and Glory

which has no similarity. It is He, Who has control over the Throne without losing such authority. He is exalted above the creatures but without being far from them or being in touch with them (physically). He has no limit to reach nor there is anything similar to Him to help know Him better. All things are humble before His power and might. All things, although great, are small before Him. All things respect His Greatness. They obey His authority and Majesty. Glimpses of eyes are weak and exhausted in trying to comprehend Him. The imaginations of the creatures fall far short of describing Him. He is the first before all things and there was no one before Him. He is the last after all things and there is no 'After' for Him. He has control over all things with might. He observes all places without moving thereto. No touching touches Him and no sense senses Him. He is the Lord in the heavens and the Lord on earth. He is All-wise and All-knowing. He has given firm shape and form to His creatures the way He willed but not with following previous examples or experiencing any fatigue in the creation of the things that He has created. In the cases of the two great and heavy creatures, mankind and Jinn, He began what He wanted to begin and invented what He wanted to invent, and the way He willed. He did what He did so that they would know through such evidence His Lordship. He made it possible for them to obey Him.

"We thank Him with all of His praise for all of His bounties. We ask Him for His guidance to give us wisdom in our affairs. We seek refuge with Him from the evil of our sinful deeds and ask Him to forgive our sins that we may have committed before. We testify that no one deserves to be obeyed and worshipped except Allah and that Muhammad, recipient of divine supreme covenant, is His servant and messenger. He sent him with truth as a prophet, as a sign of His existence and a guide to Him. We found guidance through him from straying and are saved through him from ignorance. Whoever obeys Allah and His messenger has indeed gained a great success and has earned a great reward. Whoever disobeys Allah and His messenger has indeed suffered a clear loss and is subject to a painful punishment. Do your best to succeed in obedience, listening, sincerity, good advice and proper support. Be helpful to yourselves to keep on the straight path and shun the detested matters. Deal among yourselves with truth and cooperate thereby with me. Hold back the unjust and feebleminded hands. Make others do good deeds and prevent them from committing unlawful deeds. Appreciate excellence of the excelling people. May Allah protect you and us through guidance and make you and us steadfast in piety. I ask Allah for forgiveness for myself and for you."

Chapter Twenty Three
Miscellaneous Ahadith

H 349, Ch. 23, h1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Nu'man from Sayf ibn 'Umayr from those whom he mentioned from al-Harith ibn al-Mughirah al-Nasri who said the following:

"Once a person asked (Imam) abu 'Abd Allah, recipient of divine supreme covenant, about the meaning of the words of Allah, the Most Holy, the Most High, 'everything will be destroyed except the face of Allah . . .' (28:88)

"The Imam, recipient of divine supreme covenant, asked, 'What do they say about it?' I replied, 'They say that everything

فَيعرف بِمِثْلِهِ ذَل من تجبر غَيره و صغر من تكبر دونه و تواضعتِ الْأَشياءُ لِعظَمتِهِ و انقَادت لِسلْطَانِهِ و عِزتِهِ و كَلت عن إِدراكِهِ طُروف الْعيون و قَصرت دونَ بلُوغ صِفَتِهِ أوهام الْخلَائِقِ الْأول قَبلَ كُل شيءٍ و لَا قَبلَ لَه و الْآخِر بعد كُل شيءٍ و لَا بعد لَه الظاهِر علَى كُل شيءٍ بِالْقَهرِ لَه و الْمشاهِدِ لِجمِيعِ الْأَماكِنِ بِلَا انتِقَالٍ إِلَيها لَا تلْمِسه لَامِسةٌ و لَا تحسه حاسةٌ هو الذِي فِي السماءِ إِلَه و فِي الْأَرضِ إِلَه و هو الْحكِيم الْعلِيم أَتقَن ما أَراد مِن خلْقِهِ مِن الْأَشباحِ كُلها لَا بِمِثَالٍ سبق إِلَيهِ و لَا لُغوبٍ دخلَ علَيهِ فِي خلْقِ ما خلَق لَديهِ ابتدأَ ما أَراد ابتِداءَه و أَنشأَ ما أَراد إِنشاءَه علَى ما أَراد مِن الثقَلَينِ الْجِن و الْإِنسِ لِيعرِفُوا بِذَلِك ربوبِيته و تمكن فِيهِم طَاعته نحمده بِجمِيعِ محامِدِهِ كُلها علَى جمِيعِ نعمائِهِ كُلها و نستهدِيهِ لِمراشِدِ أُمورِنا و نعوذُ بِهِ مِن سيئَاتِ أَعمالِنا و نستغفِره لِلذنوبِ الَتِي سبقَت مِنا و نشهد أَنْ لَا إِلَه إِلا الله و أَن محمداً عبده و رسولُه بعثَه بِالْحق نَبِيّاً دالا علَيهِ و هادِياً إِلَيهِ فَهدى بِهِ مِن الضلَالَةِ و استنقَذَنا بِهِ مِن الْجهالَةِ من يطِعِ الله و رسولَه فَقَد فَاز فَوزاً عظِيماً و نالَ ثَواباً جزِيلًا و من يعصِ الله و رسولَه فَقَد خسِر خسراناً مبِيناً و استحق عذَاباً أَلِيماً فَأَنجِعوا بِما يحِق علَيكُم مِن السمعِ و الطاعةِ وإِخلَاصِ النصِيحةِ و حسنِ الْمؤازرةِ و أَعِينوا علَى أَنفُسِكُم بِلُزومِ الطرِيقَةِ الْمستقِيمةِ و هجرِ الْأُمورِ الْمكْروهةِ و تعاطَوا الْحق بينكُم و تعاونوا بِهِ دونِي و خذُوا علَى يدِ الظالِمِ السفِيهِ و مروا بِالْمعروفِ و انهوا عنِ الْمنكَرِ و اعرِفُوا لِذَوِي الْفَضلِ فَضلَهم عصمنا الله و إِياكُم بِالْهدى و ثَبتنا و إِياكُم علَى التقْوى و أَستغفِر اللهَ لِي و لَكُم

بَابُ النوَادِر

١ - محمد بن يحيى عن أَحمد بن محمدِ بن عِيسى عن عِلِي بن النعمانِ عن سيفِ بنِ عمِيرةَ عمن ذَكَره عنِ الْحارِثِ بنِ الْمغِيرةِ النصرِي قَالَ سئِلَ أَبو عبدِ اللهِ ع عن قَولِ اللهِ تبارك و تعالَى كُل شيءٍ هالِكٌ إِلا وجهه فَقَالَ ما يقُولُونَ فِيهِ قُلْت يقُولُونَ يهلِك كُل

شيءٍ إلا وجه اللهِ فَقَالَ سبحانَ اللهِ لَقَد قَالُوا قَولًا عظِيماً إنما عنى بِذَلك وجه اللهِ الذِي يؤتى مِنه

will perish except the 'Face' of Allah.' The Imam said, 'Glory belongs to Allah. What they say is monstrous. What is meant by 'Face' is that aspect of Allah's relation with people through which they (persons of the highest degree of excellence) establish belief in Him.'"

٢ - عِدةٌ مِن أصحابِنا عن أحمد بن محمدِ بن خالِدٍ عن أحمد بن محمدِ بن أبِي نصرٍ عن صفْوانَ الْجمال عن أبِي عبدِ اللهِ ع فِي قَول اللهِ عز و جل كُل شيءٍ هالِكٌ إلا وجهه قَالَ من أتى الله بِما أمرِ بِهِ مِن طَاعةِ محمدٍ ص فَهو الْوجه الذِي لا يهلك و كَذَلك قَالَ من يطِعِ الرسولَ فَقَد أطاع الله

H 350, Ch. 23, h2
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Ahmad ibn Muhammad ibn abu Nasr from Safwan al-Jammal from (Imam) abu 'Abd Allah, recipient of divine supreme covenant, the following:

"Once I asked (Imam) abu 'Abd Allah, recipient of divine supreme covenant, about the meaning of the words of Allah, the Most Holy, the Most High, 'everything will be destroyed except the face of Allah. . . .' (28:88)

"The Imam said, 'It means whoever comes to Allah through obeying His commandments, i.e. following Prophet Muhammad, recipient of divine supreme covenant, is the 'Face' (the aspect of Allah's relation with people) of Allah that does not perish. So also are His words, "One who obeys the Messenger has certainly obeyed Allah. . . .'" (4:80)

٣ - محمد بن يحيى عن أحمد بن محمدِ بن عِيسى عن محمدِ بن سِنانٍ عن أبِي سلامٍ النخاسِ عن بعضِ أصحابِنا عن أبِي جعفَرٍ ع قَالَ نحن الْمثَانِي الذِي أعطَاه الله نبِينا محمداً ص و نحن وجه اللهِ نتقَلب فِي الْأَرضِ بين أظْهرِكُم و نحن عين اللهِ فِي خلْقِهِ و يده الْمبسوطَةُ بِالرحمةِ علَى عِبادِهِ عرفَنا من عرفَنا و جهلَنا من جهلَنا و إمامةَ الْمتقِين

H 351, Ch. 23, h3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Sinan from abu Salam al-Nakhkhas from certain persons of our people from (Imam) abu Ja'far, recipient of divine supreme covenant, who said the following:

"We (family of Prophet Muhammad) are the *al-Mathani* (the double) that Allah gave to Prophet Muhammad, recipient of divine supreme covenant. We are the *Wajhu Allah* (face of Allah, meaning a certain aspect of Allah's relation with people) that moves among you on earth. We are the eyes of Allah (overseers or observers from the side of Allah) in His creatures. We are the hands of Allah that are open with blessings for His servants. Those who wanted to know us have known us. There are people who are ignorant about us, they are ignorant of us and of the leadership of the pious people."

٤ - الْحسين بن محمدٍ الْأَشعرِي و محمد بن يحيى جمِيعاً عن أحمد بنِ إسحاق عن سعدانَ بنِ مسلِمٍ عن معاوِيةَ بنِ عمارٍ عن أبِي عبدِ اللهِ ع فِي قَول اللهِ عز و جل و لِلهِ الْأَسماءُ الْحسنى فَادعوه بِها قَالَ نحن و اللهِ الْأَسماءُ الْحسنى الِتي لا يقْبلُ الله مِن الْعِبادِ عملًا إلا بِمعرِفَتِنا

H 352, Ch. 23, h4
Al-Husayn ibn Muhammad al-Ash'ari and Muhammad ibn Yahya both have narrated from Ahmad ibn Ishaq from Su'dan ibn Muslim from Mu'awiya ibn 'Ammar from abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"About the words of Allah, the Majestic, the Glorious, 'Allah has the most blessed (beautiful) names, you should address Him in your worship by these names. . . .,' (7:180) the Imam said, 'We, I swear by Allah, are the most blessed names of Allah without which Allah does not accept any of the good deeds of His servants unless they know us properly.'"

٥ - محمد بن أبِي عبدِ اللهِ عن محمدِ بنِ إسماعِيلَ عن الْحسين بن الْحسنِ عن بكْرِ بنِ صالِحٍ عن الْحسن بنِ سعِيدٍ عن الْهيثَمِ بنِ عبدِ اللهِ عن مروانَ بنِ صباحٍ قَالَ قَالَ أبو عبدِ اللهِ ع إن الله خلَقَنا فَأحسن خلْقَنا و صورنا فَأحسن صورنا و جعلَنا عينه فِي عِبادِهِ و لِسانه الناطِق فِي خلْقِهِ و يده الْمبسوطَةَ علَى عِبادِهِ بِالرأْفَةِ و الرحمةِ و وجهه الذِي يؤتى مِنه و بابه الذِي يدل علَيهِ و خزانه فِي سمائِهِ و أرضِهِ بِنا أثْمرتِ الْأَشجار و أينعتِ الثمار و جرتِ الْأَنهار و بِنا ينزِلُ غَيثُ السماءِ و ينبت عشب الْأَرضِ

H 353, Ch. 23, h5
Muhammad ibn abu 'Abd Allah ibn Muhammad ibn Isma'il has narrated from al-Husayn ibn al-Hassan from Bakr ibn Salih from al-Hassan ibn Sa'id from al-Haytham ibn 'Abd Allah from Marwan ibn Salih who has said that (Imam) abu 'Abd Allah has said the following:

"Allah created us and made it well. He gave us our form and formed it well. He made us His eyes among His servants and His speaking tongue in His creatures. He made us His open hands over His servants with kindness and mercy. He has made us his face through which He is approached and his door that shows the way leading to Him. He made us His treasurers in the heavens and on earth. Through us the trees give fruit and the fruits ripen and the canals flow. Through us the skies send rain and plants grow on earth. Through our worship Allah is

worshipped and were we not there Allah would not have been worshipped.”

وعِبادتنا عِبد الله و لَو لَا نحن ما عِبد الله

H 354, Ch. 23, h6

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn Isma‘il ibn Bazi‘a from his uncle, Hamza ibn Bazi‘a from abu ‘Abd Allah, recipient of divine supreme covenant, who said the following:

“About the words of Allah, the Majestic, the Glorious, ‘When they invoked Our anger, We took revenge on them, . . .’ (43:55) the Imam said, ‘Allah, the Most Holy, the Most High, does not become frustrated the way we do. But He has created friends for His Own Self who become frustrated and at times become happy. They are created. They worship (Allah). He has designed their happiness to be His Own happiness and their anger as His Own anger. It is because He has assigned them to guide people to Him and serve as proof of His existence. For this reason such conditions belong to them. This (anger) does not reach Allah the way it reaches people. The meaning is that just mentioned. He has also said, ‘Whoever humiliates My friends such people have declared war against Me with challenge.’ He has also said, ‘One who obeys the Messenger has certainly obeyed Allah . . .’ (4:80) ‘Those who pledge obedience to you are, in fact, pledging obedience to Allah.’ ‘The hands of Allah are above their hands. . . .’ (48:10) All of these and other similar cases mean what I just said. The same is the case with anger and happiness and other such matters. Had it been possible for frustration and anger to reach Allah one could have said that one-day Allah may vanish altogether. It is because if anger and frustration reached Him changes also could take place in Him, and thus He would not remain safe from banishment. As a result, there would exist no distinction between the being and the Designer, between the Almighty and those subject to such might and power. No distinction would exist between the created and the Creator. Allah is by far above such things, and is the Most High and Most Great. He is the Creator of all things not because he needed them. If it (the creation) would be without a need on His part then it would be impossible to limit Him with limits and conditions. Note this if Allah, the Most High, would will it to be so.’”

٦- محمد بن يحيى عن محمدِ بنِ الْحسينِ عن محمدِ بنِ إسماعِيلَ بنِ بزيعٍ عن عمهِ حمزةَ بنِ بزيعٍ عن أَبِي عبدِ اللهِ ع فِي قَولِ اللهِ عز و جل فَلَما آسفُونا انتقَمنا مِنهم فَقَالَ إِن الله عز و جل لَا يأسف كَأَسفِنا و لَكِنه خلَق أَولِياءَ لِنفْسِهِ يأسفُونَ و يرضونَ و هم مخلُوقُونَ مربوبونَ فَجعلَ رِضاهم رِضا نفْسِهِ و سخطَهم سخطَ نفْسِهِ لِأَنه جعلَهم الدعاةَ إِلَيهِ و الْأَدِلاءَ علَيهِ فَلِذَلِك صاروا كَذَلِك و لَيس أَن ذَلِك يصِلُ إِلَى اللهِ كَما يصِلُ إِلَى خلْقِهِ لَكِن هذَا معنى ما قَالَ مِن ذَلِك و قَد قَالَ من أَهانَ لِي ولِيّاً فَقَد بارزنِي بِالْمحارِبةِ و دعانِي إِلَيها و قَالَ من يطِعِ الرسولَ فَقَد أَطاع الله و قَالَ إِن الذِين يبايِعونك إِنما يبايِعونَ الله يد اللهِ فَوق أَيدِيهِم فَكُل هذَا و شِبهه علَى ما ذَكَرت لَك و هكَذَا الرضا و الْغضب و غَيرهما مِن الْأَشياءِ مِما يشاكِلُ ذَلِك و لَو كَانَ يصِلُ إِلَى اللهِ الْأَسف و الضجر و هو الذِي خلَقَهما و أَنشأَهما لَجاز لِقَائِل هذَا أَنْ يقُولَ إِن الْخالِق يبِيد يوماً ما لِأَنه إِذَا دخلَه الْغضب و الضجر دخلَه التغيِير و إِذَا دخلَه التغيِير لَم يؤمن علَيهِ الْإِبادةُ ثُم لَم يعرفِ الْمكونُ مِن الْمكون و لَا الْقَادِر مِن الْمقْدورِ علَيهِ و لَا الْخالِق مِن الْمخلُوق تعالَى الله عن هذَا الْقَول علُوّاً كَبِيراً بلْ هو الْخالِق لِلْأَشياءِ لَا لِحاجةٍ فَإِذَا كَانَ لَا لِحاجةٍ استحالَ الْحد و الْكَيف فِيهِ فَافْهم إِنْ شاءَ الله تعالَى

H 355, Ch. 23, h7

A number of our people have narrated from Ahmad ibn Muhammad ibn abu Nasr from Muhammad ibn Humran from Aswad ibn Sa‘id who said the following:

“Once I was in the presence of (Imam) abu Ja’far, recipient of divine supreme covenant, who began to speak without any question from me. ‘We are the authority of Allah. We are the doors to Allah. We are the tongues of Allah. We are the face of Allah. We are the eyes of Allah in His people. We are the authority in the commandments of Allah among His servants,’”

٧- عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدٍ عن ابنِ أَبِي نصرٍ عن محمدِ بنِ حمرانَ عن أَسود بنِ سعِيدٍ قَالَ كُنت عِند أَبِي جعفَرٍ ع فَأَنشأَ يقُولُ ابتداءً مِنه مِن غَيرِ أَنْ أَسأَله نحن حجةُ اللهِ و نحن باب اللهِ و نحن لِسانُ اللهِ و نحن وجه اللهِ و نحن عين اللهِ فِي خلْقِهِ و نحن ولَاةُ أَمرِ اللهِ فِي عِبادِهِ

H 356, Ch. 23, h8

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Ahmad ibn abu Nasr from Hassan al-Jammal who said the following:

“Hashim ibn abu ‘Ummarah al-Janbiy reported to him this. ‘I heard Amir al-Mu’minin Ali ibn abu Talib, recipient of divine supreme covenant, saying, “I am the eyes of Allah. I am the hand of Allah. I am the side of Allah. I am the door to Allah.”’”

٨- محمد بن يحيى عن محمدِ بنِ الْحسينِ عن أَحمد بنِ محمدِ بنِ أَبِي نصرٍ عن حسانَ الْجمال قَالَ حدثَنِي هاشِم بن أَبِي عمارةَ الْجنبِي قَالَ سمِعت أَمِير الْمؤمِنِين ع يقُولُ أَنا عين اللهِ و أَنا يد اللهِ و أَنا جنب اللهِ و أَنا باب اللهِ

H 357, Ch. 23, h9

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn Isma‘il ibn Bazi‘a from his uncle Hamza ibn Bazi‘a from Ali ibn Suwayd from abu al-Hassan Musa ibn Ja’far, recipient of divine supreme

٩- محمد بن يحيى عن محمدِ بنِ الْحسينِ عن محمدِ بنِ إسماعِيلَ بنِ بزيعٍ عن عمهِ حمزةَ بنِ بزيعٍ عن عِلِي بنِ سوِيدٍ عن أَبِي الْحسنِ موسى بنِ جعفَرٍ ع

فِي قَولِ اللهِ عز و جل يا حسرتى على ما فَرطْت فِي جنبِ اللهِ قَالَ جنب اللهِ أَمِير الْمؤمِنِين ع و كَذَلِك ما كَانَ بعده مِن الْأَوصِياءِ بِالْمكَانِ الرفِيعِ إِلَى أَنْ ينتهِي الْأَمر إِلَى آخِرِهِم

covenant, who has said the following:

"About the words of Allah, the Majestic, the Glorious, 'Woe to me because of my failure to fulfill my duties toward the side of Allah, . . .' (39:56) the Imam, recipient of divine supreme covenant, said that *the side of Allah* is Amir al-Mu'minin Ali ibn abu Talib, recipient of divine supreme covenant, and so are the successors to the high position (succession to the Holy Prophet) until the matters will reach to the last one among them.'"

١٠ - الْحسين بن محمدٍ عن معلى بنِ محمدٍ عن محمدِ بنِ جمهورٍ عن عِلِي بنِ الصلْتِ عنِ الْحكَمِ و إِسماعِيلَ ابني حبِيبٍ عن بريدٍ الْعِجلِي قَالَ سمِعت أَبا جعفَرٍ ع يقُولُ بِنا عبِد الله و بِنا عرِف الله و بِنا وحد الله تبارك و تعالَى و محمدٌ حِجاب اللهِ تبارك و تعالَى

H 358, Ch. 23, h10

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Muhammad ibn Jumhur from Ali ibn al-Salt from al-Hakam and Isma'il sons of Habib from Burayd al-'Ijli who said the following:

"Once I heard (Imam) abu Ja'far, recipient of divine supreme covenant, saying, 'Through us Allah is worshipped. Through us Allah is known. Through us belief in the Oneness of Allah, the Most Holy, the Most High, is established. Muhammad is the Hijab (curtain) of Allah, the Most Holy, the Most High.'"

١١ - بعض أَصحابِنا عن محمدِ بنِ عبدِ اللهِ عن عبدِ الْوهابِ بنِ بشِيرٍ عن موسى بنِ قَادِمٍ عن سلَيمانَ عن زرارةَ عن أَبِي جعفَرٍ ع

قَالَ سأَلْته عن قَولِ اللهِ عز و جل و ما ظَلَمونا و لَكِن كانوا أَنفُسهم يظْلِمونَ قَالَ إِن الله تعالَى أَعظَم و أَعز و أَجل و أَمنع مِن أَنْ يظْلَم و لَكِنه خلَطَنا بِنفْسِهِ فَجعلَ ظُلْمنا ظُلْمه و ولَايتنا ولَايته حيثُ يقُولُ إِنما ولِيكُم الله و رسولُه و الذِين آمنوا يعنِي الْأَئِمةَ مِنا ثُم قَالَ فِي موضِعٍ آخر و ما ظَلَمونا و لَكِن كانوا أَنفُسهم يظْلِمونَ ثُم ذَكَر مِثْله

H 359, Ch. 23, h11

Certain persons of our people have narrated from Muhammad ibn 'Abd Allah from 'Abd al-Wahhab ibn Bishr from Musa ibn Qadim from Sulayman from Zurara from abu Ja'far, recipient of divine supreme covenant, who said the following:

"Once I asked the Imam (abu Ja'far) about the meaning of the words of Allah, the Most Holy, the Most High, 'They (children of Israel) did not wrong Us but they wronged themselves.' (2:57) The Imam said, 'Allah is Most Great and Majestic and Mighty above being wronged. However, He has mixed us up with His Own Self. He has considered the wrong done to us as being done to Him and His Own authority as our authority as He has said, 'Only Allah, His Messenger, and the true believers who are steadfast in prayer and pay alms, while they kneel during prayer, are your guardians.' (5:55) It (true believers) refers to every Imam from us. Allah has also said in another passage, 'They did not wrong Us but wronged themselves.' (2:57) Then he mentioned a similar statement.'"

بَابُ الْبَدَاءِ

Chapter Twenty Four

Al-Bada' (New Manifesto)

١ - محمد بن يحيى عن أَحمد بنِ محمدِ بنِ عِيسى عنِ الْحجالِ عن أَبِي إِسحاق ثَعلَبةَ عن زرارةَ بنِ أَعين عن أَحدِهِما ع قَالَ ما عبِد الله بِشيءٍ مِثْل الْبداءِ

و فِي رِوايةِ ابنِ أَبِي عمِيرٍ عن هِشامِ بنِ سالِمٍ عن أَبِي عبدِ اللهِ ع ما عظم الله بِمِثْلِ الْبداءِ

H 360, Ch. 24, h1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hajjal from abu Ishaq Tha'laba from Zurara ibn A'yan from one of the two Imams who said the following:

"Allah is best worshipped with belief in *al-Bada'*. (This fact also is stated) in another *Hadith* narrated from ibn abu 'Umayr from Hisham ibn Salim from abu 'Abd Allah, recipient of divine supreme covenant, who has said this: 'Allah's Greatness is not realized as admirably as it is realized with belief in *al-Bada'*.'"

٢ - عِلِي بنِ إِبراهِيم عن أَبِيهِ عنِ ابنِ أَبِي عمِيرٍ عن هِشامِ بنِ سالِمٍ و حفْصِ بنِ الْبختِرِي و غَيرِهِما عن أَبِي عبدِ اللهِ ع قَالَ فِي هذِهِ الْآيةِ يمحوا الله ما يشاءُ و يثْبِت قَالَ فَقَالَ و هلْ يمحى إِلا ما كَانَ ثَابِتاً و هلْ يثْبت إِلا ما لَم يكُن

H 361, Ch. 24, h2

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn Salim and Hafs ibn al-Bakhtari and others from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"About the words of Allah, 'Allah establishes or effaces whatever He wants, . . .' (13:39) the Imam, recipient of divine supreme covenant, said, 'Can anything be effaced without being established? Can anything be established unless it is after its non-existence?'"

H 362, Ch. 24, h3
Ali has narrated from his father from ibn abu ‘Umayr from Hisham ibn Salim from Muhammad ibn Muslim from abu ‘Abd Allah, recipient of divine supreme covenant, who said the following:

“Allah did not send any prophet without three conditions. Acknowledgement (a) of being His servant and worshipper, (b) that there is nothing like Him and (c) that Allah may bring forward whatever He so wills and may take back whatever He so wills.”

٣- عِلي عن أَبِيهِ عنِ ابنِ أَبِي عميرٍ عن هِشامِ بنِ سالِمٍ عن محمدِ بنِ مسلِمٍ عن أَبِي عبدِ اللهِ ع قَالَ ما بعثَ الله نَبِيّاً حتى يأْخذَ علَيهِ ثَلَاثَ خِصالٍ الْإِقْرار لَه بِالْعبودِيةِ و خلْع الْأَندادِ و أَن الله يقَدم ما يشاءُ و يؤخر ما يشاءُ

H 363, Ch. 24, h4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from ibn Bukayr from Zurara from Humran from abu Ja’far , recipient of divine supreme covenant, who has said the following:

“Once I asked the Imam about the words of Allah, the Majestic, the Glorious, ‘It is He who has created you from clay to live for a life-time and the span of your life is only known to Him . . .’ (6:2) The Imam said, ‘There are two appointed times. One is a definite time and the other is the conditional one.’”

٤- محمد بن يحيى عن أَحمد بنِ محمدٍ عنِ ابنِ فَضالٍ عنِ ابنِ بكَيرٍ عن زرارةَ عن حمرانَ عن أَبِي جعفَرٍ ع قَالَ سأَلْته عن قَولِ اللهِ عز و جل قَضى أَجلًا و أَجلٌ مسمى عِنده قَالَ هما أَجلَانِ أَجلٌ محتومٌ و أَجلٌ موقُوفٌ

H 364, Ch. 24, h5
Ahmad ibn Mihran has narrated from ‘Abd al-‘Azim ibn ‘Abd Allah al-Hassani from Ali ibn Asbat from Khalaf ibn Hammad from ibn Muskan from Malik al-Juhanni who said the following:

“Once I asked Imam abu ‘Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most High, ‘Does he not remember that We created him when he did not exist?’ (19:67) The Imam said, ‘It means that he did not exist in a definite or in the form of a being.’ I asked the Imam about the words of Allah, ‘There was certainly a time when there was no mention of the human being.’ (76:1) The Imam said, ‘It was definite but not mentioned.’”

٥- أَحمد بن مِهرانَ عن عبدِ الْعظِيمِ بنِ عبدِ اللهِ الْحسنِي عن عِلي بنِ أَسباطٍ عن خلَفِ بنِ حمادٍ عنِ ابنِ مسكَانَ عن مالِكٍ الْجهنِي قَالَ سأَلْت أَبا عبدِ اللهِ ع عن قَولِ اللهِ تعالَى أَ و لَم ير الْإِنسانُ أَنا خلَقْناه مِن قَبلُ و لَم يك شيئاً قَالَ فَقَالَ لَا مقَدراً و لَا مكَوناً قَالَ و سأَلْته عن قَولِهِ هلْ أَتى علَى الْإِنسانِ حِينٌ مِن الدهرِ لَم يكُن شيئاً مذْكُوراً فَقَالَ كَانَ مقَدراً غَير مذْكُورٍ

H 365, Ch. 24, h6
Muhammad ibn Isma‘il has narrated from al-Fadl ibn Shadhan from Hammad ibn ‘Isa from Rabi‘ ibn ‘Abd Allah from al-Fudayl ibn Yasar who said the following:

“I heard abu Ja’far, recipient of divine supreme covenant, saying, ‘There are two kinds of knowledge. One kind is hidden with Allah of which no one of His creatures has any knowledge. The other kind of knowledge is the knowledge He has taught to His angels and His messengers. Whatever knowledge He has given to His angels and messengers it will come to pass. He will not speak a lie nor will He let His angels or messengers do so. The knowledge that is hidden with Him, of this He brings forward whatever He would will and takes back whatever would He so will and would establish whatever would He so will.’”

٦- محمد بنِ إِسماعِيلَ عنِ الْفَضلِ بنِ شاذَانَ عن حمادِ بنِ عِيسى عن رِبعِي بنِ عبدِ اللهِ عنِ الْفُضيلِ بنِ يسارٍ قَالَ سمِعت أَبا جعفَرٍ ع يقُولُ الْعِلْم عِلْمانِ فَعِلْمٌ عِند اللهِ مخزونٌ لَم يطْلِع علَيهِ أَحداً مِن خلْقِهِ و عِلْمٌ علمه ملَائِكَته و رسلَه فَما علمه ملَائِكَته و رسلَه فَإِنه سيكُونُ لَا يكْذب نفْسه و لَا ملَائِكَته و لَا رسلَه و عِلْمٌ عِنده مخزونٌ يقَدم مِنه ما يشاءُ و يؤخر مِنه ما يشاءُ و يثْبِت ما يشاءُ

H 366, Ch. 24, h7
Through the same chain of narrators it is narrated from Hammad from Rib‘i from Fudayl who said the following:

“I heard abu Ja’far, recipient of divine supreme covenant, saying, ‘Of the issues there are those that Allah has withheld. He brings forward whatever He wills and withholds whatever He wills.’”

٧- و بِهذَا الْإِسنادِ عن حمادٍ عن رِبعِي عنِ الْفُضيلِ قَالَ سمِعت أَبا جعفَرٍ ع يقُولُ مِن الْأُمورِ أُمورٌ موقُوفَةٌ عِند اللهِ يقَدم مِنها ما يشاءُ و يؤخر مِنها ما يشاءُ

H 367, Ch. 24, h8
A number of our people have narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn abu ‘Umayr from Ja’far ibn ‘Uthman from Sama’a from abu Basir and Wuhayb ibn Hafs from abu Basir from abu ‘Abd Allah, recipient of divine supreme covenant, who said the following:

“Allah has two kinds of knowledge. There is the hidden and treasured knowledge of which no one has any information except Allah. From this knowledge comes *al-Bada’*. There is the

٨- عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدِ بنِ عِيسى عنِ ابنِ أَبِي عميرٍ عن جعفَرِ بنِ عثْمانَ عن سماعةَ عن أَبِي بصِيرٍ و وهيبِ بنِ حفْصٍ عن أَبِي بصِيرٍ عن أَبِي عبدِ اللهِ ع قَالَ إِن لِلهِ عِلْمين عِلْمٌ مكْنونٌ مخزونٌ لَا يعلَمه إِلا هو مِن ذَلِك يكُونُ الْبداءُ

و عِلْمٌ علمه ملَائِكَته و رسلَه و أَنبِياءَه فَنحن نعلَمه

knowledge that Allah has given to His angels, His messengers and His prophets and we know this knowledge."

٩- محمد بن يحيى عن أَحمد بن محمدٍ عن الْحسين بن سعِيدٍ عن الْحسن بن محبوبٍ عن عبدِ اللهِ بن سِنانٍ عن أَبِي عبدِ اللهِ ع قَالَ ما بدا لِلهِ فِي شيءٍ إِلا كَانَ فِي عِلْمِهِ قَبلَ أَنْ يبدو لَه

H 368, Ch. 24, h9
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Hassan ibn Mahbub from 'Abd Allah ibn Sinan from abu 'Abd Allah, recipient of divine supreme covenant, who said the following:
"No new manifesto emerges before Allah in a thing except that He knew it before *al-Bada'* (new manifesto) would take place."

١٠- عنه عن أَحمد عن الْحسن بن عِلِي بن فَضالٍ عن داود بن فَرقَدٍ عن عمرِو بن عثْمانَ الْجهنِي عن أَبِي عبدِ اللهِ ع قَالَ إِن الله لَم يبد لَه مِن جهلٍ

H 369, Ch. 24, h10
It is narrated from him from Ahmad from al-Hassan ibn Ali ibn Faddal from Dawud ibn Farqad from 'Amr ibn 'Uthman al-Juhanni from abu 'Abd Allah, recipient of divine supreme covenant, who said the following:
"*Al-Bada'* does not take place to Allah out of ignorance."

١١- عِلِي بن إِبراهِيم عن محمدِ بنِ عِيسى عن يونس عن منصورِ بن حازِمٍ قَالَ سأَلْت أَبا عبدِ اللهِ ع هلْ يكُونُ الْيوم شيءٌ لَم يكُن فِي عِلْمِ اللهِ بِالْأَمسِ قَالَ لَا من قَالَ هذَا فَأَخزاه الله قُلْت أَ رأَيت ما كَانَ و ما هو كَائِنٌ إِلَى يومِ الْقِيامةِ أَ لَيس فِي عِلْمِ اللهِ قَالَ بلَى قَبلَ أَنْ يخلُق الْخلْق

H 370, Ch. 24, h11
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from Mansur ibn Hazim who said the following:
"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'Can anything happen today that was not in the knowledge of Allah the day before?' The Imam said, 'No, this does not happen. Whoever may say so Allah will make him to suffer a great deal.' I then said, 'Do you consider that all that were there and all that will take place up to the Day of Judgment are all in the knowledge of Allah?' The Imam said, 'Yes, it was so before He created the creatures.'"

١٢- عِلِي عن محمدٍ عن يونس عن مالِكٍ الْجهنِي قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ لَو عِلم الناس ما فِي الْقَولِ بِالْبداءِ مِن الْأَجرِ ما فَتروا عنِ الْكَلَامِ فِيهِ

H 371, Ch. 24, h12
Ali ibn Muhammad has narrated from Yunus from Malik al-Juhanni who said the following:
"I heard (Imam) abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Had the people known of the reward in the belief in *al-Bada'* no weakness could appear in their words about it.'"

١٣- عِدةٌ مِن أَصحابِنا عن أَحمد بن محمدِ بنِ خالِدٍ عن بعضِ أَصحابِنا عن محمدِ بنِ عمرٍو الْكُوفِي أَخِي يحيى عن مرازِمِ بنِ حكِيمٍ قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ ما تنبأَ نبِي قَط حتى يقِر لِلهِ بِخمسِ خِصالٍ بِالْبداءِ و الْمشِيئَةِ و السجودِ و الْعبودِيةِ و الطاعةِ

H 372, Ch. 24, h13
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from certain persons of our people from Muhammad ibn 'Amr al-Kufi brother of Yahya from Murazim ibn Hakim who said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'No prophet has ever proclaimed prophecy before acknowledging before Allah five things: Acknowledgement of *al-Bada'*, the wish of Allah, the prostration, affirmation of worshipping and obedience.'"

١٤- و بِهذَا الْإِسنادِ عن أَحمد بنِ محمدٍ عن جعفَرِ بنِ محمدٍ عن يونس عن جهمِ بنِ أَبِي جهمةَ عمن حدثَه عن أَبِي عبدِ اللهِ ع قَالَ إِن الله عز و جل أَخبر محمداً ص بِما كَانَ منذُ كَانتِ الدنيا و بِما يكُونُ إِلَى انقِضاءِ الدنيا و أَخبره بِالْمحتومِ مِن ذَلِك و استثْنى علَيهِ فِيما سِواه

H 373, Ch. 24, h14
Through the same chain of narrators it is narrated from Ahmad ibn Muhammad from Ja'far ibn Muhammad from Yunus from Jahm ibn abu Jahm from the one he narrated from abu 'Abd Allah, recipient of divine supreme covenant, who said the following:
"Allah, the Most Holy, the Most High, informed Prophet Muhammad, recipient of divine supreme covenant, about all that was there from the beginning of the world and that which will be there to the end of the world. He informed him about what is definite in them and made an exception about what is otherwise."

١٥- عِلِي بن إِبراهِيم عن أَبِيهِ عنِ الريانِ بنِ الصلْتِ قَالَ سمِعت الرضا ع يقُولُ ما بعثَ الله نَبِيّاً قَط إِلا بِتحرِيمِ الْخمرِ و أَنْ يقِر لِلهِ بِالْبداءِ

H 374, Ch. 24, h15
Ali ibn Ibrahim has narrated from his father from al-Rayyan ibn al-Salt who said the following:
"Once I heard (Imam) al-Rida, recipient of divine supreme covenant, saying, 'Allah never sent a prophet without the law that prohibits the use of wine and without belief in *al-Bada.*'"

H 375, Ch. 24, h16
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad who said the following:

"Once the 'Alim (Imam) was asked, 'How is the knowledge of Allah? He replied, 'He knew, He wanted, He willed, He measured, He decreed and He allowed it to happen. He allowed happening what He had decreed and decreed what he had measured and measured what He had willed. From His knowledge was His wish. From His wish was His will and from His will was His measuring. From His measuring was His decree and from His decree was His allowing happening. Knowledge is before the wish. The wish is the second and the will is the third. Measuring happens upon the decree to allow it to happen. For Allah, the Most Holy, the Most High, there is *al-Bada'* (new manifesto) in whatever He knows when He wants and in the will to measure things. When the decree is issued to allow it to happen then there is no *al-Bada'*. Thus, the knowledge of the object of knowledge is before it comes into existence. The wish for the object of wishing is before its substance. The will in what is willed is before it is established. The measuring of these objects of knowledge is before their details and before their reaching the stage of being manifested in their substance and time. The decree to allow it to happen is decisive in the acts with the body and what is perceived with the senses of the colored having smells and weight and measurement and things walking, crawling and creeping on earth of man, Jinn, birds, beasts and others that are comprehended with the senses.

"Al-Bada' happens with Allah in the matters that have no substance. When substance and the understood meaning appear then there is no *al-Bada'*. Allah does whatever He wants. With knowledge He knew things before their coming into existence. With the wish He recognized their qualities and their limits. He invented them before they became manifest. With the will He distinguished them in their colors and qualities. With measurement He measured their sustenance and made their beginning and end. With the decree He made public for people their places and guided them thereto. With allowing them to happen He explained the reasons and made the affairs public. This is how the planning and measuring of the Most Majestic, the All-knowing is.'"

Chapter Twenty Five
There Is Nothing in the Heavens and on Earth Without Seven Characteristics

H 376, Ch. 25, h1
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father and Muhammad ibn Yahya from Ahmad ibn Muhammad ibn 'Isa from al-Husayn ibn Sa'id and Muhammad ibn Khalid both from Fudala ibn Ayyub from Muhammad ibn 'Ammara from Hariz ibn 'Abd Allah and 'Abd Allah ibn Muskan both from abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"There is nothing in the heavens and on earth without these seven characteristics: the wish, the will, the measure, the decree, the permission, the record and the duration. Whoever thinks that he can do without any one of these has become an unbeliever."

Ali ibn Ibrahim has narrated from his father from Muhammad ibn Hafs from Muhammad ibn 'Ammara from Hariz ibn 'Abd Allah and ibn Muskan a similar *Hadith*.

١٦- الْحسين بن محمدٍ عن معلى بن محمدٍ قَالَ سئِلَ الْعالِم ع كَيف عِلْم اللهِ قَالَ عِلم و شاءَ و أَراد و قَدر و قَضى و أَمضى فَأَمضى ما قَضى و قَضى ما قَدر و قَدر ما أَراد فَبِعِلْمِهِ كانتِ الْمشِيئَةُ و بِمشِيئَتِهِ كانتِ الْإِرادةُ و بِإِرادتِهِ كَانَ التقْدِير و بِتقْدِيرِهِ كَانَ الْقَضاءُ و بِقَضائِهِ كَانَ الْإِمضاءُ و الْعِلْم متقَدمٌ علَى الْمشِيئَةِ و الْمشِيئَةُ ثَانِيةٌ و الْإِرادةُ ثَالِثَةٌ و التقْدِير واقِعٌ علَى الْقَضاءِ بِالْإِمضاءِ فَلِلهِ تبارك و تعالَى الْبداءُ فِيما عِلم متى شاءَ و فِيما أَراد لِتقْدِيرِ الْأَشياءِ فَإِذَا وقَع الْقَضاءُ بِالْإِمضاءِ فَلَا بداءَ فَالْعِلْم فِي الْمعلُومِ قَبلَ كَونِهِ و الْمشِيئَةُ فِي الْمنشإِ قَبلَ عينِهِ و الْإِرادةُ فِي الْمرادِ قَبلَ قِيامِهِ و التقْدِير لِهذِهِ الْمعلُوماتِ قَبلَ تفْصِيلِها و توصِيلِها عِياناً و وقْتاً و الْقَضاءُ بِالْإِمضاءِ هو الْمبرم مِن الْمفْعولَاتِ ذَواتِ الْأَجسامِ الْمدركَاتِ بِالْحواس مِن ذَوي لَونٍ و رِيحٍ و وزنٍ و كَيلٍ و ما دب و درج مِن إِنسٍ و جِن و طَيرٍ و سِباعٍ و غَير ذَلِك مِما يدرك بِالْحواس فَلِلهِ تبارك و تعالَى فِيهِ الْبداءُ مِما لَا عين لَه فَإِذَا وقَع الْعين الْمفْهوم الْمدرك فَلَا بداءَ و الله يفْعلُ ما يشاءُ فَبِالْعِلْمِ عِلم الْأَشياءَ قَبلَ كَونِها و بِالْمشِيئَةِ عرف صِفَاتِها و حدودها و أَنشأَها قَبلَ إِظْهارِها و بِالْإِرادةِ ميز أَنفُسها فِي أَلْوانِها و صِفَاتِها و بِالتقْدِيرِ قَدر أَقْواتها و عرف أَولَها و آخِرها و بِالْقَضاءِ أَبانَ لِلناسِ أَماكِنها و دلهم علَيها و بِالْإِمضاءِ شرح عِلَلَها و أَبانَ أَمرها و ذَلِك تقْدِير الْعزِيزِ الْعلِيمِ

بَابٌ فِي أَنهُ لَا يَكُونُ شَيْءٌ فِي السمَاءِ وَ الْأَرضِ إِلا بِسَبْعَةٍ

١- عِدةٌ مِن أَصحابِنا عن أَحمد بن محمدِ بنِ خالِدٍ عن أَبِيهِ و محمد بن يحيى عن أَحمد بن محمدِ بنِ عِيسى عن الْحسين بن سعِيدٍ و محمدِ بنِ خالِدٍ جمِيعاً عن فَضالَةَ بنِ أَيوب عن محمدِ بنِ عمارةَ عن حرِيز بنِ عبدِ اللهِ و عبدِ اللهِ بنِ مسكَانَ جمِيعاً عن أَبِي عبدِ اللهِ ع أَنه قَالَ لَا يكُونُ شيْءٌ فِي الْأَرضِ و لَا فِي السماءِ إِلا بِهذِهِ الْخِصالِ السبعِ بِمشِيئَةٍ و إِرادةٍ و قَدرٍ و قَضاءٍ و إِذْنٍ و كِتابٍ و أَجلٍ فَمن زعم أَنه يقْدِر علَى نقْضِ واحِدةٍ فَقَد كَفَر و رواه علِي بن إِبراهِيم عن أَبِيهِ عن محمدِ بنِ حفْصٍ عن محمدِ بنِ عمارةَ عن حرِيزِ بنِ عبدِ اللهِ و ابنِ مسكَانَ مِثْلَه

٢ - و رواه أيضاً عن أَبِيهِ عن محمدِ بن خالِدٍ عن زكَرِيا بن عِمرانَ عن أَبِي الْحسنِ موسى بن جعفَرٍ ع قَالَ لَا يكُونُ شيْءٌ فِي السماواتِ و لَا فِي الْأَرضِ إِلا بِسبعٍ بِقَضاءٍ و قَدرٍ و إِرادةٍ و مشِيئَةٍ و كِتابٍ و أَجلٍ و إِذْنٍ فَمن زعم غَير هذَا فَقَد كَذَب علَى اللهِ أَو رد علَى اللهِ عز و جل

H 377, Ch. 25, h2
He (Ali) has narrated it from his father from Muhammad ibn Khalid from Zakariya ibn ‘Imran from abu al-Hassan Musa ibn Ja’far, recipient of divine supreme covenant, who said the following:

“There is nothing in the heaven or on earth without seven: the decree, the measure, the will, the wish, the record (book), the duration and the permission. Whoever thinks something else has certainly spoken a lie against Allah or has rejected Allah, the Most Holy, the Most High.”

بَابُ الْمَشِيئَةِ وَ الْإِرَادَةِ

Chapter Twenty Six
Wish and Will

١ - عِلِي بن محمدِ بن عبدِ اللهِ عن أَحمد بن أَبِي عبدِ اللهِ عن أَبِيهِ عن محمدِ بن سلَيمانَ الديلَمِي عن عِلِي بن إِبراهِيم الْهاشِمِي قَالَ سمِعت أَبا الْحسنِ موسى بن جعفَرٍ ع يقُولُ لَا يكُونُ شيْءٌ إِلا ما شاءَ الله و أَراد و قَدر و قَضى قُلْت ما معنى شاءَ قَالَ ابتِداءُ الْفِعل قُلْت ما معنى قَدر قَالَ تقْدِير الشيءِ مِن طُولِهِ و عرضِهِ قُلْت ما معنى قَضى قَالَ إِذَا قَضى أَمضاه فَذَلِك الذِي لَا مرد لَه

H 378, Ch. 26, h1
Ali ibn Muhammad ibn ‘Abd Allah has narrated from Ahmad ibn abu ‘Abd Allah from his father from Muhammad ibn Sulayman al-Daylami from Ali ibn Ibrahim al-Hashimi who said the following:

“I heard abu al-Hassan Musa ibn Ja’far, recipient of divine supreme covenant, saying, ‘There can be nothing until Allah wishes it to be, wills, measures and decrees. I asked, ‘What is the meaning of *wish* (Sha’a’)?’ The Imam replied, ‘It is to begin the act.’ I asked, ‘What is the meaning of measure (Qaddara)?’ The Imam replied, ‘It is measuring the length and the width of something.’ I asked, ‘What is the meaning of decree (Qada)?’ The Imam replied, ‘When He decrees He lets it happen and this is when its happening becomes unavoidable.’”

٢ - عِلِي بن إِبراهِيم عن محمدِ بن عِيسى عن يونس بن عبدِ الرحمنِ عن أَبانٍ عن أَبِي بصِيرٍ قَالَ قُلْت لِأَبِي عبدِ اللهِ ع شاءَ و أَراد و قَدر و قَضى قَالَ نعم قُلْت و أَحب قَالَ لَا قُلْت و كَيف شاءَ و أَراد و قَدر و قَضى و لَم يحِب قَالَ هكَذَا خرج إِلَينا

H 379, Ch. 26, h2
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus ibn ‘Abd al-Rahman from Aban from abu Basir who said the following:

“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, ‘Has (Allah) Wished, Willed, Measured and Decreed?’ The Imam said, ‘Yes.’ I asked, ‘Has He loved?’ The Imam said, ‘No.’ I asked, ‘How is it that He wished, willed, measured and decreed but did not love?’ The Imam said, ‘This is how it has come to us.’”

٣ - عِلِي بن إِبراهِيم عن أَبِيهِ عن عِلِي بن معبدٍ عن واصِلِ بن سلَيمانَ عن عبدِ اللهِ بن سِنانٍ عن أَبِي عبدِ اللهِ ع قَالَ سمِعته يقُولُ أَمر الله و لَم يشأْ و شاءَ و لَم يأْمر أَمر إِبلِيس أَنْ يسجد لِآدم و شاءَ أَنْ لَا يسجد و لَو شاءَ لَسجد و نهى آدم عن أَكْلِ الشجرةِ و شاءَ أَنْ يأْكُلَ مِنها و لَو لَم يشأْ لَم يأْكُلْ

H 380, Ch. 26, h3
Ali ibn Ibrahim has narrated from his father from Ali ibn Ma‘bad from Wasil ibn Sulayman from ‘Abd Allah ibn Sinan who said the following:

“I heard (Imam) abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘Allah commanded but did not want. He wanted but did not command. He commanded Satan to prostrate but He did not want it (Satan to prostrate). If He wanted Satan would have prostrated. He prohibited Adam from eating of the tree and wanted him to eat. Had He not wanted he would not eat.’”

٤ - عِلِي بن إِبراهِيم عنِ الْمختارِ بن محمدٍ الْهمدانِي و محمد بن الْحسنِ عن عبدِ اللهِ بنِ الْحسنِ الْعلَوِي جمِيعاً عنِ الْفَتحِ بن يزِيد الْجرجانِي عن أَبِي الْحسنِ ع قَالَ إِن لِلهِ إِرادتينِ و مشِيئَتينِ إِرادةَ حتمٍ و إِرادةَ عزمٍ ينهى و هو يشاءُ و يأْمر و هو لَا يشاءُ أَ و ما رأَيت أَنه نهى آدم و زوجته أَنْ يأْكُلَا مِن الشجرةِ و شاءَ ذَلِك و لَو لَم يشأْ أَنْ يأْكُلَا لَما غَلَبت مشِيئَتهما مشِيئَةَ اللهِ تعالَى و أَمر إِبراهِيم أَنْ يذْبح إِسحاق و لَم يشأْ أَنْ يذْبحه و لَو شاءَ لَما غَلَبت مشِيئَةُ إِبراهِيم مشِيئَةَ اللهِ تعالَى

H 381, Ch. 26, h4
Ali ibn Ibrahim has narrated from al-Mukhtar ibn Muhammad al-Hamadani and Muhammad ibn al-Hassan from ‘Abd Allah ibn al-Hassan al-‘Alawi both from al-Fath ibn Yazid al-Jurjani from abu al-Hassan, recipient of divine supreme covenant, who said the following:

“Allah has two kinds of will and wish. He has a definite will and an intended will. He prohibits but He wants it. He commands but He does not want it. Consider that He prohibited Adam and his spouse from eating of the tree but He wanted them to eat. Had He not wanted their wish would not have materialized against Allah’s wish. He commanded Ibrahim to slaughter Ishaq (Isaac) but He did not want it to happen. Had He wanted it the wish of Ibrahim would not have materialized against the wish of Allah, the Most High.”

H 382, Ch. 26, h5
Ali ibn Ibrahim has narrated from his father from Ali ibn Ma'bad from Durust ibn abu Mansur from Fudayl ibn Yasar who said the following:

"I heard (Imam) abu 'Abd Allah, recipient of divine supreme covenant, saying, 'He wanted and willed and did not love and did not agree. He wanted something not to happen except that in His knowledge it was to happen. He willed in the same way. He did not love it to be said, 'The third of the three' (Trinity) and He did not agree that His servants become unbelievers.'"

٥- عِلي بن إبراهِيم عن أَبِيهِ عن عِلي بن معبدٍ عن درست بن أَبِي منصورٍ عن فُضيل بن يسارٍ قَالَ سمِعت أبا عبدِ اللهِ ع يقُولُ شاءَ و أراد و لَم يحِب و لَم يرض شاءَ أَنْ لَا يكُونَ شيءٌ إِلا بِعِلْمِهِ و أراد مِثْلَ ذَلك و لَم يحِب أَنْ يقَالَ ثَالِثُ ثَلَاثَةٍ و لَم يرض لِعِبادِهِ الْكُفْر

H 383, Ch. 26, h6
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn abu Nasr who said that (Imam) abu al-Hassan al-Rida has said the following:

"Allah said, 'O son of Adam through My wish you came into existence and it is you who wish for yourself whatever you wish. Through My power you fulfill your obligations and through My bounties you receive strength to disobey Me. I made you to hear and see and be strong. Whatever good you receive is from Allah and whatever evil afflicts you is from your own self. It is because I deserve credit in your good deeds and you are held responsible for your bad deeds. This is because I am not asked what I do but they are held responsible for what they do.'"

٦- محمد بن يحيى عن أحمد بن محمدِ بن أَبِي نصرٍ قَالَ قَالَ أبو الْحسنِ الرضا ع قَالَ الله يا ابن آدم بِمشِيئَتِي كُنت أنت الذِي تشاءُ لِنفْسِك ما تشاءُ و بِقُوتِي أديت فَرائِضِي و بِنعمتِي قَوِيت علَى معصِيتِي جعلْتك سمِيعاً بصِيراً قَوِيّاً ما أصابك مِن حسنةٍ فَمِن اللهِ و ما أصابك مِن سيئَةٍ فَمِن نفْسِك و ذَاك أني أولَى بِحسناتِك مِنك و أنت أولَى بِسيئَاتِك مِني و ذَاك أَنِني لَا أُسأَلُ عما أَفْعلُ و هم يسأَلُونَ

Chapter Twenty Seven
Test and Trial

بَابُ الِابْتِلَاءِ وَ الِاخْتِبَارِ

H 384, Ch. 27, h1
Ali ibn Ibrahim ibn Hashim has narrated from Muhammad ibn 'Isa from Yunus ibn 'Abd al-Rahman from Hamza ibn al-Tayyar from (Imam) abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"There is no reduction or expansion but that Allah therein has a wish, decree and testing."

١- عِلي بن إبراهِيم بن هاشِمٍ عن محمدِ بن عِيسى عن يونس بن عبدِ الرحمنِ عن حمزةَ بن محمدٍ الطيارِ عن أَبِي عبدِ اللهِ ع قَالَ ما مِن قَبضٍ و لَا بسطٍ إِلا و لِلهِ فِيهِ مشِيئَةٌ و قَضاءٌ و ابتِلَاءٌ

H 385, Ch. 27, h2
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from Fadala ibn Ayyub from Hamza ibn Muhammad al-Tayyar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"There is nothing in which there is expansion or reduction of the matters that Allah has commanded or has prohibited without the fact that Allah, the Most Holy, the Most High, therein has a decree and a testing."

٢- عِدةٌ مِن أصحابِنا عن أحمد بن محمدِ بن خالِدٍ عن أَبِيهِ عن فَضالَةَ بنِ أيوب عن حمزةَ بن محمدٍ الطيارِ عن أَبِي عبدِ اللهِ ع قَالَ إِنه لَيس شيءٌ فِيهِ قَبضٌ أو بسطٌ مِما أمر اللهِ بِهِ أو نهى عنه إِلا و فِيهِ لِلهِ عز و جل ابتِلَاءٌ و قَضاءٌ

Chapter Twenty Eight
Happiness and Misery

بَابُ السعَادَةِ وَ الشقَاءِ

H 386, Ch. 28, h1
Muhammad ibn Isma'il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya from Mansur ibn Hazim from Imam abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"Allah created happiness and misery before He created the creatures. Whomever Allah has created fortunate He never becomes angry with him even though he may do bad deeds.

"He dislikes his deeds but not his own self. If he is an unfortunate one He never loves him even if he does good deeds. He loves his deeds but not his own self because of what he will end up doing. If Allah loves something He never dislikes it and if He disliked something He would never love it."

١- محمد بن إسماعِيلَ عنِ الْفَضل بنِ شاذَانَ عن صفْوانَ بن يحيى عن منصورِ بن حازِمٍ عن أَبِي عبدِ اللهِ ع قَالَ إِن الله خلَق السعادةَ و الشقَاءَ قَبلَ أَنْ يخلُق خلْقَه فَمن خلَقَه الله سعِيداً لَم يبغِضه أبداً و إِنْ عمِلَ شرّاً أبغض عملَه و لَم يبغِضه و إِنْ كَانَ شقِيّاً لَم يحِبه أبداً و إِنْ عمِلَ صالِحاً أحب عملَه و أبغضه لِما يصِير إِلَيهِ فَإِذَا أحب الله شيئاً لَم يبغِضه أبداً و إِذَا أبغض شيئاً لَم يحِبه أبداً

H 387, Ch. 28, h2
Ali ibn Muhammad in a *marfu'* manner has narrated from Shu'ayb al-'Aqarqufi

٢- عِلي بن محمدٍ رفَعه عن شعيبٍ الْعقَرقُوفِي عن

أَبِي بصِيرٍ قَالَ كُنت بين يدي أَبِي عبدِ اللهِ ع جالِساً و قَد سأَله سائِلٌ فَقَالَ جعِلْت فِداك يا ابن رسول اللهِ مِن أين لَحِق الشقَاءُ أَهلَ الْمعصِيةِ حتى حكَم الله لَهم فِي عِلْمِهِ بِالْعذَابِ علَى عمِلِهم فَقَالَ أبو عبدِ اللهِ ع أيها السائِلُ حكْم اللهِ عز و جل لَا يقُوم لَه أَحدٌ مِن خلْقِهِ بحقِهِ فَلما حكَم بِذَلِك وهب لِأَهلِ محبتِهِ الْقُوةَ علَى معرِفَتِهِ و وضع عنهم ثِقْلَ الْعملِ بِحقِيقَةِ ما هم أَهلُه و وهب لِأَهلِ الْمعصِيةِ الْقُوةَ علَى معصِيتِهِم لِسبقِ عِلْمِهِ فِيهِم و منعهم إِطَاقَةَ الْقَبولِ مِنه فَوافَقُوا ما سبق لَهم فِي عِلْمِهِ و لَم يقْدِروا أَنْ يأْتوا حالًا تنجِيهِم مِن عذَابِهِ لِأَن عِلْمه أَولَى بِحقِيقَةِ التصدِيقِ و هو معنى شاءَ ما شاءَ و هو سِره

from abu Basir who said the following:

"Once I was in the presence of (Imam) abu 'Abd Allah, recipient of divine supreme covenant, when a certain person asked him saying, 'May Allah keep my soul in service for your cause, O great-great-great-great-grandson of the Messenger of Allah, recipient of divine supreme covenant, wherefrom do misery and misfortune take hold of the people committing sins? Consequently, Allah in His knowledge decrees suffering for them due to their (bad) deeds?'

"The Imam said, 'It is the judgment of Allah, the Most Holy, the Most High, and no one has the right (to oppose it). When He passed such judgment He gave the people of love the ability to know Him. He then relieved them of the hardships of deeds by means of the reality of what they are capable of. He gave the people of sins the ability to commit sins due to His early knowledge about them and His denying them the power to accept from Him. Thus, they (their condition) coincide with what is in His knowledge about them and they remain unable to do things that can save them from His punishment. It is because His knowledge is more preferred in the reality of judgment and acknowledgement and this is what is meant by 'He wanted what He wanted and it is His secret'"

٣ - عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدِ بنِ خالِدٍ عن أَبِيهِ عنِ النضرِ بنِ سوِيدٍ عن يحيى بنِ عِمرانَ الْحلَبِي عن معلى بنِ عثْمانَ عن عِلِي بنِ حنظَلَةَ عن أَبِي عبدِ اللهِ ع

أَنه قَالَ يسلُك بِالسعِيدِ فِي طَرِيقِ الْأَشقِياءِ حتى يقُولَ الناس ما أَشبهه بِهِم بلْ هو مِنهم ثُم يتداركُه السعادةُ و قَد يسلُك بِالشقِي فِي طَرِيقِ السعداءِ حتى يقُولَ الناس ما أَشبهه بِهِم بلْ هو مِنهم ثُم يتداركُه الشقَاءُ إِن من كَتبه الله سعِيداً وإِنْ لَم يبق مِن الدنيا إِلا فُواق ناقَةٍ ختم لَه بِالسعادةِ

H 388, Ch. 28, h3

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from al-Nadr ibn Suwayd for Yahya ibn 'Imran al-Halabi from Mu'alla ibn 'Uthman from Ali ibn Hanzala from (Imam) abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"The Imam, recipient of divine supreme covenant, has said, 'A fortunate person is made to walk on the path of the unfortunate ones so much so that people may say, "How similar has he become to them? In fact, he has become one of them." Then good fortune helps him compensate for his loss. Sometimes an unfortunate one is made to walk on the path of the fortunate ones and people begin to say, 'How similar has he become to them? In fact, he has become one of them.' However, misfortune takes hold of him (again). Whoever Allah has written to be of the fortunate ones, even if very little time, such as the period of time equal to that between two breast-feedings of a camel her young, may have been left from his life in this world, Allah will make it end in good fortune.'"

بَابُ الْخَيْرِ وَ الشر

Chapter Twenty Nine
Good and Evil

١ - عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدِ بنِ خالِدٍ عنِ ابنِ محبوبٍ و عِلِي بنِ الْحكَمِ عن معاوِيةَ بنِ وهبٍ قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ إِن مِما أَوحى الله إِلَى موسى ع و أَنزلَ علَيهِ فِي التوراةِ أَني أَنا الله لَا إِلَه إِلا أَنا خلَقْت الْخلْق و خلَقْت الْخير و أَجريته علَى يدي من أُحِب فَطُوبى لِمن أَجريته علَى يديهِ و أَنا الله لَا إِلَه إِلا أَنا خلَقْت الْخلْق و خلَقْت الشر و أَجريته علَى يدي من أُرِيده فَويلٌ لِمن أَجريته علَى يديهِ

H 389, Ch. 29, h1

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ibn Mahbub and Ali ibn al-Hakam from Mu'awiya ibn Wahab from (Imam) abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"I heard (Imam) abu 'Abd Allah, recipient of divine supreme covenant, saying, 'It was of the facts that Allah revealed to Moses and sent down in the Torah, 'I am Allah, no one deserves to be obeyed and worshipped besides Me. I have created the creatures and created the *Good* and made it to run through the hands of those whom I love. Fortunate are those through whose hands I have made the Good to continue. I am Allah, no one deserves to be obeyed and worshipped besides Me. I created the creatures and created *Evil* and made it to run through the hands of whomever I wanted. Unfortunate, therefore, are those through whose hands I have made evil to run.'"

H 390, Ch. 29, h2
A number of our people have narrated from Ahmad ibn Muhammad from his father from ibn abu ‘Umayr from Muhammad ibn Hakim from Muhammad ibn Muslim who has said that he heard (Imam) abu Ja’far, recipient of divine supreme covenant, say the following:

“In certain matters that Allah has revealed through His books is, ‘I am Allah. No one deserves to be obeyed and worshipped besides Me. I created the *Good* and *Evil*. Fortunate are those through whose hands I have made good to run and unfortunate are those through whose hands I have made evil to run and unfortunate are those who say, “How is this and how is that.’”

H 391, Ch. 29, h3
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from Bakkar from Kardam, from Mufaddal ibn ‘Umar and ‘Abd al-Mu’min al-Ansari from (Imam) abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Allah, the Most Holy, the Most High, has said, ‘I am Allah. No one deserves to be obeyed and worshipped besides I the Creator of good and evil. Fortunate are those through whose hands I have made good to run and unfortunate are those through whose hands I have made evil to run and unfortunate are those who say, “How is this and how is that?”’

“Yunus has said, ‘It means they are those who deny this fact instead of having proper understanding of it.’”

Chapter Thirty
Predestination, Fate and the Middle Road in Between

H 392, Ch. 30, h1
Ali ibn Muhammad has narrated from Sahl ibn Ziyad and Ishaq ibn Muhammad and others, in a *marfu‘* manner, who have said the following.

“Once in Kufa, after Amir al-Mu’minin Ali’s, recipient of divine supreme covenant, return from Siffin, a man came to him and sat with his legs folded underneath in front of the Imam and said, ‘O Amir al-Mu’minin, tell us about our journey against the people of Sham (Syria). Was it because of Allah’s decree and determination or not?’ ‘Amir al-Mu’minin Ali said, “Yes, O Shaykh, every hill that you climbed and every valley that you crossed was because of the decree and the determination of Allah.”’ The Shaykh then said, ‘Will my tiring efforts be counted in the sight of Allah, O Amir al-Mu’minin?’

“The Imam said, ‘Be patient, O Shaykh. I swear by Allah that He will grant you a great reward for your journey wherever you traveled, for your stay wherever you rested and for your return when you were headed back. In none of these conditions that you went through were you coerced or compelled.’ The Shaykh then said, ‘How can we not be considered compelled or coerced when all of our journey, rest and return were because of the decree and determination of Allah?’

“The Imam said, ‘Do you think it was all due to unavoidable decree and binding determination? Had it been so all the reward, punishment, commandments, orders and warnings from Allah would remain invalid and meaningless. The promise and warnings would fall apart. No one could blame the sinners and no one would praise the people of good deeds. The sinners could have been more deserving than the people of good deeds could, and the latter ones could have deserved more punishment. Such can only be the belief of the idol worshippers, the enemies of the Beneficent, of the party of Satan, the determinist of this *Ummah* (nation) and her Zoroastrians.

‘Allah, the Most Holy, the Most High, has obligated people on the basis of their freedom and choice. His prohibitions serve as

٢- عِدةٌ مِن أصحابِنا عن أحمد بنِ محمدٍ عن أبِيهِ عنِ ابنِ أبِي عميرٍ عن محمدِ بنِ حكِيمٍ عن محمدِ بنِ مسلِمٍ قالَ سمِعت أبا جعفَرٍ ع يقُولُ إِن فِي بعضِ ما أنزلَ الله مِن كُتبِهِ أني أنا الله لا إِلٰه إِلا أنا خلَقْت الْخير و خلَقْت الشر فَطُوبى لِمن أجريت علَى يديهِ الْخير و ويلٌ لِمن أجريت علَى يديهِ الشر و ويلٌ لِمن يقُولُ كَيف ذَا و كَيف ذَا

٣- عِلِي بن إِبراهِيم عن محمدِ بنِ عِيسى عن يونس عن بكارِ بنِ كردِمٍ عن مفَضلِ بنِ عمر و عبدِ الْمؤمِنِ الْأنصارِي عن أَبِي عبدِ اللهِ ع قَالَ قَالَ الله عز و جل أنا الله لا إِلٰه إِلا أنا خالِق الْخيرِ و الشر فَطُوبى لِمن أجريت علَى يديهِ الْخير و ويلٌ لِمن أجريت علَى يديهِ الشر و ويلٌ لِمن يقُولُ كَيف ذَا و كَيف هذَا قَالَ يونس يعنِي من ينكِر هذَا الْأمر بِتفَقهٍ فِيهِ

بَابُ الْجَبْرِ وَ الْقَدَرِ وَ الْأَمْرِ بَيْنَ الْأَمْرَيْنِ

١- عِلِي بن محمدٍ عن سهلِ بنِ زِيادٍ و إِسحاق بنِ محمدٍ و غَيرِهِما رفَعوه قَالَ كَانَ أَمِير الْمؤمِنِين ع جالِساً بِالْكُوفَةِ بعد منصرفِهِ مِن صِفين إِذْ أَقْبلَ شيخٌ فَجثَا بين يديهِ ثُم قَالَ لَه يا أَمِير الْمؤمِنِين أَخبِرنا عن مسِيرِنا إِلَى أَهلِ الشامِ أَ بِقَضاءٍ مِن اللهِ و قَدرٍ فَقَالَ أَمِير الْمؤمِنِين ع أَجلْ يا شيخ ما علَوتم تلْعةً و لا هبطْتم بطْن وادٍ إِلا بِقَضاءٍ مِن اللهِ و قَدرٍ فَقَالَ لَه الشيخ عِند اللهِ أحتسِب عنائِي يا أَمِير الْمؤمِنِين فَقَالَ لَه مه يا شيخ فَو اللهِ لَقَد عظم الله الْأَجر فِي مسِيرِكُم و أَنتم سائِرونَ و فِي مقَامِكُم و أَنتم مقِيمونَ و فِي منصرفِكُم و أَنتم منصرِفُونَ و لَم تكُونوا فِي شيءٍ مِن حالاتِكُم مكْرهِين و لا إِلَيهِ مضطَرين فَقَالَ لَه الشيخ و كَيف لَم نكُن فِي شيءٍ مِن حالاتِنا مكْرهِين و لا إِلَيهِ مضطَرين و كَانَ بِالْقَضاءِ و الْقَدرِ مسِيرنا و منقَلَبنا و منصرفُنا فَقَالَ لَه و تظُن أَنه كَانَ قَضاءً حتماً و قَدراً لازِماً إِنه لَو كَانَ كَذَلِك لَبطَلَ الثواب و الْعِقَاب و الْأَمر و النهي و الزجر مِن اللهِ و سقَطَ معنى الْوعدِ و الْوعِيدِ فَلَم تكُن لائِمةٌ لِلْمذْنِبِ و لا محمدةٌ لِلْمحسِنِ و لَكَانَ الْمذْنب أَولَى بِالْإِحسانِ مِن الْمحسِنِ و لَكَانَ الْمحسِن أَولَى بِالْعقُوبةِ مِن الْمذْنبِ تِلْك مقَالَةُ إِخوانِ عبدةِ الْأَوثَانِ

و خصماءِ الرحمنِ و حِزبِ الشيطانِ و قَدريةِ هذِهِ الأُمةِ و مجوسِها إن الله تبارك و تعالى كلف تخييراً و نهى تحذِيراً و أعطى على الْقَلِيل كَثِيراً و لم يعص مغلُوباً و لم يطع مكْرِهاً و لم يملك مفَوضاً و لم يخلُقِ السماواتِ و الْأَرض و ما بينهما باطِلًا و لم يبعثِ النبِيين مبشرِين و منذِرِين عبثاً ذَلِك ظَن الذِين كَفَروا فَوِيلٌ لِلذِين كَفَروا مِن النارِ فَأنشأَ الشيخ يقُولُ أنت الْإِمام الذِي نرجو بِطَاعتِهِ يوم النجاةِ مِن الرحمنِ غُفْراناً أوضحت مِن أمرِنا ما كانَ ملْتبِساً جزاك ربك بِالْإِحسانِ إِحساناً

warnings. He rewards a great deal for very little of deeds. Disobedience to Him is not due to His weakness or His defeat. Obedience to Him is not due to compulsion and coercion. He has not given the power to people in the absolute sense. He has not created the heavens and the earth and all that is between them without a purpose. He has not sent the messengers and the prophets to warn and promise people just to play a trick. Such could only be the belief of the unbelievers. Woe is for the unbelievers to suffer in the fire.'

"The Shaykh then recited the following lines that he composed instantaneously:

'You are the Imam whose obedience, one day, we hope,
Salvation it will bring and forgiveness from the Beneficent (God).
Explain you did our issue that was vague.
May your Lord reward (your) favor with (His) favor.'"

٢ - الْحسين بن محمدٍ عن معلى بنِ محمدٍ عنِ الْحسنِ بنِ علِي الْوشاءِ عن حمادِ بنِ عثْمانَ عن أَبِي بصِيرٍ عن أَبِي عبدِ اللهِ قَالَ من زعم أَن الله يأْمر بِالْفَحشاءِ فَقَد كَذَب على اللهِ و من زعم أَن الْخير و الشر إِلَيهِ فَقَد كَذَب على اللهِ

H 393, Ch. 30, h2

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Husayn ibn Ali al-Washsha' from Hammad ibn 'Uthman from abu Basir from (Imam) abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"Whoever thinks that Allah orders people to commit sins has ascribed lies to Allah and whoever thinks that good and evil are from Allah has ascribed lies to Allah." (See also *Hadith* No. 6 below).

٣ - الْحسين بن محمدٍ عن معلى بنِ محمدٍ عنِ الْحسنِ بنِ علِي الْوشاءِ عن أَبِي الْحسنِ الرضا ع قَالَ سأَلته فَقُلْت الله فَوض الْأَمر إِلَى الْعِبادِ قَالَ الله أعز مِن ذَلِك قُلْت فَجبرهم على الْمعاصِي قَالَ الله أعدلُ و أحكم مِن ذَلِك قَالَ ثُم قَالَ قَالَ الله يا ابن آدم أَنا أَولَى بِحسناتِك مِنك و أَنت أَولَى بِسيئَاتِك مِني عمِلْت الْمعاصِي بِقُوتي الَّتِي جعلْتها فِيك

H 394, Ch. 30, h3

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Husayn ibn Ali al-Washsha' the following from abu al-Hassan al-Rida, recipient of divine supreme covenant,:

"Once I asked the Imam, recipient of divine supreme covenant, 'Has Allah left all the matters to people?' The Imam said, 'Allah, Most Exalted, is by far above and beyond such things.' I then asked, 'Has He compelled them to commit sins?' The Imam said, 'Allah's justice and His judgment are far above and beyond such things.' The Imam further said, 'Allah has said, "O sons of Adam, I have more credit in your good deeds than you yourself do and you have more responsibility for your bad deeds than I do. You commit sins with the power that I have given to you.'"

٤ - علِي بن إِبراهِيم عن أَبِيهِ عن إِسماعِيلَ بنِ مرارٍ عن يونس بنِ عبدِ الرحمنِ قَالَ قَالَ لِي أَبو الْحسنِ الرضا ع يا يونس لَا تقُلْ بِقَولِ الْقَدرِيةِ فَإِن الْقَدرِيةَ لَم يقُولُوا بِقَولِ أَهلِ الْجنةِ و لَا بِقَولِ أَهلِ النارِ و لَا بِقَولِ إِبلِيس فَإِن أَهلَ الْجنةِ قَالُوا الْحمد لِلهِ الذِي هدانا لِهذا و ما كُنا لِنهتدِي لَو لا أَنْ هدانا الله و قَالَ أَهلُ النارِ ربنا غَلَبت علَينا شِقْوتنا و كُنا قَوماً ضالين و قَالَ إِبلِيس رب بِما أَغْويتنِي

فَقُلْت و اللهِ ما أَقُولُ بِقَولِهِم و لَكِني أَقُولُ لَا يكُونُ إِلَا بِما شاءَ الله و أَراد و قَدر و قَضى فَقَالَ يا يونس لَيس هكَذَا لَا يكُونُ إِلا ما شاءَ الله و أَراد و قَدر و قَضى يا يونس تعلَم ما الْمشِيئَةُ قُلْت لَا قَالَ هِي الذكْر الْأَولُ فَتعلَم ما الْإِرادةُ

H 395, Ch. 30, h4

Ali ibn Ibrahim has narrated from his father from Isma'il ibn Marrar from Yunus ibn 'Abd al-Rahman who has said that abu al-Hassan al-Rida, recipient of divine supreme covenant, said to me the following:

"O Yunus do not say what pre-determinists say. The pre-determinists do not say what people of paradise say or what people of hell say or what Satan says. The people of paradise say, '. . . all praise is due to Allah for His guiding us. We could never have been guided without Allah's guiding us.' (7:43) The people of hell say, 'Lord, our misfortune overwhelmed us and we became lost,' (23:107) and Satan said, 'My Lord for your making me to rebel . . .' (15:39)

"I then said, 'I swear by Allah that I do not say what they say but I only say that there will be nothing unless Allah will want, will, measure and decree.' The Imam, recipient of divine supreme covenant, said, 'O Yunus, it is not that, '*there will be nothing unless Allah will want, will, measure and decree*.' O Yunus, do you know what is *want*?' I said, 'No, I do not know.' The Imam said, 'It is the first mention of something. Do you know what is *will*?' I said, 'No, I do not know.' The Imam said, 'It is the intention to do something. Do you know what

measurement is?' I said, 'No, I do not know.' The Imam said, 'It is the figure, the position, the limits of survival and extinction.'

"The Imam further said, 'The decree is the readiness and the production of substance.' I then asked permission to kiss his head and said, 'You just opened for me something of which I was unaware.'"

قُلْت لَا قَالَ هِي الْعزِيمةُ علَى ما يشاءُ فَتعلَم ما الْقَدر قُلْت لَا قَالَ هِي الْهندسةُ و وضع الْحدودِ مِن الْبقَاءِ و الْفَناءِ قَالَ ثُم قَالَ و الْقَضاءُ هو الْإِبرام و إِقَامةُ الْعينِ قَالَ فَاستأْذَنته أَنْ أُقبلَ رأْسه و قُلْت فَتحت لِي شيئاً كُنت عنه فِي غَفْلَةٍ

H 396, Ch. 30, h5

Muhammad ibn Isma'il has narrated from al-Fadl ibn Shadhan from Hammad ibn 'Isa from Ibrahim ibn 'Umar al-Yamani from abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"Allah created the creatures and He knew what they will do. He commanded and prohibited them. He has not commanded them to do anything but that He has placed there a way for them not to obey the command (if they so wanted). They do not obey or disobey except by Allah's permission."

٥- محمد بن إِسماعِيلَ عنِ الْفَضلِ بنِ شاذَانَ عن حمادِ بنِ عِيسى عن إِبراهِيم بنِ عمر الْيمانِي عن أَبِي عبدِ اللهِ ع قَالَ إِن الله خلَق الْخلْق فَعلِم ما هم صائِرونَ إِلَيهِ و أَمرهم و نهاهم فَما أَمرهم بِهِ مِن شيءٍ فَقَد جعلَ لَهم السبِيلَ إِلَى تركِهِ و لَا يكُونونَ آخِذِين و لَا تارِكِين إِلا بِإِذْنِ اللهِ

H 397, Ch. 30, h6

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus ibn 'Abd al-Rahman from Hafs ibn Qirt from abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"The messenger of Allah, recipient of divine supreme covenant, has said, 'Whoever believes that Allah has commanded to do evil and sin has ascribed lies to Allah. Whoever thinks that good and evil are without the wish of Allah, has considered Allah without authority. Whoever thinks that sins are without the power from Allah, has ascribed lies to Allah and whoever ascribes lies to Allah, He will make him to enter the fire.'"

٦- عِلِي بن إِبراهِيم عن محمدِ بنِ عِيسى عن يونس بنِ عبدِ الرحمنِ عن حفْصِ بنِ قُرطٍ عن أَبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص من زعم أَن الله يأْمر بِالسوءِ و الْفَحشاءِ فَقَد كَذَب علَى اللهِ و من زعم أَن الْخير و الشر بِغيرِ مشِيئَةِ اللهِ فَقَد أَخرج الله مِن سلْطَانِهِ و من زعم أَن الْمعاصِي بِغيرِ قُوةِ اللهِ فَقَد كَذَب علَى اللهِ و من كَذَب علَى اللهِ أَدخلَه الله النار

H 398, Ch. 30, h7

A number of persons of our people have narrated from Ahmad ibn abu 'Abd Allah from 'Uthman ibn 'Isa from Isma'il ibn Jabir who has said the following:

"In the mosque of Madina there was a person who spoke of the issue of predetermination and people had gathered around him. I said to him, 'O you, can I ask you a question?' He said, 'Yes, you may do so.' I then said, 'Can there be a thing in the kingdom of Allah the Majestic, the Glorious, that He may not want?' He remained thinking for a while and then said to me, 'O you, if I said that there can be something in His kingdom He does not want it means that He is defeated. If I say that there is nothing in His kingdom that He may not want I am giving you permission to commit sin.

"I then told the story of that determinist to abu 'Abd Allah, recipient of divine supreme covenant, who said, 'He (the determinist man) looked for his own interest. Had he said something else he would have been destroyed.'"

٧- عِدةٌ مِن أَصحابِنا عن أَحمد بنِ أَبِي عبدِ اللهِ عن عثْمانَ بنِ عِيسى عن إِسماعِيلَ بنِ جابِرٍ قَالَ كَانَ فِي مسجِدِ الْمدِينةِ رجلٌ يتكَلم فِي الْقَدرِ و الناس مجتمِعونَ قَالَ فَقُلْت يا هذَا أَسأَلُك قَالَ سلْ قُلْت يكُونُ فِي ملْكِ اللهِ تبارك و تعالَى ما لَا يرِيد قَالَ فَأَطْرق طَوِيلًا ثُم رفَع رأْسه إِلَي فَقَالَ لِي يا هذَا لَئِن قُلْت إِنه يكُونُ فِي ملْكِهِ ما لَا يرِيد إِنه لَمقْهورٌ و لَئِن قُلْت لَا يكُونُ فِي ملْكِهِ إِلا ما يرِيد أَقْررت لَك بِالْمعاصِي قَالَ فَقُلْت لِأَبِي عبدِ اللهِ ع سأَلْت هذَا الْقَدرِي فَكَانَ مِن جوابِهِ كَذَا و كَذَا فَقَالَ لِنفْسِهِ نظَر أَما لَو قَالَ غَير ما قَالَ لَهلَك

٨- محمد بن يحيى عن أَحمد بنِ محمدِ بنِ الْحسنِ زعلَانَ عن أَبِي طَالِبٍ الْقُمي عن رجلٍ عن أَبِي عبدِ اللهِ ع قَالَ قُلْت أَجبر الله الْعِباد علَى الْمعاصِي قَالَ لَا قُلْت فَفَوض إِلَيهِم الْأَمر قَالَ قَالَ لَا قَالَ قُلْت فَما ذَا قَالَ لُطْفٌ مِن ربك بين ذَلِك

H 399, Ch. 30, h8

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn al-Hassan Za'lan from abu Talib al-Qummi from a man the following from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"I asked the Imam, recipient of divine supreme covenant, 'Has Allah compelled the servants to sin?' The Imam replied, 'No, He has not compelled them.' I then said, 'Has He left all matters to them?' He replied, 'No, He has not done so.' I asked, 'Then how is it?' The Imam then said, 'It is a way of kindness from your Lord in between.'"

٩- عِلِي بن إِبراهِيم عن محمدِ بنِ عِيسى عن يونس بنِ عبدِ الرحمنِ عن غَيرِ واحِدٍ عن أَبِي جعفَرٍ و أَبِي عبدِ اللهِ ع

H 400, Ch. 30, h9

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus ibn 'Abd al-Rahman from more than one person from abu Ja'far, recipient of divine supreme covenant, and abu 'Abd Allah, recipient of divine supreme covenant, who have

قَالَا إِن الله أَرحم بِخلْقِهِ مِن أَنْ يجبِر خلْقَه علَى الذنوبِ ثُم يعذبهم علَيها و الله أَعز مِن أَنْ يرِيد أَمراً فَلَا يكُونَ قَالَ فَسئِلَا ع هلْ بين الْجبرِ و الْقَدرِ منزِلَةٌ ثَالِثَةٌ قَالَا نعم أَوسع مِما بين السماءِ و الْأَرضِ

said the following:

"Allah is more kind to His creatures than to compel them to sin and then punish them. Allah, the Most Majestic is by far beyond willing something that cannot come into existence." The two Imam, recipient of divine supreme covenant, were asked if there was a third reality between compulsion and predetermination. They replied, 'Yes, there is something bigger than what is between the heavens and the earth.'"

١٠- علِي بن إِبراهِيم عن محمدِ بن عِيسى عن يونس بن عبدِ الرحمنِ عن صالِحِ بنِ سهلٍ عن بعضِ أَصحابِهِ عن أَبِي عبدِ اللهِ ع قَالَ سئِلَ عنِ الْجبرِ و الْقَدرِ فَقَالَ لَا جبر و لَا قَدر و لَكِن منزِلَةٌ بينهما فِيها الْحق الَّتِي بينهما لَا يعلَمها إِلَا الْعالِم أَو من علمها إِياه الْعالِم

H 401 Ch. 30, h10

Ali ibn Ibrahim has narrated from Muhammad from Yunus ibn 'Abd al-Rahman from Salih ibn Sahl from certain persons of his people from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following when asked about compulsion and predetermination:

"There is no compulsion and no predetermination. It is something between the two. In this there is the truth that is known only to a scholar or one whom the scholar has taught."

١١- علِي بن إِبراهِيم عن محمدٍ عن يونس عن عِدةٍ عن أَبِي عبدِ اللهِ ع قَالَ قَالَ لَه رجلٌ جعِلْت فِداك أَجبر الله الْعِباد علَى الْمعاصِي فَقَالَ الله أَعدلُ مِن أَنْ يجبِرهم علَى الْمعاصِي ثُم يعذبهم علَيها فَقَالَ لَه جعِلْت فِداك فَفَوض الله إِلَى الْعِبادِ قَالَ فَقَالَ لَو فَوض إِلَيهِم لَم يحصرهم بِالْأَمرِ و النهي فَقَالَ لَه جعِلْت فِداك فَبينهما منزِلَةٌ قَالَ فَقَالَ نعم أَوسع ما بين السماءِ و الْأَرضِ

H 402, Ch. 30, h11

Ali ibn Ibrahim has narrated from Muhammad from Yunus from 'Idda who said the following:

"Once a man said to abu 'Abd Allah, recipient of divine supreme covenant, 'May Allah keep my soul in service for your cause, has Allah compelled people to sin?' The Imam said, 'Allah is just and by far beyond compelling people to sin and then punishing them for it.' The man then said, 'May Allah keep my soul in service for your cause, has He then left all matters to the servants?' The Imam said, 'Had He left all matters to the people He would not have restricted them with commandments and prohibitions.' The man then said, 'May Allah keep my soul in service for your cause, is there a stage between the two?' The Imam said, 'Yes, there is something bigger than what is between the heavens and the earth.'"

١٢- محمد بن أَبِي عبدِ اللهِ و غَيره عن سهلِ بنِ زِيادٍ عن أَحمد بنِ محمدِ بنِ أَبِي نصرٍ قَالَ قُلْت لِأَبِي الْحسنِ الرضا ع إِن بعض أَصحابِنا يقُولُ بِالْجبرِ و بعضهم يقُولُ بِالِاستِطَاعةِ قَالَ فَقَالَ لِي اكْتب بِسمِ اللهِ الرحمنِ الرحِيمِ قَالَ علِي بن الْحسينِ قَالَ الله عز و جل يا ابن آدم بِمشِيتِي كُنت أَنت الَّذِي تشاءُ و بِقُوتِي أَديت إِلَي فَرائِضِي و بِنعمتِي قَوِيت علَى معصِيتِي جعلْتك سمِيعاً بصِيراً ما أَصابك مِن حسنةٍ فَمِن اللهِ و ما أَصابك مِن سيئَةٍ فَمِن نفْسِك و ذَلِك أَني أَولَى بِحسناتِك مِنك و أَنت أَولَى بِسيئَاتِك مِني و ذَلِك أَني لَا أُسأَلُ عما أَفْعلُ و هم يسأَلُونَ قَد نظَمت لَك كُل شيءٍ تزِيد

H 403, Ch. 30, h12

Muhammad ibn abu 'Abd Allah and others have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad ibn abu Nasr who said the following:

"Once I asked abu al-Hassan al-Rida, recipient of divine supreme covenant, 'Certain persons of our people believe in compulsion and others believe in people's capabilities. The Imam said, 'Write down, "In the name of Allah, the Beneficent, the Merciful, (Imam) Ali ibn al-Husayn, recipient of divine supreme covenant, has said that Allah, the Most Majestic has said, 'O son of Adam, through My will it is you who wish. With My power you fulfill your obligations to Me. With My bounties you become strong to sin. I made you to hear and see. Whatever good you receive is from Allah. Whatever evil befalls you is from your own soul. It is because I have more credit in your good deeds than you do and you are more responsible for your bad deeds than I am. It is because I am not questioned about what I do and they are the ones who are questioned about their deeds. I have organized for you all things that you want.'"

١٣- محمد بن أَبِي عبدِ اللهِ عن حسينِ بنِ محمدٍ عن محمدِ بنِ يحيى عمن حدثَه عن أَبِي عبدِ اللهِ ع قَالَ لَا جبر و لَا تفْوِيض و لَكِن أَمرٌ بين أَمرينِ قَالَ قُلْت و ما أَمرٌ بين أَمرينِ قَالَ مثَلُ ذَلِك رجلٌ رأَيته علَى معصِيةٍ فَنهيته فَلَم ينتهِ فَتركْته فَفَعلَ تِلْك الْمعصِيةَ

H 404, Ch. 30, h13

Muhammad ibn abu 'Abd Allah has narrated from Husayn ibn Muhammad from Muhammad ibn Yahya from those he has narrated from, from abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"There is no compulsion and no total freedom but it is a matter between the two." The narrator has said, 'I asked what is, "*it is a matter between the two?*" The Imam, recipient of divine supreme covenant, said, 'One example of this is the case of a man whom you may see that sins and you try to stop him but he does not listen. You then leave him alone and he sins. That is

because he did not listen to you and you left him alone; if you were considered as ordering him to sin, it is not true.'"

فَلَيس حيثُ لَم يقْبلْ مِنك فَتركْته كُنت أَنت الذِي أَمرته بِالْمعصِيةِ

H 405, Ch. 30, h14
A number of our people have narrated from Ahmad ibn Muhammad al-Barqi from Ali ibn al-Hakam from Hisham ibn Salim from abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"Allah is by far Gracious and beyond ordering people to do what they are not capable of doing. Allah is by far Majestic and beyond a situation wherein things may exist in His kingdom that He does not want."

١٤- عِدةٌ مِن أَصحابِنا عن أَحمد بن محمدٍ الْبرقِي عن عِلي بن الْحكَمِ عن هِشامِ بن سالِمٍ عن أَبِي عبدِ اللهِ ع قَالَ الله أَكْرم مِن أَنْ يكَلف الناس ما لَا يطِيقُونَ و الله أَعز مِن أَنْ يكُونَ فِي سلْطَانِهِ ما لَا يرِيد

Chapter Thirty One
The Capabilities

بَابُ الِاسْتِطَاعَةِ

H 406, Ch. 31, h1
Ali ibn Ibrahim has narrated from al-Hassan ibn Muhammad from Ali ibn Muhammad al-Qasani from Ali ibn Asbat who said the following:

"Once I asked Imam abu al-Hassan al-Rida, recipient of divine supreme covenant, about *capability*. The Imam said, 'A servant (of Allah) has the *capability* if four things exist. That he is free and on his own, that he is physically well and of sound limbs and that for him there is reason and means from Allah.' I asked, 'May Allah keep my soul in the service for your cause, please explain it to me.' The Imam said, 'Being free and on one's own, physically well and of sound limbs means that one is willing to commit adultery but does not find a female party and then he finds her. He may now protect his soul and stay away from sin just as Joseph (peace be upon him) did or allow his desire to act and commit adultery and in this case he is called an adulterer. He has not obeyed Allah in coercion and disobeyed Him with defeat.'"

١- عِلي بن إِبراهِيم عنِ الْحسنِ بن محمدٍ عن عِلي بن محمدٍ الْقَاسانِي عن عِلي بن أَسباطٍ قَالَ سأَلْت أَبا الْحسنِ الرضا ع عنِ الِاسِتطَاعةِ فَقَالَ يستطِيع الْعبد بعد أَربعِ خِصالٍ أَنْ يكُونَ مخلى السربِ صحِيح الْجِسمِ سلِيم الْجوارِحِ لَه سببٌ وارِدٌ مِن اللهِ قَالَ قُلْت جعِلْت فِداك فَسر لِي هذَا قَالَ أَنْ يكُونَ الْعبد مخلى السربِ صحِيح الْجِسمِ سلِيم الْجوارِحِ يرِيد أَنْ يزنِي فَلَا يجِد امرأَةً ثُم يجِدها فَإِما أَنْ يعصِم نفْسه فَيمتنِع كَما امتنع يوسف ع أَو يخلي بينه و بين إِرادتِهِ فَيزنِي فَيسمى زانِياً و لَم يطِعِ الله بِإِكْراهٍ و لَم يعصِهِ بِغلَبةٍ

H 407, Ch. 31, h2
Muhammad ibn Yahya and Ali ibn Ibrahim both have narrated from Ahmad Muhammad from Ali ibn al-Hakam and 'Abd Allah ibn Yazid both from a man from Basra who said the following:

"He asked (Imam) abu 'Abd Allah, recipient of divine supreme covenant, about *capability*. The Imam said, 'Can you do something before its existence?' He Said, 'No, I cannot do so.' The Imam said, 'Can you stop doing what has already been done?' He said, 'No, I cannot do so.' The Imam then asked, 'When then can you have the capability?' He said, 'I do not know.'

"The Imam said, 'Allah created people and placed in them the means of *capability* and then He did not leave all matters in their hands. Thus, they are capable of acting at the time of the act with the act when they do that act. If they did not act the 'Act' in His property they do not have the capability to act the 'Act' that they did not act. Allah, the Most Holy, the Most High, is by far Majestic and above being opposed by someone in His property.'

"The man from Basra then said, 'Are people, then, compelled?' The Imam said, 'Had they been compelled they would have been excused.' The man said, 'Are then all matters up to them?' The Imam said, 'No, all things are not left to them.' The man said, 'Then how is it'?

"The Imam said, 'Allah knew that they would act, thus He placed in them the means of *capability.* If they act at the time of action they are capable.' The man from Basra then said, 'I testify that this is the truth and that you are of the family of the Messenger (of Allah).'"

٢- محمد بن يحيى و عِلي بن إِبراهِيم جمِيعاً عن أَحمد بن محمدٍ عن عِلي بن الْحكَمِ و عبدِ اللهِ بن يزِيد جمِيعاً عن رجلٍ مِن أَهلِ الْبصرةِ قَالَ سأَلْت أَبا عبدِ اللهِ ع عنِ الِاسِتطَاعةِ فَقَالَ أَ تستطِيع أَنْ تعملَ ما لَم يكُونْ قَالَ لَا قَالَ فَتستطِيع أَنْ تنتهِي عما قَد كَونَ قَالَ لَا قَالَ فَقَالَ لَه أَبو عبدِ اللهِ ع فَمتى أَنت مستطِيعٌ قَالَ لَا أَدرِي قَالَ فَقَالَ لَه أَبو عبدِ اللهِ ع إِن الله خلَق خلْقاً فَجعلَ فِيهِم آلَةَ الِاسِتطَاعةِ ثُم لَم يفَوضِ إِلَيهِم فَهم مستطِيعونَ لِلْفِعلِ وقْت الْفِعلِ مع الْفِعلِ إِذَا فَعلُوا ذَلِك الْفِعلَ فَإِذَا لَم يفْعلُوه فِي ملْكِهِ لَم يكُونوا مستطِيعِين أَنْ يفْعلُوا فِعلًا لَم يفْعلُوه لِأَن الله عز و جل أَعز مِن أَنْ يضاده فِي ملْكِهِ أَحدٌ

قَالَ الْبصرِي فَالناس مجبورونَ قَالَ لَو كَانوا مجبورِين كَانوا معذُورِين قَالَ فَفَوض إِلَيهِم قَالَ لَا قَالَ فَما هم قَالَ عِلم مِنهم فِعلًا فَجعلَ فِيهِم آلَةَ الْفِعلِ فَإِذَا فَعلُوه كَانوا مع الْفِعلِ مستطِيعِين قَالَ الْبصرِي أَشهد أَنه الْحق و أَنكُم أَهلُ بيتِ النبوةِ و الرسالَةِ

٣- محمد بن أَبِي عبدِ اللهِ عن سهلِ بنِ زِيادٍ و عَلِي بنِ إبراهِيم عن أحمد بنِ محمدٍ و محمد بن يحيى عن أحمد بنِ محمدٍ جمِيعاً عن عَلِي بنِ الْحكَمِ عن صالِحٍ النيلِي قَالَ سأَلْت أَبا عبدِ اللهِ ع هلْ لِلْعِبادِ مِن الِاستِطَاعةِ شيْءٌ قَالَ فَقَالَ لِي إِذَا فَعلُوا الْفِعلَ كَانوا مستطِيعِين بِالِاستِطَاعةِ الَّتِي جعلَها الله فِيهِم قَالَ قُلْت و ما هِي قَالَ الْآلَةُ مِثْلُ الزانِي إِذَا زنى كَانَ مستطِيعاً لِلزنا حِين زنى و لَو أَنه ترك الزنا و لَم يزن كَانَ مستطِيعاً لِتركِهِ إِذَا ترك قَالَ ثُم قَالَ لَيس لَه مِن الِاستِطَاعةِ قَبلَ الْفِعلِ قَلِيلٌ و لَا كَثِيرٌ و لَكِن مع الْفِعلِ و التركِ كَانَ مستطِيعاً قُلْت فَعلَى ما ذَا يعذبه قَالَ بِالْحجةِ الْبالِغةِ و الْآلَةِ الَّتِي ركب فِيهِم إِن الله لَم يجبِر أَحداً علَى معصِيتِهِ و لَا أَراد إِرادةَ حتمِ الْكُفْرِ مِن أَحدٍ و لَكِن حِين كَفَر كَانَ فِي إِرادةِ اللهِ أَنْ يكْفُر و هم فِي إِرادةِ اللهِ و فِي عِلْمِهِ أَنْ لَا يصِيروا إِلَى شيءٍ مِن الْخيرِ قُلْت أَراد مِنهم أَنْ يكْفُروا قَالَ لَيس هكَذَا أَقُولُ و لَكِني أَقُولُ عِلم أَنهم سيكْفُرونَ فَأَراد الْكُفْر لِعِلْمِهِ فِيهِم و لَيست هِي إِرادةَ حتمٍ إِنما هِي إِرادةُ اختِيارٍ

٤- محمد بن يحيى عن أَحمد بنِ محمدِ بنِ عِيسى عنِ الْحسينِ بنِ سعِيدٍ عن بعضِ أَصحابِنا عن عبيدِ بنِ زرارةَ قَالَ حدثَنِي حمزةُ بن حمرانَ قَالَ سأَلْت أَبا عبدِ اللهِ ع عنِ الِاستِطَاعةِ فَلَم يجِبنِي فَدخلْت علَيهِ دخلَةً أُخرى فَقُلْت أَصلَحك الله إِنه قَد وقَع فِي قَلْبِي مِنها شيْءٌ لَا يخرِجه إِلا شيْءٌ أَسمعه مِنك قَالَ فَإِنه لَا يضرك ما كَانَ فِي قَلْبِك قُلْت أَصلَحك الله إِني أَقُولُ إِن الله تبارك و تعالَى لَم يكَلفِ الْعِباد ما لَا يستطِيعونَ و لَم يكَلفْهم إِلا ما يطِيقُونَ و أَنهم لَا يصنعونَ شيئاً مِن ذَلِك إِلا بِإِرادةِ اللهِ و مشِيئَتِهِ و قَضائِهِ و قَدرِهِ قَالَ فَقَالَ هذَا دِين اللهِ الَّذِي أَنا علَيهِ و آبائِي أَو كَما قَالَ

بَابُ الْبَيانِ وَ التعْرِيفِ وَ لُزُومِ الْحُجةِ

١- محمد بن يحيى و غَيره عن أَحمد بنِ محمدِ بنِ عِيسى عنِ الْحسينِ بنِ سعِيدٍ عنِ ابنِ أَبِي عمِيرٍ عن جمِيلِ بنِ درّاجٍ عنِ ابنِ الطيارِ عن أَبِي عبدِ اللهِ ع قَالَ إِن الله احتج علَى الناسِ بِما آتاهم و عرفَهم محمد بنِ إِسماعِيلَ عنِ الْفَضلِ بنِ شاذَانَ عنِ ابنِ أَبِي عمِيرٍ عن جمِيلِ بنِ درّاجٍ مِثْلَه

٢- محمد بن يحيى و غَيره عن أَحمد بنِ محمدِ بنِ عِيسى عن محمدِ بنِ أَبِي عمِيرٍ عن محمدِ بنِ حكِيمٍ قَالَ قُلْت لِأَبِي عبدِ اللهِ ع الْمعرِفَةُ مِن صنعِ من هِي قَالَ مِن صنعِ اللهِ لَيس لِلْعِبادِ فِيها صنْعٌ

H 408, Ch. 31, h3
Muhammad ibn abu ‘Abd Allah has narrated from Sahl ibn Ziyad and Ali ibn Ibrahim has narrated from Ahmad ibn Muhammad and Muhammad ibn Yahya from Ahmad ibn Muhammad all from Ali ibn al-Hakam from Salih al-Nily who said the following:

“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, ‘Do the servants (of Allah) have any *capability*?’ The Imam said, ‘When they act an act they do have the capability that Allah has placed in them.’ I asked, ‘What is it?’ The Imam said, ‘It is a means. In a sin like adultery when one commits such sins he has the capability when he is in such an act. If he however, desists from such an act he has the capability to refrain.’ The Imam further said, ‘Before the act he does not have the capability in a small or large measure but at the time of the act or desisting, he has the capability.’

“I asked, ‘What for then are they punished?’ The Imam said, ‘It is because of complete justification and because of the means that are placed in them. Allah does not compel anyone into sins. Also He does not will, in a definite form of will, disbelief for anyone, but when one disbelieves it is in the will of Allah for him to disbelieve and it is in the will and knowledge of Allah that he will not turn into anything good.’

“I asked, ‘Has He willed disbelief for them?’ The Imam said, ‘It is not quite like that but I say that Allah knew that they would disbelieve, thus He has willed it for them because of His knowledge of it. It is not a definite will. It is a will of choice.’”

H 409, Ch. 31, h4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Husayn ibn Sa‘id from certain persons of our people from ‘Ubayd ibn Zurara from Hamza ibn Humran who said the following:

“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, about *capability* but he did not reply. In another meeting I said, ‘May Allah keep you well, something happens to my heart that will not go away until I will get an answer from you.’ The Imam said, ‘What is in your heart will not harm you.’ I said, ‘May Allah keep you well. I say that Allah, the Most Holy, the Most High, does not hold people responsible for what they are not capable of doing or do not have the power to act. They do not do anything except with the will of Allah, His wish, decree and determination.’ The Imam said, ‘This is the religion of Allah that my forefathers and I follow,’ or that the Imam made a similar expression.”

Chapter Thirty Two
Declaration, Definition and the Need for Solid Proof

H 410, Ch. 32, h1
Muhammad ibn Yahya and others have narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Husayn ibn Sa‘id from ibn abu ‘Umayr from Jamyl ibn Durraj from ibn al-Tayyar from abu ‘Abd Allah who said the following:

“Allah has justified His holding people accountable with what He has made known and sent to them.” solid

Muhammad ibn Isma’Il has narrated from al-Fadl ibn Shadhan from ibn abu ‘Umayr from Jamyl ibn Durraj a similar *Hadith.*

H 411, Ch. 32, h2
Muhammad ibn Yahya and others have narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn abu ‘Umayr from Muhammad ibn Hakim who said the following:

“Once I asked abu ‘Abd Allah, ‘Whose creation is knowing?’ The Imam said, ‘It is of the creation of Allah. The servants (of Allah) have no part in it.’”

H 412, Ch. 32, h3

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ibn Faddal from Tha'laba ibn Maymun from Hamza ibn Muhammad al-Tayyar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following about the words of Allah, the Majestic, the Glorious:

"Allah does not misguide a nation after having given them guidance until the means of piety are made known to them . . ." (9:115) The Imam, recipient of divine supreme covenant, said, 'It (means of piety) means before giving the knowledge of what He is pleased with and what He is displeased with.' The Imam, recipient of divine supreme covenant, said the words of Allah '. . . and inspired it with knowledge of evil and piety,' (91:8) convey that He has explained what people must do and what they must not do. The words of Allah, 'We showed him the right path whether he would be grateful or ungrateful' (76:3), say that Allah has given them the knowledge. They may follow or they may ignore. About the words of Allah, 'We sent guidance to the people of Thamud but they preferred blindness to guidance so a humiliating blast of torment struck them for their evil deeds.' (41:17) The Imam said, 'It means that Allah gave them the knowledge but they preferred blindness over guidance and they knew it.'"

In another Hadith it says, "We explained to them."

٣- عِدةٌ مِن أصحابِنا عن أحمد بنِ محمدِ بنِ خالِدٍ عنِ ابنِ فَضالٍ عن ثَعلَبةَ بنِ ميمونٍ عن حمزةَ بنِ محمدٍ الطيارِ عن أَبي عبدِ اللهِ ع فِي قَولِ اللهِ عز و جل و ما كانَ اللهُ لِيضِل قَوماً بعدَ إِذْ هداهم حتى يبين لَهم ما يتقُونَ قَالَ حتى يعرفَهم ما يرضِيهِ و ما يسخِطُه و قَالَ فَأَلْهمها فُجورها و تقْواها قَالَ بين لَها ما تَأْتِي و ما تترك و قَالَ إِنا هديناه السبِيلَ إِما شاكِراً و إِما كَفُوراً قَالَ عرفْناه إِما آخِذٌ و إِما تارِكٌ و عن قَولِهِ و أَما ثَمود فَهديناهم فَاستحبوا الْعمى علَى الْهدى قَالَ عرفْناهم فَاستحبوا الْعمى علَى الْهدى و هم يعرِفُونَ و فِي رِوايةٍ بينا لَهم

H 413, Ch. 32, h4

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus ibn 'Abd al-Rahman from ibn Bukayr from Hamza ibn Muhammad from abu 'Abd Allah, recipient of divine supreme covenant, the following:

"Once I asked the Imam, recipient of divine supreme covenant, about the words of Allah, the Most Holy, the Most High, 'Have We not shown him the ways of '*al-Najdayn*' ?' (90:10) The Imam said, '*al-Najdayn*' means the ways of good and evil.'"

٤- علِي بن إِبراهِيم عن محمدِ بنِ عِيسى عن يونس بنِ عبدِ الرحمنِ عنِ ابنِ بكَيرٍ عن حمزةَ بنِ محمدٍ عن أَبي عبدِ اللهِ ع قَالَ سأَلْته عن قَولِ اللهِ عز و جل و هديناه النجدينِ قَالَ نجد الْخيرِ و الشر

H 414, Ch. 32, h5

Through the chain of narrators of the previous Hadith from Yunus has narrated from Hammad from 'Abd al-A'la who has said the following:

"Once I said to (Imam) abu 'Abd Allah, recipient of divine supreme covenant, 'May Allah keep you well, Has Allah placed a means in people to know?' He replied, 'No, He has not done so.' I asked, 'Will He hold them responsible for knowing?' He said, 'No, because it is for Allah to explain.' 'Allah does not impose on any soul a responsibility beyond its ability . . .' (2:286) 'Allah does not impose on any soul that which he cannot afford . . .' (65:7)

"I asked the Imam about the words of Allah in, 'Allah does not misguide a nation after having given them guidance until the means of piety are made known to them . . .' (9:115) The Imam said, 'It (means of piety) means not until He gives the knowledge of what pleases Him and what displeases Him.'"

٥- و بِهذَا الْإِسنادِ عن يونس عن حمادٍ عن عبدِ الْأَعلَى قَالَ قُلْت لِأَبي عبدِ اللهِ ع أَصلَحك الله هلْ جعِلَ فِي الناسِ أَداةٌ ينالُونَ بِها الْمعرِفَةَ قَالَ فَقَالَ لَا قُلْت فَهلْ كُلِفُوا الْمعرِفَةَ قَالَ لَا علَى اللهِ الْبيانُ لا يكلف الله نفْساً إِلا وسعها و لا يكلف الله نفْساً إِلا ما آتاها قَالَ و سأَلْته عن قَولِهِ و ما كانَ اللهُ لِيضِل قَوماً بعدَ إِذْ هداهم حتى يبين لَهم ما يتقُونَ قَالَ حتى يعرفَهم ما يرضِيهِ و ما يسخِطُه

H 415, Ch. 32, h6

Through the above chain of narrators it is narrated from Yunus from Sa'dan, in a *marfu'* manner, from abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"Allah has not granted any bounties to a person without holding him justifiably responsible for them. He gives them bounties and gives them power, which justifies His holding them responsible for their duties. He gives smaller degrees of responsibilities to those who are of lesser degrees of capabilities. One who has received bounties from Allah He has provided him ease, thus the justification to hold him responsible is the comfort he has received. Then it is for him to help the needy in optional ways. The one whom Allah has favored and has made noble in his house and beautiful in his form, is justifiably obligated for

٦- و بِهذَا الْإِسنادِ عن يونس عن سعدانَ رفَعه عن أَبي عبدِ اللهِ ع قَالَ إِن الله لَم ينعِم علَى عبدٍ نِعمةً إِلا و قَد أَلْزمه فِيها الْحجةَ مِن اللهِ فَمن من الله علَيهِ فَجعلَه قَوِّياً فَحجته علَيهِ الْقِيام بِما كلَفَه و احتِمالُ من هو دونه مِمن هو أَضعف مِنه و من من الله علَيهِ فَجعلَه موسعاً علَيهِ فَحجته علَيهِ مالُه ثُم تعاهده الْفُقَراءَ بعد بِنوافِلِهِ و من من الله علَيهِ فَجعلَه شرِيفاً فِي بيتِهِ جمِيلًا فِي صورتِهِ فَحجته علَيهِ أَنْ

يحمد الله تعالى على ذَلك و أَنْ لَا يتطَاولَ على غَيرِهِ فَيمنع حقُوق الضعفَاءِ لِحال شرفِهِ و جمالِهِ

the duty of praising Allah, the Most Holy, the Most High, for his part as a recipient of favor. He must not boast over the others to hold back the rights of the needy because of his respectability and beauty in his form."

بَابُ اخْتِلَافِ الْحُجةِ عَلَى عِبَادِهِ

Chapter Thirty Three

Differences in the Justification of Divine Authority among People

١ - محمد بن أَبِي عبدِ اللهِ عن سهل بن زِيادٍ عن عَلِي بن أَسباطٍ عن الْحسينِ بن زيدٍ عن درست بن أَبِي منصورٍ عمن حدثَه عن أَبِي عبدِ اللهِ ع قَالَ سِتةُ أَشياءَ لَيس لِلْعِبادِ فِيها صنعٌ الْمعرِفَةُ و الْجهلُ و الرضا و الْغضب و النوم و الْيقَظَةُ

H 416, Ch. 33, h1

Muhammad ibn abu 'Abd Allah has narrated from Sahl ibn Ziyad from Ali ibn Asbat from al-Husayn ibn Zayd from Durust ibn abu Mansur from whoever he narrated from, from abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"There are six things in which the people have no doing. They are knowing, ignorance, consent, anger, sleeping and waking up."

بَابُ حُجَجِ اللهِ عَلَى خَلْقِهِ

Chapter Thirty Four

Allah's Authorities and Means of Justification of Accountability in People

١ - محمد بن يحيى عن محمدِ بنِ الْحسينِ عن أَبِي شعيبٍ الْمحامِلِي عن درست بن أَبِي منصورٍ عن بريدِ بن معاوِيةَ عن أَبِي عبدِ اللهِ ع قَالَ لَيس لِلهِ علَى خلْقِهِ أَنْ يعرِفُوا و لِلْخلْقِ علَى اللهِ أَنْ يعرفَهم و لِلهِ علَى الْخلْقِ إِذَا عرفَهم أَنْ يقْبلُوا

H 417, Ch. 34, h1

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from abu Shu'ayb al-Mahamili from Durust ibn abu Mansur from Burayd ibn Mu'awiya from abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"People are not accountable before Allah to know. It is up to Allah to make them know. Once Allah makes them know then people are responsible for accepting (their duties)."

٢ - عِدةٌ مِن أَصحابِنا عن أحمد بن محمدِ بنِ عِيسى عنِ الْحجالِ عن ثَعلَبةَ بنِ ميمونٍ عن عبدِ الْأَعلَى بنِ أَعين قَالَ سأَلْت أَبا عبدِ اللهِ ع من لَم يعرِف شيئاً هلْ علَيهِ شيءٌ قَالَ لَا

H 418, Ch. 34, h2

A number of our people have narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hajjal from Tha'laba ibn Maymun from 'Abd al-A'la ibn 'A'yan who said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'If a person does not know, will he be held responsible?' He said, 'No, he will not be held responsible.'"

٣ - محمد بن يحيى عن أحمد بن محمدِ بنِ عِيسى عنِ ابنِ فَضالٍ عن داود بنِ فَرقَدٍ عن أَبِي الْحسنِ زكَرِيا بنِ يحيى عن أَبِي عبدِ اللهِ ع قَالَ ما حجب الله عنِ الْعِبادِ فَهو موضوعٌ عنهم

H 419, Ch. 34, h3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Faddal from Dawud ibn Farqad from abu al-Hassan Zakariyya from abu 'Abd Allah, recipient of divine supreme covenant, who said the following:

"Whatever Allah has kept hidden from people they will not be held responsible for it."

٤ - عِدةٌ مِن أَصحابِنا عن أحمد بنِ محمدِ بنِ خالِدٍ عن عَلِي بنِ الْحكَمِ عن أَبانٍ الْأَحمرِ عن حمزةَ بنِ الطيارِ عن أَبِي عبدِ اللهِ ع قَالَ قَالَ لِي اكْتب فَأَملَى علَي إِن مِن قَولِنا إِن الله يحتج علَى الْعِبادِ بِما آتاهم و عرفَهم ثُم أَرسلَ إِلَيهِم رسولًا و أَنزلَ علَيهِم الْكِتاب فَأَمر فِيهِ و نهى أَمر فِيهِ بِالصلَاةِ و الصيامِ فَنام رسولُ اللهِ ص عنِ الصلَاةِ فَقَالَ أَنا أُنيمك و أَنا أُوقِظُك فَإِذَا قُمت فَصل لِيعلَموا إِذَا أَصابهم ذَلك كَيف يصنعونَ

H 420, Ch. 34, h4

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Ali ibn al-Hakam from Aban al-Ahmar from Hamza ibn al-Tayyar who said the following:

"Once Imam abu 'Abd Allah, recipient of divine supreme covenant, said to me, 'Write down.' He dictated to me the following. 'It is of our *Hadith* that Allah will, justifiably, hold people accountable for what He has given and made known to them. Allah then sent His messenger to them and sent down books upon them in which He has commanded and prohibited them. He has commanded them to perform prayers and fast. The messenger of Allah, recipient of divine supreme covenant, remained sleeping until the time for prayer expired and Allah said, 'I make you sleep and wake you up. When you wake up then perform the prayer so that they can learn if such thing happened to them what they should do.'

“It is not the way that they say, ‘If one remains asleep (at the time of prayer) one is destroyed.’ In the same way is fasting. ‘I (Allah) cause you to become ill and when I give you good health then you will make up for the fast that you missed during your illness.’ Abu ‘Abd Allah, recipient of divine supreme covenant, then said, ‘So also is, if you look at all things you will find that Allah has caused no constrictions to anyone. You will not find anyone against whom Allah may not have enough justification to hold him accountable with His wish therein. I do not say that they can do whatever they wish.

“The Imam then said, ‘Allah guides and misleads.’ He further said, ‘People are not ordered to do what they are not capable of. For everything that people are ordered to do they have the capability for it and anything of which they are not capable is removed and lifted up from them but there is not much good in people.’ He (the Imam) then recited from the Holy Quran: ‘People who are weak or sick and those who do not have the means to take part in the fighting are exempt from this duty . . .’ (conditions of people exempt are mentioned) ‘Righteous people shall not be blamed. Allah is All-forgiving and All-merciful.’ (9:91) So also relieved of the duty are ‘Those who come to you (Muhammad), asking to be taken to the battle . . .’ (9:92) they do not have the means.’”

Chapter Thirty Five

Guidance Is From Allah, the Most Holy, the Most High

H 421, Ch. 35, h1

A number of our people have narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Isma‘il from Isma‘il al-Sarraj from ibn Muskan from Thabit in Sa‘id who said the following:

“Once, abu ‘Abd Allah, recipient of divine supreme covenant, said, ‘O Thabit, why do you bother about people? Leave them alone and do not call anyone to accept your belief (the belief of the Shi’a Muslims). I swear by Allah that even if all the people in the heavens and earth come together to guide a person whom Allah wants not to guide they will never be able to guide him. If all the people in the heavens and on earth will come together to misguide a person whom Allah wants to guide, they will never be able to misguide him. Leave the people alone. No one should say, ‘O my uncle, my brother, the son of my uncle and my neighbor.’ When Allah wants good for a person He cleanses his spirit. He then does not hear any lawful thing but that he knows it and no unlawful thing but that he dislikes it. Then Allah places a word in his heart with which He organizes all his affairs.’”

H 422, Ch. 35, h2

Ali ibn Ibrahim ibn Hashim has narrated from his father from ibn abu ‘Umayr from Muhammad ibn Humran from Sulayman ibn Khalid from abu ‘Abd Allah, recipient of divine supreme covenant, who said the following:

“When Allah, the Most Holy, the Most High, wants good for a person He places a point of light in his heart and opens the ears of his heart and assigns an angel to support him. When He wants bad fortune for a person He places a dark black spot in his heart, closes the ears of his heart and assigns a Satan to mislead him. The Imam, recipient of divine supreme covenant, then recited the following verse of the Holy Quran. ‘Allah will open the hearts of whomever He wants to guide to Islam, but He will constrict the chest of one whom He has led astray, as though he were climbing high up into the sky. . . .’” (6:125)

ليس كما يقُولُونَ إِذَا نام عنها هلك و كَذَلك الصيام أنا أُمرضك و أنا أُصِحك فَإِذَا شفَيتك فَاقْضِهِ ثُم قَالَ أبو عبدِ اللهِ ع و كَذَلك إِذَا نظَرت فِي جمِيعِ الْأَشياءِ لَم تجِد أحداً فِي ضِيقٍ و لَم تجِد أحداً إِلا و لِلهِ علَيهِ الْحجةُ و لِلهِ فِيهِ الْمشِيئَةُ و لَا أَقُولُ إِنهم ما شاءُوا صنعوا ثُم قَالَ إِن الله يهدِي و يضِل و قَالَ و ما أُمِروا إِلا بِدون سعتِهِم و كُل شيءٍ أُمِر الناس بِهِ فَهم يسعونَ لَه و كُل شيءٍ لَا يسعونَ لَه فَهو موضوعٌ عنهم و لَكِن الناس لَا خير فِيهِم ثُم تلَا ع لَيس علَى الضعفاءِ و لا علَى الْمرضى و لا علَى الذِين لا يجِدونَ ما ينفِقُونَ حرجٌ فَوضِع عنهم ما علَى الْمحسِنِين مِن سبِيلٍ و الله غَفُورٌ رحِيمٌ و لا علَى الذِين إِذا ما أَتوك لِتحمِلَهم قَالَ فَوضِع عنهم لِأَنهم لَا يجِدونَ

بَابُ الْهِدَايةِ أَنهَا مِنَ اللهِ عَز وَ جَل

١- عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدِ بنِ عِيسى عن محمدِ بنِ إِسماعِيلَ عن إِسماعِيلَ السراجِ عنِ ابنِ مسكَانَ عن ثَابِتِ بنِ سعِيدٍ قَالَ قَالَ أَبو عبدِ اللهِ ع يا ثَابِت ما لَكُم و لِلناسِ كُفوا عنِ الناسِ و لَا تدعوا أَحداً إِلَى أَمرِكُم فَو اللهِ لَو أَن أَهلَ السماواتِ و أَهلَ الْأَرضِين اجتمعوا علَى أَنْ يهدوا عبداً يرِيد الله ضلَالَته ما استطَاعوا علَى أَنْ يهدوه و لَو أَن أَهلَ السماواتِ و أَهلَ الْأَرضِين اجتمعوا علَى أَنْ يضِلوا عبداً يرِيد الله هِدايته ما استطَاعوا أَنْ يضِلوه كُفوا عنِ الناسِ و لَا يقُولُ أَحدٌ عمي و أَخِي و ابن عمي و جارِي فَإِن الله إِذَا أَرادَ بِعبدٍ خيراً طَيب روحه فَلَا يسمع معروفاً إِلا عرفَه و لَا منكَراً إِلا أَنكَره ثُم يقْذِف الله فِي قَلْبِهِ كَلِمةً يجمع بِها أَمره

٢- علِي بن إِبراهِيم بنِ هاشِمٍ عن أَبِيهِ عنِ ابنِ أَبِي عمِيرٍ عن محمدِ بنِ حمرانَ عن سلَيمانَ بنِ خالِدٍ عن أَبِي عبدِ اللهِ ع قَالَ قَالَ إِن الله عز و جل إِذَا أَرادَ بِعبدٍ خيراً نكَت فِي قَلْبِهِ نكْتَةً مِن نورٍ و فَتح مسامِع قَلْبِهِ و وكَلَ بِهِ ملَكاً يسدده و إِذَا أَرادَ بِعبدٍ سوءاً نكَت فِي قَلْبِهِ نكْتَةً سوداءَ و سد مسامِع قَلْبِهِ و وكَلَ بِهِ شيطَاناً يضِله ثُم تلَا هذِهِ الْآيةَ فَمن يرِدِ الله أَنْ يهدِيه يشرح صدره لِلْإِسلامِ و من يرِد أَنْ يضِله يجعلْ صدره ضيقاً حرجاً كَأَنما يصعد فِي السماءِ

٣- عِدةٌ مِن أصحابِنا عن أحمد بن محمدٍ عن ابن فَضالٍ عن عَلِي بن عقْبةَ عن أَبِيهِ قَالَ سمِعت أبا عبدِ اللهِ ع يقُولُ اجعلُوا أمركُم لِلهِ و لَا تجعلُوه لِلناسِ فَإِنه ما كَانَ لِلهِ فَهو لِلهِ و ما كَانَ لِلناسِ فَلَا يصعد إِلَى اللهِ و لَا تخاصِموا الناس لِدِينِكُم فَإِن الْمخاصمةَ ممرضةٌ لِلْقَلْبِ إِن الله تعالَى قَالَ لِنبِيهِ ص إِنك لا تهدِي من أَحببت و لَكِن الله يهدِي من يشاءُ و قَالَ أَ فَأَنت تكْرِه الناس حتى يكُونوا مؤْمِنِين ذَروا الناس فَإِن الناس أَخذُوا عنِ الناسِ و إِنكُم أَخذْتم عن رسول اللهِ ص إِني سمِعت أَبِي ع يقُولُ إِن الله عز و جل إِذَا كَتب علَى عبدٍ أَنْ يدخلَ فِي هذَا الْأَمرِ كَانَ أَسرع إِلَيهِ مِن الطيرِ إِلَى وكْرِهِ

H 423, Ch. 35, h3
A number of our people have narrated from Ahmad ibn Muhammad from ibn Faddal from Ali ibn ‘Uqba from his father who said the following:

“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘Leave your affairs to Allah and do not leave them to the people. Whatever is for Allah it is for Him. Whatever is for people it will not rise up to Allah. Do not quarrel with people about your belief; quarrelling sickens the heart. Allah, the Most Holy, the Most High, said to His Prophet (Muhammad), recipient of divine supreme covenant, ‘you cannot guide whomever you love, but Allah guides whomever He wants and knows best those who seek guidance.’ (28:56) ‘(Muhammad), do you force people to have faith?’ (10:99)

“Leave the people alone; people learn from people and you have learned from the Messenger of Allah, recipient of divine supreme covenant. I heard my father, recipient of divine supreme covenant, saying, ‘When Allah, the Most Holy, the Most High, writes for a person to enter in this belief he will do so faster than the flight of a bird to its nest.’”

٤- أَبو عَلِي الْأَشعرِي عن محمدِ بن عبدِ الْجبارِ عن صفْوانَ بن يحيى عن محمدِ بن مروانَ عن فُضيلِ بن يسارٍ قَالَ قُلْت لِأَبِي عبدِ اللهِ ع ندعو الناس إِلَى هذَا الْأَمرِ فَقَالَ لَا يا فُضيلُ إِن الله إِذَا أَراد بِعبدٍ خيراً أَمر ملَكاً فَأَخذَ بِعنقِهِ فَأَدخلَه فِي هذَا الْأَمرِ طَائِعاً أَو كَارِهاً

H 424, Ch. 35, h4
Abu Ali al-Ash‘ari has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from Muhammad ibn Marwan from Fudayl ibn Yasar the following:

“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, ‘Can we invite people to this belief (the belief of the Shi’a Muslims)?’ He said, ‘No, do not invite them, O Fudayl. When Allah wants good for a servant of His, He orders an angel to grab him by his neck and then enters him in this belief compelled or willing.’”

تم كِتاب الْعقْل و الْعِلْمِ و التوحِيدِ مِن كِتابِ الْكَافِي و يتلُوه كِتاب الْحجةِ فِي الْجزءِ الثانِي مِن كِتابِ الْكَافِي تأْلِيف الشيخِ أَبِي جعفَرٍ محمدِ بن يعقُوب الْكُلَينِي رحمةُ اللهِ علَيهِ

This is the end of the Book on the Oneness of Allah of al-Kafi. All praise belongs to Allah alone and Allah has granted blessings upon Muhammad and his family.

بِسْمِ اللهِ الرحْمنِ الرحِيمِ

In the name of Allah, the Beneficent, the Merciful

الجزء الرابع

كِتاب الْحجةِ

Part Four

The Book About People With Divine Authority

بَابُ الِاضْطِرَارِ إِلَى الْحُجةِ

Chapter One

The Necessity of the Presence of Divine Authority Among the People

١ - قَالَ أَبو جَعْفَرٍ محمد ْبن يعْقُوب الْكُلَيْنِي مصنف هذَا الْكِتابِ رحِمه الله حدثَنا عِلِي ْبن إِبراهِيم عنْ أَبِيهِ عن الْعباسِ ْبنِ عمر الْفُقَيْمِي عنْ هِشامِ ْبنِ الْحكَمِ عنْ أَبِي عبْدِ اللهِ ع أَنه قَالَ لِلزنْدِيقِ الذِي سأَله مِنْ أَين أَثْبت الْأَنبِياءَ و الرسلَ قَالَ إِنا لَما أَثْبتنا أَن لَنا خالِقاً صانِعاً متعالِياً عنا و عنْ جمِيعِ ما خلَق و كَانَ ذَلِك الصانِع حكِيماً متعالِياً لَمْ يجزْ أَنْ يشاهِده خلْقُه و لَا يلْامِسوه فَيباشِرهمْ و يباشِروه و يحاجهمْ و يحاجوه ثَبت أَن لَه سفَراءَ فِي خلْقِهِ يعبرونَ عنْه إِلَى خلْقِهِ و عِبادِهِ و يدلونهمْ علَى مصالِحِهِمْ و منافِعِهِمْ و ما بِهِ بقَاؤهمْ و فِي تَرْكِهِ فَناؤهمْ فَثَبت الْآمِرونَ و الناهونَ عنِ الْحكِيمِ الْعلِيمِ فِي خلْقِهِ و الْمعبرونَ عنْه جل و عز و هم الْأَنبِياءُ ع و صفْوته مِنْ خلْقِهِ حكَماءَ مؤدِبِين بِالْحِكْمةِ مبعوثِين بِها غَير مشارِكِين لِلناسِ علَى مشارِكَتِهِمْ لَهمْ فِي الْخلْقِ و التَرْكِيبِ فِي شَيْءٍ مِنْ أَحْوالِهِمْ مؤدِين مِنْ عِنْدِ الْحكِيمِ الْعلِيمِ بِالْحِكْمةِ ثُم ثَبت ذَلِك فِي كُل دهْرٍ و زمانٍ مِما أَتتْ بِهِ الرسلُ و الْأَنبِياءُ مِن الدلَائِل و الْبراهِينِ لِكَيْلَا تخْلُو أَرض اللهِ مِنْ حجةٍ يكُونُ معه عِلْم يدل علَى صِدْقِ مقَالَتِهِ و جوازِ عدالَتِهِ

H 425, Ch. 1, h1

The compiler of this book, Muhammad ibn Ya‘qub al-Kulayni (may Allah grant him blessings) has said that narrated to us Ali ibn Ibrahim from his father from al-‘Abbass ibn ‘Umar al-Faqimi from Hisham ibn al-Hakam from abu ‘Abd Allah, recipient of divine supreme covenant, the following:

“An atheist asked the Imam, recipient of divine supreme covenant, ‘How do you prove the truthfulness of the prophets and the messengers?’

“The Imam, recipient of divine supreme covenant, said, ‘It is a fact that we have established with sufficient evidence, proof of the existence of our Creator, the Most Holy, the Most High and Exalted above all creatures. It is a fact that this Creator is All-wise and Most High. His creatures cannot see, touch, associate and directly communicate with Him. It proves that His deputies must be present among His creatures. It is His deputies and ambassadors who speak to people for Him and provide them guidance to protect their interests; to tell them what is beneficial to them and what are the best means of survival and what may cause their destruction. This proves the presence among people of those who convey the commandments of the Creator, Who is All-wise, All-knowing Allah, the Most Holy, the Most High, to them. Such people are the prophets, recipient of divine supreme covenant, the chosen ones from among His creatures. They are the people of wisdom, disciplined with wisdom and sent to people with the message of wisdom. They are different from other people - although like them in physical form and shape - in their conditions of discipline and their receiving direct support from Allah, the Most Holy, the Most High and All-wise. This also proves their presence among people in all times to ensure the availability of the people with Divine Authority on earth who have the kind of knowledge that establishes their truthfulness and proves them to be of the people who possess the noble quality of justice.’”

٢ - محمد ْبن إِسْماعِيلَ عنِ الْفَضْلِ ْبنِ شاذَانَ عنْ صفْوانَ ْبنِ يحْيى عنْ منْصورِ ْبنِ حازِمٍ قَالَ قُلْت لِأَبِي عبْدِ اللهِ ع إِن الله أَجل و أَكْرم مِنْ أَنْ يعْرف بِخلْقِهِ بل الْخلْق يعْرفُونَ بِاللهِ قَالَ صدقْت قُلْت إِن منْ عرف أَن لَه رباً فَينْبغِي لَه أَنْ يعْرِف أَن لِذَلِك الرب رِضا و سخطاً و أَنه لَا يعْرف رِضاه و سخطَه إِلا بِوحْيٍ أَوْ رسولٍ فَمنْ لَمْ يأْتِهِ الْوحْي فَقَدْ ينْبغِي لَه أَنْ يطْلُب الرسلَ فَإِذَا لَقِيهمْ عرف أَنهم الْحجةُ و أَن لَهم الطاعةَ الْمفْترضةَ

H 426, Ch. 1, h2

Muhammad ibn Isma‘il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya from Mansur ibn Hazim who has said the following:

“Once I said to Imam abu ‘Abd Allah, recipient of divine supreme covenant, ‘Allah by far is Majestic and Gracious to be known through His creatures. In fact, the creatures are known through Allah.’ The Imam, recipient of divine supreme covenant, said, ‘You have spoken the truth.’ I said, ‘One who knows that he has a Lord must also learn that his Lord agrees with certain things and disagrees with certain other things. The only way one can know what He likes and dislikes, is by revelation or through a messenger. One who does not receive revelation must find the messengers and when he finds the messengers he will know that they are the Divine Authorities and that obedience to them is necessary.

“I say to people, ‘Do you know that the Messenger of Allah was the Divine Authority over His creatures?’ They say, ‘Yes, he was the Divine Authority.’ I then ask, ‘After the Messenger of Allah who was the Divine Authority over His creatures?’ They say, ‘After the Messenger of Allah the Divine Authority is the Holy Quran.’

“I considered the Holy Quran and found out that various kinds of people consider this Holy Book as support for their beliefs. For example the Murji’a (people who say Allah has postponed punishment), the pre-deterministes and the atheists who even do not believe in it but take it as the basis for their arguments against the others. I then learned that the Holy Quran cannot serve as Divine Authority without a guardian and supervisor whose words from and about the Holy Quran can reveal the truth.

“I then ask the people, ‘Who is the guardian and supervisor of the Holy Quran?’ They say, ‘Ibn Mas‘ud knew the Holy Quran, ‘Umar knew it and Hudhayfa knew the Holy Quran.’ I ask them, ‘Did they know all of the Holy Quran?’ The people say, ‘No, they did not know all of it.’ I have not found anyone who knows all of the Holy Quran except Ali ibn abu Talib, recipient of divine supreme covenant. It is a fact - whenever any issue emerged that needed a Quranic solution, except for Imam Ali, recipient of divine supreme covenant - every one of the others (in many cases), said, ‘I do not know.’ Only Imam Ali, recipient of divine supreme covenant, would say, ‘I know.’ I then acknowledged that Imam Ali, recipient of divine supreme covenant, is the guardian and supervisor of the Holy Quran and obedience to him is obligatory and he is the Divine Authority over the people after the Messenger of Allah, recipient of divine supreme covenant, Whatever Imam Ali, recipient of divine supreme covenant, has said from the Holy Quran is the truth.’ The Imam, recipient of divine supreme covenant, said, ‘I pray to Allah to grant you blessing.’”

و قُلْت لِلناسِ تَعْلَمونَ أَن رسولَ اللهِ ص كانَ هو الْحجةَ مِن اللهِ علَى خلْقِهِ قَالُوا بلَى قُلْت فَحِين مضى رسولُ اللهِ ص منْ كانَ الْحجةَ علَى خلْقِهِ فَقَالُوا الْقُرْآنُ

فَنظَرْت فِي الْقُرْآنِ فَإِذَا هو يخاصِم بِهِ الْمرْجِى و الْقَدرِي و الزِّنْدِيق الذِي لَا يؤْمِن بِهِ حتى يغْلِب الرجالَ بِخصومتِهِ فَعرفْت أَن الْقُرْآنَ لَا يكُونُ حجةً إِلا بِقَيمٍ فَما قَالَ فِيهِ مِنْ شَيْءٍ كَانَ حقّاً

فَقُلْت لَهمْ منْ قَيم الْقُرْآنِ فَقَالُوا ابن مسْعودٍ قَدْ كَانَ يعْلَم و عمر يعْلَم و حذَيْفَةُ يعْلَم قُلْت كُله قَالُوا لَا فَلَمْ أَجِدْ أَحداً يقَالُ إِنه يعْرِف ذَلِك كُله إِلا عِلِياً ع وإِذَا كَانَ الشَّيْءُ بَين الْقَوْمِ فَقَالَ هذَا لَا أَدْرِي و قَالَ هذَا لَا أَدْرِي و قَالَ هذَا لَا أَدْرِي و قَالَ هذَا أَنا أَدْرِي فَأَشْهد أَن عِلِياً ع كَانَ قَيم الْقُرْآنِ و كَانتْ طَاعته مفْترضةً و كَانَ الْحجةَ علَى الناسِ بعْد رسول اللهِ ص و أَن ما قَالَ فِي الْقُرْآنِ فَهو حق فَقَالَ رحِمك الله

H 427, Ch. 1, h3

Ali ibn Ibrahim has narrated from his father from al-Hassan ibn Ibrahim from Yunus ibn Ya‘qub who has said the following:

“In the presence of Imam abu ‘Abd Allah, recipient of divine supreme covenant, once there was a group of his followers consisting of Humran ibn ’Ayan, Muhammad ibn al-Nu‘man, Hisham ibn Salim, al-Tayyar and others among whom was also Hisham ibn al-Hakam, a young man. Imam abu ‘Abd Allah, recipient of divine supreme covenant, said, ‘O Hisham can you tell us what did you do to ‘Amr ibn ‘Ubayd and how did you ask him questions?’

“Hisham said, ‘O descendant of the Messenger of Allah, due to your greatness I feel shy and my tongue does not work in your presence.’ The Imam, recipient of divine supreme covenant, said, ‘When I order you something you should do it.’ Hisham, then said, ‘Once I came to learn about the gathering of ‘Amr ibn ‘Ubayd and his sessions of speeches for people in the Mosque of Basra. It disturbed me a great deal and I went to Basra. It was a Friday. I went to the Mosque and found a large circle of people. Among them was ‘Amr ibn ‘Ubayd with a black piece of woolen cloth used as a loincloth and another piece over him as a gown and people would ask him questions. I asked people for room, which they made for me. I sat in front of the people with my legs folded beneath and I said, ‘O scholar, I come from out of town. Can I ask you questions?’ He said, ‘Yes, you may ask.’ I asked, ‘Do you have eyes?’ He said, ‘Son, what kind of question is this? Something that you can see why then do you ask?’ I said,

٣- عِلِي بْن إِبراهِيم عنْ أَبِيهِ عنِ الْحسنِ بْنِ إِبراهِيم عنْ يونس بْنِ يعْقُوب قَالَ كَانَ عِنْد أَبِي عبْدِ اللهِ ع جماعةٌ مِنْ أَصْحابِهِ مِنْهمْ حمْرانُ بْن أَعْين و محمد بْن النعْمان و هِشام بْن سالِمٍ و الطيار و جماعةٌ فِيهِمْ هِشام بْن الْحكَمِ و هو شاب فَقَالَ أَبو عبْدِ اللهِ ع يا هِشام أَ لَا تخْبِرنِي كَيْف صنَعْت بِعمْرِو بْنِ عبَيْدٍ و كَيْف سأَلْته فَقَالَ هِشام يا ابن رسول اللهِ إِني أَجِلك و أَسْتحْيِيك و لَا يعْملُ لِسانِي بَين يدَيْك فَقَالَ أَبو عبْدِ اللهِ إِذَا أَمرتكُمْ بِشَيْءٍ فَافْعلُوا قَالَ هِشام بلَغنِي ما كَانَ فِيهِ عمْرو بْن عبَيْدٍ و جلُوسه فِي مسْجِدِ الْبصْرةِ فَعظُم ذَلِك علَي فَخرجْت إِلَيْهِ و دخلْت الْبصْرةَ يوْم الْجمعةِ فَأَتَيْت مسْجِد الْبصْرةِ فَإِذَا أَنا بِحلْقَةٍ كَبِيرةٍ فِيها عمْرو بْن عبَيْدٍ و علَيْهِ شمْلَةٌ سوْداءُ متزِراً بِها مِنْ صوفٍ و شمْلَةٌ مرْتدِياً بِها و الناس يسْأَلُونه فَاسْتفْرجْت الناس فَأَفْرجوا لِي ثُم قَعدْت فِي آخِرِ الْقَوْمِ علَى ركْبتي ثُم قُلْت أَيها الْعالِم إِني رجلٌ غَرِيب تأْذَنُ لِي فِي مسْأَلَةٍ فَقَالَ لِي نعمْ فَقُلْت لَه أَ لَك عَين فَقَالَ يا بني أَي شَيْءٍ هذَا مِن السؤَال و شَيْءٌ تراه كَيْف تسْأَلُ عَنْه

فَقُلْت هكَذَا مسْأَلتِي فَقَالَ يا بني سلْ وإِنْ كَانتْ مسْأَلتك حمْقَاءَ قُلْت أَجِدْنِي فِيها قَالَ لِي سلْ قُلْت أَ لَك عَيْن قَالَ نعمْ قُلْت فَما تصْنع بِها قَالَ أَرى بِها الْأَلْوانَ و الْأَشْخاص قُلْت فَلَك أَنف قَالَ نعمْ قُلْت فَما تصْنع بِهِ قَالَ أَشم بِهِ الرائِحةَ قُلْت أَ لَك فَم قَالَ نعمْ قُلْت فَما تصْنع بِهِ قَالَ أَذُوق بِهِ الطَّعم قُلْت فَلَك أُذُنٌ قَالَ نعمْ قُلْت فَما تصْنع بِها قَالَ أَسْمع بِها الصوْت قُلْت أَ لَك قَلْب قَالَ نعمْ قُلْت فَما تصْنع بِهِ قَالَ أُميز بِهِ كُل ما ورد علَى هذِهِ الْجوارِح و الْحواس قُلْت أَ و لَيس فِي هذِهِ الْجوارِح غِنى عنِ الْقَلْبِ فَقَالَ لَا قُلْت و كَيف ذَلِك و هِي صحِيحةٌ سلِيمةٌ قَالَ يا بني إِن الْجوارِح إِذَا شكتْ فِي شيْءٍ شمتْه أَوْ رأَته أَوْ ذَاقَته أَوْ سمِعتْه ردتْه إِلَى الْقَلْبِ فَيسْتَيقِن الْيقِين و يبْطِلُ الشك قَالَ هِشام فَقُلْت لَه فَإِنما أَقَام الله الْقَلْب لِشك الْجوارِح قَالَ نعمْ قُلْت لَا بد مِن الْقَلْبِ وإِلا لَمْ تسْتَيقِنِ الْجوارِح قَالَ نعمْ فَقُلْت لَه يا أَبا مرْوانَ فَالله تبارك و تعالَى لَمْ يتْرك جوارِحك حتى جعلَ لَها إِماماً يصحح لَها الصحِيح و يتيقن بِهِ ما شك فِيهِ و يتْرك هذَا الْخلْق كُلهمْ فِي حيْرتهمْ و شكهمْ و اخْتِلَافِهِمْ لَا يقِيم لَهمْ إِماماً يردونَ إِلَيْهِ شكهمْ و حيْرتهمْ و يقِيم لَك إِماماً لِجوارِحِك ترد إِلَيْهِ حيْرتك و شكك قَالَ فَسكت و لَمْ يقُلْ لِي شيْئاً ثُم الْتفَت إِلَي فَقَالَ لِي أَنت هِشام بْن الْحكَمِ فَقُلْت لَا قَالَ أَ مِنْ جلَسائِهِ قُلْت لَا قَالَ فَمِنْ أَين أَنت قَالَ قُلْت مِنْ أَهْلِ الْكُوفَةِ قَالَ فَأَنت إِذاً هو ثُم ضمنِي إِلَيْهِ و أَقْعدنِي فِي مجْلِسِهِ و زالَ عنْ مجْلِسِهِ و ما نطَق حتى قُمْت قَالَ فَضحِك أَبو عَبْدِ اللهِ ع و قَالَ يا هِشام مِنْ علمك هذَا قُلْت شيْءٌ أَخذْته مِنْك و أَلَّفْته فَقَالَ هذَا و اللهِ مكْتوب فِي صحفِ إِبراهِيم و موسى

"That is how my questions are.' He said, 'Son, you may ask your questions even if they are meaningless ones.' I asked, 'Do you have eyes?' He said, 'Yes, I have eyes.' I asked, 'What do you do with them?' He said, 'I see with them the colors and persons.' I asked, 'Do you have a nose?' He said, 'Yes, I have a nose.' I asked, 'What do you do with it?' He ('Amr ibn 'Ubayd) said, 'I use it to smell things.' I asked, 'Do you have a mouth?' He said, 'Yes, I have a mouth.' I asked, 'What do you do with it?' He said, 'I taste things with it.' I asked, 'Do you have ears?' He said, 'Yes, I have ears.' I asked, 'What do you do with them?' He said, 'I hear sounds with them.' I asked, 'Do you have a heart?' He said, 'Yes, I have a heart.' I asked, 'What do you do with it?' He said, 'I distinguish and discern things that come to it from the other senses.' I asked, 'Why are your other senses not independent of your heart and why do they need it?' He said, 'They are not independent of my heart.' I said, 'Why do they need your heart when they are all healthy and sound?' He said, 'Son, when the other senses face a doubt about something smelling, seeing, tasting or hearing, I send it to my heart and it ascertains "certainty" and discards "doubts."'

"I asked him, 'Do you mean that Allah has set up the heart to remove doubts from the other senses?' He said, 'Yes, that is true.' I asked, 'Is then the existence of the heart necessary to remove the doubts of the other senses?' He said, 'Yes, it is necessary.' I then said, 'O abu Marwan, Allah, the Most Holy, the Most High, as you say, has not left your senses without a leader (Imam). (He has created an Imam) to correct the doubts and the mistakes of the other senses in you to remove doubts therefrom. How would He leave all the people with doubts and confusions without an Imam who would remove their doubts and settle their disputes?' He remained quiet and did not say anything for a while. He then asked, 'Are you Hisham ibn al-Hakam?' I said, 'No I am not.' He asked, 'Are you of his associates?' I said, 'No, (I am not of his associates).' He asked, 'Wherefrom are you?' I said, 'I am from Kufa.' He said, 'You then must be Hisham ibn al-Hakam.' He then embraced me and gave me room nearby. He discontinued his speech until I left.'"

"Imam abu 'Abd Allah, recipient of divine supreme covenant, laughed (smiled) and said, 'O Hisham who has taught you this?' I replied, 'I learned something from you and added something to it myself.' The Imam, recipient of divine supreme covenant, said, 'This, I swear by Allah, is written in the books of Abraham and Moses.'"

٤ - عِلِي بْن إِبراهِيم عنْ أَبِيهِ عمنْ ذَكَره عنْ يونس بْنِ يعْقُوب قَالَ كُنت عِنْد أَبِي عَبْدِ اللهِ ع فَورد علَيْهِ رجلٌ مِنْ أَهْلِ الشامِ فَقَالَ إِني رجلٌ صاحِب كَلَامٍ و فِقْهٍ و فَرائِض و قَدْ جِئْت لِمناظَرةِ أَصْحابِك فَقَالَ أَبو عَبْدِ اللهِ ع كَلَامك مِنْ كَلَامِ رسول اللهِ ص أَوْ مِنْ عِنْدِك فَقَالَ مِنْ كَلَامِ رسول اللهِ ص و مِنْ عِنْدِي فَقَالَ أَبو عَبْدِ اللهِ ع فَأَنت إِذاً شرِيك رسول اللهِ قَالَ لَا قَالَ فَسمِعْت الْوحْي عنِ اللهِ عز و جل يخْبِرك قَالَ لَا قَالَ فَتجِب طَاعتك كَما تجِب طَاعةُ رسول اللهِ ص قَالَ لَا

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Ali ibn Ibrahim has narrated from his father from those he mentioned from Yunus ibn Ya'qub who has said the following:

"Once I was in the presence of Imam abu 'Abd Allah, recipient of divine supreme covenant, when a man from Sham (Syria) came to him and said, 'I am a man of *Kalam* (meaningful words or theology), *Fiqh* (laws) and *Fara'id* (rules of obligations) and I have come to debate your people.'

"Imam abu 'Abd Allah asked, 'Are your meaningful words those of the Messenger of Allah or your own words?' He replied, 'Something from the words of the Messenger of Allah and there is something of my own words.' The Imam said, 'Are then you a partner of the Messenger of Allah?' He said, 'No, I am not.' The Imam, recipient of divine supreme covenant, asked, 'Have you received any revelation from Allah, the Most Holy, the Most High?' He said, 'No, I have not.' The Imam then asked, 'Is it obligatory to obey you just as it is obligatory to obey the Messenger of Allah?' He said, 'No, it is not.' The Imam,

recipient of divine supreme covenant, then turned to me and said, ‘O Yunus ibn Ya’qub, this man has just defeated himself before debating others.’

“The Imam then said, ‘O Yunus, why do you not speak to him if you do well in debate?’ I said, ‘I wish I could but, may Allah keep my soul in service for your cause, I have heard that you do not allow debating and say that *wayl* (a place in hell) is for those who debate and say, “This is accepted and that is not accepted. This is alright to say but that is not alright to say, that this we understand and that we do not understand.” The Imam, recipient of divine supreme covenant, said, ‘I said so if they ignore what I say and follow what they themselves want.’

“The Imam then said, ‘Find out who is outside who could debate and bring them in.’ The reporter has said, ‘I then brought in Humran ibn ’Ayan who was good in debating and Ahwal who also was good in debate. I brought Hisham ibn Salim who debated well. Another person I brought was Qays ibn Masir who was the best of them to me. He had learned Kalam (theology) from Imam Ali ibn al-Husayn, recipient of divine supreme covenant, and our gathering took place in Makka before Hajj. Imam abu ‘Abd Allah, recipient of divine supreme covenant, would stay in mountains near the Holy Mosque for few days in a small tent. Once the Imam, recipient of divine supreme covenant, looked outside the tent and there was a camel growling. He said, ‘By the Lord of the Ka‘ba, it is Hisham.’ We thought it must be Hisham, the man from the family of ‘Aqil who was (very) beloved to the Imam, recipient of divine supreme covenant. It was Hisham ibn al-Hakam who came in. He had just grown a small beard and all of us were older than he was. The Imam, recipient of divine supreme covenant, made room for him and said, ‘He is our supporter with his heart, tongue and hands.’ The Imam then asked Humran to debate the man. Humran came out strong. The Imam then asked Ta’qiyy to debate the man. Ahwal also came out strong. The Imam then asked Hisham ibn Salim to debate the man. They both remained the same. Abu ‘Abd Allah, recipient of divine supreme covenant, then asked Qasys al-Masir to debate the man. When they debated, abu ‘Abd Allah, recipient of divine supreme covenant, laughed because the man from Sham was distressed.

“The Imam then asked the man from Syria to speak to Hisham ibn al-Hakam. The man said, ‘O boy, ask me about the *Imamat* (Divine Authority and leadership) of this man.’ Hisham became angry and began to shake and said, ‘O you, is your Lord more protective of His people or are people themselves?’ The man said, ‘It is My Lord Who is more protective of His creatures.’ Hisham then asked, ‘What then has He in His opinion done for them?’ The Man said, ‘He has established His authority and guidance so that they would not differ and disunite and be united to support each other and remind of their duties toward their Lord.’ Hisham asked, ‘Who is he?’ The man said, ‘He is the Messenger of Allah.’ Hisham then asked, ‘Who is the Divine Authority after the Messenger of Allah?’ The man replied, ‘It is the book of Allah and the *Sunnah*.’ Hisham then said, ‘Have the Book and *Sunnah* helped us today in removing our differences?’ The man said, ‘Yes, they have helped us.’ Hisham then asked, ‘Why then do we have differences among us. Why have you come all the way from Sham to oppose and debate us?’ The man then remained quiet. The Imam asked him, ‘Why do you not speak?’ The man said, ‘If I were to say that we have no differences I would be speaking lies. Were I to say that the Book and *Sunnah* solve our differences it would be invalid; they can

قَالْتفَت أَبو عَبْدِ اللهِ ع إِلَي فَقَالَ يا يونس ْبن يَعْقُوب هذَا قَدْ خصم نفْسه قَبْلَ أَنْ يتكلم ثُم قَالَ يا يونس لَوْ كُنت تحْسِن الْكَلَام كلَمْته قَالَ يونس فَيا لَها مِنْ حسْرةٍ فَقُلْت جعِلْت فِداك إِني سمِعْتك تَنهى عنِ الْكَلَامِ و تقُولُ وَيْلٌ لِأَصْحابِ الْكَلَامِ يقُولُونَ هذَا يَنْقَاد و هذَا لَا يَنْقَاد و هذَا يَنْساق و هذَا لَا يَنساق و هذَا نَعْقِلُه و هذَا لَا نَعْقِلُه فَقَالَ أَبو عَبْدِ اللهِ ع إِنما قُلْت قَوْلٌ لَهمْ إِنْ تركُوا ما أَقُولُ و ذَهبوا إِلَى ما يرِيدونَ

ثُم قَالَ لِي اخْرجْ إِلَى الْبابِ فَانظُرْ منْ ترى مِن الْمتكَلِمِين فَأَدْخِلْه قَالَ فَأَدْخلْت حمْرانَ ْبن أَعْين و كَانَ يحْسِن الْكَلَام و أَدخلْت الْأَحْولَ و كَانَ يحْسِن الْكَلَام و أَدخلْت هِشام ْبن سالِمٍ و كَانَ يحْسِن الْكَلَام و أَدخلْت قَيس ْبن الْماصِرِ و كَانَ عِنْدِي أَحْسنهمْ كَلَاماً و كَانَ قَدْ تعلم الْكَلَام مِنْ عِلِي ْبنِ الْحسيْنِ ع فَلَما اسْتقَر بِنا الْمجْلِس و كَانَ أَبو عَبْدِ اللهِ ع قَبْلَ الْحج يسْتقِر أَياماً فِي جبلٍ فِي طَرفِ الْحرمِ فِي قَازةٍ لَه مضْروبةٍ قَالَ فَأَخْرج أَبو عَبْدِ اللهِ ع رأْسه مِنْ قَازتِهِ فَإِذَا هو بِبعِيرٍ يخب فَقَالَ هِشام و رب الْكَعْبةِ قَالَ فَظَننا أَن هِشاماً رجلٌ مِنْ ولْدِ عقِيلٍ كَانَ شدِيد الْمحبةِ لَه قَالَ فَورد هِشام ْبن الْحكَمِ و هو أَولُ ما اخْتطتْ لِحْيته و لَيس فِينا إِلا منْ هو أَكْبر سِناً مِنْه قَالَ فَوسع لَه أَبو عَبْدِ اللهِ ع و قَالَ ناصِرنا بِقَلْبِهِ و لِسانِهِ و يدِهِ ثُم قَالَ يا حمْرانُ كَلِمِ الرجلَ فَكَلمه فَظَهر علَيْهِ حمْرانُ ثُم قَالَ يا طَاقِي كَلِمْه فَكَلمه فَظَهر علَيْهِ الْأَحْولُ ثُم قَالَ يا هِشام ْبن سالِمٍ كَلِمْه فَتعارفَا ثُم قَالَ أَبو عَبْدِ اللهِ ع لِقَيْسٍ الْماصِرِ كَلِمْه فَكَلمه فَأَقْبلَ أَبو عَبْدِ اللهِ ع يضْحك مِنْ كَلَامِهِما مِما قَدْ أَصاب الشامِي

فَقَالَ لِلشامِي كَلِمْ هذَا الْغُلَام يعْنِي هِشام ْبن الْحكَمِ فَقَالَ نعَمْ فَقَالَ لِهِشامٍ يا غُلَام سلْنِي فِي إِمامةِ هذَا فَغَضِب هِشام حتى ارْتعد ثُم قَالَ لِلشامِي يا هذَا أَ ربك أَنظَر لِخلْقِهِ أَم خلْقُه لِأَنفُسِهِمْ فَقَالَ الشامِي بلْ ربي أَنظَر لِخلْقِهِ قَالَ فَفَعلَ بِنظَرِهِ لَهمْ ما ذَا قَالَ أَقَام لَهمْ حجةً و دلِيلًا كَيْلَا يتشتتوا أَوْ يخْتلِفُوا يتأَلفُهمْ و يقِيم أَودهمْ و يخْبِرهمْ بِفَرْضِ ربهِمْ قَالَ فَمنْ هو قَالَ رسولُ اللهِ ص قَالَ هِشام فَبعْد رسول اللهِ ص قَالَ الْكِتاب و السنةُ قَالَ هِشام فَهلْ نفَعنا الْيوْم الْكِتاب و السنةُ فِي رفْعِ الِاخْتِلَافِ عنا قَالَ الشامِي نعَمْ قَالَ فَلِم اخْتلَفْنا أَنا و أَنت و صِرْت إِلَينا مِن الشامِ فِي مخالَفَتِنا إِياك قَالَ فَسكَت الشامِي فَقَالَ أَبو عَبْدِ اللهِ ع لِلشامِي ما لَك لَا تتكَلم قَالَ الشامِي إِنْ قُلْت لَمْ نخْتلِفْ كَذَبت و إِنْ قُلْت إِن الْكِتاب و السنةَ يرْفَعان عنا الِاخْتِلَاف أَبطَلْت

لِأنهما يحْتمِلان الْوجوه وإِنْ قُلْت قَدِ اخْتلَفْنا و كُل واحِدٍ مِنا يدعِي الْحق فَلَمْ يَنْفَعْنا إِذَن الْكِتاب و السنةُ إِلا أَن لِي عَلَيْهِ هذِهِ الْحجةَ فَقَالَ أَبو عَبْدِ اللهِ ع سلْه تجِدْه مِلِياً فَقَالَ الشامِي يا هذَا مَنْ أَنظَر لِلْخلْقِ أَ ربهمْ أَوْ أَنفُسهمْ فَقَالَ هِشام ربهمْ أَنظَر لَهمْ مِنْهمْ لِأَنفُسِهِمْ فَقَالَ الشامِي فَهلْ أَقَام لَهمْ مَنْ يجْمع لَهمْ كَلِمتهمْ و يقِيم أَودهمْ و يخْبِرهمْ بِحقهِمْ مِنْ باطِلِهِمْ قَالَ هِشام فِي وقْتِ رسول اللهِ ص أَوِ الساعةِ

قَالَ الشامِي فِي وقْتِ رسول اللهِ رسولُ اللهِ ص و الساعةِ مَنْ فَقَالَ هِشام هذَا الْقَاعِد الذِي تشد إِلَيْهِ الرحالُ و يخْبِرنا بِأَخْبارِ السماءِ و الْأَرْضِ وِراثَةً عَنْ أَبٍ عَنْ جد قَالَ الشامِي فَكَيْف لِي أَنْ أَعْلَم ذَلِك قَالَ هِشام سلْه عما بدا لَك قَالَ الشامِي قَطَعت عذْرِي فَعلَي السؤالُ فَقَالَ أَبو عَبْدِ اللهِ ع يا شامِي أُخْبِرك كَيْف كَانَ سفَرك و كَيْف كَانَ طَرِيقُك كَانَ كَذَا و كَذَا فَأَقْبلَ الشامِي يقُولُ صدقْت أَسْلَمْت لِلهِ الساعةَ فَقَالَ أَبو عَبْدِ اللهِ ع بلْ آمَنت بِاللهِ الساعةَ إِن الْإِسْلَام قَبلَ الْإِيمان و عَلَيْهِ يتوارثُونَ و يتناكَحونَ و الْإِيمانُ عَلَيْهِ يثَابونَ فَقَالَ الشامِي صدقْت فَأَنا الساعةَ أَشْهد أَنْ لَا إِلَه إِلا الله و أَن محمداً رسولُ اللهِ ص و أَنك وصِي الْأَوْصِياءِ ثُم الْتفَت أَبو عَبْدِ اللهِ ع إِلَى حمْرانَ فَقَالَ تجْرِي الْكَلَام علَى الْأَثَرِ فَتصِيب و الْتفَت إِلَى هِشامِ بْنِ سالِمٍ فَقَالَ تِريد الْأَثَر و لَا تعْرِفُه ثُم الْتفَت إِلَى الْأَحْول فَقَالَ قَياس رواغٌ تكْسِر باطِلًا بِباطِلٍ إِلا أَن باطِلَك أَظْهر ثُم الْتفَت إِلَى قَيسِ الْماصِرِ فَقَالَ تتكَلم و أَقْرب ما تكُونُ مِن الْخبرِ عَنْ رسول اللهِ ص أَبعد ما تكُونُ مِنْه تمْزِج الْحق مع الْباطِلِ و قَلِيلُ الْحق يكْفِي عَنْ كَثِيرِ الْباطِلِ أَنت و الْأَحْولُ قَفازان حاذِقَان قَالَ يونس فَظَنَنت و اللهِ أَنه يقُولُ لِهِشامٍ قَرِيباً مِما قَالَ لَهما ثُم قَالَ يا هِشام لَا تكَاد تقَع تلْوِي رِجْلَيْك إِذَا هممْت بِالْأَرْضِ طِرْت مِثْلَك فَلْيكَلِمِ الناس قَاتِق الزلةَ و الشفَاعةُ مِنْ ورائِها إِنْ شاءَ الله

be interpreted in so many ways. Were I to say that we do have differences and each claims to be the rightful party then the Book and the *Sunnah* would have been proved of no help. However, I can ask the same question from him also.' The Imam, recipient of divine supreme covenant, then said to the man from Sham, 'Why do you not then ask him this question? You will find him full of knowledge.'

"The man from Sham (Syria) then turned to Hisham and asked, 'O you, is your Lord more protective of His people or are people themselves?' Hisham said, 'It is My Lord Who is more protective of His creatures.' The man then asked, 'Has He then established for them a means that would remove their differences, unite them, remove their difficulties and show them the right from wrong?' Hisham asked, 'Are you asking about the time of the Messenger of Allah or about this time?'

"The man from Sham said, 'At the time of the Messenger of Allah the authority was the Messenger of Allah. Who is the (Divine) Authority at this time?' Hisham said, '(The Divine Authority) at this time is this person sitting among us. To him people journey long distances to find answer to their questions. He tells us about the news of the heavens and the earth as he has inherited it from his father and grandfather.' The man from Sham said, 'How can I know that?' Hisham then said, 'Ask him whatever you may like.' The man from Sham said, 'You have left no excuse for me and I must ask.'

"Imam abu 'Abd Allah, recipient of divine supreme covenant, then said, 'O man from Sham, I can tell you how your journey was and how your road was. It was so and so.' The Imam, recipient of divine supreme covenant, informed him with details. The man agreed and acknowledged the details and said, 'Now I have become a Muslim.' The Imam, recipient of divine supreme covenant, said, 'In fact, you have become a believer in Allah now. Islam is before *Iman* (belief). Because of Islam people inherit each other and marry. Because of belief people receive rewards.'

"The man then said, 'You have spoken the truth. At this time I testify that no one deserves to be obeyed and worshipped except Allah, and that Muhammad is His Messenger and that you are the executor of the will of the executors of will of the Messengers of Allah.'

"The Imam, recipient of divine supreme covenant, then turned to Humran and said, 'When you speak on the basis of *Hadith* you speak the truth.' Turning to Hisham ibn Salim the Imam, recipient of divine supreme covenant, said, 'You want the *Hadith* but you do not know them.' About al-Ahwal the Imam said, 'You analogize and use a great deal of cunning ways and break falsehood with falsehood but your falsehood is stronger.' To Qays al-Masir the Imam, recipient of divine supreme covenant, said, 'You speak of something very near to the *Hadith* of the Messenger of Allah, recipient of divine supreme covenant, but use something very far from the *Hadith* of the Holy Prophet. You mix the truth with falsehood while a small degree of truth is enough to remove falsehood. You and Ahwal are experts in jumping here and there.'

"Yunus has said, 'I thought the Imam might say about Hisham something similar to what he said about the other two.' The Imam then said, 'O Hisham, you sometimes almost fall but you spring up like a bird on take-off. People like you should speak but be careful of slipping and intercession (support from *'A'immah,* plural of Imam) will follow, Allah willing.'"

H 429, Ch. 1, h5
A number of our people have narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Hakam from Aban who has that al-Ahwal reported to him the following:

“Zayd ibn Ali ibn al-Husayn, recipient of divine supreme covenant, sent a message to me for a meeting with him when he was in hiding. When I met him, he said, ‘O abu Ja‘far, what do you say if someone from us comes to you asking to join us? Will you rise up with him (against the enemies)?’ I said, ‘If such a person would be your father or brother I would join him.’ He then said, ‘I want to rise up against these people. Come and join me.’ I said, ‘No, may Allah make my soul of service to you.’ He then said, ‘Is it that you distance yourself away from me?’ I said, ‘It is only one soul. If Allah’s Authority on earth existed, then those keeping away from you would have saved themselves and those joining you would have faced their destruction. If no Divine Authority existed on earth then people joining and keeping away from you would be the same.’ He then said, ‘O abu Ja‘far, I would sit with my father at the same table and he would feed me chunky morsels and cool off for me the hot ones out of kindness and diligent care. Do you think he was not afraid for me from the fire of hell? So he has informed you about religion and did not inform me?’

“I said, ‘May Allah make my soul of service to you, this also is of the kindness of your father to you. To save you from the fire he did not inform you. He was concerned for you that after having the information you might ignore his guidance and become subject to fire. He informed me also. If I follow I will be safe and I will be destroyed, if I disobeyed (him), for which (my destruction) he was not that much concerned.’

“Then I told him, ‘May Allah make my soul of service to you, are you of a higher degree of excellence or the prophets?’ He said, ‘It is the prophets.’ I said, ‘Consider what Ya‘qub said to Joseph, “My son do not tell your dream to your brothers. They may plot against you.” Why did he not inform the brothers so that they would not plot against Joseph? He hid it from them and so also your father has done; he was afraid for you.’ He then said, ‘When you say that, I swear to Allah that your friend (the Imam, recipient of divine supreme covenant, did tell me in Madina that I will be killed and crucified in al-Kunnasa and that he has a book with him that lists the people killed and crucified.’

“I then went for Hajj and reported the story of Zayd to abu ‘Abd Allah, recipient of divine supreme covenant, and what I said to Zayd. The Imam, recipient of divine supreme covenant, said, ‘It seems you surrounded him from his front, back, left, right, above and below and did not leave for him any way out.’”

Chapter Two
The Categories of the Prophets, the Messengers and ‘A’immah, recipient of divine supreme covenant

H 430, Ch. 2, h1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from abu Yahya al-Wasiti from Hisham ibn Salim and Durust ibn abu Mansur the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said that the prophets and the messengers are of four categories. There were prophets who were given Divine news in their souls just for their own selves and for no one else. There were also prophets who were given Divine news in their dreams and would hear the voice but would not see anyone when awake and they were not sent to other people with such news. They had to

٥ - عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمدْ بنِ محمدِ بْنِ عِيسى عَنْ عَلِي بْنِ الْحكَمِ عَنْ أَبانٍ قَالَ أَخْبرنِي الْأَحْولُ أَن زَيْدْ بن عَلِي بْنِ الْحسْيْنِ ع بعثَ إِلَيهِ و هو مسْتخْفٍ قَالَ فَأَتيته فَقَالَ لِي يا أَبا جعْفَرٍ ما تقُولُ إِنْ طَرقَك طَارِق مِنا أَ تخْرج معه قَالَ فَقُلْت لَه إِنْ كَانَ أَباك أَوْ أَخاك خرجْت معه قَالَ فَقَالَ لِي فَأَنا أُرِيد أَنْ أَخْرج أُجاهِد هؤُلَاءِ الْقَوْم فَاخْرجْ مِعِي قَالَ قُلْت لَا ما أَفْعلُ جعِلْت فِداك قَالَ فَقَالَ لِي أَ ترْغَب بِنفْسِك عني قَالَ قُلْت لَه إِنما هِي نفْس واحِدةٌ فَإِنْ كَانَ لِلهِ فِي الْأَرْضِ حجةٌ فَالْمتخلف عَنْك ناجٍ و الْخارِج معك هالِك و إِنْ لَا تكُنْ لِلهِ حجةٌ فِي الْأَرْضِ فَالْمتخلف عَنْك و الْخارِج معك سواءٌ قَالَ فَقَالَ لِي يا أَبا جعْفَرٍ كُنت أَجْلِس مع أَبِي علَى الْخِوانِ فَيلْقِمنِي الْبضْعةَ السمِينةَ و يبرد لِي اللقْمةَ الْحارةَ حتى تبرد شفَقَةً علَي و لَمْ يشْفِقْ علَي مِنْ حر النارِ إِذاً أَخْبرك بِالدينِ و لَمْ يخْبِرنِي بِهِ فَقُلْت لَه جعِلْت فِداك مِنْ شفَقَتِهِ علَيك مِنْ حر النارِ لَمْ يخْبِرْك خاف علَيك أَنْ لَا تقْبلَه فَتدْخلَ النار و أَخْبرنِي أَنا فَإِنْ قِيلَ نجوْت و إِنْ لَمْ أَقْبلْ لَمْ يبالِ أَنْ أَدخلَ النار ثُم قُلْت لَه جعِلْت فِداك أَنتمْ أَفْضلُ أَمِ الْأَنبِياءُ قَالَ بلِ الْأَنبِياءُ قُلْت يقُولُ يعْقُوب لِيوسف يا بنِي لَا تقْصصْ رؤْياك علَى إِخْوتِك فَيكِيدوا لَك كَيداً لِم لَمْ يخْبِرهمْ حتى كَانوا لَا يكِيدونه و لَكِنْ كَتمهمْ ذَلِك فَكَذَا أَبوك كَتمك لِأَنه خاف علَيك قَالَ فَقَالَ أَما و اللهِ لَئِنْ قُلْت ذَلِك لَقَدْ حدثَنِي صاحِبك بِالْمدِينةِ أَنِي أُقْتلُ و أُصْلَب بِالْكُناسةِ و إِن عِنْده لَصحِيفَةً فِيها قَتلِي و صلْبِي فَحججْت فَحدثْت أَبا عَبْدِ اللهِ ع بِمقَالَةِ زَيْدٍ و ما قُلْت لَه فَقَالَ لِي أَخذْته مِنْ بيْنِ يدْيهِ و مِنْ خلْفِهِ و عَنْ يمِينِهِ و عَنْ شِمالِهِ و مِنْ فَوْق رأْسِهِ و مِنْ تحْتِ قَدمْيهِ و لَمْ تتْرك لَه مسْلَكاً يسْلُكُه

بَابُ طَبَقَاتِ الْأَنْبِيَاءِ وَ الرسُل وَ الْأَئمةِ ع

١ - محمدْ بن يحْيى عَنْ أَحْمدْ بنِ محمدٍ عَنْ أَبِي يحْيى الْواسِطِي عَنْ هِشامِ بْنِ سالِمٍ و درسْت بْنِ أَبِي مَنْصورٍ عَنْه قَالَ قَالَ أَبو عَبْدِ اللهِ ع الْأَنبِياءُ و الْمرْسلُونَ علَى أَربعِ طَبقَاتٍ فَنبِي منبأٌ فِي نفْسِهِ لَا يعْدو غَيرها و نَبِي يرى فِي النوْمِ و يسْمع الصوْت و لَا يعايِنه فِي الْيقَظَةِ و لَمْ يبْعثْ إِلَى أَحدٍ

و علَيهِ إمام مِثْلُ ما كانَ إبراهِيم علَى لُوطٍ ع و نِي يرى فِي منامِهِ و يسْمع الصوْت و يعايِن الْملَك و قَدْ أُرسِلَ إِلَى طَائِفَةٍ قَلوا أَوْ كثُروا كيونس قَالَ الله ليونس و أَرسلْناه إِلى مِائَةِ أَلْفٍ أَوْ يزيدونَ قَالَ يزيدونَ ثَلَاثِين أَلْفاً و علَيهِ إمام و الذِي يرى فِي نوْمِهِ و يسْمع الصوْت و يعايِن فِي الْيقَظَةِ و هو إمام مِثْلُ أُولِي الْعزْمِ و قَدْ كَانَ إبراهِيم ع نِياً و لَيس بِإمامٍ حتى قَالَ الله إني جاعِلُك لِلناسِ إماماً قالَ و مِنْ ذُريتي فَقَالَ الله لا ينالُ عهْدِي الظالِمِين منْ عبد صنماً أَوْ وثَناً لَا يكُونُ إماماً

follow an Imam just as it happened with Lot who followed Abraham. There were prophets who would experience in their dreams, hear the voice and see the angel and were sent to a group of people small or large like Yunus (Jonah), as Allah has said, 'We sent him to a hundred thousand people or a few more.' (37:148). The Imam said that 'Few more' were thirty thousand people led by an Imam.

"There were those who saw in their dreams, heard the voice and saw the angel when awake and were also Imam like *'Ulul 'Azm* ones. Abraham was a prophet but not an Imam until Allah said, 'I want to appoint you as the Imam for people.' He said, 'Also, please (let there be more Imam), from my descendents,' to which He said, 'My covenant does not go to the unjust ones.' (2:124) Those who have worshipped idols or statues will not become Imam.'"

٢ - محمد بن الْحسنِ عمنْ ذَكره عنْ محمدِ بنِ خالِدٍ عنْ محمدِ بنِ سِنانٍ عنْ زيْدٍ الشحامِ قَالَ سمِعْت أَبا عبْدِ اللهِ ع يقُولُ إن الله تبارك و تعالَى اتخذَ إبراهِيم عبْداً قَبلَ أَنْ يتخِذَه نِياً و إن الله اتخذَه نِياً قَبلَ أَنْ يتخِذَه رسولًا و إن الله اتخذَه رسولًا قَبلَ أَنْ يتخِذَه خلِيلًا و إن الله اتخذَه خلِيلًا قَبلَ أَنْ يجْعلَه إماماً فَلما جمع لَه الْأَشْياءَ قَالَ إني جاعِلُك لِلناسِ إماماً قَالَ فَمِنْ عِظَمِها فِي عيْنِ إبراهِيم قَالَ و مِنْ ذُريتي قالَ لا ينالُ عهْدِي الظالِمِين قَالَ لَا يكُونُ السفِيه إمام التقِي

H 431, Ch. 2, h2

Muhammad ibn al-Hassan has narrated from those he mentioned from Muhammad ibn Khalid from Muhammad ibn Sinan from Zayd al-Shahham who has said the following:

"I heard Imam abu 'Abd Allah say, 'Allah, the Most Holy, the Most High, chose Abraham as a servant before choosing him as a prophet. Allah chose him as a prophet before choosing him as a messenger. Allah chose him as a messenger before choosing him as a friend. Allah chose him as a friend before choosing him as an Imam. When all of the above conditions accumulated in Abraham, Allah said, 'I have certainly appointed you as the Imam for the people.' To Abraham, to be an Imam was so great that he asked, 'Can this Imamat (Leadership with Divine Authority) be placed in my descendents also?' Allah said, 'My covenant will not be made available to the unjust ones.' (2:124) He said that the feeble-minded (the unjust ones) cannot become the leaders (the Imam) of the pious ones.'"

٣ - عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بنِ محمدٍ عنْ محمدِ بنِ يحْيى الْخثْعمِي عنْ هِشامٍ عنِ ابنِ أَبِي يعْفُورٍ قَالَ سمِعْت أَبا عبْدِ اللهِ ع يقُولُ سادةُ النبِيين و الْمرْسلِين خمْسةٌ و هم أُولُو الْعزْمِ مِن الرسل و علَيهِمْ دارتِ الرحى نوح و إبراهِيم و موسى و عِيسى و محمد صلى الله علَيهِ و آلِهِ و علَى جمِيعِ الْأَنبِياءِ

H 432, Ch. 2, h3

A number of our people have narrated from Ahmad ibn Muhammad ibn Muhammad ibn Yahya al-Khath'ami from Hisham from abu Ya'qub who has said the following:

"I heard abu 'Abd Allah say, 'The leaders and masters of the prophets and the messengers are five who are called *'Ulul 'Azm* (people with determination) among the messengers who have the central role. They are Noah, Abraham, Moses, Jesus and Muhammad, recipient of divine supreme covenant,'"

٤ - علِي بن محمدٍ عنْ سهْل بنِ زِيادٍ عنْ محمدِ بنِ الْحسيْنِ عنْ إسْحاق بْنِ عبْدِ الْعزِيزِ أَبِي السفَاتِجِ عنْ جابِرٍ عنْ أَبِي جعْفَرٍ ع قَالَ سمِعْته يقُولُ إن الله اتخذَ إبراهِيم عبْداً قَبلَ أَنْ يتخِذَه نِياً و اتخذَه نِياً قَبلَ أَنْ يتخِذَه رسولًا و اتخذَه رسولًا قَبلَ أَنْ يتخِذَه خلِيلًا و اتخذَه خلِيلًا قَبلَ أَنْ يتخِذَه إماماً فَلما جمع لَه هذِهِ الْأَشْياءَ و قَبض يده قَالَ لَه يا إبراهِيم إني جاعِلُك لِلناسِ إماماً قَمِنْ عِظَمِها فِي عيْنِ إبراهِيم ع قَالَ يا رب و مِنْ ذُريتي قالَ لا ينالُ عهْدِي الظالِمِين

H 433, Ch. 2, h4

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Muhammad ibn al-Hassan from Ishaq ibn 'Abd al-'Aziz from abu al-Safatij from Jabir who has said the following:

"I heard the Imam abu Ja'far, recipient of divine supreme covenant, say, 'Allah chose Abraham as a servant before He chose him as a prophet. He chose him as a prophet before He chose him as a messenger. He chose him as a messenger before He chose him as a friend. He chose him as a friend before He chose him as an Imam. When all of these conditions accumulated in him, the Imam holding his hands said, "Allah said, 'O Ibrahim I have appointed you as the Imam (leader) of the people.'" The position was so great that Abraham then asked, 'O Lord, can it be in my descendents also?' The Lord said, 'My covenant will not be made available to the unjust ones.'"

Chapter Three

The Difference Among the Messengers, the Prophets and al-Muhaddath

بَابُ الْفَرْقِ بَيْنَ الرسُولِ وَ النبِي وَ الْمُحَدثِ

H 434, Ch. 3, h1

A number of our people have narrated from Ahmad ibn Muhammad ibn from Ahmad ibn Muhammad ibn abu Nasr from Tha'laba ibn Maymun from Zurara who has said the following:

"Once I asked abu Ja'far, recipient of divine supreme covenant, about the words of Allah, the Most Holy, the Most High, 'He was a messenger, a prophet' (19:51) what is a messenger and what is a prophet? The Imam said, 'A prophet is one who sees things (matters of Divine guidance) in his dreams and hears the voice but does not see the angel. The messenger is one who hears the voice, in his dreams sees things (of matters of Divine guidance) and sees the angel.' I then said, 'What is the position of the Imam?' The Imam, recipient of divine supreme covenant, said, 'He hears the voice but does not see and observe the angel.' Then he recited the following verse of the Holy Quran. 'Satan would try to tamper with the desires of every Prophet or Messenger or [*Muhaddath*] whom We sent . . .'" (22:52) (The Imam included the word *Muhaddath* in the above verse as his commentary.)

١- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدٍ عَنْ أَحْمد بْنِ محمدِ بْنِ أَبِي نصْرٍ عَنْ ثَعْلَبةَ بْنِ مَيمونٍ عَنْ زرارةَ قَالَ سأَلْت أَبا جَعْفَرٍ ع عَنْ قَوْل اللهِ عز و جل و كانَ رسولًا نَبِيا ما الرسولُ و ما النبِي قَالَ النبِي الذِي يرى فِي منامِهِ و يسْمع الصوْت و لَا يعايِن الْملَك و الرسولُ الذِي يسْمع الصوْت و يرى فِي الْمنامِ و يعاين الْملَك قُلْت الْإِمام ما مَنزِلَته قَالَ يسْمع الصوْت و لَا يرى و لَا يعايِن الْملَك ثُم تلَا هذِهِ الْآيةَ و ما أَرسلْنا مِنْ قَبلِك مِنْ رسولٍ و لا نَبِي و لَا محدثٍ

H 435 Ch. 3, h2

Ali ibn Ibrahim has narrated from his father from Isma'il ibn Marrar who has said the following:

"Once al-Hassan ibn al-'Abbass al-Ma'rufi wrote to Imam al-Rida, recipient of divine supreme covenant, 'May Allah keep my soul in service for your cause, explain to me the difference between the messengers, the prophets and the Imam.' The Imam said or wrote, 'The difference between the messengers, the prophets and the Imam is that a messenger is one to whom Jibril (Gabriel) comes. He sees Jibril and hears his speech and Jibril (the angel) brings him (Divine) revelation and sometimes he may see in his dream something like the dream of Abraham (peace be upon him). A prophet is one who may hear the speech (of the angel) and may see (his) person and may not hear (him). The Imam is the one who hears the speech but does not see the person (of the angel).'"

٢- عِلِي بْن إِبراهِيم عَنْ أَبِيهِ عَنْ إِسْماعِيلَ بْنِ مرارٍ قَالَ كَتب الْحسن بْن الْعباسِ الْمَعْروفِي إِلَى الرضا ع جعِلْت فِداك أَخْبِرْنِي ما الْفَرْق بَيْن الرسول و النبِي و الْإِمامِ قَالَ فَكَتب أَوْ قَالَ الْفَرْق بَيْن الرسول و النبِي و الْإِمامِ أَن الرسولَ الذِي يَنزلُ علَيْهِ جَبرئِيلُ فَيراه و يسْمع كَلَامه و يَنزلُ علَيْهِ الْوحْي و ربما رأَى فِي منامِهِ نحْو رؤْيا إِبراهِيم ع و النبِي ربما سمِع الْكَلَام و ربما رأَى الشخْص و لَمْ يسْمعْ و الْإِمام هو الذِي يسْمع الْكَلَام و لَا يرى الشخْص

H 436, Ch. 3, h3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from al-Ahwal who has said the following:

"I asked abu Ja'far, recipient of divine supreme covenant, about the messenger, the prophet and al-Muhaddath (one to whom Divine guidance is reported). The Imam, recipient of divine supreme covenant, said, 'A messenger is one to whom Jibril (Gabriel) comes openly. He sees him (the angel) and speaks to him. Such person is a messenger. A prophet is one who sees in his dream something like the dream of Abraham (peace be upon him). (Of such dreams) is the dream of the Messenger of Allah, recipient of divine supreme covenant, about reasons and signs of prophecy before the coming of revelation. (He would experience such dreams) until Jibril came from Allah to inform him that he was to be a messenger. In the case of Prophet Muhammad, recipient of divine supreme covenant, when prophecy was established in him then Jibril brought him the message that he was to be a messenger. Jibril would come and speak to him openly. Certain prophets, in whom prophecy had been established, saw in their dreams, the spirit who would

٣- محمد بْن يحْيى عَنْ أَحْمد بْنِ محمدٍ عنِ الْحسنِ بْنِ محْبوبٍ عنِ الْأَحْول قَالَ سأَلْت أَبا جَعْفَرٍ ع عنِ الرسول و النبِي و الْمحدثِ قَالَ الرسولُ الذِي يأْتِيهِ جَبرئِيلُ قُبلًا فَيراه و يكَلمه فَهذَا الرسولُ و أَما النبِي فَهو الذِي يرى فِي منامِهِ نحْو رؤْيا إِبراهِيم و نحْو ما كَانَ رأَى رسولُ اللهِ ص مِنْ أَسْبابِ النبوةِ قَبلَ الْوحْي حتى أَتاه جَبرئِيلُ ع مِنْ عِنْدِ اللهِ بِالرسالَةِ و كَانَ محمد ص حِين جمِع لَه النبوةُ و جاءَتْه الرسالَةُ مِنْ عِنْدِ اللهِ يجِيئُه بِها جَبرئِيلُ و يكَلمه بِها قُبلًا و مِن الْأَنبِياءِ مَنْ جمِع لَه النبوةُ و يرى فِي منامِهِ و يأْتِيهِ الروح و يكَلمه و يحدثُه

مِنْ غَيْرِ أَنْ يكُونَ يرى فِي الْيقَظَةِ و أما الْمحدثُ فَهو الذِي يحدثُ فَيسْمع و لَا يعاين و لَا يرى فِي منامِهِ

come to them, speak and report to them but they would not see the spirit when awake.

"*Al-Muhaddath* is one to whom matters of Divine guidance are reported and he hears the reporting but does not see (the angel) openly or in his dream.'"

٤ - أَحْمد بْن محمدٍ و محمد بْن يحْيى عَنْ محمدِ بْنِ الْحسْينِ عَنْ عَلِي بْنِ حسانَ عنِ ابْنِ قَضالٍ عَنْ عَلِي بْنِ يعْقُوب الْهاشِمِي عَنْ مرْوانَ بْنِ مسْلِمٍ عَنْ برَيدٍ عَنْ أَبِي جعْفَرٍ و أَبِي عَبْدِ اللهِ ع فِي قَوْلِهِ عز و جل و ما أَرْسلْنا مِنْ قَبْلِك مِنْ رسولٍ و لا نَبِي و لَا محدثٍ قُلْت جعِلْت فِداك لَيستْ هذِهِ قِراءَتنا قَما الرسولُ و النَبِي و الْمحدثُ قَالَ الرسولُ الذِي يظْهر لَه الْملَك فَيكَلمه و النَبِي هو الذِي يرى فِي منامِهِ و ربما اجْتمعتِ النبوةُ و الرسالَةُ لِواحِدٍ و الْمحدثُ الذِي يسْمع الصوْت و لَا يرى الصورةَ قَالَ قُلْت أَصْلَحك الله كَيف يعْلَم أَن الذِي رأَى فِي النوْمِ حق و أَنه مِن الْملَكِ قَالَ يوفق لِذَلك حتى يعْرِفَه لَقَدْ ختم الله بِكِتابِكُم الْكُتب و ختم بِنبِيكُم الْأَنْبِياءَ

H 437, Ch. 3, h4

Ahmad ibn Muhammad and Muhammad ibn Yahya have narrated from Muhammad ibn al-Husayn from Ali ibn Hassa'n from ibn Faddal from Ali ibn Ya'qub al-Hashimi from Marwan ibn Muslim from Burayd who has narrated from abu Ja'far and abu 'Abd Allah, recipient of divine supreme covenant, the following:

"I asked abu Ja'far and abu 'Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Holy, the Most High, 'Satan would try to tamper with the desires of every Prophet or Messenger or *Muhaddath* whom We sent . . .' (22:52). I said, 'May Allah keep my soul in service for your cause, we do not consider the word *Muhaddath* part of the verse of the Holy Quran. What then is the meaning of 'The Messenger, Prophet and *Muhaddath*?' The Imam, recipient of divine supreme covenant, said, 'A messenger is one to whom the angel comes openly and speaks to him. A prophet is one who sees (matters of Divine guidance) in his dreams. Sometimes prophecy and messengership may exist in one person. *Al-Muhaddath* is one who hears the voice but does not see the person (of the angel).' I then asked, may Allah keep you well, 'How can one know that what one sees in his dreams is true and that it is from the angel?' The Imam, recipient of divine supreme covenant, said, 'He receives help for success in knowing the angel. Allah has made your book to be the last book and your Prophet the last prophet.'"

بَابُ أَن الْحُجةَ لَا تَقُومُ لِلهِ عَلَى خَلْقِهِ إِلا بِإِمَامٍ

Chapter Four

Without the Imam Allah's Holding People Accountable Remains Unjustified

١ - محمد بْن يحْيى الْعطار عَنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عَنِ ابْنِ أَبِي عمَيرٍ عَنِ الْحسنِ بْنِ محْبوبٍ عَنْ داود الرقي عَنِ الْعَبْدِ الصالِحِ ع قَالَ إِن الْحجةَ لَا تقُوم لِلهِ علَى خلْقِهِ إِلا بِإِمامٍ حتى يعْرف

H 438 Ch. 4, h1

Muhammad ibn Yahya al-'Attar has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn abu 'Umayr from al-Hassan ibn Mahbub from Dawud al-Riqqi from the pious man, recipient of divine supreme covenant, the following:

"Allah's holding people as accountable remains unjustified without the Imam who would teach people about Him."

٢ - الْحسَيْن بْن محمدٍ عَنْ معلى بْنِ محمدٍ عَنِ الْحسنِ بْنِ عَلِي الْوشاءِ قَالَ سمِعْت الرضا ع يقُولُ إِن أَبا عَبْدِ اللهِ ع قَالَ إِن الْحجةَ لَا تقُوم لِلهِ عز و جل علَى خلْقِهِ إِلا بِإِمامٍ حتى يعْرف

H 439, Ch. 4, h2

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Washsha' who has said the following:

"I heard al-Rida say that abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Allah's, the Majestic, the Glorious, holding people as accountable remains unjustified without the Imam to teach people about Him.'"

٣ - أَحْمد بْن محمدٍ عَنْ محمدِ بْنِ الْحسنِ عَنْ عبادِ بْنِ سلَيمانَ عَنْ سعْدِ بْنِ سعْدٍ عَنْ محمدِ بْنِ عمارةَ عَنْ أَبِي الْحسنِ الرضا ع قَالَ إِن الْحجةَ لَا تقُوم لِلهِ علَى خلْقِهِ إِلا بِإِمامٍ حتى يعْرف

H 440, Ch. 4, h3

Ahmad ibn Muhammad has narrated from Muhammad ibn al-Hassan from 'Abbad ibn Sulayman from Sa'd ibn Sa'd from Muhammad ibn 'Ammara from abu al-Hassan al-Rida, recipient of divine supreme covenant, who has said the following:

"Allah's holding people as accountable remains unjustified without the Imam who would teach people about Him."

٤ - محمد بْن يحْيى عَنْ أَحْمد بْنِ محمدٍ عَنِ الْبرْقِي عَنْ خلَفِ بْنِ حمادٍ عَنْ أَبان بْنِ تغْلِب قَالَ قَالَ أَبو عَبْدِ اللهِ

H 441 Ch. 4, h4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Barqi from Khalaf ibn Hammad from 'Aban ibn Taghlib from abu 'Abd Allah,

recipient of divine supreme covenant, who has said the following:

"A person with Divine Authority is (must to exist on earth) before the people, with the people and after the people."

ع الْحجةُ قَبلَ الْخلْقِ و مع الْخلْقِ و بعْد الْخلْقِ

Chapter Five

The Earth at No Time Is Without a Person With Divine Authority

بَابُ أَن الْأَرْضَ لَا تَخْلُو مِنْ حُجةٍ

H 442, Ch. 5, h1

A number of our people have narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn abu 'Umayr from al-Husayn ibn abu al-'Ala' who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'Can there be a time on earth without Imam?' The Imam said, 'No, it is not left without Imam.' I asked, 'Can there be two Imam at a time?' He said, 'No, unless one is quiet (not active in the task of Imamat, the leadership).'"

١- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عَنْ محمدِ بْنِ أَبِي عمْيرٍ عن الْحسيْنِ بْنِ أَبِي الْعلَاءِ قَالَ قُلْت لِأَبِي عَبْدِ اللهِ ع تكُونُ الْأَرْض لَيس فِيها إِمام قَالَ لَا قُلْت يكُونُ إِمامان قَالَ لَا إِلا و أحدهما صامِت

H 443, Ch. 5, h2

Ali ibn Ibrahim has narrated from his father from Muhammad ibn abu 'Umayr from Mansur ibn Yunus and Su'dan ibn Muslim from Ishaq ibn 'Ammar who has said the following from abu 'Abd Allah, recipient of divine supreme covenant:

"I heard him (the Imam), recipient of divine supreme covenant, say, 'The earth is never left without an Imam so that if the believers add anything (to the laws of Shari'a) it is brought back (to the original form) and if they reduce anything it is completed for them.'"

٢- عِلِي بْن إِبراهِيم عَنْ أَبِيهِ عَنْ محمدِ بْنِ أَبِي عمْيرٍ عَنْ مَنصورِ بْنِ يونس و سَعْدانَ بْنِ مسْلِمٍ عَنْ إِسْحاق بْنِ عمارٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سمِعْته يقُولُ إِن الْأَرْض لَا تخْلُو إِلا و فِيها إِمام كَيما إِنْ زاد الْمؤْمِنونَ شيْئاً ردهمْ و إِنْ نقَصوا شيْئاً أَتمه لَهمْ

H 444, Ch. 5, h3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Rabi' ibn Muhammad al-Musalliy from 'Abd Allah ibn Sulayman al-'Amiriy from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The earth has never been left without a person with Divine Authority who can teach people about the lawful and unlawful matters and call them to the path of Allah."

٣- محمد بْن يحْيى عَنْ أَحْمد بْنِ محمدٍ عَنْ عِلِي بْنِ الْحكَمِ عَنْ ربِيعِ بْنِ محمدٍ الْمسْلِي عَنْ عَبْدِ اللهِ بْنِ سلَيمانَ الْعامِرِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ ما زالَتِ الْأَرْض إِلا و لِلهِ فِيها الْحجةُ يعرف الْحلَالَ و الْحرام و يدْعو الناس إِلَى سبِيل اللهِ

H 445, Ch. 5, h4

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from al-Husayn ibn abu 'Ala' who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'Can the earth remain without an Imam?' He (the Imam), recipient of divine supreme covenant, said, 'No, it is not left without the presence of the Imam.'"

٤- أَحْمد بْن مِهْرانَ عَنْ محمدِ بْنِ عِلِي عنِ الْحسيْنِ بْنِ أَبِي الْعلَاءِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قُلْت لَه تبقَى الْأَرْض بِغَيرِ إِمامٍ قَالَ لَا

H 446, Ch. 5, h5

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from ibn Muskan from abu Basir from one of them (the two Imam, recipient of divine supreme covenant, who has said the following:

"Allah does not leave the earth without an 'Alim (scholar). Without this (people) cannot distinguish truth from falsehood."

٥- عِلِي بْن إِبراهِيم عَنْ محمدِ بْنِ عِيسى عَنْ يونس عنِ ابْنِ مسْكَانَ عَنْ أَبِي بصِيرٍ عَنْ أَحدِهِما ع قَالَ قَالَ إِن الله لَمْ يدعِ الْأَرْض بِغَيرِ عالِمٍ و لَوْ لَا ذَلِك لَمْ يعْرفِ الْحق مِن الْباطِلِ

H 447 Ch. 5, h6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Qasim ibn Muhammad from Ali ibn abu Hamza from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Allah, the Most Holy, the Most High, is Great and Majestic and it does not befit Him to leave the earth without an Imam of justice."

٦- محمد بْن يحْيى عَنْ أَحْمد بْنِ محمدٍ عنِ الْحسيْنِ بْنِ سعِيدٍ عنِ الْقَاسِمِ بْنِ محمدٍ عَنْ عِلِي بْنِ أَبِي حمْزةَ عَنْ أَبِي بصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن الله أَجل و أَعْظَم مِنْ أَنْ يتْرك الْأَرْض بِغَيرِ إِمامٍ عادِلٍ

H 448, Ch. 5, h7

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from al-Hassan ibn Mahbub from abu 'Usama and Ali ibn Ibrahim from his father from al-Hassan

٧- عِلِي بْن محمدٍ عَنْ سهْلِ بْنِ زِيادٍ عنِ الْحسنِ بْنِ محْبوبٍ عَنْ أَبِي أُسامةَ و عِلِي بْن إِبراهِيم عَنْ أَبِيهِ عنِ الْحسنِ

بْنِ محْبوبٍ عنْ أَبي أُسامةَ و هِشامِ بْنِ سالِمٍ عنْ أَبي حمْزةَ عنْ أَبي إِسْحاق عمنْ يثِق بِهِ مِنْ أَصْحابِ أَمِيرِ الْمؤْمِنِين ع أَن أَمِير الْمؤْمِنِين ع قَالَ اللهم إِنك لَا تخْلِي أَرْضك مِنْ حجةٍ لَك علَى خلْقِك

ibn Mahbub from abu 'Usama and Hisham ibn Salim from abu Hamza from abu Ishaq from those reliable among the companions of Amir al-Mu'minin, recipient of divine supreme covenant, who has said the following:

"(Amir al-Mu'minin) Ali ibn abu Talib, recipient of divine supreme covenant, has said, 'O Lord, You do not leave your earth without a person who can represent Your authority among the people.'"

٨- عِلِي بْن إِبراهِيم عنْ محمدِ بْنِ عِيسى عنْ محمدِ بْنِ الْفُضيْلِ عنْ أَبِي حمْزةَ عنْ أَبِي جعْفَرٍ ع قَالَ قَالَ و اللهِ ما ترك الله أَرْضاً منْذُ قَبض آدم ع إِلا و فِيها إِمام يهْتدى بِهِ إِلَى اللهِ و هو حجته علَى عِبادِهِ و لَا تبْقَى الْأَرْض بِغيْرِ إِمامٍ حجةٍ لِلهِ علَى عِبادِهِ

H 449, Ch. 5, h8

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Muhammad ibn al-Fudayl from abu Hamza from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"I swear by Allah that Allah has not, from the day Adam died, left the earth without an Imam who could serve as the source of guidance for the people toward Allah. He had Divine Authority over the servants of the Lord. The earth will never be left without an Imam with Divine Authority over His servants."

٩- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنْ بعْضِ أَصْحابِنا عنْ أَبِي عِلِي بْنِ راشِدٍ قَالَ قَالَ أَبو الْحسنِ ع إِن الْأَرْض لَا تخْلُو مِنْ حجةٍ و أَنا و اللهِ ذَلِك الْحجةُ

H 450, Ch. 5, h9

Al-Hassan ibn Muhammad has narrated from Muhammad ibn Mu'alla ibn Muhammad from certain persons of our people from abu Ali ibn Rashid from abu al-Hassan, recipient of divine supreme covenant, who has said the following:

"The earth is never left without a person with Divine Authority and I swear to Allah that I am the person with Divine Authority."

١٠- عِلِي بْن إِبراهِيم عنْ محمدِ بْنِ عِيسى عنْ محمدِ بْنِ الْفُضيْلِ عنْ أَبِي حمْزةَ قَالَ قُلْت لِأَبِي عبْدِ اللهِ ع أَ تبْقَى الْأَرْض بِغيْرِ إِمامٍ قَالَ لَوْ بقِيتِ الْأَرْض بِغيْرِ إِمامٍ لَساختْ

H 451 Ch. 5, h10

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from al-Fudayl from ibn abu Hamza who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'Can the earth be left without the Imam?' He (the Imam), recipient of divine supreme covenant, replied, 'Were it to remain without the Imam it would obliterate its inhabitants.'"

١١- عِلِي بْن إِبراهِيم عنْ محمدِ بْنِ عِيسى عنْ محمدِ بْنِ الْفُضيْلِ عنْ أَبِي الْحسنِ الرضا ع قَالَ قُلْت لَه أَ تبْقَى الْأَرْض بِغيْرِ إِمامٍ قَالَ لَا قُلْت فَإِنا نروى عنْ أَبِي عبْدِ اللهِ ع أَنها لَا تبْقَى بِغيْرِ إِمامٍ إِلا أَنْ يسْخطَ الله تعالَى علَى أَهْلِ الْأَرْضِ أَوْ علَى الْعِبادِ فَقَالَ لَا لَا تبْقَى إِذاً لَساختْ

H 452, Ch. 5, h11

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Muhammad ibn al-Fudayl who has said the following:

"Once I asked abu al-Hassan al-Rida, recipient of divine supreme covenant, 'Can the earth remain without Imam?' He replied, 'No, it will not remain so.' I then said, 'We narrate from Imam abu 'Abd Allah, recipient of divine supreme covenant, that the earth will not remain without Imam unless Allah, the Most High, becomes extremely angry with the people of the earth or with His servants.' He (the Imam), recipient of divine supreme covenant, said, 'In such condition it will not remain but it will obliterate its inhabitants.'"

١٢- عِلِي عنْ محمدِ بْنِ عِيسى عنْ أَبِي عبْدِ اللهِ الْمؤْمِنِ عنْ أَبِي هراسةَ عنْ أَبِي جعْفَرٍ ع قَالَ لَوْ أَن الْإِمام رفِع مِن الْأَرْضِ ساعةً لَماجتْ بِأَهْلِها كَما يموج الْبحْر بِأَهْلِهِ

H 453, Ch. 5, h12

Ali has narrated from Muhammad ibn 'Isa from abu 'Abd Allah al-Mu'min from abu Harasa from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Were the Imam taken away from the earth, even for one hour, it would twirl against its inhabitants just like the ocean that might twirl with its inhabitants."

١٣- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنِ الْوشاءِ قَالَ سأَلْت أَبا الْحسنِ الرضا ع هلْ تبْقَى الْأَرْض بِغيْرِ إِمامٍ قَالَ لَا قُلْت إِنا نروى أَنها لَا تبْقَى إِلا أَنْ يسْخطَ الله عز و جل علَى الْعِبادِ قَالَ لَا تبْقَى إِذاً لَساختْ

H 454, Ch. 5, h13

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' who has said the following:

"Once I asked abu al-Hassan al-Rida, recipient of divine supreme covenant,. 'Can the earth remain without an Imam?' He (the Imam), recipient of divine supreme covenant, replied, 'No, it will not remain so.' I said, 'We narrate that it will not remain without the Imam unless Allah, the Most Holy, the Most High, becomes angry with the people.' The Imam said, 'In such condition it will not remain but it will obliterate its inhabitants.'"

Chapter Six
Divine Authority Is Ever-present

بَابُ أَنَّهُ لَوْ لَمْ يَبْقَ فِي الْأَرْضِ إِلا رَجُلَان لَكَانَ أَحَدُهُمَا الْحُجَةَ

Even if only two people may remain on earth, one of them is certainly the Imam (the Person with Divine Authority)

H 455, Ch. 6, h1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from ibn al-Tayyar who has said the following:

"Once I heard abu 'Abd Allah, recipient of divine supreme covenant, say, 'If there remains no one on earth except two persons one of them is certainly the person with Divine Authority."

١- محمد بن يحيى عن أحمد بن محمدٍ عن محمد بن سِنانٍ عن ابن الطيارِ قَالَ سمِعْت أبا عَبْدِ اللهِ ع يقُولُ لَوْ لَمْ يبْق فِي الْأَرْضِ إِلا اثْنان لَكَانَ أحدهما الْحجةَ

H 456, Ch. 6, h2
Ahmad ibn Idris and Muhammad ibn Yahya both have narrated from Ahmad ibn Muhammad from Muhammad ibn 'Isa from abu 'Ubayd from Muhammad ibn Sinan from abu Hamza ibn al-Tayyar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Were there to remain only two people on earth, one of them would be the person with Divine Authority over the other."

Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from Muhammad ibn 'Isa a similar *Hadith*.

٢- أَحْمد بْن إِدْرِيس و محمد بْن يحْيى جمِيعاً عَنْ أَحْمد بْن محمدٍ عَنْ محمدِ بْنِ عِيسى بْنِ عبيْدٍ عَنْ محمدِ بْنِ سِنانٍ عَنْ حمْزةَ بْنِ الطيارِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ لَوْ بقِي اثْنان لَكَانَ أحدهما الْحجةَ علَى صاحِبِهِ
محمد بْن الْحسنِ عَنْ سهْل بْنِ زِيادٍ عَنْ محمدِ بْنِ عِيسى مِثْلَه

H 457, Ch. 6, h3
Muhammad ibn Yahya has narrated from those he has mentioned from al-Hassan ibn Musa al-Khashshab from Ja'far ibn Muhammad from Karram from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"If, of all the people, there will remain only two men, one of them will be the Imam. He also said, 'The last person to die will be the Imam, recipient of divine supreme covenant, so that no one can complain against Allah, the Majestic, the Glorious, because of leaving him without an Imam (the person with Divine Authority over him).'"

٣- محمد بْن يحْيى عمَّنْ ذَكَره عنِ الْحسنِ بْنِ موسى الْخشابِ عَنْ جعْفَرِ بْنِ محمدٍ عَنْ كَرامٍ قَالَ قَالَ أَبو عَبْدِ اللهِ ع لَوْ كَانَ الناس رجلَيْنِ لَكَانَ أحدهما الْإِمام و قَالَ إِن آخِر منْ يموت الْإِمام لِئَلا يحْتج أحد علَى اللهِ عز و جل أنه تركَه بِغَيْرِ حجةٍ لِلهِ علَيْهِ

H 458, Ch. 6, h4
A number of our people have narrated from Ahmad ibn Muhammad al-Barqi from Ali ibn Isma'il from ibn Sinan from Hamza ibn al-Tayyar who has said the following:

"I heard Imam abu 'Abd Allah, recipient of divine supreme covenant, say, 'Were there to remain on earth no one except two people, one of them would be the person with Divine Authority or the second one would be the person with Divine Authority.' (Uncertainty is from the narrator.)"

٤- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدٍ الْبرْقِي عَنْ عَلِي بْنِ إِسْماعِيلَ عنِ ابْنِ سِنانٍ عَنْ حمْزةَ بْنِ الطيارِ قَالَ سمِعْت أَبا عَبْدِ اللهِ ع يقُولُ لَوْ لَمْ يبْق فِي الْأَرْضِ إِلا اثْنان لَكَانَ أحدهما الْحجةَ أَوْ الثانِي الْحجةَ الشك مِنْ أَحْمد بْنِ محمدٍ

H 459, Ch. 6, h5
Ahmad ibn Muhammad has narrated from Muhammad ibn al-Hassan from al-Nahdi from his father from Yunus ibn Ya'qub from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"I heard the Imam say, 'Were there to remain no one except two people one of them would certainly be the Imam.'"

٥- أَحْمد بْن محمدٍ عَنْ محمدِ بْنِ الْحسنِ عنِ النهْدِي عَنْ أَبِيهِ عَنْ يونس بْنِ يعْقُوب عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سمِعْته يقُولُ لَوْ لَمْ يكُنْ فِي الْأَرْضِ إِلا اثْنان لَكَانَ الْإِمام أحدهما

Chapter Seven
Recognizing the Imam, Recipient of Divine Supreme Covenant, and Belief in His Divine Authority

بَابُ مَعْرِفَةِ الْإِمَامِ وَ الرد إِلَيْهِ

H 460, Ch. 7, h1
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Washsha' who has said that Muhammad ibn al-Fudayl narrated to me from abu Hamza from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, has said, 'Only those who know Allah worship Him. Those who do not know Allah they worship Him just like that in misguidance.' I

١- الْحسيْن بْن محمدٍ عَنْ معلى بْنِ محمدٍ عنِ الْحسنِ بْنِ عَلِي الْوشاءِ قَالَ حدثَنا محمد بْن الْفُضيْل عَنْ أَبِي حمْزةَ قَالَ قَالَ لِي أَبو جعْفَرٍ ع إِنما يعْبد الله منْ يعْرِف الله فَأَما منْ لَا يعْرِف الله فَإِنما يعْبده هكَذَا ضلَالًا

قُلْت جعِلْت فِداك فَما مَعْرِفَةُ اللهِ قَالَ تصْدِيق اللهِ عز و جل و تصْدِيق رسولِهِ ص و موالاةُ عِلِي ع و الِائْتِمامِ بِهِ و بِأَئِمةِ الْهدى ع و الْبراءَةُ إِلَى اللهِ عز و جل مِنْ عدوِهِمْ هكَذَا يعْرف الله عز و جل

then asked, may Allah keep my soul in service for your cause, 'What is the knowledge about Allah?' The Imam, recipient of divine supreme covenant, said, 'Knowledge about Allah means to acknowledge the existence of Allah, the Most Holy, the Most High, to acknowledge His messenger and to love Imam Ali ibn abu Talib, recipient of divine supreme covenant. Of such knowledge is to follow him and *'A'immah* (plural of Imam) of guidance and to denounce before Allah, the Most Holy, the Most High, their (*'A'immah*'s) enemies. This is how Allah, the Most Glorious, the Most Majestic, is recognized.'"

٢ - الْحسيْن عنْ معلّى عنِ الْحسنِ بْنِ عِلِي عنْ أَحْمد بْنِ عائِذٍ عنْ أَبِيهِ عنِ ابْنِ أُذَيْنةَ قَالَ حدثَنا غيْر واحِدٍ عنْ أَحدِهِما ع أَنه قَالَ لَا يكُونُ الْعبْد مؤْمِناً حتى يعْرِف الله و رسولَه و الْأَئِمةَ كُلهمْ و إِمام زمانِهِ و يرد إِلَيْهِ و يسلم لَه ثُم قَالَ كَيف يعْرِف الْآخِر و هو يجْهلُ الْأَولَ

H 461, Ch. 7, h2

Al-Husayn has narrated from Mu'alla from al-Hassan ibn Ali from Ahmad ibn 'A'idh from his father from 'Udhayna who has said that more than one person has narrated to us from one of the two (Imam), recipient of divine supreme covenant, who has said the following:

"The Imam has said, 'One will not be considered a Mu'min (believing person) until he knows Allah, His Messenger and *'A'immah* (plural of Imam) and the Imam of one's time, acknowledges his Divine Authority and submits his affairs to the Imam, recipient of divine supreme covenant,' He then said, 'How can one know the last one if he is ignorant of the first one (Imam).'"

٣ - محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنِ الْحسنِ بْنِ محْبوبٍ عنْ هِشامِ بْنِ سالِمٍ عنْ زرارةَ قَالَ قُلْت لِأَبِي جعْفَرٍ ع أَخْبِرْنِي عنْ معْرِفَةِ الْإِمامِ مِنْكُمْ واجِبةٌ علَى جمِيعِ الْخلْقِ فَقَالَ إِن الله عز و جل بعثَ محمداً ص إِلَى الناسِ أَجْمعِين رسولًا و حجةً لِلهِ علَى جمِيعِ خلْقِهِ فِي أَرْضِهِ فَمنْ آمن بِاللهِ و بِمحمدٍ رسول اللهِ و اتبعه و صدقَه فَإِن معْرِفَةَ الْإِمامِ مِنا واجِبةٌ علَيْهِ و مَنْ لَمْ يؤْمِنْ بِاللهِ و بِرسولِهِ و لَمْ يتبِعْه و لَمْ يصدقْه و يعْرِفْ حقهما فَكَيف يجِب علَيْهِ معْرِفَةُ الْإِمامِ و هو لَا يؤْمِن بِاللهِ و رسولِهِ و يعْرِف حقهما

قَالَ قُلْت فَما تقُولُ فِيمنْ يؤْمِن بِاللهِ و رسولِهِ و يصدق رسولَه فِي جمِيعِ ما أَنزلَ الله يجِب علَى أُولَئِك حق معْرِفَتِكُمْ قَالَ نعمْ أَ لَيس هؤُلَاءِ يعْرِفُونَ قُلَاناً و قُلَاناً قُلْت بلَى قَالَ أَ ترى أَن الله هو الذِي أَوقَع فِي قُلُوبِهِمْ معْرِفَةَ هؤُلَاءِ و اللهِ ما أَوقَع ذَلِك فِي قُلُوبِهِمْ إِلا الشيْطَانُ لَا و اللهِ ما أَلْهم الْمؤْمِنِين حقنا إِلا الله عز و جل

H 462, Ch. 7, h3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from Hisham ibn Salim from Zurara who has said the following:

"Once I said to abu Ja'far, recipient of divine supreme covenant, 'Is recognizing the Imam from among you obligatory on all creatures?' The Imam, recipient of divine supreme covenant, said, 'Allah, the Most Holy, the Most High, sent Muhammad to all people as His Messenger and as His authority over all creatures on earth. Those who believe in Allah and that Muhammad is His Messenger and who have followed him and acknowledged his message, on such people it is obligatory to recognize the Imam from us. Those who do not believe in Allah and in His messenger and who do not follow him and do not acknowledge him knowing about the rights of Allah and His messenger then how can recognition of the Imam, recipient of divine supreme covenant, be obligatory on them? They do not believe in Allah and in His messenger, do not follow him while they know about their rights.'

"I then asked, 'What do you say about those who believe in Allah and His messenger who acknowledge His messenger in all the matters that Allah has sent, is it obligatory for them to recognize the Imam, recipient of divine supreme covenant, from you?' The Imam, recipient of divine supreme covenant, said, 'Yes, it is obligatory. Do they not recognize so and so?' I said, 'Yes, they do.' The Imam, recipient of divine supreme covenant, then said, 'Do you think Allah is the one who has placed such recognition (of so and so) in their hearts? I swear by Allah that no one other than Satan has placed such recognition in their hearts. I swear by Allah that no one other than Allah, the Most Holy, the Most High, has inspired the hearts of the believers with (the recognition of) our rights.'"

٤ - عنْه عنْ أَحْمد بْنِ محمدٍ عنِ الْحسنِ بْنِ محْبوبٍ عنْ عمْرِو بْنِ أَبِي الْمِقْدامِ عنْ جابِرٍ قَالَ سمِعْت أَبا جعْفَرٍ ع يقُولُ

H 463, Ch. 7, h4

It is narrated from the narrator of the previous *Hadith* from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from 'Amr ibn abu al-Miqdam from Jabir who has said the following:

"I heard Imam abu Ja'far, recipient of divine supreme covenant, say, 'Only those people recognize Allah, the Most

Holy, the Most High, and worship Him, who recognize Him and recognize their Imam from the family of the Holy Prophet, recipient of divine supreme covenant, Those who do not recognize Allah, the Most Holy, the Most High, and do not recognize the Imam from us (*Ahlul Bayt*, family of the Holy Prophet), recipient of divine supreme covenant, such people only recognize and worship something other than Allah just like that in error, I swear by Allah.'"

إنما يُعْرف الله عز و جل و يُعْبده مَنْ عرف الله و عرف إمامه مِنا أَهْلَ الْبَيْتِ و مَنْ لَا يعْرِفِ الله عز و جل و لَا يعْرِفِ الْإِمام مِنا أَهْلَ الْبَيْتِ فَإِنما يعْرِف و يعْبد غَيْر اللهِ هكَذَا و اللهِ ضلَالًا

H 464, Ch. 7, h5

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Muhammad ibn Jumhur from Fadala ibn Ayyub from Mu'awiya ibn Wahab from Dharih who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about *'A'immah* after the Holy Prophet, recipient of divine supreme covenant, The Imam, recipient of divine supreme covenant, said, 'Amir al-Mu'minin (Ali ibn abu Talib), recipient of divine supreme covenant, was the Imam, after him al-Hassan, recipient of divine supreme covenant, was the Imam, after him (al-Hassan) al-Husayn, recipient of divine supreme covenant, was the Imam, after him (al-Husayn) Ali ibn Al-Husayn, recipient of divine supreme covenant, was the Imam and after him (Ali ibn al-Husayn) Muhammad ibn Ali, recipient of divine supreme covenant, was the Imam. One who denies this, it is as if he has denied the existence of Allah, the Most Holy, the Most High, and the truthfulness of the Messenger of Allah, recipient of divine supreme covenant'

"I asked, 'May Allah keep my soul in service for your cause, are you then the Imam? I repeated it three times.' He (the Imam) said, 'I only said it to you so that you will be of the witnesses before Allah, the Most Holy, the Most High, on His earth.'"

٥- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنْ محمدِ بْنِ جمْهورٍ عنْ فَضالَةَ بْنِ أيوب عنْ معاوِيةَ بْنِ وهْبٍ عنْ ذَرِيحٍ قَالَ سأَلْت أَبا عبْدِ اللهِ ع عنِ الْأَئمةِ بعْد النبِي ص فَقَالَ كَانَ أَمِير الْمؤْمِنِين ع إِماماً ثُم كَانَ الْحسن ع إِماماً ثُم كَانَ الْحسيْن ع إِماماً ثُم كَانَ عِلِي بْن الْحسيْنِ إِماماً ثُم كَانَ محمد بْن عِلِي إِماماً مَنْ أَنكر ذَلِك كَانَ كَمنْ أَنكر مَعْرِفَةَ اللهِ تبارك و تعالَى و مَعْرِفَةَ رسولِهِ ص ثُم قَالَ قُلْت ثُم أَنت جعِلْت فِداك فَأَعدْتها علَيْهِ ثَلَاثَ مراتٍ فَقَالَ لِي إِني إِنما حدثْتك لِتكُونَ مِنْ شهداءِ اللهِ تبارك و تعالَى فِي أَرْضِهِ

H 465, Ch. 7, h6

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from those he mentioned from Muhammad ibn 'Abd al-Rahman ibn abu Layla from his father from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"You will not be of the people of good deeds until you know and recognize. You will not know and recognize until you acknowledge. You will not acknowledge until you safeguard all the four doors (being of good deeds, recognition, acknowledgement, acceptance and safeguarding) and the first of these doors will not do any good without the last. The people of the three strayed far away from the (right) path. Allah, the Most Holy, the Most High, accepts only the righteous deeds. Allah does not accept anything without one's fulfilling the conditions of the covenant. Those who remain faithful to Allah, the Most Holy, the Most High, about His condition of covenant and follow what is prescribed in the covenant they will receive blessings from Him and He will keep His promise.

"Allah, the Most Holy, the Most High, has informed the people of the path of guidance and has sanctioned for them the laws of Shari'a as beacons. He has informed them how to follow the laws. He has said, 'I am All-forgiving to the righteously striving believers who repent and follow the right guidance.' (20:82) 'Allah only accepts the offerings of the pious ones.' (5:27)

"Those who are pious before Allah about His commandments meet Allah as believers in whatever Prophet Muhammad, recipient of divine supreme covenant, has brought to them from Allah. It is unfortunate that people died before finding guidance. They thought that they were believers but they became polytheists without realizing it.

٦- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدِ بْنِ خالِدٍ عنْ أَبِيهِ عمنْ ذَكَره عنْ محمدِ بْنِ عبْدِ الرحْمنِ بْنِ أَبِي لَيْلَى عنْ أَبِيهِ عنْ أَبِي عبْدِ اللهِ ع قَالَ إِنكُمْ لَا تكُونونَ صالِحِين حتى تعْرِفُوا و لَا تعْرِفُوا حتى تصدقُوا و لَا تصدقُوا حتى تسلموا أَبواباً أَربعةً لَا يصْلُح أَولُها إِلا بِآخِرِها ضل أَصْحاب الثَلَاثَةِ و تاهوا تِيهاً بعِيداً إِن الله تبارك و تعالَى لَا يقْبلُ إِلا الْعملَ الصالِح و لَا يقْبلُ الله إِلا الْوفَاءَ بِالشروطِ و الْعهودِ فَمنْ وفَى لِلهِ عز و جل بِشرْطِهِ و اسْتعْملَ ما وصف فِي عهْدِهِ نالَ ما عِنْده و اسْتكْملَ ما وعده إِن الله تبارك و تعالَى أَخْبر الْعِباد بِطُرقِ الْهدى و شرع لَهمْ فِيها الْمنار و أَخْبرهمْ كَيْف يسْلُكُونَ فَقَالَ و إِني لَغفار لِمنْ تاب و آمن و عمِلَ صالِحاً ثُم اهْتدى و قَالَ إِنما يتقَبلُ الله مِن الْمتقِين فَمن اتقَى الله فِيما أَمره لَقِي الله مؤْمِناً بِما جاءَ بِهِ محمد ص هيْهات هيْهات فَات قَوْم و ماتوا قَبلَ أَنْ يهْتدوا و ظَنوا أَنهمْ آمنوا و أَشْركُوا مِنْ حيْثُ لَا يعْلَمونَ

إنه منْ أتى الْبيوت مِنْ أبوابِها اهْتدى و منْ أخذَ فِي غيْرِها سلك طرِيق الردى وصلَ الله طاعةَ ولِي أمْرِهِ بِطاعةِ رسولِهِ و طاعةَ رسولِهِ بِطاعتِهِ فمنْ ترك طاعةَ ولاةِ الْأمْرِ لمْ يطِعِ الله و لا رسولَه و هو الْإِقْرار بِما أُنزِلَ مِنْ عِنْدِ اللهِ عز و جل خذُوا زِينتكُمْ عِنْد كُل مسْجِدٍ و الْتمِسوا الْبيوت الِتي أذِنَ الله أنْ ترْفَع و يذْكر فِيها اسْمه فَإنه أخْبركُمْ أنهمْ رِجالٌ لا تلْهِيهِمْ تِجارةٌ و لا بيْع عنْ ذِكْرِ اللهِ و إِقامِ الصلاةِ و إِيتاءِ الزكاةِ يخافُونَ يوْماً تتقلب فِيهِ الْقُلُوب و الْأبصار إن الله قدِ اسْتخْلص الرسلَ بِأمْرِهِ ثُم اسْتخْلصهمْ مصدِقِين بِذلك فِي نذُرِهِ فقَالَ و إِنْ مِنْ أُمةٍ إِلا خلا فِيها نذِير تاه منْ جهلَ و اهْتدى منْ أبصر و عقَلَ إن الله عز و جل يقُولُ فَإنها لا تعْمى الْأبصار و لكِنْ تعْمى الْقُلُوب الِتي فِي الصدورِ و كيْف يهْتدِي منْ لمْ يبْصِرْ و كيْف يبْصِر منْ لمْ يتدبرْ اتبِعوا رسولَ اللهِ و أهْلَ بيْتِهِ و أقِروا بِما نزلَ مِنْ عِنْدِ اللهِ و اتبِعوا آثار الْهدى فَإنهمْ علامات الْأمانةِ و التقَى و اعْلموا أنه لوْ أنكر رجلٌ عِيسى ابن مرْيم ع و أقر بِمنْ سِواه مِن الرسلِ لمْ يؤْمِنْ اقْتصوا الطرِيق بِالْتِماسِ الْمنارِ و الْتمِسوا مِنْ وراءِ الْحجبِ الْآثار تسْتكْمِلُوا أمر دِينكُمْ و تؤْمِنوا بِاللهِ ربكُمْ

"Those who enter the house through the door they are rightly guided. Those who go other ways are on the path to destruction. Allah has connected the obedience to the people who possess Divine Authority with the obedience to His Messenger and the obedience to His Messenger with the obedience to His Own Self. Those who disregard the obedience to the people who possess Divine Authority they have not obeyed Allah and His Messenger. This obedience is the acknowledgment of what Allah, the Most Holy, the Most High, has said, 'Children of Adam, be well dressed with means of beauty near every mosque . . .' (7:31) that, ' . . . you should enter the doors of the houses that Allah has given permission to be uplifted wherein His name is mentioned . . .' Allah has certainly informed you that, . . . (24:36), 'There are certain men whose attentions and minds do not deviate from speaking about Allah, prayer and paying charity because of business and trade attractions. They only fear the Day in which the hearts and eyes turn upside down.' (24:37)

"Allah has appointed the messengers for His commands. He then chose them and such choice is verified in His warning that says, 'No nation who lived before was left without a Warner . . .' (35:25) Those who are ignorant stray. Those who think and understand are finders of the right guidance. Allah, the Most Holy, the Most High, has said, 'It is their hearts in the center which are blind, not their eyes.' (22:46) How can one who does not see (think) find guidance and how can one understand without thinking? Follow the Messenger of Allah and his *Ahlul Bayt* (family); acknowledge what Allah has sent and follow the traces of guidance. They (*Ahlul Bayt*, recipient of divine supreme covenant) are the signs of trust and piety. Take proper notice of the fact that if a person would deny Jesus, the son of Mary (peace be upon her) and acknowledge all the other prophets, such person would not be considered a believer. Follow the path by the help of the lighthouses and follow the signs from behind the barriers. Try to perfect the matters of your religion and believe in Allah, your Lord.'"

٧- عِدةٌ مِنْ أصْحابِنا عنْ أحْمد بْنِ محمدٍ عنِ الْحسيْنِ بْنِ سعِيدٍ عنْ محمدِ بْنِ الْحسيْنِ بْنِ صفِيرٍ عمنْ حدثَه عنْ رِبْعِي بْنِ عبْدِ اللهِ عنْ أبِي عبْدِ اللهِ ع أنه قالَ أبى الله أنْ يجْرِي الْأشْياءَ إِلا بِأسْبابٍ فجعلَ لِكُل شيْءٍ سبباً و جعلَ لِكُل سببٍ شرْحاً و جعلَ لِكُل شرْحٍ عِلْماً و جعلَ لِكُل عِلْمٍ باباً ناطِقاً عرفَه منْ عرفَه و جهلَه منْ جهلَه ذاك رسولُ اللهِ ص و نحْن

H 466, Ch. 7, h7

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Muhammad ibn al-Husayn ibn Saghir from those he has narrated from, from Rib'i ibn 'Abd Allah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Allah did not want to permit things to work without their means and reasons. For everything He made a cause, for every cause an explanation, for every explanation a science, for every science a speaking (door) chapter. Certain people recognize and know it (the door) and certain others do not recognize it. It (the door and chapter) is the messengers of Allah and we (*Ahl al-Bayt*, recipient of divine supreme covenant)."

٨- محمد بْن يحْيى عنْ محمدِ بْنِ الْحسيْنِ عنْ صفْوانَ بْنِ يحْيى عنِ الْعلاءِ بْنِ رزِينٍ عنْ محمدِ بْنِ مسْلِمٍ قالَ سمِعْت أبا جعْفرٍ ع يقُولُ كُل منْ دانَ الله عز و جل بِعبادةٍ يجْهد فِيها نفْسه و لا إِمام لَه مِن اللهِ فسعْيه غيْر مقْبولٍ و هو ضال متحير و الله شانِى لِأعْمالِهِ و مثَلُه كمثَلِ شاةٍ ضلتْ عنْ راعِيها و قطِيعِها فهجمتْ ذاهِبةً و جائِيةً يوْمها فلما جنها الليْلُ بصرتْ بِقطِيعِ غنمٍ مع راعِيها فحنتْ إِليْها و اعْترتْ بِها فباتتْ معها فِي مرْبضِها

H 467, Ch. 7, h8

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Safwan ibn Yahya from al-'Ala' ibn Razin from Muhammad ibn Muslim who has said the following:

"I heard abu Ja'far, recipient of divine supreme covenant, saying, 'Whoever worships Allah, the Majestic, the Glorious, with the expectation for reward, and works hard but without having an Imam for himself, his efforts will not find acceptance. Such person is lost and is straying and Allah dislikes his deeds. The example of such person is like that of a lost sheep who strays away from the herd. She wanders around during the day and at nightfall she finds a different flock of sheep with a shepherd and she gladly and affectionately joins it thinking it to be like her own flock. She passes the night in their barn but in

the morning when the shepherd allows the flock to go out she does not recognize her flock and the shepherd, and begins to wander in search for her own flock and shepherd. She finds a flock and a shepherd rushes to the flock with great interest but the shepherd shouts, 'Go to your own flock and shepherd; you are lost and wandering.' She then runs back and forth, lost and wandering without a shepherd to show her the grazing areas and the barn. At such time a wolf seizes the opportunity and kills her for food. Just the same is the case, by Allah, O Muhammad, of those people of this *'Ummah* (nation) who have no Imam from Allah, the Most Holy, the Most High, who is in public and possesses the noble quality of justice. Such people are lost and straying. If such people, in such a condition, die their death will be like that of an unbeliever and hypocrite. O Muhammad, take notice that all unjust Imam and their followers are far away from the religion of Allah. They have lost the right path and have misled the others. Their deeds are like dust blown away by the winds in a stormy day. They will remain helpless and unable to benefit from their deeds. Such is straying far away from the right path.'"

فَلَما أَنْ ساق الراعِي قَطِيعه أَنكرتْ راعِيها و قَطِيعها فَهجمتْ متحيرةً تطْلُب راعِيها و قَطِيعها فَبصرتْ بِغنمٍ مع راعِيها فَحنتْ إِلَيْها و اغْترتْ بِها فَصاح بِها الراعِي الْحقِي بِراعِيكِ و قَطِيعكِ فَأَنتِ تائِهةٌ متحيرةٌ عَنْ راعِيك و قَطِيعِك فَهجمتْ ذَعِرةً متحيرةً تائِهةً لَا راعِي لَها يرْشِدها إِلَى مرْعاها أَوْ يردها فَبَينا هِي كَذَلِك إِذَا اغْتنم الذئْب ضَيْعتها فَأَكَلَها و كَذَلِك و اللهِ يا محمد مَنْ أَصْبح مِنْ هذِهِ الْأُمةِ لَا إِمام لَه مِن اللهِ عز و جل ظَاهِر عادِلٌ أَصْبح ضالًّا تائِهاً وإِنْ مات علَى هذِهِ الْحالَةِ مات مِيتةَ كُفْرٍ ونِفَاقٍ و اعْلَمْ يا محمد أَن أَئِمةَ الْجوْرِ و أَتباعهمْ لَمعْزولُونَ عَنْ دِينِ اللهِ قَدْ ضلوا و أَضلوا فَأَعْمالُهم الَتِي يعْمِلُونها كَرمادٍ اشْتدتْ بِهِ الريح فِي يوْمٍ عاصِفٍ لَا يقْدِرونَ مِما كَسبوا علَى شيْءٍ ذَلِك هو الضلَالُ الْبعِيد

H 468, Ch. 7, h9

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Muhammad ibn Jumhur from 'Abd Allah ibn 'Abd al-Rahman from al-Haytham ibn Waqid from Muqrin who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Ibn al-Kawwa came to Amir al-Mu'minin, recipient of divine supreme covenant, and asked, 'O Amir al-Mu'minin, (what do you say) about: 'There will be people on the Heights who know everyone by their faces. . . .' (7:46) The Imam said, 'We will be on the Heights. We will recognize our supporters from their faces. We are the Heights. Without knowing and recognizing us there is no other way to know Allah, the Most Holy, the Most High. We are the Heights that Allah, the Majestic, the Glorious, on the Day of Judgment will make known to everyone on the bridge. No one will enter paradise without recognizing us and our recognition of them. No one will enter hell except those who do not recognize us and whom we will ignore.'

"If Allah, the Most Holy, the Most High, wants to permit people know Him He may do so but He has made us the doors to knowing Him, the bridge, the path and the aspect to Him. Whoever deviates from our authority and guardianship or considers others more excellent than us, such people will fall down off the bridge. People are not the same in following guidance.

"People who have found the sparkling fountains are not equal with those who have gathered around polluted waters that fall over one another. These (the latter group of) people are not equal with those who have found the sparkling fountains that flow by the order of the Lord ceaselessly and without reduction."

٩- الْحسيْن بْن محمدٍ عَنْ معلى بْنِ محمدٍ عَنْ محمدِ بْنِ جمْهورٍ عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرحْمنِ عنِ الْهيْثَمِ بْنِ واقِدٍ عَنْ مقَرِنٍ قَالَ سمِعْت أَبا عَبْدِ اللهِ ع يقُولُ جاءَ ابْن الْكواءِ إِلَى أَمِيرِ الْمؤْمِنِين ع فَقَالَ يا أَمِير الْمؤْمِنِين و علَى الْأَعْرافِ رِجالٌ يعْرِفُونَ كُلًّا بِسِيماهمْ فَقَالَ نحْن علَى الْأَعْرافِ نعْرِف أَنصارنا بِسِيماهمْ و نحْن الْأَعْراف الذِي لَا يعْرف الله عز و جل إِلا بِسبِيل مَعْرِفَتِنا و نحْن الْأَعْراف يعرِفُنا الله عز و جل يوْم الْقِيامةِ علَى الصراطِ فَلَا يدْخلُ الْجنةَ إِلا مَنْ عرفَنا و عرفْناه و لَا يدْخلُ النار إِلا مَنْ أَنكرنا و أَنكَرْناه إِن الله تبارك و تعالَى لَوْ شاءَ لَعرف الْعِباد نفْسه و لَكِنْ جعلَنا أَبوابه و صِراطَه و سبِيلَه و الْوجْه الذِي يؤْتى مِنْه فَمَنْ عدلَ عَنْ ولَايتِنا أَوْ فَضلَ علَيْنا غَيْرنا فَإِنهمْ عنِ الصراطِ لَناكِبونَ فَلَا سواءٌ مَنِ اعْتصم الناس بِهِ و لَا سواءٌ حَيْثُ ذَهب الناس إِلَى عيونٍ كَدِرةٍ يفْرغُ بعْضها فِي بعْضٍ و ذَهب مَنْ ذَهب إِلَيْنا إِلَى عيونٍ صافِيةٍ تجْرِي بِأَمرِ ربها لَا نفَاد لَها و لَا انْقِطَاع

"People who have found the sparkling fountains are not equal with those who have gathered around polluted waters that fall over one another. These (the latter group of) people are not equal with those who have found the sparkling fountains that flow by the order of the Lord ceaselessly and without reduction."

H 469, Ch. 7, h10

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ali ibn Muhammad from Bakr ibn Salih from al-Rayyan ibn Shabib from Yunus from abu Ayyub al-Khazzaz from abu Hamza who has narrated from Imam abu Ja'far, recipient of divine supreme covenant, the following.

"O abu Hamza, when one of you decides to travel for just a few miles first he finds for himself a guide and direction. Your ignorance of the paths of the heavens is much more than your ignorance of the paths of earth. You must find a guide for yourself."

١٠- الْحسيْن بْن محمدٍ عَنْ معلى بْنِ محمدٍ عَنْ عِلِي بْنِ محمدٍ عَنْ بكْرِ بْنِ صالِحٍ عنِ الريان بْنِ شبِيبٍ عَنْ يونس عَنْ أَبِي أَيوب الْخزازِ عَنْ أَبِي حمْزةَ قَالَ قَالَ أَبو جعْفَرٍ ع يا أَبا حمْزةَ يخْرج أَحدكُمْ قَراسِخ فَيطْلُب لِنفْسِهِ دلِيلًا و أَنت بِطُرقِ السماءِ أَجْهلُ مِنْك بِطُرقِ الْأَرْضِ فَاطْلُبْ لِنفْسِك دلِيلًا قَالَ قُلْت لِأَبِي و اللهِ قَبْلَ أَنْ أَخْرج مِن الْكُوفَةِ فَقَالَ حسْبك إِذاً

١١ - عِلِي ْبن ِإْبراهِيم عنْ محمدِ ْبنِ عِيسى عنْ يونس عنْ أيوب ْبنِ الْحر عنْ أِبي بصِيرٍ عنْ أِبي عْبدِ اللهِ ع ِفي قْول اللهِ عز و جل و منْ يؤْت الْحِكْمةَ فقَدْ أوِتي خيْراً كِثيراً فقَالَ طَاعةُ اللهِ و معْرِفةُ الْإِمامِ

H 470, Ch. 7, h11
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from Ayyub ibn al-Hurr from abu Basir who has said the following:
“About the words of Allah, the Majestic, the Glorious, ‘Whoever is given wisdom has received a great deal of goodness’ (2:273) abu ‘Abd Allah, recipient of divine supreme covenant, said, ‘It means obedience to Allah and recognition as to who one’s Imam is.’”

١٢ - محمد ْبن يحْيى عنْ عْبدِ اللهِ ْبنِ محمدٍ عنْ عِلِي ْبنِ الْحكَمِ عنْ أبانٍ عنْ أِبي بصِيرٍ قَالَ قَالَ ِلي أبو جعْفَرٍ ع هلْ عرفْت ِإمامك

H 471, Ch. 7, h12
Muhammad ibn Yahya has narrated from ‘Abd Allah ibn Muhammad from Ali ibn al-Hakam from Aban from abu Basir saying that Imam abu Ja'far, recipient of divine supreme covenant, once said to him the following:
“The Imam, recipient of divine supreme covenant, asked, ‘Have you found out who your Imam is?’ I said, ‘Yes, I swear by Allah, I did so before I left Kufa.’ The Imam said, ‘Then it is sufficient for you.’”

١٣ - محمد ْبن يحْيى عنْ أحْمد ْبنِ محمدٍ عنْ محمدِ ْبنِ ِإسْماعِيلَ عنْ منْصورِ ْبنِ يونس عنْ برْيدٍ قَالَ سِمِعْت أبا جعْفَرٍ ع يقُولُ ِفي قْولِ اللهِ تبارك و تعالَى أ و منْ كانَ مْيتاً فأحْيْيناه و جعلْنا لَه نوراً يمْشِي ِبهِ ِفي الناسِ فقَالَ مْيت لَا يعْرِف شيْئاً و نوراً يمْشِي ِبهِ ِفي الناسِ ِإماماً يؤْتم ِبهِ كمنْ مثَلُه ِفي الظُلُماتِ لَيس ِبخارِجٍ مِنْها قَالَ الذِي لَا يعْرِف الْإِمام

H 472, Ch. 7, h13
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Isma‘il from Mansur ibn Yunus from Burayd who has said that he heard Imam abu Ja'far, recipient of divine supreme covenant, say the following:
“About the words of Allah, the Most Holy, the Most High that say, ‘Can the dead to whom We have given life and light so that they may walk among the people, be considered equal to those who can never come out of darkness?’ (6:122) the Imam said, the “dead” mentioned in the above verse, do not understand anything. On the other hand, “The light by the help of which they walk” mentioned in the above verse stands for the Imam that they follow. The phrase, “Be considered equal to those who can never come out of darkness” applies to those who do not know who their Imam is.’”

١٤ - الْحسيْن ْبن محمدٍ عنْ معلى ْبنِ محمدٍ عنْ محمدِ ْبنِ أورمةَ و محمدِ ْبنِ عْبدِ اللهِ عنْ عِلِي ْبنِ حسانَ عنْ عْبدِ الرحْمنِ ْبنِ كِثيرٍ عنْ أِبي عْبدِ اللهِ ع قَالَ قَالَ أبو جعْفَرٍ ع دخلَ أبو عْبدِ اللهِ الْجدلِي علَى أِمير الْمؤْمِنِين فقَالَ ع يا أبا عْبدِ اللهِ أ لَا أخْبِرك ِبقَوْل اللهِ عز و جل منْ جاءَ ِبالْحسنةِ فلَه خيْر مِنْها و همْ مِنْ فزعٍ يوْمئِذٍ آمِنونَ. و منْ جاءَ ِبالسيئَةِ فكُبتْ وجوههمْ ِفي النارِ هلْ تجْزوْنَ ِإلا ما كُنتمْ تعْملُونَ قَالَ بلَى يا أِمير الْمؤْمِنِين جعِلْت ِفداك فقَالَ الْحسنةُ معْرِفةُ الْولَايةِ و حبنا أهْلَ الْبيْتِ و السيئَةُ ِإنْكار الْولَايةِ و بغْضنا أهْلَ الْبيْتِ ثُم قَرأَ علَيْهِ هذِهِ الْآيةَ

H 473, Ch. 7, h14
Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Muhammad ibn ’Urama and Muhammad ibn ‘Abd Allah from Ali ibn Hassan from ‘Abd al-Rahman ibn Kathir from Imam abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Imam abu Ja'far, recipient of divine supreme covenant, has said, ‘Abu ‘Abd Allah al-Jadali once came to Amir al-Mu’minin, recipient of divine supreme covenant, and Amir al-Mu’minin said to him, ‘O abu ‘Abd Allah may I say something to you about the words of Allah, “Whoever does a good deed will receive a better reward than what he has done. He will be secure from the horror of the Day of Judgment (27:89). Those who commit evil will be thrown headlong into hell fire. (It will be said to them) can you expect any recompense other than what you deserve for your deeds?’” (27:90) The man said, ‘Yes, O Amir al-Mu’minin, please tell me, may Allah keep my soul in service for your cause.’ (Amir al-Mu’minin) Ali, recipient of divine supreme covenant, said, ‘A “good deed” means to acknowledge our Divine Authority and have our love in one’s heart. “Evil” means denying our Divine Authority and harboring in one’s heart hatred toward us. (*Ahl al-Bayt*)’ Amir al-Mu’minin, recipient of divine supreme covenant, then read the (above) verses to him.”

Chapter Eight
The Obligation to Obey 'A'immah, Recipients of Divine Supreme Covenant, (plural of Imam)

بَابُ فَرْضِ طَاعَةِ الْأَئِمَّةِ ع

H 474, Ch. 8, h1
Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Hariz from Zurara from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"The topmost matter (in religion), the most noble, the key issue, the gateway to all affairs and the pleasure of the Most Beneficent, the Most Holy, the Most High, is obedience to the Imam after finding out who he (the Imam) is." The Imam, recipient of divine supreme covenant, then said, 'Allah, the Most Holy, the Most High, has said, "One who obeys the Messenger has certainly obeyed Allah. You have not been sent to watch over those who turn away from you. (4:80)'"

١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ ذِرْوَةُ الْأَمْرِ و سَنَامُهُ و مِفْتَاحُهُ و بَابُ الْأَشْيَاءِ و رِضَا الرَّحْمَنِ تَبَارَكَ و تَعَالَى الطَّاعَةُ لِلْإِمَامِ بَعْدَ مَعْرِفَتِهِ ثُمَّ قَالَ إِنَّ اللَّهَ تَبَارَكَ و تَعَالَى يَقُولُ مَنْ يُطِعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ و مَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظاً

H 475, Ch. 8, h2
Al-Husayn ibn Muhammad al-Ash'ari has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Washsha' from Aban ibn 'Uthman from abu al-Sabbah who has said the following:

"I heard Imam abu 'Abd Allah, recipient of divine supreme covenant, saying, 'I testify that Amir al-Mu'minin, recipient of divine supreme covenant, is the Imam, obedience to whom is obligatory by the command of Allah, that al-Hassan, recipient of divine supreme covenant, is the Imam, obedience to whom is obligatory by the command of Allah, that al-Husayn, recipient of divine supreme covenant, is the Imam, obedience to whom is obligatory by the command of Allah, that Ali ibn al-Husayn, recipient of divine supreme covenant, is the Imam, obedience to whom is obligatory by the command of Allah, and that Muhammad ibn Ali (al-Baqir, recipient of divine supreme covenant) is the Imam, obedience to whom is obligatory by the command of Allah.'"

٢- الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبِي الصَّبَّاحِ قَالَ أَشْهَدُ أَنِّي سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أَشْهَدُ أَنَّ عَلِيّاً إِمَامٌ فَرَضَ اللَّهُ طَاعَتَهُ و أَنَّ الْحَسَنَ إِمَامٌ فَرَضَ اللَّهُ طَاعَتَهُ و أَنَّ الْحُسَيْنَ إِمَامٌ فَرَضَ اللَّهُ طَاعَتَهُ و أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ إِمَامٌ فَرَضَ اللَّهُ طَاعَتَهُ و أَنَّ مُحَمَّدَ بْنَ عَلِيٍّ إِمَامٌ فَرَضَ اللَّهُ طَاعَتَهُ

H 476, Ch. 8, h3
Through the same chain of narrators as that of the above *Hadith*, it is narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali who has said that Hammad ibn 'Uthman narrated to us from Bashir al-'Attar who has said the following:

"I heard Imam abu 'Abd Allah, recipient of divine supreme covenant, saying, 'We are the people obedience to whom is obligatory by the command of Allah, and the *'A'immah* you follow are such that people's responsibility to obey them does not cease because of people's ignorance and not knowing them.'"

٣- وَ بِهَذَا الْإِسْنَادِ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ حَدَّثَنَا حَمَّادُ بْنُ عُثْمَانَ عَنْ بَشِيرٍ الْعَطَّارِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ نَحْنُ قَوْمٌ فَرَضَ اللَّهُ طَاعَتَنَا و أَنْتُمْ تَأْتَمُّونَ بِمَنْ لَا يُعْذَرُ النَّاسُ بِجَهَالَتِهِ

H 477, Ch. 8, h4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Hammad ibn 'Isa from al-Husayn ibn al-Mukhtar from certain persons of our people from Imam abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Once the Imam said, 'The words of Allah, the Most Holy, the Most High, "We gave them a great kingdom," (4:58) 'great kingdom' stands for people's obligation to obey *them*.'"

٤- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عز و جل و آتَيْنَاهُمْ مُلْكاً عَظِيماً قَالَ الطَّاعَةُ الْمَفْرُوضَةُ

H 478, Ch. 8, h5
A number of our people have narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from abu Khalid al-Qammat from abu al-Hassan al-'Attar who has said the following:

"I heard Imam abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Of the matters common among the successors (executors of the wills) and the messengers themselves, one is the obligation to obey all of them.'"

٥- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي خَالِدٍ الْقَمَّاطِ عَنْ أَبِي الْحَسَنِ الْعَطَّارِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أَشْرَكَ بَيْنَ الْأَوْصِيَاءِ و الرُّسُلِ فِي الطَّاعَةِ

٦- أَحْمد ْبن محمدٍ عَنْ محمدِ ْبنِ أَبِي عمَيْرٍ عَنْ سَيْفِ ْبنِ عمِيرةَ عَنْ أَبِي الصباحِ الْكِنانِي قَالَ قَالَ أَبو عَبْدِ اللهِ ع نحْن قَوْم فَرض الله عز و جل طَاعتنا لَنا الْأَنْفَالُ و لَنا صفْو الْمالِ و نحْن الراسِخونَ فِي الْعِلْمِ و نحْن الْمحْسودونَ الذِين قَالَ الله أَمْ يحْسدونَ الناس على ما آتاهم الله مِنْ فَضْلِهِ

H 479, Ch. 8, h6
Ahmad ibn Muhammad has narrated from Muhammad ibn abu ‘Umayr from Sayf ibn ‘Amiyra from abu al-Sabbah al-Kinani who has said that Imam abu ‘Abd Allah, recipient of divine supreme covenant, has said the following:

“We are a people obedience to whom is obligatory by the command of Allah, the Most Holy, the Most High. The Anfal (twenty percent in tax) is for us and we have been given the authority to choose the best out of the property seized from the enemy. We are the people very firmly established in knowledge. We are the ‘Certain people’ who are considered as subject to envy and the jealousy of people in the following verse of the Holy Quran, ‘Are they jealous of the favors that Allah has done for certain people? . . .’” (4:54)

٧- أَحْمد ْبن محمدٍ عَنْ عِلِي ْبنِ الْحكَمِ عنِ الْحسَيْنِ ْبنِ أَبِي الْعلَاءِ قَالَ ذَكَرْت لِأَبِي عَبْدِ اللهِ ع قَوْلَنا فِي الْأَوْصِياءِ إِن طَاعتهمْ مفْترضةٌ قَالَ فَقَالَ نعَمْ هم الذِين قَالَ الله تعالَى أَطِيعوا الله و أَطِيعوا الرسولَ و أُولِي الْأَمرِ مِنْكُمْ و هم الذِين قَالَ الله عز و جل إِنما وِليكُم الله و رسولُه و الذِين آمنوا

H 480, Ch. 8, h7
Ahmad ibn Muhammad has narrated from Ali ibn al-Hakam from al-Husayn ibn abu al-‘Ala’ who has said the following:

“Once I mentioned to Imam abu ‘Abd Allah, recipient of divine supreme covenant, our expression about the successors (of the prophets, recipient of divine supreme covenant) ‘Obedience to them is obligatory’, He (the Imam), recipient of divine supreme covenant, said, ‘It is very true; they are the people about whom Allah, the Most Holy, the Most High, has said, “Believers, obey Allah, His Messenger, and your ’Ulu al-’Amr (Leaders who possess Divine Authority). . . .” (4:59) It is they about whom Allah, the Most Holy, the Most High, has also said, ‘Only Allah, His Messenger and the true believers who are steadfast in prayer and pay alms, while they kneel during prayer, are your guardians.’” (5:55)

٨- و بِهذَا الْإِسْنادِ عَنْ أَحْمد ْبنِ محمدٍ عَنْ معمرِ ْبنِ خلادٍ قَالَ سأَلَ رجلٌ فَارِسِي أَبا الْحسنِ ع فَقَالَ طَاعتك مفْترضةٌ فَقَالَ نعَمْ قَالَ مِثْلُ طَاعةِ عِلِي ْبنِ أَبِي طَالِبٍ ع فَقَالَ نعَمْ

H 481, Ch. 8, h8
Through the same chain of narrators, as that of the above *Hadith*, it is narrated from Ahmad ibn Muhammad from Mu‘ammar ibn Khallad who has said the following:

“Once a man from Persia asked Imam abu al-Hassan, recipient of divine supreme covenant, ‘Is obedience to you obligatory?’ He (the Imam), recipient of divine supreme covenant, replied, ‘Yes, it is obligatory.’ The man then asked, ‘Is it in the same way as obedience to (Amir al-Mu’minin) Ali ibn abu Talib, recipient of divine supreme covenant,?’ He (the Imam), recipient of divine supreme covenant, replied, ‘Yes, it is obligatory in the same way.’”

٩- و بِهذَا الْإِسْنادِ عَنْ أَحْمد ْبنِ محمدٍ عَنْ عِلِي ْبنِ الْحكَمِ عَنْ عِلِي ْبنِ أَبِي حمْزةَ عَنْ أَبِي بصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سأَلْته عنِ الْأَئِمةِ هلْ يجْرونَ فِي الْأَمرِ و الطاعةِ مجْرى واحِدٍ قَالَ نعَمْ

H 482, Ch. 8, h9
Through the same chain of narrators, as that of the above *Hadith*, it is narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Ali ibn abu Hamza from abu Basir who has said the following:

“Once I asked Imam abu ‘Abd Allah, recipient of divine supreme covenant, about *‘A’immah* (plural of Imam) whether in the matters of the obligation of obedience to them they are all the same or different. He (the Imam), recipient of divine supreme covenant, replied, ‘Yes, they are all the same.’”

١٠- و بِهذَا الْإِسْنادِ عَنْ مرْوكِ ْبنِ عبَيْدٍ عَنْ محمدِ ْبنِ زَيْدٍ الطبرِي قَالَ كُنت قَائِماً علَى رأْسِ الرضا ع بِخراسانَ و عِنْده عِدةٌ مِنْ بنِي هاشِمٍ و فِيهِمْ إِسْحاق ْبن موسى ْبنِ عِيسى الْعباسِي فَقَالَ يا إِسْحاق بلَغنِي أَن الناس يقُولُونَ إِنا نزْعم أَن الناس عِبيد لَنا لَا

H 483, Ch. 8, h10
Through the same chain of narrators, as that for the above *Hadith*, it is narrated from Marwak ibn ‘Ubayd from Muhammad ibn Zayd al-Tabari who has said the following:

“Once I was in the presence of Imam al-Rida, recipient of divine supreme covenant, in Khurasan with a group of Hashimite people among whom was Ishaq ibn Musa ibn ‘Isa from the Abbasids. He (the Imam), recipient of divine supreme covenant, said to Ishaq, ‘I hear that people say we think they are our slaves. I swear upon my close relation with the Messenger of Allah, recipient of divine supreme covenant, that I have never

said such a thing. I have never heard any such thing from my father and grandfather neither I have received any such report from my (holy and noble) ancestors who may have said any such thing. But I must say that people are our slaves in the matters of obedience to us. They are our friends in religion. Those present here must tell this to those who are not present here.'"

و قَرابَتي مِنْ رسول اللهِ ص ما قُلْته قَط و لَا سمِعْته مِنْ آبائي قَالَه و لَا بلَغني عنْ أَحدٍ مِنْ آبائي قَالَه و لَكِني أَقُولُ الناس عبِيد لَنا فِي الطاعةِ موالٍ لَنا فِي الدينِ فَلْيبلغ الشاهِد الْغائِب

H 484, Ch. 8, h11

Ali ibn Ibrahim has narrated from Salih ibn al-Sindi from Ja'far ibn Bashir from abu Salama who has said the following:

"I heard Imam abu 'Abd Allah say, 'We are the ones obedience to whom is obligatory by the commands of Allah. People have no other choice except to recognize us. They will not be excused for not recognizing us. Those who recognize us are the true believers and those who refuse to acknowledge our Divine Authority are unbelievers. Those who do not recognize us and do not reject us are straying and lost until they return to guidance and affirm the fact that Allah has made obedience to us obligatory. However, if they die in their straying condition Allah will deal with them the way He would will.'"

١١- عِلِي بْن إِبراهِيم عنْ صالِح بْن السنْدِي عنْ جعْفَر بْن بشِيرٍ عنْ أَبِي سلَمةَ عنْ أَبِي عبْدِ اللهِ ع قَالَ سمِعْته يقُولُ نحْن الذِين فَرض الله طَاعتنا لَا يسع الناس إِلا معْرِفَتنا و لَا يعْذَر الناس بِجهالَتِنا مْن عرفَنا كَانَ مؤْمِناً و مْن أَنكرنا كَانَ كَافِراً و مْن لَمْ يعْرِفْنا و لَمْ يْنكِرْنا كَانَ ضالًّا حتى يرْجِع إِلَى الْهدى الذِي افْترض الله علَيْهِ مِنْ طَاعتِنا الْواجِبةِ فَإِنْ يمتْ علَى ضلَالَتِهِ يفْعل اللهِ بِهِ ما يشاءُ

H 485, Ch. 8, h12

Ali has narrated from Muhammad ibn 'Isa from Yunus from Muhammad ibn Fudayl who has said the following:

"Once I asked him (the Imam), recipient of divine supreme covenant, 'What is the best thing that can take people closer to Allah?' He (the Imam), recipient of divine supreme covenant, said, 'Of the matters that can take people closer to Allah, the Most Holy, the Most High, the best one is to obey Him, His messenger and those who possess Divine Authority.' Imam abu Ja'far, recipient of divine supreme covenant, has said, 'To love us is belief and to harbor hatred toward us is disbelief.'"

١٢- عِلِي عنْ محمدِ بْن عِيسى عنْ يونس عنْ محمدِ بْن الْفُضيْل قَالَ سأَلْته عنْ أَفْضل ما يتقَرب بِهِ الْعِباد إِلَى اللهِ عز و جل قَالَ أَفْضلُ ما يتقَرب بِهِ الْعِباد إِلَى اللهِ عز و جل طَاعةُ اللهِ و طَاعةُ رسولِهِ و طَاعةُ أُولِي الْأَمرِ قَالَ أَبو جعْفَرٍ ع حبنا إِيمانٌ و بغْضنا كُفْر

H 486, Ch. 8, h13

Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from Muhammad ibn 'Isa from Fadala ibn Ayyub from Aban from 'Abd Allah ibn Sinan from 'Isma'il ibn Jabir who has said the following:

"Once I asked Imam abu Ja'far, recipient of divine supreme covenant, 'May I state before you my religion and belief in Allah, the Most Holy, the Most High?' He (the Imam), recipient of divine supreme covenant, said, 'Say it and allow us hear them.' I said, 'I testify that no one deserves to be worshipped and obeyed except Allah Who is One and has no partner. I testify that Muhammad, recipient of divine supreme covenant, is the servant and messenger of Allah. I acknowledge the truth of all that he has brought from Allah. I testify that Imam Ali, recipient of divine supreme covenant, was the Imam and obedience to him was and is obligatory by the command of Allah, after him al-Hassan was the Imam, obedience to whom was and is obligatory by the command of Allah, after him al-Husayn was the Imam, obedience to whom was and is obligatory by the command of Allah, and after him Ali ibn al-Husayn was the Imam, obedience to whom was and is obligatory by the command of Allah'. I continued until it was the turn for him and I said, 'Then you yourself, may Allah have you in His blessings, are such Imam.' He (the Imam), recipient of divine supreme covenant, said, 'This is the religion that belongs to Allah and it is the religion of His angels.'"

١٣- محمد بْن الْحسنِ عنْ سهْل بْن زِيادٍ عنْ محمدِ بْن عِيسى عنْ قَضالَةَ بْن أَيوب عنْ أَبانٍ عنْ عبْدِ اللهِ بْن سِنانٍ عنْ إِسْماعِيلَ بْن جابِرٍ قَالَ قُلْت لِأَبِي جعْفَرٍ ع أَعْرِض علَيْك دِينِي الذِي أَدِين الله عز و جل بِهِ قَالَ فَقَالَ هاتِ قَالَ فَقُلْت أَشْهد أَنْ لَا إِلَه إِلا الله وحْده لَا شرِيك لَه و أَن محمداً عبْده و رسولُه و الْإِقْرار بِما جاءَ بِهِ مِنْ عِنْدِ اللهِ و أَن عِلِياً كَانَ إِماماً فَرض الله طَاعته ثُم كَانَ بعْده الْحسن إِماماً فَرض الله طَاعته ثُم كَانَ بعْده الْحسيْن إِماماً فَرض الله طَاعته ثُم كَانَ بعْده عِلِي بْن الْحسيْن إِماماً فَرض الله طَاعته حتى انْتهى الْأَمر إِلَيْهِ ثُم قُلْت أَنت يرْحمك الله قَالَ فَقَالَ هذَا دِين اللهِ و دِين ملَائِكَتِهِ

H 487, Ch. 8, h14

Ali ibn Ibrahim has narrated from his father from ibn Mahbub from Hisham ibn Salim from abu Hamza from abu Ishaq from certain persons of the companions of (Amir al-Mu'minin) Ali, recipient of divine supreme covenant, who has

١٤- عِلِي بْن إِبراهِيم عنْ أَبِيهِ عنِ ابْنِ محْبوبٍ عنْ هِشامِ بْن سالِمٍ عنْ أَبِي حمْزةَ عنْ أَبِي إِسْحاق عنْ بعْضِ أَصْحابِ أَمِيرِ الْمؤْمِنِين ع قَالَ قَالَ أَمِير الْمؤْمِنِين ع

narrated the following from (Amir al-Mu'minin) Ali, recipient of divine supreme covenant:

"You must note that to establish companionship with the scholar and to follow him is a religion on account of which Allah will grant rewards. Obedience to the scholar is the means to gain goodness and to delete evil deeds. It is the most valuable treasure for the believers. It is a dignifying progress in their lifetime, and after their death people will speak of him with praise and virtue because of it."

اعْلَموا أَن صحْبةَ الْعالِمِ و اتباعه دِين يدانُ الله بِهِ و طَاعته مكْسبةٌ لِلْحسناتِ ممْحاةٌ لِلسيئَاتِ و ذَخِيرةٌ لِلْمؤْمِنِين و رِفْعةٌ فِيهِمْ فِي حياتِهِمْ و جمِيلٌ بعْد مماتِهِمْ

H 488, Ch. 8, h15

Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya from Mansur ibn Hazim who has said the following:

"Once I said to Imam abu 'Abd Allah, recipient of divine supreme covenant, 'Allah is by far the Most Holy, the Most High to be recognized through His creatures. In fact, it is the creatures that are recognized through Allah.' The Imam, recipient of divine supreme covenant, said, 'What you have said is very true.' I then said, 'One who acknowledges that he has a creator he must also acknowledge that his creator likes certain things and is displeased with certain other things. He must acknowledge that the only way to know what pleases the creator and what displeases Him is through Divine revelation or the messengers. One who does not receive Divine revelation must find the messengers and when one finds the messengers one learns that they are the Divine Authorities and obedience to them is obligatory.'

"I say it to people, 'Do you not acknowledge that the Messenger of Allah possessed Divine Authority from Allah over His creatures?' They say, 'Yes, it is true.' I then say to them, 'When the Holy Prophet left this world, who possessed Divine Authority over the people?' They say, 'The Holy Quran.' I then looked in (matters of) the Holy Quran and I found out that all kinds of people consider this Holy Book as the basis for their beliefs. The group called al-Murji'a considers it as the basis for whatever they believe. Those who believe in predestination also consider this Holy Book as the basis for whatever they believe in. Even the atheists who do not even believe in it, at all, refer to this Holy Book to defeat the others. This proves that the Holy Quran cannot be considered a Divine Authority without a guardian whose words (of explanation) about the Holy Quran are the true ones. I then ask them, 'Who is the guardian of the Holy Quran?' They reply, 'Ibn Mas'ud knew the Quran. 'Umar knew the Quran. Hudhayfa knew the Quran.' I then ask them, 'Did these people know all of the Quran?' They say, 'No, they did not know all of the Quran.'

"I do not find anyone who can say that he knows all of the Quran. The only one who says that he knows all of the Quran is Ali ibn abu Talib, recipient of divine supreme covenant. If any question arose in these people, that one would say, 'I do not know.' The other one would say, 'I do not know,' and so on except Ali ibn abu Talib, recipient of divine supreme covenant, who would say, 'I know.' That gives enough proof to say that Ali, recipient of divine supreme covenant, was the guardian of the Holy Quran. Obedience to Ali ibn abu Talib, recipient of divine supreme covenant, was obligatory by the command of Allah and he possessed Divine Authority over the people after the Messenger of Allah, recipient of divine supreme covenant. Whatever Ali ibn abu Talib, recipient of divine supreme covenant, said about the Holy Quran is true.

"The Imam said, 'May Allah's blessings be with you.' I then said, 'Imam Ali, recipient of divine supreme covenant, did not

١٥- محمد ْبن ِإسْماعِيلَ عن الْفَضْل ْبنِ شاذَانَ عَنْ صفْوانَ ْبنِ يحْيى عَنْ منْصورِ ْبنِ حازِمٍ قَالَ قُلْت ِلأَبِي عَبْدِ اللهِ ع ِإن الله أَجل و أَكْرم ِمنْ أَنْ يعْرف ِبخلْقِهِ بل الْخلْق يعْرفُونَ ِبالله قَالَ صدقْت قُلْت ِإن منْ عرف أَن لَه رباً فَقَدْ ينْبغِي لَه أَنْ يعْرِف أَن ِلذَلك الرب رِضا و سخطاً و أَنه لَا يعْرف رِضاه و سخطُه ِإلا ِبوحْيٍ أَوْ رسولٍ فَمنْ لَمْ يأْتِهِ الْوحْي فَينْبغِي لَه أَنْ يطْلُب الرسلَ فَإِذَا لَقِيهمْ عرف أَنهم الْحجةُ و أَن لَهم الطاعةَ الْمفْترضةَ

فَقُلْت ِللناسِ أَ لَيس تعْلَمونَ أَن رسولَ اللهِ ص كَانَ هو الْحجةَ ِمن اللهِ علَى خلْقِهِ قَالُوا بلَى قُلْت فَحِين مضى ص منْ كَانَ الْحجةَ قَالُوا الْقُرْآنُ فَنظَرْت ِفي الْقُرْآن فَإِذَا هو يخاصِم ِبهِ الْمرْجِى و الْقَدرِي و الزِّنْدِيق الذِي لَا يؤْمِن ِبهِ حتى يغْلِب الرجالَ ِبخصومتِهِ فَعرفْت أَن الْقُرْآنَ لَا يكُونُ حجةً ِإلا ِبقَيمٍ

فَما قَالَ ِفيهِ ِمنْ شيْءٍ كَانَ حقّاً فَقُلْت لَهمْ منْ قَيم الْقُرْآن قَالُوا ابن مسْعودٍ قَدْ كَانَ يعْلَم و عمر يعْلَم و حذَيْفَةُ يعْلَم قُلْت كُله قَالُوا لَا قَلَمْ أَجِدْ أَحداً يقَالُ ِإنه يعْلَم الْقُرْآنَ كُله ِإلا عِلِياً صلَوات اللهِ علَيْهِ و ِإذَا كَانَ الشيْءُ بيْن الْقَوْمِ فَقَالَ هذَا لَا أَدْرِي و قَالَ هذَا لَا أَدْرِي و قَالَ هذَا لَا أَدْرِي و قَالَ هذَا أَنا أَدْرِي

فَأَشْهد أَن عِلِياً ع كَانَ قَيم الْقُرْآن و كَانتْ طَاعته مفْترضةً و كَانَ الْحجةَ علَى الناسِ بعْد رسول اللهِ ص و أَن ما قَالَ ِفي الْقُرْآن فَهو حق فَقَالَ رحِمك الله فَقُلْت ِإن عِلِياً ع لَمْ يذْهبْ حتى ترك حجةً ِمنْ بعْدِهِ

leave this world without introducing the person who possessed Divine Authority over the people after him just as the Messenger of Allah, recipient of divine supreme covenant, had done. The person who possessed Divine Authority over the people after Imam Ali, recipient of divine supreme covenant, was al-Hassan ibn Ali, recipient of divine supreme covenant. I testify that Imam al-Hassan, recipient of divine supreme covenant, also did not leave this world without introducing the person who possessed Divine Authority over the people after him just as his father and grandfather had done. The person, who after Imam al-Hassan, recipient of divine supreme covenant, possessed Divine Authority over the people was Imam al-Husayn, recipient of divine supreme covenant. Obedience to him was obligatory by the command of Allah.'

"The Imam, recipient of divine supreme covenant, said, 'May Allah's blessings be with you.' I then kissed his head and said, 'I testify that Imam al-Husayn, recipient of divine supreme covenant, did not leave this world without introducing the person who possessed Divine Authority over the people after him. That person was Imam Ali ibn al-Husayn, recipient of divine supreme covenant,, obedience to whom was obligatory by the command of Allah.'

"He (the Imam), recipient of divine supreme covenant, said, 'May Allah's blessings be with you.' I then kissed his head and said, 'I testify that Imam Ali ibn al-Husayn, recipient of divine supreme covenant, did not leave this world without introducing the person who possessed Divine Authority over the people after him. That person was Imam abu Ja'far, Muhammad ibn Ali, recipient of divine supreme covenant, obedience to whom was obligatory by the command of Allah.'

"The Imam, recipient of divine supreme covenant, said, 'May Allah's blessings be with you.' I then said, 'Please let me kiss your head again.' The Imam, recipient of divine supreme covenant, smiled. I then said, 'May Allah grant you success. I know that your Holy father did not leave this world without introducing the person who possessed Divine Authority over the people after him just as his father had done. I testify that you are the person who possesses Divine Authority over the people after your Holy father and that obedience to you is obligatory by the command of Allah.'

"The Imam, recipient of divine supreme covenant, said, 'It is true enough, He (the Imam), recipient of divine supreme covenant, said, 'May Allah's blessings be with you.' I then asked for his permission to kiss his head and the Imam, recipient of divine supreme covenant, smiled. I kissed his head. The Imam, recipient of divine supreme covenant, then said, 'Ask whatever you want. I, from this day on, will never deny you anything.'"

كما ترك رسولُ اللهِ ص و أن الْحجةَ بعْد عِلي الْحسن ْبن عِلي و أَشْهد علَى الْحسنِ أنه لَمْ يذْهبْ حتى ترك حجةً مِنْ بعْدِهِ كما ترك أبوه و جده و أن الْحجةَ بعْد الْحسنِ الْحسْين و كانتْ طَاعته مفْترضةً

فَقَالَ رحِمك الله فَقبلْت رأسه و قُلْت و أَشْهد علَى الْحسْينِ ع أنه لَمْ يذْهبْ حتى ترك حجةً مِنْ بعْدِهِ عِلي ْبن الْحسْينِ و كانتْ طَاعته مفْترضةً

فَقَالَ رحِمك الله فَقبلْت رأسه و قُلْت و أَشْهد علَى عِلي ْبنِ الْحسْينِ أنه لَمْ يذْهبْ حتى ترك حجةً مِنْ بعْدِهِ محمد ْبن عِلي أبا جعْفَرٍ و كانتْ طَاعته مفْترضةً فَقَالَ رحِمك الله قُلْت أَعْطِني رأسك حتى أُقبلَه فَضحِك قُلْت أَصْلَحك الله قَدْ عِلِمْت أن أباك لَمْ يذْهبْ حتى ترك حجةً مِنْ بعْدِهِ كما ترك أبوه و أَشْهد بِاللهِ أنك أنت الْحجةُ و أن طَاعتك مفْترضةٌ فَقَالَ كُف رحِمك الله قُلْت أَعْطِني رأسك أُقبلُه فَقَبلْت رأسه فَضحِك و قَالَ سلِني عما شِئْت فَلَا أُنكِرك بعْد الْيوْمِ أبداً

H 489, Ch. 8, h16

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Khalid al-Barqi from al-Qasim ibn Muhammad al-Jawhari from al-Husayn ibn abu al-'Ala' who has said the following:

"Once I asked Imam abu 'Abd Allah, recipient of divine supreme covenant, 'Is obedience to the successors (of the Holy Prophet) obligatory?' He (the Imam), recipient of divine supreme covenant, said, 'Yes, it is. They are those about whom Allah, the Most Holy, the Most High, has said, 'Believers, obey Allah, His Messenger, and your leaders who possess (Divine) Authority . . .' (4:59) It is they about whom Allah, the Most Holy, the Most High, has said, 'Only Allah, His Messenger, and

١٦- محمد ْبن يحْيى عنْ أَحْمد ْبنِ محمدِ ْبنِ عِيسى عنْ محمدِ ْبنِ خالِدٍ الْبرْقي عنِ الْقَاسِمِ ْبنِ محمدٍ الْجوْهرِي عنِ الْحسْينِ ْبنِ أَبِي الْعلَاءِ قَالَ قُلْت لِأَبِي عبْدِ اللهِ ع الْأَوْصِياءُ طَاعتهمْ مفْترضةٌ قَالَ نعمْ هم الذِين قَالَ الله عز و جل أَطِيعوا الله و أَطِيعوا الرسولَ و أُولِي الْأَمْرِ مِنْكُمْ و هم الذِين قَالَ الله عز و جل إِنما ولِيكُم الله و رسولُه

و الذِين آمنوا الذِين يقِيمونَ الصلاةَ و يؤْتونَ الزكاةَ و هُمْ راكِعونَ

the true believers who are steadfast in prayer and pay alms, while they kneel during prayer, are your guardians.'" (5:55)

١٧ - عِلي ْبن ِإبراهِيم عنْ محمدِ ْبنِ عِيسى عنْ يونس ْبنِ عبْدِ الرحْمنِ عنْ حمادٍ عنْ عبْدِ الْأعْلى قَالَ سمِعْت أبا عبْدِ اللهِ ع يقُولُ السمْع و الطاعةُ أبواب الْخيْرِ السامِعِ الْمطِيعِ لنا حجةَ علَيْهِ و السامِعِ الْعاصِي لنا حجةَ لهُ و ِإمام الْمسْلِمِين تمتْ حجته و احْتِجاجه يوْم يلْقَى الله عز و جل ثُم قَالَ يقُولُ الله تبارك و تعالى يوْم ندْعوا كُل أُناسٍ ِبإِمامِهِمْ

H 490Ch. 8, h17
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus ibn 'Abd al-Rahman from Hammad from 'Abd al-A'la' who has said the following:

"I heard Imam abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Listening and obeying are the gates to goodness. One who listens and is obedient has all the authority in his favor. One who listens but disobeys will have no authority in his favor. The leader, the Imam of the Muslims, on the Day of Judgment, in the presence of Allah, the Most Holy, the Most High, will have complete authoritative support and rightful arguments in his favor against disobedient people.' He (the Imam), recipient of divine supreme covenant, then said, 'Allah, the Most Holy, the Most High, says, 'On the day when We call every nation with their Imam (leaders) . . .'" (17:71)

بَابٌ فِي أن الْأئمةَ شُهَدَاءُ اللهِ عَز وَ جَل عَلى خَلْقِهِ

Chapter Nine
'A'immah, Recipient of Divine Supreme Covenant, Are Witnesses for Allah, the Majestic, the Glorious, Over His Creatures

١ - عِلي ْبن محمدٍ عنْ سهْلِ ْبنِ زِيادٍ عنْ يعْقُوب ْبنِ يزِيد عنْ زِيادٍ الْقنْدِي عنْ سماعةَ قَالَ قَالَ أبو عبْدِ اللهِ ع فِي قَوْل اللهِ عز و جل فَكَيْف ِإذا جِئْنا مِنْ كُل أُمةٍ ِبشهِيدٍ و جِئْنا ِبك على هؤلاءِ شهِيداً قَالَ نزلتْ فِي أُمةِ محمدٍ ص خاصةً فِي كُل قَرْنٍ مِنْهمْ ِإمام مِنا شاهِد علَيْهِمْ و محمد ص شاهِد علَيْنا

H 491, Ch. 9, h1
Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Ya'qub ibn Yazid from Ziyad al-Qandi from Sama'a who has said the following:

"About the words of Allah, the Majestic, the Glorious, in the Holy Quran, 'How will it be when We call for a witness from every nation and have you (Muhammad) testify against them all?' (4:41) Imam abu 'Abd Allah, recipient of divine supreme covenant, has said, 'This verse was revealed about the followers of Prophet Muhammad, recipient of divine supreme covenant, in particular. In every generation of these people there will be an Imam from our family who would bear witness over their activities, and Prophet Muhammad, recipient of divine supreme covenant, himself will bear witness over us.'"

٢ - الْحسيْن ْبن محمدٍ عنْ معلى ْبنِ محمدٍ عنِ الْحسنِ ْبنِ عِلي الْوشاءِ عنْ أحْمد ْبنِ عائِذٍ عنْ عمر ْبنِ أُذيْنةَ عنْ برِيدٍ الْعِجْلي قَالَ سأَلْت أبا عبْدِ اللهِ ع عنْ قَوْل اللهِ عز و جل و كذلِك جعلْناكُمْ أُمةً وسطاً لِتكُونوا شهداءَ علَى الناسِ قَالَ نحْن الْأُمةُ الْوسْطَى و نحْن شهداءُ اللهِ علَى خلْقِهِ و حجته فِي أرْضِهِ قُلْت قَوْلَ اللهِ عز و جل ِملةَ أبِيكُمْ ِإبراهِيم قَالَ ِإيانا عنى خاصةً هو سماكُم الْمسْلِمِين مِنْ قَبْلُ فِي الْكُتبِ الِتي مضتْ و فِي هذَا الْقُرْآن لِيكُونَ الرسولُ شهِيداً علَيْكُمْ فَرسولُ اللهِ ص الشهِيد علَيْنا ِبما بلغنا عنِ اللهِ عز و جل و نحْن الشهداءُ علَى الناسِ فَمنْ صدق

H 492, Ch. 9, h2
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Hassan ibn al-Washsha' from Ahmad ibn 'A'idh from 'Umar ibn 'Udhayna from Burayd al-'Ijli who has said the following:

"Once I asked Imam abu 'Abd Allah, recipient of divine supreme covenant, about the meaning of the words of Allah, the Majestic, the Glorious, 'We have made you (true Muslims) a moderate nation so that you could be witness (an example) . . .' (2:143) The Imam, recipient of divine supreme covenant, said, 'We are the moderate nation and we bear witness to the activities of the people for Allah and we possess Divine Authority on earth.' I then asked about the meaning of the following words of Allah, the Majestic, the Glorious, '. . . the noble religion of your father, Abraham. Allah named you Muslims before and in this Book, so that the Messenger will witness (your actions) . . .' (22:78) The Imam, recipient of divine supreme covenant, said, "The noble religion of your father, Abraham" in the above verse refers to us particularly. The phrase, "Allah named you Muslims" means He has named us Muslims. The word "Before" refers to the heavenly books that were sent before and the phrase "as well as this Book" refers to the Holy Quran. The expression "The messenger of Allah witness" means that he bears witness over us by means of teaching us the guidance of Allah, the Majestic, the Glorious, and we bear witness over the people. Those who acknowledge

our authority, we, on the Day of Judgment, will acknowledge their belief and those who reject our Divine Authority, we, on the Day of Judgment, will refuse to acknowledge their belief.'"

صدقْناه يوْم الْقِيامةِ و منْ كذب كذّبناه يوْم الْقِيامةِ

H 493 Ch. 9, h3

Through the same chain of narrators as that for the above *Hadith*, it is narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali from Ahmad ibn 'Umar al-Hallal who has said the following:

"I asked Imam abu al-Hassan, recipient of divine supreme covenant, about the meaning of the words of Allah, the Most Holy, the Most High, 'Should they be compared with those whose Lord has given them a guidance which is testified by a witness from among their own people . . .' (11:17) He (the Imam), recipient of divine supreme covenant, said, 'It refers to (Amir al-Mu'minin) Ali who, recipient of divine supreme covenant, testified to support the Messenger of Allah, recipient of divine supreme covenant, and the Messenger of Allah has supporting evidence from his Lord.'"

٣- و بِهذَا الْإِسْنادِ عنْ معلى بْنِ محمدٍ عنِ الْحسنِ بْنِ علِي عنْ أحْمد بْنِ عمر الْحلالِ قَالَ سأَلْت أَبا الْحسنِ ع عنْ قَوْلِ اللهِ عز و جل أَ فَمنْ كانَ على بينةٍ مِنْ ربِهِ و يتْلُوه شاهِد مِنْه فَقَالَ أَمِير الْمُؤْمِنِين صلَوات اللهِ علَيْهِ الشاهِد علَى رسول اللهِ ص و رسولُ اللهِ ص علَى بينةٍ مِنْ ربِهِ

H 494, Ch. 9, h4

Ali ibn Ibrahim has narrated from his father from Muhammad ibn abu 'Umayr from ibn 'Udhayna from Burayd al-'Ijli who has said the following:

"Once I asked Imam abu Ja'far, recipient of divine supreme covenant, about the meaning of the words of Allah, the Most Holy, the Most High, 'We have made you (true Muslims) a moderate nation so that you would be witness (an example) for all people and the Messenger of Allah a witness (an example) for you . . .' (2:143) He (the Imam), recipient of divine supreme covenant, said, 'We are the moderate nation and we are the witness for Allah, the Most Holy, the Most High, over the activities of His creatures and possess His Authority on earth.'

"I then asked about the meaning of the following words of Allah that say, 'Believers, worship your Lord, bow down and prostrate yourselves before Him and do virtuous deeds so that perhaps you will have everlasting happiness. (22:77) Strive steadfastly for the cause of Allah. He has chosen you but has not imposed on you hardship in your religion, the noble religion of your father, Abraham. Allah named you Muslims before and in this Book, so that the Messenger will witness (your actions) and you will be the witness over mankind. . . .' (22:78) He (the Imam), recipient of divine supreme covenant, said, 'The phrase "He has chosen you" refers to us and we are the chosen ones. Allah, the Most Holy, the Most High, has not sanctioned anything in religion that is a 'constraint' upon the people. *Al-Haraj* "Hardship" mentioned in the above verse is more serious than *al-Diyq* (constraint) as Allah has said, ". . . But has not imposed on you "hardships in your religion" . . . (22:78) The Imam, recipient of divine supreme covenant, then said the expression: "Religion of your father" also is a reference to us. Allah has called us, specially, as Muslims in the heavenly books that were revealed before and in this Holy Book (the Holy Quran). The messenger of Allah, recipient of divine supreme covenant, has testified in our favor by conveying the message of Allah, the Most Holy, and the Most High. We bear witness to the activities of the people and on the Day of Judgment certify the belief of those who have acknowledged our Divine Authority and reject those who have rejected our Divine Authority.'"

٤- علِي بْن إِبراهِيم عنْ أَبِيهِ عنْ محمدِ بْنِ أَبِي عمْيرٍ عنِ ابْنِ أُذَيْنةَ عنْ برَيْدٍ الْعِجْلِي قَالَ قُلْت لِأَبِي جعْفَرٍ ع قَوْلَ اللهِ تبارك و تعالَى و كذَلِك جعلْناكُمْ أُمةً وسطاً لِتكُونوا شهداءَ علَى الناسِ و يكُونَ الرسولُ علَيْكُمْ شهِيداً قَالَ نحْن الْأُمةُ الْوسطُ و نحْن شهداءُ اللهِ تبارك و تعالَى علَى خلْقِهِ و حججه فِي أَرْضِهِ قُلْت قَوْله تعالَى يا أَيها الذِين آمنوا ارْكعوا و اسْجدوا و اعْبدوا ربكُمْ و افْعلُوا الْخَيْر لَعلكُمْ تفْلِحونَ و جاهِدوا فِي اللهِ حق جِهادِهِ هو اجْتباكُمْ قَالَ إِيانا عنى و نحْن الْمجْتبوْنَ و لَمْ يجْعل الله تبارك و تعالَى فِي الدينِ مِنْ حرَجٍ قَالْحرج أَشد مِن الضيقِ مِلةَ أَبِيكُمْ إِبْراهِيم إِيانا عنى خاصةً و سماكُم الْمسْلِمِين الله سمانا الْمسْلِمِين مِنْ قَبْلُ فِي الْكُتبِ الِتي مضتْ و فِي هذَا الْقُرْآنِ لِيكُونَ الرسولُ شهِيداً علَيْكُمْ و تكُونوا شهداءَ علَى الناسِ فَرسولُ اللهِ ص الشهِيد علَيْنا بِما بلغنا عنِ اللهِ تبارك و تعالَى و نحْن الشهداءُ علَى الناسِ فَمنْ صدق يوْم الْقِيامةِ صدقْناه و منْ كذب كذّبناه

H 495, Ch. 9, h5

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Ibrahim ibn 'Umar al-Yamani from Sulaym ibn Qays al-Hilali from (Amir al-Mu'minin)

٥- علِي بْن إِبراهِيم عنْ أَبِيهِ عنْ حمادِ بْنِ عِيسى عنْ إِبْراهِيم بْنِ عمر الْيمانِي عنْ سلَيْمِ بْنِ قَيسٍ الْهِلَالِي عنْ أَمِيرِ الْمُؤْمِنِين ص

قَالَ إِن الله تبارك و تعالَى طَهرنا و عصمنا و جعلَنا شهداءَ علَى خلْقِهِ و حجته فِي أَرْضِهِ و جعلَنا مع الْقُرْآن و جعلَ الْقُرْآنَ معنا لَا نفَارقُه و لَا يفَارقُنا

Ali, recipient of divine supreme covenant, who has said the following:

"Allah, the Most Holy, the Most High, cleansed us, granted us protection against sins, made us to bear witness to the activities of His creatures and granted us Divine Authority on His earth. He made us to be with the Holy Quran and the Holy Quran to be with us. We do not depart the Holy Quran and the Holy Quran does not depart us."

بَابُ أن الْأَئمةَ ع هُمُ الْهُدَاةُ

١ - عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدٍ عن الْحسيْن بْنِ سعِيدٍ عن النضْرِ بْنِ سوْيدٍ و فَضالَةَ بْنِ أيوب عَنْ موسى بْنِ بكْرٍ عن الْفُضيْل قَالَ سأَلْت أَبا عَبْدِ اللهِ ع عَنْ قَوْل اللهِ عز و جل و لِكُل قَوْمٍ هادٍ فَقَالَ كُل إِمامٍ هادٍ لِلْقَرْن الذِي هو فِيهِمْ

Chapter Ten

They ('A'immah) (plural of Imam), Recipients of Divine Supreme Covenant, Are the Only True Guides

H 496, Ch. 10, h1

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd and Fudala ibn Ayyub from Musa ibn Bakr from al-Fudayl who has said the following:

"Once I asked Imam abu 'Abd Allah, recipient of divine supreme covenant, about the meaning of the words of Allah, the Majestic, the Glorious, 'For every nation there is a guide.' (13:7) He (the Imam), recipient of divine supreme covenant, said, 'Every Imam is the guide in his own century (time).'"

٢ - عِلِي بْن إِبراهِيم عَنْ أَبِيهِ عَنْ محمدِ بْنِ أَبِي عمَيْرٍ عن ابْنِ أُذَيْنةَ عَنْ برَيْدٍ الْعِجْلِي عَنْ أَبِي جعْفَرٍ ع فِي قَوْل اللهِ عز و جل إِنما أَنت مُنْذِر و لِكُل قَوْمٍ هادٍ فَقَالَ رسولُ اللهِ ص الْمُنْذِر و لِكُل زمانٍ مِنا هادٍ يهْدِيهِمْ إِلَى ما جاءَ بِهِ نبِي اللهِ ص ثُم الْهداةُ مِنْ بعْدِهِ عِلِي ثُم الْأَوْصِياءُ واحِد بعْد واحِدٍ

H 497, Ch. 10, h2

Ali ibn Ibrahim has narrated from his father from Muhammad ibn abu 'Umayr from ibn 'Udhayna from Burayd al-'Ijli who has said the following:

"About the words of Allah, the Majestic, the Glorious, '(Muhammad), you are only a Warner. For every nation there is a guide' (13:7) Imam abu Ja'far, recipient of divine supreme covenant, has said, 'The messenger of Allah is the Warner. At all times there is a guide from us who guides people to the teachings of the Holy Prophet, recipient of divine supreme covenant. Of the guides who possess Divine Authority after the Holy Prophet, recipient of divine supreme covenant, is Amir al-Mu'minin, Ali, recipient of divine supreme covenant, and his successors one after the other.'"

٣ - الْحسيْن بْن محمدٍ الْأَشْعرِي عَنْ معلى بْنِ محمدٍ عَنْ محمدِ بْنِ جمْهورٍ عَنْ محمدِ بْنِ إِسْماعِيلَ عَنْ سعْدانَ عَنْ أَبِي بصِيرٍ قَالَ قُلْت لِأَبِي عَبْدِ اللهِ ع إِنما أَنت مُنْذِر و لِكُل قَوْمٍ هادٍ فَقَالَ رسولُ اللهِ ص الْمُنْذِر و عِلِي الْهادِي يا أَبا محمدٍ هلْ مِنْ هادٍ الْيوْم قُلْت بلَى جعِلْت فِداك ما زالَ مِنْكُمْ هادٍ بعْد هادٍ حتى دفِعتْ إِلَيْك فَقَالَ رحِمك الله يا أَبا محمدٍ لَوْ كانتْ إِذَا نزلَتْ آيةٌ علَى رجلٍ ثُم مات ذَلك الرجلُ ماتتِ الْآيةُ مات الْكِتاب و لَكِنه حي يجْرِي فِيمنْ بقِي كَما جرى فِيمنْ مضى

H 498, Ch. 10, h3

Al-Husayn ibn Muhammad al-Ash'ari has narrated from Mu'alla ibn Muhammad from Muhammad ibn Jumhur from Muhammad ibn 'Isma'il from Sa'dan from abu Basir who has said the following:

"Once I asked Imam abu 'Abd Allah, recipient of divine supreme covenant, about the meaning of the words of Allah, the Majestic, the Glorious, '(Muhammad), you are only a Warner. For every nation there is a guide.' (13:7) The Imam, recipient of divine supreme covenant, said, 'The messenger of Allah is the Warner and (Amir al-Mu'minin) Ali, recipient of divine supreme covenant, is the guide. O abu Muhammad, is there a guide today?' I said, 'Yes, may Allah keep my soul in service for your cause, there has always been a guide from you one after the other until this (noble task) is being carried on by your own self.'

"The Imam, recipient of divine supreme covenant, said, 'O abu Muhammad, may Allah grant you blessings. If a verse (guidance) comes to a man who then dies with his death the verse (guidance) also dies. Even the whole Book dies. (In our case) it (guidance) lives and it continues with new generations as it has done so with the people in the past.'"

٤ - محمد بْن يحْيى عَنْ أَحْمد بْنِ محمدٍ عن الْحسيْن بْنِ سعِيدٍ عَنْ صفْوانَ عَنْ منْصورٍ عَنْ عَبْدِ الرحِيمِ الْقَصِيرِ

H 499, Ch. 10, h4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Safwan from Mansur from 'Abd al-Rahim al-Qasir who

has said the following:
"I asked Imam abu Ja'far, recipient of divine supreme covenant, about the meaning of the words of Allah, the Majestic, the Glorious, '. . . For every nation there is a guide.' (13:7) The Imam, recipient of divine supreme covenant, said, 'The messenger of Allah, recipient of divine supreme covenant, is the Warner and (Amir al-Mu'minin) Ali, recipient of divine supreme covenant, is the guide. I swear by Allah, that guidance (and Leadership with Divinne Authority) never departed us, it is with us and will always be with us until the Day of Judgment.'"

عنْ أَبِي جعْفَرٍ ع فِي قَوْلِ اللهِ تبارك و تعالَى إِنما أَنت مُنْذِر ولِكُل قَوْمٍ هادٍ فَقَالَ رسولُ اللهِ ص الْمُنْذِر و عَلِي الْهادِي أَما و اللهِ ما ذَهبتْ مِنا و ما زالَتْ فِينا إِلَى الساعةِ

Chapter Eleven
'A'immah, Recipient of Divine Supreme Covenant, Possess Divine Authority and the Treasure of Divine Knowledge

بَابُ أَن الْأَئِمةَ ع وُلَاةُ أَمرِ اللهِ وَ خَزَنَةُ عِلْمِهِ

H 500, Ch. 11, h1
Muhammad ibn Yahya al-'Attar has narrated from Ahmad ibn abu Zahir from al-Hassan ibn Musa from Ali ibn Hassa'n from 'Abd al-Rahman ibn Kathir who has said the following:
"I heard Imam abu 'Abd Allah, recipient of divine supreme covenant, saying, 'We are the ones who possess Divine Authority in the matters of the command of Allah, we are the treasurers of the knowledge of Allah and the repository of the revelations of Allah.'"

١- محمدُ بْن يحْيى الْعطار عنْ أَحْمدْ بْنِ أَبِي زاهِرٍ عنِ الْحسنِ بْنِ موسى عنْ عَلِي بْنِ حسانَ عنْ عَبْدِ الرحْمنِ بْنِ كَثِيرٍ قَالَ سمِعْت أَبا عَبْدِ اللهِ ع يقُولُ نحْن ولَاةُ أَمرِ اللهِ و خزنةُ عِلْمِ اللهِ و عَيبةُ وحْي اللهِ

H 501, Ch. 11, h2
A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Ali ibn Asbat from his father, Asbat from Sawra ibn Kulayb who has said the following:
"Once Imam abu Ja'far, recipient of divine supreme covenant, said to me, 'I swear by Allah that we are the treasurers of Allah in His heavens and on His earth, not the treasurers of gold or the treasurers of silver but the treasurers of His knowledge.'"

٢- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمدْ بْنِ محمدٍ عنِ الْحسْينْ بْنِ سعِيدٍ عنْ عَلِي بْنِ أَسْباطٍ عنْ أَبِيهِ أَسْباطٍ عنْ سوْرةَ بْنِ كُلَيبٍ قَالَ قَالَ لِي أَبو جعْفَرٍ ع و اللهِ إِنا لَخزانُ اللهِ فِي سمائِهِ و أَرْضِهِ لَا علَى ذَهبٍ و لَا علَى فِضةٍ إِلا علَى عِلْمِهِ

H 502, Ch. 11, h3
Ali ibn Musa has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id and Muhammad ibn Khalid al-Barqi from al-Nadr ibn Suwayd in a *marfu'* manner from Sadir who has said the following:
"I asked Imam abu Ja'far, recipient of divine supreme covenant, 'may Allah keep my soul in service for your cause, what are you?' The Imam, recipient of divine supreme covenant, said, 'We are the treasurers of the knowledge of Allah. We are the translators of the revelations of Allah. We possess well preached Divine Authority over all that is under the heavens and those on the earth.'"

٣- عَلِي بْن موسى عنْ أَحْمدْ بْنِ محمدٍ عنِ الْحسْينْ بْنِ سعِيدٍ و محمدِ بْنِ خالِدٍ الْبرْقِي عنِ النضْرِ بْنِ سوْيدٍ رفَعه عنْ سدِيرٍ عنْ أَبِي جعْفَرٍ ع قَالَ قُلْت لَه جعِلْت فِداك ما أَنتمْ قَالَ نحْن خزانُ عِلْمِ اللهِ و نحْن تراجِمةُ وحْي اللهِ و نحْن الْحجةُ الْبالِغةُ علَى منْ دونَ السماءِ و منْ فَوْق الْأَرْضِ

H 503, Ch. 12, h4
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from al-Nadr ibn Shu'ayb from Muhammad ibn al-Fudayl from abu Hamza who has said the following:
"I heard Imam abu Ja'far, recipient of divine supreme covenant, saying, 'The messenger of Allah, recipient of divine supreme covenant, has said that Allah, the Most Holy, the Most High, has said, "My Authority is completely established among the unfortunate ones of your followers. Those who refuse to acknowledge the Divine Authority of (Amir al-Mu'minin) Ali, recipient of divine supreme covenant, and his successors, (they have rejected My Authority). With (Amir al-Mu'minin) Ali, recipient of divine supreme covenant, and his successors there are your traditions and the traditions of the prophets before you. They (Ali and his successors) are the treasurers of My knowledge after you." The Messenger of Allah, recipient of

٤- محمدُ بْن يحْيى عنْ محمدِ بْنِ الْحسْينِ عنِ النضْرِ بْنِ شعْيبٍ عنْ محمدِ بْنِ الْفُضيْلِ عنْ أَبِي حمْزةَ قَالَ سمِعْت أَبا جعْفَرٍ ع يقُولُ قَالَ رسولُ اللهِ ص قَالَ الله تبارك و تعالَى اسْتِكْمالُ حجتِي علَى الْأَشْقِياءِ مِنْ أُمتك مِنْ تَرْكِ ولَايةِ عَلِي و الْأَوْصِياءِ مِنْ بعْدِك فَإِن فِيهِمْ سنتك و سنةَ الْأَنْبِياءِ مِنْ قَبْلِك و هُمْ خزانِي علَى عِلْمِي مِنْ بعْدِك ثُم قَالَ رسولُ اللهِ ص

لَقَدْ أَنبأني جبْرئيلُ ع بِأَسْمائِهِمْ و أَسْماءِ آبائِهِمْ

divine supreme covenant, then said, ‘Jibril (Gabriel) has informed me of the names of the successors of (Amir al-Mu’minin) Ali, recipient of divine supreme covenant, and the names of their fathers.’”

٥- أَحْمد بْن إِدْريس عنْ محمدِ بْنِ عَبْدِ الْجبارِ عنْ محمدِ بْنِ خالِدٍ عنْ قَضالَةَ بْنِ أيوب عنْ عَبْدِ اللهِ بْنِ أَبِي يعْفُورٍ قالَ قالَ أبو عَبْدِ اللهِ ع يا ابْن أَبِي يعْفُورٍ إِن الله واحِد متوحد بِالْوحْدانِيةِ متفَرد بِأَمرِهِ فَخلَق خلْقاً فَقَدرهمْ لِذَلك الْأَمرِ فَنحْن هُمْ يا ابْن أَبِي يعْفُورٍ فَنحْن حجج اللهِ فِي عِبادِهِ و خزانه علَى عِلْمِهِ و الْقَائِمونَ بِذَلك

H 504, Ch. 11, h5
Ahmad ibn Idris has narrated from Muhammad ibn ‘Abd al-Jabbar from Muhammad ibn Khalid from Fadala ibn Ayyub from ‘Abd Allah ibn Ya‘fur who has said the following:

“Once abu ‘Abd Allah, recipient of divine supreme covenant, said to me, ‘O ibn abu Ya‘fur, Allah is One and is the only One in His Oneness. He alone issues His command. He created a *creature* and appointed and measured it for that command (*Amr*, task). We, O ibn abu Ya‘fur, are that *creature*. We are the Authority of Allah over His creatures, the treasurers and guardians of His knowledge.’”

٦- عِلِي بْن محمدٍ عنْ سهْلِ بْنِ زِيادٍ عنْ موسى بْنِ الْقَاسِمِ بْنِ معاوِيةَ و محمد بْن يحْيى عنِ الْعمْركِي بْنِ عِلِي جمِيعاً عنْ عِلِي بْنِ جعْفَرٍ عنْ أَبِي الْحسنِ موسى ع قَالَ قَالَ أَبو عَبْدِ اللهِ ع إِن الله عز و جل خلَقَنا فَأَحْسن خلْقَنا و صورنا فَأَحْسن صورنا و جعلَنا خزانه فِي سمائِهِ و أَرْضِهِ و لَنا نطَقَتِ الشجرةُ و بِعِبادتِنا عبِد الله عز و جل و لَوْلَانا ما عبِد الله

H 505, Ch. 11, h6
Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Musa ibn al-Qasim ibn Mu‘awiya and Muhammad ibn Yahya from al-‘Amrakiy ibn Ali all from Ali ibn Ja'far from abu al-Hassan Musa, recipient of divine supreme covenant, who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Allah, the Most Holy, the Most High, created us and He made our creation the best. He formed us and made our form the best. He made us the treasurers of His heavens and His earth. For us the tree spoke and with our worship Allah, the Most Holy, the Most High, is worshipped. Had we not been in existence Allah would not have been worshipped.’”

بَابُ أَن الْأَئِمةَ ع خُلَفَاءُ اللهِ عَز وَ جَل فِي أَرْضِهِ وَ أَبْوَابُهُ الَّتِي مِنْهَا يُؤْتَى

Chapter Twelve
‘A’immah, Recipients of Divine Supreme Covenant, Are the Deputies of Allah, On earth

‘A’immah, recipients of divine supreme covenant, are the deputies of Allah the Most Holy, the Most High, on earth and the gates through which people become nearer to Allah.

١- الْحسيْن بْن محمدٍ الْأَشْعرِي عنْ معلى بْنِ محمدٍ عنْ أَحْمد بْنِ محمدٍ عنْ أَبِي مسْعودٍ عنِ الْجعْفَرِي قَالَ سمِعْت أَبا الْحسنِ الرضا ع يقُولُ الْأَئِمةُ خلَفَاءُ اللهِ عز و جل فِي أَرْضِهِ

H 506, Ch. 12, h1
Al-Husayn ibn Muhammad al-Ash‘ari has narrated from Mu‘alla ibn Muhammad from Ahmad ibn Muhammad from abu Mas‘ud from al-Ja'fari who has said the following:

“I heard abu al-Hassan al-Rida, recipient of divine supreme covenant, say, ‘*‘A’immah*, recipient of divine supreme covenant, are the deputies of Allah, the Most Holy, the Most High, on His earth.’”

٢- عنْه عنْ معلّى عنْ محمدِ بْنِ جمْهورٍ عنْ سلَيمانَ بْنِ سماعةَ عنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ عنْ أَبِي بصِيرٍ قَالَ قَالَ أَبو عَبْدِ اللهِ ع الْأَوْصِياءُ هُمْ أَبواب اللهِ عز و جل الَّتِي يؤْتى مِنْها و لَوْلَاهمْ ما عرِف الله عز و جل و بِهِم احْتج الله تبارك و تعالَى علَى خلْقِهِ

H 507, Ch. 12, h2
Mu‘alla has narrated from Muhammad ibn Jumhur from Sulayman ibn Sama‘a from ‘Abd Allah ibn al-Qasim from abu Basir who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘The successors (of the Holy Prophet, recipient of divine supreme covenant) are the gates to Allah, the Most Holy, the Most High, through which people go to Him. Had they not existed, Allah, the Most Holy, the Most High, would not have been recognized. Allah, the Most Holy, the Most High, will present these successors as evidence against His creatures to support His religion.’”

H 508, Ch. 12, h3
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from 'Abd Allah ibn Sinan who has said the following:

"I asked abu 'Abd Allah, recipient of divine supreme covenant, about the meaning of the words of Allah, the Most Holy, the Most High, 'Allah has promised the righteously striving believers to appoint them as His deputies on earth, as He had appointed those who lived before . . .' (24:55) He (the Imam), recipient of divine supreme covenant, said, 'The people referred to in this verse are *'A'immah*, recipient of divine supreme covenant,'"

٣- الْحسْين بْن محمدٍ عنْ معلى بْن محمدٍ عن الْوشاءِ عنْ عبْدِ اللهِ بْنِ سِنانٍ قَالَ سأَلْت أَبا عبْدِ اللهِ ع عنْ قَوْل اللهِ جل جلَالُه وعد الله الذِين آمنوا مِنْكُمْ و عمِلُوا الصالِحاتِ لَيسْتخْلِفَنهمْ فِي الْأَرْضِ كَما اسْتخْلَف الذِين مِنْ قَبْلِهِمْ قَالَ هم الْأَئمةُ

Chapter Thirteen
'A'immah (plural of Imam), Recipient of Divine Supreme Covenant, Are the Light of Allah, the Most Holy, the Most High

بَابُ أَن الْأَئمةَ ع نُورُ اللهِ عَز وَ جَل

H 509, Ch. 13, h1
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ali ibn Mirdas who has said that Safwan ibn Yahya and al-Hassan ibn Mahbub have narrated from abu Ayyub from abu Khalid al-Kabuli who has said the following:

"I asked (Imam) abu Ja'far, recipient of divine supreme covenant, about the meaning of the words of Allah, the Majestic, the Gracious, 'Those who believe in Allah and His messenger and follow the light which is sent down. . . .' (64:8)

"He (the Imam), recipient of divine supreme covenant, said, 'O abu Khalid, I swear by Allah, it is *'A'immah* from the family of the Holy Prophet, recipient of divine supreme covenant, up to the Day of Judgment who are called light in the above verse. They, I swear by Allah, are the light of Allah whom He sent down. It is they, I swear by Allah, who are the light of Allah in the heavens and in the earth. O abu Khalid, I swear by Allah, that the light of Imam, recipient of divine supreme covenant, in the hearts of the true believers is brighter than the light of the sun in the midday. They, I swear by Allah, give light to the hearts of the true believers and Allah, the Most Holy, the Most High, may block such light from reaching the hearts of whoever He may will, thus their hearts remain dark. O abu Khalid, no one believes in our Divine Authority except that Allah cleanses his heart. Allah will not cleanse the heart of a person until he or she will acknowledge our Divine Authority and live in peace with us. When one lives in peace with us Allah will safeguard him against the severity of the Day of reckoning and grant him security against the great horror on the Day of Judgment'"

١- الْحسْين بْن محمدٍ عنْ معلى بْن محمدٍ عنْ علِي بْنِ مِرْداسٍ قَالَ حدثَنا صفْوانُ بْن يحْيى و الْحسن بْن محْبوبٍ عنْ أَبِي أيوب عنْ أَبِي خالِدٍ الْكَابِلي قَالَ سأَلْت أَبا جعْفَرٍ ع عنْ قَوْل اللهِ عز و جل فَآمِنوا بِاللهِ و رسولِهِ و النورِ الذِي أَنزلْنا فَقَالَ يا أَبا خالِدٍ النور و اللهِ الْأَئمةُ مِنْ آل محمدٍ ص إِلَى يوْمِ الْقِيامةِ و همْ و اللهِ نور اللهِ الذِي أَنزلَ و همْ و اللهِ نور اللهِ فِي السماواتِ و فِي الْأَرْضِ و اللهِ يا أَبا خالِدٍ لَنور الْإِمامِ فِي قُلُوبِ الْمؤْمِنِين أَنور مِن الشمْسِ الْمضِيئَةِ بِالنهارِ و همْ و اللهِ ينورونَ قُلُوب الْمؤْمِنِين و يحْجب الله عز و جل نورهمْ عمنْ يشاءُ فَتظْلم قُلُوبهمْ و اللهِ يا أَبا خالِدٍ لَا يحِبنا عبْد و يتولانا حتى يطَهر الله قَلْبه و لَا يطَهر الله قَلْب عبْدٍ حتى يسلم لَنا و يكُونَ سِلْماً لَنا فَإِذَا كَانَ سِلْماً لَنا سلمه الله مِنْ شدِيدِ الْحِسابِ و آمنه مِنْ فَزعِ يوْمِ الْقِيامةِ الْأَكْبرِ

H 510, Ch. 13, h2
Ali ibn Ibrahim has narrated through his chain of narrators from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following about the words of Allah, the Most High:

"There are those who follow the Messenger, the illiterate Prophet (not conventionally educated), whose description they find written in the Torah and the Gospel. [He (the Messenger) enjoins them to do good and forbids them to do all that is unlawful, makes lawful for them all that is pure and makes unlawful all that is filthy, removes their burdens and the entanglements in which they are involved]. Those who believe in him, honor and help him, and follow the light which is sent down to him, will have everlasting happiness." (7:157) The Imam, recipient of divine supreme covenant, said, 'It is Ali (Amir al-Mu'minin), recipient of divine supreme covenant, and *'A'immah* (plural of Imam), recipient of divine supreme

٢- علِي بْن إِبراهِيم بِإِسْنادِهِ عنْ أَبِي عبْدِ اللهِ ع فِي قَوْل اللهِ تعالَى الذِين يتبِعونَ الرسولَ النبِي الْأُمي الذِي يجِدونه مكْتوباً عِنْدهمْ فِي التوْراةِ و الْإِنْجِيل يأْمرهمْ بِالْمعْروفِ و ينْهاهمْ عنِ الْمنْكَرِ و يحِل لَهم الطيباتِ و يحرم علَيْهِم الْخبائِثَ إِلَى قَوْلِهِ و اتبعوا النور الذِي أُنزِلَ معه أُولَئِك هم

الْمفْلِحونَ قَالَ النور فِي هذَا الْمَوْضِعِ عَلِي أَمِير الْمؤْمِنِين و الْأَئِمةُ ع

covenant, after him who are called ‘light’ in the above verse of the Holy Quran.’”

٣- أَحْمد بْن إِدْرِيس عَنْ محمدِ بْنِ عَبْدِ الْجبارِ عنِ ابْنِ فَضالٍ عَنْ ثَعْلَبةَ بْنِ مَيمونٍ عَنْ أَبِي الْجارودِ قَالَ قُلْت لِأَبِي جعْفَرٍ ع لَقَدْ آتى الله أَهْلَ الْكِتابِ خَيراً كَثِيراً قَالَ و ما ذَاك قُلْت قَوْلُ اللهِ تعالَى الذِين آتَيناهم الْكِتاب مِنْ قَبْلِهِ هم بِهِ يؤْمِنونَ إِلَى قَوْلِهِ أُولَئِك يؤْتَوْنَ أَجْرهمْ مرتَيْنِ بِما صبروا قَالَ فَقَالَ قَدْ آتاكُم الله كَما آتاهمْ ثُم تلَا يا أَيها الذِين آمنوا اتقُوا الله و آمِنوا بِرسولِهِ يؤْتِكُمْ كِفْلَيْنِ مِنْ رحْمتِهِ و يجْعلْ لَكُمْ نوراً تمْشونَ بِهِ يعْنِي إِماماً تأْتمونَ بِهِ

H 511, Ch. 13, h3

Ahmad ibn Idris has narrated from Muhammad ibn ‘Abd al-Jabbar from ibn Fadala from Tha‘laba ibn Maymun from abu al-Jarud who has said the following:

“Once I said to (Imam) abu Ja‘far, recipient of divine supreme covenant, ‘Allah has given a great deal of good to the people of the heavenly books.’ He (the Imam), recipient of divine supreme covenant, then asked, ‘What is it?’ I then said it is said in the words of Allah, ‘Of those to whom We have given the book before him (Prophet Muhammad) they believe in him . . . These will receive double reward for their forbearance. . . .’ (28:54)

“He (the Imam), recipient of divine supreme covenant, said, ‘Allah has given you also a great deal of good as He has given to them,’ and he recited, ‘Believers, have fear of Allah and believe in His Messenger. Allah will grant you a double share of mercy, a light by which you can walk . . .’ (57:28) The ‘light’ mentioned in this verse stands for the Imam, recipient of divine supreme covenant, whom you follow.’”

٤- أَحْمد بْن مِهْرانَ عَنْ عَبْدِ الْعظِيمِ بْنِ عَبْدِ اللهِ الْحسنِي عَنْ عَلِي بْنِ أَسْباطٍ و الْحسنِ بْنِ محْبوبٍ عَنْ أَبِي أَيوب عَنْ أَبِي خالِدٍ الْكَابِلِي قَالَ سأَلْت أَبا جعْفَرٍ ع عَنْ قَوْلِ اللهِ تعالَى فَآمِنوا بِاللهِ و رسولِهِ و النورِ الذِي أَنزلْنا فَقَالَ يا أَبا خالِدٍ النور و اللهِ الْأَئِمةُ ع يا أَبا خالِدٍ لَنور الْإِمامِ فِي قُلُوبِ الْمؤْمِنِين أَنور مِن الشمْسِ الْمضِيئَةِ بِالنهارِ و هم الذِين ينورونَ قُلُوب الْمؤْمِنِين و يحْجب الله نورهمْ عمنْ يشاءُ فَتظْلم قُلُوبهمْ و يغْشاهمْ بِها

H 512, Ch. 13, h4

Ahmad ibn Mihran has narrated from ‘Abd al-‘Azim ibn ‘Abd Allah al-Hassani from Ali ibn Asbat and al-Hassan ibn Mahbub from abu Ayyub from abu Khalid al-Kabuli who has said the following:

“Once I asked (Imam) abu Ja’far, recipient of divine supreme covenant, about the meaning of the words of Allah, the Most Holy, the Most High, in the following verse of the Holy Quran. ‘Those who believe in Allah and His messenger and follow the light which is sent down. . . .’ (64:8) He (the Imam), recipient of divine supreme covenant, said, ‘O abu Khalid, the ‘light’ in this verse, I swear by Allah, stands for *‘A’immah* (plural of Imam). O abu Khalid the light of the Imam, recipient of divine supreme covenant, in the hearts of the true believers is brighter than the light of the sun in midday. It is they who brighten the hearts of the true believers and Allah withholds their light from reaching whomever He wills not to reach, thus their hearts become dark and Allah covers them with darkness.’”

٥- عَلِي بْن محمدٍ و محمد بْن الْحسنِ عَنْ سهْلِ بْنِ زِيادٍ عَنْ محمدِ بْنِ الْحسنِ بْنِ شمونٍ عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرحْمنِ الْأَصم عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ عَنْ صالِحِ بْنِ سهْلٍ الْهمْدانِي قَالَ قَالَ أَبو عَبْدِ اللهِ ع فِي قَوْلِ اللهِ تعالَى الله نور السماواتِ و الْأَرْضِ مثَلُ نورِهِ كَمِشْكاةٍ فَاطِمةُ ع فِيها مِصْباح الْحسن الْمِصْباح فِي زجاجةٍ الْحسْين الزجاجةُ كَأَنها كَوْكَب دري فَاطِمةُ كَوْكَب دري بَيْن نِساءِ أَهْلِ الدنْيا يوقَد مِنْ شجرةٍ مباركَةٍ إِبْراهِيم ع زَيْتونةٍ لا شَرْقِيةٍ و لا غَرْبِيةٍ لَا يهودِيةٍ و لَا نصْرانِيةٍ يكاد زَيْتها يضِيءُ يكَاد الْعِلْم يَنفَجِر بِها و لَوْ لَمْ تمْسسْه نار نور على

H 513, Ch. 13, h5

Ali ibn Muhammad and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad from Muhammad ibn al-Hassan ibn Shammun from ‘Abd Allah ibn ‘Abd al-Rahman al-Asamm from ‘Abd Allah ibn al-Qasim from Salih ibn Sahl al-Hamadani who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said the following about the statement of Allah, the Most High, ‘Allah is the light of the heavens and the earth. A metaphor for His light is a lantern in which there is a lamp placed in a glass. The glass is like a shining star, which is lit from a blessed olive tree that is neither eastern nor western. Its oil almost lights up even though the fire has not touched it. It is light upon light. Allah guides to His light whoever He wants. Allah uses various metaphors. He has the knowledge of all things.’ (24:35) The Imam said, “Lantern” metaphorically stands for the Holy lady, Fatimah, recipient of divine supreme covenant, the “Lamp” stands for Imam al-Hassan, recipient of divine supreme covenant, and “the glass” stands for Imam al-Husayn, recipient of divine supreme covenant, “The shining star” stands for the Holy lady Fatimah, recipient of divine supreme covenant, who shines among the ladies of the world. “The blessed olive tree” stands for Prophet Abraham. “Neither eastern nor western” means not Jewish nor Christian. The expression: “Its oil almost

lights up" means that it almost bursts up with knowledge. "Light upon light" means that there will be one Imam after the other Imam, recipient of divine supreme covenant, "Allah guides to His light whoever He wants" means that Allah guides through the *'A'immah* (plural of Imam) whoever He wants.' About the expression "Allah uses various metaphors" I then recited the following verse of the Holy Quran: 'Or they (the deeds of the unbelievers) are like the darkness of a deep, stormy sea with layers of giant waves, covered by dark clouds. It is darkness upon darkness whereby even if one stretches out his hands he cannot see them. One can have no light unless Allah gives him light.' (24:40)

"The Imam, recipient of divine supreme covenant, said, 'The word "Darkness" refers to the first and his friend, the expression "With layers of giant waves" refers to the third, and the expression "Covered with darkness" refers to the second. The words "It is darkness upon darkness" refer to Mu'awiya (may Allah condemn him) and the disasters caused by the Amavids. The phrase "Even if one stretches out his hands" means that even if a true believer stretches out his hands in such disastrous condition "he cannot see them." The statement "One can have no light unless Allah gives him light" stands for the light from the children of the Holy lady, Fatimah, recipient of divine supreme covenant. The phrase "Can have no light" means an Imam on the Day of Judgment. The Imam, recipient of divine supreme covenant, said that, 'On the Day of Judgment you will see the believers with their light shining in front of them and to their right. They will be told, 'Paradise wherein streams flow is the glad news for you today. You will live therein forever. This is the greatest triumph.' (57:12) The phrase "The shining light in front . . . " is a reference to the Imam, recipient of divine supreme covenant, who will walk in front and on the right of the true believers until they all enter paradise.'"

Ali ibn Muhammad and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad from Musa ibn al-Qasim al-Bajali and Muhammad ibn Yahya from al-'Amrakiy ibn Ali altogether from Ali ibn Ja'far, recipient of divine supreme covenant, from his brother a similar *Hadith*.

نورِ إمام مِنها بَعْد إمامٍ يهْدِي الله لِنورِه منْ يشاءُ يهْدِي الله لِلْأئمةِ منْ يشاءُ و يضْرِب الله الْأمْثالَ لِلناسِ قُلْت أَوْ كَظُلُماتٍ

قَالَ الْأولُ و صاحِبه يغْشاه مَوْج الثالِثُ مِنْ فَوْقِهِ مَوْج ظُلُمات الثانِي بَعْضها فَوْق بَعْضٍ معاوِيةُ و فِتن بِني أُمية إِذا أَخْرج يده الْمُؤْمِن فِي ظُلْمةِ فِتْنتِهِمْ لَمْ يكَدْ يراها و منْ لَمْ يجْعل الله لَه نوراً إماماً مِنْ ولْدِ فَاطِمةَ ع فَما لَه مِنْ نورِ إمامٍ يوْم الْقِيامةِ و قَالَ فِي قَوْلِه يسْعى نورهمْ بيْن أَيدِيهِمْ و بِأَيمانِهِمْ أَئمةُ الْمُؤْمِنين يوْم الْقِيامةِ تسْعى بيْن يدي الْمُؤْمِنين و بِأَيمانِهِمْ حتى يْنزِلُوهمْ منازِلَ أَهْلِ الْجنةِ عِلِي بْن محمدٍ و محمد بْن الْحسنِ عنْ سهْلِ بْنِ زِيادٍ عنْ موسى بْنِ الْقَاسِمِ الْبجلِي و محمد بْن يحْيى عنِ الْعمْركِي بْنِ عِلِي جمِيعاً عنْ عِلِي بْنِ جعْفَرٍ عنْ أَخِيهِ موسى ع مِثْلَه

H 514, Ch. 13, h6

Ahmad ibn Idris has narrated from al-Husayn ibn 'Ubayd Allah from Muhammad ibn al-Hassan and Musa ibn 'Umar from al-Hassan ibn Mahbub from Muhammad ibn al-Fudayl who has said the following:

"Once I asked abu al-Hassan, recipient of divine supreme covenant, about the meaning of the words of Allah, the Most Holy, the Most High, in the following verse of the Holy Quran. 'They want to put out the light of Allah with their mouths, but Allah will certainly make His light shine forever, even though the unbelievers may dislike this.' (61:8) He (the Imam), recipient of divine supreme covenant, said, 'They want to put out the Divine Authority of Amir al-Mu'minin (Ali), recipient of divine supreme covenant, with their mouths. However, the expression "Allah completes His light" stands for the Imam, recipient of divine supreme covenant, as mentioned in the following verse 'Those who believe in Allah, His messenger and follow the light which is sent down . . .' (64:8) "The light" stands for Imam, recipient of divine supreme covenant,'"

٦- أَحْمد بْن إِدْرِيس عنِ الْحسيْنِ بْنِ عبْيدِ اللهِ عنْ محمدِ بْنِ الْحسيْنِ و موسى بْنِ عمر عنِ الْحسنِ بْنِ محْبوبٍ عنْ محمدِ بْنِ الْفُضيْلِ عنْ أَبِي الْحسنِ ع قَالَ سأَلْته عنْ قَوْلِ اللهِ تبارك و تعالَى يرِيدونَ لِيطْفِؤا نور اللهِ بِأَفْواهِهِمْ قَالَ يرِيدونَ لِيطْفِئُوا ولَايةَ أَمِيرِ الْمُؤْمِنِين ع بِأَفْواهِهِمْ قُلْت قَوْلُه تعالَى و الله مِتم نورِهِ قَالَ يقُولُ و الله مِتم الْإِمامةِ و الْإِمامةُ هِي النور و ذَلِك قَوْلُه عز و جل فَآمِنوا بِاللهِ و رسولِهِ و النورِ الذِي أَنزلْنا قَالَ النور هو الْإِمام

Chapter Fourteen

'A'immah Are as the Cornerstone of Earth

بَابُ أَن الْأَئِمةَ هُمْ أَرْكَانُ الْأَرْض

H 515, Ch. 14, h1

Ahmad ibn Mahran from Muhammad ibn Ali and Muhammad ibn Yahya from

١- أَحْمد بْن مِهْرانَ عنْ محمدِ بْنِ عِلِي و محمد بْن يحْيى عنْ

أَحْمد بْن محمدٍ جمِيعاً عَنْ محمدِ بْنِ سِنانٍ عنِ الْمفَضلِ بْنِ عمر عَنْ أَبِي عَبْدِ اللهِ ع قَالَ ما جاءَ بِهِ عَلِي ع آخذُ بِهِ و ما نهى عَنْه أَنتهِي عَنْه جرى لَه مِن الْفَضْلِ مِثْلُ ما جرى لِمحمدٍ ص و لِمحمدٍ ص الْفَضْلُ علَى جمِيعِ مَنْ خلَق الله عز و جل الْمتعقب علَيْهِ فِي شَيْءٍ مِنْ أَحْكَامِهِ كَالْمتعقبِ علَى اللهِ و علَى رسولِهِ و الراد علَيْهِ فِي صغِيرةٍ أَوْ كَبِيرةٍ علَى حد الشرْكِ بِاللهِ كَانَ أَمِير الْمؤْمِنِين ع باب اللهِ الذِي لَا يؤْتَى إِلا مِنْه و سبِيلُه الذِي مَنْ سلَك بِغَيْرِهِ هلَك و كَذَلِك يجْرِي الْأَئِمةُ الْهدى واحِداً بعْد واحِدٍ جعلَهم الله أَرْكَانَ الْأَرْضِ أَنْ تمِيد بِأَهْلِها و حجته الْبالِغةَ علَى مَنْ فَوق الْأَرْضِ و مَنْ تحْت الثرى و كَانَ أَمِير الْمؤْمِنِين ص كَثِيراً ما يقُولُ أَنا قَسِيم اللهِ بيْن الْجنةِ و النارِ و أَنا الْفَاروق الْأَكْبر و أَنا صاحِب الْعصا و الْمِيسمِ و لَقَدْ أُقِرتْ لِي جمِيع الْملَائِكَةِ و الروح و الرسلُ بِمِثْلِ ما أَقَروا بِهِ لِمحمدٍ ص و لَقَدْ حمِلْت علَى مِثْلِ حمولَتِهِ و هِي حمولَةُ الرب و إِن رسولَ اللهِ ص يدْعى فَيكْسى و أُدعى فَأُكْسى و يسْتَنطَق و أُسْتَنطَق فَأَنطِق علَى حد مَنْطِقِهِ و لَقَدْ أُعْطِيت خِصالًا ما سبقَنِي إِلَيْها أَحد قَبْلِي علِمْت الْمنايا و الْبلَايا و الْأَنساب و فَصْلَ الْخِطَابِ فَلَمْ يفُتْنِي ما سبقَنِي و لَمْ يعْزبْ عني ما غَاب عني أُبشر بِإِذْنِ اللهِ و أُؤدي عَنْه كُل ذَلِك مِن اللهِ مكِنني فِيهِ بِعِلْمِهِ

الْحسيْن بْن محمدٍ الْأَشْعرِي عَنْ معلى بْنِ محمدٍ عَنْ محمدِ بْنِ جمْهورٍ الْعمي عَنْ محمدِ بْنِ سِنانٍ قَالَ حدثَنا الْمفَضلُ قَالَ سمِعْت أَبا عَبْدِ اللهِ ع يقُولُ ثُم ذَكَر الْحدِيثَ الْأَولَ

Ahmad ibn Muhammad altogether from Muhammad ibn Sinan from al-Mufaddal ibn ‘Umar from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Whatever Imam Ali, recipient of divine supreme covenant, has brought I follow it entirely and whatever he has forbidden I desist from altogether. Whatever excellence was found in the Holy Prophet, recipient of divine supreme covenant, was found in Imam Ali, recipient of divine supreme covenant, also. The Holy Prophet was more excellent than all of the creatures of Allah, the Most Holy, the Most High. Those turning away from any item of his (Imam Ali) guidance are like one turning away from the guidance of Allah and His messenger. Rejecting him in small or great matters is like considering things similar to Allah (sharik). Amir al-Mu’minin (Ali), recipient of divine supreme covenant, was the only gate to Allah through which people could go closer to Him. He (Imam Ali), recipient of divine supreme covenant, was the path that if one ignored he would be destroyed. This is also true of *‘A’immah* of guidance one after the other. Allah has made them as cornerstones of the earth so that people on earth are not be destroyed. They possess the doubtless Divine Authority over the inhabitants of earth and those below the earth.

“Amir al-Mu’minin (Ali), recipient of divine supreme covenant, would very often say, ‘I am the supervisor for Allah to see who should go to paradise and who should go to hell. I am the greatest criterion, the possessor of the staff (of Moses) and the Miysam (marking seal). All the angels, the spirit and the messengers have acknowledged the existence in me of all the matters that they had acknowledged in Prophet Muhammad, recipient of divine supreme covenant, I am held responsible for all such matters for which Prophet Muhammad, recipient of divine supreme covenant, was held responsible. Such responsibilities are the duties to Allah, the Lord. The messenger of Allah will be called upon and will be dressed up (as the Imam of people). I will be called upon and will be dressed up (as the Imam of people). The Holy Prophet will be made to speak and I will be made to speak and I will speak just the way he will speak. I have been given certain distinctions, which are given to no one before me.

“I was taught all about the deaths, the sufferings, the genealogy of people and clear speech. I have not missed any of the knowledge that has passed me by and nothing of the future is unseen or unknown to me. I give good news by the permission of Allah and do my duty towards Allah. All of this is from Allah Who has made it possible for me through His knowledge.’”

Al-Husayn ibn Muhammad al-Ash‘ari has narrated from Mu‘alla ibn Muhammad from Muhammad ibn Jumhur al-‘Ammi from Muhammad ibn Sinan who has said that al-Mufaddal narrated to us that he heard from abu ‘Abd Allah, recipient of divine supreme covenant, He then narrated the above *Hadith*.

٢ - عَلِي بْن محمدٍ و محمد بْن الْحسنِ عَنْ سهْل بْنِ زِيادٍ عَنْ محمدِ بْنِ الْولِيدِ شبابِ الصيْرفِي قَالَ حدثَنا سعِيد الْأَعْرج قَالَ دخلْت أَنا و سلَيْمانُ بْن خالِدٍ علَى أَبِي عَبْدِ اللهِ ع فَابْتدأَنا فَقَالَ يا سلَيْمانُ ما جاءَ عَنْ أَمِيرِ الْمؤْمِنِين ع يؤْخذُ بِهِ و ما نهى عَنْه يْنتهى عَنْه جرى لَه مِن الْفَضْلِ ما جرى لِرسولِ اللهِ ص و لِرسولِ اللهِ ص الْفَضْلُ علَى جمِيعِ مَنْ خلَق الله الْمعِيب

H 516, Ch. 14, h2

Ali ibn Muhammad and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad from Muhammad ibn al-Walid Shabab al-Sayrafi who has said that Sa‘id’ al-A‘raj has said that he and Sulayman ibn Khalid once went to abu ‘Abd Allah, recipient of divine supreme covenant, and al-A‘raj began the conversation as follows:

“O Sulayman, whatever Imam Ali, recipient of divine supreme covenant, has brought is followed entirely and whatever he has forbidden is desisted from altogether. Whatever excellence was found in the Messenger of Allah, recipient of divine supreme covenant, was found in Imam Ali, recipient of divine supreme covenant, also. The Messenger of Allah was more excellent than

all of the creatures of Allah, the Most Holy, the Most High. Those who find faults in any item of his (Imam Ali's) guidance are like one finding faults in the guidance of Allah, the Most Holy, the Most High, and His messenger. Rejecting him in small or great matters is like considering things similar (sharik) to Allah. Amir al-Mu'minin (Ali), recipient of divine supreme covenant, was the only gate to Allah through which people could get closer to Him. Imam Ali, recipient of divine supreme covenant, was the path. Ignoring this path leads one to destruction. This is also true of *'A'immah* of guidance one after the other. Allah has made them as the cornerstones of the earth so that people on it are not destroyed. They possess the doubtless Divine Authority over the inhabitants of earth and those below the earth.

"Amir al-Mu'minin (Ali), recipient of divine supreme covenant, has said, 'I am the supervisor for Allah to see who should go to paradise and who should go to hell. I am the greatest decisive factor, the possessor of the staff (of Moses) and the Miysam (marking seal). All the angels, and the spirit have acknowledged the existence in me of all the matters that they had acknowledged in Prophet Muhammad, recipient of divine supreme covenant. I am held responsible for all such matters for which Prophet Muhammad, recipient of divine supreme covenant, was held responsible. Such responsibilities are the duties to Allah, the Lord. The Holy Prophet will be called upon and will be dressed up (as the Imam of people). I will be called upon and will be dressed up (as the Imam of people). The Holy Prophet will be made to speak, and I will be made to speak and I will speak just the way he will speak. I have been given certain distinctions, which are given to no one before me. I was taught all about the deaths, the sufferings, the genealogy of people and clear speech. I have not missed any of the knowledge that has passed by me and nothing of the future is unseen or unknown to me. I give good news by the permission of Allah and do my duty toward Allah, the Majestic, the Glorious. All of this is from Allah Who has made it possible for me through His knowledge.'"

عَلى أَمِيرِ الْمُؤْمِنِين ع فِي شَيْءٍ مِنْ أَحْكَامِهِ كَالْمعيبِ عَلَى اللهِ عز و جل و عَلى رسولِهِ ص و الراد عَلَيْهِ فِي صغِيرةٍ أَوْ كَبِيرةٍ عَلى حد الشِّرْكِ بِاللهِ كَانَ أَمِير الْمُؤْمِنِين ص باب اللهِ الذِي لَا يؤْتى إِلا مِنْه و سبِيلُه الذِي مَنْ سلَك بِغَيْرِهِ هلَك و بِذَلِك جرتِ الْأَئِمةُ ع واحِد بَعْد واحِدٍ جعلَهم الله أَرْكَانَ الْأَرْضِ أَنْ تمِيد بِهِمْ و الْحجةَ الْبالِغةَ عَلى مَنْ فَوْق الْأَرْضِ و مَنْ تحْت الثرى

و قَالَ قَالَ أَمِير الْمُؤْمِنِين ع أَنا قَسِيم اللهِ بَيْن الْجنةِ و النارِ و أَنا الْفَارُوق الْأَكْبر و أَنا صاحِب الْعصا و الْمِيسمِ و لَقَدْ أَقَرتْ لِي جمِيع الْملَائِكَةِ و الروح بِمِثْل ما أَقَرتْ لِمحمدٍ ص و لَقَدْ حمِلْت عَلى مِثْل حمولَةِ محمدٍ ص و هِي حمولَةُ الرب و إِن محمداً ص يدْعى فَيكْسى و يسْتَنْطَق و أُدعى فَأُكْسى و أُسْتَنْطَق فَأَنْطِق عَلى حد مَنْطِقِهِ و لَقَدْ أُعْطِيت خِصالًا لَمْ يعْطَهن أَحد قَبلِي علِمْت عِلْم الْمنايا و الْبلَايا و الْأَنساب و فَصْلَ الْخِطَابِ فَلَمْ يفْتِنِي ما سبقَنِي و لَمْ يعْزبْ عني ما غَاب عني أُبشر بِإِذْنِ اللهِ و أُؤدي عنِ اللهِ عز و جل كُل ذَلِك مكنِنِي الله فِيهِ بِإِذْنِهِ

H 517, Ch. 14, h3

Muhammad ibn Yahya and Ahmad ibn Muhammad both have narrated from Muhammad ibn al-Hassan from Ali ibn Hassa'n who has said that abu 'Abd Allah al-Riyahi narrated to him from abu al-Samit al-Hulwani the following:

"Abu Ja'far, recipient of divine supreme covenant, about the excellence of Amir al-Mu'minin, Ali, recipient of divine supreme covenant, has said, 'Whatever Imam Ali, recipient of divine supreme covenant, has brought I follow it entirely and whatever he has forbidden I desist from altogether. All that is true of the obedience to the Messenger of Allah, recipient of divine supreme covenant, is true of the obedience to Imam Ali, recipient of divine supreme covenant, after the Messenger of Allah, but excellence belongs to Prophet Muhammad, recipient of divine supreme covenant. Those who try to be ahead of Imam Ali, recipient of divine supreme covenant, are considered as trying to be ahead of Allah and His messenger, recipient of divine supreme covenant. Those who try to show themselves more excellent than Imam Ali, recipient of divine supreme covenant, are considered as trying to show themselves more excellent than the Messenger of Allah, recipient of divine supreme covenant. Whoever rejects any of the small or great items of the guidance of Imam Ali, recipient of divine supreme covenant, is like considering things as similar (sharik) to Allah. The messenger of Allah, recipient of divine supreme covenant,

٣- محمد بْن يحْيى و أَحْمد بْن محمدٍ جمِيعاً عَنْ محمدِ بْنِ الْحسنِ عَنْ عَلِي بْنِ حسانَ قَالَ حدثَنِي أَبو عَبْدِ اللهِ الرياحِي عَنْ أَبِي الصامِتِ الْحلْوانِي عَنْ أَبِي جعْفَرٍ ع قَالَ فَضْلُ أَمِيرِ الْمُؤْمِنِين ع ما جاءَ بِهِ آخذُ بِهِ و ما نهى عَنْه أَنتهِي عَنْه جرى لَه مِن الطاعةِ بَعْد رسول اللهِ ص ما لِرسول اللهِ ص و الْفَضْلُ لِمحمدٍ ص الْمتقَدم بَيْن يدَيْهِ كَالْمتقَدمِ بَيْن يدي اللهِ و رسولِهِ و الْمتفَضلُ عَلَيْهِ كَالْمتفَضلِ عَلى رسول اللهِ ص و الراد عَلَيْهِ فِي صغِيرةٍ أَوْ كَبِيرةٍ عَلى حد الشِّرْكِ بِاللهِ فَإِن رسولَ اللهِ ص باب اللهِ الذِي لَا يؤْتى إِلا مِنْه و سبِيلُه الذِي مَنْ سلَكه وصلَ إِلَى اللهِ عز و جل و كَذَلِك كَانَ أَمِير الْمُؤْمِنِين ع مِنْ بَعْدِهِ و جرى لِلْأَئِمةِ ع واحِداً

بعْد واحِدٍ جعلهم الله عز و جل أَرْكانَ الْأَرْضِ أَنْ تمِيد بِأَهْلِها و عمد الْإِسْلامِ و رابِطَةً علَى سبِيلِ هداه لَا يهْتدِي هادٍ إِلا بِهداهمْ و لَا يضِل خارِج مِن الْهدى إِلا بِتقْصِيرٍ عنْ حقهِمْ أُمناءُ اللهِ علَى ما أَهْبطَ مِنْ عِلْمٍ أَوْ عذْرٍ أَوْ نذْرٍ و الْحجةُ الْبالِغةُ علَى منْ فِي الْأَرْضِ يجْرِي لِآخِرِهِمْ مِن اللهِ مِثْلُ الذِي جرى لِأَولِهِمْ و لَا يصِلُ أَحد إِلَى ذَلِك إِلا بِعوْنِ اللهِ و قَالَ أَمِير الْمؤْمِنِين ع أَنا قَسِيم اللهِ بيْن الْجنةِ و النارِ لَا يدْخلُها داخِلٌ إِلا علَى حد قَسْمِي و أَنا الْفَاروق الْأَكْبر و أَنا الْإِمام لِمنْ بعْدِي و الْمؤدي عمنْ كانَ قَبْلِي لَا يتقَدمنِي أَحد إِلا أَحْمد ص و إِني و إِياه لَعلَى سبِيلٍ واحِدٍ إِلا أَنه هو الْمدْعو بِاسْمِهِ و لَقَدْ أُعْطِيت الست عِلْم الْمنايا و الْبلَايا و الْوصايا و فَصْلَ الْخِطَابِ و إِني لَصاحِب الْكراتِ و دوْلَةِ الدول و إِني لَصاحِب الْعصا و الْمِيسمِ و الدابةُ الَتِي تكَلم الناس

is the gate through which people can go to Allah. He is the path that if chosen leads to Allah, the Most Holy, the Most High. The same was true of Imam Ali, recipient of divine supreme covenant, after the Messenger of Allah, recipient of divine supreme covenant. All such matters were true of *'A'immah*, recipient of divine supreme covenant, one after the other. Allah, the Most Holy, the Most High, has made them the cornerstone of the earth so that its inhabitants are not destroyed. They were the pillars of Islam and the connection in the path of guidance. No guide can be a guide without their guidance and no straying one goes astray unless he ignores the rights of *'A'immah*, recipients of divine supreme covenant.. They are the trustees of Allah over whatever knowledge, warning and excuses have been revealed to them (from the heavens). They possess the doubtless Divine Authority over those on earth. Whatever (excellence and authority) is found in one of them is true of all of them and no one can reach such a stage without support from Allah.

"Amir al-Mu'minin (Ali), recipient of divine supreme covenant, has said, 'I am the supervisor for Allah over paradise and hell. No one will go to either one without my supervision. I am the greatest criterion and the Imam for those after me, and the provider of relief for those before me. No one is permitted to be ahead of me except Ahmad, recipient of divine supreme covenant..He and I are on the same path except that he is called Ahmed (the most praiseworthy). I have been given six things. I have been given the knowledge of deaths, of the sufferings, of the wills and the clear speech. I have been given the power to attack the enemy, and the power to subdue the adversary. I am the owner of the staff (of Moses) and Miysam (marking seal) and the being that will speak to people. (A reference to verse 82 of chapter 27 of the Holy Quran)

"When the word about them comes true We shall make a being appear to them on earth who will tell them that people had no faith in Our revelations.'" (27:82)

بَابٌ نَادِرٌ جَامِعٌ فِي فَضْلِ الْإِمَامِ وَ صِفَاتِهِ

Chapter Fifteen

The Select Ahadith that Sums up the Excellence and Qualifications of the Imam, Recipient of Divine Supreme Covenant

١ - أبو محمدٍ الْقَاسِم بْن الْعلَاءِ رحِمه الله رفَعه عنْ عبْدِ الْعزِيزِ بْنِ مسْلِمٍ قَالَ كُنا مع الرضا ع بِمرْو فَاجْتمعْنا فِي الْجامِعِ يوْم الْجمعةِ فِي بدْءِ مقْدمِنا فَأَداروا أَمر الْإِمامةِ و ذَكَروا كَثْرةَ اخْتِلَافِ الناسِ فِيها فَدخلْت علَى سيدِي ع فَأَعْلَمْته خوْض الناسِ فِيهِ فَتبسم ع ثُم قَالَ يا عبْد الْعزِيزِ جهِلَ الْقَوْم و خدِعوا عنْ آرائِهِمْ إِن الله عز و جل لَمْ يقْبِضْ نبِيه ص حتى أَكْملَ لَه الدين و أَنزلَ علَيْهِ الْقُرْآنَ فِيهِ تِبيانُ كُل شيْءٍ

H 518, Ch. 15, h1

Abu Muhammad al-Qasim ibn al-'Ala', may Allah grant him blessings, in a *marfu'* manner (rafa'ahu), has narrated from 'Ad al-'Aziz ibn Muslim the following:

"Once we had been with al-Rida, recipient of divine supreme covenant, at Marw. It was a Friday assembly in the central mosque and we attended the gathering. It was when we had just arrived (in Marw). People spoke and discussed the issue of Imamat (Leadership with Divine Authority). All the differing opinions among people in this matter came up. I then went to see my master, my leader, recipient of divine supreme covenant, and informed him of the people's disagreement over the issue (of Imamat).

"He (the Imam), recipient of divine supreme covenant, smiled and then said the following. 'O 'Abd al-'Aziz, (ibn Muslim) people are ignorant and their opinions have misled and deceived them. Allah, the Most Holy, the Most High, did not cause His Holy Prophet to leave this world before completing for him the religion. Allah sent him the Holy Quran in which all things are clearly explained. Allah has explained in the Holy Quran what is lawful and what is unlawful. He has explained totally the limits

and the rules for all issues that people may face in the affairs of life. Allah, the Most Holy, the Most High, has said, “We have left nothing without mentioning it in the Book. . . .” (6:38) “During the last visit of the Holy Prophet to Makka for pilgrimage toward the end of his life the following verse of the Holy Quran was sent to him. ‘On this day I have perfected your religion, completed My favors to you, and have chosen Islam as your religion. . . .’ (5:3) The issue of Imamat (Leadership with Divine Authority) is part of the completion of religion. The Holy Prophet, recipient of divine supreme covenant, did not leave this world before explaining to his followers the principles of their religion and showing them the path clearly. He, in fact, left them on a point of a path that faced in the direction of the truth. He raised Ali, recipient of divine supreme covenant, among them as a flag and an Imam (Leader with Divine Authority). He did not leave anything his followers needed, without full explanation. Those who think that Allah, the Most Holy, the Most High, has not completed His religion, they have rejected the Book of Allah, and those who reject the Book of Allah have become unbelievers in it.

“Do they know the value and the status of Imamat (Leadership with Divine Authority) of the ’Umma (the nation) to find out if their selecting an Imam is justifiable and permissible? Imamat, in fact, is the most sublime in values, greatest in position, highest in status and the most exclusive issue in all aspects. It is the most profound issue and much more meaningful than the extent of the intellect of the people to reach. It is beyond the grasp of their opinions to appoint an Imam or select him.

“Imamat is that particular distinction with which Allah, the Most Holy, the Most High, has distinguished Ibrahim, His very close friend (al-Khalil), after prophet-hood. This close friendship is the third stage (in the progression of spiritual degrees). It is a distinction with which He honored him and established his fame. He then said, ‘Behold! I have made you an Imam for the people.’ Abraham, the close friend, then out of delight pleaded, ‘Please let it (Imamat) be in my offspring also.’ Allah, the Most Holy, the Most High, said, ‘My covenant does not go to the unjust ones.’ (2:124)

“Thus, this verse has declared the leadership (Imamat) of all the unjust ones as unlawful until the Day of Judgment and it has established it for those clean and free of evil and injustice. Allah, the Most Holy, the Most High, bestowed him more honors in establishing Imamat in purified and clean persons of his offspring. Allah has said, ‘We granted him Isaac and Jacob as a gift and helped both of them to become righteous people (21:72). We appointed them as leaders to guide the people through Our command and sent them revelation to strive for good deeds, worship their Lord and pay religious tax. Both of them were Our worshipping servants.’ (21:73)

“So Imamat remained in his offspring, inheriting it from each other, generation after generation, until Allah, the Most Holy, the Most High, made Prophet Muhammad, recipient of divine supreme covenant, to inherit it. And He, Allah, the Most Holy, the Most High, said, ‘The nearest people to Abraham, among mankind, are those who followed him, and this Prophet (Muhammad) and the true believers. Allah is the Guardian of the true believers.’ (3:68)

“Imamat belonged to him (Prophet Muhammad, recipient of divine supreme covenant,) particularly, and he, then, entrusted Imam Ali, recipient of divine supreme covenant, with it by the command of Allah, the Most Holy, the Most High, as He had

بين فِيهِ الْحلَالَ و الْحرام و الْحدود و الْأَحْكَام و جمِيع ما يحْتاج إِلَيْهِ الناس كمِلًا فَقَالَ عز و جل ما فَرطْنا فِي الْكِتابِ مِنْ شيْءٍ و أَنزلَ فِي حجةِ الْوداعِ و هِي آخِر عمرِهِ ص الْيوْم أَكْملْت لَكُمْ دِينكُمْ و أَتممْت علَيْكُمْ نِعْمتِي و رضِيت لَكُم الْإِسْلام دِيناً و أَمر الْإِمامةِ مِنْ تمامِ الدينِ و لَمْ يمْضِ ص حتى بين لِأُمتِهِ معالِم دِينِهِمْ و أَوضح لَهُمْ سبِيلَهُمْ و تركهُمْ علَى قَصْدِ سبِيلِ الْحق و أَقَام لَهُمْ علِياً ع علَماً و إِماماً و ما ترك لَهُمْ شيْئاً يحْتاج إِلَيْهِ الْأُمةُ إِلا بينه فَمنْ زعم أَن الله عز و جل لَمْ يكْمِلْ دِينه فَقَدْ رد كِتاب اللهِ و مَنْ رد كِتاب اللهِ فَهو كَافِر بِهِ

هلْ يعْرِفُونَ قَدْر الْإِمامةِ و محلها مِن الْأُمةِ فَيجوز فِيها اخْتِيارهُمْ إِن الْإِمامةَ أَجل قَدْراً و أَعْظَم شأْناً و أَعْلَى مكَاناً و أَمنع جانِباً و أَبعد غَوْراً مِنْ أَنْ يبْلُغها الناس بِعقُولِهِمْ أَوْ ينالُوها بِآرائِهِمْ أَوْ يقِيموا إِماماً بِاخْتِيارِهِمْ

إِن الْإِمامةَ خص الله عز و جل بِها إِبْراهِيم الْخلِيلَ ع بعْد النبوةِ و الْخلةِ مرْتبةً ثالِثَةً و فَضِيلَةً شرفَه بِها و أَشاد بِها ذِكْره فَقَالَ إِني جاعِلُك لِلناسِ إِماماً فَقَالَ الْخلِيلُ ع سروراً بِها و مِنْ ذُرِيتِي قَالَ الله تبارك و تعالَى لا ينالُ عهْدِي الظالِمِين فَأَبطَلَتْ هذِهِ الْآيةُ إِمامةَ كُل ظالِمٍ إِلَى يوْمِ الْقِيامةِ و صارتْ فِي الصفْوةِ ثُم أَكْرمه الله تعالَى بِأَنْ جعلَها فِي ذُرِيتِهِ أَهْلِ الصفْوةِ و الطهارةِ فَقَالَ و وهبْنا لَه إِسْحاق و يعْقُوب نافِلَةً و كُلًّا جعلْنا صالِحِين. و جعلْناهمْ أَئِمةً يهْدونَ بِأَمرِنا و أَوْحيْنا إِلَيْهِمْ فِعْلَ الْخيْراتِ و إِقام الصلاةِ و إِيتاءَ الزكاةِ و كانوا لَنا عابِدِين

فَلَمْ تزلْ فِي ذُرِيتِهِ يرِثُها بعْض عنْ بعْضٍ قَرْناً فَقَرْناً حتى ورثَها الله تعالَى النبِي ص فَقَالَ جل و تعالَى إِن أَوْلَى الناسِ بِإِبْراهِيم لَلذِين اتبعوه و هذَا النبِي و الذِين آمنوا و الله ولِي الْمؤْمِنِين

فَكانتْ لَه خاصةً فَقَلدها ص علِياً ع بِأَمرِ اللهِ تعالَى علَى رسْمِ ما فَرض الله

قَصارتْ فِي ذُريتِهِ الْأَصْفِياءِ الذِين آتاهم الله الْعِلْم و الْإِيمانَ بِقَوْلِهِ تعالَى و قالَ الذِين أُوتوا الْعِلْم و الْإِيمانَ لَقَدْ لَبِثْتُمْ فِي كِتابِ اللهِ إِلى يوْمِ الْبعْثِ فَهذا يوْمُ الْقِيامةِ إِذْ لَا نبِي بعْد محمدٍ ص فَمِنْ أَين يخْتار هؤلَاءِ الْجهالُ إِن الْإِمامةَ هِي مْنزِلَةُ الْأَنبِياءِ وإِرْثُ الْأَوْصِياءِ

إِن الْإِمامةَ خِلَافَةُ اللهِ و خِلَافَةُ الرسول ص و مقَام أَمِيرِ الْمؤْمِنِين ع و مِيراثُ الْحسنِ و الْحسيْنِ ع إِن الْإِمامةَ زِمام الدينِ و نِظَام الْمسْلِمِين و صلَاح الدنْيا و عِز الْمؤْمِنِين

إِن الْإِمامةَ أُس الْإِسْلَامِ النامِي و فَرْعه السامِي بِالْإِمامِ تمام الصلَاةِ و الزكَاةِ و الصيامِ و الْحج و الْجِهادِ و تَوْفِير الْفَيْءِ و الصدقَاتِ و إِمضاءُ الْحدودِ و الْأَحْكَامِ و مْنع الثغورِ و الْأَطْرافِ

الْإِمام يحِل حلَالَ اللهِ و يحرم حرام اللهِ و يقِيم حدود اللهِ و يذُب عنْ دِينِ اللهِ و يدْعو إِلَى سبِيلِ ربِهِ بِالْحِكْمةِ و الْموْعِظَةِ الْحسنةِ و الْحجةِ الْبالِغةِ

الْإِمام كَالشمْسِ الطالِعةِ الْمجلِلَةِ بِنورِها لِلْعالَمِ و هِي فِي الْأُفُقِ بِحيْثُ لَا تنالُها الْأَيدِي و الْأَبصار الْإِمام الْبدْر الْمنِير و السراج الزاهِر و النور الساطِع و النجْم الْهادِي فِي عَياهِبِ الدجى و أَجْوازِ الْبلْدان و الْقِفَارِ و لُججِ الْبِحارِ الْإِمام الْماءُ الْعذْب علَى الظمإِ و الدال علَى الْهدى و الْمنْجِي مِن الردى الْإِمام النار علَى الْيفَاعِ الْحار لِمن اصْطَلَى بِهِ و الدلِيلُ فِي الْمهالِكِ مَنْ فَارقَه فَهالِك

الْإِمام السحاب الْماطِر و الْغَيْثُ الْهاطِلُ و الشمْس الْمضِيئَةُ و السماءُ الظلِيلَةُ و الْأَرض الْبسِيطَةُ و الْعيْن الْغزِيرةُ و الْغدِير و الروْضةُ الْإِمام الْأَنِيس الرفِيق و الْوالِد الشفِيق و الْأَخ الشقِيق و الْأُم الْبرةُ بِالْولَدِ الصغِيرِ و مفْزع الْعِبادِ فِي الداهِيةِ النآدِ الْإِمام أَمِين اللهِ فِي خلْقِهِ و حجته علَى عِبادِهِ و خلِيفَته فِي بِلَادِهِ و الداعِي إِلَى اللهِ و الذاب عنْ حرمِ اللهِ الْإِمام الْمطَهر مِن الذنوبِ و الْمبرأُ عنِ الْعيوبِ الْمخْصوص بِالْعِلْمِ الْموْسومِ بِالْحِلْمِ نِظَام الدينِ و عِز الْمسْلِمِين و غَيظُ الْمنافِقِين و بوار الْكَافِرِين الْإِمام واحِد دهْرِهِ لَا يدانِيهِ أَحد و لَا يعادِلُه

made it obligatory. It then came to be in his (Imam Ali's) purified and clean of sins offspring, to whom Allah has given knowledge and belief, as in the words of Allah, the Most High, 'Those who have received knowledge and have belief will say, "By the decree of Allah, you have remained for the exact period, which was mentioned in the Book of Allah about the Day of Resurrection. This is the Day of Resurrection, but you did not know." (30:56)

"Imamat will remain in the sons of Imam Ali, recipient of divine supreme covenant, exclusively, until the Day of Judgment and there will be no prophet after Muhammad, recipient of divine supreme covenant, wherefrom then have these ignorant people received the right to select the Imam?

"Imamat (Leadership with Divine Authority) is, certainly, the position of the prophets, and the inheritance of the successors. Imamat indeed, is the representation (khilafa) of Allah, the deputy of the Messenger, recipient of divine supreme covenant, of Allah, the office of Amir al-Mu'minin Ali, recipient of divine supreme covenant, and the inheritance of Imam al-Hassan and al-Husayn, recipient of divine supreme covenant.

"Imamat is, in fact, the reins of religion. It is the social system of the Muslims. It is best for the world, and honor for the believers. Imamat is Islam's growing root, and its towering branch. Through the Imam, recipient of divine supreme covenant, prayers are complete, *Zakat* (charity) is paid, fasting is maintained, Hajj is performed and Jihad, proper defense is exercised, the wealth of the nation (fay') and charity (sadaqat) are increased, the laws are enforced and the frontiers are protected and defended.

"The Imam declares as lawful what Allah has done so and prohibits what Allah has prohibited. He enforces the judicial laws of Allah and defends the religion of Allah. The Imam provides guidance with wisdom, good advice and with the topmost strong evidence.

"The Imam is like the risen sun that beautifies the world with its light and is in the horizon above the harm of hands and eyes. The Imam is as the bright moon, the shining lamp, the brilliant light and the guiding star in the depth of darkness, in the middle of the towns, in the wilderness and on the high seas. The Imam is as crystal-clear water to thirst, an indicator of true guidance and the protector against destruction. The Imam is as the fire of a lighthouse that provides warmth and guidance for those who seek heat and protection against fatalities. Whoever departs him (the Imam) will perish.

"The Imam (in terms of blessings) is as the rain-bearing cloud, the drenching rainfall, the shiningsun, the shadow-providing sky, the open fields, the gushingforth spring, as a pond and a garden. The Imam is as a comforting friend, a very kind father, a real brother, and a tenderhearted mother of a small child, and a refuge for people in disastrous conditions. The Imam is Allah's trustee over His creatures, His Authority over His servants, His representative in His lands, the preacher of His cause and the defender of His sanctuary.

"The Imam is clean of sins, free of faults, possesses special knowledge and is distinguished in forbearance. The Imam maintains law and order in religion. He is the might of the Muslims that enrages the hypocrites, and exterminates unbelievers. The Imam is the peerless person of his time, no one can reach even near his rank in virtue and excellence and no scholar is comparable to him. No one can become an alternative for him, nor is there anyone similar to him or just like him. His

distinctions are exclusive in all virtues and excellence of which none is acquired or is sought after. In fact, his distinctions are all bestowed upon him by the source of all perfection, the Generous One (Allah).

"Who is he that can know all about the Imam, or can select him? To affirm the ability of selection is very far from the truth. (In the task of recognizing the Imam) intellects have become confused, understanding has lost the meaning, awareness is frustrated, eyes have become dull and tired, the great ones have become humble, the sagacious ones have become bewildered and people of forbearance have lost patience. (In the task of recognizing the Imam) the orators have become speechless, the intelligent ones have become ignorant and the poets have become exhausted. The men-of-letters have become helpless, people of eloquence have turned wordless to speak of any of the aspects of his status or a virtue and excellence of his merits and instead have confessed their helplessness in the matter. How can one speak of him in full, or describe him in the real sense or understand anything of his affairs or find an alternative for him to be sufficient for what he (the Imam) suffices. There is no such thing and nowhere is such a thing found. He is like a star away from the reach of those who try to reach, or those who try to describe. Where does the idea of selecting him stand in such a case? How then can reason and intellect reach him and where can one find a person like the Imam?

"Do they think that such a person can be found outside the family of the messenger (of Allah), Muhammad, recipient of divine supreme covenant? Their souls, I swear by Allah, have told them a lie. Falsehood has induced in them evil hopes. Be on your guard against an uphill and crushing battle in which they slip back to their first foothold. They intend to raise the Imam by their confused, fruitless and faulty intellects and their misleading opinions. It will do nothing good for them. Instead it will take them away from the truth, as Allah has said, 'May Allah be their adversary. Where are they headed?' (9:30) They have aimed at a difficult task and have spoken something meaningless. They have strayed far away from the truth and have faced huge confusions. They have knowingly ignored the Imam, recipient of divine supreme covenant.. It is just as Allah has said; 'Satan has made their deeds to seem attractive to them and has blocked them from reaching the path (of guidance) when they know it fully.' (29:38)

"They have turned away from the choice that Allah and His Messenger and his family have made for them, due to their own choice. The Holy Quran calls upon them, 'Your Lord creates and chooses (to grant mercy) to whoever He wants. (In matters of guidance) they (unbelievers) do not have the choice to choose whatever they want. Allah is by far exalted and cannot be considered equal to anything else.' (28:68) Allah, the Most Majestic, the Most High, also has said, 'The believing men and women must not feel free to do something in their affairs other than that which has been already decided for them by Allah and His Messenger. One who disobeys Allah and His Messenger is in plain error.' (33:36)

"He has further said, 'What is the matter with you? How could you judge this to be so? (68:36). Do you have a book from which you study (68:37) that tells you to do whatever you want? (68:38). Do you have a covenant with Us, which allows you to do whatever you want until the Day of Judgment? (68:39) (Muhammad), ask which of them can guarantee that on the Day of Judgment (68:40) they will receive the same thing that the

عالِم و لا يوجد مِنْه بدلٌ و لا لَه مِثْلٌ و لا نظِير مخْصوص بِالْفَضْل كُلِه مِنْ غَيْر طَلَبٍ مِنْه لَه و لا اكْتِسابٍ بل اخْتِصاص مِن الْمفْضِل الْوهابِ

فَمنْ ذَا الذِي يبْلُغُ معْرِفَةَ الْإِمامِ أَوْ يمْكِنه اخْتِياره هيْهات هيْهات ضلتِ الْعقُولُ و تاهتِ الْحلُوم و حارتِ الْأَلْباب و خسأَتِ الْعيونُ و تصاغَرتِ الْعظَماءُ و تحيرتِ الْحكَماءُ و تقَاصرتِ الْحلَماءُ و حصِرتِ الْخطَباءُ و جهلَتِ الْأَلِباءُ و كلتِ الشعراءُ و عجزتِ الْأُدباءُ و عِيِيتِ الْبلَغاءُ عنْ وصْفِ شأْنٍ مِنْ شأْنِه أَوْ فَضِيلَةٍ مِنْ فَضائِلِه و أَقَرتْ بِالْعجْزِ و التقْصِيرِ و كَيف يوصف بِكُلِه أَوْ ينْعت بِكُنْهِه أَوْ يفْهم شيْءٌ مِنْ أَمرِه أَوْ يوجد مِنْ يقُوم مقَامه و يغْنِي غِناه لا كَيف و أَنى و هو بِحيْثُ النجْمِ مِنْ يدِ الْمتناوِلِين و وصْفِ الْواصِفِين فَأَين بِالِاخْتِيار مِنْ هذَا و أَين الْعقُولُ عنْ هذَا و أَين يوجد مِثْلُ هذَا

أَ تظُنونَ أَن ذَلِك يوجد فِي غَيْر آل الرسول محمدٍ ص كَذَبتْهمْ و اللهِ أَنفُسهمْ و منْتهم الْأَباطِيلَ فَارْتقَوْا مرْتقاً صعْباً دحْضاً تزِل عنْه إِلى الْحضِيضِ أَقْدامهمْ راموا بِإِقَامةَ الْإِمامِ بِعقُولٍ حائِرةٍ بائِرةٍ ناقِصةٍ و آراءٍ مضِلةٍ فَلَمْ يزْدادوا مِنْه بِالا بعْداً فَاتلَهم الله أَنى يؤْفَكُونَ و لَقَدْ راموا صعْباً و قَالُوا إِفْكاً و ضلوا ضلَالًا بعِيداً و وقَعوا فِي الْحيْرةِ إِذْ تركُوا الْإِمام عنْ بصِيرةٍ و زين لَهم الشيْطَانُ أَعمالَهمْ فَصدهمْ عنِ السبِيلِ و كَانوا مسْتبْصِرِين

رغِبوا عنِ اخْتِيارِ اللهِ و اخْتِيارِ رسول اللهِ ص و أَهْل بيْتِه إِلى اخْتِيارِهِمْ و الْقُرْآنُ ينادِيهِمْ و ربك يخْلُق ما يشاءُ و يخْتار ما كَانَ لَهم الْخِيرةُ سبْحانَ اللهِ و تعالى عما يشْرِكُونَ و قَالَ عز و جل و ما كَانَ لِمؤْمِنٍ و لا مؤْمِنةٍ إِذا قَضى الله و رسولُه أَمراً أَنْ يكُونَ لَهم الْخِيرةُ مِنْ أَمرِهِمْ الْآيةَ

و قَالَ ما لَكُمْ كَيف تحْكُمونَ أَمْ لَكُمْ كِتاب فِيهِ تدْرسونَ إِن لَكُمْ فِيهِ لَما تخيرونَ أَمْ لَكُمْ أَيمانٌ علَينا بالِغةٌ إِلى يوْمِ الْقِيامةِ

إن لَكُمْ لَما تحْكُمونَ سلْهُمْ أيهمْ بِذلك زعِيم أمْ لَهمْ شركاءُ فَلْيأتوا بِشركائِهمْ إنْ كانوا صادِقين و قالَ عز و جل أ فَلا يتدبرونَ الْقُرْآنَ أمْ على قُلُوبٍ أقْفالُها أمْ طُبِع الله على قُلُوبِهمْ فَهمْ لا يفْقَهونَ أمْ قالُوا سمِعْنا و هُمْ لا يسْمعونَ إن شر الدواب عِنْد اللهِ الصم الْبكْم الذِين لا يعْقِلُونَ و لَوْ عِلِم الله فِيهِمْ خيْراً لَأسْمعهُمْ و لَوْ أسْمعهُمْ لَتولَّوْا و هُمْ مُعْرِضونَ أمْ قالُوا سمِعْنا و عصيْنا بلْ هو فَضْلُ اللهِ يؤْتِيهِ مَنْ يشاءُ و الله ذُو الْفَضْلِ الْعظِيمِ

فَكَيْف لَهمْ بِاخْتِيارِ الْإِمامِ و الْإِمام عالِم لَا يجْهلُ و راعٍ لَا ينْكُلُ معْدِنُ الْقُدْسِ و الطهارةِ و النسكِ و الزهادةِ و الْعِلْمِ و الْعِبادةِ مخْصوص بِدعْوةِ الرسول ص و نسْلِ الْمطهرةِ الْبتول لَا مغْمز فِيهِ فِي نسبٍ و لَا يدانِيهِ ذُو حسبٍ فِي الْبيْتِ مِنْ قُرَيْشٍ و الذرْوةِ مِنْ هاشِمٍ و الْعِتْرةِ مِن الرسول ص و الرضا مِن اللهِ عز و جل شرف الْأشْرافِ و الْفَرْع مِنْ عبْدِ منافٍ نامِي الْعِلْمِ كامِلُ الْحِلْمِ مضْطَلِع بِالْإِمامةِ عالِم بِالسياسةِ مفْروض الطاعةِ قائِم بِأمْرِ اللهِ عز و جل ناصِح لِعِبادِ اللهِ حافِظٌ لِدِينِ اللهِ

إن الْأنْبِياءَ و الْأئِمةَ ص يوفقُهم الله و يؤْتِيهِمْ مِنْ مخْزونِ عِلْمِهِ و حِكَمِهِ ما لَا يؤْتِيهِ غيْرهمْ فَيكُونُ عِلْمهمْ فَوْق عِلْمِ أهْلِ الزمانِ فِي قَوْلِهِ تعالَى أ فَمنْ يهْدِي إِلَى الْحق أحق أنْ يتبع أمَّنْ لا يهدي إِلا أنْ يهْدى فَما لَكُمْ كَيْف تحْكُمونَ و قَوْلِهِ تبارك و تعالَى و مَنْ يؤْت الْحِكْمةَ فَقَدْ أُوتِي خيْراً كَثِيراً و قَوْلِهِ فِي طالُوت إن الله اصْطفاه علَيْكُمْ و زاده بسْطَةً فِي الْعِلْمِ و الْجِسْمِ و الله يؤْتِي ملْكه مَنْ يشاءُ و الله واسِع عَلِيم و قالَ لِنبِيهِ ص أنزلَ علَيْك الْكِتاب و الْحِكْمةَ و علمك ما لَمْ تكُنْ تعْلَم و كانَ فَضْلُ اللهِ علَيْك عظِيماً و قالَ فِي الْأئِمةِ مِنْ أهْلِ بيْتِ نبِيهِ و عِتْرتِهِ و ذُرِيتِهِ ص

أمْ يحْسدونَ الناس على ما آتاهم الله مِنْ فَضْلِهِ فَقَدْ آتيْنا آلَ إبْراهِيم الْكِتاب و الْحِكْمةَ و آتيْناهمْ ملْكاً عظِيماً

Muslims will? Do they have any witness to such an agreement? Let them bring out such witness, if they are truthful.'(68:41)

"Allah, the Most Majestic, the Most Gracious says, 'Is it that they do not think about the Quran or are their hearts sealed?' (47:24) Or as He says, '. . . their hearts were sealed and they were left with no understanding.' (9:87) Or, 'Do not be like those who said that they have heard (the Messenger's commands) but do not pay any attention to them (8:21). The wickedest beasts in the sight of Allah are the deaf and the dumb who have no understanding (8:22). Had they possessed any virtue, Allah would certainly have made them hear. Even if Allah were to make them hear, they would still turn away from (the words of Allah),' (8:23) or, 'You said that you had listened but you disobeyed.' (2:93) 'It is the grace from Allah and He grants grace to whoever He wills. Allah possesses great generosity.' (57:21)

"How can they have any right to choose the Imam, recipient of divine supreme covenant? The Imam, recipient of divine supreme covenant, is a scholar who is not ignorant of anything, a shepherd who does not step back from his duty. He is the source of holiness, of purity, noble tradition, (the force) of restraint from sins, knowledge and worship. He (enjoys) the blessings of the exclusive prayers of the Messenger of Allah and of being of the progeny of the Holy lady, al-Batul (Fatimah, recipient of divine supreme covenant). There is no question about his genealogical purity. He is of the house of Quraysh and the topmost in the clan of Hashim and of the family of the Messenger of Allah. He enjoys the prestigious opportunity that Allah, the Most Holy, the Most High, is happy with him. He is the noblest in all nobility. He is of the offspring of 'Abd al-Manaf. He possesses (a body of) increasing knowledge. He is perfect in forbearance, the only one to qualify for the position of Imamat (Leadership with Divine Authority). He has full knowledge of politics. Obedience to him is obligatory by the command of Allah. He is appointed for Imamat by the command of Allah, the Most Holy, the Most High, to give good advice to the servants of Allah and to protect the religion of Allah.

"Allah grants success and support to the prophets and *'A'immah*, recipient of divine supreme covenant, through His treasured knowledge and command in a way that is granted to no one else. Thus, their knowledge is above the knowledge of the people of their times as mentioned in the following words of Allah. 'Is the one who guides to the Truth a proper guide or one who himself cannot find guidance unless he is guided (by others)? What is wrong with you that you judge (so unjustly)?' (10:35) And as in His words, 'Whoever is given wisdom, certainly, has received much good . . .' (2:269). Or as about Talut in His following words, 'Allah has chosen him as your ruler and has given him physical power and knowledge. Allah grants His Authority to anyone whom He wants. Allah is Provident and All-knowing,' (2:247) or as He has said to His Prophet, recipient of divine supreme covenant, 'Allah has revealed the Book to you, has given you wisdom and has taught you what you did not know. Certainly Allah's favor to you has been great.' (4:113) He also has said about *'A'immah* from the family of the Holy Prophet, recipient of divine supreme covenant, 'Are they jealous of the favors that Allah has done to certain people? We have given to the family of Abraham the Book, Wisdom and a great Kingdom (4:54). Certain people have believed, others have disbelieved and tried to prevent people

from believing. For these people, only the intense fire of hell is a sufficient punishment.' (4:55)

"When Allah, the Most Holy, the Most High**,** chooses a person for the affairs of His servants, He opens his heart for the task, places in it the fountains of wisdom and inspires him with knowledge. He then never becomes tired of answering questions and never becomes confused to miss the right answer. He is infallible, divinely supported, successful and guarded. He is immune from sins and shortcomings and faults. Allah has granted him this exclusively so that he can serve as the Divine Authority over His servant, as a witness over them, and it is due to the grace of Allah that He grants to whomever He wills and Allah's grace is the greatest.

"Can one among the people have such things so they may choose him as the Imam or can their selected person have such distinctions as to be preferred over the others?

"They, I swear by the house of Allah, have transgressed against the truth and have thrown the Book of Allah behind their backs as if they do not know. In the Book of Allah there is guidance and cure but they have ignored it and have followed their own desires. For this reason Allah has criticized, expressed anger and condemned them in His words as follows: 'Who strays more than one who follows his desires without guidance from Allah? Allah does not guide the unjust people.' (28:50) '. . . the fate of the unbelievers will be to stumble and their deeds will have no virtuous results.' (47:8) 'This act greatly angers Allah and the believers. Thus does Allah seal the hearts of every arrogant oppressor.' (40:35)

"May Allah grant blessings upon Prophet Muhammad and his family Imamat, recipient of divine supreme covenant, and may He grant them peace, a great deal of peace.'"

فَمِنْهُمْ مَنْ آمَنَ بِهِ وَ مِنْهُمْ مَنْ صَدَّ عَنْهُ وَ كَفَى بِجَهَنَّمَ سَعِيراً وَ إِنَّ الْعَبْدَ إِذَا اخْتَارَهُ اللَّهُ عَزَّ وَ جَلَّ لِأُمُورِ عِبَادِهِ شَرَحَ صَدْرَهُ لِذَلِكَ وَ أَوْدَعَ قَلْبَهُ يَنَابِيعَ الْحِكْمَةِ وَ أَلْهَمَهُ الْعِلْمَ إِلْهَاماً فَلَمْ يَعْيَ بَعْدَهُ بِجَوَابٍ وَ لَا يَحِيرَ فِيهِ عَنِ الصَّوَابِ فَهُوَ مَعْصُومٌ مُؤَيَّدٌ مُوَفَّقٌ مُسَدَّدٌ قَدْ أُمِنَ مِنَ الْخَطَايَا وَ الزَّلَلِ وَ الْعِثَارِ يَخُصُّهُ اللَّهُ بِذَلِكَ لِيَكُونَ حُجَّتَهُ عَلَى عِبَادِهِ وَ شَاهِدَهُ عَلَى خَلْقِهِ وَ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ فَهَلْ يَقْدِرُونَ عَلَى مِثْلِ هَذَا فَيَخْتَارُونَهُ أَوْ يَكُونُ مُخْتَارُهُمْ بِهَذِهِ الصِّفَةِ فَيُقَدِّمُونَهُ تَعَدَّوْا وَ بَيْتِ اللَّهِ الْحَقَّ وَ نَبَذُوا كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ وَ فِي كِتَابِ اللَّهِ الْهُدَى وَ الشِّفَاءُ فَنَبَذُوهُ وَ اتَّبَعُوا أَهْوَاءَهُمْ فَذَمَّهُمُ اللَّهُ وَ مَقَتَهُمْ وَ أَتْعَسَهُمْ فَقَالَ جَلَّ وَ تَعَالَى وَ مَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدىً مِنَ اللَّهِ إِنَّ اللَّهَ لا يَهْدِي الْقَوْمَ الظَّالِمِينَ وَ قَالَ فَتَعْساً لَهُمْ وَ أَضَلَّ أَعْمالَهُمْ وَ قَالَ كَبُرَ مَقْتاً عِنْدَ اللَّهِ وَ عِنْدَ الَّذِينَ آمَنُوا كَذلِكَ يَطْبَعُ اللَّهُ عَلى كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ وَ صَلَّى اللَّهُ عَلَى النَّبِيِّ مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ تَسْلِيماً كَثِيراً

H 519, Ch. 15, h2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Mahbub from Ishaq ibn Ghalib who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, describing the condition of *'A'immah*, recipient of divine supreme covenant, and their attributes in one of his sermons has said, 'Allah, the Most Holy, the Most High, has explained His religion through *'A'immah* of (true) guidance from the family of our Prophet, recipient of divine supreme covenant, the *Ahl al-Bayt*, recipient of divine supreme covenant, and has cleared through them the path of His system and plan. He has opened through them the inside of the springs of His knowledge. Whoever of the followers of Muhammad, recipient of divine supreme covenant, has recognized his obligation toward the rights of his Imam he has realized the taste of the sweetness of his belief and the superior beauty of his Islam. It is because Allah, the Most Holy, the Most High, has appointed the Imam as torchbearer for His creatures and authority over those who receive His blessings in His world. He has crowned him with dignity and has encompassed him in the light of His Omnipotence that extends for him a means to the heavens. He does not discontinue His blessings for him. None of the things with Allah is achieved except through its right means. Allah does not accept the good deeds of His servants without their recognition of the Imam, recipient of divine supreme covenant. The Imam, recipient of divine supreme covenant, knows how to sort out the dark confusing matters and things that may obscure the *Sunnah* (tradition of the Holy Prophet, recipient of divine supreme covenant) and the confounding matters in mischievous conditions. Allah, the Most Holy, the Most High, has always

٢- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ إِسْحَاقَ بْنِ غَالِبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي خُطْبَةٍ لَهُ يَذْكُرُ فِيهَا حَالَ الْأَئِمَّةِ ع وَ صِفَاتِهِمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْضَحَ بِأَئِمَّةِ الْهُدَى مِنْ أَهْلِ بَيْتِ نَبِيِّنَا عَنْ دِينِهِ وَ أَبْلَجَ بِهِمْ عَنْ سَبِيلِ مِنْهَاجِهِ وَ فَتَحَ بِهِمْ عَنْ بَاطِنِ يَنَابِيعِ عِلْمِهِ فَمَنْ عَرَفَ مِنْ أُمَّةِ مُحَمَّدٍ ص وَاجِبَ حَقِّ إِمَامِهِ وَجَدَ طَعْمَ حَلَاوَةِ إِيمَانِهِ وَ عَلِمَ فَضْلَ طَلَاوَةِ إِسْلَامِهِ لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى نَصَبَ الْإِمَامَ عَلَماً لِخَلْقِهِ وَ جَعَلَهُ حُجَّةً عَلَى أَهْلِ مَوَادِّهِ وَ عَالَمِهِ وَ أَلْبَسَهُ اللَّهُ تَاجَ الْوَقَارِ وَ غَشَّاهُ مِنْ نُورِ الْجَبَّارِ يَمُدُّ بِسَبَبٍ إِلَى السَّمَاءِ لَا يَنْقَطِعُ عَنْهُ مَوَادُّهُ وَ لَا يَنَالُ مَا عِنْدَ اللَّهِ إِلَّا بِجِهَةِ أَسْبَابِهِ وَ لَا يَقْبَلُ اللَّهُ أَعْمَالَ الْعِبَادِ إِلَّا بِمَعْرِفَتِهِ فَهُوَ عَالِمٌ بِمَا يَرِدُ عَلَيْهِ مِنْ مُلْتَبِسَاتِ الدُّجَى وَ مُعَمَّيَاتِ السُّنَنِ وَ مُشْبِهَاتِ الْفِتَنِ لَمْ يَزَلِ اللَّهُ تَبَارَكَ وَ تَعَالَى يَخْتَارُهُمْ لِخَلْقِهِ مِنْ وُلْدِ الْحُسَيْنِ ع مِنْ عَقِبِ كُلِّ إِمَامٍ يَصْطَفِيهِمْ لِذَلِكَ وَ يَجْتَبِيهِمْ وَ يَرْضَى

بِهِمْ لِخلْقِهِ و يرْتضِيهِمْ كُل ما مضى مِنْهمْ إِمام نصب لِخلْقِهِ مِنْ عقِبِهِ إِماماً علَماً بيناً و هادِياً نيراً وإِماماً قَيماً و حجةً عالِماً أَئِمةً مِن اللهِ يهْدونَ بِالْحق و بِهِ يعْدِلُونَ حجج اللهِ و دعاته و رعاته علَى خلْقِهِ يدِين بِهدْيهِم الْعِباد و تسْتهل بِنورِهِم الْبِلَاد و ينْمو بِبركَتِهِم النَّاد جعلَهم الله حياةً لِلْأَنامِ و مصابِيح لِلظَّلَامِ و مفَاتِيح لِلْكَلَامِ و دعائِم لِلْإِسْلَامِ جرتْ بِذَلِك فِيهِمْ مقَادِير اللهِ علَى محْتومِها

قَالْإِمام هو الْمنْتجب الْمرْتضى و الْهادِي الْمنْتجى و الْقَائِم الْمرْتجى اصْطَفَاه الله بِذَلِك و اصْطَنعه علَى عيْنِهِ فِي الذر حِين ذَرأه و فِي الْبرِية حِين برأه ظِلًّا قبْلَ خلْقٍ نسمةٍ عنْ يمِينِ عرْشِهِ محْبواً بِالْحِكْمةِ فِي عِلْمِ الْغيْبِ عِنْده اخْتاره بِعِلْمِهِ و انْتجبه لِطُهْرِهِ

بقِيةً مِنْ آدم ع و خِيرةً مِنْ ذُرِية نوحٍ و مصْطَفًى مِنْ آلِ إِبراهِيم و سلَالَةً مِنْ إِسْماعِيلَ و صفْوةً مِنْ عِتْرةِ محمدٍ ص لَمْ يزلْ مرْعِياً بِعيْنِ اللهِ يحْفَظُه و يكْلَؤه بِسِتْرِهِ مطْروداً عنْه حبائِلُ إِبْلِيس و جنودِهِ مدْفُوعاً عنْه وقُوب الْغواسِقِ و نفُوثُ كُل فَاسِقٍ مصْروفاً عنْه قَوارِف السوءِ مبْرأً مِن الْعاهاتِ محْجوباً عنِ الْآفَاتِ معْصوماً مِن الزلاتِ مصوناً عنِ الْفَواحِشِ كُلها معْروفاً بِالْحِلْمِ و الْبِر فِي يفَاعِهِ منْسوباً إِلَى الْعفَافِ و الْعِلْمِ و الْفَضْل عِنْد انْتِهائِهِ مسْنداً إِلَيْهِ أَمر والِدِهِ صامِتاً عنِ الْمنْطِقِ فِي حياتِهِ فَإِذَا انْقَضتْ مدةُ والِدِهِ إِلَى أَن انْتهتْ بِهِ مقَادِير اللهِ إِلَى مشِيئَتِهِ و جاءَتِ الْإِرادةُ مِن اللهِ فِيهِ إِلَى محبتِهِ و بلَغَ منْتهى مدةِ والِدِهِ ع قَمضى و صار أَمر اللهِ إِلَيْهِ مِنْ بعْدِهِ و قَلده دِينه و جعلَه الْحجةَ علَى عِبادِهِ و قَيمه فِي بِلَادِهِ و أَيده بِروحِهِ و آتاه عِلْمه و أَنبأَه فَصْلَ بيانِهِ و اسْتَودعه سِره و انْتدبه لِعظِيمِ أَمرِهِ و أَنبأَه فَصْلَ بيان عِلْمِهِ و نصبه علَماً لِخلْقِهِ و جعلَه حجةً علَى أَهْلِ عالَمِهِ و ضِياءً لِأَهْلِ دِينِهِ و الْقَيم علَى عِبادِهِ رضِي الله بِهِ إِماماً لَهم اسْتَودعه سِره و اسْتحْفَظَه عِلْمه و اسْتخْبأَه حِكْمته و اسْترْعاه لِدِينِهِ و انْتدبه لِعظِيمِ أَمرِهِ و أَحْيا بِهِ مناهِج سبِيلِهِ و فَرائِضه و حدوده

chosen *‘A’immah* from the descendents of al-Husayn, recipient of divine supreme covenant, one after the other Imam. He would select and choose them for the leadership of His creatures delightfully and well satisfied with them. Whenever one Imam would leave this world He would appoint for His creatures his successor as a clear beacon and a shining guide, a guarding leader, and a knowledgeable one with Divine Authority. *‘A’immah* from Allah guide people with the truth and with the truth they judge. They are Allah’s authority calling people to Him, and shepherds of His creatures. With their guidance people follow the religion and from them the land receive light. Through their holiness the bounties increase. Allah has made them life for the people and the torches in the darkness, the keys to communication and the strongholds for Islam. Thus, have the measures of Allah continued in them toward His final decision.

“The Imam, recipient of divine supreme covenant, is the outstanding amicable one; the most trusted guide and the guardian who can make hopes come true. Allah has chosen him with such distinctions. He selected him as such (well protected) in the realm when all things were in the form of particles in the instant that He made him. He chose him as such (well-protected) in the realm in which all things were designed as He had designed him as a shadow, before He made the organisms, on the right side of His throne, gifted him with wisdom in the unseen knowledge with Him. He chose him in His knowledge and granted him outstanding nobility for his purity.

“He is an heir of Adam, the best one among the descendents of Noah, the chosen one of the family of Abraham, a descendent of Ishmael and of the most preferred ones in the family of Prophet Muhammad, recipient of divine supreme covenant, He has always been looked after by the watchful eyes of Allah Who provides him security and guards him with His shield, well protected against the evil nets of Satan and his armies. He is well defended against the approaching dark nights and the false accusations of the evildoers. All wickedness is kept away from him and he is kept safe against all forms of defects and flaws. He is veiled against all scourges.

“He is infallible in matters of sins. He is kept safe and sound against all indecencies. He is well known for his forbearance and virtuousness in the early days of his life. Chastity, great knowledge and excellence are ascribed to him toward the end of his life. The task of Imamat (Leadership with Divine Authority) of his father rests with him while in the lifetime of his father he remains silent.

“When the time of the Imamat of his father ends it is the time when the measure of Allah ends up with him due to His wish. The will of Allah brings him to His love, thus, the end of the Imamat of his father comes and he passes away. The Authority from Allah shifts to him after his father. He then is made the person in charge of His religion, the Divine Authority over His servants, the guardian over His lands, he is supported with His spirit and is given of His knowledge. He raises him as a beacon for His creatures, makes him to have His Authority over the people of his world and as the light for the people of His religion and a guardian for His servants. Allah agrees to have him as Imam of the people, entrusts him with His secret, makes him a safe keeper of His knowledge and hides His wisdom in him. He protects him for His religion, calls upon him to serve His great task, and revives through him the phases of His system (of religion) and the obligations in His laws.

"The Imam then enforces justice - when the people of ignorance are confused and the disputing and quarrelling people are frustrated - with shining light, the beneficial cure and radiant truth. He does so with clear explanations of all aspects and exactly in the manner and practice his truthful father and forefathers would do before him. No one ignores the rights of such a scholar except the wicked ones. No one refuses and denies him except those who have strayed away from the right path. No one keeps away from him except those who are aggressive against Allah, the Most Holy, the Most High."

فَقَام بِالْعَدْل عِنْد تحير أَهْل الْجَهْل و تحْيِير أَهْل الْجدل بِالنورِ الساطِعِ و الشفَاءِ النافِعِ بِالْحق الْأَبْلَجِ و الْبيان اللائِحِ مِنْ كُل مخْرجٍ علَى طَرِيقِ الْمنْهجِ الذِي مضى علَيْهِ الصادِقُونَ مِنْ آبائِهِ ع فَلَيس يجْهلُ حق هذَا الْعالِمِ إِلا شقِي و لَا يجْحده إِلا غَوي و لَا يصد عنْه إِلا جرِي علَى اللهِ جل و علَا

Chapter Sixteen

'A'immah, Recipient of Divine Supreme Covenant, Possess Divine Authority

They are envied and Allah, the Most Holy, the Most High, has spoken of them

بَابُ أَن الْأَئِمةَ ع وُلَاةُ الْأَمرِ وَ هُمُ الناسُ الْمَحْسُودُونَ الذِينَ ذَكَرَهُمُ اللهُ عَز وَ جَل

H 520, Ch. 16, h 1

Al-Husayn ibn Muhammad ibn 'Amir al-Ash'ari has narrated from Mu'alla ibn Muhammad who has said that al-Hassan ibn Ali al-Washsha' narrated to him from Ahmad ibn 'A'idh from ibn 'Udhayna from Burayd al-'Ijli who said the following:

"Once I asked abu Ja'far, recipient of divine supreme covenant, about the meaning of the following words of Allah, the Most Holy, the Most High, 'Obey Allah and obey the Messenger and those who possess (Divine) Authority among you.' (4:59) In response he read the following words of Allah. 'Have you seen how those who had been given a share of the Book believe in idols and Satan and say, "The unbelievers are better guided than the believers."' (4:51) They say that the leaders of misguidance and those who call people to hell (may Allah condemn them) are better guided than the members of the family of Prophet Muhammad, recipient of divine supreme covenant. The Imam then read these words from the Holy Quran, 'No one can help one whom Allah has condemned. (4:52) Do they have a share in the Kingdom (Divine Authority and Imamat)? Even if they did, they would not have given the smallest thing to the people.' (4:53) The Imam, recipient of divine supreme covenant, thereafter said, 'The word "People" is a reference to us and the word "*naqir*" means the spot at the center of a seed.' The Imam, recipient of divine supreme covenant, explained and added, in the expression, "Do they envy the favors that Allah has done to certain people?" We are the "certain people," who are envied because of the Divine Authority that Allah has given us exclusively,' he (the Imam), recipient of divine supreme covenant, explained. In the passage, "We have given to the family of Abraham the Book, Wisdom, and a great Kingdom," (4:54) Allah says that from the descendents of Abraham He has made His Messengers, Prophets and *'A'immah*. How is it that these people acknowledge the case about the descendents of Abraham but they refuse to accept Imamat (the Leadership with Divine Authority) in the family of Muhammad?' He (the Imam), recipient of divine supreme covenant, further explained: 'Certain people have believed, others have disbelieved and tried to prevent people from believing. For these people, only the intense fire of hell is a sufficient punishment (4:55). We will make those who reject Our revelations suffer in hell fire. As soon as the fire destroys their skins, We will give them new skins so that they may suffer more of the torment. Allah is Majestic and All-wise.'" (4:56)

١ - الْحسيْن بْن محمدِ بْنِ عامِرٍ الْأَشْعرِي عنْ معلى بْنِ محمدٍ قَالَ حدثَنِي الْحسن بْن عِلِي الْوشاءُ عنْ أَحْمد بْنِ عائِذٍ عنِ ابْنِ أُذَيْنةَ عنْ برَيْدٍ الْعِجْلِي قَالَ سأَلْت أَبا جعْفَرٍ ع عنْ قَوْل اللهِ عز و جل أَطِيعوا الله و أَطِيعوا الرسولَ و أُولِي الْأَمرِ مِنْكُمْ فَكَانَ جوابه أَ لَمْ تر إِلَى الذِين أُوتوا نصِيباً مِن الْكِتابِ يؤْمِنونَ بِالْجِبْتِ و الطاغُوتِ و يقُولُونَ لِلذِين كَفَروا هؤُلاءِ أَهْدى مِن الذِين آمنوا سبِيلًا يقُولُونَ لِأَئِمةِ الضلَالَةِ و الدعاةِ إِلَى النارِ هؤُلاءِ أَهْدى مِنْ آل محمدٍ سبِيلًا أُولئِك الذِين لَعنهم الله و مَنْ يلْعنِ الله فَلَنْ تجِد لَه نصِيراً أَم لَهمْ نصِيب مِن الْملْكِ يعْنِي الْإِمامةَ و الْخِلَافَةَ فَإِذاً لا يؤْتونَ الناس نقِيراً نحْن الناس الذِين عنى الله و النقِير النقْطَةُ التِي فِي وسطِ النواةِ أَم يحْسدونَ الناس علَى ما آتاهم الله مِنْ فَضْلِهِ نحْن الناس الْمحْسودونَ علَى ما آتانا الله مِن الْإِمامةِ دونَ خلْقِ اللهِ أَجْمعِين فَقَدْ آتَينا آلَ إِبراهِيم الْكِتاب و الْحِكْمةَ و آتَيناهمْ ملْكاً عظِيماً يقُولُ جعلْنا مِنْهم الرسلَ و الْأَنبِياءَ و الْأَئِمةَ فَكَيف يقرونَ بِهِ فِي آلِ إِبراهِيم ع و ينْكِرونه فِي آلِ محمدٍ ص فَمِنْهمْ مَنْ آمن بِهِ و مِنْهمْ مَنْ صد عنْه و كَفى بِجهنم سعِيراً إِن الذِين كَفَروا بِآياتِنا سوْف نصْلِيهِمْ ناراً كُلما نضِجتْ جلُودهمْ بدلْناهمْ جلُوداً غَيرها لِيذُوقُوا الْعذاب إِن الله كانَ عزِيزاً حكِيماً

٢- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد ْبنِ محمدٍ عنِ الْحسْينِ ْبنِ سعِيدٍ عَنْ محمدِ ْبنِ الْفُضَيْل عَنْ أَبِي الْحسنِ ع فِي قَوْل اللهِ تبارك و تعالَى أَمْ يحْسدونَ الناس على ما آتاهم الله مِنْ فَضْلِهِ قَالَ نحْن الْمحْسودونَ

H 521, Ch. 15, h2
A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Muhammad ibn al-Fudayl from abu al-Hassan, recipient of divine supreme covenant, who has said the following:
"About the words of Allah, the Most Holy, the Most High, 'Or are they envious of the people whom Allah has granted of His bounties?' (4:54) the Imam, recipient of divine supreme covenant, said, 'They refer to us. We are the envied ones.'"

٣- محمد ْبن يحْيى عَنْ أَحْمد ْبنِ محمدٍ عنِ الْحسْينِ ْبنِ سعِيدٍ عنِ النضْرِ ْبنِ سوَيْدٍ عَنْ يحْيى الْحلَبِي عَنْ محمدٍ الْأَحْول عَنْ حمْرانَ ْبنِ أَعْين قَالَ قُلْت لِأَبِي عَبْدِ اللهِ ع قَوْلُ اللهِ عز و جل فَقَدْ آتَينا آلَ إِبْراهِيم الْكِتاب فَقَالَ النبوةَ قُلْت الْحِكْمةَ قَالَ الْفَهْم و الْقَضاءَ قُلْت و آتَيْناهمْ ملْكاً عظِيماً فَقَالَ الطاعةَ

H 522, Ch. 15, h3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from Yahya al-Halabi from Muhammad al-Ahwal from Humran ibn A'yan who has said the following:
"Once I asked Imam abu 'Abd Allah, recipient of divine supreme covenant, about the meaning of the words of Allah, the Majestic, the Glorious, 'We have given to the family of Abraham the Book, Wisdom, and a great Kingdom.' (4:54) The Imam, recipient of divine supreme covenant, said, 'It means Prophecy.' I then asked about the meaning of 'Wisdom.' The Imam, recipient of divine supreme covenant, said, 'It means understanding and judgment.' I then asked about the meaning of 'great kingdom.' He (the Imam), recipient of divine supreme covenant, said, 'It means obedience.'"

٤- الْحسْين ْبن محمدٍ عَنْ معلى ْبنِ محمدٍ عنِ الْوشاءِ عَنْ حمادِ ْبنِ عثْمانَ عَنْ أَبِي الصباحِ قَالَ سأَلْت أَبا عَبْدِ اللهِ ع عَنْ قَوْل اللهِ عز و جل أَمْ يحْسدونَ الناس على ما آتاهم الله مِنْ فَضْلِهِ فَقَالَ يا أَبا الصباحِ نحْن و اللهِ الناس الْمحْسودونَ

H 523, Ch. 16, h4
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from Hammad ibn 'Uthman from abu al-Sabbah who has said the following:
"I asked Imam abu 'Abd Allah, recipient of divine supreme covenant, about the meaning of the words of Allah, the Most Holy, the Most High, 'Or are they envious of the people whom Allah has granted of His bounties?' (4:54) The Imam, recipient of divine supreme covenant, said, 'O abu al-Sabbah, we, I swear by Allah, are the people who are envied.'"

٥- عِلِي ْبن إِبْراهِيم عَنْ أَبِيهِ عَنْ محمدِ ْبنِ أَبِي عمَيْرٍ عَنْ عمر ْبنِ أُذَيْنةَ عَنْ برَيْدٍ الْعِجْلِي عَنْ أَبِي جعْفَرٍ ع فِي قَوْل اللهِ تبارك و تعالَى فَقَدْ آتَينا آلَ إِبْراهِيم الْكِتاب و الْحِكْمةَ و آتَيْناهمْ ملْكاً عظِيماً قَالَ جعلَ مِنْهم الرسلَ و الْأَنْبِياءَ و الْأَئِمةَ فَكَيْف يقِرونَ فِي آلِ إِبْراهِيم ع و ينْكِرونه فِي آلِ محمدٍ ص قَالَ قُلْت و آتَيْناهمْ ملْكاً عظِيماً قَالَ الْملْك الْعظِيم أَنْ جعلَ فِيهِمْ أَئِمةً مَنْ أَطَاعهمْ أَطَاع الله و مَنْ عصاهمْ عصى الله فَهو الْملْك الْعظِيم

H 524 Ch. 16, h5
Ali ibn Ibrahim has narrated from his father from Muhammad ibn abu 'Umayr from 'Umar ibn Udhayna from Burayd al-'IJli who has said the following:
"About the words of Allah, the Most Holy, the Most High, 'We have given to the family of Abraham the Book, wisdom, and a Great kingdom.' (4:54) Abu Ja'far, recipient of divine supreme covenant, has said, 'He gave messengership, prophecy and Imamat (Leadership with Divine Authority). Why is it that they (certain people) acknowledge these facts in the family of Abraham but refuse to do so in the family of Prophet Muhammad, recipient of divine supreme covenant?' I then asked, 'What does the "Great kingdom" mean'? The Imam said, 'The great kingdom is Imamat (Leadership with Divine Authority) in the descendents of Abraham. Whoever obeys them has obeyed Allah and whoever disobeys them has disobeyed Allah. 'Obedience' stands for the great kingdom.'"

بَابُ أَن الْأَئِمةَ ع هُمُ الْعلَامَاتُ الِتي ذَكَرَهَا اللهُ عَز وَ جَل فِي كِتَابِهِ

Chapter Seventeen
'A'immah, Recipients of Divine Supreme Covenant, Are the Signs of Whom Allah, the Most Holy, the Most High, Has Spoken in the Holy Quran

١- الْحسْين ْبن محمدٍ الْأَشْعرِي عَنْ معلى ْبنِ محمدٍ عَنْ أَبِي داود الْمسْترِق قَالَ حدثَنا داود الْجصاص قَالَ سمِعْت أَبا عَبْدِ اللهِ ع يقُولُ و علاماتٍ وبِالنجْمِ هُمْ يهْتدونَ قَالَ النجْم

H 525, Ch. 17, h1
Al-Husayn ibn Muhammad al-Ash'ari from Mu'alla ibn Muhammad from abu Dawud al-Mustariqq who has said that Dawud al-Jassas has said the following:
"About the words of Allah, 'Through the signs and with the star people do find their way,' (16:16) I heard Imam abu 'Abd Allah, recipient of divine supreme covenant, say, 'The star is the

Messenger of Allah, recipient of divine supreme covenant, and the signs are *'A'immah* (plural of Imam), recipient of divine supreme covenant.'"

رسولُ اللهِ ص و الْعلامات هم الْأَئمةُ ع

H 526 Ch. 17, h2
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from Asbat ibn Salim who has said that Haytham asked Imam abu 'Abd Allah, recipient of divine supreme covenant, while I was there, about the meaning of the following words of Allah, the Majestic, the Glorious:

"Through the signs and with the star people do find their way." (16:16) He (the Imam), recipient of divine supreme covenant, said, 'The star is the Messenger of Allah, recipient of divine supreme covenant, and the signs are *'A'immah*, recipient of divine supreme covenant.'"

٢- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنِ الْوشاءِ عنْ أَسْباطِ بْنِ سالِمٍ قالَ سأَلَ الْهيْثَم أَبا عبْدِ اللهِ ع و أَنا عِنْده عنْ قوْل اللهِ عز و جل و علاماتٍ وبِالنجْمِ همْ يهْتدونَ فَقَالَ رسولُ اللهِ ص النجْم و الْعلامات هم الْأَئمةُ ع

H 527, Ch. 17, h3
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' who has said the following:

"Once I asked Imam al-Rida, recipient of divine supreme covenant, about the meaning of the words of Allah, the Most High, 'Through the signs and with the star people do find their way.' (16:16) He (the Imam), recipient of divine supreme covenant, said, 'We are the signs and the Messenger of Allah is the star.'"

٣- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنِ الْوشاءِ قَالَ سأَلْت الرضا ع عنْ قوْل اللهِ تعالَى و علاماتٍ وبِالنجْمِ همْ يهْتدونَ قَالَ نحْن الْعلامات و النجْم رسولُ اللهِ ص

Chapter Eighteen
The Signs of Which Allah, the Most Holy, the Most High, Has Spoken in the Holy Quran Are 'A'immah, Recipients of Divine Supreme Covenant

بَابُ أَن الْآيَاتِ الِتي ذَكَرَهَا اللهُ عَز وَ جَل فِي كِتَابِهِ هُمُ الْأَئمةُ ع

H 528, Ch. 18, h1
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ahmad ibn Muhammad ibn 'Abd Allah from Ahmad ibn Hilal from 'Umayya ibn Ali from Dawud al-Riqqi who has said the following:

"Once, I asked abu 'Abd Allah, recipient of divine supreme covenant, about the meaning of the words of Allah, the Most Holy, the Most High, 'The signs and warnings are of no avail to the disbelieving people.' (10:101) The Imam said, 'Signs are *'A'immah*, and warnings are the prophets, recipient of divine supreme covenant.'"

١- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنْ أَحْمد بْنِ محمدِ بْنِ عبْدِ اللهِ عنْ أَحْمد بْنِ هِلالٍ عنْ أُميةَ بْنِ علِي عنْ داود الرقي قَالَ سأَلْت أَبا عبْدِ اللهِ ع عنْ قوْل اللهِ تبارك و تعالَى و ما تغْنِي الْآيات و النذُر عنْ قوْمٍ لا يؤْمِنونَ قَالَ الْآيات هم الْأَئمةُ و النذُر هم الْأَنْبِياءُ ع

H 529, Ch. 18, h2
Ahmad ibn Mahran has narrated from 'Abd al-'Azim ibn 'Abd Allah al-Hassani from Musa ibn Muhammad al-'Ijli from Yunus ibn Ya'qub in a *marfu'* manner from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"In the words of Allah, the Most Holy, the Most High, 'However, they rejected all Our signs. . . .' (54:42) 'The signs' are all the successors (of the prophets, recipient of divine supreme covenant)."

٢- أَحْمد بْن مِهْرانَ عنْ عبْدِ الْعظِيمِ بْنِ عبْدِ اللهِ الْحسنِي عنْ موسى بْنِ محمدٍ الْعِجْلِي عنْ يونس بْنِ يعْقُوب رفَعه عنْ أَبِي جعْفَرٍ ع فِي قوْل اللهِ عز و جل كذبوا بِآياتِنا كُلها يعْنِي الْأَوْصِياءَ كُلهمْ

H 530, Ch. 18, h3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn abu 'Umayr or someone other than him from Muhammad ibn al-Fudayl from abu Hamza who has said the following:

"Once I said to abu Ja'far, recipient of divine supreme covenant, 'May Allah keep my soul in service for your cause, the Shi'a (your followers) ask about the meaning of the words of Allah, 'Of what do they ask one another? (78:1). Do they ask about the great news?' The Imam, recipient of divine supreme covenant, said, 'It is up to my decision. I may tell them or may not tell them.' Then he said: 'I want, however, to tell you the meaning thereof.' I then asked what is the meaning of, 'Of what do they ask one another?' The Imam said, 'It refers to (Amir al-

٣- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنْ محمدِ بْنِ أَبِي عمْيرٍ أَوْ غيْرِهِ عنْ محمدِ بْنِ الْفُضيْل عنْ أَبِي حمْزةَ عنْ أَبِي جعْفَرٍ ع قَالَ قُلْت لَه جعِلْت فِداك إِن الشيعةَ يسْأَلُونك عنْ تفْسِيرِ هذِهِ الْآيةِ عم يتساءَلُونَ عنِ النبإِ الْعظِيمِ قَالَ ذَلِك إِلَي إِنْ شِئْت أَخْبرتهمْ و إِنْ شِئْت لَمْ أُخْبِرهمْ ثُم قَالَ لَكِني أُخْبِرك بِتفْسِيرِها قُلْت عم يتساءَلُونَ قَالَ فَقَالَ

هِي فِي أَمِيرِ الْمُؤْمِنِين صلوات اللهِ علَيْهِ كَانَ أَمِير الْمُؤْمِنِين صلوات اللهِ علَيْهِ يقُولُ ما لِلهِ عز و جل آيةٌ هِي أَكْبر مِني و لَا لِلهِ مِنْ نبِإٍ أَعْظَم مِني

Mu'minin) Ali, recipient of divine supreme covenant. (Amir al-Mu'minin) Ali would often say, "None of the signs of Allah, the Most Holy, the Most High, is bigger than I and none of the news of Allah is greater than I.'"

بَابُ مَا فَرَضَ اللَّهُ عَز وَ جَل وَ رَسُولُهُ ص مِنَ الْكَوْنِ مَعَ الْأَئِمةِ ع

Chapter Nineteen

Those Matters in which Allah, the Most Holy, the Most High, and His Messenger Have Sanctioned as Obligatory for People to Be Along With 'A'immah, Recipients of Divine Supreme Covenant

١ - الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنِ الْوشاءِ عنْ أَحْمد بْنِ عائِذٍ عنِ ابْنِ أُذَيْنةَ عنْ برَيْدِ بْنِ معاوِيةَ الْعِجْلِي قَالَ سأَلْت أَبا جعْفَرٍ ع عنْ قَوْل اللهِ عز و جل اتقُوا الله و كُونوا مع الصادِقِين قَالَ إِيانا عنى

H 531, Ch. 19, h1

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from Ahmad ibn 'A'idh from ibn 'Udhayna from Burayd ibn Mu'awiya al-'Ijli who has said the following:

"I asked Imam abu Ja'far, recipient of divine supreme covenant, about the meaning of the words of Allah, the Most Majestic, the Most Gracious, 'Believers, be pious before Allah and always be (friends) with the truthful ones.' (9:119) He (the Imam), recipient of divine supreme covenant, replied, 'The "truthful ones" is a reference to us.'"

٢ - محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنِ ابْنِ أَبِي نصْرٍ عنْ أَبِي الْحسنِ الرضا ع قَالَ سأَلْته عنْ قَوْل اللهِ عز و جل يا أَيها الذِين آمنوا اتقُوا الله و كُونوا مع الصادِقِين قَالَ الصادِقُونَ هم الْأَئِمةُ و الصديقُونَ بِطَاعتِهِمْ

H 532, Ch. 19, h2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn abu Nasr who has said the following:

"I asked abu al-Hassan al-Rida, recipient of divine supreme covenant, about the meaning of the words of Allah, the Most Holy, the Most High, in the following verse. 'Believers, be pious before Allah and always be (friends) with the truthful ones.' (9:119) The Imam said, 'The "truthful ones" are *'A'immah*, recipient of divine supreme covenant, who are truthful in their obedience (to Allah).'"

٣ - أَحْمد بْن محمدٍ و محمد بْن يحْيى عنْ محمدِ بْنِ الْحسيْنِ عنْ محمدِ بْنِ عبْدِ الْحمِيدِ عنْ منْصور بْنِ يونس عنْ سعْدِ بْنِ طَرِيفٍ عنْ أَبِي جعْفَرٍ ع قَالَ قَالَ رسولُ اللهِ ص منْ أَحب أَنْ يحْيا حياةَ تشْبِه حياةَ الْأَنْبِياءِ و يموت مِيتةَ تشْبِه مِيتةَ الشهداءِ و يسْكُن الْجِنانَ الِتي غَرسها الرحْمن فَلْيتول عِلِياً و لْيوال ولِيه و لْيقْتدِ بِالْأَئِمةِ مِنْ بعْدِهِ فَإِنهمْ عِتْرتِي خلِقُوا مِنْ طِينتِي اللهم ارْزقْهمْ فَهْمِي و عِلْمِي و وَيْلٌ لِلْمخالِفِين لَهمْ مِنْ أُمتِي اللهم لَا تنِلْهمْ شفَاعتِي

H 533, Ch. 19, h3

Ahmad ibn Muhammad and Muhammad ibn Yahya have narrated from Muhammad ibn al-Husayn from Muhammad ibn 'Abd al-Hamid from Mansur ibn Yunus from Sa'd ibn Tariyf from abu Ja'far, recipient of divine supreme covenant, who has narrated the following from the Messenger of Allah, recipient of divine supreme covenant:

"Whoever likes to live a life similar to those of the prophets, die in a similar manner as the martyrs do and live in the garden which is planted by the Beneficent, they must love Imam Ali, recipient of divine supreme covenant, (acknowledge his Divine Authority). They must also love those who love and support him and follow *'A'immah* after him who are of my family and are created of the substance of which I was created (according to *Hadith*, Allah created the Holy Prophet and *'A'immah* from one substance). O Lord, give them my understanding and knowledge. Send those of my people to *Wayl* (a place in hell) who oppose them *('A'immah)* and do not give them the chance to benefit from my intervention on their behalf."

٤ - محمد بْن يحْيى عنْ محمدِ بْنِ الْحسيْنِ عنِ النضْرِ بْنِ شعيْبٍ عنْ محمدِ بْنِ الْفُضيْل عنْ أَبِي حمْزةَ الثمالِي
قَالَ سمِعْت أَبا جعْفَرٍ ع يقُولُ قَالَ رسولُ اللهِ ص إِن الله تبارك و تعالَى يقُولُ اسْتِكْمالُ حجتِي علَى الْأَشْقِياءِ مِنْ أُمتِك منْ ترك ولَايةَ عِلِي و والَى أَعْداءَه و أَنكر فَضْله

H 534, Ch. 19, h4

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from al-Nadr ibn Shu'ayb from Muhammad ibn al-Fudayl from abu Hamza al-Thumali who has said the following:

"I heard abu Ja'far, recipient of divine supreme covenant, say, 'The Messenger of Allah, recipient of divine supreme covenant, has said, "Allah, the Most Holy, the Most High, says, 'The refusal of the wicked ones among your followers to acknowledge the Divine Authority of Imam Ali, recipient of divine supreme covenant, and their becoming friends and supporters of the enemies of Ali, their refusing to acknowledge

his virtuous qualities and such qualities of his successors after him (Imam Ali, recipient of divine supreme covenant) altogether establish My argument against such wicked ones ever more strongly. Indeed your excellence and virtues are their (*'A'immah*'s) excellence and virtues, obedience to you is like obedience to them; your right is like their right and disobedience to you is disobedience to them. They will be *'A'immah* who possess the right guidance after you. Your spirit flows in them and so does the spirit of that which your Lord has made to flow in you. They are members of your family and from the substance of which you are made. They are your flesh and blood. Allah, the Most Holy, the Most High, has made your traditions and the traditions of the prophets before to continue with them (*'A'immah*). They are the treasurers of My knowledge after you. It is a right that I owe them. I have chosen them and I have given to them nobility exclusively with pleasure. Salvation will be for those who love them, acknowledge their Divine Authority and acknowledge their excellence and virtues. The angel Jibril has brought for me their (*'A'immah*'s) names and the names of their fathers, the names of those who love them and those who acknowledge their virtues and excellence.'"

و فَضْلَ الْأَوْصِياءِ مِنْ بَعْدِهِ فَإِن فَضْلُك فَضْلُهمْ و طَاعتك طَاعتهمْ و حقك حقهمْ و مَعْصِيتك مَعْصِيتهمْ و هم الْأَئمةُ الْهداةُ مِنْ بَعْدِك جرى فِيهِمْ روحك و روحك ما جرى فِيك مِنْ ربك و هُمْ عِتْرتك مِنْ طِينتك و لَحْمِك و دمِك و قَدْ أَجْرى الله عز و جل فِيهِمْ سنتك و سنةَ الْأَنْبِياءِ قَبْلَك و هُمْ خزانِي علَى عِلْمِي مِنْ بَعْدِك حق علَي لَقَدِ اصْطَفَيْتهمْ وانتجبْتهمْ و أَخْلَصْتهمْ و ارْتضَيْتهمْ و نجا منْ أحبهمْ و والَاهمْ و سلم لِفَضْلِهِمْ و لَقَدْ أَتانِي جبرئِيلُ ع بِأَسْمائِهِمْ و أَسْماءِ آبائِهِمْ و أَحِبائِهِمْ و الْمسلِمِين لِفَضْلِهِمْ

H 535 Ch. 19, h5

A number of our people have narrated from Ahmad ibn Muhammad ibn 'Isa from al-Husayn ibn Sa'id from Fadala ibn Ayyub from abu a1-Maghra from Muhammad ibn Salim from Aban ibn Taghlib from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'Whoever wants to live like my living, die as I will die and enter the garden of Eden that my Lord has planted with His Own hands, he must love Ali ibn abu Talib, recipient of divine supreme covenant, and acknowledge his Divine Authority. He must love his successors and acknowledge the Divine Authority of his successors and love those who love him, be the enemy of his enemies and submit in obedience to his successors; they are of my family and my flesh and blood. Allah has given them my understanding and knowledge. I appeal to Allah and complain to Him about the case of my people's dealings, their denying the virtue and excellence of *'A'immah* from my family. I complain to Allah for their disregard of my relationship with them. By Allah, they will murder my son (al-Husayn, recipient of divine supreme covenant). May Allah deprive them of my intercession.'"

٥- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمدَ بْنِ محمدِ بْنِ عِيسى عنِ الْحسَيْنِ بْنِ سعِيدٍ عَنْ فَضالَةَ بْنِ أيوب عَنْ أَبِي الْمغْراءِ عَنْ محمدِ بْنِ سالِمٍ عَنْ أَبانِ بْنِ تغْلِب قَالَ سمِعْت أَبا عَبْدِ اللهِ ع يقُولُ قَالَ رسولُ اللهِ ص منْ أَرادَ أَنْ يحْيا حياتِي و يموت مِيتتِي و يدْخلَ جنةَ عدْنٍ الَّتِي غَرسها الله ربي بِيدِهِ فَلْيتولَ عَلِي بْن أَبِي طَالِبٍ و لْيتول ولِيه و لْيعادِ عدوه و لْيسلمْ لِلْأَوْصِياءِ مِنْ بَعْدِهِ فَإِنهمْ عِتْرتِي مِنْ لَحْمِي و دمِي أَعْطَاهم الله فَهْمِي و عِلْمِي إِلَى اللهِ أَشْكُو أَمر أُمتِي الْمنْكِرِين لِفَضْلِهِمْ الْقَاطِعِين فِيهِمْ صِلَتِي و أَيم اللهِ لَيقْتلُن ابْنِي لَا أَنالَهم الله شفَاعتِي

H 536, Ch. 19, h6

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Musa ibn Sa'dan from 'Abd Allah ibn al-Qasim from 'Abd al-Qahhar from Jabir al-Ju'fi from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'Whoever likes to live as I have lived and die as I will do and enter the garden that my Lord has promised to me and hold in his hands the stick that Allah has planted with His Own hands, he then must love Ali ibn abu Talib, recipient of divine supreme covenant, and acknowledge his Leadership with Divine Authority. He then must love his successors after him and acknowledge their Leadership with Divine Authority. They do not lead one into the gates of misguidance or take one out of the gate of true guidance. Thus, do not try to teach them; they know more than you do. I have asked my Lord not to cause any separation between them and the Holy Quran until the time they will arrive in my presence near *al-Kawthar* (the plentifulness or the pond) in paradise like this (showing his two fingers stretched side by side). The pond of *al-Kawthar* is as big as from San'a' (in Yemen) to 'Ayla (a

٦- محمدُ بْن يحْيى عَنْ محمدِ بْنِ الْحسَيْنِ عَنْ موسى بْنِ سعْدانَ عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ الْقَهارِ عَنْ جابِرٍ الْجعْفِي عَنْ أَبِي جعْفَرٍ ع قَالَ

قَالَ رسولُ اللهِ ص منْ سره أَنْ يحْيا حياتِي و يموت مِيتتِي و يدْخلَ الْجنةَ الَّتِي وعدنِيها ربي و يتمسك بِقَضِيبٍ غَرسه ربي بِيدِهِ فَلْيتول عَلِي بْن أَبِي طَالِبٍ ع و أَوْصِياءَه مِنْ بَعْدِهِ فَإِنهمْ لَا يدْخِلُونكُمْ فِي بابِ ضلَالٍ و لَا يخْرِجونكُمْ مِنْ بابِ هدى فَلَا تعلموهمْ فَإِنهمْ أَعْلَم مِنْكُمْ و إِني سأَلْت ربي أَلا يفَرق بَينهمْ و بَيْن الْكِتابِ حتى يردا علَي الْحوْض هكَذَا و ضم بَيْن إِصْبعَيْهِ و عَرْضه ما بَيْن صَنعاءَ إِلَى

أَيلَةَ فِيهِ قُدْحانُ فِضةٍ و ذَهبٍ عدد النجومِ

place between Makka and Madina) with cups of gold and silver around it as many as the number of the stars.'"

٧- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنْ محمدِ بْنِ جمْهورٍ عنْ فَضالَةَ بْنِ أيوب عنِ الْحسنِ بْنِ زيادٍ عنِ الْفُضيْلِ بْنِ يسارٍ قَالَ قَالَ أَبو جعْفَرٍ ع وإِن الروْح و الراحةَ و الْفَلْج و الْعوْنَ و النجاح و الْبركَةَ و الْكَرامةَ و الْمغْفِرةَ و الْمعافَاةَ و الْيسْر و الْبشْرى و الرضْوانَ و الْقُرْب و النصْر و التمكن و الرجاءَ و الْمحبةَ مِن اللهِ عز و جل لِمنْ تولى عِلِياً و ائْتم بِهِ و برِئ مِنْ عدوِهِ و سلم لِفَضْلِهِ و لِلْأَوْصِياءِ مِنْ بعْدِهِ حقّاً علي أَنْ أُدْخِلَهمْ فِي شفَاعتِي و حق علَى ربي تبارك و تعالَى أَنْ يسْتجِيب لِي فِيهِمْ فَإِنهمْ أَتباعِي و مَنْ تبِعنِي فَإِنه مِني

"Tranquility, comfort, victory, support, success, blessings, honor, forgiveness, relief, ease, glad news, satisfaction, nearness, triumph, capabilities, hope and love from Allah, the Most Holy, the Most High, are for those who love Ali, recipient of divine supreme covenant, and acknowledge his Divine Authority and follow him, disavow the enemies of Ali, recipient of divine supreme covenant, and acknowledge in submission the virtues and excellence of (Imam) Ali, recipient of divine supreme covenant, and his successors after him. I am obligated to include them in my task of intervention on their behalf. It will be a truth and a right before my Lord, the Most Holy and the Most High, to approve and honor my intervention on their behalf. They are my followers and those who follow me are from me.'"

بَابُ أن أَهْلَ الذكْرِ الذِينَ أَمَرَ اللهُ الْخَلْقَ بِسُؤَالِهِمْ هُمُ الْأَئِمةُ ع

Chapter Twenty

The People of Dhikr (Memory and Knowledge) That Allah Has Commanded the Creatures to Ask for Their Questions Are 'A'immah, Recipients of Divine Supreme Covenant

١- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنِ الْوشاءِ عنْ عبْدِ اللهِ بْنِ عجْلَانَ عنْ أَبِي جعْفَرٍ ع فِي قَوْلِ اللهِ عز و جل فَسْئَلُوا أَهْلَ الذكْرِ إِنْ كُنتمْ لا تعْلَمونَ قَالَ رسولُ اللهِ ص الذكْر أَنا و الْأَئِمةُ أَهْلُ الذكْرِ و قَوْلِهِ عز و جل وإِنه لَذِكْر لَك ولِقَوْمِك و سوْف تسْئَلُونَ قَالَ أَبو جعْفَرٍ ع نحْن قَوْمه و نحْن الْمسْئُولُونَ

H 538, Ch. 20, h1

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from 'Abd Allah ibn 'Ajlan who has said the following:

"About the words of Allah, the Most Holy, the Most High, 'Ask the people of *Dhikr* if you do not know' (16:43, 21: 7) Abu Ja'far, recipient of divine supreme covenant, has said that the Messenger of Allah, recipient of divine supreme covenant, said, 'I am the *Dhikr* and *'A'immah* are the people of *Dhikr*.' About the words of Allah, the Most Holy, the Most High, 'It is a *Dhikr* for you and for your people and you all must be asked (for guidance).' (43:44) The Imam, recipient of divine supreme covenant, said, 'We are his "people" and we must be asked (for guidance).'"

Note: Those who have considered this *Hadith* confusing may not have noted that the above *Hadith* has dealt with two different verses of the Holy Quran. It should, however, be considered that as the Holy Quran is called *Dhikr* (reminder of Allah), the Holy Prophet, recipient of divine supreme covenant, also is *Dhikr* (the preacher for and reminder of Allah). Thus, the above passage is not confusing.

٢- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنْ محمدِ بْنِ أُورمةَ عنْ عِلِي بْنِ حسانَ عنْ عمِهِ عبْدِ الرحْمنِ بْنِ كَثِيرٍ قَالَ قُلْت لِأَبِي عبْدِ اللهِ ع فَسْئَلُوا أَهْلَ الذكْرِ إِنْ كُنتمْ لا تعْلَمونَ قَالَ الذكْر محمد ص و نحْن أَهْله الْمسْئُولُونَ قَالَ قُلْت قَوْله وإِنه لَذِكْر لَك ولِقَوْمِك و سوْف تسْئَلُونَ قَالَ إِيانا عنى

H 539, Ch. 20, h2

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Muhammad ibn 'Uwarma from Ali ibn Hassa'n from his uncle 'Abd al-Rahman ibn Kathir who has said the following:

"I asked Imam abu 'Abd Allah, recipient of divine supreme covenant, about the meaning of the words of Allah, 'Ask the people of *Dhikr* if you do not know.' (16:43, 21: 7) The Imam, recipient of divine supreme covenant, said, 'Prophet Muhammad, recipient of divine supreme covenant, is *Dhikr* and we are the people of *Dhikr* who must be asked (for guidance).' I also asked about, 'It is a *Dhikr* for you and for your people and you all must be asked (for guidance).' (43:44) The Imam, recipient of divine supreme covenant, said, 'It is a reference to

us. We are the people of *Dhikr* and we must be asked (for guidance).’”

و نحْن أَهْلُ الذكْرِ و نحْن الْمسْئُولُونَ

H 540, Ch. 20, h3
Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Washsha' who has said the following:

“Once I said to Imam al-Rida, recipient of divine supreme covenant, ‘May Allah keep my soul in service for your cause, what is the meaning of the words of Allah, “Ask the people of *Dhikr* if you do not know”? (16:43, 21: 7) The Imam, recipient of divine supreme covenant, said, ‘*Dhikr* is Prophet Muhammad, recipient of divine supreme covenant, and we are his family (people) who must be asked (for guidance).’ I further asked, ‘Are you the ones who must be asked (for guidance) and we will be the one to ask questions?’ The Imam, recipient of divine supreme covenant, said, ‘Yes, that is true.’ I then asked, ‘Will it be a right (obligation) on us to ask you?’ The Imam, recipient of divine supreme covenant, said, ‘Yes, it is so.’ I then asked, ‘Will it be a right on you to answer us?’ The Imam, recipient of divine supreme covenant, said, ‘No, we will decide. We may or may not answer. Have you not heard the words of Allah, the Most Holy, and the Most High that say, “This is a gift from us. You may (give to others and) oblige or keep without being held accountable.’” (38:39)

٣- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنِ الْوشاءِ قَالَ سأَلْت الرضا ع فَقُلْت لَه جعِلْت فِداك قَسْئُلوا أَهْلَ الذكْرِ إِنْ كُنتمْ لا تعْلَمونَ فَقَالَ نحْن أَهْلُ الذكْرِ و نحْن الْمسْئُولُونَ قُلْت فَأَنتم الْمسْئُولُونَ و نحْن السائِلُونَ قَالَ نعمْ قُلْت حقّاً علَيْنا أَنْ نسْأَلَكُمْ قَالَ نعمْ قُلْت حقّاً علَيْكُمْ أَنْ تجِيبونا قَالَ لَا ذَاك إِلَيْنا إِنْ شِئْنا فَعلْنا وإِنْ شِئْنا لَمْ نفْعلْ أَ ما تسْمع قَوْلَ اللهِ تبارك و تعالَى هذا عطاؤنا فَامْننْ أَوْ أَمسِكْ بِغيْرِ حِسابٍ

H 541, Ch. 20, h4
A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd from ‘Asim ibn Humayd from abu Basir who has said the following:

“About the words of Allah, the Most Holy, the Most High, ‘It is a *Dhikr* for you and for your people and you all must be asked (for guidance),’ (43:44) Imam abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘The Messenger of Allah is the *Dhikr* (reminder of Allah) and members of his family, recipient of divine supreme covenant, are the ones who must be asked (for guidance) and they are the people of *Dhikr*.’”

٤- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدٍ عنِ الْحسيْن بْنِ سعِيدٍ عنِ النضْرِ بْنِ سوْيدٍ عنْ عاصِمِ بْنِ حمِيدٍ عنْ أَبِي بصِيرٍ عنْ أَبِي عبْدِ اللهِ ع فِي قَوْلِ اللهِ عز و جل وإِنه لَذِكْر لَك ولِقَوْمِك و سوْف تسْئَلُونَ فَرسولُ اللهِ ص الذكْر و أَهْلُ بيْتِه ع الْمسْئُولُونَ و همْ أَهْلُ الذكْرِ

H 542 Ch. 20, h5
Ahmad ibn Muhammad has narrated from al-Husayn ibn Sa‘id from Hammad from Rib‘iy from Fudayl who has said the following:

“About the words of Allah, the Most Holy, the Most High, ‘It is a *Dhikr* for you and for your people and you all must be asked (for guidance),’ (43:44) abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘The Holy Quran is the *Dhikr* and we are the ones who must be asked (for guidance).’”

٥- أَحْمد بْن محمدٍ عنِ الْحسيْن بْنِ سعِيدٍ عنْ حمادٍ عنْ رِبْعِي عنِ الْفُضيْل عنْ أَبِي عبْدِ اللهِ ع فِي قَوْلِ اللهِ تبارك و تعالَى وإِنه لَذِكْر لَك ولِقَوْمِك و سوْف تسْئَلُونَ قَالَ الذكْر الْقُرْآنُ و نحْن قَوْمه و نحْن الْمسْئُولُونَ

H 543, Ch. 20, h6
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn ’Isma‘il from Mansur ibn Yunus from abu Bakr al-Hadrami who has said the following:

“Once I was in the presence of Imam abu Ja‘far, recipient of divine supreme covenant, and al-Ward brother of al-Kumayt came to see him. He said to the Imam, recipient of divine supreme covenant, ‘May Allah keep my soul in service for your cause, I have chosen seventy questions and I do not know the answer even for one of them.’ The Imam, recipient of divine supreme covenant, said, ‘Not even one answer, O Ward?’ He then said, ‘Yes, I know the answer for one of them.’

“The Imam, recipient of divine supreme covenant, asked, ‘What is it then?’ He replied, ‘It is the words of Allah, the Most Holy, the Most High, that say, “Ask the people of *Dhikr* if you do not know.” Who are they?’ asked al-Ward. The Imam, recipient of divine supreme covenant, replied, ‘We are the

٦- محمد بْن يحْيى عنْ محمدِ بْنِ الْحسيْن عنْ محمدِ بْنِ إِسْماعِيلَ عنْ مْنصورِ بْنِ يونس عنْ أَبِي بكْرٍ الْحضْرمِي قَالَ كُنت عِنْد أَبِي جعْفَرٍ ع و دخلَ علَيْهِ الْورْد أَخو الْكُمْيتِ فَقَالَ جعِلْنِي الله فِداك اخْتْرت لَك سبْعِين مسْأَلَةً ما تحْضرنِي مِنْها مسْأَلَةٌ واحِدةٌ قَالَ و لَا واحِدةٌ يا ورْد قَالَ بلَى قَدْ حضرنِي مِنْها واحِدةٌ قَالَ و ما هِي قَالَ قَوْلُ اللهِ تبارك و تعالَى فَسْئَلُوا أَهْلَ الذكْرِ إِنْ كُنتمْ لا تعْلَمونَ مَنْ همْ

قَالَ نحْن قَالَ قُلْت علْينا أَنْ نسْأَلكُمْ قَالَ نعمْ قُلْت علْيكُمْ أَنْ تجِيبونا قَالَ ذَاك إِلْينا

people of *Dhikr*?' I then said, 'Must we then ask you?' The Imam, recipient of divine supreme covenant, said, 'Yes, you must ask us for answers.' I then asked, 'Must you then give us answers?' The Imam, recipient of divine supreme covenant, said, 'We may or may not answer.'"

٧- محمد بْن يحْيى عنْ محمدِ بْنِ الْحسْينِ عنْ صفْوانَ بْنِ يحْيى عنِ الْعلاَءِ بْنِ رزِينٍ عنْ محمدِ بْنِ مسْلِمٍ عنْ أَبِي جعْفَرٍ ع قَالَ إِن منْ عِنْدنا يزْعمونَ أَن قَوْلَ اللهِ عز و جل فَسْئَلُوا أَهْلَ الذكْرِ إِنْ كُنتمْ لا تعْلَمونَ أَنهم الْيهود و النصارى قَالَ إِذاً يدْعونكُمْ إِلَى دِينِهِمْ قَالَ قَالَ بِيدِهِ إِلَى صدْرِهِ نحْن أَهْلُ الذكْرِ و نحْن الْمسْئُولُونَ

H 544, Ch. 20, h7
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Safwan ibn Yahya from al-'Ala' ibn Razin from Muhammad ibn Muslim who has said the following:

"Once I said to abu Ja'far, recipient of divine supreme covenant, 'There are people who think that the words of Allah, the Most Holy, the Most High, "Ask the people of *Dhikr* if you do not know," refer to the Jews and the Christians.' The Imam, recipient of divine supreme covenant, said, 'So they call you to their religion.' He (Muhammad ibn Muslim) has said that the Imam, recipient of divine supreme covenant, said, with his hand pointing to his chest, 'We are the People of *Dhikr* (reminders of Allah) and we are the ones who must be asked (for guidance).'"

٨- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدٍ عنِ الْوشاءِ عنْ أَبِي الْحسنِ الرضا ع قَالَ سمِعْته يقُولُ قَالَ علِي بْن الْحسْينِ ع علَى الْأَئِمةِ مِن الْفَرْضِ ما لَيس علَى شِيعتِهِمْ و علَى شِيعتِنا ما لَيس علَيْنا أَمرهم الله عز و جل أَنْ يسْأَلُونا قَالَ فَسْئَلُوا أَهْلَ الذكْرِ إِنْ كُنتمْ لا تعْلَمونَ فَأَمرهمْ أَنْ يسْأَلُونا و لَيس علَيْنا الْجواب إِنْ شِئْنا أَجبْنا و إِنْ شِئْنا أَمسكْنا

H 545, Ch. 20, h8
A number of our people have narrated from Ahmad ibn Muhammad from al-Washsha' who has said that he heard Imam al-Rida say the following:

"Imam Ali ibn al-Husayn, recipient of divine supreme covenant, has said, 'Certain obligations for *'A'immah* are not obligatory for their followers and certain obligations of our followers are not obligatory for us. Allah, the Most Holy, the Most High, has commanded them to ask us their questions saying, "Ask the people of *Dhikr* if you do not know," thus, Allah has commanded them to ask us their questions (for guidance) but it is not obligatory for us to answer them. We may answer them or may not answer them if we may so decide.'"

٩- أَحْمد بْن محمدٍ عنْ أَحْمد بْنِ محمدِ بْنِ أَبِي نصْرٍ قَالَ كَتبت إِلَى الرضا ع كِتاباً فَكَانَ فِي بعْضِ ما كَتبت قَالَ الله عز و جل فَسْئَلُوا أَهْلَ الذكْرِ إِنْ كُنتمْ لا تعْلَمونَ و قَالَ الله عز و جل و ما كَانَ الْمؤْمِنونَ لِينْفِروا كَافةً فَلَوْ لا نفَر مِنْ كُل فِرْقَةٍ مِنْهمْ طَائِفَةٌ لِيتفَقهوا فِي الدينِ و لِينْذِروا قَوْمهمْ إِذا رجعوا إِلَيْهِمْ لَعلهمْ يحْذَرونَ فَقَدْ فُرِضتْ علَيْهِم الْمسْأَلَةُ و لَمْ يفْرضْ علَيْكُم الْجواب قَالَ قَالَ الله تبارك و تعالَى فَإِنْ لَمْ يسْتجِيبوا لَك فَاعْلَمْ أَنما يتبِعونَ أَهْواءَهمْ و مَنْ أَضل مِمنِ اتبع هواه

H 546, Ch. 20, h9
Ahmad ibn Muhammad has narrated from Ahmad ibn Muhammad ibn abu Nasr who has said the following:

"Once I wrote a letter to Imam al-Rida, recipient of divine supreme covenant.. The issues for which I requested explanation in the letter, one was about the words of Allah, the Most Holy, the Most High, 'Ask the people of *Dhikr* (people who remind of Allah) if you do not know.' The other question was about the words of Allah, the Most Holy, the Most High, 'Not all believers have to become specialists in religious learning. Why do not certain persons from each group of believers seek to become specialists in religious learning and, after completing their studies, guide their group so that they will have fear of Allah?' (9:122) The above passages say that it is made obligatory upon them to ask but it is not made obligatory upon you to answer.'

"The Imam, recipient of divine supreme covenant, answered, 'Allah the Most Holy, the Most High, has said, "If they do not do what you ask them, know that they are only following their (evil) desires. Who strays more than one who follows his desires without guidance from Allah? . . ."' (28:50)

Chapter Twenty One

Those Whom Allah Has Called People of Knowledge in His Book they Are 'A'immah, Recipients of Divine Supreme Covenant

بَابُ أَن مَنْ وَصَفَهُ اللهُ تَعَالى فِي كِتَابِهِ بِالعِلْمِ هُمُ الأَئمةُ ع

H 547, Ch. 21, h1

Ali ibn Ibrahim has narrated from his father from 'Abd Allah ibn al-Mughirah from 'Abd al-Mu'min ibn al-Qasim al-Ansari from Sa'd from Jabir who has said the following:

"About the words of Allah, the Most Holy, the Most High, 'Say, are those who know equal to those who do not know? Only the people of reason take heed,' (39:9) abu Ja'far, recipient of divine supreme covenant, has said, 'It is a reference to us. We are the people of knowledge, the people who do not know are our enemies and our followers are the people who take heed and are the people of reason.'"

١ - عِلي ْبن إِبراهِيم عَنْ أَبِيهِ عَنْ عَبْدِ اللهِ ْبن الْمغِيرةِ عَنْ عَبْدِ الْمؤْمِنِ ْبن الْقَاسِمِ الْأَنصارِي عَنْ سعْدٍ عَنْ جابِرٍ عَنْ أَبِي جعْفَرٍ ع فِي قَوْلِ اللهِ عز و جل هلْ يسْتوِي الذِين يعْلَمونَ و الذِين لا يعْلَمونَ إِنما يتذَكر أُولُوا الْأَلْبابِ قَالَ أَبو جعْفَرٍ ع إِنما نحْن الذِين يعْلَمونَ و الذِين لَا يعْلَمونَ عدونا و شِيعتنا أُولُو الْأَلْبابِ

H 548, Ch. 21, h2

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from Jabir who has said the following:

"About the words of Allah, the Most Holy, the Most High: 'Are those who know equal to those who do not know? Only the people of reason take heed,' (39:9) abu Ja'far, recipient of divine supreme covenant, has said, 'We are the people of knowledge, our enemies are those who do not know and our followers are the people who take heed and are the people of reason.'"

٢ - عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد ْبن محمدٍ عن الْحسيْن ْبن سعِيدٍ عن النضْرِ ْبن سوْيدٍ عَنْ جابِرٍ عَنْ أَبِي جعْفَرٍ ع فِي قَوْلِهِ عز و جل هلْ يسْتوِي الذِين يعْلَمونَ و الذِين لا يعْلَمونَ إِنما يتذَكر أُولُوا الْأَلْبابِ قَالَ نحْن الذِين يعْلَمونَ و عدونا الذِين لَا يعْلَمونَ و شِيعتنا أُولُو الْأَلْبابِ

Chapter Twenty Two

The People Well-established in Knowledge Are 'A'immah, Recipients of Divine Supreme Covenant Alone

بَابُ أن الراسِخِينَ فِي العِلْمِ هُمُ الأَئمةُ ع

H 549, Ch. 22, h1

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from Ayyub ibn Hurr and 'Imran ibn Ali from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"We are the people well-established in knowledge and we are the ones who know how to interpret it (knowledge)."

١ - عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد ْبن محمدٍ عن الْحسيْن ْبن سعِيدٍ عن النضْرِ ْبن سوْيدٍ عَنْ أَيوب ْبن الْحر و عِمْرانَ ْبن عِلي عَنْ أَبِي بصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ نحْن الراسِخونَ فِي الْعِلْمِ و نحْن نعْلَم تأْوِيلَه

H 550, Ch. 22, h2

Ali ibn Muhammad has narrated from 'Abd Allah ibn Ali from Ibrahim ibn Ishaq from 'Abd Allah ibn Hammad from Burayd ibn Mu'awiya who has narrated the following from either one of *'A'immah*, recipient of divine supreme covenant:

"About the words of Allah, Allah, the Most Majestic, the Most gracious, 'No one knows its true interpretations except Allah and those who are well-established in knowledge, . . .' (3:7) the Imam, recipient of divine supreme covenant, said that the Messenger of Allah is the best established in knowledge among the people. Allah, the Most Majestic, the Most Gracious, taught him all that He had revealed to him in the form of original text and in the form of interpretations. Allah, the Most Majestic, the Most Gracious, did not reveal anything to him without teaching him the meaning thereof. The successors of the Holy Prophet, recipient of divine supreme covenant, after him knew all Divine revelations (to the Holy Prophet). As for those who do not know the interpretations thereof, when the scholar speaks to them with knowledge, Allah on their behalf has expressed their answer, they say, 'We believe in it, for all of this is from our Lord.'(3:7) The Holy Quran consists of specific, general, clear, not so clear,

٢ - عِلي ْبن محمدٍ عَنْ عَبْدِ اللهِ ْبن عِلي عَنْ إِبراهِيم ْبن إِسْحاق عَنْ عَبْدِ اللهِ ْبن حمادٍ عَنْ برِيد ْبن معاوِيةَ عَنْ أَحدِهِما ع فِي قَوْلِ اللهِ عز و جل و ما يعْلَم تأْوِيلَه إِلا الله و الراسِخونَ فِي الْعِلْمِ فَرسولُ اللهِ ص أَفْضلُ الراسِخِين فِي الْعِلْمِ قَدْ علمه الله عز و جل جمِيع ما أَنزلَ علَيْهِ مِن التنْزِيل و التأْوِيل و ما كَانَ الله لِيُنزِلَ علَيْهِ شيْئاً لَمْ يعلِّمه تأْوِيلَه و أَوْصِياؤه مِنْ بعْدِهِ يعْلَمونه كُله و الذِين لَا يعْلَمونَ تأْوِيلَه إِذَا قَالَ الْعالِم فِيهِمْ بِعِلْمٍ فَأَجابهم الله بِقَوْلِهِ يقُولُونَ آمنا بِهِ كُل مِنْ عِنْدِ ربنا و الْقُرْآنُ خاص و عام و محْكم و متشابِه و ناسِخ و مَنسوخ

قالراسِخونُ فِي الْعِلْمِ يعْلمونه

abrogating and abrogated statements. The people who are well-established in knowledge know all of the Holy Quran."

٣- الْحسيْن بْن محمدٍ عنْ معلى بْن محمدٍ عنْ محمدِ بْنِ أورمةَ عنْ علِي بْنِ حسانَ عنْ عبْدِ الرحْمنِ بْنِ كثِيرٍ عنْ أبِي عبْدِ اللهِ ع قالَ الراسِخونَ فِي الْعِلْمِ أمِير الْمؤْمِنِين و الْأئِمةُ مِنْ بعْدِهِ ع

H 551, Ch. 22, h3
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Muhammad ibn 'Urama from Ali ibn Hassan from 'Abd al-Rahman ibn Kathir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"(The Quranic expression), 'People well-established in knowledge' stands for (Amir al-Mu'minin) Ali, recipient of divine supreme covenant, and *'A'immah* after him."

بَابُ أن الْأئِمةَ قدْ أوتوا الْعِلْمَ و أثْبِتَ فِي صُدُورِهِمْ

Chapter Twenty Three

'A'immah Are Those Who Have Received Knowledge and It Is Firmly Recorded in Their Hearts

١- أحْمد بْن مِهْرانَ عنْ محمدِ بْنِ علِي عنْ حمادِ بْنِ عِيسى عنِ الْحسيْنِ بْنِ الْمخْتارِ عنْ أبِي بصِيرٍ قالَ سمِعْت أبا جعْفرٍ ع يقُولُ فِي هذِهِ الْآيةِ بلْ هو آيات بينات فِي صدورِ الذِين أُوتوا الْعِلْم قالَ فأومأ بِيدِهِ إِلى صدْرِهِ

H 552, Ch. 23, h1
Ahmad ibn Mihran has narrated from Muhammad ibn Ali from Hammad ibn 'Isa from al-Husayn ibn al-Mukhtar from abu Basir who has said the following:

"I saw abu Ja'far, recipient of divine supreme covenant, on reading this verse of the Holy Quran, 'In fact, the Quran consists of illustrious verses that exist in the hearts of those who have knowledge. . . .,' (29:49) point to his own heart."

٢- عنْه عنْ محمدِ بْنِ علِي عنِ ابْنِ محْبوبٍ عنْ عبْدِ الْعزِيزِ الْعبْدِي عنْ أبِي عبْدِ اللهِ ع فِي قوْلِ اللهِ عز و جل بلْ هو آيات بيناتٍ ي صدورِ الذِين أُوتوا الْعِلْم قالَ هم الْأئِمةُ ع

H 553, Ch. 23, h2
It is narrated from him (narrator the of above *Hadith*) from Muhammad ibn Ali from ibn Mahbub from 'Abd al-'Aziz al-'Abdi from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"About the words of Allah, the Most Holy, the Most High, 'In fact, the Quran consists of illustrious verses that exist in the hearts of those who have knowledge. . . .,' (29:49) abu 'Abd Allah said that those people are *'A'immah*, recipient of divine supreme covenant.'"

٣- و عنْه عنْ محمدِ بْنِ علِي عنْ عثْمانَ بْنِ عِيسى عنْ سماعةَ عنْ أبِي بصِيرٍ قالَ قالَ أبو جعْفرٍ ع فِي هذِهِ الْآيةِ بلْ هو آيات بينات فِي صدورِ الذِين أُوتوا الْعِلْم ثُم قالَ أما و اللهِ يا أبا محمدٍ ما قالَ بيْن دفتي الْمصْحفِ قُلْت منْ همْ جعِلْت فِداك قالَ منْ عسى أنْ يكُونوا غيْرنا

H 554, Ch. 23, h3
It is narrated from him (narrator of the above *Hadith*) from Muhammad ibn Ali from 'Uthman ibn 'Isa from Sama'a from abu Basir who has said the following:

"About this verse of the Holy Quran, 'In fact, the Quran consists of illustrious verses that exist in the hearts of those who have knowledge. . . .,' (29:49) abu Ja'far, recipient of divine supreme covenant, said, 'O abu Muhammad, for the sake of Allah, be the judge and tell, of whom is it spoken (so often) between the two front and back covers of the Holy Quran?' I then asked, 'Who are they, may Allah keep my soul in service for your cause?'

"The Imam, recipient of divine supreme covenant, said, 'Who else can they be other than ourselves *('A'immah)*?'"

٤- محمد بْن يحْيى عنْ محمدِ بْنِ الْحسيْنِ عنْ يزِيد شغِيرٍ عنْ هارونَ بْنِ حمْزةَ عنْ أبِي عبْدِ اللهِ ع قالَ سمِعْته يقُولُ بلْ هو آيات بيناتٍ فِي صدورِ الذِين أُوتوا الْعِلْم قالَ هم الْأئِمةُ ع خاصةً

H 555, Ch. 23, h4
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Yazid Shaghar from Harun ibn Hamza who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, read, 'In fact, the Quran consists of illustrious verses that exist in the hearts of those who have knowledge. . . .,' (29:49) and say that "those who have knowledge" refers to *'A'immah*, recipient of divine supreme covenant, exclusive of all others."

٥- عِدةٌ مِنْ أصْحابِنا عنْ أحْمد بْنِ محمدٍ عنِ الْحسيْنِ بْنِ سعِيدٍ عنْ محمدِ بْنِ الْفُضيْلِ قالَ سأَلْته عنْ قوْلِ اللهِ عز و جل بلْ هو

H 556, Ch. 23, h5
A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Muhammad ibn al-Fudayl who has said the following:

"I asked abu 'Abd Allah, recipient of divine supreme covenant, about the meaning of the following words of Allah, the Majestic, the Glorious, 'In fact, the Quran consists of illustrious verses that exist in the hearts of those who have

knowledge. . . .’ (29:49) The Imam, recipient of divine supreme covenant, said, ‘They are *‘A’immah*, recipient of divine supreme covenant, exclusive of all others.’”

آيات بينات ِفي صدورِ الذِين أُوتوا الْعِلْم قَالَ هم الْأَئمةُ ع خاصةً

Chapter Twenty Four

The People Whom Allah Has Chosen and Has Made the Heirs of His Book Are ‘A’immah (pl. of Imam), Recipients of Divine Supreme Covenant

بَابٌ فِي أَن مَن اصْطَفَاهُ اللهُ مِنْ عِبَادِهِ وَ أَوْرَثَهُمْ كِتَابَهُ هُمُ الْأَئِمةُ ع

H 557, Ch. 24, h1

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Muhammad ibn Jumhur from Hammad ibn 'Isa from 'Abd al-Mu’min from Salim who has said the following:

“Once I asked abu Ja‘far, recipient of divine supreme covenant, about the meaning of the words of Allah, the Most Holy, the Most High, ‘We gave the Book as an inheritance to Our chosen servants, among whom certain ones are unjust against their souls, other are moderate and still others among them are exceedingly virtuous by the permission of Allah . . .’ (35:31) The Imam said, “Exceedingly virtuous” is the Imam, the moderates are those who recognize *‘A’immah*, recipient of divine supreme covenant and the unjust ones are those who do not recognize *‘A’immah*. ’”

١- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنْ محمدِ بْنِ جمْهورٍ عنْ حمادِ بْنِ عِيسى عنْ عبْدِ الْمؤْمِنِ عنْ سالِمٍ قَالَ سأَلْت أَبا جعْفَرٍ ع عنْ قَوْلِ اللهِ عز و جل ثُم أَورثْنا الْكِتاب الذِين اصْطَفَيْنا مِنْ عِبادِنا فَمِنْهمْ ظالِم لِنفْسِهِ و مِنْهمْ مقْتصِد و مِنْهمْ سابِق بِالْخيْراتِ بِإِذْنِ اللهِ قَالَ السابِق بِالْخيْراتِ الْإِمام و الْمقْتصِد الْعارِف بِالْإِمامِ و الظالِم لِنفْسِهِ الذِي لَا يعْرِف الْإِمام

H 558, Ch. 24, h2

Al-Husayn has narrated from Mu‘alla from al-Washsha' from ‘Abd al-Karim from Sulayman ibn Khalid who has said the following:

“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, about the meaning of the following words of Allah, the Most High, ‘We gave the Book as an inheritance to Our chosen servants, among whom some are unjust against their souls, some are moderate, and some are exceedingly virtuous by the permission of Allah. This is indeed a great favor (35:32) . . .’ The Imam asked, ‘What do you say about it?’ I said, ‘We say that they (people mentioned in the above verse) are the Fatimid (descendents of Fatimah, recipient of divine supreme covenant, Daughter of the Holy Prophet).’ The Imam said, ‘It is not as you say. No one who points out his sword and calls people into schism and misguidance comes in this (category of “people exceeding in virtue”).’ I then asked, ‘Who then are the ones “unjust against their souls”?’ The Imam replied, ‘It is those who sit in their homes and do not recognize the rights of their Imam. The “moderate” ones are those who recognize the rights of their Imam and the ones “exceeding in virtue” are *‘A’immah*, recipient of divine supreme covenant.’”

٢- الْحسيْن عنْ معلًّى عنِ الْوشاءِ عنْ عبْدِ الْكرِيمِ عنْ سلَيْمانَ بْنِ خالِدٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ سأَلْته عنْ قَوْلِهِ تعالَى ثُم أَورثْنا الْكِتاب الذِين اصْطَفَيْنا مِنْ عِبادِنا فَقَالَ أي شيْءٍ تقُولُونَ أَنتمْ قُلْت نقُولُ إِنها فِي الْفَاطِمِيين قَالَ لَيس حيْثُ تذْهب لَيس يدْخلُ فِي هذَا مَنْ أَشار بِسيْفِهِ و دعا الناس إِلَى خِلَافٍ فَقُلْت فَأَي شيْءٍ الظالِم لِنفْسِهِ قَالَ الْجالِس فِي بيْتِهِ لَا يعْرِف حق الْإِمامِ و الْمقْتصِد الْعارِف بِحق الْإِمامِ و السابِق بِالْخيْراتِ الْإِمام

H 559, Ch. 24, h3

Al-Husayn ibn Muhammad has narrated from Mu’alla ibn Muhammad from al-Hassan from Ahmad ibn ‘Umar who has said the following:

“Once I asked abu al-Hassan al-Rida, recipient of divine supreme covenant, about the meaning of the words of Allah, the Most Holy, the Most High, ‘We gave the book as an inheritance to Our chosen servants . . .’ (35:32). The Imam said, ‘Such people are the children of Fatimah, recipient of divine supreme covenant, those “exceeding in virtue” are *‘A’immah*, recipient of divine supreme covenant, the “moderate” ones are those who recognize the Imam and those who are “unjust against their own souls” are the ones who do not recognize their Imam.’”

٣- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنِ الْحسنِ عنْ أَحْمد بْنِ عمر قَالَ سأَلْت أَبا الْحسنِ الرضا ع عنْ قَوْلِ اللهِ عز و جل ثُم أَورثْنا الْكِتاب الذِين اصْطَفَيْنا مِنْ عِبادِنا الْآيةَ قَالَ فَقَالَ ولْد فَاطِمةَ ع و السابِق بِالْخيْراتِ الْإِمام و الْمقْتصِد الْعارِف بِالْإِمامِ و الظالِم لِنفْسِهِ الذِي لَا يعْرِف الْإِمام

H 560, Ch. 24, h4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn

٤- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنِ ابْنِ

مَحْبوبٍ عَنْ أَبِي ولادٍ قَالَ سأَلْت أَبا عَبْدِ اللهِ ع عَنْ قَوْل اللهِ عز و جل الذِين آتيناهم الْكِتاب يَتْلُونه حق تِلاوتِهِ أُولئك يؤْمِنونَ بِهِ قَالَ هم الْأَئِمةُ ع

Mahbub from abu Wallad who has said the following:

"I asked abu 'Abd Allah, recipient of divine supreme covenant, about the meaning of the words of Allah, the Most Holy, the Most High, 'The people who have received Our Book (Quran), and read it thoroughly, believe in it. . . . ' (2:121) The Imam said that such people, "the believers" are *'A'immah*, recipient of divine supreme covenant.'"

بَابُ أَن الْأَئِمةَ فِي كِتَابِ اللهِ إِمَامَانِ إِمَامٌ يَدْعُو إِلَى اللهِ وَ إِمَامٌ يَدْعُو إِلَى النارِ

Chapter Twenty Five

Two Kinds of Imam

Two kinds of Imam are mentioned in the Holy Quran: *'A'immah,* Recipients of Divine Supreme Covenant, who call to Allah, and *'A'immah* who call to fire

١ - محمد بْن يحْيى عَنْ أَحْمد بْنِ محمدٍ عنِ الْحسنِ بْنِ محْبوبٍ عَنْ عَبْدِ اللهِ بْنِ غَالِبٍ عَنْ جابِرٍ عَنْ أَبِي جعْفَرٍ ع قَالَ قَالَ لَما نزلَتْ هذِهِ الْآيةُ يوْم ندْعوا كُل أُناسٍ بِإِمامِهِمْ قَالَ الْمسْلِمونَ يا رسولَ اللهِ أَ لَسْت إِمام الناسِ كُلِهِمْ أَجْمعِين قَالَ فَقَالَ رسولُ اللهِ ص أَنا رسولُ اللهِ إِلَى الناسِ أَجْمعِين و لَكِنْ سيكُونُ مِنْ بعْدِي أَئِمةٌ علَى الناسِ مِن اللهِ مِنْ أَهْل بيْتِي يقُومونَ فِي الناسِ فَيكَذبونَ و يظْلِمهمْ أَئِمةُ الْكُفْرِ و الضلَال و أَشْياعهمْ فَمنْ والَاهمْ و اتبعهمْ و صدقَهمْ فَهو مِني و مِعي و سيلْقَانِي أَلَا و مَنْ ظَلَمهمْ و كَذبهمْ فَلَيس مِني و لَا مَعِي و أَنا مِنْه بَرِيءٌ

H 561, Ch. 25, h1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from 'Abd Allah ibn Ghalib from Jabir from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"When the following verse of the Holy Quran was revealed, 'On the day when We will call every nation with their leaders (Imam) . . .' (17:71), people asked the Messenger of Allah, recipient of divine supreme covenant, 'Are you not the Imam of all the people altogether?' The messenger of Allah, recipient of divine supreme covenant, said, 'I am the Messenger of Allah to all the people but after me there will be *'A'immah* from my family for the people. They will rise among the people but they will be rejected. The leaders of the unbelievers and misguidance and their followers will do injustice to them. Those who support, love, follow, and acknowledge their authority, are from me, they are with me and will meet me. People must know that whoever will do injustice to *'A'immah*, recipient of divine supreme covenant, and reject them is not from me and is not with me. I denounce them and I have no associations with them.'"

٢ - محمد بْن يحْيى عَنْ أَحْمد بْنِ محمدٍ و محمدِ بْنِ الْحسيْنِ عَنْ محمدِ بْنِ يحْيى عَنْ طَلْحةَ بْنِ زيْدٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ إِن الْأَئِمةَ فِي كِتابِ اللهِ عز و جل إِمامان قَالَ الله تبارك و تعالَى و جعلْناهمْ أَئِمةً يهْدونَ بِأَمرِنا لَا بِأَمْرِ الناسِ يقَدمونَ أَمر اللهِ قَبْلَ أَمرِهِمْ و حكْم اللهِ قَبْلَ حكْمِهِمْ قَالَ و جعلْناهمْ أَئِمةً يدْعونَ إِلَى النارِ يقَدمونَ أَمرهمْ قَبْلَ أَمرِ اللهِ و حكْمهمْ قَبْلَ حكْمِ اللهِ و يأْخذُونَ بِأَهْوائِهِمْ خِلَاف ما فِي كِتابِ اللهِ عز و جل

H 562, Ch. 25, h2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad and Muhammad ibn al-Husayn from Muhammad ibn Yahya from Talha ibn Zayd from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"'*A'immah* mentioned in the book of Allah, the Most Holy, the Most High, are of two kinds. Allah, the Most Holy, the Most High has said, (1) 'We appointed them as *'A'immah* (leaders) to guide the people through Our command . . .' (21:73) They do so but not because of the commands of the people. They allow Our command to come first and before their own orders, and Our laws before their own laws and judgment. (2) Allah has also said, 'We made them the kinds of *Imams* (leaders) who invite people to the fire . . .' (28:41) They (this kind of Imam) make their own commands to come before the commands of Allah and their laws before the laws of Allah. They follow their desires against what the book of Allah, the Most Holy, and the Most High, requires.'"

بَابُ أَن الْقُرْآنَ يَهْدِي لِلْإِمَامِ

Chapter Twenty Six

The Holy Quran Guides People to the Imam, Recipients of Divine Supreme Covenant

١ - محمد بْن يحْيى عَنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنِ

H 563, Ch. 26, h1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from

al-Hassan ibn Mahbub who has said the following:

"I asked abu al-Hassan al-Rida, recipient of divine supreme covenant, about the meaning of the words of Allah, the Most Holy, the Most High: 'We have chosen heirs for every legacy that parents and relatives may leave. Let those who have been promised a bequest receive their share of the legacy. . . .' (4:33) 'It is a reference to the *'A'immah*, recipient of divine supreme covenant. With *'A'immah* Allah, the Most Holy, the Most High, has established your covenants,' replied the Imam, recipient of divine supreme covenant."

الْحسنِ بْنِ محْبوبٍ قَالَ سأَلْت أَبا الْحسنِ الرضا ع عنْ قَوْلِهِ عز و جل و لِكُل جعلْنا موالِي مِما ترك الْوالِدانِ و الْأَقْربونَ و الذِين عقَدتْ أَيمانكُمْ قَالَ إِنما عنى بِذَلِك الْأَئِمةَ ع بِهِمْ عقَد الله عز و جل أَيمانكُمْ

H 564, Ch. 26, h2

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Ibrahim ibn 'Abd al-Hamid from Musa ibn 'Ukayl al-Numayri from al-'Ala' ibn Sayyaba from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"About the words of Allah, the Most High, 'This Quran shows the way to that which is the most upright. . . .,' (17:9) abu 'Abd Allah, recipient of divine supreme covenant, said, 'It guides to the Imam, recipient of divine supreme covenant.'"

٢- عِلِي بْن إِبراهِيم عنْ أَبِيهِ عنِ ابْنِ أَبِي عميرٍ عنْ إِبراهِيم بْنِ عبْدِ الْحمِيدِ عنْ موسى بْنِ أَكْيلٍ النمِيرِي عنِ الْعلاَءِ بْنِ سيابةَ عنْ أَبِي عبْدِ اللهِ ع فِي قَوْلِهِ تعالَى إِن هذَا الْقُرْآنَ يهْدِي لِلتِي هِي أَقْوم قَالَ يهْدِي إِلَى الْإِمامِ

Chapter Twenty Seven

The Bounty and Blessing That Allah, the Most Holy, the Most High Has Mentioned in His book (the Holy Quran) Are 'A'immah (pl. of Imam), Recipients of Divine Supreme Covenant

بَابُ أَن النِّعْمَةَ الِتي ذَكَرَهَا اللهُ عَز وَ جَل فِي كِتَابِهِ الْأَئِمةُ ع

H 565, Ch. 27, h1

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Bistam ibn Murrah from Ishaq ibn Hassa'n from al-Haytham ibn Waqid from Ali ibn al-Husayn al-'Abdi from Sa'd al-'Iskaf from al-Asbagh ibn Nubatah from (Amir al-Mu'minin) Ali, recipient of divine supreme covenant, who has said the following:

"What is wrong with people who changed the *Sunnah* (traditions) of the Messenger of Allah and deviated from his will? Do they not fear that severe suffering may befall them? He then recited the following verse of the Holy Quran: 'Have you not seen (considered) those who changed the blessings (word) of Allah through disbelief and led their people to destruction? (14:28) They will suffer in hell. What a terrible place to stay!' (14:29). He then said, 'We are the "blessings" of Allah which He has granted to people. Through us succeed those who will be successful on the Day of Judgment.'"

١- الْحسيْن بْن محمدٍ عنِ الْمعلى بْنِ محمدٍ عنْ بِسْطَام بْنِ مرةَ عنْ إِسْحاق بْنِ حسانَ عنِ الْهيْثَمِ بْنِ واقِدٍ عنْ عِلِي بْنِ الْحسيْنِ الْعبْدِي عنْ سعْدٍ الْإِسْكَافِ عنِ الْأَصْبغِ بْنِ نباتةَ قَالَ قَالَ أَمِير الْمؤْمِنِين ع ما بالُ أَقْوامٍ غَيروا سنةَ رسول اللهِ ص و عدلُوا عنْ وصِيهِ لَا يتخوفُونَ أَنْ ينْزِلَ بِهِم الْعذَاب ثُم تلَا هذِهِ الْآيةَ أَ لَمْ ترَ إِلَى الذِين بدلُوا نِعْمت اللهِ كُفْراً و أَحلوا قَوْمهمْ دار الْبوارِ جهنم ثُم قَالَ نحْن النِّعْمةُ الِتي أَنعم الله بِها علَى عِبادِهِ و بِنا يفُوز منْ فَاز يوْم الْقِيامةِ

H 566, Ch. 27, h2

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad, in a *marfu'* manner, *(rafa'ahu)* has said the following:

"About the words of Allah, the Most Holy, the Most High, '(Mankind and Jinn) which of the favors of your Lord do you deny?' (55:13) The Imam has said, 'It means: will you deny and refuse the Holy Prophet or his successor.'" (This verse has come from Chapter 55, al-Rahman.)

٢- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ رفَعه فِي قَوْل اللهِ عز و جل فَبِأَي آلاءِ ربكُما تكَذبانِ أَ بِالنبِي أَم بِالْوصِي تكَذبانِ نزلَتْ فِي الرحْمنِ

H 567, Ch. 27, h3

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Muhammad ibn Jumhur from 'Adallah ibn 'Abd al-Rahman from al-Haytham ibn Waqid from abu Yusuf al-Bazzaz who has said the following:

"Once abu 'Abd Allah, recipient of divine supreme covenant, recited the following verse, 'Keep in mind (speak of) the bounties of Allah, . . .' (7:69) and said, 'Do you know what the bounties of Allah are?' I said, 'No, I do not know.' He said, 'It is the greatest of the bounties of Allah to acknowledge the Divine Authority that we possess.'"

٣- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنْ محمدِ بْنِ جمْهورٍ عنْ عبْدِ اللهِ بْنِ عبْدِ الرحْمنِ عنِ الْهيْثَمِ بْنِ واقِدٍ عنْ أَبِي يوسف الْبزازِ قَالَ تلَا أَبو عبْدِ اللهِ ع هذِهِ الْآيةَ فَاذْكُروا آلاءَ اللهِ قَالَ أَ تدْرِي ما آلاءُ اللهِ قُلْت لَا قَالَ هِي أَعْظَم نِعمِ اللهِ علَى خلْقِهِ و هِي ولَايتنا

٤ - الْحسيْن ْبن محمدٍ عنْ معلى ْبنِ محمدٍ عنْ محمدِ ْبنِ أورمةَ عنْ علِي ْبنِ حسانَ عنْ عبْدِ الرحْمنِ ْبنِ كثِيرٍ قَالَ سأَلْت أَبا عبْدِ اللهِ ع عنْ قَوْل اللهِ عز و جل أَ لَمْ تر إِلَى الذِين بدلُوا نِعْمت اللهِ كُفْراً الْآيةَ قَالَ عنى بِها قُرَيْشاً قَاطِبةً الذِين عادوْا رسولَ اللهِ ص و نصبوا لَه الْحرْب و جحدوا وصِيةَ وصِيهِ

H 568, Ch. 27, h4
Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Muhammad ibn ’Uwarma from Ali ibn Hassa’n from ‘Abd al-Rahman ibn Kathir who has said the following:

“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, about the meaning of the following words of Allah, the Majestic, the Glorious, ‘Have you not seen (considered) those who changed the blessings (word) of Allah through disbelief and led their people to destruction?’ (14:28) The Imam said, ‘It is a reference to all of Quraysh (a tribe) who exercised animosity toward the Messenger of Allah, recipient of divine supreme covenant, created wars against him and rejected his will about his successor.’”

بَابُ أَن الْمُتَوَسمِينَ الذِينَ ذَكَرَهُمُ اللهُ تَعَالَى فِي كِتَابِهِ هُمُ الْأَئِمةُ ع وَ السبِيلُ فِيهِمْ مُقِيمٌ

Chapter Twenty Eight
The People Whom Allah, the Most Holy, the Most High, Has Called Mutawassimin (distinguished) in His Book Are ‘A’immah (pl. of Imam), Recipients of Divine Supreme Covenant, Who Are Also the Straight Path

١ - أَحْمد ْبن مِهْرانَ عنْ عبْدِ الْعظِيمِ ْبنِ عبْدِ اللهِ الْحسنِي عنِ ابْنِ أَبِي عمْيرٍ قَالَ أَخْبرنِي أَسْباطٌ بياع الزطي قَالَ كُنت عِنْد أَبِي عبْدِ اللهِ ع فَسأَله رجلٌ عنْ قَوْل اللهِ عز و جل إِن فِي ذَلِك لَآياتٍ لِلْمتوسمِين و إِنها لَسبِيلٍ مقِيمٍ قَالَ فَقَالَ نحْن الْمتوسمونَ و السبِيلُ فِينا مقِيم

H 569, Ch. 28, h1
Ahmad ibn Mahran has narrated from ‘Abd al-‘Azim ibn ‘Abd Allah al-Hasani from ibn abu ‘Umayr who has said the following:

“Asbat Bayya‘ al-Zuttiyy has said that once he was in the presence of abu ‘Abd Allah, recipient of divine supreme covenant, when a man asked him (the Imam) about the meaning of the following words of Allah, the Most Holy, the Most High: ‘In this there is evidence (of the Truth) for the distinguished ones. (15:75) That town lies on a road, which still exists.’ (15:76) The Imam, recipient of divine supreme covenant, said, ‘We are the “distinguished ones” and the (right) path is with us.’”

٢ - محمد ْبن يحْيى عنْ سلَمةَ ْبنِ الْخطابِ عنْ يحْيى ْبنِ إِبراهِيم قَالَ حدثَنِي أَسْباطُ ْبن سالِمٍ قَالَ كُنت عِنْد أَبِي عبْدِ اللهِ ع فَدخلَ علَيْهِ رجلٌ مِنْ أَهْل هِيتٍ فَقَالَ لَه أَصْلَحك الله ما تقُولُ فِي قَوْل اللهِ عز و جل إِن فِي ذَلِك لَآياتٍ لِلْمتوسمِين قَالَ نحْن الْمتوسمونَ و السبِيلُ فِينا مقِيم

H 570, Ch. 28, h2
Muhammad ibn Yahya has narrated from Salamah ibn al-Khattab that Yahya ibn Ibrahim who has said the following:

“Asbat ibn Salim has said that once he was in the presence of abu ‘Abd Allah, recipient of divine supreme covenant, when a man from the people of Hiyt (a city near the banks of upper parts of Euphrate) came and said, ‘May Allah grant you well-being, what is the meaning of the words of Allah, the Most Holy, the Most High, “In this there is evidence (of the Truth) for the distinguished ones?”’ (15:75) The Imam, recipient of divine supreme covenant, said, ‘We are the “distinguished ones” and the (right) path is with us.’”

٣ - محمد ْبن إِسْماعِيلَ عنِ الْفَضْل ْبنِ شاذَانَ عنْ حماد ْبنِ عِيسى عنْ رِبْعِي ْبنِ عبْدِ اللهِ عنْ محمدِ ْبنِ مسْلِمٍ عنْ أَبِي جعْفَرٍ ع فِي قَوْل اللهِ عز و جل إِن فِي ذَلِك لَآياتٍ لِلْمتوسمِين قَالَ هم الْأَئِمةُ ع قَالَ رسولُ اللهِ ص اتقُوا فِراسةَ الْمؤْمِنِ فَإِنه يَنْظُر بِنورِ اللهِ عز و جل فِي قَوْل اللهِ تعالَى إِن فِي ذَلِك لَآياتٍ لِلْمتوسمِين

H 571, Ch. 28, h3
Muhammad ibn Isma‘il has narrated from al-Fadl ibn Shadhan from Hammad ibn 'Isa from Rib’i ibn ‘Abd Allah from Muhammad ibn Muslim who has said the following:

“Once abu Ja‘far, recipient of divine supreme covenant, about the words of Allah, the Most Holy, the Most High, ‘In this there is evidence (of the Truth) for the distinguished ones’ (15:75), said, ‘The “distinguished ones” are *‘A’immah*, recipient of divine supreme covenant. The messenger of Allah has said, “Be on your guard where the intelligence of the believer is concerned. He looks through the light of Allah, the Most Holy, the Most High, as mentioned in, ‘In this there is evidence (of the Truth) for the distinguished ones.’” (15:75)

H 572, Ch. 28, h4
Muhammad ibn Yahya has narrated from al-Hasan ibn Ali al-Kufi from ‘Ubays ibn Hisham from ‘Adallah ibn Sulayman from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“About the words of Allah, the Most Holy, the Most High, ‘In this there is evidence (of the Truth) for the distinguished ones,’ (15:75) abu ‘Abd Allah, recipient of divine supreme covenant, said, ‘These people are *‘A’immah*, recipient of divine supreme covenant, and, ‘That town lies on a road, which still exists.’ (15:76) the ‘path’ (of guidance) (evidence in our support) will never depart us.’”

٤- محمد بن يحيى عن الحسن بن علي الكوفي عن عبيس بن هشام عن عبد الله بن سليمان عن أبي عبد الله ع في قول الله عز و جل إن في ذلك لآيات للمتوسمين فقال هم الأئمة ع و إنها لسبيل مقيم قال لا يخرج منا أبداً

H 573, Ch. 28, h5
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn Aslam from Ibrahim ibn Ayyub from ‘Amr ibn Shamir from Jabir from abu Ja‘far, recipient of divine supreme covenant, who has said the following:

“(Amir al-Mu’minin) Ali, recipient of divine supreme covenant, about the words of Allah, the Most High, ‘In this there is evidence (of the Truth) for the distinguished ones (15:75),’ has said, ‘the Holy Prophet, recipient of divine supreme covenant, was the “distinguished one” and I was as such after him and *‘A’immah* from my children are the distinguished ones.’”

In a different copy it is narrated from Ahmad ibn Mahran from Muhammad ibn Ali from Muhammad ibn Aslam from Ibrahim ibn Ayyub through the chain of his narrators a similar *Hadith*.

٥- محمد بن يحيى عن محمد بن الحسين عن محمد بن أسلم عن إبراهيم بن أيوب عن عمرو بن شمر عن جابر عن أبي جعفر ع قال قال أمير المؤمنين ع في قوله تعالى إن في ذلك لآيات للمتوسمين قال كان رسول الله ص المتوسم و أنا من بعده و الأئمة من ذريتي المتوسمون

و في نسخة أخرى عن أحمد بن مهران عن محمد بن علي عن محمد بن أسلم عن إبراهيم بن أيوب بإسناده مثله

Chapter Twenty Nine
The Deeds of the People Are Presented Before the Holy Prophet and ‘A’immah (pl. of Imam), Recipients of Divine Supreme Covenant

باب عرض الأعمال على النبي ص و الأئمة ع

H 574, Ch. 29, h1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Qasim ibn Muhammad from Ali ibn abu Hamza from abu Basir from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“All deeds are presented before the Messenger of Allah, recipient of divine supreme covenant. It is the deeds of all the virtuous and the evildoing servants (of Allah) that are presented every morning and evening (before the Messenger of Allah). So pay proper attention to it and be very careful. The following words of Allah are a reference to this: ‘(Muhammad), tell them, “Act as you wish. Allah will see your deeds and so will His Messenger . . .”’ (9:106) The Imam, recipient of divine supreme covenant, paused at this point and did not read any further.”

١- محمد بن يحيى عن أحمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله ع قال تعرض الأعمال على رسول الله ص أعمال العباد كل صباح برارها و فجارها فاحذروها و هو قول الله تعالى اعملوا فسيرى الله عملكم و رسوله و سكت

H 575, Ch. 29, h2
A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd from Yahya al-Halabi from ‘Abd al-Hamid al-Ta’i from Ya‘qub ibn Shu‘ayb who has said the following:

“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, about the meaning of the words of Allah, the Most Holy, the Most High, ‘Act as you wish. Allah will see your deeds and so will His Messenger and the believers. . . .’ (9:106) The Imam said, ‘They (believers) are *‘A’immah*, recipient of divine supreme covenant.’”

٢- عدة من أصحابنا عن أحمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن يحيى الحلبي عن عبد الحميد الطائي عن يعقوب بن شعيب قال سألت أبا عبد الله ع عن قول الله عز و جل اعملوا فسيرى الله عملكم و رسوله و المؤمنون قال هم الأئمة

H 576, Ch. 29, h3
Ali ibn Ibrahim has narrated from his father from ‘Uthman ibn 'Isa from Suma‘ who has said that he heard abu ‘Abd Allah, recipient of divine supreme

٣- علي بن إبراهيم عن أبيه عن عثمان بن عيسى عن سماعة عن

أَبِي عَبْدِ اللهِ ع قَالَ سمِعْته يقُولُ ما لَكُمْ تسوءُونَ رسولَ اللهِ ص فَقَالَ رجلٌ كَيف نسوؤه فَقَالَ أَ ما تعْلَمونَ أَن أَعْمالَكُمْ تعْرض عَلَيْهِ فَإِذَا رأَى فِيها مَعْصِيةً ساءَه ذَلك فَلَا تسوءُوا رسولَ اللهِ و سروه

covenant, say the following:

"What is wrong with you? Why do you disappoint the Messenger of Allah?" A man asked, 'How do we disappoint him?' The Imam, recipient of divine supreme covenant, said, 'Do you not know that your deeds are presented before him? When he finds sins in them it disappoints him. Do not disappoint the Messenger of Allah. Do things that will make him happy.'"

٤ - عِلي عَنْ أَبِيهِ عنِ الْقَاسِمِ بْنِ محمدٍ عنِ الزياتِ عَنْ عَبْدِ اللهِ بْنِ أَبانٍ الزياتِ و كَانَ مكِيناً عِنْد الرضا ع قَالَ قُلْت لِلرضا ع ادْع الله لِي و لِأَهْلِ بَيْتِي فَقَالَ أَ و لَسْت أَفْعلُ و اللهِ إِن أَعْمالَكُمْ لَتعْرض عَلَي فِي كُل يوْمٍ و لَيْلَةٍ قَالَ فَاسْتعْظَمْت ذَلِك فَقَالَ لِي أَ ما تقْرأُ كِتاب اللهِ عز و جل و قُلِ اعْملُوا فَسيرى الله عمَلَكُمْ و رسولُه و الْمؤْمِنونَ قَالَ هو و اللهِ عِلِي بْن أَبِي طَالِبٍ ع

H 577, Ch. 29, h4

Ali has narrated from his father from al-Qasim ibn Muhammad from al-Zayyat from 'Abd Allah ibn Aban al-Zayyat who enjoyed a good position in the sight of al-Rida, recipient of divine supreme covenant, has said the following:

"Once I asked al-Rida, recipient of divine supreme covenant, to pray for me and for my family. The Imam said, 'Am I not praying for them? I swear by Allah that your deeds are presented before me every day and night.' He (al-Zayyat) has said that the statement of the Imam seemed to me extremely great. The Imam said to me, 'Do you not read in the words of Allah, "Act as you wish. Allah will see your deeds and so will His Messenger and the believers . . ." (9:106) The Imam then said, 'I swear by Allah that he "the believer" is Ali ibn abu Talib, recipient of divine supreme covenant.'"

٥ - أَحْمد بْن مِهْرانَ عَنْ محمدِ بْنِ عِلِي عَنْ أَبِي عَبْدِ اللهِ الصامِتِ عَنْ يحْيى بْنِ مساوِرٍ عَنْ أَبِي جَعْفَرٍ ع أَنه ذَكَر هذِهِ الْآيةَ فَسيرى الله عمَلَكُمْ و رسولُه و الْمؤْمِنونَ قَالَ هو و اللهِ عِلِي بْن أَبِي طَالِبٍ ع

H 578, Ch. 29, h5

Ahmad ibn Mahran has narrated from Muhammad ibn Ali from abu 'Abd Allah al-Samit from Yahya ibn Musawwir who has said the following:

"Once I mentioned this verse to abu Ja'far, recipient of divine supreme covenant, 'Act as you wish. Allah will see your deeds and so will His Messenger and the believers . . .' (9:106) The Imam then said, 'I swear by Allah that he "the believer" is Ali ibn abu Talib, recipient of divine supreme covenant.'"

٦ - عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدٍ عنِ الْوشاءِ قَالَ سمِعْت الرضا ع يقُولُ إِن الْأَعْمالَ تعْرض عَلَى رسول اللهِ ص أَبرارها و فُجارها

H 579, Ch. 29, h6

A number of our people have narrated from Ahmad ibn Muhammad from al-Washsha' who has said the following:

"I heard Imam al-Rida say, 'All the deeds, good and bad ones, are presented before the Messenger of Allah.'"

بَابُ أَن الطرِيقَةَ الَتِي حُث عَلَى الِاسْتِقَامَةِ عَلَيْهَا وَلَايَةُ عَلِي ع

Chapter Thirty

The Path, Urged to Be Maintained Steadfastly Is Acknowledgement of the Divine Authority of Imam Ali, Recipient of Divine Supreme Covenant

١ - أَحْمد بْن مِهْرانَ عَنْ عَبْدِ الْعظِيمِ بْنِ عَبْدِ اللهِ الْحسنِي عَنْ موسى بْنِ محمدٍ عَنْ يونس بْنِ يعْقُوب عمَنْ ذَكَره عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تعالَى و أَنْ لَوِ اسْتقاموا عَلَى الطرِيقَةِ لَأَسْقَيْناهمْ ماءً غَدقاً قَالَ يعْنِي لَوِ اسْتقَاموا عَلَى ولَايةِ عِلِي بْنِ أَبِي طَالِبٍ أَمِيرِ الْمؤْمِنِين و الْأَوْصِياءِ مِنْ ولْدِهِ ع و قَبِلُوا طَاعتهمْ فِي أَمرِهِمْ و نَهْيهِمْ لَأَسْقَيْناهمْ ماءً غَدقاً يقُولُ لَأَشْرَبْنا قُلُوبهم الْإِيمانَ و الطرِيقَةُ هِي الْإِيمانُ بِوَلَايةِ عِلِي و الْأَوْصِياءِ

H 580, Ch. 30, h1

Ahmad ibn Mahran has narrated from 'Abd al-'Azim ibn 'Abd Allah al-Hassani from Musa ibn Muhammad from Yunus ibn Ya'qub from the person whom he mentioned, has said the following:

"Abu Ja'far, recipient of divine supreme covenant, about the words of Allah, the Most Holy, and the Most High, 'Had they (jinn and mankind) remained steadfast in their path (religion, Islam), We would certainly have given them abundant water to drink' (72:16), has said, 'It means, had people maintained steadfastness in respecting the Divine Authority of (Amir al-Mu'minin) Ali ibn abu Talib, recipient of divine supreme covenant, and the Divine Authority of his successors from his children and agreed to obey their orders and prohibitions, He would have given them abundant water. He (Allah) says, "We would drench their hearts with belief." The path (al-Triqah) means to have belief in the Divine Authority of (Amir al-Mu'minin) Ali, recipient of divine supreme covenant, and his successors from his children.'"

H 581, Ch. 30, h2
Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Muhammad ibn Jumhur from Fudala ibn Ayyub from al-Husayn ibn ‘Uthman from abu Ayyub from Muhammad ibn Muslim who has said the following:

“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, about the meaning of the following words of Allah, the Most Holy, the Most High, ‘To those who have said, “Allah is our Lord,” and who have remained steadfast to their belief. . . .’ (41:30) The Imam said, ‘For those who remain steadfast in respecting the Divine Authority of (Amir al-Mu’minin) Ali and his successors, *‘A’immah*, recipient of divine supreme covenant, one after the other then, the angels will descend saying, “Do not be afraid or grieved. Receive the glad news of the Paradise, which was promised to you.’” (41:30)

٢- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنْ محمدِ بْنِ جمْهورٍ عنْ فَضالَةَ بْنِ أيوب عنِ الْحسيْنِ بْنِ عثْمانَ عنْ أَبِي أيوب عنْ محمدِ بْنِ مسْلِمٍ قالَ سأَلْت أبا عبْدِ اللهِ ع عنْ قَوْلِ اللهِ عز و جل الذِين قالُوا ربنا الله ثُم اسْتقاموا فَقَالَ أبو عبْدِ اللهِ ع اسْتقَاموا علَى الْأَئِمةِ واحِدٍ بعْد واحِدٍ تتنزلُ علَيْهِم الْملَائِكَةُ أَلا تخافُوا و لا تحْزنوا و أَبشِروا بِالْجنةِ الَتِي كُنْتمْ توعدونَ

Chapter Thirty One
‘A’immah, Recipients of Divine Supreme Covenant, Are the Mines of Knowledge, the Tree of Prophecy and a Center of Movement of the Angels

بَابُ أَن الْأَئِمةَ ع مَعْدِنُ الْعِلْمِ وَ شَجَرَةُ النُبوةِ وَ مُخْتَلفُ الْمَلَائِكَةِ

H 582, Ch. 31, h1
Ahmad ibn Mihran has narrated from Muhammad ibn Ali from several people from Hammad ibn 'Isa from Rib‘i ibn ‘Abd Allah from abu Jarud who has said that Ali ibn al-Husayn, recipient of divine supreme covenant, has said the following:

“What is it that obscures us to people? We, I swear by Allah, are the tree of the prophecy, the house of blessings, the source of knowledge and a center of movements of the angels.”

١- أَحْمد بْن مِهْرانَ عنْ محمدِ بْنِ عِلي عنْ غيْرِ واحِدٍ عنْ حمادِ بْنِ عِيسى عنْ رِبْعِي بْنِ عبْدِ اللهِ عنْ أَبِي الْجارودِ قَالَ قَالَ عِلي بْن الْحسيْنِ ع ما يْنِقم الناس مِنا فَنحْن و اللهِ شجرةُ النبوةِ و بيْت الرحْمةِ و معْدِنُ الْعِلْمِ و مخْتلَف الْملَائِكَةِ

H 583, Ch. 31, h2
Muhammad ibn Yahya has narrated from ‘Abd Allah ibn Muhammad ibn 'Isa from his father from ‘Abd Allah ibn al-Mughirah from Isma‘il ibn abu Ziyad from Ja‘far ibn Muhammad) from his father) from (Amir al-Mu’minin) Ali, recipient of divine supreme covenant, who has said the following:

“We, the *Ahl al-Bayt* (family of the Holy Prophet, recipient of divine supreme covenant), are the tree of the prophecy, the station of the Messengership of (Allah), a center of movements of the angels, the house of blessings and the mine of knowledge.”

٢- محمد بْن يحْيى عنْ عبْدِ اللهِ بْنِ محمدِ بْنِ عِيسى عنْ أَبِيهِ عنْ عبْدِ اللهِ بْنِ الْمغِيرةِ عنْ إِسْماعِيلَ بْنِ أَبِي زِيادٍ عنْ جعْفَرِ بْنِ محمدٍ عنْ أَبِيهِ ع قَالَ قَالَ أَمِير الْمؤْمِنِين ع إِنا أَهْلَ الْبيْتِ شجرةُ النبوةِ و موْضِع الرسالَةِ و مخْتلَف الْملَائِكَةِ و بيْت الرحْمةِ و معْدِنُ الْعِلْمِ

H 584, Ch. 31, h3
Ahmad ibn Muhammad has narrated from Muhammad ibn al-Husayn from ‘Abd Allah ibn Muhammad from al-Khashshab. He has said that a number of our people have narrated from al-Khaythama who has said that abu ‘Abd Allah, recipient of divine supreme covenant, said to him the following:

“O Khaythama, we are the tree of prophecy, the house of blessings, the keys to wisdom, the mine of knowledge, the station of the Messengership of (Allah), a center of movements of the angels and the reservoir for the secrets of Allah. We are the trust of Allah among the people and we are the great sanctuaries of Allah. We are the promised responsibility of Allah and we are His covenant. Whoever remains true to our covenant has remained true to the covenant of Allah. Whoever disregards his covenant with us has disregarded his covenant and responsibility toward Allah.”

٣- أَحْمد بْن محمدٍ عنْ محمدِ بْنِ الْحسيْنِ عنْ عبْدِ اللهِ بْنِ محمدٍ عنِ الْخشابِ قَالَ حدثَنا بعْض أَصْحابِنا عنْ خيْثَمةَ قَالَ قَالَ لِي أَبو عبْدِ اللهِ ع يا خيْثَمةُ نحْن شجرةُ النبوةِ و بيْت الرحْمةِ و مفَاتِيح الْحِكْمةِ و معْدِنُ الْعِلْمِ و موْضِع الرسالَةِ و مخْتلَف الْملَائِكَةِ و موْضِع سِر اللهِ و نحْن وِدِيعةُ اللهِ فِي عِبادِهِ و نحْن حرم اللهِ الْأَكْبر و نحْن ذِمةُ اللهِ و نحْن عهْد اللهِ فَمنْ وفَى بِعهْدِنا فَقَدْ وفَى بِعهْدِ اللهِ و مَنْ خفَرها فَقَدْ خفَر ذِمةَ اللهِ و عهْده

بَابُ أَن الْأَئِمةَ ع وَرَثَةُ الْعِلْمِ يَرِثُ بَعْضُهُمْ بَعْضاً الْعِلْمَ

١ - عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد ْبنِ محمدٍ عنِ الْحسْينِ ْبنِ سعِيدٍ عنِ النضْرِ ْبنِ سوْيدٍ عَنْ يحْيى الْحلَبِي عَنْ برَيدِ ْبنِ معاوِيةَ عَنْ محمدِ ْبنِ مسْلِمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن عَلِياً ع كَانَ عالِماً و الْعِلْم يتوارثُ و لَنْ يهْلك عالِم إِلا بقِي مِنْ بعْدِهِ منْ يعْلَم عِلْمه أَوْ ما شاءَ الله

٢ - عِلِي ْبن إِبراهِيم عَنْ أَبِيهِ عَنْ حمادِ ْبنِ عِيسى عَنْ حرِيزٍ عَنْ زرارةَ و الْفُضيْل عَنْ أَبِي جعْفَرٍ ع قَالَ إِن الْعِلْم الذِي نزلَ مع آدم ع لَمْ يرْفَعْ و الْعِلْم يتوارثُ و كَانَ عِلِي ع عالِم هذِهِ الْأُمةِ و إِنه لَمْ يهْلكْ مِنا عالِم قَط إِلا خلَفَه مِنْ أَهْلِهِ منْ عِلم مِثْلَ عِلْمِهِ أَوْ ما شاءَ الله

٣ - محمد ْبن يحْيى عَنْ أَحْمد ْبنِ محمدٍ عنِ الْبرْقِي عنِ النضْرِ ْبنِ سوْيدٍ عَنْ يحْيى الْحلَبِي عَنْ عَبْدِ الْحمِيدِ الطائِي عَنْ محمدِ ْبنِ مسْلِمٍ قَالَ قَالَ أَبو جعْفَرٍ ع إِن الْعِلْم يتوارثُ و لَا يموت عالِم إِلا و ترك منْ يعْلَم مِثْلَ عِلْمِهِ أَوْ ما شاءَ الله

٤ - أَبو عِلِي الْأَشْعرِي عَنْ محمدِ ْبنِ عَبْدِ الْجبارِ عَنْ صفْوانَ عَنْ موسى ْبنِ بكْرٍ عنِ الْفُضيْلِ ْبنِ يسارٍ قَالَ سمِعْت أَبا عَبْدِ اللهِ ع يقُولُ إِن فِي عِلِي ع سنةَ أَلْفِ نبِي مِن الْأَنْبِياءِ و إِن الْعِلْم الذِي نزلَ مع آدم ع لَمْ يرْفَعْ و ما مات عالِم قَذَهب عِلْمه و الْعِلْم يتوارثُ

٥ - محمد ْبن يحْيى عَنْ أَحْمد ْبنِ محمدٍ عنِ الْحسْينِ ْبنِ سعِيدٍعَنْ فَضالَةَ ْبنِ أَيوب عَنْ عمر ْبنِ أَبانٍ قَالَ سمِعْت أَبا جعْفَرٍ ع يقُولُ إِن الْعِلْم الذِي نزلَ مع آدم ع لَمْ يرْفَعْ و ما مات عالِم قَذَهب عِلْمه

٦ - محمد عَنْ أَحْمد عَنْ عِلِي ْبنِ النعْمانِ رفَعه عَنْ أَبِي جعْفَرٍ ع قَالَ قَالَ أَبو جعْفَرٍ ع يمصونَ الثماد و يدعونَ النهر الْعظِيم قِيلَ لَه و ما النهر الْعظِيم قَالَ رسولُ اللهِ ص و الْعِلْم الذِي أَعْطَاه الله إِن الله

Chapter Thirty Two

'A'immah (pl. of Imam), Recipients of Divine Supreme Covenant, Are the Heirs of Knowledge Inherited One From the Other

H 585, Ch. 32, h1

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from Yahya al-Halabi from Burayd ibn Mu'awiya from Muhammad ibn Muslim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Ali, recipient of divine supreme covenant, was a man of knowledge and knowledge is inherited. Whenever a man of knowledge dies he leaves another man of knowledge behind who possesses his knowledge or whatever Allah wants."

H 586, Ch. 32, h2

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Hariz from Zurara and al-Fudayl from abu Ja'far, recipient of divine supreme covenant,) who has said the following:

"The knowledge that came with Adam was not taken away. Knowledge is inherited. Ali, recipient of divine supreme covenant, was the knowledgeable person of this nation (Muslims). No one from us has ever left this world without leaving behind one like himself in knowledge or whatever Allah wants."

H 587, Ch. 32, h3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Barqi from al-Nadr ibn Suwayd from Yahya al-Halabi from 'Abd al-Hamid al-Ta'i from Muhammad ibn Muslim from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Knowledge is inherited. No man of knowledge (Imam) dies without leaving behind one who is as knowledgeable as his predecessor or what Allah wants."

H 588, Ch. 32, h4

Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan from Musa ibn Bakr from al-Fudayl ibn Yasar who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, say, 'In Imam Ali, recipient of divine supreme covenant, there is the *Sunnah* (tradition) of a thousand prophets. The knowledge that came with Adam was not taken away. No man of knowledge (Imam) ever died along with knowledge. Knowledge is inherited.'"

H 589, Ch. 32, h5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Fadala ibn Ayyub from 'Umar ibn Aban who has said that he heard abu Ja'far, recipient of divine supreme covenant, say the following:

"The knowledge that came with Adam was not taken away. No man of knowledge (Imam) has ever died along with his knowledge."

H 590, Ch. 32, h6

Muhammad has narrated from Ahmad from Ali ibn Nu'man, in a *marfu'* manner *(rafa'ahu)* from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, has said, 'They try to absorb the little moisture but ignore the huge river.' A certain person asked him, 'What is (this) huge river?' The Imam said, 'It is the Messenger of Allah, recipient of divine supreme covenant, and the Knowledge that Allah gave to him. Allah, the Most Holy, the Most High, combined in Muhammad,

recipient of divine supreme covenant, the *Sunnah* (tradition) of all the prophets from Adam onward to Muhammad, recipient of divine supreme covenant.' A man then asked him, 'What is the *Sunnah* (tradition)?' The Imam said, 'It is all the knowledge of all the prophets, recipients of divine supreme covenant. The Messenger of Allah transferred all of it to (Amir al-Mu'minin) Ali, recipient of divine supreme covenant.

"The man then said, 'O descendent of the Messenger of Allah, is (Amir al-Mu'minin) Ali more knowledgeable or certain persons of the prophets?' Abu Ja'far, recipient of divine supreme covenant, replied, 'Everyone, Listen to what he just said. Allah opens the ears of whomever He wants. I said to him that Allah combined for Muhammad, recipient of divine supreme covenant, the knowledge of the prophets and he combined all of it and transferred to Amir al-Mu'minin (Ali), recipient of divine supreme covenant. He now asks me, "Was he (Ali), recipient of divine supreme covenant, more knowledgeable or certain persons of the prophets?"'"

عز و جل جمع لِمحمدٍ ص سنن النبيين مِنْ آدم و هلُم جراً إِلى محمدٍ ص قِيلَ لَه و ما تِلْك السنن قَالَ عِلْم النبيين بِأَسْرِه و إِن رسولَ اللهِ ص صير ذَلِك كُله عِنْد أَمِير الْمؤْمِنِين ع
فَقَالَ لَه رجلٌ يا ابن رسول اللهِ فَأَمِير الْمؤْمِنِين أَعْلَم أَمْ بعْض النبيين فَقَالَ أَبو جعْفَرٍ ع اسْمعوا ما يقُولُ إِن الله يفْتح مسامِع منْ يشاءُ إِني حدثْته أَن الله جمع لِمحمدٍ ص عِلْم النبيين و أَنه جمع ذَلِك كُله عِنْد أَمِير الْمؤْمِنِين ع و هو يسْأَلُنِي أَ هو أَعْلَم أَمْ بعْض النبيين

H 591, Ch. 32, h7
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Barqi from al-Nadr ibn Suwayd from Yahya al-Halabi from 'Abd al-Hamid al-Ta'i from Muhammad ibn Muslim from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Knowledge is inherited. No man of knowledge (Imam) ever leaves this world without leaving behind one who has as much knowledge as he had or what Allah wants."

٧- محمدُ بن يحْيى عنْ أَحْمدَ بْنِ محمدٍ عنِ الْبرْقِي عنِ النضْرِ بْنِ سوْيدٍ عنْ يحْيى الْحلَبِي عنْ عبْدِ الْحمِيدِ الطَّائِي عنْ محمدِ بْنِ مسْلِمٍ قَالَ قَالَ أَبو جعْفَرٍ ع إِن الْعِلْم يتوارثُ فَلَا يموت عالِم إِلا ترك منْ يعْلَم مِثْلَ عِلْمِه أَوْ ما شاءَ الله

H 592, Ch. 32, h8
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from al-Harith ibn al-Mughirah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Knowledge that came with Adam was not taken away. No man of knowledge (Imam) has ever died without his knowledge being inherited. The earth does not remain without a man of knowledge (Imam)."

٨- علِي بْن إِبراهِيم عنْ محمدِ بْنِ عِيسى عنْ يونس عنِ الْحارِثِ بْنِ الْمغِيرةِ قَالَ سمِعْت أَبا عبْدِ اللهِ ع يقُولُ إِن الْعِلْم الذِي نزلَ مع آدم ع لَمْ يرْفَعْ و ما مات عالِم إِلا و قَدْ ورثَ عِلْمه إِن الْأَرض لَا تبْقَى بِغيْرِ عالِمٍ

Chapter Thirty Three

The Imam, Recipient of Divine Supreme Covenant, Inherited the Knowledge of the Holy Prophet, Recipient of Divine Supreme Covenant, and All the Prophets and Their Successors Before Them

بَابُ أَن الْأَئِمةَ وَرِثُوا عِلْمَ النبِي وَ جَمِيعِ الْأَنبِيَاءِ وَ الْأَوْصِيَاءِ الذِينَ مِنْ قَبْلِهِمْ

H 593, Ch. 33, h1
Ali ibn Ibrahim has narrated from his father from 'Abd al-'Aziz ibn al-Muhtadi from 'Abd Allah ibn Jundab to who Imam al-Rida, recipient of divine supreme covenant, wrote the following:

"Thereafter (after thanking Allah I must say), Muhammad, recipient of divine supreme covenant, was the trustee of Allah in the matters of His creatures. When he was taken away from this world, we, *Ahl al-Bayt*, inherited him; thus, we are the trustees of Allah over His earth. With us is the knowledge of the sufferings, the death, the genealogy of the Arabs and the birth of Islam. We know the man when we see him in the truth of belief or hypocrisy. Our followers (Shi'a) are listed (with us) by their names and the names of their fathers. Allah has established a covenant with them and with us. They land wherever we do so and enter wherever we enter. No one besides our followers and us lives the Islamic culture. We are the noble saviors and the descendents of the prophets and of the children of the successors of the prophets. We are the ones to whom the Book of Allah, the Most Holy, the Most High, has come exclusively. We, of all

١- علِي بْن إِبراهِيم عنْ أَبِيه عنْ عبْدِ الْعزِيزِ بْنِ الْمهْتدِي عنْ عبْدِ اللهِ بْنِ جنْدبٍ أَنه كَتب إِلَيْهِ الرضا ع أَما بعْد فَإِن محمداً ص كَانَ أَمِين اللهِ فِي خلْقِهِ فَلما قُبِض ص كُنا أَهْلَ الْبيْتِ ورثَته فَنحْن أُمناءُ اللهِ فِي أَرْضِهِ عِنْدنا عِلْم الْبلَايا و الْمنايا و أَنساب الْعربِ و موْلِد الْإِسْلَامِ و إِنا لَنعْرِف الرجلَ إِذَا رأَيناه بِحقِيقَةِ الْإِيمانِ و حقِيقَةِ النفَاقِ و إِن شِيعتنا لَمكْتوبونَ بِأَسْمائِهِمْ و أَسْماءِ آبائِهِمْ أُخِذَ الله علَيْنا و علَيْهِم الْمِيثَاق يرِدونَ موْرِدنا و يدْخلُونَ مدْخلَنا لَيس علَى مِلةِ الْإِسْلَامِ غيْرنا و غيْرهمْ نحْن النجباءُ النجاةُ و نحْن أَفْراطُ الْأَنبِياءِ و نحْن أَبناءُ الْأَوْصِياءِ و نحْن الْمخْصوصونَ فِي كِتابِ اللهِ عز و جل

و نحْن أَوْلَى الناسِ بِكِتابِ اللهِ و نحْن أَوْلَى الناسِ بِرسول اللهِ ص و نحْن الذِين شرع الله لَنا دِينه فَقَالَ فِي كِتابِهِ شرع لَكُمْ يا آلَ محمدٍ مِن الدينِ ما وصى بِهِ نوحاً قَدْ وصانا بِما وصى بِهِ نوحاً و الذِي أَوْحيْنا إِلَيْك يا محمد و ما وصيْنا بِهِ إِبراهِيم و موسى و عِيسى فَقَدْ علمنا و بلغنا عِلْم ما عِلْمنا و اسْتودعنا عِلْمهمْ نحْن ورثَةُ أُولِي الْعزْمِ مِن الرسل أَنْ أَقِيموا الدين يا آلَ محمدٍ و لا تتفَرقُوا فِيهِ و كُونوا علَى جماعةٍ كبر علَى الْمشْرِكِين مِنْ أَشْرك بِولَايةِ عِلِي ما تدْعوهمْ إِلَيْهِ مِنْ ولَايةِ عِلِي إِن الله يا محمد يهْدِي إِلَيْهِ مِنْ ينِيب مِنْ يجِيبك إِلَى ولَايةِ عِلِي ع

people, have the first priority (closeness) to the Book of Allah. We, of all people, have the first priority (closeness) to the Messenger of Allah. For us He formed His religion.

"Allah has said in His book, 'He has established for you [family of Muhammad] a form of religion, just as the commands issued to Noah. [We have received the commandments that Noah had received]. It (religion) is what We have revealed to you (Muhammad), that (commands) which issssued to Abraham, Moses, and Jesus to follow. [He, certainly, taught and preached to us the science of the knowledge that we have and placed with us the knowledge of the prophets. We are the heirs of the commissioned Messengers, *'Ulu al-'Azm*.] (He has explained it) so you [family of Muhammad] remain steadfast and united [all in a united group] in your religion. What you call the polytheists to [polytheists in the acknowledgement of the Divine Authority of Imam Ali, recipient of divine supreme covenant] is extremely grave for them. Allah [O Muhammad] guides to [the religion] whomever He wants and guides to it those who turn to Him in repentance [who obey you to acknowledge the Divine Authority of Ali, recipient of divine supreme covenant].'" (42:13)

Note: in the above *Hadith* enclosed in brackets are the explanatory words of the Imam.

٢- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنْ عِلِي بْنِ الْحكَمِ عنْ عبْدِ الرحْمنِ بْنِ كَثِيرٍ عنْ أَبِي جعْفَرٍ ع قَالَ قَالَ رسولُ اللهِ ص إِن أَولَ وصِي كَانَ علَى وجْهِ الْأَرْضِ هِبةُ اللهِ بْن آدم و ما مِنْ نبِي مضى إِلا و لَه وصِي و كَانَ جمِيع الْأَنبِياءِ مِائَةَ أَلْفِ نبِي و عِشْرِين أَلْف نبِي مِنْهمْ خمْسةٌ أُولُو الْعزْمِ نوح و إِبراهِيم و موسى و عِيسى و محمد ع و إِن عِلِي بْن أَبِي طَالِبٍ كَانَ هِبةَ اللهِ لِمحمدٍ و ورِثَ عِلْم الْأَوْصِياءِ و عِلْم مِنْ كَانَ قَبْله أَما إِن محمداً ورِثَ عِلْم مِنْ كَانَ قَبْله مِن الْأَنبِياءِ و الْمرسلِين علَى قَائِمةِ الْعرْشِ مكْتوب حمْزةُ أَسد اللهِ و أَسد رسولِهِ و سيد الشهداءِ و فِي ذُؤَابةِ الْعرْشِ عِلِي أَمِير الْمؤْمِنِين قَهذِهِ حجتنا علَى مِنْ أَنكَر حقنا و جحد مِيراثَنا و ما منعنا مِن الْكَلَامِ و أَمامنا الْيقِين فَأَي حجةٍ تكُونُ أَبلَغَ مِنْ هذَا

H 594, Ch. 33, h2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from 'Abd al-Rahman ibn Kathir from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'The first successor and executor of the will on earth was Hibbatu Allah (gift from Allah), the son of Adam. No prophet has ever left this world without first leaving behind one who would execute his will. The prophets were one hundred twenty thousand persons. Five of them were commissioned Messengers *'Ulu al-'Azm*, like Noah, Abraham, Moses, Jesus and Muhammad, recipient of divine supreme covenant.' Ali ibn abu Talib, recipient of divine supreme covenant, was the "Hibbatu Allah" (gift from Allah) for Muhammad, recipient of divine supreme covenant. He inherited the knowledge of the executors of the wills of the prophets and the knowledge of those who were before him. (Is not it true) that Muhammad, recipient of divine supreme covenant, inherited the knowledge of the prophets and the messengers who lived before him? It is written on the columns of the Throne ('Arsh), "Hamza is the lion of Allah and the lion of His Messenger. He (Hamza) is the master of the martyrs." On top of the Throne is written, "Ali, recipient of divine supreme covenant, is Amir al-Mu'minin (commander of the believers)." This is evidence against those who deny our rights and refuse to yield to us our right of inheritance. We are not forbidden to speak. Before us is all certainty. What else can serve as clearer supporting evidence than this?'"

٣- محمد بْن يحْيى عنْ سلَمةَ بْنِ الْخطابِ عنْ عبْدِ اللهِ بْنِ محمدٍ عنْ عبْدِ اللهِ بْنِ الْقَاسِمِ عنْ زرْعةَ بْنِ محمدٍ عنِ الْمفَضلِ بْنِ عمر قَالَ قَالَ أَبو عبْدِ اللهِ ع إِن سلَيْمانَ ورِثَداود و إِن محمداً ورِثَ سلَيْمانَ و إِنا ورِثْنا محمداً و إِن عِنْدنا عِلْم التوْراةِ و الْإِنْجِيل

H 595, Ch. 33, h3

Muhammad ibn Yahya has narrated from Salama ibn al-Khattab from 'Abd Allah ibn Muhammad from 'Abd Allah ibn al-Qasim from Zur'a ibn Muhammad from al-Mufaddal ibn 'Umar who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Solomon inherited from David. Muhammad, recipient of divine supreme covenant, inherited from Solomon and we inherited from Muhammad, recipient of divine supreme covenant. We have the knowledge of the Torah and the Gospel (Injil), the Psalms, (al-Zabur) and the explanation of what the tablets contained.'

“I (the narrator) said, ‘This certainly is the knowledge.’ The Imam, recipient of divine supreme covenant, said, ‘This is not knowledge. Knowledge is what happens day after day and hour after hour.’”

و الزبورِ و ِتْبيانَ ما ِفي الْأَلْواحِ قالَ قُلْت ِإن هذَا لَهو الْعِلْم قالَ لَيْس هذَا هو الْعِلْم ِإن الْعِلْم الذِي يحْدثُ يوْماً بعْد يوْمٍ و ساعةً بعْد ساعةٍ

H 596, Ch. 33, h4

Ahmad ibn Idris has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from Shu‘ayb al-Haddad from Durays al-Kunasi who has said the following:

“Once I was in the presence of abu ‘Abd Allah, recipient of divine supreme covenant, and abu Basir also was there. The Imam said, ‘David inherited knowledge from the prophets. Solomon inherited from David. Prophet Muhammad, recipient of divine supreme covenant, inherited from Solomon and we inherited from Muhammad, recipient of divine supreme covenant. With us are the books (pages) of Abraham and the tablets of Moses.’ Abu Basir then said, ‘This is the knowledge.’ The Imam said, ‘O abu Muhammad, this is not the knowledge. The knowledge is what happens in the nights and in the days, day after day and hour after hour.’”

٤- أَحْمد ْبن ِإْدرِيس عنْ محمدِ ْبنِ عْبدِ الْجبارِ عنْ صفْوانَ ْبنِ يحْيى عنْ شعْيبٍ الْحدادِ عنْ ضرْيسٍ الْكُناسِي قالَ كُنت عِنْد أَبِي عْبدِ اللهِ ع و عِنْده أبو بصِيرٍ فَقَالَ أبو عْبدِ اللهِ ع ِإن داود ورِثَ عِلْم الْأَنْبِياءِ و ِإن سلَيْمانَ ورِثَ داود و ِإن محمداً ص ورِثَ سلَيْمانَ و ِإنا ورِثْنا محمداً ص و ِإن عِنْدنا صحف ِإبراهِيم و أَلْواح موسى فَقَالَ أبو بصِيرٍ ِإن هذَا لَهو الْعِلْم فَقَالَ يا أَبا محمدٍ لَيْس هذَا هو الْعِلْم ِإنما الْعِلْم ما يحْدثُ ِباللَّيْل و النهارِ يوْماً ِبيوْمٍ و ساعةً ِبساعةٍ

H 597, Ch. 33, h5

Muhammad ibn Yahya has narrated from Muhammad ibn ‘Abd al-Jabbar from Muhammad ibn Isma‘il from Ali ibn an-Nu‘man from ibn Muskan from abu Basir who has said the following:

“Imam abu ‘Abd Allah, recipient of divine supreme covenant, once said to me, ‘O abu Muhammad, whatever Allah, the Most Holy, the Most High, has given to the prophets He has given to Prophet Muhammad, recipient of divine supreme covenant, also.’ The Imam further said, ‘Allah gave to Prophet Muhammad, recipient of divine supreme covenant, all that He had given to the prophets. With us is the Book about which Allah, the Most Holy, the Most High, said, ‘The books of Abraham and Moses.’(87:19)

“I then said, ‘May Allah keep my soul in service for your cause, are they the tablets?’ The Imam said, ‘Yes, they are the tablets.’”

٥- محمد ْبن يحْيى عنْ محمدِ ْبنِ عْبدِ الْجبارِ عنْ محمدِ ْبنِ ِإسْماعِيلَ عنْ عِلِي ْبنِ النعْمانِ عنِ ْابنِ مسْكَانَ عنْ أَبِي بصِيرٍ عنْ أَبِي عْبدِ اللهِ ع قَالَ قَالَ ِلي يا أَبا محمدٍ ِإن الله عز و جل لَمْ يعْطِ الْأَنْبِياءَ شيْئاً ِإلا و قَدْ أَعْطَاه محمداً ص قَالَ و قَدْ أَعْطَى محمداً جمِيع ما أَعْطَى الْأَنْبِياءَ و عِنْدنا الصحف الِتي قَالَ الله عز و جل صحف ِإبراهِيم و موسى قُلْت جعِلْت ِفداك هِي الْأَلْواح قَالَ نعمْ

H 598, Ch. 33, h6

Muhammad has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd from ‘Abd Allah ibn Sinan who has said the following:

“Once I mentioned before abu ‘Abd Allah, recipient of divine supreme covenant, the words of Allah, the Most Holy, the Most High. ‘We have written in *al-Zabur* (the psalms), which We had revealed after *al-Dhikr* (the Torah). . . .’ (21:105) and I asked, ‘What is *al-Zabur* and what is *al-Dhikr*?’ The Imam said, ‘*Al-Dhikr* is with Allah and *al-Zabur* is what He gave to David. Every book that was revealed is with the people of knowledge and we are the people of knowledge.’”

٦- محمد عنْ أَحْمد ْبنِ محمدٍ عنِ الْحسيْنِ ْبنِ سعِيدٍ عنِ النضْرِ ْبنِ سوْيدٍ عنْ عْبدِ اللهِ ْبنِ سِنانٍ عنْ أَبِي عْبدِ اللهِ ع أنه سأَله عنْ قَوْل اللهِ عز و جل و لَقَدْ كَتبنا ِفي الزبورِ ِمنْ بعْدِ الذكْرِ ما الزبور و ما الذكْر قَالَ الذكْر عِنْد اللهِ و الزبور الذِي أُنزِلَ علَى داود و كُل كِتابٍ نزلَ فَهو عِنْد أَهْلِ الْعِلْمِ و نحْن همْ

H 599, Ch. 33, h7

Muhammad ibn Yahya has narrated from Ahmad ibn abu Zahir or another man from Muhammad ibn Hammad from his brother Ahmad ibn Hammad from Ibrahim from his father who has said the following:

“I said to abu al-Hassan al-Awwal, the 1st, recipient of divine supreme covenant, ‘May Allah keep my soul in service for your cause, can you tell me about the Holy Prophet, recipient of divine supreme covenant, if he received inheritance from all the prophets?’ The Imam said, ‘Yes, I can do so.’ I asked, ‘Did he inherit from Adam and all the other prophets?’ The Imam said, ‘Of every prophet that Allah sent, Prophet Muhammad, recipient of divine supreme covenant, was most knowledgeable.’ I then said, ‘Jesus son of Mary could bring the dead to life by the permission of Allah.’ The Imam said, ‘You spoke the truth.’ I

٧- محمد ْبن يحْيى عنْ أَحْمد ْبنِ أَبِي زاهِرٍ أَوْ غيْرِه عنْ محمدِ ْبنِ حمادٍ عنْ أَخِيهِ أَحْمد ْبنِ حمادٍ عنْ ِإبراهِيم عنْ أَبِيهِ عنْ أَبِي الْحسنِ الْأَولِ ع قَالَ قُلْت لَه جعِلْت ِفداك أَخْبِرْنِي عنِ النبِي ص ورِثَ النبِيين كُلهمْ قَالَ نعمْ قُلْت ِمنْ لَدنْ آدم حتى انْتهى ِإلَى نفْسِهِ قَالَ ما بعثَ الله نبِياً ِإلا و محمد ص أَعْلَم ِمنْه قَالَ قُلْت ِإن عِيسى ْابن مرْيم كَانَ يحْيِي الْموْتى ِبإِذْنِ اللهِ

قَالَ صدقْت و سلَيمانَ بْن داود كَانَ يفْهم مْنطِق الطَّيرِ و كَانَ رسولُ اللهِ ص يقْدِر علَى هذِهِ الْمنازِل قَالَ فَقَالَ إِن سلَيمانَ بْن داود قَالَ لِلْهدْهدِ حِين فَقَده و شك فِي أَمرِهِ فَقَالَ ما لِي لا أَرى الْهدْهد أَم كَانَ مِن الْغائِبِين حِين فَقَده فَغضِب علَيهِ فَقَالَ لَأُعذبنه عذاباً شدِيداً أَو لَأَذْبحنه أَو لَيأْتِينِي بِسلْطانٍ مبِينٍ و إِنما غَضِب لِأَنه كَانَ يدله علَى الْماءِ فَهذَا و هو طَائِر قَدْ أُعْطِي ما لَمْ يعْطَ سلَيمانُ و قَدْ كَانتِ الرِيح و النَملُ و الْإِنس و الْجِن و الشياطِين و الْمردةُ لَه طَائِعِين و لَمْ يكُنْ يعْرِف الْماءَ تحْت الْهواءِ و كَانَ الطَّير يعْرِفُه و إِن الله يقُولُ فِي كِتابِهِ و لَوْ أَن قُرْآناً سيرتْ بِهِ الْجِبالُ أَو قُطعتْ بِهِ الْأَرض أَو كُلم بِهِ الْموتى و قَدْ ورِثْنا نحْن هذَا الْقُرْآنَ الذِي فِيهِ ما تسير بِهِ الْجِبالُ و تقَطع بِهِ الْبلْدانُ و تحْيا بِهِ الْموتى و نحْن نعْرِف الْماءَ تحْت الْهواءِ و إِن فِي كِتابِ اللهِ لَآياتٍ ما يراد بِها أَمر إِلا أَنْ يأْذَنَ الله بِهِ مع ما قَدْ يأْذَنُ الله مِما كَتبه الْماضونَ جعلَه الله لَنا فِي أُم الْكِتابِ إِن الله يقُولُ و ما مِنْ غائِبةٍ فِي السماءِ و الْأَرضِ إِلا فِي كِتابٍ مبِينٍ ثُم قَالَ ثُم أَورثْنا الْكِتاب الذِين اصْطَفَينا مِنْ عِبادِنا فَنحْن الذِين اصْطَفَانا الله عز و جل و أَورثَنا هذَا الذِي فِيهِ تِبيانُ كُل شيْءٍ

بَابُ أَن الْأَئِمةَ ع عِنْدَهُمْ جَمِيعُ الْكُتُبِ الَّتِي نَزَلَتْ مِنْ عِنْدِ اللهِ عَز وَ جَل وَ أَنَّهُمْ يَعْرِفُونَهَا عَلَى اخْتِلَافِ أَلْسِنَتِهَا

١ - عِلِي بْن إِبراهِيم عنْ أَبِيهِ عنِ الْحسنِ بْنِ إِبراهِيم عنْ يونس عنْ هِشامِ بْنِ الْحكَمِ فِي حدِيثٍ برْيِهِ أَنه لَما جاءَ معه إِلَى أَبِي عبْدِ اللهِ ع قَلِقِي أَبا الْحسنِ موسى بْن جعْفَرٍ ع فَحكَى لَه هِشام الْحِكَايةَ فَلَما فَرغَ قَالَ أَبو الْحسنِ ع لِبرْيِهِ يا برْيه كَيف عِلْمك بِكِتابِك قَالَ أَنا بِهِ عالِم ثُم قَالَ كَيف ثِقَتك بِتأْوِيلِهِ قَالَ ما أَوثَقَنِي بِعِلْمِي فِيهِ قَالَ فَابتدأَ أَبو الْحسنِ ع يقْرأُ الْإِنْجِيلَ فَقَالَ برْيه إِياك كُنت أَطْلُب مْنذُ خمْسِين سنةً أَو مِثْلَك قَالَ فَآمن برْيه و حسن إِيمانه و آمنتِ الْمرْأَةُ الَتِي كَانتْ معه فَدخلَ هِشام و برْيه و الْمرْأَةُ علَى أَبِي عبْدِ اللهِ ع فَحكَى لَه هِشام الْكَلَام الذِي جرى بيْن أَبِي الْحسنِ موسى ع و بيْن برْيِهِ فَقَالَ أَبو عبْدِ اللهِ ع ذُريةً بعْضها مِنْ بعْضٍ و الله سمِيع عَلِيم

said, ‘Solomon son of David could understand the language of the birds. The messenger of Allah, recipient of divine supreme covenant, was also capable of doing such things.’ The narrator has said that the Imam then said, ‘Solomon son of David said about the *Hud-Hud* (Hoopoe), when he found him missing and had doubts about the bird, “How is it that I cannot see the hoopoe? [When he did not find him present and became angry]. Is he absent? (27:20). I shall certainly punish him severely or slaughter him unless he has a good reason for his absence.” (27:21) He became angry; the bird would show him how to find water. This was only a bird but had received something that was not given to Solomon. The wind, ants, man, Jinn, devils and the rebels obeyed him in submission but he did not know about the water under the space (in the surroundings), but the bird knew.

“On the other hand, Allah says in His Book, ‘Even if the Quran would make mountains move, cut the earth into pieces and make the dead able to speak. . . .’ (13:31) We have as inheritance this Quran which contains such things that can make the mountains move, crisscross the lands and make the dead to come to life. We know there is water under the space (in the surroundings). In the book of Allah there are verses that are indicative of certain issues only if Allah gives permission. This is along with the fact that Allah sometime grants permission to make use of the things that people of the past had written. Allah has set them for us in the origin of the Book as Allah says, ‘All the secrets in heavens and earth are recorded in the illustrious Book.’ (27:75) Allah has also said, ‘We gave the Book as an inheritance to Our chosen servants,’ (35:32) We are the ones whom Allah, the Most Holy, the Most High, has chosen and has given this (Book) which contains the explanation of all things.’”

Chapter Thirty Four

‘A’immah (pl. of Imam), Recipients of Divine Supreme Covenant, Have All the Books That Allah, the Most Holy, the Most High, Has Revealed and They Know Them Even though the Languages Differ

H 600, Ch. 34, h1

Ali ibn Ibrahim has narrated from his father from al-Hassan ibn Ibrahim from Yunus from Hisham ibn al-Hakam who has said the following about the narration of Burayh:

“With Burayh I once went to see abu ‘Abd Allah, recipient of divine supreme covenant, but we met abu al-Hassan Musa ibn Ja‘far, recipient of divine supreme covenant. I (Hisham) explained to the Imam about Burayh. When I (Hisham) finished speaking, abu al-Hassan, recipient of divine supreme covenant, asked, ‘O Burayh, how is your knowledge of your book?’ He replied, ‘I know it.’ The Imam then asked, ‘What is the degree of your confidence in its interpretation?’ He said, ‘My knowledge of it is very reliable to me.’ The narrator has said, ‘Abu al-Hassan, recipient of divine supreme covenant, then began to read (from) the Gospel. Burayh then said, ‘It is you for whom I was searching for fifty years or someone like you.’ He (Hisham) has said that Burayh accepted the faith and also the lady who was with him. Burayh, the lady and I (Hisham) then came to abu ‘Abd Allah, recipient of divine supreme covenant. I (Hisham) informed the Imam about what had happened between Burayh and abu al-Hassan, Musa, recipient of divine supreme covenant. Abu ‘Abd Allah, recipient of divine supreme covenant, then read this from the Holy Quran, ‘. . . These are offspring one from the other, and Allah hears and knows best.’

(3:34) Burayh then asked, ‘How have you possessed the Torah and the Gospel and the books of the prophets?’ The Imam said, ‘We have received them in the form of inheritance from them (prophets). We read them as they did and speak about them, as the prophets would do. Allah does not grant Divine Authority on His earth to those who if questioned are not able to give the right answer and say I do not know.’”

فَقَالَ رَبِّه أنى لَكُم التَّوراةُ و الْإِنجِيلُ و كُتب الْأَنبِياءِ قَالَ هِي عِندنا وِراثَةً مِنْ عِندِهِمْ نقْرؤها كما قَرءُوها و نقُولُها كما قَالُوا إِن الله لَا يجْعلُ حجةً فِي أَرضِهِ يسْأَلُ عَنْ شَيْءٍ فَيقُولُ لَا أَدرِي

H 601, Ch. 34, h2

Ali ibn Muhammad and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad from Bakr ibn Salih from Muhammad ibn Sinan from Mufaddal ibn ‘Umar who has said the following:

“Once we went to abu ‘Abd Allah, recipient of divine supreme covenant, and wanted permission to visit him. We heard him speaking in a non-Arabic language and we thought it was Suryani (Syrian) language. The Imam then wept and we also did so because of his weeping. A boy then came out to give us permission for a meeting. In the meeting I asked him, ‘May Allah keep you well, we came to ask permission for a meeting and we heard you speak in a non-Arabic language and we thought it was Suryani language. Then we heard you weeping and because of that we also wept.’

“The Imam said, ‘Yes, I remembered prophet Ilyas, one of the Israelite prophets devoted in worship. I then said what he used to say in his prostration. He then went into it in Suryani language. I swear by Allah, we had not seen any monk or minister as eloquent in it as he was. He then explained it to us in Arabic saying: ‘Ilyas would say in his prostration, “O Lord, will I find You punish me even though I have endured so much thirst in the heat of the midday for your sake? Will I find You punish me although You know that I rub my face on earth to worship You? Will I find You punish me although You know that I give up sins for Your sake? Will I find You punish me although You know that I stay awake all night just for You?” The Imam then said, ‘Allah then told him through inspiration, “Raise your head from the earth. I will not punish you.” The Imam then said that he (Ilyas) said to Allah, ‘What if You say, “I will not punish you” but then You punish me? After all, am I not your slave and You are my Lord?’ The Imam said, ‘Allah then spoke to him through inspiration, “Raise your head. I will not punish you because when I promise I then keep My promise.”’”

٢- عِلِي بْن محمدٍ و محمد بْن الْحسنِ عَنْ سهْلِ بْنِ زِيادٍ عَنْ بكْرِ بْنِ صالِحٍ عَنْ محمدِ بْنِ سِنانٍ عَنْ مفَضلِ بْنِ عمر قَالَ أَتَينا باب أَبِي عَبْدِ اللهِ ع و نحْن نرِيد الْإِذْنَ علَيْهِ فَسمِعْناه يتكلم بِكَلَامٍ لَيس بِالْعرِبِيةِ فَتوهمْنا أَنه بِالسرْيانِيةِ ثُم بكى فَبكَينا لِبكَائِهِ ثُم خرج إِلَينا الْغلَام فَأَذِنَ لَنا فَدخلْنا علَيْهِ فَقُلْت أَصْلَحك الله أَتَيناك نرِيد الْإِذْنَ علَيْك فَسمِعْناك تتكلم بِكَلَامٍ لَيس بِالْعرِبِيةِ فَتوهمْنا أَنه بِالسرْيانِيةِ ثُم بكَيت فَبكَينا لِبكَائِك قَالَ نعَمْ ذَكَرْت إِلْياس النبِي و كَانَ مِنْ عِبادِ الْأَنبِياءِ بنِي إِسْرائِيلَ فَقُلْت كما كَانَ يقُولُ فِي سجودِهِ ثُم اندفَع فِيهِ بِالسرْيانِيةِ قَلَّا و اللهِ ما رأَينا قَساً و لَا جاثَلِيقاً أَفْصح لَهْجةً مِنْه بِهِ ثُم فَسره لَنا بِالْعرِبِيةِ فَقَالَ كَانَ يقُولُ فِي سجودِهِ أَ تراك معذِبِي و قَدْ أَظْمأْت لَك هواجِرِي أَ تراك معذِبِي و قَدْ عفَرْت لَك فِي التراب وجْهِي أَ تراك معذِبِي و قَدِ اجْتنَبْت لَك الْمعاصِي أَ تراك معذِبِي و قَدْ أَسْهرْت لَك لَيلِي قَالَ فَأَوْحى الله إِلَيْهِ أَن ارْفَعْ رأْسك فَإِني غَير معذِبك قَالَ فَقَالَ إِنْ قُلْت لَا أُعذبك ثُم عذَبتنِي ما ذَا أَ لَسْت عَبْدك و أَنت ربي قَالَ فَأَوْحى الله إِلَيْهِ أَن ارْفَعْ رأْسك فَإِني غَير معذِبك إِني إِذَا وعدْت وعْداً وفَيت بِهِ

Chapter Thirty Five

No one Collected all of the Holy Quran Except 'A'immah, Recipients of Divine Supreme Covenant, and They Have the Knowledge of All of the Quran

بَابُ أَنهُ لَمْ يَجْمَعِ الْقُرْآنَ كُلَّهُ إِلا الْأَئِمةُ ع وَ أَنهُمْ يَعْلَمُونَ عِلْمَهُ كُلَّهُ

H 602, Ch. 35, h1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from ‘Amr ibn abu al-Miqdam from Jabir who has said that he heard abu Ja‘far, recipient of divine supreme covenant, say the following:

“No one from the people has claimed to have collected the whole of the Holy Quran (in a book form) as it was revealed. If anyone comes up with such a claim, he is a liar. No one collected this Holy Book and memorized as Allah, the Most Holy, the Most High, revealed it except Ali ibn abu Talib, recipient of divine supreme covenant, and *'A'immah* after him.”

١- محمد بْن يحْيى عَنْ أَحْمد بْنِ محمدٍ عَنِ ابْنِ محْبوبٍ عَنْ عمْرِو بْنِ أَبِي الْمِقْدامِ عَنْ جابِرٍ قَالَ سمِعْت أَبا جعْفَرٍ ع يقُولُ ما ادعى أَحد مِن الناسِ أَنه جمع الْقُرْآنَ كُله كَما أُنزِلَ إِلا كَذاب و ما جمعه و حِفظَه كَما نزلَه الله تعالَى إِلا عِلِي بْن أَبِي طَالِبٍ ع و الْأَئِمةُ مِنْ بعْدِهِ ع

H 603, Ch. 35, h2

Muhammad ibn al-Husayn has narrated from Muhammad ibn al-Hassan from Muhammad ibn Sinan from ‘Ammar ibn Marwan from al-Munakhkhal from

٢- محمد بْن الْحسيْنِ عَنْ محمدِ بْنِ الْحسنِ عَنْ محمدِ بْنِ سِنانٍ عَنْ عمارِ بْنِ مرْوانَ عَنِ الْمنخلِ عَنْ

جابِرٍ عَنْ أَبِي جَعْفَرٍ ع أنه قَالَ ما يَسْتَطِيع أَحد أَنْ يدعِي أَن عِنْده جمِيع الْقُرْآن كُلِه ظَاهِرِه و باطِنِه غَيْر الْأَوْصِياءِ

Jabir from abu Ja‘far, recipient of divine supreme covenant, who has said the following:

“No one is able to claim that with him is the whole of the Holy Quran, its apparent and hidden essence, except the executors of the will of the Holy Prophet, recipient of divine supreme covenant..”

٣- عِلِي بْن محمدٍ و محمد بْن الْحسنِ عَنْ سهْل بْنِ زِيادٍ عن الْقَاسِمِ بْنِ الربِيعِ عَنْ عبْيدِ بْنِ عَبْدِ اللهِ بْنِ أَبِي هاشِمٍ الصيْرفِي عَنْ عَمْرِو بْنِ مصْعبٍ عَنْ سلَمةَ بْنِ محْرِزٍ قَالَ سمِعْت أَبا جَعْفَرٍ ع يقُولُ إِن مِنْ عِلْمِ ما أُوتِينا تفْسِير الْقُرْآن و أَحْكَامه و عِلْم تغْيِيرِ الزمان و حدثَانِهِ إِذَا أَراد الله بِقَوْمٍ خيْراً أَسْمعهمْ و لَوْ أَسْمع منْ لَمْ يسْمعْ لَولى معْرِضاً كَأَنْ لَمْ يسْمعْ ثُم أَمسك هنيْئَةً ثُم قَالَ و لَوْ وجدْنا أَوْعِيةً أَوْ مسْتراحاً لَقُلْنا و الله الْمسْتعانُ

H 604, Ch. 35, h3

Ali ibn Muhammad and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad from al-Qasim ibn al-Rabi‘ from ‘Ubayd ibn ‘Abd Allah ibn abu Hashim al-Sayrafi from ‘Amr ibn Mus‘ab from Salama ibn Muhriz who has said that he heard abu Ja‘far, recipient of divine supreme covenant, say the following:

“I heard abu Ja’far, recipient of divine supreme covenant, say, ‘Of the knowledge that we have received is the interpretation of the Holy Quran and its laws, the knowledge of the changes of time and the happenings therein. When Allah wants good for a people, He makes them to understand. If He would address one who does not want to understand, such a person turns away as if he has heard nothing.’ The Imam, recipient of divine supreme covenant, paused, briefly, then said, ‘Had we found keepers and trusted people for our knowledge, we would have said it (all to him). Allah is the best to seek support from.’”

٤- محمد بْن يحْيى عَنْ محمدِ بْنِ الْحسيْنِ عَنْ محمدِ بْنِ عِيسى عَنْ أَبِي عَبْدِ اللهِ الْمؤْمِنِ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آل سامٍ قَالَ سمِعْت أَبا عَبْدِ اللهِ ع يقُولُ و اللهِ إِني لَأَعْلَم كِتاب اللهِ مِنْ أَولِهِ إِلَى آخِرِهِ كَأَنه فِي كَفي فِيهِ خبر السماءِ و خبر الْأَرْضِ و خبر ما كَانَ و خبر ما هو كَائِن قَالَ الله عز و جل فِيهِ تِبياناً كُل شيْءٍ

H 605, Ch. 35, h4

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn 'Isa from abu ‘Abd Allah al-Mu‘min from ‘Abd al-A‘la Mawla ’Ala Sam who has said that he heard abu ‘Abd Allah, recipient of divine supreme covenant, say the following:

“I swear by Allah that I know the book of Allah from beginning to end as if it is in the palm of my hand. In it there is the news of the heavens and the earth, the news of what has been and the news of what will come into being. Allah, the Most Holy, the Most High, has said, ‘In it there is the explanation of all things.’” (16:89)

٥- محمد بْن يحْيى عَنْ أَحْمد بْنِ أَبِي زاهِرٍ عن الْخشابِ عَنْ عِلِي بْنِ حسانَ عَنْ عَبْدِ الرحْمنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ الذِي عِنْده عِلْم مِن الْكِتابِ أَنا آتِيك بِهِ قَبْلَ أَنْ يرْتد إِلَيْك طَرْفُك قَالَ فَفَرج أَبو عَبْدِ اللهِ ع بيْن أَصابِعِهِ فَوضعها فِي صدْرِهِ ثُم قَالَ و عِنْدنا و اللهِ عِلْم الْكِتابِ كُله

H 606, Ch. 35, h5

Muhammad ibn Yahya has narrated from Ahmad ibn abu Zahir from al-Khashshab from Ali ibn Hass’an from ‘Abd al-Rahman ibn Kathir from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Imam, recipient of divine supreme covenant, reciting the following verse, ‘The one who had a certain amount of knowledge from the Book said, “I can bring it to you before you even blink your eye. . . .” (27:40), opened his two fingers and placed them on his chest and then said, ‘With us, I swear by Allah, is the knowledge of the whole Book.’”

٦- عِلِي بْن إِبراهِيم عَنْ أَبِيهِ و محمد بْن يحْيى عَنْ محمدِ بْنِ الْحسنِ عمنْ ذَكَره جمِيعاً عَنِ ابْنِ أَبِي عمَيْرٍ عن ابْنِ أُذَيْنةَ عَنْ برَيْدِ بْنِ معاوِيةَ قَالَ قُلْت لِأَبِي جَعْفَرٍ ع قُلْ كَفى بِاللهِ شهِيداً بيْنِي و بيْنكُمْ و مَنْ عِنْده عِلْم الْكِتابِ قَالَ إِيانا عنى و عِلِي أَولُنا و أَفْضلُنا و خيْرنا بعْد النبِي ع

H 607, Ch. 35, h6

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Yahya from Muhammad ibn al-Hassan from those he mentioned, both of them from ibn abu ‘Umayr from ibn ’Udhayna from Burayd ibn Mu‘awiya who has said the following:

“Once I asked abu Ja‘far, recipient of divine supreme covenant, about the meaning of the following verse: ‘. . . Say, Allah and those who have the knowledge of the Book are sufficient witness (to my prophecy).’ (13:43)

“The Imam said, ‘It is a reference to us. Ali (ibn abu Talib), recipient of divine supreme covenant, is the first among us and the most excellent and the best among us after the Holy Prophet, recipient of divine supreme covenant.’”

Chapter Thirty Six

The Degree of the Great Names Of Allah That Are Given to 'A'immah, Recipients of Divine Supreme Covenant

بَابُ مَا أُعْطِيَ الْأَئِمةُ ع مِن اسْمِ اللهِ الْأَعْظَمِ

H 608, Ch. 36, h1

Muhammad ibn Yahya and others have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Muhammad ibn al-Fudayl who has said that Shurays al-Wabishi narrated from Jabir from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"The greatest name of Allah has seventy-three letters. There was only one of these letters with A'sif (spoken of in (27:40). He spoke that one letter and the land between him and throne of the Queen of Sheba (Bilqis) sank down as such that he could reach her throne with his hand and the land returned to the original state. This happened in a blinking of the eye. Of the greatest name of Allah there are seventy-two letters with us. Allah has kept one letter exclusively for Himself in the knowledge of the unseen. There are no means and no power except by the help of Allah, the Most High, the Most Great."

١- محمد بْن يحْيى و غيْره عنْ أحْمد بْنِ محمدٍ عنْ عِلي بْنِ الْحكمِ عنْ محمدِ بْنِ الْفُضيْلِ قالَ أخْبرني شرْيس الْوابِشي عنْ جابِرٍ عنْ أبِي جعْفرٍ ع قالَ إِن اسْم اللهِ الْأعْظم علٰى ثلاثةٍ و سبْعين حرْفاً و إِنما كانَ عِنْد آصف مِنْها حرْف واحِد فتكلم بِهِ فخسِف بِالْأرْض ما بيْنه و بيْن سرِيرِ بِلْقِيس حتى تناولَ السرِيرِ بِيدِهِ ثُم عادتِ الْأرْض كما كانتْ أسْرع مِنْ طرْفةِ عيْنٍ و نحْن عِنْدنا مِن الِاسْمِ الْأعْظمِ اثْنان و سبْعونَ حرْفاً و حرْف واحِد عِنْد اللهِ تعالٰى اسْتأثر بِهِ فِي عِلْمِ الْغيْبِ عِنْده و لا حوْلَ و لا قُوةَ إِلا بِاللهِ الْعلِي الْعظِيمِ

H 609, Ch. 36, h2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id and Muhammad ibn Khalid from Zakariyya ibn 'Imran al-Qummi from Harun ibn al-Juhm that a man from the companions of abu 'Abd Allah, recipient of divine supreme covenant, I (Harun ibn al-Jahm) have forgotten his name, has said that he heard abu 'Abd Allah, recipient of divine supreme covenant, say the following:

"Two letters were given to Jesus and he would work with them. Four letters were given to Moses. Eight letters were given to Abraham. Fifteen letters were given to Noah. Twenty-five letters were given to Adam. Allah, the Most Holy, the Most High, has combined all of them in Muhammad, recipient of divine supreme covenant. The greatest name of Allah has seventy-three letters. Seventy-two letters are given to Muhammad, recipient of divine supreme covenant, and only one letter is kept hidden from him."

٢- محمد بْن يحْيى عنْ أحْمد بْنِ محمدٍ عنِ الْحسيْنِ بْنِ سعِيدٍ و محمدِ بْنِ خالِدٍ عنْ زكرِيا بْنِ عِمْرانَ الْقُمي عنْ هارونَ بْنِ الْجهْمِ عنْ رجلٍ مِنْ أصْحابِ أبِي عبْدِ اللهِ ع لمْ أحْفظْ اسْمه قالَ سمِعْت أبا عبْدِ اللهِ ع يقُولُ إِن عِيسى ابْن مرْيم ع أعْطِي حرْفيْنِ كانَ يعْملُ بِهِما و أعْطِي موسى أرْبعةَ أحْرفٍ و أعْطِي إِبراهِيم ثمانِيةَ أحْرفٍ و أعْطِي نوح خمْسةَ عشر حرْفاً و أعْطِي آدم خمْسةً و عِشْرِين حرْفاً و إِن الله تعالٰى جمع ذلِك كُله لِمحمدٍ ص و إِن اسْم اللهِ الْأعْظم ثلاثةٌ و سبْعونَ حرْفاً أعْطِي محمد ص اثْنيْن و سبْعِين حرْفاً و حجِب عنْه حرْف واحِد

H 610, Ch. 36, h3

Al-Husayn ibn Muhammad al-Ash'ari has narrated from Mu'alla ibn Muhammad from Ahmad ibn Muhammad ibn 'Abd Allah from Ali ibn Muhammad al-Nawfali who has said that he heard abu al-Hassan, recipient of divine supreme covenant, Sahib al-'Askar say the following:

"The greatest name of Allah has seventy-three letters. There was only one letter with A'sif. He spoke with it and the land between him and the throne of the Queen of Sheba (Bilqis) sank down as such that he took her throne and placed it before Solomon. The land then came to normal state within less than a blinking of an eye. There are seventy-two of those letters with us. One letter is with Allah which He has kept exclusively in the knowledge of the unseen."

٣- الْحسيْن بْن محمدٍ الْأشْعرِي عنْ معلى بْنِ محمدٍ عنْ أحْمد بْنِ محمدِ بْنِ عبْدِ اللهِ عنْ عِلي بْنِ محمدٍ النوْفلِي عنْ أبِي الْحسنِ صاحِبِ الْعسْكرِ ع قالَ سمِعْته يقُولُ اسْم اللهِ الْأعْظم ثلاثةٌ و سبْعونَ حرْفاً كانَ عِنْد آصف حرْف فتكلم بِهِ فانْخرقتْ لَه الْأرْض فِيما بيْنه و بيْن سبإٍ فتناولَ عرْش بِلْقِيس حتى صيره إِلٰى سلْيمانَ ثُم انْبسطتِ الْأرْض فِي أقل مِنْ طرْفةِ عيْنٍ و عِنْدنا مِنْه اثْنان و سبْعونَ حرْفاً و حرْف عِنْد اللهِ مسْتأثِر بِهِ فِي عِلْمِ الْغيْبِ

Chapter Thirty Seven

Sacred Articles of the Prophets Transferred To 'A'immah, Recipients of Divine Supreme Covenant

بَابُ مَا عِنْدَ الْأئِمةِ مِنْ آياتِ الْأنْبِياءِ ع

H 611, Ch. 37, h1

Muhammad ibn Yahya has narrated from Salama ibn al-Khattab from 'Abd Allah ibn Muhammad from Mani' ibn al-Hajjaj al-Basri from Majashi'i from Mu'alla from Muhammad ibn al-Fayd from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"The staff of Musa (Moses) belonged to Adam. It was passed to Shu'ayb then to Musa (Moses) ibn 'Imran. Now it is with us. I

١- محمد بْن يحْيى عنْ سلمةَ بْنِ الْخطابِ عنْ عبْدِ اللهِ بْنِ محمدٍ عنْ مِنيعِ بْنِ الْحجاجِ الْبصْرِي عنْ مجاشِعٍ عنْ معلّى عنْ محمدِ بْنِ الْفيْضِ عنْ أبِي جعْفرٍ ع قالَ كانتْ عصا موسى لِآدم ع فصارتْ إِلٰى شعيْبٍ ثُم صارتْ إِلٰى موسى بْنِ عِمْرانَ و إِنها لعِنْدنا و إِن

عْهْدِي بِها آنِفاً و هِي خضْراءُ كهَيْئَتِها حِين انْتزِعتْ مِنْ شجرتِها و إنها لتَنْطِق إِذَا اسْتَنْطِقَتْ أُعِدتْ لِقَائِمِنا ع يصْنع بِها ما كانَ يصْنع موسى و إنها لتروع و تلْقَف ما يأْفِكُونَ و تصْنع ما تؤْمر بِهِ إنها حَيْثُ أَقْبلَتْ تلْقَف ما يأْفِكُونَ يفْتح لَها شعْبتانِ إِحْداهما فِي الْأَرْضِ و الْأُخْرى فِي السقْفِ و بيْنهما أَربعونَ ذِراعاً تلْقَف ما يأْفِكُونَ بِلِسانِها

have just, moments before, seen it. It is green just as being picked from its tree. It speaks if it is induced to do so. It is prepared for the one who will rise to establish the kingdom of Allah on earth. He will use it in the same way as Moses had done. It frightens and devours things made to trick people and it accomplishes whatever commands it receives. If it moves for a task, it devours the treacherous materials. It opens into two branches, one on earth and the other toward the ceiling with an opening of forty yards in between, and devours the deceptive materials with its tongue."

٢ - أَحْمد بْن إِدْرِيس عَنْ عِمْرانَ بْنِ موسى عَنْ موسى بْنِ جعْفَرٍ الْبغْدادِي عَنْ علِي بْنِ أَسْباطٍ عَنْ محمدِ بْنِ الْفُضيْل عَنْ أَبِي حمْزةَ الثمالِي عَنْ أَبِي عبْدِ اللهِ ع قَالَ سمِعْته يقُولُ أَلْواح موسى ع عِنْدنا و عصا موسى عِنْدنا و نحْن ورثَةُ النبِيين

H 612, Ch. 37, h2

Ahmad ibn Idris has narrated from 'Imran ibn Musa from Musa ibn Ja'far al-Baghdadi from Ali ibn Asbat from Muhammad ibn Fudayl from abu Hamza al-Thumali who has said that he heard abu 'Abd Allah, recipient of divine supreme covenant, say the following:

"The Tablets of Musa (Moses) are with us. The Staff of Musa (Moses) is with us. We are the heirs of the prophets (peace be upon them).."

٣ - محمد بْن يحْيى عَنْ محمدِ بْنِ الْحسيْنِ عَنْ موسى بْنِ سعْدانَ عَنْ عبْدِ اللهِ بْنِ الْقَاسِمِ عَنْ أَبِي سعِيدٍ الْخراسانِي عَنْ أَبِي عبْدِ اللهِ ع قَالَ قَالَ أَبو جعْفَرٍ ع إِن الْقَائِم إِذَا قَام بِمكةَ و أَراد أَنْ يتوجه إِلَى الْكُوفَةِ نادى منادِيه أَلَا لَا يحْمِلْ أَحد مِنْكُمْ طَعاماً و لَا شراباً و يحْمِلُ حجر موسى بْنِ عِمْرانَ و هو وقْر بعِيرٍ فَلَا ينْزِلُ منْزِلًا إِلا انْبعثَ عَيْن مِنْه فَمنْ كانَ جائِعاً شبِع و مَنْ كانَ ظَامِئاً روي فَهو زادهمْ حتى يْنزِلُوا النجف مِنْ ظَهْرِ الْكُوفَةِ

H 613, Ch. 37, h3

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Musa ibn Sa'dan from 'Abd Allah ibn al-Qasim from abu Sa'id al-Khurasani from abu 'Abd Allah, recipient of divine supreme covenant, who has said that abu Ja'far, recipient of divine supreme covenant, has said the following:

"When al-Qa'im (the one who will rise to establish the kingdom of Allah on earth) will rise in Makka at the time of his his leaving for Kufa a caller will call upon him, 'No one among you should carry any food and water for the journey. One should carry the Rock of Musa (Moses) ibn 'Imran. It is a full load for a camel. Wherever you will disembark there will gush forth a water fountain therefrom (the Rock). Whoever will be hungry it will satisfy him and whoever will be thirsty it will quench his thirst. It will be their supplies until they will arrive in Najaf behind al-Kufa, Iraq.'"

٤ - محمد بْن يحْيى عَنْ محمدِ بْنِ الْحسيْنِ عَنْ موسى بْنِ سعْدانَ عَنْ أَبِي الْحسنِ الْأَسدِي عَنْ أَبِي بصِيرٍ عَنْ أَبِي جعْفَرٍ ع قَالَ خرج أَمِير الْمؤْمِنِين ع ذَات لَيْلَةٍ بعْد عتمةٍ و هو يقُولُ هْمهمةً هْمهمةً و لَيْلَةً مظْلِمةً خرج علَيْكُم الْإِمام علَيْهِ قَمِيص آدم و فِي يدِهِ خاتم سلَيْمانَ و عصا موسى ع

H 614, Ch. 37, h4

Muhammad Yahya has narrated from Muhammad ibn al-Husayn from Musa ibn Sa'dan from abu al-Hassan al-'Asadi from abu Basir from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Amir al-Mu'minin, recipient of divine supreme covenant, once came out during the night after the 'Isha' (late evening) prayer saying, 'Ham hama, ham hama, and it is a dark night. The Imam has come out to you and he is wearing the shirt of Adam (peace be upon him). He is wearing the ring of Solomon (peace be upon him) and in his hands he has the staff of Moses (peace be upon him).'"

٥ - محمد عَنْ محمدِ بْنِ الْحسيْنِ عَنْ محمدِ بْنِ إِسْماعِيلَ عَنْ أَبِي إِسْماعِيلَ السراجِ عَنْ بِشْرِ بْنِ جعْفَرٍ عَنْ مفَضل بْنِ عمر عَنْ أَبِي عبْدِ اللهِ ع قَالَ سمِعْته يقُولُ أَ تدْرِي ما كانَ قَمِيص يوسف ع قَالَ قُلْت لَا قَالَ إِن إِبْراهِيم ع لَما أُوقِدتْ لَه النار أَتاه جبْرئِيلُ ع بِثَوْبٍ مِنْ ثِيابِ الْجنةِ فَأَلْبسه إِياه فَلَمْ يضره معه حر و لَا برْد فَلَما حضر إِبْراهِيم الْمَوْت جعلَه فِي تمِيمةٍ و علقَه علَى إِسْحاق و علقَه إِسْحاق علَى يعْقُوب فَلَما ولد يوسف ع علقَه علَيْهِ فَكانَ فِي عضدِهِ حتى كانَ مِنْ أَمْرِهِ ما كانَ فَلَما أَخْرجه يوسف بِمِصْر مِن التمِيمةِ وجد يعْقُوب رِيحه و هو قَوْلُه إِني لَأَجِد رِيح يوسف لَوْ لا أَنْ تفَندونِ فَهو

H 615, Ch. 37, h5

Muhammad has narrated from al-Husayn from Muhammad ibn Isma'il al-Sarraj from Bishr ibn Ja'far from Mufaddal ibn 'Umar who has said that he heard abu 'Abd Allah, recipient of divine supreme covenant, say the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, say, 'Do you know what was the shirt of Joseph?' I said, 'I do not know.' The Imam said, 'When the fire was set for Abraham, Jibril brought him a dress from paradise and made him to wear it. With that dress on him nothing of the cold or heat could harm him. When Abraham was about to die, he placed it in a covering and affixed it upon Isaac (Ishaq) who affixed it upon Jacob (Ya'qub). When Joseph was born it was affixed upon him and he had it on his shoulder until the event of the things that happened to him. When he (Joseph) took it out of its covering in Egypt, Jacob (Ya'qub) felt its fragrance as he said, "I smell Joseph's scent. I hope that you will not accuse me of senility." (12:94) It

was the same shirt that was sent from paradise.' I then said, 'May Allah keep my soul in service for your cause, to whom did that shirt go thereafter?' The Imam said, 'It went to its (people) owner.' Then he said, 'Every prophet who inherited knowledge or other things, they all ended with the family of Muhammad, recipient of divine supreme covenant.'"

Chapter Thirty Eight

The Armaments and Sacred Articles Belonging to the Messenger of Allah, Recipient of Divine Supreme Covenant, That Were Transferred to 'A'immah, Recipients of Divine Supreme Covenant

H 616, Ch. 38, h1

A number of our people have narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from Mu'awiya ibn Wahab from Sa'id al-Samman who has said the following:

"Once, I was in the presence of abu 'Abd Allah, recipient of divine supreme covenant, when two people from the Zaydia sect came to him. They asked, 'Is there with you an Imam to whom obedience is obligatory?' The narrator has said that the Imam said, 'No, there is no one as such.' They then said, 'Reliable people have informed us about you that you issue *fatwas* (rules of Shari'a) and that you affirm and speak of it. We can point out what their names are. They are very pious and alert people. They are such that cannot be rejected.' The Imam became angry and said, 'I have not ordered them to say so.' When the two men noticed anger on the face of the Imam they left.

"The Imam then asked me, 'Do you know these two?' I said, 'Yes, I know them. They are from our Suq (shopping place). They belong to the Zaydia sect and they think that the sword of the Messenger of Allah, recipient of divine supreme covenant, is with 'Abd Allah ibn al-Hassan.' The Imam said, 'They have lied, may Allah condemn them. I swear by Allah, ''Abd Allah ibn al-Hassan has not seen it with his own eyes, not even one of his eyes has seen it. Even his father had not seen it except if he might have seen it with Imam Ali ibn al-Husayn, recipient of divine supreme covenant. If they are truthful let them explain what kind of mark does its hilt have and what is the mark on its blade? With me is the sword of the Messenger of Allah. With me is the flag of the Messenger of Allah, his coat of arms, his *Lamma* (insignia) and his helmet. If they are truthful let them say what kind of mark does the coat of arms of the Messenger of Allah have? With me is the flag of the Messenger of Allah, the victorious. With me is the staff of Moses. With me is the ring of Solomon son of David. With me is the tray on which Moses used to offer offerings. With me is the name that whenever the Messenger of Allah would place it between the Muslims and pagans, no arrow from the pagans would reach the Muslims. With me is the similar object that angels brought. (Perhaps the Imam, recipient of divine supreme covenant, has hinted of the following verse: 'Their Prophet further told them, as the evidence of his authority, he will bring to you the Ark which will be a comfort to you from your Lord and a legacy of the household of Moses and Aaron. The angels will carry it. This is the evidence for you if you have faith.') (2:248)

"The case of the Arms with us is like the case of the Ark in the Israelites. Whichever family had the Ark at their door-front that family received prophecy. To whomever of us the Arms are transferred he receives Imamat (Leadership with Divine Authority). My father wore the coats of arms of the Messenger

ذَلِك الْقَمِيص الذِي أَنزلَه الله مِن الْجنةِ قُلْت جعِلْت فِداك فَإِلَى منْ صار ذَلِك الْقَمِيص قَالَ إِلَى أَهْلِهِ ثُم قَالَ كُل نبِي ورِثَ عِلْماً أَوْ غَيْره فَقَدِ انْتهى إِلَى آلِ محمدٍ ص

بَابُ مَا عِنْدَ الْأَئِمةِ مِنْ سِلَاحِ رَسُولِ اللهِ ص وَ مَتَاعِهِ

١ - عِدةٌ مِنْ أَصْحَابِنا عَنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عَنْ عَلِي بْنِ الْحكَمِ عَنْ معاوِيةَ بْنِ وهْبٍ عَنْ سعِيدٍ السمان قَالَ كُنت عِنْد أَبِي عَبْدِ اللهِ ع إِذْ دخلَ علَيْهِ رجلَانِ مِن الزَيْدِيةِ فَقَالَا لَه أَ فِيكُمْ إِمام مفْترض الطاعةِ قَالَ فَقَالَ لَا قَالَ فَقَالَا لَه قَدْ أَخْبرنا عَنْك الثقَات أَنك تفْتِي و تقِر و تقُولُ بِهِ و نسمِيهِمْ لَك فُلَانٌ و فُلَانٌ و هُمْ أَصْحاب ورعٍ و تشْمِيرٍ و هُمْ مِمنْ لَا يكْذِب فَغَضِب أَبو عَبْدِ اللهِ ع فَقَالَ ما أَمرتهُمْ بِهذَا فَلَما رأَيا الْغَضب فِي وجْهِهِ خرجا فَقَالَ لِي أَ تعْرِف هذَيْنِ قُلْت نعَمْ هما مِنْ أَهْلِ سوقِنا و هما مِن الزَيْدِيةِ و هما يزْعمان أَن سيْف رسول اللهِ ص عِنْد عَبْدِ اللهِ بْنِ الْحسنِ فَقَالَ كَذَبا لَعنهما الله و اللهِ ما رآه عَبْد اللهِ بْن الْحسنِ بِعيْنِهِ و لَا بِواحِدةٍ مِنْ عَيْنَيْهِ و لَا رآه أَبوه اللهم إِلا أَنْ يكُونَ رآه عِنْد عَلِي بْنِ الْحسيْنِ فَإِنْ كَانا صادِقَيْنِ فَما علَامةٌ فِي مقْبِضِهِ و ما أَثَرٍ فِي مَوْضِعِ مضْرِبِهِ و إِن عِنْدِي لَسيْف رسول اللهِ ص و إِن عِنْدِي لِراية رسول اللهِ ص و دِرْعه و لَامته و مِغْفَره فَإِنْ كَانا صادِقَيْنِ فَما علَامةٌ فِي دِرْعِ رسول اللهِ ص و إِن عِنْدِي لِراية رسول اللهِ ص الْمِغْلَبةَ و إِن عِنْدِي أَلْواح موسى و عصاه و إِن عِنْدِي لَخاتم سلَيمانَ بْن داود و إِن عِنْدِي الطسْت الذِي كَانَ موسى يقَرب بِهِ الْقُربانَ و إِن عِنْدِي الِاسْم الذِي كَانَ رسولُ اللهِ ص إِذَا وضعه بيْن الْمسْلِمِين و الْمشْرِكِين لَمْ يصِلْ مِن الْمشْرِكِين إِلَى الْمسْلِمِين نشابةٌ و إِن عِنْدِي لِمِثْلِ الذِي جاءَتْ بِهِ الْملَائِكَةُ و مِثْلُ السلَاحِ فِينا كَمثَلِ التابوتِ فِي بنِي إِسْرائِيلَ كَانتْ بنو إِسْرائِيلَ فِي أَي أَهْلِ بيْتٍ وجِد التابوت علَى أَبوابِهِمْ أُوتوا النبوةَ و مَنْ صار إِلَيْهِ السلَاح مِنا أُوتِي الْإِمامةَ

و لَقَدْ لَبِس أَبِي دِرْع رسول اللهِ ص فَخطتْ علَى الْأَرضِ خطِيطاً و لَبِستها أَنا فَكَانتْ و كَانتْ و قَائِمنا منْ إِذَا لَبِسها ملأَها إِنْ شاءَ الله

of Allah. It would reach the earth and leave marks. I wore it also and it reached the earth and sometimes it would not. When the one from us who will rise to establish the authority of Allah on earth will come, it will fit him perfectly, if Allah so will wish.'"

٢ - الْحسيْن بْن محمدٍ الْأَشْعرِي عنْ معلى بْنِ محمدٍ عنِ الْحسنِ بْنِ علِي الْوشاءِ عنْ حمادِ بْنِ عثْمانَ عنْ عبْدِ الْأَعْلَى بْنِ أَعْين قَالَ سمِعْت أَبا عبْدِ اللهِ ع يقُولُ عِنْدِي سِلَاح رسول اللهِ ص لَا أُنازع فِيهِ ثُم قَالَ إِن السلَاح مدْفُوع عنْه لَوْ وضِع عِنْد شر خلْقِ اللهِ لَكَانَ خيْرهمْ ثُم قَالَ إِن هذَا الْأَمر يصِير إِلَى منْ يلْوى لَه الْحنك فَإِذَا كَانتْ مِن اللهِ فِيهِ الْمشِيئَةُ خرج فَيقُولُ الناس ما هذَا الذِي كَانَ و يضع الله لَه يداً علَى رأْسِ رعِيتِهِ

H 617, Ch. 38, h2
Al-Husayn ibn Muhammad al-Ash'ari has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Washsha' from Hammad ibn 'Uthman from 'Abd al-'Ala' ibn A'yan who has said that he heard abu 'Abd Allah, recipient of divine supreme covenant, say the following:

"With me is the Arms of the Messenger of Allah. It is not disputable. The Imam, recipient of divine supreme covenant, then said, 'The Arms are well defended. If they were placed with the worst creature of Allah he would be very good among them.' The Imam then said, 'This matter (Leadership with Divine Authority) will proceed to the one who will enjoy total obedience. When Allah grants permission he will appear in public and people will say, 'What is it that has happened?' Allah will make his hand to protect his followers and subjects.'"

٣ - محمد بْن يحْيى عنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنِ الْحسيْنِ بْنِ سعِيدٍ عنِ النضْرِ بْنِ سوَيْدٍ عنْ يحْيى الْحلَبِي عنِ ابْنِ مسْكَانَ عنْ أَبِي بصِيرٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ قَالَ ترك رسولُ اللهِ ص فِي الْمتاعِ سيْفاً و دِرْعاً و عنزةً و رحْلًا و بغْلَته الشهْباءَ فَورِثَ ذَلِك كُله علِي بْن أَبِي طَالِبٍ ع

H 618, Ch. 38, h3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from Yahya al-Halabi from ibn Muskan from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"In the legacy that the Messenger of Allah left were a sword, a coat of arms, a spear, a saddle and a grey mule. Ali ibn abu Talib, recipient of divine supreme covenant, received all of them as his legacy.'"

٤ - الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنِ الْوشاءِ عنْ أَبان بْنِ عثْمانَ عنْ فُضيْلِ بْنِ يسارٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ لَبِس أَبِي دِرْع رسول اللهِ ص ذَات الْفُضول فَخطتْ و لَبِستها أَنا فَفَضلَتْ

H 619, Ch. 38, h4
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from Aban ibn 'Uthman from Fudayl ibn Yasar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"My father wore the *Dhat al-Fudul*, coat of arms of the Messenger of Allah, and being tall for him it left marks on the ground. I wore it and it was tall for me also."

٥ - أَحْمد بْن محمدٍ و محمد بْن يحْيى عنْ محمدِ بْنِ الْحسنِ عنْ محمدِ بْنِ عِيسى عنْ أَحْمد بْنِ أَبِي عبْدِ اللهِ عنْ أَبِي الْحسنِ الرضا ع قَالَ سأَلْته عنْ ذِي الْفَقَارِ سيْفِ رسول اللهِ ص مِنْ أَين هو قَالَ هبطَ بِهِ جبرئِيلُ ع مِن السماءِ و كَانتْ حِلْيته مِنْ فِضةٍ و هو عِنْدِي

H 620, Ch. 38, h5
Ahmad ibn Muhammad and Muhammad ibn Yahya have narrated from Muhammad ibn al-Hassan from Muhammad ibn 'Isa from Ahmad ibn abu 'Abd Allah who has said the following:

"I asked abu al-Hassan al-Rida, recipient of divine supreme covenant, about *al-Dhul faqar* (the sword of the Messenger of Allah) wherefrom it was. The Imam said, 'Jibril (Gabriel) came down with it from the heavens. It was decorated with gold and it is with me now.'"

٦ - علِي بْن إِبراهِيم عنْ محمدِ بْنِ عِيسى عنْ يونس بْنِ عبْدِ الرحْمنِ عنْ محمدِ بْنِ حكِيمٍ عنْ أَبِي إِبراهِيم ع قَالَ السلَاح مؤْضوع عِنْدنا مدْفُوع عنْه لَوْ وضِع عِنْد شر خلْقِ اللهِ كَانَ خيْرهمْ لَقَدْ حدثَنِي أَبِي أَنه حيْثُ بنى بِالثقَفِيةِ و كَانَ قَدْ شق لَه فِي الْجِدارِ فَنجد الْبيْت فَلَما كَانتْ صبِيحةُ عرْسِهِ رمى بِبصرِهِ فَرأَى حذْوه خمْسةَ عشر مِسْماراً فَفَزِع لِذَلِك و قَالَ لَها تحولِي فَإِني أُرِيد أَنْ أَدعو موالِي فِي حاجةٍ فَكَشطَه فَما مِنْها مِسْمار إِلا وجده مصْرِفاً طَرفَه عنِ السيْفِ و ما وصلَ إِلَيْهِ مِنْها شيْءٌ

H 621, Ch. 38, h6
Ali ibn Ibrahim has narrated from his father from Muhammad ibn 'Isa from Yunus ibn 'Abd al-Raman from Muhammad ibn al-Hakim from abu Ibrahim, recipient of divine supreme covenant, who has said the following:

"The Arms are kept with us. They are well protected. Even if they were placed with the worst of the creatures he would be a good one among them. My father stated to me that when he was married to a lady from al-Thaqif, the house was decorated for the wedding. Next morning he found fifteen stakes fixed into that wall. He became very anxious about it and asked the bridegroom to leave the house; he needed the handyman to do certain works therein. When he examined the wall he found that all the pegs (or large nails) had turned back from the sword and none of them had reached it."

H 622, Ch. 38, h7
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Safwan ibn Yahya from ibn Muskan from Hujr from Humran who has said the following:

"I asked abu Ja'far, recipient of divine supreme covenant, about the truth in the matter which people relate that a sealed page (or pages) was given to 'Umm Salama. The Imam then said, 'When the Messenger of Allah passed away, Imam Ali, recipient of divine supreme covenant, inherited from the Holy Prophet his knowledge, his Arms and whatever was therein, then they were transferred to Imam al-Hassan then to Imam al-Husayn, recipient of divine supreme covenant. However, then we became anxious about losing them we then decided to leave them in trust of 'Umm Salama. Afterwards Imam Ali ibn al-Husayn, recipient of divine supreme covenant, took custody of the Arms.' I then said, 'Then is it true that they were transferred to your father and then they ended up with you?' He said, 'Yes, that is true.'"

٧- محمد بن يحيى عن محمد بن الحسين عن صفوان بن يحيى عن ابن مسكان عن حجر عن حمران عن أبي جعفر ع قال سألته عما يتحدث الناس أنه دفعت إلى أم سلمة صحيفة مختومة فقال إن رسول الله ص لما قبض ورث علي ع علمه و سلاحه و ما هناك ثم صار إلى الحسن ثم صار إلى الحسين ع فلما خشينا أن نغشى استودعها أم سلمة ثم قبضها بعد ذلك علي بن الحسين ع قال فقلت نعم ثم صار إلى أبيك ثم انتهى إليك و صار بعد ذلك إليك قال نعم

H 623, Ch. 38, h8
Muhammad has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Fadala from 'Umar ibn Aban who has said the following:

"I asked abu 'Abd Allah, recipient of divine supreme covenant, 'People say that a sealed page (or pages) was given to 'Umm Salama. Is it true?' The Imam said, 'When the Messenger of Allah passed away, Ali, recipient of divine supreme covenant, inherited his knowledge, his Armaments and whatever was with them. Then they were transferred to al-Hassan then to al-Husayn, recipients of divine supreme covenant.' I (the narrator) then said to the Imam, 'Then they were transferred to Ali ibn al-Husayn, recipient of divine supreme covenant,, then to his son, and then they ended up with you.' He said, 'That is true.'"

٨- محمد عن أحمد بن محمد عن الحسين بن سعيد عن فضالة عن عمر بن أبان قال سألت أبا عبد الله ع عما يتحدث الناس أنه دفع إلى أم سلمة صحيفة مختومة فقال إن رسول الله ص لما قبض ورث علي ع علمه و سلاحه و ما هناك ثم صار إلى الحسن ثم صار إلى الحسين ع قال قلت ثم صار إلى علي بن الحسين ثم صار إلى ابنه ثم انتهى إليك فقال نعم

H 624, Ch. 38, h9
Muhammad ibn al-Husayn and Ali ibn Muhammad have narrated from Sahl ibn Ziyad from Muhammad ibn al-Walid Shabab al-Sayrafi from Aban ibn 'Uthman from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"When the Messenger of Allah was about to die, he called al-'Abbass ibn 'Ad al-Muttalib and (Amir al-Mu'minin) Ali, recipient of divine supreme covenant, to meet him. He said to al-'Abbass, 'O uncle of Muhammad, will you accept the legacy of Muhammad, pay his debts and fulfill his promises and commitments?' He responded, 'O the Messenger of Allah, may Allah keep my soul and the souls of my parents in service for your cause, I am an old man with a large number of dependents and with very few belongings while you in generosity compete with the winds.' The Imam then said, he (the Messenger of Allah) remained quiet for a moment and then said, 'O 'Abbass, will you take the legacy of Muhammad, fulfill his promises, pay off his debts?' He responded, 'O the Messenger of Allah, may Allah keep my soul and the souls of my parents in service for your cause, I am an old man with a large number of dependents and with very few belongings while you in generosity compete with the winds.'

"The Holy Prophet, recipient of divine supreme covenant, then said, 'I will give them away to whoever would want them along with their rights and responsibilities.' Then the Holy Prophet, recipient of divine supreme covenant, said, 'O Ali, brother of Muhammad, will you pay off the liabilities of Muhammad, pay off his debt and take possession of his legacy?' He said, 'Yes, may Allah keep my soul and the soul of my parents in service for your cause, it is my responsibility and in my favor.' Ali,

٩- محمد بن الحسين و علي بن محمد عن سهل بن زياد عن محمد بن الوليد شباب الصيرفي عن أبان بن عثمان عن أبي عبد الله ع قال لما حضرت رسول الله ص الوفاة دعا العباس بن عبد المطلب و أمير المؤمنين ع فقال للعباس يا عم محمد تأخذ تراث محمد و تقضي دينه و تنجز عداته فرد عليه فقال يا رسول الله بأبي أنت و أمي إني شيخ كثير العيال قليل المال من يطيقك و أنت تباري الريح قال فأطرق ص هنيئة ثم قال يا عباس أ تأخذ تراث محمد و تنجز عداته و تقضي دينه فقال بأبي أنت و أمي شيخ كثير العيال قليل المال و أنت تباري الريح قال أما إني سأعطيها من يأخذها بحقها ثم قال يا علي يا أخا محمد أ تنجز عدات محمد و تقضي دينه و تقبض تراثه فقال نعم بأبي أنت و أمي ذاك علي و لي قال فنظرت إليه حتى نزع خاتمه من إصبعه فقال تختم بهذا في حياتي قال فنظرت إلى الخاتم حين وضعته في إصبعي فتمنيت من جميع ما ترك الخاتم ثم صاح يا بلال علي بالمغفر و الدرع و الراية و القميص و ذي الفقار و السحاب و البرد و الأبرقة و القضيب قال فو الله ما رأيتها غير ساعتي تلك

يعْنِي الْأبرقَةَ فَجِيءَ بِشِقةٍ كَادتْ تخْطف الْأبصار فَإِذَا هِي مِنْ أبرق الْجنةِ فَقَالَ يا عِلِي إِن جبرئِيلَ أتانِي بِها و قَالَ يا محمد اجْعلْها فِي حلْقَةِ الدرْعِ و اسْتذْفِرْ بِها مكانَ الْمِنطَقَةِ ثُم دعا بِزوْجيْ نِعالٍ عربِيين جمِيعاً أحدهما مخْصوف و الْآخر غيْر مخْصوفٍ و الْقَمِيصيْنِ الْقَمِيص الذِي أُسْرِي بِهِ فِيهِ و الْقَمِيص الذِي خرج فِيهِ يوْم أُحدٍ و الْقَلَانِس الثلَاثِ فَلْنسوةِ السفَرِ و فَلْنسوةِ الْعِيدْينِ و الْجمعِ و فَلْنسوةٍ كَانَ يلْبسها و يقْعد مع أَصْحابِهِ

ثُم قَالَ يا بِلَالُ علَي بِالْبغْلَتْينِ الشهْباءِ و الدلْدل و الناقَتْينِ الْعضْباءِ و الْقَصْواءِ و الْفَرسْينِ الْجناحِ كَانتْ توقَف بِبابِ الْمسْجِدِ لِحوائِجِ رسول اللهِ ص يبْعثُ الرجلَ فِي حاجتِهِ فَيرْكَبه فَيرْكُضه فِي حاجةِ رسول اللهِ ص و حيْزومٍ و هو الذِي كَانَ يقُولُ أَقْدِمْ حيْزوم و الْحِمارِ عفْيرٍ فَقَالَ اقْبِضْها فِي حياتِي فَذَكر أَمِير الْمؤْمِنِين ع أَن أَولَ شيْءٍ مِن الدواب توفي عفْير ساعةَ قُبِض رسولُ اللهِ ص قَطَع خِطَامه ثُم مر يرْكُض حتى أَتى بِئْر بِني خطْمةَ بِقُبا فَرمى بِنفْسِهِ فِيها فَكَانتْ قَبره و روي أَن أَمِير الْمؤْمِنِين ع قَالَ إِن ذَلك الْحِمار كَلم رسولَ اللهِ ص فَقَالَ بِأَبِي أَنت و أُمي إِن أَبِي حدثَنِي عنْ أَبِيهِ عنْ جدِهِ عنْ أَبِيهِ أَنه كَانَ مع نوحٍ فِي السفِينةِ فَقَام إِلَيْهِ نوح فَمسح علَى كَفَلِهِ ثُم قَالَ يخْرج مِنْ صلْبِ هذَا الْحِمارِ حِمار يرْكَبه سيد النبِيين و خاتمهمْ فَالْحمْد لِلهِ الذِي جعلَنِي ذَلك الْحِمار

recipient of divine supreme covenant, said, 'I looked at him and saw him take off even his ring from his finger and say to me "Wear this ring in my lifetime." He (Ali), recipient of divine supreme covenant, said, 'I looked at the ring when wearing it on my finger and wished to have it out of all his properties.' He then called upon Bilal loudly, 'Bring me my helmet, the coat of arms, the flag, the shirt, the Dhul faqar, (famous sword), al-Sahab (the turban), al-Burd (the clothe), al-Abraqa (the belt), and the staff.' Ali, recipient of divine supreme covenant, said, 'I had never before seen that belt. When it was brought its shine almost took away one's sight. It was of the belts of paradise.' He (the Messenger of Allah) then said, 'O Ali, Jibril brought this for me and said, 'O Muhammad, place it (the belt) in the ring of the coat of arms and use it as a belt around your midsection. Then he asked that the two pairs of Arabian shoes be brought to him along with the shirt. One of them was already stitched and the other was not yet stitched. It was the shirt with which he was taken for the 'Isra' (the night journey to the heavens), the shirt while wearing it he came out on the day of 'Uhud. Three caps were brought: the cap used while on a journey, the cap used on the 'Id days and the cap used on Fridays. Also the cap that was used during his meeting with his companions was brought to him.

"Then he (the Messenger of Allah) said, 'O Bilal, bring to us the two mules, the grey one and Dul-dul and the two camels, al-'Adba' and al-Qaswa' and the two horses, al-Janah, that would have been kept near the door of the Mosque in case the Messenger of Allah needed. Whenever he would need anything he would allow a man to ride on it to go for the task and the horse would run for the needs of the Messenger of Allah. Also Hayzum (the horse) was brought to him. It was that to which he would say, 'Go on, Hayzum.' The donkey called 'Ufayr was brought to him. He then said, 'Take possession of these in my lifetime.' (Amir al-Mu'minin) Ali, recipient of divine supreme covenant, has said, 'The first one of the animals that died was 'Ufayr which died within the hour that the Messenger of Allah died. He broke off the rope that bound him and began to run until he came to the well of banu Khatmah in Quba and threw himself into it and it became his grave.' It is narrated that (Amir al-Mu'minin) Ali, recipient of divine supreme covenant, said, 'The donkey spoke to the Messenger of Allah saying, "May Allah keep my soul and the soul of my parents in service for your cause, my father related to me from his father from his grandfather from his father who lived with Noah in the Ark. Once Noah came to him and touched him on his back and said, "From the descendents of this donkey there will be a donkey on whose back the master and the last of the prophets will ride. I thank Allah who has made me that donkey.'"

بَابُ أَن مَثَلَ سِلَاحِ رَسُولِ اللهِ ص مَثَلُ التَّابُوتِ فِي بَنِي إِسْرَائِيلَ

Chapter Thirty Nine

The Case of the Arms of the Messenger of Allah Is Like the Ark of Covenant Among the Israelites

١ - عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدٍ عنْ علِي بْنِ الْحكَمِ عنْ معاوِيةَ بْنِ وهْبٍ عنْ سعِيدٍ السمان قَالَ سمِعت أَبا عبْدِ اللهِ ص يقُولُ إِنما مثَلُ السلَاحِ فِينا مثَلُ التابوتِ فِي بنِي إِسْرائِيلَ كَانتْ بنو إِسْرائِيلَ أي أَهْل بيْتٍ وجِد التابوت علَى بابِهِمْ أُوتوا النبوةَ فَمنْ

H 625, Ch. 39, h1

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Mu'awiya ibn Wahab from Sa'id al-Samman who has said that he heard abu 'Abd Allah, recipient of divine supreme covenant, say the following:

"The case of the Armaments with us is like the case of the Ark of Covenant with the Israelites. In whichever house of the Israelites the Ark of Covenant would have been found that house would receive prophecy. Whoever among us receives the

Armaments he receives also Imamat (Leadership with Divine Authority)."

صار إِلَيْهِ السلاح مِنا أُوتِي الْإِمامَةَ

H 626, Ch. 39, h2
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Muhammad ibn al-Sukayn from Nuh ibn Darraj from 'Abd Allah ibn abu Ya'fur who has said that he heard abu 'Abd Allah, recipient of divine supreme covenant, say the following:

"The case of the Armaments with us is like the case of the Ark of Covenant with the Israelites. Wherever the Ark of Covenant would go kingdom would also follow. Wherever the Armaments are found among us knowledge (Leadership with Divine Authority) also follows them."

٢- عِلِي بْن إِبراهِيم عَنْ أَبِيهِ عن ابْنِ أَبِي عمَيْرٍ عَنْ محمدِ بْنِ السكْينِ عَنْ نوحِ بْنِ دراجٍ عَنْ عَبْدِ اللهِ بْنِ أَبِي يعْفُورٍ قَالَ سمِعْت أَبا عَبْدِ اللهِ ع يقُولُ إِنما مثَلُ السلاحِ فِينا مثَلُ التابوتِ فِي بنِي إِسْرائِيلَ حَيْثُما دار التابوت دار الْملْك فَأَينما دار السلاح فِينا دار الْعِلْم

H 627, Ch. 39, h3
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Safwan from abu a1-Hassan al-Rida, recipient of divine supreme covenant, who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, would say, 'The case of the Armaments with us is as that of the Ark of Covenant with the Israelites. Wherever the Ark of Covenant would go prophecy would also follow. Wherever the Armaments among us are found so also is the matter (Leadership with Divine Authority) settled there.' I then asked, 'Do the Armaments ever depart knowledge?' The Imam said, 'No, they do not do so.'"

٣- محمد بْن يحْيى عَنْ محمدِ بْنِ الْحسيْنِ عَنْ صفْوانَ عَنْ أَبِي الْحسنِ الرضا ع َالَ كَانَ أَبو جَعْفَرٍ ع يقُولُ إِنما مثَلُ السلاحِ فِينا مثَلُ التابوتِ فِي بنِي إِسْرائِيلَ حَيْثُما دار التابوت أُوتوا النبوةَ و حَيْثُما دار السلاح فِينا فَثَم الْأَمر قُلْت فَيكُونُ السلاح مزايِلًا لِلْعِلْمِ قَالَ لَا

H 628, Ch. 39, h4
A number of our people have narrated from Ahmad ibn Muhammad from ibn abu Nasr from abu al-Hassan al-Rida, recipient of divine supreme covenant, who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, would say, 'The case of the Armaments with us is as that of the Ark of Covenant with the Israelites. Wherever the Ark of Covenant would go kingdom would also follow. Wherever the Armaments among us are found so also is knowledge.'"

٤- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدٍ عن ابْنِ أَبِي نصْرٍ عَنْ أَبِي الْحسنِ الرضا ع قَالَ قَالَ أَبو جَعْفَرٍ ع إِنما مثَلُ السلاحِ فِينا كَمثَلِ التابوتِ فِي بنِي إِسْرائِيلَ أَينما دار التابوت دار الْملْك و أَينما دار السلاح فِينا دار الْعِلْم

Chapter Forty
Statements about al-Jafr al-Jami' and the Book of Fatimah, Recipient of Divine Supreme Covenant

بَابٌ فِيهِ ذِكْرُ الصحِيفَةِ وَ الْجَفْرِ وَ الْجَامِعَةِ وَ مُصْحَفِ فَاطِمَةَ ع

H 629, Ch. 40, h1
A number of our people have narrated from Ahmad ibn Muhammad, from 'Abd Allah ibn al-Hajjal, from Ahmad ibn 'Umar al-Halabi, from abu Basir who has said the following:

"Once I went to see abu 'Abd Allah, recipient of divine supreme covenant, and said, 'May Allah keep my soul in service for your cause, I like to ask you a question. Is there anyone else in this house that may hear my words? The Imam then folded the curtain between his room and the next room and looked into it. Then the Imam said, 'O abu Muhammad, ask whatever you wish.'

"I said, 'May Allah keep my soul in service for your cause, your followers say that the Messenger of Allah taught Ali, recipient of divine supreme covenant, a chapter of knowledge. From this chapter there open a thousand chapters.' The Imam said, 'The messenger of Allah taught Imam Ali, recipient of divine supreme covenant, a thousand chapters from each of which there open a thousand chapters.' I then said, 'This, I swear by Allah, is knowledge!' He would mark the ground with his staff for a while. He then said, 'That is knowledge but it is not that knowledge.' The narrator has said that the Imam then said,

١- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدٍ عَنْ عَبْدِ اللهِ بْنِ الْحجالِ عَنْ أَحْمد بْنِ عمر الْحلَبِي عَنْ أَبِي بصِيرٍ قَالَ دخلْت علَى أَبِي عَبْدِ اللهِ ع فَقُلْت لَه جعِلْت فِداك إِني أَسأَلُك عَنْ مسْأَلَةٍ هاهنا أَحد يسْمع كَلَامِي قَالَ فَرفَع أَبو عَبْدِ اللهِ ع سِتْراً بيْنه و بيْن بيْتٍ آخر فَاطَّلع فِيهِ ثُم قَالَ يا أَبا محمدٍ سلْ عما بدا لَك قَالَ قُلْت جعِلْت فِداك إِن شِيعتك يتحدثُونَ أَن رسولَ اللهِ ص علم عَلِياً ع باباً يفْتح لَه مِنْه أَلْف بابٍ قَالَ فَقَالَ يا أَبا محمدٍ علم رسولُ اللهِ ص عَلِياً ع أَلْف بابٍ يفْتح مِنْ كُل بابٍ أَلْف بابٍ قَالَ قُلْت هذَا و اللهِ الْعِلْم قَالَ فَنكَت ساعةً فِي الْأَرْضِ ثُم قَالَ إِنه لَعِلْم و ما هو بِذَاك قَالَ ثُم قَالَ يا أَبا محمدٍ وإِن عِنْدنا الْجامِعةَ و ما يدْرِيهِمْ ما

الْجامِعةُ قَالَ قُلْت جعِلْت فِداك و ما الْجامِعةُ قَالَ صحِيفَةٌ طُولُها سبْعونَ ذِراعاً بِذِراعِ رسول اللهِ ص و إِمْلَائِهِ مِنْ فَلْقِ فِيهِ و خط عِلِي بِيمِينِهِ فِيها كُل حلَالٍ و حرامٍ و كُل شيْءٍ يحْتاج الناس إِلَيْهِ حتى الْأَرش فِي الْخدْشِ و ضرب بِيدِهِ إِلَي فَقَالَ تأْذَنُ لِي يا أَبا محمدٍ قَالَ قُلْت جعِلْت فِداك إِنما أَنا لَك فَاصْنَعْ ما شِئْت قَالَ فَغمزنِي بِيدِهِ و قَالَ حتى أَرش هذَا كَأَنه مغْضب قَالَ قُلْت هذَا و اللهِ الْعِلْم قَالَ إِنه لَعِلْم و لَيس بِذَاك ثُم سكَت ساعةً ثُم قَالَ و إِن عِنْدنا الْجفْر و ما يدْرِيهِمْ ما الْجفْر قَالَ قُلْت و ما الْجفْر قَالَ وِعاءٌ مِنْ أَدِيمٍ فِيهِ عِلْم النبِيين و الْوصِيين و عِلْم الْعلَماءِ الذِين مضوْا مِنْ بنِي إِسْرائِيلَ قَالَ قُلْت إِن هذَا هو الْعِلْم

قَالَ إِنه لَعِلْم و لَيس بِذَاك ثُم سكَت ساعةً ثُم قَالَ و إِن عِنْدنا لَمصْحف فَاطِمةَ ع و ما يدْرِيهِمْ ما مصْحف فَاطِمةَ ع قَالَ قُلْت و ما مصْحف فَاطِمةَ ع قَالَ مصْحف فِيهِ مِثْلُ قُرْآنِكُمْ هذَا ثَلَاثَ مراتٍ و اللهِ ما فِيهِ مِنْ قُرْآنِكُمْ حرْف واحِد قَالَ قُلْت هذَا و اللهِ الْعِلْم

قَالَ إِنه لَعِلْم و ما هو بِذَاك ثُم سكَت ساعةً ثُم قَالَ إِن عِنْدنا عِلْم ما كَانَ و عِلْم ما هو كَائِن إِلَى أَنْ تقُوم الساعةُ قَالَ قُلْت جعِلْت فِداك هذَا و اللهِ هو الْعِلْم

قَالَ إِنه لَعِلْم و لَيس بِذَاك قَالَ قُلْت جعِلْت فِداك فَأَي شيْءٍ الْعِلْم قَالَ ما يحْدثُ بِاللَّيلِ و النهارِ الْأَمر مِنْ بعْدِ الْأَمرِ و الشيْءُ بعْد الشيْءِ إِلَى يوْمِ الْقِيامةِ

‘O abu Muhammad, with us there is *al-Jami‘ah*. Do they know what *al-Jami‘ah* is?’

“I then asked, ‘May Allah keep my soul in service for your cause. What is *al-Jami‘ah*?’ The Imam said, ‘It is a parchment seventy yards long by the yards of the Messenger of Allah. It contains his dictations from his very own mouth that were recorded onto it in the handwriting of Ali, recipient of divine supreme covenant. It contains all the lawful and unlawful, and all matters that people need. Even the law of compensation for a scratch caused to a person.’ He then stretched his hand toward me and asked, ‘May I, O abu Muhammad?’ I then replied, ‘May Allah keep my soul in service for your cause, I am entirely at your disposal.’ He pinched me with his hand and said, ‘The law of compensation for this much is also included therein.’ He looked angry. I then said, ‘This, I swear by Allah is knowledge.’

“The Imam said, ‘It certainly is knowledge but not that one.’ The Imam remained silent for a while and then said, ‘With us there is *al-Jafr*. Do they know what *al-Jafr* is?’ I then asked, ‘What is *al-Jafr*?’ The Imam said, ‘It is a container made of skin that contains the knowledge of the prophets and the executors of their wills. It is the knowledge of the scholars in the past from the Israelites.

“I then said, ‘This certainly, is the knowledge.’ The Imam said, ‘It certainly is knowledge but not that knowledge.’ The Imam remained silent for a while and then said, ‘With us there is the book (Mushaf) of Fatimah, recipient of divine supreme covenant. Do they know what Mushaf of Fatimah is?’ I then asked, ‘What is Mushaf of Fatimah?’ The Imam said, ‘Mushaf of Fatimah is three times bigger than your Quran. I swear by Allah, not even a single letter therein is from your Quran.’

“I then said, ‘This, I swear by Allah, is the knowledge.’ The Imam said, ‘This certainly is knowledge, but it is not that knowledge.’ The Imam remained silent for a while and then said, ‘With us there is the knowledge of whatever has been, and the knowledge of everything that will come into being to the Day of Judgment.’

“I then said, ‘May Allah keep my soul in service for your cause, this, I swear by Allah, is certainly the knowledge!’ The Imam said, ‘It certainly is knowledge but not that knowledge. I then asked, ‘May Allah keep my soul in service for your cause, what is the knowledge?’ The Imam, recipient of divine supreme covenant, said, ‘It is whatever takes place during the night and during the day, one matter after the other matter, and one thing after the other to the Day of Judgment.’”

٢ - عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدٍ عنْ عمر بْنِ عبْدِ الْعزِيزِ عنْ حمادِ بْنِ عثْمانَ قَالَ سمِعْت أَبا عبْدِ اللهِ ع يقُولُ تظْهر الزنادِقَةُ فِي سنةِ ثَمانٍ و عِشْرِين و مِائَةٍ و ذَلِك أَني نظَرْت فِي مصْحفِ فَاطِمةَ ع قَالَ قُلْت و ما مصْحف فَاطِمةَ قَالَ إِن الله تعالَى لَما قَبض نَبِيه ص دخلَ علَى فَاطِمةَ ع مِنْ وفَاتِهِ مِن الْحزْنِ ما لَا يعْلَمه إِلا الله عز و جل فَأَرسلَ الله إِلَيْها ملَكاً يسلي غَمها و يحدثُها فَشكَتْ ذَلِك إِلَى أَمِيرِ الْمؤْمِنِين ع فَقَالَ إِذَا أَحْسسْتِ بِذَلِكِ و سمِعْتِ

H 630, Ch. 40, h2

A number of our people have narrated from Ahmad ibn Muhammad from ‘Umar ibn ‘Abd al-‘Aziz from Hammad ibn ‘Uthman who has said that he heard abu ‘Abd Allah, recipient of divine supreme covenant, say the following:

“The heretics will appear in the year 128 A.H. (745/746A.D.) because I have found it in the Mushaf of Fatimah, recipient of divine supreme covenant.” I (the narrator) then asked the Imam, “What is the Mushaf of Fatimah?”

“The Imam said, ‘When Allah, the Most High, took the Holy Prophet, recipient of divine supreme covenant, from this world, it caused such a degree of grief to Fatimah, recipient of divine supreme covenant, that only Allah, the Most Holy, the Most High, knows its extent. Allah then sent an angel to her to offer solace and speak to her. She complained about it to (Amir al-Mu’minin) Ali, recipient of divine supreme covenant, who asked her to inform him whenever the angel spoke to her. She then informed him when the angel came to speak. (Amir al-

Mu'minin) Ali, recipient of divine supreme covenant, then would write down all that he would hear of the conversations of the angel, so much so that his notes took the shape of a whole book.

"The Imam then said, 'There is nothing in it of the knowledge of the lawful and unlawful matters but it had the knowledge of things that had happened and things to happen in future.'"

الصوْت فَولي لِي فَأَعْلَمْته بِذَلك فَجعلَ أَمِير الْمؤْمِنِين ع يكْتب كُل ما سمِع حتى أَثْبت مِنْ ذَلك مصْحفاً قَالَ ثُم قَالَ أَما إِنه لَيس فِيهِ شيْءٌ مِن الْحلَالَ و الْحرامِ و لَكِنْ فِيهِ عِلْم ما يكُونُ

H 631, Ch. 40, h3

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from al-Husayn ibn abu 'Ala' who has said that he heard abu 'Abd Allah, recipient of divine supreme covenant, say the following:

"With me is the white *Jafr*." I (the narrator) then asked the Imam, recipient of divine supreme covenant, "What is in it?" The Imam said, "In it there are the psalms of David, the Torah of Moses, the Gospel of Jesus, the Books of Abraham, the laws that explain the lawful and unlawful matters and the Mushaf of Fatimah, recipient of divine supreme covenant, in which I do not think there is anything from the Holy Quran. In it there is all that people need us to do for them, so that we would not need anyone else. In it there is information even about a lash, half of a lash and one forth of a lash and about the amount of compensation for a scratch caused to someone.

"With me there is the red *Jafr*. I (the narrator) then asked the Imam, 'What is in the red *Jafr*?' The Imam said, 'In it there are the Armaments. It is because it only is opened for bloodshed. The owner of the sword opens it (to settle cases) of murder.'

"The narrator has said that 'Abd Allah ibn abu Ya'fur asked the Imam, 'May Allah keep you well, do the descendents of al-Hassan, recipient of divine supreme covenant, know this? The Imam, said, 'Yes, I swear by Allah, they know it just as they know the night that it is night and the day that it is day, but jealousy and worldly gains cause them to act in denial and rejection. Had they sought the truth with the truth it would have been better for them.'"

٣- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدٍ عنْ عِلِي بْنِ الْحكَمِ عنِ الْحسيْنِ بْنِ أَبِي الْعلَاءِ قَالَ سمِعْت أَبا عبْدِ اللهِ ع يقُولُ إِن عِنْدِي الْجفْر الْأَبيض قَالَ قُلْت فَأَي شيْءٍ فِيهِ قَالَ زبور داود و تَوْراةُ موسى و إِنْجِيلُ عِيسى و صحف إِبْراهِيم ع و الْحلَالُ و الْحرام و مصْحف فَاطِمةَ ما أَزْعم أَن فِيهِ قُرْآناً و فِيهِ ما يحْتاج الناس إِلَينا و لَا نحْتاج إِلَى أَحدٍ حتى فِيهِ الْجلْدةُ و نِصْف الْجلْدةِ و ربع الْجلْدةِ و أَرْش الْخدْشِ و عِنْدِي الْجفْر الْأَحْمر قَالَ قُلْت و أَي شيْءٍ فِي الْجفْرِ الْأَحْمرِ قَالَ السلَاح و ذَلك إِنما يفْتح لِلدمِ يفْتحه صاحِب السيْفِ لِلْقَتْلِ فَقَالَ لَه عبْد اللهِ بْن أَبِي يعْفُورٍ أَصْلَحك الله أَ يعْرِف هذَا بنو الْحسنِ فَقَالَ إِي و اللهِ كَما يعْرِفُونَ اللَّيلَ أَنه لَيلٌ و النهار أَنه نهار و لَكِنهمْ يحْمِلُهم الْحسد و طَلَب الدنْيا علَى الْجحودِ و الْإِنْكَارِ و لَوْ طَلَبوا الْحق بِالْحق لَكَانَ خَيراً لَهمْ

H 632, Ch. 40, h4

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from the person that he mentioned from Sulayman ibn Khalid from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The *Jafr* of which they speak certainly disappoints them because they (the Zaydis) do not speak the truth while *Jafr* does contain the truth. Allow them bring to light therefrom the judgments of Ali, recipient of divine supreme covenant, and his rules of inheritance if they are truthful. Ask them about (the inheritance) of paternal and maternal aunts. Allow them show the Mushaf of Fatimah, recipient of divine supreme covenant. In it, certainly, there is the will of Fatimah, recipient of divine supreme covenant. With it there are the Armaments of the Messenger of Allah. Allah, the Most Holy, the Most High, has said, 'Bring me a Book, revealed before this Quran, or any other proof based on knowledge to support your belief, if indeed you are truthful.'" (46:4)

٤- عِلِي بْن إِبْراهِيم عنْ محمدِ بْنِ عِيسى عنْ يونس عمنْ ذَكَره عنْ سلَيْمانَ بْنِ خالِدٍ قَالَ قَالَ أَبو عبْدِ اللهِ ع إِن فِي الْجفْرِ الذِي يذْكُرونه لَما يسوؤهمْ لِأَنهمْ لَا يقُولُونَ الْحق و الْحق فِيهِ فَلْيخْرِجوا قَضايا عِلِي و فَرائِضه إِنْ كَانوا صادِقِين و سلُوهمْ عنِ الْخالَاتِ و الْعماتِ و لْيخْرِجوا مصْحف فَاطِمةَ ع فَإِن فِيهِ وصِيةَ فَاطِمةَ ع و معه سِلَاح رسول اللهِ ص إِن الله عز و جل يقُولُ فَأْتوا بِكِتابٍ مِنْ قَبل هذا أَوْ أَثارةٍ مِنْ عِلْمٍ إِنْ كُنتمْ صادِقِين

H 633, Ch. 40, h5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from ibn Ri'ab from abu 'Ubayda who has said the following:

"People from our group asked abu 'Abd Allah, recipient of divine supreme covenant, about *Jafr* and the Imam said, 'It is the skin of a bull which is full of knowledge.' They then asked the Imam about *al-Jami'ah*. The Imam replied, 'It is a parchment that is seventy yards long with the width of a hide like that of the leg of a huge camel. It contains all that people may need. There

٥- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنِ ابْنِ محْبوبٍ عنِ ابْنِ رِئَابٍ عنْ أَبِي عبْيدةَ قَالَ سأَلَ أَبا عبْدِ اللهِ ع بعْض أَصْحابِنا عنِ الْجفْرِ فَقَالَ هو جِلْد ثَوْرٍ مملُوءٌ عِلْماً قَالَ لَه فَالْجامِعةُ قَالَ تِلْك صحِيفَةٌ طُولُها سبْعونَ ذِراعاً فِي عرْضِ الْأَدِيمِ مِثْلُ فَخِذِ الْفَالِجِ فِيها كُل ما يحْتاج الناس إِلَيهِ

و لَيس مِنْ قَضِيةٍ إِلا و هِي فِيها حتى أَرْش الْخدْشِ قَالَ فَمصْحف فَاطِمةَ ع قَالَ فَسكَت طَوِيلًا ثُم قَالَ إِنكُمْ لَتبحثُونَ عما تِريدونَ و عما لَا تِريدونَ إِن فَاطِمةَ مكَثَتْ بعْد رسول اللهِ ص خمْسةً و سبْعِين يوْماً و كَانَ دخلَها حزْنٌ شدِيد علَى أَبِيها و كَانَ جبْرئِيلُ ع يأْتِيها فَيحْسِن عزاءَها علَى أَبِيها و يطَيب نفْسها و يخْبِرها عنْ أَبِيها و مكَانِهِ و يخْبِرها بِما يكُونُ بعْدها فِي ذُرِيتِها و كَانَ عِلِي ع يكْتب ذَلِك فَهذَا مصْحف فَاطِمةَ ع

is no case for which there is not a rule in it. In it there is the law even to settle the compensation for a scratch caused to a person.'

"I (the narrator) then asked the Imam, 'What is the Mushaf of Fatimah?' The Imam waited for quite a while. Then he said, 'You ask about what you really mean and what you do not mean. Fatimah, recipient of divine supreme covenant, lived after the Messenger of Allah for seventy-five days. She was severely depressed because of the death of her father. Jibril (peace be upon him) would come to provide her solace and condolence due to the death of her father. Jibril would comfort her soul, inform her about her father, his place, of the future events and about what would happen to her children. At the same time Ali, recipient of divine supreme covenant, would write all of them down and thus is the Mushaf of Fatimah, recipient of divine supreme covenant.'"

٦- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدٍ عنْ صالِحِ بْنِ سعِيدٍ عنْ أَحْمد بْنِ أَبِي بِشْرٍ عنْ بكْرِ بْنِ كَرِبٍ الصيرفِي قَالَ سمِعْت أَبا عبْدِ اللهِ ع يقُولُ إِن عِنْدنا ما لَا نحْتاج معه إِلَى الناسِ و إِن الناس لَيحْتاجونَ إِلَينا و إِن عِنْدنا كِتاباً إِمْلَاءُ رسول اللهِ ص و خط عِلِي ع صحِيفَةً فِيها كُل حلَالٍ و حرامٍ و إِنكُمْ لَتأْتونا بِالْأَمرِ فَنعْرِف إِذَا أَخذْتمْ بِهِ و نعْرِف إِذَا تركْتموه

H 634, Ch. 40, h6

A number of our people have narrated from Ahmad ibn Muhammad from Salih ibn Sa'id from Ahmad ibn abu Bishr from Bakr ibn Karib al-Sayrafi who has said that he heard abu 'Abd Allah, recipient of divine supreme covenant, say the following:

"With us there are such things because of which we do not become needy to people, instead, people need us. With us there is a book that the Messenger of Allah had dictated and Ali, recipient of divine supreme covenant, had written it down. It is a book. In it there are all the laws of lawful and unlawful matters. You come to us with an issue and we know when you follow the guidance and when you disregard it."

٧- عِلِي بْن إِبراهِيم عنْ أَبِيهِ عنِ ابْنِ أَبِي عمَيرٍ عنْ عمر بْنِ أُذَيْنةَ عنْ فُضَيْل بْنِ يسارٍ و برَيْد بْنِ معاوِيةَ و زرارةَ أَن عبْد الْمِلِكِ بْن أَعْين قَالَ لِأَبِي عبْدِ اللهِ ع إِن الزيْدِيةَ و الْمعْتزِلَةَ قَدْ أَطَافُوا بِمحمدِ بْنِ عبْدِ اللهِ فَهلْ لَه سلْطَانٌ فَقَالَ و اللهِ إِن عِنْدِي لَكِتابَيْنِ فِيهِما تسْمِيةُ كُل نبِي و كُل مِلكٍ يمْلِك الْأَرْض لَا و اللهِ ما محمد بْن عبْدِ اللهِ فِي واحِدٍ مِنْهما

H 635 Ch. 40, h7

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Umar ibn Udhayna from Fudayl ibn Yasar, Burayd ibn Mu'wiya and Zurara who have said that 'Abd Allah ibn 'Abd al-Malik said the following to abu 'Abd Allah, recipient of divine supreme covenant:

"The Zaydi sect and al-Mu'tazali group circle around Muhammad ibn 'Abd Allah. Does he have any authority? The Imam, recipient of divine supreme covenant, said, 'I swear by Allah, with me there are two books in which there are the name of every prophet and the name of every king that will rule on earth. No, I swear by Allah, the name of Muhammad ibn 'Abd Allah is not in the list among them.'"

٨- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنِ الْحسيْنِ بْنِ سعِيدٍ عنِ الْقَاسِمِ بْنِ محمدٍ عنْ عبْدِ الصمدِ بْنِ بشِيرٍ عنْ فُضَيْل بْنِ سكرةَ قَالَ دخلْت علَى أَبِي عبْدِ اللهِ ع فَقَالَ يا فُضَيْلُ أَ تدْرِي فِي أَي شيْءٍ كُنت أَنظُر قُبَيْلُ قَالَ قُلْت لَا قَالَ كُنت أَنظُر فِي كِتابِ فَاطِمةَ ع لَيس مِنْ مِلكٍ يمْلِك الْأَرْض إِلا و هو مكْتوب فِيهِ بِاسْمِهِ و اسْمِ أَبِيهِ و ما وجدْت لِولْدِ الْحسنِ فِيهِ شيْئاً

H 636, Ch. 40, h8

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Qasim ibn Muhammad from 'Abd al-Samad ibn Bashir from Fudayl ibn Sukkara who has said the following:

"Once I went to abu 'Abd Allah, recipient of divine supreme covenant, and he said to me, 'O Fudayl, do you know what I looked at just a while before?' I said to the Imam, 'No, I do not know.

"The Imam said, 'I was looking at the book of Fatimah, recipient of divine supreme covenant.. There is no king who would rule on earth without being listed therein by his name and the name of his father, but I did not find the name of any of the descendents of al-Hassan therein.'"

بَابٌ فِي شَأْنِ إِنا أَنزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَ تَفْسِيرِهَا

Chapter Forty One

The Issues in Chapter Ninety-seven of the Holy Quran and Its Interpretation

١- محمد بْن أَبِي عبْدِ اللهِ و محمد بْن الْحسنِ عنْ سهْل بْنِ زِيادٍ و محمد بْن يحْيى عنْ أَحْمد بْنِ

H 637 Ch. 41, h1

Muhammad ibn abu 'Abd Allah and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad and Muhammad ibn Yahya has narrated from Ahmad ibn

Muhammad, both of them from al-Hassan ibn al-'Abbass ibn al-Harish from abu Ja'far al-Thani, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Once while my father was walking around the Ka'ba for *Tawaf* (walking seven times around the Ka'bah) a man who had covered his face partially with his turban suddenly came by. He cut out (or cut short) his *Tawaf* and took him (the Imam) to a house adjacent to al-Safa (name of a place in Makkah). He sent for me also and then we were there three of us.'

"He said to me, 'Welcome, the child of the Messenger of Allah.' He then placed his hand over my head and said, 'May Allah place blessings in you, the trustworthy one before Allah after his ancestors.' (He then said to my father), 'O abu Ja'far, recipient of divine supreme covenant, if you like you may tell me, and if you like I can tell you. If you like you may ask me. Also if you want I will ask you. If you like affirm what I will say, and if you want I will affirm what you will say.'

"The Imam said, 'I like all of it.' The man then said, 'You must never permit your tongue to answer me with something that is otherwise in your consciousness.' The Imam said, 'That can be the doing of one in whose heart there are two kinds of knowledge, one opposing the other. Allah, the Most Holy, the Most High, disdains to have the kind of knowledge that is not harmonious.'

"He then said, 'This is the topic of my question. You just explained one part of it. Tell me about this "knowledge" that is so harmonious and without difference. Who has (knows) it?' The Imam said, 'The whole of knowledge is before Allah, Majestic is whose name. The knowledge that people need is with the executor of the will of (prophets).

"The narrator has said that he (the man) then removed the covering from his face and sat down straight. His face looked more cheerful and he said, 'This is what I wanted and for this I have come. You think that the "knowledge" that is free of differences is with the executors of the wills of the prophets. How do they know it?' The Imam said, 'Just as the Messenger of Allah knew it except that they do not see what the Messenger of Allah would see. It is because he was a prophet and they are the *Muhaddathun* (people to whom angels speak without being visible to them). The Messenger of Allah, during his delegation before Allah, the Most Holy, the Most High, heard whatever was communicated to him Divinely (through *Wahy*, Divine inspiration) but they (executor of wills of the Holy Prophet, recipient of divine supreme covenant) do not hear such communications.'

"He then said, 'You have spoken the truth, O child of the Messenger of Allah. I now ask you a more difficult question. Tell me, why does this "knowledge" not appear as it was with the Messenger of Allah?' (Not all Muslims acknowledge the *'A'immah*, recipient of divine supreme covenant, as Leaders with Divine Authority. (In other words, 'knowledge' discussed here refers to the domination of the religion of Allah. The man has hinted that the religion of Allah and the authority of the Holy Prophet, recipient of divine supreme covenant, were dominant in his time. Why are that 'knowledge', and authority not dominant in the time of *'A'immah*?)

"The narrator has said that my father then smiled and said, 'Allah, the Most Holy, the Most High, disdains to allow those people whom He has not yet tested with belief to have information about His knowledge. Allah decreed on His Messenger to endure the sufferings his people caused to him so

محمدٍ جمِيعاً عنِ الْحسنِ بْنِ الْعباسِ بْنِ الْحرِيشِ عنْ أَبِي جعْفَرٍ الثانِي ع قَالَ قَالَ أَبو عبْدِ اللهِ ع بيْنا أَبِي ع يطُوف بِالْكَعْبةِ إِذَا رجلٌ مُعْتجِر قَدْ قُبض لَه فَقَطَع علَيْهِ أُسْبوعه حتى أَدخلَه إِلَى دارٍ جنْب الصفَا فَأَرسلَ إِلَي فَكُنا ثَلَاثَةً

فَقَالَ مرْحباً يا ابْن رسول اللهِ ثُم وضع يده علَى رأْسِي و قَالَ بارك الله فِيك يا أَمِين اللهِ بعْد آبائِهِ يا أَبا جعْفَرٍ إِنْ شِئْت فَأَخْبِرنِي وإِنْ شِئْت فَأُخْبِرك وإِنْ شِئْت سلْنِي وإِنْ شِئْت سأَلْتك وإِنْ شِئْت فَاصْدقْنِي وإِنْ شِئْت صدقْتك قَالَ كُل ذَلِك أَشاءُ قَالَ فَإِياك أَنْ يْنطِق لِسانك عِنْد مسْأَلتِي بِأَمرٍ تضْمِر لِي غيْره قَالَ إِنما يفْعلُ ذَلِك مِنْ فِي قَلْبِهِ عِلْمانِ يخالِف أَحدهما صاحِبه وإِن الله عز و جل أَبى أَنْ يكُونَ لَه عِلْم فِيهِ اخْتِلَاف

قَالَ هذِهِ مسْأَلتِي و قَدْ فَسرْت طَرفاً مِنْها أَخْبِرنِي عنْ هذَا الْعِلْمِ الذِي لَيس فِيهِ اخْتِلَاف مِنْ يعْلَمه قَالَ أَما جمْلَةُ الْعِلْمِ فَعِنْد اللهِ جل ذِكْره و أَما ما لَا بد لِلْعِبادِ مِنْه فَعِنْد الْأَوْصِياءِ

قَالَ فَفَتح الرجلُ عِجِيرته و اسْتوى جالِساً و تهللَ وجْهه و قَالَ هذِهِ أَرَدْت و لَها أَتيت زعمْت أَن عِلْم ما لَا اخْتِلَاف فِيهِ مِن الْعِلْمِ عِنْد الْأَوْصِياءِ فَكَيف يعْلَمونه قَالَ كَما كَانَ رسولُ اللهِ ص يعْلَمه إِلا أَنهمْ لَا يرَوْنَ ما كَانَ رسولُ اللهِ ص يرى لِأَنه كَانَ نَبِياً و هُمْ محدثُونَ و أَنه كَانَ يفِد إِلَى اللهِ عز و جل فَيسْمع الْوحْي و هُمْ لَا يسْمعونَ فَقَالَ صدقْت يا ابْن رسول اللهِ سآتِيك بِمسْأَلَةٍ صعْبةٍ أَخْبِرنِي عنْ هذَا الْعِلْمِ ما لَه لَا يظْهر كَما كَانَ يظْهر مع رسول اللهِ ص

قَالَ قَضحِك أَبِي ع و قَالَ أَبى الله عز و جل أَنْ يطْلِع علَى عِلْمِهِ إِلا مُمْتحناً لِلْإِيمانِ بِهِ كَما قَضى علَى رسول اللهِ ص أَنْ يصْبِر علَى

أذَى قَوْمِهِ و لَا يجاهِدهمْ إلا بِأَمرِهِ فَكَمْ مِن اكْتِتامٍ قَدِ اكْتتم بِهِ حتى قِيلَ لَه قَاصْدعْ بِما تؤْمر و أَعْرِضْ عنِ الْمشْرِكِين و ايم اللهِ أَنْ لَوْ صدع قَبْلَ ذَلِك لَكَانَ آمِناً و لَكِنه إنما نظَر فِي الطاعةِ و خاف الْخِلَاف فَلِذَلِك كف فَودِدْت أَن عَيْنك تكُونُ مع مهْدِي هذِهِ الْأُمةِ و الْملَائِكَةُ بِسيوفِ آلِ داود بَيْن السماءِ و الْأَرضِ تعذب أَرواح الْكَفَرةِ مِن الْأَمواتِ و تلْحِق بِهِمْ أَرواح أَشْباهِهِمْ مِن الْأَحْياءِ

ثُم أَخْرج سَيْفاً ثُم قَالَ هاإِن هذَا مِنْها قَالَ فَقَالَ أَبِي إِي و الذِي اصْطَفَى محمداً علَى الْبشرِ قَالَ قَرد الرجلُ اعْتِجاره و قَالَ أَنا إِلْياس ما سأَلْتك عنْ أَمرِك وبِي مِنْه جهالَةٌ غَير أَني أَحْبَبْت أَنْ يكُونَ هذَا الْحدِيثُ قُوةً لِأَصْحابِك و سأُخْبِرك بِآيةٍ أَنت تعْرِفُها إِنْ خاصموا بِها فَلْجوا

قَالَ فَقَالَ لَه أَبِي إِنْ شِئْت أَخْبرتك بِها قَالَ قَدْ شِئْت قَالَ إِن شِيعتنا إِنْ قَالُوا لِأَهْلِ الْخِلَافِ لَنا إِن الله عز و جل يقُولُ لِرسولِهِ ص إِنا أَنزلْناه فِي لَيْلَةِ الْقَدْرِ إِلَى آخِرِها فَهلْ كَانَ رسولُ اللهِ ص يعْلَم مِن الْعِلْمِ شَيْئاً لَا يعْلَمه فِي تِلْك اللَّيْلَةِ أَوْ يأْتِيهِ بِهِ جبرئِيلُ ع فِي غَيرِها فَإِنهمْ سيقُولُونَ لَا فَقُلْ لَهمْ فَهلْ كَانَ لِما عِلم بد مِنْ أَنْ يظْهر فَيقُولُونَ لَا فَقُلْ لَهمْ فَهلْ كَانَ فِيما أَظْهر رسولُ اللهِ ص مِنْ عِلْمِ اللهِ عز ذِكْره اخْتِلَاف فَإِنْ قَالُوا لَا فَقُلْ لَهمْ فَمنْ حكَم بِحكْمِ اللهِ فِيهِ اخْتِلَاف فَهلْ خالَف رسولَ اللهِ ص فَيقُولُونَ نعمْ فَإِنْ قَالُوا لَا فَقَدْ نقَضوا أَولَ كَلَامِهِمْ فَقُلْ لَهمْ ما يعْلَم تأْوِيلَه إِلا الله و الراسِخونَ فِي الْعِلْمِ

فَإِنْ قَالُوا مِن الراسِخونَ فِي الْعِلْمِ فَقُلْ مَنْ لَا يخْتلِف فِي عِلْمِهِ فَإِنْ قَالُوا فَمنْ هو ذَاك فَقُلْ كَانَ رسولُ اللهِ ص صاحِب ذَلِك فَهلْ بلغَ أَو لَا فَإِنْ قَالُوا قَدْ بلغَ فَقُلْ فَهلْ مات ص و الْخَلِيفَةُ مِنْ بعْدِهِ يعْلَم عِلْماً لَيس فِيهِ اخْتِلَاف فَإِنْ قَالُوا لَا فَقُلْ إِن خَلِيفَةَ رسول اللهِ ص مؤيد و لَا يسْتخْلِف رسولُ اللهِ ص إِلا مَنْ يحْكُم بِحكْمِهِ

much so that he would struggle against them only with His permission. Many times he would withhold matters that might disappoint his people until he was commanded sternly to convey to them the commandments that he had received and disregard the pagans. The Holy Quran says, “Preach what you have been commanded to and stay away from the pagans.” (15:94)

“I swear by Allah, had he conveyed the commandments he would have been perfectly safe. He, in fact, considered obedience (to Allah) and feared the emergence of differences (among his people). For this reason he would withhold (speaking out about the Divine Authirity of *'A'immah*). I love that you keep your eye upon the advent of al-Mahdi (the guide and his rise with Divine Authority) of this nation. At such time the angels with the sword of the family of David will make the dead spirits of the unbelievers between the heavens and the earth taste the results of their evil deeds and force likewise spirits of the living ones to join the unbelievers.’ He (the man) then drew a sword and said, ‘Here it is. This is one of them.’

“The narrator has said, ‘Then my father said, “Yes, that is very true, I swear by the One Who chose Muhammad, recipient of divine supreme covenant, from among mankind.”’ The narrator has said that then the man drew the cover over his face and said, ‘I am Ilyas. I did not ask you those questions about your issue because I did not know them. I loved this conversation and narration only because they could strengthen your followers. I will tell you about a sign and supporting evidence (of your cause). You know if they (your followers) choose to debate others with such evidence, your followers will win.’

“The narrator has said that my father then said to him, ‘If you like I can tell you about it (the sign and evidence).’ The man then said, ‘I wish to hear it from you.’ The Imam said, ‘If our followers say to those who differ from us, “Allah, the Most Holy, the Most High says to His Messenger:

“We revealed the Quran on the Night of Destiny (97:1). Would that you had known what the Night of Destiny is! (97:2). (Worship on) the Night of Destiny is better than (worship) for a thousand months (97:3). On this Night, the angels and the spirit descend by the permission of their Lord with His decree (to determine everyone's destiny) (97:4). This Night is all peace until the break of dawn.” (97:5)

‘And ask, “Did the Messenger of Allah know that (besides) the knowledge of things that would come down at that night or what Jibril would bring to him at other times there is such knowledge that he knew (from other sources)?”’ The opposition will say, ‘No, there was nothing the Messenger of Allah knew (from other sources).’ Say to the opposition, ‘Could the Messenger of Allah do anything but to express such “knowledge” that comes on the night of destiny?’ The opposition will say, ‘It was necessary (for the Holy Prophet) to express.’ Say to them, ‘Was there any difference or disharmony in the “knowledge” that the Messenger of Allah had received from Allah, the Most High?’ If the opposition say, ‘No, there was no disharmony,’ ask them, ‘If one would judge in the name of the laws of Allah with disharmony, has he not opposed the Messenger of Allah?’

“They will say, ‘Yes, he has opposed the Messenger of Allah.’ However, if they say, ‘No, he has not opposed the Messenger of Allah, they have invalidated their starting point (where they affirmed harmony in the “knowledge” from Allah).’ Say to them, ‘No one knows its (knowledge from Allah) interpretation except Allah and those who are well established in knowledge.’ If they ask, ‘Who are the ones well established in knowledge?’

Say, ‘They are those in whose knowledge there is no disharmony.’ If they ask, ‘Who are they?’ Say, ‘The Messenger of Allah was (one of) such persons and ask them did he convey such “knowledge” to his first (Khalifa) successor?’

“If they say, ‘Yes, the Messenger of Allah did convey it.’ Ask, ‘Did the Messenger of Allah die and the Khalifa after him have the “knowledge” free of disharmony?’ If they say, ‘No, there was no such Khalifa with the “knowledge” free of disharmony.’ Say, ‘(this is not logical); the successor of the Messenger of Allah is supported (has the Divine support) and the Messenger of Allah does not appoint a Khalifa who would not judge by the laws of Allah. The Messenger of Allah will not appoint a Khalifa other than one who (possesses the noble quality of) justice like him, excluding prophet-hood. If the Messenger of Allah did not appoint anyone as Khalifa (executor of his will) for his “knowledge”, he (Allah forbid) caused the people of coming generations to go astray.’

“If the opposition says, ‘The “knowledge” of the Messenger of Allah was from the Holy Quran,’ say, ‘What about the following verses of the Holy Quran that speak about the matters after the death of the Holy Prophet, recipient of divine supreme covenant, “I swear by the illustrious Book (44:2) that We have revealed the Quran on a blessed night to warn mankind. (44:3) On this night, every absolute command coming from Us becomes distinct (44:4). The command that We have been sending (44:5) as a mercy (for the human being) from your Lord . . ”? (44:6)

“If the opposition says, ‘Allah, the Most Holy, the Most High, sends (angels and the Spirit) to prophets only,’ say, ‘These “distinct commands” that come are from the angels and the Spirit, do they come from one heaven to the other heaven? (It is not proper); in the heavens there is no one to whom obedience (to commands) and disobedience would apply. ‘

“If the opposition says, ‘They come from the heavens to earth and the people of earth are in dire need of such “commands”,’ say to them, ‘Is it necessary for them (people) to have a leader who would judge among them?’ If they say, ‘The Khalifa will judge for them,’ ask them about the meaning of the following verse of the Holy Quran: ‘Allah is the Guardian of the believers and it is He who takes them out of darkness into light. The Devil is the guardian of those who deny the Truth and he leads them from light to darkness. These are the dwellers of hell wherein they will live forever.’ (2:257)

“I swear by my life, all those in the heavens and on earth who are under the guardianship of Allah, the Most Holy, the Most High, are supported (Divinely) and protected. Those who are supported and protected do not make mistakes. All the enemies of Allah, the Most Holy, the Most High, in the heavens and on earth suffer defeat. Those who are defeated they do not deal in a rightful way. Just as it is necessary that the “commands” must come from the heavens for the people of earth, in the same way it is necessary to have a *Wali* (mentioned in (2:257), one who possesses perfect knowledge and Divine Authority) to guide the people.

“If the opposition says, ‘We do not know such a person,’ say to them, ‘Say whatever you may like. Allah, the Most Holy, the Most High, disdains to leave, after Muhammad, recipient of divine supreme covenant, the servants without the existence of one who possesses perfect knowledge and Divine Authority.’

“The narrator has said that he (the man) then stopped and said, ‘This, O child of the Messenger of Allah, is a delicate point. Consider if they (opposition) would say, ‘The Holy Quran is the

وإلا منْ يكُونُ مِثْله إلا النبوةَ وإنْ كَانَ رسولُ اللهِ ص لَمْ يسْتخْلِفْ فِي عِلْمِهِ أحداً فَقَدْ ضيع منْ فِي أصْلاَبِ الرجالِ مِمنْ يكُونُ بعْد

فَإنْ قَالُوا لَك فَإن عِلْم رسول اللهِ ص كَانَ مِن الْقُرْآن فَقُلْ حم. و الْكِتابِ الْمبِينِ. إنا أنزلْناه فِي لَيْلَةٍ مباركَةٍ إنا كُنا منْذِرين فِيها إلَى قَوْلِهِ إنا كُنا مرْسِلين فَإنْ قَالُوا لَك لَا يرْسِلُ الله عز و جل إلا إلَى نبِي فَقُلْ هذَا الْأَمر الْحكِيم الذِي يفْرق فِيهِ هو مِن الْملاَئكَةِ و الروح الَتِي تنزِلُ منْ سماءٍ إلَى سماءٍ أوْ مِنْ سماءٍ إلَى أرْضٍ فَإنْ قَالُوا مِنْ سماءٍ إلَى سماءٍ فَلَيس فِي السماءِ أحد يرْجِع مِنْ طَاعةٍ إلَى معْصِيةٍ فَإنْ قَالُوا مِنْ سماءٍ إلَى أرْضٍ و أهْلُ الْأرْضِ أحْوج الْخلْقِ إلَى ذَلِك فَقُلْ فَهلْ لَهمْ بد مِنْ سيدٍ يتحاكمونَ إلَيْهِ فَإنْ قَالُوا فَإن الْخلِيفَةَ هو حكمهمْ فَقُلْ الله ولِي الذِين آمنوا يخْرِجهمْ مِن الظُلُماتِ إلَى النورِ إلَى قَوْلِهِ خالِدونَ لَعمْرِي ما فِي الْأرْضِ و لَا فِي السماءِ ولِي لِلهِ عز ذِكْره إلا و هو مؤيد و منْ أيد لَمْ يخْطِ و ما فِي الْأرْضِ عدو لِلهِ عز ذِكْره إلا و هو مخْذُولٌ و منْ خذِلَ لَمْ يصِبْ كما أن الْأمر لَا بد مِنْ تنزِيلِهِ مِن السماءِ يحْكُم بِهِ أهْلُ الْأرْضِ كذَلِك لَا بد مِنْ والٍ فَإنْ قَالُوا لَا نعْرِف هذَا فَقُلْ لَهمْ قُولُوا ما أحْببْتمْ أبى الله عز و جل بعْد محمدٍ ص أنْ يتْرك الْعِباد و لَا حجةَ علَيْهِمْ

قَالَ أبو عبْدِ اللهِ ع ثُم وقَف فَقَالَ هاهنا يا ابْن رسول اللهِ باب غَامِض أ رأيت إنْ قَالُوا حجةُ اللهِ الْقُرْآنُ قَالَ إذَنْ أقُولَ لَهمْ إن الْقُرْآنَ لَيس بِناطِقٍ يأمر و ينْهى و لَكِنْ لِلْقُرْآن أهْلٌ يأمرونَ و ينْهوْنَ و أقُولَ قَدْ عرضتْ لِبعْضِ أهْل الْأرْضِ مصِيبةٌ ما هِي فِي السنةِ و الْحكْمِ الذِي لَيس فِيهِ اخْتِلَاف و لَيستْ فِي الْقُرْآن أبى الله لِعِلْمِهِ بِتِلْك الْفِتْنةِ أنْ تظْهر فِي الْأرْضِ و لَيس فِي حكْمِهِ راد لَها و مفَرج عنْ أهْلِها

فَقَالَ هاهنا تفْلُجونَ يا ابْن رسول اللهِ أشْهد أن الله عز ذِكْره قَدْ علِم بِما يصِيب الْخلْق مِنْ مصِيبةٍ فِي الْأرْضِ أوْ فِي أنْفُسِهِمْ مِن الدينِ أوْ غَيْرِهِ فَوضع الْقُرْآنَ دلِيلًا قَالَ فَقَالَ الرجلُ هلْ تدْرِي يا ابْن رسول اللهِ دلِيلَ ما هو قَالَ أبو جعْفَرٍ ع نعمْ فِيهِ جملُ الْحدودِ و تفْسِيرها عِنْد الْحكْمِ فَقَالَ أبى الله أنْ يصِيب عبْداً بِمصِيبةٍ فِي دِينِهِ أوْ فِي نفْسِهِ أوْ فِي مالِهِ لَيس فِي أرْضِهِ مِنْ حكْمِهِ قَاضٍ بِالصوابِ فِي تِلْك الْمصِيبةِ قَالَ

فَقَالَ الرجلُ أما فِي هذَا الْبابِ فَقَدْ فَلَجْتهمْ بِحجةٍ إلا أنْ يفْتِري خصْمكُمْ علَى اللهِ فَيقُولَ لَيس لِلهِ جل ذِكْره حجةٌ و لَكِنْ أخْبِرنِي عنْ تفْسِيرِ لَكْيلا تأسوْا على ما فاتكُمْ مِما خص بِهِ

عِلي ع و لا تفْرحوا بِما آتاكُمْ قَالَ فِي أَبِي قُلْانٍ و أَصْحابِهِ واحِدةٌ مقَدمةٌ و واحِدةٌ مؤخرةٌ لِكَيْلا تأْسوْا على ما فاتكُمْ مِما خص بِهِ عِلي ع و لا تفْرحوا بِما آتاكُمْ مِن الْفِتنةِ الِتي عرضتْ لَكُمْ بعْد رسول اللهِ ص فَقَالَ الرجلُ أَشْهد أَنكُمْ أَصْحاب الْحكْمِ الذِي لَا اخْتِلَاف فِيهِ ثُم قَام الرجلُ و ذَهب فَلَمْ أَره

Divine Authority.' The Imam said, 'Then I will say, "The Holy Quran does not speak, does not issue commands or prohibitions. The people of the Quran issue commands and prohibitions.' I would further say, 'Allah disdains to see a certain affliction (difficult issue) befall the people of earth, and there is no law about it in the *Sunnah* or a ruling free of differences and it is not in the Quran also to solve such difficulty. He disdains to have such a thing in His knowledge or permit it to take place on earth while there would be nothing in His judgment to stop it (misery of lawlessness) from happening or the means to provide relief.

"He (the man) then said, 'Here you gain victory, O child of the Messenger of Allah. I testify that Allah, the Most Holy, the Most High, certainly knows what kinds of afflictions and sufferings may befall people of the earth in their lives and in their religion and so forth. He then has sent the Holy Quran as a guide.

"The narrator has said that the man then said, 'Do you, O child of the Messenger of Allah, know what kind of guide it (the Holy Quran) is?' Abu Ja'far, recipient of divine supreme covenant, said, 'Yes, in it there are the general principles of laws and its interpretation (rests with the judge) when judgment is issued.' He said, 'Allah disdains to see His servant is afflicted with hardships in his religion, his life or his property. He disdains to see that there is no one on His earth who can judge and decide truthfully and in the right way to remove the suffering.'

"The narrator has said that the man then said, 'In this matter also you have gained victory unless your enemies falsely ascribe lies to Allah and say, "Allah, the Most Holy, the Most High, does not have anyone who possesses Divine Authority." However, tell me, about the interpretation of the words of Allah: ". . . so that you would not grieve over what you have lost nor become extremely happy about what Allah has granted to you. . .'" (57:23)

"The Imam said, 'It refers to Abu so and so and his people. One of the verses is placed before and the other is placed afterward (two verses on two issues were placed together during the compilation of the existing copy of the Holy Quran). "Grief over the loss" refers to the case of (Amir al-Mu'minin) Ali, recipient of divine supreme covenant, and the Divne position that was particularly for him' and the words of Allah: ". . . nor become extremely happy about what Allah has granted to you. . ." refers to the mischief (the government formed) after the death of the Messenger of Allah.

"The man then said, 'I testify that you are the Divine Authority in whose judgment there is no disharmony.' The man then stood up and went and I did not see him any more.'"

٢- عنْ أَبِي عبْدِ اللهِ ع قَالَ بيْنا أَبِي جالِس و عِنْده نفَر إِذَا اسْتضْحك حتى اغْرورقَتْ عيْناه دموعاً ثُم قَالَ هلْ تدْرونَ ما أَضْحكَنِي قَالَ فَقَالُوا لَا قَالَ زعم ابن عباسٍ أَنه مِن الذِين قَالُوا ربنا الله ثُم اسْتقاموا فَقُلْت لَه هلْ رأَيت الْملَائِكَةَ يا ابن عباسٍ تخْبِرك بِولَايتِها لَك فِي الدنْيا و الْآخِرةِ مع الْأَمنِ مِن الْخوْفِ و الْحزْنِ قَالَ فَقَالَ إِن الله تبارك و تعالَى يقُولُ إِنما الْمؤْمِنونَ إِخْوةٌ و قَدْ دخلَ فِي هذَا جمِيع الْأُمةِ فَاسْتضْحكْت

ثُم قُلْت صدقْت يا ابن عباسٍ أَنشدك الله هلْ فِي حكْمِ اللهِ جل

H 638, Ch. 41, h2

(Through the same chain of narrators) it has been narrated from Abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Once in a meeting, in the presence of my father and a group of people also gathered, my father smiled and (the intense feeling caused) tears to flood his eyes. He then asked, 'Do you know what made me laugh?' The narrator has said that they said, 'No, we do not know the reason.' The Imam, recipient of divine supreme covenant, said, 'Ibn 'Abbass thinks he is of the people mentioned in the following verse of the Holy Quran: "To those who have said, 'Allah is our Lord,' and who have remained steadfast in their belief, the angels will descend saying, 'Do not be afraid or grieved. Receive the glad news of the Paradise which was promised to you.'" (41:30).

"I asked him, 'Have you seen the angels, O ibn 'Abbass, telling you of the fact that they guard and protect you in this and

the next world and provide you complete protection and security from fear and sadness?' The Imam then quoted ibn 'Abbass who said that Allah, the Most Holy, the Most High, says, "Believers are each other's brothers. . . ." (49:10) the whole community is included in this verse.'

"The Imam said, 'I then, almost, laughed.' Then I said, 'O ibn 'Abbass, you (perhaps) are right. However, I ask you to swear by Allah and answer me truthfully. Is there any disharmony in the judgment of Allah, Majestic is whose name?' He said, 'No, there is no disharmony in His judgment.' I then asked him, 'How would you judge the case in which a man strikes the fingers of another man with a sword until they fall off? Then another man comes and cuts off his palm. He is brought to you and you are the judge. How will you then judge?' He said, 'I will order the one who cut off the palm to pay compensation for the whole hand. I will ask the affected party to reach a settlement with the defendant and for this purpose I send them to the people of justice (arbitrator).'

"I said, '(Your judgment as such assuming to be true shows that) disharmony has come in the laws of Allah, Majestic is whose name. Thus, you invalidated what you said before (that there is no disharmony in the laws and judgment of Allah). Allah, Majestic is whose name, in fact, disdains to let a judicial case remain on earth without a clarified rule. You must order, as a judge, to cut the palm of the defendant totally and pay him compensation for the fingers. Thus, is the judgment of Allah at the "night" wherein His orders descend (the night of Destiny). If you reject the order after hearing from the Messenger of Allah then Allah will send you to fire just as He blinded you on the day you hid the (truth) that existed in support of Ali ibn abu Talib, recipient of divine supreme covenant.'

"Ibn 'Abbass then said, 'Is that a reason that my eyes have become blind?' He further said, 'How do you know that? I swear by Allah that my eyes turned blind only because of the flapping of the wing of the angel.' The Imam said, 'It made me, almost, laugh. I left him that day because of the silliness (darkness and dullness) in his intellect and reason. I then met him later and said to him, "O ibn 'Abbass, you have never spoken as true as you did yesterday (spoke of angel flap his wing). Ali ibn abu Talib, recipient of divine supreme covenant, told you that the "Night of Determination and Destiny" comes every year. On that night the commands for the whole year come down. It is the people with Divine Authority who receive such matters and commands, after the Messenger of Allah. You then asked him (Imam) Ali, recipient of divine supreme covenant, 'Who are these people?' He (Ali), recipient of divine supreme covenant, said, 'I myself and the eleven men from my descendents will be *'A'immah* (Leaders with Divine Authority) and the (people to whom angels speak) *Muhaddathun*.'"

"You then said, 'I have not seen it (Night of Determination) except with the Messenger of Allah. Then the angel appeared to you (in the form of a human being). The angel who was speaking to him (Imam Ali, recipient of divine supreme covenant, then said, 'O 'Abd Allah ibn 'Abbas, you have lied. My eyes see it (the Night of Determination), of which Ali, recipient of divine supreme covenant, spoke to you. [His (Ali's) eyes did not see him (the angel) but his heart understood (the presence of the angel) and his voice reverberated in his ears]. Then he (angel) flapped you with his wing and you turned blind.'"

ذِكْره اخْتِلَاف قَالَ فَقَالَ لَا فَقُلْت ما ترى فِي رجلٍ ضرب رجلًا أصابعه بِالسَّيْفِ حتى سقَطَتْ ثُم ذَهب و أتى رجلٌ آخر فَأَطَار كَفه فَأْتِي بِهِ إِلَيْك و أَنت قَاضٍ كَيْف أَنت صانِع قَالَ أَقُولُ لِهذَا الْقَاطِع أَعْطِهِ دِيةَ كَفِهِ و أَقُولُ لِهذَا الْمقْطُوع صالِحْه علَى ما شِئْت و ابْعثْ بِهِ إِلَى ذَوي عدْلٍ قُلْت جاءَ الِاخْتِلَاف فِي حكْمِ اللهِ عز ذِكْره و نقَضْت الْقَوْلَ الْأَولَ أَبى الله عز ذِكْره أَنْ يحْدِثَ فِي خلْقِهِ شَيْئاً مِن الْحدودِ و لَيس تفْسِيره فِي الْأَرْضِ اقْطَعْ قَاطِع الْكَف أَصْلًا ثُم أَعْطِهِ دِيةَ الْأَصابِعِ هكَذَا حكْم اللهِ لَيْلَةً يَنزِلُ فِيها أَمره إِنْ جحدْتها بعْد ما سمِعْت مِنْ رسول اللهِ ص فَأَدْخلَك الله النار كما أَعمى بصرك يوْم جحدْتها علَى ابْنِ أَبِي طَالِبٍ قَالَ فَلِذَلك عمِي بصرِي قَالَ و ما عِلْمك بِذَلك فَو اللهِ إِنْ عمِي بصرِي إِلا مِنْ صفْقَةِ جناحِ الْملَكِ قَالَ فَاسْتضْحكْت ثُم تركْته يوْمه ذَلِك لِسخافَةِ عقْلِهِ ثُم لَقِيته فَقُلْت يا ابْن عباسٍ ما تكَلَّمْت بِصِدْقٍ مِثْل أَمسِ قَالَ لَك علِي بْن أَبِي طَالِبٍ ع إِن لَيْلَةَ الْقَدْرِ فِي كُل سنةٍ و إِنه يَنزِلُ فِي تِلْك اللَّيْلَةِ أَمر لسنةٍ و إِن لِذَلِك الْأَمرِ ولَاةً بعْد رسول اللهِ ص فَقُلْت مَنْ همْ فَقَالَ أَنا و أَحد عشر مِنْ صلْبِي أَئِمةٌ محدثُونَ فَقُلْت لَا أَراها كانَتْ إِلا مع رسول اللهِ فَتبدى لَك الْملَك الذِي يحدثُه فَقَالَ كَذَبْت يا عبْد اللهِ رأَتْ عيْناي الذِي حدثَك بِهِ علِي و لَمْ تره عيْناه و لَكِنْ وعى قَلْبه و وقَر فِي سمْعِهِ ثُم صفَقَك بِجناحِهِ فَعمِيت قَالَ

فَقَالَ ٱبن عباسٍ ما اخْتلَفْنا فِي شيْءٍ فَحكْمه إِلَى اللهِ فَقُلْت لَه فَهلْ حكم الله فِي حكْمٍ مِنْ حكْمِهِ بِأَمْرَيْنِ قَالَ لَا فَقُلْت هاهنا هلَكْت و أَهْلَكْت

"Ibn 'Abbass then said, 'In the matters that we dispute, it is up to Allah to judge.' I then said to him, 'Has Allah judged one case with two judgments?' He replied, 'No, Allah has not done so.' I then said, 'Here you perish and cause others to perish.'"

H 639, Ch. 41, h3

٣- و بِهذَا الْإِسْنادِ عنْ أَبِي جعْفَرٍ ع قَالَ قَالَ الله عز و جل فِي لَيْلَةِ الْقَدْرِ فِيها يفْرق كُل أَمْرٍ حكِيمٍ يقُولُ ينْزِلُ فِيها كُل أَمْرٍ حكِيمٍ و الْمحْكَم لَيس بِشَيْئَيْنِ إِنما هو شيْءٌ واحِد فَمنْ حكَم بِما لَيس فِيهِ اخْتِلَاف فَحكْمه مِنْ حكْمِ اللهِ عز و جل و مَنْ حكَم بِأَمْرٍ فِيهِ اخْتِلَاف فَرأَى أَنه مصِيب فَقَدْ حكَم بِحكْمِ الطاغُوتِ إِنه لَينْزِلُ فِي لَيْلَةِ الْقَدْرِ إِلَى ولِي الْأَمْرِ تفْسِير الْأُمورِ سنةً سنةً يؤْمر فِيها فِي أَمْرِ نفْسِهِ بِكَذَا و كَذَا و فِي أَمْرِ الناسِ بِكَذَا و كَذَا و إِنه لَيحْدثُ لِولِي الْأَمْرِ سِوى ذَلِك كُل يوْمٍ عِلْم اللهِ عز و جل الْخاص و الْمكْنونُ الْعجِيب الْمخْزونُ مِثْلُ ما ينْزِلُ فِي تِلْك اللَّيْلَةِ مِن الْأَمْرِ ثُم قَرأَ و لَوْ أَن ما فِي الْأَرْضِ مِنْ شجرةٍ أَقْلام و الْبحْر يمده مِنْ بعْدِهِ سبْعةُ أَبحرٍ ما نفِدتْ كَلِمات اللهِ إِن الله عزِيز حكِيم

H 639, Ch. 41, h3

Through the same chain of narrators it is narrated from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Allah, the Most Holy, the Most High, has said about the Night of Determination, '. . . in this night every absolute command coming from Us becomes distinguishable.' (44:4) He has spoken of absolute and strong command. Absolute and strong command is not two things. It is only one thing. One who judges without disharmony and differences, his judgment is of the judgment of Allah, the Most Holy and the Most High. Whoever judges in a disharmonious manner, with differences, and considers it as the rightful way of judging he has judged with the judgment of the devil.

"It is certain that on the Night of Determination the explanation and clarification of all issues of the year come to the man who possesses Divine Authority. On that Night the *Wali al-'Amr* (the man who possesses Divine Authority) receives commands about himself, for so and so, and about the affairs of the people in so and so. It also is certain that for the man with Divine Authority, besides this, there comes the knowledge of Allah, the Most Holy, the Most High. His exclusive knowledge, the hidden, the wonderful and the treasured knowledge of Allah comes to him every day just as it comes in the Night of Determination in the form of commands.' Then he recited from the Holy Quran: 'If all the trees in the earth were pens, and the ocean, with seven more oceans, were ink, still these could not suffice to record all the Words of Allah. Allah is Majestic and All-wise.'" (31:27)

H 640, Ch. 41, h4

٤- و بِهذَا الْإِسْنادِ عنْ أَبِي عبْدِ اللهِ ع قَالَ كَانَ عِلِي بْن الْحسيْنِ صلَوات اللهِ علَيْهِ يقُولُ إِنا أَنزلْناه فِي لَيْلَةِ الْقَدْرِ صدق الله عز و جل أَنزلَ الله الْقُرْآنَ فِي لَيْلَةِ الْقَدْرِ و ما أَدراك ما لَيْلَةُ الْقَدْرِ قَالَ رسولُ اللهِ ص لَا أَدرِي قَالَ الله عز و جل لَيْلَةُ الْقَدْرِ خَيْر مِنْ أَلْفِ شهْرٍ لَيس فِيها لَيْلَةُ الْقَدْرِ قَالَ لِرسول اللهِ ص و هلْ تدْرِي لِم هِي خَيْر مِنْ أَلْفِ شهْرٍ قَالَ لَا قَالَ لِأَنها تنزلُ فِيها الْملَائِكَةُ و الروح بِإِذْنِ ربهِمْ مِنْ كُل أَمْرٍ و إِذَا أَذِنَ الله عز و جل بِشيْءٍ فَقَدْ رضِيه سلَام هِي حتى مطْلَعِ الْفَجْرِ يقُولُ تسلم علَيْك يا محمد ملَائِكَتِي و روحِي بِسلَامٍ مِنْ أَول ما يهْبِطُونَ إِلَى مطْلَعِ الْفَجْرِ

ثُم قَالَ فِي بعْضِ كِتابِهِ و اتقُوا فِتْنةً لا تصِيبن الذِين ظَلَموا مِنْكُمْ خاصةً فِي إِنا أَنزلْناه فِي لَيْلَةِ الْقَدْرِ و قَالَ فِي بعْضِ كِتابِهِ و ما محمد إِلا رسولٌ قَدْ خلَتْ مِنْ قَبْلِهِ الرسلُ أَ فَإِنْ مات أَوْ قُتِلَ انْقَلَبتمْ على أَعْقابِكُمْ و مَنْ ينْقَلِبْ على عقِبيْهِ فَلَنْ يضر الله شيْئاً و سيجْزِي الله الشاكِرِين يقُولُ فِي الْآيةِ الْأُولَى إِن محمداً

"Imam Ali ibn al-Husayn, recipient of divine supreme covenant, would read, 'We revealed the Quran on the Night of Destiny,' (97:1) and say, 'Allah, the Most Holy, the Most High, has certainly said the truth. He has revealed the Holy Quran on the Night of Determination. "Would that you had known what the Night of Destiny is!" (97:2) The Messenger of Allah said, 'I do not know.' Allah, the Most Holy, the Most High, said, '(Worship) on the Night of Destiny is better than (worship) for a thousand months (that are other than the Night of Determination and Destiny).' (97:3) He asked the Messenger of Allah, 'Do you know why it is better than a thousand nights?' The Messenger of Allah said, 'No, I do not know.' He said, 'It is because "on that Night the angels and the Spirit come down by the permission of their Lord for all matters"'. When Allah, the Most Holy, the Most High, grants permission for a matter it means that He has agreed. 'This Night is all peace until the break of dawn,' (97:5) means that He says, 'O Muhammad, My angels salute you and My Spirit with peaceful greetings from the beginning of time they would come down until dawn of that night.' Then He has said in another part of His book, 'Guard yourselves against discord among yourselves so that it will not mislead any one of you, especially the unjust, and know that Allah's retribution is most severe.' (8:25) It is about the Night of Determination. He has also said in His book, 'Muhammad is only a Messenger. There lived other messengers before him. Should (Muhammad)

die or be slain, would you then turn back to your pre-Islamic behavior? Whoever does so can cause no harm to Allah. Allah will reward those who give thanks.' (3:144)

"In the above verse He has said that when Muhammad, recipient of divine supreme covenant, will die those opposing the command of Allah, the Most Holy, the Most High, will say, 'The Night of Determination has gone along with the Messenger of Allah.' This will be the first calamity that will befall them exclusively. With this they return back to their old ways. Had they not said so, it would have been necessary to believe that Allah, the Most Holy, the Most High, has His commands on that Night. Once they affirm and acknowledge the command (delegation of Divine Authority) it becomes necessary to believe in the existence of the man who possesses Divine Authority.'"

حِين يموت يقُولُ أَهْلُ الْخِلَافِ لِأَمْرِ اللهِ عز و جل مضتْ لَيْلَةُ الْقَدْرِ مع رسول اللهِ ص فَهذِهِ فِتنةٌ أَصابتهمْ خاصةً و بِها ارْتدوا علَى أَعْقَابِهِمْ لِأَنهمْ إِنْ قَالُوا لَمْ تذْهبْ قَطّا بد أَنْ يكُونَ لِلهِ عز و جل فِيها أَمر و إِذَا أَقَروا بِالْأَمرِ لَمْ يكُنْ لَه مِنْ صاحِبٍ بد

H 641, Ch. 41, h5

It is narrated from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"(Imam) Ali, recipient of divine supreme covenant, would very often say, 'Whenever al-Taymies and al-'Adawies would come together in the presense of the Messenger of Allah, recipient of divine supreme covenant, He, the Messenger of Allah, would read, "We have revealed it on the Night of Determination" very humbly and tearfully. They (al-Taymi and al-'Adawi) would say, 'How intense is the tenderness that this chapter causes to your heart!' The Messenger of Allah would say, 'It is because of what my eyes see and my heart has stored and for what the heart of this (Ali, recipient of divine supreme covenant) will experience after me.'

"They would ask, 'What is it that you have seen and what is it that he will experience?'

"Imam Ali, recipient of divine supreme covenant, has said, 'He (messenger of Allah) then would write for the two on the soil, 'On this Night, the angels and the spirit descend by the permission of their Lord with His decree (to determine everyone's destiny).' (97:4) Imam Ali, recipient of divine supreme covenant, has said, 'The Messenger of Allah then would say, "Has anything else been left (untold) after the words of Allah, the Most Holy, the Most High, "For all matters"?" The two would say, 'No, nothing is left untold.' He (the Messenger of Allah) then would ask them, 'Do the two of you know to whom it will be revealed?' The two would say, 'To you, O the Messenger of Allah.' He then would say, 'Will there be the Night of Determination after me?' The two would say, 'Yes, there will be that night.' He then would ask, 'Will then the "matters" come down in that night?' The two would say, 'Yes, it will come down?' He (the Messenger of Allah) then would ask them, 'Do the two of you know to whom the "matters" will be revealed?' The two would say, 'We do not know. He then would hold my head in his hand and say, 'If the two of you do not know, now you must know, he (whose head is my hands now) is it after me' (to receive the "matters").

"Imam Ali, recipient of divine supreme covenant, has said that after the Messenger of Allah whenever they experienced severe anxiety and apprehension they would realize that that night was the Night of Destiny.'"

٥- و عنْ أَبِي عبْدِ اللهِ ع قَالَ كَانَ علِي ع كَثِيراً ما يقُولُ ما اجْتمع التَّيمِي و الْعدوِي عِنْد رسول اللهِ ص و هو يقْرأُ إِنا أَنزلْناه بِتخشعٍ و بكَاءٍ فَيقُولَانِ ما أَشد رِقتك لِهذِهِ السورةِ فَيقُولُ رسولُ اللهِ ص لِما رأَتْ عيْنِي و وعى قَلْبِي و لِما يرى قَلْب هذَا مِنْ بعْدِي فَيقُولَانِ و ما الذِي رأَيت و ما الذِي يرى قَالَ فَيكْتب لَهما فِي التراب تنزلُ الْملَائِكَةُ و الروح فِيها بِإِذْنِ ربهِمْ مِنْ كُل أَمرٍ قَالَ ثُم يقُولُ هلْ بقِي شيْءٌ بعْد قَوْلِه عز و جل كُل أَمرٍ فَيقُولَانِ لَا فَيقُولُ هلْ تعْلَمانِ مِن الْمنْزلُ إِلَيهِ بِذَلِك فَيقُولَانِ أَنت يا رسولَ اللهِ فَيقُولُ نعمْ فَيقُولُ هلْ تكُونُ لَيْلَةُ الْقَدْرِ مِنْ بعْدِي فَيقُولَانِ نعمْ قَالَ فَيقُولُ فَهلْ ينْزِلُ ذَلِك الْأَمر فِيها فَيقُولَانِ نعمْ قَالَ فَيقُولُ إِلَى مَنْ فَيقُولَانِ لَا نَدْرِي فَيأْخذُ بِرأْسِي و يقُولُ إِنْ لَمْ تدْرِيا فَادْرِيا هو هذَا مِنْ بعْدِي قَالَ فَإِنْ كَانا لَيعْرِفَانِ تِلْك اللَّيْلَةَ بعْد رسول اللهِ ص مِنْ شِدةِ ما يداخِلُهما مِن الرعْبِ

H 642, Ch. 41, h6

Through the same chain of narrators it is narrated from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"O the community of our followers, reason against the opposition by means of chapter ninety-seven of the Holy Quran,

٦- و عنْ أَبِي جعْفَرٍ ع قَالَ يا معْشر الشيعةِ خاصِموا بِسورةِ إِنا أَنزلْناه تفْلُجوا فَو اللهِ إِنها لَحجةُ اللهِ تبارك و تعالَى علَى الْخلْقِ بعْد رسول اللهِ ص و إِنها لَسيدةُ دِينكُمْ و إِنها لَغايةُ عِلْمِنا يا معْشر الشيعةِ خاصِموا بِ حم و الْكِتابِ الْمبِينِ إِنا أَنزلْناه فِي لَيْلَةٍ مباركَةٍ

إنا كُنا مْنذِرين قِإنها لِولْاةِ الْأَمرِ خاصةً بعْد رسول اللهِ ص يا مْعْشر الشيعةِ يقُولُ الله تبارك و تعالْى و لِإنْ مِنْ أُمةٍ لِإا خلا لِفيها نذِير لِقيلَ يا أَبا جْعْفَرٍ نذِيرها محمد ص قَالَ صدقْت قَهلْ كَانَ نذِير و هو حي مِن لِيْعْثَةِ لِفي أَقْطَارِ لْأَرْضِ قَقَالَ السلِائلُ لْا قَالَ أَبو جْعْفَرٍ ع أَ رأَيت لِعِيسْه أَ لْيس نذِيره كَما أَن رسولَ اللهِ ص لِفي لِعْثَتِه مِن اللهِ عز و جل نذِير قَقَالَ بلْى قَالَ قَكذَلِك لْمْ يمتْ محمد لِإا و لْه لِعِيثٌ نذِير قَالَ قَإنْ قُلْت لْا قَقَدْ ضيع رسولُ اللهِ ص مْنْ لِفي أَصْلْابِ الرجال مِنْ أُمتِه قَالَ و ما يكْفِيهم لْقُرْآنُ قَالَ بلْى لِإنْ وجدوا لْه مفَسراً قَالَ و ما فَسره رسولُ اللهِ ص قَالَ بلْى قَدْ فَسره لِرجلٍ واحِدٍ و فَسر لِلْأُمةِ شأْنَ ذَلِك الرجل و هو لِعِلِي ْبن أَبِي طَالِبٍ ع

قَالَ السلِائلُ يا أَبا جْعْفَرٍ كَانَ هذَا أَمر خاص لْا يحْتمِلُه لْعامةُ قَالَ أَبى الله أَنْ يعْبد لِإا سِراً حتى يأْتِي لِإبانُ أَجلِهِ الذِي يظْهر لِفِيهِ دِينه كَما أَنه كَانَ رسولُ اللهمع خدِيجةَ مسْتِتراً حتى أُمِر لِبِلْإِعْلْان قَالَ السلِائلُ يْنبغِي لِصاحِبِ هذَا الدينِ أَنْ يكْتم قَالَ أَ و ما كَتم لِعِلِي ْبن أَبِي طَالِبٍ ع يوْم أَسْلَم مع رسول اللهِ ص حتى ظَهر أَمره قَالَ بلْى قَالَ قَكذَلِك أُمرنا حتى يْبلُغَ لْكِتاب أَجلَه

‘. . . We have revealed on the Night of Determination. . . .’ you will gain victory. I swear by Allah, the Most Holy, the Most High, that this is the solid evidence from Allah, the Most Holy, the Most High, against the creatures after the Messenger of Allah. This is the lead evidence in your religion. It, certainly, is the goal of our knowledge.

“O the community of our followers (the Shi‘a), reason against the opposition by means of, ‘I swear by the illustrious Book (44:2) that We have revealed the Quran on a blessed night to warn mankind.’ (44:3) This verse is exclusively about the people who possess Divine Authority after the Messenger of Allah. O the community of our followers, Allah, the Most Holy, the Most High, has said, ‘. . . No nation who lived before was left without a Warner . . .’(35:24) A person then said, ‘O abu Ja‘far, the Warner is Muhammad, recipient of divine supreme covenant,’ The Imam said, ‘What you just said is true. Had he commissioned a Warner for the different parts of the land, while he (the Messenger of Allah) was living?’ The person questioning said, ‘No, there was no Warner.’ Abu Ja‘far, recipient of divine supreme covenant, then said, ‘Consider the person he commissioned. Was he not his Warner also, just as the Messenger of Allah, in being commissioned from Allah, the Most Holy, the Most High, was a Warner?’ The person said, ‘Yes, it is true.’ The Imam said, ‘In the same way Muhammad, recipient of divine supreme covenant, did not die without having someone as his delegate and Warner.’

“The Imam said, ‘If I say, “Delegating his mission to his successor was not necessary for the Holy Prophet, recipient of divine supreme covenant,” it would mean that the Messenger of Allah has lost and left without guidance those of his followers who are still to be born.’

“The person then said, ‘Is the Holy Quran not enough for them?’ The Imam said, ‘It is enough only if they find an interpreter for it.’ The person then asked, ‘Has the Messenger of Allah not interpreted it?’ The Imam said, ‘Yes, he has done so just for one man and he has interpreted the conditions of that man to identify him for his followers. That man is Ali ibn abu Talib, recipient of divine supreme covenant.’

“The man asking the question then said, ‘O abu Ja‘far, recipient of divine supreme covenant, this was a special matter. Common people are not able to bear it.’ The Imam said, ‘Allah, disdains His not being worshipped in secrecy until the time when His religion becomes public. It is just like the case of the Messenger of Allah and Khadija who would not make their religion public until they were commanded to do so.’ The man then said, ‘Is it proper for the author of this religion to hide?’ The Imam said, ‘Did Ali ibn abu Talib, recipient of divine supreme covenant, not hide his religion on the day he became a Muslim along with the Messenger of Allah until this matter became public?’ He said, ‘Yes, that was the case.’ The Imam then said, ‘So also is our case (the publicity of Divine Authority) until the appointed time will come.’

٧- و عنْ أَبِي جْعْفَرٍ ع قَالَ لَقَدْ خلَق الله جل ذِكْره لْيلَةَ لْقَدْرِ أَولَ ما خلَق الدنْيا و لَقَدْ خلَق لِفيها أَولَ نِبي يكُونُ و أَولَ وصِي يكُونُ و لَقَدْ قَضى أَنْ يكُونَ لِفي كُل سنةٍ لْيلَةٌ يهْبِطُ لِفيها لِبتفْسِيرِ لْأُمورِ لِإلى مِثْلِها مِن السنةِ لْمقْبِلَةِ مْنْ جحد ذَلِك قَقَدْ رد علَى اللهِ عز و جل لِعِلْمه لِأَنه لْا يقُوم لْأَنِبياءُ و الرسلُ و لْمحدثُونَ لِإا أَنْ تكُونَ علَيهِمْ حجةٌ لِبما يأْتِيهِمْ لِفي لِتلْك لْلَيلَةِ مع لْحجةِ لِتي يأْتِيهِمْ

H 643, Ch. 41, h7

Through the same chain of narrators it is narrated from abu Ja‘far, recipient of divine supreme covenant, who has said the following:

“Allah, Majestic is Whose name, created the Night of Determination when He first created the world and created in it (the world) the first prophet to come and the first executor of the will (of prophet) to come. He decreed that in every year there must be one night in which the interpretation and the clarification of the issues be sent until another such night in the

coming year. Whoever would deny it has certainly rejected the knowledge of Allah, the Majestic, the Glorious. It is because the prophets, the Messengers and *Muhaddathun* (people to whom angels speak without being visible to them) would remain without receiving Divine command and Authority through what comes to them on that night along with the authority that Jibril brings for them.'

"I (the narrator) then asked the Imam 'Do the *Muhaddathun* also experience the coming of Jibril and other angels?' The Imam said, 'The prophets and the Messenger, recipients of divine supreme covenant, certainly experience it. For the others, besides the prophets and the Messenger, recipients of divine supreme covenant, from the first day the earth was created to the end and perishing of the world there must be the Divine Authority. For the people of the earth Divine commands come down on that night to the one most beloved among His servants.

"I swear by Allah, the Spirit and the angels came with the command on the "Night of Determination" to Adam. I swear by Allah, that Adam did not die until he had the executor of his will. To every prophet after Adam the command came on that night and he assigned it to the executor of his will after him. I swear by Allah, that every prophet had been commanded, on that night, from Adam to Muhammad, recipient of divine supreme covenant, to make a will in favor of so and so. Allah, the Most Holy, the Most High, has said in His book, particularly, to the people who possess Divine Authority after Prophet Muhammad, recipient of divine supreme covenant, 'Allah has promised the righteously striving believers to appoint them as His deputies on earth, as He had appointed those who lived before. He will make the religion that He has chosen for them to stand supreme. He will replace their fear with peace and security so that they will worship Me alone and consider no one equal to Me. Whoever becomes an unbeliever after this will be a sinful person.' (24:55) "He says that He has made you (true successors of Muhammad) His deputies in the matter of His knowledge, religion and worship after your Prophet just as Adam made a will to appoint the executor of his will after him until the time Allah sent another prophet. He (Allah) has said, '. . . so that they will worship Me alone and consider no one equal to Me.' (24:55) He has said that you must worship Him with faith in the fact that after Muhammad, recipient of divine supreme covenant, there is no other prophet. Those who say otherwise 'Are sinful persons.'

"He has enabled the people who possess Divine Authority with knowledge. We are such people. Ask us. If we will acknowledge you then be steadfast, but you will not do so. Our knowledge is clear. The appearance of the appointed time for us in which religion will stand supreme through us so much so that there will remain no differences among people, for such time there is an appointed time that passes through the nights and days. When that time comes, the command of Allah will be only one.

"I swear by Allah, it is already decreed that there will be no differences among the believers. For this reason they are made to witness the deeds of the people so that Muhammad, recipient of divine supreme covenant, will be witness over us and we will be the witnesses over our followers and our followers will be witnesses over the people. Allah, the Most Holy, the Most High, disdained to allow differences take place in His judgment or contradictions to take place among those who possess His knowledge.

"Abu Ja'far, recipient of divine supreme covenant, then said the following: 'The excellence of the faith and belief in and his

بِها جَبْرئِيلُ ع قُلْت و الْمحدثُونَ أَيضاً يأْتيهِمْ جَبْرئِيلُ أَوْ غَيْره مِن الْملَائِكَةِ ع قَالَ أَما الْأَنبِياءُ و الرسلُ صلى الله علَيْهِمْ فَلَا شك و لَا بد لِمنْ سِواهمْ مِنْ أَول يوْمٍ خلِقَتْ فِيهِ الْأَرض إِلَى آخِرِ فَناءِ الدنْيا أَنْ تكُونَ علَى أَهْلِ الْأَرضِ حجةٌ يَنزِلُ ذَلِك فِي تِلْك اللَّيْلَةِ إِلَى منْ أَحب مِنْ عِبادِهِ

و أَيم اللهِ لَقَدْ نزلَ الروح و الْملَائِكَةُ بِالْأَمرِ فِي لَيْلَةِ الْقَدْرِ علَى آدم و أَيم اللهِ ما مات آدم إِلا و لَه وصِي و كُل منْ بعْد آدم مِن الْأَنبِياءِ قَدْ أَتاه الْأَمر فِيها و وضع لِوصِيهِ مِنْ بعْدِهِ و أَيم اللهِ إِنْ كَانَ النبِي لَيؤْمر فِيما يأْتِيهِ مِن الْأَمرِ فِي تِلْك اللَّيْلَةِ مِنْ آدم إِلَى محمدٍ ص أَنْ أَوصِ إِلَى فُلَانٍ و لَقَدْ قَالَ الله عز و جل فِي كِتابِهِ لِولَاةِ الْأَمرِ مِنْ بعْدِ محمدٍ ص خاصةً وعد الله الذِين آمنوا مِنْكُمْ و عمِلُوا الصالِحاتِ لَيسْتخْلِفَنهمْ فِي الْأَرضِ كَما اسْتخْلَف الذِين مِنْ قَبْلِهِمْ إِلَى قَوْلِهِ فَأُولَئِك هم الْفاسِقُونَ يقُولُ أَسْتخْلِفُكُمْ لِعِلْمِي و دِيني و عِبادتِي بعْد نبِيكُمْ كَما اسْتخْلَف وصاةَ آدم مِنْ بعْدِهِ حتى يبْعثَ النبِي الذِي يلِيهِ يعْبدونِني لا يشْرِكُونَ بِي شَيْئاً يقُولُ يعْبدونِني بِإِيمانٍ لَا نبِي بعْد محمدٍ ص فَمنْ قَالَ غَيْر ذَلِك فَأُولَئِك هم الْفاسِقُونَ فَقَدْ مكن ولَاةَ الْأَمرِ بعْد محمدٍ بِالْعِلْمِ و نحْن همْ فَاسْأَلُونا فَإِنْ صدقْناكُمْ فَأَقِروا و ما أَنتمْ بِقَاعِلِين أَما عِلْمنا فَظَاهِر و أَما إِبانُ أَجلِنا الذِي يظْهر فِيهِ الدين مِنا حتى لَا يكُونَ بيْن الناسِ اخْتِلَاف فَإِن لَه أَجلًا مِنْ ممر الليالِي و الْأَيامِ إِذَا أَتى

ظَهر و كَانَ الْأَمر واحِداً و أَيم اللهِ لَقَدْ قُضِي الْأَمر أَنْ لَا يكُونَ بيْن الْمؤْمِنِين اخْتِلَاف و لِذَلِك جعلَهمْ شهداءَ علَى الناسِ لِيشْهد محمد ص علَيْنا و لِنشْهد علَى شِيعتِنا و لِتشْهد شِيعتنا علَى الناسِ أَبى الله عز و جل أَنْ يكُونَ فِي حكْمِهِ اخْتِلَاف أَوْ بيْن أَهْل عِلْمِهِ تناقُض

ثُم قَالَ أَبو جَعْفَرٍ ع فَضْلُ إِيمان الْمؤْمِنِ بِجمْلَةِ إِنا أَنزلْناه و بِتفْسِيرِها عَلى منْ لَيس مِثْله فِي الْإِيمان بِها كَفَضْلِ الْإِنسان عَلى الْبهائِمِ و إِن الله عز و جل لَيدْفَع بِالْمؤْمِنِين بِها عنِ الْجاحِدِين لَها فِي الدنْيا لِكمالِ عذَابِ الْآخِرةِ لِمنْ عَلِم أَنه لَا يتوب مِنْهمْ ما يدْفَع بِالْمجاهِدِين عنِ الْقَاعِدِين و لَا أَعْلَم أَن فِي هذَا الزمان جِهاداً إِلا الْحج و الْعمْرةَ و الْجِوار

٨- قَالَ و قَالَ رجلٌ لِأَبِي جَعْفَرٍ ع يا ابْن رسول اللهِ لَا تَغْضبْ علَي قَالَ لِما ذَا قَالَ لِما أُرِيد أَنْ أَسْأَلَك عَنه قَالَ قُلْ قَالَ و لَا تَغْضب قَالَ و لَا أَغْضب قَالَ أَ رأَيت قَوْلَك فِي لَيْلَةِ الْقَدْرِ و تنزل الْملَائِكَةِ و الروح فِيها إِلَى الْأَوْصِياءِ يأْتونهمْ بِأَمرٍ لَمْ يكُنْ رسولُ اللهِ ص قَدْ عِلمه أَو يأْتونهمْ بِأَمرٍ كَانَ رسولُ اللهِ ص يعْلَمه و قَدْ عِلْمت أَن رسولَ اللهِ ص مات و لَيس مِنْ عِلْمِهِ شَيْءٌ إِلا و عِلي ع لَه واعٍ قَالَ أَبو جَعْفَرٍ ع ما لِي و لَك أَيها الرجلُ و منْ أَدخلَك علَي قَالَ أَدخلَنِي عَلَيْك الْقَضاءُ لِطَلَبِ الدينِ قَالَ فَافْهمْ ما أَقُولُ لَك

إِن رسولَ اللهِ ص لَما أُسْرِي بِهِ لَمْ يهْبِطْ حتى أَعْلَمه الله جل ذِكْره عِلْم ما قَدْ كَانَ و ما سيكُونُ و كَانَ كَثِير مِنْ عِلْمِهِ ذَلِك جملًا يأْتِي تفْسِيرها فِي لَيْلَةِ الْقَدْرِ و كَذَلِك كَانَ عِلِي بْن أَبِي طَالِبٍ ع قَدْ عِلم جملَ الْعِلْمِ و يأْتِي تفْسِيره فِي لَيالِي الْقَدْرِ كَما كَانَ مع رسول اللهِ ص قَالَ السائِلُ أَ و ما كَانَ فِي الْجملِ تفْسِير قَالَ بلَى و لَكِنه إِنما يأْتِي بِالْأَمرِ مِن اللهِ تعالَى فِي لَيالِي الْقَدْرِ إِلَى النبِي و إِلَى الْأَوْصِياءِ افْعلْ كَذَا و كَذَا لِأَمرٍ قَدْ كَانوا عَلِموه أُمِروا كَيف يعْملُونَ فِيهِ قُلْت فَسرْ لِي هذَا قَالَ لَمْ يمتْ رسولُ اللهِ ص إِلا حافِظاً لِجمْلَةِ الْعِلْمِ و تفْسِيرِهِ قُلْت فَالذِي كَانَ يأْتِيه فِي لَيالِي الْقَدْرِ عِلْم ما هو قَالَ الْأَمر و الْيسْر فِيما كَانَ قَدْ عِلم قَالَ السائِلُ فَما يحْدثُ لَهمْ فِي لَيالِي الْقَدْرِ عِلْم سِوى ما عَلِموا قَالَ هذَا مِما أُمِروا بِكِتْمانِهِ و لَا يعْلَم تفْسِير ما سأَلْت عَنْه إِلا الله عز و جل

acceptance of, "We have revealed it in the *Night of Determination*," and its interpretation, over those who are not like him, in the matters of faith in that Night, is like the excellence of man over the animals. Allah, the Most Holy, the Most High, defends, in this world, through those who believe in it those who disbelieve it. He, however, completes the punishment for it in the next life for those whom He knows will not repent from rejecting such belief. He defends them just as He defends through those who strive (do Jihad) for His cause those who sit comfortably. I do not know if there is any *Jihad* striving for His cause, these days, other than Hajj, 'Umra and to be good neighbors.'"

H 644, Ch. 41, h8

The narrator has said that once a man said to abu Ja'far, recipient of divine supreme covenant:

"O child of the Messenger of Allah, please do not be angry with me. The Imam, recipient of divine supreme covenant, said, 'Why should I be angry?' The man said, 'It is because of the question that I want to ask you.' The Imam said, 'Ask your question.' He said, 'Please do not be angry.' The Imam said, 'I will not be angry.' The man said, 'Consider your words about the "Night of Determination" in which the Spirit and the angels descend to the executors of the will (of Prophet). Do they bring them the command of which the Messenger of Allah had no knowledge or bring them the commands that the Messenger of Allah knew? As I know the Messenger of Allah died and there was nothing of his knowledge that Ali, recipient of divine supreme covenant, had not heard (and preserved).'

"Abu Ja'far, recipient of divine supreme covenant, said, 'Why should I bother with you and why did someone allow you come in?' He said, 'Fate has let me come in, seeking religion.' The Imam said, 'Try to understand what I will say.

'When the Messenger of Allah was taken for a trip (by the angels) he did not come back before Allah, Majestic is Whose name, taught him the knowledge of the things of the past and the things in future. A great deal of such knowledge was in a whole form the interpretation of which would have to come in the "Night of Determination." In the same way Ali ibn abu Talib, recipient of divine supreme covenant, had learned the knowledge in a whole form, the interpretation of which had to come in the "Night of Determination" as was the case with the Messenger of Allah.'

"The man said, 'Was there no interpretation of the whole available?' The Imam said, 'It was available but it comes through the commands of Allah in the "Night of Determination" to the Prophet and the executors of his will telling them to do so and so. It is for the matters of which they already had knowledge, but they receive the command how to act in it.'

"The man said, 'Explain it to me.' The Imam said, 'The Messenger of Allah did not die without knowing a whole body of knowledge with its interpretation.' The man said, 'What was that which would come to him in the "Night of Determination"?'

"The Imam said, 'It was the command and ease in what he already knew.' The man said, 'What then happens to them in the "Night of Determination," is it a knowledge other than what they knew before?'

"The Imam said, 'This is what they are commanded not to tell to anyone. No one knows the interpretation of what you just asked except Allah, the Most Holy, the Most High.' The man asked, 'Do the executors of the will know what the prophets did

not know?' The Imam said, 'No, because how would the executor of the will know what is other than what is willed for.'

"The man asked, 'Can we say that what one executor of the will may know, may not be known to another executor of the will?' The Imam said, 'No, because no prophet dies before his knowledge is transferred to the executor of his will. The angels and the Spirit descend in the "Night of Determination" with the judgment with which they judge among the people.' The man asked, 'Is it that they did not know that judgment?' The Imam said, 'Yes, they knew it but they could not approve anything of it until they were commanded in the "Night of Determination" how to implement and accomplish them until the next year.'

"The man said, 'O abu Ja'far, recipient of divine supreme covenant, I can not deny this.' The Imam said, 'Those who deny it are not from us.' The man asked, 'O abu Ja'far, recipient of divine supreme covenant, do you think in the "Night of Determination" there would come things to the Holy Prophet, recipient of divine supreme covenant, that he did not know?' The Imam said, 'It is not lawful for you to ask this. However, the knowledge of things of the past and the knowledge of the things in future are such that no prophet or executor of the will dies before the executor of the will after him would know it. However, this knowledge about which you ask is such that Allah, the Most Holy, the Most High, disdains that the executors of the will inform anyone of it except themselves.'

"The man asked, 'O child of the Messenger of Allah, how can I know that the "Night of Determination" takes place every year?' The Imam said, 'When the month of Ramadan comes read chapter 44 of the Holy Quran 100 times every night. In the twenty-third night you will see the confirmation of what you have asked for.'"

قَالَ السائِلُ فَهلْ يعْلَم الْأَوْصِياءُ ما لَا يعْلَم الْأَنبِياءُ قَالَ لَا و كَيف يعْلَم وصِي غَيْر عِلْمِ ما أُوصِي إِلَيْهِ قَالَ السائِلُ فَهلْ يسعنا أَنْ نقُولَ إِن أَحداً مِن الْوصاةِ يعْلَم ما لَا يعْلَم الْآخر قَالَ لَا لَمْ يمتْ نَبِي إِلا و عِلْمه فِي جوْفِ وصِيهِ و إِنما تنزلُ الْملَائِكَةُ و الروح فِي لَيْلَةِ الْقَدْرِ بِالْحكْمِ الذِي يحْكُم بِهِ بيْن الْعِبادِ قَالَ السائِلُ و ما كَانوا عِلموا ذَلِك الْحكْم قَالَ بلَى قَدْ عِلموه و لَكِنهمْ لَا يسْتطِيعونَ إِمْضاءَ شَيْءٍ مِنْه حتى يؤْمروا فِي لَيالِي الْقَدْرِ كَيف يصْنعونَ إِلَى السنةِ الْمقْبِلَةِ قَالَ السائِلُ يا أَبا جَعْفَرٍ لَا أَسْتطِيع إِنْكار هذَا قَالَ أَبو جَعْفَرٍ ع مَنْ أَنكره فَلَيس مِنا

قَالَ السائِلُ يا أَبا جَعْفَرٍ أَ رأَيت النبِي ص هلْ كَانَ يأْتِيهِ فِي لَيالِي الْقَدْرِ شَيْءٌ لَمْ يكُنْ عِلمه قَالَ لَا يحِل لَك أَنْ تسْأَلَ عَنْ هذَا أَما عِلْم ما كَانَ و ما سيكُونُ فَلَيس يموت نَبِي و لَا وصِي إِلا و الْوصِي الذِي بعْده يعْلَمه أَما هذَا الْعِلْم الذِي تسْأَلُ عَنْه فَإِن الله عز و جل أَبى أَنْ يطْلِع الْأَوْصِياءَ عَلَيْهِ إِلا أَنْفُسهمْ قَالَ السائِلُ يا ابْن رسول اللهِ كَيف أَعْرِف أَن لَيْلَةَ الْقَدْرِ تكُونُ فِي كُل سنةٍ قَالَ إِذَا أَتى شهْر رمضانَ فَاقْرأْ سورةَ الدخانِ فِي كُل لَيْلَةٍ مِائَةَ مرةٍ فَإِذَا أَتتْ لَيْلَةُ ثَلَاثٍ و عِشْرِين فَإِنك ناظِر إِلَى تصْدِيقِ الذِي سأَلْت عَنْه

H 645, Ch. 41, h9

The narrator has said that abu Ja'far, recipient of divine supreme covenant, said the following:

"You, certainly, find - those whom Allah, the Most Holy, the Most High, has sent to induce misfortune into the heretics and misleading people of the army (followers) of Satan and their companions – to be in greater numbers than the angels sent to the deputy of Allah, for justice and truth."

It was said to him, "O abu Ja'far, recipient of divine supreme covenant, how can there be anything in greater number than the angels?" The Imam said, "It is just as Allah, the Most Holy, the Most High, has wished." The man asked, "O abu Ja'far, recipient of divine supreme covenant, if I will narrate this *Hadith* to any of your followers they will reject it." The Imam asked, "Why will they do so?" The man said, "They will say that the angels are of greater number than the Devils." The Imam said, "What you say is true. However, try to understand what I will say. There is no day or night in which all the Devils and all Satans would not visit the heretic and misleading leaders and of the same number the angels visit the Imam of true guidance (leaders who possess Divine Authority) until it is the "Night of Determination." On that night the angels descend to those who possess Divine Authority in a number equal to the number of the Devils and Satan that Allah has created, or as he said, has determined."

"The Devils and Satans will come to the corrupt and misleading authorities with fabrications and lies until, perhaps, dawn and such leader says, 'I saw, this night, such and such.' However, if he would ask about it the one who possesses Divine Authority, he would say, 'You have seen a Satan who has

٩- و قَالَ قَالَ أَبو جَعْفَرٍ ع لَما ترَوْنَ مَنْ بعثَه الله عز و جل لِلشقَاءِ علَى أَهْلِ الضلَالَةِ مِنْ أَجْنادِ الشياطِينِ و أَزواجِهِمْ أَكْثَر مِما ترَوْنَ خَلِيفَةَ اللهِ الذِي بعثَه لِلْعدْلِ و الصوابِ مِن الْملَائِكَةِ قِيلَ يا أَبا جَعْفَرٍ و كَيف يكُونُ شَيْءٌ أَكْثَر مِن الْملَائِكَةِ قَالَ كَما شاءَ الله عز و جل قَالَ السائِلُ يا أَبا جَعْفَرٍ إِني لَوْ حدثْت بعْض الشيعةِ بِهذَا الْحدِيثِ لَأَنكَروه قَالَ كَيف يْنكِرونه قَالَ يقُولُونَ إِن الْملَائِكَةَ ع أَكْثَر مِن الشياطِينِ قَالَ صدقْت افْهمْ عني ما أَقُولُ إِنه لَيس مِنْ يوْمٍ و لَا لَيْلَةٍ إِلا و جمِيع الْجِن و الشياطِينِ تزور أَئِمةَ الضلَالَةِ و يزور إِمام الْهدى عددهمْ مِن الْملَائِكَةِ حتى إِذَا أَتتْ لَيْلَةُ الْقَدْرِ فَيهْبِطُ فِيها مِن الْملَائِكَةِ إِلَى ولِي الْأَمرِ خلْق الله أَوْ قَالَ قَيض الله عز و جل مِن الشياطِينِ بِعدَدِهِمْ ثُم زاروا ولِي الضلَالَةِ فَأَتوْه بِالْإِفْكِ و الْكَذِبِ حتى لَعله يصْبِح فَيقُولُ رأَيت كَذَا و كَذَا فَلَوْ سأَلَ ولِي الْأَمرِ عَنْ ذَلِك لَقَالَ رأَيت شَيْطَاناً أَخْبرك بِكَذَا و كَذَا حتى يفَسر لَه تفْسِيراً و يعْلِمه الضلَالَةَ الَتِي هو علَيْها

و أيم اللهِ إن منْ صدق بِلَيْلَةِ الْقَدْر لَيعْلَم أنها لَنا خاصةً لِقَوْل رسول اللهِ ص لِعلِي ع حِين دنا مَوْته هذَا ولِيكُمْ مِنْ بعْدِي فَإِنْ أَطَعتموه رشدْتمْ و لَكِنْ منْ لَا يؤْمِن بِما فِي لَيْلَةِ الْقَدْر منْكِر و منْ آمن بِلَيْلَةِ الْقَدْر مِمنْ علَى غَيْر رأْينا فَإِنه لَا يسعه فِي الصدْقِ إِلا أَنْ يقُولَ إِنها لَنا و منْ لَمْ يقُلْ فَإِنه كَاذِب إِن الله عز و جل أَعظَم مِنْ أَنْ ينزلَ الْأَمر مع الروحِ و الْملَائِكَةِ إِلَى كَافِرٍ فَاسِقٍ فَإِنْ قَالَ إِنه ينزلُ إِلَى الْخَلِيفَةِ الذِي هو علَيْها فَلَيْس قَوْلُهمْ ذَلِك بِشَيْءٍ و إِنْ قَالُوا إِنه لَيْس ينزلُ إِلَى أَحدٍ فَلَا يكُونُ أَنْ ينزلَ شَيْءٌ إِلَى غَيْرِ شَيْءٍ و إِنْ قَالُوا و سيقُولُونَ لَيْس هذَا بِشَيْءٍ فَقَدْ ضلوا ضَلَالًا بعِيداً

informed you of such and such matters.' He (the Imam who possesses Divine Authority) provides him (the heretic leader) with interpretations and informs him what misleads people and informs him of the misleading conditions in which he (the heretic) lives. I swear by Allah, those who acknowledge the "Night of Determination" will certainly know that the "Night of Determination" is exclusively for us. It is because of the words of the Messenger of Allah to people about Ali, recipient of divine supreme covenant, when the time of his death was about to approach: 'This is your guardian who possesses Divine Authority after me. If you obey him, you will enjoy a well guided way of life.' However, those who do not acknowledge what is in the "Night of Determination" they are unbelievers in it. Those who have faith in the "Night of Determination" but do not hold the opinion that we do, for them to verify it, there is no other way but to say that the "Night of Determination" is for us. Those who do not acknowledge it they are liars. Allah, the Most Holy, the Most High, is by far more exalted than to send the angels with the Spirit to a sinful unbeliever. If such people say that they (angels with the Spirit) come to the Khalifa in whom they believe, this is of no ground. If they say, "No one descends at that night to anyone," the fact is that something does not come to nothing. If they say or will say, "This is nothing," they have, certainly, strayed far away from the truth.'"

بَابٌ فِي أن الْأَئِمةَ ع يَزْدَادُونَ فِي لَيْلَةِ الْجُمُعَةِ

Chapter Forty Two

'A'immah (pl. of Imam), Recipient of Divine Supreme Covenant, Receive Additional (Knowledge) Every Friday Night

١ - حدثَنِي أَحْمد بْن إِدْرِيس الْقُمي و محمد بْن يحْيى عنِ الْحسنِ بْنِ علِي الْكُوفِي عنْ موسى بْنِ سعْدانَ عنْ عبْدِ اللهِ بْنِ أيوب عنْ أَبِي يحْيى الصنْعانِي عنْ أَبِي عبْدِ اللهِ ع قَالَ قَالَ لِي يا أَبا يحْيى إِن لَنا فِي لَيالِي الْجمعةِ لَشأْناً مِن الشأْن قَالَ قُلْت جعِلْت فِداك و ما ذَاك الشأْنُ قَالَ يؤْذَنُ لِأَرْواحِ الْأَنبِياءِ الْموتى ع و أَرواحِ الْأَوصِياءِ الْموتى و روحِ الْوصِي الذِي بيْن ظَهْرانَيكُمْ يعْرج بِها إِلَى السماءِ حتى توافِي عرْش ربها فَتطُوف بِهِ أُسْبوعاً و تصلي عِنْد كُل قَائِمةٍ مِنْ قَوائِمِ الْعرْشِ ركْعتيْنِ ثُم ترد إِلَى الْأَبدانِ الِتي كَانتْ فِيها فَتصْبِح الْأَنبِياءُ و الْأَوْصِياءُ قَدْ مِلئُوا سروراً و يصْبِح الْوصِي الذِي بيْن ظَهْرانَيكُمْ و قَدْ زِيد فِي عِلْمِهِ مِثْلُ جم الْغفِيرِ

H 646, Ch. 42, h1

Ahmad ibn Idris al-Qummi and Muhammad ibn Yahya have narrated from al-Hassan ibn Ali al-Kufi from Musa ibn Sa'dan from 'Abd Allah ibn Ayyub from abu Yahya al-San'ani from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"O abu Yahya, on every Friday night there is a special task for us to pursue." I (the narrator) then asked the Imam, recipient of divine supreme covenant, "May Allah keep my soul in service for your cause, of what nature is this special task?" The Imam said, "The spirits of the deceased prophets and the spirits of the deceased executors of the will of the prophets and the spirit of the executor of the will of the Holy Prophet living with you now are all taken to the heavens until they arrive at the throne of their Lord and then walk around it seven times. They perform prayers near every column of the columns of the throne, in a two Rak'at form after which they are returned to their bodies in which they were before. The prophets and the executors of the will of the prophets become full of joy and the executor of the will of the Holy Prophet living with you receives a huge increase in his knowledge."

٢ - محمد بْن يحْيى عنْ أَحْمد بْنِ أَبِي زاهِرٍ عنْ جعْفَرِ بْنِ محمدٍ الْكُوفِي عنْ يوسف الْأَبزارِي عنِ الْمفَضل قَالَ قَالَ لِي أَبو عبْدِ اللهِ ع ذَات يوْمٍ و كَانَ لَا يكَنينِي قَبْلَ ذَلِك يا أَبا عبْدِ اللهِ قَالَ قُلْت لَبيْك قَالَ إِن لَنا فِي كُل لَيْلَةِ جمعةٍ سروراً قُلْت زادك الله و ما ذَاك

H 647, Ch. 42, h2

Muhammad ibn Yahya has narrated from Ahmad ibn abu Zahir from Ja'far ibn Muhammad al-Kufi from Yusuf al-Abzari from al-Mufaddal who has said the following:

"One day abu 'Abd Allah, recipient of divine supreme covenant, addressed me with a surname, '*O abu 'Abd Allah,*' he would not address me this way before and I responded, 'Yes, O Imam, here I am.' He said, 'Every Friday night it is a time of happiness for us.' I said, 'May Allah increase such a happiness for you. Of what nature is this happiness?' The Imam said,

‘When Friday night comes the Messenger of Allah arrives at the throne of Allah and *'A'immah* (the leaders who possess Divine Authority) also arrive there with him and we also arrive with them. Our souls are returned back to our bodies only after receiving very new useful knowledge without which we would already be left without knowledge.’”

قَالَ إِذَا كَانَ لَيْلَةُ الْجمعةِ واقَى رسولُ اللهِ ص الْعَرْش و واقَى الْأَئِمةُ ع معه و واقْينا معهمْ فَلَا ترد أَرْواحنا إِلَى أَبدانِنا إِلا بِعِلْمٍ مسْتفَادٍ و لَوْ لَا ذَلِك لَأَنفَدْنا

H 648, Ch. 42, h3

Muhammad ibn Yahya has narrated from Salama ibn al-Khattab from ‘Abd Allah ibn Muhammad from al-Husayn ibn Ahmad al-Minqari from Yunus or al-Mufaddal from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“There is no Friday night without joy and happiness for those who possess Divine Authority.” I asked, ‘How is it, may Allah keep my soul in service for your cause?’ The Imam, recipient of divine supreme covenant, said, ‘When Friday night comes the Messenger of Allah arrives at the throne with *'A'immah*, recipients of divine supreme covenant, and I also arrive there with them. I do not return before receiving new knowledge without which I would have already been left without knowledge.’”

٣ - محمد بْن يحْيى عنْ سلَمةَ بْنِ الْخطابِ عنْ عبْدِ اللهِ بْنِ محمدٍ عنِ الْحسيْنِ بْنِ أَحْمد الْمِنْقَرِي عنْ يونس أَوِ الْمفَضل عنْ أَبِي عبْدِ اللهِ ع قَالَ ما مِنْ لَيْلَةِ جمعةٍ إِلا ولِأَوْلِياءِ اللهِ فِيها سرور قُلْت كَيْف ذَلِك جعِلْت فِداك قَالَ إِذَا كَانَ لَيْلَةُ الْجمعةِ واقَى رسولُ اللهِ ص الْعَرْش و واقَى الْأَئِمةُ ع و واقَيت معهمْ فَما أَرْجِع إِلا بِعِلْمٍ مسْتفَادٍ و لَوْ لَا ذَلِك لَنفِد ما عِنْدِي

Chapter Forty Three

If 'A'immah, Recipient of Divine Supreme Covenant, Did Not Receive New Knowledge Their Previous Knowledge Would Be Depleted

بَابُ لَوْ لَا أَن الْأَئِمةَ ع يَزْدَادُونَ لَنفِدَ مَا عِنْدَهُمْ

H 649, Ch. 43, h1

Ali ibn Muhammad and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad ibn abu Nasr from Safwan ibn Yahya who has said the following:

“I heard abu al-Hassan, recipient of divine supreme covenant, saying, ‘If we did not receive (new knowledge) our knowledge would diminish.’”

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Khalid from Safwan from abu a1-Hassan, recipient of divine supreme covenant, a similar *Hadith*.

١ - عِلِي بْن محمدٍ و محمد بْن الْحسنِ عنْ سهْل بْنِ زِيادٍ عنْ أَحْمد بْنِ محمدِ بْنِ أَبِي نصْرٍ عنْ صفْوانَ بْنِ يحْيى قَالَ سمِعْت أَبا الْحسنِ ع يقُولُ كَانَ جعْفَر بْن محمدٍ ع يقُولُ لَوْ لَا أَنا نزْداد لَأَنفَدْنا

محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنْ محمدِ بْنِ خالِدٍ عنْ صفْوانَ عنْ أَبِي الْحسنِ مِثْلَه

H 650, Ch. 43, h2

Muhammad ibn Yabya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from an-Nadr ibn Suwayd from Yahya al-Halabi from Dharih al-Muharibi who has said the following:

“Once abu ‘Abd Allah, recipient of divine supreme covenant, said to me, ‘O Dharih, if we did not receive (new knowledge) our knowledge would diminish.’”

٢ - محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنِ الْحسيْنِ بْنِ سعِيدٍ عنِ النضْرِ بْنِ سوْيدٍ عنْ يحْيى الْحلَبِي عنْ زَرِيحٍ الْمحارِبِي قَالَ قَالَ لِي أَبو عبْدِ اللهِ ع يا زَرِيح لَوْ لَا أَنا نزْداد لَأَنفَدْنا

H 651, Ch. 43, h3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from abu Nasr from Tha’laba from Zurara who has said the following:

“I heard abu Ja‘far, recipient of divine supreme covenant, saying, ‘If we did not receive additional (knowledge) our knowledge would diminish.’ I (the narrator) then asked the Imam, ‘Do you receive additional something that the Messenger of Allah did not know?’ The Imam said, ‘The fact of the matter is that when that happens, it is presented to the Messenger of Allah, then to the *'A'immah*, recipients of divine supreme covenant, and then it reaches us.’”

٣ - محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنِ ابْنِ أَبِي نصْرٍ عنْ ثَعْلَبةَ عنْ زرارةَ قَالَ سمِعْت أَبا جعْفَرٍ ع يقُولُ لَوْ لَا أَنا نزْداد لَأَنفَدْنا قَالَ قُلْت تزْدادونَ شيْئاً لَا يعْلَمه رسولُ اللهِ ص قَالَ أَما إِنه إِذَا كَانَ ذَلِك عرِض علَى رسولِ اللهِ ص ثُم علَى الْأَئِمةِ ثُم انْتهى الْأَمر إِلَينا

H 652, Ch. 43, h4

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus ibn ‘Abd al-Rahman from some of his people from abu ‘Abd Allah, recipient of divine

٤ - عِلِي بْن إِبراهِيم عنْ محمدِ بْنِ عِيسى عنْ يونس بْنِ عبْدِ الرحْمنِ عنْ بعْضِ أَصْحابِهِ عنْ أَبِي عبْدِ اللهِ ع قَالَ لَيس يخْرج

شيْءٌ مِنْ عِنْدِ اللهِ عز و جل حتى يبْدأ بِرسول اللهِ ص ثُم بِأَمِيرِ الْمؤْمِنِين ع ثُم بِواحِدٍ بعْد واحِدٍ لِكيْلا يكُونَ آخِرنا أعْلم مِنْ أولنا

supreme covenant, who has said the following:

"Nothing comes from Allah, the Most Holy, the Most High, except that first it begins with the Messenger of Allah, then (Amir al-Mu'minin) Ali, recipient of divine supreme covenant, then *'A'immah* one after the other so that the last of us is not more knowledgeable than the first among us."

بَابُ أن الأئمةَ ع يَعْلَمُونَ جَمِيعَ الْعُلومِ الَّتِي خَرَجَتْ إِلى الْمَلائِكةِ وَ الْأَنْبِياءِ وَ الرسُل ع

Chapter Forty Four

'A'immah, Recipients of Divine Supreme Covenant, Know All the Knowledge That Has Come to the Angels, the Prophets and the Messengers

١ - عِلِي بْن محمدٍ و محمد بْن الْحسن عنْ سهْل بْنِ زِيادٍ عنْ محمدِ بْنِ الْحسنِ بْنِ شمونٍ عنْ عبْدِ اللهِ بْنِ عبْدِ الرحْمنِ عنْ عبْدِ اللهِ بْنِ الْقاسِمِ عنْ سماعةَ عنْ أبِي عبْدِ اللهِ ع قالَ إِن لِلهِ تبارك و تعالى عِلْمين عِلْماً أظْهر عليْهِ ملائِكته و أنْبِياءه و رسله فما أظْهر عليْهِ ملائِكته و رسله و أنْبِياءه فقدْ عِلْمناه و عِلْماً اسْتأْثر بِهِ فإِذا بدا لِلهِ فِي شيْءٍ مِنْه أعْلمنا ذلك و عرض على الْأئِمةِ الذِين كانوا مِنْ قبْلِنا

عِلِي بْن محمدٍ و محمد بْن الْحسن عنْ سهْل بْنِ زِيادٍ عنْ موسى بْنِ الْقاسِمِ و محمد بْن يحْيى عن الْعمْركِي بْنِ عِلِي جمِيعاً عنْ عِلِي بْنِ جعْفرٍ عنْ أخِيهِ موسى بْنِ جعْفرٍ ع مِثْله

٢ - عِدةٌ مِنْ أصْحابِنا عنْ أحْمد بْنِ محمدٍ عن الْحسيْن بْنِ سعِيدٍ عن الْقاسِمِ بْنِ محمدٍ عنْ عِلِي بْنِ أبِي حمْزةَ عنْ أبِي بصِيرٍ عنْ أبِي عبْدِ اللهِ ع قالَ إِن لِلهِ عز و جل عِلْمين عِلْماً عِنْده لمْ يطْلِعْ عليْهِ أحداً مِنْ خلْقِهِ و عِلْماً نبذه إِلى ملائِكتِهِ و رسلِهِ فما نبذه إِلى ملائِكتِهِ و رسلِهِ فقدِ انْتهى إِلينا

٣ - عِلِي بْن إِبراهِيم عنْ صالِح بْنِ السنْدِي عنْ جعْفرِ بْنِ بشِيرٍ عنْ ضرِيسٍ قالَ سمِعْت أبا جعْفرٍ ع يقُولُ إِن لِلهِ عز و جل عِلْمين عِلْم مبْذُولٌ و عِلْم مكْفُوف فأما الْمبْذُولُ فإِنه لَيس مِنْ شيْءٍ تعْلمه الْملائِكةُ و الرسلُ إِلا نحْن نعْلمه و أما الْمكْفُوف فهو الذِي عِنْد اللهِ عز و جل فِي أم الْكِتابِ إِذا خرج نفذ

٤ - أبو عِلِي الْأشْعرِي عنْ محمدِ بْنِ عبْدِ الْجبارِ عنْ محمدِ بْنِ إِسْماعِيلَ عنْ عِلِي بْنِ النعْمان عنْ سوْيدٍ الْقلاءِ عنْ أبِي أيوب عنْ أبِي بصِيرٍ عنْ أبِي جعْفرٍ ع قالَ إِن لِلهِ عز و جل عِلْمين عِلْم لا يعْلمه إِلا هو و عِلْم علمه ملائِكته و رسله فما علمه ملائِكته و رسله ع فنحْن نعْلمه

H 653, Ch. 44, h1

Ali ibn Muhammad and Muhammad ibn al-Hassan from Sahl ibn Ziyad from Muhammad ibn al-Hassan ibn Shammun from 'Abd Allah ibn 'Abd al-Rahman from 'Abd Allah ibn al-Qasim from Sama'a from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Allah, the Most Holy, the Most High, has two kinds of knowledge. One kind is that which is revealed to the angels, the prophets and the Messengers of Allah. We know whatever is revealed to the angels, the Messengers of Allah and the prophets, also. The other is the kind which is exclusively for Allah. When Allah wants to make public anything from it, it is taught to us first and it is presented to *'A'immah* before us also."

Ali ibn Muhammad and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad from Musa ibn al-Qasim and Muhammad ibn Yahya from al-'Amrakiy ibn Ali all of them from Ali ibn Ja'far from his brother Musa ibn Ja'far, recipient of divine supreme covenant, a similar *Hadith*.

H 654, Ch. 44, h2

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Qasim ibn Muhammad from Ali ibn abu Hamza from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Allah, the Most Holy, the Most High, has two kinds of knowledge. One kind is His only and no creature knows about it. The other kind is that which He has thrown unto His angels and His Messengers. Whatever is thrown to the angels and the Messengers has reached us also."

H 655, Ch. 44, h3

Ali ibn Ibrahim has narrated from Salih ibn al-Sindi from Ja'far ibn Bashir from Durays who has said the following:

"I heard abu Ja'far, recipient of divine supreme covenant, saying, 'Allah, the Most Holy, the Most High, has two kinds of knowledge. One kind is that which is granted and the other kind is that which is withheld. Of the one, which is granted, all that the angels and the Messengers know we also know it. The one withheld is the kind that is before Allah, the Most Holy, the Most High, in the original Book. When it appears it permeates.'"

H 656 Ch. 44, h4

Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabber from Muhammad ibn Isma'il from Ali ibn al-Nu'man from Suwayd al-Qalla from abu Ayyub from abu Basir from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Allah, the Most Holy, the Most High, has two kinds of knowledge. One kind of knowledge is that which no one knows except He. The other kind is that which He has taught to His angels and His Messengers. Whatever His angels and Messengers have learned we also know it."

Chapter Forty Five
The Unique Ahadith About the Hidden Facts

بَابٌ نَادِرٌ فِيهِ ذِكْرُ الْغَيْبِ

H 657, Ch. 45, h1
A number of our people have narrated from Ahmad ibn Muhammad ibn ‘Isa from Mu’ammar ibn Khallad who has said that a man from Persia asked abu al-Hassan, recipient of divine supreme covenant, the following:

“Do you know al-Ghayb (the hidden facts)? The Imam, recipient of divine supreme covenant, said, ‘Abu Ja‘far, recipient of divine supreme covenant, has said, “If it opens to us, then we know it, and if it is withheld from us then we do not know.”’ The Imam then said, ‘It is the secret of Allah, the Most Holy, the Most High, Who has secretly given it to Jibril and Jibril has secretly given it to Muhammad, recipient of divine supreme covenant, and Muhammad, recipient of divine supreme covenant, has secretly given it to whoever Allah wished.’”

١- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمدْ بنِ محمدِ بْنِ عِيسى عَنْ معمرِ بْنِ خلادٍ قَالَ سأَلَ أَبا الْحسنِ ع رجلٌ مِنْ أَهلِ فَارِس فَقَالَ لَه أَ تَعْلَمونَ الْغَيْب فَقَالَ قَالَ أَبو جَعْفَرٍ ع يبسطُ لَنا الْعِلْم فَنَعْلَم و يقْبض عنا فَلَا نَعْلَم و قَالَ سِر اللهِ عز و جل أَسره إِلَى جَبْرئِيلَ ع و أَسره جَبْرئِيلُ إِلَى محمدٍ ص و أَسره محمد إِلَى منْ شاءَ الله

H 658, Ch. 45, h2
Muhammad ibn Yahya has narrated from ‘Abd Allah ibn Muhammad ibn ‘Isa from al-Hassan ibn Mahbub from Ali ibn Ri’ab from Sadir al-Sayrafi who has said the following:

“I heard Humran ibn A’Yan ask abu Ja‘far, recipient of divine supreme covenant, about the words of Allah, the Most Holy, the Most High Allah, ‘. . . One Who is the Originator of the heavens and the earth . . .’ (6:101) Abu Ja‘far, recipient of divine supreme covenant, said, ‘Allah, the Most Holy, the Most High, originated all things through His knowledge. It was unprecedented. He invented the heavens and the earths and there were no heavens and earths before. Have you not considered the words of Allah, the Most High, ‘. . . His Throne existed on water. . . .’ (11:7)

“Humran then said, ‘Have you considered His words, Majestic is Whose name, “He knows the unseen and He does not allow anyone to know His secrets. . . .”’ (72:26) Abu Ja‘far, recipient of divine supreme covenant, then said, ‘Except those of His Messengers whom He chooses.’ (72:26) Muhammad, recipient of divine supreme covenant, I swear by Allah, was one of those whom Allah had chosen. However, there are His words: ‘He knows the hidden facts.’ The facts that Allah, the Most Holy, the Most High, knows what is hidden from His creatures of the things that He measures and determines and decrees in His knowledge before creating it and before assigning to the angels, it is because of the following. O Humran, there is the knowledge withheld before Him in which He has a wish. He then decrees it when He wills. *Al-Bada’* may take place in it and He then will not decree it. The knowledge that, however, Allah, the Most Holy, the Most High, measures and determines and approves is the knowledge that reaches the Messenger of Allah and then it reaches us.”

٢- محمدْ بن يحْيى عَنْ عَبْدِ اللهِ بْنِ محمدِ بْنِ عِيسى عنِ الْحسنِ بْنِ محْبوبٍ عَنْ عَلِي بْنِ رِئَابٍ عَنْ سدِيرٍ الصَّيرفِي قَالَ سمِعْت حمْرانَ بْن أَعين يسْأَلُ أَبا جَعْفَرٍ ع عَنْ قَوْل اللهِ عز و جل بدِيع السماواتِ والْأَرْض قَالَ أَبو جَعْفَرٍ ع إِن الله عز و جل ابْتدع الْأَشْياءَ كُلها بِعِلْمِهِ علَى غَيْرِ مِثَالٍ كَانَ قَبْله فَابْتدع السماواتِ و الْأَرضِين و لَمْ يكُنْ قَبْلَهن سماوات و لَا أَرضونَ أَ ما تسْمع لِقَوْلِهِ تعالَى و كَانَ عَرْشه علَى الْماءِ

فَقَالَ لَه حمْرانُ أَ رأَيت قَوْله جل ذِكْره عالِم الْغَيْبِ فَلا يظْهِر علَى غَيْبِهِ أَحداً فَقَالَ أَبو جَعْفَرٍ ع إِلا منِ ارْتضى مِنْ رسولٍ و كَانَ و اللهِ محمد مِمنِ ارْتضاه و أَما قَوْله عالِم الْغَيْبِ فَإِن الله عز و جل عالِم بِما غَاب عَنْ خَلْقِهِ فِيما يقْدِر مِنْ شَيْءٍ و يقْضِيهِ فِي عِلْمِهِ قَبْلَ أَنْ يخْلُقَه و قَبْلَ أَنْ يفْضِيه إِلَى الْملَائِكَةِ فَذَلِك يا حمْرانُ عِلْم موْقُوف عِنْده إِلَيْهِ فِيهِ الْمشِيئَةُ فَيقْضِيهِ إِذَا أَراد و يبْدو لَه فِيهِ فَلَا يمْضِيهِ فَأَما الْعِلْم الذِي يقَدره الله عز و جل فَيقْضِيهِ و يمْضِيهِ فَهو الْعِلْم الذِي انْتهى إِلَى رسول اللهِ ص ثُم إِلَيْنا

H 659, Ch. 45, h3
Ahmad ibn Muhammad has narrated from Muhammad ibn al-Hassan from ‘Abbad ibn Sulayman from Muhammad ibn Sulayman from his father from Sadir who has said the following:

“Once abu Basir, Yahya al-Bazzaz, Dawud ibn Kathir and I were in the presence of abu ‘Abd Allah, recipient of divine supreme covenant, The Imam came to us while he was angry. When he settled in his seat he then said, ‘How strange it is that certain people think we know the hidden facts. No one knows the hidden things except Allah, the Most Holy, the Most High. I thought to discipline our house maid, so and so. She escaped and I could not find in which quarter she was.’ Sadir has said, ‘When the meeting was over and the Imam went home, abu

٣- أَحْمدْ بن محمدٍ عَنْ محمدِ بْنِ الْحسنِ عَنْ عبادِ بْنِ سلَيمانَ عَنْ محمدِ بْنِ سلَيمانَ عَنْ أَبِيهِ عَنْ سدِيرٍ قَالَ كُنت أَنا و أَبو بصِيرٍ و يحْيى الْبزاز و داود بْن كَثِيرٍ فِي مجْلِسِ أَبِي عَبْدِ اللهِ ع إِذْ خرج إِلَينا و هو مغْضب فَلَما أَخذَ مجْلِسه قَالَ يا عجباً لِأَقْوامٍ يزْعمونَ أَنا نَعْلَم الْغَيْب ما يعْلَم الْغَيْب إِلا الله عز و جل لَقَدْ هممْت بِضَرْبِ جارِيتِي فُلَانةَ فَهربتْ مِني فَما علِمْت فِي أَي بيوتِ الدارِ هِي قَالَ

سدِير فَلَما أَنْ قَام مِنْ مجْلِسِهِ و صار فِي مْنزِلِهِ دخلْت أَنا و أَبو بصِيرٍ و ميسر و قُلْنا لَه جعِلْنا فِداك سمِعْناك و أَنت تقُولُ كَذَا و كَذَا فِي أَمرِ جارِيتك و نحْن نعْلَم أَنك تعْلَم عِلْماً كَثِيراً و لَا نْنسبك إِلَى عِلْمِ الْغَيبِ قَالَ فَقَالَ يا سدِير أَ لَمْ تقْرأْ الْقُرآنَ قُلْت بلَى قَالَ فَهلْ وجدْت فِيما قَرأْت مِنْ كِتابِ اللهِ عز و جل قَالَ الذِي عِنْده عِلْم مِن الْكِتابِ أَنا آتِيك بِهِ قَبلَ أَنْ يرْتد إِلَيك طَرْفُك قَالَ قُلْت جعِلْت فِداك قَدْ قَرأْته قَالَ فَهلْ عرفْت الرجلَ و هلْ عِلْمت ما كَانَ عِنْده مِنْ عِلْمِ الْكِتابِ قَالَ قُلْت أَخْبِرنِي بِهِ قَالَ قَدْر قَطْرةٍ مِن الْماءِ فِي الْبحْرِ الْأَخْضرِ فَما يكُونُ ذَلِك مِنْ عِلْمِ الْكِتابِ قَالَ قُلْت جعِلْت فِداك ما أَقَل هذَا فَقَالَ يا سدِير ما أَكْثَر هذَا أَنْ يْنسِبه الله عز و جل إِلَى الْعِلْمِ الذِي أَخْبرك بِهِ يا سدِير فَهلْ وجدْت فِيما قَرأْت مِنْ كِتابِ اللهِ عز و جل أَيضاً قُلْ كَفى بِاللهِ شهِيداً بيْنِي و بيْنكُمْ و مْن عِنْده عِلْم الْكِتابِ قَالَ قُلْت قَدْ قَرأْته جعِلْت فِداك قَالَ أَ فَمنْ عِنْده عِلْم الْكِتابِ كُله أَفْهم أَم مْن عِنْده عِلْم الْكِتابِ بعْضه قُلْت لَا بلْ مْن عِنْده عِلْم الْكِتابِ كُله قَالَ فَأَومأَ بِيدِهِ إِلَى صدْرِهِ و قَالَ عِلْم الْكِتابِ و اللهِ كُله عِنْدنا عِلْم الْكِتابِ و اللهِ كُله عِنْدنا

Basir, Muyassir and I went to his house. We said to him, 'May Allah keep our souls in service for your cause, we heard you say so and so about the matter of your house maid but we know that you have a great deal of knowledge. We do not say that you possess the knowledge of (al-Ghayb) "hidden facts".' The narrator has said that the Imam said, 'O Sadir, Do you not read the Holy Quran?' I said, 'Yes, I do read the Holy Quran.' The Imam then asked, 'In your reading have you found the following words of Allah, the Most Holy, the Most High: 'The one who had knowledge from the Book said, "I can bring it to you before you even blink your eye . . ."'? (27:40) I (the narrator) then said that he has read those words. The Imam asked, 'Do you know who the man is? Do you know how much knowledge of the Book he had?' I (the narrator) then asked the Imam 'Please tell me about his knowledge.' The Imam said, 'His knowledge of the Book was like one drop compared to the green ocean (Atlantic).' I (the narrator) then said, 'May Allah keep my soul in service for your cause, that is very little.' The Imam then said, 'O Sadir, you may indeed say, "What a great knowledge is that!" if you hear about the knowledge of which Allah, the Most Holy, the Most High, has spoken in the Holy Quran and I am about to speak and explain to you. Have you found in the book of Allah, the Most Holy, the Most High, the following: 'Say, "Allah and those who have the knowledge of the Book are sufficient witness (to my prophet-hood)."' (13:43)

"I (the narrator) then said to the Imam, 'Yes, may Allah keep my soul in service for your cause, I have read it.' The Imam then said, 'Is the knowledge of one who possesses the knowledge of the whole book greater or that of the one who possesses something of the knowledge of the Book?' I said, 'The knowledge of one who possesses the knowledge of the whole book is greater.' The narrator has said that the Imam pointing to his chest said, 'The knowledge of the whole Book, I swear by Allah, is with us. The knowledge of the whole Book, I swear by Allah, is with us.'"

٤ - أَحْمد بْن محمدٍ عَنْ محمدِ بْنِ الْحسنِ عَنْ أَحْمد بْنِ الْحسنِ بْنِ عِلِي عَنْ عَمْرِو بْنِ سعِيدٍ عَنْ مصدقِ بْنِ صدقَةَ عَنْ عمارٍ الساباطِي قَالَ سأَلْت أَبا عَبْدِ اللهِ ع عنِ الْإِمامِ يعْلَم الْغَيب فَقَالَ لَا و لَكِنْ إِذَا أَرادَ أَنْ يعْلَم الشيْءَ أَعْلَمه الله ذَلِك

H 660, Ch. 45, h4

Ahmad ibn Muhammad has narrated from Muhammad ibn al-Hassan from Ahmad ibn a1-Hassan ibn Ali from 'Amr ibn Sa'id from Musaddiq ibn Sadaqa from 'Ammar al-Sabati who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'Does the Imam have the knowledge of the hidden facts?' The Imam said, 'No, he does not have such knowledge but if he would like to know about a thing Allah grants him such knowledge.'"

بَابُ أَن الْأَئمةَ ع إِذَا شَاءُوا أَنْ يعْلَمُوا عُلِمُوا

Chapter Forty Six

If 'A'immah (pl. of Imam), Recipients of Divine Supreme Covenant, Wish to Know, They Are Given Such Knowledge

١ - عِلِي بْن محمدٍ و غَيره عَنْ سهْلِ بْنِ زِيادٍ عَنْ أَيوب بْنِ نوحٍ عَنْ صفْوانَ بْنِ يحْيى عنِ ابْنِ مسْكَانَ عَنْ بدْرِ بْنِ الْوليدِ عَنْ أَبِي الربِيعِ الشامِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن الْإِمام إِذَا شَاءَ أَنْ يعْلَم علم

H 661, Ch. 46, h1

Ali ibn Muhammad and others have narrated from Sahl ibn Ziyad from Ayyub ibn Nuh from Safwan ibn Yahya from ibn Muskan from Badr ibn al-Walid from abu al-Rabi' al-Shami from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"If the Imam, recipient of divine supreme covenant, wishes to know, he is given such knowledge."

H 662, Ch. 46, h2
Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan from ibn Muskan from Badr ibn al-Walid from Abu al-Rabi' from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"If the Imam, recipient of divine supreme covenant, wants to know, he is provided such knowledge."

٢- أبو عَلِي الْأَشْعَرِي عَنْ محمدِ بْنِ عَبْدِ الْجبارِ عَنْ صفْوانَ عنِ ابْنِ مسْكَانَ عَنْ بدْرِ بْنِ الْوليدِ عَنْ أَبِي الربِيعِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن الْإِمام إِذَا شاءَ أَنْ يعْلَم أُعْلِم

H 663, Ch. 46, h3
Muhammad ibn Yahya has narrated from 'Umra ibn Musa from Musa ibn Ja'far from 'Amr ibn Sa'id al-Mada'ini from abu 'Ubayda al-Mada'ini from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"If the Imam, recipient of divine supreme covenant, wishes to know something, Allah grants him such knowledge."

٣- محمد بْن يحْيى عَنْ عِمْرانَ بْنِ موسى عَنْ موسى بْنِ جعْفَرٍ عَنْ عَمْرو بْنِ سعِيدٍ الْمدائِنِي عَنْ أَبِي عَبِيدةَ الْمدائِنِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِذَا أَراد الْإِمام أَنْ يعْلَم شيْئاً أَعْلَمه الله ذَلِك

Chapter Forty Seven
'A'immah, Recipients of Divine Supreme Covenant, Know When They Will Die and They Die Voluntarily

بَابُ أَن الْأَئِمةَ ع يَعْلَمُونَ مَتى يَمُوتُونَ وَ أَنهُمْ لَا يَمُوتُونَ إِلا بِاخْتِيَارٍ مِنْهُمْ

H 664, Ch. 47, h1
Muhammad ibn Yahya has narrated from Salamah ibn-al-Khattab Sulayman ibn Sama'a and 'Abd Allah ibn Muhammad from 'Abd Allah ibn al-Qasim al-Batal from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Whoever of *'A'immah* does not know what will happen to him and to what events he will proceed such a person does not possess Divine Authority over His creatures."

١- محمد بْن يحْيى عَنْ سلَمةَ بْنِ الْخطابِ عَنْ سلَيمانَ بْنِ سماعةَ و عَبْدِ اللهِ بْنِ محمدٍ عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ الْبطَلِ عَنْ أَبِي بصِيرٍ قَالَ قَالَ أَبو عَبْدِ اللهِ ع أَي إِمامٍ لَا يعْلَم ما يصِيبه و إِلَى ما يصِير فَلَيس ذَلِك بِحجةٍ لِلهِ علَى خلْقِهِ

H 665, Ch. 47, h2
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa ibn al-Hassan ibn Muhammad ibn Bashshar from a respectable man from Qati'a al- Rabi' (a quarter in the Karkh part of Baghdad) from the general public (non-Shi'a) of Baghdad, from whom people would narrate *Hadith* has said to me the following:

"I have seen (experienced) from a member of this family (*Ahl Al-Bayt*, recipients of divine supreme covenant) of whose virtues people speak, things that I have never seen (experienced) from others. No one else is like him in his virtue and worship." I (the narrator) then asked the man. "Who is he? And how did you learn about him?" He then said, "In the days of al-Sindi ibn Shahik (a Vizier of Harun al-Rashid) we gathered eighty people of the leading personalities in goodness to meet Musa ibn Ja'far, recipient of divine supreme covenant. Al-Sindi asked us, 'Gentlemen, please examine this man. Has anything happened to him? People think that he is tortured and they make a huge noise about it. This is his dwelling place and his bed, which has enough room and he is not constrained. Amir al-Mu'minin (Harun al-Rashid) has not done any bad things to him. He is kept here until the right time comes so he can debate Amir al-Mu'minin (Harun al-Rashid). He is quite well and comfortable from all aspects. You may ask him questions.' The narrator has said, 'We had no other intention but to see to the man, to see his virtue and his excellent attitude. Musa ibn Ja'far, recipient of divine supreme covenant, then said, 'Whatever he (al-Sindi) has said about the capacity of the place and other such things is as he has said. However, O people, I should inform you that I am being poisoned with seven pieces of dates. Tomorrow my color will turn green and after tomorrow I will die.' The man has said, 'I looked at al-Sindi ibn Shahik. He shivered in horror and shook like the leaves of a branch of palm tree.'"

٢- عَلِي بْن إِبراهِيم عَنْ محمدِ بْنِ عِيسى عنِ الْحسنِ بْنِ محمدِ بْنِ بشارٍ قَالَ حدثَنِي شيْخ مِنْ أَهْلِ قَطِيعةِ الربِيعِ مِن الْعامةِ بِبغْداد مِمنْ كَانَ يثْقَلُ عَنه قَالَ قَالَ لِي قَدْ رأَيت بعْض منْ يقُولُونَ بِفَضْلِهِ مِنْ أَهْلِ هذَا الْبيْتِ فَما رأَيت مِثْله قَط فِي فَضْلِهِ و نسكِهِ فَقُلْت لَه منْ و كَيف رأَيته قَالَ جمِعْنا أَيام السنْدِي بْنِ شاهك ثَمانِين رجلًا مِن الْوجوهِ الْمنْسوبِين إِلَى الْخيْرِ فَأُدْخِلْنا علَى موسى بْنِ جعْفَرٍ ع فَقَالَ لَنا السنْدِي يا هؤُلَاءِ انْظُروا إِلَى هذَا الرجلِ هلْ حدثَ بِهِ حدثٌ فَإِن الناس يزْعمونَ أَنه قَدْ فُعِلَ بِهِ و يكْثِرونَ فِي ذَلِك و هذَا منْزِلُه و فِراشه موسع علَيهِ غَير مضيقٍ و لَمْ يرُدْ بِهِ أَمِير الْمؤْمِنِين سوءاً و إِنما يْنتظَر بِهِ أَنْ يقْدم قَيناظِر أَمِير الْمؤْمِنِين و هذَا هو صحِيح موسع علَيهِ فِي جمِيعِ أُمورِهِ فَسلُوه قَالَ و نحْن لَيس لَنا هم إِلا النظَر إِلَى الرجلِ و إِلَى فَضْلِهِ و سمْتِهِ فَقَالَ موسى بْن جعْفَرٍ ع أَما ما ذَكَر مِن التوْسِعةِ و ما أَشْبهها فَهو علَى ما ذَكَر غَير أَني أُخْبِركُمْ أَيها النفَر أَني قَدْ سقِيت السم فِي سبْعِ تمراتٍ و أَنا عَداً أَخْضر و بعْد عَدٍ أَموت قَالَ فَنظَرت إِلَى السنْدِي بْنِ شاهك يضْطَرِب و يرْتعِد مِثْلَ السعفَةِ

H 666, Ch. 47, h3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from abu Jamila from 'Abd Allah ibn abu Ja'far who has said that my brother narrated from Ja'far (abu 'Abd Allah, recipient of divine supreme covenant, from his father that he went to Ali ibn al-Husayn, recipient of divine

٣- محمد بْن يحْيى عَنْ أَحْمد بْنِ محمدٍ عنِ ابْنِ فَضالٍ عَنْ أَبِي جمِيلَةَ عَنْ عَبْدِ اللهِ بْنِ أَبِي جعْفَرٍ قَالَ حدثَنِي أَخِي عَنْ جعْفَرٍ عَنْ

أَبِيهِ أَنه أَتى عَلِي ْبن الْحسْينِ ع لَيْلَةً قُبِض فِيها بِشرابٍ فَقَالَ يا أَبتِ اشْربْ هذَا فَقَالَ يا بني إِن هذِهِ اللَّيْلَةُ الَّتِي أُقْبض فِيها و هِي اللَّيْلَةُ الَّتِي قُبِض فِيها رسولُ اللهِ ص

supreme covenant, on the night in which he passed away and offered him a drink requesting:

"Father, please drink it. He said, 'Son, this is the night in which I will pass away and during such a night the Messenger of Allah also passed away.'" (The date of the demise of the two holy ones, as generally held, is not the same. However, being the same day is a possibility.)

٤ - عَلِي ْبن محمدٍ عَنْ سهْل ْبن زِيادٍ عَنْ محمدِ ْبنِ عَبْدِ الْحمِيدِ عَنِ الْحسنِ ْبنِ الْجهْمِ قَالَ قُلْت لِلرضا ع إِن أَمِير الْمؤْمِنِين ع قَدْ عرف قَاتِلَه و اللَّيْلَةَ الَّتِي يقْتلُ فِيها و الْموْضِع الَّذِي يقْتلُ فِيهِ و قَوْلُه لَما سمِع صِياح الْإِوز فِي الدارِ صوائِح تتْبعها نوائِح و قَوْلُ أُم كُلْثُومٍ لَوْ صلَّيت اللَّيْلَةَ داخِلَ الدارِ و أَمرْت غَيرك يصلي بِالناسِ فَأَبى عَلَيْها و كَثُر دخولُه و خروجه تِلْك اللَّيْلَةَ بِلَا سِلَاحٍ و قَدْ عرف ع أَن ابْن ملْجمٍ لَعنه الله قَاتِلُه بِالسيْفِ كَانَ هذَا مِما لَمْ يجزْ تعرضه فَقَالَ ذَلِك كَانَ و لَكِنه خير فِي تِلْك اللَّيْلَةِ لِتمْضِي مقَادِير اللهِ عز و جل

H 667, Ch. 47, h4

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Muhammad ibn 'Abd al-Hamid from al-Hassan ibn al-Jahm who has said that he said to al-Rida, recipient of divine supreme covenant, the following:

"(Amir al-Mu'minin) Ali, recipient of divine supreme covenant, knew his assassin, the night of being murdered and the spot where he was fatally wounded. It is his words on hearing the ducks at the house, 'These are the *ululations* that will be followed by lamentations.' Also the words of 'Umm Kulthum (his daughter), 'I wish that you pray inside the house and send someone else to lead the prayer in the Mosque.' He refused to do so and that night he went many times out of the house unarmed. He knew that ibn Muljim, may he be condemned, would hurt him with a sword. He must not expose himself to it (danger).' The Imam, recipient of divine supreme covenant, said, 'It is true but it was chosen to be that night wherein the measure and the determination of Allah, the Most Holy, the Most High would come to pass.'"

٥ - عَلِي ْبن إِبراهِيم عَنْ محمدِ ْبنِ عِيسى عَنْ بعْضِ أَصْحابِنا عَنْ أَبِي الْحسنِ موسى ع قَالَ إِن الله عز و جل غَضِب علَى الشيعةِ فَخيرنِي نفْسِي أَوْ هُمْ فَوقَيتهُمْ و اللهِ بِنفْسِي

H 668 Ch. 47, h5

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from some of our people from abu al-Hassan Musa, recipient of divine supreme covenant, who has said the following:

"Allah, the Most Holy, the Most High, expressed anger at the Shi'a. He, therefore, let me choose, either them or myself (to receive protection). I swear by Allah, that I protected them with my own soul."

٦ - محمد ْبن يحْيى عَنْ أَحْمد ْبنِ محمدٍ عَنِ الْوشاءِ عَنْ مسافِرٍ أَن أَبا الْحسنِ الرضا ع قَالَ لَه يا مسافِر هذَا الْقَناةُ فِيها حِيتانٌ قَالَ نعمْ جعِلْت فِداك فَقَالَ إِني رأَيت رسولَ اللهِ ص الْبارِحةَ و هو يقُولُ يا عَلِي ما عِنْدنا خَيْر لَك

H 669, Ch. 47, h6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Washsha' from Musafir that abu al-Hassan al-Rida, recipient of divine supreme covenant, said to him the following:

"O Musafir, in this water passage there are fish. I (the narrator) then said, 'Yes, may Allah keep my soul in service for your cause, there are fish there.' The Imam, recipient of divine supreme covenant, then said, 'I saw the Messenger of Allah last night while saying, "O Ali, what is with us is better for you."' (The mention of fish is to show equality of degree of certainty in his knowledge from observation and his knowledge from his dream.)

٧ - محمد ْبن يحْيى عَنْ أَحْمد ْبنِ محمدٍ عَنِ الْوشاءِ عَنْ أَحْمد ْبنِ عائِذٍ عَنْ أَبِي خدِيجةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ كُنت عِنْد أَبِي فِي الْيوْمِ الَّذِي قُبِض فِيهِ فَأَوْصانِي بِأَشْياءَ فِي غُسْلِهِ و فِي كَفْنِهِ و فِي دخولِهِ قَبره فَقُلْت يا أَبَاهْ و اللهِ ما رأَيتك مُنْذُ اشْتكَيت أَحْسن مِنْك الْيوْم ما رأَيت علَيْك أَثَر الْموْتِ فَقَالَ يا بني أَ ما سمِعْت عَلِي ْبن الْحسْينِ ع ينادِي مِنْ وراءِ الْجِدارِ يا محمد تعالَ عجلْ

H 670, Ch. 47, h7

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Washsha' from Ahmad ibn 'Aidh from abu Khadija from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Once I was in the presence of my father during the day in which he passed away. He made several recommendations to me about his funeral matters, such as washing his whole body, shrouding him and placing him in his grave. I then said to him, 'Father, I, by Allah, have not seen you in better health from the day you complained of illness than today. I do not see in you any sign of death.' The Imam, recipient of divine supreme covenant, said, 'Son, have you not heard about Ali ibn al-Husayn, recipient of divine supreme covenant, calling from behind the wall, "O Muhammad, come. Please be quick."'

H 671, Ch. 47, h8
A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Sayf ibn ‘Umayra from ‘Abd al-Malik ibn A‘yan from abu Ja‘far, recipient of divine supreme covenant, who has said the following:

“Allah, the Most High, sent support for Imam al-Husayn, recipient of divine supreme covenant, up to the fill between the heavens and earth. Then he was left to choose either victory or meeting Allah. He, however**,** chose the meeting of Allah the Most High.”

٨- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمدْ بنِ محمدٍ عنْ عَلِي بْنِ الْحكَمِ عنْ سَيْفِ بْنِ عمِيرةَ عنْ عَبْدِ الْمَلِكِ بْنِ أَعْين عنْ أَبِي جَعْفَرٍ ع قَالَ أُنزلَ الله تعالَى النصْر علَى الْحسيْنِ ع حتى كَانَ ما بيْن السماءِ و الْأَرْضِ ثُم خير النصْر أَوْ لِقَاءَ اللهِ فَاخْتار لِقَاءَ اللهِ تعالَى

Chapter Forty Eight
'A'immah, Recipients of Divine Supreme Covenant, Do Have the Knowledge of What Was and Will Be, and That Nothing Is Unknown to Them

بَابُ أَن الْأَئمةَ ع يَعْلَمُونَ عِلْمَ مَا كَانَ وَ مَا يَكُونُ وَ أَنهُ لَا يَخْفَى عَلَيْهِمُ الشيْءُ صَلَوَاتُ اللهِ عَلَيْهِمْ

H 672, Ch. 48, h1
Ahmad ibn Muhammad and Muhammad ibn Yahya have narrated from Muhammad ibn al-Husayn from Ibrahim ibn Ishaq al-Ahmar from ‘Abd Allah ibn Hammad from Sayf al-Tammar who has said that he with a group of Shi‘a were in the presence of abu ‘Abd Allah, recipient of divine supreme covenant, in Hijr and the Imam, recipient of divine supreme covenant, said the following:

“An eye is watching over us. We then looked right and left and did not see anyone. We said, ‘No eye is watching over us.’ The Imam, recipient of divine supreme covenant, said, ‘I swear by the Lord of the Ka‘ba. I swear by the Lord of the House.’ He said so three times. ‘Had I been with Moses and al-Khidr I would have told them that I had more knowledge than they did and would have informed them of that of which they had no knowledge. This is because Moses and al-Khidr were given the knowledge of what was in the past and they were not given the knowledge of what will be in future or what will exist up to the Day of Judgment, while we have inherited all of it (knowledge) from the Messenger of Allah as heirs.’”

١- أَحْمدْ بن محمدٍ و محمدْ بن يحْيى عنْ محمدِ بْنِ الْحسيْنِ عنْ إِبراهِيم بْنِ إِسْحاق الْأَحْمرِ عنْ عَبْدِ اللهِ بْنِ حمادٍ عنْ سَيْفٍ التمارِ قَالَ كُنا مع أَبِي عَبْدِ اللهِ ع جماعةً مِن الشيعةِ فِي الْحِجْرِ فَقَالَ علَيْنا عَيْن فَالْتفَتنا يمْنةً و يسْرةً فَلَمْ نر أَحداً فَقُلْنا لَيس علَيْنا عَيْن فَقَالَ و رب الْكَعْبةِ و رب الْبِنيةِ ثَلَاثَ مراتٍ لَوْ كُنت بيْن موسى و الْخضِرِ لَأَخْبرْتهما أَني أَعْلَم مِنْهما و لَأَنبأْتهما بِما لَيس فِي أَيدِيهِما لِأَن موسى و الْخضِر ع أُعْطِيا عِلْم ما كَانَ و لَمْ يعْطَيا عِلْم ما يكُونُ و ما هو كَائِن حتى تقُوم الساعةُ و قَدْ ورِثْناه مِنْ رسول اللهِ ص وِراثَةً

H 673, Ch. 48, h2
A number of our people have narrated from Ahmad ibn Muhammad ibn Sinan from Yunus ibn Ya‘qub from al-Harith ibn al-Mughirah and a group of our people, among whom were ‘Abd al-A‘la’, abu ‘Ubaydah and ‘Abd Allah ibn Bishr al-Khath‘ami, who have said the following:

“Once we heard abu ‘Abd Allah, recipient of divine supreme covenant, say, ‘I certainly know what is in the heavens and what is in the earth. I know what is in paradise and what is in the fire. I know what was there and what will be there.’ The narrator has said that the Imam paused for a while and found that what he had just said was much too heavy for the audience. He, recipient of divine supreme covenant, then said, ‘I learned all of it from the book of Allah, the Most Holy, the Most High. Allah, the Most Holy, the Most High, Who has said, ‘In it there is the clarification of all things.’”

٢- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمدْ بنِ محمدٍ عنْ محمدِ بْنِ سِنانٍ عنْ يونس بْنِ يعْقُوب عنِ الْحارِثِ بْنِ الْمغِيرةِ و عِدةٍ مِنْ أَصْحابِنا مِنْهمْ عَبْد الْأَعْلَى و أَبو عبيْدةَ و عَبْد اللهِ بْنِ بشْرٍ الْخثْعمِي سمِعوا أَبا عَبْدِ اللهِ ع يقُولُ إِني لَأَعْلَم ما فِي السماواتِ و ما فِي الْأَرْضِ و أَعْلَم ما فِي الْجنةِ و أَعْلَم ما فِي النارِ و أَعْلَم ما كَانَ و ما يكُونُ قَالَ ثُم مكَثَ هنَيْئَةً فَرأَى أَن ذَلِك كَبر علَى منْ سمِعه مِنْه فَقَالَ عِلْمت ذَلِك مِنْ كِتابِ اللهِ عز و جل إِن الله عز و جل يقُولُ فِيهِ تِبيانُ كُل شيْءٍ

H 674, Ch. 48, h3
Ali ibn Muhammad has narrated from Sahl from Ahmad ibn Muhammad ibn abu Nasr from ‘Abd al-Karim from Jama‘a ibn Sa‘d al-Khath‘ami who has said the following:

“Once al-Mufaddal was in the presence of abu ‘Abd Allah, recipient of divine supreme covenant. He asked the Imam, ‘May Allah, keep my soul in service for your cause, does Allah command (His) servants to obey a servant and hide the news of the heavens from him?’ The Imam said, ‘Allah is by far more honorable, kind and caring toward His servants than to command them to obey a servant (of His) and then hide from him the news of the heavens mornings and evenings.’”

٣- عِلِي بْن محمدٍ عنْ سهْلٍ عنْ أَحْمدْ بنِ محمدِ بْنِ أَبِي نصْرٍ عنْ عَبْدِ الْكَرِيمِ عنْ جماعةَ بْنِ سعْدٍ الْخثْعمِي أَنه قَالَ كَانَ الْمفَضلُ عِنْد أَبِي عَبْدِ اللهِ ع فَقَالَ لَه الْمفَضلُ جعِلْت فِداك يفْرِض الله طَاعةَ عَبْدٍ علَى الْعِبادِ و يحْجب عَنْه خبر السماءِ قَالَ لَا الله أَكْرم و أَرحم و أَرأَف بِعِبادِهِ مِنْ أَنْ يفْرِض طَاعةَ عَبْدٍ علَى الْعِبادِ ثُم يحْجب عَنْه خبر السماءِ صباحاً و مساءً

٤- محمد بْن يحْيى عنْ أحْمد بْنِ محمدٍ عنِ ابْنِ محْبوبٍ عن ابْنِ رِئابٍ عنْ ضرِيسٍ الْكُناسِي قالَ سمِعْت أبا جعْفرٍ ع يقُولُ و عِنْده أُناس مِنْ أصْحابِهِ عجِبْت مِنْ قوْمٍ يتولوْنا و يجْعلُونا أئِمةً و يصِفُونَ أن طاعتنا مفْترضةٌ علَيْهِمْ كطاعةِ رسول اللهِ ص ثُم يكْسِرونَ حجتهمْ و يخْصِمونَ أنفُسهمْ بِضعْفِ قُلُوبِهِمْ فيْنقُصونا حقنا و يعِيبونَ ذلِك علَى منْ أعْطاه الله برْهانَ حق معْرِفتِنا و التسْلِيم لِأمْرِنا أ ترَوْنَ أن الله تبارك و تعالَى افْترض طاعةَ أوْلِيائِهِ علَى عِبادِهِ ثُم يخْفِي عنْهمْ أخْبار السماواتِ و الْأرْضِ و يقْطع عنْهمْ مواد الْعِلْمِ فِيما يرِد علَيْهِمْ مِما فِيهِ قِوام دِينِهِمْ فقالَ لَه حمْرانُ جعِلْت فِداك أ رأيْت ما كانَ مِنْ أمْرِ قِيامِ علِي بْنِ أبِي طالِبٍ و الْحسنِ و الْحسيْنِ ع و خروجِهِمْ و قِيامِهِمْ بِدِينِ اللهِ عز ذِكْره و ما أُصِيبوا مِنْ قتْلِ الطواغِيتِ إياهمْ و الظفرِ بِهِمْ حتى قُتِلُوا و غُلِبوا فقالَ أبو جعْفرٍ ع يا حمْرانُ إن الله تبارك و تعالَى قدْ كانَ قدر ذلِك علَيْهِمْ و قضاه و أمضاه و حتمه علَى سبِيلِ الِاخْتِيارِ ثُم أجْراه فِيتقدمِ عِلْمٍ إلَيْهِمْ مِنْ رسول اللهِ ص قام علِي و الْحسن و الْحسيْن ع و بِعِلْمٍ صمت منْ صمت مِنا و لوْ أنهمْ يا حمْرانُ حيْثُ نزلَ بِهِمْ ما نزلَ مِنْ أمْرِ اللهِ عز و جل و إظْهارِ الطواغِيتِ علَيْهِمْ سأَلُوا الله عز و جل أنْ يدْفع عنْهمْ ذلِك و ألحوا علَيْهِ فِي طلَبِ إزالةِ ملْكِ الطواغِيتِ و ذهابِ ملْكِهِمْ إذاً لأجابهمْ و دفع ذلِك عنْهمْ ثُم كانَ انْقِضاءُ مدةِ الطواغِيتِ و ذهاب ملْكِهِمْ أسْرع مِنْ سِلْكٍ منْظُومٍ انْقطع فتبدد و ما كانَ ذلِك الذِي أصابهمْ يا حمْرانُ لِذنْبٍ اقْترفُوه و لا لِعقُوبةِ معْصِيةٍ خالفُوا الله فِيها و لكِنْ لِمنازِلَ و كرامةٍ مِن اللهِ أراد أنْ يبْلُغوها فلا تذْهبن بِك الْمذاهِب فِيهِمْ

H 675, Ch. 48, h4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from ibn Ri'ab from Durays al-Kunasi who has said the following:

"I heard abu Ja'far, recipient of divine supreme covenant, saying to an audience of his companions, 'What an strange case is the case with a group of people! They acknowledge us as the Divine Authority over their own selves, accept us as their Imam and say that obedience to us is obligatory just as is the case with the Messenger of Allah. They then destroy the veracity of their belief as such and dispute against themselves due to weakness of their hearts. They then diminish our right and blame those whom Allah has granted evidence to know us as it should be and the (ability) to submit themselves to our Divine Authority. Do you not consider how would Allah, the Most Holy, the Most High, make it obligatory to obey those who possess Divine Authority over His servants and then hide from them (people who possess Divine Authority) the news of the heavens and the earth? How would He cut them off of the sources of knowledge that might come to them to maintain their religion?' Humran then said to the Imam, 'May Allah keep my soul in service for your cause, how do you explain the case of the uprising of Ali ibn abu Talib, al-Hassan and al-Husayn, recipient of divine supreme covenant? They came out and rose up for the cause of Allah, Whose name is so Majestic. How much they suffered and how mercilessly were they murdered at the hands of the rebels? They were defeated, murdered and overpowered.' Abu Ja'far, recipient of divine supreme covenant, then said, 'O Humran, Allah, the Most Holy, the Most High, had determined it for them. He had decreed, approved and made it unavoidable in a voluntary manner. He then allowed it to take place. It thus happened with a pre-existing knowledge that had come to them from the Messenger of Allah. Ali, al-Hassan and al-Husayn, recipients of divine supreme covenant, stood up for the cause of Allah with full knowledge of the consequences and there were those of us who remained silent. Had they, O Humran, when facing what Allah, the Most Holy, the Most High, made them to face and suffer defeat at the hands of the rebels, asked Allah, the Most Holy, the Most High, to remove their suffering and implored Him to destroy the government and kingdom of the rebels He would have answered their prayers and granted them relief. In such cases the destruction of the governments of the rebels and the ending of their time would take place quicker than the dispersal, under a great pressure, of beads threaded together. The suffering, O Humran, that befell them, was not because of the sins that they might have committed or the punishment for their opposition to Allah. It was because of the high marvelous position that Allah had prepared and wanted them to reach. Do not allow people's opinions take you away from the right path.'"

٥- علِي بْن إبْراهِيم عنْ أبِيهِ عنْ علِي بْنِ معْبدٍ عنْ هِشامِ بْنِ الْحكَمِ قالَ سأَلْت أبا عبْدِ اللهِ ع بِمِنى عنْ خمْسِمِائةِ حرْفٍ مِن الْكلامِ فأقْبلْت أقُولُ يقُولُونَ كذا و كذا قالَ فيقُولُ قُلْ كذا و كذا قُلْت جعِلْت فِداك هذا الْحلالُ و هذا الْحرام أعْلَم أنك صاحِبه و أنك أعْلَم الناسِ بِهِ و هذا هو الْكلام فقالَ لِي ويْك يا هِشام لا يحْتج الله تبارك و تعالَى علَى خلْقِهِ بِحجةٍ

H 676, Ch. 48, h5

Ali ibn Ibrahim has narrated from his father from Ali ibn Ma'bad from Hisham ibn al-Hakam who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, at Mina five hundred letters (questions) from al-Kalam (theology). I asked the Imam, 'They say that he has said so and so.' Then he says, 'You say so and so.' I then said to the Imam, 'May Allah keep my soul in service for your cause, this is lawful and that is not lawful. I know that you are the authority in this and you are the most knowledgeable person in it and this is al-Kalam.' The Imam said to me, 'O poor, Hisham, Allah, the Most Holy, the Most High, does not require any duty from His

creatures without first providing them all that they need to comply with the command.'"

لَا يكُونُ عِنْده كُل ما يحْتاجونَ إِلَيْهِ

H 677, Ch. 48, h6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from 'Umar ibn 'Abd al-'Aziz from Muhammad ibn al-Fudayl from abu Hamza who has said the following:

"I heard abu Ja'far, recipient of divine supreme covenant, say, 'No, I swear by Allah, the scholar (who possesses Divine Authority) is never ignorant or knowledgeable in something and ignorant of other things.' The Imam then said, 'Allah, the Most Holy, Most High and Most Gracious, is by far exalted and above imposing the obedience of a servant (of His) on the others and then hiding the knowledge of things in the heavens and on earth from him. He (Allah) does not hide knowledge from him,'" the Imam added.

٦- محمد بن يحْيى عنْ أحْمد بْن محمدٍ عنْ عمر بْن عبْدِ الْعزِيز عنْ محمدِ بْنِ الْفُضيْل عنْ أبِي حمْزة قَالَ سمِعْت أبا جعْفرٍ ع يقُولُ لَا و اللهِ لَا يكُونُ عالِم جاهِلًا أبداً عالِماً بِشيْءٍ جاهِلًا بِشيْءٍ ثُم قَالَ الله أجل و أعز و أكْرم مِنْ أنْ يفْرِض طاعة عبْدٍ يحْجب عنْه عِلْم سماءِهِ و أرْضِهِ ثُم قَالَ لَا يحْجب ذَلِك عنْه

Chapter Forty Nine

Allah, the Most Holy, the Most High, Did Not Teach Anything to His Messenger But That He Commanded Him to Teach Such Knowledge to Amir Al-Mu'minin (Ali), Recipient of Divine Supreme Covenant, and He Was His Partner in Knowledge

بَابُ أن اللهَ عَز وَ جَل لَمْ يُعَلِّمْ نَبِيهُ عِلْماً إِلا أَمَرَهُ أَنْ يُعَلِّمَهُ أَمِيرَ الْمُؤْمِنِينَ وَ أَنهُ كَانَ شَرِيكَهُ فِي الْعِلْمِ

H 678, Ch. 49, h1

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from ibn 'Udhayna from 'Abd Allah ibn Sulayman from Humran ibn A'yan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Once Jibril came to the Messenger of Allah and brought him two pieces of pomegranate. The Messenger of Allah ate one of them and broke the other one into two pieces. He then ate one half and fed the other half to Ali, recipient of divine supreme covenant. The Messenger of Allah said, 'O my brother, do you know what those pieces of pomegranate were?' He said, 'No, I do not know.' He then said, 'The first one was prophecy. There is no share in it for you. The other one is knowledge in which you are my partner.' I then said, 'May Allah keep you well, how was that? He would be his partner in it?' He said, 'Allah did not teach any knowledge to Muhammad, recipient of divine supreme covenant, but that He commanded him to teach it to Ali, recipient of divine supreme covenant.'"

١- عِلي بْن إِبراهِيم عنْ أبِيهِ عن ابْنِ أبِي عميْرٍ عن ابْنِ أذيْنة عنْ عبْدِ اللهِ بْنِ سلْيمانَ عنْ حمْرانَ بْنِ أعْين عنْ أبِي عبْدِ اللهِ ع قَالَ إِن جبْرئِيلَ ع أتى رسولَ اللهِ ص بِرمانتيْنِ فَأكَلَ رسولُ اللهِ ص إِحْداهما و كسر الْأُخْرى بِنصْفيْنِ فَأكَلَ نصْفاً و أطْعم عِلِياً نِصْفاً ثُم قَالَ رسولُ اللهِ ص يا أخِي هلْ تدْرِي ما هاتان الرمانتان قَالَ لَا قَالَ أما الْأُولى فَالنبوةُ لَيس لَك فِيها نصِيب و أما الْأُخْرى فَالْعِلْم أنت شرِيكِي فِيهِ فَقُلْت أصْلحك الله كَيف كَانَ يكُونُ شرِيكه فِيهِ قَالَ لَمْ يعلِمِ الله محمداً ص عِلْماً إِلا و أمره أنْ يعلمه عِلِياً ع

H 679, Ch. 49, h2

Ali has narrated from his father from ibn abu 'Umayr from ibn 'Udhayna from Zurarah from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Once, Jibril brought from Paradise two pieces of pomegranate to the Messenger of Allah. The Messenger of Allah ate one of them and broke the other one into two pieces. He then ate one half and gave the other half to Ali, recipient of divine supreme covenant, who also ate it. The Messenger of Allah said, 'O Ali, the first one that I ate was prophet-hood. There is no share in it for you. The other one is knowledge in which you are my partner.'"

٢- عِلي عنْ أبِيهِ عن ابْنِ أبِي عميْرٍ عن ابْنِ أذيْنة عنْ زرارة عنْ أبِي جعْفرٍ ع قَالَ نزلَ جبْرئِيلُ ع علَى رسول اللهِ ص بِرمانتيْنِ مِن الْجنةِ فَأعْطاه إِياهما فَأكَلَ واحِدةً و كسر الْأُخْرى بِنصْفيْنِ فَأعْطى عِلِياً ع نِصْفَها فَأكَلَها فَقَالَ يا عِلِي أما الرمانةُ الْأُولى الَتِي أكَلْتها فَالنبوةُ لَيس لَك فِيها شيْءٌ و أما الْأُخْرى فَهو الْعِلْم فَأنت شرِيكِي فِيهِ

H 680, Ch. 49, h3

Muhammad ibn Yahya has narrated from Muhammad ibn al-Hassan from Muhammad ibn 'Abd al-Hamid from Mansur ibn Yunus from ibn 'Udhayna from Muhammad ibn Muslim who has said that he heard abu Ja'far, recipient of divine supreme covenant, say the following:

"Once Jibril descended to Muhammad, recipient of divine supreme covenant, (and) brought two pieces of pomegranate from Paradise. Ali, recipient of divine supreme covenant, met

٣- محمد بْن يحْيى عنْ محمدِ بْنِ الْحسنِ عنْ محمدِ بْنِ عبْدِ الْحمِيدِ عنْ منْصورِ بْنِ يونس عن ابْنِ أذيْنة عنْ محمدِ بْنِ مسْلِمٍ قَالَ سمِعْت أبا جعْفرٍ ع يقُولُ نزلَ جبْرئِيلُ علَى محمدٍ ص بِرمانتيْنِ مِن الْجنةِ فَلَقِيه عِلِي ع فَقَالَ ما هاتان الرمانتان اللتان فِي يدِك فَقَالَ أما

هذِهِ فَالنبوةُ لَيس لَك فِيها نصِيب و أما هذِهِ فَالْعِلْم ثُم فَلَقَها رسولُ اللهِ ص بِنِصْفَيْنِ فَأَعْطَاه نِصْفَها و أَخذَ رسولُ اللهِ ص نِصْفَها ثُم قَالَ أَنت شرِيكِي فِيهِ و أَنا شرِيكُك فِيهِ قَالَ فَلَمْ يعْلَمْ و اللهِ رسولُ اللهِ ص حرْفاً مِما علمه الله عز و جل إِلا و قَدْ علمه عِلِياً ثُم انْتهى الْعِلْم إِلَينا ثُم وضع يده علَى صدْرِهِ

him and asked, ‘What (kind of) pomegranates are those in your hands?’ He replied, ‘As to this one, it is the prophecy in which there is no share for you. As to this one, it is knowledge. Then the Messenger of Allah broke it into two halves. He then gave one half to him (Imam Ali) and the Messenger of Allah kept the other half and then said, ‘You are my partner and I am your partner in it.’ The Imam then said, ‘I swear by Allah that there was nothing of all the knowledge that was taught to the Messenger of Allah without his teaching them all to Ali, recipient of divine supreme covenant, and thereafter knowledge was transferred to us. He then placed his hand over his chest.’”

بَابُ جِهَاتِ عُلُومِ الْأَئِمةِ ع

Chapter Fifty

Aspects of the Knowledge of 'A'immah, Recipients of Divine Supreme Covenant

١ - محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنْ محمدِ بْنِ إِسْماعِيلَ عنْ عمهِ حمْزةَ بْنِ بزِيعٍ عنْ عِلِي السابِاطِي عنْ أَبِي الْحسنِ الْأَول موسى ع قَالَ قَالَ مبْلَغُ عِلْمِنا علَى ثَلَاثَةِ وجوهٍ ماضٍ و غَابِرٍ و حادِثٍ فَأَما الْماضِي فَمفَسر و أَما الْغابِر فَمزْبور و أَما الْحادِثُ فَقَذْف فِي الْقُلُوبِ و نقْر فِي الْأَسْماعِ و هو أَفْضلُ عِلْمِنا و لَا نبِي بعْد نبِينا

H 681, Ch. 50, h1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Isma‘il from his paternal uncle Hamza ibn Bazi‘ from Ali al-Sa’i from abu al-Hassan, the first, Musa, recipient of divine supreme covenant, who has said the following:

“The totality of our knowledge is of three aspects. There is the knowledge of the past, knowledge of the future and that coming into being. The knowledge of the past is that which is interpreted. The knowledge of the future is that which is written and the knowledge of that which comes into being is the kind that is thrown into the hearts and is heard by the ears and this is the best aspect of our knowledge, and there is no prophet after our Holy Prophet, recipient of divine supreme covenant.”

٢ - محمد بْن يحْيى عنْ أَحْمد بْنِ أَبِي زاهِرٍ عنْ عِلِي بْنِ موسى عنْ صفْوانَ بْنِ يحْيى عنِ الْحارِثِ بْنِ الْمغِيرةِ عنْ أَبِي عبْدِ اللهِ ع قَالَ قُلْت أَخْبِرْنِي عنْ عِلْمِ عالِمِكُمْ قَالَ وِراثَةٌ مِنْ رسول اللهِ ص و مِنْ عِلِي ع قَالَ قُلْت إِنا نتحدثُ أَنه يقْذَف فِي قُلُوبِكُمْ و ينْكَت فِي آذَانِكُمْ قَالَ أَوْ ذَاك

H 682, Ch. 50, h2

Muhammad ibn Yahya has narrated Ahmad ibn abu Zahir from Ali ibn Musa from Safwan ibn Yahya from al-Harith ibn al-Mughirah who has said the following:

“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, ‘Tell me about the knowledge of your scholar.’ He said, ‘It is inherited from the Messenger of Allah and from Ali, recipient of divine supreme covenant.’ I (the narrator) then asked the Imam, ‘We narrate that it is thrown into your hearts and is resonated in your ears.’ He then said, ‘It sometimes is so.’”

٣ - عِلِي بْن إِبراهِيم عنْ أَبِيهِ عمنْ حدثَه عنِ الْمفَضلِ بْنِ عمر قَالَ قُلْت لِأَبِي الْحسنِ ع روينا عنْ أَبِي عبْدِ اللهِ ع أَنه قَالَ إِن عِلْمنا غَابِر و مزْبور و نكْت فِي الْقُلُوبِ و نقْر فِي الْأَسْماعِ فَقَالَ أَما الْغابِر فَما تقَدم مِنْ عِلْمِنا و أَما الْمزْبور فَما يأْتِينا و أَما النكْت فِي الْقُلُوبِ فَإِلْهام و أَما النقْر فِي الْأَسْماعِ فَأَمر الْملَكِ

H 683, Ch. 50, h3

Ali ibn Ibrahim has narrated from his father from the person who narrated (it) to him from al-Mufaddal ibn ‘Umar who has said the following:

“Once I said to abu al-Hassan, recipient of divine supreme covenant, ‘We narrate from abu ‘Abd Allah, recipient of divine supreme covenant, that he has said, “Our knowledge consists (of the knowledge of the things) of the past, of the written nature, that which is dotted in the hearts and that which is resonated in the ears.” He then said, “Of the past it is that which we know of the past. That which is written is the kind that will come in future. That which is written in the hearts is the inspired kind and that which is resonated against the ears is the order of the angel.’”

Chapter Fifty One

If Secrets Would Be Kept 'A'immah, Recipients of Divine Supreme Covenant, Can Tell everyone What Is for and Against Them

H 684, Ch. 51, h1

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Fadala ibn Ayyub from Aban ibn 'Uthman from 'Abd al-Wahid ibn al-Mukhtar who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, has said, 'Had there been a thing (bag) to contain (to stop) your tongues I would have spoken to everyone about what is for or against him.'"

H 685, Ch. 51, h2

Through the same chain of narrators it is narrated from Ahmad ibn Muhammad from ibn Sinan from 'Abd Allah ibn Muskan who has said that he heard abu Basir who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'What made the supporters of Ali, recipient of divine supreme covenant, suffer the troubles despite the fact that they knew about their deaths and (causes of their) suffering?' The Imam replied to me as if he were angry, 'From whom could it come except from their own selves?' I then asked, 'What prevents you, may Allah keep my soul in service for your cause, from telling it all (to your friends).' The Imam said, 'It is a door that is closed except that al-Husayn ibn Ali, recipient of divine supreme covenant, opened it to a small degree (told a few things about the future to his supporters just before their martyrdom).' The Imam then said, 'O abu Muhammad, those people had a tie (a stop) over their mouths.'"

Chapter Fifty Two

Allah's Giving Charge of the Religious Matters to the Messenger of Allah and to the 'A'immah, Recipient of Divine Supreme Covenant

H 686, Ch. 52, h1

Muhammad ibn Yahya has narrated from Ahmad ibn abu Zahir from Ali ibn Isma'il from Safwan ibn Yahya from 'Asim ibn Humayd from abu Ishaq al-Nahwi who has said the following:

"Once I went to see abu 'Abd Allah, recipient of divine supreme covenant, and I heard him saying, 'Allah, the Most Holy, the Most High, disciplined and educated His prophet upon His own love and said, "You certainly possess a high degree of moral discipline and education." (64:4) He then allowed him to be in charge as He, the Most Holy, the Most High, has said, '. . . whatever the Messenger brings to you, you must take (obey) and whatever he prohibits you, you must desist from. . . .' (59:7) Allah, the Most Holy, the Most High, has said, '. . . whoever obeys the Messenger, has obeyed Allah. . . .' (4:80)

"The narrator has said that then the Imam said, 'The Prophet of Allah then made Ali and *'A'immah*, recipients of divine supreme covenant, in charge (of the religious matters). You then acknowledged it (the Divine Authority of *'A'immah*) while other people have denied it. I swear by Allah, we love you to speak when we speak and remain silent when we remain silent. We are between you and Allah, the Most Holy, the Most High. Allah has not placed any goodness in the opposition to us.'"

A number of our people have narrated from Ahmad ibn Muhammad from abu Najran from 'Asim ibn Humayd from abu Ishaq who has said that he heard abu

بَابُ أَن الْأَئمةَ ع لَوْ سُتِرَ عَلَيْهِمْ لَأَخْبَرُوا كُل امْرِئٍ بِمَا لَهُ وَ عَلَيْهِ

١ - عِدةٌ مِنْ أَصْحَابِنا عَنْ أَحْمد بْنِ محمدٍ عنِ الْحسيْنِ بْنِ سعِيدٍ عَنْ فَضالَةَ بْنِ أيوب عَنْ أبان بْنِ عثْمانَ عَنْ عَبْدِ الْواحِدِ بْنِ الْمخْتارِ قَالَ قَالَ أَبو جعْفَرٍ ع لَوْ كانَ لِأَلْسِنتِكُمْ أَوْكِيةٌ لَحدثْت كُل امْرِئٍ بِما لَه و علَيْهِ

٢ - وبِهذَا الْإِسْنادِ عَنْ أَحْمد بْنِ محمدٍ عنِ ابْنِ سِنانٍ عَنْ عَبْدِ اللهِ بْنِ مسْكانَ قَالَ سمِعْت أَبا بصِيرٍ يقُولُ قُلْت لِأَبِي عَبْدِ اللهِ ع مِنْ أَين أصاب أَصْحاب عَلِي ما أصابهمْ مع عِلْمِهِمْ بِمناياهمْ و بلَاياهمْ قَالَ فَأَجابنِي شِبْه الْمغْضبِ مِمنْ ذَلِك إِلا مِنْهمْ فَقُلْت ما يمْنعك جعِلْت فِداك قَالَ ذَلِك باب أُغْلِق إِلا أَن الْحسيْن بْن عَلِي صلَوات علَيْهِما فَتح مِنْه شيْئاً يسِيراً ثُم قَالَ يا أَبا محمدٍ إِن أُولَئِك كانتْ علَى أَفْواهِهِمْ أَوْكِيةٌ

بَابُ التفْوِيضِ إِلَى رَسُولِ اللهِ ص وَ إِلَى الْأَئمةِ ع فِي أَمرِ الدينِ

١ - محمد بْن يحْيى عَنْ أَحْمد بْنِ أَبِي زاهِرٍ عَنْ عَلِي بْنِ إِسْماعِيلَ عَنْ صفْوانَ بْنِ يحْيى عَنْ عاصِمِ بْنِ حمِيدٍ عَنْ أَبِي إِسْحاق النحْوِي قَالَ دخلْت علَى أَبِي عَبْدِ اللهِ ع فَسمِعْته يقُولُ إِن الله عز و جل أَدب نبِيه علَى محبتِهِ فَقَالَ و إِنك لَعلى خُلُقٍ عظِيمٍ ثُم فَوض إِلَيْهِ فَقَالَ عز و جل و ما آتاكُم الرسولُ فَخذُوه و ما نهاكُمْ عَنْه فَانْتهوا و قَالَ عز و جل مَنْ يطِعِ الرسولَ فَقَدْ أَطاع الله قَالَ ثُم قَالَ و إِن نبِي اللهِ فَوض إِلَى عَلِي و ائْتمنه فَسلَمْتمْ و جحد الناس فَو اللهِ لَنحِبكُمْ أَنْ تقُولُوا إِذَا قُلْنا و أَنْ تصْمتوا إِذَا صمْتنا و نحْن فِيما بيْنكُمْ و بيْن اللهِ عز و جل ما جعلَ الله لِأَحدٍ خيْراً فِي خِلَافِ أَمرِنا

عِدةٌ مِنْ أَصْحَابِنا عَنْ أَحْمد بْنِ محمدٍ عنِ ابْنِ أَبِي نجْرانَ عَنْ عاصِمِ بْنِ حمِيدٍ عَنْ أَبِي إِسْحاق قَالَ سمِعْت أَبا جعْفَرٍ ع يقُولُ

ثُم ذَكَر نحْوه

Ja‘far, recipient of divine supreme covenant, say the following: He cited a *Hadith* similar to the above one.

٢ - عِلي بْن إِبراهِيم عنْ أَبِيهِ عنْ يحْيى بْنِ أَبِي عِمْرانَ عنْ يونس عنْ بكارِ بْنِ بكْرٍ عنْ موسى بْنِ أَشْيم قَالَ كُنت عِنْد أَبِي عبْدِ اللهِ ع فَسأَله رجلٌ عنْ آيةٍ مِنْ كِتابِ اللهِ عز و جل فَأَخْبره بِها ثُم دخلَ علَيْهِ داخِلٌ فَسأَله عنْ تِلْك الْآيةِ فَأَخْبره بِخِلافِ ما أَخْبر بِهِ الْأَولَ فَدخلَنِي مِنْ ذَلِك ما شاءَ الله حتى كَأَن قَلْبِي يشْرح بِالسكاكِينِ فَقُلْت فِي نفْسِي تركْت أَبا قَتادةَ بِالشامِ لَا يخْطِئ فِي الْواوِ و شِبْهِهِ و جِئْت إِلَى هذَا يخْطِئ هذَا الْخطَأَ كُله فَبيْنا أَنا كَذَلِك إِذْ دخلَ علَيْهِ آخر فَسأَله عنْ تِلْك الْآيةِ فَأَخْبره بِخِلافِ ما أَخْبرنِي و أَخْبر صاحِبِي فَسكَنتْ نفْسِي فَعلِمْت أَن ذَلِك مِنْه تقِيةٌ قَالَ ثُم الْتفَت إِلَي فَقَالَ لِي يا ابْن أَشْيم إِن الله عز و جل فَوض إِلَى سلَيْمانَ بْنِ داود فَقَالَ هذا عطاؤنا فَامْننْ أَوْ أَمسِكْ بِغيْرِ حِسابٍ و فَوض إِلَى نبِيهِ ص فَقَالَ ما آتاكُم الرسولُ فَخذُوه و ما نهاكُمْ عنْه فَانْتهوا فَما فَوض إِلَى رسول اللهِ ص فَقَدْ فَوضه إِلَينا

H 687, Ch. 52, h2

Ali ibn Ibrahim has narrated from his father from Yahya ibn abu ‘Umran from Yunus from Bakkar ibn Bakr from Musa ibn ’Ushaym who has said the following:

“Once I was in the presence of abu ‘Abd Allah, recipient of divine supreme covenant, when a man asked him about a verse of the Book of Allah, the Most Holy, the Most High. The Imam explained it to him. Then another person came to see the Imam and asked him about the same verse. The Imam gave him a different explanation. This made as many things come to my mind as Allah willed. My heart felt as if it were being shredded with knives. I then said to myself, ‘I left abu Qatada in Syria who did not make a mistake in even the letter ‘Waw’ and now I have come to this man who makes all these mistakes.’ At this time another person came in to see him and asked him about the same verse. His explanation to him was completely different from what he had explained to me and to the man just before. My soul relaxed at this point and I came to know that it was because of fear. He has said that then he (the Imam) turned to me and said, ‘O ibn ’Ashyama, Allah, the Most Holy, the Most High, made Solomon son of David in charge (of religious matters) and said, “This is Our gift to you, you may do with it favors to others or withhold without being held responsible for anything . . .” (38:39) He also made His Prophet the in charge person and said, “. . . what the Messenger (of Allah) gives you, you must take (obey) and what he prohibits you, you must desist from. . .” (59:7) Of whatever the Messenger of Allah is made in charge he has made us the in charge person thereof.’”

٣ - عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدٍ عنِ الْحجال عنْ ثَعْلَبةَ عنْ زرارةَ قَالَ سمِعْت أَبا جعْفَرٍ و أَبا عبْدِ اللهِ ع يقُولَانِ إِن الله عز و جل فَوض إِلَى نبِيهِ ص أَمر خلْقِهِ لِينْظُر كَيف طَاعتهمْ ثُم تلَا هذِهِ الْآيةَ ما آتاكُم الرسولُ فَخذُوه و ما نهاكُمْ عنْه فَانْتهوا

H 688, Ch. 52, h 3

A number of our people have narrated from Ahmad ibn Muhammad from al-Hajjal from Tha‘laba from Zurara who has said the following:

“I heard abu Ja‘far and abu ‘Abd Allah, recipients of divine supreme covenant, say, ‘Allah, the Most Holy, the Most High has made the Holy Prophet in charge of the affairs of His creatures to see how their obedience is. He then recited this verse of Holy Quran, “. . . what the Messenger (of Allah) would give you, you must take (obey) and what he prohibits you, you must desist from. . . .’” (59:7)

٤ - عِلي بْن إِبراهِيم عنْ أَبِيهِ عنِ ابْنِ أَبِي عمَيْرٍ عنْ عمر بْنِ أُذَيْنةَ عنْ فُضَيْلِ بْنِ يسارٍ قَالَ سمِعْت أَبا عبْدِ اللهِ ع يقُولُ لِبعْضِ أَصْحابِ قَيسٍ الْماصِرِ إِن الله عز و جل أَدب نبِيه فَأَحْسن أَدبه فَلَما أَكْملَ لَه الْأَدب قَالَ إِنك لَعلى خلُقٍ عظِيمٍ ثُم فَوض إِلَيْهِ أَمر الدينِ و الْأُمةِ لِيسوس عِباده فَقَالَ عز و جل ما آتاكُم الرسولُ فَخذُوه و ما نهاكُمْ عنْه فَانْتهوا و إِن رسولَ اللهِ ص كَانَ مسدداً موفقاً مؤيداً بِروحِ الْقُدسِ لَا يزِل و لَا يخْطِئ فِي شيْءٍ مِما يسوس بِهِ الْخلْق فَتأَدب بِآدابِ اللهِ ثُم إِن الله عز و جل فَرض الصلَاةَ ركْعتيْنِ ركْعتيْنِ

H 689, Ch. 52, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ‘Umar ibn ’Udhayna from Fudayl ibn Yasar who has said the following:

“I heard abu ‘Abd Allah saying to certain persons of the companions of Qays al-Masir, ‘Allah, the Most Holy, the Most High, disciplined and educated His Messenger. He then made his discipline and education to be the best. When his discipline and education were complete He said, “O Muhammad, you certainly possess a high degree of moral discipline and education.” (64:4) He then made him in charge of the affairs of the religion and the nation (Muslim) so he would manage the social matters of His servants with wisdom. Allah, the Most Holy, the Most High, said, “. . . what the Messenger (of Allah) gives you, you must take (obey) and what he prohibits you, you must desist from. . . .” (59:7) The Messenger of Allah was protected, made successful and supported by the Holy Spirit. He (the Messenger of Allah) does not slip, make a mistake in any of the matters of the management of the social matters of the creatures.

“He is educated with the education of Allah. Allah, the Most Holy, the Most High, commanded him to perform the prayer in two and two Rak‘at form totaling ten Rak‘ats. The Messenger of Allah added two more Rak‘ats to each prayer and only one Rak‘at to the Maghrib prayer (the prayer at sunset), which remained obligatory at home and on a journey. Such additions became just as the obligatory ones and it is not permissible to disregard them. Allah, the Most Holy, the Most High, granted him permission in all of it. Thus, the obligatory prayers became seventeen Rak‘ats. The Messenger of Allah then set up the tradition of optional prayers totaling thirty-four Rak‘ats, which is twice the number of the obligatory prayers. Allah, the Most Holy, the Most High, granted him permission for this. All the optional and obligatory prayers total fifty-one Rak‘ats of which there are two Rak‘ats in a sitting position after al-‘Atma, ‘Isha (late evening prayer), which is counted as one Rak‘at in place of Witr.

“Allah made fasting of the month of Ramadan obligatory. It comes only once in a year. The Messenger of Allah set up the tradition of fasting in the month of Sha‘ban and three days of fasting every month and the number of days in it totals twice as much as the obligatory fast. Allah, the Most Holy, the Most High, granted him permission for all of this.

“Allah, the Most Holy, the Most High, made just the substance of wine unlawful to consume. The Messenger of Allah pronounced all intoxicating liquors unlawful. Allah, the Most Holy, the Most High, granted him permission in this case also. The Messenger of Allah pronounced certain things as permissible and pronounced other things as detestable but did not declare them prohibited and unlawful. He only pronounced them prohibited in a permissible prohibition and detestable. He then spoke of such prohibition as permissible but then such permissible matters became obligatory for the servants (of Allah) such as the obligation of abiding by what is prohibited and determined.

“The Messenger of Allah did not grant permission in the matters that were prohibited as unlawful (to violate) prohibitions or what he pronounced as an order to follow as an obligation and binding. A great deal of the intoxicating liquors he pronounced as unlawful to consume and he did not grant permission to any one to consume them. The Messenger of Allah did not grant permission to anyone to further shorten the prayers that consisted of two Rak‘ats that were added to what Allah, the Most Holy, the Most High, had made obligatory. In fact, He made them binding and necessary like an obligation. He did not grant permission to anyone in this matter except those on a journey.

“No one has the right to give permission in such issues until the Messenger of Allah grants permission. Thus, the orders of the Messenger of Allah concur and agree with the orders of Allah, the Most Holy, the Most High. The prohibitions of the Messenger of Allah concur and agree with the prohibition of Allah, the Most Holy, the Most High. It has become obligatory for the servants (of Allah) to submit to his commands as it is obligatory for them to submit to the commands of Allah, the Most Holy, the Most High.’”

عشْر ركَعاتٍ فَأضاف رسولُ اللهِ ص إِلَى الركْعتَيْنِ ركْعتَيْنِ و إِلَى الْمغْرِبِ ركْعةً فَصارتْ عدِيلَ الْفَرِيضةِ لَا يجوز تَرْكُهن إِلا فِي سفَرٍ و أَفْرد الركْعةَ فِي الْمغْرِبِ فَتركَها قَائِمةً فِي السفَرِ و الْحضرِ فَأَجاز الله عز و جل لَه ذَلِك كُله فَصارتِ الْفَرِيضةُ سبع عشْرةَ ركْعةً ثُم سن رسولُ اللهِ ص النوافِلَ أَربعاً و ثَلَاثِين ركْعةً مِثْلَي الْفَرِيضةِ فَأَجاز الله عز و جل لَه ذَلِك و الْفَرِيضةُ و النافِلَةُ إِحْدى و خَمْسونَ ركْعةً مِنْها ركْعتانِ بعْد الْعتمةِ جالِساً تعدِلُ بِركْعةٍ مكَانَ الْوتْرِ و فَرض الله فِي السنةِ صوْم شهْرِ رمضانَ و سن رسولُ اللهِ ص صوْم شعْبانَ و ثَلَاثَةَ أَيامٍ فِي كُل شهْرٍ مِثْلَي الْفَرِيضةِ فَأَجاز الله عز و جل لَه ذَلِك و حرم الله عز و جل الْخَمْر بِعيْنِها و حرم رسولُ اللهِ ص الْمسْكِر مِنْ كُل شرابٍ فَأَجاز الله لَه ذَلِك كُله و عاف رسولُ اللهِ ص أَشْياءَ و كَرِهها و لَمْ ينْه عنْها نهْي حرامٍ إِنما نهى عنْها نهْي إِعافَةٍ و كَراهةٍ ثُم رخص فِيها فَصار الْأَخْذُ بِرخصِهِ واجِباً علَى الْعِبادِ كوجوبِ ما يأْخذُونَ بِنهْيِهِ و عزائِمِهِ و لَمْ يرخصْ لَهمْ رسولُ اللهِ ص فِيما نهاهمْ عنْه نهْي حرامٍ و لَا فِيما أَمر بِهِ أَمر فَرْضٍ لَازِمٍ فَكَثِير الْمسْكِرِ مِن الْأَشْرِبةِ نهاهمْ عنْه نهْي حرامٍ لَمْ يرخصْ فِيهِ لِأَحدٍ و لَمْ يرخصْ رسولُ اللهِ ص لِأَحدٍ تقْصِير الركْعتَيْنِ اللتَيْنِ ضمهما إِلَى ما فَرض الله عز و جل بلْ أَلْزمهمْ ذَلِك إِلْزاماً واجِباً لَمْ يرخصْ لِأَحدٍ فِي شيْءٍ مِنْ ذَلِك إِلا لِلْمسافِرِ و لَيس لِأَحدٍ أَنْ يرخص شيْئاً ما لَمْ يرخصْه رسولُ اللهِ ص فَوافَق أَمر رسول اللهِ ص أَمر اللهِ عز و جل و نهْيه نهْي اللهِ عز و جل و وجب علَى الْعِبادِ التسْلِيم لَه كَالتسْلِيمِ لِلهِ تبارك و تعالَى

H 690, Ch. 52, h 5

Abu Ali al-Ash‘ari has narrated from Muhammad ibn ‘Abd al-Jabbar from ibn Faddal from Tha‘laba ibn Maymun from Zurara who has said the following:

“I heard abu Ja‘far and abu ‘Abd Allah, recipients of divine supreme covenant, say, ‘Allah, the Most Holy, the Most High,

٥ - أَبو علِي الْأَشْعرِي عنْ محمدِ بْنِ عبْدِ الْجبارِ عنِ ابْنِ فَضالٍ عنْ ثَعْلَبةَ بْنِ مَيمونٍ عنْ زرارةَ أَنه سمِع أَبا جعْفَرٍ و أَبا عبْدِ اللهِ ع

يقُولان إِن الله تبارك و تعالى فَوض إِلى نبِيهِ ص أَمر خلْقِهِ لِينْظُر كَيف طَاعتهمْ ثُم تلَا هذِهِ الْآيةَ ما آتاكُم الرسولُ فَخذُوه و ما نهاكُمْ عنْه فَانْتهوا محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنِ الْحجال عنْ ثَعْلَبةَ بْنِ مَيمونٍ عنْ زرارةَ مِثْلَه

made His Prophet the in charge person of His creatures to see how their obedience is. They then recited the following verse of the Holy Quran. ". . . what the Messenger (of Allah) brings you, you must take (obey) and what he prohibits you, you must desist from. . . ." (59:7)

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hajjal from Tha'laba ibn Maymun from Zurara a similar *Hadith*.

٦- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنْ محمدِ بْنِ سِنانٍ عنْ إِسْحاق بْنِ عمارٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ إِن الله تبارك و تعالى أَدب نبِيه ص فَلَما انْتهى بِهِ إِلى ما أَراد قَالَ لَه إِنك لَعلى خُلُقٍ عظِيمٍ فَفَوض إِلَيْهِ دِينه فَقَالَ و ما آتاكُم الرسولُ فَخذُوه و ما نهاكُمْ عنْه فَانْتهوا و إِن الله عز و جل فَرض الْفَرائض و لَمْ يقْسِمْ لِلْجد شَيْئاً و إِن رسولَ اللهِ ص أَطْعمه السدس فَأَجاز الله جل ذِكْره لَه ذَلِك و ذَلِك قَوْلُ اللهِ عز و جل هذا عطاؤنا فَامْننْ أَوْ أَمسِكْ بِغيْرِ حِسابٍ

H 691, Ch. 52, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Ishaq ibn 'Ammar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Allah, the Most Holy, the Most High, disciplined and educated His Prophet to the level that He wanted and said, 'O Muhammad, you certainly possess a high degree of moral discipline and education.' (64:4) Then He made him the in charge person of His religion and said, '. . . what the Messenger (of Allah) brings you, you must take (obey) and what he prohibits you, you must desist from. . .' (59:7) Allah, the Most Holy, the Most High, declared the laws of inheritance and did not assign any part for the grandfather. The Messenger of Allah assigned one sixth for him. Allah, the Most Holy, the Most High, granted permission in the matter in His words as follows: 'This is our gift to you, you may grant it to others or keep it without being held responsible.'" (38:39)

٧- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنِ الْوشاءِ عنْ حمادِ بْنِ عثْمانَ عنْ زرارةَ عنْ أَبِي جعْفَرٍ ع قَالَ وضع رسولُ اللهِ ص دِيةَ الْعيْنِ و دِيةَ النفْسِ و حرم النبِيذَ و كُل مسْكِرٍ فَقَالَ لَه رجلٌ وضع رسولُ اللهِ ص مِنْ غيْرِ أَنْ يكُونَ جاءَ فِيهِ شيْءٌ قَالَ نعمْ لِيعْلَم منْ يطِيع الرسولَ مِمنْ يعْصِيه

H 692, Ch. 52, h 7

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from Hammad ibn 'Uthman from Zurara from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, has said, 'The Messenger of Allah sanctioned compensation for a damaged eye and blood-money for the slain person. He pronounced the consumption of *Nabidh* (a beverage from dates) and all intoxicants as unlawful.' A man asked the Imam, 'Did the Messenger of Allah sanction this law without receiving anything (from Allah)?' the Imam said, 'Yes, it was to establish who obeys the Messenger and who disobeys him.'"

٨- محمد بْن يحْيى عنْ محمدِ بْنِ الْحسنِ قَالَ وجدْت فِي نوادِرِ محمدِ بْنِ سِنانٍ عنْ عبْدِ اللهِ بْنِ سِنانٍ قَالَ قَالَ أَبو عبْدِ اللهِ ع لَا و اللهِ ما فَوض الله إِلى أَحدٍ مِنْ خلْقِهِ إِلا إِلى رسول اللهِ ص و إِلى الْأَئِمةِ قَالَ عز و جل إِنا أَنزلْنا إِلَيْك الْكِتاب بِالْحق لِتحْكُم بيْن الناسِ بِما أَراك الله و هِي جارِيةٌ فِي الْأَوْصِياءِ ع

H 693, Ch. 52, h 8

Muhammad ibn Yahya has narrated from Muhammad ibn al-Hassan who has said the following:

"I found in the *Nawadir* (works) of Muhammad ibn Sinan narrated from 'Abd Allah ibn Sinan who has said that abu 'Abd Allah, recipient of divine supreme covenant, has said, 'No, I swear by Allah, that He has not made any one of His creatures the in charge person except the Messenger of Allah and *'A'immah*, recipients of divine supreme covenant. Allah, the Most Holy, the Most High, has said, 'We have sent down to you the Book with the truth, so that you may judge among the people by that which Allah has shown you.' (4:105) It has continued to be valid and in full force with the executors of his will also.'"

٩- محمد بْن يحْيى عنْ محمدِ بْنِ الْحسنِ عنْ يعْقُوب بْنِ يزِيد عنِ الْحسنِ بْنِ زِيادٍ عنْ محمدِ بْنِ الْحسنِ الْمِيثَمِي عنْ أَبِي عبْدِ اللهِ ع قَالَ سمِعْته يقُولُ إِن الله عز و جل أَدب رسولَه حتى قَومه علَى ما أَراد ثُم فَوض إِلَيْهِ فَقَالَ عز ذِكْره ما آتاكُم الرسولُ فَخذُوه و ما

H 694, Ch. 52, h 9

Muhammad ibn Yahya has narrated from Muhammad ibn al-Hassan from Ya'qub ibn Yazid from al-Hassan ibn Ziyad from Muhammad ibn al-Hassan al-Maythami from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Allah, the Most Holy, the Most High, disciplined and educated His Messenger until he was well established in whatever He wanted. Then He made him the in charge person as He, the Most Holy, the Most High, has said, '. . . what the Messenger (of Allah) brings you, you must take (obey) and what he prohibits you, you must desist from. . .' (59:7) Of whatever

Allah has made His Messenger the in charge person He has made us also in charge persons thereof."

نهاكُمْ عَنْه فَانْتهوا فَما فَوض اللهِ إِلَى رسولِهِ ص فَقَدْ فَوضه إِلَينا

H 695, Ch. 52, h 10
Ali ibn Muhammad has narrated from certain persons of our people from al-Husayn ibn 'Abd al-Rahman from Sandal al-Khayyat from Zayd al-Shahham who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about the meaning of the words of Allah, the Most High. 'This is our gift to you, you may grant it to others or keep it without being held responsible.' (38:39) The Imam said, 'Solomon was given a great kingdom. This verse continued to apply to the Messenger of Allah. He had authority to grant whatever he wished to whomever he wished and withhold from whomever he wished. Allah granted him a favor greater than what He had granted to Solomon as He has said, '. . . what the Messenger (of Allah) brings you, you must take (obey) and what he prohibits you, you must desist therefrom. . . .'" (59:7)

١٠- عِلي بْن محمدٍ عَنْ بعْضِ أَصْحابِنا عنِ الْحسيْنِ بْنِ عَبْدِ الرحْمنِ عَنْ صَنْدلٍ الْخياطِ عَنْ زَيْدٍ الشحامِ قَالَ سأَلْت أَبا عَبْدِ اللهِ ع فِي قَوْلِهِ تعالَى هذا عطاؤنا فَامْننْ أَوْ أَمسِكْ بِغَيْرِ حِسابٍ قَالَ أَعْطَى سلَيْمانَ ملْكاً عظِيماً ثُم جرتْ هذِهِ الْآيةُ فِي رسول اللهِ ص فَكَانَ لَه أَنْ يعْطِي ما شاءَ مَنْ شاءَ و يمْنع مَنْ شاءَ و أَعْطَاه الله أَفْضلَ مِما أَعْطَى سلَيمانَ لِقَوْلِهِ ما آتاكُم الرسولُ فَخذُوه و ما نهاكُمْ عَنْه فَانْتهوا

Chapter Fifty Three

'A'immah, Recipient of Divine Supreme Covenant, Are Similar to Those before Them and the Incongruity of Calling Them Prophets

بَابٌ فِي أَن الْأَئِمةَ بِمَنْ يشْبِهُونَ مِمنْ مَضَى وَ كَرَاهِيةِ الْقَوْل فِيهِمْ بِالنبُوةِ

H 696, Ch. 53, h 1
Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from Humran ibn A'yan who has said the following:

"Once I asked abu Ja'far, recipient of divine supreme covenant, 'What is the position of the scholars?' The Imam said, 'It is like Dhul Qarnayn (see 18:83 – 99 Holy Quran), the companion of Solomon (see 27:40), and the companion of Moses, peace be upon him." (see 18:65)

١- أَبو عَلِي الْأَشْعرِي عَنْ محمدِ بْنِ عَبْدِ الْجبارِ عَنْ صفْوانَ بْنِ يحْيى عَنْ حمْرانَ بْنِ أَعْين قَالَ قُلْت لِأَبِي جعْفَرٍ ع ما مَوْضِع الْعلَماءِ قَالَ مِثْلُ ذِي الْقَرْنيْنِ و صاحِبِ سلَيْمانَ و صاحِبِ موسى ع

H 697, Ch. 53, h 2
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from al-Husayn ibn abu al-'Ala' from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"One must refer to us (as the Divine Authorities) to find the the rules of lawful and unlawful matters but considering us as having prophet-hood is not valid."

٢- عِلي بْن إِبراهِيم عَنْ أَبِيهِ عنِ ابْنِ أَبِي عمَيْرٍ عنِ الْحسيْنِ بْنِ أَبِي الْعلَاءِ قَالَ قَالَ أَبو عَبْدِ اللهِ ع إِنما الْوقُوف علَيْنا فِي الْحلَالِ و الْحرامِ فَأَما النبوةُ فَلَا

H 698, Ch. 53, h 3
Muhammad ibn Yahya al-Ash'ari has narrated from Ahmad ibn Muhammad from al-Barqi from al-Nadr ibn Suwayd from Yahya ibn 'Imran al-Halabi from Ayyub ibn al-Hurr who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, say, 'Allah, Majestic is Whose name, ended with your prophet the (coming of) the prophets. Thus, there will never come any prophet after him. With your book He ended sending of (heavenly) books. Thus, there will never come other heavenly books. In it (your book) He has placed clarifications for all things, such as your creation and the creation of the heavens and the earth. Therein is the news of the beings before you, the laws that help settle your disputes and the news of the beings that will come into being after you, the news of the issues of paradise and fire and that to which you proceed.'"

٣- محمدُ بْن يحْيى الْأَشْعرِي عَنْ أَحْمدَ بْنِ محمدٍ عنِ الْبرْقِي عنِ النضْرِ بْنِ سوَيْدٍ عَنْ يحْيى بْنِ عِمْرانَ الْحلَبِي عَنْ أَيوب بْنِ الْحر قَالَ سمِعْت أَبا عَبْدِ اللهِ ع يقُولُ إِن الله عز ذِكْره ختم بِنبِيكُم النبِيين فَلَا نبِي بعْده أَبداً و ختم بِكِتابِكُم الْكُتب فَلَا كِتاب بعْده أَبداً و أَنزلَ فِيهِ تِبيانَ كُل شيْءٍ و خلْقَكُمْ و خلْق السماواتِ و الْأَرضِ و نبأَ ما قَبلَكُمْ و فَصْلَ ما بيْنكُمْ و خبر ما بعْدكُمْ و أَمر الْجنةِ و النارِ و ما أَنتمْ صائِرونَ إِلَيْهِ

H 699, Ch. 53, h 4
A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Hammad ibn 'Isa from al-Husayn ibn al-Mukhtar from al-Harith ibn al-Mughirah who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, has said, 'Ali, recipient of divine supreme covenant, was a *Muhaddath* (a

٤- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمدَ بْنِ محمدٍ عنِ الْحسيْنِ بْنِ سعِيدٍ عَنْ حمادِ بْنِ عِيسى عنِ الْحسيْنِ بْنِ الْمخْتارِ عنِ

الْحارِثِ ْبنِ الْمغِيرةِ قَالَ قَالَ أَبو جَعْفَرٍ ع إِن عِلِياً ع كَانَ محدثاً فَقُلْت فَتقُولُ نِبي قَالَ فَحرك بِيدِهِ هكَذَا ثُم قَالَ أَوْ كَصاحِبِ سلَيْمانَ أَوْ كَصاحِبِ موسى أَوْ كَذِي الْقَرْنَيْنِ أَ و ما بلَغكُمْ أَنه قَالَ وفِيكُمْ مِثْلُه

person to whom angels spoke).’ I (the narrator) then asked the Imam, ‘What does it mean, O Imam? Do you say he was a prophet?’ The narrator has said that the Imam raised his hand like this (meaning thereby, no, I did not say that). The Imam then said, ‘Or he is like the companion of Solomon, or the companion of Moses or like Dhul Qarnayn. Have you not heard that he (the Holy Prophet) said, “Among you is one similar to him (Dhul Qarnayn).”’

٥- عِلِي ْبن إِبراهِيم عنْ أَبِيهِ عن ابْنِ أَبِي عمَيْرٍ عن ابْنِ أُذَيْنةَ عنْ برَيْدِ ْبنِ معاوِيةَ عنْ أَبِي جَعْفَرٍ و أَبِي عَبْدِ اللهِ ع قَالَ قُلْت لَه ما منَزِلتكُمْ و منْ تشْبهونَ مِمنْ مضى قَالَ صاحِب موسى و ذُو الْقَرْنَيْنِ كَانا عالِمَيْنِ و لَمْ يكُونا نبِيَّيْنِ

H 700, Ch. 53, h 5
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ibn ’Udhayna from Burayd ibn Mu‘awiya who has said the following:

“Once I asked abu Ja‘far and abu ‘Abd Allah, recipients of divine supreme covenant, ‘What is your position? Whom of the people of the past do you resemble?’ The Imam said, ‘I resemble the companion of Moses and Dhul Qarnayn who were two scholars but not two prophets.’”

٦- محمد ْبن يحْيى عنْ أَحْمد ْبنِ محمدٍ عنِ الْبرْقِي عنْ أَبِي طالِبٍ عنْ سدِيرٍ قَالَ قُلْت لِأَبِي عَبْدِ اللهِ ع إِن قَوْماً يزْعمونَ أَنكُمْ آلِهةٌ يتْلُونَ بِذَلك علَيْنا قُرْآناً و هو الذِي فِي السماءِ إِله وفِي الْأَرْضِ إِله فَقَالَ يا سدِير سمْعِي و بصرِي و بشرِي و لَحْمِي و دمِي و شَعْرِي مِنْ هؤُلاءِ براءٌ و برِئ الله مِنْهمْ ما هؤُلاءِ علَى دِينِي و لَا علَى دِينِ آبائِي و اللهِ لَا يجْمعنِي الله وإِياهمْ يوْم الْقِيامةِ إِلا و هو ساخِطٌ علَيْهِمْ قَالَ قُلْت و عِنْدنا قَوْم يزْعمونَ أَنكُمْ رسلٌ يقْرُءُونَ علَيْنا بِذَلك قُرْآناً يا أَيها الرسلُ كُلُوا مِن الطيباتِ و اعْملُوا صالِحاً إِني بِما تعْملُونَ عَلِيم فَقَالَ يا سدِير سمْعِي و بصرِي و شَعْرِي و بشرِي و لَحْمِي و دمِي مِنْ هؤُلاءِ براءٌ و برِئ الله مِنْهمْ و رسولُه ما هؤُلاءِ علَى دِينِي و لَا علَى دِينِ آبائِي و اللهِ لَا يجْمعنِي الله وإِياهمْ يوْم الْقِيامةِ إِلا و هو ساخِطٌ علَيْهِمْ قَالَ قُلْت فَما أَنتمْ قَالَ نحْن خزانُ عِلْمِ اللهِ نحْن تراجِمةُ أَمرِ اللهِ نحْن قَوْم مَعْصومونَ أَمر الله تبارك و تعالَى بِطَاعتِنا و نهى عنْ مَعْصِيتِنا نحْن الْحجةُ الْبالِغةُ علَى منْ دونَ السماءِ و فَوْق الْأَرْضِ

H 701, Ch. 53, h 6
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Barqi from abu Talib from Sadir who has said the following:

“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, ‘A certain group of people believes that you (*'A'immah*) are gods. They read to us from the the Holy Quran about it such as, “And it is He Who in heaven is the Lord and on earth is the Lord.” (43:84) The Imam said, ‘O Sadir, my hearing, my sight, my skin, my flesh, my blood and my hair all disdain such people, and Allah also disdains them. They do not follow my religion and the religion of my ancestors. I swear by Allah, Allah will not place me with them on the Day of Resurrection. The only thing from Allah to them will be His anger.’ I (the narrator) then said, ‘Among us there is a group of people who believe that you are messengers and they read to us from the Holy Quran: “O messengers, eat of the good things and do righteousness; surely I know the things you do.”’ (23:51)

“The Imam said, ‘O Sadir, my hearing, my sight, my skin, my flesh, my blood and my hair all disdain such people, and Allah and His Messenger also disdain them. They do not follow my religion and the religion of my ancestors. By Allah, Allah will not place me with them on the Day of Judgment. The only thing from Allah toward them will be His anger.’

“I (the narrator) then asked, ‘What are you then?’ The Imam said, ‘We are the treasuries of the knowledge of Allah. We are the translators of the commands of Allah. We are infallible people. Allah, the Most Holy, the Most High, has commanded people to obey us and prohibited them from disobeying us. We are well advocated Divine Authority over all that is below the heavens and above the earth.’”

٧- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد ْبنِ محمدٍ عنِ الْحسَيْنِ ْبنِ سعِيدٍ عنْ عَبْدِ اللهِ ْبنِ بحْرٍ عنِ ابْنِ مسْكَانَ عنْ عَبْدِ الرحْمنِ ْبنِ أَبِي عَبْدِ اللهِ عنْ محمدِ ْبنِ مسْلِمٍ قَالَ سمِعْت أَبا عَبْدِ اللهِ ع يقُولُ الْأَئِمةُ بِمنْزِلةِ رسول اللهِ ص إِلا أَنهمْ لَيسوا بِأَنبِياءَ و لَا يحِل لَهمْ مِن النساءِ ما يحِل لِلنبِي ص فَأَما ما خلَا ذَلك فَهمْ فِيهِ بِمنْزِلةِ رسول اللهِ ص

H 702, Ch. 53, h 7
A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from ‘Abd Allah ibn Bahr from ibn Muskan from ‘Abd al-Rahman ibn abu ‘Abd Allah from Muhammad ibn Muslim who has said the following:

“I heard abu ‘Abd Allah, recipient of divine supreme covenant, say, ‘*'A'immah, recipients of divine supreme covenant,* possess the position of the Messenger of Allah except that they are not prophets and the number of wives permissible for the Holy Prophet is not permissible for them. In the aspects other than these they possess the same positions as the Messenger of Allah did.’”

Chapter Fifty Four

'A'immah, Recipient of Divine Supreme Covenant, Hear From the Angels as Muhaddathun and Are of Perfect Understanding

بَابُ أَن الْأَئِمةَ ع مُحَدثُونَ مُفَهمُونَ

H 703, Ch. 54, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hajjal from al-Qasim ibn Muhammad from ‘Ubayd ibn Zurara who has said the following:

“Once abu Ja‘far, recipient of divine supreme covenant, sent (message) to Zurara to inform al-Hakam ibn ‘Utayba that the executors of the will of Muhammad, recipient of divine supreme covenant, are *Muhaddathun* (people to whom angels speak).”

Note: Al-Hakam ibn 'Utayba (al-Kindi al-Kufi, 50A.H./670A.D. 115A.H./733A.D, was one of the *tabi‘un* (those who knew the companions of the Holy Prophet and are famous narrators of *Hadith*).

١- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنِ الْحجالِ عنِ الْقَاسِمِ بْنِ محمدٍ عنْ عبيْدِ بْنِ زرارةَ قَالَ أَرسلَ أَبو جعْفَرٍ ع إِلَى زرارةَ أَنْ يعْلِم الْحكَم بْن عتْيبةَ أَن أَوْصِياءَ محمدٍ علَيْهِ و علَيْهِم السلَام محدثُونَ

H 704, Ch. 54, h 2

Muhammad has narrated from Ahmad ibn Muhammad from ibn Mahbub from Jamil ibn Salih from Ziyad ibn Suqa from al-Hakam ibn ‘Utayba who has said the following:

“One day I went to see Ali ibn al-Husayn, recipient of divine supreme covenant, He said, ‘O Hakam do you know the verse (of the Holy Quran) from which Ali ibn abu Talib, recipient of divine supreme covenant, learned who his assassin was and the extraordinary great matters of which he would speak to people?’ Al-Hakam has said that I thought, ‘I have now a chance to learn of the knowledge of Ali ibn al-Husayn, recipient of divine supreme covenant, with which I will learn of those extraordinary great matters.’ I (the narrator) then replied to the Imam, ‘No, by Allah, I do not know.’

“I (the narrator) then said, ‘Please tell me, O child of the Messenger of Allah, which verse is it.’ The Imam said, ‘It, I swear by Allah, is the words of Allah, Majestic is Whose name, “We have not sent any messenger or prophet before you [or a Muhahhdath] (one to whom angels speak).” (22:52) Ali ibn abu Talib, recipient of divine supreme covenant, was a *Muhaddath*.’ At this point a man called ‘Abd Allah ibn Zayd, who was a brother of Ali ibn al-Husayn (his mother had nursed Ali ibn al-Husayn, recipient of divine supreme covenant,) from his mother’s side, said, “Glory belongs to Allah, *a Muhaddath!*” It seemed as if he did not believe it. Abu Ja‘far, recipient of divine supreme covenant, (also present) then turned to us and said to him, ‘Do not have any doubts, I swear by Allah, that the son of your mother did have knowledge of this fact after all.’ The narrator has said that when abu Ja‘far, recipient of divine supreme covenant, said so the man kept silent. Ali ibn al-Husayn, recipient of divine supreme covenant, then said, ‘This is the issue in which abu al-Khattab perished. He never learned what was the explanation of the prophet and a *Muhaddath*.’”

٢- محمد عنْ أَحْمد بْنِ محمدٍ عنِ ابْنِ محْبوبٍ عنْ جمِيلِ بْنِ صالِحٍ عنْ زِيادِ بْنِ سوقَةَ عنِ الْحكَمِ بْنِ عتْيبةَ قَالَ دخلْت علَى علِي بْنِ الْحسْينِ ع يوْماً فَقَالَ يا حكَم هلْ تدْرِي الْآيةَ الَّتِي كَانَ علِي بْن أَبِي طَالِبٍ ع يعْرِف قَاتِلَه بِها و يعْرِف بِها الْأُمور الْعِظَام الَّتِي كَانَ يحدثُ بِها الناس قَالَ الْحكَم فَقُلْت فِي نفْسِي قَدْ وقَعت علَى عِلْمٍ مِنْ عِلْمِ علِي بْنِ الْحسْينِ أَعْلَم بِذَلِك تِلْك الْأُمور الْعِظَام قَالَ فَقُلْت لَا و اللهِ لَا أَعْلَم قَالَ ثُم قُلْت الْآيةُ تخْبِرنِي بِها يا ابْن رسول اللهِ قَالَ هو و اللهِ قَوْلُ اللهِ عز ذِكْره و ما أَرسلْنا مِنْ قَبْلِك مِنْ رسولٍ و لَا نبِي و لَا محدثٍ و كَانَ علِي بْن أَبِي طَالِبٍ ع محدثاً فَقَالَ لَه رجلٌ يقَالُ لَه عبْد اللهِ بْن زيْدٍ كَانَ أَخا علِي لِأُمِهِ سبْحانَ اللهِ محدثاً كَأَنه ينْكِر ذَلِك فَأَقْبلَ علَينا أَبو جعْفَرٍ ع فَقَالَ أَما و اللهِ إِن ابْن أُمك بعْد قَدْ كَانَ يعْرِف ذَلِك قَالَ فَلَما قَالَ ذَلِك سكَت الرجلُ فَقَالَ هِي الَّتِي هلَك فِيها أَبو الْخطابِ فَلَمْ يدْرِ ما تأْوِيلُ الْمحدثِ و النبِي

H 705, Ch. 54, h 3

Ahmad ibn Muhammad and Muhammad ibn Yahya have narrated from Muhammad ibn al-Hassan from Ya‘qub ibn Yazid from Muhammad ibn Isma‘il who has said the following:

“I heard abu al-Hassan, recipient of divine supreme covenant, say, ‘*'A'immah*, recipients of divine supreme covenant, are scholars, are truthful people, have perfect understanding and are *Muhaddathun* (people to whom the angels speak).’”

٣- أَحْمد بْن محمدٍ و محمد بْن يحْيى عنْ محمدِ بْنِ الْحسنِ عنْ يعْقُوب بْنِ يزِيد عنْ محمدِ بْنِ إِسْماعِيلَ قَالَ سمِعْت أَبا الْحسنِ ع يقُولُ الْأَئِمةُ علَماءُ صادِقُونَ مفَهمونَ محدثُونَ

H 706, Ch. 54, h 4

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from a man

٤- علِي بْن إِبراهِيم عنْ محمدِ بْنِ عِيسى عنْ يونس عنْ رجلٍ عنْ

محمدِ بْنِ مسْلِمٍ قَالَ ذُكِر الْمحدثُ عِنْد أَبِي عبْدِ اللهِ ع فَقَالَ إِنه يسْمع الصوْت و لَا يرى الشخْص فَقُلْت لَه جعِلْت فِداك كَيْف يعْلَم أَنه كَلَام الْملَكِ قَالَ إِنه يعْطَى السكِينةَ و الْوقَار حتى يعْلَم أَنه كَلَام ملَكٍ

from Muhammad ibn Muslim who has said the following:

"Once *Muhaddath* was mentioned in the presence of abu 'Abd Allah, recipient of divine supreme covenant, and he said, 'He, *Muhaddath,* hears the voice but does not see the persons of the angels.' I then said to him, 'May Allah keep my soul in service for your cause, how can he know that the voice and words are from the angels?' The Imam said, 'He is given the serenity and dignity to the extent that he learns about its being the speech of the angels.'"

٥- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنِ الْحسيْنِ بْنِ سعِيدٍ عنْ حمادِ بْنِ عِيسى عنِ الْحسيْنِ بْنِ الْمخْتارِ عنِ الْحارِثِ بْنِ الْمغِيرةِ عنْ حمْرانَ بْنِ أَعْين قَالَ قَالَ أَبو جعْفَرٍ ع إِن عِلِياً ع كَانَ محدثاً فَخرجْت إِلَى أَصْحابِي فَقُلْت حِئْتكُمْ بِعجِيبةٍ فَقَالُوا و ما هِي فَقُلْت سمِعْت أَبا جعْفَرٍ ع يقُولُ كَانَ عِلِي ع محدثاً فَقَالُوا ما صنعْت شيْئاً إِلا سأَلْته منْ كَانَ يحدثُه فَرجعْت إِلَيْهِ فَقُلْت إِني حدثْت أَصْحابِي بِما حدثْتنِي فَقَالُوا ما صنعْت شيْئاً إِلا سأَلْته منْ كَانَ يحدثُه فَقَالَ لِي يحدثُه ملَك قُلْت تقُولُ إِنه نبِي قَالَ فَحرك يده هكَذَا أَوْ كَصاحِبِ سلَيْمانَ أَوْ كَصاحِبِ موسى أَوْ كَذِي الْقَرْنيْنِ أَ و ما بلَغكُمْ أَنه قَالَ وفِيكُمْ مِثْله

H 707, Ch. 54, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Hammad ibn 'Isa from al-Husayn ibn al-Mukhtar from al-Harith ibn al-Mughirah from Humran ibn A'yan who has said the following:

"Once abu Ja'far, recipient of divine supreme covenant, said, 'Ali, recipient of divine supreme covenant, was a *Muhaddath*.' I then returned to my associates and said, 'I have brought you very strange news.' They asked, 'What is it?' I then said that I heard abu Ja'far, recipient of divine supreme covenant, say that Ali, recipient of divine supreme covenant, was a *Muhaddath*. They then said, 'What did you do? Would that you had asked him about who would speak to him (Ali, recipient of divine supreme covenant).' I then went back to abu Ja'far, recipient of divine supreme covenant, and said to him, 'I went to my associates and told them about what you had told me and they said, 'What did you do? Would that you had asked him who would speak to him (Ali, recipient of divine supreme covenant).'

"The Imam said to me, 'The angel would speak to him.' I then asked, 'Do you say that he was a prophet?' He then said, 'He moved his hand like this (a certain hand gesture); (he was) similar to the companion of Solomon or the companion of Moses or like Dhul Qarnayn. Have you not heard that he (the Messenger of Allah, recipient of divine supreme covenant) has said, "Among you there is one like him?"'"

(A *Hadith* of the Holy Prophet, recipient of divine supreme covenant, says that Ali, recipient of divine supreme covenant, is the Dhul Qarnayn of this Umma.)

بَابٌ فِيهِ ذِكْرُ الْأَرْوَاحِ الَّتِي فِي الْأَئِمةِ ع

Chapter Fifty Five

The Spirits That Exist in 'A'immah, Recipients of Divine Supreme Covenant

١- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنِ الْحسيْنِ بْنِ سعِيدٍ عنْ حمادِ بْنِ عِيسى عنْ إِبراهِيم بْنِ عمر الْيمانِي عنْ جابِرٍ الْجعْفِي قَالَ قَالَ أَبو عبْدِ اللهِ ع يا جابِر إِن الله تبارك و تعالَى خلَق الْخلْق ثَلَاثَةَ أَصْنافٍ و هو قَوْلُ اللهِ عز و جل و كُنتمْ أَزْواجاً ثَلَاثَةً فَأَصْحاب الْمَيْمنةِ ما أَصْحاب الْمَيْمنةِ و أَصْحاب الْمَشْئَمةِ ما أَصْحاب الْمَشْئَمةِ و السابِقُونَ السابِقُونَ أُولَئِك الْمقَربونَ فَالسابِقُونَ هُمْ رسلُ اللهِ ع و خاصةُ اللهِ مِنْ خلْقِهِ جعلَ فِيهِمْ خمْسةَ أَرْواحٍ أَيدهُمْ بِروحِ الْقُدسِ فَبِهِ عرفُوا الْأَشْياءَ و أَيدهُمْ بِروحِ الْإِيمانِ فَبِهِ خافُوا الله عز و جل و أَيدهُمْ

"O Jabir, Allah, the Most Holy, the Most High has created the creatures in three categories as mentioned in the words of Allah, the Most Holy, the Most High. 'On that day, you (mankind) will be divided into three groups: (56:7) the people of the right hand (those whose books of records will be placed in their right hands). How happy they will be! (56:8) The people of the left hand (those whose books of records will be placed in their left hands). How miserable they will be! (56:9) The foremost ones (in belief and virtue) are the foremost ones in receiving their reward.' (56:10)

"The foremost group are the messengers and the people of special status with Allah among His creatures. Allah has placed in them five spirits and has supported them with the Holy Spirit. Through this (the Holy Spirit) they recognize things. He has

supported them with the spirit of belief because of which they maintain fear of Allah, the Majestic, the Glorious, (in their souls). They are supported also with the spirit of power because of which they are able to obey Allah. They are also supported with the spirit of desires with which they maintain their desire of worshipping and obeying Allah, the Most Holy, the Most High, and dislike disobedience to Him. He has placed in them the social spirit to socialize and establish proper relations among people. In the believers and the people of the right hand He has placed the spirit of belief because of which they maintain fear of Allah. He has placed in them the spirit of power. With it they obey Allah. He has placed in them the spirit of desire. With it they desire to obey Allah. He has also placed in them the social spirit and because of this they maintain social relations."

بِروحِ الْقُوةِ فِيهِ قَدروا علَى طَاعةِ اللهِ و أَيدهمْ بِروحِ الشهْوةِ فِيهِ اشْتهوْا طَاعةَ اللهِ عز و جل و كَرِهوا مَعْصِيته و جعلَ فِيهِمْ روح الْمدْرجِ الذِي بِهِ يذْهب الناس و يحِيئُونَ و جعلَ فِي الْمؤْمِنِين و أَصْحابِ الْمَيمنةِ روح الْإِيمانِ فِيهِ خافُوا الله و جعلَ فِيهِمْ روح الْقُوةِ فِيهِ قَدروا علَى طَاعةِ اللهِ و جعلَ فِيهِمْ روح الشهْوةِ فِيهِ اشْتهوْا طَاعةَ اللهِ و جعلَ فِيهِمْ روح الْمدْرجِ الذِي بِهِ يذْهب الناس و يحِيئُونَ

H 709, Ch. 55, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Musa ibn 'Umar from Muhammad ibn Sinan from 'Ammar ibn Marwan from al-Munakhkhal from Jabir who has said the following:

"Once I asked abu Ja'far, recipient of divine supreme covenant, about the knowledge of the scholar. He said, 'O Jabir, in the prophets and in the executors of their will, there are five spirits. They are the (1) Holy Spirit, (2) the spirit of belief, (3) the spirit of life, (4) the spirit of power and (5) the spirit of desire. Through the Holy Spirit, O Jabir, they receive the knowledge of all that is below the Throne as well as what is below the land.' He then said, 'O Jabir, these four spirits are the kind of spirits that may become affected by events that take place. Only the Holy Spirit is that which does not trifle and wander around.'"

٢- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنْ موسى بْنِ عمر عنْ محمدِ بْنِ سِنانٍ عنْ عمارِ بْنِ مرْوانَ عنِ الْمنخلِ عنْ جابِرٍ عنْ أَبِي جعْفَرٍ ع قَالَ سأَلْته عنْ عِلْمِ الْعالِمِ فَقَالَ لِي يا جابِر إِن فِي الْأَنْبِياءِ و الْأَوْصِياءِ خمْسةَ أَرْواحٍ روح الْقُدسِ و روح الْإِيمانِ و روح الْحياةِ و روح الْقُوةِ و روح الشهْوةِ فَبِروح الْقُدسِ يا جابِر عرفُوا ما تحْت الْعرْشِ إِلَى ما تحْت الثرى ثُم قَالَ يا جابِر إِن هذِهِ الْأَربعةَ أَرْواح يصِيبها الْحدثَانُ إِلا روح الْقُدسِ فَإِنها لَا تلْهو و لَا تلْعب

H 710, Ch. 55, h 3

Al-Husayn ibn Muhammad has narrated from al-Mu'alla ibn Muhammad from 'Abd Allah ibn Idris from Muhammad ibn Sinan from al-Mufaddal ibn 'Umar who has said the following:

"I asked abu 'Abd Allah, recipient of divine supreme covenant, about the knowledge of Imam about the regions of the earth when he was in his house secluded behind the curtains. The Imam said, 'O Mufaddal, Allah, the Most Holy, the Most High, has place five spirits in the Prophet. Of such one is the spirit of life from which comes movement and activities. There is the spirit of power from which comes uprising and diligence and the spirit of desire from which comes utilization of nutrients and reproduction in lawful ways. There is the spirit of belief from which comes peace and justice. There is the Holy Spirit whereby prophet-hood is carried. When the prophet passes away the Holy Spirit transfers and comes over to the Imam, recipient of divine supreme covenant. The Holy Spirit does not sleep or become unaware. It does not trifle or maintain false hopes. The other four spirits sleep, become unaware, may maintain false hopes or trifle. With the Holy Spirit things are seen.'"

٣- الْحسيْن بْن محمدٍ عنِ الْمعلى بْنِ محمدٍ عنْ عبْدِ اللهِ بْنِ إِدرِيس عنْ محمدِ بْنِ سِنانٍ عنِ الْمفَضلِ بْنِ عمر عنْ أَبِي عبْدِ اللهِ ع قَالَ سأَلْته عنْ عِلْمِ الْإِمامِ بِما فِي أَقْطَارِ الْأَرضِ و هو فِي بيْتِهِ مرْخى علَيْهِ سِتْره فَقَالَ يا مفَضلُ إِن الله تبارك و تعالَى جعلَ فِي النبِي ص خمْسةَ أَرْواحٍ روح الْحياةِ فَبِهِ دب و درج و روح الْقُوةِ فَبِهِ نهض و جاهد و روح الشهْوةِ فَبِهِ أَكَلَ و شرِب و أَتى النساءَ مِن الْحلَالِ و روح الْإِيمانِ فَبِهِ آمن و عدلَ و روح الْقُدسِ فَبِهِ حملَ النبوةَ فَإِذَا قُبِض النبِي ص انْتقَلَ روح الْقُدسِ فَصار إِلَى الْإِمامِ و روح الْقُدسِ لَا ينام و لَا يغْفُلُ و لَا يلْهو و لَا يزْهو و الْأَربعةُ الْأَرْواح تنام و تغْفُلُ و تزْهو و تلْهو و روح الْقُدسِ كَانَ يرى بِهِ

Chapter Fifty Six

The Spirit With Which Allah Protects 'A'immah, Recipients of Divine Supreme Covenant

بَابُ الروح الَتِي يُسَدِدُ اللهُ بِهَا الْأَئِمةَ ع

H 711, Ch. 56, h 1

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from Yahya al-Halabi from abu al-Sabah al-Kinani from abu Basir who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Holy, the Most

١- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدٍ عنِ الْحسيْنِ بْنِ سعِيدٍ عنِ النضْرِ بْنِ سوْيدٍ عنْ يحْيى الْحلَبِي عنْ أَبِي الصباحِ الْكِنانِي عنْ أَبِي بصِيرٍ قَالَ سأَلْت أَبا عبْدِ اللهِ ع عنْ قَوْلِ اللهِ تبارك و تعالَى و

كَذلِك أَوْحيْنا إِلَيْك روحاً مِنْ أَمرِنا ما كُنت تدْرِي ما الْكِتاب و لَا الْإِيمانُ قَالَ خلْق مِنْ خلْقِ اللهِ عز و جل أَعْظَم مِنْ جبْرئِيلَ و مِيكَائِيلَ كَانَ مع رسول اللهِ ص يخْبِره و يسدده و هو مع الْأَئِمةِ مِنْ بعْدِهِ

High, 'Thus, We have revealed a Spirit to you (Muhammad), by Our command. Before, you did not even know what a book or belief was. . . .' (42:52) The Imam said, 'He (the Spirit) is a creature of the creatures of Allah, the Most Holy, the Most High, greater than Jibril and Mika'il. He was with the Messenger of Allah to give him news and protected him and he is with *'A'immah*, recipients of divine supreme covenant, after the Messenger of Allah.'"

٢ - محمد بْن يحْيى عنْ محمدِ بْنِ الْحسيْنِ عنْ علِي بْنِ أَسْباطٍ عنْ أَسْباطِ بْنِ سالِمٍ قَالَ سأَله رجلٌ مِنْ أَهْلِ هِيت و أَنا حاضِر عنْ قَوْلِ اللهِ عز و جل و كَذلِك أَوْحيْنا إِلَيْك روحاً مِنْ أَمرِنا فَقَالَ مُنْذُ أَنزلَ الله عز و جل ذَلِك الروح علَى محمدٍ ص ما صعِد إِلَى السماءِ و إِنه لَفِينا

H 712, Ch. 56, h 2
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Ali ibn Asbat from Asbat ibn Salim who has said the following:

"Once a man from Hiyt (a town in Iraq) asked abu 'Abd Allah, recipient of divine supreme covenant, when I also was present, about the words of Allah, the Most Holy, the Most High. 'Thus, We have revealed a Spirit to you (Muhammad), by Our command. Before, you did not even know what a book or belief was. . . .' (42:52) The Imam said, 'From the day Allah, the Most Holy, the Most High, sent that Spirit to Muhammad, recipient of divine supreme covenant, he did not ever since ascend (back) and he is present with us.'"

٣ - علِي بْن إِبراهِيم عنْ محمدِ بْنِ عِيسى عنْ يونس عنِ ابْنِ مسْكَانَ عنْ أَبِي بصِيرٍ قَالَ سأَلْت أَبا عبْدِ اللهِ ع عنْ قَوْلِ اللهِ عز و جل يسْئَلُونك عنِ الروحِ قُلِ الروح مِنْ أَمرِ ربي قَالَ خلْق أَعْظَم مِنْ جبْرئِيلَ و مِيكَائِيلَ كَانَ مع رسول اللهِ ص و هو مع الْأَئِمةِ و هو مِن الْملَكُوتِ

H 713, Ch. 56, h 3
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from ibn Muskan from abu Basir who has said the following:

"I asked abu 'Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Holy, the Most High, 'They ask you about the Spirit. Say, "The Spirit comes by the command of my Lord. . . .' (17:85) The Imam said, 'He is a creature greater than Jibril and Mika'il. He was with the Messenger of Allah and he is present with the *'A'immah*, recipients of divine supreme covenant. He is from the realm of the angels.'"

٤ - علِي عنْ أَبِيهِ عنِ ابْنِ أَبِي عمْيرٍ عنْ أَبِي أَيوب الْخزازِ عنْ أَبِي بصِيرٍ قَالَ سمِعْت أَبا عبْدِ اللهِ ع يقُولُ يسْئَلُونك عنِ الروحِ قُلِ الروح مِنْ أَمرِ ربي قَالَ خلْق أَعْظَم مِنْ جبْرئِيلَ و مِيكَائِيلَ لَمْ يكُنْ مع أَحدٍ مِمنْ مضى غيْرِ محمدٍ ص و هو مع الْأَئِمةِ يسددهمْ و لَيس كُل ما طُلِب وجِد

H 714, Ch. 56, h 4
Ali has narrated from his father from ibn abu 'Umayr from abu Ayyub al-Khazzaz from abu Basir who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, say, 'They ask you about the Spirit. Say, "The Spirit comes by the command of my Lord . . ."' (17:85) The Imam said, 'He is a creature greater than Jibril and Mika'il. He was not present with anyone before except Muhammad, recipient of divine supreme covenant. He is present with *'A'immah*, recipients of divine supreme covenant. He protects them. In reality any and everything desired does not come by and is not possible for everyone to achieve.'"

٥ - محمد بْن يحْيى عنْ عِمْرانَ بْنِ موسى عنْ موسى بْنِ جعْفَرٍ عنْ علِي بْنِ أَسْباطٍ عنْ محمدِ بْنِ الْفُضيْلِ عنْ أَبِي حمْزةَ قَالَ سأَلْت أَبا عبْدِ اللهِ ع عنِ الْعِلْمِ أَ هو عِلْم يتعلمه الْعالِم مِنْ أَفْواهِ الرجالِ أَمْ فِي الْكِتابِ عِنْدكُمْ تقْرءُونه فتعْلَمونَ مِنْه قَالَ الْأَمر أَعْظَم مِنْ ذَلِك و أَوجب أَ ما سمِعْت قَوْلَ اللهِ عز و جل و كَذلِك أَوْحيْنا إِلَيْك روحاً مِنْ أَمرِنا ما كُنت تدْرِي ما الْكِتاب و لَا الْإِيمانُ ثُم قَالَ أَي شيْءٍ يقُولُ أَصْحابكُمْ فِي هذِهِ الْآيةِ

H 715, Ch. 56, h 5
Muhammad ibn Yahya has narrated from 'Imran ibn Musa from Musa ibn Ja'far from Ali ibn Asbat from Muhammad ibn Fudayl from abu Hamza who has said the following:

"I asked abu 'Abd Allah, recipient of divine supreme covenant, about the knowledge, 'Is it a knowledge that the scholar learns from the mouths of the people or is it in the book with you from which you read and then learn therefrom.' The Imam said, 'The issue is greater and more urgently needed. Have you not heard the words of Allah, the Most Holy, the Most High, "Thus, We have revealed a Spirit to you (Muhammad), by Our command. Before, you did not even know what a book or belief was. . . ." (42:52)

"The Imam said, 'What do your people say about this verse? Do they read that he was such that he did not know what the book or the belief was?' I said, 'I do not know, may Allah keep

my soul in service for your cause, what they say.' The Imam then said, 'Yes, he lived in a condition wherein he did not know the book and the belief until Allah, the Most High, sent the Spirit who is mentioned in the Book. When the Spirit was sent to him he learned through him the knowledge and understanding. He is the Spirit whom Allah, the Most High, grants to whomever He wants. When He grants him to a servant he teaches him understanding.'"

أ يقرونَ أنه كانَ فِي حالٍ لا يدْري ما الْكِتاب و لا الْإِيمانُ فَقُلْت لا أدْري جعِلْت فِداك ما يقُولُونَ فَقَالَ لِي بلى قَدْ كانَ فِي حالٍ لا يدْري ما الْكِتاب و لا الْإِيمانُ حتى بعثَ الله تعالى الروح الِتي ذُكِر فِي الْكِتابِ فَلما أوْحاها إِلَيهِ علم بِها الْعِلْم و الْفَهْم و هِي الروح الِتي يعْطِيها الله تعالى منْ شاءَ فَإِذَا أعْطاها عبْداً علمه الْفَهْم

H 716, Ch. 56, h 6

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Ali ibn Asbat from al-Husayn ibn abu al-'Ala' from Sa'd al-Iskaf who has said the following:

"Once a man came to (Amir al-Mu'minin) Ali, recipient of divine supreme covenant, asking him about the Spirit. 'Is he not Jibril?' (Amir al-Mu'minin) Ali, recipient of divine supreme covenant, then said, 'Jibril is of the angels. The Spirit is not Jibril.' He repeated it to the man. The man said, 'You have said something very extraordinary. No one other than you thinks that the Spirit is someone other than Jibril.' (Amir al-Mu'minin) Ali, recipient of divine supreme covenant, said to him, 'You are misled and narrate from the misled people. Allah, the Most High has said to His Prophet, recipient of divine supreme covenant, "Allah's help will certainly support (the believers), so pagans do not (seek) to hasten it. Allah is Most Glorious and by far too exalted to be considered equal to idols. (16:1) He sends the angels with the Spirit."(16:2) The Spirit is (a creature) other than the angels (peace be upon them).'"

٦- محمد بن يحيى عنْ محمدِ بنِ الْحسيْنِ عنْ عِلِي بْنِ أسْباطٍ عنِ الْحسيْنِ بْنِ أبِي الْعلاءِ عنْ سعْدٍ الْإِسْكافِ قَالَ أتى رجلٌ أمِير الْمؤْمِنِين ع يسْأله عنِ الروحِ أ لَيس هو جبْرئِيلَ فَقَالَ لَه أمِير الْمؤْمِنِين ع جبْرئِيلُ ع مِن الْملائِكةِ و الروح غيْر جبْرئِيلَ فَكرر ذَلِك علَى الرجلِ فَقَالَ لَه لَقَدْ قُلْت عظِيماً مِن الْقَوْل ما أحد يزْعم أن الروح غيْر جبْرئِيلَ فَقَالَ لَه أمِير الْمؤْمِنِين ع إِنك ضال تروِي عنْ أهْلِ الضلال يقُولُ الله تعالى لِنبِيهِ ص أتى أمر اللهِ فَلا تسْتعْجِلُوه سبْحانه و تعالى عما يشْرِكُونَ ينزلُ الْملائِكةَ بِالروحِ و الروح غيْر الْملائِكةِ صلوات اللهِ علَيْهِمْ

Chapter Fifty Seven

The Time When the Imam, Recipient of Divine Supreme Covenant, Learns the Knowledge of the Imam Before Him

بَابُ وَقْتِ مَا يَعْلَمُ الْإِمَامُ جَمِيعَ عِلْمِ الْإِمَامِ الذِي كانَ قَبْلَهُ ع

H 717, Ch. 57, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Ali ibn Asbat from al-Hakam ibn Miskin from certain persons of our people who have said the following:

"I asked abu 'Abd Allah, recipient of divine supreme covenant, 'When does the succeeding Imam come to know what the one preceding him knew?' The Imam said, 'At the last minute of the life of the Imam before him.'"

١- محمد بن يحيى عنْ أحْمد بْنِ محمدٍ عنِ الْحسيْنِ بْنِ سعِيدٍ عنْ عِلِي بْنِ أسْباطٍ عنِ الْحكمِ بْنِ مِسْكِينٍ عنْ بعْضِ أصْحابِنا قَالَ قُلْت لِأبِي عبْدِ اللهِ ع متى يعْرِف الْأخِير ما عِنْد الْأول قَالَ فِي آخِرِ دقِيقَةٍ تبقَى مِنْ روحِهِ

H 718, Ch. 57, h 2

Muhammad has narrated from Muhammad ibn al-Husayn from Ali ibn Asbat from al-Hakam ibn Miskin from 'Ubayd ibn Zurara and a group with him who have said the following:

"We heard abu 'Abd Allah, recipient of divine supreme covenant, say, 'The succeeding Imam comes to know the knowledge in the last minute of the life of the preceding Imam.'"

٢- محمد عنْ محمدِ بْنِ الْحسيْنِ عنْ عِلِي بْنِ أسْباطٍ عنِ الْحكمِ بْنِ مِسْكِينٍ عنْ عبيْدِ بْنِ زرارةَ و جماعةٍ معه قَالُوا سمِعْنا أبا عبْدِ اللهِ ع يقُولُ يعْرِف الذِي بعْد الْإِمامِ عِلْم منْ كانَ قَبْلَه فِي آخِرِ دقِيقَةٍ تبقَى مِنْ روحِهِ

H 719, Ch. 57, h 3

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Ya'qub ibn Yazid from Ali ibn Asbat from certain persons of his people who have aid the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'When does the Imam come to know that he has become the Imam and the position (Leadership with Divine Authority) is transferred to him?' The Imam replied, 'At the last minute of the life of the preceding Imam, recipient of divine supreme covenant.'"

٣- محمد بْن يحْيى عنْ محمدِ بْنِ الْحسيْنِ عنْ يعْقُوب بْنِ يزِيد عنْ عِلِي بْنِ أسْباطٍ عنْ بعْضِ أصْحابِهِ عنْ أبِي عبْدِ اللهِ ع قَالَ قُلْت لَه الْإِمام متى يعْرِف إِمامته و ينْتهِي الْأمر إِلَيهِ قَالَ فِي آخِرِ دقِيقَةٍ مِنْ حياةِ الْأول

بَابٌ فِي أن الْأئمةَ صَلَوَاتُ اللهِ عَلَيْهِمْ فِي الْعِلْمِ وَ الشجَاعَةِ وَ الطاعَةِ سَوَاءٌ

١ - محمد بْن يحْيى عنْ أحْمد بْنِ أبِي زاهِرٍ عن الْخشابِ عنْ عِلِي بْنِ حسانَ عنْ عبْدِ الرحْمنِ بْنِ كثِيرٍ عنْ أبِي عبْدِ اللهِ ع قالَ قالَ الله تعالى الذِين آمنوا و اتبعتْهمْ ذُريتهمْ بِإيمانٍ ألْحقْنا بِهمْ ذُريتهمْ و ما ألتناهمْ مِنْ عملِهِمْ مِنْ شيْءٍ قالَ الذِين آمنوا النبِي ص و أمِير الْمؤْمِنِين ع و ذُريته الْأئِمةُ و الْأوْصِياءُ صلوات اللهِ علْيهِمْ ألْحقْنا بِهِمْ و لمْ ننقُصْ ذُريتهم الْحجةَ الِتي جاءَ بِها محمد ص فِي عِلِي ع و حجتهمْ واحِدةٌ و طاعتهمْ واحِدةٌ

٢ - عِلِي بْن محمدِ بْنِ عبْدِ اللهِ عنْ أبِيهِ عنْ محمدِ بْنِ عِيسى عنْ داود النهْدِي عنْ عِلِي بْنِ جعْفرٍ عنْ أبِي الْحسنِ ع قالَ قالَ لِي نحْن فِي الْعِلْمِ و الشجاعةِ سواءٌ و فِي الْعطايا علَى قدْرِ ما نؤْمر

٣ - أحْمد بْن محمدٍ عنْ محمدِ بْنِ الْحسنِ عنْ عِلِي بْنِ إسْماعِيلَ عنْ صفْوانَ بْنِ يحْيى عنِ ابْنِ مسْكانَ عنِ الْحارِثِ بْنِ الْمغِيرةِ عنْ أبِي عبْدِ اللهِ ع قالَ سمِعْته يقُولُ قالَ رسولُ اللهِ ص نحْن فِي الْأمْرِ و الْفهْمِ و الْحلالِ و الْحرامِ نجْرِي مجْرى واحِداً فأما رسولُ اللهِ ص و عِلِي ع فلهما فضْلُهما

بَابُ أن الْإِمَامَ ع يَعْرِفُ الْإِمَامَ الذِي يكُونُ مِنْ بعْدِهِ و أن قوْلَ اللهِ تعالى إن الله يأمركُمْ أنْ تؤدوا الْأماناتِ إلى أهْلِها فِيهِمْ ع نزلتْ

١ - الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنِ الْحسنِ بْنِ عِلِي الْوشاءِ عنْ أحْمد بْنِ عائِذٍ عنِ ابْنِ أذْينةَ عنْ بريْدٍ الْعِجْلِي قالَ سألْت أبا جعْفرٍ ع عنْ قوْلِ اللهِ عز و جل إن الله يأمركُمْ أنْ تؤدوا الْأماناتِ إلى أهْلِها و إذا حكمْتمْ بيْن الناسِ أنْ تحْكُموا بِالْعدْلِ قالَ إيانا عنى أنْ يؤدي الْأولُ إلى الْإِمامِ الذِي بعْده الْكُتب و الْعِلْم و السلاح و إذا حكمْتمْ بيْن الناسِ أنْ تحْكُموا بِالْعدْلِ الذِي فِي أيدِيكُمْ ثُم قالَ لِلناسِ يا أيها الذِين آمنوا أطِيعوا الله و أطِيعوا الرسولَ و أولِي الْأمْرِ مِنْكُمْ إيانا

Chapter Fifty Eight

'A'immah, Recipients of Divine Supreme Covenant, Are All Equal in Knowledge, Courage and Obedience

H 720, Ch. 58, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn abu Zahir from al-Khashshab from Ali ibn Hass'an from 'Abd al-Rahman ibn Kathir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"About the words of Allah, the Most High, 'The offspring of the believers will also follow them to paradise. So we shall join their offspring to them because of their belief. We shall reduce nothing from their deeds. . . .'(52:21) the Imam, recipient of divine supreme covenant, said, "Believers" refers to the Holy Prophet and (Amir al-Mu'minin) Ali, recipients of divine supreme covenant, "Offspring" refers to *'A'immah* and the executors of the wills, recipients of divine supreme covenant. "We make them follow" means: Allah will not reduce anything from the Divine Authority of their offspring. It will be the same as that which Muhammad, recipient of divine supreme covenant, had transferred to Ali, recipient of divine supreme covenant.. Their authority is one and the same and obedience to them is of the same degree."

H 721, Ch. 58, h 2

Ali ibn Muhammad ibn 'Abd Allah has narrated from his father from Muhammad ibn 'Isa from Dawud al-Nahdi from Ali ibn Ja'far who has narrated the following from abu al-Hassan, recipient of divine supreme covenant, who has said the following:

"In knowledge and courage we all are equal. In benefaction and grants we take part to the degree we are commanded."

H 722, Ch. 58, h 3

Ahmad ibn Muhammad has narrated from Muhammad ibn al-Hassan from Ali ibn Isma'il from Safwan ibn Yahya from ibn Muskan from al-Harith ibn al-Mughirah who has said that he heard abu 'Abd Allah, recipient of divine supreme covenant, say the following:

"We, in the matters of commands, understanding, lawful and unlawful are all alike and the same. However, the Messenger of Allah and Ali, recipients of divine supreme covenant, have their own additional virtue and excellence."

Chapter Fifty Nine

Every Imam Knows the Succeeding Imam, Recipient of Divine Supreme Covenant

"The words of Allah, the Most High, 'Allah commands you to deliver the trust to its people,' (4:58) is a reference to *'A'immah*, recipients of divine supreme covenant

H 723, Ch. 59, h 1

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Washsha' from Ahmad ibn 'A'idh from ibn 'Udhayna from Burayd al-'Ijli who has said the following:

"Once I asked abu Ja'far, recipient of divine supreme covenant, about the words of Allah, the Majestic, the Glorious: 'Allah commands you to return that which had been entrusted to you to the rightful owners. Be just when passing judgment among people. . . .' (4:58) The Imam said, 'We are intended thereby. The preceding Imam must transfer to the succeeding Imam the books, the knowledge and the Armaments. "Be just when passing judgment among people" means (judge by) what is in your possession (in the form of laws and rules). Then Allah has said to people, 'Believers, obey Allah, His messenger, and

your leaders (who possess Divine Authority). . . .' (4:59) He has intended us thereby particularly. He has commanded all believers to the Day of Judgment to obey us saying, 'If you fear disputes, then refer for a solution to Allah, the messenger and those who possess Divine Authority over you,' and this is how it was revealed. How would Allah, the Most Holy, the Most High, command them to obey the people who possess authority and then allow people to dispute them (people who possess Divine Authority)? This, (verse 59 of Chapter 4) is addressed to people who possess Divine Authority mentioned in: 'Believers, obey Allah, His Messenger, and your leaders (who possess Divine Authority). . . .'" (4:59)

عنى خاصةً أمر جميع المؤمنين إلى يوم القيامة بطاعتنا فإنْ خفْتم تنازعاً في أمرٍ فردوه إلى اللهِ و إلى الرسول و إلى أولي الأمرِ منكُمْ كذا نزلتْ و كيف يأمرهم الله عز و جل بطاعةِ ولاةِ الأمرِ و يرخص في منازعتِهِمْ إنما قيلَ ذلك للمأمورين الذين قيلَ لهمْ أطيعوا الله و أطيعوا الرسولَ و أولي الأمرِ منكُمْ

H 724, Ch. 59, h 2

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Washsha' from Ahmad ibn 'Umar who has said the following:

"Once I asked abu al-Hassan al-Rida, recipient of divine supreme covenant, about the words of Allah, the Most Holy, the Most High, 'Allah commands you to return that which had been entrusted to you to the rightful owners. Be just when passing judgment among people. . . .' (4:58)

"The Imam said, 'They are *'A'immah*, recipients of divine supreme covenant, from the family of Muhammad, recipient of divine supreme covenant, who are commanded to deliver the trust to the succeeding Imam exclusively and to no one else, and that the trust must not be concealed from the succeeding Imam, recipient of divine supreme covenant.'"

٢- الحسين بن محمدٍ عن معلى بن محمدٍ عن الحسن بن علي الوشاءِ عن أحمد بن عمر قالَ سألت الرضا ع عن قول اللهِ عز و جل إن الله يأمركُمْ أنْ تؤدوا الأماناتِ إلى أهلِها قالَ هم الأئمةُ مِنْ آل محمدٍ ص أنْ يؤدي الإمام الأمانةَ إلى منْ بعْده و لا يخص بها غيْره و لا يزْويها عنْه

H 725, Ch. 59, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Muhammad ibn Fudayl who has said the following:

"Once I asked abu al-Hassan al-Rida, recipient of divine supreme covenant, about the words of Allah, the Most Holy, the Most High, 'Allah commands you to return that which had been entrusted to you to the rightful owners. Be just when passing judgment among people . . .' (4:58)

"The Imam said, 'They are *'A'immah*, recipients of divine supreme covenant. The Imam must deliver the trust to the succeeding Imam exclusively and to no one else, and the trust must not be concealed from succeeding Imam.'"

٣- محمد بن يحيى عن أحمد بن محمدٍ عن الحسين بن سعيدٍ عن محمد بن الفضيل عن أبي الحسن الرضا ع في قول اللهِ عز و جل إن الله يأمركُمْ أنْ تؤدوا الأماناتِ إلى أهلِها قالَ هم الأئمةُ يؤدي الإمام إلى الإمامِ مِنْ بعْدِه و لا يخص بها غيْره و لا يزْويها عنْه

H 726, Ch. 59, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Ishaq ibn 'Ammar from ibn abu Ya'fur from Mu'alla ibn al-Khunays who has said the following:

"I asked abu 'Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Holy, the Most High, 'Allah commands you to return that which had been entrusted to you to the rightful owners. . . .' (4:58)

"The Imam said, 'It is the command of Allah that the preceding Imam transfers to the succeeding Imam: everything that is with him.'"

٤- محمد بن يحيى عن أحمد بن محمدٍ عن محمد بن سنانٍ عن إسحاق بن عمارٍ عن ابن أبي يعْفُورٍ عن المعلى بن خنيسٍ قالَ سألت أبا عبْدِ اللهِ ع عن قول اللهِ عز و جل إن الله يأمركُمْ أنْ تؤدوا الأماناتِ إلى أهلِها قالَ أمر الله الإمام الأولَ أنْ يدْفع إلى الإمامِ الذي بعْده كُل شيْءٍ عنْده

H 727, Ch. 59, h 5

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from ibn Mahbub from al-'Ala' ibn Razin from 'Abd Allah ibn abu Ya'fur from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The preceding Imam, recipient of divine supreme covenant, does not die until he learns who the succeeding Imam is, so he will deliver his "will" to him."

٥- محمد بن يحيى عن محمد بن الحسين عن ابن محبوبٍ عن العلاءِ بن رزينٍ عن عبْدِ اللهِ بن أبي يعْفُورٍ عن أبي عبْدِ اللهِ ع قالَ لا يموت الإمام حتى يعْلم منْ يكُونُ مِنْ بعْدِه فيوصي إليْهِ

٦- أَحْمد بْن إِدْرِيس عَنْ محمدِ بْنِ عَبْدِ الْجبارِ عَنْ صفْوانَ بْنِ يحْيى عنِ ابْنِ أَبِي عثْمانَ عنِ الْمعلى بْنِ خنْيسٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن الْإِمام يعْرف الْإِمام الذِي مِنْ بعْدِهِ فَيوصِي إِلَيْهِ

H 728, Ch. 59, h 6
Ahmad ibn Idris has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from (ibn) abu ‘Uthman from al-Mu‘alla ibn Khunays from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Imam, recipient of divine supreme covenant, knows the succeeding Imam and delivers his will to him.”

٧- أَحْمد عَنْ محمدِ بْنِ عَبْدِ الْجبارِ عَنْ أَبِي عَبْدِ اللهِ الْبرْقِي عَنْ فَضالَةَ بْنِ أيوب عَنْ سلَيْمانَ بْنِ خالِدٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ ما مات عالِم حتى يعْلِمه الله عز و جل إِلَى مَنْ يوصِي

H 729, Ch. 59, h 7
Ahmad has narrated from Muhammad ibn ‘Abd al-Jabbar from abu ‘Abd Allah al-Barqi from Fadala ibn Ayyub from Sulayman ibn Khalid from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“No scholar (Imam) has ever died before Allah, the Most Holy, the Most High, granted him the knowledge of to whom he must deliver his will.”

بَابُ أَن الْإِمَامَةَ عَهْدٌ مِنَ اللهِ عَز وَ جَل مَعْهُودٌ مِنْ وَاحِدٍ إِلَى وَاحِدٍ ع

Chapter Sixty

Imamat (Leadership With Divine Authority) - a Covenant

Imamat (Leadership with Divine Authority) is a covenant from Allah, the Most Holy, the Most High, to be delivered as such by the preceding Imam to the succeeding Imam, recipient of divine supreme covenant, one after the other.

١- الْحسيْن بْن محمدٍ عَنْ معلى بْنِ محمدٍ عنِ الْحسنِ بْنِ علِي الْوشاءِ قَالَ حدثَنِي عمر بْن أبانٍ عَنْ أَبِي بصِيرٍ قَالَ كُنت عِنْد أَبِي عَبْدِ اللهِ ع فَذَكَروا الْأَوْصِياءَ و ذَكَرْت إِسْماعِيلَ فَقَالَ لَا و اللهِ يا أَبا محمدٍ ما ذَاك إِلَيْنا و ما هو إِلا إِلَى اللهِ عز و جل يْنزِلُ واحِداً بعْد واحِدٍ

H 730, Ch. 60, h 1
Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Hassan ibn Ali al-Washsha’ who has said that ‘Umar ibn Aban has narrated to me from abu Basir who has said the following:

“Once I was in the presence of abu ‘Abd Allah, recipient of divine supreme covenant. People mentioned the executors of the will and I mentioned Isma’il. The Imam said, ‘No, I swear by Allah. O abu Muhammad, it is not up to us. It is up to no one except Allah, the Most Holy, the Most High. He makes them descend one after the other.’”

٢- محمد بْن يحْيى عَنْ أَحْمد بْنِ محمدٍ عنِ الْحسيْنِ بْنِ سعِيدٍ عنِ ابْنِ أَبِي عمْيرٍ عَنْ حمادِ بْنِ عثْمانَ عَنْ عمْرِو بْنِ الْأَشْعثِ قَالَ سمِعْت أَبا عَبْدِ اللهِ ع يقُولُ أَ ترَوْنَ الْموصِي مِنا يوصِي إِلَى مَنْ يرِيد لَا و اللهِ و لَكِنْ عهْد مِن اللهِ و رسولِهِ ص لِرجلٍ فَرجلٍ حتى يْنتهِي الْأَمر إِلَى صاحِبِهِ

H 731, Ch. 60, h 2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from ibn abu ‘Umayr from Hammad ibn ‘Uthman from ‘Amr ibn al-Ash‘ath who has said the following:

“I heard abu ‘Abd Allah, recipient of divine supreme covenant, say, ‘Do you think that a testator from us chooses whoever he wants as the executor of his will? No, I swear by Allah, it is not so. It is a covenant from Allah and His Messenger to a man and then to the next man until the matter is delivered to its (rightful) owner.’”

الْحسيْن بْن محمدٍ عَنْ معلى بْنِ محمدٍ عَنْ محمدِ بْنِ جمْهورٍ عَنْ حمادِ بْنِ عِيسى عَنْ مِنْهالٍ عَنْ عمْرِو بْنِ الْأَشْعثِ عَنْ أَبِي عَبْدِ اللهِ ع مِثْلَه

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Muhammad ibn Jumhur from Hammad ibn ‘Isa from Minhal from ‘Amr ibn al-Ash‘ath from abu ‘Abd Allah, recipient of divine supreme covenant, a similar *Hadith*.

٣- الْحسيْن بْن محمدٍ عَنْ معلى بْنِ محمدٍ عَنْ علِي بْنِ محمدٍ عَنْ بكْرِ بْنِ صالِحٍ عَنْ محمدِ بْنِ سلَيْمانَ عَنْ غيْثَمِ بْنِ أَسْلَم عَنْ معاوِيةَ بْنِ عمارٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن الْإِمامةَ عهْد مِن اللهِ عز و جل معْهود لِرجالٍ مسمِّين لَيس لِلْإِمامِ أَنْ يزْوِيها عنِ الذِي يكُونُ مِنْ بعْدِهِ إِن الله تبارك و تعالَى أَوْحى إِلَى داود ع أَن اتخِذْ وصِياً مِنْ أَهْلِك فَإِنه قَدْ سبق فِي عِلْمِي أَنْ لَا أَبعثَ نبِياً إِلا و لَه وصِي مِنْ

H 732, Ch. 60, h 3
Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Ali ibn Muhammad from Bakr ibn Salih from Muhammad ibn Sulayman from ‘Aytham ibn Aslama from Mu‘awiya ibn ‘Ammar from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Imamat (Leadership with Divine Authority) is a covenant from Allah, the Most Holy, the Most High, pledged to a particularly known man. The Imam, recipient of divine supreme covenant, does not have the right to divert it from the succeeding Imam. Allah, the Most Holy, the Most High, sent inspiration to David to appoint the executor of his will from among the members of his family saying, ‘It has occurred in My knowledge that I shall not send any prophet except that he will have the executor of his will from among the members of his family.’

"David had several children. Among the family members of David there was a son whose mother lived with David and he loved her very much. David came to her when the Divine inspiration came to him and he said to her, Allah, the Most Holy, the Most High, has sent me inspiration and He wants me to appoint the executor of my will from among the members of my family. His wife asked him to appoint her son for this task. He said, 'I, also, want what you said.'

"In the foregone knowledge of Allah it already decisively existed that the executor of the will of David was Solomon. Allah, the Most Holy, the Most High, sent inspiration to David commanding him not to make hasty decisions before the coming of His order. It was not long after that two men came to David to settle a dispute over the sheep and grapes among them. Allah, the Most Holy, the Most High, sent inspiration to David to gather all of his sons together and let them judge the case. 'Whoever of your sons then can judge the case rightly he will be the executor of your will.' David gathered all his sons. When the case was stated Solomon said, 'O owner of grapes, when did the sheep of this man enter your vineyard?' He replied, 'They entered at night.' Solomon said, 'O owner of sheep, I have judged against you. You must give the young and the wool of your sheep to him this year.' David then said, 'Why did you not judge giving away the very sheep just as the Israelite scholars have already evaluated them and the price of sheep is equal to the value of grapes?' Solomon answered, 'The vines are not consumed from their roots but only the fruit is consumed. (The vine) will come back in future.' Allah, the Most Holy, the Most High, sent inspiration to David that the judgment in this case is the judgment of Solomon. O David, 'You wanted one thing and We had wanted other than that.'

"David came to his wife and said, 'We wanted one thing but Allah, the Most Holy, the Most High, wanted a thing other than that. Nothing happens other than what Allah, the Most Holy, the Most High, had wanted. We accept the command of Allah, the Most Holy, the Most High, and submit (to His will).'

"The Imam then said, 'And so are the executors of the wills. They have no right to go beyond the limit to make it available to the other people.'"

Al-Kulayni has said, "The meaning of the first *Hadith* is that had the sheep entered the vineyard during the day the owner of the sheep would not have to pay anything. The sheep owner must allow them to graze during the day and the vineyard owner must guard his vineyard. The owner of the sheep must guard his sheep at night and the owner of the vineyard can rest at home."

H 733, Ch. 60, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn abu 'Umayr from ibn Bukayr and Jamil from 'Amr ibn Mu'ab who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, say, 'Do you think that a testator from us chooses whomever he wants as the executor of his will? No, I swear by Allah, it is not so. It (will) is a covenant of the Messenger of Allah with man and then to the next man. (The Imam mentioned all the preceeding 'A'immah, recipients of divine supreme covenant, until the Imam (abu 'Abd Allah, recipient of divine supreme covenant,) ended up with himself.' So the Imam said six times, 'To the next man.'"

(The case with David and Solomon, peace be upon them, is mentioned in the Holy Quran. (21:78 – 79)

أَهْلِهِ و كَانَ لِداود ع أَوْلَاد عِدةٌ و فِيهِمْ غُلَام كَانتْ أُمه عِنْد داود و كَانَ لَها محِباً فَدخلَ داود ع عَلَيْها حِين أَتاه الْوحْي فَقَالَ لَها إِن الله عز و جل أَوْحى إِلَي يأْمرني أَن أَتخِذَ وصِياً مِنْ أَهْلِي فَقَالَتْ لَه امْرأَته فَلْيكُنِ ابْني قَالَ ذَلِك أُرِيد و كَانَ السابِق فِي عِلْمِ اللهِ الْمحْتومِ عِنْده أَنه سلَيْمانُ فَأَوْحى الله تبارك و تعالَى إِلَى داود أَنْ لَا تعْجلْ دونَ أَنْ يأْتِيك أَمرِي فَلَمْ يلْبثْ داود ع أَنْ ورد عَلَيْهِ رجلَانِ يخْتصِمانِ فِي الْغنمِ و الْكَرْمِ فَأَوْحى الله عز و جل إِلَى داود أَنِ اجْمعْ ولْدك فَمنْ قَضى بِهذِهِ الْقَضِيةِ فَأَصاب فَهو وصِيك مِنْ بعْدِك فَجمع داود ع ولْده فَلَما أَنْ قَص الْخصْمانِ قَالَ سلَيْمانُ ع يا صاحِب الْكَرْمِ متى دخلَتْ غَنم هذَا الرجل كَرْمك قَالَ دخلَته لَيلًا قَالَ قَضيْت عَلَيْك يا صاحِب الْغنمِ بِأَوْلَادِ غَنمِك و أَصْوافِها فِي عامِك هذَا ثُم قَالَ لَه داود فَكَيف لَمْ تقْضِ بِرقَابِ الْغنمِ و قَدْ قَوم ذَلِك علَماءُ بنِي إِسْرائِيلَ و كَانَ ثَمن الْكَرْمِ قِيمةَ الْغنمِ فَقَالَ سلَيْمانُ إِن الْكَرْم لَمْ يجْتث مِنْ أَصْلِهِ و إِنما أُكِلَ حِمْلُه و هو عائِد فِي قَابِلٍ فَأَوْحى الله عز و جل إِلَى داود إِن الْقَضاءَ فِي هذِهِ الْقَضِيةِ ما قَضى سلَيْمانُ بِهِ يا داود أَرَدْت أَمراً و أَرَدْنا أَمراً غَيره فَدخلَ داود علَى امْرأَتِهِ فَقَالَ أَرَدْنا أَمراً و أَراد الله عز و جل أَمراً غَيره و لَمْ يكُنْ إِلا ما أَراد الله عز و جل فَقَدْ رضِينا بِأَمرِ اللهِ عز و جل و سلَمْنا و كَذَلِك الْأَوْصِياءُ ع لَيس لَهمْ أَنْ يتعدوْا بِهذَا الْأَمرِ فَيجاوِزونَ صاحِبه إِلَى غَيرِهِ

قَالَ الْكُلَيْنِي مَعْنى الْحدِيثِ الْأَول أَن الْغنم لَوْ دخلَتِ الْكَرْم نهاراً لَمْ يكُنْ علَى صاحِبِ الْغنمِ شيْءٌ لِأَن لِصاحِبِ الْغنمِ أَنْ يسرح غَنمه بِالنهارِ ترْعى و علَى صاحِبِ الْكَرْمِ حِفْظُه و علَى صاحِبِ الْغنمِ أَنْ يرْبِطَ غَنمه لَيلًا و لِصاحِبِ الْكَرْمِ أَنْ ينام فِي بيْتِهِ

٤ - محمد بن يحْيى عَنْ أَحْمد بْنِ محمدٍ عنِ ابْنِ أَبِي عمَيْرٍ عنِ ابْنِ بكَيْرٍ و جمِيلٍ عَنْ عَمْرِو بْنِ مصْعبٍ قَالَ سمِعْت أَبا عَبْدِ اللهِ ع يقُولُ أَ ترَوْنَ أَن الْموصِي مِنا يوصِي إِلَى مَنْ يرِيد لَا و اللهِ و لَكِنه عَهْد مِنْ رسول اللهِ ص إِلَى رجلٍ فَرجلٍ حتى انْتهى إِلَى نفْسِهِ

بَابُ أن الْأئمةَ ع لَمْ يَفْعَلُوا شَيْئاً وَ لَا يَفْعَلُونَ إِلا بِعَهْدٍ مِنَ اللهِ عَز وَ جَل وَ أَمرٍ مِنْهُ لَا يَتَجَاوَزُونَهُ

Chapter Sixty One

The Covenant of Allah, the Limit for the Activities of 'A'immah', Recipients of Divine Supreme Covenant

'A'immah, recipients of divine supreme covenant, never did and would not do anything except because of the covenant of Allah, the Most Holy, the Most High, and a command from Him, and they did not go beyond such limits.

١ - محمد بْن يحْيى و الْحسيْن بْن محمدٍ عنْ جعْفَرِ بْنِ محمدٍ عنْ عِلِي بْنِ الْحسيْنِ بْنِ عِلِي عنْ إِسْماعِيلَ بْنِ مِهْرانَ عنْ أَبِي جمِيلَةَ عنْ معاذِ بْنِ كَثِيرٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ إِن الْوصِيةَ نزلَتْ مِن السماءِ علَى محمدٍ كِتاباً لَمْ يَنزلْ علَى محمدٍ ص كِتاب مخْتوم إِلا الْوصِيةُ فَقَالَ جبْرئِيلُ ع يا محمد هذِهِ وصِيتك فِي أُمتِك عِنْد أَهْل بيْتك فَقَالَ رسولُ اللهِ ص أَي أَهْل بيْتِي يا جبْرئِيلُ قَالَ نجِيب اللهِ مِنْهمْ و ذُريته لِيرِثَك عِلْم النبوةِ كَما ورثَه إِبراهِيم ع و مِيراثُه لِعلِي ع و ذُريتك مِنْ صلْبِهِ قَالَ و كَانَ علَيْها خواتِيم قَالَ فَفَتح عِلِي ع الْخاتم الْأَولَ و مضى لِما فِيها ثُم فَتح الْحسن ع الْخاتم الثانِي و مضى لِما أُمِر بِهِ فِيها فَلَما توفي الْحسن و مضى فَتح الْحسيْن ع الْخاتم الثالِثَ فَوجد فِيها أَنْ قَاتِلْ فَاقْتلْ و تقْتلُ و اخْرجْ بِأَقْوامٍ لِلشهادةِ لَا شهادةَ لَهمْ إِلا معك قَالَ فَفَعلَ ع فَلَما مضى دفَعها إِلَى عِلِي بْنِ الْحسيْنِ ع قَبلَ ذَلِك فَفَتح الْخاتم الرابِع فَوجد فِيها أَنِ اصْمتْ و أَطْرِقْ لِما حجِب الْعِلْم فَلَما توفي و مضى دفَعها إِلَى محمدِ بْنِ عِلِي ع فَفَتح الْخاتم الْخامِس فَوجد فِيها أَنْ فَسرْ كِتاب اللهِ تعالَى و صدقْ أَباك و ورِثِ ابْنك و اصْطَنِعِ الْأُمةَ و قُمْ بِحق اللهِ عز و جل و قُلِ الْحق فِي الْخَوْفِ و الْأَمنِ و لَا تخْشَ إِلا الله فَفَعلَ ثُم دفَعها إِلَى الذِي يلِيهِ قَالَ قُلْت لَه جعِلْت فِداك

H 734, Ch. 61, h1

Muhammad ibn Yahya and al-Husayn ibn Muhammad have narrated from Ja'far ibn Muhammad from Ali ibn al-Husayn ibn Ali from Isma'il ibn Mihran from abu Jamila from Mu'adh ibn Kathir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The will came from the heavens to Muhammad, recipient of divine supreme covenant, in a book (written) form. Nothing came to Muhammad, recipient of divine supreme covenant, from the heavens in a written sealed document form except the will. Jibril (Gabriel peace be on him) said, 'O Muhammad, recipient of divine supreme covenant, this is your will to your followers about your family. The Messenger of Allah asked, 'Which family of mine O Jibril.' Jibril replied, 'The one whom Allah has granted nobility among them (your family) and his descendents so they inherit knowledge of prophecy as Abraham left it (knowledge) as his legacy. This legacy of Abraham is for Ali, recipient of divine supreme covenant, and your descendents from his lineage.'

"The Imam said, 'The document had several seals on it.' He further said, 'Ali, recipient of divine supreme covenant, opened the first seal and followed the instructions therein. Then al-Hassan, recipient of divine supreme covenant, opened the second seal and followed the commandments and instructions therein. When al-Hassan, recipient of divine supreme covenant, passed away then al-Husayn, recipient of divine supreme covenant, opened the third seal and found therein instruction that said, 'Fight to do away with the enemy and be murdered and rise up (against the enemy) with a group of people for martyrdom. There will not be any martyrdom for them without you.' The Imam said, 'Al-Husayn, recipient of divine supreme covenant, followed the instructions (entirely) and when he left this world he delivered it to Ali ibn al-Husayn, recipient of divine supreme covenant, just before his martyrdom. Ali ibn al-Husayn, recipient of divine supreme covenant, opened the fourth seal and found in it instruction to remain silent and gaze in front because of the concealment of knowledge (widespread injustice and ignorance). Just before his passing away he delivered it to Muhammad ibn Ali, recipient of divine supreme covenant. He opened the fifth seal and found therein instructions that said, 'Interpret the Book of Allah, the Most High, affirm veracity of his father and leave it as his legacy for his son. Do good to the 'Umma (nation), stand up for the right of Allah, the Most Holy, the Most High, say the truth in fear and in peace and do not be afraid of anyone except Allah.' He did as he was instructed and delivered it to the succeeding Imam.'

"I (the narrator) said to the Imam, 'May Allah keep my soul in service for your cause, are you then the succeeding Imam?' He then said, 'There is nothing wrong in a positive answer to your question except if then you go, O Mu'adh, and narrate to people things that may harm me.'

"I (the narrator) then said to the Imam, 'I pray to Allah who has granted you, through your noble ancestors, this high position

to grant to your successor the same high position before you will die.' The Imam said, 'Allah has already done so, O Mu'adh.'

" I (the narrator) then asked the Imam, 'Who then is he, may Allah keep my soul in service for your cause?' The Imam replied, 'This sleeping one.' He pointed with his hand to the righteous servant of Allah who was asleep (Musa ibn Ja'far), recipient of divine supreme covenant."

فَأنت هو قَالَ فَقَالَ ما بِي إِلا أَنْ تذْهب يا معاذُ فَتروي علَي قَالَ فَقُلْت أَسْأَلُ الله الذِي رزقَك مِنْ آبائك هذِهِ الْمنزِلَةَ أَنْ يرزقَك مِنْ عقِبك مِثْلَها قَبلَ الْمماتِ قَالَ قَدْ فَعلَ الله ذَلك يا معاذُ قَالَ فَقُلْت فَمنْ هو جعِلْت فِداك قَالَ هذَا الراقِد و أَشار بِيدِهِ إِلَى الْعبدِ الصالِحِ و هو راقِد

H 735, Ch. 61, h2

Ahmad ibn Muhammad and Muhammad ibn Yahya have narrated from Muhammad ibn al-Husayn from Ahmad ibn Muhammad from abu al-Hassan al-Kinani from Ja'far ibn Najih al-Kindi from Muhammad ibn Ahmad ibn 'Ubayd Allah al-'Umari from his father from his grandfather from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Allah, the Most Holy, the Most High sent a document to His prophet, recipient of divine supreme covenant, before his death. He then said, 'O Muhammad, this is your will to the noble ones in your family.' He asked, 'Who are the noble ones in my family, O Jibril (Gabriel)?' He then said, 'They are Ali ibn abu Talib and his sons, recipients of divine supreme covenant,' On the document there were several seals of gold. The Prophet, recipient of divine supreme covenant, delivered it to (Amir al-Mu'minin) Ali, recipient of divine supreme covenant, and commanded him to open one seal and follow the instructions for him therein. (Amir al-Mu'minin) Ali, recipient of divine supreme covenant, then opened one seal and followed the instruction in it. Then he delivered it to his son al-Hassan, recipient of divine supreme covenant. He opened a seal and followed that which was therein (to follow). He then delivered it to al-Husayn, recipient of divine supreme covenant.. He opened one seal and found therein instructions that asked him to rise for martyrdom with a group of people. That there will be no martyrdom for them except along with you and sell yourself to Allah, the Most Holy, the Most High. He followed all the instructions. Then he delivered it to Ali ibn al-Husayn, recipient of divine supreme covenant. He opened one seal and found therein instructions that asked him to fix his gaze just before him and remain silent, secluded in his house, and worship his Lord until his death will arrive. He did as he was instructed and then delivered it (the sealed document) to his son Muhammad ibn Ali, recipient of divine supreme covenant. He opened one seal and found therein instructions that asked him to speak to people and make them learn. That he should not fear anyone except Allah, the Most Holy, the Most High; no one can harm him. He followed the instructions and then delivered it to his son Ja'far, recipient of divine supreme covenant.. He opened one seal and found therein instructions that asked him to speak to people, make them learn, propagate the knowledge of his family (*Ahl al-Bayt*) and affirm the veracity of his righteous ancestors. That he should not be afraid of anyone except Allah, the Most Holy, the Most High; he is secure and safe. He did as was instructed and then delivered it to his son Musa, recipient of divine supreme covenant.. In the same way Musa, recipient of divine supreme covenant, will deliver it to the succeeding Imam and so on up to the appearance of al-Mahdi, recipient of divine supreme covenant.'"

٢- أَحْمد بْن محمدٍ و محمد بْن يحْيى عنْ محمدِ بْنِ الْحسيْنِ عنْ أَحْمد بْنِ محمدٍ عنْ أَبِي الْحسنِ الْكِناني عنْ جعْفَرِ بْنِ نجِيحٍ الْكِنْدِي عنْ محمدِ بْنِ أَحْمد بْنِ عبْيدِ اللهِ الْعمرِي عنْ أَبِيهِ عنْ جدِهِ عنْ أَبِي عبْدِ اللهِ ع قَالَ إِن الله عز و جل أَنزلَ علَى نبِيهِ ص كِتاباً قَبلَ وفَاتِهِ فَقَالَ يا محمد هذِهِ وصِيتك إِلَى النجبةِ مِنْ أَهْلِك قَالَ و ما النجبةُ يا جبْرئِيلُ فَقَالَ علِي بْن أَبِي طَالِبٍ و ولْده ع و كَانَ علَى الْكِتابِ خواتِيم مِنْ ذَهبٍ فَدفَعه النبِي ص إِلَى أَمِيرِ الْمؤْمِنِين ع و أَمره أَنْ يفُك خاتماً مِنْه و يعْملَ بِما فِيهِ فَفَك أَمِير الْمؤْمِنِين ع خاتماً و عمِلَ بِما فِيهِ ثُم دفَعه إِلَى ابْنِهِ الْحسنِ ع فَفَك خاتماً و عمِلَ بِما فِيهِ ثُم دفَعه إِلَى الْحسيْنِ ع فَفَك خاتماً فَوجد فِيهِ أَن اخْرجْ بِقَوْمٍ إِلَى الشهادةِ فَلَا شهادةَ لَهمْ إِلا معك و اشْرِ نفْسك لِلهِ عز و جل فَفَعلَ ثُم دفَعه إِلَى علِي بْنِ الْحسيْنِ ع فَفَك خاتماً فَوجد فِيهِ أَنْ أَطْرِقْ و اصْمتْ و الْزَمْ مَنْزِلَك و اعْبدْ ربك حتى يأْتِيك الْيقِين فَفَعلَ ثُم دفَعه إِلَى ابْنِهِ محمدِ بْنِ علِي ع فَفَك خاتماً فَوجد فِيهِ حدثِ الناس و أَفْتِهِمْ و لَا تخافَن إِلا الله عز و جل فَإِنه لَا سبِيلَ لِأَحدٍ علَيْك فَفَعلَ ثُم دفَعه إِلَى ابْنِهِ جعْفَرٍ فَفَك خاتماً فَوجد فِيهِ حدثِ الناس و أَفْتِهِمْ و انْشرْ علُوم أَهْلِ بيْتِك و صدقْ آباءَك الصالِحِين و لَا تخافَن إِلا الله عز و جل و أَنت فِي حِرْزٍ و أَمانٍ فَفَعلَ ثُم دفَعه إِلَى ابْنِهِ موسى ع و كَذَلِك يدْفَعه موسى إِلَى الذِي بعْده ثُم كَذَلِك إِلَى قِيامِ الْمهْدِي صلى الله علَيْهِ

H 736, Ch. 61, h3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from ibn Ri'ab from Durays al-Kunasi from Humran who has said the following:

"Once Humran asked abu Ja'far, recipient of divine supreme covenant, 'May Allah keep my soul in service for your cause,

٣- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنِ ابْنِ محْبوبٍ عنِ ابْنِ رِئَابٍ عنْ ضرِيسٍ الْكُناسِي عنْ أَبِي جعْفَرٍ ع قَالَ قَالَ لَه حمْرانُ

جعِلْت فِداك أ رأيت ما كانَ مِنْ أمرِ عِلي و الْحسنِ و الْحسيْنِ ع و خروجِهِمْ و قِيامِهِمْ بِدِينِ اللهِ عز و جل و ما أصِيبوا مِنْ قتْلِ الطواغِيتِ إياهمْ و الظفرِ بِهِمْ حتى قُتِلُوا و غُلِبوا فقَالَ أبو جعْفرٍ ع يا حمْرانُ إن الله تبارك و تعالى قدْ كانَ قدر ذلِك علَيْهِمْ و قضاه و أمضاه و حتمه ثُم أجْراه فبِتقدمِ عِلْمِ ذلِك إلَيْهِمْ مِنْ رسول اللهِ قام عِلي و الْحسن و الْحسيْن و بِعِلْمٍ صمت منْ صمت مِنا

why did the cases of Ali, al-Hassan and al-Husayn, recipients of divine supreme covenant, come about the way they did? We know about their rising and coming out for the religion of Allah, the Most Holy, the Most High, about their suffering and being murdered at the hands of the rebellious devils and their defeat until they all were murdered and defeated.'

"Abu Ja'far, recipient of divine supreme covenant, then said, 'O Humran, Allah, the Most Holy, the Most High, had destined it for them. So it was decreed, approved and was made unavoidable. Then He executed it but it all happened with the prior knowledge of the same through the Messenger of Allah. Ali, al-Hassan and al-Husayn, recipients of divine supreme covenant. They all stood up for the cause of Allah, with the knowledge of the consequences. There were those of us who remained silent (without armed uprising against the enemies).'"

٤ - الْحسيْن بْن محمدٍ الْأشْعرِي عنْ معلى بْنِ محمدٍ عنْ أحْمد بْنِ محمدٍ عن الْحارِثِ بْنِ جعْفرٍ عنْ علِي بْنِ إسْماعِيلَ بْنِ يقْطِين عنْ عِيسى بْنِ الْمسْتفَادِ أبِي موسى الضرِيرِ قالَ حدثنِي موسى بْن جعْفرٍ ع قالَ قُلْت لِأبِي عبْدِ اللهِ أ لَيْس كانَ أمِير الْمؤْمِنِين ع كاتِب الْوصِيةِ و رسولُ اللهِ ص الْمُملِي علَيْهِ و جبْرئِيلُ و الْملائِكةُ الْمقَربونَ ع شهود قالَ فأطْرق طوِيلًا ثُم قالَ يا أبا الْحسنِ قدْ كانَ ما قُلْت و لكِنْ حِين نزلَ برسول اللهِ ص الْأمْر نزلَتِ الْوصِيةُ مِنْ عِنْدِ اللهِ كِتاباً مسجلًا نزلَ بِهِ جبْرئِيلُ مع أمناءِ اللهِ تبارك و تعالى مِن الْملائِكةِ فقَالَ جبْرئِيلُ يا محمد

H 737, Ch. 61, h4

Al-Husayn ibn Muhammad al-Ash'ari has narrated from Mu'alla ibn Muhammad from Ahmad ibn Muhammad from al-Harith ibn Ja'far from Ali ibn Isma'il ibn Yaqtin from 'Isa ibn al-Mustafad, abu Musa al-Darir who has said the following:

"Musa ibn Ja'far, recipient of divine supreme covenant, narrated to me: 'I said to abu 'Abd Allah, recipient of divine supreme covenant, "Was (Amir al-Mu'minin) Ali, recipient of divine supreme covenant, not the writer of the will, the Messenger of Allah dictating, Jibril and the prominent angels witnessed?'"

"The Imam (Musa ibn Ja'far, recipient of divine supreme covenant) said that he remained silent for quite a while and then said, 'O abu al-Hassan what you said was true, however, when the command descended upon the Messenger of Allah, the will also came in the form of a sealed document. Jibril brought it along with the trustees of Allah, the Most Holy, the Most High, from among the angels. Jibril then said, "O Muhammad, recipient of divine supreme covenant, order every one to leave you except the executor of your will so he can take possession of the same and make us to bear witness that you delivered it to him and he (Ali, recipient of divine supreme covenant) took charge of the same in our presence. The Holy Prophet, recipient of divine supreme covenant, ordered everyone else to leave the house, except Ali, recipient of divine supreme covenant. Fatimah, recipient of divine supreme covenant, was present between the door and the curtain. Jibril then said, 'O Muhammad, your Lord declares peace and safety to you and says, "This is the documentation of My covenant that I had made with you, the conditions that I had set up and I had made My angels to bear witness to it. In fact, O Muhammad, I Myself am sufficient as a witness."'

"The Imam has said, 'At that time all the joints in the body of Muhammad began to shake and shiver. He then said, 'O Jibril my Lord Himself is peace, from Him comes peace and to Him returns peace. He, Allah, the Most Holy, the Most High, has spoken the truth and has granted favors. Please allow me to have the document.'

"Jibril then delivered it to him and commanded him to deliver it to (Amir al-Mu'minin) Ali, recipient of divine supreme covenant. He asked Ali, recipient of divine supreme covenant, to read it. He then read it word by word. The Prophet, recipient of divine supreme covenant, then said, 'O Ali, recipient of divine supreme covenant, this is the (text of the) covenant of my Lord, the Most Holy, the Most High, to me and His conditions upon

me and His trust with me. I have now delivered it, given good advice and fulfilled my responsibility.'

"Ali, recipient of divine supreme covenant, then said, 'I testify in your favor, may Allah keep my soul and the souls of my parents in service for your cause, for delivering the trust, granting good advice and affirmation of your speaking the truth. My ears, my eyes, my flesh and my blood all bear witness to this.' Jibril then said, 'I also am of the witnesses to this fact for both of you.'

"The Messenger of Allah, recipient of divine supreme covenant, then said, 'O Ali, have you taken possession of my will, learned its contents and offered a guarantee to Allah and to me to follow the instructions therein?'

"Ali, recipient of divine supreme covenant, then said, 'Yes, may Allah keep my soul and the souls of my parents in service for your cause, it is my responsibility to follow the instructions therein and from Allah comes support for me and my success in the fulfillment of my responsibility.' The Messenger of Allah then said, 'O Ali, I want to ask you to bear testimony to my promise of rewarding for it (your executing my will) on the Day of Judgment.'

"Ali, recipient of divine supreme covenant, said, 'Yes, I do bear such testimony.' The Prophet, recipient of divine supreme covenant, then said, 'Jibril and Mika'il are between us now and with them present are the prominent angels. Would you agree if I ask them to bear testimony to this fact?' He then said, 'Yes, they may bear testimony and I, may Allah keep my soul and the souls of my parents in service for your cause, also ask them to bear testimony.' Then the Messenger of Allah made them to bear testimony. Of the matters that the Messenger of Allah set as conditions upon Ali, recipient of divine supreme covenant, on orders from Jibril of the commands of Allah, the Most Holy, the Most High, were the following:

"O Ali, you must follow the instruction in the will about loving those who love Allah and His Messenger and to disdaining and maintaining an unfriendly attitude toward those who are enemies of Allah and His Messenger. It requires patience on your part and control over your anger for the usurpation of my right and the usurpation of one fifth that belongs to you and for the disregard of your respect and honor."

"Ali, recipient of divine supreme covenant, then said, 'Yes, O the Messenger of Allah, I accept it (this condition). Ali, recipient of divine supreme covenant, has said, 'I swear by the One Who helps the seed to burst open and shapes the fetuses that I heard Jibril say to the Prophet, recipient of divine supreme covenant, this, "O Muhammad, explain to him that people will disregard his respect and honor which is the respect and honor of Allah and His Messenger and that his beard will be tainted with fresh blood (from his head)."

"(Amir al-Mu'minin) Ali, recipient of divine supreme covenant, has said, 'A loud sigh came out of my mouth when I understood the very words of Jibril, the trustworthy one. I fell upon my face to the ground and I said, "Yes, I accept and agree even if it will end up with the disregard of respect to my honor and me. (I agree) even if (people) will disregard the noble traditions, insult the Book, destroy the Ka'ba and taint my beard with fresh blood from my head. (I accept it) with patience and leave to Allah for judgment for all times until I will arrive to meet you."'

"The Messenger of Allah then called Fatimah, al-Hassan and al-Husayn, recipients of divine supreme covenant, to his

مْرِ بِإِخْرَاجِ مَنْ عِنْدَكَ إِلَا وَصِيكَ لِيَقْبِضَهَا مِنَا وَ تَشْهَدَنَا بِدَفْعِكَ إِيَاهَا إِلَيْهِ ضَامِناً لَهَا يَعْنِي عَلِياً ع فَأَمَرَ النَّبِيَّ ص بِإِخْرَاجِ مَنْ كَانَ فِي الْبَيْتِ مَا خَلَا عَلِياً ع وَ فَاطِمَةُ فِيمَا بَيْنَ السِّتْرِ وَ الْبَابِ فَقَالَ جَبْرَئِيلُ يَا مُحَمَّدُ رَبُّكَ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ هَذَا كِتَابُ مَا كُنْتَ عَهِدْتَ إِلَيْكَ وَ شَرَطْتَ عَلَيْكَ وَ شَهِدْتَ بِهِ عَلَيْكَ وَ أَشْهَدْتَ بِهِ عَلَيْكَ مَلَائِكَتِي وَ كَفَى بِي يَا مُحَمَّدُ شَهِيداً قَالَ فَارْتَعَدَتْ مَفَاصِلُ النَّبِيِّ ص فَقَالَ يَا جَبْرَئِيلُ رَبِّي هُوَ السَّلَامُ وَ مِنْهُ السَّلَامُ وَ إِلَيْهِ يَعُودُ السَّلَامُ صَدَقَ عَزَّ وَ جَلَّ وَ بَرَ هَاتِ الْكِتَابَ فَدَفَعَهُ إِلَيْهِ وَ أَمَرَهُ بِدَفْعِهِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ لَهُ اقْرَأْهُ فَقَرَأَهُ حَرْفاً حَرْفاً فَقَالَ يَا عَلِيُّ هَذَا عَهْدُ رَبِّي تَبَارَكَ وَ تَعَالَى إِلَيَّ وَ شَرْطُهُ عَلَيَّ وَ أَمَانَتُهُ وَ قَدْ بَلَّغْتُ وَ نَصَحْتُ وَ أَدَّيْتُ فَقَالَ عَلِيٌّ ع وَ أَنَا أَشْهَدُ لَكَ بِأَبِي وَ أُمِّي أَنْتَ بِالْبَلَاغِ وَ النَّصِيحَةِ وَ التَّصْدِيقِ عَلَى مَا قُلْتَ وَ يَشْهَدُ لَكَ بِهِ سَمْعِي وَ بَصَرِي وَ لَحْمِي وَ دَمِي فَقَالَ جَبْرَئِيلُ ع وَ أَنَا لَكُمَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ فَقَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ أَخَذْتَ وَصِيَّتِي وَ عَرَفْتَهَا وَ ضَمِنْتَ لِلَّهِ وَ لِي الْوَفَاءَ بِمَا فِيهَا فَقَالَ عَلِيٌّ ع نَعَمْ بِأَبِي أَنْتَ وَ أُمِّي عَلَيَّ ضَمَانُهَا وَ عَلَى اللَّهِ عَوْنِي وَ تَوْفِيقِي عَلَى أَدَائِهَا فَقَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنِّي أُرِيدُ أَنْ أُشْهِدَ عَلَيْكَ بِمَوَاقَاتِي بِهَا يَوْمَ الْقِيَامَةِ فَقَالَ عَلِيٌّ ع نَعَمْ أَشْهَدْ فَقَالَ النَّبِيُّ ص إِنَّ جَبْرَئِيلَ وَ مِيكَائِيلَ فِيمَا بَيْنِي وَ بَيْنَكَ الْآنَ وَ هُمَا حَاضِرَانِ مَعَهُمَا الْمَلَائِكَةُ الْمُقَرَّبُونَ لِأُشْهِدَهُمْ عَلَيْكَ فَقَالَ نَعَمْ لِيَشْهَدُوا وَ أَنَا بِأَبِي أَنْتَ وَ أُمِّي أُشْهِدُهُمْ فَأَشْهَدَهُمْ رَسُولُ اللَّهِ ص وَ كَانَ فِيمَا اشْتَرَطَ عَلَيْهِ النَّبِيُّ بِأَمْرِ جَبْرَئِيلَ ع فِيمَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ أَنْ قَالَ لَهُ يَا عَلِيُّ تَفِي بِمَا فِيهَا مِنْ مُوَالَاةِ مَنْ وَالَى اللَّهَ وَ رَسُولَهُ وَ الْبَرَاءَةِ وَ الْعَدَاوَةِ لِمَنْ عَادَى اللَّهَ وَ رَسُولَهُ وَ الْبَرَاءَةِ مِنْهُمْ عَلَى الصَّبْرِ مِنْكَ وَ عَلَى كَظْمِ الْغَيْظِ وَ عَلَى ذَهَابِ حَقِّي وَ غَصْبِ خُمُسِكَ وَ انْتِهَاكِ حُرْمَتِكَ فَقَالَ نَعَمْ يَا رَسُولَ اللَّهِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَقَدْ سَمِعْتُ جَبْرَئِيلَ ع يَقُولُ لِلنَّبِيِّ يَا مُحَمَّدُ عَرِّفْهُ أَنَّهُ يَنْتَهِكُ الْحُرْمَةَ وَ هِيَ حُرْمَةُ اللَّهِ وَ حُرْمَةُ رَسُولِ اللَّهِ ص وَ عَلَى أَنْ تَخْضَبَ لِحْيَتَهُ مِنْ رَأْسِهِ بِدَمٍ عَبِيطٍ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فَصَعِقْتُ حِينَ فَهِمْتُ الْكَلِمَةَ مِنَ الْأَمِينِ جَبْرَئِيلَ حَتَّى سَقَطْتُ عَلَى وَجْهِي وَ قُلْتُ نَعَمْ قَبِلْتُ وَ رَضِيتُ وَ إِنِ انْتَهَكَتِ الْحُرْمَةُ وَ عُطِّلَتِ السُّنَنُ وَ مُزِّقَ الْكِتَابُ وَ هُدِمَتِ الْكَعْبَةُ وَ خُضِبَتْ لِحْيَتِي مِنْ رَأْسِي بِدَمٍ عَبِيطٍ صَابِراً

مُحْتسِباً أبداً حتى أقْدم عليْك ثُم دعا رسولُ اللهِ ص فَاطِمةَ و الْحسن و الْحسيْن و أعْلمهمْ مِثْلَ ما أعْلم أمِير الْمؤْمِنِين فَقَالُوا مِثْلَ قَوْلِهِ فَخِتمتِ الْوصِيةُ بِخواتِيم مِنْ ذَهبٍ لَمْ تمسه النار و دفِعتْ إِلى أمِير الْمؤْمِنِين ع فَقُلْت لِأبِي الْحسنِ ع بِأبِي أنْت و أمي أ لا تذْكُر ما كانَ فِي الْوصِيةِ فَقالَ سنن اللهِ و سنن رسولِهِ فَقُلْت أ كانَ فِي الْوصِيةِ توثبهمْ و خِلافُهمْ علَى أمِير الْمؤْمِنِين ع فَقالَ نعمْ و اللهِ شيْئاً شيْئاً و حرْفاً حرْفاً أ ما سمِعْت قَوْلَ اللهِ عز و جل إِنا نحْن نحْي الْموْتى و نكْتب ما قَدموا و آثارهمْ و كُل شيْءٍ أحْصيْناه فِي إِمامٍ مبِينٍ و اللهِ لَقَدْ قالَ رسولُ اللهِ ص لِأمِير الْمؤْمِنِين و فَاطِمةَ ع أ لَيس قَدْ فَهِمْتما ما تقَدمْت بِهِ إِلَيْكُما و قَبِلْتماه فَقالا بلَى و صبرْنا علَى ما ساءنا و غَاظنا

و فِي نسْخةِ الصفْوانِي زِيادةٌ عِلِي بْن إِبراهِيم عنْ أبِيهِ عنْ عبْدِ اللهِ بْنِ عبْدِ الرحْمنِ الْأصم عنْ أبِي عبْدِ اللهِ الْبزازِ عنْ حرِيزٍ قالَ قُلْت لِأبِي عبْدِ اللهِ ع جعِلْت فِداك ما أقَل بقَاءكُمْ أهْلَ الْبيْتِ و أقْرب آجالكُمْ بعْضها مِنْ بعْضٍ مع حاجةِ الناسِ إِلَيْكُمْ فَقالَ إِن لِكُل واحِدٍ مِنا صحِيفَةً فِيها ما يحْتاج إِلَيْهِ أنْ يعْملَ بِهِ فِي مدتِهِ فَإِذَا انْقَضى ما فِيها مِما أمِر بِهِ عرف أن أجلَه قَدْ حضر فَأتاه النبِي ص ينْعى إِلَيْهِ نفْسه و أخْبره بِما لَه عِنْد اللهِ و أن الْحسيْن ع قَرأ صحِيفَته الَتِي أعْطِيها و فُسر لَه ما يأْتِي بِنعْي و بقِي فِيها أشْياءُ لَمْ تقْض فَخرج لِلْقِتال و كانتْ تِلْك الْأمور الَتِي بقِيتْ أن الْملَائِكةَ سأَلتِ الله فِي نصْرتِهِ فَأذِنَ لَها و مكنَتْ تسْتعِد لِلْقِتال و تتأهب لِذَلِك حتى قُتِلَ فَنزلَتْ و قَدِ انْقَطَعتْ مدته و قُتِلَ ع فَقَالَتِ الْملَائِكةُ يا رب أذِنْت لَنا فِي الِانْحِدارِ و أذِنْت لَنا فِي نصْرتِهِ فَانحدرْنا و قَدْ قبضْته فَأوْحى الله إِلَيْهِمْ أن الزموا قبْره حتى تروْه و قَدْ خرج فَانصروه و ابْكُوا علَيْهِ و علَى ما فَاتكُمْ مِنْ نصْرتِهِ فَإِنكُمْ قَدْ خصصْتمْ بِنصْرتِهِ و بِالْبكَاءِ علَيْهِ فَبكَتِ الْملَائِكةُ تعزياً و حزْناً علَى ما فَاتهمْ مِنْ نصْرتِهِ فَإِذَا خرج يكُونونَ أنصاره

presence and informed them of what he had explained to (Amir al-Mu'minin) Ali, recipient of divine supreme covenant. They all said just what Ali, recipient of divine supreme covenant, had said. The will was then sealed with the seals of gold that fire had not touched. It was delivered to (Amir al-Mu'minin) Ali, recipient of divine supreme covenant.

"I (the narrator) then asked the Imam, abu al-Hassan, recipient of divine supreme covenant, 'May Allah take my soul and the souls of my parents in service for your cause, would you please describe what was there in the will?' The Imam said, 'It contained the traditions of Allah and the traditions of His Messenger.' I then asked, 'Was there anything about their (enemies) attacking and opposition to (Amir al-Mu'minin) Ali, recipient of divine supreme covenant?' The Imam said, 'Yes, I swear by Allah, all and everything was there letter by letter. Have you not heard the words of Allah, the Most Holy, the Most High, "It is We that bring the dead to life and record the deeds of human beings and their consequences (of continual effects). We keep everything recorded in an illustrious Imam (Book)." (36:12) I swear by Allah that the Messenger of Allah said to (Amir al-Mu'minin) Ali, recipient of divine supreme covenant, and Fatimah, 'Did you understand well my presentation of the matter to you and did you agree to and accept it?' They replied, 'Yes, we did so. We will exercise patience to face what will disappoint us and cause us anger.'"

In the script of al-Safwan there is the following addition:

"Ali in Ibrahim has narrated from his father from 'Abd Allah ibn 'Abd al-Rahman al-'Assam from abu 'Abd Allah al-Bazzaz from Hariz who has said the following:

"I said to abu 'Abd Allah, recipient of divine supreme covenant, 'May Allah keep my soul in service for your cause, why is it that you, members of the family of the Prophet, recipients of divine supreme covenant, live such short lives? Your deaths are so close and soon after the other Imam even though people need you so much?'

"The Imam said, 'For every one of us there is a document that contains what he needs to do within his time. When his assignment according to the commandments therein is complete, he learns that his time of death has arrived. The Prophet, recipient of divine supreme covenant, comes to him to give the news of his death and informs him of all that is for him with Allah.'

"Al-Husayn, recipient of divine supreme covenant, read the document that was given to him and the news of his death was explained to him, however, certain things were not yet complete. He came out to face the enemy, and those matters that were not yet complete were that the angels had asked Allah to grant them permission to support al-Husayn, recipient of divine supreme covenant, against his enemies, which He granted them. In readying themselves they were delayed and when they were prepared to fight, he was murdered. They descended but his time was over and he was already killed. The angels said, 'Lord, You granted us permission to descend and to help him. We descended but You have already taken his soul away. Allah then sent them inspiration that said, 'Remain on his grave until you see him come out, then help him. Weep for him and for your loss of the opportunity to provide him help and support. You were certainly assigned for his support and help and to weep for him. The angels then wept in mourning and sadness for their loss of the opportunity to help and support to him. When he comes out they will be of his helpers.'"

Chapter Sixty Two
Evidence of Imam's, Recipient of Divine Supreme Covenant, Possessing Divine Authority

بَابُ الْأُمُورِ الَّتِي تُوجِبُ حُجَّةَ الْإِمَامِ ع

H 738, Ch. 62, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn abu Nasr who has said the following:

"Once I asked abu al-Hassan al-Rida, recipient of divine supreme covenant, 'When the Imam dies, through what means can one know the succeeding Imam?' He said, 'For the Imam there are certain signs. Of such signs one is that he must be the eldest son of his father (of the living ones). The "will" and distinction in excellence must be found in him and when people come to ask who is appointed the executor of the will in answer it can be said that so and so is appointed the executor of the will. The Armament with us is like the Ark of Covenant in the Israelites. Imamat (Leadership with Divine Authority) is always with the Armament wherever it may go.'"

١- محمد بن يحيى عن أحمد بن محمدٍ عن ابن أبي نصرٍ قال قلت لأبي الحسن الرضا ع إذا مات الإمام بم يعرف الذي بعده فقال للإمام علامات منها أن يكون أكبر ولد أبيه و يكون فيه الفضل و الوصية و يقدم الركب فيقول إلى من أوصى فلان فيقال إلى فلان و السلاح فينا بمنزلة التابوت في بني إسرائيل تكون الإمامة مع السلاح حيثما كان

H 739, Ch. 62, h 2
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Yazid Sha'r from Harun ibn Hamza from 'Abd al-A'la who has said the following:

"I asked abu 'Abd Allah, recipient of divine supreme covenant, 'In the case of those who rush to hold control of this matter (leadership) and who claim to be for it, how can one verify their possessing Divine Authority?'

"The Imam said, 'They are asked about the rules of lawful and unlawful matters.'

"The Imam then turned to me and said, 'There are three forms of evidence that are not found in one person except the rightful owner of this status. He must be the closest person to the preceding Imam, the Armament must be with him and he must be appointed the executor of the will in a public manner, so much so that if one comes to the town and asks the common people, even the children, about who the executor of the will of so and so is, they say so and so is the executor of the will of so and so.'"

٢- محمد بن يحيى عن محمد بن الحسين عن يزيد شعر عن هارون بن حمزة عن عبد الأعلى قال قلت لأبي عبد الله ع المتوثب على هذا الأمر المدعي له ما الحجة عليه قال يسأل عن الحلال و الحرام قال ثم أقبل علي فقال ثلاثة من الحجة لم تجتمع في أحد إلا كان صاحب هذا الأمر أن يكون أولى الناس بمن كان قبله و يكون عنده السلاح و يكون صاحب الوصية الظاهرة التي إذا قدمت المدينة سألت عنها العامة و الصبيان إلى من أوصى فلان فيقولون إلى فلان بن فلان

H 740, Ch. 62, h 3
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn Salim and Hafs ibn al-Bakhtari who has said the following:

"Once a certain person asked abu 'Abd Allah, recipient of divine supreme covenant, 'By what means is the Imam recognized?' He said, 'He is recognized through a publicly established will and through distinctive excellence in perfection. In the case of Imam no one must be able to raise objections against him in matters of (the words from) his mouth, his consumption of food and sexual matters. People must not be able to say, "He is a liar, usurping others' properties and such similar things."

٣- علي بن إبراهيم عن أبيه عن ابن أبي عمير عن هشام بن سالم و حفص بن البختري عن أبي عبد الله ع قال قيل له بأي شيء يعرف الإمام قال بالوصية الظاهرة و بالفضل إن الإمام لا يستطيع أحد أن يطعن عليه في فم و لا بطن و لا فرج فيقال كذاب و يأكل أموال الناس و ما أشبه هذا

H 741, Ch. 62, h 4
Muhammad ibn Yahya has narrated from Muhammad ibn Isma'il from Ali ibn al-Hakam from Mu'awiya ibn Wahab who has said the following:

"I asked abu Ja'far, recipient of divine supreme covenant, 'What is the sign of being an Imam after the preceding Imam?' The Imam said, 'Being of pure birth, having good upbringing and not trifling or engaging in amusement.'"

٤- محمد بن يحيى عن محمد بن إسماعيل عن علي بن الحكم عن معاوية بن وهب قال قلت لأبي جعفر ع ما علامة الإمام الذي بعد الإمام فقال طهارة الولادة و حسن المنشإ و لا يلهو و لا يلعب

H 742, Ch. 62, h 5
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from Ahmad

٥- علي بن إبراهيم عن محمد بن عيسى عن يونس عن أحمد

ْبن عمر عنْ أَبِي الْحسنِ الرضا ع قَالَ سأَلْته عنِ الدلَالَةِ علَى صاحِبِ هذَا الْأَمرِ فَقَالَ الدلَالَةُ علَيهِ الْكِبر و الْفَضْلُ و الْوصِيةُ إِذَا قَدِم الركْب الْمدِينةَ فَقَالُوا إِلَى منْ أَوْصى فُلَانٌ قِيلَ إِلَى فُلَان ْبنِ فُلَانٍ و دوروا مع السلَاحِ حيْثُما دار فَأَما الْمسائِلُ فَلَيس فِيها حجةٌ

ibn ‘Umar who has said the following:

“I asked abu al-Hassan al-Rida, recipient of divine supreme covenant, ‘What is the proof that establishes one’s possessing Divine Authority or being the person in charge of leadership?’ ‘Of such proofs are being the eldest (among the sons of the preceding Imam), possessing superior moral achievements and being appointed as the executor of the will. So much so that if people come to the town and ask who is appointed as the executor of the will of so and so it can be said to them so and so, son of so and so and these go along wherever the Armament go. Asking questions does not establish any authority,’ said the Imam, recipient of divine supreme covenant.”

٦ - محمد ْبن يحْيى عنْ أَحْمد ْبنِ محمدٍ عنْ أَبِي يحْيى الْواسِطِي عنْ هِشامِ ْبنِ سالِمٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ إِن الْأَمر فِي الْكَبِيرِ ما لَمْ تكُنْ فِيهِ عاهةٌ

H 743, Ch. 62, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from abu Yahya al-Wasiti from Hisham ibn Salim from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The leadership is with being the eldest (of the sons of the preceding Imam) as long as he is free of defects.”

٧ - أَحْمد ْبن مِهْرانَ عنْ محمدِ ْبنِ علِي عنْ أَبِي بصِيرٍ قَالَ قُلْت لِأَبِي الْحسنِ ع جعِلْت فِداك بِم يعْرف الْإِمام قَالَ فَقَالَ بِخِصالٍ أَما أَولُها فَإِنه بِشيْءٍ قَدْ تقَدم مِنْ أَبِيهِ فِيهِ بِإِشارةٍ إِلَيهِ لِتكُونَ علَيهِمْ حجةً و يسْأَلُ فَيجِيب و إِنْ سكِت عنْه ابْتدأَ و يخْبِر بِما فِي غَدٍ و يكَلم الناس بِكُلِ لِسانٍ ثُم قَالَ لِي يا أَبا محمدٍ أُعْطِيك علَامةً قَبْلَ أَنْ تقُوم فَلَمْ أَلْبثْ أَنْ دخلَ علَينا رجلٌ مِنْ أَهْلِ خراسانَ فَكَلمه الْخراسانِي بِالْعرِبِيةِ فَأَجابه أَبو الْحسنِ ع بِالْفَارِسِيةِ فَقَالَ لَه الْخراسانِي و اللهِ جعِلْت فِداك ما منعنِي أَنْ أُكَلمك بِالْخراسانِيةِ غَيْر أَني ظَنَنْت أَنك لَا تحْسِنها فَقَالَ سبْحانَ اللهِ إِذَا كُنت لَا أُحْسِن أُحِيبك فَما فَضْلِي علَيْك ثُم قَالَ لِي يا أَبا محمدٍ إِن الْإِمام لَا يخْفَى علَيْهِ كَلَام أَحدٍ مِن الناس و لَا طَيرٍ و لَا بهِيمةٍ و لَا شيْءٍ فِيهِ الروح فَمنْ لَمْ يكُنْ هذِهِ الْخِصالُ فِيهِ فَلَيس هو بِإِمامٍ

H 744, Ch. 62, h 7

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from abu Basir who has said the following:

“I asked abu al-Hassan, recipient of divine supreme covenant, ‘May Allah keep my soul in service for your cause, by what proofs can one know the Imam, recipient of divine supreme covenant?’ He said, ‘Through several qualities. The first thing is that his father must have spoken about him in this matter so that it could be considered a proof. That when asked he would answer, and if one remained silent he would begin to speak on the issue and inform of the things that would happen the next day. That he can speak to people in everyone’s own language.’ Then he said, ‘O abu Muhammad, allow me to give you a sign before you stand up to go. Not very long after this a man from Khurasan came in. The man from Khurasan spoke to the Imam in Arabic but abu al-Hassan, recipient of divine supreme covenant, answered him in Persian. The man from Khurasan said, ‘I swear by Allah, may Allah keep my soul in service for your cause, the only thing that stopped me from speaking to you in Persian was I thought you might not know Persian.’ He then said, ‘Glory belongs to Allah, if the Imam would not be able to answer you (in Persian) then how would he have any distinctive excellence over you?’ He said to me, ‘O abu Muhammad, no one’s language is unknown to the Imam, recipient of divine supreme covenant, the language of birds, animals and any living thing. Whoever does not have these qualities he is not an Imam.’”

بَابُ ثَباتِ الْإِمَامةِ فِي الْأَعْقابِ وَ أَنهَا لَا تَعُودُ فِي أَخٍ وَ لَا عَم وَ لَا غَيرِهِمَا مِنَ الْقَرَابَاتِ

Chapter Sixty Three

Continuation of Leadership With Divine Authority

Proof that Imamat (Leadership with Divine Authority) continues in the descendent of the preceding Imam but not through his brother or paternal uncle or other such relatives

١ - عِلِي ْبن إِبراهِيم عنْ محمدِ ْبنِ عِيسى عنْ يونس عنِ الْحسْينِ ْبنِ ثُوَيرِ ْبنِ أَبِي فَاخِتةَ عنْ أَبِي عبْدِ اللهِ ع قَالَ لَا تعود الْإِمامةُ فِي أَخوَينِ بعْد الْحسنِ و الْحسْينِ أَبداً إِنما جرتْ مِنْ عِلِي ْبنِ الْحسْينِ كَما قَالَ

H 745, Ch. 63, h 1

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from al-Husayn ibn Thuwayr ibn abu Fakhta from abu ’Abd Allah, recipient of divine supreme covenant, who has said the following:

“Imamat (Leadership with Divine Authority) will never go to two brothers after al-Hassan and al-Husayn, recipients of divine supreme covenant. It has continued from Ali ibn al-Husayn, recipient of divine supreme covenant, as Allah, the Most Holy,

the Most High, has said, ‘The relatives are closer to each other, according to the Book of Allah. . . .’ (33:6) After Imam Ali ibn al-Husayn, recipient of divine supreme covenant, Imamat (Leadership with Divine Authority) will only be found in the descendents one after the other.’”

الله تبارك و تعالى و أُولُوا الْأَرْحامِ بَعْضهمْ أَوْلى بِبَعْضٍ فِي كِتابِ اللهِ قَلّا تكُونُ بَعْد عِلِي ْبن الْحسْينِ ع إِلا فِي الْأَعْقَابِ و أَعْقَابِ الْأَعْقَابِ

H 746, Ch. 63, h 2

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Muhammad ibn Walid from Yunus ibn Ya‘qub who has said the following:

“I heard abu ‘Abd Allah, recipient of divine supreme covenant, say, ‘Allah has disdained to place Imamat (Leadership with Divine Authority) in two brothers after al-Hassan and al-Husayn, recipient of divine supreme covenant.’”

٢- عِلِي ْبن محمدٍ عَنْ سهْل ْبن زِيادٍ عَنْ محمدِ ْبنِ الْولِيدِ عَنْ يونس ْبنِ يعْقُوب عَنْ أَبِي عَبْدِ اللهِ ع أَنه سمِعه يقُولُ أَبى الله أَنْ يجْعلَها لِأَخوَيْنِ بعْد الْحسن و الْحسَيْنِ ع

H 747, Ch. 63, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Isma‘il ibn Bazi‘ who has said the following:

“Abu al-Hassan al-Rida, recipient of divine supreme covenant, was once asked, ‘Can Imamat (Leadership with Divine Authority) continue in uncles?’ He replied, ‘No, it cannot happen.’

“I (the narrator) then asked the Imam, ‘Can it continue in a brother?’ He replied, ‘No, it can not happen.’ I then asked, ‘With whom then can it continue?’ He replied, ‘It will continue with my children.’ In those days he had no children.”

٣- محمد ْبن يحْيى عَنْ أَحْمد ْبنِ محمدِ ْبنِ عِيسى عَنْ محمدِ ْبنِ إِسْماعِيلَ ْبنِ بزِيعٍ عَنْ أَبِي الْحسنِ الرضا ع أَنه سئِلَ أَ تكُونُ الْإِمامةُ فِي عم أَوْ خالٍ فَقَالَ لَا فَقُلْت فَفِي أَخٍ قَالَ لَا قُلْت فَفِي منْ قَالَ فِي ولَدِي و هو يوْمئِذٍ لَا ولَد لَه

H 748, Ch. 63, h 4

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from ‘Abd al-Rahman ibn abu Najran from Sulayman ibn Ja‘fari from Hammad ibn ‘Isa from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Imamat (Leadership with Divine Authority) does not take place in two brothers after al-Hassan and al-Husayn, recipients of divine supreme covenant. It only continues in the descendents of the Imam, recipient of divine supreme covenant, generation after generation.”

٤- محمد ْبن يحْيى عَنْ محمدِ ْبنِ الْحسَيْنِ عَنْ عَبْدِ الرحْمنِ ْبنِ أَبِي نجْرانَ عَنْ سلَيْمانَ ْبنِ جعْفَرٍ الْجعْفَرِي عَنْ حمادِ ْبنِ عِيسى عَنْ أَبِي عَبْدِ اللهِ ع أَنه قَالَ لَا تجْتمِع الْإِمامةُ فِي أَخوَيْنِ بعْد الْحسن و الْحسَيْنِ إِنما هِي فِي الْأَعْقَابِ و أَعْقَابِ الْأَعْقَابِ

H 749, Ch. 63, h 5

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from ibn abu Najran from ‘Isa ibn ‘Abd Allah ibn ‘Umar ibn Ali ibn abu Talib, recipient of divine supreme covenant, who has said the following:

“I asked abu ‘Abd Allah, recipient of divine supreme covenant, ‘If there happens what is to happen - I wish Allah does not show me such a day (the of the death of the Imam) - who then must I follow as my Imam?’

“The Imam pointed to his son, Musa, recipient of divine supreme covenant. I (the narrator) then asked the Imam, ‘What if something were to happen to Musa, recipient of divine supreme covenant. Whom then must I follow?’ The Imam said, ‘Follow a son.’ I then asked, ‘What if something were to happen to the son and the Imam left behind an elder brother or a small son, then whom must I follow?’ The Imam said, ‘Follow his son and so on one after the other.’” In the script of Safwan it says, “ . . . and so on forever.”

٥- محمد ْبن يحْيى عَنْ محمدِ ْبنِ الْحسَيْنِ عن ْابنِ أَبِي نجْرانَ عَنْ عِيسى ْبنِ عَبْدِ اللهِ ْبنِ عمر ْبنِ عِلِي ْبنِ أَبِي طَالِبٍ ع عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قُلْت لَه إِنْ كَانَ كَوْنٌ و لَا أَرانِي الله قَيمنْ أَئْتم فَأَوْمأَ إِلى ْابنِهِ موسى قَالَ قُلْت فَإِنْ حدثَ بِموسى حدثٌ قَيمنْ أَئْتم قَالَ بِولَدِهِ قُلْت فَإِنْ حدثَ بِولَدِهِ حدثٌ و ترك أَخاً كَبِيراً و ْابناً صغِيراً قَيمنْ أَئْتم قَالَ بِولَدِهِ ثُم واحِداً فَواحِداً

و فِي نسْخةِ الصفْوانِي ثُم هكَذَا أَبداً

Chapter Sixty Four

Proof of Leadership With Divine Authority in the Words of Allah and His Messenger

بَابُ مَا نَص اللهُ عَز وَ جَل وَ رَسُولُهُ عَلى الْأَئمةِ ع وَاحِداً فَوَاحِداً

The specific words of Allah, the Most Holy, the Most High, and the Messenger of Allah that grant Divine Authority to everyone of ‘*A’immah*, recipients of divine supreme covenant.

١ - عِلِي ْبن ِإبراهِيم عنْ محمدِ ْبنِ عِيسى عنْ يونس و عِلِي ْبن محمدٍ عنْ سهْلِ ْبنِ زِيادٍ أَبِي سعِيدٍ عنْ محمدِ ْبنِ عِيسى عنْ يونس عنِ ْابنِ مسْكَانَ عنْ أَبِي بصِيرٍ

قَالَ سأَلْت أَبا عبْدِ اللهِ ع عنْ قَوْلِ اللهِ عز و جل أَطِيعوا الله و أَطِيعوا الرسولَ و أُولِي الْأَمْرِ مِنْكُمْ فَقَالَ نزلَتْ ِفي عِلِي ْبنِ أَبِي طَالِبٍ و الْحسنِ و الْحسْيْنِ ع فَقُلْت لَه ِإن الناس يقُولُونَ فَما لَه لَمْ يسم عِلِياً و أَهْلَ بيْتِه ع ِفي كِتابِ اللهِ عز و جل قَالَ

فَقَالَ قُولُوا لَهمْ ِإن رسولَ اللهِ ص نزلَتْ علَيْهِ الصلَاةُ و لَمْ يسم الله لَهمْ ثَلَاثاً و لَا أَربعاً حتى كَانَ رسولُ اللهِ ص هو الذِي فَسر ذَلِك لَهمْ و نزلَتْ علَيْهِ الزكَاةُ و لَمْ يسم لَهمْ مِنْ كُل أَربعِين دِرْهماً دِرْهم حتى كَانَ رسولُ اللهِ ص هو الذِي فَسر ذَلِك لَهمْ و نزلَ الْحج فَلَمْ يقُلْ لَهمْ طُوفُوا أُسْبوعاً حتى كَانَ رسولُ اللهِ ص هو الذِي فَسر ذَلِك لَهمْ و نزلَتْ أَطِيعوا الله و أَطِيعوا الرسولَ و أُولِي الْأَمْرِ مِنْكُمْ و نزلَتْ ِفي عِلِي و الْحسنِ و الْحسْيْنِ فَقَالَ رسولُ اللهِ ص ِفي عِلِي مَنْ كُنت مَوْلَاه فَعِلِي مَوْلَاه و قَالَ ص أُوصِيكُمْ ِبكِتابِ اللهِ و أَهْل بيْتِي فَإِني سأَلْت الله عز و جل أَنْ لَا يفَرق بيْنهما حتى يوِردهما علَي الْحوْض فَأَعْطَانِي ذَلِك

و قَالَ لَا تعلموهمْ فَهمْ أَعْلَم مِنْكُمْ و قَالَ ِإنهمْ لَنْ يخْرِجوكُمْ مِنْ بابِ هدى و لَنْ يدْخِلُوكُمْ ِفي بابِ ضلَالَةٍ قَطُّ سكَت رسولُ اللهِ ص فَلَمْ يبِينْ مَنْ أَهْلُ بيْتِه لَادعاها آلُ فُلَانٍ و آلُ فُلَانٍ و لَكِن الله عز و جل أَنزلَه ِفي كِتابِه تصْدِيقاً لِنبِيهِ ص ِإنما يرِيد الله لِيذْهِب عنْكُم الرجْس أَهْلَ الْبيْتِ و يطَهركُمْ تطْهِيراً فَكَانَ عِلِي و الْحسن و الْحسْيْن و فَاطِمةُ ع فَأَدخلَهمْ رسولُ اللهِ ص تحْت الْكِساءِ ِفي بيْتِ

H 750, Ch. 64, h 1

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus and Ali ibn Muhammad from Sahl ibn Ziyad, abu Sa‘id from Muhammad ibn ‘Isa from Yunus from ibn Muskan from abu Basir who has said the following:

“I asked abu ‘Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Holy, the Most High: ‘Believers, obey Allah, His Messenger, and your leaders (who possess Divine Authority). . . .’ (4:59)

“The Imam said, ‘This was sent from the heavens about Ali ibn abu Talib, al-Hassan and al-Husayn, recipients of divine supreme covenant.’ I then said, ‘People say, “Why did He not specify Ali and his family by their names in the Book of Allah, the Most Holy, the Most High?’

“The Imam said, ‘Say to them, “The command for prayer came to the Messenger of Allah but He has not specified (the number of the Rak‘ats) for them as being three or four. It, in fact, was the Messenger of Allah who explained to them this matter. The command for *Zakat* (a form of income tax) came to the Messenger of Allah and there was no specific taxable number such as one Dirham on every forty Dirham. It was the Messenger of Allah who explained it for them. The command for Hajj came to the Messenger of Allah. It did not say walk seven times around the Ka‘ba. It was the Messenger of Allah who explained it for them. The verse about obedience came, ‘Believers, obey Allah, His Messenger and your leaders (who possess Divine Authority). . . .’ (4:59) It came to declare that Ali, al-Hassan and al-Husayn, recipients of divine supreme covenant, were the Leaders who possessed Divine Authority. The Messenger of Allah then said about Ali, recipient of divine supreme covenant, ‘Over whomever I have Divine Authority, Ali, recipient of divine supreme covenant, also has Divine Authority over him.’ He also has said, ‘I enjoin you to follow the Book of Allah and my family. It is because I have prayed to Allah, the Most Holy, the Most High, not to separate these two from each other until He will make them arrive at *al-Kawthar* (the pond of paradise) to join me. He has granted my prayer as such.’

“The Holy Prophet, recipient of divine supreme covenant, has said, ‘Do not try to teach them (*‘A’immah*); they are far more knowledgeable than you.’ The Holy Prophet has said, ‘*‘A’immah*, recipients of divine supreme covenant, will never take you out of the gate of guidance and they will never make you enter the gate of error.’ Had the Messenger of Allah remained silent and had not explained anything about his *Ahl al-Bayt* (the family) the family of so and so would have advanced their claim for Imamat (Leadership with Divine Authority). However, Allah, the Most Holy, the Most High, has revealed it in His book to confirm the explanations of His Prophet about *Ahl al-Bayt* (in the following verse): ‘People of the house, Allah wants to remove all kinds of uncleanness from you and to purify you thoroughly.’ (33:33) Ali, Fatimah, al-Hassan and al-Husayn, recipients of divine supreme covenant, were there and the Holy Prophet made them to enter under *al-Kisa’* (the Cloak) in the house of ’Umm Salama and then said, ‘O Lord, every prophet had a family and a heaviness and credence, and these are my family, my heaviness and credence.’ ’Umm Salama at this point said, ‘Am I not of your family?’ The Holy Prophet said, ‘You are in goodness but these are my family, my heaviness and credence.’

“When the Messenger of Allah passed away Ali, recipient of divine supreme covenant, had the utmost priority and guardianship of the people because of what the Messenger of

Allah had preached about him. It was because of raising him up for the people and holding his hand in his hand. When Ali, recipient of divine supreme covenant, (was about to) pass away he could not (and would not) enter Muhammad ibn Ali or al-'Abbass ibn Ali or any one of his other sons in the position of Imamat (Leadership with Divine Authority). Otherwise, al-Hassan and al-Husayn, recipients of divine supreme covenant, would have said, 'Allah, the Most Holy, the Most High, has revealed about us just as He has done so about you, and He has commanded people to obey us just as He has commanded people to obey you. The Messenger of Allah has preached to people about us just as he has done so about you. Allah has removed *al-Rijs* (uncleanness) from us just as He has done so to you.'

"When Ali, recipient of divine supreme covenant, left this world, al-Hassan had the utmost priority for Imamat (Leadership with Divine Authority); he was the eldest. When he was about to die he could not, and would not, enter his sons in the position of Imamat. It is because Allah, the Most Holy, the Most High, says, '. . . The relatives are closer to each other, according to the Book of Allah, than the believers and the emigrants. . . .' (33:6) Had he then placed Imamat in his sons, al-Husayn, recipient of divine supreme covenant, would have said, 'Allah has commanded people to obey me just as He has commanded people to obey you and to obey your father. The Messenger of Allah has preached to people about me just as he has preached to people about you and your father. Allah has removed *al-Rijs* (unleanliness) from me just as He has removed it from you and your father.'

"When Imamat was in full force with al-Husayn, recipient of divine supreme covenant, there was no one in his family who could claim against him as he could claim against his brother and father. He could do so in case they had (his father and brother) wanted to divert it from him but they did not and would not do so. After them it found its place with al-Husayn, recipient of divine supreme covenant, and the interpretation of this verse continued to remain valid, '. . . The relatives are closer to each other, according to the Book of Allah, than the believers and the emigrants. . . .' (33:6)

"After al-Husayn, recipient of divine supreme covenant, Imamat found its place with Ali ibn al-Husayn, recipient of divine supreme covenant. After Ali ibn al-Husayn, recipient of divine supreme covenant, it (Leadership with Divine Authority) found its place with Muhammad ibn Ali, recipient of divine supreme covenant. The Imam said, '*Al-Rijs* means doubts. I swear by Allah that we never doubt in our Lord.'"

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Khalid and al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from Yahya ibn 'Imran al-Halabi from Ayyub ibn al-Hurr and 'Imran ibn Ali al-Halabi from abu 'Abd Allah, recipient of divine supreme covenant, a similar *Hadith*.

H 751, Ch. 64, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from his father from 'Abd Allah ibn al-Mughira from ibn Muskan from 'Abd al-Rahim ibn Ruh al-Qasir who has said the following:

"Once I asked abu Ja'far, recipient of divine supreme covenant, about whom this verse of the words of Allah, the Most Holy, the Most High, has come? 'The Prophet has more authority over the believers than they themselves do. His wives are their mothers. The relatives are closer to each other, according to the Book of Allah, than the believers and the emigrants. However, you may show kindness to your guardians. This also is written in the Book.' (33:6) He (the Imam) then said,

أم سلمة ثم قال اللهم إن لكل نبي أهلا و ثقلا و هؤلاء أهل بيتي و ثقلي فقالت أم سلمة أ لست من أهلك فقال إنك إلى خير و لكن هؤلاء أهلي و ثقلي

فلما قبض رسول الله ص كان علي أولى الناس بالناس لكثرة ما بلغ فيه رسول الله ص و إقامته للناس و أخذه بيده

فلما مضى علي لم يكن يستطيع علي و لم يكن ليفعل أن يدخل محمد بن علي و لا العباس بن علي و لا واحداً من ولده إذاً لقال الحسن و الحسين إن الله تبارك و تعالى أنزل فينا كما أنزل فيك فأمر بطاعتنا كما أمر بطاعتك و بلغ فينا رسول الله ص كما بلغ فيك و أذهب عنا الرجس كما أذهبه عنك

فلما مضى علي ع كان الحسن ع أولى بها لكبره فلما توفي لم يستطع أن يدخل ولده و لم يكن ليفعل ذلك و الله عز و جل يقول و أولوا الأرحام بعضهم أولى ببعض في كتاب الله فيجعلها في ولده إذاً لقال الحسين أمر الله بطاعتي كما أمر بطاعتك و طاعة أبيك و بلغ في رسول الله ص كما بلغ فيك و في أبيك و أذهب الله عني الرجس كما أذهب عنك و عن أبيك

فلما صارت إلى الحسين ع لم يكن أحد من أهل بيته يستطيع أن يدعي عليه كما كان هو يدعي على أخيه و على أبيه لو أرادا أن يصرفا الأمر عنه و لم يكونا ليفعلا ثم صارت حين أفضت إلى الحسين ع فجرى تأويل هذه الآية و أولوا الأرحام بعضهم أولى ببعض في كتاب الله

ثم صارت من بعد الحسين لعلي بن الحسين ثم صارت من بعد علي بن الحسين إلى محمد بن علي ع و قال الرجس هو الشك و الله لا نشك في ربنا أبداً

محمد بن يحيى عن أحمد بن محمد بن عيسى عن محمد بن خالد و الحسين بن سعيد عن النضر بن سويد عن يحيى بن عمران الحلبي عن أيوب بن الحر و عمران بن علي الحلبي عن أبي بصير عن أبي عبد الله ع مثل ذلك

٢- محمد بن يحيى عن أحمد بن محمد بن عيسى عن أبيه عن عبد الله بن المغيرة عن ابن مسكان عن عبد الرحيم بن روح القصير عن أبي جعفر ع في قول الله عز و جل النبي أولى بالمؤمنين من أنفسهم و أزواجه أمهاتهم و أولوا الأرحام بعضهم أولى ببعض في كتاب الله فيمن نزلت قال نزلت في الإمرة إن هذه الآية جرت

فِي ولْدِ الْحسْينِ ع مِنْ بعْدِهِ فنحْن أوْلى بِالْأمْرِ و برسول اللهِ ص مِن الْمؤْمِنين و الْمهاجِرين و الْأنصارِ قُلْت فوْلْد جعْفرٍ لهمْ فِيها نصِيب قالَ لا قُلْت فوْلْدِ الْعباسِ فِيها نصِيب فقالَ لا فعددْت علْيهِ بطُونَ بني عبْدِ الْمطلِبِ كُل ذلك يقُولُ لا قالَ و نسِيت ولْد الْحسنِ ع فدخلْت بعْد ذلك علْيهِ فقُلْت له هلْ لِولْدِ الْحسنِ ع فِيها نصِيب فقالَ لا و اللهِ يا عبْد الرحِيمِ ما لِمحمدِي فِيها نصِيب غيْرنا

'It (the above verse) came about the governance (Leadership with Divine Authority). This verse continued to apply to people of the lineage of al-Husayn, recipient of divine supreme covenant, after him. We, have the right to exercise governance (Leadership with Divine Authority) and we are closer to the Messenger of Allah than the believers of immigrants and the Ansar.'

'I (the narrator) then asked the Imam 'Do the sons of Ja'far have any share in it?' The Imam said, 'No, they do not have any share in it.' I asked, 'Do the sons of al-'Abbass have any share in it?' He said, 'No, they do not have any share in it.' I counted for him the people from the descendents of 'Abd al-Muttalib and in answer to all he said, 'No.'

"I (the narrator) forgot the sons of al-Hassan, recipient of divine supreme covenant. I went to see him at another time and asked him, 'Do the sons of al-Hassan, recipient of divine supreme covenant, have any share in it?' He replied, 'No, I swear by Allah, O 'Abd al-Rahim, no one related to Muhammad, recipient of divine supreme covenant, has any share in it except us.'"

٣ - الْحسْين بْن محمدٍ عنْ معلى بْنِ محمدٍ عنْ أحْمد بْنِ محمدٍ عنِ الْحسنِ بْنِ محمدٍ الْهاشِمِي عنْ أبِيهِ عنْ أحْمد بْنِ عِيسى عنْ أبِي عبْدِ اللهِ ع فِي قوْلِ اللهِ عز و جل إنما ولِيكُم الله و رسولُه و الذِين آمنوا قالَ إنما يعْنِي أوْلى بِكُمْ أيْ أحق بِكُمْ و بِأمورِكُمْ و أنفُسِكُمْ و أموالِكُم الله و رسولُه و الذِين آمنوا يعْنِي علِياً و أوْلاده الْأئِمةَ ع إلى يوْمِ الْقِيامةِ ثُم وصفَهم الله عز و جل فقالَ الذِين يقِيمونَ الصلاةَ و يؤْتونَ الزكاةَ و همْ راكِعونَ و كانَ أمِير الْمؤْمِنِين ع فِي صلاةِ الظهْرِ و قدْ صلى ركْعتيْنِ و هو راكِع و علْيهِ حلةٌ قِيمتها أُلف دِينارٍ و كانَ النبِي ص كساه إياها و كانَ النجاشِي أهْداها له فجاءَ سائِلٌ فقالَ السلام علْيك يا ولِي اللهِ و أوْلى بِالْمؤْمِنِين مِنْ أنفُسِهِمْ تصدقْ على مِسْكِينٍ قطِرح الْحلةَ إلْيهِ و أومأ بِيدِهِ إلْيهِ أن احْمِلْها فأنزلَ الله عز و جل فِيهِ هذِهِ الْآيةَ و صيرِ نعْمةَ أوْلادِهِ بِنعْمتِهِ فكُل منْ بلغَ مِنْ أوْلادِهِ مبْلغَ الْإمامةِ يكُونُ بِهذِهِ الصفَةِ مِثْله فيتصدقُونَ و همْ راكِعونَ و السائِلُ الذِي سأَلَ أمِير الْمؤْمِنِين ع مِن الْملائِكةِ و الذِين يسْأَلُونَ الْأئِمةَ مِنْ أوْلادِهِ يكُونونَ مِن الْملائِكةِ

H 752, Ch. 64, h 3

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ahmad ibn Muhammad from al-Hassan ibn Muhammad al-Hashimi from his father from Ahmad ibn 'Isa from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

About the words of Allah, the Most Holy, the Most High, 'Only Allah, His Messenger, and the true believers who are steadfast in prayer and pay alms, while they kneel during prayer, are your guardians,' (5:55) the Imam, recipient of divine supreme covenant, has said, 'It means to have greater right and authority to deal with your affairs, your souls and your property. Such right, priority and authority belong to Allah, His Messenger and the believers. Thus, Ali, recipient of divine supreme covenant, and his descendents are *'A'immah* until the Day of Judgment. Allah, the Most Holy, the Most High, has then described them saying, ". . . the true believers who are steadfast in prayer and pay alms, while they kneel during prayer. . . ." (5:55) "True believers" in the above verse stand for Amir al-Mu'minin, Ali, recipient of divine supreme covenant; he was praying *Zuhr* prayer (early afternoon). He was in the second *Ruku'* (bowing down on his knees in prayer), wearing a gown worth a thousand Dinars (unit of money), which the Holy Prophet made him to wear and King Najashi had sent as a present to him. At such time a beggar came and said the Islamic greeting words, "Be in peace O Allah's authority and the authority over the believers who possesses greater right and priority over them than themselves. Give charity to a destitute person." He (Imam Ali) threw the gown to the beggar and pointed with his hand to pick up and take it. About this happening Allah, the Most Holy, the Most High, sent verse 55 of Chapter 5 of the Holy Quran. He granted him His blessings in the form of his children. Whoever of his children with whom Imamat (Leadership with Divine Authority) found place, in the matters of charity was like him. They would give charity while bowed down in Ruku' of prayer. The beggar that asked (Amir al-Mu'minin) Ali, recipient of divine supreme covenant, for charity was from the angels. Those who ask *'A'immah* from his children will also be from the angels.'"

٤ - علِي بْن إبراهِيم عنْ أبِيهِ عنِ ابْنِ أبِي عمْيرٍ عنْ عمر بْنِ أذْينةَ

H 753, Ch. 64, h 4

Ali ibn Ibrahim from his father from Ibn Abu 'Umayr from 'Umar ibn Udhayna from Zurara and Fudayl ibn Yasar and Bukayr ibn A'yan and Muhammad ibn

Muslim and Burayd ibn Mu'awiya and abu a1-Jarud, all have said that abu Ja'far, recipient of divine supreme covenant, has said the following:

"Allah, the Most Majestic, the Most Gracious, commanded His Messenger to declare the Leadership with Divine Authority of Ali, recipient of divine supreme covenant, and sent down to him this: 'Only Allah, His Messenger, and (also) the true believers who are steadfast in prayer and pay alms, while they kneel during prayer (in *Ruku'*), are your guardians (with Divine Authority).' (5:55) He made obedience to those in authority obligatory. The people did not know who they were. Allah commanded Muhammad, recipient of divine supreme covenant, to interpret (and explain) the 'Authority' for them as he had interpreted (and explained) Prayer, *Zakat,* Fasting and Hajj. When this command (to obey those who possess Divine Authority) came to him from Allah, the Messenger of Allah felt pressured (and afraid of people's abandoning their religion). He prayed to Allah, the Most Majestic, the Most Gracious, about it and Allah, the Most Majestic, the Most Gracious, revealed to him this: 'O Messenger, preach what is revealed to you from your Lord. If you do not preach, it will be as though you have not conveyed My message. Allah protects you from men. He does not guide the unbelieving people.' (5:67) He executed the command of Allah, Most Exalted is Whose mention, and declared that Ali, recipient of divine supreme covenant, had received Divine Authority for leadership over His creatures. He made this declaration on the day of Ghadir-e Khumm (18th of Dhu al-Hajja). After the prayer in congregation he convened the command and asked people present to bear testimony and inform those who were absent.

"'Umar ibn 'Udhayna has said, 'All, except abu al-Jarud, have narrated this *Hadith*.'

"Abu Ja'far, recipient of divine supreme covenant, said: 'One commandment would come after the other and the commandment about Leadership and Guardianship with Divine Authority was the last of such commandments. Allah, the Most Majestic, the Most Gracious, then sent down this: 'On this day I have perfected your religion, completed My favors to you, and chosen Islam as your religion. . . .' (5:3) Abu Ja'far, recipient of divine supreme covenant, said, 'Allah, the Most Majestic, the Most Gracious, said, 'I will not send down any other commandments thereafter. I have completed for you the commandments.'"

عَنْ زرارةَ و الْفُضَيْل بْنِ يسارٍ و بكَيْر بْنِ أَعْين و محمدِ بْنِ مسْلِمٍ و بريْدِ بْنِ معاوِيةَ و أَبِي الْجارودِ جمِيعاً عَنْ أَبِي جعْفَرٍ ع قَالَ أمر الله عز و جل رسولَه بِوَلَايةِ عَلِي و أَنزلَ عَلَيْهِ إِنما وَلِيكُم الله و رسولُه و الذِين آمنوا الذِين يقِيمونَ الصلاةَ و يؤْتونَ الزكاةَ و هُم راكِعون فَرض وَلَايةَ أُولِي الْأَمرِ فَلَمْ يدْروا ما هِي فَأَمر الله محمداً ص أَنْ يفَسر لَهم الْوَلَايةَ كَما فَسر لَهم الصلَاةَ و الزكَاةَ و الصوْم و الْحج فَلَما أَتاه ذَلِك مِن اللهِ ضاق بِذَلِك صدْر رسول اللهِ ص و تخوف أَنْ يرْتدوا عَنْ دِينِهِمْ و أَنْ يكَذبوه فَضاق صدْره و راجع ربه عز و جل فَأَوْحى الله عز و جل إِلَيْهِ يا أَيها الرسولُ بلِّغْ ما أُنزِلَ إِلَيْك مِنْ ربك و إِنْ لَمْ تفْعلْ فَما بلَّغْت رِسالَته و الله يعْصِمك مِن الناسِ فَصدع بِأَمرِ اللهِ تعالَى ذِكْره فَقَام بِوَلَايةِ عَلِي ع يوْم غَدِيرِ خم فَنادى الصلَاةَ جامِعةً و أَمر الناس أَنْ يبلِّغَ الشاهِد الْغائِب قَالَ عمر بْن أُذَيْنةَ قَالُوا جمِيعاً غَيْر أَبِي الْجارودِ و قَالَ أَبو جعْفَرٍ ع و كَانتِ الْفَرِيضةُ تنْزِلُ بعْد الْفَرِيضةِ الْأُخْرى و كَانتِ الْوَلَايةُ آخِر الْفَرائِضِ فَأَنزلَ الله عز و جل الْيوْم أَكْملْت لَكُمْ دِينكُمْ و أَتممْت عَلَيْكُمْ نِعْمتِي قَالَ أَبو جعْفَرٍ ع يقُولُ الله عز و جل لَا أُنزِلُ عَلَيْكُمْ بعْد هذِهِ فَرِيضةً قَدْ أَكْملْت لَكُم الْفَرائِض

H 754, Ch. 64, h 5

Ali ibn Ibrahim has narrated from Salih ibn al-Sindi from Ja'far ibn Bashir from Harun ibn Kharija from abu Basir who has said the following:

"Once I was in the presence of abu Ja'far, recipient of divine supreme covenant, and a man asked him, 'Please speak to me about the Divine Authority of Ali, recipient of divine supreme covenant. Is it from Allah or from His Messenger?'

"The Imam who seemed angry said, 'Fie upon you, the Messenger of Allah was the most God fearing person. He would never declare it before Allah command him to do so. In fact, He made it obligatory as He has made Prayer, *Zakat*, Fasting and Hajj obligatory.'"

٥- عَلِي بْن إِبراهِيم عَنْ صالِحِ بْنِ السنْدِي عَنْ جعْفَرِ بْنِ بشِيرٍ عَنْ هارونَ بْنِ خارِجةَ عَنْ أَبِي بصِيرٍ عَنْ أَبِي جعْفَرٍ ع قَالَ كُنت عِنْده جالِساً فَقَالَ لَه رجلٌ حدثْنِي عَنْ وَلَايةِ عَلِي أَ مِن اللهِ أَوْ مِنْ رسولِهِ فَغضِب ثُم قَالَ وَيْحك كَانَ رسولُ اللهِ ص أَخْوف لِلهِ مِنْ أَنْ يقُولَ ما لَمْ يأْمرْه بِهِ الله بل افْترضه كَما افْترض الله الصلَاةَ و الزكَاةَ و الصوْم و الْحج

H 755, Ch. 64, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad and Muhammad ibn al-Husayn, both of them from Muhammad ibn Isma'il ibn Bazi' from Mansur ibn Yunus from abu al-Jarud who has said the following:

"I heard abu Ja'far, recipient of divine supreme covenant, say, 'Allah, the Most Holy, the Most High, has commanded people to

٦- محمد بْن يحْيى عَنْ أَحْمد بْنِ محمدٍ و محمدِ بْنِ الْحسيْنِ جمِيعاً عَنْ محمدِ بْنِ إِسْماعِيلَ بْنِ بزِيعٍ عَنْ منْصورِ بْنِ يونس عَنْ أَبِي الْجارودِ عَنْ أَبِي جعْفَرٍ ع قَالَ سمِعْت أَبا جعْفَرٍ ع يقُولُ فَرض

الله عز و جل علَى الْعِبادِ خمْساً أَخذُوا أَربعاً و تركُوا واحِداً قُلْت أَ تسمِيهِن لِي جعِلْت فِداك فَقَالَ الصلَاةُ و كَانَ الناس لَا يدْرونَ كَيْف يصلونَ فَنزلَ جبرئِيلُ ع فَقَالَ يا محمد أَخْبِرهمْ بِمواقِيتِ صلَاتِهِمْ ثُم نزلَتِ الزكَاةُ فَقَالَ يا محمد أَخْبِرهمْ مِنْ زكَاتِهِمْ ما أَخْبرتهمْ مِنْ صلَاتِهِمْ ثُم نزلَ الصوْم فَكَانَ رسولُ اللهِ ص إِذَا كَانَ يوْم عاشوراءَ بعثَ إِلَى ما حوْلَه مِن الْقُرى فَصاموا ذَلِك الْيوْم فَنزلَ شهْر رمضانَ بيْن شعْبانَ و شوالٍ ثُم نزلَ الْحج فَنزلَ جبرئِيلُ ع فَقَالَ أَخْبِرهمْ مِنْ حجهِمْ ما أَخْبرتهمْ مِنْ صلَاتِهِمْ و زكَاتِهِمْ و صوْمِهِمْ

ثُم نزلَتِ الْولَايةُ و إِنما أَتاه ذَلِك فِي يوْمِ الْجمعةِ بِعرفَةَ أَنزلَ الله عز و جل الْيوْم أَكْملْت لَكُمْ دِينكُمْ و أَتممْت علَيْكُمْ نِعْمتِي و كَانَ كَمالُ الدينِ بِولَايةِ علِي بْنِ أَبِي طَالِبٍ ع فَقَالَ عِنْد ذَلِك رسولُ اللهِ ص أُمتِي حدِيثُو عهْدٍ بِالْجاهِلِيةِ و متى أَخْبرتهمْ بِهذَا فِي ابْنِ عمي يقُولُ قَائِلٌ و يقُولُ قَائِلٌ فَقُلْت فِي نفْسِي مِنْ غَيْرِ أَنْ ينْطِق بِهِ لِساني فَأَتتنِي عزِيمةٌ مِن اللهِ عز و جل بتْلَةً أَوعدنِي إِنْ لَمْ أُبلِغْ أَنْ يعذِبنِي فَنزلَتْ يا أَيها الرسولُ بلِّغْ ما أُنزِلَ إِلَيْك مِنْ ربك و إِنْ لَمْ تفْعلْ فَما بلَّغْت رِسالَته و الله يعْصِمك مِن الناسِ إِن الله لا يهْدِي الْقَوْم الْكَافِرِين

فَأَخذَ رسولُ اللهِ ص بِيدِ علِي ع فَقَالَ أَيها الناس إِنه لَمْ يكُنْ نبِي مِن الْأَنبِياءِ مِمنْ كَانَ قَبْلِي إِلا و قَدْ عمره الله ثُم دعاه فَأَجابه فَأَوْشك أَنْ أُدعى فَأُجِيب و أَنا مسْئُولٌ و أَنتمْ مسْئُولُونَ فَما ذَا أَنتمْ قَائِلُونَ فَقَالُوا نشْهد أَنك قَدْ بلَّغْت و نصحْت و أَدَّيْت ما علَيْك فَجزاك الله أَفْضلَ جزاءِ الْمرْسلِين

فَقَالَ اللهم اشْهدْ ثَلَاثَ مراتٍ

fulfill five obligations. They have undertaken the responsibility for four of these obligations but they have ignored one.'

"The narrator has said, 'I asked the Imam, 'May Allah keep my soul in service for your cause, will you please, describe them for me?' The Imam said, 'The Prayer is one of such obligations. People did not know how to perform the Prayer. Jibril (Gabriel) descended and said, "O Muhammad, recipient of divine supreme covenant, explain to them the timing for the Prayer." Then the command to pay *Zakat* came. Jibril then said, 'O Muhammad, recipient of divine supreme covenant, explain to them how to pay *Zakat* as you have explained to them about the Prayer.' Then the command to fast came. The Messenger of Allah would send information to the nearby towns and would ask people to fast on the day of 'Ashura' (tenth of the month of Muharram) and people would fast on that day. Then the month of Ramadan came between the month of Sha'ban and Shawwal. Thereafter came the command for Hajj. Jibril descended and said to the Holy Prophet, "Explain to them the rules of Hajj as you have explained to them about the Prayer, *Zakat* and Fasting."

"Thereafter came the command in the verse about the people who possess Divine Authority. It came to him on Friday, the Day of 'Arafa on the ninth of the month of Dhu al-Hajja. Allah, the Most Holy, the Most High, sent the following verse of the Holy Quran: '. . . On this day I have perfected your religion, completed My favors to you, and chosen Islam as your religion. . . .' (5:3) 'The perfection of religion came about with the declaration of the fact that Ali ibn abu Talib, recipient of divine supreme covenant, possessed Divine Authority over the people. The Messenger of Allah then said at that time, 'My followers have lived very close to the age of darkness and ignorance. When I speak of the Divine Authority of my nephew, one says this and one says that. I say this to myself in my soul without speaking it out with my tongue. Then the decisive command of Allah, the Most Holy, the Most High, came in which He had warned me of punishment for not preaching to people about the Divine Authority (of Ali, recipient of divine supreme covenant). And then the following verse of the Holy Quran was sent: 'O Messenger, preach what is revealed to you from your Lord. If you do not preach, it will be as though you have not conveyed My message. Allah protects you from men. He does not guide the unbelieving people.' (5:67) The Messenger of Allah then holding the hand of Ali raised it up high and said, 'O people, there had lived no prophet before me whom Allah would not cause to become old. After such age Allah would call them to die. I may be called to die any time very soon but would remain responsible as well as you. What then would you say?' They replied, 'We will testify and say that you preached, gave good advice and fulfilled your responsibilities. May Allah grant you the best of the rewards that He has granted to the messengers.' He (the Holy Prophet) then said, 'O Lord, bear testimony.' He said so three times. Then he said, 'O the community of the Muslims, this is the person who possesses Divine Authority over you after me. Those of you present here must inform about this declaration those who are absent from here.'

"Abu Ja'far, recipient of divine supreme covenant, has said, 'I swear by Allah, that Ali, recipient of divine supreme covenant, was the guardian of the trust of Allah in His creature, the guardian of His secrets and religion which He has chosen for Himself. Then the Holy Prophet experienced what is to be experienced and called Ali, recipient of divine supreme covenant, near and said, "O Ali, I want to appoint and entrust

you with that which Allah has entrusted me of His secrets, His knowledge, His creatures and His religion which He has chosen for Himself." The Imam then said, 'O Ziyad, I swear by Allah that no one besides Ali, recipient of divine supreme covenant, had any share in it (appointed as Divine Authority over the people). Ali, recipient of divine supreme covenant, thereafter experienced what was to be experienced (the time of his leaving this world). He then called his children who numbered twelve sons. He said to them, 'My children, Allah, the Most Holy, the Most High, has decided to place in me the noble tradition that He had placed in Jacob (Ya'qub). Jacob called all of his children who numbered twelve sons and he informed them about (the status of) their companion (brother, Joseph). Please note that I also want to inform you about your companion. These two, al-Hassan and al-Husayn, recipients of divine supreme covenant, are the children of the Messenger of Allah. You must listen to them, obey and support them. I have entrusted them with that which the Messenger of Allah had entrusted me in the matters of the creatures of Allah, His secrets and His religion, which He has chosen for Himself. Allah has made of the responsibility of Ali toward them just like the responsibility of the Messenger of Allah toward Ali, recipient of divine supreme covenant. All of their virtuous perfection is equal except the elderliness in age. Al-Husayn, recipient of divine supreme covenant, would never raise his voice in a meeting in the presence of al-Hassan, recipient of divine supreme covenant, before he would leave the place.'

"Al-Hassan, recipient of divine supreme covenant, then experienced (the coming of the time of his death) what is to be experienced. He delivered and submitted it (the Divine trust) all to al-Husayn, recipient of divine supreme covenant.. When the time of the death of al-Husayn, recipient of divine supreme covenant, came he called his eldest daughter, Fatimah, and gave to her a sealed document and his publicly declared will. Ali ibn al-Husayn, recipient of divine supreme covenant, was ill with internal illness and they thought he was about to die. Fatimah gave the document to Ali ibn al-Husayn, recipient of divine supreme covenant, and thereafter, I swear by Allah, that document came to us.'"

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Muhammad ibn Jumhur from Muhammad ibn Isma'il ibn Bazi' from Mansur ibn Yunus from abu al-Jarud from abu Ja'far, recipient of divine supreme covenant, a similar *Hadith*.

H 756, Ch. 64, h 7

Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from Muhammad ibn 'Isa from Safwan ibn Yahya from Sabbah al-Azraq from abu Basir who has said the following:

"Once I mentioned to abu Ja'far, recipient of divine supreme covenant, 'I met a man from al-Mukhtaria (followers of al-Mukhtar) who believed that Muhammad ibn al-Hanafiya (one of the sons of Imam Ali, recipient of divine supreme covenant, but not from Fatimah, recipient of divine supreme covenant) is the Imam.' Abu Ja'far, recipient of divine supreme covenant, became angry and then said, 'Did you then say anything to him?'

"I said, 'No, I swear by Allah, I did not know what to say.' The Imam then said, 'Why did you not say, "The Messenger of Allah appointed Ali, al-Hassan and al-Husayn, recipients of divine supreme covenant, as the executors of his will. When Ali, recipient of divine supreme covenant, was about to leave this world he appointed al-Hassan and al-Husayn, recipients of divine supreme covenant, as the executors of his will. Had Ali,

ثُم قَالَ يا مَعْشر الْمسْلِمِين هذَا ولِيكُمْ مِنْ بعْدِي فَلْيبلِغ الشاهِد مِنْكُم الْغائِب قَالَ أبو جعْفَرٍ ع كَانَ و اللهِ عِلِي ع أَمِين اللهِ علَى خلْقِهِ و عِبِيهِ و دِينِهِ الذِي ارْتضاه لِنفْسِهِ ثُم إِن رسولَ اللهِ ص حضره الذِي حضر قَدعا عِلِياً فَقَالَ يا عِلِي إِني أُرِيد أَنْ أَئْتمِنك علَى ما ائْتمنِني الله علَيهِ مِنْ عِبِيهِ و عِلْمِهِ و مِنْ خلْقِهِ و مِنْ دِينِهِ الذِي ارْتضاه لِنفْسِهِ فَلَمْ يشْرِكْ و اللهِ فِيها يا زِياد أَحداً مِن الْخلْقِ ثُم إِن عِلِياً ع حضره الذِي حضره قَدعا ولْده و كَانوا اثْنيْ عشر ذَكَراً فَقَالَ لَهمْ يا بنِي إِن الله عز و جل قَدْ أَبى إِلا أَنْ يجْعلَ فِي سنةً مِنْ يعْقُوب و إِن يعْقُوب دعا ولْده و كَانوا اثْنيْ عشر ذَكَراً فَأَخْبرهمْ بِصاحِبِهِمْ أَلا و إِني أُخْبِركُمْ بِصاحِبِكُمْ أَلا إِن هذَيْنِ ابنا رسول اللهِ ص الْحسن و الْحسيْن ع فَاسْمعوا لَهما و أَطِيعوا و وازِروهما فَإِني قَدِ ائْتمنْتهما علَى ما ائْتمنِني علَيهِ رسولُ اللهِ ص بِما ائْتمنه الله علَيهِ مِنْ خلْقِهِ و مِنْ عِبِيهِ و مِنْ دِينِهِ الذِي ارْتضاه لِنفْسِهِ فَأَوجب الله لَهما مِنْ عِلِي ع ما أَوجب لِعِلِي ع مِنْ رسول اللهِ ص فَلَمْ يكُنْ لِأَحدٍ مِنْهما فَضْلٌ علَى صاحِبِهِ إِلا بِكِبِرِهِ و إِن الْحسيْن كَانَ إِذَا حضر الْحسن لَمْ يتكَلمْ فِي ذَلِك الْمجْلِسِ حتى يقُوم ثُم إِن الْحسن ع حضره الذِي حضره فَسلم ذَلِك إِلَى الْحسيْنِ ع ثُم إِن حسيْناً حضره الذِي حضره قَدعا ابنته الْكُبرى فَاطِمةَ بِنْت الْحسيْنِ ع فَدفَع إِلَيها كِتاباً ملْفُوفاً و وصِيةً ظَاهِرةً و كَانَ عِلِي بْن الْحسيْنِ ع مبْطُوناً لَا يرْوْنَ إِلا أَنه لِما بِهِ فَدفَعتْ فَاطِمةُ الْكِتاب إِلَى عِلِي بْنِ الْحسيْنِ ثُم صار و اللهِ ذَلِك الْكِتاب إِلَينا

الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنْ محمدِ بْنِ جمْهورٍ عنْ محمدِ بْنِ إِسْماعِيلَ بْنِ بزِيعٍ عنْ منْصورِ بْنِ يونس عنْ أَبِي الْجارودِ عنْ أَبِي جعْفَرٍ ع مِثْله

٧- محمد بْن الْحسنِ عنْ سهْلِ بْنِ زِيادٍ عنْ محمدِ بْنِ عِيسى عنْ صفْوانَ بْنِ يحْيى عنْ صباحٍ الْأَزْرقِ عنْ أَبِي بصِيرٍ قَالَ قُلْت لِأَبِي جعْفَرٍ ع إِن رجلًا مِن الْمخْتارِيةِ لَقِيني فَزعم أَن محمد بْن الْحنفِيةِ

إمام فَغضِب أبو جعْفَرٍ ع ثُم قَالَ أ فَلَا قُلْت لَه
قَالَ قُلْت لَا و اللهِ ما دريْت ما أَقُولُ قَالَ أ فَلَا قُلْت لَه إِن رسولَ اللهِ ص أَوصى إِلَى عِلِي و الْحسنِ و الْحسْيْنِ فَلَما مضى عِلِي ع أَوصى إِلَى الْحسنِ و الْحسْيْنِ و لَوْ ذَهب يزْوِيها عْنهما لَقَالَا لَه نحْن وصِيانِ مِنْلُك و لَمْ يكُنْ لِيفْعلَ ذَلِك
و أَوصى الْحسن إِلَى الْحسْيْنِ و لَوْ ذَهب يزْوِيها عْنه لَقَالَ أَنا وصِي مِنْلُك مِنْ رسول اللهِ ص و مِنْ أَبِي و لَمْ يكُنْ لِيفْعلَ ذَلِك قَالَ الله عز و جل و أُولُوا الْأَرْحامِ بعْضهمْ أَوْلى بِبعْضٍ هِي فِينا و فِي أَبنائِنا

recipient of divine supreme covenant, been to appoint people other than al-Hassan and al-Husayn as the executors of his will, and he never would do so, they would have said, 'We are the executors of the will of the Messenger of Allah just as you are.'

"Al-Hassan, recipient of divine supreme covenant, appointed al-Husayn, recipient of divine supreme covenant, the executor of his will. Had al-Hassan, recipient of divine supreme covenant, been to appoint people other than al-Husayn, recipient of divine supreme covenant, the executor of his will, al-Husayn, recipient of divine supreme covenant, would have said, "I am the executor of the will of the Messenger of Allah and the executor of the will of my father just as you are." In fact, al-Hassan, recipient of divine supreme covenant, was the one who would have disdained to do so. What Allah, the Most Holy, the Most High, has said in the following verse, ". . . The relatives are closer to each other, according to the Book of Allah. . . ." (33:6) is certainly about us and our ancestors.""""

بَابُ الْإِشَارَةِ وَ النص عَلَى أَمِيرِ الْمُؤْمِنِينَ ع

Chapter Sixty

Tacit and Explicit Testimony as Proof of (Amir Al-Mu'minin) Ali's, Recipient of Divine Supreme Covenant, Divine Authority Over the People After the Messenger of Allah

١ - محمد بْن يحْيى عنْ محمدِ بْنِ الْحسْيْنِ عنْ محمدِ بْنِ إِسْماعِيلَ عنْ مْنصورِ بْنِ يونس عنْ زيْدِ بْنِ الْجهْمِ الْهلَالِي عنْ أَبِي عْبدِ اللهِ ع
قَالَ سمِعْته يقُولُ لَما نزلَتْ ولَايةُ عِلِي بْنِ أَبِي طَالِبٍ ع و كَانَ مِنْ قَوْل رسول اللهِ ص سلموا علَى عِلِي بِإِمْرةِ الْمؤْمِنِين فَكَانَ مِما أَكد الله علَيْهِما فِي ذَلِك الْيوْمِ يا زيْد قَوْلُ رسول اللهِ ص لَهما قُوما فَسلما علَيْهِ بِإِمْرةِ الْمؤْمِنِين فَقَالَا أَ مِن اللهِ أَوْ مِنْ رسولِهِ يا رسولَ اللهِ فَقَالَ لَهما رسولُ اللهِ ص مِن اللهِ و مِنْ رسولِهِ فَأَنزلَ الله عز و جل و لا تَنقُضوا الْأَيمانَ بعْد توْكِيدِها و قَدْ جعلْتم الله علَيْكُمْ كَفِيلًا إِن الله يعْلَم ما تفْعلُونَ يعْنِي بِهِ قَوْلَ رسول اللهِ ص لَهما و قَوْلَهما أَ مِن اللهِ أَوْ مِنْ رسولِهِ و لا تكُونوا كَالَّتِي نقَضتْ غَزْلَها مِنْ بعْدِ قُوةٍ أَنكاثاً تتخِذُونَ أَيمانكُمْ

H 757, Ch. 65, h 1

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn Isma'il from Mansur ibn Yunus from Zayd ibn al-Jahm al-Hilali who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, say, 'When *Wilayah* (the declaration that) Ali ibn abu Talib has (Divine Authority over the people) descended and it was in the words of the Messenger of Allah they all greeted and congratulated Ali, recipient of divine supreme covenant, as the commander of the believers. Of the matters that Allah had stressed upon the two of them on that day, O Zayd, was what came through the words of the Messenger of Allah for the two of them: "The two of you stand up and congratulate him (Ali, recipient of divine supreme covenant) as the commander of the believers." The two of them asked, 'Is it from Allah or from the Messenger of Allah, O the Messenger of Allah?' The Messenger of Allah then said to the two of them, "It is from Allah and from His Messenger." Allah, the Most Holy, the Most High, then sent the following. '. . . (He commands people) to keep their established covenants with Allah and must not disregard their firm oaths; they have already appointed Allah as their Guarantor. Allah, certainly, knows what you do.'" (16:91) The Imam then said, 'It refers to the words of the Messenger of Allah to the two of them. It also refers to their words to the Messenger of Allah that said, "Is it from Allah or from the Messenger of Allah, O the Messenger of Allah?" Allah, the Most Majestic, the Most Gracious, then said this: 'Do not be like the lady behind the spinning wheel who has broken the yarn by pulling it with unnecessary force. You must not consider your oaths as means of deceit to benefit one party and incur loss upon the other, . . .' (16:92) just because they are such*'A'immah* who possess and maintain higher spiritual standards than your Imam does.'

"I (the narrator) then asked the Imam, 'May Allah keep my soul in service for your cause, is the word *'A'immah* (plural of Imam)? However, we read it *Arba'* (meaning more beneficial).'

"The Imam then said, 'What *Arba'* is it that you mention?' He made a gesture with his hand as an indication of throwing away something and read from the Holy Quran: 'Allah tests you through him [Ali, recipient of divine supreme covenant]. He will, on the Day of Judgment, make clear to you who was right and who was wrong. (16:92) Had Allah wanted, He would have made you one single nation but He guides or causes whoever He wants to go astray. You will certainly be questioned about what you have done. (16:93) Do not take your oaths as a means of deceit lest you damage the firmness of your belief, [This may happen after what you have heard from the Messenger of Allah about Ali, recipient of divine supreme covenant] and you may suffer from evil for creating obstacles in the way that leads to Allah, [a reference to Ali, recipient of divine supreme covenant] and incur a great torment upon yourselves. '" (16:94)

Note: along with the verse above inside brackets are explanatory words of the Imam. In verse 91 above the words of the Holy Quran are *'Ummah* and *Arba'* meaning a *party* and *beneficial*. The Imam, however, has considered them *'A'immah,* plural of *Imam* and *Azka',* purifying. For this reason the narrator asked a question and the Imam, recipient of divine supreme covenant, explained.

دخلًا بْينكُمْ أنْ تكُونَ أُمةٌ هِي أزْكى مِنْ أئمتِكُمْ
قَالَ قُلْت جعِلْت فِداك أُمةٌ قَالَ إِي و اللهِ أُمةٌ قُلْت فَإِنا نقْرأُ أربى
فَقَالَ ما أربى و أومأ بِيدِهِ فَطرحها إِنما يبْلُوكُم الله بِهِ يعْنِي بِعلِي ع
و لَيبينن لَكُمْ يوْم الْقِيامةِ ما كُنتمْ فِيهِ تخْتلِفُونَ. و لَوْ شاءَ الله
لَجعلَكُمْ أُمةً واحِدةً و لكِنْ يضِل منْ يشاءُ و يهْدِي منْ يشاءُ و
لَتسْئَلُن يوْم الْقِيامةِ عما كُنتمْ تعْملُونَ. و لا تتخِذُوا أيمانكُمْ دخلًا
بْينكُمْ فَتزِل قَدم بعْد ثُبوتها يعْنِي بعْد مقَالَةِ رسول اللهِ ص فِي عِلِي
ع و تذُوقُوا السوءَ بِما صددْتمْ عنْ سبِيلِ اللهِ يعْنِي بِهِ عِلِياً ع و لَكُمْ
عذاب عظِيم

H 758, Ch. 65, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn and Ahmad ibn Muhammad from ibn Mahbub from Muhammad ibn Fudayl from abu Hamza al-Thumali who has said the following:

"I heard abu Ja'far, recipient of divine supreme covenant, say, 'When Muhammad, recipient of divine supreme covenant, completed his task of prophet-hood and the duration of his life was about to end, Allah, the Most High, sent him *wahy* (information through the angels). It said, "O Muhammad, your task as a prophet has come to an end and the duration of your life is about to reach a close. Therefore, you must place the knowledge with you, the belief, the great name, the legacy of knowledge and the symbols of the knowledge of the prophecy in your family with Ali ibn abu Talib, recipient of divine supreme covenant. It is because I do not want to discontinue the knowledge, the belief, the great name, the legacy of the knowledge and the symbols of knowledge of the prophecy from your posterior descendents as I had not done so with descendents of the prophets.'"

٢- محمد ْبن يحْيى عنْ محمدِ ْبنِ الْحسْينِ و أحْمد ْبنِ محمدٍ
عنِ ابْنِ محْبوبٍ عنْ محمدِ ْبنِ الْفُضيْلِ عنْ أبِي حمْزةَ الثمالِي عنْ
أبِي جعْفَرٍ ع قَالَ سمِعْته يقُولُ لما أنْ قَضى محمد نبوته و اسْتكْملَ
أيامه أوْحى الله تعالى إِلَيْهِ أنْ يا محمد قَدْ قَضيْت نبوتك و
اسْتكْملْت أيامك فَاجْعل الْعِلْم الذِي عِنْدك و الْإِيمانَ و الِاسْم الْأكْبر
و مِيراثَ الْعِلْمِ و آثَار عِلْمِ النبوةِ فِي أهْلِ بيْتك عِنْد عِلِي ْبنِ أبِي
طَالِبٍ فَإِني لَنْ أقْطع الْعِلْم و الْإِيمانَ و الِاسْم الْأكْبر و مِيراثَ الْعِلْمِ و
آثَار عِلْمِ النبوةِ مِن الْعقِبِ مِنْ ذُريتك كما لَمْ أقْطعها مِنْ ذُرياتِ
الْأنبِياءِ

H 759, Ch. 65, h 3

Muhammad ibn al-Husayn and others have narrated from Sahl from Muhammad ibn 'Isa, Muhammad ibn Yahya and Muhammad ibn al-Husayn all of them from Muhammad ibn Sinan from Isma'il ibn Jabir and 'Abd al-Karim ibn 'Amr from 'Abd Al-Hamid ibn abu al-Daylam from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Moses, peace be on him, prepared his will and gave it to Yusha' ibn Nun. Yusha' ibn Nun made his will to give it to the sons of Harun. He did not make a will to his own sons or to the sons of Moses. To Allah, the Most High, belong all the good choices. He chooses whomever He wants from whomever He wants. He gave the glad news about Jesus to Moses and Yusha'. When Allah, the Most Holy, the Most High, raised Jesus as His Messenger Jesus, peace be on him, said to them, 'After me there will come a prophet whose name will be 'Ahmad' from the descendents of Isma'il, peace be on him. He will come and affirm my message and your message, my excuses and your excuses.' The will continued after him in the protecting disciples. Allah, the Most High, has called them 'protectors' because they preserved the greatest name and it is the Book through which such knowledge of all things is learned that existed with the prophets, peace be on them, as Allah, the Most High, has said in the following verse: 'We sent Our messengers

٣- محمد ْبن الْحسْينِ و غيْره عنْ سهْلٍ عنْ محمدِ ْبنِ عِيسى و
محمد ْبن يحْيى و محمد ْبن الْحسْينِ جمِيعاً عنْ محمدِ ْبنِ سِنانٍ
عنْ إِسْماعِيلَ ْبنِ جابِرٍ و عبْدِ الْكرِيمِ ْبنِ عمْرٍو عنْ عبْدِ الْحمِيدِ ْبنِ
أبِي الدلْمِ عنْ أبِي عبْدِ اللهِ ع
قَالَ أوْصى موسى ع إِلى يوشع ْبنِ نونٍ و أوْصى يوشع ْبن نونٍ إِلى
ولَدِ هارونَ و لَمْ يوصِ إِلى ولَدِهِ و لا إِلى ولَدِ موسى

إن الله تعالى لَه الْخِيرةُ يخْتار منْ يشاءُ مِمنْ يشاءُ و بشر موسى و يوشع بِالْمسِيحِ ع فَلما أنْ بعثَ الله عز و جل الْمسِيح ع قَالَ الْمسِيح لَهمْ إِنه سوْف يأْتي مِنْ بعْدِي نِبي اسْمه أَحْمد مِنْ ولْدِ إِسْماعِيلَ ع يجِيءُ بِتصْدِيقِي و تصْدِيقكُمْ و عذْرِي و عذْركُمْ و جرتْ مِنْ بعْدِهِ فِي الْحوارِيين فِي الْمسْتحْفَظِين و إِنما سماهم الله تعالى الْمسْتحْفَظِين لِأَنهم اسْتحْفِظُوا الِاسْم الْأَكْبر و هو الْكِتاب الذِي يعْلَم بِهِ عِلْم كُل شيْءٍ الذِي كانَ مع الْأَنْبِياءِ ص يقُولُ الله تعالى و لَقَدْ أَرسلْنا رسلًا مِنْ قبْلِك و أَنزلْنا معهم الْكِتاب و الْمِيزانَ الْكِتاب الِاسْم الْأَكْبر و إِنما عرف مِما يدْعى الْكِتاب التوْراةُ و الْإِنجِيلُ و الْفُرْقانُ فِيها كِتاب نوحٍ و فِيها كِتاب صالِحٍ و شعْيبٍ و إِبراهِيم ع

فَأَخْبر الله عز و جل إِن هذا لَفِي الصحفِ الْأُولى صحفِ إِبراهِيم و موسى فَأَين صحف إِبراهِيم إِنما صحف إِبراهِيم الِاسْم الْأَكْبر و صحف موسى الِاسْم الْأَكْبر فَلَمْ تزل الْوصِيةُ فِي عالِمٍ بعْد عالِمٍ حتى دفَعوها إِلى محمدٍ ص

فَلما بعثَ الله عز و جل محمداً ص أَسْلَم لَه الْعقِب مِن الْمسْتحْفِظِين و كذبه بنو إِسْرائِيلَ و دعا إِلى اللهِ عز و جل و جاهد فِي سبِيلِهِ ثُم أَنزلَ الله جل ذِكْره علَيْهِ أَنْ أَعْلِنْ فَضْلَ وصِيك

فَقَالَ رب إِن الْعرب قَوْم جفَاةٌ لَمْ يكُنْ فِيهِمْ كِتاب و لَمْ يبعثْ إِلَيْهِمْ نبِي و لَا يعْرِفُونَ فَضْلَ نبواتِ الْأَنْبِياءِ ع و لَا شرفَهمْ و لَا يؤْمِنونَ بِي إِنْ أَنا أَخْبرتهمْ بِفَضْلِ أَهْلِ بيْتِي فَقَالَ الله جل ذِكْره و لا تحْزنْ علَيْهِمْ و قُلْ سلام فَسوْف يعْلَمونَ فَذَكَر مِنْ فَضْلِ وصِيهِ ذِكْراً فَوقَع النفَاق فِي قُلُوبِهِمْ فَعلِم رسولُ اللهِ ص ذَلِك و ما يقُولُونَ فَقَالَ الله جل ذِكْره يا محمد و لَقَدْ نعْلَم أَنك يضِيق صدْرك بِما يقُولُونَ فَإِنهمْ لا يكذبونك و لكِن الظالِمِين بِآياتِ اللهِ يجْحدونَ و لَكِنهمْ يجْحدونَ بِغيْرِ حجةٍ لَهمْ و كانَ رسولُ اللهِ ص يتأَلفُهمْ و يسْتعِين بِبعْضِهِمْ علَى بعْضٍ و لَا يزالُ يخْرِج لَهمْ شيْئاً فِي فَضْلِ وصِيهِ حتى نزلَتْ هذِهِ السورةُ فَاحْتج علَيْهِمْ حِين أَعْلَم بِموْتِهِ و نعِيتْ إِلَيْهِ نفْسه فَقَالَ الله جل ذِكْره فَإِذا فَرغْت فَانصبْ و إِلى ربك فَارْغَبْ يقُولُ إِذَا فَرغْت فَانصبْ علَمك و أَعْلِنْ وصِيك فَأَعْلَمهمْ فَضْلَه علَانِيةً فَقَالَ ص منْ كُنت موْلَاه فَعلِي موْلَاه اللهم وال منْ والَاه

(before you) with clear evidence (to support their truthfulness), and sent with them the Book and the Balance. . . .' (57:25) The Book is the greatest name. Of what is known as the books are the Torah, Gospel and al-Furqan (the Holy Quran) of which also is the book of Noah, the book of Salih, Shu'ayb and Abraham. Allah, the Most Holy, the Most High, has said, 'This is what is written in the ancient heavenly books, (87:18) the Scriptures of Abraham and Moses.' (87:19) Where then is the book of Abraham? In fact, the book of Abraham is the greatest name. The book of Moses is the greatest name. Thus, the will continued through one scholar to the next scholar until they delivered it to Muhammad, recipient of divine supreme covenant.

"When Allah, the Most Holy, the Most High, sent Muhammad, recipient of divine supreme covenant, the descendents of the "protecting" disciples accepted his faith but the lying ones of the Israelites refused to believe in him. He prayed to Allah, the Most Holy, the Most High, and worked hard for His cause. Thereafter Allah, Most High is Whose mention, commanded him to declare the excellence of the executor of his will and he said, 'My Lord, the Arabs are the most rude and unjust ones. They did not have any books with them, no prophet had come to them and they do not know the virtues of the prophecy of the prophets, peace be on them, and their honor. They will not believe me if I declare to them the excellence and virtues of my family.' Allah, Most Holy is the mention of Whose name, said, 'Do not be grieved about them. . . .' (16:127) '. . . We have told him, 'Ignore them and say to them "peace". They will soon know the consequences of their deeds.' (43:89) He (the Holy Prophet) mentioned the name of the executor of his will and hypocrisy crept into their (certain Arabs) hearts. The Messenger of Allah noticed it and whatever they were to say.

"Allah, the Most Holy, the Most High, said, 'O Muhammad, recipient of divine supreme covenant, We know that what they say causes sadness to your heart. They, in fact, not only reject what you say, they refuse to accept the signs of Allah also.' (6:33) However, they refused to accept them without any good reason and authority. The Messenger of Allah would associate with them and seek the support of certain ones of them against the other ones among them. He would continue to express the excellence of the executor of his will to them from time to time until the following Chapter of the Holy Quran was revealed. He presented justifications against them when he was informed of death approaching and the news of his leaving this world. Allah, Most Holy is the mention of Whose name, said, 'When you are free from (your obligations), strive hard (to worship Allah) (94:7) and be devoted to your Lord's service.' (94:8) Allah in the above verse has said to His Messenger, 'When your duty is fulfilled then establish your mark and symbol and declare who the executor of the will, will be and speak to them of his excellence and virtues.' Thus, Muhammad, recipient of divine supreme covenant, declared, 'Over whomever I have Divine Authority, this Ali, recipient of divine supreme covenant, also has Divine Authority over them. O Lord, support those who will support him and be the enemy of those who are hostile to him. He said so three times.'

"He has further said, 'I will commission and send the man who loves Allah and His Messenger, and Allah and His Messenger love him. He is not the one who would run away from the battlefield.' In the above statement he points out also the one

who returned from the gates of the castle (of the enemy) frightening and disheartening his own people.

"He has also said, 'Ali, recipient of divine supreme covenant, is the leader of the believers. Ali, recipient of divine supreme covenant, is the pillar of religion.' He has further said, 'This is the one who will strive against certain people with his sword to defend the truth, after me.' The Holy Prophet has also said, 'The truth is with Ali, recipient of divine supreme covenant, wherever he inclines.'

"The Holy Prophet has further said, 'I leave among you two facts, if you hold to them firmly, you will never be misled: the Book of Allah, the Most Holy, the Most High, and my family, my descendents. O people, listen. I have, certainly, preached the message to you. You will arrive at the pond of al-kawthar, (in paradise) and I will ask you about your dealings with the two illustrious matters. The two illustrious matters are the Book of Allah, the Most Holy, the Most High, and my family. Do not proceed ahead of them lest you be destroyed. Do not try to teach them; they are by far more knowledgeable than you are.'

"*Al-Hujja* (solid proof of Ali's *Wilayah,* his Divine Authority over the people after the Holy Prophet), was established through the words of the Holy Prophet and those of the Book that people read. He still continued to express the excellence and spiritual virtues of his family in words and explain with verses of the Holy Quran such as: 'People of the house, (*Ahl AlBayt*) Allah wants to remove all kinds of uncleanness from you and to purify you thoroughly.' (33:33) 'Take notice that whatever property you may gain, one fifth belongs to Allah, the Messenger, the kindred (his relatives). . .' (8:41) 'Give the relatives, (of the Holy Prophet) the destitute and those who when on a journey have become needy, their dues.' (17:26)

"It was Ali, recipient of divine supreme covenant, and his right was to have, as the executor in his possession, the will of the Holy Prophet that gave him the Leadership with Divine Authority. The will assigned to him the custodianship of the greatest name, the legacy of knowledge and the symbols of knowledge of the prophet-hood. He (Allah) also has said, '(Muhammad), say, "I do not ask you for any payment for my preaching to you except (your) love of (my near) relatives. . . ."' (42:23) In, '. . . questions are asked about *al-Maw'udah;* translated as (the baby girls buried alive)' (81:8) He (Allah) in fact, says, 'I question you about *al-Maw'udah,* the love. I had told you about its great virtue. It was the love of the relatives (family of the Holy Prophet) but for what reason did you murder them (members of the family of the Holy Prophet)? He, Most Exalted is Whose mention, has said, 'Ask those who know about the heavenly Books if you do not know about this.' (16:43) He (Allah) has said that the Book is the reminder and the people of this reminder (the Book) are the *Ahl al-Bayt* of Muhammad, recipients of divine supreme covenant. Allah, the Most Holy, the Most High, has commanded them (people) to ask *Ahl al-Bayt* for guidance. He has not commanded *Ahl al-Bayt* to ask the ignorant people. Allah, the Most Holy, the Most High, has called the Holy Quran *Dhikr* (reminder), thus, He, the Most Holy, the Most High, has said, 'We have revealed the Quran to you so that you can tell the people what has been revealed to them and so that perhaps they will think.' (16:44) Allah, the Most Holy, the Most High has said, 'The Quran is a reminder to you and to your people and you will soon be asked for guidance.' (43:44) Allah, the Most Holy, the Most High, has also said, 'Believers, obey Allah, His Messenger, and your leaders (who possess Divine

و عادِ منْ عاداه ثَلاثَ مراتٍ ثُم قالَ لأبعثَن رجلًا يحِب الله و رسولَه و يحِبه الله و رسولُه لَيس بِفَرارٍ يعرض بِمنْ رجع يجبن أَصْحابه و يجبنونه و قالَ ص عِلي سيد الْمؤْمِنِين و قالَ عِلي عمود الدينِ و قالَ هذَا هو الذِي يضْرِب الناس بِالسيْفِ علَى الْحق بعْدِي و قالَ الْحق مع عِلي أَينما مالَ و قالَ بِإني تارِك فِيكُمْ أَمْرينِ إِنْ أَخذْتمْ بِهِما لَنْ تضِلوا كِتاب اللهِ عز و جل و أَهْلَ بيْتي عِتْرتي أَيها الناس اسْمعوا و قَدْ بلَّغت إِنكُمْ سترِدونَ علَي الْحوْض فَأَسْأَلُكُمْ عما فَعلْتمْ فِي الثَقَلَينِ و الثَقَلَان كِتاب اللهِ جل ذِكْره و أَهْلُ بيْتي فَلَا تسْبِقُوهمْ فَتهْلكُوا و لَا تعلموهمْ فَإِنهمْ أَعْلَم مِنْكُمْ فَوقَعتِ الْحجةُ بِقَوْل النبِي ص و بِالْكِتابِ الذِي يقْرأُه الناس فَلَمْ يزلْ يلْقِي فَضْلَ أَهْل بيْتِه بِالْكَلَامِ و يبين لَهمْ بِالْقُرْآن إِنما يرِيد الله لِيذْهِب عنْكُم الرجْس أَهْلَ الْبيْتِ و يطَهركُمْ تطْهِيراً و قَالَ عز ذِكْره و اعْلَموا أَنما غَنِمْتمْ مِنْ شيْءٍ فَأَن لِلهِ خمسه و لِلرسولِ و لِذِي الْقُرْبى ثُم قَالَ و آتِ ذَا الْقُرْبى حقه فَكَانَ عِلي ع و كَانَ حقه الْوصِيةَ الِتي جعِلَتْ لَه و الِاسْم الْأَكْبر و مِيراثَ الْعِلْمِ و آثَار عِلْمِ النبوةِ فَقَالَ قُلْ لا أَسْئَلُكُمْ علَيْهِ أَجْراً إِلا الْمودةَ فِي الْقُرْبى ثُم قَالَ و إِذَا الْموْؤدةُ سئِلَتْ بِأَي ذَنبٍ قُتِلَتْ يقُولُ أَسْأَلُكُمْ عنِ الْمودةِ الِتي أَنزلْت علَيْكُمْ فَضْلَها مودةِ الْقُرْبى بِأَي ذَنبٍ قَتلْتموهمْ و قَالَ جل ذِكْره فَسْئَلُوا أَهْلَ الذكْرِ إِنْ كُنتمْ لا تعْلَمونَ قَالَ الْكِتاب هو الذكْر و أَهْلُه آلُ محمدٍ ع أَمر الله عز و جل بِسؤالِهِمْ و لَمْ يؤْمروا بِسؤال الْجهال و سمى الله عز و جل الْقُرْآنَ ذِكْراً فَقَالَ تبارك و تعالَى و أَنزلْنا إِلَيْك الذكْر لِتبين لِلناسِ ما نزلَ إِلَيْهِمْ و لَعلهمْ يتفَكرونَ

و قَالَ عز و جل و إنه لَذِكْر لَك وَلِقَوْمِك و سوْف تسْئَلُونَ و قَالَ عز و جل أَطِيعوا الله و أَطِيعوا الرسولَ و أُولِي الْأَمرِ مِنكُمْ و قَالَ عز و جل و لَوْ ردوه إِلَى اللهِ و إِلَى الرسول و إِلَى أُولِي الْأَمرِ مِنْهمْ لَعلِمه الذِين يسْتَنْبِطُونه مِنْهمْ قَرد الْأَمر أَمر الناسِ إِلَى أُولِي الْأَمرِ مِنْهم الذِين أَمر بِطَاعتِهِمْ و بِالرد إِلَيْهِمْ

فَلَما رجع رسولُ اللهِ ص مِنْ حجةِ الْوداعِ نزلَ علَيْهِ جبرئِيلُ ع فَقَالَ يا أَيها الرسولُ بلغْ ما أُنزِلَ إِلَيْك مِنْ ربك و إِنْ لَمْ تفْعلْ فَما بلغْت رِسالَته و الله يعْصِمك مِن الناسِ إِن الله لا يهْدِي الْقَوْم الْكَافِرِين فَنادى الناس فَاجْتمعوا و أَمر بِسمراتٍ فَقُم شوْكُهن ثُم قَالَ ص يا أَيها الناس منْ وَلِيكُمْ و أَوْلَى بِكُمْ مِنْ أَنفُسِكُمْ فَقَالُوا الله و رسولُه فَقَالَ منْ كُنت موْلَاه فَعلِي موْلَاه اللهم وال منْ والَاه و عادِ منْ عاداه ثَلَاثَ مراتٍ فَوقَعتْ حسكَةُ النفَاقِ فِي قُلُوبِ الْقَوْمِ و قَالُوا ما أَنزلَ الله جل ذِكْره هذَا علَى محمدٍ قَط و ما يرِيد إِلا أَنْ يرْفَع بِضبْعِ ابْنِ عمِهِ

فَلَما قَدِم الْمدِينةَ أَتته الْأَنصار فَقَالُوا يا رسولَ اللهِ إِن الله جل ذِكْره قَدْ أَحْسن إِلَينا و شرفَنا بِك و بِنزولِك بيْن ظَهرانَينا فَقَدْ فَرح الله صدِيقَنا و كَبت عدونا و قَدْ يأْتيك وفُود فَلَا تجِد ما تعْطِيهِمْ فَيشْمت بِك الْعدو فَنحِب أَنْ تأْخذَ ثُلُثَ أَموالِنا حتى إِذَا قَدِم علَيْك وفْد مكةَ وجدْت ما تعْطِيهِمْ فَلَمْ يرد رسولُ اللهِ ص علَيْهِمْ شيْئاً و كَانَ ينْتظِر ما يأْتِيهِ مِنْ ربِهِ

فَنزلَ جبرئِيلُ ع و قَالَ قُلْ لا أَسْئَلُكُمْ علَيْهِ أَجْراً إِلا الْمودةَ فِي الْقُرْبى و لَمْ يقْبلْ أَموالَهمْ فَقَالَ الْمنافِقُونَ ما أَنزلَ الله هذَا علَى محمدٍ و ما يرِيد إِلا أَنْ يرْفَع بِضبْعِ ابْنِ عمِهِ و يحْمِلَ علَينا أَهلَ بيْتِهِ يقُولُ أَمسِ منْ كُنت موْلَاه فَعلِي موْلَاه و الْيوْم قُلْ لا أَسْئَلُكُمْ علَيْهِ أَجْراً إِلا الْمودةَ فِي الْقُرْبى ثُم نزلَ علَيْهِ آيةُ الْخمسِ فَقَالُوا يرِيد أَنْ يعْطِيهِمْ أَموالَنا و فَيْئَنا ثُم أَتاه جبرئِيلُ فَقَالَ يا محمد إِنك قَدْ قَضيْت

Authority). . . .’ (4:59) He, the Majestic, the Glorious, has said, ‘Had they referred it to (Allah), the Messenger of Allah or to their leaders, (who possess Divine Authority) they could have used that information more properly. Were it not for the favor and mercy of Allah, all but a few of them would have followed Satan.’ (4:83)

“The words ‘Had they referred’ in the above verse are the command referenced to in the matter and the task mentioned. People must refer in such tasks to those who possess Divine Authority among them. They are the people that Allah has commanded to be obeyed and referred to.

“When the Messenger of Allah returned from his farewell pilgrimage to the sacred House in Makka, Jibril descended to him and said, ‘Messenger, preach what is revealed to you from your Lord. If you will not preach, it will be as though you have not conveyed My message. Allah protects you from men. He does not guide the unbelieving people.’ (5:67) He (the Messenger of Allah) called the people to come together at one place and they did. He ordered that the thorns and bushes be removed from the ground to make room. He, recipient of divine supreme covenant, then said, ‘O people, who is your guardian with Divine Authority who has greater right and control over your souls than yourselves do?’ They said, ‘Allah and His Messenger have such authority.’ The Holy Prophet then said, ‘Over whomever I have Divine Authority, this Ali, recipient of divine supreme covenant, also has the same degree of authority. O Lord, support those who support him (Ali) and be the enemy of those who are his (Ali’s) enemies. He said this three times. This made the thorn of hypocrisy to go deeper into the hearts of a certain group of people who said, ‘Allah, Most Great is His name to mention, has never said any such thing to Muhammad, recipient of divine supreme covenant. He wants only to lift up the shoulder of His cousin to promote him.’ When he arrived at Madina, the Ansar (Muslims of Madina) came to see him for a certain issue. They said, ‘O Messenger of Allah, Allah, Most great is the mention of Whose name, has granted us a great deal of favors. He has granted us honor in bringing you to this town among us. In so doing He has brought joy to the hearts of our friends and sorrow to our enemies. We know that many delegates come to see you and there is not enough to give them and the enemies call it degrading. We like very much if you accept one third of our properties so that when delegates from Makka come to see you, you will find enough means to accommodate them. The Messenger of Allah did not reply to them and he was waiting for Jibril to come from his Lord. Jibril descended and said, ‘. . .Muhammad, say, “I do not ask you for any payment for my preaching to you except (your) love of (my) near relatives. . .” (42:23) He did not accept their property. The hypocrites said, ‘Allah has not said this to Muhammad. He only wants to lift up the shoulder of his cousin to promote him. He is imposing his family upon us. Yesterday he said, “Over whomever I have Divine Authority, this Ali also has the same degree of Divine Authority over them” and today he says, ‘(Muhammad), say, “I do not ask you for any payment for my preaching to you except (your) love of (my) near relatives. . . .”’ (42:23)

“Thereafter came the verse of the Holy Quran about *Khums* (paying one fifth of net income as tax (see 8:41 Holy Quran). They said, ‘He wants only to take away our properties and interests.’ Then Jibril came and said, ‘O Muhammad, recipient of divine supreme covenant, you have completed the task of

prophet-hood and the duration of your life is coming to a close. You, now, must place the greatest name, the legacy of the knowledge and the symbols of knowledge of prophet-hood with Ali, recipient of divine supreme covenant. It is because I (Allah) do not want to leave the earth without having a scholar therein so that people will learn from him how to obey Me and know through him My guardianship and authority. The scholar will be the Divine Authority for those who come to be born at a time between the passing away of one prophet and the appearance of the next prophet.'

"The Imam said, 'He (Muhammad, recipient of divine supreme covenant, bequeathed to him (Imam Ali) the greatest name, the legacy of the knowledge and the symbols of knowledge of the prophet-hood. He also bequeathed to him a thousand words and a thousand chapters whereby there opened a thousand chapters and a thousand words from each chapter and each word.'"

نبوتك و اسْتكْملْت أيامك فَاجْعل الِاسْم الْأكْبر و مِيراثَ الْعِلْمِ و آثَار عِلْمِ النبوةِ عِنْد عِلي ع

فَإِني لَمْ أترِكِ الْأَرض إِلا و لِي فِيها عالِم تعْرف بِهِ طَاعتِي و تعْرف بِهِ ولَايتِي و يكُونُ حجةً لِمنْ يولَد بيْن قبْضِ النبِي إِلَى خروجِ النبِي الْآخرِ

قَالَ فَأَوْصى إِلَيْهِ بِالِاسْمِ الْأَكْبرِ و مِيراثِ الْعِلْمِ و آثَارِ عِلْمِ النبوةِ و أَوْصى إِلَيْهِ بِأَلْفِ كَلِمةٍ و أَلْفِ بابٍ يفْتح كُل كَلِمةٍ و كُل بابٍ أَلْف كَلِمةٍ و أَلْف بابٍ

H 760, Ch. 65, h 4

Ali ibn Ibrahim has narrated from his father and Salih ibn al-Sindi from Ja'far ibn Bashir from Yahya ibn Ma'mar al-'Attar from Bashir al-Dahhan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah during the illness from which he died said, 'Call my much cherished friend to me.' We sent to call the fathers of the two of them ('A'isha and Hafsa's fathers). When the Messenger of Allah looked at them he turned away from them. He then said again, 'Call my much cherished friend to me.' Ali, recipient of divine supreme covenant, was then called. When the Messenger of Allah looked at him, he became engrossed in talking to him. When Ali, recipient of divine supreme covenant, left, the two met him and asked, 'What did your much cherished friend say to you?' He (Ali) replied, 'He narrated to me a thousand chapters from each of which a thousand chapters opened.'"

٤- عِلِي بْن إِبراهِيم عنْ أَبِيهِ و صالِح بْنِ السنْدِي عنْ جعْفَرِ بْنِ بشِيرٍ عنْ يحْيى بْنِ معمرٍ الْعطارِ عنْ بشِيرٍ الدهانِ عنْ أَبِي عبْدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص فِي مرضِهِ الذِي توفي فِيهِ ادْعوا لِي خلِيلِي فَأَرْسلْنا إِلَى أَبوَيْهِما فَلَما نظَر إِلَيْهِما رسولُ اللهِ ص أَعْرض عنْهما ثُم قَالَ ادْعوا لِي خلِيلِي فَأُرْسِلَ إِلَى عِلِي فَلَما نظَر إِلَيْهِ أَكب علَيْهِ يحدثُه فَلَما خرج لُقِياه فَقَالَا لَه ما حدثَك خلِيلُك فَقَالَ حدثَنِي أَلْف بابٍ يفْتح كُل بابٍ أَلْف بابٍ

H 761, Ch. 65, h 5

Ahmad ibn Idris has narrated from Muhammad ibn 'Abd al-Jabbar from Muhammad ibn Isma'il from Mansur ibn Yunus from abu Bakr al-Hadrami from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah made Ali, recipient of divine supreme covenant, learn a thousand letters from each of which a thousand letters (words or sides) spread out."

٥- أَحْمد بْن إِدْرِيس عنْ محمدِ بْنِ عبْدِ الْجبارِ عنْ محمدِ بْنِ إِسْماعِيلَ عنْ منْصورِ بْنِ يونس عنْ أَبِي بكْرٍ الْحضْرمِي عنْ أَبِي جعْفَرٍ ع قَالَ علم رسولُ اللهِ ص عِلِياً ص أَلْف حرْفٍ كُل حرْفٍ يفْتح أَلْف حرْفٍ

H 762, Ch. 65, h 6

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Ali ibn abu Hamza from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"In the hilt of the sword of the Messenger of Allah there was a small booklet. I (the narrator) then asked the Imam, recipient of divine supreme covenant, 'What did that booklet contain?'

"The Imam said, 'It contained the few letters from each of which a thousand letters (words or sides) spread out.'

"Abu Basir has said that abu 'Abd Allah, recipient of divine supreme covenant, then said, 'Until this hour not even two letters have come out (their meanings understood, utilized and practiced).'"

٦- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدٍ عنْ عِلِي بْنِ الْحكَمِ عنْ عِلِي بْنِ أَبِي حمْزةَ عنْ أَبِي بصِيرٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ كَانَ فِي ذُؤَابةِ سيْفِ رسول اللهِ ص صحِيفَةٌ صغِيرةٌ فَقُلْت لِأَبِي عبْدِ اللهِ ع أَي شيْءٍ كَانَ فِي تِلْك الصحِيفَةِ قَالَ هِي الْأَحْرف الِتي يفْتح كُل حرْفٍ أَلْف حرْفٍ قَالَ أَبو بصِيرٍ قَالَ أَبو عبْدِ اللهِ ع فَما خرج مِنْها حرْفَانِ حتى الساعةِ

H 763, Ch. 65, h 7

A number of our people have narrated from Ahmad ibn Muhammad from ibn abu Nasr from Fudayl (ibn) Sukkarah who has said the following:

"Once I said to abu 'Abd Allah, recipient of divine supreme covenant, may Allah keep my soul in service for your cause, 'Is there a certain quantity of water required to give *Ghusl* (bath) to a dead person?' The Imam said, 'The Messenger of Allah said to Ali, recipient of divine supreme covenant, "When I die draw six

٧- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدٍ عنِ ابْنِ أَبِي نصْرٍ عنْ فُضيْلِ بْنِ سكرةَ قَالَ قُلْت لِأَبِي عبْدِ اللهِ ع جعِلْت فِداك هلْ لِلْماءِ الذِي يغسلُ بِهِ الْميت حد محْدود قَالَ إِن رسولَ اللهِ ص قَالَ لِعِلِي

ع إِذَا مِت فَاسْتقِ سِت قِربٍ مِنْ ماءِ بِئْرِ غَرْسٍ فَغسلْنِي و كَفنِي و حنطْنِي فَإِذَا فَرغْت مِنْ غُسْلِي و كَفْنِي فَخذْ بِجوامِعِ كَفَنِي و أَجْلِسْنِي ثُم سلْنِي عما شِئْت فَو اللهِ لَا تسْأَلُنِي عنْ شيْءٍ إِلا أَجبْتك فِيهِ

sacks of water from the well *Ghars* (name of the well). Then wash my body, shroud it and rub camphor on my forehead, palms, knees and toes. When you finish washing my body and shrouding, hold the ends (and sides) of the shroud and set my body in a sitting posture then ask me whatever you like. I swear by Allah, you would not ask me anything but that I will give you an answer in it.'"

٨- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنِ الْحسيْنِ بْنِ سعِيدٍ عنِ الْقَاسِمِ بْنِ محمدٍ عنْ عِلِي بْنِ أَبِي حمْزةَ عنِ ابْنِ أَبِي سعِيدٍ عنْ أَبانِ بْنِ تغْلِب عنْ أَبِي عبْدِ اللهِ ع قَالَ لما حضر رسولَ اللهِ ص الْموْت دخلَ علَيْهِ عِلِي ع فَأَدْخلَ رأْسه ثُم قَالَ يا عِلِي إِذَا أَنا مِت فَغسلْنِي و كَفنِي ثُم أَقْعِدْنِي و سلْنِي و اكْتبْ

H 764, Ch. 65, h 8
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Qasim ibn Muhammad from Ali ibn abu Hamza from ibn abu Sa'id from Aban ibn Taghlib from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"When the Messenger of Allah was about to leave this world Ali, recipient of divine supreme covenant, came in to see him. He (the Messenger of Allah) placed his (Ali's) head under the covering that covered his own head and said, 'O Ali, when I die, wash my body and shroud it, then place me in a sitting posture, then ask me and write down (the answers).'"

٩- عِلِي بْن محمدٍ عنْ سهْل بْنِ زِيادٍ عنْ محمدِ بْنِ الْولِيدِ شبابِ الصيْرفِي عنْ يونس بْنِ رِباطٍ
قَالَ دخلْت أَنا و كَامِلٌ التمار علَى أَبِي عبْدِ اللهِ ع فَقَالَ لَه كَامِلٌ جعِلْت فِداك حدِيثٌ رواه قُلَانٌ
فَقَالَ اذْكُرْه فَقَالَ حدثَنِي أَن النبِي ص حدثَ عِلِياً ع بِأَلْفِ بابٍ يوْم توفي رسولُ اللهِ ص كُل بابٍ يفْتح أَلْف بابٍ فَذَلِك أَلْف أَلْفِ بابٍ فَقَالَ لَقَدْ كَانَ ذَلِك قُلْت جعِلْت فِداك فَظَهر ذَلِك لِشِيعتِكُمْ و مواليكُمْ فَقَالَ يا كَامِلُ باب أَوْ بابان فَقُلْت لَه جعِلْت فِداك فَما يرْوى مِنْ فَضْلِكُمْ مِنْ أَلْفِ أَلْفِ بابٍ إِلا باب أَوْ بابان قَالَ فَقَالَ و ما عسيْتمْ أَنْ ترْووا مِنْ فَضْلِنا ما ترْوونَ مِنْ فَضْلِنا إِلا أَلْفاً غيْر معْطُوفَةٍ

H 765, Ch. 65, h 9
Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Muhammad ibn al-Walid, Shabab al-Sayrafi from Yunus ibn Ribat who has said the following:

"Once Kamil al-Tammar and I went to see abu 'Abd Allah, recipient of divine supreme covenant, Kamil said to the Imam, 'May Allah keep my soul in service for your cause, there is a *Hadith* which so and so son of so and so has narrated.'

"The Imam said, 'State and read it.' He (Kamil) then said, 'He, so and so, narrated to me that the Holy Prophet narrated a thousand chapters to Ali, recipient of divine supreme covenant, on the day the Messenger of Allah died. Each of those chapters opens a thousand chapters. The total becomes a million chapters.' The Imam said, 'That is how it happened.' I then said, 'May Allah keep my soul in service for your cause, has this become manifest to your followers and those who love you?' The Imam said, 'O Kamil, only one or two chapters may have become so.' I then said, 'May Allah keep my soul in service for your cause, it means not more than one or two chapters out of a milliom chapter about your merits and excellence have become known to people.' The narrator has said that the Imam then said, 'You perhaps may not be able to narrate all our excellence and virtues. You do not narrate from our excellence and virtue but only a scattered thousand (items).'"

بَابُ الْإِشَارَةِ وَ النص عَلَى الْحَسَنِ بْنِ عَلِي ع

Chapter Sixty Six

Tacit and Explicit Testimony as Proof of Al-Hassan Ibn Ali's Divine Authority Over the People After (Amir Al-Mu'minin) Ali, Recipients of Divine Supreme Covenant

١- عِلِي بْن إِبراهِيم عنْ أَبِيهِ عنْ حمادِ بْنِ عِيسى عنْ إِبْراهِيم بْنِ عمر الْيمانِي و عمر بْنِ أُذَيْنةَ عنْ أَبانٍ عنْ سلَيْمِ بْنِ قَيْسٍ قَالَ شهِدْت وصِيةَ أَمِيرِ الْمؤْمِنِين ع حِين أَوْصى إِلَى ابْنِهِ الْحسنِ ع و أَشْهد علَى وصِيتِهِ الْحسيْن ع و محمداً و جمِيع ولْدِهِ و رؤساءَ شِيعتِهِ و أَهْلَ بيْتِهِ ثُم دفَع إِلَيْهِ الْكِتاب و السلَاح و قَالَ لِابْنِهِ الْحسنِ

H 766, Ch. 66, h 1
Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Ibrahim ibn 'Umar al-Yamani and 'Umar ibn 'Udhayna from Aban from Sulaym ibn Qays who has said the following:

"I witnessed (Amir al-Mu'minin) Ali's, recipient of divine supreme covenant, will made before me in which he appointed his son, al-Hassan, recipient of divine supreme covenant, as the executor of his will. He called al-Husayn, recipient of divine supreme covenant, Muhammad and all his other sons, all the leaders among his followers and his whole family to bear testimony to his will. He then delivered the Book and the Armament to his son al-Hassan, recipient of divine supreme

covenant, and said, ‘My son, the Messenger of Allah commanded me to appoint you as the executor of my will. (He commanded me) to deliver to you my Books and my Armament just as the Messenger of Allah did. He made his will in which he appointed me as the executor, delivered to me his Books and his Armament and commanded me to command you to deliver them to al-Husayn, recipient of divine supreme covenant, when you are about to leave this world. Then he turned to his son, al-Husayn, recipient of divine supreme covenant, and said, ‘The Messenger of Allah has commanded you to deliver them to your son, this one.’ Then he held with his hand Ali ibn al-Husayn, recipient of divine supreme covenant, and said to him, ‘The Messenger of Allah has commanded you to deliver them to your son, Muhammad ibn Ali and convey to him the greeting of the Messenger of Allah and my greeting.’”

ع يا بني أمرني رسولُ اللهِ ص أنْ أوصِي إليْك و أنْ أدفَع إليْك كُتبِي و سِلاحِي كما أوْصى إلي رسولُ اللهِ ص و دفَع إلي كُتبه و سِلاحه و أمرني أنْ آمرك إذَا حضرك الْموْت أنْ تدْفَعها إلى أخِيك الْحسْنِ ع ثُم أقْبلَ علَى ابْنِهِ الْحسْنِ ع فَقَالَ و أمرك رسولُ اللهِ ص أنْ تدْفَعها إلَى ابْنِك هذَا ثُم أخذَ بِيدِ علِي بْنِ الْحسْنِ ع ثُم قَالَ لِعلِي بْنِ الْحسْنِ و أمرك رسولُ اللهِ ص أنْ تدْفَعها إلَى ابْنِك محمدِ بْنِ علِي و أقْرِئْه مِنْ رسول اللهِ ص و مِني السلَام

H 767, Ch. 66, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ‘Abd al-Samad ibn Bashir from abu al-Jarud from abu Ja‘far, recipient of divine supreme covenant, who has said the following:

“When (Amir al-Mu’minin) Ali, recipient of divine supreme covenant, was about to leave this world, he called his son, al-Hassan, recipient of divine supreme covenant, saying, ‘Come very close to me so I can speak to you secretly just as the Messenger of Allah did to me, and entrust you with all that he entrusted me with, and he did so.’”

٢- علِي بْن إبراهِيم عنْ أبِيهِ عنِ ابْنِ أبِي عمَيْرٍ عنْ عبْدِ الصمدِ بْنِ بشِيرٍ عنْ أبِي الْجارودِ عنْ أبِي جعْفَرٍ ع قَالَ إن أمِير الْمؤْمِنِين ص لما حضره الذِي حضره قَالَ لِابْنِهِ الْحسنِ ادْنُ مِني حتى أسِر إلَيْك ما أسر رسولُ اللهِ ص إلي و أئْتمِنك علَى ما ائْتمنِني علَيْهِ فَفَعلَ

H 768, Ch. 66, h 3

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Sayf ibn ‘Amira from abu Bakr al-Hadrami who has said that al-Ajlah, Salama ibn Kuhayl, Dawud ibn abu Yazid and Zayd al-Yamami have narrated from Shahr ibn Hawshab who has said the following:

“When (Amir al-Mu’minin) Ali, recipient of divine supreme covenant, was about to leave for Kufa he left in ’Umm Salama’s trust his books and his will. When al-Hassan, recipient of divine supreme covenant, returned to Madina she delivered all of them to him.”

٣- عِدةٌ مِنْ أصْحابِنا عنْ أحْمد بْنِ محمدٍ عنْ علِي بْنِ الْحكَمِ عنْ سيْفِ بْنِ عمِيرةَ عنْ أبِي بكْرٍ الْحضْرمِي قَالَ حدثَنِي الْأجْلَح و سلَمةُ بْن كُهيْلٍ و داود بْن أبِي يزِيد و زيْد الْيمامِي قَالُوا حدثَنا شهْر بْن حوْشبٍ أن علِياً ع حِين سار إلَى الْكُوفَةِ اسْتوْدع أم سلَمةَ كُتبه و الْوصِيةَ فَلما رجع الْحسن ع دفَعْتها إلَيْهِ

H 769, Ch. 66, h 4

The above *Hadith* is as follows in the book of al-Safwan:

Ahmad ibn Muhammad has narrated from Ali ibn al-Hakam from Sayf from abu Bakr from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“When (Amir al-Mu’minin) Ali, recipient of divine supreme covenant, was about to leave for Kufa he left in ’Umm Salama’s trust his books and his will. When al-Hassan, recipient of divine supreme covenant, returned to Madina she delivered all of them to him.”

٤- و فِي نسْخةِ الصفْوانِي أحْمد بْن محمدٍ عنْ علِي بْنِ الْحكَمِ عنْ سيْفٍ عنْ أبِي بكْرٍ عنْ أبِي عبْدِ اللهِ ع أن علِياً صلوات اللهِ علَيْهِ حِين سار إلَى الْكُوفَةِ اسْتوْدع أم سلَمةَ كُتبه و الْوصِيةَ فَلما رجع الْحسن دفَعْتها إلَيْهِ

H 770, Ch. 66, h 5

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from Hammad ibn ‘Isa from ‘Amr ibn Shimr from Jabir from abu Ja‘far, recipient of divine supreme covenant, who has said the following:

“(Amir al-Mu’minin) Ali, recipient of divine supreme covenant, made his directive will to al-Hassan, recipient of divine supreme covenant, and asked al-Husayn, recipient of divine supreme covenant, Muhammad, all his sons, the leaders among his followers and the whole of his family to bear testimony. He then delivered to him the Book and the Armament. He then said to his son, al-Hassan, recipient of divine supreme covenant, ‘My son, the Messenger of Allah commanded me to entrust you with my directive will. (He commanded me) to deliver to you my Books, and my Armament

٥- عِدةٌ مِنْ أصْحابِنا عنْ أحْمد بْنِ محمدٍ عنِ الْحسيْنِ بْنِ سعِيدٍ عنْ حمادِ بْنِ عِيسى عنْ عمْرِو بْنِ شِمْرٍ عنْ جابِرٍ عنْ أبِي جعْفَرٍ ع قَالَ أوْصى أمِير الْمؤْمِنِين ع إلَى الْحسنِ و أشْهد علَى وصِيتِهِ الْحسيْن ع و محمداً و جمِيع ولْدِهِ و رؤساءَ شِيعتِهِ و أهْلَ بيْتِهِ ثُم دفَع إلَيْهِ

الْكِتاب و السلاح ثُم قَالَ لِٱبْنِهِ الْحسن يا بني أمرني رسولُ اللهِ أنْ أُوصِي إِلَيْك و أنْ أدْفَع إِلَيْك كُتبِي و سِلاحِي كما أوْصى إِلَي رسولُ اللهِ و دفَع إِلَي كُتبه و سِلاحه و أمرني أنْ آمرك إِذَا حضرك الْمَوْت أنْ تدْفَعه إِلَى أخِيك الْحسيْن ثُم أقْبلَ علَى ٱبْنِهِ الْحسيْن و قَالَ أمرك رسولُ اللهِ ص أنْ تدْفَعه إِلَى ٱبنك هذَا ثُم أخذَ بِيدِ ٱبنِ ٱبنِهِ عِلِي ٱبْنِ الْحسيْن ثُم قَالَ لِعلِي ٱبْنِ الْحسيْن يا بني و أمرك رسولُ اللهِ ص أنْ تدْفَعه إِلَى ٱبنك محمدِ ٱبْنِ عِلِي و أقْرِئْه مِنْ رسول اللهِ ص و مِني السلام ثُم أقْبلَ علَى ٱبْنِهِ الْحسن فَقَالَ يا بني أنت ولِي الأمْرِ و ولِي الدمِ فَإِنْ عفَوْت فَلَك و إِنْ قَتلْت فَضرْبةٌ مكَانَ ضرْبةٍ و لَا تأْثَمْ

just as the Messenger of Allah entrusted me with his directive will and delivered his Books and Armament to me. He commanded me to command you to deliver them all to your brother al-Husayn, recipient of divine supreme covenant, when time for you to leave this world will come.' Then he turned to his son al-Husayn, recipient of divine supreme covenant, and said, 'The Messenger of Allah has commanded you to deliver it all to your son, this one.' He then held with his hand Ali ibn al-Husayn, recipient of divine supreme covenant, and said to him, 'My son, the Messenger of Allah has commanded you to deliver it all to your son, Muhammad ibn Ali, recipient of divine supreme covenant, and convey to him the greeting of the Messenger of Allah according to his tradition as well as my greeting of the same manner.' He then turned to his son al-Hassan, recipient of divine supreme covenant, and said, 'My son, you are the Leader with Divine Authority and the authority in the matters of the spilled blood. Were you to forgive, it would be for you. Were you to retaliate then one strike for a strike, you would not be in sin.'"

٦- الْحسيْن ٱبْن الْحسن الْحسنِي رفَعه و محمد ٱبْن الْحسن عنْ إِبراهِيم ٱبْنِ إِسْحاق الْأَحْمرِي رفَعه قَالَ لَما ضرِب أمِير الْمؤْمِنِين ع حف بِهِ الْعواد و قِيلَ لَه يا أمِير الْمؤْمِنِين أوْصِ

فَقَالَ ائْتوا لِي وِسادةً ثُم قَالَ الْحمْد لِلهِ حق قَدْرِهِ متبِعِين أمْره و أحْمده كما أحب و لَا إِلَه إِلا الله الْواحِد الْأَحد الصمد كما ٱنتسب أيها الناس كُل امْرِئٍ لَاقٍ فِي فِرارِهِ ما مِنْه يفِر و الْأَجلُ مساق النفْسِ إِلَيْهِ و الْهرب مِنْه موافَاته كَمْ أطْردْت الْأيام أبحثُها عنْ مكْنون هذَا الْأمْرِ فَأبى الله عز ذِكْره إِلا إِخْفَاءَه هيْهات عِلْم مكْنونٌ

أما وصِيتِي فَأنْ لَا تشْرِكُوا بِاللهِ جل ثَناؤه شيْئاً و محمداً ص فَلَا تضيعوا سنته أقِيموا هذَيْنِ الْعمودَيْنِ و أوْقِدوا هذَيْنِ الْمِصْباحَيْنِ و خلَاكُمْ ذَم ما لَمْ تشْردوا حملَ كُل امْرِئٍ مجْهوده و خفف عنِ الْجهلَةِ رب رحِيم و إِمام عِلِيم و دِين قَوِيم أنا بِالْأمْسِ صاحِبكُمْ و أنا الْيوْم عِبْرةٌ لَكُمْ و غَداً مفَارِقُكُمْ إِنْ تثْبتِ الْوطْأَةُ فِي هذِهِ الْمزلَةِ فَذَاك الْمراد و إِنْ تدْحضِ الْقَدم فَإِنا كُنا فِي أفْياءِ أغْصانٍ و ذَرى رِياحٍ و تحْت ظِل غَمامةٍ اضْمحل فِي الْجو متلَفقُها و عفَا فِي الْأرْضِ محطها

و إِنما كُنت جاراً جاوركُمْ بدنِي أياماً و ستعْقَبونَ مِني جثةً خلَاءً ساكِنةً بعْد حركَةٍ

H 771, Ch. 66, h 6

Al-Husayn ibn al-Hassan al-Hassani has narrated in a *marfu'* manner, *rafa'ahu,* and Muhammad ibn al-Hassan from Ibrahim ibn Ishaq al-Ahmari has narrated in a *marfu'* manner, *rafa'ahu,* the following:

"When (Amir al-Mu'minin) Ali, recipient of divine supreme covenant, was injured the visitors crowded around him saying, 'O (Amir al-Mu'minin) Ali, recipient of divine supreme covenant, (please, grant us) your directive will.'

"The Imam then said, 'You must fold the pillow for me (to help me sit so I can speak).' He then said, 'All praise belongs to Allah, as He is worthy of it. We follow (obey) His commands. I praise Him just as He has loved it. No one deserves to be worshipped and obeyed except Allah, Who is One, the only One. The Self-sufficient is His own description of His Ownself. O people, every man, in his running away, comes face to face with the very thing from which he runs away so badly (namely his death). The appointed time (to die) is the driver of the soul to such time. In other words, running away from death is rushing to find it. How many days have come and gone in which I searched for the secret in this matter, however, Allah, the Majestic, the Glorious, disdains to do anything else, but to keep it secret. It certainly is beyond comprehension; it is hidden knowledge.'

"Of my directive will to you is that you must not consider anything similar to Allah, Great is Whose praise. You must not disregard the *Sunnah* (traditions) of Prophet Muhammad, recipient of divine supreme covenant. Keep these two pillars straight and light up these two beacons. You will not face any blame as long as you do not disperse (but remain united). Every man is held responsible for what he assiduously gains. Ignorant, (the lay) people's burden is held light and reduced. The Lord is Merciful, the Imam is knowledgeable and religion is a constructive system. Yesterday I was your companion, today (I am) a lesson (one's death is the best lesson) for you to learn and tomorrow I will depart from you. If one's feet can remain firm at this slippery position (despite the fragility of life) then that is the goal. However, if the feet wavered (and failed to hang on to life) it is because we live under the shortlived shadows of the branches, in the blowing winds, under the thin cover of dissipating clouds in the air and disappearing traces (shrinking resources) on the land.

"I was your neighbor that lived along with you with my body for a number of days. You will soon escort my dead body (to the

grave). It will be a motionless body that once moved, and a silent one that once spoke (so sweetly). My silence, my closed eyes and my motionless limbs must be thought of as the best preachers. They are far better preachers to you than an eloquent orator is. I have said farewell to you as the one who expects reunion. Tomorrow you will see my days and Allah, the Most Holy, the Most High, will reveal my secrets. You will know me better when you find my place vacant and see others holding my position. If I survive I will be the authority for my own self but if I die then death is my destination. If I forgive (my assassin) then forgiveness is a means of getting closer (to Allah) and for you it is a good deed. You must forgive and ignore. Do you not like it that Allah will forgive you?

"How great is the sorrow for the neglectful one, whose life will be testimony for his own condemnation or his days lead him to misfortune. May Allah place you and us among those who do not fall short in life in matters of obedience to Allah due to their desire (to obey Him) or for fear of suffering after death. We are only for Him and with Him.'

"Then he turned to al-Hassan, recipient of divine supreme covenant, and said, 'My son, one strike for one strike, you will not be in sin.'"

و كَاظِمةً بَعْد نطْقٍ لِيعظَكُمْ هدوي و خفُوت إِطْراقِي و سكُونُ أَطْرافِي فَإِنه أَوعظُ لَكُمْ مِن الناطِقِ الْبلِيغ ودعْتكُمْ وداع مرْصِدٍ لِلتلَاقِي غَداً ترونَ أَيامِي و يكْشِف الله عز و جل عنْ سرائِرِي و تعْرِفُوني بَعْد خلُو مكَانِي و قِيامِ غَيرِي مقَامِي إِنْ أَبق فَأَنا ولِي دمِي و إِنْ أَفْن فَالْفَناءُ مِيعادِي و إِنْ أَعف فَالْعفْو لِي قُربةٌ و لَكُمْ حسنةٌ فَاعْفُوا و اصْفَحوا أَ لَا تحِبونَ أَنْ يغْفِر الله لَكُمْ فَيا لَها حسْرةً علَى كُل ذِي غَفْلَةٍ أَنْ يكُونَ عمره علَيهِ حجةً أَوْ تؤديه أَيامه إِلَى شِقْوةٍ جعلَنا الله و إِياكُمْ مِمنْ لَا يقْصر بِهِ عنْ طَاعةِ اللهِ رغْبةٌ أَوْ تحل بِهِ بَعْد الْموْتِ نِقمةٌ فَإِنما نحْن لَه و بِهِ ثُم أَقْبلَ علَى الْحسنِ ع فَقَالَ يا بني ضرْبةً مكَانَ ضرْبةٍ و لَا تأْثَمْ

H 772, Ch. 66, h 7

Muhammad ibn Yahya has narrated from Ali ibn al-Hassan from Ali ibn Ibrahim al-'Aqili, in a *marfu'* manner, *yarfa'uhu,* who has said the following:

"When ibn Muljam injured (Amir al-Mu'minin) Ali, recipient of divine supreme covenant, he (Ali) said to al-Hassan, recipient of divine supreme covenant, 'My son, when I die, eliminate ibn Muljam, dig the ground for him in al-Kunasa (name of a place) and throw him therein. It is a valley of the valleys of hell.'"

(According to 'Aqili's description al-Kunas is at the gate called 'Taq al-Mahamil' where people cook animals' legs and heads for food.)

٧- محمد بْن يحْيى عنْ علِي بْنِ الْحسنِ عنْ علِي بْنِ إِبراهِيم الْعقِيلِي يرْفَعه قَالَ قَالَ لَما ضرب ابْن ملْجمٍ أَمِير الْمؤْمِنِين ع قَالَ لِلْحسنِ يا بني إِذَا أَنا مِت فَاقْتل ابْن ملْجمٍ و احْفِرْ لَه فِي الْكُناسةِ و وصف الْعقِيلِي الْموْضِع علَى بابِ طَاق الْمحامِلِ موْضِع الشواءِ و الرؤاسِ ثُم ارْمِ بِهِ فِيهِ فَإِنه وادٍ مِنْ أَوْدِيةِ جهنم

Chapter Sixty Seven

Tacit and Explicit Testimony as Proof of Al-Husayn Ibn Ali's Divine Authority Over the People After Al-Hassan, Recipients of Divine Supreme Covenant

بَابُ الْإِشَارَةِ وَ النص عَلَى الْحُسَيْنِ بْنِ عَلِي ع

H 773, Ch. 67, h 1

Ali ibn Ibrahim has narrated from his father from Bakr ibn Salih (al-Kulayni has said) and a number of our people from ibn Ziyad from Muhammad ibn Sulayman al-Daylami from Harun ibn al-Jahm from Muhammad ibn Muslim who has said the following:

"I heard abu Ja'far, recipient of divine supreme covenant, say, 'When al-Hassan ibn Ali, recipient of divine supreme covenant, was about to leave this world he said to al-Husayn, recipient of divine supreme covenant, 'O my brother, I want to entrust you with my directive will. (Please) safeguard and protect it. When I die prepare and help me toward (the Shrine of) the Messenger of Allah so I can renew my covenant with him, then help me toward (the grave of) my mother, recipient of divine supreme covenant.. Thereafter return me back for burial in Baqi' graveyard. You must be aware that 'A'isha will create problems for me. Allah and the people are aware of her deeds and her hostile attitude toward Allah and His Messenger and of her animosity toward us, *Ahl al-Bayt* (family) of the Holy Prophet.'

"When al-Hassan, recipient of divine supreme covenant, passed away his body was placed on the stretcher (Sarir) and then the procession was led to the place where the Messenger of Allah prayed for the dead people readied for burial. Al-Husayn, recipient of divine supreme covenant, performed the prayer

١- علِي بْن إِبراهِيم عنْ أَبِيهِ عنْ بكْرِ بْنِ صالِحٍ قَالَ الْكُلَيْنِي و عِدةٌ مِنْ أَصْحابِنا عنِ ابْنِ زِيادٍ عنْ محمدِ بْنِ سلَيمانَ الدَّيلَمِي عنْ هارونَ بْنِ الْجهْمِ عنْ محمدِ بْنِ مسْلِمٍ قَالَ سمِعْت أَبا جعْفَرٍ ع يقُولُ لَما حضر الْحسنَ بْن علِي ع الْوفَاةُ قَالَ لِلْحسَيْنِ ع يا أَخِي إِني أُوصِيك بِوصِيةٍ فَاحْفَظْها إِذَا أَنا مِت فَهيئْنِي ثُم وجِّهْنِي إِلَى رسول اللهِ ص لِأُحْدِثَ بِهِ عهْداً ثُم اصْرِفْنِي إِلَى أُمي ع ثُم ردِّني فَادْفِنِي بِالْبقِيعِ و اعْلَمْ أَنه سيصِيبنِي مِنْ عائِشةَ ما يعْلَم الله و الناس صنِيعها و عداوتها لِلهِ و لِرسولِهِ و عداوتها لَنا أَهْلَ الْبيْتِ فَلَما قُبِض الْحسن ع و وضِع علَى السرِيرِ ثُم انْطَلَقُوا بِهِ إِلَى مصلى رسول اللهِ ص الذِي كَانَ يصلي فِيهِ علَى الْجنائِزِ فَصلى علَيهِ الْحسَيْن ع و حمِلَ و أُدْخِلَ إِلَى الْمسْجِدِ فَلَما أُوقِف علَى قَبرِ رسول اللهِ ص ذَهب ذُو الْعوْنَيْنِ إِلَى

عائِشةَ فَقَالَ لَها إِنهمْ قَدْ أَقْبلُوا بِالْحسنِ لِيدْفِنوا مع النبِي ص فَخرجتْ مبادِرةً علَى بغْلٍ بِسرْجٍ فَكَانتْ أَولَ امْرأَةٍ ركِبتْ فِي الْإِسْلَامِ سرْجاً فَقَالَتْ نحوا ابنكُمْ عنْ بيْتِي فَإِنه لَا يدْفَن فِي بيْتِي و يهْتك علَى رسول اللهِ حِجابه فَقَالَ لَها الْحسيْن ع قَدِيماً هتكْتِ أَنتِ و أَبوكِ حِجاب رسول اللهِ ص و أَدخلْتِ علَيْهِ بيْته منْ لَا يحِب قُربه وإِن الله سائِلُكِ عنْ ذَلِكِ يا عائِشةُ

therein and then the body was taken to the Mosque. (The procession) paused near the grave of the Messenger of Allah. At this time *Dhul ‘Aynayn* (spy) went to ‘A’isha and told her, ‘They have brought al-Hassan’s body to bury near the Holy Prophet’s grave.’ She then came out quickly on the mule with saddle. She was the first woman in the Muslim community to ride on the saddle. She then said, ‘Take your son away from my house. He will not be buried in my house (where the Messenger of Allah is buried) to violate the privacy of the Messenger of Allah.’ Al-Husayn, recipient of divine supreme covenant, said to her, ‘A long time ago you and your father had violated the privacy of the Messenger of Allah. You brought to his house those whose nearness he did not love. Allah will hold you responsible for this O ‘A’isha.’”

٢ - محمد بْن الْحسن و علِي بْن محمدٍ عنْ سهْل بْنِ زِيادٍ عنْ محمدِ بْنِ سلَيمانَ الدَيلَمِي عنْ بعْضِ أَصْحابِنا عنِ الْمفَضلِ بْنِ عمر عنْ أَبِي عبْدِ اللهِ ع

قَالَ لَما حضرت الْحسن بْن علِي ع الْوفَاةُ قَالَ يا قَنبر انْظُرْ هلْ ترى مِنْ وراءِ بابِك مؤْمِناً مِنْ غيْرِ آلِ محمدٍ ع فَقَالَ الله تعالَى و رسولُه و ابْن رسولِهِ أَعْلَم بِهِ مِني قَالَ ادْع لِي محمد بْن علِي فَأَتيته فَلَما دخلْت علَيْهِ قَالَ هلْ حدثَ إِلا خيْر قُلْت أَحِبْ أَبا محمدٍ فَعجلَ علَى شِسْعِ نعْلِهِ فَلَمْ يسوِهِ و خرج مِعِي يعْدو فَلَما قَام بيْن يدَيْهِ سلم فَقَالَ لَه الْحسن بْن علِي ع اجْلِسْ فَإِنه لَيس مِثْلُك يغِيب عنْ سماعِ كَلَامٍ يحْيا بِهِ الْأَموات و يموت بِهِ الْأَحْياءُ كُونوا أَوْعِيةَ الْعِلْمِ و مصابِيح الْهدى فَإِن ضوْءَ النهارِ بعْضه أَضْوأُ مِنْ بعْضٍ

أَ ما علِمْت أَن الله جعلَ ولْد إِبراهِيم ع أَئِمةً و فَضلَ بعْضهمْ علَى بعْضٍ و آتى داود ع زبوراً و قَدْ علِمْت بِما اسْتأْثَر بِهِ محمداً ص يا محمد بْن علِي إِني أَخاف علَيْك الْحسد و إِنما وصف الله بِهِ الْكَافِرِين فَقَالَ الله عز و جل كُفاراً حسداً مِنْ عِنْدِ أَنفُسِهِمْ مِنْ بعْدِ ما تبين لَهم الْحق و لَمْ يجْعل الله عز و جل لِلشيْطَانِ علَيْك سلْطَاناً يا محمد بْن علِي أَ لَا أُخْبِرك بِما سمِعْت مِنْ أَبِيك فِيك قَالَ بلَى

قَالَ سمِعْت أَباك ع يقُولُ يوْم الْبصْرةِ منْ أَحب أَنْ يبرنِي فِي الدنْيا و الْآخِرةِ فَلْيبر محمداً ولَدِي يا محمد بْن علِي لَوْ شِئْت أَنْ أُخْبِرك و أَنت نطْفَةٌ فِي ظَهْرِ أَبِيك لَأَخْبرْتك يا محمد بْن علِي أَ ما علِمْت أَن الْحسيْن بْن علِي ع بعْد وفَاةِ نفْسِي و مفَارقَةِ روحِي جِسْمِي إِمام مِنْ بعْدِي و عِنْد اللهِ جل اسْمه فِي الْكِتابِ وِراثَةً مِن النبِي ص أَضافَها الله عز و جل لَه فِي وِراثَةِ أَبِيهِ و أُمِهِ فَعلِم الله أَنكُمْ خِيرةُ خلْقِهِ فَاصْطَفَى مِنْكُمْ محمداً ص و اخْتار محمد علِياً ع

H 774, Ch. 67, h 2

Muhammad ibn al-Hassan and Ali ibn Muhammad have narrated from Sahl ibn Ziyad from Muhammad ibn Sulayman al-Daylami from one of our people from al-Mufaddal ibn ‘Umar from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“When al-Hassan ibn Ali, recipient of divine supreme covenant, was about to leave this world he said, ‘O Qanbar, see if there is any believer (in Islam) other than the members of the family of Muhammad, recipient of divine supreme covenant, behind your door.’ He (Qanbar) said, ‘Allah, His Messenger and the grandson of His Messenger know better than I do.’ The Imam said, ‘Call to me Muhammad ibn Ali.’ I (Qanbar) then went to him and when I was in his presence he said, ‘I hope nothing but good has happened.’ I said, ‘Hurry up, abu Muhammad wants to see you.’ He quickly put his shoes on and could not even wear them properly. He came out with me, running. When he arrived in the presence of al-Hassan, recipient of divine supreme covenant, he offered his greeting. Al-Hassan ibn Ali, recipient of divine supreme covenant, said to him, ‘Please, sit down. A person like you must not remain absent from hearing the words that can bring the dead to life and cause death to the living. You must be the containers of knowledge and the beacons of guidance. Certain forms of the lights of the day are brighter than others are.

“Is it not in your knowledge that Allah made the sons of Abraham *‘A’immah* and granted to a few of them more excellence than to the others. He gave psalms to David and you know what kind of preference He granted to Muhammad, recipient of divine supreme covenant.. O Muhammad ibn Ali, I fear for you of envy. Allah has said it to be of the characteristics of the unbelievers. Thus, Allah, the Most Holy, the Most High, has said, ‘. . . out of envy, take you back to disbelief, even after the Truth has become evident to them. . . .’ (2:109) Allah, the Most Holy, the Most High, has not given your control in the hands of Satan, O Muhammad ibn Ali. May I state what I heard your father say about you?’ He said, ‘Yes, I want to hear it.’ The Imam said, ‘I heard your father say on the day of Basra, “Whoever wants to do good to me in this life and in the next life he should do good to my son, Muhammad.” O Muhammad ibn Ali if you like, I can inform you of the time you were, potentially only, a person in the back of your father. O Muhammad ibn Ali, have you come to know that al-Husayn ibn Ali, recipient of divine supreme covenant, after I die and my spirit departs my body will be the Imam (Leader with Divine Authority) after me? There is his name before Allah, Most great is Whose name, in the Book and he is the heir of the Holy Prophet. Allah, the Most Holy, the Most High, has added it to

the inheritance for him from his father and mother. You are the chosen ones from His creatures. He selected Muhammad from among you and Muhammad, recipient of divine supreme covenant, selected Ali and Ali, recipient of divine supreme covenant, selected me for Imamat (Leadership with Divine Authority). I have chosen al-Husayn, recipient of divine supreme covenant, as the Imam (Leader with Divine Authority) after me.'

"Muhammad ibn Ali then said, 'You are my Imam (Leader with Divine Authority) and you are my connection to Muhammad, recipient of divine supreme covenant. I swear by Allah, I wish I were dead before hearing these words from you. Certainly there are a great many facts in my head (about your excellence and virtues) that even with buckets cannot be drained and by the songs of the winds cannot be changed. It is like an encyclopedia with decorated pages. I am ready myself to speak them out but I find others have preceded me like the preceding of a heavenly book or what the messengers have brought. It is a book that exhausts the speaking tongue and the writing hand. I do not find enough pens to complete writing and it can turn all papers to ashes. Thus, there is no reach to your excellence and virtues. This is how Allah rewards those who do good deeds and there is no power without Allah.

"Al-Husayn, recipient of divine supreme covenant, is the most knowledgeable among us, and his forbearance is the greatest among us in gravity. He is the closest to the Messenger of Allah among us in his relationship. He was a *Faqih* (scholar of Shari'a) before he was created. He has read the messages of the divine revelation before he would speak. Had Allah found anyone else better He would not have chosen Muhammad, recipient of divine supreme covenant, (to receive Divine Authority). Since Allah has chosen Muhammad, recipient of divine supreme covenant, and Muhammad, recipient of divine supreme covenant, chose Ali, recipient of divine supreme covenant, and Ali chose you as the Imam (Leader with Divine Authority) and you have chosen al-Husayn, recipient of divine supreme covenant, we accept and agree. Who is he that accepts a person other than him (al-Husayn, recipient of divine supreme covenant). Who is he that seeks assistance in his difficulties from a person other than him (al-Husayn, recipient of divine supreme covenant)?'"

و اخْتارني عَلِي ع بِالْإِمامةِ و اخْتَرْت أنا الْحسْين ع فَقَالَ لَه محمد ْبن عَلِي أَنت إِمام و أَنت وسِيلَتي إِلَى محمدٍ ص و اللهِ لَوِدْت أن نفْسِي ذَهبتْ قَبلَ أَنْ أَسْمع مِنْك هذَا الْكَلَام أَلَا و إِن فِي رأْسِي كَلَاماً لَا تَنزِفُه الدلَاءُ و لَا تغيره نَغْمةُ الرياحِ كَالْكِتابِ الْمعْجمِ فِي الرق الْمنْمنمِ أَهم بِإِبدائِهِ فَأُحِدني سِقْت إِلَيه سبق الْكِتاب الْمنزلُ أَو ما جاءَتْ بِهِ الرسلُ و إِنه لَكَلَام يكِل بِهِ لِسانُ الناطِقِ و يد الْكَاتِبِ حتى لَا يجِد قَلَماً و يؤْتوا بِالْقِرطَاسِ حمماً قَلَا يبْلُغُ إِلَى فَضْلِك و كَذَلِك يجْزِي الله الْمحْسِنِين و لَا قُوةَ إِلَا بِاللهِ

الْحسْين أَعْلَمنا عِلْماً و أَثْقَلُنا حِلْماً و أَقْربنا مِنْ رسول اللهِ ص رحِماً كَانَ فَقِيهاً قَبلَ أَنْ يخْلَق و قَرأَ الْوحْي قَبلَ أَنْ ينْطِق و لَو عِلم الله فِي أَحدٍ خَيراً ما اصْطَفَى محمداً ص قَلَما اخْتار الله محمداً و اخْتار محمد عَلِياً و اخْتارك عَلِي إِماماً و اخْتَرْت الْحسْين سلْمنا و رضِينا مَنْ هو غَيرِه يرْضى و مَنْ غَيره كُنا نسْلَم بِهِ مِنْ مشْكِلَاتِ أَمرِنا

H 775, Ch. 67, h 3

Through the same chain of narrators it is narrated from Sahl from Muhammad ibn Sulayman from Harun ibn al-Jahm from Muhammad ibn Muslim who has said the following:

"I heard abu Ja'far, recipient of divine supreme covenant, say, 'When al-Hassan) ibn Ali, recipient of divine supreme covenant, was about to leave this world he said to al-Husayn, recipient of divine supreme covenant, 'O my brother, I want to entrust you with my will. (Please) safeguard and protect it. When I die prepare and help me toward (the Shrine of) the Messenger of Allah so I can renew my covenant with him, then help me toward (the grave of) Fatimah, my mother, recipient of divine supreme covenant. Thereafter return me back for burial in Baqi' graveyard. You must be aware that al-Humayra ('A'isha) will create problems for me. People know her deeds and her hostile attitude toward Allah and His Messenger and her animosity toward us, *Ahl al-Bayt* (family) of the Holy Prophet.' When al-Hassan, recipient of divine supreme covenant, passed away his body was placed on the stretcher and then the procession was led to the place where the Messenger of Allah prayed for the dead people readied for burial. Al-Husayn, recipient of divine

٣- و بِهذَا الْإِسْنادِ عَنْ سهْلٍ عَنْ محمدِ ْبنِ سلَيمانَ عَنْ هارونَ ْبنِ الْجهْمِ عَنْ محمدِ ْبنِ مسْلِمٍ قَالَ سمِعت أَبا جعْفَرٍ ع يقُولُ لَما احْتضِر الْحسن ْبن عَلِي ع قَالَ لِلْحسْينِ يا أَخِي إِني أُوصِيك بِوصِيةٍ فَاحْفَظْها فَإِذَا أَنا مِت فَهيئْنِي ثُم وجهْنِي إِلَى رسول اللهِ ص لِأُحْدِثَ بِهِ عهْداً ثُم اصْرِفْنِي إِلَى أُمي فَاطِمةَ ع ثُم ردنِي فَادْفِنِي بِالْبقِيعِ و اعْلَمْ أَنه سيصِيبنِي مِن الْحمْيراءِ ما يعْلَم الناس مِنْ صنِيعِها و عداوتِها لِلهِ و لِرسولِهِ ص و عداوتِها لَنا أَهْلَ الْبيتِ فَلَما قُبِض الْحسن ع و وضِع علَى سرِيرِهِ فَانْطَلَقُوا بِهِ إِلَى مصلى رسول اللهِ ص الذِي كَانَ يصلي فِيهِ علَى الْجنائِزِ فَصلى علَى الْحسنِ ع فَلَما أَنْ صلى علَيْهِ حمِلَ فَأُدْخِلَ الْمسْجِد فَلَما أُوقِف علَى قَبرِ رسول اللهِ ص بلَغَ

عائِشةَ الْخبر و قِيلَ لَها إِنهمْ قَدْ أَقْبلُوا بِالْحسنِ ْبنِ علِي لِيدْفَن مع رسول اللهِ فَخرجتْ مبادِرةً علَى بغْلٍ بِسرْجٍ فَكانتْ أَولَ امْرأَةٍ ركِبتْ فِي الْإِسْلَامِ سرْجاً فَوقَفَتْ و قَالَتْ نحوا ابنكُمْ عنْ بيتي فَإِنه لَا يدْفَن فِيهِ شيْءٌ و لَا يهْتك علَى رسول اللهِ حِجابه

فَقَالَ لَها الْحسيْن ْبن علِي صلَوات اللهِ علَيْهِما قَدِيماً هتكْتِ أَنتِ و أَبوكِ حِجاب رسول اللهِ و أَدخلْتِ بيْته منْ لَا يحِب رسولُ اللهِ قُربه و إِن الله سائِلُكِ عنْ ذَلِكِ يا عائِشةُ إِن أَخِي أَمرنِي أَنْ أُقْربه مِنْ أَبِيهِ رسول اللهِ ص لِيحْدِثَ بِهِ عهْداً و اعْلَمِي أَن أَخِي أَعْلَم الناسِ بِاللهِ و رسولِهِ و أَعْلَم بِتأْوِيلِ كِتابِهِ مِنْ أَنْ يهْتك علَى رسول اللهِ سِتْره لِأَن الله تبارك و تعالَى يقُولُ يا أَيها الذِين آمنوا لا تدْخلُوا بيوت النبِي إِلا أَنْ يؤْذَنَ لَكُمْ و قَدْ أَدخلْتِ أَنتِ بيْت رسول اللهِ ص الرجالَ بِغيْرِ إِذْنِهِ و قَدْ قَالَ الله عز و جل يا أَيها الذِين آمنوا لا ترْفَعوا أَصْواتكُمْ فَوق صوْتِ النبِي و لَعمْري لَقَدْ ضرْبتِ أَنتِ لِأَبِيكِ و قَارورةٍ عِنْد أُذُن رسول اللهِ ص الْمعاولَ و قَالَ الله عز و جل إِن الذِين يغضونَ أَصْواتهمْ عِنْد رسول اللهِ أُولَئِك الذِين امْتحن الله قُلُوبهمْ لِلتقْوى و لَعمْري لَقَدْ أَدخلَ أَبوكِ و قَارورتُه علَى رسول اللهِ ص بقْرِبهما مِنْه الْأَذَى و ما رعيا مِنْ حقهِ ما أَمرهما الله بِهِ علَى لِسانِ رسول اللهِ ص إِن الله حرم مِن الْمؤْمِنِين أَمواتاً ما حرم مِنْهمْ أَحْياءً و تاللهِ يا عائِشةُ لَوْ كَانَ هذَا الذِي كرِهْتِيهِ مِنْ دفْنِ الْحسنِ عِنْد أَبِيهِ رسول اللهِ ص جائِزاً فِيما بيْننا و بيْن اللهِ لَعلِمْتِ أَنه سيدْفَن و إِنْ رغِم معْطِسكِ قَالَ ثُم تكَلم محمد ْبن الْحنفِيةِ و قَالَ يا عائِشةُ يوْماً علَى بغْلٍ و يوْماً علَى جملٍ فَما تمْلِكِين نفْسكِ و لَا تمْلِكِين الْأَرض عداوةً لِبنِي هاشِمٍ قَالَ فَأَقْبلَتْ علَيْهِ فَقَالَتْ يا ابن الْحنفِيةِ هؤُلَاءِ الْفَواطِم يتكَلمونَ فَما كَلَامك فَقَالَ لَها الْحسيْن ع و أَنى تيعِدِين محمداً مِن الْفَواطِمِ فَو اللهِ لَقَدْ ولَدته ثَلَاثُ فَواطِم فَاطِمةُ بِنت عِمْرانَ ْبنِ عائِذِ ْبنِ عمْرِو ْبنِ مخْزومٍ و فَاطِمةُ بِنْت أَسدِ ْبنِ هاشِمٍ و فَاطِمةُ بِنْت زائِدةَ ْبنِ الْأَصم ابنِ رواحةَ ْبنِ حِجْرِ ْبنِ عبْدِ معِيصِ ْبنِ عامِرٍ قَالَ فَقَالَتْ عائِشةُ لِلْحسيْنِ ع نحوا ابنكُمْ و اذْهبوا

supreme covenant, performed the prayer therein for al-Hassan and then the body was taken to the Mosque. When (the procession) paused near the grave of the Messenger of Allah news reached ‘A’isha and she was told, ‘They have brought al-Hassan’s body to bury near the Messenger of Allah.’ She then came out quickly on the mule with saddle. She was the first woman in the Muslim community to ride on the saddle. She stood and then said, ‘Take your son away from my house. Nothing will be buried in my house and the privacy of the Messenger of Allah be violated.’

“Al-Husayn, recipient of divine supreme covenant, said to her, ‘A long time ago you and your father had violated the privacy of the Messenger of Allah. You brought to his house those whose nearness the Messenger of Allah did not love. Allah will hold you responsible for this O ‘A’isha. My brother commanded me to place him near his grandfather, the Messenger of Allah, so he can renew his covenant with him. You, O ‘A’isha, must know that my brother is the most knowledgeable person about Allah and His messenger. He is by far the most knowledgeable one in interpreting the Book of Allah. He does not disregard the privacy of the Messenger of Allah. Allah, the Most Holy, the Most High, says, “. . . do not enter the houses of the Prophet for a meal without permission, . . .” (33:53) but you have admitted into the house of the Messenger of Allah men without his permission. Allah, the Most Holy, the Most High, has said, ‘. . . do not raise your voices above the voice of the Prophet. . . .’ (49:2) I swear, it was you who constructed a construction and used picks for your father and his *Faruq* (discerning) near the ears of the Messenger of Allah. Allah, the Most Holy, the Most High, has said, “The hearts of those who lower their voices in the presence of the Messenger of Allah are tested by Allah through piety. . . .” (49:3) I swear, your father and his *Faruq* coming so close, (the two are buried near the grave of the Messenger of Allah), have brought trouble for the Messenger of Allah. The two of them did not maintain any respect for the Messenger of Allah, when Allah had commanded them, through the words of His Messenger, to maintain. What Allah has made unlawful about a believer who is dead He has also made unlawful about a living believer. I swear by Allah, O ‘A’isha, if the burial of al-Hassan that you dislike to take place near his grandfather, the Messenger of Allah would have been permissible in our view and by Allah, you would have seen it to happen before your eyes, despite your opposition.’

“The narrator has said that Muhammad ibn al-Hanafiya then spoke and said, ‘O ‘A’isha, one day you ride a mule and the other day you rode a camel. You do not control yourself. You cannot own the earth to keep your animosity against banu Hashim.’

“The narrator has said that she then turned to him and said, ‘O ibn al-Hanafiya, these are the sons of Fatimah, recipient of divine supreme covenant, who speak. What for do you speak?’

“Al-Husayn, recipient of divine supreme covenant, then said to her, ‘Which way do you want to distance Muhammad from the sons of Fatimah, recipient of divine supreme covenant? I swear by Allah that he has three Fatimah in his lineage from the mother’s side: (1) Fatimah daughter of ‘Imran ibn ‘A’idh ibn ‘Amr ibn Makhdhum, (2) Fatimah daughter of Asad ibn Hashim and (3) Fatimah daughter of Za’ida ibn al-Asamm ibn Rawaha ibn Hijr ibn ‘Abd Ma‘is ibn ‘Amir.’

“The narrator has said that she (‘A’isha) then said, ‘Move your son and take him away. You are a quarrelsome people.’ The

narrator has said that al-Husayn, recipient of divine supreme covenant, went to the grave of his mother and then took the body of al-Hassan, recipient of divine supreme covenant, out (of the shrine of the Messenger of Allah) and buried him in al-Baqi'.'"

يهِ فَإِنكُمْ قَوْم خصِمونَ قَالَ فَمضى الْحسْين ع إِلَى قَبرِ أُمهِ ثُم أَخْرجه فَدفَنه بِالْبقِيعِ

Chapter Sixty Eight

Tacit and Explicit Testimony as Proof of Ali Ibn Al-Husayn's Divine Authority over the People After Al-Husayn, Recipients of Divine Supreme Covenant

بَابُ الْإِشَارَةِ وَ النص عَلَى عَلِي بْنِ الْحُسَيْنِ صَلَوَاتُ اللهِ عَلَيْهِمَا

H 776, Ch. 68, h 1

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn and Ahmad ibn Muhammad from Muhammad ibn Isma'il from Mansur ibn Yunus from abu al-Jarud from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"When al-Husayn ibn Ali, recipient of divine supreme covenant, was about to leave this world he called his eldest daughter, Fatimah, and gave her a sealed document openly before the people. It was his will. Ali ibn al-Husayn, recipient of divine supreme covenant, was ill with a certain internal illness and the people could see him about to die. Fatimah then gave the document to Ali ibn al-Husayn, recipient of divine supreme covenant. Thereafter, that document, by Allah, came to us, O Ziyad. The narrator has said, 'I asked the Imam, "What is in that document, may Allah keep my soul in service for your cause?"' The Imam said, 'In it, by Allah, there is all that the children of Adam needed from the day Allah created Adam to the end of the world. In it, by Allah, there is the law of penalties and even the rules of compensation for a scratch on the body of the affected party.'"

١- محمد بْن يحْيى عنْ محمدِ بْنِ الْحسْينِ و أَحْمد بْنِ محمدٍ عنْ محمدِ بْنِ إِسْماعِيلَ عنْ منْصورِ بْنِ يونس عنْ أَبِي الْجارودِ عنْ أَبِي جعْفَرٍ ع قَالَ إِن الْحسْين بْن عِلي ع لَما حضره الذِي حضره دعا ابْنته الْكُبرى فَاطِمةَ بِنْت الْحسْينِ ع فَدفَع إِلَيْها كِتاباً ملْفُوفاً و وصِيةً ظَاهِرةً و كَانَ عِلي بْن الْحسْينِ ع مبْطُوناً معهمْ لَا يرَوْنَ إِلا أَنه لما بِهِ فَدفَعتْ فَاطِمةُ الْكِتاب إِلَى عِلي بْنِ الْحسْينِ ع ثُم صار و اللهِ ذَلك الْكِتاب إِلَينا يا زِياد قَالَ قُلْت ما فِي ذَلك الْكِتابِ جعلْنِي الله فِداك قَالَ فِيهِ و اللهِ ما يحْتاج إِلَيْهِ ولْد آدم منْذُ خلَق الله آدم إِلَى أَنْ تفْنى الدنْيا و اللهِ إِن فِيهِ الْحدود حتى أَن فِيهِ أَرش الْخدْشِ

H 777, Ch. 68, h 2

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from ibn Sinan from abu al-Jarud from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"When al-Husayn, recipient of divine supreme covenant, was about to leave this world he gave his will to his daughter, Fatimah, in a sealed document before the people openly. When what had to happen to al-Husayn, recipient of divine supreme covenant, did happen, she gave it to Ali ibn al-Husayn, recipient of divine supreme covenant.."

"The narrator has said, 'I asked the Imam, "What was in it, may Allah grant you blessings?" The Imam said, 'It contained all that the children of Adam would need from the beginning of the world until it will end.'"

٢- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدٍ عنِ الْحسْينِ بْنِ سعِيدٍ عنِ ابْنِ سِنانٍ عنْ أَبِي الْجارودِ عنْ أَبِي جعْفَرٍ ع قَالَ لَما حضر الْحسْين ع ما حضره دفَع وصِيته إِلَى ابْنتِهِ فَاطِمةَ ظَاهِرةً فِي كِتابٍ مدْرجٍ فَلَما أَنْ كَانَ مِنْ أَمرِ الْحسْينِ ع ما كَانَ دفَعتْ ذَلِك إِلَى عِلي بْنِ الْحسْينِ ع قُلْت لَه فَما فِيهِ يرْحمك الله فَقَالَ ما يحْتاج إِلَيْهِ ولْد آدم منْذُ كَانتِ الدنْيا إِلَى أَنْ تفْنى

H 778, Ch. 68, h 3

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Sayf ibn 'Amira from abu Bakr al-Hadrami from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"When al-Husayn, recipient of divine supreme covenant, was about to leave for Iraq he entrusted 'Umm Salama (may Allah be pleased with her) with the Books and his will. When Ali ibn al-Husayn, recipient of divine supreme covenant, returned (to Madina) she delivered them to him."

٣- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدٍ عنْ عِلي بْنِ الْحكَمِ عنْ سيْفِ بْنِ عمِيرةَ عنْ أَبِي بكْرٍ الْحضْرمِي عنْ أَبِي عبْدِ اللهِ ع قَالَ إِن الْحسْين صلَوات اللهِ علَيْهِ لَما صار إِلَى الْعِراق اسْتَوْدع أُم سلَمةَ رضِي الله عنْها الْكُتب و الْوصِيةَ فَلَما رجع عِلي بْن الْحسْينِ ع دفَعتْها إِلَيْهِ

H 779, Ch. 68, h 4

According to the manuscript of al-Safwan, the above *Hadith* reads as follows:

Ali ibn Ibrahim has narrated from his father from Hanan ibn Sadir from Falih ibn abu Bakr al-Shaybani, who has said the following:

"I swear by Allah, I was sitting in the presence of Ali ibn al-Husayn, recipient of divine supreme covenant,, whose sons also were there when Jabir ibn 'Abd Allah al-Ansari came. He

٤- و فِي نسْخةِ الصفْوانِي عِلي بْن إِبراهِيم عنْ أَبِيهِ عنْ حنان بْنِ سدِيرٍ عنْ فُلَيْح بْنِ أَبِي بكْرٍ الشيْبانِي قَالَ و اللهِ إِني لَجالِس عِنْد عِلي بْنِ الْحسْينِ و عِنْده ولَده إِذْ جاءَه جابِر بْن عبْدِ اللهِ الْأَنصارِي

فَسلم عَلَيْهِ ثُم أخذَ بِيدِ أَبِي جَعْفَرٍ ع فَخلَا بِهِ فَقَالَ إِن رسولَ اللهِ ص أَخْبرني أني سأُدْرك رجلًا مِنْ أَهْل بَيْتِهِ يقَالُ لَه محمدُ بْن عَلِي يكْنى أَبا جَعْفَرٍ فَإِذَا أَدركْته فَأَقْرِئْه مِني السلَام قَالَ و مضى جابِر و رجع أَبو جَعْفَرٍ ع فَجلَس مع أَبِيهِ عَلِي بْن الْحسَيْن ع وإِخْوتِهِ فَلَما صلى الْمَغْرِب قَالَ عَلِي بْن الْحسَيْن لِأَبِي جَعْفَرٍ ع أَي شَيْءٍ قَالَ لَك جابِر بْن عَبْدِ اللهِ الْأَنصارِي فَقَالَ قَالَ إِن رسولَ اللهِ ص قَالَ إِنك ستدْرك رجلًا مِنْ أَهْل بَيْتِي اسْمه محمدُ بْن عَلِي يكْنى أَبا جَعْفَرٍ فَأَقْرِئْه مِني السلَام فَقَالَ لَه أَبوه هَنِيئاً لَك يا بني ما خصك الله بِهِ مِنْ رسولِهِ مِنْ بَيْنِ أَهْل بَيْتك لَا تطْلِعْ إِخْوتك علَى هذَا فَيكِيدوا لَك كَيْداً كَما كَادوا إِخْوةُ يوسف لِيوسف ع

offered his greeting, then he held the hand of abu Ja‘far, recipient of divine supreme covenant. He took him aside for privacy and said, ‘The Messenger of Allah informed me that I will find myself with a man from *Ahl al-Bayt* (family the Holy Prophet, recipients of divine supreme covenant) who will be called “Muhammad ibn Ali, also called abu Ja‘far (father of Ja‘far). When I will meet him I must convey to him greetings from him (the Messenger of Allah).’ When abu Ja‘far returned to the meeting, he sat near his father, Ali ibn al-Husayn, recipient of divine supreme covenant, and his brothers. When the Imam performed the Maghrib prayer (the prayer at sunset), Ali ibn al-Husayn asked abu Ja‘far, recipient of divine supreme covenant, ‘What did Jabir ibn ‘Abd Allah al-Ansari say to you?’ He (abu Ja’far) said, ‘Jabir said that the Messenger of Allah said to him the following, “You will soon find yourself with a man from my *Ahl al-Bayt*, (family) whose name is Muhammad ibn Ali, also called abu Ja‘far (father of Ja‘far). Convey my greetings of peace to him.” His father (abu Ja‘far’s father) then said, ‘Success for you, my son, for what Allah has granted to you exclusively through His messenger from among the members of your family. Do not tell it to your brothers, lest they may plan against you as the brothers of Joseph did.’”

بَابُ الْإِشَارَةِ وَ النص عَلَى أَبِي جَعْفَرٍ ع

Chapter Sixty Nine

Tacit and Explicit Testimony as Proof of abu Ja‘far’s Divine Authority Over the People After Ali ibn Al-Husayn, Recipients of Divine Supreme Covenant

١ - أَحْمد بْن إِدْرِيس عَنْ محمدِ بْنِ عَبْدِ الْجبارِ عَنْ أَبِي الْقَاسِمِ الْكُوفِي عَنْ محمدِ بْنِ سهْلٍ عَنْ إِبراهِيم بْنِ أَبِي الْبِلَادِ عَنْ إِسْماعِيلَ بْنِ محمدِ بْنِ عَبْدِ اللهِ بْنِ عَلِي بْنِ الْحسَيْن عَنْ أَبِي جَعْفَرٍ ع قَالَ لَما حضر عَلِي بْن الْحسَيْن ع الْوفَاةُ قَبْلَ ذَلِك أَخْرج سفَطاً أَوْ صنْدوقاً عِنْده فَقَالَ يا محمد احْمِلْ هذَا الصنْدوق قَالَ فَحملَ بَيْن أَربعةٍ فَلَما توفي جاءَ إِخْوته يدعونَ ما فِي الصنْدوق فَقَالُوا أَعْطِنا نصِيبنا فِي الصنْدوق فَقَالَ و اللهِ ما لَكُمْ فِيهِ شَيْءٌ و لَوْ كَانَ لَكُمْ فِيهِ شَيْءٌ ما دفَعه إِلَي و كَانَ فِي الصنْدوق سِلَاح رسول اللهِ ص و كُتبه

H 780, Ch. 69, h 1

Ahmad ibn Idris has narrated from Muhammad ibn ‘Abd al-Jabbar from abu al-Qasim al-Kufi from Muhammad ibn Sahl from Ibrahim ibn abu al-Bilad from Isma’il ibn Muhammad ibn ‘Abd Allah ibn Ali ibn al-Husayn from abu Ja‘far, recipient of divine supreme covenant, who has said the following:

“When Ali ibn al-Husayn, recipient of divine supreme covenant, was about to leave this world he took out a basket or a box. He then said, ‘O Muhammad pick up this box.’

“The narrator has said, ‘He (Muhammad) carried away the box with the help of four people. When the Imam died, his sons came asking for the box and said, ‘Give us our share from the box.’ He (Muhammad) then said to them, ‘By Allah, there is nothing for you in that box. Had there been anything for you he would not have given it to me.’ In the box there were the Armaments of the Messenger of Allah and his books.”

٢ - محمدُ بْن يحْيى عَنْ عِمْرانَ بْنِ موسى عَنْ محمدِ بْنِ الْحسَيْنِ عَنْ محمدِ بْنِ عَبْدِ اللهِ عَنْ عِيسى بْنِ عَبْدِ اللهِ عَنْ أَبِيهِ عَنْ جدِهِ قَالَ الْتفَت عَلِي بْن الْحسَيْن ع إِلَى ولْدِهِ و هو فِي الْمَوْتِ و هُمْ مجْتمِعونَ عِنْده ثُم الْتفَت إِلَى محمدِ بْنِ عَلِي فَقَالَ يا محمد هذَا الصنْدوق اذْهبْ بِهِ إِلَى بَيْتك قَالَ أَما إِنه لَمْ يكُنْ فِيهِ دِينار و لَا دِرْهم و لَكِنْ كَانَ مَمْلُوءاً عِلْماً

H 781, Ch. 69, h 2

Muhammad ibn Yahya has narrated from ‘Imran ibn Musa from Muhammad ibn al-Husayn from Muhammad ibn ‘Abd Allah from ‘Isa ibn ‘Abd Allah from his father that his grandfather has said the following:

“Ali ibn al-Husayn, recipient of divine supreme covenant, looked at his sons when he was about to leave this world and they all had gathered around him. He then looked at his son, Muhammad ibn Ali, and said, ‘O Muhammad, carry this box to your house.’ He said, ‘It was not full of Dirhams and Dinars (valuable properties). It, however, was full of knowledge.’”

٣ - محمدُ بْن الْحسن عَنْ سهْلٍ عَنْ محمدِ بْنِ عِيسى عَنْ قَضالَةَ بْنِ أَيوب عَنِ الْحسَيْنِ بْنِ أَبِي الْعلَاءِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سمِعْته يقُولُ إِن عمر بْن عَبْدِ الْعزِيزِ كَتب إِلَى ابْنِ حزْمٍ أَنْ يرْسِلَ إِلَيْهِ

H 782 Ch. 69, h 3

Muhammad ibn al-Hassan has narrated from Sahl from Muhammad ibn ‘Isa from Fadala ibn Ayyub from al-Husayn ibn abu al-‘Ala’, who has said the following:

“I heard abu ‘Abd Allah, recipient of divine supreme covenant, say, ‘‘Umar ibn ‘Abd al-‘Aziz wrote ibn Hazm to send him the endowment documents of Ali, ‘Umar and ‘Uthman. Ibn Hazm

sent a person to Zayd ibn al-Hassan, recipient of divine supreme covenant, the eldest among them, and asked him about the documents.' Zayd has said, 'The high authority after Ali was al-Hassan, after him al-Husayn, Ali ibn al-Husayn was the high authority after al-Husayn and after Ali ibn al-Husayn Muhammad ibn Ali was the high authority. Send someone to him (to find out about the documents).' Ibn Hazm then sent to my father (abu Ja'far, recipient of divine supreme covenant) and my father sent me with the document to him. I went and delivered it to ibn Hazm.

"The narrator has said that certain persons of our people asked the Imam, 'Did the sons of al-Hassan, recipient of divine supreme covenant, know this.' The Imam said, 'They knew it just as they knew this was night, but envy influenced them. Had they sought truth with truth it would have been better for them, but they sought the worldly things.'"

Note: ibn Hazm, is abu Baker ibn Muhammad ibn 'Amr ibn Hazm al-Ansari (37A.H./657A.D.–120A.H./738A.D.), the judge of Madina from 87A.H./706A.D. appointed by 'Umar ibn 'Abd al-'Aziz when he was governor of Madina, as a Caliph 'Umar appointed ibn Hazm governor of Madina. (Al-Tabari, vol.2, pp.1191, 1255, 1305, 1346, 1372 - 1375, 1437, 1452; vol.3, p.2460; ibn al-Athir, vol.5, pp.55, 67; *Tahdhib al-Takdhib,* vol.l2, pp.38 -40.)

بِصدقَةِ عِلِي و عمر و عثْمانَ و إِن ٱبن حزْمٍ بعثَ إِلَى زيْدِ ٱبْنِ الْحسنِ و كانَ أَكْبرهمْ فَسأَله الصدقَةَ فَقَالَ زيْد إِن الْوالِي كانَ بعْد عِلِي الْحسن و بعْد الْحسنِ الْحسيْن و بعْد الْحسيْنِ عِلِي ٱبْن الْحسيْنِ و بعْد عِلِي ٱبْنِ الْحسيْنِ محمد ٱبْن عِلِي فَٱبعثْ إِلَيْهِ فَبعثَ ٱبن حزْمٍ إِلَى أَبِي فَأَرسلَنِي أَبِي بِالْكِتابِ إِلَيْهِ حتى دفَعته إِلَى ٱبنِ حزْمٍ فَقَالَ لَه بعْضنا يعْرِف هذَا ولْد الْحسنِ قَالَ نعمْ كَما يعْرِفُونَ أَن هذَا لَيلٌ و لَكِنهمْ يحْمِلُهم الْحسد و لَوْ طَلَبوا الْحق بِالْحق لَكَانَ خَيراً لَهمْ و لَكِنهمْ يطْلُبونَ الدنْيا

H 782a Ch. 69, h 4

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Washsha' from 'Abd al-Karim ibn 'Amr from ibn abu Ya'fur, who has said that he heard abu 'Abd Allah, recipient of divine supreme covenant, say the following:

"'Umar ibn 'Abd al-'Aziz wrote ibn Hazm. . . ." He then has narrated a *Hadith* similar to the above one except that he, abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Ibn Hazm sent to Zayd ibn al-Hassan who was older than my father.'

A number of our people have narrated from Ahmad ibn Muhammad from al-Washsha' a similar *Hadith*.

٤ - الْحسيْن ٱبْن محمدٍ عنْ معلى ٱبْنِ محمدٍ عنِ الْحسنِ ٱبْنِ عِلِي الْوشاءِ عنْ عبْدِ الْكَرِيمِ ٱبْنِ عمْرٍو عنِ ٱبنِ أَبِي يعْفُورٍ قَالَ سمِعْت أَبا عبْدِ اللهِ ع يقُولُ إِن عمر ٱبْن عبْدِ الْعزِيزِ كتب إِلَى ٱبنِ حزْمٍ ثُم ذَكَر مِثْله إِلا أَنه قَالَ بعثَ ٱبن حزْمٍ إِلَى زيْدِ ٱبْنِ الْحسن و كانَ أَكْبر مِنْ أَبِي ع

عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد ٱبْنِ محمدٍ عنِ الْوشاءِ مِثْله

Chapter Seventy

Tacit and Explicit Testimony as Proof of abu 'Abd Allah Ja'far ibn Muhammad Al-Sadiq's Divine Authority Over People After Muhammad ibn Ali ibn Al-Husayn, Recipients of Divine Supreme Covenant

بَابُ الْإِشَارَةِ وَ النص عَلَى أَبِي عَبْدِ اللهِ جَعْفَرِ ٱبْنِ مُحَمدٍ الصادِقِ صَلَوَاتُ اللهِ عَلَيْهِمَا

H 783, Ch. 70, h 1

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from Aban ibn 'Uthman from abu al-Sabbah al-Kinani, who has said the following:

"Once abu Ja'far, recipient of divine supreme covenant, looked at abu 'Abd Allah, recipient of divine supreme covenant, who was walking. The Imam asked, 'Do you see this (person)? This person is of those about whom Allah, the Most Holy, the Most High, has said, "However, We have decided to grant a favor to the suppressed ones on earth by means of appointing them leaders and heirs of the land. (28:5)'"

١ - الْحسيْن ٱبْن محمدٍ عنْ معلى ٱبْنِ محمدٍ عنِ الْوشاءِ عنْ أَبانِ ٱبْنِ عثْمانَ عنْ أَبِي الصباحِ الْكِنانِي قَالَ نظَر أَبو جعْفَرٍ ع إِلَى أَبِي عبْدِ اللهِ ع يمْشِي فَقَالَ ترى هذَا هذَا مِن الذِين قَالَ الله عز و جل و نرِيد أَنْ نمن علَى الذِين اسْتضْعِفُوا فِي الْأَرضِ و نجْعلَهمْ أَئِمةً و نجْعلَهم الْوارِثِين

H 784, Ch. 70, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn abu 'Umayr from Hisham ibn Salim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"When my father was about to leave this world he said, 'O Ja'far, I recommend you to be good to my companions.' I then said, 'May Allah keep my soul in service for your cause, by Allah; I will educate them so that in any city where any of them will live he will not need to ask others for knowledge (of religion).'"

٢ - محمد ٱبْن يحْيى عنْ أَحْمد ٱبْنِ محمدٍ عنِ ٱبنِ أَبِي عميْرٍ عنْ هِشامِ ٱبْنِ سالِمٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ لَما حضرتْ أَبِي ع الْوفَاةُ قَالَ يا جعْفَر أُوصِيك بِأَصْحابِي خَيراً قُلْت جعِلْت فِداك و اللهِ لَأَدعنهمْ و الرجلُ مِنهمْ يكُونُ فِي الْمِصْرِ قَلَا يسْأَلُ أَحداً

٣- عِلِي بْنِ إِبْراهِيم عنْ أَبِيهِ عن ابْنِ أَبِي عمَيْرٍ عنْ هِشامِ بْنِ الْمثَنى عنْ سدِيرٍ الصيْرفِي قَالَ سمِعْت أَبا جعْفَرٍ ع يقُولُ إِن مِنْ سعادةِ الرجلِ أَنْ يكُونَ لَه الْولَد يعْرِف فِيهِ شِبْه خلْقِهِ و خلُقِهِ و شمائِلِهِ و إِني لَأَعْرِف مِن ابْنِي هذَا شِبْه خلْقِي و خلُقِي و شمائِلِي يعْنِي أَبا عبْدِ اللهِ ع

H 785, Ch. 70, h 3
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hisham ibn al-Muthanna from Sadir al-Sayrafi who has said that he heard abu Ja‘far, recipient of divine supreme covenant, say the following:

“It is part of the success of a man to have a child who is similar to his father physically, ethically and in good character. I do not know anyone more similar to me physically, ethically and in good character than this son of mine (meaning thereby abu ‘Abd Allah, recipient of divine supreme covenant.”

٤- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمدَ بْنِ محمدٍ عنْ عِلِي بْنِ الْحكَمِ عنْ طَاهِرٍ قَالَ كُنت عِنْد أَبِي جعْفَرٍ ع فَأَقْبلَ جعْفَر ع فَقَالَ أَبو جعْفَرٍ ع هذَا خيْر الْبرِيةِ أَوْ أَخْير

H 786, Ch. 70, h 4
A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Tahir who has said the following:

“Once I was in the presence of abu Ja‘far, recipient of divine supreme covenant, and Ja‘far, recipient of divine supreme covenant, came in. Abu Ja‘far, recipient of divine supreme covenant, said, ‘This (Ja’far) is the best among the people, in fact, is of much higher position among them.’”

٥- أَحْمد بْن محمدٍ عنْ محمدِ بْنِ خالِدٍ عنْ بعْضِ أَصْحابِنا عنْ يونس بْنِ يعْقُوب عنْ طَاهِرٍ قَالَ كُنت عِنْد أَبِي جعْفَرٍ ع فَأَقْبلَ جعْفَر ع فَقَالَ أَبو جعْفَرٍ ع هذَا خيْر الْبرِيةِ

H 787, Ch. 70, h 5
Ahmad ibn Muhammad has narrated from Muhammad ibn Khalid from certain persons of our people from Yunus ibn Ya‘qub from Tahir who has said the following:

“Once I was in the presence of abu Ja‘far, recipient of divine supreme covenant, and Ja‘far, recipient of divine supreme covenant, came in. The Imam said, ‘This (Ja’far) is the best of the people.’”

٦- أَحْمد بْن مِهْرانَ عنْ محمدِ بْنِ عِلِي عنْ فُضيْلِ بْنِ عثْمانَ عنْ طَاهِرٍ قَالَ كُنت قَاعِداً عِنْد أَبِي جعْفَرٍ ع فَأَقْبلَ جعْفَر ع فَقَالَ أَبو جعْفَرٍ ع هذَا خيْر الْبرِيةِ

H 788, Ch. 70, h 6
Ahmad ibn Mihran has narrated from Muhammad ibn Ali from Fudayl ibn ‘Uthman from Tahir who has said the following:

“Once I was in the presence of abu Ja‘far, recipient of divine supreme covenant, that Ja‘far, recipient of divine supreme covenant, came in. The Imam said, ‘This (Ja‘far) is the best of the people.’”

٧- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنِ ابْنِ محْبوبٍ عنْ هِشامِ بْنِ سالِمٍ عنْ جابِرِ بْنِ يزِيد الْجعْفِي عنْ أَبِي جعْفَرٍ ع قَالَ سئِلَ عنِ الْقَائِمِ ع فَضرب بِيدِهِ علَى أَبِي عبْدِ اللهِ ع فَقَالَ هذَا و اللهِ قَائِم آلِ محمدٍ ص قَالَ عنْبسةُ فَلَما قُبِض أَبو جعْفَرٍ ع دخلْت علَى أَبِي عبْدِ اللهِ ع فَأَخْبرْته بِذَلِك فَقَالَ صدق جابِر ثُم قَالَ لَعلكُمْ تروْنَ أَنْ لَيس كُل إِمامٍ هو الْقَائِم بعْد الْإِمامِ الذِي كَانَ قَبْله

H 789, Ch. 70, h 7
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from Hisham ibn Salim from Jabir ibn Yazid al-Ju’fi who has said the following:

“A question was asked (from abu Ja‘far, recipient of divine supreme covenant, about al-Qa’im (the twelfth Imam). He (abu Ja‘far) tapped (at the shoulder of) abu ‘Abd Allah, recipient of divine supreme covenant, and said, ‘This, by Allah, is the *Qa’im* (one who will establish the kingdom of Allah) of the family of Muhammad, recipient of divine supreme covenant.’

“Anbasa has said, ‘When abu Ja‘far passed away, I went to see abu ‘Abd Allah, recipient of divine supreme covenant, and told him of what I had heard (from Jabir). The Imam said, ‘Jabir has spoken the truth.’ He then said, ‘You perhaps think that every succeeding Imam after a preceding Imam is not *al-Qa’im.* (*Al-Qa’im* also refers to the one who obeys and serves Allah).’”

٨- عِلِي بْن إِبْراهِيم عنْ محمدِ بْنِ عِيسى عنْ يونس بْنِ عبْدِ الرحْمنِ عنْ عبْدِ الْأَعْلَى عنْ أَبِي عبْدِ اللهِ ع قَالَ إِن أَبِي ع اسْتوْدعنِي ما هناك فَلَما حضرته الْوفَاةُ قَالَ ادْع لِي شهوداً فَدعوْت لَه أَربعةً مِنْ قُرَيْشٍ فِيهِمْ نافِع موْلَى عبْدِ اللهِ بْنِ عمر فَقَالَ اكْتبْ هذَا

H 790, Ch. 70, h 8
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus ibn ‘Abd al-Rahman from ‘Abd al-A‘la from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“My father entrusted me with all that is there (the sacred objects inherited from the prophets such as wills and so forth). When he was about to leave this world, he asked me to call for him a few people to bear testimony. I then called four people from Quraysh. Among them was Nafi‘ Mawla ‘Abd Allah ibn ‘Umar.

“He then said, ‘Write down: This is (like) the will of Jacob to his sons, “My sons, Allah has chosen this religion for you. You

must not leave this world unless you are a Muslim (submitted to the will of the Lord of the world).” (2:132)

“Muhammad ibn Ali has recommended Ja‘far ibn Muhammad in his will, and commands him to shroud him (Muhammad ibn Ali) with the gown with which he performed his prayers on Fridays, and prepare a turban for him out of his own turban. He should shape his grave squarely and raise it four inches from the ground; he should open the knots from all ends of his shroud at the time of burial.

“Then he said to the witnesses, ‘You may go now, may Allah bless you.’

“I then asked him after they had left, ‘O father, you did not need to make a will for such matters.’ He said, ‘My son, I do not like that you will be defeated; they will say, ‘No will was made in his favor.’ I just wanted to establish a defense and authority in your favor.’”

ما أَوْصى بِهِ يَعْقُوب بَنِيهِ يا بَنِي إِن الله اصْطَفى لَكُم الدين فَلا تموتن إِلا و أَنتُمْ مسْلِمونَ و أَوْصى محمد ْبن عَلِي إِلَى جَعْفَرِ ْبنِ محمدٍ و أَمره أَنْ يكفنه فِي بُرْدِهِ الذِي كَانَ يصلي فِيهِ الْجمعةَ و أَنْ يعممه بِعِمامتِهِ و أَنْ يربع قَبره و يرْفَعه أَربع أَصابِع و أَنْ يحل عَنْه أَطْماره عِنْد دفْنِهِ ثُم قَالَ لِلشهودِ انصرفُوا رحِمكُم الله فَقُلْت لَه يا أَبتِ بَعْد ما انصرفُوا ما كَانَ فِي هذَا بِأَنْ تشْهد عَلَيْهِ فَقَالَ يا بني كَرِهْت أَنْ تغْلَب و أَنْ يقَالَ إِنه لَمْ يوص إِلَيْهِ فَأَرَدْت أَنْ تكُونَ لَك الْحجةُ

Chapter Seventy One

Tacit and Explicit Testimony as Proof of abu Al-Hassan Musa’s Divine Authority Over the People After abu ‘Abd Allah, Recipients of Divine Supreme Covenant

بَابُ الْإِشَارَةِ وَ النص عَلَى أَبِي الْحَسَنِ مُوسَى ع

H 791, Ch. 71, h 1

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from ‘Abd Allah al-Qalla’ from al-Fayd ibn al-Mukhtar who has said the following:

“Once I said to abu ‘Abd Allah, recipient of divine supreme covenant, ‘Please, take my hand out of the fire. Who will be for us after you (leave this world)?’ Shortly thereafter abu Ibrahim (Musa ibn Ja‘far, recipient of divine supreme covenant) came in, and he was a young boy in those days. The Imam said, ‘This is your *Sahib* (your Imam) so hold fast to him.’”

١ - أَحْمد ْبن مِهْرانَ عَنْ محمدِ ْبنِ عَلِي عَنْ عَبْدِ اللهِ الْقَلاءِ عن الْفَيْضِ ْبنِ الْمخْتارِ قَالَ قُلْت لِأَبِي عَبْدِ اللهِ ع خذْ بِيدِي مِن النارِ مَنْ لَنا بَعْدك فَدخلَ عَلَيْهِ أَبو إِبراهِيم ع و هو يوْمئِذٍ غُلَام فَقَالَ هذَا صاحِبكُمْ فَتمسكْ بِهِ

H 792, Ch. 71, h 2

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from abu Ayyub al-Khazzaz from Thubayt from Mu‘adh ibn Kathir who has said the following:

“Once I said to abu ‘Abd Allah, recipient of divine supreme covenant, ‘I pray to Allah who granted your father such a high position, to grant you such position through your successor before you leave this world.’ He then said, ‘Allah has already granted such a favor.’

“I (the narrator) then asked the Imam, “Who is he, may Allah keep my soul in service for your cause?” He made a hand gesture toward the pious servant (of Allah), who was asleep, saying, ‘This man who is asleep.’ He was a young boy.’”

٢ - عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد ْبنِ محمدٍ عَنْ عَلِي ْبنِ الْحكَمِ عَنْ أَبِي أَيوب الْخزازِ عَنْ ثُبَيْتٍ عَنْ معاذِ ْبنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قُلْت لَه أَسْأَلُ الله الذِي رزق أَباك مِنْك هذِهِ الْمنْزِلَةَ أَنْ يرْزقَك مِنْ عَقِبك قَبْلَ الْممات مِثْلَها فَقَالَ قَدْ فَعلَ الله ذَلِك قَالَ قُلْت مَنْ هو جعِلْت فِداك فَأَشار إِلَى الْعَبْدِ الصالِحِ و هو راقِد فَقَالَ هذَا الراقِد و هو غُلَام

H 793, Ch. 71, h 3

Through the same chain of narrators it is narrated from Ahmad ibn Muhammad who has said the following:

“Abu Ali al-Arjani al-Farisi narrated to me from ‘Abd al-Rahman ibn al-Hajjaj in the year (179 A.H. /795 A.D.) in which former abu al-Hassan, Imam Musa, recipient of divine supreme covenant, was detained. I (Hajjaj) said to him (‘Abd al-Rahman), ‘This man (abu al-Hassan Musa) has been detained by his (Mansur, current ruler’s) orders. We do not know what his condition is. Have you heard anything from him about his sons?’ He (‘Abd al-Rahman) said to me, ‘I did not think anyone asks me about this issue. Once I went to see Ja‘far ibn Muhammad, recipient of divine supreme covenant, in his home. He was in such and such a room at the prayer area. He was praying to Allah and on his right side was Musa ibn Ja‘far, recipient of

٣ - و بِهذَا الْإِسْنادِ عَنْ أَحْمد ْبنِ محمدٍ قَالَ حدثَنِي أَبو عَلِي الْأَرجانِي الْفَارِسِي عَنْ عَبْدِ الرحْمنِ ْبنِ الْحجاجِ قَالَ سأَلْت عَبْد الرحْمنِ فِي السنةِ الَتِي أُخِذَ فِيها أَبو الْحسنِ الْماضِي ع فَقُلْت لَه إِن هذَا الرجلَ قَدْ صار فِي يدِ هذَا و ما نَدْرِي إِلَى ما يصِير فَهلْ بلَغك عَنْه فِي أَحدٍ مِنْ ولْدِهِ

شيْءٌ فَقَالَ لِي ما ظَنَنت أن أحداً يسْأَلُنِي عَنْ هذِهِ الْمسْأَلةِ دخلْت علَى جعْفَرِ بْنِ محمدٍ فِي منْزِلِهِ فَإِذَا هو فِي بيْتٍ كذَا فِي دارِهِ فِي مسْجِدٍ لَه و هو يدْعو و علَى يمِينِهِ موسى بْن جعْفَرٍ ع يؤمن علَى دعائِهِ فَقُلْت لَه جعلَنِي الله فِداك قَدْ عرفْت انْقِطَاعِي إِلَيْك و خِدْمتِي لَك فَمنْ ولِي الناسِ بعْدك فَقَالَ إِن موسى قَدْ لَبِس الدرْع و ساوى علَيْهِ فَقُلْت لَه لَا أَحْتاج بعْد هذَا إِلَى شيْءٍ

٤- أَحْمد بْن مِهْرانَ عَنْ محمدِ بْنِ عِلِي عَنْ موسى الصيْقَلِ عن الْمفَضلِ بْنِ عمر قَالَ كُنت عِنْد أَبِي عبْدِ اللهِ ع فَدخلَ أَبو إِبراهِيم ع و هو غُلَام فَقَالَ اسْتوْصِ بِهِ و ضعْ أَمره عِنْد مِنْ تثِق بِهِ مِنْ أَصْحابِك

٥- أَحْمد بْن مِهْرانَ عَنْ محمدِ بْنِ عِلِي عَنْ يعْقُوب بْنِ جعْفَرٍ الْجعْفَرِي قَالَ حدثَنِي إِسْحاق بْن جعْفَرٍ قَالَ كُنت عِنْد أَبِي يوْماً فَسأَله عِلِي بْن عمر بْنِ عِلِي فَقَالَ جعِلْت فِداك إِلَى منْ نفْزع و يفْزع الناس بعْدك فَقَالَ إِلَى صاحِبِ الثوْبيْنِ الْأَصْفَرَيْنِ و الْغدِيرتَيْنِ يعْنِي الذؤابتَيْنِ و هو الطالِع علَيْك مِنْ هذَا الْبابِ يفْتح الْبابيْنِ بِيدِهِ جمِيعاً فَما لَبِثْنا أَنْ طَلَعتْ علَيْنا كفَّانِ آخِذَةً بِالْبابيْنِ فَفَتحهما ثُم دخلَ علَيْنا أَبو إِبراهِيم

٦- عِلِي بْن إِبراهِيم عَنْ أَبِيهِ عن ابْنِ أَبِي نجْرانَ عَنْ صفْوانَ الْجمالِ عَنْ أَبِي عبْدِ اللهِ ع قَالَ قَالَ لَه منْصور بْن حازِمٍ بِأَبِي أَنْت و أُمي إِن الْأَنفُس يغْدى علَيْها و يراح فَإِذَا كَانَ ذَلِك فَمنْ فَقَالَ أَبو عبْدِ اللهِ ع إِذَا كَانَ ذَلِك فَهو صاحِبكُمْ و ضرب بِيدِهِ علَى منْكِبِ أَبِي الْحسنِ ع الْأَيمنِ فِي ما أَعْلَم و هو يوْمئِذٍ خماسِي و عبْد اللهِ بْن جعْفَرٍ جالِس معنا

٧- محمد بْن يحْيى عَنْ محمدِ بْنِ الْحسيْنِ عَنْ عبْدِ الرحْمنِ بْنِ أَبِي نجْرانَ عَنْ عِيسى بْنِ عبْدِ اللهِ بْنِ محمدِ بْنِ عمر بْنِ عِلِي بْنِ أَبِي طَالِبٍ عَنْ أَبِي عبْدِ اللهِ ع قَالَ قُلْت لَه إِنْ كَانَ كَوْنٌ و لَا أَرانِي الله ذَلِك فِيمنْ أَئْتم قَالَ فَأَوْمأَ إِلَى ابْنِهِ موسى ع قُلْت فَإِنْ حدثَ بِموسى حدثٌ فِيمنْ أَئْتم قَالَ بِولَدِهِ قُلْت فَإِنْ حدثَ بِولَدِهِ حدثٌ و

divine supreme covenant, saying Amen for his prayer.' I said to him, 'May Allah keep my soul in service for your cause, you know I have cut myself off from all others to serve you. Who will be the *Wali* (Leader with Divine Authority) for people after you?' He replied, 'Musa has dressed up in this coat of arms and it has fit him perfectly.' I then said to him, 'I will not need anything after this.'"

H 794, Ch. 71, h 4

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from Musa al-Sayqal from al-Mufaddal ibn 'Umar who has said the following:

"Once I was in the presence of abu 'Abd Allah, recipient of divine supreme covenant, when abu Ibrahim came in; he was a young boy. He (abu 'Abd Allah) said, 'Acknowledge my will (transfer of Divine Authority to him; Musa ibn Ja'far, recipient of divine supreme covenant) and inform of his task (Leadership with Divine Authority) your reliable companions.'"

H 795, Ch. 71, h 5

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from Ya'qub ibn Ja'far al-Ja'fari who has said that Ishaq ibn Ja'far, recipient of divine supreme covenant, said to me the following:

"One day I was in the presence of my father and Ali ibn 'Umar ibn Ali asked him this question: 'May Allah keep my soul in service for your cause, from whom should we and the people seek help and assistance after you leave this world?' He (the Imam) said, 'You must seek refuge with and guidance from the man who has two pieces of yellow clothes on him and a twined bunch of hair, who will shortly appear to you from this door, opening both halves of the door with his both hands.' We did not wait very long until there appeared two palms opening both halves of the door. The person who came in was abu Ibrahim, Musa ibn Ja'far, recipient of divine supreme covenant.'"

H 796, Ch. 71, h 6

Ali ibn Ibrahim has narrated from his father from ibn abu Najran from Safwan al-Jammal from abu 'Abd Allah, recipient of divine supreme covenant, Safwan has said the following:

"Once Mansur ibn Hazim said to him (the Imam, recipient of divine supreme covenant), 'May Allah keep my soul in service for your cause, (human) souls pass through mornings and evenings and approach death, if that (your time to leave this world) comes then who (will be the Imam)?'

"Abu 'Abd Allah, recipient of divine supreme covenant, then said, 'If that happens then he is your *Sahib* (Imam, Leader with Divine Authority).' He tapped, I think, the right shoulder of abu al-Hassan with his hand. He was five years old (or five feet tall) at that time and 'Abd Allah ibn Ja'far was also present with us.'"

H 797, Ch. 71, h 7

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from 'Abd al-Rahman ibn abu Najran from 'Isa ibn 'Abd Allah ibn Muhammad ibn 'Umar ibn Ali ibn abu Talib, recipient of divine supreme covenant, who has said the following:

"Once I said to abu 'Abd Allah, recipient of divine supreme covenant, 'If something will happen (death of Imam), may Allah not make me experience it, then whom must I follow as my Imam?' The narrator has said that he pointed to his son Musa, recipient of divine supreme covenant. I then asked, 'What if something happens to Musa, recipient of divine supreme covenant, then whom must I follow as my Imam?' The Imam said, 'Follow his son.' Then I asked, "What if something will happen to his son who will leave behind an elder brother and a son, then whom should I follow?' He said, 'Follow his son.'

Then he said, ‘In this way forever.’ I then asked, ‘What if I will not know him and will not know his place?’ The Imam said, ‘Say, “O Lord, I love and take as my guardian whoever is left (on earth) as Your Authority of the sons of the preceding Imam.” This will be enough for you if Allah may so will.’”

ترك أخاً كبيراً و ابناً صغيراً قيمنْ أنثم قالَ بولدِهِ ثم قالَ هكذا أبداً قُلت فإنْ لمْ أعرِفْه و لا أعرِفْ موضِعه قالَ تقُولُ اللهم إني أتولى منْ بقي مِنْ حججِك مِنْ ولدِ الإمامِ الماضِي فإن ذلك يجزيك إنْ شاءَ الله

H 798, Ch. 71, h 8

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from ‘Abd Allah al-Qalla’ from al-Mufaddal ibn ‘Umar who has said the following:

“Once abu ‘Abd Allah, recipient of divine supreme covenant, spoke of abu al-Hassan, recipient of divine supreme covenant, and he was a young boy in those days. He said, ‘This is such a child that no other child born to us has been of a greater blessing to our followers than him.’ The Imam then said to me, ‘Do not be harsh with Isma‘il (Imam’s other son).’”

٨- أحمد بن مهران عنْ محمدِ بنِ علِي عنْ عبدِ اللهِ القلاءِ عنِ المفضلِ بنِ عمر قالَ ذكر أبو عبدِ اللهِ ع أبا الحسنِ ع و هو يومئذٍ غُلام فقالَ هذا المولود الذي لمْ يولدْ فينا مولود أعظم بركةً على شيعتِنا مِنه ثُم قالَ لي لا تجفُوا إسماعيلَ

H 799, Ch. 71, h 9

Muhammad ibn Yahya and Ahmad ibn Idris have narrated from Muhammad ibn ‘Abd al-Jabbar from al-Hassan ibn al-Husayn from Ahmad ibn al-Hassan al-Maythami from Fayd ibn al-Mukhtar who has said the following:

“In a lengthy *Hadith* on the issues of abu al-Hassan, recipient of divine supreme covenant, abu ‘Abd Allah, recipient of divine supreme covenant, has said to the narrator, ‘He is your Master of whom you asked. Stand up for him and acknowledge his rights.’ I then stood up and kissed his head and hand and prayed to Allah, the Most Holy, the Most High, for him. Abu ‘Abd Allah, recipient of divine supreme covenant, then said, ‘Keep in mind that permission is not given to us to speak about him to anyone before you.’

“I (the narrator) then said to the Imam, ‘May Allah keep my soul in service for your cause, can I inform anyone about him?’ The Imam said, ‘Yes, you may inform your family (wife) and sons.’ With me there were my family (wife), sons and friends, and of my friends there was Yunus ibn al-Zabyan. When I informed them they all thanked Allah, the Most Holy, the Most High. Yunus said, ‘No, by Allah, I must hear that from him.’ He was in a hurry. He went and I followed him. When I reached the door I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying to him, he had reached him before I did, ‘What Fayd has said to you is true.’ I (the narrator) then said, ‘I have heard it and I obey.’ Abu ‘Abd Allah, recipient of divine supreme covenant, then said, ‘Take him with you, O Fayd.’”

٩- محمد بن يحيى و أحمد بن إدريس عنْ محمدِ بنِ عبدِ الجبارِ عنِ الحسنِ بنِ الحسينِ عنْ أحمد بنِ الحسنِ الميثمِي عنْ فيضِ بنِ المختارِ في حدِيثٍ طوِيلٍ في أمرِ أبي الحسنِ ع حتى قالَ له أبو عبدِ اللهِ ع هو صاحِبك الذي سألْت عنْه فقُمْ إليْهِ فأقِر له بحقِه فقُمْت حتى قبلْت رأسه و يده و دعوْت الله عز و جل له فقالَ أبو عبدِ اللهِ ع أما إنه لمْ يؤذَنْ لنا في أولَ مِنْك قالَ قُلْت جعِلْت فِداك فأخْبِر بِهِ أحداً فقالَ نعمْ أهلك و ولدك و كانَ معِي أهلِي و ولدِي و رفقائي و كانَ يونس بن ظبيانَ مِنْ رفقائي فلما أخْبرتهمْ حمِدوا الله عز و جل و قالَ يونس لا و اللهِ حتى أسْمع ذلك مِنْه و كانتْ بِهِ عجلةٌ فخرج فاتبعْته فلما انتهيْت إلى البابِ سمِعْت أبا عبدِ اللهِ ع يقُولُ له و قدْ سبقنِي إليْهِ يا يونس الأمر كما قالَ لك فيْض قالَ فقالَ سمِعْت و أطعْت فقالَ لي أبو عبدِ اللهِ ع خذْه إليْك يا فيْض

H 800, Ch. 71, h 10

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Ja‘far ibn Bashir from Fudayl from Tahir from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“He has said that abu ‘Abd Allah, recipient of divine supreme covenant, would blame ‘Abd Allah, show him his anger and advise him asking, ‘What is the matter that you are not like your brother (Musa). By Allah, I observe light in his face.’ ‘Abd Allah then asked, ‘Why is it? Aren’t his and my father and mother the same?’ Abu ‘Abd Allah, recipient of divine supreme covenant, then said, ‘He is from my soul and you are my son.’”

١٠- محمد بن يحيى عنْ محمدِ بنِ الحسينِ عنْ جعفرِ بنِ بشِيرٍ عنْ فُضيلٍ عنْ طاهِرٍ عنْ أبي عبدِ اللهِ قالَ كانَ أبو عبدِ اللهِ ع يلُوم عبد اللهِ و يعاتِبه و يعِظُه و يقُولُ ما منعك أنْ تكُونَ مِثْلَ أخِيك قَو اللهِ إني لأعْرِف النور في وجْهِهِ فقالَ عبد اللهِ لم أ ليس أبي و أبوه واحِداً و أمي و أمه واحِدةً فقالَ له أبو عبدِ اللهِ إنه مِنْ نفْسِي و أنت ابني

H 801, Ch. 71, h 11

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Washsha’ from Muhammad ibn Sinan from Ya‘qub al-Sarraj who has said the following:

“Once I went to see abu ‘Abd Allah, recipient of divine supreme covenant, who was standing by the cradle of abu al-Hassan, Musa. He began to speak secretly to him for a long time. I sat there until he was free. I then stood for him and he said to me, ‘Come close to your *Mawla* (master and Leader with

١١- الحسين بن محمدٍ عنْ معلى بنِ محمدٍ عنِ الوشاءِ عنْ محمدِ بنِ سِنانٍ عنْ يعقُوب السراجِ قالَ دخلْت على أبي عبدِ اللهِ ع و هو واقِف على رأسِ أبي الحسنِ موسى و هو في

الْمهْدِ فَجعلَ يساره طَوِيلًا فَجلَسْت حتى فَرغَ فَقُمت إِلَيْهِ فَقَالَ لِي ادْنُ مِنْ مَوْلَاك فَسلَمْ فَدنَوْت فَسلَمْت علَيْهِ فَرد علَي السلَام بِلِسانٍ فَصِيحٍ ثُم قَالَ لِي اذْهبْ فَغيرِ اسْم ابْنِتك الَتِي سمَيْتها أَمسِ فَإِنه اسْم يبْغِضه الله و كَانَ ولِدتْ لِي ابْنةٌ سمَيْتها بِالْحمَيْراءِ فَقَالَ أَبو عَبْدِ اللهِ ع ائْتِهِ إِلَى أَمرِهِ تَرشَدْ فَغيرْت اسْمها

١٢- أَحْمد بْن إِدْرِيس عَنْ محمدِ بْنِ عَبْدِ الْجبارِ عَنْ صفْوانَ عنِ ابْنِ مسْكَانَ عَنْ سلَيمانَ بْنِ خالِدٍ قَالَ دعا أَبو عَبْدِ اللهِ ع أَبا الْحسنِ ع يوْماً و نَحْن عِنْده فَقَالَ لَنا علَيْكُمْ بِهذَا فَهو و اللهِ صاحِبكُمْ بعْدِي

١٣- عِلِي بْن محمدٍ عَنْ سهْلٍ أَوْ غَيرِهِ عَنْ محمدِ بْنِ الْولِيدِ عَنْ يونس عَنْ داود بْنِ زرْبِي عَنْ أَبِي أَيوب النحْوِي قَالَ بعثَ إِلَي أَبو جعْفَرٍ الْمنصور فِي جوْفِ اللَيْل فَأَتَيته فَدخلْت علَيْهِ و هو جالِس علَى كُرْسِي و بَين يدَيْهِ شمْعةٌ و فِي يدِهِ كِتاب قَالَ فَلما سلَمْت علَيْهِ رمى بِالْكِتابِ إِلَي و هو يبْكِي فَقَالَ لِي هذَا كِتاب محمدِ بْنِ سلَيمانَ يخْبِرنا أَن جعْفَر بْن محمدٍ قَدْ مات فَإِنا لِلهِ و إِنا إِلَيْهِ راجِعونَ ثَلَاثاً و أَين مِثْلُ جعْفَرٍ ثُم قَالَ لِي اكْتبْ قَالَ فَكَتَبت صدْر الْكِتابِ ثُم قَالَ اكْتبْ إِنْ كَانَ أَوْصى إِلَى رجلٍ واحِدٍ بِعَيْنِهِ فَقَدمْه و اضْرِبْ عنقَه قَالَ فَرجع إِلَيْهِ الْجواب أَنه قَدْ أَوْصى إِلَى خَمْسةٍ واحِدهمْ أَبو جعْفَرٍ الْمنصور و محمد بْن سلَيمانَ و عَبْد اللهِ و موسى و حمِيدةُ

١٤- عِلِي بْن إِبراهِيم عَنْ أَبِيهِ عنِ النضْرِ بْنِ سوَيْدٍ نَحْوِ مِنْ هذَا إِلا أَنه ذَكَر أَنه أَوْصى إِلَى أَبِي جعْفَرٍ الْمنصورِ و عَبْدِ اللهِ و موسى و محمدِ بْنِ جعْفَرٍ و مَوْلًى لِأَبِي عَبْدِ اللهِ ع قَالَ فَقَالَ أَبو جعْفَرٍ لَيس إِلَى قَتْل هؤُلَاءِ سبِيلٌ

١٥- الْحسَيْن بْن محمدٍ عَنْ معلى بْنِ محمدٍ عنِ الْوشاءِ عَنْ عِلِي بْنِ الْحسنِ عَنْ صفْوانَ الْجمالِ قَالَ سأَلْت أَبا عَبْدِ اللهِ ع عَنْ صاحِبِ هذَا الْأَمرِ فَقَالَ إِن صاحِب هذَا الْأَمرِ لَا يلْهو و لَا يلْعب و أَقْبلَ أَبو الْحسنِ موسى و هو صغِير و معه عناق مكيةٌ و هو يقُولُ لَها اسْجدِي لِربكِ فَأَخذَه أَبو عَبْدِ اللهِ ع و ضمه إِلَيْهِ و قَالَ بِأَبِي و أُمي مَنْ لَا يلْهو و لَا يلْعب

Divine Authority).’ I went close and said the greetings of peace. He answered my greetings very clearly and then said to me, ‘Go and change the name of your daughter whom you named just yesterday. It is a name that makes Allah angry.’ A girl was born to us and I had named her al-Humayra. Abu ‘Abd Allah, recipient of divine supreme covenant, said to me, ‘Follow his command and you will have the right guidance.’ I then changed her name.’”

H 802, Ch. 71, h 12

Ahmad ibn Idris has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan from ibn Muskan from Sulayman ibn Khalid who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, one day called abu al-Hassan, recipient of divine supreme covenant, while we were in his presence and said to us, ‘You must take hold of this man. He, by Allah, will be your Master (Leader with Divine Authority) after me.’”

H 803, Ch. 71, h 13

Ali ibn Muhammad has narrated from Sahl or another person, from Muhammad ibn al-Walid from Yunus from Dawud ibn Zurbi from abu Ayyub al-Nahwi who has said the following:

“Abu Ja‘far, al-Mansur summoned me in the middle of the night and I went to see him. When I met him he was sitting in a chair. Before him there was a candle and a letter in his hand. I (the narrator) then greeted him and he threw the letter to me while he was weeping. He said, ‘This is a letter of Muhammad ibn Sulayman in which he has informed us that Ja‘far ibn Muhammad, recipient of divine supreme covenant, has died. We are for Allah and to Him we will all return. He said it three times. Where can one find anyone like Ja‘far, recipient of divine supreme covenant?’ Then he said to me, ‘Write it down.’

“I (the narrator) then wrote down the introduction of the letter. He (Mansur) said, ‘Write to ask if he has left a will to any man particularly, if so summon him and kill him.’ He has said that a reply to his letter came back and it said that the Imam has in fact, left a will to five people: They are abu Ja‘far al-Mansur, Muhammad ibn Sulayman, ‘Abd Allah, Musa and Hamida.’”

H 804 Ch. 71, h 14

Ali ibn Ibrahim has narrated from his father from al-Nadr ibn Suwayd who has said the following:

“Ibn Suwayd has narrated a similar *Hadith* as above except that he has said, ‘He has left a will to abu Ja‘far, al-Mansur, ‘Abd Allah, Musa, Muhammad ibn Ja‘far and Mawla of abu ‘Abd Allah, recipient of divine supreme covenant. Abu Ja‘far, al-Mansur then said, ‘There is no way to kill these people.’”

H 805, Ch. 71, h 15

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Washsha’ from Ali ibn al-Hassan from Safwan al-Jammal who has said the following:

“I asked abu ‘Abd Allah, recipient of divine supreme covenant, about the person in charge of this matter (Leadership with Divine Authority) and he said, ‘The person in charge of the task does not trifle or play. At this time abu al-Hassan, Musa came. He was very small. With him there was a baby goat of Makka’s (goats) and he was saying to her, ‘Prostrate before your Lord.’ Abu ‘Abd Allah then took him and hugged him and said, ‘May Allah keep my soul and the souls of my parents in service for the cause of one who does not trifle or engage in amusement.’”

H 806, Ch. 71, h 16
Ali ibn Muhammad has narrated from certain ones of our people from ‘Ubays ibn Hisham that ‘Umar al-Rummani narrated to me from Fayd ibn al-Mukhtar the following:

“Once, when I was in the presence of abu ‘Abd Allah, recipient of divine supreme covenant, abu al-Hassan Musa, recipient of divine supreme covenant, came and he was a young boy. I held him and kissed him. Abu ‘Abd Allah, recipient of divine supreme covenant, said, ‘You (the community of our followers) are the Ark and he is the captain.’

“I (the narrator) then went to perform Hajj the next year and I had two thousand Dinars. I sent one thousand to abu ‘Abd Allah, recipient of divine supreme covenant, and one thousand to him (abu al-Hassan). I went to see abu ‘Abd Allah, recipient of divine supreme covenant, who said, ‘You have considered him equal to me.’ I said, ‘I did so because of your words.’ He then said, ‘I swear by Allah, I did not do so, in fact, Allah, the Most Holy, the Most High, has done it for him (abu al-Hassan Musa, recipient of divine supreme covenant.’”

١٦- عِلِيُّ بْن محمدٍ عنْ بعْضِ أصْحابِنا عنْ عبْيسِ بْنِ هِشامٍ قالَ حدثَنِي عمر الرمانِي عنْ فيْضِ بْنِ الْمخْتارِ قالَ إِني لِعِنْد أَبِي عبْدِ اللهِ ع إِذْ أقْبلَ أبو الْحسنِ موسى ع و هو غُلام فالْتزمْته و قبلْته فقَالَ أبو عبْدِ اللهِ ع أَنتم السفِينةُ و هذَا ملاحها قالَ فحججْت مِنْ قابِلٍ و معِي أَلْفَا دِينارٍ فبعثْت بِأَلْفٍ إِلَى أَبِي عبْدِ اللهِ ع و أَلْفٍ إِلَيْهِ فلما دخلْت علَى أَبِي عبْدِ اللهِ ع قالَ يا فيْض عدلْته بِي قُلْت إِنما فعلْت ذَلِك لِقَوْلِك فقَالَ أما و اللهِ ما أنا فعلْت ذَلِك بل الله عز و جل فعلَه بِهِ

Chapter Seventy Two
Tacit and Explicit Testimony as Proof of abu Al-Hassan Al-Rida’s Divine Authority Over the People After abu Al-Hassan Musa, Recipients of Divine Supreme Covenant

بَابُ الْإِشَارَةِ وَ النص عَلَى أَبِي الْحَسَنِ الرضَا ع

H 807, Ch. 72, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from al-Husayn ibn Nu‘aym al-Sahhaf who has said the following:

“Hisham ibn al-Hakam, Ali ibn Yaqtin and I were in Baghdad. Ali ibn Yaqtin said, ‘I was in the presence of the pious servant (of Allah) and his son Ali came. He then said to me, “O Ali ibn Yaqtin, this is Ali, the sayyid (leader, master) of my children and I have gifted him with my own *Kunya*,” (the Arabic expression used to address people, ‘O father of so and so, and so forth). Hisham tapped his forehead with his palm and said, ‘Fie up on you! How did you say it?’ Ali ibn Yaqtin said, ‘I heard, by Allah, from him just as I said.’ Hisham then asked, ‘Did he (Imam Musa, recipient of divine supreme covenant) inform you that after him the task (Leadership with Divine Authority) will be with him (his son)?’”

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from al-Husayn ibn Nu‘aym al-Sahhaf who has said the following:

“Once I was in the presence of the pious servant (of Allah). In al-Safwani manuscript it says, ‘I was’ . . . then he relates the rest of the above *Hadith*.”

١- محمدُ بْن يحْيى عنْ أَحْمدَ بْنِ محمدٍ عنِ ابْنِ محْبوبٍ عنِ الْحسيْنِ بْنِ نعيْمٍ الصحافِ قالَ كُنت أنا و هِشامُ بْن الْحكَمِ و عِلِي بْن يقْطِينٍ بِبغْداد فقَالَ عِلِي بْن يقْطِينٍ كُنت عِنْد الْعبْدِ الصالِحِ جالِساً فدخلَ علَيْهِ ابْنه عِلِي فقَالَ لِي يا عِلِي بْن يقْطِينٍ هذَا عِلِي سيد ولْدِي أما إِني قَدْ نحلْته كُنْيتِي فضرب هِشامُ بْن الْحكَمِ بِراحتِهِ جبْهته ثُم قالَ وَيْحك كَيف قُلْت فقَالَ عِلِي بْن يقْطِينٍ سمِعْت و اللهِ مِنْه كما قُلْت فقَالَ هِشام أَخْبرك أَن الْأَمر فِيهِ مِنْ بعْدِهِ

أَحْمدُ بْن مِهْرانَ عنْ محمدِ بْنِ عِلِي عنِ الْحسيْنِ بْنِ نعيْمٍ الصحافِ قالَ كُنت عِنْد الْعبْدِ الصالِحِ و فِي نسْخةِ الصفْوانِي قالَ كُنت أنا ثُم ذَكَر مِثْله

٢- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمدَ بْنِ محمدٍ عنْ معاوِيةَ بْنِ حكَيْمٍ عنْ نعيْمٍ الْقَابوسِي عنْ أَبِي الْحسنِ ع أنه قالَ إِن ابْنِي عِلِياً أَكْبر ولْدِي و أبرهمْ عِنْدِي و أحبهمْ إِلَي و هو ينْظُر معِي فِي الْجفْرِ و لَمْ ينْظُرْ فِيهِ إِلا نبِي أَو وصِي نبِي

٣- أَحْمدُ بْن مِهْرانَ عنْ محمدِ بْنِ عِلِي عنْ محمدِ بْنِ سِنانٍ و إِسْماعِيلَ بْنِ عبادٍ الْقَصْرِي جمِيعاً عنْ داود الرقي قالَ قُلْت لِأَبِي

H 808, Ch. 72, h 2
A number of our people have narrated from Ahmad ibn Muhammad from Mu‘awiya ibn Hakim from Nu‘aym al-Qabusi from abu al-Hassan, recipient of divine supreme covenant, who has said the following:

“My son, Ali is the eldest of my sons, the most virtuous among them in my opinion and the most beloved of them to me. He looks (reads) into the *Jafr* (a secret source of knowledge) with me. No one looks into it except a prophet, or the executor of the will of a prophet.”

H 809, Ch. 72, h 3
Ahmad ibn Mihran has narrated from Muhammad ibn Ali from Muhammad ibn Sinan and Isma‘il ibn ‘Abbad al-Qasri, all from Dawud al-Raqqi who has said

إِبراهِيم ع جعِلْت فِداك إِني قَدْ كَبِر سِني فَخذْ بِيدِي مِن النارِ قَالَ فَأَشار إِلَى ابْنِهِ أَبِي الْحسنِ ع فَقَالَ هذَا صاحِبكُمْ مِنْ بعْدِي

the following:

"Once I said to abu Ibrahim, recipient of divine supreme covenant, 'May Allah keep my soul in service for your cause, I have become old, take my hand out of the fire.' The narrator has said that the Imam pointed to his son, abu al-Hassan, recipient of divine supreme covenant, and then said, 'This is your guardian after me.'"

٤ - الْحسيْن بْن محمدٍ عنْ معلى بْن محمدٍ عنْ أَحْمد بْنِ محمدِ بْنِ عبْدِ اللهِ عنِ الْحسنِ عنِ ابْنِ أَبِي عمْيرٍ عنْ محمدِ بْنِ إِسْحاق بْنِ عمارٍ قَالَ قُلْت لِأَبِي الْحسنِ الْأَولِ ع أَ لَا تدلنِي إِلَى منْ آخذُ عنْه دِينِي فَقَالَ هذَا ابْنِي عِلِي إِن أَبِي أَخذَ بِيدِي فَأَدْخلَنِي إِلَى قَبْرِ رسولِ اللهِ ص فَقَالَ يا بنيَ إِن الله عز و جل قَالَ إِني جاعِلٌ فِي الْأَرْضِ خلِيفَةً وإِن الله عز و جل إِذَا قَالَ قَوْلًا وفَى بِهِ

H 810, Ch. 72, h 4

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ahmad ibn Muhammad ibn 'Abd Allah from al-Hassan from ibn abu 'Umayr from Muhammad ibn Ishaq ibn 'Ammar who has said the following:

"Once I asked abu al-Hassan the 1st, recipient of divine supreme covenant, 'Would you guide me to a person from whom I learn my religion?' He said, 'This is my son, Ali. My father took my hand until we were in the shrine of the Messenger of Allah and said, "My son, Allah, the Most Holy, the Most High, has said, '. . . I am appointing someone as my deputy on earth. . . .' (2:30) When Allah, the Most Holy, the Most High, says a word, He keeps His word.'"

٥ - أَحْمد بْن إِدْرِيس عنْ محمدِ بْنِ عبْدِ الْجبارِ عنِ الْحسنِ بْنِ الْحسيْنِ اللؤْلُؤِي عنْ يحْيى بْنِ عمْرٍو عنْ داود الرقي قَالَ قُلْت لِأَبِي الْحسنِ موسى ع إِني قَدْ كَبِرتْ سِني و دق عظْمِي وإِني سأَلْت أَباك ع فَأَخْبرنِي بِك فَأَخْبِرْنِي منْ بعْدك فَقَالَ هذَا أَبو الْحسنِ الرضا

H 811, Ch. 72, h 5

Ahmad ibn Idris has narrated from Muhammad ibn 'Abd al-Jabbar from al-Hassan ibn al-Husayn al-Lu'lu'i from Yahya ibn 'Amr from Dawud al-Raqqi who has said the following:

"Once I said to abu al-Hassan Musa, recipient of divine supreme covenant, 'I have grown old and my bones are weakening. I asked your father, recipient of divine supreme covenant, and he informed me about you. Would you also inform me (about the Imam after you).' The Imam said, 'This, abu al-Hassan al-Rida, recipient of divine supreme covenant, is the one whom you are looking for.'"

٦ - أَحْمد بْن مِهْرانَ عنْ محمدِ بْنِ عِلِي عنْ زِيادِ بْنِ مرْوانَ الْقَنْدِي و كَانَ مِن الْواقِفَةِ قَالَ دخلْت علَى أَبِي إِبراهِيم و عِنْده ابْنه أَبو الْحسنِ ع فَقَالَ لِي يا زِياد هذَا ابْنِي فُلَانٌ كِتابه كِتابِي و كَلَامه كَلَامِي و رسولُه رسولِي و ما قَالَ فَالْقَولُ قَوْلُه

H 812, Ch. 72, h 6

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from Ziyad ibn Marwan al-Qandi, from the *Waqifa* sect who has said the following:

"Once I went to see abu Ibrahim, recipient of divine supreme covenant, at that time his son abu al-Hassan al-Rida was with him. The Imam said to me, 'O Ziyad, this is my son so and so. His writing is my writing, his words are my words, and his messenger is my messenger. Whatever he may say, his words are the true words.'"

٧ - أَحْمد بْن مِهْرانَ عنْ محمدِ بْنِ عِلِي عنْ محمدِ بْنِ الْفُضيْلِ قَالَ حدثَنِي الْمخْزومِي و كَانتْ أُمه مِنْ ولْدِ جعْفَرِ بْنِ أَبِي طَالِبٍ ع قَالَ بعثَ إِلَينا أَبو الْحسنِ موسى ع فَجمعنا ثُم قَالَ لَنا أَ تدْرونَ لِم دعوْتكُمْ فَقُلْنا لَا فَقَالَ اشْهدوا أَن ابْنِي هذَا وصِيي و الْقَيم بِأَمرِي و خلِيفَتِي مِنْ بعْدِي منْ كَانَ لَه عِنْدِي دَيْن فَلْيأْخذْه مِن ابْنِي هذَا و منْ كَانتْ لَه عِنْدِي عِدةٌ فَلْينْجِزْها مِنْه و منْ لَمْ يكُنْ لَه بد مِنْ لِقَائِي فَلَا يلْقَنِي إِلَا بِكِتابِهِ

H 813, Ch. 72, h 7

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from Muhammad ibn Fudayl who has said that al-Makhdhumi whose mother was one of the children of Ja'far ibn abu Talib has narrated the following:

"Abu al-Hassan Musa, recipient of divine supreme covenant, once called all of us to see him. We all gathered and then he asked us, 'Do you know why I have called you?' We said, 'We do not know.' He then said, 'Bear testimony that this, my son, is the executor of my will, the director of my affairs, and the succeeding Imam. Whoever has a loan due me should demand from my son, this one. Whomever I may have promised anything should also acquire from him. Whoever must see me must not come to see me without written permission from him.'"

٨ - أَحْمد بْن مِهْرانَ عنْ محمدِ بْنِ عِلِي عنْ محمدِ بْنِ سِنانٍ و عِلِي بْنِ الْحكَمِ جمِيعاً عنِ الْحسيْنِ بْنِ الْمخْتارِ قَالَ خرجتْ إِلَينا أَلْواح مِنْ أَبِي الْحسنِ ع و هو فِي الْحبْسِ عهْدِي إِلَى أَكْبرِ ولْدِي

H 814, Ch. 72, h 8

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from Muhammad ibn Sinan and Ali ibn al-Hakam all from al-Husayn ibn al-Mukhtar who has said the following:

"Certain tablets came out to us from abu al-Hassan, recipient of divine supreme covenant, when he was in jail, that said, 'My instructions and directives to my eldest son to do so and so. As

far as so and so is concerned, do not give him anything until I will meet you, or Allah will decree for me to leave this world.'"

أَنْ يفْعلَ كذَا و أَنْ يفْعلَ كذَا و فُلَانٌ لَا تِنلْه شَيْئاً حتى أَلْقَاك أَوْ يقْضِي الله علَي الْموْت

H 815, Ch. 72, h 9

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from 'Abd Allah ibn al-Mughira from al-Husayn ibn al-Mukhtar who has said the following:

"In Basra (where the Imam was imprisoned) certain tablets came out to us from abu al-Hassan, recipient of divine supreme covenant, on which it was written horizontally, 'My instructions and directives to my eldest son (Ali ibn Musa al-Rida, recipient of divine supreme covenant) who should give such and such to so and so. As far as so and so is concerned, nothing should be given to him until I will come, or Allah, the Most Holy, the Most High, will decree that I must die. Allah certainly does what He wills.'"

٩- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمدْ بنِ محمدٍ عنْ علِي بْنِ الْحكَمِ عنْ عبْدِ اللهِ بْنِ الْمغِيرةِ عنِ الْحسيْنِ بْنِ الْمخْتارِ قَالَ خرج إِلَينا مِنْ أَبِي الْحسنِ ع بِالْبصْرةِ أَلْواح مكْتوب فِيها بِالْعرْضِ عهْدِي إِلَى أَكْبرِ ولْدِي يعْطَى فُلَانٌ كذَا و فُلَانٌ كذَا و فُلَانٌ كذَا و فُلَانٌ لَا يعْطَى حتى أَجِيءَ أَوْ يقْضِي الله عز و جل علَي الْموْت إِن الله يفْعلُ ما يشَاءُ

H 816, Ch. 72, h 10

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from ibn Muhriz from Ali ibn Yaqtin who has said the following:

"Abu al-Hassan, recipient of divine supreme covenant, wrote to me from prison that so and so, my son, is the master and guardian of my children and I have gifted him with my own (Kunya, Arabic) surname."

١٠- أَحْمدْ بن مِهْرانَ عنْ محمدِ بْنِ علِي عنِ ابْنِ محْرِزٍ عنْ علِي بْنِ يقْطِينٍ عنْ أَبِي الْحسنِ ع قَالَ كتب إِلَي مِن الْحبْسِ أَن فُلَاناً ابْني سيد ولْدِي و قَدْ نحلْته كُنْيتِي

H 817, Ch. 72, h 11

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from Abu Ali al-Khazzaz from Dawud ibn Sulayman who has said the following:

"Once I said to abu Ibrahim, recipient of divine supreme covenant, 'I am afraid that an incident may take place and I will not be able to see you. Inform me who will be the Imam after you?' The Imam said, 'My son, so and so, meaning thereby abu al-Hassan (al-Rida, recipient of divine supreme covenant.'"

١١- أَحْمدْ بن مِهْرانَ عنْ محمدِ بْنِ علِي عنْ أَبِي علِي الْخزازِ عنْ داودْ بنِ سلَيمانَ قَالَ قُلْت لِأَبِي إِبراهِيم ع إِني أَخاف أَنْ يحْدثَ حدثٌ و لَا أَلْقَاك فَأَخْبِرْني من الْإِمام بعْدك فَقَالَ ابْني فُلَانٌ يعْنِي أَبا الْحسنِ ع

H 818, Ch. 72, h 12

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from Sa'id ibn abu al-Jahm from al-Nasr ibn Qabus who has said the following:

"I said to abu Ibrahim, recipient of divine supreme covenant, 'I asked your father, "Who will be (the Imam) after you? He informed me that you would be (the Imam after him). When abu 'Abd Allah, recipient of divine supreme covenant, left this world people went left and right and I said that I with my people am with you. Inform me, of your sons who will be (the Imam) after you?" He (the Imam) said, 'My son so and so.'"

١٢- أَحْمدْ بن مِهْرانَ عنْ محمدِ بْنِ علِي عنْ سعِيدِ بْنِ أَبِي الْجهْمِ عنِ النضْرِ بْنِ قَابوس قَالَ قُلْت لِأَبِي إِبراهِيم ع إِني سأَلْت أَباك ع مِن الذِي يكُونُ مِنْ بعْدِك فَأَخْبرنِي أَنك أَنت هو فَلَما توفي أَبو عبْدِ اللهِ ع ذَهب الناس يمِيناً و شِمالًا و قُلْت فِيك أَنا و أَصْحابِي فَأَخْبِرْني مِن الذِي يكُونُ مِنْ بعْدِك مِنْ ولْدِك فَقَالَ ابْني فُلَانٌ

H 819, Ch. 72, h 13

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from al-Dahhak ibn al-Ash'ath from Dawud ibn Zurbi who has said the following:

"Once I went to deliver a certain property to abu Ibrahim, recipient of divine supreme covenant. He accepted it partially and left the rest. I asked him, 'May Allah keep you well, why have you left it with me?' He said, 'The person in charge of this task (Leadership with Divine Authority) will demand it from you.' When we heard the news of his (abu Ibrahim's) death, abu al-Hassan, recipient of divine supreme covenant, his son, sent to me asking for that property, and I delivered it to him.'"

١٣- أَحْمدْ بن مِهْرانَ عنْ محمدِ بْنِ علِي عنِ الضحاكِ بْنِ الْأَشْعثِ عنْ داود بْنِ زرْبِي قَالَ جِئْت إِلَى أَبِي إِبراهِيم ع بِمالٍ فَأَخذَ بعْضه و ترك بعْضه فَقُلْت أَصْلَحك الله لِأَي شَيْءٍ تركْته عِنْدِي قَالَ إِن صاحِب هذَا الْأَمرِ يطْلُبه مِنْك فَلَما جاءَنا نعْيه بعثَ إِلَي أَبو الْحسنِ ع ابْنه فَسأَلَنِي ذَلِك الْمالَ فَدفَعْته إِلَيْهِ

H 820, Ch. 72, h 14

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from abu al-Hakam al-Armani who has said that 'Abd Allah ibn Ibrahim ibn Ali ibn 'Abd Allah ibn Ja'far ibn abu Talib narrated to me from Yazid ibn Salit al-Zaydi. Abu al-Hakam has said that 'Abd Allah ibn Muhammad ibn 'Ammara al-Jarmi narrated to me from Yazid ibn Salit who has said the following:

"Once I met abu Ibrahim, recipient of divine supreme covenant, on our way to perform al-'Umra, (pilgrimage to

١٤- أَحْمدْ بن مِهْرانَ عنْ محمدِ بْنِ علِي عنْ أَبِي الْحكَمِ الْأَرْمنِي قَالَ حدثَنِي عبْد اللهِ بْن إِبراهِيم بْن علِي بْن عبْدِ اللهِ بْن جعْفَرِ بْن أَبِي طَالِبٍ عنْ يزِيد بْن سلِيطٍ الزيْدِي قَالَ أَبو الْحكَمِ و أَخْبرنِي عبْد اللهِ بْن محمدِ بْن عمارةَ الْجرْمِي عنْ يزِيد بْن سلِيطٍ قَالَ لَقِيت أَبا

إِبراهِيم ع و نحْن نرِيد الْعمْرةَ فِي بعْضِ الطرِيقِ فَقُلْت جعِلْت فِداك هلْ تِلْك هذَا الْموْضِع الذِي نحْن فِيهِ قَالَ نعمْ فَهلْ تِلْته أَنت قُلْت نعمْ إِني أَنا و أَبِي لِقِيناك هاهنا و أَنت مع أَبِي عبْدِ اللهِ ع و معه إِخْوتك فَقَالَ لَه أَبِي بِأَبِي أَنت و أُمي أَنتمْ كُلكُمْ أَئِمةٌ مطهرونَ و الْموْت لَا يعْرى مِنْه أَحد فَأَحْدِثْ إِلي شيْئاً أُحدثْ بِهِ مِنْ يخْلُفُنِي مِنْ بعْدِي قَالَ يصِل قَالَ نعمْ يا أَبا عبْدِ اللهِ هؤُلَاءِ ولْدِي و هذَا سيدهمْ و أَشار إِلَيْك و قَدْ علم الْحكْم و الْفَهْم و السخاءَ و الْمعْرِفَةَ بِما يحْتاج إِلَيْهِ الناس و ما اخْتلَفُوا فِيهِ مِنْ أَمرِ دِينِهِمْ و دْنياهمْ و فِيهِ حسْن الْخلُقِ و حسْن الْجوابِ و هو باب مِنْ أَبوابِ اللهِ عز و جل و فِيهِ أُخْرى خيْر مِنْ هذَا كُلِهِ فَقَالَ لَه أَبِي و ما هِي بِأَبِي أَنت و أُمي قَالَ ع يخْرِج الله عز و جل مِنْه غَوْثَ هذِهِ الْأُمةِ و غِياثَها و علْمها و نورها و فَضْلَها و حِكْمتها خيْر موْلُودٍ و خيْر ناشِئٍ يحْقُن الله عز و جل بِهِ الدماءَ و يصْلِح بِهِ ذَات الْبيْنِ و يلَم بِهِ الشعْثَ و يشْعب بِهِ الصدْع و يكْسو بِهِ الْعارِي و يشْبِع بِهِ الْجائِع و يؤْمِن بِهِ الْخائِف و ينْزِلُ الله بِهِ الْقَطْر و يرْحم بِهِ الْعِباد خيْر كَهْلٍ و خيْر ناشِئٍ قَوْلُه حكْم و صمْته عِلْم يبين لِلناسِ ما يخْتلِفُونَ فِيهِ و يسود عشِيرته مِنْ قَبْلِ أَوان حلُمِهِ فَقَالَ لَه أَبِي بِأَبِي أَنت و أُمي و هلْ ولِد قَالَ نعمْ و مرتْ بِهِ سِنونَ قَالَ يزِيد فَجاءَنا مِنْ لَمْ نسْتطِعْ معه كَلَاماً قَالَ يزِيد فَقُلْت لِأَبِي إِبراهِيم ع فَأَخْبِرْنِي أَنت بِمِثْلِ ما أَخْبرنِي بِهِ أَبوك ع فَقَالَ لِي نعمْ إِن أَبِي ع كَانَ فِي زمانٍ لَيس هذَا زمانه فَقُلْت لَه فَمنْ يرْضى مِنْك بِهذَا فَعلَيْهِ لَعنةُ اللهِ قَالَ فَضحِك أَبو إِبراهِيم ضحِكاً شدِيداً ثُم قَالَ أُخْبِرك يا أَبا عمارةَ إِني خرجْت مِنْ مْنزِلي فَأَوْصيْت إِلَى ابْني فُلَانٍ و أَشْركْت معه بِني فِي الظاهِرِ و أَوْصيْته فِي الْباطِنِ فَأَفْرْدته وحْده و لَوْ كَانَ الْأَمر إِلَي لَجعلْته فِي الْقَاسِمِ ابْني لِحبي إِياه و رأْفَتِي عَلَيْهِ و لَكِنْ ذَلِك إِلَى اللهِ عز و جل يجْعلُه حيْثُ يشاءُ و لَقَدْ جاءَنِي بِخبرِهِ رسولُ اللهِ ص ثُم أَرانِيهِ و أَرانِي مَنْ يكُونُ معه و كَذَلِك لَا يوصِي إِلَى أَحدٍ مِنا حتى يأْتِي بِخبرِهِ رسولُ اللهِ ص و جدي عِلِي صلَوات اللهِ عَلَيْهِ و رأَيت مع رسول اللهِ ص خاتماً و سَيْفاً و عصا و كِتاباً و عِمامةً فَقُلْت ما هذَا يا رسولَ اللهِ فَقَالَ لِي أَما الْعِمامةُ فَسلْطَانُ اللهِ عز و جل و أَما السيْف فَعِز اللهِ تبارك و

Makka) and I said, ‘May Allah keep my soul in service for your cause, do you remember this place where we are now?’ He said, ‘Yes, but do you remember it?’ I said, ‘Yes, my father and I met you at this place with abu ‘Abd Allah, recipient of divine supreme covenant, and your brothers were also present. My father said to him, ‘May Allah keep my soul and the souls of my parents in service for your cause, all of you are purified *'A'immah*. However, no one is immune from death. Instruct me with a few things that I may say to my predecessors so that they may not go astray.’

“The Imam said, ‘Yes, O abu ‘Abd Allah, I will tell you what you need. These are my sons and this one is their master. He pointed to you. He said that you have been taught laws, understanding, generosity, the knowledge of whatever people need, and how to settle their disputes in the matters of religion and worldly matters. In him there are good moral qualities and good answers. He is a gate of the gates of Allah, the Most Holy, the Most High, and in him there is another quality that is better than all of these.’

“My father asked, ‘What is that quality, may Allah keep my soul and the souls of my parents in service for your cause?’ The Imam said, ‘Allah, the Most Holy, the Most High, will bring about from him the savior of this ’Umma and her blossom, her banner, her light, distinction in excellence and her wisdom. He will be the best child and the best flourishing. Allah, the Most Holy, the Most High, will spare through him lives, bring peace among the hostile parties, harmonize the divisiveness, fill the gap of differences, clothe the naked, feed the hungry and give protection to the frightened ones. Through him Allah will send down rain and mercy to the servants. He will be the best as an aged man and the best of the flourishing ones. His words will be rules and his silence knowledge. He will clarify for people their differences and he will administer his relative (associates) before his age of puberty.’

“My father asked, ‘May Allah keep my soul and the souls of my parents in service for your cause, is he yet born?’ The Imam said, ‘Yes, he is born and several years have passed.’ Yazid has said, ‘At this point a person came and in his presence we could not speak.’

“Yazid has said that I then said to abu Ibrahim, recipient of divine supreme covenant, ‘Inform me just as your father informed you.’ The Imam said, ‘Yes, I can do so. My father lived in a time that was not like this time.’ I said, ‘Whoever contents himself with only this much (of your words) then, may Allah’s condemnation be upon him.’ He (Yazid) has said, ‘The Imam laughed quite intensely.’ Then he said, ‘O abu ‘Umara, I can inform you that when I came out of my house, I gave my will to my son, so and so. In public I allowed my other sons to take part in my instructions with him but I gave my will to him in private and wanted him to be alone. Had it been up to myself I would have placed my will with my son al-Qasim because of my love and sympathy for him. However, it is up to Allah, the Most Holy, and the Most High, who places it (Leadership with Divine Authority) wherever He wants. The messenger of Allah, recipient of divine supreme covenant, has brought me this information. He showed him to me as well as the people who will be with him. Such it is with us. No one of us places his will with anyone until the Messenger of Allah brings its news, and so did my great, great, great, great grandfather Ali, recipient of divine supreme covenant. With the Messenger of Allah I saw a ring, a sword, a staff, a book and a turban. I asked, ‘What is it, O

Messenger of Allah?' He replied, 'The turban is the authority of Allah, the Most Holy, the Most High. The sword is the majesty of Allah, the Most Holy, the Most High. The book is the light of Allah, the Most Holy, the Most High. The staff is the power of Allah. The ring consists of all the above matters.' Then he said to me, 'The task (Leadership with Divine Authority) has left you for one other than you.' I then said, 'O Messenger of Allah, show me which of them is he.' The Messenger of Allah said, 'I have not seen any of *'A'immah* more impatient for the departure of this task from them more than you are. Had Imamat (Leadership with Divine Authority) been based on love, Isma'il had been more beloved to your father than you were. However, that is from Allah, the Most Holy, the Most High.

"Then abu Ibrahim said, 'I saw all of my sons, the living and the dead. Amir al-Mu'minin, recipient of divine supreme covenant, said to me, 'This one is their master, and he pointed to my son Ali, (al-Rida). Thus, he is from me and I am from him and Allah is with the people of good deeds.'

"Yazid has said that abu Ibrahim, recipient of divine supreme covenant, then said, 'O Yazid, this is a trust with you. Do not inform about it anyone other than a person of reason or a servant (of Allah) whom you know is truthful. If you will be asked to testify to it you must do so as Allah, the Most Holy, the Most High, has said, 'Allah commands you to return that which had been entrusted to you, to the rightful owners. . . .' (4:58) He also has asked, 'Who is more unjust than one who refuses to testify to the truth that Allah has given to him . . .?'(2:140)

"He has said that abu Ibrahim, recipient of divine supreme covenant, then said, 'I then went close to the Messenger of Allah and asked, 'May Allah keep my soul and the souls of my parents in service for your cause, you have mentioned them in a plural form. Which one of them is he (the Imam)?' The Messenger of Allah said, 'It is he who sees with the light of Allah, the Most Holy, the Most High, hears with His undersrstanding and speaks with His wisdom. He finds the truth without making mistakes. He knows, thus, he is not ignorant. He is taught the rules and knowledge. He is this, and he held the hand of my son, Ali.' Then he said, 'How little is (the time) you will be with him! When you will return from your journey (to Makka), prepare your will, organize your affairs and complete whatever you intended to complete. You are about to move away from them to become the neighbors of people other than them. When you will make such a decision, call Ali (al-Rida) to give you a bath and shroud you; it will cleanse you and anything otherwise will not be acceptable (other people giving you a bath). This is a well-established tradition of the past. Thereafter lie on your back before him and line up his brothers and uncles behind him and then command him to say *Allahu Akbar* (Allah is the Most Great) nine times over you. This establishes his position as the executor of your will and as your guardian when you still are alive. Then call all of your sons after them to bear the testimony and ask Allah, the Most Holy, the Most High, to bear testimony, and Allah is a sufficient witness.

"Yazid has said that abu Ibrahim, recipient of divine supreme covenant, then said to me, 'In this year I will be taken (to the next life) and the task (of Leadership with Divine Authority) will rest with my son Ali synonymous with Ali and Ali, recipients of divine supreme covenant. The first Ali is Ali ibn abu Talib and the other Ali is Ali ibn al-Husayn, recipients of divine supreme covenant. He has received the intelligence like the first Ali, forbearance like him, a victory like him and sufferings like his

تعالى و أما الْكِتاب فَنور اللهِ تبارك و تعالى و أما الْعصا فَقُوةُ اللهِ و أما الْخاتم فَجامِع هذِهِ الْأُمورِ ثُم قالَ لِي و الْأَمر قَدْ خرج مِنْك إِلى غَيْرك فَقُلْت يا رسولَ اللهِ أَرِنيهِ أيهمْ هو فَقالَ رسولُ اللهِ ص ما رأَيت مِن الْأَئمةِ أحداً أَجْزع علَى فِراق هذَا الْأَمرِ

مِنْك و لَوْ كانتِ الْإِمامةُ بِالْمحبةِ لَكانَ إِسْماعِيلُ أحب إِلى أَبِيك مِنْك و لَكِنْ ذَلِك مِن اللهِ عز و جل ثُم قالَ أَبو إِبراهِيم و رأَيت ولْدِي جمِيعاً الْأَحْياءَ مِنْهمْ و الْأَموات فَقالَ لِي أَمِير الْمؤْمِنِين ع هذَا سيدهمْ و أَشار إِلى ابْنِي علِي فَهو مِني و أَنا مِنْه و الله مع الْمحْسِنِين قالَ يزيد ثُم قالَ أَبو إِبراهِيم ع يا يزيد إِنها وديعةٌ عِنْدك فَلَا تخْبِر بِها إِلا عاقِلًا أَوْ عبداً تعْرِفُه صادِقاً و إِنْ سئِلْت عنِ الشهادةِ فَاشْهدْ بِها و هو قَوْلُ اللهِ عز و جل إِن الله يأْمركُمْ أَنْ تؤدوا الْأَماناتِ إِلى أَهْلِها و قالَ لَنا أَيضاً و مَنْ أَظْلَم مِمنْ كَتم شهادةً عِنْده مِن اللهِ قالَ فَقالَ أَبو إِبراهِيم ع فَأَقْبلْت علَى رسول اللهِ ص فَقُلْت قَدْ جمعْتهمْ لِي بِأَبِي و أُمي فَأَيهمْ هو فَقالَ هو الذِي ينْظُر بِنور اللهِ عز و جل و يسْمع بِفَهْمِهِ و ينْطِق بِحِكْمتِهِ يصِيب فَلَا يخْطِئ و يعْلَم فَلَا يجْهلُ معلماً حكْماً و عِلْماً هو هذَا و أَخذَ بِيدِ علِي ابْنِي ثُم قالَ ما أَقَل مقَامك معه فَإِذَا رجعْت مِنْ سفَرِك فَأَوْصِ و أَصْلِحْ أَمرك و افْرغْ مِما أَردْت فَإِنك مُنتقِلٌ عنْهمْ و مجاوِر غَيرهمْ فَإِذَا أَردْت فَادْع عِلِياً فَلْيغسلْك و لْيكَفِّنك فَإِنه طُهر لَك و لَا يسْتقِيم إِلا ذَلِك و ذَلِك سنةٌ قَدْ مضتْ فَاضْطَجِعْ بين يدْيهِ و صف إِخْوته خلْفَه و عمومته و مرْه فَلْيكَبرْ علَيْك تِسْعاً فَإِنه قَدِ اسْتقَامتْ وصِيته و ولِيك و أَنت حي ثُم اجْمعْ له ولْدك مِنْ بعْدِهِمْ فَأَشْهدْ علَيهِمْ و أَشْهِدِ الله عز و جل و كَفَى بِاللهِ شهِيداً

قالَ يزيد ثُم قالَ لِي أَبو إِبراهِيم ع إِني أُؤْخذُ فِي هذِهِ السنةِ و الْأَمر هو إِلى ابْنِي علِي سمِي علِي و علِي فَأَما علِي الْأَولُ فَعلِي بْن أَبِي طَالِبٍ و أَما الْآخِر فَعلِي بْن الْحسيْنِ ع أُعْطِي فَهْم الْأَول و حِلْمه و نصْره و وده و دِينه و مِحْنته و مِحْنةَ الْآخِرِ و صبْره

عَلى ما يكْره و لَيس لَه أَنْ يتكلم إِلا بعْد موْتِ هارونَ بِأَربعِ سِنِين ثُم قَالَ لِي يا يزِيد و إِذَا مررْت بِهذَا الْموْضِعِ و لَقِيته و ستلْقَاه فَبشرْه أَنه سيولَد لَه غُلَام أَمِين مأْمونٌ مبارك و سيعْلِمك أَنك قَدْ لَقِيتنِي فَأَخْبِرْه عِنْد ذَلِك أَن الْجارِيةَ الَتِي يكُونُ مِنْها هذَا الْغلَام جارِيةٌ مِنْ أَهْلِ بيْتِ مارِيةَ جارِيةِ رسول اللهِ ص أُم إِبراهِيم فَإِنْ قَدرْت أَنْ تبلغها مِني السلَام فَافْعلْ قَالَ يزِيد فَلَقِيت بعْد مضِي أَبِي إِبراهِيم ع عِلِياً ع فَبدأَنِي فَقَالَ لِي يا يزِيد ما تقُولُ فِي الْعمْرةِ فَقُلْت بِأَبِي أَنت و أُمي ذَلِك إِلَيْك و ما عِنْدِي نفَقَةٌ فَقَالَ سبْحانَ اللهِ ما كُنا نكَلفُك و لَا نكْفِيك فَخرجْنا حتى انتهيْنا إِلَى ذَلِك الْموْضِعِ فَابتدأَنِي فَقَالَ يا يزِيد إِن هذَا الْموْضِع كَثِيراً ما لَقِيت فِيهِ حِيرتك و عمومتك قُلْت نعمْ ثُم قَصصْت عَلَيْهِ الْخبر فَقَالَ لِي أَما الْجارِيةُ فَلَمْ تحِضْ بعْد فَإِذَا جاءَتْ بلْغتها مِنْه السلَام فَانْطَلَقْنا إِلَى مكةَ فَاشْتراها فِي تِلْك السنةِ فَلَمْ تلْبثْ إِلا قَلِيلًا حتى حملَتْ فَولَدتْ ذَلِك الْغلَام قَالَ يزِيد و كَانَ إِخْوةُ عَلِي يرْجونَ أَنْ يرِثُوه فَعادونِي إِخْوته مِنْ غَيرِ ذَنبٍ فَقَالَ لَهمْ إِسْحاق بْن جعْفَرٍ و اللهِ لَقَدْ رأَيته و إِنه لَيقْعد مِنْ أَبِي إِبراهِيم بِالْمجْلِسِ الذِي لَا أَجْلِس فِيهِ أَنا

sufferings. He also has received a suffering like the other Ali, a patience like him against disappointments, and he must not speak soon after the death of Harun at least for four years.'

"The Imam said, 'O Yazid, whenever you will pass through this place and meet him, and you will soon meet him, give him the glad news of the birth of a trustworthy son to him, a protected and Holy one. He will inform you of your meeting with me. You then inform him that the girl from whom this boy will be born is a girl from the family of Mary (Ma'ria), the maiden girl of the Messenger of Allah, mother of Ibrahim. If you will be able to convey my greetings of peace to her, please do so.'

"Yazid has said, 'After the death of abu Ibrahim, recipient of divine supreme covenant, I met Ali (al-Rida, recipient of divine supreme covenant) and he began to speak to me.' He said, 'O Yazid, what do you say about performing *'Umra* (visit to Makka out of Hajj season)?' I said, 'May Allah keep my soul and the souls of my parents in service for your cause; it will be as you will decide. I do not have the means to journey.'

"The Imam said, 'Glory belongs to Allah, we would not have asked you without first taking responsibility for your expenses.' We then left for 'Umra until we reached that place. The Imam began to speak and he said, 'This is the place wherein you meet your neighbors and uncles very often.' I said, 'Yes, it is true and then I related to him the story (about his father).'

"He then said to me, 'The girl has not come yet. When she will come I will convey his greetings to her.' Then we left for Makka and he bought her that year (people in those days bought and sold slaves). Shortly afterwards she gave birth to that boy (the news of whose birth was given by his grandfather).

"Yazid has said, 'The brothers of Ali (al-Rida) wanted to have a part in the leadership and they became my enemies without good reason. Ishaq ibn Ja'far told them, by Allah, I have seen him sit so near to abu Ibrahim, recipient of divine supreme covenant, that even I could not sit so close.'"

١٥ - أَحْمد بْن مِهْرانَ عَنْ محمدِ بْنِ عَلِي عَنْ أَبِي الْحكَمِ قَالَ حدثَنِي عَبْد اللهِ بْن إِبراهِيم الْجعْفَرِي و عَبْد اللهِ بْن محمدِ بْنِ عمارةَ عَنْ يزِيد بْنِ سِلِيطٍ قَالَ لَما أَوْصى أَبو إِبراهِيم ع أَشْهد إِبراهِيم بْن محمدٍ الْجعْفَرِي و إِسْحاق بْن محمدٍ الْجعْفَرِي و إِسْحاق بْن جعْفَرِ بْنِ محمدٍ و جعْفَر بْن صالِحٍ و معاوِيةَ الْجعْفَرِي و يحْيى بْن الْحسيْنِ بْنِ زيْدِ بْنِ عَلِي و سعْد بْن عِمْرانَ الْأَنصارِي و محمد بْن الْحارِثِ الْأَنصارِي و يزِيد بْن سِلِيطٍ الْأَنصارِي و محمد بْن جعْفَرِ بْنِ سعْدٍ الْأَسْلَمِي و هو كَاتِب الْوصِيةِ الْأُولَى أَشْهدهمْ أَنه يشْهد أَنْ لَا إِلَه إِلا الله وحْده لَا شرِيك لَه و أَن محمداً عَبْده و رسولُه و أَن الساعةَ آتِيةٌ لَا رَيْب فِيها و أَن الله يبْعثُ مَنْ فِي الْقُبورِ و أَن الْبعْثَ بعْد الْموْتِ حق و أَن الْوعْد حق و أَن الْحِساب حق و الْقَضاءَ حق و أَن الْوقُوف بيْن يدي اللهِ حق و أَن ما جاءَ بِهِ محمد ص حق و أَن ما نزلَ بِهِ الروح الْأَمِين حق عَلى ذَلِك أَحْيا و عَلَيْهِ

H 821, Ch. 72, h 15

Ahmad ibn Mihran has narrated from Muhammad ibn Ali from abu al-Hakam who has said that 'Abd Allah ibn Ibrahim al-Ja'fari and 'Abd Allah ibn Muhammad ibn 'Umara both from Yazid ibn Salit who has said the following:

"When abu Ibrahim, recipient of divine supreme covenant, prepared his will, he called the following people to bear testimony. They were Ibrahim ibn Muhammad (ibn Ali ibn 'Abd Allah ibn Ja'far ibn abu Talib) al-Ja'fari, (his brother) Ishaq ibn Muhammad al-Ja'fari, Ishaq ibn Ja'far ibn Muhammad (the brother of al-Imam Musa, recipient of divine supreme covenant), Ja'far ibn Salih (ibn Mu'awiya ibn 'Abd Allah ibn Ja'far ibn abu Talib), (his brother) Mu'awiya al-Ja'fari, Yahya ibn al-Husayn ibn Zayd ibn Ali (Zayn al-'Abidin, recipient of divine supreme covenant), Sa'd ibn 'Imran al-Ansari, Muhammad ibn al-Harith al-Ansari, Yazid ibn Salit al-Ansari, and Muhammad ibn Ja'far ibn Sa'd al-Aslami who has said the following:

"Sa'd al-Aslami recorded the text of the first will as herein below: 'I ask them to witness and bear testimony that he testifies that there is no Lord except Allah Who is the only Lord Who has no partner and that Muhammad is His servant and His Messenger. The coming of the Hour (of Judgment) after death is true. The warning is true and that all people will be held responsible for their actions is true. The decree is true and the standing of people before Allah for judgment is true. All (guidance) that Prophet Muhammad has brought is true. All that the (great) trustworthy Spirit has descended with is true. I live

with such beliefs and I die with such beliefs. I will be resurrected with such beliefs if Allah so wills. I ask them (witnesses) to bear testimony to the fact that this is my will, with my own handwriting. I have copied the will of my great, great, great, great, great grandfather (Amir al-Mu'minin) Ali ibn abu Talib, recipient of divine supreme covenant, and the will of Muhammad ibn Ali before it I had copied word for word, and the will of Ja'far ibn Muhammad, recipient of divine supreme covenant, similarly. In my will I have directed my son Ali and, afterwards, my sons with him, if he would so agree, find understanding in them and want to confirm them for the task. It will all be up to him. However, if he would dislike them and want to remove them, it will also be up to his discretion, and they will have no say against him. In my will I have given certain instructions to him about all of my charities, properties, my *Mawali* (slaves), my children that I leave behind, and my sons, and to Ibrahim, al-'Abbass, Qasim, Isma'il, Ahmad and mother of Ahmad. Up to Ali will be the affairs of my ladies, not up to them (other people). One third of the charities of my father and two thirds of my charities will be at his (Ali's) disposal to deal with, as he may deem proper. He, just as an owner, will deal with them in whatever way he may like. He may, if he will so decide, sell, gift, grant or give as charity to those I have specified or others. It will all be up to him. He is just as myself in my will, property, my family and my children. He may confirm his brothers (to take part in the affairs of the will) whom I have specified in this document. However, if he dislikes he can remove them from the task without it being any offense or unacceptability on his part. If he will find any changes in their attitude, which would be other than those in which I left them, and he would want to return them as in charge persons of a certain task, it will be up to him to do so. If any one of them will want to give his sister in marriage to someone, he may not do so without his permission; he is the most knowledgeable one in the matters of the marriage of his people, his relatives. Any Sultan (ruler) or other individual who would refuse him a thing, or create an obstacle for him, in the matters that I have mentioned in this document of my will, or in the matters of any of the people I have mentioned in it, such Sultan or individual will become far away from Allah and His Messenger. The later ones will become far away from him. Such a person will be subject to the condemnation and anger of Allah, those who (have the right to) condemn, the angels close to Allah, the prophets, the messengers and all the believers.

"No Sultan will have the right to prevent him from carrying the task of his executing my will. I neither demand anything from him nor have any complaints against him. No one of my sons has any property with me. He is the one to verify what is mentioned in the will. In all shortages and excessive matters he is the authority to judge. My including certain ones of my sons, in the matters of dealing with my will with him, is just to respect and honor them.

"The mothers of my children will be maintained just as they were in my lifetime, provided they observe *Hijab* (modest dress) and if he would consider it proper. If any of them remarries then she has no right to return to my place except if Ali decides otherwise. The same conditions apply to my daughters. No one of the brothers, real or half, will have the right to give any of my daughters in marriage. Also no Sultan or uncle will have any such right without his (Ali's) approval and agreement. If they would do otherwise, they have opposed Allah and His

أموت و عَلَيْهِ أبعثُ إِنْ شاءَ الله و أَشْهدهمْ أن هذِهِ وصِيتي يخطي و قَدْ نسخْت وصِيةَ جدي أَمِيرِ الْمؤْمِنِين عِلِي ْبنِ أَبِي طَالِبٍ ع و وصِيةَ محمدِ ْبنِ عِلِي قَبلَ ذَلِك نسخْتها حرْفاً بِحرْفٍ و وصِيةَ جعْفَرِ ْبنِ محمدٍ علَى مِثْلِ ذَلِك وإني قَدْ أَوصيْت إِلَى عِلِي و بني بعْد معه إِنْ شاءَ و آنس مِنْهمْ رشْداً و أحب أَنْ يقرهمْ قَذَاك لَه وإِنْ كرِههمْ و أحب أَنْ يخْرِجهمْ قَذَاك لَه و لَا أمر لَهمْ معه و أَوصيْت إِلَيْهِ بِصدقَاتِي و أَموالِي و موالِي و صِبْياني الذِين خلفْت و ولْدِي إِلَى إِبراهِيم و الْعباسِ و قَاسِمٍ وإِسْماعِيلَ و أَحْمد و أُم أَحْمد وإِلَى عِلِي أَمر نِسائِي دونهمْ و ثُلُثُ صدقَةِ أَبِي و ثُلُثِي يضعه حيْثُ يرى و يجْعلُ فِيهِ ما يجْعلُ ذُو الْمالِ فِي مالِهِ فَإِنْ أحب أَنْ يبِيع أَو يهب أَوْ ينْحلَ أَوْ يتصدق بِها علَى منْ سمْيت لَه و علَى غَيرِ منْ سمْيت قَذَاك لَه

و هو أَنا فِي وصِيتِي فِي مالِي وفِي أَهْلِي و ولْدِي وإِنْ يرى أَنْ يقِر إِخْوته الذِين سمْيتهمْ فِي كِتابِي هذَا أَقرهمْ و إِنْ كرِه قَلَه أَنْ يخْرِجهمْ غَيرِ منْرِبٍ علَيْهِ و لَا مرْدودٍ فَإِنْ آنس مِنْهمْ غَيرِ الذِي فَارقْتهمْ علَيْهِ فَأحب أَنْ يردهمْ فِي ولَايةٍ قَذَاك لَه وإِنْ أراد رجلٌ مِنْهمْ أَنْ يزوج أُخْته فَلَيس لَه أَنْ يزوجها إِلا بِإِذْنِهِ و أَمرِهِ فَإِنه أَعرف بِمناكِحِ قَوْمِهِ و أي سلْطَانٍ أَوْ أحد مِن الناسِ كَفه عَنْ شَيْءٍ أَوْ حالَ بيْنه و بيْن شَيْءٍ مِما ذَكَرْت فِي كِتابِي هذَا أَوْ أَحدٍ مِمنْ ذَكَرْت فَهو مِن اللهِ و مِنْ رسولِهِ بريءٌ و الله و رسولُه مِنْه برآءُ و عَلَيْهِ لَعْنةُ اللهِ و غَضبه و لَعْنةُ اللاعِنِين و الْملَائِكةِ الْمقَربِين و النبِيين و الْمرْسلِين و جماعةِ الْمؤْمِنِين و لَيس لِأَحدٍ مِن السلَاطِينِ أَنْ يكُفه عَنْ شَيْءٍ و لَيس لِي عِنْده تِبعةٌ و لَا تِباعةٌ و لَا لِأَحدٍ مِنْ ولْدِي لَه قِبلِي مالٌ فَهو مصدق فِيما ذَكَر فَإِنْ أَقَل فَهو أَعْلَم وإِنْ أَكْثَر فَهو الصادِق كَذَلِك وإِنما أَردْت بِإِدْخالِ الذِين أَدخلْتهمْ معه مِنْ ولْدِي التنْوِيه بِأَسْمائِهِمْ و التشْرِيف لَهمْ و أُمهات أَوْلَادِي منْ أَقَامتْ مِنْهن فِي مَنْزِلِها و حِجابِها قَلَها ما كَانَ يجْرِي علَيْها فِي حياتِي إِنْ رأى ذَلِك و منْ خرجتْ مِنْهن إِلَى زوْجٍ فَلَيس لَها أَنْ ترْجِع إِلَى محْواي إِلا أَنْ يرى عِلِي غَيرِ ذَلِك و بناتِي بِمِثْلِ ذَلِك و لَا يزوج بناتِي أَحد مِنْ إِخْوتِهن مِنْ أُمهاتِهن و لَا سلْطَانٌ و لَا عم إِلا بِرأْيِهِ و مشورتِهِ فَإِنْ فَعلُوا غَيرِ ذَلِك فَقَدْ خالَفُوا الله و رسولَه و جاهدوه فِي ملْكِهِ و هو أَعْرف بِمناكِحِ قَوْمِهِ فَإِنْ أراد أَنْ يزوج زوج وإِنْ أراد أَنْ يترك ترك و قَدْ

أَوْصيْتهن بِمِثْل ما ذَكَرْت فِي كِتابِي هذَا و جعلْت الله عز و جل عَلَيْهن شهيداً و هو و أُم أَحْمد شاهِدان و لَيس لِأَحدٍ أَنْ يكْشِف وصِيتِي و لَا يْنشرها و هو مِنْها علَى غَيْر ما ذَكَرْت و سمَيْت فَمَنْ أَساءَ فَعلَيْهِ و مَنْ أَحْسن فَلِنفْسِهِ و ما ربك بِظَلَامٍ لِلْعبِيدِ و صلى الله علَى محمدٍ و علَى آلِهِ و لَيس لِأَحدٍ مِنْ سلْطَانٍ و لَا غَيْرِهِ أَنْ يفُض كِتابِي هذَا الذِي ختَمْت عَلَيْهِ الْأَسْفَلَ فَمَنْ فَعلَ ذَلك فَعلَيْهِ لَعنةُ اللهِ و غَضبه و لَعنةُ اللاعِنِين و الْملَائِكَةِ الْمقَربِين و جماعةِ الْمرْسلِين و الْمؤْمِنِين مِن الْمسْلِمِين و علَى مَنْ قَض كِتابِي هذَا و كَتب و ختم أَبو إِبراهِيم و الشهود و صلى الله علَى محمدٍ و علَى آلِهِ قَالَ أَبو الْحكَمِ فَحدثَنِي عَبْد اللهِ بْن آدم الْجعْفَرِي عَنْ يزِيد بْنِ سلِيطٍ قَالَ كَانَ أَبو عِمْرانَ الطلْحِي قَاضِي الْمدِينةِ فَلَما مضى موسى قَدمه إِخْوته إِلَى الطلْحِي الْقَاضِي فَقَالَ الْعباس بْن موسى أَصْلَحك الله و أَمتع بِك إِن فِي أَسْفَل هذَا الْكِتابِ كَنزاً و جوْهراً و يرِيد أَنْ يحْتجِبه

و يأْخذَه دوننا و لَمْ يدعْ أَبونا رحِمه الله شَيْئاً إِلا أَلْجأَه إِلَيْهِ و تركَنا عالَةً و لَوْ لَا أَني أَكُف نفْسِي لَأَخْبرْتك بِشَيْءٍ علَى رُءُوسِ الْملَإِ فَوثَب إِلَيْهِ إِبراهِيم بْن محمدٍ فَقَالَ إِذاً و اللهِ تخْبِر بِما لَا نقْبلُه مِنْك و لَا نصدقُك علَيْهِ ثُم تكُونُ عِنْدنا ملُوماً مدْحوراً نعْرِفُك بِالْكَذِبِ صغِيراً و كَبِيراً و كَانَ أَبوك أَعْرف بِك لَوْ كَانَ فِيك خَيْراً و إِنْ كَانَ أَبوك لَعارِفاً بِك فِي الظاهِرِ و الْباطِنِ و ما كَانَ لِيأْمنك علَى تمْرتَيْنِ ثُم وثَب إِلَيْهِ إِسْحاق بْن جعْفَرٍ عمه فَأَخذَ بِتلْبِيبِهِ فَقَالَ لَه إِنك لَسفِيه ضعِيف أَحْمق اجْمعْ هذَا مع ما كَانَ بِالْأَمسِ مِنْك و أَعانه الْقَوْم أَجْمعونَ فَقَالَ أَبو عِمْرانَ الْقَاضِي لِعلِي قُمْ يا أَبا الْحسنِ حسْبِي ما لَعنِنِي أَبوك الْيوْم و قَدْ وسع لَك أَبوك و لَا و اللهِ ما أَحد أَعْرف بِالْولَدِ مِنْ والِدِهِ و لَا و اللهِ ما كَانَ أَبوك عِنْدنا بِمسْتخف فِي عقْلِهِ و لَا ضعِيفٍ فِي رأْيِهِ فَقَالَ الْعباس لِلْقَاضِي أَصْلَحك الله قُض الْخاتم و اقْرأْ ما تحْته فَقَالَ أَبو عِمْرانَ لَا أَقُضه حسْبِي ما لَعنِنِي أَبوك الْيوْم فَقَالَ الْعباس فَأَنا أَقُضه فَقَالَ ذَاك إِلَيْك فَقَض الْعباس الْخاتم فَإِذَا فِيهِ إِخْراجهمْ و إِقْرار عِلِي لَها وحْده و إِدْخالُه إِياهمْ فِي ولَايةِ عِلِي إِنْ أَحبوا أَوْ كَرِهوا و إِخْراجهمْ مِنْ حد الصدقَةِ و غَيرِها و كَانَ فَتحه علَيْهِمْ بلَاءً و فَضِيحةً و ذِلةً و لِعلِي ع خِيرةً و كَانَ فِي الْوصِيةِ الَتِي قَض الْعباس تحْت الْخاتمِ هؤُلَاءِ الشهود إِبراهِيم بْن

Messenger and they have rebelled against Him in His own dominion. He (Ali al-Rida, recipient of divine supreme covenant), knows best about the marriage of his people, his relatives. If he will decide to give in marriage he may do so, and if he will decide to refuse he may refuse. I have recommended my daughters with similar recommendation as I have recorded in this document of my will. I have appointed Allah, the Most Holy, the Most High, as the witness to bear testimony to the facts (about my daughters). He and the mother of Ahmad are two witnesses to bear testimony to this fact. No one has the right to open the document of my will or publicize if different from what I have said and specified. Whoever does evil it is against hisown self and whoever does good deeds it is for his own good. Your Lord is not unjust to anyone. May Allah send blessings up on Muhammad and his family. A Sultan or individual must not open or tear this document of my will, which I have signed below. Whoever will do so will be subject to the condemnation and anger of Allah and those who condemn of the angels close to Allah, all the messengers of Allah, all the believers and Muslims. This applies to those who may forcefully open this document of my will. Written and sealed by abu Ibrahim, recipient of divine supreme covenant, May Allah send His blessings up on Muhammad and his family."

Abu al-Hakam has said that abu 'Abd Allah ibn Adam al-Ja'fari narrated to me from Yazid ibn Salit the following:

"Abu 'Imran al-Talhi was a judge in Madina. When Musa, recipient of divine supreme covenant, passed away Ali al-Rida's brothers brought him before the judge, abu 'Imran al-Talhi. Al-'Abbass ibn Musa said, 'May Allah keep you well and allow people to benefit from you. At the bottom of this document there are (mentioned) treasures and pearls and he wants to hide and keep them for himself without us. My father, may Allah grant him blessings, has left nothing that is free from being referred to him. He has left us all poor. Had I not controlled myself I would have told you something in public.' At such time Ibrahim ibn Muhammad rushed toward him asking, 'Will you speak up about a thing that no one of us will accept or believe? You will then be blamed and defeated among us. We know that you have been lying when still young and when you grew up. Your father knew you very well. If there was anything good in you even though he knew you inside and out, he would not trust you even with two pieces of date.'

"At this time Ishaq ibn Ja'far, his uncle, rushed toward him and grabbed both sides of his collar saying, 'It shows that you are foolish and feeble minded altogether, in addition to your poor performance yesterday,' and all others supported him. Abu 'Imran, the judge then said to Ali (al-Rida), recipient of divine supreme covenant, 'Stand up O abu al-Hassan, recipient of divine supreme covenant. Your father's condemnation upon me is enough damnation for me today. He has certainly given you a wide range of authority. By Allah, no one knows a person better than his father does. By Allah, abu 'Abd Allah to us was not a light-minded person, or weak in his opinions.'

"Al-'Abbass then said to the judge, 'May Allah keep you well, open the document and read what is below therein.' Abu 'Imran said, 'I will not open it. The condemnation of your father is enough damnation for me today.'Al-'Abbass said, 'I will tear it down.' He said, 'That is up to you.'

"Al-'Abbass then removed the seal and they found themselves all removed as executors of the will and the confirmation of Ali (al-Rida), recipient of divine supreme covenant, as the sole

executor of the will. They found out therein the appointment of Ali (al-Rida), recipient of divine supreme covenant, as their guardian (with Divine Authority), whether they liked or disliked it. They also found out therein that they were all removed from the list of the recipients of charities and other benefits. Opening the document turned out to be a misfortune, disgrace and humiliation to them. It proved to be very good for Ali (al-Rida), recipient of divine supreme covenant. In the will from which al-'Abbass removed the seal, the following names were the signatories:

"Ibrahim ibn Muhammad, Ishaq ibn Ja'far, Ja'far ibn Salih and Sa'id ibn 'Imran were the ones who uncovered the face of the mother of Ahmad (who was brought) in the presence of the judge, *qadi,* using as an excuse the claim that she was not mother of Ahmad, until they had uncovered her face and was recognized. Whereupon she said, 'By Allah, my master (husband) said, 'You will be compelled to go before a judge.'

"Ishaq ibn Ja'far admonished her, saying, 'Be quiet, women suffer from weakness. I do not think he has said any such thing.' Ali (al-Rida), recipient of divine supreme covenant, then turned to al-'Abbass and said, 'My brother, I understand that debts and liabilities upon you have forced you to this. O Sa'id come with me so we can help. Tell me how much they owe so we can pay for them. By Allah, I will not fail to help you and cooperate with you as long as I will walk on earth. You may say whatever you like.'

"Al-'Abbass then said, 'You are not giving us anything other than the extra of our own properties which are with you. In fact, our properties with you are more than that.' He (Ali al-Rida), recipient of divine supreme covenant, said, 'Say whatever you want. Honor is your own honor. If you do good it will be for your own selves before Allah, and if you do evil Allah is forgiving, (and) merciful. By Allah, you know that today I have no son and heir other than you. If I will keep anything that you think I might have kept away from you or stored it in hiding, it will be for you and will return to you. By Allah, from the day your father, may Allah be pleased with him, left this world, I have not owned anything but that I have disposed of it as you have seen.'

"Al-'Abbass moved forward and said, 'By Allah, it is not so. Allah has not imposed any of your opinions on us. Only our father was jealous against us. His decisions are neither justifiable before Allah nor are your decisions. You know that I know Safwan ibn Yahya who sells *al-Sabiry* (fine fabrics) in Kufa. If you admit I can make it very difficult for both of you to swallow your saliva.'

"Ali (al-Rida), recipient of divine supreme covenant, then said, 'There is no means and no power except with Allah, the Most Holy, the Most Great. My brothers, I am very keen to see you happy. Allah knows it. O Lord, You know best that if I love to see them prosper, do good to them, maintain good relations with them, show kindness to them, then help me day and night and reward me for my efforts. Otherwise, You are the One who knows the hidden facts, then reward me for what I deserve, good for good and evil for evil. O Lord, grant them well-being and grant well-being through them. Make Satan despair about us. Help them to obey You and grant them the opportunity to learn Your guidance. My brothers, I wish and work to make you happy and strive for your well being. Allah guards whatever we say.'

محمدٍ و إِسْحاق بْن جَعْفَرٍ و جَعْفَر بْن صالِحٍ و سَعِيد بْن عِمْرانَ و أَبرزوا وجْه أُم أَحْمد فِي مجْلِسِ الْقَاضِي و ادعَوْا أَنها لَيستْ إِياها حتى كَشفُوا عَنْها و عرفُوها فَقَالَتْ عِنْد ذَلِك قَدْ و اللهِ قَالَ سيدِي هذَا إِنكِ ستؤْخذِين جَبراً و تخْرجِين إِلَى الْمجالِسِ فَزجرها إِسْحاق بْن جَعْفَرٍ و قَالَ اسْكُتِي فَإِن النساءَ إِلَى الضعْفِ ما أَظُنه قَالَ مِنْ هذَا شَيْئاً ثُم إِن عِلِياً ع الْتفَت إِلَى الْعباسِ فَقَالَ يا أَخِي إِني أَعْلَم أَنه إِنما حملَكُمْ علَى هذِهِ الْغرائِم و الديونُ الَتِي علَيكُمْ فَانْطَلِقْ يا سعِيد فَتعينْ لِي ما علَيهِمْ ثُم افْضِ عَنْهمْ و لَا و اللهِ لَا أَدع مواساتكُمْ و بِركُمْ ما مشَيْت علَى الْأَرْضِ فَقُولُوا ما شِئْتمْ فَقَالَ الْعباس ما تعْطِينا إِلا مِنْ فُضول أَموالِنا و ما لَنا عِنْدك أَكْثَر فَقَالَ قُولُوا ما شِئْتمْ فَالْعرْض عِرْضكُمْ فَإِنْ تحْسِنوا فَذَاك لَكُمْ عِنْد اللهِ و إِنْ تسِيئُوا فَإِن الله غَفُور رحِيم و اللهِ إِنكُمْ لَتعْرِفُونَ أَنه ما لِي يوْمِي هذَا ولَد و لَا وارِثٌ غَيركُمْ و لَئِنْ حبسْت شَيْئاً مِما تظُنونَ أَو ادخرْته فَإِنما هو لَكُمْ و مرْجِعه إِلَيكُمْ و اللهِ ما ملَكْت مُنْذُ مضى أَبوكُمْ رضِي الله عَنْه شَيْئاً إِلا و قَدْ سبْته حَيْثُ رأَيتمْ فَوثَب الْعباس فَقَالَ و اللهِ ما هو كَذَلِك و ما جعلَ الله لَك مِنْ رأْيٍ علَينا و لَكِنْ حسد أَبِينا لَنا و إِرادته ما أَراد مِما لَا يسوغُه الله إِياه و لَا إِياك و إِنك لَتعْرِف أَني أَعْرِف صفْوانَ بْن يحْيى بياع السابِرِي بِالْكُوفَةِ و لَئِنْ سلِمْت لَأُعْصِصنه بِرِيقِهِ و أَنت معه فَقَالَ عِلِي ع لَا حوْلَ و لَا قُوةَ إِلا بِاللهِ الْعلِي الْعظِيمِ أَما إِني يا إِخْوتِي فَحرِيص علَى مسرتِكُمْ الله يعْلَم اللهم إِنْ كُنت تعْلَم أَني أُحِب صلَاحهمْ و أَني بارِهِمْ واصِلٌ لَهمْ رفِيق علَيهِمْ أَعْنى بِأُمورِهِمْ لَيلًا و نهاراً فَاجْزِنِي بِهِ خَيراً و إِنْ كُنت علَى غَيرِ ذَلِك فَأَنت علام الْغيوبِ فَاجْزِنِي بِهِ ما أَنا أَهْلُه إِنْ كَانَ شراً فَشراً و إِنْ كَانَ خَيراً فَخَيراً اللهم أَصْلِحْهمْ و أَصْلِحْ لَهمْ و اخْسأْ عنا و عَنهم الشيْطَانَ و أَعِنْهمْ علَى طَاعتِك و وفِّقْهمْ لِرشْدِك أَما أَنا يا أَخِي فَحرِيص علَى مسرتِكُمْ جاهِد علَى صلَاحِكُمْ و الله علَى ما نقُولُ وكِيلٌ فَقَالَ الْعباس ما أَعْرفَنِي بِلِسانِك و لَيس

لِمسْحاتِك عِنْدِي طِين فَافْترق الْقَوْم علَى هذَا و صلى الله علَى محمدٍ و آلِهِ

١٦- محمد ْبن الْحسن عَنْ سهْل ْبن زِيادٍ عَنْ محمدِ ْبن عِلِي و عبْيدِ اللهِ ْبنِ الْمرْزبان عنِ ْابنِ سِنانٍ قَالَ دخلْت علَى أَبِي الْحسنِ موسى ع مِنْ قَبل أَنْ يقْدم الْعِراق بِسنةٍ و عِلِي ْابنه جالِس بيْن يدْيهِ فَنظر إِلَي فَقَالَ يا محمد أَما إِنه سيكُونُ فِي هذِهِ السنةِ حركَةٌ فَلَا تجْزعْ لِذَلِك قَالَ قُلْت و ما يكُونُ جعِلْت فِداك فَقَدْ أَقْلَقَنِي ما ذَكَرْت فَقَالَ أَصِير إِلَى الطاغِيةِ أَما إِنه لَا يبْدأُنِي مِنْه سوءٌ و مِن الذِي يكُونُ بعْده قَالَ قُلْت و ما يكُونُ جعِلْت فِداك قَالَ يضِل الله الظالِمِين و يفْعلُ الله ما يشاءُ قَالَ قُلْت و ما ذَاك جعِلْت فِداك قَالَ مَنْ ظَلَم ْابِني هذَا حقه و جحد إِمامته مِنْ بعْدِي كَانَ كَمنْ ظَلَم عِلِي ْبن أَبِي طَالِبٍ حقه و جحده إِمامته بعْد رسول اللهِ ص قَالَ قُلْت و اللهِ لَئِنْ مد الله لِي فِي الْعمرِ لَأُسلمن لَه حقه و لَأُقِرن لَه بِإِمامتِهِ قَالَ صدقْت يا محمد يمد الله فِي عمرِك و تسلم لَه حقه و تقِر لَه بِإِمامتِهِ و إِمامةِ مَنْ يكُونُ مِنْ بعْدِهِ قَالَ قُلْت و مَنْ ذَاك قَالَ محمد ْابنه قَالَ قُلْت لَه الرضا و التسْلِيم

"Al-'Abbass then said, 'I know your language very well. Your spade can not find any soil with me to pick up.' The people dispersed at this point. May Allah send blessings upon Muhammad and his family.'"

H 822, Ch. 72, h 16

Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from Muhammad ibn Ali and 'Ubayd Allah ibn al-Marzuban from (Muhammad) ibn Sinan who has said the following:

"Once I went to see abu al-Hassan Musa, recipient of divine supreme covenant, one year before he would leave for Iraq. His son Ali (al-Rida), recipient of divine supreme covenant, was also in the meeting. He looked at me and said, 'O Muhammad, during this year a movement will take place but do not allow it to disturb you.'

"I then asked the Imam, 'May Allah keep my soul in service for your cause, what will that be? What you said has made me very anxious.' The Imam said, 'I will journey to the tyrant. From him and one after him I will not suffer any serious harm.' I then asked the Imam, 'May Allah keep my soul in service for your cause, what then will happen?' The Imam said, 'Allah causes the unjust to go astray and He does whatever He wills.'

"I then asked the Imam, 'May Allah keep my soul in service for your cause, what is it that will happen?' The Imam said, 'Whoever will do injustice to my son, (Ali al-Rida), reject his Imamat (Leadership with Divine Authority) after me will be like doing injustice to Ali ibn abu Talib, recipient of divine supreme covenant, and reject his Imamat (Leadership with Divine Authority) after the Messenger of Allah.'

"I then said to the Imam, 'By Allah, if Allah will grant me a long life I will acknowledge his right and affirm his Imamat (Leadership with Divine Authority).'

"The Imam said, 'You have spoken the truth, O Muhammad. Allah will grant you a long life. You will acknowledge his right and affirm his Imamat (Leadership with Divine Authority), and the Imamat of the one after him.' I then asked the Imam, 'Who will he be?' The Imam said, 'He will be Muhammad, his son.' I then said to the Imam, 'I agree and accept (his Leadership with Divine Authority).'"

بَابُ الْإِشَارَةِ وَ النص عَلَى أَبِي جَعْفَرٍ الثانِي ع

Chapter Seventy Three

Tacit and Explicit Testimony as Proof of abu Ja'far Al-Thani's (the 2nd) Divine Authority Over the People After abu Al-Hassan Al-Rida, Recipient of Divine Supreme Covenant

١- عِلِي ْبن محمدٍ عَنْ سهْل ْبن زِيادٍ عَنْ محمدِ ْبنِ الْولِيدِ عَنْ يحْيى ْبنِ حبِيبٍ الزياتِ قَالَ أَخْبرنِي مَنْ كَانَ عِنْد أَبِي الْحسنِ الرضا ع جالِساً فَلَما نهضوا قَالَ لَهم الْقَوْا أَبا جعْفَرٍ فَسلموا علَيْهِ و أَحْدِثُوا بِهِ عهْداً فَلَما نهض الْقَوْم الْتفَت إِلَي فَقَالَ يرْحم الله الْمفَضلَ إِنه كَانَ لَيقْنع بِدون هذَا

H 823, Ch. 73, h 1

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Muhammad ibn al-Walid from Yahya ibn Habib al-Zayyat who has said the following:

"A man who was present in a meeting (of people) with abu al-Hassan al-Rida, recipient of divine supreme covenant, spoke to me of the following information: 'When people readied themselves to leave the meeting, the Imam said to them, 'Meet abu Ja'far, recipient of divine supreme covenant, (before you leave) offer to him greeting of peace and renew your covenant with him.' When they left, he (the Imam) said to me, 'May Allah grant well being to al-Mufaddal. He, even without it (the command to renew their covenant), would have accepted this matter (Leadership with Divine Authority of the succeeding Imam).'"

H 824, Ch. 73, h 2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Mu'ammar ibn Khallad who has said the following:

"I heard (abu al-Hassan) al-Rida, recipient of divine supreme covenant, who said something about (Leadership with Divine Authority) and then said, 'I do not think you need what I just said. This is abu Ja'far, recipient of divine supreme covenant. I have placed him in my own place to assume my position. We are of the family (*Ahl al-Bayt*) whose younger ones inherit from elder ones everything exactly and of equal measure.'"

٢- محمد بن يحيى عن أحمد بن محمدٍ عن معمر بن خلادٍ قال سمعت الرضا ع و ذكر شيئاً فقال ما حاجتكم إلى ذلك هذا أبو جعفرٍ قد أجلسته مجلسي و صيرته مكاني و قال إنا أهل بيتٍ يتوارث أصاغرنا عن أكابرنا القذة بالقذة

H 825, Ch. 73, h 3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from his father, Muhammad ibn 'Isa who has said the following:

"Once I went to see abu Ja'far al-Thani, the 2nd, recipient of divine supreme covenant. He debated me on several issues. He then said, 'O abu Ali, there is no (reason for) doubt; I am the only son that my father had.'"

٣- محمد بن يحيى عن أحمد بن محمد بن عيسى عن أبيه محمد بن عيسى قال دخلت على أبي جعفرٍ الثاني ع فناظرني في أشياء ثم قال لي يا أبا علي ارتفع الشك ما لأبي غيري

H 826, Ch. 73, h 4
A number of our people have narrated from Ahmad ibn Muhammad from Ja'far ibn Yahya from Malik ibn Ashyam from al-Husayn ibn Bashshar who has said the following:

"Ibn Qiyaman wrote a letter to abu al-Hassan, recipient of divine supreme covenant, in which he had asked, 'How can you be an Imam when you do not have a son?'

"Abu al-Hassan al-Rida, recipient of divine supreme covenant, replied to him with signs of anger, 'How do you know that I will not have a son? By Allah, not many days and nights will pass before Allah will grant me a male child and through him He will make the truth distinct from falsehood.'"

٤- عدةٌ من أصحابنا عن أحمد بن محمدٍ عن جعفر بن يحيى عن مالك بن أشيم عن الحسين بن بشارٍ قال كتب ابن قياما إلى أبي الحسن ع كتاباً يقول فيه كيف تكون إماماً و ليس لك ولد فأجابه أبو الحسن الرضا ع شبه المغضب و ما علمك أنه لا يكون لي ولد و الله لا تمضي الأيام و الليالي حتى يرزقني الله ولداً ذكراً يفرق به بين الحق و الباطل

H 827, Ch. 73, h 5
One of our people has narrated from Muhammad ibn Ali from Mu'awiya ibn Hakim from ibn abu Nasr who has said the following:

"Al-Najashi once asked me, 'Who will be the Imam after your master? I wish you to ask him so I will know.' I then went to see Ali al-Rida, recipient of divine supreme covenant, and informed him (of al-Najashi's wish).

"The narrator has said that the Imam said, 'The Imam will be my son.' Then he asked, 'Can anyone say that my son will be the Imam when one has yet no son?'"

٥- بعض أصحابنا عن محمد بن علي عن معاوية بن حكيمٍ عن ابن أبي نصرٍ قال قال لي ابن النجاشي من الإمام بعد صاحبك فأشتهي أن تسأله حتى أعلم فدخلت على الرضا ع فأخبرته قال فقال لي الإمام ابني ثم قال هل يتجرأ أحد أن يقول ابني و ليس له ولد

H 828, Ch. 73, h 6
Ahmad ibn Mihran has narrated from Muhammad ibn Ali from Mu'ammar ibn Khallad who has said the following:

"Once in the presence of abu al-Hassan (al-Rida), recipient of divine supreme covenant, we spoke about an issue, *Imamat*, (Leadership with Divine Authority). It was after the birth of abu Ja'far, recipient of divine supreme covenant.. The Imam said, 'You do not need any such thing (thinking who the Imam will be). This is abu Ja'far, recipient of divine supreme covenant.. I have placed him in my own place and made him to assume my position.'"

٦- أحمد بن مهران عن محمد بن علي عن معمر بن خلادٍ قال ذكرنا عند أبي الحسن ع شيئاً بعد ما ولد له أبو جعفرٍ ع فقال ما حاجتكم إلى ذلك هذا أبو جعفرٍ قد أجلسته مجلسي و صيرته في مكاني

H 829, Ch. 73, h 7
Ahmad has narrated from Muhammad ibn Ali from ibn Qiyama al-Wasiti who has said the following:

"Once I went to see Ali ibn Musa, recipient of divine supreme covenant. (During the meeting) I asked him, 'Can there be more than one Imam, such as two, at the same time?' He replied, 'No, one of them must remain silent.' I then said to him, 'This applies to you. You are the Imam and there is no silent Imam with you.' At that time his son abu Ja'far was not yet born. He said to me,

٧- أحمد عن محمد بن علي عن ابن قياما الواسطي قال دخلت على علي بن موسى ع فقلت له أ يكون إمامان قال لا إلا و أحدهما صامت فقلت له هو ذا أنت ليس لك صامت و لم يكن ولد له أبو جعفرٍ ع بعد فقال لي و الله ليجعلن الله مني ما يثبت به الحق و

أَهْلَه و يمْحق بِهِ الْباطِلَ و أَهْلَه فَولد لَه بعْد سنةٍ أَبو جعْفَرٍ ع و كَانَ ابْن قِياما واقِفِياً

'By Allah, Allah will make an Imam from me to establish the truth and the people of truth and banish falsehood and the people of falsehood. One year thereafter abu Ja'far, recipient of divine supreme covenant, was born.'"

Ibn Qiyaman belonged to the *Waqifi* sect.

٨- أَحْمد عنْ محمدِ بْنِ عِلِي عنِ الْحسنِ بْنِ الْجهْمِ قَالَ كُنت مع أَبِي الْحسنِ ع جالِساً فَدعا بِابْنِهِ و هو صغِير فَأَجْلَسه فِي حجْرِي فَقَالَ لِي جرِّدْه و انْزِعْ قَمِيصه فَنزعْته فَقَالَ لِي انْظُرْ بيْن كَتِفَيْهِ فَنظَرْت فَإِذَا فِي أَحدِ كَتِفَيْهِ شِبيه بِالْخاتمِ داخِلٌ فِي اللَّحْمِ ثُم قَالَ أَ ترى هذَا كَانَ مِثْلُه فِي هذَا الْمَوْضِعِ مِنْ أَبِي ع

H 830, Ch. 73, h 8

Ahmad has narrated from Muhammad ibn Ali from al-Hassan ibn al-Jahm who has said the following:

"Once I was in the presence of abu al-Hassan (al-Rida), recipient of divine supreme covenant. He called his son who was a small (boy). The Imam placed him in my lap and said to me, 'Move his shirt aside.' When I did so, the Imam said, 'Look in between his shoulders.' I looked and I found in the skin of one shoulder something like an imprint of a seal. The Imam then asked, 'Do you see this? Similar to this there was one in the shoulder of my father.'"

٩- عنْه عنْ محمدِ بْنِ عِلِي عنْ أَبِي يحْيى الصنْعانِي قَالَ كُنت عِنْد أَبِي الْحسنِ الرضا ع فَجِيءَ بِابْنِهِ أَبِي جعْفَرٍ ع و هو صغِير فَقَالَ هذَا الْمَوْلُود الذِي لَمْ يولَدْ مَوْلُود أَعْظَم بركَةً علَى شِيعتِنا مِنْه

H 831, Ch. 73, h 9

It is narrated from him (Ahmad ibn Mihran) from Muhammad ibn Ali from abu Yahya al-San'ani who has said the following:

"Once I was in the presence of abu al-Hassan al-Rida, recipient of divine supreme covenant. Someone brought his son, abu Ja'far, recipient of divine supreme covenant, to him and he was a small (child). The Imam said, 'This newborn is one the like of whom with such great holiness and blessing has not before been born for our Shi'a (followers).'"

١٠- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنْ صفْوانَ بْنِ يحْيى قَالَ قُلْت لِلرضا ع قَدْ كُنا نسْأَلُك قَبْلَ أَنْ يهب الله لَك أَبا جعْفَرٍ ع فَكُنت تقُولُ يهب الله لِي غُلَاماً فَقَدْ وهبه الله لَك فَأَقَر عيوننا فَلَا أَرانا الله يوْمك فَإِنْ كَانَ كَوْنٌ فَإِلَى مَنْ فَأَشار بِيدِهِ إِلَى أَبِي جعْفَرٍ ع و هو قَائِم بيْن يدْيهِ فَقُلْت جعِلْت فِداك هذَا ابْن ثَلَاثِ سِنِين فَقَالَ و ما يضره مِنْ ذَلِك فَقَدْ قَام عِيسى ع بِالْحجةِ و هو ابْن ثَلَاثِ سِنِين

H 832, Ch. 73, h 10

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Safwan ibn Yahya who has said the following:

"Once I said to al-Rida, recipient of divine supreme covenant, before Allah's granting you the blessing of the birth of abu Ja'far, recipient of divine supreme covenant, we would ask you and you would say, 'Allah will grant me a son,' and He has granted you one. His birth is the delight of our eyes. May Allah spare us from experiencing your (sad) day. However, if something will happen, to whom then will it (Leadership with Divine Authority) go?' The Imam pointed out with his hand toward abu Ja'far, recipient of divine supreme covenant, and he was standing before him. I then asked, 'May Allah keep my soul in service for your cause, a child of three years?'

"The Imam said, 'That will be of no harm to him. Jesus rose with Divine Authority when he was a three year old child.'"

١١- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنْ محمدِ بْنِ جمْهورٍ عنْ معمرِ بْنِ خلادٍ قَالَ سمِعْت إِسْماعِيلَ بْن إِبراهِيم يقُولُ لِلرضا ع إِن ابْنِي فِي لِسانِهِ ثِقْلٌ فَأَنا أَبعثُ بِهِ إِلَيْك غَداً تمْسح علَى رأْسِهِ و تدْعو لَه فَإِنه مَوْلَاك فَقَالَ هو مَوْلَى أَبِي جعْفَرٍ فَابْعثْ بِهِ غَداً إِلَيْهِ

H 833, Ch. 73, h 11

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Muhammad ibn Jumhur from Mu'ammar ibn Khallad who has said the following:

"I heard 'Isma'il ibn Ibrahim say to al-Rida, recipient of divine supreme covenant, 'My son feels heaviness in his tongue. I intend to send him tomorrow to you. Grace him with passing your hand over his head and pray for him. He is your *Mawla* (dependent).' The Imam said, 'He is a *Mawla* (dependent) of abu Ja'far, recipient of divine supreme covenant. Send him tomorrow to him (abu Ja'far, recipient of divine supreme covenant).'"

١٢- الْحسيْن بْن محمدٍ عنْ محمدِ بْنِ أَحْمد النهْدِي عنْ محمدِ بْنِ خلادٍ الصيْقَل عنْ محمدِ بْنِ الْحسنِ بْنِ عمارٍ قَالَ كُنت عِنْد

H 834, Ch. 73, h 12

Al-Husayn ibn Muhammad has narrated from Muhammad ibn Ahmad al-Nahdi from Muhammad ibn Khallad al-Sayqal from Muhammad ibn al-Hassan ibn 'Ammar who has said the following:

"Once I was in a meeting with Ali ibn Ja'far ibn Muhammad in Madina. I stayed with him for two years to write down what he had heard from his brother, abu al-Hassan (al-Rida), recipient

of divine supreme covenant. At such time abu Ja‘far Muhammad ibn Ali al-Rida, recipients of divine supreme covenant, came in the mosque, the mosque of the Messenger of Allah. Ali ibn Ja‘far rushed toward him barefoot and without his gown. He kissed his hand and showed great respect for him. Abu Ja‘far, recipient of divine supreme covenant, said to him, ‘Uncle, please sit down, may Allah grant you well being.’ He asked, ‘My master, how can I sit when you are standing?’ When Ali ibn Ja‘far returned to his place his companions began to blame him, saying, ‘You are the uncle of his father, how can you act as such before him?’ He said to them, ‘Calm down, when Allah, the Most Majestic, the Most Gracious, has not qualified this beard, holding his beard in his hand, but has qualified this young man and has given him such position, should I then deny his excellence and virtue? I seek refuge before Allah from what you say. In fact, I am a servant for him.’”

عِلي ْبن جعْفَرِ ْبن محمدٍ جالِساً بِالْمدِينةِ و كُنت أقْمت عِنْده سنتيْن أكْتب عنْه ما يسْمع مِنْ أخِيهِ يعْنِي أبا الْحسنِ ع إِذْ دخلَ علَيْهِ أبو جعْفَرٍ محمد ْبن عِلي الرضا ع الْمسْجِد مسْجِد الرسول ص فوثَب عِلي ْبن جعْفَرٍ بِلا حِذَاءٍ و لا رِداءٍ فَقبلَ يده و عظمه فَقَالَ لَه أبو جعْفَرٍ ع يا عم اجْلِسْ رحِمك الله فَقَالَ يا سيدِي كَيف أجْلِس و أنت قَائِم فَلما رجع عِلي ْبن جعْفَرٍ إِلى مجْلِسِهِ جعلَ أصْحابه يوبخونه و يقُولُونَ أنت عم أبِيهِ و أنت تفْعلُ بِهِ هذَا الْفِعْلَ فَقَالَ اسْكُتوا إِذَا كَانَ الله عز و جل و قبض علَى لِحْيتِهِ لَمْ يؤهلْ هذِهِ الشيبةَ و أهلَ هذَا الْفَتى و وضعه حيْثُ وضعه أُنكِر فَضْلَه نعوذُ بِاللهِ مِما تقُولُونَ بلْ أنا لَه عبْد

H 835, Ch. 73, h 13

Al-Husayn ibn Muhammad has narrated from al-Khayrani, from his father who has said the following:

“Once I was standing before abu al-Hassan (al-Rida), recipient of divine supreme covenant, in Khurasan and someone asked him, ‘O my master, if something will happen, to whom will it (Leadership with Divine Authority) go?’ The Imam said, ‘It will go to abu Ja‘far, recipient of divine supreme covenant, my son.’ The person asking the question thought of abu Ja‘far, recipient of divine supreme covenant, as very young for such task. Abu al-Hassan, recipient of divine supreme covenant, said, ‘Allah, the Most Holy, the Most High, sent Jesus, son of Mary as a messenger, a prophet and the owner of a whole legal system. He began his task when he was younger in age than abu Ja‘far, recipient of divine supreme covenant.’”

١٣- الْحسيْن ْبن محمدٍ عنِ الْخيْرانِي عنْ أبِيهِ قَالَ كُنت واقِفاً بيْن يدي ْأبِي الْحسنِ ع بِخراسانَ فَقَالَ لَه قَائِلٌ يا سيدِي إِنْ كَانَ كَوْنٌ فَإِلى منْ قَالَ إِلى أبِي جعْفَرٍ ابْنِي فَكأن الْقَائِلَ اسْتصْغر سِن أبِي جعْفَرٍ ع فَقَالَ أبو الْحسنِ ع إِن الله تبارك و تعالَى بعثَ عِيسى ابْن مرْيم رسولًا نبِياً صاحِب شرِيعةٍ مبْتدأَةٍ فِي أصْغر مِن السن الذِي فِيهِ أبو جعْفَرٍ ع

H 836, Ch. 73, h 14

Ali ibn Ibrahim has narrated from his father and Ali ibn Muhammad al-Qasani all from Zakariyya ibn Yahya ibn al-Nu‘man al-Sayrafi who has said the following:

“I heard Ali ibn Ja‘far speaking to al-Hassan ibn al-Husayn ibn Ali ibn al-Husayn as follows, ‘By Allah, Allah has supported abu al-Hassan al-Rida, recipient of divine supreme covenant.’ Al-Hassan then said, ‘Yes, by Allah, may Allah keep my soul in service for your cause, his brothers have rebelled against him.’ Ali ibn Ja‘far then said, ‘Yes, by Allah, and we, his uncles, rebelled against him.’ Al-Hassan said to him, ‘May Allah keep my soul in service for your cause, how did you deal with it, I was not present with you?’

“He said, ‘His brothers said to him and so did we, “There has never been an Imam with a dark complexion from us.”’ Then al-Rida, recipient of divine supreme covenant, said to them, ‘He is my son.’ They said, ‘Messenger of Allah did judge on the basis of physiognomy, thus, we can also have a judgment on that basis.’ The Imam said, ‘You may call one who knows physiognomy, but I will not do so. You should not give information about why you have called them. You must stay home. When they will come, we should, all of us, be in the garden. His uncles, brothers and sisters should all line up.’

“They dressed al-Rida, recipient of divine supreme covenant, in a gown made of wool with a hat of wool on his head and a spade in his hand. They asked the Imam to act as the gardener in the garden. Then abu Ja‘far, recipient of divine supreme covenant, was brought in and they asked them (physiognomists) to find his father in the people present. They said, ‘His father is

١٤- عِلي ْبن إِبراهِيم عنْ أبِيهِ و عِلي ْبن محمدٍ الْقَاسانِي جمِيعاً عنْ زكَرِيا ْبن يحْيى بْنِ النعْمانِ الصيْرفِي قَالَ سمِعت عِلي ْبن جعْفَرٍ يحدثُ الْحسن ْبن الْحسيْن ْبن عِلي ْبن الْحسيْن فَقَالَ و اللهِ لَقَدْ نصر الله أبا الْحسنِ الرضا ع فَقَالَ لَه الْحسن إِي و اللهِ جعِلْت فِداك لَقَدْ بغى علَيْهِ إِخْوته فَقَالَ عِلي ْبن جعْفَرٍ إِي و اللهِ و نحْن عمومته بغْينا علَيْهِ فَقَالَ لَه الْحسن جعِلْت فِداك كَيف صنعْتمْ فَإِني لَمْ أحْضرْكُمْ قَالَ قَالَ لَه إِخْوته و نحْن أيضاً ما كَانَ فِينا إِمام قَط حائِلَ اللوْن فَقَالَ لَهم الرضا ع هو ابْنِي قَالُوا فَإِن رسولَ اللهِ ص قَدْ قَضى بِالْقَافَةِ بيْننا و بيْنك الْقَافَةُ قَالَ ابْعثُوا أنتمْ إِلَيْهِمْ فَأما أنا فَلا و لا تعْلِموهمْ لِما دعوْتموهمْ و لْتكُونوا فِي بيوتِكُمْ فَلما جاءُوا أقْعدونا فِي الْبسْتانِ و اصْطَف عمومته و إِخْوته و أخواته و أخذُوا الرضا ع و ألْبسوه جبةَ صوفٍ و قَلنسوةً مِنْها و وضعوا علَى عنقِهِ مِسْحاةً و قَالُوا لَه ادْخلِ الْبسْتانَ كَأنك تعْملُ فِيهِ ثُم جاءُوا بِأبِي جعْفَرٍ ع فَقَالُوا أَلْحِقُوا هذَا الْغلام بِأبِيهِ فَقَالُوا لَيس لَه هاهنا أب و لَكِن هذَا عم أبِيهِ و هذَا عم أبِيهِ و هذَا عمه و هذِهِ عمته و إِنْ يكُنْ لَه

هاهنا أَب فَهو صاحِب الْبسْتان فَإِن قَدمْيهِ و قَدمْيهِ واحِدةٌ فَلَما رجع أَبو الْحسنِ ع قَالُوا هذَا أَبوه

قَالَ عِلِي ْبن جعْفَرٍ فَقُمْت فَمصصْت رِيق أَبِي جعْفَرٍ ع ثُم قُلْت لَه أَشْهد أَنك إِمامِي عِنْد اللهِ فَبكَى الرضا ع ثُم قَالَ يا عم أَ لَمْ تسْمعْ أَبِي و هو يقُولُ قَالَ رسولُ اللهِ ص لِأَبِي ابْن خِيرةِ الْإِماءِ ابْن النوبِيةِ الطيبةِ الْفَمِ الْمنْتجةِ الرحِمِ وَيْلهمْ لَعن الله الْأُغْبِيس و ذُريته صاحِب الْفِتنةِ و يقْتلُهمْ سِنِين و شهوراً و أَياماً يسومهمْ خسْفاً و يسْقِيهِمْ كَأْساً مصْبِرةً و هو الطرِيد الشرِيد الْمَوْتور بِأَبِيهِ و جدِهِ صاحِب الْغيْبةِ يقَالُ مات أَوْ هلَك أَي وادٍ سلَك أَ فَيكُونُ هذَا يا عم إِلا مِني فَقُلْت صدقْت جعِلْت فِداك

not present among these people, but this is his uncle, this is the uncle of his father, this is his uncle and this is his aunt. If his father is here, he is the gardener; their foot prints match.' When abu al-Hassan (al-Rida), recipient of divine supreme covenant, returned, they said, 'This is his father.'

"Ali ibn Ja'far has said, 'I stood up and kissed abu Ja'far, recipient of divine supreme covenant, and his saliva came in my mouth. Then I said, 'I testify that you are my Imam before Allah.' Al-Rida, recipient of divine supreme covenant, wept and said, 'O uncle, did you not hear what my father said? 'The Messenger of Allah has said, "May Allah keep my soul and the soul of my father in service for the cause of the son of the best slave girl from *Al-Nawbiya* (a town in Sudan), a lady with a fresh smelling mouth, a lady who will give birth to a purified one. May Allah condemn the 'U'aybiss (the 'Abbassids) and their descendents, the mischief makers who murder them (*'A'immah*) for years, months and days, cause them great sufferings and to endure bitter frustrations. He (abu Ja'far, recipient of divine supreme covenant) will live in exile, away from home, suffering the pain of the murder of his father and grandfather. About the one who has disappeared (from the eyes of his loved ones) it will be asked, 'Is he dead or perished. No one will know in which valleys he will travel. Can such a person, O uncle, be anyone other than my own son?'

"I then said, 'You have spoken the truth, may Allah keep my soul in service for your cause.'"

بَابُ الْإِشَارَةِ وَ النص عَلى أَبِي الْحَسَنِ الثالِثِ ع

Chapter Seventy Four

Tacit and Explicit Testimony as Proof of abu Al-Hassan's (Al-Thalith, the 3rd) Divine Authority Over the People After Muhammad ibn Ali Al-Rida, Recipient of Divine Supreme Covenant

١ - عِلِي ْبن إِبراهِيم عنْ أَبِيهِ عنْ إِسْماعِيلَ ْبنِ مِهْرانَ قَالَ لَما خرج أَبو جعْفَرٍ ع مِن الْمدِينةِ إِلَى بغْداد فِي الدفْعةِ الْأُولَى مِنْ خرْجتَيْهِ قُلْت لَه عِنْد خروجِهِ جعِلْت فِداك إِني أَخاف علَيْك فِي هذَا الْوجْهِ فَإِلَى من الْأَمر بعْدك فَكر بِوجْهِهِ إِلَي ضاحِكاً و قَالَ لَيس الْغيْبةُ حيْثُ ظَنَنْت فِي هذِهِ السنةِ فَلَما أُخْرِج بِهِ الثانِيةَ إِلَى الْمعْتصِمِ صِرْت إِلَيْهِ فَقُلْت لَه جعِلْت فِداك أَنت خارِج فَإِلَى منْ هذَا الْأَمر مِنْ بعْدِك فَبكَى حتى اخْضلتْ لِحْيته ثُم الْتفَت إِلَي فَقَالَ عِنْد هذِهِ يخاف علَي الْأَمر مِنْ بعْدِي إِلَى ابْنِي عِلِي

1 - Ali ibn Ibrahim has narrated from his father that 'Isma'il ibn Mihran who has said the following:

"When abu Ja'far, recipient of divine supreme covenant, left Madina for Baghdad, the first time of his two journeys, on his leaving I said to him, 'May Allah keep my soul in service for your cause, I am afraid about your condition. To whom, after you, will belong the task (Leadership with Divine Authority)?'

"He turned to me laughing and said, 'The disappearance, as you have thought, will not take place this year.' When he was about to be taken to al-Mu'tasam, (179/795-Caliph 218/833-227/841), for the second time I went to him and said, 'May Allah keep my soul in service for your cause. You are leaving. To whom, after you, will go this task (Leadership with Divine Authority)?' He wept and tears soaked his beard. He then turned to me and said, 'This time you should be afraid for my life. The task (Leadership with Divine Authority) after me will rest with my son Ali, recipient of divine supreme covenant.'"

H 837, Ch. 74, h 1

٢ - الْحسيْن ْبن محمدٍ عنِ الْخيْرانِي عنْ أَبِيهِ أَنه قَالَ كَانَ يلْزم باب أَبِي جعْفَرٍ ع لِلْخِدْمةِ الَتِي كَانَ وكلَ بِها و كَانَ أَحْمد ْبن محمدِ ْبنِ عِيسى يجِيءُ فِي السحرِ فِي كُل لَيْلَةٍ لِيعْرِف خبر عِلةِ أَبِي جعْفَرٍ ع و كَانَ الرسولُ الذِي يخْتلِف بيْن أَبِي جعْفَرٍ ع و بيْن

2 - Al-Husayn ibn Muhammad has narrated from al-Khayrani who has narrated from his father the following:

"My father was a security guard at the door of the house of abu Ja'far, recipient of divine supreme covenant, to serve the task for which he was assigned. Ahmad ibn Muhammad ibn 'Isa would come every day at dawn for information about the health of abu Ja'far, recipient of divine supreme covenant.

H 838, Ch. 74, h 2

“A messenger would come and go between abu Ja‘far, recipient of divine supreme covenant, and my father. Upon the arrival of the messenger Ahmad ibn Muhammad ibn ‘Isa would leave and my father would remain with him (the messenger) privately. One night I went out and Ahmad also left the meeting. My father and the messenger remained in complete privacy. Ahmad, however, walked around the meeting place in such a way that he could hear the conversation.

“The messenger said to my father, ‘Your master sends you greetings of peace and says to you, “I am leaving this world and the task (Leadership with Divine Authority) goes to my son, Ali, recipient of divine supreme covenant. His rights upon you after me will be just as my rights upon you after my father.”’

“The messenger then left and Ahmad came back to his place asking, ‘What did he say to you?’ My father said, ‘He said good things.’ Ahmad said, ‘I heard what he just said to you. Why do you hide it?’ He then stated all that he had heard. My father said to him, ‘Allah has made it (what he just did) unlawful; Allah, the Most High, has said, “Do not spy. . . .” (49:12) However, you must keep this trust (the testimony), perhaps we will need it one day, but you must not make it public before the proper time.’ In the morning my father wrote down the text of the message (and placed it) in ten sealed envelops. He sent them to the leaders of the community. He wrote to them, ‘If my death may take place before I will ask you about this message, you may open to learn about it.’

“My father has mentioned that when abu Ja‘far, recipient of divine supreme covenant, left this world, he did not come out of his home until about four hundred people had expressed their belief with certainty in abu al-Hassan, Ali ibn Muhammad, recipient of divine supreme covenant, as their Imam (Leader with Divine Authority). The leaders in the community gathered together in the house of Muhammad ibn al-Faraj consulting each other about this task (Leadership with Divine Authority). Muhammad ibn al-Faraj then wrote to my father to inform him of the gathering at his house. He said that had it not been for fear of publicity he would have personally come to my father and asked him to join (them). My father rode and went to him. He found the community gathered at his place. They asked my father, ‘What do you say about this issue (of Leadership with Divine Authority)?’ My father asked for a copy of the text of the message from those whom he had sent one. They were brought and he said, ‘This is what I was commanded to do.’

“Certain persons of them then said, ‘We would have loved if you had asked another person also to bear witness and testimony to this fact.’ He (my father) then said, ‘Allah, the Most Majestic, the Most Gracious, has, in fact, brought for you such witness. This is abu Ja‘far al-Ash’ari (Ahmad ibn ‘Isa) who can testify to my hearing this message.’ He asked him to testify but Ahmad denied his hearing the message as such. My father then asked him for a *mubahala* (disputing party’s pleading before Allah to condemn the untrue party). He has said that when the case was proved against Ahmad he then said, ‘Yes, I did hear the message and it is an honor. I loved that it should go to an Arab man and not to a non-Arab person (al-Khayrani was a non-Arab). Upon this the people there acknowledged the truth altogether.’”

أَبِي إِذَا حضر قَام أَحْمد و خلَا بِهِ أَبِي فَخرجْت ذَات لَيْلَةٍ و قَام أَحْمد عن الْمجْلِسِ و خلَا أَبِي بِالرسول و اسْتدار أَحْمد فَوقَف حَيْثُ يسْمع الْكَلَام فَقَالَ الرسولُ لِأَبِي إِن مَوْلَاك يقْرأُ علَيْك السلَام و يقُولُ لَك إِني ماضٍ و الْأَمر صائِر إِلَى ابْنِي عَلِي و لَه علَيْكُمْ بعْدِي ما كَانَ لِي علَيْكُمْ بعْد أَبِي ثُم مضى الرسولُ و رجع أَحْمد إِلَى مَوْضِعِهِ و قَالَ لِأَبِي ما الذِي قَدْ قَالَ لَك قَالَ خَيْراً قَالَ قَدْ سمِعْت ما قَالَ قِلم تكْتمه و أَعاد ما سمِع فَقَالَ لَه أَبِي قَدْ حرم الله علَيْك ما فَعلْت لِأَن الله تعالَى يقُولُ و لا تجسسوا فَاحْفَظِ الشهادةَ لَعلنا نحْتاج إِلَيْها يوْماً ما و إِياك أَنْ تظْهِرها إِلَى وقْتِها فَلما أَصْبح أَبِي كتب نسْخةَ الرسالَةِ فِي عشْرِ رقَاعٍ و ختمها و دفَعها إِلَى عشْرةٍ مِنْ وجوهِ الْعِصابةِ و قَالَ إِنْ حدثَ بِي حدثُ الْموْتِ قَبْلَ أَنْ أُطَالِبكُمْ بِها فَافْتحوها و أَعْلِموا بِما فِيها

فَلما مضى أَبو جَعْفَرٍ ع ذَكَر أَبِي أَنه لَمْ يخْرجْ مِنْ منْزِلِهِ حتى قَطَع علَى يدْيِهِ نحْو مِنْ أَربعمِائَةِ إِنْسانٍ و اجْتمع رؤساءُ الْعِصابةِ عِنْد محمدِ بْنِ الْفَرجِ يتفَاوضونَ هذَا الْأَمر فَكَتب محمد بْن الْفَرجِ إِلَى أَبِي يعْلِمه بِاجْتِماعِهِمْ عِنْده و أَنه لَوْ لَا مخافَةُ الشهْرةِ لَصار معهمْ إِلَيْهِ و يسْأَله أَنْ يأْتِيه فَركِب أَبِي و صار إِلَيْهِ فَوجد الْقَوْم مجْتمِعِين عِنْده فَقَالُوا لِأَبِي ما تقُولُ فِي هذَا الْأَمرِ فَقَالَ أَبِي لِمنْ عِنْده الرقَاع أَحْضِروا الرقَاع فَأَحْضروها فَقَالَ لَهمْ هذَا ما أُمِرْت بِهِ

فَقَالَ بعْضهمْ قَدْ كُنا نحِب أَنْ يكُونَ معك فِي هذَا الْأَمرِ شاهِد آخر فَقَالَ لَهمْ قَدْ أَتاكُم الله عز و جل بِهِ هذَا أَبو جَعْفَرٍ الْأَشْعرِي يشْهد لِي بِسماعِ هذِهِ الرسالَةِ و سأَله أَنْ يشْهد بِما عِنْده فَأَنكر أَحْمد أَنْ يكُونَ سمِع مِنْ هذَا شيْئاً قَدعاه أَبِي إِلَى الْمباهلَةِ فَقَالَ لَما حقق علَيْهِ قَالَ قَدْ سمِعْت ذَلك و هذَا مكْرمةٌ كُنت أُحِب أَنْ تكُونَ لِرجلٍ مِن الْعرب لَا لِرجلٍ مِن الْعجمِ فَلَمْ يبْرحِ الْقَوْم حتى قَالُوا بِالْحق جمِيعاً

H 839, Ch. 74, h 3

In the copy of al-Safwan the above *Hadith* is recorded as follows:
Muhammad ibn Ja‘far al-Kufi has narrated from Muhammad ibn ‘Isa ibn ‘Ubayd

٣- وفِي نسْخةِ الصفْوانِي محمد بْن جَعْفَرٍ الْكُوفِي عنْ محمدِ بْنِ

عِيسى بْنِ عبْيدٍ عنْ محمدِ بْنِ الْحسْينِ الْواسِطِي أنه سمِع أحْمد بْن أبِي خالِدٍ موْلى أبِي جعْفرٍ يحْكِي أنه أشْهده علٰى هذِهِ الْوصِيةِ الْمنْسوخةِ شهِد أحْمد بْن أبِي خالِدٍ موْلى أبِي جعْفرٍ أن أبا جعْفرٍ محمد بْن علِي بْنِ موسى بْنِ جعْفرِ بْنِ محمدِ بْنِ علِي بْنِ الْحسْينِ بْنِ علِي بْنِ أبِي طالِبٍ ع أشْهده أنه أوْصى إلٰى علِي ابْنِهِ بِنفْسِهِ و أخواتِهِ و جعلَ أمْر موسى إذا بلغَ إلْيْهِ و جعلَ عبْد اللهِ بْن الْمساوِرِ قائِماً علٰى تِركتِهِ مِن الضياعِ و الْأموالِ و النفقاتِ و الرقِيقِ و غيْرِ ذٰلِك إلٰى أنْ يبْلُغَ علِي بْن محمدٍ صير عبْد اللهِ بْن الْمساوِرِ ذٰلِك الْيوْم إلْيْهِ يقُوم بِأمْرِ نفْسِهِ و أخواتِهِ و يصير أمْر موسى إلْيْهِ يقُوم لِنفْسِهِ بعْدهما علٰى شرْطِ أبِيهِما فِي صدقاتِهِ الِتي تصدق بِها و ذٰلِك يوْم الْأحدِ لِثلاثِ لياٍل خلوْنَ مِنْ ذِي الْحِجةِ سنةَ عِشْرِين و مِائتيْنِ و كتب أحْمد بْن أبِي خالِدٍ شهادته بِخطِهِ و شهِد الْحسن بْن محمدِ بْنِ عبْدِ اللهِ بْنِ الْحسنِ بْنِ علِي بْنِ الْحسيْنِ بْنِ علِي بْنِ أبِي طالِبٍ ع و هو الْجوانِي علٰى مِثْلِ شهادةِ أحْمد بْنِ أبِي خالِدٍ فِي صدْرِ هذَا الْكِتابِ و كتب شهادته بِيدِهِ و شهِد نصْر الْخادِمِ و كتب شهادته بِيدِهِ

from Muhammad ibn al-Husayn al-Wasiti who has said the following:

"I heard Ahmad ibn abu Khalid, stating that he (the Imam, recipient of divine supreme covenant) had appointed him as witness to bear testimony to his documented will in the following words:

"'Ahmad ibn abu Khalid, the slave of abu Ja'far, bears testimony that abu Ja'far, Muhammad ibn Ali ibn Musa ibn Ja'far ibn Muhammad ibn Ali ibn al-Husayn ibn Ali ibn abu Talib, recipients of divine supreme covenant, has appointed his son, Ali, recipient of divine supreme covenant, the executor of his will, about himself and about his sisters and the in charge person of the affairs of Musa when he (the Imam) will attain maturity (physically). He has appointed 'Abd Allah ibn al-Musawir as the supervisor of his legacy, his estate, property, expenditures and slaves and so forth, until Ali ibn Muhammad will reach the age of maturity (physically). At such time 'Abd Allah ibn al-Musawir will transfer the overseeing position to him (Ali ibn Muhammad, recipient of divine supreme covenant). He thereafter will take charge of his own affairs and sisters. The management of the affairs of Musa will also be left to him. Musa will take charge of his own affairs after the two (overseers), according to the conditions set forth by the father of the two, (Ali, recipient of divine supreme covenant, and Musa) in the matters of his charities. This has been documented on Sunday 3rd Dhu al-Hijja, in the year two hundred twenty.' Ahmad ibn abu Khalid has transcribed his own testimony with his own handwriting. He has asked al-Hassan ibn Muhammad ibn 'Abd Allah ibn al-Hassan ibn Ali ibn al-Husayn ibn Ali ibn abu Talib, recipients of divine supreme covenant, also known as al-Jawani to bear testimony to his testimony. Al-Jawani also has a testimony just like the testimony of Ahmad ibn abu Khalid at the beginning of this document. He also has written his testimony with his own handwriting and the witness to bear testimony in the document is Nasr, the servant and he has written his testimony with his own hand."

بَابُ الْإِشَارَةِ وَ النص عَلٰى أبِي مُحَمدٍ ع

Chapter Seventy Five

Tacit and Explicit Testimony as Proof of abu Muhammad Al-Hassan's Divine Authority Over the People After Ali ibn Muhammad, Recipients of Divine Supreme Covenant

١ - علِي بْن محمدٍ عنْ محمدِ بْنِ أحْمد النهْدِي عنْ يحْيى بْنِ يسارٍ الْقنْبرِي قالَ أوْصى أبو الْحسنِ ع إلٰى ابْنِهِ الْحسنِ قبْلَ مضِيهِ بِأرْبعةِ أشْهرٍ و أشْهدنِي علٰى ذٰلِك و جماعةً مِن الْموالِي

H 840, Ch. 75, h 1

Ali ibn Muhammad has narrated from Muhammad ibn Ahmad al-Nahdi from Yahya ibn Yasar al-Qanbariyy who has said the following:

"Abu al-Hassan, recipient of divine supreme covenant, prepared his will to his son, al-Hassan four months before his leaving this world. He appointed me to bear testimony to his will as well as a group of friends."

٢ - علِي بْن محمدٍ عنْ جعْفرِ بْنِ محمدٍ الْكُوفِي عنْ بشارِ بْنِ أحْمد الْبصْرِي عنْ علِي بْنِ عمر النوْفلِي قالَ كُنت مع أبِي الْحسنِ ع فِي صحْنِ دارِهِ فمر بِنا محمد ابْنه فقُلْت لهُ جعِلْت فِداك هذَا صاحِبنا بعْدك فقالَ لا صاحِبكُمْ بعْدِي الْحسن

H 841, Ch. 75, h 2

Ali ibn Muhammad has narrated from Ja'far ibn Muhammad al-Kufi from Bashshar ibn Ahmad al-Basri from Ali ibn 'Umar al-Nawfali who has said the following:

"Once I was with abu al-Hassan (Ali al-Hadi, recipient of divine supreme covenant) in the compound of his house and at that time his son, Muhammad, passed by. I asked him, 'May Allah keep my soul in service for your cause, will he be our master, Imam, after you?'

"The Imam said, 'No, your master and Imam after me will be al-Hassan, recipient of divine supreme covenant.'"

Note: This abu Ja‘far Muhammad ibn Ali is the eldest son of Imam al-Hadi, recipient of divine supreme covenant. He died before his father (230/845- 252/866). His shrine is near Balad, north of Baghdad, and the place is now known as al-Sayyid Muhammad. In the following *Ahadith* his name is frequently mentioned.

H 842, Ch. 75, h 3
It is narrated from him from Bashshar ibn Ahmad from ‘Abd Allah ibn Muhammad al-Isfahani who has said the following:

“Abu al-Hassan, recipient of divine supreme covenant, has said, ‘Your master and Imam after me will be the one who will perform prayer for me (prayer for burial).’”

The narrator has said, ‘We did not know abu Muhammad, recipient of divine supreme covenant, before this. Abu Muhammad came out and prayed (for his burial).’”

٣- عْنه عنْ بشارِ بْنِ أحْمد عنْ عْبدِ اللهِ بْنِ محمدٍ الْأصْفهاني قالَ قالَ أبو الْحسنِ ع صاحِبكُمْ بعْدِي الذِي يصلي علي قالَ و لمْ نعْرِفْ أبا محمدٍ قبْلَ ذلِك قالَ فخرج أبو محمدٍ فصلى علْيهِ

H 843, Ch. 75, h 4
From him who has narrated from Musa ibn Ja‘far ibn Wahab from Ali ibn Ja‘far who has said the following:

“I was present with abu al-Hassan, recipient of divine supreme covenant, when his son Muhammad died. The Imam said this to (his son) al-Hassan, recipient of divine supreme covenant, ‘My son, renew your thanks to Allah; He has just granted you the mission (Leadership with Divine Authority).’”

٤- و عْنه عنْ موسى بْنِ جعْفرِ بْنِ وهْبٍ عنْ علِي بْنِ جعْفرٍ قالَ كُنت حاضِراً أبا الْحسنِ ع لما توفي ابْنه محمد فقالَ لِلْحسنِ يا بني أحْدِثْ لِلهِ شكْراً فقدْ أحْدثَ فِيك أمراً

H 844, Ch. 75, h 5
Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad, from Ahmad ibn Muhammad ibn ‘Abd Allah ibn Marwan al-Anbari who has said the following:

“I was present at the time of abu Ja‘far Muhammad ibn Ali’s, recipient of divine supreme covenant, (leaving this world). Abu al-Hassan, recipient of divine supreme covenant, came and a chair was set for him. He sat on it and his family around him. Abu Muhammad was standing on one side. When he was free from the affairs (funerals) of abu Ja‘far, recipient of divine supreme covenant, he then turned to abu Muhammad, recipient of divine supreme covenant, and said, ‘My son, renew thanks to Allah, the Most Holy, the Most High; He has just granted you a mission (Leadership with Divine Authority).’”

٥- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنْ أحْمد بْنِ محمدِ بْنِ عْبدِ اللهِ بْنِ مرْوانَ الْأنبارِي قالَ كُنت حاضِراً عِنْد مضِي أبِي جعْفرِ محمدِ بْنِ علِي ع فجاءَ أبو الْحسنِ ع فوضِع لهُ كُرْسِي فجلس علْيهِ و حوْلهُ أهْلُ بيْتِهِ و أبو محمدٍ قائِم فِي ناحِيةٍ فلما فرغَ مِنْ أمْرِ أبِي جعْفرِ الْتفت إِلى أبِي محمدٍ ع فقالَ يا بني أحْدِثْ لِلهِ تبارك و تعالى شكْراً فقدْ أحْدثَ فِيك أمراً

H 845, Ch. 75, h 6
Ali ibn Muhammad has narrated from Muhammad ibn Ahmad al-Qalanisi from Ali ibn al-Husayn ibn ‘Amr from Ali ibn Mahziyar who has said the following:

“Once I said to abu al-Hassan, recipient of divine supreme covenant, ‘If something will happen, and I seek refuge before Allah against such loss, to whom then will go the task (Leadership with Divine Authority)?’

“He said, ‘My covenant (will) is addressed to the eldest of my sons.’”

٦- علِي بْن محمدٍ عنْ محمدِ بْنِ أحْمد الْقلانِسِي عنْ علِي بْنِ الْحسيْنِ بْنِ عمْرٍو عنْ علِي بْنِ مهْزِيار قالَ قُلْت لِأبِي الْحسنِ ع إِنْ كانَ كوْنٌ و أعوذُ بِاللهِ فإِلى منْ قالَ عهْدِي إِلى الْأكْبرِ مِنْ ولْدي

H 846, Ch. 75, h 7
Ali ibn Muhammad has narrated from abu Muhammad al-Asbarqiniy from Ali ibn ‘Amr al-‘Attar who has said the following:

“Once I went to see abu al-Hassan al-‘Askari (Ali al-Hadi), recipient of divine supreme covenant, while his son abu Ja‘far (Muhammad) was still alive and I thought he would be the Imam after his father. I then asked the Imam, ‘May Allah keep my soul in service for your cause, which of your sons will I consider (my Imam)?’ The Imam said, ‘Do not consider any of them (your Imam) until my command will come to you.’

“The narrator has said, ‘I wrote to him afterwards asking, ‘To whom will go this task (of Leadership with Divine Authority)?’ The narrator has said, ‘He wrote to me, “(It will go) to my eldest son.” The narrator has said, ‘Abu Muhammad (al-Hassan),

٧- علِي بْن محمدٍ عنْ أبِي محمدٍ الْإسْبارقِينِي عنْ علِي بْنِ عمْرٍو الْعطارِ قالَ دخلْت علَى أبِي الْحسنِ الْعسْكرِي ع و أبو جعْفرٍ ابْنه فِي الْأحْياءِ و أنا أظُن أنه هو فقُلْت لهُ جعِلْت فِداك منْ أخص مِنْ ولْدِك فقالَ لا تخصوا أحداً حتى يخْرج إِلَيْكُمْ أمْرِي قالَ فكتبْت إِلَيْهِ بعْد فِيمنْ يكُونُ هذَا الْأمْر قالَ فكتب إِلَي فِي الْكِبرِ مِنْ ولْدي قالَ و كانَ أبو محمدٍ أكْبر مِنْ أبِي جعْفرٍ

recipient of divine supreme covenant, was older than abu Ja‘far.’”

٨- محمد ْبن يحْيى و غيْره عنْ سعْدِ ْبنِ عبْدِ اللهِ عنْ جماعةٍ مِنْ بنِي هاشِمٍ مِنْهم الْحسن ْبن الْحسنِ الْأفْطس أنهمْ حضروا يوْم توفي محمد ْبن عِلي ْبنِ محمدٍ باب أبِي الْحسنِ يعزونه و قدْ بسِط لهُ فِي صحْنِ دارِهِ و الناس جلُوس حوْلهُ فقالُوا قدرْنا أنْ يكُونَ حوْلهُ مِنْ آل أبِي طالِبٍ و بنِي هاشِمٍ و قُريْشٍ مِائةٌ و خمْسونَ رجلًا سِوى موالِيهِ و سائِرِ الناسِ إذْ نظر إلى الْحسنِ ْبنِ عِلي قدْ جاءَ مشْقُوق الْجيْبِ حتى قام عنْ يمِينِهِ و نحْن لا نعْرِفُه فنظر إلِيْهِ أبو الْحسنِ ع بعْد ساعةٍ فقالَ يا بني أحْدِثْ لِلهِ عز و جل شكْراً فقدْ أحْدثَ فِيك أمراً فبكى الْفتى و حمِد الله و اسْترْجع و قالَ الْحمْد لِلهِ رب الْعالمِين و أنا أسْألُ الله تمام نِعمِهِ لنا فِيك و إنا لِلهِ و إنا إلِيْهِ راجِعونَ

فسألْنا عنْه فقِيلَ هذا الْحسن ابْنه و قدرْنا لهُ فِي ذلِك الْوقْتِ عِشْرِين سنةً أوْ أرْجح فيوْمئِذٍ عرفْناه و عِلْمنا أنه قدْ أشار إلِيْهِ بِالْإِمامةِ و أقامه مقامه

H 847, Ch. 75, h 8

Muhammad ibn Yahya and other people have narrated from Sa‘id ibn ‘Abd Allah from a group of banu Hashim, among whom was al-Hassan ibn al-Hassan al-Aftas, the following:

“They were present, on the day Muhammad ibn Ali (al-Hadi), recipient of divine supreme covenant, ibn Muhammad (al-Jawad), recipient of divine supreme covenant, passed away, at the door of abu al-Hassan, recipient of divine supreme covenant, to offer condolences. A place in the compound of his (abu al-Hassan’s, recipient of divine supreme covenant) house was prepared for him and people were sitting around him. They said, ‘We estimated that at that time from the descendents of abu Talib, Hashim and Quraysh there were about one hundred fifty men besides his slaves and other people. At such time he abu al-Hassan (Ali ibn Muhammad, recipient of divine supreme covenant), looked at (his son) al-Hassan ibn Ali, recipient of divine supreme covenant, coming and the front of his shirt was torn. He stood at the right of his father and we did not know him. Abu al-Hassan, recipient of divine supreme covenant, looked at him after a while and said, ‘My son, renew your thanks to Allah, the Most Majestic, the Most Gracious; He has granted you a new task (Leadership with Divine Authority).’

“The young man wept, praised Allah, and said, ‘We are for Allah and to Him we shall return.’ He then said, ‘All praise belongs to Allah, Lord of the worlds. I pray to Allah to complete the blessings for us in you. We are for Allah and to Him we shall return.’

“We asked about him and it was said that he was al-Hassan, recipient of divine supreme covenant, the son of the Imam, recipient of divine supreme covenant. We estimated his age at that time to be around twenty years or more. On that day we learned and came to know that he had tacitly made a statement about the succeeding Imam (Leader with Divine Authority).”

٩- عِلي ْبن محمدٍ عنْ إِسْحاق ْبنِ محمدٍ عنْ محمدِ ْبنِ يحْيى ْبنِ دْرياب قالَ دخلْت علىٰ أبِي الْحسنِ ع بعْد مضِي أبِي جعْفرٍ فعزيْته عنْه و أبو محمدٍ ع جالِس فبكى أبو محمدٍ ع فأقْبلَ علِيْهِ أبو الْحسنِ ع فقالَ لهُ إن الله تبارك و تعالى قدْ جعلَ فِيك خلفاً مِنْه فاحْمدِ الله

H 848, Ch. 75, h 9

Ali ibn Muhammad has narrated from Ishaq ibn Muhammad from Muhammad ibn Yahya ibn Daryab who has said the following:

“Once I went to see abu al-Hassan after the death of abu Ja‘far, recipients of divine supreme covenant, and offered condolences for this reason. Abu Muhammad (al-Hassan), recipient of divine supreme covenant, was also present. Abu Muhammad, recipient of divine supreme covenant, wept and abu al-Hassan, recipient of divine supreme covenant, turned to him and said, ‘Allah, the Most Holy, the Most High, has made you to succeed his (Imam abu Ja‘far’s) successor. You must thank Allah.’”

١٠- عِلي ْبن محمدٍ عنْ إِسْحاق ْبنِ محمدٍ عنْ أبِي هاشِمٍ الْجعْفرِي قالَ كُنت عِنْد أبِي الْحسنِ ع بعْد ما مضى ابْنه أبو جعْفرٍ و إني لأفكر فِي نفْسِي أُرِيد أنْ أقُولَ كأنهما أعْنِي أبا جعْفرٍ و أبا محمدٍ فِي هذا الْوقْتِ كأبِي الْحسنِ موسى و إِسْماعِيلَ ابْنيْ جعْفرِ ْبنِ محمدٍ ع و إن قِصتهما كقِصتِهِما إذْ كانَ أبو محمدٍ الْمرْجى بعْد أبِي جعْفرٍ ع فأقْبلَ علي أبو الْحسنِ قبْلَ أنْ أنْطِق فقالَ نعمْ يا أبا هاشِمٍ بدا لِلهِ فِي أبِي محمدٍ بعْد أبِي جعْفرٍ ع ما لمْ يكُنْ يعْرف

H 849, Ch. 75, h 10

Ali ibn Muhammad has narrated from Ishaq ibn Muhammad from abu Hashim al-Ja‘fari who has said the following:

“Once I was in the presence of abu al-Hassan, recipient of divine supreme covenant, after the death of his son, abu Ja‘far. I thought to myself, ‘The two, abu Ja‘far and abu Muhammad, at this time are like abu al-Hassan Musa and ’Isma‘il, the sons of Ja‘far ibn Muhammad, recipient of divine supreme covenant.’ Either one, abu Ja‘far or abu Muhammad, was considered an Imam to be. At such time abu al-Hassan, recipient of divine supreme covenant, turned to me before I would say anything and said, ‘Yes, O abu Hashim, Allah applied *al-Bada’* (a special change) in the case of abu Muhammad after abu Ja‘far, a fact that was not known about him. In the same way, He applied *al-*

Bada' in the case of Musa, recipient of divine supreme covenant, after the death of 'Isma'il, as an issue through which his condition came to light. That is what you thought to yourself. Even though people of falsehood may dislike, abu Muhammad, my son will be the succeeding Imam after me. With him is the knowledge that he will need and with him is the means of *Imamat* (Leadership with Divine Authority).'"

لَه كَما بدا لَه فِي موسى بَعْد مضِي إِسْماعِيلَ ما كَشف بِهِ عَنْ حالِهِ و هو كَما حدثْتك نفْسك و إِنْ كَرِه الْمُبْطِلُونَ و أَبو محمدٍ ابْني الْخلَف مِنْ بَعْدِي عِنْده عِلْم ما يحْتاج إِلَيْهِ و معه آلَةُ الْإِمامةِ

H 850, Ch. 75, h 11

Ali ibn Muhammad has narrated from Ishaq ibn Muhammad from Muhammad ibn Yahya ibn Daryab from abu Bakr al-Fahfaki who has said the following:

"Once abu al-Hassan, recipient of divine supreme covenant, wrote to me as below, 'My son, abu Muhammad, instinctively, is the most considerate in the family of Muhammad, recipient of divine supreme covenant. He possesses the strongest authoritative supporting evidence among them (family of Muhammad) and he is the eldest of my sons. He is the succeeding Imam and to him goes the rings of Imamat (Leadership with Divine Authority) and its rules. Whatever you wanted to ask me, ask him. With him is whatever he may need.'"

١١- عِلِي بْن محمدٍ عَنْ إِسْحاق بْنِ محمدٍ عَنْ محمدِ بْنِ يحْيى بْنِ دَرْباب عَنْ أَبِي بكْرٍ الْفَهْفَكِي قَالَ كَتب إِلَي أَبو الْحسنِ ع أَبو محمدٍ ابْني أَنصح آل محمدٍ غَرِيزةً و أَوْثَقُهمْ حجةً و هو الْأَكْبر مِنْ ولَدي و هو الْخلَف و إِلَيْهِ ينْتهي عرى الْإِمامةِ و أَحْكامها فَما كُنت سائِلِي فَسلْه عَنْه فَعِنْده ما يحْتاج إِلَيْهِ

H 851, Ch. 75, h 12

Ali ibn Muhammad has narrated from Ishaq ibn Muhammad from Shahwayh ibn 'Abd Allah al-Jullab who has said the following:

"Once Abu al-Hassan, recipient of divine supreme covenant, (Ali al-Hadi) wrote to me in a letter as herein below: 'You wanted to ask about the succeeding Imam after (the death) of abu Ja'far and you were anxious about it. Do not feel sad' He cited this: 'Allah, the Majestic, the Glorious, does not misguide a nation after having given them guidance until the means of piety are made known to them. . . .' (9:115)

"Your master Imam after me will be my son, abu Muhammad, recipient of divine supreme covenant. With him there is whatever you will need. Allah allows to precede whatever He wants, and Allah allows to succeed whatever He wants as He has said, 'For whatever sign We change or eliminate or cause to recede into oblivion, We bring forth a better sign, one that is identical. . . .' (2:106) I have written enough convincing facts for the people of reason with awareness."

١٢- عِلِي بْن محمدٍ عَنْ إِسْحاق بْنِ محمدٍ عَنْ شاهوَيْهِ بْنِ عَبْدِ اللهِ الْجلابِ قَالَ كَتب إِلَي أَبو الْحسنِ فِي كِتابٍ أَرَدْت أَنْ تسْأَلَ عنِ الْخلَفِ بَعْد أَبِي جعْفَرٍ و قَلِقْت لِذَلِك فَلَا تغْتم فَإِن الله عز و جل لَا يضِل قَوْماً بَعْد إِذْ هداهمْ حتى يبين لَهمْ ما يتقُونَ و صاحِبك بَعْدِي أَبو محمدٍ ابْني و عِنْده ما تحْتاجونَ إِلَيْهِ يقَدم ما يشاءُ الله و يؤخر ما يشاءُ الله ما نَنسخْ مِنْ آيةٍ أَوْ نُنسِها نأْتِ بِخَيْرٍ مِنْها أَوْ مِثْلِها قَدْ كَتبت بِما فِيهِ بيانٌ و قِناع لِذِي عقْلٍ يقْظَانَ

H 852, Ch. 75, h 13

Ali ibn Muhammad has narrated from the person he mentioned from Muhammad ibn Ahmad al-'Alawi from Dawud ibn al-Qasim who has said the following:

"Once I heard abu al-Hassan, recipient of divine supreme covenant, (Ali al-Hadi) say, 'The succeeding Imam after me will be al-Hassan, recipient of divine supreme covenant. How will you deal (with your difficulty) with the successor of the succeeding Imam?' I then asked, 'Why will there be difficulty, may Allah keep my soul in service for your cause?'

"He said, 'You will not see him in person. It will not be lawful for you to pronounce his name.' I then asked, 'How then will we speak of him?' He said, 'Say, "The Divine Authority from the family of Muhammad, recipient of divine supreme covenant."'"

١٣- عِلِي بْن محمدٍ عمنْ ذَكَره عَنْ محمدِ بْنِ أَحْمد الْعلَوي عَنْ داود بْنِ الْقَاسِمِ قَالَ سمِعْت أَبا الْحسنِ ع يقُولُ الْخلَف مِنْ بَعْدِي الْحسن فَكَيْف لَكُمْ بِالْخلَفِ مِنْ بَعْدِ الْخلَفِ فَقُلْت و لِم جعلَنِي الله فِداك فَقَالَ إِنكُمْ لَا ترَوْنَ شخْصه و لَا يحِل لَكُمْ ذِكْره بِاسْمِهِ فَقُلْت فَكَيْف نذْكُره فَقَالَ قُولُوا الْحجةُ مِنْ آل محمدٍ علَيْهِم السلَام

بَابُ الْإِشَارَةِ وَ النص إِلَى صَاحِبِ الدارِ ع

Chapter Seventy Six

Tacit and Explicit Testimony as Proof of the Owner of the House's Divine Authority Over the People (After abu Muhammad Al-Hassan, Recipients of Divine Supreme Covenant)

١ - عِلِي بْن محمدٍ عنْ محمدِ بْنِ عِلِي بْنِ بِلَالٍ قَالَ خرج إِلَي مِنْ أَبِي محمدٍ قَبْلَ مضِيهِ بِسنتَيْنِ يخْبِرنِي بِالْخلَفِ مِنْ بعْدِهِ ثُم خرج إِلَي مِنْ قَبل مضِيهِ بِثَلَاثَةِ أَيامٍ يخْبِرنِي بِالْخلَفِ مِنْ بعْدِهِ

H 853, Ch. 76, h 1
Ali ibn Muhammad has narrated from Muhammad ibn Ali ibn Bilal who has said the following:
"Two years before leaving this world, abu Muhammad (al-Hassan ibn Ali al-Hadi), recipients of divine supreme covenant, sent out information to me about the succeeding Imam after him. Just three days before leaving this world he again sent information to me about the succeeding Imam after him."

٢ - محمد بْن يحْيى عنْ أَحْمد بْنِ إِسْحاق عنْ أَبِي هاشِمٍ الْجعْفَرِي قَالَ قُلْت لِأَبِي محمدٍ ع جلالتك تمْنعنِي مِنْ مسْأَلتِك فَتأْذَنُ لِي أَنْ أَسْأَلك فَقَالَ سلْ قُلْت يا سيدِي هلْ لَك ولَد فَقَالَ نعمْ فَقُلْت فَإِنْ حدثَ بِك حدثٌ فَأَين أَسْأَلُ عنْه قَالَ بِالْمدِينةِ

H 854, Ch. 76, h 2
Muhammad ibn Yahya has narrated from Ahmad ibn Ishaq from abu Hashim al-Ja'fari who has said the following:
"Once I said to abu Muhammad (al-Hassan ibn Ali al-Hadi), recipients of divine supreme covenant, 'Your grace causes shyness in me to ask you questions. May I ask you a question?' He said, 'Yes, you may ask.' I asked, 'My master, do you have a son?' He said, 'Yes, I do have a son.' I then asked, 'If anything will happen to you, where would I ask him (about my religion)?' He replied, 'Ask him in Madina.'"

٣ - عِلِي بْن محمدٍ عنْ جعْفَرِ بْنِ محمدٍ الْكُوفِي عنْ جعْفَرِ بْنِ محمدٍ الْمكْفُوفِ عنْ عمْرٍو الْأَهْوازِي قَالَ أَرانِي أَبو محمدٍ ابنه و قَالَ هذَا صاحِبكُمْ مِنْ بعْدِي

H 855, Ch. 76, h 3
Ali ibn Muhammad has narrated from Ja'far ibn Muhammad al-Kufi from Ja'far ibn Muhammad al-Makfuf from 'Amr al-Ahwazi who has said the following:
"Abu Muhammad (al-Hassan ibn Ali al-Hadi), recipients of divine supreme covenant, showed me his son and said, 'This will be your master (Leader with Divine Authority) after me.'"

٤ - عِلِي بْن محمدٍ عنْ حمْدانَ الْقَلَانِسِي قَالَ قُلْت لِلْعمْرِي قَدْ مضى أَبو محمدٍ فَقَالَ لِي قَدْ مضى و لَكِنْ قَدْ خلف فِيكُمْ مَنْ رقَبته مِثْلُ هذِهِ و أَشار بِيدِهِ

H 856, Ch. 76, h 4
Ali ibn Muhammad has narrated from Hamdan al-Qalanisi who has said the following:
"The narrator has said, 'I asked al-'Amri, 'Has abu Muhammad (al-Hassan ibn Ali al-Hadi), recipients of divine supreme covenant, left this world?' He said, 'He has left this world and he has left behind (a Leader with Divine Authority) for you, whose neck is like this,' he made a hand gesture in a certain way." (The hand gesture was an indication of Imam's good health, or perhaps age.)
(Al-'Amri was the first of the twelfth Imam's representatives).

٥ - الْحسيْن بْن محمدٍ الْأَشْعرِي عنْ معلى بْنِ محمدٍ عنْ أَحْمد بْنِ محمدِ بْنِ عبْدِ اللهِ قَالَ خرج عنْ أَبِي محمدٍ ع حِين قُتِلَ الزبيْرِي لَعنه الله هذَا جزاءُ من اجْترأَ علَى اللهِ فِي أَولِيائِهِ يزْعم أَنه يقْتلُنِي و لَيس لِي عقِب فَكَيْف رأَى قُدْرةَ اللهِ فِيهِ و ولد لَه ولَد سماه مح‌مد فِي سنةِ سِت و خمْسِين و مِائَتيْن

H 857, Ch. 76, h 5
Al-Husayn ibn Muhammad al-Ash'ari has narrated from Mu'alla ibn Muhammad from Ahmad ibn Muhammad ibn 'Abd Allah who has said the following:
"(A letter) came out from abu Muhammad (al-Hassan ibn Ali al-Hadi), recipients of divine supreme covenant, when al-Zubayri, May Allah condemn him, was killed. It said, 'This is the recompense for those who disregard Allah in the matters of the people whom He has appointed as His authority over the creatures. He (al-Zubayri) thought he could murder me, thus I could be eliminated without leaving an heir and surviving son. How did he experience the power of Allah in this matter? A boy was born to him and he named him M.H.M.D. in the year 256 A.H. (The abbreviation M.H.M.D. stands for the name of the Imam because of the prohibition against pronouncing it in a complete word)."

H 858, Ch. 76, h 6
Ali ibn Muhammad has narrated from al-Husayn and Muhammad (sons of Ali ibn Ibrahim), from Muhammad ibn Ali ibn ‘Abd al-Rahman al-‘Abdi of the tribe of ‘Abd Qays, from Daw’ ibn Ali al-‘Ijli, from a man of the people of Fars whose name he mentioned and who has said the following:

“I went to Samarra and devoted myself to the gate (of the house) of abu Muhammad (al-Hassan ibn Ali al-Hadi), recipients of divine supreme covenant. The Imam called me. I went to him and offered greetings of peace. He asked me, ‘What brings you here?’

“I (the narrator) then said, ‘My wish to serve you has brought me here.’ He then said, ‘Help us as a devoted security guard at the gate.’ I then stayed at the gate with the other servants. Thereafter I would buy the necessary items from the market, and enter the house without formal permission when men were in the house. One day I entered the house and he (the Imam) was in the men’s quarters. I heard a certain movement in the house and the Imam said to me, ‘Stay wherever you are and do not move.’ I felt shy of going either inside or outside. A maiden came out to me with something under a cover with her. Then the Imam called me to come in. I went inside. He called the maiden and she came back to him. He said to her, ‘Remove the covering from (the face of) the person with you. She removed the cover from the face of a white-complexioned beautiful boy. The Imam then removed the covering further aside. There was greenish black hair between his neck and belly. The Imam said, ‘This is you master (Leader with Divine Authority). Then he ordered her to take him and she obeyed. After that I did not see him until abu Muhammad (al-Hassan ibn Ali al-Hadi), recipients of divine supreme covenant, left this world.’”

٦- عِلي ْبن محمدٍ عن الْحسْين و محمدٍ ابْني عِلي ْبن إبراهِيم عنْ محمدِ ْبن عِلي ْبن عبْدِ الرحْمن الْعبْدي مِنْ عبْدِ قيْسٍ عنْ ضوْءِ ْبن عِلي الْعجْلي عنْ رجلٍ مِنْ أهْل فارِس سماه قالَ أتيت سامراءَ و لزِمْت باب أبي محمدٍ ع فدعانِي فدخلْت علْيه و سلمْت فقالَ ما الذِي أقْدمك قالَ قُلْت رغْبةٌ فِي خِدْمتِك قالَ فقالَ لِي قالْزمِ الْباب قالَ فكُنت فِي الدارِ مع الْخدمِ ثُم صِرْت أشْتري لهم الْحوائج مِن السوق و كُنت أدْخلُ علْيهِمْ مِنْ غيْرِ إذْنٍ إذَا كانَ فِي الدارِ رِجالٌ قالَ فدخلْت علْيه يوْماً و هو فِي دارِ الرجال فسمِعْت حركةً فِي الْبيتِ فنادانِي مكانك لا تبرحْ فلَمْ أجْسرْ أنْ أدْخلَ و لا أخْرج فخرجتْ علي جارِيةٌ معها شيْءٌ مغطًّى ثُم نادانِي ادْخلْ فدخلْت و نادى الْجارِيةَ فرجعتْ إلْيه فقالَ لها اكْشِفِي عما معكِ فكشفَتْ عنْ غُلامٍ أبيض حسنِ الْوجْهِ و كشف عنْ بطْنِه فإذَا شعْر نابِت مِنْ لبتِه إلى سرتِه أخْضر لَيس بِأسْود فقالَ هذَا صاحِبكُمْ ثُم أمرها فحملْته فما رأيته بعْد ذلك حتى مضى أبو محمدٍ ع

Chapter Seventy Seven
List of the Names of Those Who Saw the Twelfth Imam, Recipient of Divine Supreme Covenant

بَابٌ فِي تَسْمِيَةِ مَنْ رَآهُ ع

H 859, Ch. 77, h 1
Muhammad ibn ‘Abd Allah and Muhammad ibn Yahya, all have narrated from ‘Abd Allah ibn Ja‘far al-Himyari who has said the following:

“Shaykh abu ‘Amr, may Allah grant him blessings, and I met each other at the place of Ahmad ibn Ishaq. Ahmad ibn Ishaq made an eye gesture to me to ask him about the succeeding Imam. I said to him, ‘O abu ‘Amr, I want to ask you a question about a certain matter, although I do not have any doubts in the question I am about to ask. It is my belief and religion that the earth is not left without a Leader with Divine Authority except for the forty days just before the coming of the Day of Judgment, in which period Leadership with Divine Authority will be taken away. The door to repentance will be closed. No soul will benefit from the belief with which it has not achieved any good deeds as the Holy Quran says, ‘. . . the belief of any soul will be of no benefit to it unless certain good deeds have been done with it, or it has been formed before the coming of such a day. . . .’ (6:158) Such people would be of the evil creatures of Allah, the Most Majestic, the Most Gracious, and it is these people on whom the Day of Judgment will be established. However, I wanted to strengthen my belief further just as Abraham, peace upon him, asked his Lord, the Most Majestic, the Most Gracious, to show him how He will bring the dead to life again. He (the Lord) asked, ‘Do you not yet believe?’ Abraham replied, “I believe but I want more confidence for my heart. . . .” (2:260)

١- محمد ْبن عبْدِ اللهِ و محمد ْبن يحْيى جمِيعاً عنْ عبْدِ اللهِ ْبن جعْفرٍ الْحِمْيرِي قالَ اجْتمعْت أنا و الشيْخ أبو عمْرٍو رحِمه الله عِنْد أحْمد ْبنِ إسْحاق فغمزنِي أحْمد ْبن إسْحاق أنْ أسْأله عن الْخلَفِ فقُلْت له يا أبا عمْرٍو إني أُرِيد أنْ أسْأَلك عنْ شيْءٍ و ما أنا بِشاك فِيما أُرِيد أنْ أسْأَلك عنْه فإن اعْتِقادِي و دِينِي أن الْأرْض لا تخْلُو مِنْ حجةٍ إلا إذَا كانَ قبْلَ يوْمِ الْقِيامةِ بِأرْبعِين يوْماً فإذَا كانَ ذلك رفِعتِ الْحجةُ و أُغْلِق باب التوْبةِ فلَمْ يك ينْفَع نفْساً إيمانها لَمْ تكُنْ آمنتْ مِنْ قبْلُ أوْ كسبتْ فِي إيمانِها خيْراً فأُولئِك أشْرار مِنْ خلْقِ اللهِ عز و جل و هم الذِين تقُوم علْيهِم الْقِيامةُ و لكِني أحْببْت أنْ أزداد يقِيناً و إن إبْراهِيم ع سأَلَ ربه عز و جل أنْ يرِيه كيْف يحْيِي الْموْتى قالَ أ و لَمْ تؤْمِنْ قالَ بلى و لكِنْ لِيطْمئِن قلْبِي و قدْ أخْبرنِي أبو عِلي أحْمد ْبن إسْحاق عنْ أبِي الْحسنِ ع قالَ سأَلْته و قُلْت منْ أعامِلُ أوْ عمنْ آخذُ و قوْلَ منْ أقْبلُ فقالَ له الْعمْرِي ثِقتِي فما أدى إلْيك عني فعني يؤدي و ما قالَ لك عني فعني يقُولُ فاسْمعْ له و أطِعْ فإنه

الثِّقَةُ الْمأمونُ و أَخْبرني أبو عِلي أنه سأَلَ أبا محمدٍ ع عَنْ مِثْل ذَلك فَقَالَ لَه الْعمْري و ابْنه ثِقَتان فَما أَديا إِلَيْك عني فَعني يؤديان و ما قَالَا لَك فَعني يقُولَان فَاسْمعْ لَهما و أَطِعْهما فَإِنهما الثِّقَتان الْمأمونان فَهذَا قَوْلُ إِمامَيْنِ قَدْ مضيا فِيك قَالَ فَخر أبو عَمْرٍو ساجِداً و بكَى ثُم قَالَ سلْ حاجتك فَقُلْت لَه أَنت رأَيت الْخلَف مِنْ بعْدِ أَبِي محمدٍ ع فَقَالَ إِي و اللهِ و رقَبته مِثْلُ ذَا و أَومأَ بِيدِهِ فَقُلْت لَه فَبقِيتْ واحِدةٌ فَقَالَ لِي هاتِ قُلْت فَالِاسْم قَالَ محرم عَلَيْكُمْ أَنْ تسْأَلُوا عَنْ ذَلك و لَا أَقُولُ هذَا مِنْ عِنْدِي فَلَيس لِي أَنْ أُحلِلَ و لَا أُحرم و لَكِنْ عَنْه ع فَإِن الْأَمر عِنْد السلْطَان أَن أَبا محمدٍ مضى و لَمْ يخلفْ ولَداً و قَسم مِيراثَه و أَخذَه مَنْ لَا حق لَه فِيهِ و هو ذَا عِيالُه يجوُلُونَ لَيس أَحد يجْسر أَنْ يتعرف إِلَيْهِمْ أَو ينيلَهمْ شَيْئاً و إِذَا وقَع الِاسْم وقَع الطلَب فَاتقُوا الله و أَمسِكُوا عَنْ ذَلك

قَالَ الْكُلَيْنِي رحِمه الله و حدثَنِي شَيْخ مِنْ أَصْحابِنا ذَهب عني اسْمه أَن أَبا عَمْرٍو سأَلَ عَنْ أَحْمد بْن إِسْحاق عَنْ مِثْل هذَا فَأَجاب بِمِثْل هذَا

"Abu Ali Ahmad ibn Ishaq has narrated to me from abu al-Hassan, recipient of divine supreme covenant, who has said that he asked the Imam, 'With whom should I deal and ask questions about my belief and religion, and whose words should I accept (after you)?' The Imam said to him, 'Al-'Amri is trustworthy to me. Whatever he will deliver to you is from me. From me he delivers. Whatever he says is from me; from me he says it. Listen to him and obey him; he is reliable and trustworthy.'

"Abu Ali has said, 'I asked abu Muhammad, recipient of divine supreme covenant, a similar question and he said to him, 'Al-'Amri and his son are trustworthy people; whatever they deliver to you is from me, from me they deliver. Whatever they say to you, from me they say it. Listen to them and obey them; they are trustworthy and reliable people. These are the words of the Imam spoken about you.' The narrator has said, 'Abu 'Amr fell down on his face in prostration and wept.' Then he said, 'Ask what you need to ask.' I asked, 'Did you see the succeeding Imam (Leader with Divine Authority) after abu Muhammad, recipient of divine supreme covenant?' He said, 'Yes, by Allah, his neck was like that, making a gesture with his hand.' I then said, 'One more question is left.' He said, 'Say, whatever it is.' I asked, 'What is his (succeeding Imam's) name?' He said, 'It is unlawful for you to ask about it. I do not say this from myself. It is not up to me to make things lawful or unlawful but it is from him (the Imam). According to the Sultan (Mu'tasam of the 'Abbassid rulers) abu Muhammad, recipient of divine supreme covenant, left this world without a surviving son. His legacy is distributed and is taken away by one who has no right in it. His family is dispersed and no one has the courage to learn about them or receive from or give anything to them. When the name is mentioned a search for him takes place. Have fear of Allah and abstain from it."

Al-Kulayni, may Allah grant his soul blessings, has said, "A shaykh from our people narrated this to me, his name I have forgotten, that abu 'Amr asked Ahmad ibn Ishaq a similar question and received a similar answer.'"

٢ - عِلي بْن محمدٍ عَنْ محمدِ بْنِ إِسْماعِيلَ بْنِ موسى بْنِ جعْفَرٍ و كَانَ أَسن شَيْخ مِنْ وُلْدِ رسول اللهِ ص بِالْعِراق فَقَالَ رأَيته بَيْن الْمسْجِدَيْن و هو غُلَام ع

H 860, Ch. 77, h 2
Ali ibn Muhammad has narrated from Muhammad ibn 'Isma'il ibn Musa ibn Ja'far, the most senior (in his time) of the descendents of the Messenger of Allah, in Iraq has said the following:

"I saw him (the twelfth Imam, recipient of divine supreme covenant) between the two mosques when he was a boy."

٣ - محمد بْن يحْيى عنِ الْحسيْنِ بْنِ رِزْقِ اللهِ أَبو عَبْدِ اللهِ قَالَ حدثَنِي موسى بْن محمدِ بْنِ الْقَاسِمِ بْنِ حمْزةَ بْنِ موسى بْنِ جعْفَرٍ قَالَ حدثَتنِي حكِيمةُ ابْنةُ محمدِ بْنِ عِلي و هِي عمةُ أَبِيهِ أَنها رأَته لَيلَةَ مَوْلِدِهِ و بعْد ذَلك

H 861, Ch. 77, h 3
Muhammad ibn Yahya has narrated from al-Husayn ibn Rizq Allah, abu 'Abd Allah who has said the following:

"Musa ibn Muhammad ibn al-Qasim ibn Hamza ibn Musa ibn Ja'far narrated to me that Hakima, the daughter of Muhammad ibn Ali, recipient of divine supreme covenant, and paternal aunt of his (the twelfth Imam's) father, said to me that she had seen him on the night of his birth and afterwards."

٤ - عِلي بْن محمدٍ عَنْ حمْدانَ الْقَلَانِسِي قَالَ قُلْت لِلْعَمْرِي قَدْ مضى أَبو محمدٍ ع فَقَالَ قَدْ مضى و لَكِنْ قَدْ خلف فِيكُمْ مَنْ رقَبته مِثْلُ هذَا و أَشار بِيدِهِ

H 862, Ch. 77, h 4
Ali ibn Muhammad has narrated from Hamdan al-Qalanisi who has said the following:

"I asked al-'Amri, 'Has abu Muhammad (al-Hassan ibn Ali al-Hadi), recipients of divine supreme covenant, passed away?' He said, 'Yes, he has passed away but has left behind among you a person (the succeeding Imam) whose neck is like this.' He made a gesture with his hand (thereby meaning good health and beauty).'"

H 863, Ch. 77, h 5
Ali ibn Muhammad has narrated from Fath, *Mawla* (slave) of al-Zurariyy who has said the following:
"I heard abu Ali ibn Mutahhar saying that he has seen him (the twelfth Imam) and he would describe his (Imam's) figure."

٥- عِلِي ْبن محمدٍ عنْ فتْحٍ موْلى الزرارِي قالَ سمِعْت أبا عِلِي ْبن مطهرٍ يذْكُر أنه قدْ رآه و وصف لهُ قدّه

H 864, Ch. 77, h 6
Ali ibn Muhammad has narrated from Muhammad ibn Shadhan ibn Nu'aym from Ibrahim ibn 'Abdahu al-Naysaburi's housemaid who has said the following:
"I was standing with Ibrahim on al-Safa' when he (the twelfth Imam) came and stood higher than Ibrahim, took his Hajj guide book and spoke to him about a number of things."

٦- عِلِي ْبن محمدٍ عنْ محمدِ ْبنِ شاذَانَ ْبنِ نعْيمٍ عنْ خادِمِ إِبْراهِيم ْبنِ عبْدةَ النّيسابورِي أنها قالتْ كُنت واقِفَةً مع إِبْراهِيم علَى الصفَا فَجاءَ ع حتى وقَف علَى إِبْراهِيم و قَبض علَى كِتابِ مناسِكِهِ و حدثَه بِأَشْياءَ

H 865, Ch. 77, h 7
Ali ibn Muhammad has narrated from Muhammad ibn Ali ibn Ibrahim from abu 'Abd Allah ibn Salih who has said the following:
"I saw him (the twelfth Imam) near the Black Stone while people were clinging over it. The Imam, recipient of divine supreme covenant, would say, 'They are not commanded in this condition (to kiss the Black Stone).'"

٧- عِلِي ْبن محمدٍ عنْ محمدِ ْبنِ عِلِي ْبنِ إِبْراهِيم عنْ أَبِي عبْدِ اللهِ ْبنِ صالِحٍ أنه رآه عِنْد الْحجرِ الْأَسْودِ و الناس يتجاذَبونَ علَيْهِ و هو يقُولُ ما بِهذَا أُمِروا

H 866, Ch. 77, h 8
Ali has narrated from abu Ali Ahmad ibn Ibrahim ibn Idris from his father who has said the following:
"I saw him (the twelfth Imam, recipient of divine supreme covenant) after the death of abu Muhammad (al-Hassan ibn Ali al-Hadi), recipients of divine supreme covenant, when he had reached adolescence. I kissed his hand and head."

٨- عِلِي عنْ أَبِي عِلِي أَحْمد ْبنِ إِبْراهِيم ْبنِ إِدْرِيس عنْ أَبِيهِ أنه قالَ رأَيته ع بعْد مضِي أَبِي محمدٍ حِين أُيفَع و قَبلْت يدَيْهِ و رأْسه

H 867, Ch. 77, h 9
Ali has narrated from abu 'Abd Allah ibn Salih and Ahmad ibn al-Nadr from al-Qanbari, one of the descendents of Qanbar al-Kabir (great), the slave of abu al-Hassan al-Rida, recipient of divine supreme covenant, who has said the following:
"Once Ja'far ibn Ali was mentioned and he reproached him. I said to him, 'Well, there is no one (in his family) besides him. Have you seen him?'
He said, 'I have not seen him (the twelfth Imam) but other people have seen him.' I then asked, 'Who has seen him?' He said, 'Ja'far (the impostor) has seen him twice and he has quite a story about it to tell.'"
Note: The story is that Ja'far (the impostor) saw the twelfth Imam, recipient of divine supreme covenant, twice: once he saw the twelfth Imam when he had disputes about the legacy of the Imam abu Muhammad al-Hassan ibn Ali al-Hadi, recipients of divine supreme covenant. The twelfth Imam appeared to him suddenly from an unexpected direction and asked Ja'far, "Why are you meddling in my rights?" Then he, recipient of divine supreme covenant, disappeared. The second time was when Ja'far stopped the burial of the remains of the mother of Imam al-Hassan ibn Ali al-Hadi, recipient of divine supreme covenant, in her house saying that the house belonged to him (Ja'far). The twelfth Imam appeared to Ja'far unexpectedly and said, "O Ja'far, is this house your house?" Then the twelfth Imam, recipient of divine supreme covenant, disappeared." (Mir'at al-'Uqul P241)

٩- عِلِي عنْ أَبِي عبْدِ اللهِ ْبنِ صالِحٍ و أَحْمد ْبنِ النضْرِ عنِ الْقَنبرِي رجلٌ مِنْ ولْدِ قَنبرٍ الْكَبِيرِ موْلى أَبِي الْحسنِ الرضا ع قالَ جرى حدِيثُ جعْفَرِ ْبنِ عِلِي قَذَمه فَقُلْت لهُ قَلِيس غيْره فَهلْ رأَيته فَقَالَ لَمْ أَره و لَكِنْ رآه غيْرِي قُلْت و منْ رآه قَالَ قَدْ رآه جعْفَر مرتَيْنِ و لهُ حدِيثٌ

H 868, Ch. 77, h 10
Ali ibn Muhammad has narrated from abu Muhammad al-Wajnani who has said the following:
"He narrated to me from a person who had seen him (the twelfth Imam, recipient of divine supreme covenant) stated as follows: 'He (the twelfth Imam) came out of the house ten days before his father left this world and said, "O Lord, You know that this is the most lovely place to me, had there been no expulsion" or that he spoke a similar expression.'"

١٠- عِلِي ْبن محمدٍ عنْ أَبِي محمدٍ الْوجْنانِي أنه أَخْبرنِي عمنْ رآه أنه خرج مِن الدارِ قَبلَ الْحادِثِ بِعشرةِ أَيامٍ و هو يقُولُ اللهم إِنك تعْلَم أنها مِنْ أَحب الْبِقَاعِ لَوْ لَا الطرْد أَوْ كَلَام هذَا نحْوه

١١- عِلي ْبن محمدٍ عنْ عِلي ْبنِ قْيسٍ عنْ بعْض جلاوزةِ السوادِ قَالَ شاهدْت سِيماءَ آنِفاً بِسر منْ رأى و قَدْ كسر باب الدارِ فَخرج علْيهِ و بِيدِهِ طَبرزِين فَقَالَ لَه ما تصْنع فِي دارِي فَقَالَ سِيماءُ إِن جعْفَراً زعم أَن أَباك مضى و لَا ولَد لَه فَإِنْ كَانتْ دارك فَقَدِ انصرفْت عنْك فَخرج عنِ الدارِ قَالَ عِلي ْبن قْيسٍ فَخرج علْينا خادِم مِنْ خدمِ الدارِ فَسأَلْته عنْ هذَا الْخبرِ فَقَالَ لِي منْ حدثَك بِهذَا فَقُلْت لَه حدثَنِي بعْض جلاوزةِ السوادِ فَقَالَ لِي لَا يكَاد يخْفَى علَى الناسِ شيْءٌ

H 869, Ch. 77, h 11
Ali ibn Muhammad has narrated from Ali ibn Qays from one of the security men *jalawiza,* plural of *jilwaz,* from the (al-Sawad) rural areas of Iraq who has said the following:

"I saw Sima' (a man) soon after the death of abu Muhammad, recipient of divine supreme covenant, in *Surra man ra'a* (a city in Iraq) who had just broken the door (of the tenth Imam, recipient of divine supreme covenant). He (the twelfth Imam), recipient of divine supreme covenant, came out to him with an ax in his hand and asked, 'What are you doing to my house?' Sima' said, 'Ja'far thinks that your father has passed away without leaving any sons behind. If it is your house, I then get out.' He went out of the house. Ali ibn al-Qays has said, 'One of the servants of the house came out to us and I asked about this news. He asked me, 'Who has told you such a thing.' I said, 'A security man of rural areas has told me.' He then said, 'It is so difficult, almost nothing remains hidden from people.'"

١٢- عِلي ْبن محمدٍ عنْ جعْفَرِ ْبنِ محمدٍ الْكُوفِي عنْ جعْفَرِ ْبنِ محمدٍ الْمكْفُوفِ عنْ عمْرٍو الْأَهْوازِي قَالَ أَرانِيهِ أَبو محمدٍ ع و قَالَ هذَا صاحِبكُمْ

H 870, Ch. 77, h 12
Ali ibn Muhammad has narrated from Ja'far ibn Muhammad al-Kufi from Ja'far ibn Muhammad al-Makfuf from 'Amr al-Ahwazi who has said the following:

"Abu Muhammad, recipient of divine supreme covenant, showed him (the twelfth Imam, recipient of divine supreme covenant) to me and said, 'This is your master (Leader with Divine Authority).'"

١٣- محمدُ ْبن يحْيى عنِ الْحسنِ ْبنِ عِلي النَيسابورِي عنْ إِبراهِيم ْبنِ محمدِ ْبنِ عبْدِ اللهِ ْبنِ موسى ْبنِ جعْفَرٍ عنْ أَبِي نصْرٍ ظَرِيفِ الْخادِمِ أَنه رآه

H 871, Ch. 77, h 13
Muhammad ibn Yahya has narrated from al-Hassan ibn Ali al-Niysaburi from Ibrahim ibn Muhammad ibn 'Abd Allah ibn Musa ibn Ja'far from abu Nasr Zarif, the servant (of abu Muhammad, recipient of divine supreme covenant, who has said the following:

"I saw him (the twelfth Imam, recipient of divine supreme covenant)."

١٤- عِلي ْبن محمدٍ عنْ محمدٍ و الْحسنِ ابنَيْ عِلي ْبنِ إِبراهِيم أَنهما حدثَاه فِي سنةِ تِسْعٍ و سبْعِين و مِائَتَينِ عنْ محمدِ ْبنِ عبْدِ الرحْمنِ الْعبْدِي عنْ ضوْءِ ْبنِ عِلي الْعِجْلِي عنْ رجلٍ مِنْ أَهْلِ فَارِس سماه أَن أَبا محمدٍ أَراه إِياه

H 872, Ch. 77, h 14
Ali ibn Muhammad has narrated from Muhammad and al-Hassan, two sons of Ali ibn Ibrahim, narrated to him in the year two hundred seventy nine from Muhammad ibn 'Abd al-Rahman al-'Abdi from Daw' ibn Ali al-'Ijli from a man from the people of Fars whose name he mentioned has said the following:

"Once, Abu Muhammad, recipient of divine supreme covenant, showed him (the twelfth Imam, recipient of divine supreme covenant) to me."

١٥- عِلي ْبن محمدٍ عنْ أَبِي أَحْمد ْبنِ راشِدٍ عنْ بعْض أَهْلِ الْمدائِنِ

قَالَ كُنت حاجاً مع رفِيقٍ لِي فَوافَينا إِلَى الْموْقِفِ فَإِذَا شاب قَاعِد علَيْهِ إِزار و رِداءٌ و فِي رِجْلَيْهِ نَعْلٌ صفْراءُ قَوْمت الْإِزار و الرداءَ بِمِائَةٍ و خمْسِين دِيناراً و لَيس علَيْهِ أَثَر السفَرِ فَدنا مِنا سائِلٌ فَردْدْناه فَدنا مِن الشابِ فَسأَله فَحملَ شيْئاً مِن الْأَرْضِ و ناولَه فَدعا لَه السائِلُ و اجْتهد فِي الدعاءِ و أَطَالَ فَقَام الشاب و عَاب عنا فَدنوْنا مِن السائِلِ فَقُلْنا لَه وَيحك ما أَعْطَاك فَأَرانا حصاةَ ذَهبٍ مضرسةً قَدرْناها عِشْرِين مِثْقَالًا فَقُلْت لِصاحِبِي مَوْلَانا عِنْدنا و نحْن لَا نَدْرِي

H 873, Ch. 77, h 15
Ali ibn Muhammad has narrated from abu Ahmad ibn Rashid from one of the people of al-Mada'in who has said the following:

"Once a friend and I were in Makka to perform Hajj. When we arrived in 'Arafat (a place in Makka) we found a young man sitting on the ground. He had a piece of cloth on him for the lower part of the body called *'Izar* and another piece for the upper part of the body called *Rida'* wearing on his feet, yellow footwear. I estimated the *'Izar* and *Rida'* (worth) about a hundred and fifty Dinars. No sign of journey was visible on him. A beggar approached us and we sent him away. He then approached the young man and asked him for help. He picked up something from the ground and gave it to him. The beggar prayed for him. He continued assiduously praying and prolonged. The young man stood up and disappeared from our sight. We went near to the beggar and said, 'fie upon you! What did he give you?' He showed us pebbles of gold with marks on them. We estimated their value at about twenty *Mithqal* (a unit of weight). I then said to my companion, 'Our master (Imam, recipient of divine supreme covenant) was with us and we did not recognize him.' We then went to search for him in the whole

of station, but we could not find him. We then asked everyone around the area where we had seen him earlier, of the people of Makka and Madina, and they said, 'He is an *'Alawi* (descendent of Ali, recipient of divine supreme covenant), a young man, and he performs Hajj every year on foot.'"

ثُم ذَهْبنا فِي طَلَبِهِ قَدرْنا الْمَوْقف كُله فَلَمْ نقْدِرْ علَيْهِ فَسأَلْنا كُل منْ كَانَ حوْله مِنْ أَهْل مكةَ و الْمدِينةِ فَقَالُوا شاب علَوِي يحج فِي كُل سنةٍ ماشِياً

Chapter Seventy Eight

Prohibition of pronouncing his (the Twelfth Imam's, Recipient of Divine Supreme Covenant) Name

باب فِي النهْي عنِ الِاسْمِ

H 874, Ch. 78, h 1

Ali ibn Muhammad has narrated from the person whose name he mentioned from Muhammad ibn Ahmad al-'Alawi from Dawud ibn al-Qasim al-Ja'fari who has said the following:

"I heard abu al-Hassan al-'Askari (Ali ibn Muhammad), recipient of divine supreme covenant, say, 'The succeeding Imam after me will be al-Hassan, recipient of divine supreme covenant. How will you deal (with your difficulty) in the case of the succeeding Imam after the Imam succeeding myself?'

"I then asked, 'May Allah keep my soul in service for your cause, why will there be difficulty?' The Imam said, 'You will not see his person and it will not be permissible for you to mention him by his name.' I then asked, 'How then will we speak of him?' The Imam said, 'Say, al-Hujja, (the Leader with Divine Authority) from the family of Muhammad, recipient of divine supreme covenant.'"

١- علِي بْن محمدٍ عمنْ ذَكَره عنْ محمدِ بْنِ أَحْمد الْعلَوي عنْ داود بْنِ الْقَاسِمِ الْجعْفَرِي قَالَ سمِعْت أَبا الْحسنِ الْعسْكَرِي ع يقُولُ الْخلَف مِنْ بعْدِي الْحسن فَكَيْف لَكُمْ بِالْخلَفِ مِنْ بعْدِ الْخلَفِ فَقُلْت ولِم جعلَنِي الله فِداك قَالَ إِنكُمْ لَا ترَوْنَ شخْصه و لَا يحِل لَكُمْ ذِكْره بِاسْمِهِ فَقُلْت فَكَيْف نذْكُره فَقَالَ قُولُوا الْحجةُ مِنْ آلِ محمدٍ صلَوات اللهِ علَيْهِ و سلَامه

H 875, Ch. 78, h 2

Ali ibn Muhammad has narrated from abu 'Abd Allah al-Salihi who has said the following:

"After abu Muhammad (al-Hassan ibn Ali al-Hadi), recipients of divine supreme covenant, had passed away certain individuals of our community asked me to ask about the name of the twelfth Imam, recipient of divine supreme covenant, and his place. The answer came as following: 'If you tell the name they will publicize it. If they will know the place they will show it to others.'"

٢- علِي بْن محمدٍ عنْ أَبِي عبْدِ اللهِ الصالِحِي قَالَ سأَلَنِي أَصْحابنا بعْد مضِي أَبِي محمدٍ ع أَنْ أَسْأَلَ عنِ الِاسْمِ و الْمكَان فَخرج الْجواب إِنْ دلَلْتهمْ علَى الِاسْمِ أَذَاعوه وإِنْ عرفُوا الْمكَانَ دلوا علَيْهِ

H 876, Ch. 78, h 3

A number of our people have narrated from Ja'far ibn Muhammad from ibn Faddal from al-Rayyan ibn al-Salt who has said the following:

"I heard abu al-Hassan al-Rida, recipient of divine supreme covenant, say, when asked about al-Qa'im (the one who will establish the kingdom of Allah on earth), 'He will neither be seen physically nor will his very name particularly be mentioned.'"

٣- عِدةٌ مِنْ أَصْحابِنا عنْ جعْفَرِ بْنِ محمدٍ عنِ ابْنِ فَضالٍ عنِ الريانِ بْنِ الصلْتِ قَالَ سمِعْت أَبا الْحسنِ الرضا ع يقُولُ و سئِلَ عنِ الْقَائِمِ فَقَالَ لَا يرى جِسْمه و لَا يسمى اسْمه

H 877, Ch. 78, h 4

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from al-Hassan ibn Mahbub from ibn Ri'ab from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"No one will pronounce the exact name of the person in charge of the task (the one who will establish the kingdom of Allah on earth and who possesses Leadership with Divine Authority), except an unbeliever."

٤- محمد بْن يحْيى عنْ محمدِ بْنِ الْحسيْنِ عنِ الْحسنِ بْنِ محْبوبٍ عنِ ابْنِ رِئَابٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ صاحِب هذَا الْأَمرِ لَا يسمِيهِ بِاسْمِهِ إِلا كَافِر

Chapter Seventy Nine

Select Ahadith About al-Mahdi, Recipient of Divine Supreme Covenant

بَابٌ نَادِرٌ فِي حَالِ الْغَيْبَةِ

Select Ahadith about al-Mahdi, recipient of divine supreme covenant, on conditions of his disappearance from public sight

١ - عِلي ْبن ِإبراهِيم عنْ أَبِيهِ عنْ محمدِ ْبنِ خالِدٍ عمنْ حدثَه عنِ الْمفَضلِ ْبنِ عمر و محمد ْبن يحْيى عنْ عبْدِ اللهِ ْبنِ محمدِ ْبنِ عِيسى عنْ أَبِيهِ عنْ بعْضِ أَصْحابِهِ عنِ الْمفَضلِ ْبنِ عمر عنْ أَبِي عبْدِ اللهِ ع قَالَ أَقْرب ما يكُونُ الْعِباد مِن اللهِ جل ذِكْره و أَرْضى ما يكُونُ عنْهمْ ِإذَا افْتقَدوا حجةَ اللهِ جل و عز و لَمْ يظْهرْ لَهمْ و لَمْ يعْلَموا مكَانه و همْ فِي ذَلِك يعْلَمونَ أَنه لَمْ تبطُلْ حجةُ اللهِ جل ذِكْره و لَا مِيثَاقُه فَعِنْدها فَتوقعوا الْفَرج صباحاً و مساءً فَإِن أَشد ما يكُونُ غَضب اللهِ علَى أَعْدائِهِ ِإذَا افْتقَدوا حجته و لَمْ يظْهرْ لَهمْ و قَدْ عِلم أَن أَوْلِياءَه لَا يرْتابونَ و لَوْ عِلم أَنهمْ يرْتابونَ ما غَيب حجته عنْهمْ طَرْفَةَ عيْنٍ و لَا يكُونُ ذَلِك ِإلا علَى رأْسِ شِرارِ الناسِ

H 878, Ch. 79, h 1

Ali ibn Ibrahim has narrated from his father from Muhammad ibn Khalid from the person who narrated to him from al-Mufaddal ibn ‘Umar, and Muhammad ibn Yahya from ‘Abd Allah ibn Muhammad ibn ‘Isa from his father from certain people of his friends from al-Mufaddal ibn ‘Umar from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“People are nearer to Allah, Majestic is His mention, and He is more pleased with them when the leader who possesses authority from Allah, Majestic is His mention, will be out of their sight. He will not publicly appear among them and they will not know his place. Despite this they will know that the leader, who possesses authority from Allah, Majestic is His mention, is not invalidated and neither is His covenant. In such a case, they expect relief and happiness, through his reappearance in public, mornings and evenings. Allah’s anger for His enemies is most intense when the leadership with Allah’s authority will be out of public sight and will not appear to them. He (Allah) knows that his friends do not have doubts. If it had been in His knowledge that they doubt He would not have caused the leader who possesses His authority to disappear from public sight, not even for a blinking of an eye. That (Allah’s anger) hangs only over the heads of the evil ones among the people.”

٢ - الْحسيْن ْبن محمدٍ الْأَشْعرِي عنْ معلى ْبنِ محمدٍ عنْ عِلِي ْبنِ مِرْداسٍ عنْ صفْوانَ ْبنِ يحْيى و الْحسنِ ْبنِ محْبوبٍ عنْ هِشامِ ْبنِ سالِمٍ عنْ عمارٍ الساباطِي قَالَ قُلْت لِأَبِي عبْدِ اللهِ ع أَيما أَفْضلُ الْعِبادةُ فِي السر مع الْإِمامِ مِنْكُم الْمسْتتِرِ فِي دوْلَةِ الْباطِلِ أَوِ الْعِبادةُ فِي ظُهورِ الْحق و دوْلَتِهِ مع الْإِمامِ مِنْكُم الظاهِرِ فَقَالَ يا عمار الصدقَةُ فِي السر و اللهِ أَفْضلُ مِن الصدقَةِ فِي الْعلَانِيةِ و كَذَلِك و اللهِ عِبادتكُمْ فِي السر مع ِإمامِكُم الْمسْتتِرِ فِي دوْلَةِ الْباطِلِ و تخوفُكُمْ مِنْ عدوكُمْ فِي دوْلَةِ الْباطِلِ و حال الْهدْنةِ أَفْضلُ مِمنْ يعْبد الله عز و جل ذِكْره فِي ظُهورِ الْحق مع ِإمامِ الْحق الظاهِرِ فِي دوْلَةِ الْحق و لَيستِ الْعِبادةُ مع الْخوْفِ فِي دوْلَةِ الْباطِلِ مِثْلَ الْعِبادةِ و الْأَمنِ فِي دوْلَةِ الْحق و اعْلَموا أَن مَنْ صلى مِنْكُم الْيوْم صلَاةً فَرِيضةً فِي جماعةٍ مسْتتِرٍ بِها مِنْ عدوِهِ فِي وقْتِها فَأَتمها كَتب الله لَه خمْسِين صلَاةً فَرِيضةً فِي جماعةٍ و مَنْ صلى مِنْكُمْ صلَاةً فَرِيضةً وحْده مسْتتِراً بِها مِنْ عدوِهِ فِي وقْتِها فَأَتمها كَتب الله عز و جل بِها لَه خمْساً و عِشْرِين صلَاةً فَرِيضةً وحْدانِيةً و مَنْ صلى مِنْكُمْ صلَاةً نافِلَةً لِوقْتِها فَأَتمها كَتب الله لَه بِها عشْر صلَواتٍ نوافِلَ و مَنْ عمِلَ مِنْكُمْ حسنةً كَتب الله عز و جل لَه بِها عِشْرِين حسنةً و يضاعِف الله عز و جل حسناتِ الْمؤْمِنِ مِنْكُمْ ِإذَا أَحْسن أَعْمالَه و دانَ بِالتقِيةِ علَى

H 879, Ch. 79, h 2

Al-Husayn ibn Muhammad al-Ash‘ari has narrated from Mu‘alla ibn Muhammad from Ali ibn Mirdas from Safwan ibn Yahya and al-Hassan ibn Mahbub from Hisham ibn Salim from ‘Ammar al-Sabati who has said the following:

“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, ‘Is the worship in secrecy with an Imam from you during the government of falsehood more virtuous or is the worship during the reign and government of the truth with an Imam from you in public sight, more virtuous?’ The Imam said, ‘O ‘Ammar, charity in secrecy, I swear by Allah, is more virtuous than the charity given publicly. The same is true when you worship in secrecy with your Imam out of public sight during the government of falsehood. (Worship) with fear from your enemies during the government of falsehood in peacetime is more virtuous than worshipping Allah, Majestic is His mention, during the reign of the truth distinctly in the government of the truth. Worship with fear during the government of falsehood is not like the worship in peace under the government of the truth. You must know that if one of you performs his obligatory prayer in congregation in time and completes it, and maintains secrecy from the enemy, Allah will record it as equal to fifty obligatory prayers performed in congregation. If one of you performs an obligatory prayer individually in time and completes it, and maintains secrecy from the enemy, Allah, Majestic is His mention, will record it equal in virtue to twenty-five obligatory prayers performed individually. If one of you performs an optional prayer in time and completes it, Allah will record it as equal to ten optional prayers. If one of you will do one good deed, Allah, Majestic is His mention, will record it as equal to twenty good deeds. Allah, the Majestic, the Glorious, will grant multiple rewards for the good deeds of a believer among you who does good deeds. Allah will grant him good reward in multiples for maintaining secrecy in his religion, about his Imam and his own life and controlling his tongue. Allah, Majestic is His mention, is generous.’

“I then said, ‘May Allah keep my soul in service for your cause, you have certainly given me courage to do good deeds and have given me much exhortation. However, I love to know, how can we today be of more virtuous deeds than the followers

of the Imam from your family living among them in public sight under the rule of government of truth while we all have the same religion?'

"The Imam said, 'You have become the winner of this in accepting the religion of Allah, the Most Majestic, the Most Gracious, in prayer, in fasting, in performing Hajj, in every good deed, in understanding and in the worship of Allah, Majestic is His mention, in 'secrecy'. (You have maintained) secrecy from your enemies when your Imam (with full Divine reign) does not live in public sight, but you obey him with patience, waiting for and expecting the establishment of the government of truth while you are afraid for your Imam and your own lives from the unjust kings. You wait for and expect to receive your rights and the rights of your Imam that unjust ones have usurped. They have denied your rights and have forced you toward the worldly gains and means of living, but with patience you perform your religious duties, your worship, and your obedience to your Imam despite fear from your enemies. For this reason Allah, the Most Majestic, the Most Gracious, will grant you the reward for your good deeds in multiples. May it be handsome and graceful for you.'

"I then said, 'May Allah keep my soul in service for your cause, what does your holiness say in the following cases? Will our deeds as the companions of al-Qa'im (the one to establish the Kingdom of Allah), when the truth will become dominant, be more virtuous or now that we are your followers and obeying you? Are our deeds now more virtuous or those during the dominance of the government of the truth and justice?'

"The Imam said, 'Glory belongs to Allah. Do you not love to see Allah, the Most Holy, the Most High, grant dominance to the truth and justice in all lands, unite ideologies, bring together the differing hearts so no one disobeys Allah, the Most Majestic, the Most Gracious, on His earth? (Do you not love to see?) His laws are practiced among His creatures and Allah to make the rights return where they belong and overcome so nothing of the truth is kept secret for fear of any of the creatures. By Allah, O 'Ammar, no one of you will die in the condition that you live now but that is more virtuous than the conditions of the martyrs of Badr and 'Uhud. It is glad news for you all.'"

H 880, Ch. 79, h 3

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from ibn Mahbub from abu 'Usamah from Hisham and Muhammad ibn Yahya from Ahmad ibn Muhammad from ibn Mahbub from Hisham ibn Salim from abu Hamza from abu Ishaq who has said the following:

"Reliable men of the companions of Amir al-Mu'minin, recipient of divine supreme covenant, have said that they heard Amir al-Mu'minin, recipient of divine supreme covenant, say in one of his sermons as follows: 'O Lord, I know that knowledge will not be erased and its sources will not discontinue altogether and You will not leave Your earth without a leader with Your authority over Your creatures. (He is a leader to whom You have given authority over Your creatures) who lives among the people well-known but is disobeyed or is afraid and lives in obscurity so that proofs of Your authority are not invalidated and Your friends are not misled after You have granted them guidance. Where, in fact, are they (friends of Allah) and how many are they? They are very few, but are of great respect before Allah, Majestic is His name. They follow the Imam (leaders) of religion. (They follow) the guiding Imam (leaders), establish in their own selves the discipline of *'A'immah* and practice their way of life. In such conditions knowledge will lead

دِينِهِ وَإِمامِهِ و نفْسِهِ و أُمسك مِنْ لِسانِهِ أَضْعافاً مضاعفَةً إِن الله عز و جل كرِيم قُلْت جعِلْت فِداك قَدْ و اللهِ رغْبتِني فِي الْعملِ و حثَثْتِني علَيْهِ و لَكِنْ أُحِب أَنْ أَعْلَم كَيف صِرْنا نحْن الْيوْم أَفْضلَ أَعْمالًا مِنْ أَصْحابِ الْإِمامِ الظاهِرِ مِنْكُمْ فِي دوْلَةِ الْحق و نحْن علَى دِينٍ واحِدٍ فَقَالَ إِنكُمْ سبقْتموهمْ إِلَى الدخولِ فِي دِينِ اللهِ عز و جل و إِلَى الصلَاةِ و الصوْمِ و الْحجِ و إِلَى كُلِ خَيْرٍ و فِقْهٍ و إِلَى عِبادةِ اللهِ عز ذِكْره سِراً مِنْ عدوكُمْ مع إِمامِكُم الْمسْتتِرِ مطِيعِين لَه صابِرِين معه مْنتظِرِين لِدوْلَةِ الْحق خائِفِين علَى إِمامِكُمْ و أَنفُسِكُمْ مِن الْملُوكِ الظلَمةِ تْنتظِرونَ إِلَى حق إِمامِكُمْ و حقُوقِكُمْ فِي أَيدِي الظلَمةِ قَدْ منعوكُمْ ذَلِك و اضْطَروكُمْ إِلَى حرْثِ الدنْيا و طَلَبِ الْمعاشِ مع الصبْرِ علَى دِينِكُمْ و عِبادتِكُمْ و طَاعةِ إِمامِكُمْ و الْخوْفِ مع عدوكُمْ فَيذَلِك ضاعف الله عز و جل لَكُم الْأَعْمالَ فَهنِيئاً لَكُمْ قُلْت جعِلْت فِداك فَما ترى إِذاً أَنْ نكُونَ مِنْ أَصْحابِ الْقَائِمِ و يظْهر الْحق و نحْن الْيوْم فِي إِمامتِك و طَاعتِك أَفْضلُ أَعْمالًا مِنْ أَصْحابِ دوْلَةِ الْحق و الْعدْل فَقَالَ سبْحانَ اللهِ أَ ما تحِبونَ أَنْ يظْهِر الله تبارك و تعالَى الْحق و الْعدْلَ فِي الْبِلَادِ و يجْمع الله الْكَلِمةَ و يؤلف الله بيْن قُلُوبٍ مخْتلِفَةٍ و لَا يعْصونَ الله عز و جل فِي أَرْضِهِ و تقَام حدوده فِي خلْقِهِ و يرد الله الْحق إِلَى أَهْلِهِ فَيظْهر حتى لَا يسْتخْفَى بِشيْءٍ مِن الْحق مخافَةَ أَحدٍ مِن الْخلْقِ أَما و اللهِ يا عمار لَا يموت مِنْكُمْ ميت علَى الْحال الَتِي أَنتمْ علَيْها إِلا كَانَ أَفْضلَ عِنْد اللهِ مِنْ كَثِيرٍ مِنْ شهداءِ بدْرٍ و أُحدٍ فَأَبشِروا

٣- عِلِي بْن محمدٍ عنْ سهْلِ بْنِ زِيادٍ عنِ ابْنِ محْبوبٍ عنْ أَبِي أُسامةَ عنْ هِشامٍ و محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنِ ابْنِ محْبوبٍ عنْ هِشامِ بْنِ سالِمٍ عنْ أَبِي حمْزةَ عنْ أَبِي إِسْحاق قَالَ حدثَنِي الثِقَةُ مِنْ أَصْحابِ أَمِيرِ الْمؤْمِنِين ع أَنهمْ سمِعوا أَمِير الْمؤْمِنِين ع يقُولُ فِي خطْبةٍ لَه اللهم و إِني لَأَعْلَم أَن الْعِلْم لَا يأْرز كُله و لَا ينْقَطِع مواده و أَنك لَا تخْلِي أَرضك مِنْ حجةٍ لَك علَى خلْقِك ظَاهِرٍ لَيس بِالْمطَاعِ أَوْ خائِفٍ مغْمورٍ كَيْلَا تبْطُلَ حججك و لَا يضِل أَوْلِياؤُك بعْد إِذْ هدْيتهمْ بلْ أَين همْ و كَمْ أُولَئِك الْأَقَلونَ عدداً و الْأَعْظَمونَ عِنْد اللهِ جل ذِكْره قَدْراً الْمتِبعونَ لِقَادةِ الدينِ

الْأئمةِ الْهادِين الذِين يتأدبونَ بِآدابِهِمْ و ينْهجونَ نهْجهِمْ فَعِنْد ذَلك يهْجم بِهِم الْعِلْم علَى حقِيقَةِ الْإِيمانِ فَتسْتحِيب أَرْواحهمْ لِقَادِةِ الْعِلْمِ و يسْتلِينونَ مِنْ حدِيثِهِمْ ما اسْتوْعر علَى غيْرِهِمْ و يأْنسونَ بِما اسْتوْحش مِنْه الْمكَذبونَ و أَباه الْمسْرِفُونَ أُولَئك أَتباع الْعلَماءِ صحِبوا أَهْلَ الدنْيا بِطَاعةِ اللهِ تبارك و تعالَى و أَوْلِيائِهِ و دانوا بِالتقِيةِ عنْ دِينِهِمْ و الْخوْفِ مِنْ عدوهِمْ فَأَرْواحهمْ معلقَةٌ بِالْمحل الْأَعْلَى فَعلَماؤهمْ و أَتباعهمْ خرْس صمْت فِي دوْلَةِ الْباطِلِ منْتظِرونَ لِدوْلَةِ الْحق و سيحِق الله الْحق بِكَلِماتِهِ و يمْحق الْباطِلَ ها ها طُوبى لَهمْ علَى صبْرِهِمْ علَى دِينِهِمْ فِي حالِ هدْنتِهِمْ و يا شوْقَاه إِلَى رؤْيتِهِمْ فِي حالِ ظُهورِ دوْلَتِهِمْ و سيجْمعنا الله و إِياهمْ فِي جناتِ عدْنٍ و منْ صلَح مِنْ آبائِهِمْ و أَزواجِهِمْ و ذُرياتِهِمْ

them to the true belief and their souls then accept the call of the leaders of knowledge. Those statements of the leader (the Imam), recipient of divine supreme covenant, that are difficult to understand for others are soft and easy for them to understand. They feel comfortable with what is frightening to those who reject (the truth) and the transgressors who have disregarded them. They are the followers of the scholars. They only accompany the worldly people in obedience to Allah, the Most Holy, the Most High, and His friends. They maintain secrecy to be part of their religion for fear from their enemies. Thus, their souls cling to the high position (of the realm of existence). Their scholars and followers live quietly and silently, under the rule of the government of falsehood, waiting for the government of the truth. Allah will soon establish truth with His words and banish falsehood. Ha, ha, how fortunate it is for them due to their patience in the matters of their religion in their peacetime! How strong is the desire to see them in the time of the dominance of their government? Allah will soon bring us together with them in the gardens of Eden along with those of their parents, children and spouse who had been of good deeds.’”

بَابٌ فِي الْغَيْبَةِ

Chapter Eighty

The Disappearance (of the Twelfth Imam, Recipient of Divine Supreme Covenant) From Public Sight

١ - محمد بْن يحْيى و الْحسن بْن محمدٍ جمِيعاً عنْ جعْفَرِ بْنِ محمدٍ الْكُوفِي عنِ الْحسنِ بْنِ محمدٍ الصيْرفِي عنْ صالِحِ بْنِ خالِدٍ عنْ يمانٍ التمارِ قَالَ كُنا عِنْد أَبِي عبْدِ اللهِ ع جلُوساً فَقَالَ لَنا إِن لِصاحِبِ هذَا الْأَمرِ غيْبةً الْمتمسك فِيها بِدِينِهِ كَالْخارِطِ لِلْقَتادِ ثُم قَالَ هكَذَا بِيدِهِ فَأَيكُمْ يمْسِك شوْك الْقَتادِ بِيدِهِ ثُم أَطْرق مِلِياً ثُم قَالَ إِن لِصاحِبِ هذَا الْأَمرِ غيْبةً فَلْيتق الله عبْد و لْيتمسكْ بِدِينِهِ

H 881, Ch. 80, h 1

Muhammad ibn Yahya and al-Hassan ibn Muhammad both have narrated from Ja'far ibn Muhammad al-Kufi from al-Hassan ibn Muhammad al-Sayrafi from Salih ibn Khalid from Yaman al-Tammar who has said the following:

“Once we were in the presence of abu ‘Abd Allah, recipient of divine supreme covenant, and he said to us, ‘The person in charge of this task (Leadership with Divine Authority) will disappear from public sight. At that time following one’s religion will be like wiping the thorns of a cactus plant (with one’s bare hands). The Imam made certain hand gestures. Who among you is ready to hold in his hands a bunch of cactus?’ He then remained calm for a little while and then said, ‘The person in charge of this task (Leadership with Divine Authority) will disappear from public sight. A servant (of Allah) must maintain piety before Him and hold fast to His religion.’”

٢ - عِلِي بْن محمدٍ عنِ الْحسنِ بْنِ عِيسى بْنِ محمدِ بْنِ عِلِي بْنِ جعْفَرٍ عنْ أَبِيهِ عنْ جدِهِ عنْ عِلِي بْنِ جعْفَرٍ عنْ أَخِيهِ موسى بْنِ جعْفَرٍ ع قَالَ إِذَا فُقِد الْخامِس مِنْ ولْدِ السابِعِ فَالله الله فِي أَدْيانِكُمْ لَا يزِيلُكُمْ عنْها أَحد يا بنِي إِنه لَا بد لِصاحِبِ هذَا الْأَمرِ مِنْ غيْبةٍ حتى يرْجِع عنْ هذَا الْأَمرِ منْ كَانَ يقُولُ بِهِ إِنما هِي مِحْنةٌ مِن اللهِ عز و جل امْتحن بِها خلْقَه لَوْ عِلم آباؤكُمْ و أَجْدادكُمْ دِيناً أَصح مِنْ هذَا لَاتبعوه

قَالَ فَقُلْت يا سيدِي مِن الْخامِس مِنْ ولْدِ السابِعِ فَقَالَ يا بنِي عقُولُكُمْ تصْغر عنْ هذَا و أَحْلَامكُمْ تضِيق عنْ حمْلِهِ و لَكِنْ إِنْ تعِيشوا فَسوْف تدْرِكُونه

H 882, Ch. 80, h 2

Ali ibn Muhammad has narrated from al-Hassan ibn ‘Isa ibn Muhammad ibn Ali ibn Ja'far from his father from his grandfather from Ali ibn Ja'far from his brother, Musa ibn Ja'far, recipient of divine supreme covenant, who has said the following:

“When the fifth descendent of the seventh (Imam) will disappear from public sight, at that time for the sake of Allah, for the sake of Allah protect your religion so no one can strip you off of it. My son, it is necessary that the person in charge of this task (Leadership with Divine Authority) should disappear from the public sight. Even those who believe in it will turn away from their belief. It will certainly be a trial from Allah, the Most Majestic, and the Most Gracious, to test His creatures. Had your fathers and ancestors known any other religion more correct than this they would certainly have followed it.”

“I then asked, ‘My master, who is the fifth from the descendents of the seventh?’ He said, ‘My son, your intelligence falls shorter to reach it and your understanding remains narrower to accommodate it but if you live you will soon comprehend its being.’”

H 883, Ch. 80, h 3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn abu Najran from Muhammad ibn al-Musawir from al-Mufaddal ibn ‘Umar who has said the following:

“I heard abu ‘Abd Allah, recipient of divine supreme covenant, say, ‘Beware of publicity. By Allah, your Imam will disappear from the public sight for (many) years of your time. You will be sifted until the only thing that can be said about him will be, “He is dead, killed, destroyed and no one will know in which of the valleys he may have traveled.” The eyes of the believing ones will weep for him and you will be turned upside down just as when ships face the rough seas. No one will survive this except those from whom Allah has taken a covenant, written belief in their hearts and has supported them with a spirit from His Self. Twelve similar flags will be raised and one will not be able to find out which is which.’ I wept and then asked, ‘What shall we do?’ The Imam then looked to the sun (light) on the deck and said, ‘O abu ‘Abd Allah, our case (Leadership with Divine Authority) is more clear than the sun (light) on the deck.’”

٣- محمد بن يحيى عن أحمد بن محمدٍ عن ابن أبي نجْرانَ عنْ محمدِ بْنِ الْمساورِ عنِ الْمفَضلِ بْنِ عمر قَالَ سمِعْت أبا عبْدِ اللهِ ع يقُولُ إِياكُمْ و التنْويه أما و اللهِ ليغيبن إِمامكُمْ سِنِيناً مِنْ دهْرِكُمْ و لتمحصن حتى يقَالَ مات قُتِلَ هلَك بِأي وادٍ سلَك و لتدْمعن علَيْهِ عيونُ الْمؤْمِنِين و لتكْفَؤن كما تكْفَأُ السفُن فِي أمواجِ الْبحْرِ فَلا يْنجو إِلا منْ أخذَ الله مِيثَاقَه و كتب فِي قَلْبِهِ الْإِيمانَ و أيده بِروحٍ مِنْه و لترْفَعن اثْنتا عشْرةَ رايةً مشْتبِهةً لا يدْرى أي مِنْ أي قَالَ فَبكَيت ثُم قُلْت فَكَيف نصْنع قَالَ فَنظَر إِلَى شمْسٍ داخِلَةٍ فِي الصفةِ فَقَالَ يا أبا عبْدِ اللهِ ترى هذِهِ الشمْس قُلْت نعمْ فَقَالَ و اللهِ لأَمرنا أبين مِنْ هذِهِ الشمْسِ

H 884, Ch. 80, h 4
Ali ibn Ibrahim has narrated from Muhammad ibn al-Husayn from ibn Abu Najran from Fadalah ibn Ayyub from Sadir al-Sayrafi who has said the following:

“I heard abu ‘Abd Allah, recipient of divine supreme covenant, say, ‘In the case of the person in charge of this task, Leadership with Divine Authority (the case of the twelfth Imam) there is a similarity to Yusuf, peace be upon him.’

I then asked, ‘Are you, O Imam, speaking of his lifetime or his disappearance?’ The Imam then asked, ‘What is it then that certain swine-like people of this nation refuse to acknowledge? The brothers of Yusuf were grandchildren of the prophets. They did business with Yusuf, conducted trade with him and spoke to him. They were his brothers and he was their brother but they could not recognize him until he said, I am Yusuf and this (Benjamin) is my brother. Why should (certain people of) this condemned nation refuse to accept if Allah, the Most Majestic, the Most Gracious, in a certain time would do to the possessor of His authority what He did to Yusuf? Yusuf was the person in charge of Egypt and there was a distance of twenty-eight days of journey between him and his father. If he wanted to inform him (his father) he could have done so. Jacob and his sons journeyed after they heard the good news, for nine days from their Bedouin home to Egypt. Why then should this nation refuse to accept if Allah, the Most Majestic, the Most Gracious, would do to the person who possesses His authority, what He did to Yusuf? That he may walk in their market place and step on their furnishings until Allah will grant him permission to reappear in public as He did to Yusuf as they asked, “Are you really Yusuf?” He said, “Yes, I am Yusuf.’”

٤- علِي بْن إِبراهِيم عنْ محمدِ بْنِ الْحسيْنِ عنِ ابْنِ أبي نجْرانَ عنْ فَضالَةَ بْنِ أيوب عنْ سدِيرٍ الصيْرفِي قَالَ سمِعْت أبا عبْدِ اللهِ ع يقُولُ إِن فِي صاحِبِ هذَا الْأَمرِ شبهاً مِنْ يوسف ع
قَالَ قُلْت لَه كَأَنك تذْكُره حياته أَوْ غَيْبته قَالَ فَقَالَ لِي و ما ينْكر مِنْ ذَلك هذِهِ الْأُمةُ أَشْباه الْخنازِيرِ إِن إِخْوةَ يوسف ع كَانوا أَسْباطاً أَوْلَاد الْأَنْبِياءِ تاجروا يوسف و بايعوه و خاطَبوه و هم إِخْوته و هو أخوهمْ فَلَمْ يعْرِفُوه حتى قَالَ أَنا يوسف و هذَا أَخِي فَما تنْكِر هذِهِ الْأُمةُ الْملْعونةُ أَنْ يفْعلَ الله عز و جل بِحجتِهِ فِي وقْتٍ مِن الْأَوْقاتِ كَما فَعلَ بِيوسف إِن يوسف ع كَانَ إِلَيْهِ ملْك مِصْر و كَانَ بيْنه و بيْن والِدِهِ مسِيرةُ ثَمانِيةَ عشر يوْماً فَلَوْ أَراد أَنْ يعْلِمه لَقَدر علَى ذَلك لَقَدْ سار يعْقُوب ع و ولْده عِنْد الْبِشارةِ تِسْعةَ أَيامٍ مِنْ بدْوِهِمْ إِلَى مِصْر فَما تنْكِر هذِهِ الْأُمةُ أَنْ يفْعلَ الله جل و عز بِحجتِهِ كَما فَعلَ بِيوسف أَنْ يمْشِي فِي أَسْواقِهِمْ و يطَأَ بِسطَهمْ حتى يأْذَنَ الله فِي ذَلك لَه كَما أَذِنَ لِيوسف قَالُوا أَ إِنك لَأَنت يوسف قَالَ أَنا يوسف

H 885, Ch. 80, h 5
Ali ibn Ibrahim has narrated from al-Hassan ibn Musa al-Khashshab from ‘Abd Allah ibn Musa from ‘Abd Allah ibn Bukayr from Zurara who has said the following:

“I heard abu ‘Abd Allah, recipient of divine supreme covenant, say, ‘The young boy will disappear from the public sight before his rise (with Divine power).’ I then asked, ‘Why (that has to take place)?’ The Imam said, ‘He will be afraid.’ He pointed with his hand to his midsection. Then he said, ‘O Zurara, he is the one whose reappearance is expected. He is the one whose coming to this world through birth will be doubted. Certain people will say, “His father died without leaving any son

٥- علِي بْن إِبراهِيم عنِ الْحسنِ بْنِ موسى الْخشابِ عنْ عبْدِ اللهِ بْنِ موسى عنْ عبْدِ اللهِ بْنِ بكَيْرٍ عنْ زرارةَ قَالَ سمِعْت أبا عبْدِ اللهِ ع يقُولُ إِن لِلْغلَامِ غَيْبةً قَبلَ أَنْ يقُوم قَالَ قُلْت و لِم قَالَ يخاف و أَومأَ بِيدِهِ إِلَى بطْنِهِ ثُم قَالَ يا زرارةُ و هو الْمنْتظَر و هو الذِي يشك فِي ولَادتِهِ مِنهمْ مَنْ يقُولُ مات أَبوه لِما خلَفٍ و مِنْهمْ مَنْ يقُولُ

حمْلٌ و مِنهمْ منْ يقُولُ إنه ولد قبْلَ موْتِ أبِيهِ بِسنتيْنِ و هو الْمنتظر غيْر أن الله عز و جل يحِب أنْ يمْتحِن الشيعةَ فعِنْد ذلِك يرْتاب الْمبْطِلُونَ يا زرارةُ قالَ قُلْت جعِلْت فِداك إنْ أدركْت ذلِك الزمانَ أي شيْءٍ أعْملُ قالَ يا زرارةُ إذا أدركْت هذا الزمانَ فادْع بِهذا الدعاءِ اللهم عرفْنِي نفْسك فإنك إنْ لمْ تعرفْنِي نفْسك لمْ أعْرِفْ نبِيك اللهم عرفْنِي رسولك فإنك إنْ لمْ تعرفْنِي رسولك لمْ أعْرِفْ حجتك اللهم عرفْنِي حجتك فإنك إنْ لمْ تعرفْنِي حجتك ضلْلت عنْ دِينِي ثُم قالَ يا زرارةُ لا بد مِنْ قتْل غُلامٍ بِالْمدِينةِ قُلْت جعِلْت فِداك أ لَيس يقْتلُه جيْش السفْياني قالَ لا و لكِنْ يقْتلُه جيْش آل فُلانٍ يجِيءُ حتى يدْخلَ الْمدِينةَ فيأْخذُ الْغلام فيقْتلُه فإذا قتلَه بغْياً و عدْواناً و ظُلْماً لا يمْهلُونَ فعِنْد ذلِك توقع الْفرج إنْ شاءَ الله

behind.” Certain others will say, “Just before the death of his father his mother conceived him.” Still others will say, “He was born two years before the death of his father.” He is the one whose reappearance is expected. The fact is that Allah, the Most Majestic, the Most Gracious, loves to test the Shi‘a (his followers). It is in such a condition that people of falsehood will raise doubts, O Zurara.’

“I then said, ‘May Allah keep my soul in service for your cause, if I will be alive at such time, expecting his rise with Divine power, what should I do?’ The Imam said, ‘O Zurara, if you will live up to such time then say the following prayer: ‘O Lord make me recognize You; if You do not make me recognize You, I cannot recognize Your prophet. O Lord, make me recognize Your Messenger; if You do not make me recognize Your Messenger, I cannot recognize the one who possesses Your authority over the creatures. O Lord make me recognize the one who possesses Your authority over the creatures; if You do not make me recognize him I will stray from my religion.’ Then he said, ‘O Zurara, it is necessary that a young boy be murdered in the city of Madina.’

“I then asked, ‘May Allah keep my soul in service for your cause, will he not be killed in the hands of the army of al-Sufyani?’ He said, ‘No, but the army of the tribe of so and so will kill him. They will come to enter Madina; thus, they take hold of the young boy and kill him. When they will murder him in transgression, animosity and injustice, then they will not be given respite. At such time you can expect good news, if Allah shall so will.’”

٦- محمد بْن يحْيى عنْ جعْفرِ بْنِ محمدٍ عنْ إسْحاق بْنِ محمدٍ عنْ يحْيى بْنِ الْمثنى عنْ عبْدِ اللهِ بْنِ بكْيرٍ عنْ عبيْدِ بْنِ زرارةَ قالَ سمِعْت أبا عبْدِ اللهِ ع يقُولُ يفْقِد الناس إمامهمْ يشْهد الْموْسِم فيراهمْ و لا يروْنه

H 886, Ch. 80, h 6

Muhammad ibn Yahya has narrated from Ja'far ibn Muhammad from Ishaq ibn Muhammad from Yahya ibn al-Muthanna from ‘Abd Allah ibn Bukayr from ‘Ubayd ibn Zurara who has said the following:

“I heard abu ‘Abd Allah, recipient of divine supreme covenant, say, ‘People will miss their Imam. He will attend Hajj and see them, but they will not see him.’”

٧- علِي بْن محمدٍ عنْ عبْدِ اللهِ بْنِ محمدِ بْنِ خالِدٍ قالَ حدثَنِي منْذِر بْن محمدِ بْنِ قابوس عنْ منْصورِ بْنِ السنْدِي عنْ أبِي داود الْمسْترِق عنْ ثعْلبةَ بْنِ ميمونٍ عنْ مالِكٍ الْجهنِي عنِ الْحارِثِ بْنِ الْمغِيرةِ عنِ الْأصْبغِ بْنِ نباتةَ قالَ أتيْت أمِير الْمؤْمِنِين ع فوجدْته متفكراً ينْكُت فِي الْأرْضِ فقُلْت يا أمِير الْمؤْمِنِين ما لِي أراك متفكراً تنْكُت فِي الْأرْضِ أ رغْبةً مِنْك فِيها فقالَ لا و اللهِ ما رغِبت فِيها و لا فِي الدنْيا يوْماً قط و لكِني فكرْت فِي موْلُودٍ يكُونُ مِنْ ظهْرِي الْحادِي عشر مِنْ ولدِي هو الْمهْدِي الذِي يمْلأُ الْأرْض عدْلًا و قِسْطاً كما ملِئتْ جوْراً و ظُلْماً تكُونُ لهُ غيْبةٌ و حيْرةٌ يضِل فِيها أقْوام و يهْتدِي فِيها آخرونَ فقُلْت يا أمِير الْمؤْمِنِين و كمْ تكُونُ الْحيْرةُ و الْغيْبةُ قالَ ستةَ أيامٍ أوْ ستةَ أشْهرٍ أوْ ست سِنِين فقُلْت وإن هذا لكائِن فقالَ نعمْ كما أنه مخْلُوق و أنى لك بِهذا الْأمْرِ يا أصْبغُ أولئِك خِيار هذِهِ الْأمةِ مع خِيارِ أبرارِ هذِهِ الْعِترةِ فقُلْت ثُم ما يكُونُ بعْد ذلِك فقالَ ثُم يفْعلُ الله ما يشاءُ

H 887, Ch. 80, h 7

Ali ibn Muhammad has narrated from ‘Abd Allah ibn Muhammad ibn Khalid who has said that Mundhir ibn Muhammad ibn Qabus narrated to us from Mansur ibn al-Sindi from abu Dawud al-Mustariq from Tha‘laba ibn Maymun from Malik al-Juhanni from al-Harith ibn al-Mughirah from al-Asbagh ibn Nubata who has said the following:

“Once I went to see Amir al-Mu’minin Ali, recipient of divine supreme covenant, and found him thinking and drawing lines on the ground. I then said, ‘O Amir al-Mu’minin I see you thinking and drawing lines on the ground. Have you become interested in them (worldly things)?’ He said, ‘No, by Allah, I have not become interested in them and I have never been interested in the whole world not even for a day, but I thought about a baby from my descendents, the eleventh generation. He is al-Mahdi who will fill the earth with justice and fairness after its being filled with suffering and injustice. He will disappear from public sight in confusing conditions. Certain people will deviate and others will find the path of guidance.’

“I then asked, ‘O Amir al-Mu’minin, how long will be the duration of confusion and (his) disappearance?’ He said, ‘Six days or six months or six years.’ I then asked, ‘Will this really come to pass?’ He said, ‘Yes, just as his creation will be necessary (so also will his disappearance). However, O Asbagh, this is not your concern. Those people will be of the best in this nation with the most virtuous ones of this family (*Ahl al-Bayt*).’ I then asked, ‘What will happen afterwards?’ He said, ‘Allah

will do whatever He will decide. He possesses many *al-Bada'* (certain changes) wills, goals and ends.'"

فَإِن لَه بداءَاتٍ و إِراداتٍ و غَاياتٍ و نِهاياتِ

H 888, Ch. 80, h 8

Ali ibn Ibrahim has narrated from his father from Hannan ibn Sadir from Ma'ruf ibn Kharrabudh from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"We only are like the stars in heaven. Whenever one star disappears (from sight) another one comes into view and you can point to him with your fingers and make a gesture with your necks (for publicity). Allah will then cause your star to disappear from your sight. The descendents of 'Abd al-Muttalib all look similar and you will have difficulty to discern one from the other. When your star will reappear you must thank your Lord."

٨- عِلي ْبن ِإْبراهِيم عنْ أَبِيهِ عنْ حنان ْبنِ سدِيرٍ عنْ مْعروفِ ْبنِ خربوذَ عنْ أَبِي جْعفَرٍ ع قَالَ ِإنما نحْن كنجومِ السماءِ كُلما غَاب نجْم طَلَع نجْم حتى ِإذَا أَشْرتْم ِبأَصابِعِكُمْ و مِلْتمْ ِبأَعْناقِكُمْ عَيب الله عنْكُمْ نجْمكُمْ فَاسْتوتْ بنو عْبدِ الْمطلِبِ فَلَمْ يعْرفْ أَي مِنْ أَي فَإِذَا طَلَع نجْمكُمْ فَاحْمدوا ربكُمْ

H 889, Ch. 80, h 9

Muhammad ibn Yahya has narrated from Ja'far ibn Muhammad from al-Hassan ibn Mu'awiya from 'Abd Allah ibn Jabala from 'Abd Allah ibn Bukayr from Zurara who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, say, 'The person who will rise with Divine power on earth will disappear from public sight before his rise.' I then asked, 'Why, will it be so?' He said, 'He will be afraid.' He then pointed to his midsection, meaning thereby being murdered."

٩- محمد ْبن يحْيى عنْ جْعفَرِ ْبنِ محمدٍ عنِ الْحسنِ ْبنِ معاوِيةَ عنْ عْبدِ اللهِ ْبنِ جبلَةَ عنْ عْبدِ اللهِ ْبنِ بكَيرٍ عنْ زرارةَ قَالَ سمِعْت أَبا عْبدِ اللهِ ع يقُولُ ِإن لِلْقَائِمِ ع غَيبةً قَبلَ أَنْ يقُوم قُلْت و لِم قَالَ ِإنه يخاف و أَومأَ ِبيدِهِ ِإلَى بطْنِهِ يعْنِي الْقَتْلَ

H 890, Ch. 80, h 10

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from abu Ayyub al-Khazzaz from Muhammad ibn Muslim who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, say, 'If you are told that the person in charge of establishing the Kingdom of Allah on earth and owner of (Leadership with Divine Authority) will disappear from public sight you must not reject it.'"

١٠- عِلي ْبن ِإْبراهِيم عنْ أَبِيهِ عنِ ْبنِ أَبِي عمَيرٍ عنْ أَبِي أيوب الْخزازِ عنْ محمدِ ْبنِ مسْلِمٍ قَالَ سمِعْت أَبا عْبدِ اللهِ ع يقُولُ ِإنْ بلَغكُمْ عنْ صاحِبِ هذَا الْأَمرِ غَيبةٌ فَلَا تنْكِروها

H 891, Ch. 80, h 11

Al-Husayn ibn Muhammad and Muhammad ibn Yahya have narrated from Ja'far ibn Muhammad from al-Hassan ibn Mu'awiya from 'Abd Allah ibn Jabala from Ibrahim ibn Khalaf ibn 'Abbad al-Anmati from Mufaddal ibn 'Umar who has said the following:

"Once I was in the presence of abu 'Abd Allah, recipient of divine supreme covenant, and other people also were present. I thought the Imam meant people other than me when he said, 'By Allah, those in charge of establishing the Kingdom of Allah on earth and the owner of this task (Leadership with Divine Authority) will disappear from your sight. This (case) will become so obscure that people will say, "He is dead, destroyed or no one knows in which valley has he traveled." You will be shaken just as the ship is shaken in rough seas. No one will remain safe except those with whom Allah has made a covenant, written belief in their hearts and has supported with a spirit from Him. Twelve flags will be raised. They will be identical so much so that one will not be able to distinguish one from the other.'

"I then wept. The Imam asked, 'What has caused you to weep, O abu 'Abd Allah?' I then said, 'May Allah keep my soul in service for your cause, how can I stop weeping? You say, "Twelve identical flags will be raised and one will not be able to distinguish one from the other." The narrator has said that in the place of gathering sunlight had come in through a hole. The Imam asked, 'Is this (sun-light on the spot) clear?' I said, 'Yes, it is clear.' The Imam said, 'Our case is even clearer than this sun (light).'"

١١- الْحسيْن ْبن محمدٍ و محمد ْبن يحْيى عنْ جْعفَرِ ْبنِ محمدٍ عنِ الْحسنِ ْبنِ معاوِيةَ عنْ عْبدِ اللهِ ْبنِ جبلَةَ عنْ ِإْبراهِيم ْبنِ خلَفِ ْبنِ عبادٍ الْأَنماطِي عنْ مفَضلِ ْبنِ عمر قَالَ كُنت عِنْد أَبِي عْبدِ اللهِ ع و عِنْده فِي الْبيْتِ أُناس فَظَنْت أَنه ِإنما أَراد ِبذَلِك غَيرِي فَقَالَ أَما و اللهِ لَيغِيبن عنْكُمْ صاحِب هذَا الْأَمرِ و لَيخْمِلَن هذَا حتى يقَالَ مات هلَك فِي أَي وادٍ سلَك و لَتكْفَؤن كَما تكْفَأُ السفِينةُ فِي أَمواجِ الْبحْرِ لَا ينْجو ِإلا منْ أَخذَ الله مِيثَاقَه و كَتب الْإِيمانَ فِي قَلْبِهِ و أَيده ِبروحٍ مِنْه و لَترْفَعن اثْنتا عشْرةَ رايةً مشْتبِهةً لَا يدْرى أَي مِنْ أَي قَالَ فَبكَيت فَقَالَ ما يبْكِيك يا أَبا عْبدِ اللهِ فَقُلْت جِعلْت فِداك كَيف لَا أَبْكِي و أَنت تقُولُ اثْنتا عشْرةَ رايةً مشْتبِهةً لَا يدْرى أَي مِنْ أَي قَالَ و فِي مجْلِسِهِ كَوةٌ تدْخلُ فِيها الشمْس فَقَالَ أَ بينةٌ هذِهِ فَقُلْت نعمْ قَالَ أَمرنا أَبين مِنْ هذِهِ الشمْسِ

١٢- الْحسيْن ْبن محمدٍ عنْ جعْفَرِ ْبنِ محمدٍ عنِ الْقَاسِمِ ْبنِ إِسْماعِيلَ الْأَنبارِي عنْ يحْيى ْبنِ الْمثَنى عنْ عبْدِ اللهِ ْبنِ بكْيرٍ عنْ عبْيدِ ْبنِ زرارةَ عنْ أَبِي عبْدِ اللهِ ع قَالَ لِلْقَائِمِ غيْبتان يشْهد فِي إِحْداهما الْمواسِم يرى الناس و لَا يرْونه

H 892, Ch. 80, h 12
Al-Husayn ibn Muhammad has narrated from Ja'far ibn Muhammad from al-Qasim ibn 'Isma'il al-Anbari from Yahya ibn al-Muthanna from 'Abd Allah ibn Bukayr from 'Ubayd ibn Zurara from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"*Al-Qa'im* (the one who will rise with Divine Authority) will disappear from the public sight twice. In one of those seasons he will attend Hajj. He will see the people, but they will not see him."

١٣- عِلِي ْبن محمدٍ عنْ سهْلِ ْبنِ زِيادٍ و محمدُ ْبن يحْيى و غيْره عنْ أَحْمد ْبنِ محمدٍ و عِلِي ْبن إِبراهِيم عنْ أَبِيهِ جمِيعاً عنِ ابْنِ محْبوبٍ عنْ هِشامِ ْبنِ سالِمٍ عنْ أَبِي حمْزةَ عنْ أَبِي إِسْحاق السبِيعِي عنْ بعْضِ أَصْحابِ أَمِيرِ الْمؤْمِنِين ع مِمنْ يوثَق بِهِ أَن أَمِير الْمؤْمِنِين ع تكلم بِهذَا الْكَلَامِ و حفِظَ عنْه و خطَب بِهِ علَى مِنْبرِ الْكُوفَةِ اللهم إِنه لَا بد لَك مِنْ حججٍ فِي أَرْضِك حجةٍ بعْد حجةٍ علَى خلْقِك يهْدونهمْ إِلَى دِينِك و يعلمونهمْ عِلْمك كَيْلَا يتفَرق أَتْباع أَوْلِيائِك ظَاهِرٍ غيْرِ مطَاعٍ أَوْ مكْتتِمٍ يترقب إِنْ غَاب عنِ الناسِ شخْصهمْ فِي حالِ هدْنتِهِمْ فَلَمْ يغِبْ عنْهمْ قَدِيم مثْبُوتِ عِلْمِهِمْ و آدابهمْ فِي قُلُوبِ الْمؤْمِنِين مثْبتةٌ فَهمْ بِها عامِلُونَ و يقُولُ ع فِي هذِهِ الْخطْبةِ فِي مَوْضِعٍ آخر فِيمنْ هذَا و لِهذَا يأْرز الْعِلْم إِذَا لَمْ يوجدْ لَه حملَةٌ يحْفَظُونه و يرْوونه كَما سمِعوه مِن الْعلَماءِ و يصْدقُونَ علَيْهِمْ فِيهِ اللهم فَإِني لَأَعْلَم أَن الْعِلْم لَا يأْرز كُله و لَا ينْقَطِع مواده و إِنك لَا تخْلِي أَرْضك مِنْ حجةٍ لَك علَى خلْقِك ظَاهِرٍ لَيس بِالْمطَاعِ أَوْ خائِفٍ مغْمورٍ كَيْلَا تبْطُلَ حجتك و لَا يضِل أَوْلِياؤُك بعْد إِذْ هدَيْتهمْ بلْ أَين هُمْ و كَمْ هُمْ أُولَئِك الْأَقَلونَ عدداً الْأَعْظَمونَ عِنْد اللهِ قَدْراً

H 893, Ch. 80, h 13
Ali ibn Muhammad has narrated from Sahl ibn Ziyad and Muhammad ibn Yahya and others from Ahmad ibn Muhammad and Ali ibn Ibrahim from his father. All three of them have narrated from ibn Mahbub from Hisham ibn Salim from abu Hamza from abu Ishaq al-Sabi'i from a reliable one of the companions of Amir al-Mu'minin Ali, recipient of divine supreme covenant, who has said the following:

"Amir al-Mu'minin Ali, recipient of divine supreme covenant, once spoke the following from the pulpit in Kufa and I memorized it. 'O Lord, it is certain that You keep certain persons with Your authority on Your earth. Such persons come one after the other with Your authority over Your creatures to guide people in Your religion and teach them Your knowledge so that Your friends do not scatter. They may live in the public sight but people disobey them or out of public sight but their reappearance will be expected. Even though their persons may remain hidden from the people in peacetime, their knowledge that has spread before will not be hidden from them. Their discipline will be firmly established in the hearts of people who will act accordingly.'

"In another part of this sermon he, recipient of divine supreme covenant, has asked, 'Who will have such discipline? For this reason knowledge becomes obscure when it does not find anyone to bear, protect and narrate it to others just as they have heard it from the scholars and speak truthfully from them. O Lord, I know that all the knowledge will not become obscure and all of its sources will not vanish. You will not leave your earth without a person with Your authority on Your earth. He may either live in public sight but is not obeyed and followed or is afraid and hidden from public sight so that Your authority is not invalidated and Your friends are not misled after You have granted them guidance. In fact, where are they and how many are they? They are very few in number but of very great honor and respect before Allah.'"

١٤- عِلِي ْبن محمدٍ عنْ سهْلِ ْبنِ زِيادٍ عنْ موسى ْبنِ الْقَاسِمِ ْبنِ معاوِيةَ الْبجلِي عنْ عِلِي ْبنِ جعْفَرٍ عنْ أَخِيهِ موسى ْبنِ جعْفَرٍ ع فِي قَوْلِ اللهِ عز و جل قُلْ أَ رأَيتمْ إِنْ أَصْبح ماؤُكُمْ غَوْراً فَمنْ يأْتِيكُمْ بِماءٍ معِينٍ قَالَ إِذَا غَاب عنْكُمْ إِمامكُمْ فَمنْ يأْتِيكُمْ بِإِمامٍ جدِيدٍ

H 894, Ch. 80, h 14
Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Musa ibn al-Qasim ibn Mu'awiya al-Bajali from Ali ibn Ja'far from his brother, Musa ibn Ja'far, recipient of divine supreme covenant, who has said the following about the words of Allah, the Most Majestic, the Most Gracious:

"Say, have you not thought that if your water was to dry up, who will bring you water from the spring?" (67:30)

"The Imam said, 'It means when your Imam will disappear from your sight then who will bring for you a new Imam?'"

١٥- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد ْبنِ محمدٍ عنْ عِلِي ْبنِ الْحكَمِ عنْ أَبِي أَيوب الْخزازِ عنْ محمدِ ْبنِ مسْلِمٍ قَالَ سمِعْت أَبا عبْدِ اللهِ ع يقُولُ إِنْ بلَغكُمْ عنْ صاحِبِكُمْ غَيْبةٌ فَلَا تنْكِروها

H 895, Ch. 80, h 15
A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from abu Ayyub al-Khazzaz from Muhammad ibn Muslim who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, say, 'When you hear about the disappearance of your companion (Leader with Divine Authority) from public sight, do not reject it.'"

H 896, Ch. 80, h 16

A number of our people have narrated from Ahmad ibn Muhammad from al-Hassan ibn Ali al-Washsha' from Ali ibn abu Hamza from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"It is necessary for the person in charge of the task to establish the Kingdom of Allah on earth and owner of (Leadership with Divine Authority) to disappear from the public sight and in his disappearance from public sight he must remain away from public. How good is *Tayba* (the city of Madina) one's dwelling and living with thirty people therein is not a frightening isolation."

١٦- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد ْبنِ محمدٍ عنِ الْحسنِ ْبنِ عَلِي الْوشاءِ عَنْ عَلِي ْبنِ أَبِي حمْزةَ عَنْ أَبِي بصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ لَا بد لِصاحِبِ هذَا الْأَمرِ مِنْ غَيبةٍ و لَا بد لَه فِي غَيبتِهِ مِنْ عزْلَةٍ و نِعْم الْمنْزِلُ طَيبةُ و ما بِثَلَاثِين مِنْ وحْشةٍ

H 897, Ch. 80, h 17

Through the same chain of narrators it is narrated from al-Washsha' from Ali ibn al-Hassan from Aban ibn Taghlib who has said the following:

"Once abu 'Abd Allah, recipient of divine supreme covenant, asked, 'How will you feel when a large scale attack will take place between the two mosques? Thereafter, knowledge will become as obscure as a snake that goes into its hiding place. The Shi'a (Muslims) will hold differences and one group will call the other group liars. One group will spit in the faces of the other.'

"I then said, 'May Allah keep my soul in service for your cause, there will be nothing good in such conditions.' The Imam said, 'All goodness will be there.' He said it three times."

١٧- و بِهذَا الْإِسْنادِ عنِ الْوشاءِ عَنْ عَلِي ْبنِ الْحسنِ عَنْ أَبانِ ْبنِ تغْلِب قَالَ قَالَ أَبو عَبْدِ اللهِ ع كَيف أَنت إِذَا وقَعتِ الْبطْشةُ بيْن الْمسْجِدَيْنِ فَيأْرِز الْعِلْم كَما تأْرِز الْحيةُ فِي جحْرِها و اخْتلَفَتِ الشيعةُ و سمى بعْضهمْ بعْضاً كَذابِين و تفَلَ بعْضهمْ فِي وجوهِ بعْضٍ قُلْت جعِلْت فِداك ما عِنْد ذَلِك مِنْ خَيرٍ فَقَالَ لِي الْخَيْر كُله عِنْد ذَلِك ثَلَاثاً

H 898, Ch. 80, h 18

Through the same chain of narrators it is narrated from Ahmad ibn Muhammad from his father, Muhammad ibn 'Isa from ibn Bukayr from Zurara who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, say that *Al-Qa'im* (the one who will rise with Divine Authority) will disappear before he will rise with Divine power. He will be afraid. The Imam pointed to his midsection, meaning thereby being murdered."

١٨- و بِهذَا الْإِسْنادِ عَنْ أَحْمد ْبنِ محمدٍ عَنْ أَبِيهِ محمدِ ْبنِ عِيسى عنِ ابْنِ بكَيرٍ عَنْ زرارةَ قَالَ سمِعْت أَبا عَبْدِ اللهِ ع يقُولُ إِن لِلْقَائِمِ غَيبةً قَبلَ أَنْ يقُوم إِنه يخاف و أَومأَ بِيدِهِ إِلَى بطْنِهِ يعْنِي الْقَتلَ

H 899, Ch. 80, h 19

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from ibn Mahbub from Ishaq ibn 'Ammar who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, '*Al-Qa'im* (the one who will rise with Divine Authority and power) will have two disappearances. One will be for a short time and the other for a longer time. No one will know his place during the shorter disappearance except the special persons from his Shi'a. During his longer disappearance no one will see him except very special persons of his friends.'"

١٩- محمد ْبن يحْيى عَنْ محمدِ ْبنِ الْحسيْنِ عنِ ابْنِ محْبوبٍ عَنْ إِسْحاق ْبنِ عمارٍ قَالَ قَالَ أَبو عَبْدِ اللهِ ع لِلْقَائِمِ غَيبتانِ إِحْداهما قَصِيرةٌ و الْأُخْرى طَوِيلَةٌ الْغَيبةُ الْأُولَى لَا يعْلَم بِمكَانِهِ فِيها إِلا خاصةُ شِيعتِهِ و الْأُخْرى لَا يعْلَم بِمكَانِهِ فِيها إِلا خاصةُ مواليهِ

H 900, Ch. 80, h 20

Muhammad ibn Yahya and Ahmad ibn Idris have narrated from al-Hassan ibn Ali al-Kufi from Ali ibn Hass'an from his paternal uncle, 'Abd al-Rahman ibn Kathir from Mufaddal ibn 'Umar who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, say, 'The person in charge of the task to establish the Kingdom of Allah on earth and owner of this task (Leadership with Divine Authority) will disappear from public sight twice. From one of them he will return to his family, but in the other one it will be said that he is dead or no one knows to which of the valleys has he traveled.'

"I then asked, 'What shall we do in such conditions?' The Imam said, 'If anyone will claim to have such authority, you then should ask him about several things in which he must answer like him (Leader with Divine Authority).'"

٢٠- محمد ْبن يحْيى و أَحْمد ْبن إِدرِيس عنِ الْحسنِ ْبنِ عَلِي الْكُوفِي عَنْ عَلِي ْبنِ حسانَ عَنْ عمهِ عَبْدِ الرحْمنِ ْبنِ كَثِيرٍ عَنْ مفَضلِ ْبنِ عمر
قَالَ سمِعْت أَبا عَبْدِ اللهِ ع يقُولُ لِصاحِبِ هذَا الْأَمرِ غَيبتانِ إِحْداهما يرْجِع مِنْها إِلَى أَهْلِهِ و الْأُخْرى يقَالُ هلَك فِي أَي وادٍ سلَك قُلْت كَيف نصْنع إِذَا كَانَ كَذَلِك قَالَ إِذَا ادعاها مدعٍ فَاسْأَلُوه عَنْ أَشْياءَ يجِيب فِيها مِثْلَه

٢١- أَحْمد بْن إِدْرِيس عَنْ محمدِ بْنِ أَحْمد عَنْ جعْفَرِ بْنِ الْقَاسِمِ عَنْ محمدِ بْنِ الْوليدِ الْخزازِ عنِ الْوليدِ بْنِ عقْبةَ عنِ الْحارِثِ بْنِ زِيادٍ عَنْ شعْيبٍ عَنْ أَبِي حمْزةَ قَالَ دخلْت علَى أَبِي عبْدِ اللهِ ع فَقُلْت لَه أَنت صاحِب هذَا الْأَمرِ فَقَالَ لَا فَقُلْت فَولَدك فَقَالَ لَا فَقُلْت فَولَد ولَدِك هو قَالَ لَا فَقُلْت فَولَد ولَدِ ولَدِك فَقَالَ لَا فَقُلْت مَنْ هو قَالَ الذِي يمْلَأُها عدْلًا كَما مِلِئَتْ ظُلْماً و جوْراً علَى فَترةٍ مِن الْأَئِمةِ كَما أَن رسولَ اللهِ ص بعِثَ علَى فَترةٍ مِن الرسلِ

H 901, Ch. 80, h 21

Ahmad ibn Idris has narrated from Muhammad ibn Ahmad from Ja'far ibn al-Qasim from Muhammad ibn al-Walid al-Khazzaz from al-Walid ibn ‘Uqba from al-Harith ibn Ziyad from Shu‘ayb from abu Hamza who has said the following:

“Once I went to see abu ‘Abd Allah, recipient of divine supreme covenant, and asked him, ‘Are you the person in charge of the task to establish the Kingdom of Allah on earth and owner of this task (Leadership with Divine Authority)?’

“He said, ‘No, I am not the one.’ I then asked, ‘Is he your son?’ He said, ‘No, my son will not be the one either.’ I then asked, ‘Will the son of your son be the one?’ He said, ‘No, my grandson will not be him either.’ I then asked, ‘Will your great grandson will be the one?’ The Imam said, ‘No, even my great grandson will not be that person.’ I then asked, ‘Who will he be then?’ The Imam said, ‘He will be the one who will fill the earth with justice after its being filled with injustice and cruelty. (He will come) at a time when the *'A'immah* (Leaders with Divine Authority), recipients of divine supreme covenant, will be absent just as the Messenger of Allah was raised (to preach) when for a long time there had come no messengers.’”

٢٢- عِلِي بْن محمدٍ عَنْ جعْفَرِ بْنِ محمدٍ عَنْ موسى بْنِ جعْفَرٍ الْبغْدادِي عَنْ وهْبِ بْنِ شاذَانَ عنِ الْحسنِ بْنِ أَبِي الربِيعِ عَنْ محمدِ بْنِ إِسْحاق عَنْ أُم هانِي قَالَتْ سأَلْت أَبا جعْفَرٍ محمد بْن عِلِي ع عَنْ قَوْلِ اللهِ تعالَى فَلا أُقْسِم بِالْخنسِ الْجوارِ الْكُنسِ قَالَتْ فَقَالَ إِمام يخْنِس سنةَ سِتين و مِائَتَيْن ثُم يظْهر كَالشهابِ يتوقد فِي اللَّيْلَةِ الظَّلْماءِ فَإِنْ أَدركْتِ زمانه قَرتْ عَينك

H 902, Ch. 80, h 22

Ali ibn Muhammad has narrated from Ja'far ibn Muhammad from Musa ibn Ja'far al-Baghdadi from Wahab ibn Shadhan from al-Hassan ibn abu al-Rabi‘ from Muhammad ibn Ishaq from ’Umm Hani who has said the following:

“I asked abu Ja'far Muhammad ibn Ali, recipients of divine supreme covenant, about the meaning of the words of Allah: ‘I do not (need to) swear by the orbiting (81:15) stars which are visible during the night (81:16) and fadeaway during the day.’ (81:17) She has said that then he said, ‘It refers to the Imam who will disappear in the year two hundred sixty then he will rise like a shooting star that shines during the dark night. If you will attain such a time it will brighten your eyes with happiness.’”

٢٣- عِدةٌ مِنْ أَصْحابِنا عَنْ سعْدِ بْنِ عبْدِ اللهِ عَنْ أَحْمد بْنِ الْحسنِ عَنْ عمر بْنِ يزِيد عنِ الْحسنِ بْنِ الربِيعِ الْهمْدانِي قَالَ حدثَنا محمد بْن إِسْحاق عَنْ أُسيْدِ بْنِ ثَعْلَبةَ عَنْ أُم هانِي قَالَتْ لَقِيت أَبا جعْفَرٍ محمد بْن عِلِي ع فَسأَلْته عَنْ هذِهِ الْآيةِ فَلا أُقْسِم بِالْخنسِ الْجوارِ الْكُنسِ قَالَ الْخنسِ إِمام يخْنِس فِي زمانِهِ عِنْد انْقِطَاعٍ مِنْ عِلْمِهِ عِنْد الناسِ سنةَ سِتين و مِائَتَيْن ثُم يبْدو كَالشهابِ الْواقِدِ فِي ظُلْمةِ اللَّيْلِ فَإِنْ أَدركْتِ ذَلِك قَرتْ عَينك

H 903, Ch. 80, h 23

A number of our people have narrated from Sa‘d ibn ‘Abd Allah from Ahmad ibn al-Hassan from ‘Umar ibn Yazid from al-Hassan ibn al-Rabi ‘ al-Hamdani who has said that Muhammad ibn Ishaq narrated to us from ’Usayd ibn Tha‘laba from ’Umm Hani who has said the following:

“Once I met abu Ja'far Muhammad ibn Ali, recipient of divine supreme covenant, and asked him about the meaning of: ‘I do not swear by the orbiting (81:15) stars which are visible during the night (81:16) and fadeaway during the day. . . .’ (81:17) The Imam said, ‘Al-Khunnas’ refers to the Imam who will disappear in his time when his knowledge will be cut off from people in the year two hundred sixty. Then he will reappear like a shooting star in the dark night. If you will attain such a time it will give light to your eyes with delight.’”

٢٤- عِلِي بْن محمدٍ عَنْ بعْضِ أَصْحابِنا عَنْ أَيوب بْنِ نوحٍ عَنْ أَبِي الْحسنِ الثالِثِ ع قَالَ إِذَا رفِع عِلْمكُمْ مِنْ بيْنِ أَظْهرِكُمْ فَتوقعوا الْفَرج مِنْ تحْتِ أَقْدامِكُمْ

H 904, Ch. 80, h 24

Ali ibn Muhammad has narrated from certain persons of our people from Ayyub ibn Nuh from abu al-Hassan, the third,, recipient of divine supreme covenant, who has said the following:

“When your banner (Imam) will be taken away from amongst you, expect glad news (freedom and ease) to emerge beneath your feet.”

٢٥- عِدةٌ مِنْ أَصْحابِنا عَنْ سعْدِ بْنِ عبْدِ اللهِ عَنْ أَيوب بْنِ نوحٍ قَالَ قُلْت لِأَبِي الْحسنِ الرضا ع إِني أَرجو أَنْ تكُونَ صاحِب هذَا الْأَمرِ و أَنْ يسوقَه اللهُ إِلَيْك بِغيْرِ سيْفٍ فَقَدْ بوِيع لَك و ضرِبتِ الدراهِم بِاسْمِك

H 905, Ch. 80, h 25

A number of our people have narrated from Sa‘d ibn ‘Abd Allah from Ayyub ibn Nuh who has said the following:

“Once I said to abu al-Hassan al-Rida, recipient of divine supreme covenant, ‘I hope that you will become the person in charge to establish the Kingdom of Allah on earth and owner of this task (Leadership with Divine Authority). Allah will drive it

in your control without the sword now that the pledge of allegiance is offered to you and currency coins are printed in your name.'

"The Imam said, 'There has been no one from us with whom letters had been exchanged, being pointed out with the gesture of fingers, questions asked and properties delivered to him but that he was murdered or died in his bed. (It will be as such) until Allah will raise for the task of establishing His Kingdom on earth and take charge of (Leadership with Divine Authority), a young boy from us whose birth place and upbringing will be unknown, (to people) but his ancestors will be well-known.'"

فَقَالَ ما مِنا أحد اخْتلفَتْ إِلَيهِ الْكُتب و أُشِير إِلَيهِ بِالْأَصابِعِ و سئِلَ عنِ الْمسائِلِ و حمِلَتْ إِلَيهِ الْأَموالُ إِلا اغْتِيلَ أَوْ مات علَى فِراشِهِ حتى يبعثَ اللهُ لِهذَا الْأَمرِ غُلاماً مِنا خفِي الْولادةِ و الْمنشإِ غَير خفِي فِي نسبِهِ

H 906, Ch. 80, h 26

Al-Husayn ibn Muhammad and others have narrated from Ja'far ibn Muhammad from Ali ibn al-'Abbass ibn 'Amir from Musa ibn Hilal al-Kindi from 'Abd Allah ibn 'Ata', from abu Ja'far, recipient of divine supreme covenant, the following:

"Once I said to abu Ja'far, recipient of divine supreme covenant, 'Your Shi'a (followers) in Iraq are many. By Allah, there is no one like you in your family. Why do you not rise (for leadership)?'

"The Imam said, 'O 'Abd Allah ibn 'Ata', you have begun to open your ears to silliness. In fact, by Allah, I am not your *Sahib* (companion, Imam) who will rise with Divine Authority and power.' I (the narrator) then asked him, 'Who is our *Sahib* (companion) then (the one who will rise with Divine Authority and power)?' The Imam then said, 'Find out the one whose time and place of birth is unknown to people and such a person will be your companion (the one who will rise with Divine Authority and power). There is no one among us toward whom people point their fingers so much and tongues will mention him so much, but that has died in frustration or due to sorrow for being ignored and neglected.'"

٢٦- الْحسيْن بْن محمدٍ و غَيره عنْ جعْفَر بْنِ محمدٍ عنْ علِي بْنِ الْعباسِ بْنِ عامِرٍ عنْ موسى بْنِ هِلالٍ الْكِندِي عنْ عبْدِ اللهِ بْنِ عطَاءٍ عنْ أَبِي جعْفَرٍ ع قَالَ قُلْت لَه إِن شِيعتك بِالْعِراقِ كَثِيرةٌ و اللهِ ما فِي أَهلِ بيْتِك مِثْلُك فَكَيف لَا تخْرج قَالَ
فَقَالَ يا عبْد اللهِ بْن عطَاءٍ قَدْ أَخذْت تفْرش أُذُنيْك لِلنوْكَى إِي و اللهِ ما أَنا بِصاحِبِكُمْ قَالَ قُلْت لَه فَمنْ صاحِبنا قَالَ انْظُروا منْ عمِي علَى الناسِ ولَادته فَذَاك صاحِبكُمْ إِنه لَيس مِنا أَحد يشار إِلَيهِ بِالْإِصْبعِ و يمْضغُ بِالْأَلْسنِ إِلا مات غَيظاً أَوْ رغِم أَنفُه

H 907, Ch. 80, h 27

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from ibn abu 'Umayr from Hisham ibn Salim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"*Al-Qa'im* (the one who will rise with Divine Authority and power) will rise and he will not be obliged to anyone under any covenant, agreement or oath of allegiance."

٢٧- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنِ الْحسيْنِ بْنِ سعِيدٍ عنِ ابْنِ أَبِي عمَيرٍ عنْ هِشامِ بْنِ سالِمٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ يقُوم الْقَائِم و لَيس لِأَحدٍ فِي عنقِهِ عهْد و لَا عقْد و لَا بيْعةٌ

H 908, Ch. 80, h 28

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from al-Hassan ibn Ali al-'Attar from Ja'far ibn Muhammad from Mansur from the person he mentioned who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'If I pass the day and night and do not find an Imam to follow then what should I do?'

"The Imam said, 'Love those whom you love and hate those whom you hate until Allah, the Most Majestic, the Most Gracious, will grant him permission to reappear.'"

٢٨- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنِ ابْنِ فَضالٍ عنِ الْحسنِ بْنِ علِي الْعطارِ عنْ جعْفَر بْنِ محمدٍ عنْ منْصورٍ عمنْ ذَكَره عنْ أَبِي عبْدِ اللهِ ع قَالَ قُلْت إِذَا أَصْبحْت و أَمسيْت لَا أَرى إِماماً أَأْتم بِهِ ما أَصْنع قَالَ فَأَحِب منْ كُنت تحِب و أَبغِضْ منْ كُنت تبْغِض حتى يظْهره الله عز و جل

H 909, Ch. 80, h 29

Al-Husayn ibn Ahmad has narrated from Ahmad ibn Hilal who has said that 'Uthman ibn 'Isa narrated to us from Khalid ibn Najih from Zurara ibn A'yan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'It will be necessary for the young boy to disappear from public sight. I then asked, 'Why it will be necessary?' He said, 'Because of fear' (he then pointed toward his midsection). He will be the one whose reappearance will be intensely expected. It will be he in whose being born people will have doubts. Certain

٢٩- الْحسيْن بْن أَحْمد عنْ أَحْمد بْنِ هِلالٍ قَالَ حدثَنا عثْمانُ بْن عِيسى عنْ خالِدِ بْنِ نجِيحٍ عنْ زرارةَ بْنِ أَعْين قَالَ قَالَ أَبو عبْدِ اللهِ ع لَا بد لِلْغلَامِ مِنْ غَيبةٍ قُلْت و لِم قَالَ يخاف و أَومأَ بِيدِهِ إِلَى بطْنِهِ و هو الْمنتظَر و هو الَّذِي يشك الناس فِي ولَادتِهِ فَمِنهمْ منْ يقُولُ

حمْلٌ و مِنْهمْ منْ يقُولُ مات أبوه و لمْ يخلفْ و مِنْهمْ منْ يقُولُ ولد قبْلَ موْتِ أبِيهِ بِسنتيْنِ قالَ زرارةُ فقُلْت و ما تأْمرني لوْ أدركْت ذلِك الزمانَ قالَ ادْع الله بِهذا الدعاءِ اللهم عرفْنِي نفْسك فإِنك إِنْ لمْ تعرفْنِي نفْسك لمْ أعْرفْك اللهم عرفْنِي نبِيك فإِنك إِنْ لمْ تعرفْنِي نبِيك لمْ أعْرفْه قط اللهم عرفْنِي حجتك فإِنك إِنْ لمْ تعرفْنِي حجتك ضلْلْت عنْ دِيني قالَ أحْمد ْبن الْهلال سمِعْت هذا الْحدِيثَ منْذُ سِت و خمْسِين سنةً

people will say, ‘His mother has just conceived him.’ Others will say, ‘His father died but left no surviving son.’ Certain others will say, ‘He was born two years before the death of his father.’ I asked him, ‘What do you command me if I will live at that time?’ The Imam said, ‘Pray to Allah in the following words. “O Lord, make me recognize You; if you do not make me recognize You, I will not recognize You. O Lord, make me recognize Your prophet; if You do not make me recognize your prophet I will never recognize him. O Lord, make me recognize the one who possesses Your authority over the creatures; if You do not make me recognize him I will stray away from my religion.’”

Ahmad ibn Hilal has said, “I had heard this *Hadith* fifty-six years ago.”

٣٠- أبو عِلِي الْأشْعرِي عنْ محمدِ ْبنِ حسانَ عنْ محمدِ ْبنِ عِلِي عنْ عبْدِ اللهِ ْبنِ الْقاسِمِ عنِ الْمفضلِ ْبنِ عمر عنْ أبِي عبْدِ اللهِ ع فِي قوْلِ اللهِ عز و جل فإِذا نقِر فِي الناقُورِ قالَ إِن مِنا إِماماً مظْفراً مسْتتِراً فإِذا أراد الله عز ذِكْره إِظْهار أمْرِهِ نكت فِي قلْبِهِ نكْتةً فظْهر فقام بِأمْرِ اللهِ تبارك و تعالى

H 910, Ch. 80, h 30

Abu Ali al-Ash‘ari has narrated from Muhammad ibn Hassa’n from Muhammad ibn Ali from ‘Abd Allah ibn al-Qasim from al-Mufaddal ibn ‘Umar who has said the following:

“About the words of Allah, the Majestic, the Glorious, that read: ‘When the trumpet is sounded,’ (74:8) abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘From us there will be a triumphant Imam behind a cover. When Allah, Most Majestic is His name, will want to grant him permission to rise (with Divine Authority and power) He will place a spot in his heart. He will then reappear in public sight and rise (with divine power) by the command of Allah, the Most Holy, the Most High.’”

٣١- محمد ْبن يحْيى عنْ جعْفرِ ْبنِ محمدٍ عنْ أحْمد ْبنِ الْحسيْنِ عنْ محمدِ ْبنِ عبْدِ اللهِ عنْ محمدِ ْبنِ الْفرجِ قالَ كتب إِلي أبو جعْفرٍ ع إِذا غضِب الله تبارك و تعالى على خلْقِهِ نحانا عنْ جِوارِهِمْ

H 911, Ch. 80, h 31

Muhammad ibn Yahya has narrated from Ja'far ibn Muhammad from Ahmad ibn al-Husayn from Muhammad ibn ‘Abd Allah from Muhammad ibn al-Faraj who has said the following:

“Once abu Ja'far, recipient of divine supreme covenant, wrote to me, ‘When Allah, the Most Holy, the Most High, is angry with His creatures He keeps us (members of *Ahl al-Bayt*) away from their neighborhood.’”

بابُ ما يُفْصلُ بِهِ بيْنَ دعْوى الْمُحِقِ و الْمبْطِلِ فِي أمْرِ الْإِمامةِ

Chapter Eighty One

The Criterion to Discern the Truthful and False Claims of Entitlement to Imamat (Leadership With Divine Authority)

١- عِلِي ْبن إِبراهِيم ْبنِ هاشِمٍ عنْ أبِيهِ عنِ ابْنِ محْبوبٍ عنْ سلامِ ْبنِ عبْدِ اللهِ و محمد ْبن الْحسنِ و عِلِي ْبن محمدٍ عنْ سهْل ْبنِ زِيادٍ و أبو عِلِي الْأشْعرِي عنْ محمدِ ْبنِ حسانَ جمِيعاً عنْ محمدِ ْبنِ عِلِي عنْ عِلِي ْبنِ أسْباطٍ عنْ سلامِ ْبنِ عبْدِ اللهِ الْهاشِمِي قالَ محمد ْبن عِلِي و قدْ سمِعْته مِنْه عنْ أبِي عبْدِ اللهِ ع قالَ بعثَ طلْحةُ و الزبيْر رجلًا مِنْ عبْدِ الْقيْسِ يقالُ له خِداش إِلى أمِيرِ الْمؤْمِنِين ص و قالا له إِنا نبْعثُك إِلى رجلٍ طالَ ما كُنا نعْرِفُه و أهْلَ بيْتِهِ بِالسحْرِ و الْكِهانةِ و أنت أوْثق مِنْ بِحضْرتِنا مِنْ أنْفُسِنا مِنْ أنْ تمْتنِع مِنْ ذلِك و أنْ تحاجه لنا حتى تِقفَه على أمْرٍ معْلُومٍ و اعْلمْ أنه أعْظم الناسِ دعْوى فلا يكْسِرنك ذلِك عنْه و مِن الْأبْوابِ الِتي يخْدع الناس بِها الطعام و الشراب و

H 912, Ch. 81, h 1

Ali ibn Ibrahim ibn Hashim has narrated from his father from ibn Mahbub from Salam ibn ‘Abd Allah and Muhammad ibn al-Hassan and Ali ibn Muhammad from Sahl ibn Ziyad and abu Ali al-Ash‘ari from Muhammad ibn Hassa’n; all of them have narrated from Muhammad ibn Ali from Ali ibn Asbat from Salam ibn ‘Abd Allah al-Hashimi who has said that Muhammad ibn Ali has said that he heard him (Salam) narrate from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Once, Talha and al-Zubayr sent a man called Khidash from the tribe of ‘Abd a1-Qays, to Amir al-Mu’minin Ali, recipient of divine supreme covenant. Before he was to leave they spoke to him as follows: ‘We are sending you to a man who himself, as well as his family, is known to us all the time as magicians and soothsayers. You are more trusted to us than those in our presence in not listening to any of such things from him. You must debate him in our support until you will learn the well-known matter. Bear in mind that his claim is the greatest that people can have, and it should not discourage you. Of the ways of his deceiving people are his offering food, drinks, honey, oil and to speak with one privately. Therefore, do not eat any food that he might offer, or drink anything. Do not touch any of the

honey or oil that he might present to you and do not sit with him alone. Beware of all such things that might come. Go to him with the blessings of Allah. When you see him read *'Ayat al-Sakhra,* verse fifty-four of Chapter seven and ask Allah to protect you against his plots and the plots of Satan. When you will sit near him do not make eye contact and do not become friendly with him.

'Thereafter say to him, "Two of your brethren in religion, the two sons of your uncle as relatives, urge you not to cut off (good) relations. They say to you, 'Do you not know that we left people just for you and opposed our tribe's people for your sake soon after Allah, the Most Majestic, the Most Gracious, took Muhammad, recipient of divine supreme covenant, from this world? Now that you have achieved a little status you have disregarded our honor and destroyed our hopes. Despite this, you have already seen our ability to stay away from you and find a vast land far from you. Those who isolated you from our relationships and from us were of much less advantage to you and weaker than us to defend you. Now the dawn has made it very clear to those who have eyes. It has come to our notice that you disrespect us and pray against us. What causes you to do so? (Brave people do not do such things). We had seen you to be the bravest of the strong men of the Arabs. Has your condemning us become part of your religion? You know well that it breaks you away from us.'"'

"When Khidash came to Amir al-Mu'minin Ali, recipient of divine supreme covenant, he did exactly what they had told him to do. When Ali, recipient of divine supreme covenant, looked at him, as he (Khidash) spoke under his breath, the Imam laughed and said, 'O brother, from 'Abd Qays, pointing to him to sit closer to his place.' Khidash, then responded, 'There is enough room around. I am here only to deliver a message to you.' The Imam said, 'First you must eat, drink, change your clothes and use fragrance and then deliver your message. O Qanbar, provide him accommodation.' He said, 'I do not need any of the things you mentioned.' The Imam then said, 'I want to speak to you privately.' The man said, 'All secrets are public to me.'

"The Imam said, 'I urge you, on oath by Allah, Who is closer to you than yourself, Who is between you and your heart, Who knows the stealth looks of the eyes and what the hearts hide (to tell the truth). Had al-Zubayr spoken to you of all that I just offered and said to you?' He replied, 'By the Lord, yes, he did so.' The Imam then said, 'Were you to deny what I asked you, your eyesight would not return (but be destroyed). I urge you, on oath by Allah, did he teach you certain words that you were saying when you came to me?' He replied, 'By the Lord, yes, he did so.'

"Imam Ali, recipient of divine supreme covenant, said, 'Was it not *'Ayat al-Sakhra*, verse fifty-four of Chapter seven? He said, 'Yes, that was it.' The Imam said, 'Read it.' He read it and Ali, recipient of divine supreme covenant, would repeat along with him, make him read again and correct his mistakes until he read it seventy times. The man asked, 'What is the reason for Amir al-Mu'minin's ordering me to repeat them seventy times?' The Imam then asked him, 'Do you feel comfort in your heart?' He said, 'Yes, by the One in Whose hand is my soul, it is comforted.'

"The Imam then said, 'Say what they told you to say.' He then informed him of their message. The Imam said 'Say to them, what you have spoken is sufficient evidence against you; however, Allah does not guide the unjust people. You think that

الْعسلُ و الدهْن و أَنْ يخالِي الرجلَ قَلَّا تأْكُلْ له طَعاماً و لَا تشْربْ له شراباً و لَا تمس له عسلًا و لَا دهْناً و لَا تخْلُ معه و احْذَرْ هذَا كُله مِنْه و انْطَلِقْ علَى بركَةِ اللهِ فَإِذَا رأَيته فَاقْرأْ آيةَ السخْرةِ و تعوذْ بِاللهِ مِنْ كَيْدِهِ و كَيْدِ الشيْطَانِ فَإِذَا جلَسْت إِلَيْهِ فَلَا تمكِّنه مِنْ بصرِك كُلِّهِ و لَا تسْتأْنِسْ بِهِ ثُم قُلْ له إِن أَخوَيْك فِي الدينِ و ابْنَيْ عمك فِي الْقَرابةِ يناشِدانِك الْقَطِيعةَ و يقُولَانِ لَك أَ ما تعْلَم أَنا تركْنا الناس لَك و خالَفْنا عشائِرنا فِيك مُنْذُ قَبض الله عز و جل محمداً ص فَلَما نِلْت أَدنى منالٍ ضيعْت حرْمتنا و قَطَّعت رجاءَنا ثُم قَدْ رأَيت أَفْعالَنا فِيك و قُدْرتنا علَى النأْيِ عَنْك و سعةِ الْبِلَادِ دونك و أَن مَنْ كَانَ يصْرِفُك عنا و عَنْ صِلَتِنا كَانَ أَقَل لَك نفْعاً و أَضْعف عَنْك دفْعاً مِنا و قَدْ وضح الصبْح لِذِي عَيْنَيْنِ و قَدْ بلَغنا عَنْك انْتِهاك لَنا و دعاءٌ علَينا فَما الذِي يحْمِلُك علَى ذَلِك فَقَدْ كُنا نرى أَنك أَشْجع فُرسان الْعربِ أَ تتخِذُ اللَّعْن لَنا دِيناً و ترى أَن ذَلِك يكْسِرنا عَنْك فَلَما أَتى خِداش أَمِير الْمُؤْمِنِين ع صنع ما أَمراه فَلَما نظَر إِلَيْهِ عِلِي ع و هو يناجِي نفْسه ضحِك و قَالَ هاهنا يا أَخا عَبْدِ قَيْسٍ و أَشار لَه إِلَى مجْلِسٍ قَرِيبٍ مِنْه فَقَالَ ما أَوسع الْمكَانَ أُرِيد أَنْ أُؤَدي إِلَيْك رِسالَةً قَالَ بلْ تطْعم و تشْرب و تحل ثِيابك و تدهِن ثُم تؤَدي رِسالَتك قُمْ يا قَنبر فَأَنْزِلْه قَالَ ما بِي إِلَى شيْءٍ مِما ذَكَرْت حاجةٌ قَالَ فَأَخْلُو بِك قَالَ كُل سِر لِي علَانِيةٌ قَالَ فَأَنشدك بِاللهِ الذِي هو أَقْرب إِلَيْك مِنْ نفْسِك الْحائِل بَينك و بَيْن قَلْبِك الذِي يعْلَم خائِنَةَ الْأَعْينِ و ما تخْفِي الصدور أَ تقَدم إِلَيْك الزبَيْر بِما عرضْت علَيْك قَالَ اللهم نعَمْ قَالَ لَوْ كَتَمْت بعْد ما سأَلْتك ما ارْتد إِلَيْك طَرْفُك فَأَنشدك الله هلْ علمك كَلَاماً تقُولُه إِذَا أَتَيتنِي قَالَ اللهم نعَمْ قَالَ عِلِي ع آيةَ السخْرةِ قَالَ نعَمْ قَالَ فَاقْرأْها فَقَرأَها و جعلَ عِلِي ع يكَررها و يرددها و يفْتح علَيْهِ إِذَا أَخْطَأَ حتى إِذَا قَرأَها سبْعِين مرةً قَالَ الرجلُ ما يرى أَمِير الْمُؤْمِنِين ع أَمره بِترددِها سبْعِين مرةً ثُم قَالَ لَه أَ تجِد قَلْبك اطْمأَن قَالَ إِي و الذِي نفْسِي بِيدِهِ قَالَ فَما قَالَا لَك فَأَخْبره فَقَالَ قُلْ لَهما كَفَى بِمنْطِقِكُما حجةً علَيْكُما و لَكِن الله لَا

يهْدِي الْقَوْم الظالِمِين زعمْتما أنكُما أخواي فِي الدينِ و ٱبنا عمي فِي النسبِ فَأما النسب فَلا أُنكِره وإِنْ كانَ النسب مقْطُوعاً إِلا ما وصلَه اللهِ بِالْإِسْلامِ و أما قَوْلُكُما إِنكُما أخواي فِي الدينِ فَإِنْ كُنتما صادِقِين فَقَدْ فَارقْتما كِتاب اللهِ عز و جل و عصيْتما أَمره بِأَفْعالِكُما فِي أَخِيكُما فِي الدينِ وإِلا فَقَدْ كَذَبْتما و افْتريْتما بِادعائِكُما أنكُما أخواي فِي الدينِ و أما مفَارقَتكُما الناس مُنْذُ قَبض الله محمداً ص فَإِنْ كُنتما فَارقْتماهمْ بِحق فَقَدْ نقَضْتما ذَلك الْحق بِفِراقِكُما إِياي أَخِيراً وإِنْ فَارقْتماهمْ بِباطِلٍ فَقَدْ وقَع إِثْم ذَلك الْباطِل علَيْكُما مع الْحدثِ الذِي أَحْدثْتما مع أن صفْقَتكُما بِمفَارقَتِكُما الناس لَمْ تكُنْ إِلا لِطَمعِ الدنْيا زعمْتما و ذَلك قَوْلُكُما فَقَطَّعت رجاءَنا لَا تعِيبان بِحمْدِ اللهِ مِنْ دِينِي شيْئاً و أما الذِي صرفَنِي عنْ صِلَتِكُما فَالذِي صرفَكُما عنِ الْحق و حملَكُما علَى خلْعِهِ مِنْ رِقَابِكُما كما يخْلَع الْحرونُ لِجامه

و هو الله ربي لَا أُشْرِك بِهِ شيْئاً فَلا تقُولا أَقل نفْعاً و أَضْعف دفْعاً فَتسْتحِقا اسْم الشرْكِ مع النفَاقِ و أما قَوْلُكُما إِني أَشْجع فُرسان الْعربِ و هرْبكُما مِنْ دعائِي فَإِن لِكُل مَوْقِفٍ عملًا إِذَا اخْتلَفَتِ الْأَسِنةُ و ماجتْ لُبود الْخيْل و ملأ سحراكُما أَجْواقَكُما فَتم يكْفِينِي اللهِ بِكمال الْقَلْبِ و أما إِذَا أَبيْتما بِأَني أَدعو اللهِ فَلا تجْزعا مِنْ أَنْ يدْعو علَيْكُما رجلٌ ساحِرٍ مِنْ قَوْمٍ سحرةٍ زعمْتما

اللهم أَقْعِصِ الزبيْر بِشر قِتْلَةٍ و اسْفِكْ دمه علَى ضلالَةٍ و عرفْ طَلْحةَ الْمذَلةَ و ادخِرْ لَهما فِي الْآخِرةِ شراً مِنْ ذَلك إِنْ كَانا ظَلَمانِي و افْتريا علَي و كَتما شهادتهما و عصياك و عصيا رسولَك فِي

قُلْ آمِين قَالَ خِداش آمِين ثُم قَالَ خِداش لِنفْسِهِ و اللهِ ما رأَيت لِحْيةً قَط أَبين خطَأً مِنْك حامِلَ حجةٍ يَنْقُض بعْضها بعْضاً لَمْ يجْعل الله لَها مِساكاً أَنا أَبرأُ إِلَى اللهِ مِنْهما قَالَ علِي ع ارْجِعْ إِلَيْهِما و أَعْلِمْهما ما قُلْت قَالَ لَا و اللهِ حتى تسْأَلَ الله أَنْ يردنِي إِلَيْك عاجِلًا و أَنْ يوفقَنِي لِرِضاه فِيك فَفَعلَ فَلَمْ يلْبثْ أَن انصرف و قُتِلَ معه يوْم الْجملِ رحِمه الله

٢- علِي بْن محمدٍ و محمد بْن الْحسنِ عنْ سهْل بْنِ زِيادٍ و أَبو علِي الْأَشْعرِي عنْ محمدِ بْنِ حسانَ جمِيعاً عنْ محمدِ بْنِ علِي عنْ

you are my brothers in religion and the sons of my uncles in family relations. I do not deny the family relation even though it must be disregarded unless Islam requires it to be continued. Also it is your statement that you are my brothers in religion. If it is true and you really mean it then you must know you have already distanced yourselves from the book of Allah, the Most Majestic, the Most Gracious, and have disobeyed Him practically in the affairs of your brother in religion. Otherwise, you have just lied and have created false statements to claim that you are my brothers in religion.'

"You have also said that you did not join other people (against me) soon after Allah took Muhammad, recipient of divine supreme covenant, out of this world. If what you did was for the sake of the truth, then you must know you have just destroyed the truth in your leaving me, lately, in disregard. If you joined the others for the sake of falsehood you will be held responsible for such (sinful) matters that you have created. Besides, the way you have mentioned your not joining others after the death of Muhammad, recipient of divine supreme covenant, shows that you did so only with "hopes" in and for the sake of worldly gains and greed. These are your own words, 'You have destroyed our "hopes".' I thank Allah, you have not blamed me in the matters of my religion. On the other hand, what has distanced me from you is what has distanced you from the truth and caused you to discard your oath of allegiance (with me) as your undertaking, just as a recalcitrant beast would discard its harness.

"He is Allah, my Lord. I do not consider anything like Him. Do not say, 'He is less advantageous and weaker to defend'; you may deserve to be called polytheists as well as hypocrites. You have also said that I am the bravest of the strong Arab men and that you run away from my prayers against you and my condemnation of you. You must consider that every event requires a certain action. When the spears crisscross, the manes of horses flutter and your lungs swell inside you at such time Allah suffices me with a calm and perfect heart. You have said that you dislike my praying to Allah against you. You should not be disturbed because of the prayers of a magician who belongs to a magician people as you think they are.

"O Lord, do away with al-Zubayr in the worst way of getting killed and make him bleed to death in misguidance. (O Lord) make Talha know he is humiliated and prepare for them even worse than this in the next life, if they have done injustice to me, accused me falsely and have withheld their testimony (in my support), disobeyed You and Your Messenger in my affairs.'

"The Imam then said, 'Say Amen!' Khidash then said, 'Amen!' Khidash then said to himself, 'I have never seen a bearded man with clearer mistakes than yours. You are like a man who carries a message, wherein one part contradicts the other part. Allah has placed nothing in it to hold it together. I, therefore, disdain both of them (Talha and Zubayr) before Allah.' Ali, recipient of divine supreme covenant, asked him to go back and inform them of what he had said in response. He said, 'No, by Allah I will not go to them until you will ask Allah to return me back to you quickly and grant me the opportunity to please Him in matters of your support.' He did so and very soon he came back and afterwards was murdered when (supporting the Imam) on the day of Jamal. May Allah grant him blessing."

H 913, Ch. 81, h 2

Ali ibn Muhammad and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad and abu Ali al-Ash'ari from Muhammad ibn Hassa'n, all of them from

Muhammad ibn Ali from Nasr ibn Muzahim from ‘Amr ibn Sa‘id from Jarrah ibn ‘Abd Allah from Rafi‘ ibn Salama who has said the following:

“On the day of al-Nahrawan (the war at al-Nahrawan) I was in the presence of Ali ibn abu Talib, recipient of divine supreme covenant. As we were sitting with the Imam, a horseman approached and said, ‘Al-Salamu ‘Alayka ya Ali (peace be with you O Ali).’ Ali, recipient of divine supreme covenant, said, ‘Alayka al-salam (with you also be peace).’ ‘May your mother weep over your dead body, why did you not address me as the Leader with Divine Authority?’ He said, ‘Yes, I want to inform you about it. I was present in al-Siffin when the truth was on your side. However, when you approved the arbitrator to settle the warring parties I disregarded you and I called you a polytheist. Ever since I do not know where I should turn to pledge allegiance to the Leadership of one with Divine Authority. If I can find a way to know, whether you are on the right side or on the wrong side it will be better for me than the world and all that is therein.’ Ali, recipient of divine supreme covenant, said to him, ‘May your mother weep on your dead body. Come and stand up near me I will show the signs of the right and the signs of the wrong side.’ As the man stood near him, a horseman approached running until he came to Ali, recipient of divine supreme covenant, and said, ‘O Amir al-Mu’minin, recipient of divine supreme covenant, I have the glad news of victory. May Allah make it a delight to your eyes (out of joy). It is certain, by Allah, that all men of the enemy are killed.’ Ali, recipient of divine supreme covenant, asked him, ‘Did it happen before or after their crossing the river?’ He said, ‘It happened after crossing.’ Ali, recipient of divine supreme covenant, said, ‘You have lied. I swear by the One Who makes the seed to germinate and causes the fetuses to develop, that they (enemy) will never cross the river until they are all killed.’

“The man (first horseman) has said, ‘This added to my understanding.’ Another horseman came running and said just as the one before had said and Amir al-Mu’minin Ali, recipient of divine supreme covenant, refused to accept his words as those of the one before. The man who had doubts about Ali, recipient of divine supreme covenant, has said that he wanted to attack Ali, recipient of divine supreme covenant, with his sword and chop his head off. Two other men came running on horses soaked in perspiration. They said, ‘May Allah give delight and brightness to your eyes with the joy of victory O Amir al-Mu’minin, recipient of divine supreme covenant. We have the glad news of victory for you. It is certain, by Allah, that all of the people (of the enemy) are killed.’ Ali, recipient of divine supreme covenant, then asked, ‘Did it happen before or after their crossing the river?’ They said, ‘It happened before their crossing the river. When they tried to cross it and water reached up to the mane of their horses they turned back and there they all were killed.’ Amir al-Mu’minin Ali, recipient of divine supreme covenant, said, ‘You have spoken the truth.’ The man then climbed down from his horse and touched Amir al-Mu’minin’s, recipient of divine supreme covenant, hands and feet and kissed them.’ Amir al-Mu’minin Ali, recipient of divine supreme covenant, said, ‘This is the sign and evidence for you (that I am on the right side).’”

نصْرِ بْنِ مزاحِمٍ عَنْ عَمْرِو بْنِ سعِيدٍ عَنْ جراحِ بْنِ عَبْدِ اللهِ عَنْ رافِعِ بْنِ سلْمةَ قَالَ كُنت مع عَلِي بْنِ أَبِي طَالِبٍ صلَوات اللهِ علَيْهِ يوْم النهْروانِ فَبيْنا عَلِي ع جالِس إِذْ جاءَ فارِس فَقَالَ السلَام علَيْك يا عَلِي فَقَالَ لَه عَلِي ع و علَيْك السلَام ما لَك ثَكِلَتْك أُمك لَمْ تسلِّمْ علَي بِإِمْرةِ الْمؤْمِنِين قَالَ بلَى سأُخْبِرك عَنْ ذَلِك كُنت إِذْ كُنت علَى الْحق بِصِفِين فَلَما حكَمْت الْحكَمْيْنِ برِئْت مِنْك و سمَيْتك مشْرِكاً فَأَصْبحْت لَا أَدرِي إِلَى أَين أَصْرِف ولَايتِي و اللهِ لَأَنْ أَعْرِف هداك مِنْ ضلَالَتِك أَحب إِلَي مِن الدنْيا و ما فِيها فَقَالَ لَه عَلِي ع ثَكِلَتْك أُمك قِفْ مِني قَرِيباً أُرِيك علَاماتِ الْهدى مِنْ علَاماتِ الضلَالَةِ فَوقَف الرجلُ قَرِيباً مِنْه فَبيْنما هو كَذَلِك إِذْ أَقْبلَ فَارِس يرْكُض حتى أَتى عَلِياً ع فَقَالَ يا أَمِير الْمؤْمِنِين أَبشِرْ بِالْفَتْحِ أَقَر الله عَيْنك قَدْ و اللهِ قُتِلَ الْقَوْم أَجْمعونَ فَقَالَ لَه مِنْ دون النهرِ أَوْ مِنْ خلْفِهِ قَالَ بلْ مِنْ دونِهِ فَقَالَ كَذَبْت و الذِي فَلَق الْحبةَ و برأَ النسمةَ لَا يعْبرونَ أَبداً حتى يقْتلُوا

فَقَالَ الرجلُ فَازْدَدْت فِيهِ بصِيرةً فَجاءَ آخر يرْكُض علَى فَرسٍ لَه فَقَالَ لَه مِثْلَ ذَلِك فَرد علَيْهِ أَمِير الْمؤْمِنِين ع مِثْلَ الذِي رد علَى صاحِبِهِ قَالَ الرجلُ الشاك و همْت أَنْ أَحْمِلَ علَى عَلِي ع فَأَفْلَق هامته بِالسيْفِ ثُم جاءَ فَارِسان يرْكُضانِ قَدْ أَعْرقَا فَرسيْهِما فَقَالَا أَقَر الله عَيْنك يا أَمِير الْمؤْمِنِين أَبشِرْ بِالْفَتْحِ قَدْ و اللهِ قُتِلَ الْقَوْم أَجْمعونَ فَقَالَ عَلِي ع أَ مِنْ خلْفِ النهرِ أَوْ مِنْ دونِهِ قَالَا لَا بلْ مِنْ خلْفِهِ إِنهمْ لَما اقْتحموا خَيْلُهم النهْروانَ و ضرب الْماءُ لُباتِ خيولِهِمْ رجعوا فَأُصِيبوا فَقَالَ أَمِير الْمؤْمِنِين ع صدقْتما فَنزلَ الرجلُ عَنْ فَرسِهِ فَأَخذَ بِيدِ أَمِيرِ الْمؤْمِنِين ع و بِرِجْلِهِ فَقَبلَهما فَقَالَ عَلِي ع هذِهِ لَك آيةٌ

H 914, Ch. 81, h 3

Ali ibn Muhammad has narrated from abu Ali Muhammad ibn ’Isma‘il ibn Musa ibn Ja'far from Ahmad ibn al-Qasim al-‘Ijli from Ahmad ibn Yahya, also known as Kurd, from Muhammad ibn Khudahi from ‘Abd Allah ibn Ayyub from ‘Abd Allah ibn Hashim from ‘Abd al-Karim ibn ‘Amr al-Khath‘ami from Hababa

٣- عَلِي بْن محمدٍ عَنْ أَبِي عَلِي محمدِ بْنِ إِسْماعِيلَ بْنِ موسى بْنِ جعْفَرٍ عَنْ أَحْمد بْنِ الْقَاسِمِ الْعِجْلِي عَنْ أَحْمد بْنِ يحْيى الْمعْروفِ بِكُرْدٍ عَنْ محمدِ بْنِ خداهِي عَنْ عَبْدِ اللهِ بْنِ أيوب عَنْ عَبْدِ اللهِ بْنِ هاشِمٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو الْخثْعمِي عَنْ حبابةَ الْوالِبِيةِ

قَالَتْ رأيت أَمِير الْمؤْمِنِين ع فِي شرْطةِ الْخمِيسِ و معه دِرةٌ لَها سبابتان يضْرِب بِها بياعِي الْجِري و الْمارْماهِي و الزمارِ و يقُولُ لَهمْ يا بياعِي مسوخ بنِي إِسْرائِيلَ و جنْدِ بنِي مرْوانَ فَقَام إِلَيْهِ فُرات بْن أَحْنف فَقَالَ يا أَمِير الْمؤْمِنِين و ما جنْد بنِي مرْوانَ قَالَ فَقَالَ لَه أَقْوام حلَقُوا اللحى و فَتلُوا الشوارِب فَمسِخوا فَلَمْ أَر ناطِقاً أَحْسن نطْقاً مِنْه ثُم اتبعْته فَلَمْ أَزلْ أَقْفُو أَثَره حتى قَعد فِي رحبةِ الْمسْجِدِ فَقُلْت لَه يا أَمِير الْمؤْمِنِين ما دلَالَةُ الْإِمامةِ يرْحمك الله قَالَتْ فَقَالَ ائْتِينِي بِتِلْكِ الْحصاةِ و أَشار بِيدِهِ إِلَى حصاةٍ فَأَتيته بِها فَطَبع لِي فِيها بِخاتمِهِ ثُم قَالَ لِي يا حبابةُ إِذَا ادعى مدعِ الْإِمامةَ فَقَدر أَنْ يطْبع كَما رأَيتِ فَاعْلَمِي أَنه إِمام مفْترض الطاعةِ و الْإِمام لَا يعْزب عَنْه شيْءٌ يرِيده قَالَتْ ثُم انصرفْت حتى قُبِض أَمِير الْمؤْمِنِين ع فَحِنْت إِلَى الْحسنِ ع و هو فِي مجْلِسِ أَمِيرِ الْمؤْمِنِين ع و الناس يسْأَلُونه فَقَالَ يا حبابةُ الْوالِبِيةُ فَقُلْت نعمْ يا مَوْلَاي فَقَالَ هاتِي ما معكِ قَالَ فَأَعْطَيته فَطَبع فِيها كَما طَبع أَمِير الْمؤْمِنِين ع قَالَتْ ثُم أَتيت الْحسْن ع و هو فِي مسْجِدِ رسول اللهِ ص فَقَرب و رحب ثُم قَالَ لِي إِن فِي الدلَالَةِ دلِيلًا علَى ما ترِيدِين أَ فَترِيدِين دلَالَةَ الْإِمامةِ فَقُلْت نعمْ يا سيدِي فَقَالَ هاتِي ما معكِ فَناولْته الْحصاةَ فَطَبع لِي فِيها قَالَتْ ثُم أَتيت عَلِي بْن الْحسْنِ ع و قَدْ بلَغَ بِي الْكِبر إِلَى أَنْ أَرْعِشْت و أَنا أَعد يوْمئِذٍ مِائَةً و ثَلَاثَ عشْرةَ سنةً فَرأَيته راكِعاً و ساجِداً و مشْغولًا بِالْعِبادةِ فَيئِسْت مِن الدلَالَةِ فَأَومأَ إِلَي بِالسبابةِ فَعاد إِلَي شبابِي قَالَتْ قُلْت يا سيدِي كَمْ مضى مِن الدنْيا و كَمْ بقِي فَقَالَ أَما ما مضى فَنعمْ و أَما ما بقِي فَلَا قَالَتْ ثُم قَالَ لِي هاتِي ما معكِ فَأَعْطَيته الْحصاةَ فَطَبع لِي فِيها ثُم أَتيت أَبا جعْفَرٍ ع فَطَبع لِي فِيها ثُم أَتيت أَبا عَبْدِ اللهِ ع فَطَبع لِي فِيها ثُم أَتيت أَبا الْحسنِ موسى ع فَطَبع لِي فِيها ثُم أَتيت الرضا ع فَطَبع لِي فِيها

al-Walibiyyah who has said the following:

"Once I saw Amir al-Mu'minin Ali, recipient of divine supreme covenant, in the (market) place of the elite forces with a two pronged whip in his hand. With it he scared the sellers of inedible fish such as eel, moray and angler and so forth and said, 'O sellers of metamorphosed Israelites and the army of the descendents of Marwan, do not sell (inedible fishes).' At this time Frat ibn Ahnaf came to him and asked, 'O Amir al-Mu'minin, recipient of divine supreme covenant, what is the army of the descendents of Marwan?' She has said that Ali, recipient of divine supreme covenant, said to him, 'They are the groups of people who shaved their beards and twined their mustaches and then they were metamorphosed.' I had not heard anyone speak better than him; I followed him without missing his traces until he sat down at an open space of the Mosque (of Kufa). I then asked him, 'O Amir al-Mu'minin, recipient of divine supreme covenant, what are the signs of Imamat (Leadership with Divine Authority), may Allah grant you blessings?' She has said that he said, 'Bring to me that pebble.' He pointed with his hand. I then got the pebble for him and he set for me his insignia on it (engraved on solid stone). He then said to me, 'O Hababa, if anyone claims to be the Imam (Leader with Divine Authority) and can set his insignia as you just saw, then acknowledge that he is the Imam that must be obeyed. The Imam does not miss what he wants.' She has said, 'I then left him until Amir al-Mu'minin Ali, recipient of divine supreme covenant, was taken out of this world. Thereafter I went to al-Hassan, recipient of divine supreme covenant, who was sitting in the place of Amir al-Mu'minin Ali, recipient of divine supreme covenant, and people around asked him questions. He said to me, 'O Hababa al-Walibyya.' I said, 'Yes, my master.' He then said, 'Give to me what is with you.' I then gave it (the pebble) to him. He set on it (his insignia) just as Amir al-Mu'minin Ali, recipient of divine supreme covenant, had done. She has said, 'Afterwards I went to al-Husayn, recipient of divine supreme covenant. He was in the Mosque of the Messenger of Allah. He welcomed me warmly and then said to me, 'There is no doubt that in the proof (that supports the true Imam) there is already enough proof for what you want. Do you want the proof to know the Imam?' I said, 'Yes, my master.' He then said, 'Bring to me what you have with you.' I gave him the pebble and he printed (his insignia) on it. She has said that afterwards I went to Ali ibn al-Husayn, recipient of divine supreme covenant, but at that time I had become very old and my hands were shaky. I could count one hundred thirteen years of my lifetime. I found him in *Ruku'* (kneeling in prayer) and *Sajdah* (prostration) or busy in certain forms of worship. I became despaired about the proof (of Leadership with Divine Authority). He pointed out with his forefinger and my youth came back. She has said that she asked, 'My master, how much of the world is passed and how much is left?' He said, 'Of how much is passed yes (I can tell), but not of how much is to come.' She has said that he then said to me, 'Give to me what is with you.' I then gave him the pebble and he printed on it (his insignia) for me. Thereafter I went to abu Ja'far, recipient of divine supreme covenant, and he printed on it (his insignia) for me. Then I went to abu 'Abd Allah, recipient of divine supreme covenant. He printed on it (his insignia) for me. Then I went to abu al-Hassan Musa, recipient of divine supreme covenant, and he printed (his insignia) for me. Then I went to al-Rida, recipient of divine supreme covenant, and he printed his insignia for me.'"

According to Muhammad ibn Hisham, Hababa lived thereafter another nine months.

و عاشتْ حبابةُ بعْد ذَلك تِسْعةَ أَشْهرٍ علَى ما ذَكر محمدْ بن هِشامٍ

H 915, Ch. 81, h 4

Muhammad ibn abu ‘Abd Allah and Ali ibn Muhammad have narrated from Ishaq ibn Muhammad al-Nakha‘i from abu Hashim Dawud ibn al-Qasim al-Ja'fari who has said the following:

“Once I was in the presence of abu Muhammad (al-Hassan ibn Ali al-Hadi), recipient of divine supreme covenant, when permission was requested for a man from Yemen to see the Imam, recipient of divine supreme covenant. A chubby, tall and heavy man then came in and greeted the Imam with the greeting for *Wilayah,* (Leadership with Divine Authority) and received acceptance in response. The Imam asked him to sit and he sat just next to me. I then said to myself, ‘I wish I knew who he is?’ Abu Muhammad, recipient of divine supreme covenant, then said, ‘He is of the children of the Arab lady for whom my ancestors had printed their insignia on a pebble and the print took place in an engraving form. He has brought it with him and wants me to print my insignia on it also.’ He then asked the man to give it to him. The man took out a pebble and on one side thereof was a smooth space. Abu Muhammad, recipient of divine supreme covenant, then received it, took out his insignia, printed on it and the print took place. Even now it is as if I see the print of his (al-Hassan ibn Ali’s) insignia on the pebble. I then asked the man from Yemen, ‘Had you ever seen him (abu Muhammad, recipient of divine supreme covenant), before?’ He said, ‘No, I had not seen him before, however, by Allah, I had always been anxious for this hour to see him when a young man came to me and I had not seen him before. He said, “Stand up and come in” and I came in.’ The man from Yemen then left saying, ‘May Allah’s grace and blessings be with you people of *Ahl al-Bayt* whose generations are just like the generation before. I testify before Allah that it is obligatory to preserve your rights just as it was the case with Amir al-Mu’minin Ali, recipient of divine supreme covenant, and the *'A'immah* (Leaders with Divine Authority) after him, may Allah grant all of them blessings.’ He then left and thereafter I never saw him.

“Ibn Ishaq has said that abu Hashim al-Ja'fari has said, ‘I asked him his name.’ He said, ‘My name is Mahja‘ ibn al-Salt ibn ‘Aqaba ibn Sam‘an ibn Ghanim ibn ’Umm Ghanim.’ She was the Arab lady from Yemen who had the pebble on which Amir al-Mu’minin Ali, recipient of divine supreme covenant, had printed his insignia and also his descendents up to the time of abu al-Hassan, recipient of divine supreme covenant.”

٤- محمدْ بن أَبِي عبْدِ اللهِ و علِي بْن محمدٍ عنْ إِسْحاق بْن محمدٍ النخعِي عنْ أَبِي هاشِمٍ داود بْنِ الْقَاسِمِ الْجعْفَرِي قَالَ كُنت عِنْد أَبِي محمدٍ ع فَاسْتؤْذِنَ لِرجلٍ مِنْ أَهْلِ الْيمن علَيْهِ فَدخلَ رجلٌ عبْلٌ طَوِيلٌ جسِيم فَسلم علَيْهِ بِالْولَايةِ فَرد علَيْهِ بِالْقَبول و أَمره بِالْجلُوسِ فَجلَس ملَاصِقاً لِي فَقُلْت فِي نفْسِي لَيت شِعْرِي منْ هذَا فَقَالَ أَبو محمدٍ ع هذَا مِنْ ولْدِ الْأَعْرابِيةِ صاحِبةِ الْحصاةِ الَّتِي طَبع آبائِي ع فِيها بِخواتِيمِهِمْ فَانْطبعتْ و قَدْ جاءَ بِها معه يرِيد أَنْ أَطْبع فِيها ثُم قَالَ هاتِها فَأَخْرج حصاةً و فِي جانِبٍ مِنْها موْضِع أَملَس فَأَخذَها أَبو محمدٍ ع ثُم أَخْرج خاتمه فَطَبع فِيها فَانْطبع فَكَأَني أَرى نقْش خاتمِهِ الساعةَ الْحسن بْن علِي فَقُلْت لِلْيمانِي رأْيته قَبلَ هذَا قَط قَالَ لَا و اللهِ و إِني لَمنْذُ دهْرٍ حرِيص علَى رؤْيتِهِ حتى كَانَ الساعةَ أَتانِي شاب لَسْت أَراه فَقَالَ لِي قُمْ فَادْخلْ فَدخلْت ثُم نهض الْيمانِي و هو يقُولُ رحْمةُ اللهِ و برَكاته علَيْكُمْ أَهْلَ الْبيْتِ ذُرِيةً بعْضها مِنْ بعْضٍ أَشْهد بِاللهِ إِن حقك لَواجِب كَوجوبِ حق أَمِيرِ الْمؤْمِنِين ع و الْأَئِمةِ مِنْ بعْدِهِ صلَوات اللهِ علَيْهِمْ أَجْمعِين ثُم مضى فَلَمْ أَره بعْد ذَلك قَالَ إِسْحاق قَالَ أَبو هاشِمٍ الْجعْفَرِي و سأَلْته عنِ اسْمِهِ فَقَالَ اسْمِي مِهْجع بْن الصلْتِ بْنِ عقْبةَ بْنِ سِمْعانَ بْنِ غَانِمِ ابْنِ أُم غَانِمٍ و هِي الْأَعْرابِيةُ الْيمانِيةُ صاحِبةُ الْحصاةِ الَّتِي طَبع فِيها أَمِير الْمؤْمِنِين ع و السبْطُ إِلَى وقْتِ أَبِي الْحسنِ ع

H 916, Ch. 81, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from Ali ibn Ri’ab from abu ‘Ubayda and Zurara all from abu Ja'far, recipient of divine supreme covenant, who has said the following:

“When al-Husayn, recipient of divine supreme covenant, was martyred, Muhammad ibn al-Hanafiya asked Ali ibn al-Husayn, recipient of divine supreme covenant, for a private meeting. In the meeting he said, ‘O son of my brother, you know that the Messenger of Allah, recipient of divine supreme covenant, delivered the task of *al-Wasiyya*, (the executorship of the will) and *al-Imamat,* (Leadership with Divine Authority) to Amir al-Mu’minin Ali, recipient of divine supreme covenant. Thereafter it was delivered to al-Hassan, recipient of divine supreme covenant, and then to al-Husayn, recipient of divine supreme covenant. Your father, May Allah be pleased with him, has been murdered, may Allah grant blessing up on his soul, and he did not make any will. I am your uncle and equal in status to your

٥- محمدْ بن يحْيى عنْ أَحْمد بْنِ محمدٍ عنِ ابْنِ محْبوبٍ عنْ علِي بْنِ رِئَابٍ عنْ أَبِي عبِيدةَ و زرارةَ جمِيعاً عنْ أَبِي جعْفَرٍ ع قَالَ لَما قُتِلَ الْحسيْن ع أَرسلَ محمدْ بْن الْحنفِيةِ إِلَى علِي بْنِ الْحسيْنِ ع فَخلَا بِهِ فَقَالَ لَه يا ابْن أَخِي قَدْ علِمْت أَن رسولَ اللهِ ص دفَع الْوصِيةَ و الْإِمامةَ مِنْ بعْدِهِ إِلَى أَمِيرِ الْمؤْمِنِين ع ثُم إِلَى الْحسنِ ع ثُم إِلَى الْحسيْنِ ع و قَدْ قُتِلَ أَبوك رضِي الله عنْه و صلى علَى روحِهِ و لَمْ يوصِ و أَنا عمك و صِنْو أَبِيك و وِلَادتِي مِنْ علِي ع فِي سِني و قَدِيمِي أَحق بِها مِنْك فِي حداثَتِك فَلَا تنازِعْنِي فِي

الْوصِيةِ و الْإِمامةِ و لَا تحاجِني فَقَالَ لَه عِلِي ْبن الْحسْينِ ع يا عم اتقِ الله و لَا تدعِ ما لَيس لَك ِبحق ِإني أَعِظُك أَنْ تكُونَ ِمن الْجاهِلِين ِإن أَبِي يا عم صلَوات اللهِ علَيْهِ أَوْصى ِإلَي قَبْلَ أَنْ يتوجه ِإلَى الْعِراق و عهد ِإلَي ِفي ذَلِك قَبْلَ أَنْ يسْتشْهد ِبساعةٍ و هذَا سِلَاح رسول اللهِ ص عِنْدِي فَلَا تتعرضْ ِلهذَا فَإِني أَخاف علَيْك نقْص الْعمرِ و تشتت الْحالِ ِإن الله عز و جل جعلَ الْوصِيةَ و الْإِمامةَ ِفي عقِبِ الْحسْينِ ع فَإِذَا أَردْت أَنْ تعْلَم ذَلِك فَانْطَلِقْ ِبنا ِإلَى الْحجرِ الْأَسْودِ حتى نتحاكَم ِإلَيْهِ و نسْأَله عنْ ذَلِك قَالَ أَبو جعْفَرٍ ع و كَانَ الْكَلَام بينهما ِبمكةَ فَانْطَلَقَا حتى أَتيا الْحجر الْأَسْود فَقَالَ عِلِي ْبن الْحسْينِ ِلمحمدِ ْبنِ الْحنفِيةِ ابدأْ أَنت فَابتهلْ ِإلَى اللهِ عز و جل و سلْه أَنْ ينْطِق لَك الْحجر ثُم سلْ فَابتهلَ محمد ِفي الدعاءِ و سأَلَ الله ثُم دعا الْحجر فَلَمْ يجِبْه فَقَالَ عِلِي ْبن الْحسْينِ ع يا عم لَوْ كُنت وصِياً و ِإماماً لَأَجابك قَالَ لَه محمد فَادْع الله أَنت يا ابن أَخِي و سلْه فَدعا الله عِلِي ْبن الْحسْينِ ع ِبما أَراد ثُم قَالَ أَسْأَلُك ِبالذِي جعلَ ِفيك ِميثَاق الْأَنِبياءِ و ِميثَاق الْأَوْصِياءِ و ِميثَاق الناسِ أَجْمعِين لَما أَخْبرْتنا من الْوصِي و الْإِمام بعْد الْحسْينِ ْبنِ عِلِي ع قَالَ فَتحرك الْحجر حتى كَاد أَنْ يزولَ عنْ موْضِعِهِ ثُم أَنطَقَه الله عز و جل ِبلِسانٍ عرِبي مِبِينٍ فَقَالَ اللهم ِإن الْوصِيةَ و الْإِمامةَ بعْد الْحسْينِ ْبنِ عِلِي ع ِإلَى عِلِي ْبنِ الْحسْينِ ْبنِ عِلِي ْبنِ أَبِي طَالِبٍ و ابْنِ فَاطِمةَ ِبنْتِ رسول اللهِ ص قَالَ فَانصرف محمد ْبن عِلِي و هو يتولى عِلِي ْبن الْحسْينِ ع

عِلِي ْبن ِإبراهِيم عنْ أَبِيهِ عنْ حماد ِبنِ عِيسى عنْ حرِيزٍ عنْ زرارةَ عنْ أَبِي جعْفَرٍ ع ِمثْلَه

father and I am a son of Ali, recipient of divine supreme covenant. Because of being older in age I am more deserving of the position of Imamat (Leadership with Divine Authority) considering that you are younger than me. Therefore, you should not dispute me about *al-Wasiyya* (the will) and *Imamat,* (Leadership with Divine Authority) and should not argue with me about it.' Ali ibn al-Husayn, recipient of divine supreme covenant, said, 'O uncle, be pious before Allah and do not claim in what you have no right. I advise you not to be one of the ignorant people. In fact, my father, recipient of divine supreme covenant, O my uncle, appointed me as the executor of his will before his leaving for Iraq. He made such covenant with me just an hour before his becoming a martyr. This is the Armament of the Messenger of Allah with me. You then should not dislocate them. I am afraid for you of a shorter life and difficult conditions. Allah, the Most Majestic, the Most Gracious, has placed *al-Wasiyya*, and *Imamat,* in the descendents of al-Husayn, recipient of divine supreme covenant. If you want to know it we can go near the Black-stone and ask it for judgment about the issue.'

"Abu Ja'far, recipient of divine supreme covenant, has said that the issue came up between them in Makka and they went near the Black-stone. Ali ibn al-Husayn, recipient of divine supreme covenant, said to Muhammad al-Hanafiya, 'You begin first and pray to Allah, the Most Majestic, the Most Gracious, and ask Him to make the Black-stone speak to you and then ask your question.' Muhammad then pleaded in his prayer and asked Allah and then asked the Black-stone about the disputed issue, but there was no answer. Ali ibn al-Husayn, recipient of divine supreme covenant, said, 'O uncle, had you been the executor of the will and the Imam it would have answered your question.' Muhammad then said, 'Now you pray to Allah, O son of my brother, and ask your question. Ali ibn al-Husayn, recipient of divine supreme covenant, prayed to Allah for what he wanted. He then addressed the Black-stone and said, 'I ask you for the sake of the One Who placed the covenant of the prophets in you, as well as the covenant of the executors of the will and the covenant of all the people. You must tell us who the *Wasiyy* and *Imam* after al-Husayn ibn Ali, recipient of divine supreme covenant, is.'

"The narrator has said that the Black-stone began to shake so much that it almost came out of its place. Allah, the Most Majestic, the Most Gracious, then made it to speak in clear Arabic language and said, 'O Lord, *al-Wasiyya* and *Imamat* after al-Husayn, recipient of divine supreme covenant, ibn Ali is for Ali ibn al-Husayn ibn Ali ibn abu Talib and ibn Fatimah, recipient of divine supreme covenant, daughter of the Messenger of Allah.'

"The narrator has said that Muhammad ibn Ali returned and he acknowledged Ali ibn al-Husayn, recipient of divine supreme covenant, to be his *Wali* (Leader with Divine Authority)."

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Hariz from Zurara from abu Ja'far, recipient of divine supreme covenant, the same *Hadith.*

٦- الْحسْين ْبن محمدٍ عنِ الْمعلى ْبنِ محمدٍ عنْ محمدِ ْبنِ عِلِي قَالَ أَخْبرنِي سماعةُ ْبن ِمهْرانَ قَالَ أَخْبرنِي الْكَلْبِي النسابةُ قَالَ دخلْت الْمدِينةَ و لَسْت أَعْرِف شَيْئاً ِمنْ هذَا الْأَمرِ فَأَتيت الْمسْجِد

H 917, Ch. 81, h 6

Al-Husayn ibn Muhammad has narrated from al-Mu'alla ibn Muhammad from Muhammad ibn Ali who has said that Sama'a ibn Mihran narrated to me that al-Kalbi al-Nassaba narrated to him the following:

"Once I went to Madina and I had no knowledge of this matter, *Imamat* (Leadership with Divine Authority). I went to the Mosque where I found a group of people of Quraysh. I asked

them, ‘Can you give me information about the scholar of this family (the family of the Holy Prophet)?’ They said, ‘Abd Allah ibn Hassan is the one.’ I went to his house and asked permission to see him. A man whom I thought was his slave came out of the house. I said to him, ‘Ask your master to grant me permission to meet him.’ He went inside and then came out saying: ‘Come in.’ I entered the house and found an old man devoted to worship and hard work. I greeted him and then he asked, ‘Who are you?’ I then said, ‘I am a Kalbi (from the tribe of Kalb) and a genealogist.’ He then asked, ‘What is it that you need?’ I said, ‘I have come to ask certain questions.’ He then asked, ‘Have you visited my son Muhammad?’ I said, ‘I have begun with you.’ Then he said, ‘You may ask your questions.’ I then said, ‘Explain to me the case of a man who says to his wife, “You are divorced as many times as the number of stars in heavens.”’ He said, ‘It becomes irrevocable at the beginning of the month of *Jawza’* (the third month of a particular calendar). The rest are sins and he owes penalties.’ I said to myself, ‘This is one.’ Then I asked, ‘What does the honorable Shaykh say about rubbing over the shoe for *Wuzu’* (a formal washing before prayer)?’ He said, ‘A virtuous group would wipe over the shoe but we, *Ahl al-Bayt* do not wipe.’ I then said to myself, ‘This is the second.’ I then asked, ‘What do you say about consuming eel for food; is it edible or not edible?’ He said, ‘It is lawful, but we, *Ahl al-Bayt* leave it alone.’ I then said to myself, ‘This is the third.’ Then I said, ‘What do you say about drinking *al-Nabidh*, a certain kind of drink?’ He said, ‘It is lawful but we, *Ahl al-Bayt* do not drink it.’ I then left him saying to myself, ‘This group of people lies about this *Ahl al-Bayt*.’

“I then entered the Mosque and I looked at the group of people of Quraysh (a particular tribe) and other people. I greeted them and asked them, ‘Who knows this *Ahl al-Bayt*?’ They said, ‘Abd Allah ibn al-Hassan knows.’ I then said, ‘I just visited him and did not find anything with him.’ One person from the people raised his head and said, ‘Go to Ja'far ibn Muhammad, recipient of divine supreme covenant. He is the most knowledgeable one in this *Ahl al-Bayt*.’ Certain individuals criticized that person for what he said. I then said, ‘People out of jealousy did not tell me about him when first I asked them.’ I then asked, ‘What is the matter with you! He is the one I want.’ I then walked until I reached his house. I knocked on the door and his slave, a young man, came out and asked me, ‘Come in O brother from the tribe of Kalb.’ He, by Allah, amazed me (for knowing me without any introduction). I went inside but I was shaken. Upon looking I found a gentleman on the prayer rug with no pillow or blankets. He began to talk after I saluted him with greeting of peace, ‘Who are you?’ I then said to myself, ‘Glory to Allah, his slave at the door said to me, “O brother from the tribe of Kalb, come in” and his master asked me, “Who are you?” I then said, ‘I am a Kalbi, a genealogist.’’

“He then tapped his forehead and said, ‘The devious people lie about Allah and they stray far away and suffer a great loss. O brother from Kalb, Allah, the Most Majestic, the Most Gracious, says, ‘To each of the tribes of ‘Ad, Thamud, the settlers around the well and many generations in between,’ (25:38) can you tell their genealogical relations?’ I said, ‘No, may Allah keep my soul in service for your cause.’ Then he asked, ‘Can you tell your own genealogical relations?’ I said, ‘Yes, I am so and so son of so and so and I went on and on.’ He said, ‘Hold it there. It is not the way you say. What is the matter with you? Do you know who so and so son of so and so is?’ I said, ‘Yes, so and so

فَإِذَا جماعةٌ مِنْ قُرَيْشٍ فَقُلْت أَخْبِروني عَنْ عالِمِ أَهْلِ هذَا الْبَيْتِ فَقالُوا عَبْد اللهِ بْن الْحسنِ فَأَتَيْت مَنْزِلَه فَاسْتَأْذَنْت فَخرج إِلَي رجلٌ ظَنَنْت أَنه غُلَام لَه فَقُلْت لَه اسْتَأْذِنْ لِي علَى مَوْلَاك فَدخلَ ثُم خرج فَقَالَ لِي ادْخلْ فَدخلْت فَإِذَا أَنا بِشَيْخٍ مُعْتَكِفٍ شَدِيدِ الِاجْتِهادِ فَسلَّمْت علَيْهِ فَقَالَ لِي مَنْ أَنت فَقُلْت أَنا الْكَلْبِي النسابةُ فَقَالَ ما حاجتك فَقُلْت جِئْت أَسْأَلُك فَقَالَ أَ مررْت بِأَبِي محمدٍ قُلْت بدأْت بِك فَقَالَ سلْ فَقُلْت أَخْبِرْنِي عَنْ رجلٍ قَالَ لِامْرأَتِهِ أَنتِ طَالِق عدد نجومِ السماءِ فَقَالَ تَبِين بِرأْسِ الْجَوْزاءِ و الْباقِي وِزْر علَيْهِ و عقُوبةٌ فَقُلْت فِي نفْسِي واحِدةٌ فَقُلْت ما يقُولُ الشَّيْخ فِي الْمسْحِ علَى الْخفَّيْنِ فَقَالَ قَدْ مسح قَوْم صالِحونَ و نحْن أَهْلَ الْبَيْتِ لَا نَمْسح فَقُلْت فِي نفْسِي ثِنْتان فَقُلْت ما تقُولُ فِي أَكْلِ الْجِري أَ حلَالٌ هو أَم حرام فَقَالَ حلَالٌ إِلا أَنا أَهْلَ الْبَيْتِ نعافُه فَقُلْت فِي نفْسِي ثَلَاثٌ فَقُلْت فَما تقُولُ فِي شرْبِ النَّبِيذِ فَقَالَ حلَالٌ إِلا أَنا أَهْلَ الْبَيْتِ لَا نشْربه فَقُمْت فَخرجْت مِنْ عِنْدِهِ و أَنا أَقُولُ هذِهِ الْعِصابةُ تكْذِب علَى أَهْلِ هذَا الْبَيْتِ فَدخلْت الْمسْجِد فَنظَرْت إِلَى جماعةٍ مِنْ قُرَيْشٍ و غَيْرِهِمْ مِن الناسِ فَسلَّمْت علَيْهِمْ ثُم قُلْت لَهمْ مَنْ أَعْلَم أَهْلِ هذَا الْبَيْتِ فَقَالُوا عَبْد اللهِ بْن الْحسنِ فَقُلْت قَدْ أَتَيته فَلَمْ أَجِدْ عِنْده شَيْئاً فَرفَع رجلٌ مِن الْقَوْمِ رأْسه فَقَالَ ائْتِ جَعْفَر بْن محمدٍ ع فَهو أَعْلَم أَهْلِ هذَا الْبَيْتِ فَلَامه بَعْض مَنْ كَانَ بِالْحضْرةِ فَقُلْت إِن الْقَوْم إِنما منعهمْ مِنْ إِرْشادِي إِلَيْهِ أَولَ مرةٍ الْحسد فَقُلْت لَه وَيْحك إِياه أَرَدْت فَمضَيْت حتى صِرْت إِلَى مَنْزِلِهِ فَقَرَعْت الْباب فَخرج غُلَام لَه فَقَالَ ادْخلْ يا أَخا كَلْبٍ فَو اللهِ لَقَدْ أَدهشَنِي فَدخلْت و أَنا مضْطَرِب و نظَرْت فَإِذَا شَيْخ علَى مصَلًّى بِلَا مِرْفَقَةٍ و لَا بُرْدعةٍ فَابْتدأَنِي بَعْد أَنْ سلَّمْت علَيْهِ فَقَالَ لِي مَنْ أَنت فَقُلْت فِي نفْسِي يا سُبْحانَ اللهِ غُلَامه يقُولُ لِي بِالْبابِ ادْخلْ يا أَخا كَلْبٍ و يسْأَلُنِي الْمَوْلَى مَنْ أَنت فَقُلْت لَه أَنا الْكَلْبِي

النسابةُ فَضرب بِيدِهِ علَى جَبْهتِهِ و قَالَ كَذَب الْعادِلُونَ بِاللهِ و ضلوا ضَلَالًا بَعِيداً و خَسِروا خُسْراناً مُبِيناً يا أَخا كَلْبٍ إِن الله عز و جل يقُولُ و عاداً و ثَمود و أَصْحاب الرس و قُروناً بَيْن ذَلِك كَثِيراً أَ فَتَنْسِبها أَنت قَالَ لَا جعِلْت فِداك فَقَالَ لِي أَ فَتَنْسِب نفْسك قُلْت نعَمْ أَنا قُلَانُ بْن قُلَانِ بْنِ قُلَانٍ حتى ارْتفَعْت فَقَالَ لِي قِفْ لَيْس حَيْثُ تذْهب وَيْحك أَ تدْرِي مَنْ قُلَانُ بْن قُلَانٍ قُلْت نعَمْ قُلَانُ بْن قُلَانٍ قَالَ إِن قُلَانَ بْن قُلَانٍ ابْن قُلَانٍ الراعِي الْكُرْدِي إِنما كَانَ قُلَانٌ الراعِي

الْكُرْدِي علَى جبل آل فُلَانٍ فَنزلَ إِلَى فُلَانةَ امْرأَةِ فُلَانِ مِنْ جبلِهِ الذِي كَانَ يرْعى غَنمه علَيْهِ فَأَطْعمها شَيْئاً و عَشِيها فَولَدتْ فُلَاناً و فُلَانُ بن فُلَانٍ مِنْ فُلَانةَ و فُلَانُ بن فُلَانٍ ثُم قَالَ أَ تعْرِف هذِهِ الْأَسامِي قُلْت لَا و اللهِ جعِلْت فِداك فَإِنْ رأَيت أَنْ تكُف عَنْ هذَا فَعلْت فَقَالَ إِنما قُلْت فَقُلْت إِني لَا أَعود قَالَ لَا نعود إِذاً و اسْأَلْ عما جِئْت لَه فَقُلْت لَه أَخْبِرْنِي عَنْ رجلٍ قَالَ لِامْرأَتِهِ أَنتِ طَالِق عدد نجومِ السماءِ فَقَالَ وَيحك أَ ما تقْرأُ سورةَ الطَلَاق قُلْت بلَى قَالَ فَاقْرأْ فَقَرأْت فَطَلقُوهن لِعِدتِهن و أَحْصوا الْعِدةَ قَالَ أَ ترى هاهنا نجوم السماءِ قُلْت لَا قُلْت فَرجلٌ قَالَ لِامْرأَتِهِ أَنتِ طَالِق ثَلَاثاً قَالَ ترد إِلَى كِتابِ اللهِ و سنةِ نبِيهِ ص ثُم قَالَ لَا طَلَاق إِلا علَى طُهْرٍ مِنْ غَيْرِ جِماعٍ بِشاهِدَيْنِ مقْبولَيْنِ فَقُلْت فِي نفْسِي واحِدةٌ ثُم قَالَ سلْ قُلْت ما تقُولُ فِي الْمسْحِ علَى الْخفَيْنِ فَتبسم ثُم قَالَ إِذَا كَانَ يوْم الْقِيامةِ و رد الله كُل شَيْءٍ إِلَى شِبْهِهِ و رد الْجِلْد إِلَى الْغنمِ فَترى أَصْحاب الْمسْحِ أَين يذْهب وضوؤهمْ فَقُلْت فِي نفْسِي ثِنْتان ثُم الْتفَت إِلَي فَقَالَ سلْ فَقُلْت أَخْبِرْنِي عَنْ أَكْل الْجِري فَقَالَ إِن الله عز و جل مسخ طَائِفَةً مِنْ بنِي إِسْرائِيلَ فَما أَخذَ مِنْهمْ بحْراً فَهو الْجِري و الْمارماهِي و الزمار و ما سِوى ذَلِك و ما أَخذَ مِنْهمْ براً فَالْقِردةُ و الْخنازِير و الْوبر و الْورك و ما سِوى ذَلِك فَقُلْت فِي نفْسِي ثَلَاثٌ ثُم الْتفَت إِلَي فَقَالَ سلْ و قُمْ فَقُلْت ما تقُولُ فِي النبِيذِ فَقَالَ حلَالٌ فَقُلْت إِنا نَنبِذُ فَنطْرح فِيهِ الْعكَر و ما سِوى ذَلِك و نشْربه فَقَالَ شَهْ شَهْ تِلْك الْخمْرةُ الْمنْتِنةُ فَقُلْت جعِلْت فِداك فَأَي نبِيذٍ تعْنِي فَقَالَ إِن أَهْلَ الْمدِينةِ شكَوْا إِلَى رسول اللهِ ص تغَيرِ الْماءِ و فَساد طَبائِعِهِمْ فَأَمرهمْ أَنْ ينْبِذُوا فَكَانَ الرجلُ يأْمر خادِمه أَنْ ينْبِذَ لَه فَيعْمِد إِلَى كَف مِن التمْرِ فَيقْذِف بِهِ فِي الشن فَمِنْه شرْبه و مِنْه طَهوره فَقُلْت و كَمْ كَانَ عدد التمْرِ الذِي كَانَ فِي الْكَف فَقَالَ ما حملَ الْكَف فَقُلْت واحِدةٌ و ثِنْتان فَقَالَ ربما كَانتْ واحِدةً و ربما

son of so and so.’ He said, ‘So and so son of so and so was a Kurdish shepherd. Such and such Kurdish shepherd was on the mountain of the people of so and so. He went to so and so the wife of so and so that lived on the mountain on which he grazed his sheep. He fed her something and overwhelmed her. She gave birth to so and so and so and so son of so and so, and so and so daughter of so and so and so and so. Then he said, ‘Do you know these names?’ I said, ‘No, may Allah keep my soul in service for your cause, if you do not mind, allow us to disregard this.’

“He then said, ‘It is because you said it (brought up the subject), I said it.’ I then said, ‘I will not repeat.’ He said, ‘Therefore, we will not repeat. Ask what you have come for.’ I then said, ‘Explain to me the case of the man who has said to his wife, “You are divorced as many times as the number of the stars of the heavens.”’

“He asked, ‘What is the matter with you? Have you not read the chapter, *Al-Talaq* (divorce)?’ I said, ‘Yes, I have read it.’ He then said, ‘Read it.’ I then read from the Holy Quran, ‘. . . divorce them at a time after which they can start their waiting period. Let them keep an account of the number of the days in the waiting period. . . .’ (65:1) He then asked, ‘Do you find any of the stars of the heavens there?’

“I said, ‘No, I do not find.’ Then I said, ‘A man has said to his wife, ‘You are divorced three times.’ He said, ‘You must refer it to the book of Allah and the *Sunnah* of His Prophet, recipient of divine supreme covenant.’ Then he said, ‘Divorce is only valid in a menses-free period of time in which no carnal relation may have taken place between the wife and husband, and there must be two acceptable witnesses present.’ I then said to myself, ‘This is one.’ Then he said, ‘Ask.’ I then asked, ‘What do you say about rubbing over the shoe for *Wuzu’*?’ He smiled and said, ‘On the Day of Judgment when Allah will return everything to its material being and the leather of (the shoe) is returned to the sheep, then you will see the rubbing people and where their *Wuzu’* will go.’ I then said to myself, ‘This is the second.’ He then turned to me and said, ‘Ask.’ I then asked, ‘Tell me about eel; is it lawful to consume it for food?’ He said, ‘Allah, the Most Majestic, the Most Gracious, caused a certain group of Israelites to metamorphose. Whatever from them was taken by the ocean turned into eel, such as hagfish, moray and angelfish and so forth, and whatever from them was left on land they turned into swine, and wild cats and lizards and so forth.’ I then said to myself, ‘This is the third.’ He then turned to me and said, ‘Ask.’ I asked, ‘What do you say about al-Nabidh, (extracts from dates)?’ He said, ‘It is lawful.’ I said, ‘We mix with it al-‘Akr (residue) and other things and drink.’ He said, ‘Shu shu, that is foul smelling wine.’ I then asked, ‘May Allah keep my soul in service for your cause, what kind of Nabidh do you mean?’

“He then said, ‘Once the people of Madina complained to the Messenger of Allah about a change in their water and their feeling ill. He ordered them to make *Nabidh* (a certain drink). Thus, a man would ask his servant to throw a handful or so of dates into their water-sack. They would then drink from it and use it for cleansing.’ I then asked, ‘How many pieces of date would come in a handful?’ He said, ‘As much as a handful could be.’ I then asked, ‘One handful or two?’ He said, ‘Perhaps one or perhaps two handfuls.’ I then asked, ‘How big might have been the sack?’ He said, ‘Big enough for forty to eighty or more.’ I then asked, ‘Is it in *Artal* (a certain measurement)?’ He

said, ‘Yes, in *Artal* (about three hundred grams each) according to the measurement of Iraq.’

“Sama’a has said that Al-Kalbi has said that he, recipient of divine supreme covenant, stood up and I also came out and I would slap my one hand with the other and say to myself, ‘If there is anything, he, recipient of divine supreme covenant, is it.’ Thereafter al-Kalbi followed the religion of Allah with the love of *Ahl al-Bayt* until he died.’”

H 918, Ch. 81, h 7

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from abu Yahya al-Wasiti from Hisham ibn Salim who has said the following:

“We were in Madina after abu ‘Abd Allah, recipient of divine supreme covenant, left this world. People had gathered around ‘Abd Allah ibn Ja'far. They thought he was the person in charge of this task (Leadership with Divine Authority) after his father. Sahib al-Taq and I went to see him while people were around him because of a *Hadith,* they narrated from abu ‘Abd Allah, recipient of divine supreme covenant, that said, ‘The in charge of the task (Leadership with Divine Authority) will be the eldest son, if he did not suffer any defects.’ We went to see and ask him what we used to ask his father. We asked him about *Zakat* to find out on how much property it becomes due. He said, ‘It is five on every two hundred.’ We asked, ‘What if it (the property) was one hundred?’ He said, ‘It (rate of tax) is two and a half.’ We then said, ‘By Allah, al-Murji‘a sect does not say so.’

“The narrator has said that he (‘Abd Allah ibn Ja’far) then raised hands to the sky and said, ‘By Allah, I do not know what al-Murji‘a group says.’ The narrator has said that we then left him with a feeling of loss and did not know where to go. Abu Ja'far al-Ahwal and I were together. We sat down on a street corner of the city of Madina weeping and confused and did not know where and to whom should we go asking each other, ‘Where do we go now? Should we go to al-Murji‘a, al-Qadria (belief in predestination), to al-Zaydiaya sect, al-Mu‘tazila or the al-Khawarij sect?’ At this time I saw a gentleman whom I did not know, gesture toward me with his hand. I became afraid and thought he might be a spy of the spies of abu Ja'far al-Mansur (‘Abbassid ruler). He had his spies in Madina to see who the Shi‘a followed after Ja’far, recipient of divine supreme covenant, and then they would cut his neck off. I was afraid, thinking that he might be one of them. I then said to al-Ahwal, ‘Get away from here; I am afraid for both of us. He only wants me and not you. Move away from me and from destruction. I do not want to become an instrument against you. He moved a little away and I followed the gentleman. I did so, thinking that I would not be able to set myself free from him. I continued following him. I had become certain of dying until we reached the door of abu al-Hassan, recipient of divine supreme covenant. He then left me there and went away. At that time the servant came out of the house and said, ‘Come inside. May Allah grant you blessings.’ I went in and found abu al-Hassan, Musa, recipient of divine supreme covenant, therein. He began talking to me saying: ‘(you do not have to go to anyone) not to al-Murji‘a, or al-Qadria, or al-Zaydiya nor to al-Mu‘tazila or al-Khariji group, come to me, come to me.’ I then said, ‘May Allah keep my soul in service for your cause, has your father left this world?’ He said, ‘Yes, he has passed away.’ I then asked, ‘Did he die a natural death?’ He said, ‘Yes, he did so.’ I then asked, ‘Who will be for us after him?’ He said, ‘If Allah wills to guide you He will do so.’ I then asked, ‘May Allah keep my soul in service for your cause, ‘Abd Allah thinks that he is the one after

كانتْ ثِنْتَيْنِ فَقُلْت و كَمْ كَانَ يسع الشن فَقَالَ ما بَيْن الْأَرْبَعِين إِلَى الثمانِين إِلَى ما فَوْق ذَلِك فَقُلْت بِالْأَرْطَال فَقَالَ نعمْ أَرْطَالٌ بِمِكْيَال الْعِراق قَالَ سماعةُ قَالَ الْكَلْبِي ثُم نهض ع و قُمْت فَخرجْت و أنا أَضْرِب بِيدِي علَى الْأُخْرى و أنا أَقُولُ إِنْ كَانَ شَيْءٌ فَهذَا فَلَمْ يزل الْكَلْبِي يدِين اللهَ بِحب آلِ هذَا الْبَيتِ حتى مات

٧- محمدُ بْن يحْيى عَنْ أَحْمدَ بْنِ محمدِ بْنِ عِيسى عَنْ أَبِي يحْيى الْواسِطِي عَنْ هِشامِ بْنِ سالِمٍ قَالَ كُنا بِالْمدِينةِ بعْد وفَاةِ أَبِي عَبْدِ اللهِ ع أنا و صاحِب الطاق و الناس مجْتمِعونَ علَى عَبْدِ اللهِ بْن جعْفَرٍ أنه صاحِب الْأَمرِ بعْد أَبِيهِ فَدخلْنا علَيْهِ أنا و صاحِب الطاق و الناس عِنْده و ذَلِك أنهمْ روَوْا عَنْ أَبِي عَبْدِ اللهِ ع أنه قَالَ إِن الْأَمر فِي الْكَبِيرِ ما لَمْ تكُنْ بِهِ عاهةٌ فَدخلْنا علَيْهِ نسْأَله عما كُنا نسْأَلُ عَنْه أباه فَسأَلْناه عنِ الزكَاةِ فِي كَمْ تجِب فَقَالَ فِي مِائَتَيْنِ خَمْسةٌ فَقُلْنا فَفِي مِائَةٍ فَقَالَ دِرْهمان و نِصْف فَقُلْنا و اللهِ ما تقُولُ الْمرْجِئَةُ هذَا قَالَ فَرفَع يده إِلَى السماءِ فَقَالَ و اللهِ ما أَدرِي ما تقُولُ الْمرْجِئَةُ قَالَ فَخرجْنا مِنْ عِنْدِهِ ضلالًا لَا نَدْرِي إِلَى أَين نتوجه أنا و أبو جعْفَرٍ الْأَحْولُ فَقَعدْنا فِي بعْضِ أَزِقةِ الْمدِينةِ باكِين حيارى لَا نَدْرِي إِلَى أَين نتوجه و لَا مَنْ نقْصِد و نقُولُ إِلَى الْمرْجِئَةِ إِلَى الْقَدرِيةِ إِلَى الزيْدِيةِ إِلَى الْمعْتزِلَةِ إِلَى الْخوارِجِ فَنحْن كَذَلِك إِذْ رأَيت رجلًا شَيْخاً لَا أَعْرِفُه يومِي إِلَي بِيدِهِ فَخِفْت أَنْ يكُونَ عَيْناً مِنْ عيون أَبِي جعْفَرٍ الْمنصورِ و ذَلِك أنه كَانَ لَه بِالْمدِينةِ جواسِيس يَنْظُرونَ إِلَى من اتفَقَتْ شِيعةُ جعْفَرٍ ع علَيْهِ فَيضْرِبونَ عنقَه فَخِفْت أَنْ يكُونَ مِنْهمْ فَقُلْت لِلْأَحْولِ تنح فَإِني خائِف علَى نفْسِي و علَيْك و إِنما يرِيدنِي لَا يرِيدك فَتنح عني لَا تهْلِكْ و تعِين علَى نفْسِك فَتنحى غَيْر بعِيدٍ و تبِعت الشَيْخ و ذَلِك أني ظَنَنْت أني لَا أَقْدِر علَى التخلصِ مِنْه فَما زِلْت أَتبعه و قَدْ عزَمْت علَى الْمَوْتِ حتى ورد بِي علَى بابِ أَبِي الْحسنِ ع ثُم خلانِي و مضى فَإِذَا خادِم بِالْبابِ فَقَالَ لِي ادْخلْ رحِمك الله فَدخلْت فَإِذَا أَبو الْحسنِ موسى ع فَقَالَ لِي ابْتِداءً مِنْه لَا إِلَى الْمرْجِئَةِ و لَا إِلَى الْقَدرِيةِ و لَا إِلَى الزيْدِيةِ و لَا إِلَى الْمعْتزِلَةِ و لَا إِلَى الْخوارِجِ إِلَي إِلَي فَقُلْت جعِلْت فِداك مضى أَبوك قَالَ نعمْ قُلْت

مضى مُوْتاً قَالَ نعمْ قُلْت فَمنْ لَنا مِنْ بعْدِهِ فَقَالَ إِنْ شاءَ الله أَنْ يهْدِيك هداك قُلْت جعِلْت فِداك إِن عَبْد اللهِ يزْعم أَنه مِنْ بعْدِ أَبِيهِ قَالَ يرِيد عَبْد اللهِ أَنْ لَا يعْبد الله قَالَ قُلْت جعِلْت فِداك فَمنْ لَنا مِنْ بعْدِهِ قَالَ إِنْ شاءَ الله أَنْ يهْدِيك هداك قَالَ قُلْت جعِلْت فِداك فَأَنت هو قَالَ لَا ما أَقُولُ ذَلك قَالَ فَقُلْت فِي نفْسِي لَمْ أُصِبْ طَرِيق الْمسْأَلَةِ ثُم قُلْت لَه جعِلْت فِداك علَيْك إِمام قَالَ لَا فَداخلَنِي شيْءٌ لَا يعْلَم إِلا الله عز و جل إِعْظَاماً لَه و هيْبةً أَكْثَر مِما كَانَ يحل بِي مِنْ أَبِيهِ إِذَا دخلْت علَيْهِ ثُم قُلْت لَه جعِلْت فِداك أَسْأَلُك عما كُنت أَسْأَلُ أَباك فَقَالَ سلْ تخْبرْ و لَا تذِعْ فَإِنْ أَذَعْت فَهو الذَّبح فَسأَلْته فَإِذَا هو بحْر لَا ينزف قُلْت جعِلْت فِداك شِيعتك و شِيعةُ أَبِيك ضلالٌ فَأُلْقِي إِلَيْهِمْ و أَدعوهمْ إِلَيْك و قَدْ أَخذْت علَي الْكِتمانَ قَالَ مَنْ آنسْت مِنْه رشْداً فَأَلْقِ إِلَيْهِ و خذْ علَيْهِ الْكِتمانَ فَإِنْ أَذَاعوا فَهو الذَّبح و أَشار بِيدِهِ إِلَى حلْقِهِ قَالَ فَخرجْت مِنْ عِنْدِهِ فَلَقِيت أَبا جعْفَرٍ الْأَحْولَ فَقَالَ لِي ما وراءَك قُلْت الْهدى فَحدثْته بِالْقِصةِ قَالَ ثُم لَقِينا الْفُضيْلَ و أَبا بصِيرٍ فَدخلَا علَيْهِ و سمِعا كَلَامه و ساءَلَاه و قَطَعا علَيْهِ بِالْإِمامةِ ثُم لَقِينا الناس أَفْواجاً فَكُل مَنْ دخلَ علَيْهِ قَطَع إِلا طَائِفَةَ عمارٍ و أَصْحابه و بقِي عَبْد اللهِ لَا يدْخلُ إِلَيْهِ إِلا قَلِيلٌ مِن الناسِ فَلَما رأَى ذَلك قَالَ ما حالَ الناس فَأُخْبِر أَن هِشاماً صد عَنْك الناس قَالَ هِشام فَأَقْعدلِي بِالْمدِينةِ غَير واحِدٍ لِيضْربونِي

his father.' He said, 'Abd Allah wants people not to worship Allah.' I then asked, 'May Allah keep my soul in service for your cause, who will be for us after him?' He said, 'If Allah wills to guide you He will do so.' I then said, 'May Allah keep my soul in service for your cause, is that you?' He said, 'No, I do not say that to you.'

"He (the narrator) has said that I then said to myself, 'Perhaps I could not ask in the right way.' Then I asked, 'May Allah keep my soul in service for your cause, is there any Imam above you?' He said, 'No, there is no Imam above me.' He has said that then something struck my mind in a way that no one could know except Allah, the Most Majestic, the Most Gracious. It was a feeling of his greatness and awe greater than what I would feel in the presence of his father. Then I said, 'May Allah keep my soul in service for your cause, may I ask what I used to ask your father?' He said, 'Ask, you will have the answers but do not make them public. If you did so it would be slaughtering.' I asked him and found him to be like an ocean of knowledge that does not diminish. I then said, 'May Allah keep my soul in service for your cause, your Shi'a, followers and the followers of your father are in loss due to false guidance. Thus, can I meet them and call them to you? I will keep it secret.' He said, 'If you can find intelligent people inform them but make them to promise secrecy. If they make it public it will be slaughter,' he pointed with his hand to his throat.

"He (the narrator) has said that I then left him and met abu Ja'far al-Ahwal. He asked me, 'What is behind you?' I said, 'It is guidance.' I then informed him of the whole story. We then met al-Fudayl and abu Basir. They went to see him, heard his words, asked him and became certain of his Imamat (Leadership with Divine Authority). Thereafter we met people in groups. Whoever went to see him he became certain of his Imamat (Leadership with Divine Authority), except the tribe of 'Ammar and his companions. 'Abd Allah was left alone and no one would go to see him except a very few people. When he found out about the conditions he asked, 'What is the matter with the people?' They told him ('Abd Allah) that Hisham has prevented people from visiting you. Hisham has said that he ('Abd Allah) made many people ambush and beat me up.'"

٨- عَلِي بْن إِبراهِيم عَنْ أَبِيهِ عَنْ محمدٍ عَنْ محمدِ بْنِ قُلَانٍ الْواقِفِي قَالَ كَانَ لِي ابْن عم يقَالُ لَه الْحسن بْن عَبْدِ اللهِ كَانَ زاهِداً و كَانَ مِنْ أَعْبدِ أَهْلِ زمانِهِ و كَانَ يتقِيهِ السلْطَانُ لِجِدهِ فِي الدينِ و اجْتِهادِهِ و ربما اسْتقْبلَ السلْطَانَ بِكَلَامٍ صعْبٍ يعِظُه و يأْمره بِالْمعْروفِ و ينْهاه عنِ الْمنْكَرِ و كَانَ السلْطَانُ يحْتمِلُه لِصلَاحِهِ و لَمْ تزلْ هذِهِ حالَته حتى كَانَ يوْم مِن الْأَيامِ إِذْ دخلَ علَيْهِ أَبو الْحسنِ موسى ع و هو فِي الْمسْجِدِ فَرآه فَأَومأَ إِلَيْهِ فَأَتاه فَقَالَ لَه يا أَبا عَلِي ما أَحب إِلَي ما أَنت فِيهِ و أَسرنِي إِلا أَنه لَيستْ لَك مَعْرِفَةٌ فَاطْلُبِ

H 919, Ch. 81, h 8

Ali ibn Ibrahim has narrated from his father from Muhammad from Muhammad ibn so and so al-Waqifi (a certain sect) who has said the following:

"One of the sons of my uncle was called al-Hassan ibn 'Abd Allah. He was *Zahid* (restricted himself from worldly pleasures). He was the foremost in worship in his time. The Sultan would also observe cautions due to his assiduousness and seriousness in matters of religion. He even demanded the Sultan to respect and maintain the lawful and the unlawful rule with strictness. The Sultan exercised patience with him due to his virtuousness. It continued as such every day until one day, abu al-Hassan, Musa, recipient of divine supreme covenant, went to him while he was in the mosque and called him with a hand gesture. When he came near, the Imam said, 'O abu Ali, I like your practice very much and it makes me happy. However, you do not have any understanding. You must seek understanding.' He said, 'May Allah keep my soul in service for your cause, what is understanding?' He said, 'Go and try to understand and learn *Hadith*.' He then asked, 'From whom must I learn *Hadith*?' The Imam said, 'Learn from the scholars of law in Madina. Then read them before me to check (for authenticity).'

"The narrator has said that he then went, wrote (a few *Hadith*), came back and read them before him. The Imam deleted all of them and said to him, 'Go and learn how to understand'. The man was very serious in his religion. He kept watching abu al-Hassan, recipient of divine supreme covenant, until one day he went out in search of a lost property and abu al-Hassan, recipient of divine supreme covenant, met him on the way. He said, 'May Allah keep my soul in service for your cause, I will debate you before Allah unless you teach me how to have understanding.' The Imam explained to him about Amir al-Mu'minin Ali, recipient of divine supreme covenant, and what had happened after the Messenger of Allah. He also explained to him about the two men and he agreed. Then he asked, 'Who was the Leader with Divine Authority after Amir al-Mu'minin Ali, recipient of divine supreme covenant?' He said, 'Al-Hassan, recipient of divine supreme covenant, was the Leader with Divine Authority, then al-Husayn, recipient of divine supreme covenant. He mentioned, *'A'immah* (Leaders with Divine Authority) one after the other up to his own self and remained silent.'

"The narrator has said that the man then asked, 'May Allah keep my soul in service for your cause, who is the Leader with Divine Authority today?' The Imam asked, 'Were I to tell, would you then accept?' He said, 'May Allah keep my soul in service for your cause, yes, I would accept.' He said, 'I am the one (Leader with Divine Authority).' He then asked, 'Is there any evidence I can use as proof?' The Imam said, 'Go to that tree. He pointed out with his hand to 'Umm Ghaylan and said to it, 'Musa ibn Ja'far says, 'Come to me.' He has said, 'I then went to the tree and saw it, by Allah, cutting the earth a real cut until it stood before him. Then he made a gesture and it returned.'

"The narrator said that he then acknowledged his Imamat (Leadership with Divine Authority). He remained silent and devoted himself in worship and no one thereafter saw him speak.'"

Muhammad ibn Yahya and Ahmad ibn Muhammad have narrated from Muhammad ibn al-Hassan from Ibrahim ibn Hashim a similar *Hadith.*

الْمَعْرِفَةَ قَالَ جِعِلْت فِداك و ما الْمَعْرِفَةُ قَالَ اذْهبْ فَتفَقَّهْ و اطْلُبِ الْحدِيثَ قَالَ عمنْ قَالَ عنْ فُقَهاءِ أَهْلِ الْمدِينةِ ثُم اعْرِضْ علَي الْحدِيثَ قَالَ فَذَهب فَكَتب ثُم جاءَه فَقَرأَه علَيهِ فَأَسْقَطَه كُله ثُم قَالَ لَه اذْهبْ فَاعْرِفِ الْمَعْرِفَةَ و كَانَ الرجلُ مغْنِياً بِدِينِه فَلَمْ يزلْ يترصد أَبا الْحسنِ ع حتى خرج إِلَى ضَيعةٍ لَه فَلَقِيه فِي الطَرِيقِ فَقَالَ لَه جِعِلْت فِداك إِني أَحْتج علَيك بَين يدي اللهِ فَدلِني علَى الْمَعْرِفَةِ قَالَ فَأَخْبره بِأَمِيرِ الْمؤْمِنِين ع و ما كَانَ بَعْد رسول اللهِ ص و أَخْبره بِأَمرِ الرجلَينِ فَقَبِلَ مِنْه ثُم قَالَ لَه فَمنْ كَانَ بَعْد أَمِيرِ الْمؤْمِنِين ع قَالَ الْحسن ع ثُم الْحسَين ع حتى انْتهى إِلَى نفْسِهِ ثُم سكَت

قَالَ فَقَالَ لَه جِعِلْت فِداك فَمنْ هو الْيوْم قَالَ إِنْ أَخْبرْتك تقْبلُ قَالَ بلَى جِعِلْت فِداك قَالَ أَنا هو قَالَ فَشيْءٌ أَسْتدِل بِهِ قَالَ اذْهبْ إِلَى تِلْك الشجرةِ و أَشار بِيدِهِ إِلَى أُم غَيلَانَ فَقُلْ لَها يقُولُ لَك موسى بْن جعْفَرٍ أَقْبِلي قَالَ فَأَتيتها فَرأَيتها و اللهِ تخد الْأَرض خداً حتى وقَفَتْ بَين يدَيهِ ثُم أَشار إِلَيها فَرجعتْ قَالَ فَأَقَر بِهِ ثُم لَزِم الصمْت و الْعِبادةَ فَكَانَ لَا يراه أَحد يتكَلم بَعْد ذَلِك محمد بْن يحْيى و أَحْمد بْن محمدٍ عنْ محمدِ بْنِ الْحسنِ عنْ إِبراهِيم بْنِ هاشِمٍ مِثْلَه

H 920, Ch. 81, h 9

Muhammad ibn Yahya and Ahmad ibn Muhammad have narrated from Muhammad ibn al-Hassan from Ahmad ibn al-Husayn from Muhammad ibn al-Tayyib from 'Abd al-Wahhab ibn Mansur from Muhammad ibn 'Abd al-'Ala' who has said the following:

"I heard from Yahya ibn Aktham, the judge in the city of Samarra, Iraq the following: He spoke only after serious efforts in debates, conversations, maintaining good relations and asking him about the knowledge of the members of the family of Muhammad, recipient of divine supreme covenant. He said, 'Once when I was walking around the grave of the Messenger of Allah I saw Muhammad ibn Ali al-Rida, recipient of divine supreme covenant, also walking around the grave of the Messenger of Allah. We debated over the issues that I needed to understand. He explained them to me. I then said, 'By Allah, I want to ask you a question, but I swear by Allah that I feel shy.' He then said, 'I can tell you what you want to ask before you will ask me about it. You want to ask me about Imamat (Leadership with Divine Authority).' I then said, 'By Allah, this is it.' He said, 'I am he.' I then asked, 'Is there any evidence and proof to support it?' He had a staff in his hand and it spoke, 'My master certainly is the Imam of this time and he is the Hujja (Leader with Divine Authority).'"

٩ - محمد بْن يحْيى و أَحْمد بْن محمدٍ عنْ محمدِ بْنِ الْحسنِ عنْ أَحْمد بْنِ الْحسَينِ عنْ محمدِ بْنِ الطيبِ عنْ عبْدِ الْوهابِ بْنِ منْصورٍ عنْ محمدِ بْنِ أَبِي الْعلَاءِ قَالَ سمِعْت يحْيى بْن أَكْثَم قَاضِي سامراءَ بَعْد ما جهدْت بِهِ و ناظَرته و حاوَرته و واصلْته و سأَلْته عنْ علُومِ آلِ محمدٍ فَقَالَ بَينا أَنا ذَات يوْمٍ دخلْت أَطُوف بِقَبرِ رسول اللهِ ص فَرأَيت محمد بْن علِي الرضا ع يطُوف بِهِ فَناظَرته فِي مسائِلَ عِنْدِي فَأَخْرجها إِلَي فَقُلْت لَه و اللهِ إِني أُرِيد أَنْ أَسْأَلَك مسْأَلَةً و إِني و اللهِ لَأَسْتحْيِي مِنْ ذَلِك فَقَالَ لِي أَنا أُخْبِرك قَبلَ أَنْ تسْأَلَنِي تسْأَلُنِي عنِ الْإِمامِ قُلْت هو و اللهِ هذَا فَقَالَ أَنا هو فَقُلْت علَامةً فَكَانَ فِي يدِهِ عصا فَنطَقَتْ و قَالَتْ إِن مَوْلَاي إِمام هذَا الزمان و هو الْحجةُ

١٠- محمد ْبن يحْيى عنْ أحْمد ْبنِ محمدٍ أوْ غيْرِهِ عنْ عِلي ْبنِ الْحكمِ عنِ الْحسيْنِ ْبنِ عمر ْبنِ يزيد قالَ دخلْت علَى الرضا ع و أنا يوْمئِذٍ واقِف و قدْ كانَ أبِي سأَلَ أباه عنْ سبْعِ مسائِلَ فأجابه فِي سِت و أمسك عنِ السابِعةِ فقُلْت و اللهِ لأسْأَلنه عما سأَلَ أبِي أباه فإِنْ أجاب بِمِثْلِ جوابِ أبِيهِ كانتْ ثلاثةً فسأَلته فأجاب بِمِثْلِ جوابِ أبِيهِ أبِي فِي الْمسائِلِ الست فلَمْ يزِدْ فِي الْجوابِ واواً و لا ياءً و أمسك عنِ السابِعةِ و قدْ كانَ أبِي قالَ لِأبِيهِ إِني أحْتج علَيْك عِنْد اللهِ يوْم الْقِيامةِ أنك زعمْت أن عبْد اللهِ لمْ يكُنْ إِماماً فوضع يده علَى عنقِهِ ثُم قالَ لَه نعمْ احْتج علَي بِذلِك عِنْد اللهِ عز و جل فما كانَ فِيهِ مِنْ إِثْمٍ فهو فِي رقَبتِي فلَما ودعْته قالَ إِنه لَيس أحد مِنْ شِيعتِنا يبْتلَى بِبلِيةٍ أوْ يشْتكِي فيصْبِر علَى ذلِك إِلا كتب الله لَه أجْر أَلْفِ شهِيدٍ فقُلْت فِي نفْسِي و اللهِ ما كانَ لِهذا ذِكْر فلَما مضيْت و كُنت فِي بعْضِ الطرِيقِ خرج بِي عِرْق الْمدِينِي فلَقِيت مِنْه شِدةً فلَما كانَ مِنْ قابِلٍ حججْت فدخلْت علَيْهِ و قدْ بقِي مِنْ وجعِي بقِيةٌ فشكَوْت إِلَيْهِ و قُلْت لَه جعِلْت فِداك عوذْ رِجْلِي و بسطْتها بيْن يدَيْهِ فقالَ لِي لَيس علَى رِجْلِك هذِهِ بأْس و لكِنْ أرِني رِجْلَك الصحِيحةَ فبسطْتها بيْن يدَيْهِ فعوذَها فلَما خرجْت لمْ ألْبثْ إِلا يسِيراً حتى خرج بِي الْعِرْق و كانَ وجعه يسِيراً

H 921, Ch. 81, h 10
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad, or a person other than him from Ali ibn al-Hakam from al-Husayn ibn ‘Umar ibn Yazid who has said the following:

“Once I went to see Ali al-Rida, recipient of divine supreme covenant. At that time I was a member of *Waqifi* sect. My father had asked his (al-Rida’s) father seven questions. He had replied to six of them and had refrained from answering the seventh. I said to myself, ‘By Allah, I will ask him what my father had asked his father, if his answers will be like those of his father it will serve as a good proof.’ I asked him those questions and his answers were just like the answers of his father to my father in the six questions. He did not add anything in the answer to six questions, not even a letter ‘W’ or letter ‘Y’, and refrained from answering the seventh question.

“My father had said to his father, ‘I will debate you before Allah on the Day of Judgment for your belief that ‘Abd Allah is not an Imam.’ He then had placed his hand over my father’s neck and said, ‘Yes, you may debate me about it before Allah, the Most Majestic, the Most Gracious. If there will be any sins in it, it will be on my neck.’

“When I said farewell to him he said, ‘Whoever of our Shi‘a suffers from any kind of afflictions or complaints and he bears it patiently, Allah, the Most Majestic, the Most Gracious, will record for him an entitlement to a reward equal to the rewards of a thousand martyrs.’

“I then said to myself, ‘By Allah, there was no mention of this (in our conversations).’ I then left and on the way a vein in my leg began to feel very sore and the pain intensified. Next year when I went for Hajj I went to see him. My leg was still slightly painful. I complained before him of the pain and requested him to say a prayer on it and I stretched it before him. He said, ‘There is nothing wrong with this leg, but show me your healthy leg.’ I then stretched it before him and he said a protective prayer. When I left, a little later on, my leg began to feel the pain in a vein, but it was very little.”

١١- أحْمد ْبن مِهْرانَ عنْ محمدِ ْبنِ عِلي عنِ ْابنِ قِياما الْواسِطِي و كانَ مِن الْواقِفةِ قالَ دخلْت علَى عِلي ْبنِ موسى الرضا ع فقُلْت لَه يكُونُ إِمامان قالَ لا إِلا و أحدهما صامِت فقُلْت لَه هو ذا أنت لَيس لَك صامِت و لمْ يكُنْ ولد لَه أبو جعْفَرٍ بعْد فقالَ لِي و اللهِ لَيجْعلَن الله مِني ما يثْبِت بِهِ الْحق و أهْله و يمْحق بِهِ الْباطِلَ و أهْله فوولد لَه بعْد سنةٍ أبو جعْفَرٍ ع فقِيلَ لِلْابنِ قِياما أ لا تقْنِعك هذِهِ الْآيةُ فقالَ أما و اللهِ إِنها لآيةٌ عظِيمةٌ و لكِنْ كيْف أصْنع بِما قالَ أبو عبْدِ اللهِ ع فِي ابْنِهِ

H 922, Ch. 81, h 11
Ahmad ibn Mihran has narrated from Muhammad ibn Ali from ibn Qiyaman al-Wasiti, a member of the *waqifa* sect, who has said the following:

“Once I went to see Ali ibn Musa al-Rida, recipient of divine supreme covenant, and I asked him, ‘Can there be two Imam (Leaders with Divine Authority) at the same time?’ He said, ‘No, unless one of them is silent.’ I then asked, ‘What about yourself? There is no silent Imam with you.’ His son, abu Ja'far, recipient of divine supreme covenant, was not yet born. He said, ‘By Allah, Allah will create from me someone to establish the truth and the people of truth and banish falsehood and the people of falsehood.’ After a year thereafter abu Ja'far, recipient of divine supreme covenant, was born. It was asked of ibn Qiyaman, ‘Does this sign not convince you?’ He then said, ‘By Allah, the sign is great, but what can I say about the words of abu ‘Abd Allah, recipient of divine supreme covenant, about his son.’” (It perhaps is a reference to *al-Bada’*).

١٢- الْحسيْن ْبن محمدٍ عنْ معلى ْبنِ محمدٍ عنِ الْوشاءِ قالَ أتيت خراسانَ و أنا واقِف فحملْت معِي متاعاً و كانَ معِي ثَوْب وشِي فِي بعْضِ الرزمِ و لمْ أشْعرْ بِهِ و لمْ أعْرِفْ مكانه فلَما قدِمْت مرْو و نزلْت فِي بعْضِ منازِلِها لمْ أشْعرْ إِلا و رجلٌ مدنِي مِنْ بعْضِ

H 923, Ch. 81, h 12
Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from (al-Hassan ibn Ali) al-Washsha’ who has said the following:

“I came to Khurasan when I was a member of the *Waqifa* sect. I had certain goods with me. In these goods there was a printed piece of fabric in one of the bundles. It was misplaced and I did not know where it was. When I arrived in Marv and found lodging, a man who was born in the city of Madina came by and

said to me, ‘Abu al-Hassan al-Rida, recipient of divine supreme covenant, said to you, ‘Send to me the piece of printed fabric that is with you.’ I then asked, ‘Who has told abu al-Hassan, recipient of divine supreme covenant, about my arrival here? I have just arrived. There is no printed fabric with me.’ He went back to the Imam and returned to me saying, ‘The Imam says, ‘It is in such and such place and in such and such bundle.’ I then looked for it as he had said and found it at the bottom of the bundle, and then I sent it to him.’”

مولِدِيها فَقَالَ لِي إِن أَبا الْحسنِ الرضا ع يقُولُ لَك ابْعثْ إِلَي الثَّوب الْوشِي الذِي عِنْدك قَالَ فَقُلْت و مَنْ أَخْبر أَبا الْحسنِ بِقُدومِي و أَنا قَدِمْت آنِفاً و ما عِنْدِي ثَوب وشِي فَرجع إِلَيهِ و عاد إِلَي فَقَالَ يقُولُ لَك بلَى هو فِي مَوْضِعِ كَذَا و كَذَا و رِزْمته كَذَا و كَذَا فَطَلَبته حَيْثُ قَالَ فَوجدْته فِي أَسْفَلِ الرزْمةِ فَبعثْت بِهِ إِلَيهِ

H 924, Ch. 81, h 13

Ibn Faddal has narrated from ‘Abd Allah ibn al-Mughira who has said the following:

“I was a member of *Waqifa* sect and I went to Hajj with the same belief. When I arrived in Makka an idea began to prick my chest. I got hold of al-Multazam (the wall next to the door of Ka‘ba) and said, ‘O Lord, You know what I ask for and my intention. Guide me to the best of the religions. It then occurred to me to see al-Rida, recipient of divine supreme covenant. I went to the city of Madina and stood in front of his door and said to his slave, ‘Tell your master that a man from Iraq is at the door.’ He has said that I heard his voice say, ‘O ‘Abd Allah ibn Mughira, come in.’ I then went inside and when he looked at me he said, ‘Allah has answered your prayer and has guided you to His religion.’ I then said, ‘I testify that you possess Divine Authority and you are the trustee of Allah over His creatures.’”

١٣- ابْن فَضالٍ عنْ عبْدِ اللهِ بْنِ الْمغِيرةِ قَالَ كُنت واقِفاً و حجَجْت علَى تِلْك الْحالِ فَلَما صِرْت بِمكةَ خلَج فِي صدْرِي شيْءٌ فَتعلقْت بِالْملْتزمِ ثُم قُلْت اللهم قَدْ عِلْمت طِلِبتِي و إِرادتِي فَأَرْشِدْنِي إِلَى خيْرِ الْأَدْيانِ فَوقَع فِي نفْسِي أَنْ آتِي الرضا ع فَأَتَيت الْمدِينةَ فَوقَفْت بِبابِهِ و قُلْت لِلْغلَامِ قُلْ لِمولَاك رجلٌ مِنْ أَهْلِ الْعِراقِ بِالْبابِ قَالَ فَسمِعْت نِداءَه و هو يقُولُ ادْخلْ يا عبْد اللهِ بْن الْمغِيرةِ ادْخلْ يا عبْد اللهِ بْن الْمغِيرةِ فَدخلْت فَلَما نظَر إِلَي قَالَ لِي قَدْ أَجاب الله دعاءَك و هداك لِدِينِهِ فَقُلْت أَشْهد أَنك حجةُ اللهِ و أَمِينه علَى خلْقِهِ

H 925, Ch. 81, h 14

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Ahmad ibn Muhammad ibn ‘Abd Allah who has said the following:

“‘Abd Allah ibn Hulayl believed ‘Abd Allah ibn (Ja’far, recipient of divine supreme covenant, to be the Imam. He went to the army headquarters in Samarra, Iraq and thereafter changed his belief. I asked him about the reason for such change. He said, ‘I thought (while in Samarra) I should discuss it with abu al-Hassan, recipient of divine supreme covenant, and ask him about it. Accidentally I came across him when passing through a narrow alley. He came closer and when parallel to me, he sent (as if throwing saliva) to me something out from his mouth and it landed on my chest. I then picked it up. It was a leaf with a writing on it that said, ‘He never was in it (position of Leadership with Divine Authority) and he has never been qualified for it (Leadership with Divine Authority).’”

١٤- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنْ أَحْمد بْنِ محمدِ بْنِ عبْدِ اللهِ قَالَ كَانَ عبْد اللهِ بْن هِلَيلٍ يقُولُ بِعبْدِ اللهِ فَصار إِلَى الْعسْكَرِ فَرجع عنْ ذَلِك فَسأَلْته عنْ سببِ رجوعِهِ فَقَالَ إِني عرضْت لِأَبِي الْحسنِ ع أَنْ أَسْأَله عنْ ذَلِك فَوافَقَنِي فِي طَرِيقٍ ضيقٍ فَمالَ نحْوِي حتى إِذَا حاذَانِي أَقْبلَ نحْوِي بِشيْءٍ مِنْ فِيهِ فَوقَع علَى صدْرِي فَأَخذْته فَإِذَا هو رق فِيهِ مكْتوب ما كَانَ هنالِك و لَا كَذَلِك

H 926, Ch. 81, h 15

Ali ibn Muhammad has narrated from one of our people whose name he mentioned. He said that Muhammad ibn Ibrahim narrated to us, that Musa ibn Muhammad ibn ’Isma‘il ibn ‘Ubayd Allah ibn ‘Abbass ibn Ali ibn abu Talib narrated to us from Ja'far ibn Zayd ibn Musa from his father, from his ancestors, recipients of divine supreme covenant, the following:

“One day ’Umm Aslama came to the Holy Prophet, recipient of divine supreme covenant, when he was in the house of ’Umm Salama. She asked about the Messenger of Allah. ’Umm Salama replied that he had just gone out for something and that he might return soon. She then waited with ’Umm Salama until he (the Messenger of Allah) came. ’Umm Aslama then said, ‘May Allah keep my soul and the souls of my parents in service for your cause, Messenger of Allah, I have read the books and have learned about all the prophets and the executors of their wills. Musa (Moses) had an executor for his will even in his lifetime and an executor of the will after he died. So also was Jesus. Who then is the executor of your will, O the Messenger of Allah?’ He then said to her, ‘O ’Umm Aslama, the executor of my will in

١٥- عِلِي بْن محمدٍ عنْ بعْضِ أَصْحابِنا ذَكَر اسْمه قَالَ حدثَنا محمد بْن إِبراهِيم قَالَ أَخْبرنا موسى بْن محمدِ بْنِ إِسْماعِيلَ بْنِ عبْدِ اللهِ بْنِ الْعباسِ بْنِ عِلِي بْنِ أَبِي طَالِبٍ قَالَ حدثَنِي جعْفَر بْن زيْدِ بْنِ موسى عنْ أَبِيهِ عنْ آبائِهِ ع قَالُوا جاءَتْ أُم أَسْلَم يوْماً إِلَى النبِي ص و هو فِي مَنْزِل أُم سلَمةَ فَسأَلَتها عنْ رسول اللهِ ص فَقَالَتْ خرج فِي بعْضِ الْحوائِجِ و الساعةَ يجِيءُ فَانتظَرْته عِنْد أُم سلَمةَ حتى جاءَ ص فَقَالَتْ أُم أَسْلَم بِأَبِي أَنت و أُمي يا رسولَ اللهِ إِني قَدْ قَرأْت الْكُتب و عِلِمْت كُل نبِي و وصِي فَموسى كَانَ لَه وصِي فِي حياتِهِ و وصِي بعْد موْتِهِ و كَذَلِك عِيسى فَمنْ وصِيك يا رسولَ اللهِ فَقَالَ

لَها يا أُم أَسْلَم وصِيي فِي حياتي و بَعْد مماتي واحِد ثُم قَالَ لَها يا أُم أَسْلَم مَنْ فَعلَ فِعْلي هذَا فَهو وصِيي ثُم ضرب بِيدِهِ إِلَى حصاةٍ مِن الْأَرْضِ فَفَركَها بِإِصْبعِهِ فَجعلَها شِبه الدقِيقِ ثُم عجنها ثُم طَبعها بِخاتمِهِ ثُم قَالَ مَنْ فَعلَ فِعْلي هذَا فَهو وصِيي فِي حياتي و بَعْد مماتي فَخرجْت مِنْ عِنْدِهِ فَأَتَيت أَمِير الْمُؤْمِنِين ع فَقُلْت بِأَبِي أَنت و أُمي أَنت وصِي رسول اللهِ ص قَالَ نعَمْ يا أُم أَسْلَم ثُم ضرب بِيدِهِ إِلَى حصاةٍ فَفَركَها فَجعلَها كَهَيْئَةِ الدقِيقِ ثُم عجنها و ختمها بِخاتمِهِ ثُم قَالَ يا أُم أَسْلَم مَنْ فَعلَ فِعْلي هذَا فَهو وصِيي فَأَتَيت الْحسن ع و هو غُلَام فَقُلْت لَه يا سيدِي أَنت وصِي أَبِيك فَقَالَ نعَمْ يا أُم أَسْلَم و ضرب بِيدِهِ و أَخذَ حصاةً فَفَعلَ بِها كَفِعْلِهِما

فَخرجْت مِنْ عِنْدِهِ فَأَتَيت الْحسَيْن ع وإِني لَمسْتصْغِرةٌ لِسِنِهِ فَقُلْت لَه بِأَبِي أَنت و أُمي أَنت وصِي أَخِيك فَقَالَ نعَمْ يا أُم أَسْلَم ائْتِيني بِحصاةٍ ثُم فَعلَ كَفِعْلِهِمْ فَعمرتْ أُم أَسْلَم حتى لَحِقَتْ بِعلِي بْن الْحسَيْنِ بَعْد قَتْل الْحسَيْنِ ع فِي مَنصرفِهِ فَسأَلَته أَنت وصِي أَبِيك فَقَالَ نعَمْ ثُم فَعلَ كَفِعْلِهِمْ صلَوات اللهِ علَيْهِمْ أَجْمعِين

my lifetime and after I die is the same person.' Then he said to her, 'O 'Umm Aslama, whoever will be able to do what I intend to do just now, he is and will be the executor of my will.' He then picked up a pebble from the floor and crushed it with his fingers into something like flour. He then turned it into a piece of clay and then printed his insignia on it and said, 'Whoever can do what I just did will be the executor of my will in my lifetime and after I will die.'

"She then left him. She has said that she went to Amir al-Mu'minin Ali, recipient of divine supreme covenant, and asked, 'May Allah keep my soul and the souls of my parents in service for your cause, are you the executor of the will of the Messenger of Allah?' He said, 'Yes, I am, O 'Umm Aslama.' He then picked up a pebble, crushed it into powder like flour, turned it into clay and printed his insignia on it. He then said, 'O 'Umm Aslama, whoever can do what I just did will be the executor of my will.' I then went to al-Hassan, recipient of divine supreme covenant, while he was a young boy. I asked him, 'My master, are you the executor of the will of your father?' He said, 'Yes, I am, O 'Umm Aslama.' He picked up a pebble and did exactly what his father had done. I left him and went to al-Husayn, recipient of divine supreme covenant, and considered him very little because of his young age. I said to him, 'May Allah keep my soul and the souls of my parents in service for your cause,' and I asked him, 'Are you the executor of the will of your brother?' He said, 'Yes, I am. O 'Umm Aslama bring me a pebble.' He then did exactly as they had done.

"She has said that she lived until she met Ali ibn al-Husayn, recipient of divine supreme covenant, after the martyrdom of his father, al-Husayn, recipient of divine supreme covenant. Upon his return from Iraq she asked him, 'Are you the executor of the will of your father?' He said, 'Yes, I am. He then also did exactly as they, recipients of divine supreme covenant, had done.'"

١٦- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنِ الْحسَيْنِ بْنِ سعِيدٍ عنِ الْحسَيْنِ بْنِ الْجارودِ عنْ موسى بْنِ بكْرِ بْنِ دابٍ عمنْ حدثَه عنْ أَبِي جعْفَرٍ ع أَن زَيْد بْن عِلِي بْنِ الْحسَيْنِ ع دخلَ علَى أَبِي جعْفَرٍ محمدِ بْنِ عِلِي و معه كُتب مِنْ أَهْل الْكُوفَةِ يدْعونه فِيها إِلَى أَنفُسِهِمْ و يخْبِرونه بِاجْتِماعِهِمْ و يأمرونه بِالْخروج فَقَالَ لَه أَبو جعْفَرٍ ع هذِهِ الْكُتب ابْتِداءٌ مِنْهمْ أَوْ جواب ما كَتَبت بِهِ إِلَيْهِمْ و دعَوْتهمْ إِلَيْهِ فَقَالَ بل ابْتِداءٌ مِن الْقَوْمِ لِمعْرِفَتِهِمْ بِحقنا و بِقَرابتِنا مِنْ رسول اللهِ ص و لِما يجِدونَ فِي كِتابِ اللهِ عز و جل مِنْ وجوبِ مودتِنا و فَرْضِ طَاعتِنا و لِما نحْن فِيهِ مِن الضيقِ و الضنْكِ و الْبلَاءِ فَقَالَ لَه أَبو جعْفَرٍ ع إِن الطاعةَ مفْروضةٌ مِن اللهِ عز و جل و سنةٌ أَمضاها فِي الْأَولِين و كَذَلِك يجْرِيها فِي الْآخِرِين و الطاعةُ لِواحِدٍ مِنا و الْمودةُ لِلْجمِيعِ و أَمر اللهِ يجْرِي لِأَوْلِيائِهِ بِحكْمٍ موصولٍ و قَضاءٍ مفْصولٍ و حَتْمٍ مقْضِي و قَدرٍ مقْدورٍ و أَجلٍ مسمى لِوقْتٍ معْلُومٍ فَلَا يسْتخِفنك الذِين لَا يوقِنونَ إِنهمْ لَنْ يغْنوا عنْك مِن اللهِ شَيْئاً فَلَا تعْجلْ فَإِن الله لَا يعْجلُ لِعجلَةِ الْعِبادِ و لَا تسْبِقَن الله

H 927, Ch. 81, h 16

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Husayn ibn al-Jarud from Musa ibn Bakr ibn Dab from the one who narrated to him from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Zayd, ibn Ali ibn al-Husayn, once went to see abu Ja'far, Muhammad ibn Ali, recipient of divine supreme covenant. He carried with him letters from the people of Kufa who invited him to their (city) and informed him of their unity and collective decision to ask him to rise. Abu Ja'far, recipient of divine supreme covenant, then asked him, 'Are these letters their initiative or a response to what you had written to them and asked them to do?' He said that it was their initiative; they acknowledge our rights and because of our being from the family of the Messenger of Allah. It is also because of what they read in the book of Allah, the Most Majestic, the Most Gracious, about the obligation to love and obey us. Also it is because of the suffering impediments and afflictions that we had been through.

"Abu Ja'far, recipient of divine supreme covenant, said to him, 'Obedience is an obligation from Allah, the Most Majestic, the Most Gracious. It is a tradition, *Sunnah,* that He had established in the people of the past and in the same way it will continue in the later generations of the people. Obedience is only for one of us and to love is for all of us. The command of Allah applies to His friends because of the rules already made available and because of the decision already made distinct, because of the

finalized decision and of the measurement that has already taken place and because of the appointed time on a certain date. Do not be hasty; Allah does not become hasty due to hastiness in the people. Do not try to surpass Allah; in your doing so, misfortune will defeat and destroy you.

"The narrator has said that Zayd became angry and said, 'The Imam from us is not the one who sits in his home; draw the curtain around him and hold back from struggle (jihad). The Imam from us is the one who safeguards his dominion, fights for the cause of Allah a real fight, defends those who hold high regard for him and his rights.'

"Abu Ja'far, recipient of divine supreme covenant, then said, 'O brother, do you really find any of the things that you mentioned about yourself? If so, then can you show supporting proof from the book of Allah or evidence from the *Sunnah* of the Messenger of Allah or give a similar example? Allah, the Most Majestic, the Most Gracious, made things lawful and unlawful. He has sanctioned the obligations, provided examples and set up traditions *Sunan*. He has not made the Imam, who rises with Divine Authority on His command, engulfed in doubts in the matters of the obligation of obedience to him. He has not made him as such that he would act upon an issue before its proper place and struggle for something before it is there yet. Allah, the Most Majestic, the Most Gracious, has said, 'Believers, do not hunt when you are in the Holy precinct. . . .' (5:95) Is hunting an animal that has been made prohibited during Hajj more serious or the killing of a person that Allah has prohibited? Allah, the Most Majestic, the Most Gracious, has assigned a place for everything. 'Once the restrictions of Hajj are over, you may hunt. . . .' (5:2) Allah, the Most Majestic, the Most Gracious, has said, 'Believers, do not disrespect the reminders of Allah, the sacred months, . . .' (5:2) He has made the number of months well-known of which four are sacred ones. He has said, '. . . during the four sacred months, they (pagans) may travel peacefully through the land. You (pagans) must know that you cannot make Allah helpless . . .' (9:2) Then Allah, the Most Holy, the Most High, has said, 'When the sacred months are over, slay the pagans wherever you find them. . . .' (9:5) He has assigned a place for it. He has also said, 'Do not decide for a marriage before the appointed time is over. . . .' (2:235) He has assigned a time for everything and for every period of time there is *Kitab* (a rule). If you may have the necessary evidence from your Lord, certainty from yourself in your affairs and you know well about it then you may act accordingly. Otherwise, do not aim at an issue in which you have doubt and uncertainty. Do not act to end a kingdom the sustenance of which is not yet exhausted; its time has not ended and its *Kitab* (rule) has not reached its time. When its time comes, its sustenance diminishes and its rule reaches its time, the gap will be removed and the system will follow and Allah will make the followers (of falsehood) and those followed to suffer humiliation.'

"O brother, do you want to revive the ways of a people who have rejected the signs of Allah, disobeyed His Messenger, followed their desires, without guidance from Allah, claimed the *Khilafa* (Leadership with Divine Authority) without authority and evidence from Allah, or a covenant from the Messenger of Allah? I pray to Allah to grant you, O brother, refuge from being crucified tomorrow in al-Kunasa.' Then his eyes became flooded with tears that flowed down and then he said, 'Allah is between us and the people who disregarded our honor, ignored our rights,

فَتَعْجِزك الْبِلِيةُ فَتَصْرعك قَالَ فَغضِب زَيْد عِنْد ذَلِك ثُم قَالَ لَيس الْإِمام مِنا منْ جلَس فِي بَيْتِهِ و أَرخى سِتْره و ثَبط عنِ الْجِهادِ و لَكِن الْإِمام مِنا منْ منع حَوْزته و جاهد فِي سبِيلِ اللهِ حق جِهادِهِ و دفَع عنْ رعِيتِهِ و ذَب عنْ حرِيمِهِ قَالَ أَبو جَعْفَرٍ ع هلْ تَعْرِف يا أَخِي مِنْ نفْسِك شَيْئاً مِما نسْبتها إِلَيْهِ فَنحِيءَ علَيْهِ بِشاهِدٍ مِنْ كِتابِ اللهِ أَوْ حجةٍ مِنْ رسول اللهِ ص أَوْ تضْرب بِهِ مثَلًا فَإِن الله عز و جل أَحل حلَالًا و حرم حراماً و فَرض فَرائِض و ضرب أَمْثَالًا و سن سنناً و لَمْ يجْعل الْإِمام الْقَائِم بِأَمْرِهِ شُبهةً فِيما فَرض لَه مِن الطاعةِ أَنْ يسْبِقَه بِأَمْرٍ قَبلَ محلِهِ أَوْ يجاهِد فِيهِ قَبلَ حلُولِهِ و قَدْ قَالَ الله عز و جل فِي الصَّيْدِ لا تقْتلُوا الصَّيْد و أَنتمْ حرم أَ فَقَتْلُ الصَّيْدِ أَعْظَم أَمْ قَتْلُ النفْسِ الَّتِي حرم الله و جعلَ لِكُل شَيْءٍ محلًّا و قَالَ الله عز و جل وإِذا حلَلْتمْ فَاصْطادوا و قَالَ عز و جل لا تحِلوا شعائِر اللهِ و لَا الشهْر الْحرام فَجعلَ الشهور عِدةً معْلُومةً فَجعلَ مِنْها أَربعةً حرماً و قَالَ فَسِيحوا فِي الْأَرْضِ أَربعةَ أَشْهرٍ و اعْلَموا أَنكُمْ غَيْر معْجِزِي اللهِ ثُم قَالَ تبارك و تعالَى فَإِذَا انسلَخ الْأَشْهر الْحرم فَاقْتلُوا الْمشْرِكِين حَيْثُ وجَدْتموهمْ فَجعلَ لِذَلِك محلًّا و قَالَ و لا تعْزِموا عقْدةَ النكاحِ حتى يبْلُغَ الْكِتاب أَجلَه فَجعلَ لِكُل شَيْءٍ أَجلًا و لِكُل أَجلٍ كِتاباً فَإِنْ كُنت علَى بينةٍ مِنْ ربك و يقِينٍ مِنْ أَمرِك و تِبيانٍ مِنْ شأْنِك فَشأْنك و إِلا فَلَا ترومن أَمراً أَنت مِنْه فِي شك و شُبهةٍ و لَا تتعاطَ زوالَ ملْكٍ لَمْ تنْقَضِ أُكُلُه و لَمْ ينْقَطِعْ مداه و لَمْ يبْلُغِ الْكِتاب أَجلَه فَلَوْ قَدْ بلَغَ مداه و انْقَطَع أُكُلُه و بلَغَ الْكِتاب أَجلَه لَانْقَطَع الْفَصْلُ و تتابع النظَام و لَأَعْقَب الله فِي التابِعِ و الْمتبوعِ الذل و الصغار أَعوذُ بِاللهِ مِنْ إِمامٍ ضل عنْ وقْتِهِ فَكَانَ التابِع فِيهِ أَعْلَم مِن الْمتبوعِ

أَ ترِيد يا أَخِي أَنْ تحْيِي مِلةَ قَوْمٍ قَدْ كَفَروا بِآياتِ اللهِ و عصوْا رسولَه و اتبعوا أَهْواءَهمْ بِغَيْرِ هدى مِن اللهِ و ادعوا الْخِلَافَةَ بِلَا برْهانٍ مِن اللهِ و لَا عهْدٍ مِنْ رسولِهِ أُعِيذُك بِاللهِ يا أَخِي أَنْ تكُونَ غَداً الْمصْلُوب بِالْكُناسةِ ثُم ارْفَضتْ عيناه و سالَتْ دموعه ثُم قَالَ الله بيْننا و بيْن منْ هتك سِتْرنا و جحدنا حقنا و أَفْشى سِرنا و

نسبنا إِلى غَيرِ جدنا و قَالَ فِينا ما لَمْ نقُلْه فِي أَنفُسِنا

١٧ - بعْض أَصْحابِنا عنْ محمدِ بْنِ حسانَ عنْ محمدِ بْنِ رنْجوْيهِ عنْ عبْدِ اللهِ بْنِ الْحكَمِ الْأَرمِني عنْ عبْدِ اللهِ بْنِ إِبراهِيم بْنِ محمدٍ الْجعْفَرِي قَالَ أَتيْنا خدِيجةَ بِنْت عمر بْنِ علِي بْنِ الْحسيْنِ بْنِ علِي بْنِ أَبِي طَالِبٍ ع نعزيها بِابْنِ بِنْتِها فَوجدْنا عِنْدها موسى بْن عبْدِ اللهِ بْنِ الْحسنِ فَإِذَا هِي فِي ناحِيةٍ قَرِيباً مِن النساءِ فَعزيْناهمْ ثُم أَقْبلْنا علَيْهِ فَإِذَا هو يقُولُ لِابْنةِ أَبِي يشْكُر الراثِيةِ قُولِي فَقَالَتْ اعْدد رسولَ اللهِ و اعْددْ بعْده أَسد الْإِلَهِ و ثَالِثاً عباساو اعْددْ علِي الْخيْرِ و اعْددْ جعْفَراً و اعْددْ عقِيلًا بعْده الرواسا فَقَالَ أَحْسنْتِ و أَطْرِيْتِني زِيدِيني فَاندفَعتْ تقُولُ و مِنا إِمام الْمتقِين محمد و حمْزةُ مِنا و الْمهذب جعْفَرو مِنا علِي صِهْره و ابن عمهِ و فَارِسه ذَاك الْإِمام الْمطهر فَأَقْمنا عِنْدها حتى كَاد اللَّيْلُ أَنْ يجِيءَ ثُم قَالَتْ خدِيجةُ سمِعْت عمي محمدْ بْن علِي صلَوات اللهِ علَيْهِ و هو يقُولُ إِنما تحْتاج الْمرْأَةُ فِي الْمأْتمِ إِلى النوْحِ لِتسِيلَ دمْعتها و لَا ينْبغِي لَها أَنْ تقُولَ هجْراً فَإِذَا جاءَ اللَّيْلُ فَلَا تؤْذِي الْملَائِكَةَ بِالنوْحِ ثُم خرجْنا فَغدوْنا إِلَيْها غُدْوةً فَتذَاكَرْنا عِنْدها اخْتِزالَ مَنْزِلها مِنْ دارِ أَبِي عبْدِ اللهِ جعْفَرِ بْنِ محمدٍ فَقَالَ هذِهِ دار تسمى دار السرِقَةِ فَقَالَتْ هذَا ما اصْطَفَى مهْدِينا تعْنِي محمد بْن عبْدِ اللهِ بْنِ الْحسنِ تمازحه بِذَلِك فَقَالَ موسى بْن عبْدِ اللهِ و اللهِ لَأُخْبِرنكُمْ بِالْعجبِ رأَيت أَبِي رحِمه الله لَما أَخذَ فِي أَمرِ محمدِ بْنِ عبْدِ اللهِ و أَجْمع علَى لِقَاءِ أَصْحابِهِ فَقَالَ لَا أَحِد هذَا الْأَمر يسْتقِيم إِلا أَنْ أَلْقَى أَبا عبْدِ اللهِ جعْفَرَ بْن محمدٍ فَانْطَلَق و هو متكِئٌ علَي فَانْطَلَقْت معه حتى أَتيْنا أَبا عبْدِ اللهِ ع فَلَقِيناه خارِجاً يرِيد الْمسْجِد فَاسْتوْقَفَه أَبِي و كَلمه فَقَالَ لَه أَبو عبْدِ اللهِ ع لَيس هذَا مَوْضِع ذَلِك نلْتقِي إِنْ شاءَ الله فَرجع أَبِي مسْروراً ثُم أَقَام حتى إِذَا كَانَ الْغد أَوْ بعْده بِيوْمٍ انْطَلَقْنا حتى أَتيْناه فَدخلَ علَيْهِ أَبِي و أَنا معه فَابْتدأَ الْكَلَام ثُم قَالَ لَه فِيما يقُولُ قَدْ علِمْت جعِلْت فِداك أَن السن لِي علَيْك و أَن فِي قَوْمِك مَنْ هو أَسن مِنْك و لَكِن الله عز و جل قَدْ قَدم لَك فَضْلًا لَيس هو لِأَحدٍ مِنْ قَوْمِك و قَدْ حِنْتك مَعْتمِداً لِما أَعْلَم مِنْ بِرك و أَعْلَم قَدِيمتك أَنك إِذَا أَجْبتِني لَمْ يتخلفْ عني أَحد مِنْ أَصْحابِك و لَمْ يخْتلِفْ علَي اثْنان مِنْ قُرَيْشٍ و لَا غَيرِهِمْ فَقَالَ لَه أَبو عبْدِ اللهِ ع إِنك تجِد غَيرِي أَطْوع لَك مِني و لَا

made our secrets public and have ascribed us to someone other than our grandfather. They have said about us what we ourselves do not say.’”

H 928, Ch. 81, h 17

Certain persons of our people have narrated from Muhammad ibn Hassa’n from Muhammad ibn Ranjawayh from ‘Abd Allah ibn al-Hakam al-Armani from ‘Abd Allah ibn Ibrahim ibn Muhammad al-Ja'fari who has said the following:

“Once we went to offer our condolences to Khadijah, daughter of ‘Umar ibn Ali ibn al-Husayn ibn Ali ibn abu Talib, recipient of divine supreme covenant, for the death of the son of her daughter. We found her at the place of Musa ibn ‘Abd Allah ibn al-Hassan. She was to one side near the women. We offered our condolences to all of them. We then turned to him (Musa ibn ‘Abd Allah) and he asked abu Yashkur’s daughter, the reader of lamentations, to recite what she wanted to recite. She then recited the following lines:

Of our family is the Messenger of Allah, and after him,
the lion of the Lord, (Hamza) and thirdly is ‘Abbass,
of our family is Ali, recipient of divine supreme covenant, the embodiment of goodness and Ja'far,
Of our family is ‘Aqil, after him all leaders.

“He said, ‘Very good, it was very moving. Please recite more.’ She was encouraged and said**:**

Of our family is the leader of the pious ones, the Holy Prophet, recipient of divine supreme covenant,
And the chief of his army that purified Imam, (Ali, recipient of divine supreme covenant),
From us is Ali his son in-law and cousin,
And from us is Hamza and the well disciplined Ja'far.

“We stayed with her until it was almost night. Khadija said, ‘I heard my uncle Muhammad ibn Ali, recipient of divine supreme covenant, say that a woman’s reading lines of lamentation is good only if her tears flow down. It is not proper for her to say meaningless things. When night falls then you should not disturb the angels with your lamentations.’

“We then left her and went to her house next day and discussed with her the issue of separating her residence from the house of abu ‘Abd Allah, Ja'far ibn Muhammad, recipient of divine supreme covenant. He (Musa) then said, ‘This is called the stolen house.’ She then said, ‘This is what our *Mahdi* (meaning thereby ‘Abd Allah ibn al-Hassan), has chosen.’ She would say such things to him in a teasing manner.

“Musa ibn ‘Abd Allah then said, ‘By Allah, I can tell you a very strange matter that I experienced with my father. When my father, may Allah grant him blessings, became involved in the affairs of Muhammad ibn ‘Abd Allah and gathered his companions to meet him he decided to go and he would lean on me. I went with him until we came to abu ‘Abd Allah, recipient of divine supreme covenant. We met him outside when he wanted to go to the mosque. My father stopped him and spoke to him. Abu ‘Abd Allah, recipient of divine supreme covenant, said, ‘This is not a proper place to talk. We, Allah willing, will meet again.’ My father returned very happy. He waited until morning or the next day and then we went to see him (the Imam). My father and I met him and he (my father) began to speak. Among other things he said to him (the Imam) was, ‘May Allah keep my soul in service for your cause, you know already that I am older than you. Among your people there are those who are older than you but Allah, the Most Majestic, the Most Gracious, has granted you extra excellence that is not found in

any of your people. I have come to you, to depend on your virtue and I know, may Allah keep my soul in service for your cause, if you agree with me others will not differ. None of your companions will disagree with me and no one from the people of Quraysh or others will dispute me.'

"Abu 'Abd Allah, recipient of divine supreme covenant, then said to him, 'You can certainly find other people more obedient to you than I and then you will not need me. You know that I, by Allah, want to move to an empty land or think about it but I feel heavy in doing so. I want Hajj but I cannot attain it without hard work and exhaustion and hardship for myself. You should find others to support you but do not say that you have met me.' He (my father) then said, 'The people look up to you. If you support me no one will disagree. You do not have to suffer fighting or hardships.'

"The narrator has said that then people surrounded us and our talks were discontinued. My father asked, 'May Allah keep my soul in service for your cause, what do you say?' He said, 'You will meet me, Allah willing' He then asked, 'Will it be the way I love?' He (the Imam) said, 'It will, Allah willing, be the way you love in your favor.' He came home and sent a messenger to Muhammad in the mountains at Juhayna, called al-Ashqar, two nights journey from Madina. He gave him the glad news and informed him of his success in the task that he had asked for (support from Ja'far ibn Muhammad, recipient of divine supreme covenant, for his uprising).

"After three days we went again and stood before the door. We had not been stopped before. The messenger delayed but then gave us permission. We went inside and I sat on one side of the room. My father went close to him, kissed his head and said, 'May Allah keep my soul in service for your cause, I have come again with hopes and expectation expanding with a wish to achieve what I need.'

"Abu 'Abd Allah, recipient of divine supreme covenant, then said, 'O son of my uncle, I beseech Allah's protection for you and ask you not to become involved in this matter (political uprising). I am afraid for you from evil. The talks continued between them and they ended with what he (my father) did not want. He said, 'For what reason was al-Husayn, recipient of divine supreme covenant, more deserving than al-Hassan, recipient of divine supreme covenant, (in leaving Imamat, Leadership with Divine Authority) to his descendents?'

"Abu 'Abd Allah, recipient of divine supreme covenant, said, 'May Allah grant blessings to al-Hassan and al-Husayn, recipients of divine supreme covenant. How could you mention this?' He (my father) said, 'Were al-Husayn to act with justice, he should have left it (Imamat) to the eldest son of al-Hassan.' Abu 'Abd Allah, recipient of divine supreme covenant, said, 'When Allah, the Most Holy, the Most High, sent revelations to Muhammad, recipient of divine supreme covenant, He did so as He wanted. He did not ask anyone else for consultation. Muhammad, recipient of divine supreme covenant, commanded Ali, recipient of divine supreme covenant, for whatever he wanted and he obeyed the order. We say nothing else in it except what the Messenger of Allah has said in his (al-Husayn's) praise and affirmation. Had he (the Holy Prophet) commanded al-Husayn, recipient of divine supreme covenant, to transfer it (the will) to the eldest or to the sons of both of them he would have done so. He is not accused of anything before us such as keeping for himself. He could have done anything he wanted but he did only what he was commanded to do. He is your grandfather

حاجةَ لَك فِي قَو اللهِ إنك لَتعْلَم أني أُرِيد الْبادِيةَ أَوْ أهم بِها فَأَثْقُلُ عَنْها و أُرِيد الْحج فَما أُدرِكُه إلا بعْد كَد و تعبٍ و مشقةٍ علَى نفْسِي فَاطْلُبْ غَيْري و سلْه ذَلك و لَا تعْلِمهمْ أنك حِدثْنِي فَقَالَ لَه الناس مادونَ أَعْناقَهمْ إلَيْك وإنْ أَجْبتنِي لَمْ يتخلفْ عني أحد و لَك أنْ لَا تكَلف قِتالًا و لَا مكْروهاً قَالَ و هجم علَينا ناس فَدخلُوا و قَطَعوا كَلَامنا فَقَالَ أَبِي جعِلْت فِداك ما تقُولُ فَقَالَ نلْتقِي إنْ شاءَ الله فَقَالَ أَ لَيس علَى ما أُحِب فَقَالَ علَى ما تحِب إنْ شاءَ الله مِنْ إصْلَاحِك ثُم انصرف حتى جاءَ الْبيت فَبعثَ رسولًا إلَى محمدٍ فِي جبلٍ بِجهْينةَ يقَالُ لَه الْأَشْقَر علَى لَيلَتينِ مِن الْمدِينةِ فَبشره و أَعْلَمه أنه قَدْ ظَفِر لَه بِوجْهِ حاجتِهِ و ما طَلَب ثُم عاد بعْد ثَلَاثَةِ أَيامٍ فَوقَفْنا بِالْبابِ و لَمْ نكُنْ نحْجب إذَا جِئْنا فَأَبطَأَ الرسولُ ثُم أُذِنَ لَنا فَدخلْنا علَيْهِ فَجلَسْت فِي ناحِيةِ الْحجْرةِ و دنا أَبِي إلَيْهِ فَقَبلَ رأْسه ثُم قَالَ جعِلْت فِداك قَدْ عدْت إلَيْك راجِياً مؤملًا قَدِ انبسطَ رجائِي و أَملِي و رجوْت الدرْك لِحاجتِي فَقَالَ لَه أَبو عَبدِ اللهِ ع يا ابن عم إني أُعِيذُك بِاللهِ مِن التعرضِ لِهذَا الْأَمرِ الذِي أَمسيْت فِيهِ وإني لَخائِف علَيْك أَنْ يكْسِبك شراً فَجرى الْكَلَام بينهما حتى أَفْضى إلَى ما لَمْ يكُنْ يرِيد

و كَانَ مِنْ قَولِهِ بِأَي شَيْءٍ كَانَ الْحسْين أَحق بِها مِنْ الْحسنِ فَقَالَ أَبو عَبدِ اللهِ ع رحِم الله الْحسن و رحِم الْحسْين و كَيف ذَكَرْت هذَا قَالَ لِأَن الْحسْين ع كَانَ ينْفِي لَه إذَا عدلَ أَنْ يجْعلَها فِي الْأَسن مِنْ ولْدِ الْحسنِ فَقَالَ أَبو عَبدِ اللهِ ع إن الله تبارك و تعالَى لَما أَنْ أَوحى إلَى محمدٍ ص أَوحى إلَيْهِ بِما شاءَ و لَمْ يؤامِرْ أَحداً مِنْ خلْقِهِ و أَمر محمد ص عِلِياً ع بِما شاءَ فَفَعلَ ما أُمِر بِهِ و لَسْنا نقُولُ فِيهِ إلا ما قَالَ رسولُ اللهِ ص مِنْ تبْجِيلِهِ و تصْدِيقِهِ فَلَوْ كَانَ أَمر الْحسْين أَنْ يصيرها فِي الْأَسن أَوْ ينْقُلُها فِي ولْدِهِما يعْنِي الْوصِيةَ لَفَعلَ ذَلك الْحسْين و ما هو بِالْمتهمِ عِنْدنا فِي الذخِيرةِ لِنفْسِهِ و لَقَدْ ولى و ترك ذَلك و لَكِنه مضى لِما أُمِر بِهِ و هو جدك و عمك فَإِنْ قُلْت خَيراً فَما أَولَاك بِهِ وإنْ قُلْت هجْراً فَيغْفِر الله لَك أَطِعْنِي يا ابن عم و اسْمعْ كَلَامِي فَو اللهِ الذِي لَا إلَه إلا هو لَا آلُوك نصْحاً و حِرْصاً فَكَيف و لَا أَراك تفْعلُ و ما لِلْأَمرِ اللهِ مِنْ مرد فَسر أَبِي عِنْد ذَلك فَقَالَ لَه أَبو عَبدِ اللهِ و اللهِ إنك لَتعْلَم أنه الْأَحولُ الْأَكْشف الْأَخْضر الْمفْتولُ السدةِ أَشْجع عِنْد بطْنِ مسِيلِها فَقَالَ أَبِي لَيس هو ذَلك و اللهِ لَيحارِبن بِالْيوْمِ يوْماً و بِالساعةِ ساعةً و بِالسنةِ سنةً و لَيقُومن بِثَأْرِ بنِي أَبِي طَالِبٍ جمِيعاً فَقَالَ لَه أَبو عَبدِ اللهِ ع يغْفِر الله لَك ما

أَخْوقِني أَنْ يكُونَ هذَا الْبيت يلْحق صاحِبنا منْك نفْسك فِي الْخلَاءِ ضلَالًا لَا و اللهِ لَا يمْلِك أَكْثَر مِنْ حِيطَانِ الْمدِينةِ و لَا يبْلُغُ عملُه الطائِف إِذَا أَحْفَلَ يعْنِي إِذَا أَجْهد نفْسه و ما لِلْأَمرِ مِنْ بد أَنْ يقَع فَاتقِ الله و ارْحمْ نفْسك و بنِي أَبِيك فَو اللهِ إِني لَأَراه أَشْأَم سلْحةٍ أَخْرجتْها أَصْلَاب الرجالِ إِلَى أَرْحامِ النساءِ و اللهِ إِنه الْمقْتولُ بِسدةِ أَشْجع بيْن دورِها و اللهِ لَكَأَني بِهِ صرِيعاً مسْلُوباً بِزته بيْن رِجْلَيْهِ لَبِنةٌ و لَا يْنفَع هذَا الْغلَام ما يسْمع قَالَ موسى بْن عبْدِ اللهِ يعْنِيني و لَيخْرجن معه فَيهْزم و يقْتلُ صاحِبه ثُم يمْضِي فَيخْرج معه رايةٌ أُخْرى فَيقْتلُ كَبشها و يتفَرق جيْشها فَإِنْ أَطَاعنِي فَلْيطْلُبِ الْأَمانَ عِنْد ذَلِك مِنْ بنِي الْعباسِ حتى يأْتِيه الله بِالْفَرجِ و لَقَدْ علِمْت بِأَن هذَا الْأَمر لَا يتم و إِنك لَتعْلَم و نعْلَم أَن ابْنك الْأَحْولُ الْأَخْضر الْأَكْشف الْمقْتولُ بِسدةِ أَشْجع بيْن دورِها عِنْد بطْنِ مسِيلِها فَقَام أَبِي و هو يقُولُ بلْ يعْفِي الله عنْك و لَتعودن أَوْ لَيقِي الله بِك و بِغيْرِك و ما أَردْت بِهذَا إِلا امْتِناع غيْرِك و أَنْ تكُونَ ذَرِيعتهمْ إِلَى ذَلِك فَقَالَ أَبو عبْدِ اللهِ ع الله يعْلَم ما أُرِيد إِلا نصْحك و رشْدك و ما علَي إِلا الْجهْد فَقَام أَبِي يجر ثَوْبه مغْضباً فَلَحِقَه أَبو عبْدِ اللهِ ع فَقَالَ لَه أُخْبِرك أَني سمِعْت عمك و هو خالُك يذْكُر أَنك و بنِي أَبِيك ستقْتلُونَ فَإِنْ أَطَعْتنِي و رأَيت أَنْ تدْفَع بِالتِي هِي أَحْسن فَافْعلْ فَو اللهِ الذِي لَا إِلَه إِلا هو عالِم الْغيْبِ و الشهادةِ الرحْمن الرحِيم الْكَبِير الْمتعالِ علَى خلْقِهِ لَودِدْت أَني فَدَيْتك بِولَدِي و بِأَحبهِمْ إِلَي و بِأَحب أَهْل بيْتِي إِلَي و ما يعْدِلُك عِنْدِي شيْءٌ فَلَا ترى أَني غَششْتك فَخرج أَبِي مِنْ عِنْدِهِ مغْضباً أَسِفاً قَالَ فَما أَقَمْنا بعْد ذَلِك إِلا قَلِيلًا عِشْرِين لَيْلَةً أَوْ نحْوها حتى قَدِمتْ رسلُ أَبِي جعْفَرٍ فَأَخذُوا أَبِي و عمومتِي سلَيمانَ بْن حسنٍ و حسن بْن حسنٍ و إِبراهِيم بْن حسنٍ و داود بْن حسنٍ و عِلِي بْن حسنٍ و سلَيمانَ بْن داود بْنِ حسنٍ و عِلِي بْن إِبراهِيم بْنِ حسنٍ و حسن بْن جعْفَرِ بْنِ حسنٍ و طَباطَبا إِبراهِيم بْن إِسْماعِيلَ بْنِ حسنٍ و عبْد اللهِ بْن داود قَالَ فَصفدوا فِي الْحدِيدِ ثُم حمِلُوا فِي محامِلَ أَعْراءَ لَا وِطَاءَ فِيها و وقفُوا بِالْمصلى لِكَيْ يشْمِتهم الناس قَالَ فَكف الناس عنْهمْ و رفوا لَهمْ لِلْحالِ التِي همْ فِيها ثُم انْطَلَقُوا بِهِمْ حتى وقفُوا عِنْد بابِ مسْجِدِ رسول اللهِ ص قَالَ عبْد اللهِ بْن إِبراهِيم الْجعْفَرِي فَحدثْتنا خدِيجةُ بِنْت عمرِ بْنِ عِلِي أَنهمْ لَما أُوقِفُوا عِنْد بابِ الْمسْجِدِ الْبابِ الذِي يقَالُ لَه باب جبْرئِيلَ اطلَع علَيْهِمْ أَبو عبْدِ اللهِ ع و عامةُ رِدائِهِ مطْروح بِالْأَرضِ ثُم اطلَع مِنْ بابِ الْمسْجِدِ فَقَالَ لَعنكُم الله يا

(from mother's side) and your uncle. It is better for you to speak good things about him. If you say meaningless things about him, then may Allah forgive you. O son of my uncle, obey me and listen to my words. By Allah, besides Whom there is no Lord, I do not refrain from giving you good advice. How is it that you do not act accordingly? There is no escape from the commands of Allah.' My father became happy at this point.

"Abu 'Abd Allah, recipient of divine supreme covenant, then said to him, 'By Allah, you know that the oblique eyed with few hairs on his forehead will be killed at the doorway of al-Ashja', near the bottom of the water bed.' My father said, "That is not him. By Allah, he will fight them a day for a day, an hour for an hour and a year for a year. He will avenge for all of the descendents of abu Talib.'

"Abu 'Abd Allah, recipient of divine supreme covenant, then said, 'May Allah forgive you, how much I fear the applicability of this line to him:

Your soul in private gave you false hopes.

'No, by Allah, he will not gain more than the walls of Madina and cannot reach Taef no matter how hard he may try. What must happen happens. Be pious before Allah and have mercy on yourself and on the sons of your father. By Allah, I consider him to be the most unfortunate seed that man has ever deposited in the wombs of women. By Allah, he will be killed at the doorway of al-Ashja' among their houses. By Allah, it is as if I see him. He is dropped dead and looted and a brick placed between his legs. Nothing that is said to him benefits this boy.' Musa ibn 'Abd Allah has said, 'Such words were a reference to me.'

"The Imam then said, 'He will take part in the uprising but will be defeated and his friend will be killed. He then will take part in another uprising under another banner. Their leader will be killed and their soldiers will disperse. If he will obey me, immunity for him may be achieved from the descendent of 'Abbass until Allah will grant relief. You already know that this matter will not become successful. You know and we know that your son, the oblique eyed with few hairs on his forehead, will be killed at the doorway of al-Ashja', near their house in the bottom of the water bed.'

"My father stood up saying, 'In fact, Allah will make us needless of you or you will change or He will make you come back with the others. You only in this way are keeping others from helping us or have become a reason for them not to help us.' Abu 'Abd Allah, recipient of divine supreme covenant, then said, 'Allah knows that I only want to give you good advice and guidance and that is all I can try.'

"My father then left with his clothes dragging behind him due to anger. Abu 'Abd Allah, recipient of divine supreme covenant, reached him out and said, 'I heard your uncle who also is your maternal uncle mention that you and the sons of your father will be killed. If you can obey me and do what is good then do it. By Allah beside Whom there is no Lord, Who knows the unseen and what is present, the Beneficent, the Merciful, The Most Great, the Most High, you are important to me. Nothing is more important to me than you. I love to sacrifice the most beloved of my sons and most beloved person in my family to protect you. Do not think that I have cheated you.'

"My father left with anger and regrets. Thereafter we did not wait for more than twenty nights or so. The messengers of abu Ja'far (the Abbassid ruler) came and arrested my uncles. Sulayman ibn Hassan, Hassan ibn Hassan, Ibrahim ibn Hassan, Dawud ibn Hassan, Ali ibn Hassan, Sulayman ibn Dawud,

Hassan, Ali ibn Ibrahim ibn Hassan, Hassan ibn Ja'far ibn Hassan, Taba taba Ibrahim ibn 'Isma'il ibn Hassan and 'Abd Allah ibn Dawud were my uncles.

"They were tied in chains and placed on camels' backs without covering. They were placed on display in the Musalla area (open space for congregational prayer) so that people could condemn them. People did not do so. In fact, they sympathized with them because of their poor conditions. Then they were released. They stood before the door of the mosque of the Messenger of Allah.

"'Abd Allah ibn Ibrahim al-Ja'fari has said that Khadija daughter of 'Umar ibn Ali said to us, 'When they were made to stand before the door of the mosque, called the Gate of Jibril, abu 'Abd Allah, recipient of divine supreme covenant, came to them, while his gown dragged behind him in a hurry. He came out of the door of the mosque saying, 'May Allah condemn you, O people of Madina–three times. The messenger of Allah did not covenant with you for this nor had you pledged allegiance to him for such things. By Allah, I was hopeful, but I am defeated and there is no escape from the decision of Allah.' He then left one shoe on his foot and one in his hand with his gown dragging behind. He went home and suffered from fever for twenty days weeping day and night and we became very afraid for his life,' narrated Khadija.

"Al-Ja'fari has said that Musa ibn 'Abd Allah ibn Hassan narrated that when they appeared on the backs of the camels abu 'Abd Allah, recipient of divine supreme covenant, came out of the mosque and bent over 'Abd Allah ibn Hassan to speak to him. He was harshly stopped and the security man pushed him aside saying, 'Get away from him. May Allah fendoff your evil intents and others like you.' They then were taken to the streets and abu 'Abd Allah, recipient of divine supreme covenant, went home. Before they reached the graveyard al-Baqi', the security man faced a severe misfortune. His camel hit him at his leg and crushed it and he died very soon. The people were taken away. After a while Muhammad ibn 'Abd Allah ibn Hassan came and told that his father and his uncles were killed. Abu Ja'far (the Abbassid ruler) killed them. Only Hassan ibn Ja'far, Taba taba, Ali ibn Ibrahim, Sulayman ibn Dawud, Dawud ibn Hassan, and 'Abd Allah ibn Dawud were not killed.

"At that time Muhammad ibn 'Abd Allah rose and called people for a pledge of allegiance to him. I (the narrator) was one of the three people to pledge allegiance to him. No one from Quraysh, from Ansar (people of Madina) or an Arab opposed him. He consulted 'Isa ibn Yazid, a trusted person to him and a commander of his army. He consulted with him in the matter of sending a message to the leaders of his people. 'Isa ibn Yazid said to him, 'If you just call them, they may not respond. You must become strong and strict with them. Thus, allow me to handle it for you. Muhammad agreed and said, 'Do what you like.' He then said, 'Send to their leader and the greatest among them, namely abu 'Abd Allah Ja'far ibn Muhammad, recipient of divine supreme covenant. If you become strict with him, all will learn that they also will experience what he has been through.'

"The narrator has said, 'In very little time they brought abu 'Abd Allah, recipient of divine supreme covenant, and made him stand up before him (Muhammad). 'Isa ibn Yazid said, 'Submit and you will be safe.' Abu 'Abd Allah, recipient of divine supreme covenant, then asked, 'Have you invented a prophet-hood after Prophet Muhammad, recipient of divine supreme covenant?' Muhammad then said, 'No, but pledge allegiance and your life, property and children will be protected and you will

معاشِر الْأنصارِ ثَلاثاً ما علَى هذَا عاهدْتمْ رسولَ اللهِ ص و لَا بايعْتموه أما و اللهِ إِنْ كُنت حرِيصاً و لَكِني غُلِبت و لَيس لِلْقَضاءِ مدْفَع ثُم قَام و أَخذَ إِحْدى نَعْلَيهِ فَأَدخلَها رِجْله و الْأُخْرى فِي يدِهِ و عامةُ رِدائِهِ يجره فِي الْأَرْضِ ثُم دخلَ بيته فَحم عِشْرِين لَيلَةً لَمْ يزلْ يبْكِي فِيهِ اللَّيلَ و النهار حتى خِفْنا علَيهِ فَهذَا حدِيثُ خدِيجةَ قَالَ الْجعْفَرِي و حدثَنا موسى بْن عبْدِ اللهِ بْنِ الْحسنِ أنه لَما طُلِع بِالْقَوْمِ فِي الْمحامِلِ قَام أَبو عبْدِ اللهِ ع مِن الْمسْجِدِ ثُم أَهوى إِلَى الْمحْمِلِ الذِي فِيهِ عبْد اللهِ بْن الْحسنِ يرِيد كَلَامه فَمنِع أَشد الْمنْعِ و أَهوى إِلَيهِ الْحرسِي فَدفَعه و قَالَ تنح عنْ هذَا فَإِن الله سيكْفِيك و يكْفِي غَيرك ثُم دخلَ بِهِم الزقَاق و رجع أَبو عبْدِ اللهِ ع إِلَى مْنزِلِهِ فَلَمْ يبْلُغْ بِهِم الْبقِيع حتى ابْتلِي الْحرسِي بلَاءً شدِيداً رمحْته ناقَته فَدقَتْ وِركَه فَمات فِيها و مضى بِالْقَوْمِ فَأَقَمْنا بعْد ذَلِك حِيناً ثُم أَتى محمد بْن عبْدِ اللهِ بْنِ حسنٍ فَأَخْبر أَن أَباه و عمومته قُتِلُوا قَتلَهمْ أَبو جعْفَرٍ إِلا حسن بْن جعْفَرٍ و طَباطَبا و عِلِي بْن إِبراهِيم و سلَيمانَ بْن داود و داود بْن حسنٍ و عبْد اللهِ بْن داود قَالَ فَظَهر محمد بْن عبْدِ اللهِ عِنْد ذَلِك و دعا الناس لِبيْعتِهِ قَالَ فَكُنت ثَالِثَ ثَلَاثَةٍ بايعوه و اسْتوْسق الناس لِبيْعتِهِ و لَمْ يخْتلِفْ علَيهِ قُرشِي و لَا أَنصارِي و لَا عرِبي قَالَ و شاور عِيسى بْن زَيْدٍ و كَانَ مِنْ ثِقَاتِهِ و كَانَ علَى شرطِهِ فَشاوره فِي الْبعْثَةِ إِلَى وجوهِ قَوْمِهِ فَقَالَ لَه عِيسى بْن زَيْدٍ إِنْ دعَوْتهمْ دعاءً يسِيراً لَمْ يجِيبوك أَوْ تغْلُظَ علَيهِمْ فَخلِّنِي و إِياهمْ فَقَالَ لَه محمد امْضِ إِلَى مْن أَردْت مِنْهمْ فَقَالَ ابعثْ إِلَى رئِيسِهِمْ و كَبِيرِهِمْ يعْنِي أَبا عبْدِ اللهِ جعْفَر بْن محمدٍ ع فَإِنك إِذَا أَغْلَظْت علَيهِ عِلموا جمِيعاً أَنك ستمِرهمْ علَى الطرِيقِ الَّتِي أَمررْت علَيها أَبا عبْدِ اللهِ ع قَالَ فَو اللهِ ما لَبِثْنا أَنْ أُتِي بِأَبِي عبْدِ اللهِ ع حتى أُوقِف بيْن يدَيهِ فَقَالَ لَه عِيسى بْن زَيْدٍ أَسْلِمْ تسْلَمْ فَقَالَ لَه أَبو عبْدِ اللهِ ع أَ حدثَتْ نبوةٌ بعْد محمدٍ ص فَقَالَ لَه محمد لَا و لَكِنْ بايِعْ تأْمنْ علَى نفْسِك و مالِك و ولَدِك و لَا تكَلفَن حرْباً فَقَالَ لَه أَبو عبْدِ اللهِ ع ما فِي حرْب و لَا قِتالٌ و لَقَدْ تقَدمْت إِلَى أَبِيك و حذرْته الَّذِي حاق بِهِ و لَكِنْ لَا ينْفَع حذَر مِنْ قَدرٍ يا ابْن أَخِي علَيك بِالشبابِ و دعْ عنْك الشيوخ فَقَالَ لَه محمد ما أَقْرب ما بيْنِي و بيْنك فِي السن فَقَالَ لَه أَبو عبْدِ اللهِ ع إِني لَمْ أُعازك و لَمْ أَحِبْ لِأَتقَدم علَيك فِي الَّذِي أَنت فِيهِ فَقَالَ لَه محمد لَا و اللهِ لَا بد

مِنْ أَنْ تبايِع فَقَالَ لَه أَبو عَبْدِ اللهِ ع ما فِي يا ٱبن أَخِي طَلَب و لَا حَرْب وإِني لَأُرِيد الْخروج إِلَى الْبادِيةِ فَيصدِني ذَلِك و يثْقُلُ علَي حتى تكلمِني فِي ذَلِك الْأَهْلُ غَير مرةٍ و لَا يمْنعِنِي مِنْه إِلا الضعْف و اللهِ و الرحِمِ أَنْ تدْبِر عنا و نشْقَى بِك فَقَالَ لَه يا أَبا عَبْدِ اللهِ قَدْ و اللهِ مات أَبو الدوانِيقِ يعْنِي أَبا جعْفَرٍ فَقَالَ لَه أَبو عَبْدِ اللهِ ع و ما تصْنع بِي و قَدْ مات قَالَ أُرِيد الْجمالَ بِك قَالَ ما إِلَى ما تُرِيد سبِيلٌ لَا و اللهِ ما مات أَبو الدوانِيقِ إِلا أَنْ يكُونَ مات موْت النوْمِ قَالَ و اللهِ لَتبايِعنِي طَائِعاً أَوْ مكْرهاً و لَا تحْمد فِي بيْعتِك فَأَبى علَيْهِ إِباءً شدِيداً و أَمر بِهِ إِلَى الْحبْسِ فَقَالَ لَه عِيسى ٱبْن زَيْدٍ أَما إِنْ طَرحْناه فِي السجْنِ و قَدْ خرِب السجْن و لَيس علَيْهِ الْيوْم غَلَق خِفْنا أَنْ يهْرب مِنْه فَضحِك أَبو عَبْدِ اللهِ ع ثُم قَالَ لَا حوْلَ و لَا قُوةَ إِلا بِاللهِ الْعلِي الْعظِيمِ أَ و تراك تسْجِنِنِي قَالَ نعمْ و الذِي أَكْرم محمداً ص بِالنبوةِ لَأَسْجِننك و لَأُشددن علَيْك فَقَالَ عِيسى ٱبْن زَيْدٍ احْبِسوه فِي الْمخْيِا و ذَلِك دار رَيْطَةَ الْيوْم فَقَالَ لَه أَبو عَبْدِ اللهِ ع أَما و اللهِ إِني سأَقُولُ ثُم أَصدق فَقَالَ لَه عِيسى ٱبْن زَيْدٍ لَوْ تكَلمْت لَكسرْت فَمك فَقَالَ لَه أَبو عَبْدِ اللهِ ع أَما و اللهِ يا أَكْشف يا أَزرق لَكَأَني بِك تطْلُب لِنفْسِك جحْراً تدْخلُ فِيهِ و ما أَنت فِي الْمذْكُورِين عِنْد اللقَاءِ و إِني لَأَظُنك إِذَا صفق خلْفَك طِرْت مِثْلَ الْهيْقِ النافِرِ فَنفَر علَيْهِ محمد بِانْتِهارِ احْبِسْه و شدد علَيْهِ و

اغْلُظْ علَيْهِ فَقَالَ لَه أَبو عَبْدِ اللهِ ع أَما و اللهِ لَكَأَني بِك خارِجاً مِنْ سدةِ أَشْجع إِلَى بطْنِ الْوادِي و قَدْ حملَ علَيْك فَارِس معْلَم فِي يدِهِ طِرادةٌ نِصفُها أَبيض و نِصفُها أَسْود علَى فَرسٍ كُمَيتٍ أَقْرح قَطَعنك فَلَمْ يصْنعْ فِيك شيْئاً و ضرْبت خَيشوم فَرسِهِ فَطَرحْته و حملَ علَيْك آخر خارِج مِنْ زقَاق آل أَبِي عمارٍ الدؤلِيين علَيْهِ عَدِيرتان مضْفُورتان و قَدْ خرجتا مِنْ تحْتِ بيْضةٍ كَثِير شعْرِ الشارِبيْنِ فَهو و اللهِ صاحِبك فَلَا رحِم الله رِمته فَقَالَ لَه محمد يا أَبا عَبْدِ اللهِ حسِبْت فَأَخْطَأْت و قَام إِلَيْهِ السراقِي ٱبْن سلْخ الْحوتِ فَدفَع فِي ظَهْرِهِ حتى أُدخِلَ السجْن و اصْطُفِي ما كَانَ لَه مِنْ مالٍ و ما كَانَ لِقَوْمِهِ مِمنْ لَمْ يخْرجْ مع محمدٍ قَالَ قَطَّلِع بِإِسْماعِيلَ ٱبْن عَبْدِ اللهِ ٱبْن جعْفَرِ ٱبْن أَبِي طَالِبٍ و هو شيْخ كَبِير ضعِيف قَدْ ذَهبتْ إِحْدى عيْنيْهِ و ذَهبتْ رِجْلَاه و هو

يحْملُ حمْلًا فَدعاه إِلَى الْبيْعةِ فَقَالَ لَه يا ٱبن أَخِي إِني شيْخ كَبِير ضعِيف و أَنا إِلَى برك و عوْنك أَحْوج فَقَالَ لَه لَا بد مِنْ أَنْ تبايِع

not have to fight. Abu ‘Abd Allah, recipient of divine supreme covenant, then said, ‘I have nothing to do with war and fighting. I advised your father and warned him against what he went through, but warning does not help what is already measured. Son of my brother, find the young ones and leave the elderly alone.’ Muhammad said, ‘There is not much difference between my and your age.’ Abu ‘Abd Allah, recipient of divine supreme covenant, said, ‘I am not here to defeat you or compete with you in what you do.’ Muhammad said, ‘By Allah, you must pledge allegiance.’ Abu ‘Abd Allah, recipient of divine supreme covenant, said, ‘Son of my brother, I do not want a war, or to gain any worldly thing. I want to go out in the open land, but it is heavy for me. Even my family has asked me several times to do so. Only weakness holds me back. By Allah, and for the sake of family relations, save us from misfortune through your hands.’

“He then said, ‘O abu ‘Abd Allah, recipient of divine supreme covenant, by Allah, abu Dawaniq (Abbassid ruler) has died.’ Abu ‘Abd Allah, recipient of divine supreme covenant, said, ‘What has that to do with me?’ He said, ‘I wanted honor through you.’ He then said, ‘There is no way for you to do that. By Allah, abu Dawaniq has not died, except in (your) dreams.’ He said, ‘By Allah you must pledge allegiance to me, voluntarily or by force but, then, if by force your pledge will lose its value.’ He (abu ‘Abd Allah, recipient of divine supreme covenant) refused it strongly. He was sent to prison. ‘Isa ibn Yazid said, ‘There is not enough security in the prison and without tying him up he may run away.’ Abu ‘Abd Allah, recipient of divine supreme covenant, laughed and said, ‘There is no means and power without Allah, the Most High, the most Great. Will you imprison me?’ He said, ‘I swear by the One Who honored Muhammad, recipient of divine supreme covenant, with prophecy that I will imprison you severely.’ ‘Isa ibn Yazid said, ‘Keep him today in the stable that belongs to Rita.’ Abu ‘Abd Allah, recipient of divine supreme covenant, then said, ‘By Allah I will soon say it and I will be confirmed.’ ‘Isa ibn Yazid said, ‘Be quiet or I will break your mouth.’ Abu ‘Abd Allah, recipient of divine supreme covenant, said, ‘You who are blue eyed and bald say this. I can see you looking for a hole in which to hide. You are not even worthy to be mentioned. On meeting (the enemy) even if one would clap his hands behind you, you will run away like an ostrich. Muhammad ordered ‘Isa ibn Yazid to imprison him and be strict with him.’

“Abu ‘Abd Allah, recipient of divine supreme covenant, said, ‘By Allah it is as if I see you coming out of the doorway of al-Ashja‘ to the bottom of the waterbed in the valley. A man on a marked horse has attacked with a spear in his hand, half white and half black, riding a brown horse with a white forehead. He hits you but it does not kill you. You hit the nose of his horse and it is injured. Another man attacks you from the alley of Ale abu ‘Ammar al-Du’iliyyin. He has two bands of hair coming out of his helmet with a thick mustache. He, by Allah, is your adversary. May Allah have no mercy on his bones.’

“Muhammad said, ‘O abu ‘Abd Allah, recipient of divine supreme covenant, you have calculated but you have made a mistake.’ At this time Al-Suraqi ibn al-Salkh al-Hut came to him and pushed him (abu ‘Abd Allah, recipient of divine supreme covenant) into the prison. They looted his (abu ‘Abd Allah’s, recipient of divine supreme covenant) properties and the properties of those of his people who did not come out with Muhammad. After this they brought ’Isma‘il ibn ‘Abd Allah ibn

Ja'far ibn Abu Talib who was very old and weak. One of his eyes was gone and both of his legs did not work. He had to be carried. He was asked to pledge allegiance to him. He said, ‘Son of my brother, I am an old man and weak. I need your kindness and support.’ He (Muhammad) said, ‘You must pledge allegiance.’ He asked, ‘What is the benefit of my pledge of allegiance? By Allah, my name will only waste the space for the name of a man.’ He said, ‘You must do so.’ He used strong language with him. ’Isma‘il then said, ‘Call for me Ja'far ibn Muhammad, recipient of divine supreme covenant, perhaps we both pledge allegiance for you.’

“The narrator has said that when Ja'far ibn Muhammad, recipient of divine supreme covenant, was brought, ’Isma‘il said to him, ‘May Allah keep my soul in service for your cause, if you explain to him we perhaps will all be spared.’ He said, ‘I have decided not to talk to him. Let him do whatever he wants.’ ’Isma‘il said to abu ‘Abd Allah, recipient of divine supreme covenant, ‘By Allah, tell me if you remember the day I came to see your father, Muhammad ibn Ali, recipient of divine supreme covenant, and I had two pieces of yellow cloth on me. He looked at me for a long time and wept. I asked for the reason. He said, ‘I wept because you will be killed when very old for no reason and not even two goats will fight for you (no one will ask justice for you).’ I asked, ‘When is that?’ He said, ‘It will happen when you will be called to follow falsehood and you will refuse. When you will see the abusive oblique-eyed person whose people from the family of al-Hassan, recipient of divine supreme covenant, on the pulpit of the Messenger of Allah, call people to follow him and will give himself a name that he does not deserve. At such time you must renew your covenant, make your will; you will be murdered on that day or the next day.’

“Abu ‘Abd Allah, recipient of divine supreme covenant, said, ‘Yes, by the Lord of the Ka‘ba he (Muhammad ibn ‘Abd Allah) does not fast in the month of Ramadan except for a few days. I leave you in the trust of Allah, O abu al-Hassan. May Allah grant us great rewards for loosing you. May He grant well-being to those whom you leave behind. We are for Allah and to Him we will return.’

“The narrator has said, ‘`Isma‘il was carried away and abu ‘Abd Allah, recipient of divine supreme covenant, was sent to prison.’ He has said, ‘By Allah, only that evening the sons of his brother, the sons of Mu‘awiya ibn ‘Abd Allah ibn Ja'far went on him and crushed (his bones) under their feet. Muhammad ibn ‘Abd Allah released Ja'far, recipient of divine supreme covenant.’

“The narrator has said, ‘When it was the month of Ramadan ‘Isa ibn Musa began his uprising to occupy Madina.’ He has said, ‘Muhammad ibn ‘Abd Allah came with Yazid ibn Mu‘awiya ibn ‘Abd Allah ibn Ja'far leading his army. In front of the army of ‘Isa ibn Musa there were the sons of al-Hassan ibn Zayd ibn al-Hassan ibn al-Hassan and al-Qasim and Muhammad ibn Zayd, Ali and Ibrahim, sons of al-Hassan ibn Zayd. Yazid ibn Mu‘awiya was defeated and ‘Isa ibn Musa came to Madina. Fighting took place in Madina. ‘Isa camped at mount Dhubab. The blacks (army of Abbassids who wore black attire) came from behind. Muhammad with his people went up to the market place then followed them to the mosque of al-Khawamin. There he looked around. There were no blacks. There were no white soldiers (opposed to Abbassids). He advanced to Sha‘b Faraza then to Hudhayl then he went al-Ashja‘. Here a horseman about whom abu ‘Abd Allah, recipient of divine supreme covenant,

فَقَالَ لَه و أَي شَيْءٍ تَنتفِع بِبيْعتِي و اللهِ إِني لأُضيق عَلَيْك مكَانَ اسْمِ رجلٍ إِنْ كَتَبته قَالَ لَا بد لَك أَنْ تفْعلَ و أَغْلَظَ لَه فِي الْقَوْل فَقَالَ لَه إِسْماعِيلُ ادْع لِي جعْفَر ْبن محمدٍ فَلَعلنا نبايِع جمِيعاً قَالَ فَدعا جعْفَراً ع فَقَالَ لَه إِسْماعِيلُ جعِلْت فِداك إِنْ رأَيت أَنْ تبين لَه فَافْعلْ لَعل الله يكُفه عنا قَالَ قَدْ أَجْمعْت أَلا أُكلمه أَ فَلَيْر فِي بِرأْيِه فَقَالَ إِسْماعِيلُ لِأَبِي عَبْدِ اللهِ ع أَنشدك الله هلْ تذْكُر يوْماً أَتَيْت أَباك محمد ْبن عَلِي ع و عَلَي حلتانِ صفْراوانِ فَدام النظَر إِلَي فَبكَى فَقُلْت لَه ما يبْكِيك فَقَالَ لِي يبْكِينِي أَنك تقْتلُ عِنْد كِبرِ سِنك ضياعاً لَا يَنتطِح فِي دمِك عنْزانِ قَالَ قُلْت فَمتى ذَاك قَالَ إِذَا دعِيت إِلَى الْباطِلِ فَأَبَيْته و إِذَا نظَرْت إِلَى الْأَحْول مشومِ قَوْمِه يَنتمِي مِنْ آلِ الْحسنِ علَى مِنْبرِ رسول اللهِ ص يدْعو إِلَى نفْسِه قَدْ تسمى بِغَيْرِ اسْمِه فَأَحْدِثْ عهْدك و اكْتبْ وصِيتك فَإِنك مقْتولٌ فِي يوْمِك أَوْ مِنْ غَدٍ فَقَالَ لَه أَبو عَبْدِ اللهِ ع نعمْ و هذَا و رب الْكَعْبةِ لَا يصوم مِنْ شهْرِ رمضانَ إِلا أَقله فَأَسْتَوْدِعك الله يا أَبا الْحسنِ و أَعْظَم الله أَجْرنا فِيك و أَحْسن الْخِلَافَةَ علَى منْ خلفْت و إِنا لِلهِ و إِنا إِلَيْهِ راجِعونَ قَالَ ثُم احْتمِلَ إِسْماعِيلُ و رد جعْفَر إِلَى الْحبْسِ قَالَ فَو اللهِ ما أَمسْينا حتى دخلَ علَيْهِ بنو أَخِيهِ بنو معاوِيةَ ْبنِ عَبْدِ اللهِ ْبنِ جعْفَرٍ فَتوطئُوه حتى قَتلُوه و بعثَ محمد ْبن عَبْدِ اللهِ إِلَى جعْفَرٍ فَخلى سبِيلَه قَالَ و أَقَمْنا بعْد ذَلِك حتى اسْتهْلَلْنا شهْر رمضانَ فَبلَغنا خروج عِيسى ْبنِ موسى يرِيد الْمدِينةَ قَالَ فَتقَدم محمد ْبن عَبْدِ اللهِ علَى مقَدمتِهِ يزِيد ْبن معاوِيةَ ْبنِ عَبْدِ اللهِ ْبنِ جعْفَرٍ و كَانَ علَى مقَدمةِ عِيسى ْبنِ موسى ولَد الْحسنِ ْبنِ زيْدِ ْبنِ الْحسنِ ْبنِ الْحسنِ و قَاسِم و محمد ْبن زيْدٍ و عَلِي و إِبراهِيم بنو الْحسنِ ْبنِ زيْدٍ فَهزم يزِيد ْبن معاوِيةَ و قَدِم عِيسى ْبن موسى الْمدِينةَ و صار الْقِتالُ بِالْمدِينةِ فَنزلَ بِذُبابٍ و دخلَتْ علَيْنا الْمسودةُ مِنْ خلْفِنا و خرج محمد فِي أَصْحابِهِ حتى بلَغَ السوق

فَأَوْصلَهمْ و مضى ثُم تبِعهمْ حتى انْتهى إِلَى مسْجِدِ الْخوامِين فَنظَر إِلَى ما هناك فَضاءٍ لَيس فِيهِ مسود و لَا مبيض فَاسْتقْدم حتى انْتهى إِلَى شِعْبِ فَزارةَ ثُم دخلَ هذَيْلَ ثُم مضى إِلَى أَشْجع فَخرج إِلَيْهِ الْفَارِس الذِي قَالَ أَبو عَبْدِ اللهِ مِنْ خلْفِهِ مِنْ سِكةِ هذَيْلَ فَطَعنه فَلَمْ يصْنَعْ فِيهِ شَيْئاً و حملَ علَى الْفَارِسِ فَضرب خَيْشوم فَرسِهِ بِالسيْفِ فَطَعنه الْفَارِس فَأَنفَذَه فِي الدرْعِ و انْثَنى علَيْهِ محمد فَضربه فَأَثْخنه و

خرج عَلَيْهِ حمَيْد ْبن قَحْطَبةَ و هو مدْبِر علَى الْفَارِسِ يضْربه مِنْ زقَاق الْعمارِيين فَطَعنه طَعْنةً أَنفَذَ السنانَ فِيهِ فَكَسِر الرمْح و حملَ علَى حمَيْدٍ فَطَعنه حمَيْد ِبزج الرمْحِ فَصرعه ثُم نزلَ إِلَيْهِ فَضربه حتى أَثْخنه و قَتَلَه و أَخذَ رأْسه و دخلَ الْجُند مِنْ كُل جانِبٍ و أُخِذَتِ الْمدِينةُ و أُجْلِينا هرباً فِي الْبِلَادِ قَالَ موسى ْبن عَبْدِ اللهِ فَانطَلَقْت حتى لَحِقْت بِإِبراهِيم ْبنِ عَبْدِ اللهِ فَوجدْت عِيسى ْبن زَيْدٍ مكْمناً عِنْده فَأَخْبرته بِسوءِ تدْبِيرِهِ و خرجْنا معه حتى أُصِيب رحِمه الله ثُم مضَيْت مع ابْنِ أَخِي الْأَشْترِ عَبْدِ اللهِ ْبنِ محمدِ ْبنِ عَبْدِ اللهِ ْبنِ حسنٍ حتى أُصِيب بِالسنْدِ ثُم رجعْت شرِيداً طَرِيداً تضيق علَي الْبِلَاد فَلَما ضاقَتْ علَي الْأَرض و اشْتد بِي الْخَوْف ذَكَرْت ما قَالَ أَبو عَبْدِ اللهِ ع فَجِئْت إِلَى الْمهْدِي و قَدْ حج و هو يخْطُب الناس فِي ظِل الْكَعْبةِ فَما شعر بِي إِلا و أَني قَدْ قُمت مِنْ تحْتِ الْمِنْبرِ فَقُلْت لِي الْأَمانُ يا أَمِير الْمؤْمِنِين و أَدلك علَى نصِيحةٍ لَك عِنْدِي فَقَالَ نعَمْ ما هِي قُلْت أَدلك علَى موسى ْبنِ عَبْدِ اللهِ ْبنِ حسنٍ فَقَالَ لِي نعَمْ لَك الْأَمانُ فَقُلْت لَه أَعْطِنِي ما أَثِق بِهِ فَأَخذْت مِنْه عهوداً و مواثِيق و وثِقْت لِنفْسِي ثُم قُلْت أَنا موسى ْبن عَبْدِ اللهِ فَقَالَ لِي إِذاً تكْرم و تحْبى فَقُلْت لَه أَقْطِعْنِي إِلَى بعْضِ أَهْلِ بيْتك يقُوم بِأَمرِي عِنْدك فَقَالَ لِي انظُرْ إِلَى مَنْ أَردْت فَقُلْت عمك الْعباس ْبن محمدٍ فَقَالَ الْعباس لَا حاجةَ لِي فِيك فَقُلْت و لَكِنْ لِي فِيك الْحاجةُ أَسْأَلُك بِحق أَمِير الْمؤْمِنِين إِلا قَبِلْتنِي فَقَبِلَنِي شاءَ أَو أَبى و قَالَ لِي الْمهْدِي مَنْ يعْرِفُك و حوْلَه أَصْحابنا أَو أَكْثَرهمْ فَقُلْت هذَا الْحسن ْبن زَيْدٍ يعْرِفُنِي و هذَا موسى ْبن جعْفَرٍ يعْرِفُنِي و هذَا الْحسن ْبن عَبْدِ اللهِ ْبنِ الْعباسِ يعْرِفُنِي فَقَالُوا نعَمْ يا أَمِير الْمؤْمِنِين كَأَنه لَمْ يغِبْ عنا ثُم قُلْت لِلْمهْدِي يا أَمِير الْمؤْمِنِين لَقَدْ أَخْبرنِي بِهذَا الْمقَامِ أَبو هذَا الرجل و أَشَرْت إِلَى موسى ْبنِ جعْفَرٍ قَالَ موسى ْبن عَبْدِ اللهِ و كَذَبت علَى جعْفَرٍ كَذِبةً فَقُلْت لَه و أَمرنِي أَنْ أُقْرِئَك السلَام و قَالَ إِنه إِمام عدْلٍ و سخاءٍ قَالَ فَأَمر لموسى ْبنِ جعْفَرٍ بِخمْسةِ آلَافِ دِينارٍ فَأَمر لِي مِنْها موسى بِأَلْفَيْ دِينارٍ و وصلَ عامةَ أَصْحابِهِ و وصلَنِي فَأَحْسن صِلَتِي فَحَيْثُ ما ذُكِر ولْد محمدِ ْبنِ عَلِي ْبنِ الْحسَيْنِ فَقُولُوا صلى الله علَيْهِمْ و ملَائِكته و حملَةُ عرْشِهِ و الْكِرام الْكَاتِبونَ و خصوا أَبا عَبْدِ اللهِ بِأَطْيبِ ذَلِك و جزى موسى ْبن جعْفَرٍ عني خَيْراً فَأَنا و اللهِ مَوْلَاهمْ بعْد اللهِ

١٨ - وبِهذَا الْإِسْنادِ عَنْ عَبْدِ اللهِ ْبنِ جعْفَرِ ْبنِ إِبراهِيم الْجعْفَرِي

had spoken came out from the doorway of Hudhayl and struck him a blow. It did not do anything to him. He attacked the horseman and cut the nose of his horse with sword. The horseman hit him and penetrated the coat of arms. Muhammad turned to him and hit and killed him. Then Humayd ibn Qahtaba came on him when he was turning away from the horseman. He was hit from the alley of al-‘Ammariyyin. One hit of the spear penetrated his coat of arms, but the spear broke. He attacked Humayd and hit him with the spear. Humayd then with the iron part of the broken spear hit him fatally, he then came down and hit him until he was dead. He took his head away. The soldiers came from all sides and Madina was taken and we were exiled all over the place.’

“Musa ibn ‘Abd Allah has said, ‘I then left until I met Ibrahim ibn ‘Abd Allah. I found ‘Isa ibn Zayd hiding. I told him of his bad management and journeyed with him until he died, may Allah have mercy on him. I then continued with the son of my brother, al-Ashtar ‘Abd Allah ibn Muhammad ibn ‘Abd Allah ibn Hassan until he also died in Sind. I then came back with no place to go to and I was afraid. I remembered what abu ‘Abd Allah, recipient of divine supreme covenant, had said. I came to al-Mahdi (an Abbassid ruler) in Hajj where he was speaking to people in the shadow of the walls of Ka‘ba. He did not notice when I stood up below the pulpit. I asked, ‘Can I have immunity, O Amir al-Mu’minin if I give you a good advice?’ He said, ‘Yes, but what is it?’ I said, ‘I can show you where Musa ibn ‘Abd Allah ibn Hassan is.’ He said, ‘Yes, you will have security and protection.’ I said, ‘I ask for guarantees. I then asked for covenant and affirmation until I was certain of the security. Then I said, ‘I am Musa ibn ‘Abd Allah.’ He said, ‘You are respected and you will live.’ I then said, ‘Show me among your people one who will support me for living.’ He said, ‘Look at whoever you like.’ I said, ‘Your uncle, Abbass ibn Muhammad should support me. He refused. I begged him then he agreed willingly or compelled.’ Al-Mahdi asked, ‘Who knows you?’ All or most of the people around him were, our people. I said, ‘This al-Hassan ibn Zayd knows me. This Musa ibn Ja'far, recipient of divine supreme covenant, knows me. This al-Hassan ibn ‘Abd Allah ibn ‘Abbass knows me.’ They said, ‘Yes, O Amir al-Mu’minin we know him as if he was not absent from us.’ I then said to al-Mahdi, ‘O Amir al-Mu’minin, the father of this man - I pointed out to Musa ibn Ja'far, recipient of divine supreme covenant, - had told me of this position.’

“Musa ibn ‘Abd Allah has said, I lied against Ja’far and I said, ‘He (the Imam) asked me to convey greetings of peace to you.’ He (‘Abbassid ruler) said, ‘He is a just and generous Imam.’ He has said, ‘Then the ruler ordered to give five thousand Dinars to Musa ibn Ja'far, recipient of divine supreme covenant. Musa ibn Ja'far, recipient of divine supreme covenant, ordered to give me two thousand out of it. He helped me and he helped his people. As the sons of Muhammad ibn Ali ibn al-Husayn are mentioned you should say, “May Allah and His angels, the carriers of His throne, the angels writers of the deeds send blessing upon them especially abu ‘Abd Allah, recipient of divine supreme covenant. May Allah grant Musa ibn Ja'far, recipient of divine supreme covenant, on my behalf good rewards. I, by Allah, am a servant of them after being the servant of Allah.”””

H 929, Ch. 81, h 18

Through the same chain of narrators it is narrated from ‘Abd Allah ibn Ja'far ibn Ibrahim al-Ja'fari who has said that ‘Abd Allah ibn al-Mufaddal the slave of

‘Abd Allah ibn Ja'far ibn abu Talib narrated the following:

“When al-Husayn ibn Ali who was killed in al-Fakh, began his uprising, he controlled the city of Madina and called Musa ibn Ja'far, recipient of divine supreme covenant, to pledge allegiance to him. When he was brought before him (al-Husayn) he (Musa ibn Ja'far, recipient of divine supreme covenant) said, ‘Son of my uncle, do not impose on me what the son of your uncle imposed on your uncle abu ‘Abd Allah (Ja'far ibn Muhammad, recipient of divine supreme covenant) and then you will experience from me what I do not want as it happened with abu ‘Abd Allah, recipient of divine supreme covenant.’

“Al-Husayn said to him, ‘I just proposed the matter to you. If you like you may take part in it, if you dislike it I will not impose on you, Allah is the supporter.’ He then said farewell to him. Abu al-Hassan, Musa ibn Ja'far, recipient of divine supreme covenant, said to him when saying farewell, ‘Son of my uncle, you will be killed, fight a good fight. The people are transgressors. They call themselves believers but they hide in them atheism. We are for Allah and to Him we return. I leave my request for justice, on your behalf and my people, to Allah.’ Al-Husayn then went to fight. His case took shape the way it did. All of them were killed as the Imam had informed.’”

قَالَ حدثَنا عَبد اللهِ بْن الْمفَضل مَوْلَى عَبْدِ اللهِ بْنِ جعْفَرِ بْنِ أَبِي طَالِبٍ قَالَ لَما خرج الْحسيْن بْن عَلِي الْمقْتولُ بِفَخ و احْتوى علَى الْمدِينةِ دعا موسى بْن جعْفَرٍ إِلَى الْبيعةِ فَأُتاه فَقَالَ لَه يا ابْن عم لَا تكلفْنِي ما كَلف ابْن عمك عمك أَبا عَبْدِ اللهِ فَيخْرج مِني ما لَا أُرِيد كَما خرج مِنْ أَبِي عَبْدِ اللهِ ما لَمْ يكُنْ يرِيد فَقَالَ لَه الْحسيْن إِنما عرضْت علَيْك أَمراً فَإِنْ أَرْدته دخلْت فِيهِ و إِنْ كَرِهْته لَمْ أَحْمِلْك علَيْهِ و الله الْمسْتعانُ ثُم ودعه فَقَالَ لَه أَبو الْحسنِ موسى بْن جعْفَرٍ حِين ودعه يا ابْن عم إِنك مقْتولٌ فَأَجِد الضراب فَإِن الْقَوْم فُساق يظْهِرونَ إِيماناً و يسْترونَ شِرْكاً و إِنا لِلهِ و إِنا إِلَيْهِ راجِعونَ أَحْتسِبكُمْ عِنْد اللهِ مِنْ عصْبةٍ ثُم خرج الْحسيْن و كَانَ مِنْ أَمرِهِ ما كَانَ قُتِلُوا كُلهمْ كَما قَالَ ع

H 930, Ch. 81, h 19

Through the same chain of narrators it is narrated from ‘Abd Allah ibn Ibrahim al-Ja'fari who has said the following:

“Once Yahya ibn ‘Abd Allah ibn al-Hassan wrote to Musa ibn Ja'far, recipient of divine supreme covenant, ‘Thereafter, I recommend myself to maintain piety before Allah as I want to recommend you also; it has been the recommendation of Allah to the people of the past as well as to the later generations. People pious before Allah and who are reliable have informed me that you express sympathy for us, but, at the same time, refuse to support us. I consulted about calling people to pledge allegiance to such person from the family of Muhammad, recipient of divine supreme covenant, who is acceptable to people. You disagreed and your father had disagreed before you. For a long time you had claimed what was not for you. You expanded your hopes toward what Allah did not grant you. You followed your desires and strayed. I warn you of what Allah has warned about.’

“Abu al-Hassan, Musa ibn Ja'far, recipient of divine supreme covenant, wrote to him, ‘From Musa ibn abu ‘Abd Allah, Ja'far and Ali (ibn abu Talib), recipients of divine supreme covenant, who both will share the rewards for their humbleness before Allah and obedience to Him, to Yahya ibn ‘Abd Allah ibn Hassan. Thereafter, I warn you of being mindless about Allah as I warn myself as such about Him. I ask you to take notice of His painful torments, severe punishments and His complete penalties. I recommend you as well as myself to be pious before Allah. Piety before Allah is the beauty in speech and the establishment of the blessings. I received your letter in which you have said that my father and I have the claim (for leadership) from long before and that you have not heard it from me (personally). The Holy Quran says, ‘. . . their testimony will soon be recorded and they will be questioned about it.’(43:19) The greed for worldly gains has left nothing to gain from the benefits of the next life; in fact, their gains and the benefits of the next life are destroyed because of their worldly desires. You have mentioned that I keep people from following you because of my desire to achieve what you have achieved. In fact, weakness in the (knowledge of) *Sunnah* or lack of understanding

١٩- و بِهذَا الْإِسْنادِ عنْ عَبْدِ اللهِ بْنِ إِبراهِيم الْجعْفَرِي قَالَ كَتب يحْيى بْن عَبْدِ اللهِ بْنِ الْحسنِ إِلَى موسى بْنِ جعْفَرٍ ع أَما بعْد فَإِني أُوصِي نفْسِي بِتقْوى اللهِ و بِها أُوصِيك فَإِنها وصِيةُ اللهِ فِي الْأَولِين و وصِيته فِي الْآخِرِين خبرنِي منْ ورد علَي مِنْ أَعْوان اللهِ علَى دِينِهِ و نشْرِ طَاعتِهِ بِما كَانَ مِنْ تحننِك مع خِذْلَانِك و قَدْ شاوَرْت فِي الدعْوةِ لِلرضا مِنْ آل محمدٍ ص و قَدِ احْتجْتها و احْتجبها أَبوك مِنْ قَبْلك و قَدِيماً ادعَيْتمْ ما لَيس لَكُمْ و بسطْتمْ آمالَكُمْ إِلَى ما لَمْ يعْطِكُم الله فَاسْتهْوَيْتمْ و أَضْلَلْتمْ و أَنا محذرك ما حذرك الله مِنْ نفْسِهِ فَكَتب إِلَيْهِ أَبو الْحسنِ موسى بْن جعْفَرٍ ع مِنْ موسى بْن أَبِي عَبْدِ اللهِ جعْفَرٍ و عَلِي مشْتركَيْنِ فِي التذَلل لِلهِ و طَاعتِهِ إِلَى يحْيى بْن عَبْدِ اللهِ بْنِ حسنٍ أَما بعْد فَإِني أُحذرك الله و نفْسِي و أُعْلِمك أَلِيم عذَابِهِ و شدِيد عِقَابِهِ و تكَاملَ نِقماتِهِ و أُوصِيك و نفْسِي بِتقْوى اللهِ فَإِنها زَيْن الْكَلَامِ و تثْبِيت النعمِ أَتانِي كِتابك تذْكُر فِيهِ أَني مدعٍ و أَبِي مِنْ قَبْلُ و ما سمِعْت ذَلِك مِني و ستكْتب شهادتهمْ و يسْأَلُونَ و لَمْ يدعْ حِرْص الدنْيا و مطَالِبها لِأَهْلِها مطْلَباً لِآخِرتِهِمْ حتى يفْسِد علَيْهِمْ مطْلَب آخِرتِهِمْ فِي دنْياهمْ و ذَكَرْت أَني تبطْت الناس عَنْك لِرغْبتِي فِيما فِي يدَيْك و ما منعنِي مِنْ مدْخِلك الذِي أَنت فِيهِ لَوْ كُنت راغِباً ضعْف عنْ سنةٍ و لَا قِلةُ بصِيرةٍ بِحجةٍ و لَكِن الله تبارك

و تعالى خلق الناس أمشاجاً و غرائب و غرائز فأخبرني عن حرفين أسألك عنهما ما العُترف في بدنك و ما الصهلج في الإنسان ثم اكتبْ إلي بخبر ذلك و أنا متقدم إليك أحذرك معصية الخليفة و أحثك على برهِ و طاعتِهِ و أنْ تطلب لنفسك أماناً قبلَ أنْ تأخذك الأظفار و يلزمك الخناق مِنْ كُل مكانٍ فتروح إلى النفس مِنْ كُل مكانٍ و لا تجده حتى يمن الله عليك بمنه و فضلِهِ و رقةِ الخليفةِ أبقاه الله فيؤمنك و يرحمك و يحفظ فيك أرحام رسول اللهِ و السلام على من اتبع الهدى إنا قد أوحي إلينا أن العذاب على منْ كذب و تولى قالَ الجعفري فبلغني أن كِتاب موسى بْنِ جعفرٍ ع وقع في يديْ هارونَ فلما قرأه قالَ الناس يحملُوني على موسى بْنِ جعفرٍ و هو بريءٌ مما يرمى بِهِ

تم الجزءُ الثاني مِنْ كِتابِ الكافي و يتلُوه بمشيئةِ اللهِ و عونِهِ الجزءُ الثالثُ و هو باب كراهيةِ التوقيتِ و الحمد للهِ رب العالمين و الصلاةُ و السلام على محمدٍ و آلِهِ أجمعين

بِسْمِ اللهِ الرحْمنِ الرحِيم

بَابُ كَرَاهِيَةِ التوْقِيتِ

١ - عِلي بْن محمدٍ و محمد بْن الحسن عنْ سهْل بْنِ زيادٍ و محمد بْن يحْيى عنْ أحْمد بْنِ محمدِ بْنِ عِيسى جمِيعاً عنِ الحسنِ بْنِ محْبوبٍ عنْ أبي حمْزةَ الثمالي قالَ سمِعْت أبا جعْفرٍ ع يقُولُ يا ثابِت إن الله تبارك و تعالى قدْ كانَ وقت هذَا الأمر في السبْعين فلما أنْ قُتِلَ الحسيْن صلوات اللهِ عليْهِ اشْتد غضب اللهِ تعالى على أهْل الأرْض فأخره إلى أربعين و مِائةٍ فحدثْناكُمْ فأذعْتم الحدِيثَ فكشفْتمْ قِناع السترِ و لمْ يجْعل الله لهُ بعْد ذلك وقْتاً عِندنا و يمْحو الله ما يشاءُ و يثْبِت و عِنْده أم الْكِتابِ قالَ أبو حمْزةَ فحدثْت بِذلك أبا عبْدِ اللهِ ع فقالَ قدْ كانَ كذلك

٢ - محمد بْن يحْيى عنْ سلمةَ بْنِ الخطابِ عنْ عِلي بْنِ حسانَ عنْ عبْدِ الرحْمنِ بْنِ كثِيرٍ

قالَ كُنت عِنْد أبي عبْدِ اللهِ ع إذْ دخلَ عليْهِ مِهْزم فقالَ لهُ جعِلْت فِداك أخْبِرني عنْ هذَا الأمرِ الذي ننتظِر متى هو

of the authoritative evidence are not holding me back from what you are involved in. The fact of the matter is that Allah, the Most Holy, the Most High, has created people different from each other in instincts. I want to ask just about two letters (words). What are called al-'Tara and al-Sahlaj in human body? Write your answer to me. About yourself, I warn you about disobeying the Khalifa and exhort you to be good to him and obey him. I ask you to request immunity for yourself from him before the afflictions catch you and the pressure intensifies everywhere. Then you will try to find relief but you will not find it. Try until Allah will grant you from His blessings and generosity and make Khalifa (may he live long) to sympathize with you, be kind to you and preserve in you the relation with the Messenger of Allah. With best regards and peace for those who follow guidance. To us it is revealed that punishment is for those who reject and turn away (from the truth).'"

"Al-Ja'fari has said that it has come to my knowledge that this letter of Musa ibn Ja'far, recipient of divine supreme covenant, had reached to Harun. When he saw it he said, 'People exhort me to act against Musa ibn Ja'far, recipient of divine supreme covenant, while he is clean of what they accuse him of.'"

The end of the second section of the book, al-Kafi followed, through the wish of Allah and his support, by the third section and that is the undesirability of setting time limits. All praise belongs to Allah, Lord of the worlds. May peace and blessing be upon Muhammad and his family and all of them.

In the name of Allah, the Beneficent, the Merciful

Chapter Eighty Two

It is Undesirable to Setup Time Limits for the Reappearance of the Twelfth Imam, Recipient of Divine Supreme Covenant

H 931, Ch. 82, h 1

Ali ibn Muhammad and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad and Muhammad ibn Yahya from Ahmad ibn Muhammad ibn 'Isa all from al-Hassan ibn Mahbub from abu Hamza al-Thumali who has said the following:

"I heard abu Ja'far, recipient of divine supreme covenant, say, 'O Thabit, Allah, the Most Holy, the Most High, had set a time for it (Divine Government on earth) in the year seventy, but when al-Husayn, recipient of divine supreme covenant, was murdered Allah's anger became more intense on the people on earth. He delayed it until one hundred forty. At that time we spoke to you about it and you publicized this *Hadith* and disclosed the secret. Allah thereafter has not set any time limit that we know of. Allah obliterates whatever He wants and establishes whatever He wants; with Him is the original book.'

"Abu Hamza has said, 'I narrated the above *Hadith* to abu 'Abd Allah, recipient of divine supreme covenant, and he said, 'It was just as you said.'"

H 932, Ch. 82, h 2

Muhammad ibn Yahya has narrated from Salma ibn al-Khattab from Ali ibn Hassa'n from 'Abd al-Rahman ibn al-Kathir who has said the following:

"Once I was in the presence of abu 'Abd Allah, recipient of divine supreme covenant, when Mihzam came in and said to the Imam, 'May Allah keep my soul in service for your cause, enlighten me about this matter that we wait for (the rise of al-Mahdi with Divine Authority and power). When will it take place?'

"The Imam said, 'O Mihzam, those who give it a definite time have lied, the expediting ones perish and salvation is for those who are submissive (to the words of Allah and *'A'immah*).'"

فَقَالَ يا مِهْزم كَذَب الْوقاتونَ و هلك الْمسْتَعْجِلُونَ و نجا الْمسلمونَ

H 933, Ch. 82, h 3

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father form al-Qasim ibn Muhammad from Ali ibn abu Hamza from abu Basir who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about *al-Qa'im* (the one who will rise with Divine Authority and power). He said, 'Those who give it a definite time have spoken lies. We, *Ahl al-Bayt*, do not set up a definite time for it.'"

٣- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدِ بْنِ خالِدٍ عَنْ أَبِيهِ عن الْقَاسِمِ بْنِ محمدٍ عَنْ عَلِي بْنِ أَبِي حَمْزةَ عَنْ أَبِي بصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سأَلْته عنِ الْقَائِمِ ع فَقَالَ كَذَب الْوقاتونَ إِنا أَهْلُ بَيْتٍ لَا نوقت

H 934, Ch. 82, h 4

Ahmad has narrated through his chain of narrators from the Imam, recipient of divine supreme covenant, the following:

"Allah disdains people's setting time limits (for reappearance of the one who will rise with Divine Authority) to come true."

٤- أَحْمد بِإِسْنادِهِ قَالَ قَالَ أَبى الله إِلا أَنْ يخالِف وقْت الْموقِتِين

H 935, Ch. 82, h 5

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Khazzaz from 'Abd al-Karim ibn 'Umar al-Khath'ami from al-Fudayl ibn Yasar who has said the following:

"Once I asked abu Ja'far, recipient of divine supreme covenant, 'Is there a definite time for this matter (the rise of al-Mahdi with Divine Authority and power)?' He said, 'Those who arrange a definite time have lied, those who arrange a definite time have lied, those who arrange a definite time have lied. When Musa (Moses) came out to delegate before his Lord and gave the people a definite time for his return and Allah added another ten days his people said, "He has broken his promise." Then they did what they did. When we say a *Hadith* (a statement to you), and if our *Hadith* comes true you should say, 'Allah has spoken the truth.' If we say a *Hadith* to you and something contrary takes place, you should say, "Allah has spoken the truth." You will be rewarded twice.'"

٥- الْحسْين بْن محمدٍ عَنْ معلى بْنِ محمدٍ عنِ الْحسنِ بْنِ عَلِي الْخزازِ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو الْخثْعمِي عنِ الْفُضَيْلِ بْنِ يسارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قُلْت لِهذَا الْأَمرِ وقْت فَقَالَ كَذَب الْوقاتونَ كَذَب الْوقاتونَ كَذَب الْوقاتونَ إِن موسى ع لَما خرج وافِداً إِلَى ربِهِ واعدهمْ ثَلَاثِين يوْماً فَلَما زاده الله علَى الثَلَاثِين عشْراً قَالَ قَوْمه قَدْ أَخْلَفَنا موسى فَصنعوا ما صنعوا فَإِذَا حدثْناكُم الْحدِيثَ فَجاءَ علَى ما حدثْناكُمْ بِهِ فَقُولُوا صدق الله وإِذَا حدثْناكُم الْحدِيثَ فَجاءَ علَى خِلَافِ ما حدثْناكُمْ بِهِ فَقُولُوا صدق الله تؤْجروا مرتَين

H 936, Ch. 82, h 6

Muhammad ibn Yahya and Ahmad ibn Muhammad ibn 'Idris have narrated from Muhammad ibn Ahmad from al-Sayyari from al-Hassan ibn Ali ibn Yaqtin from his brother from his father Ali ibn Yaqtin who has said the following:

"Once abu al-Hassan, recipient of divine supreme covenant, said to me, 'The Shi'a have lived on hopes for two hundred years.' The narrator has said that Yaqtin (Ali ibn Yaqtin) said to me, 'We did not have to worry. Why is it that what was said to us came true and what is said to you has not come true yet?'

"Ali then said to him, 'What was said to you and what is said to us all come from one source, except that good news for you has come true and you received it pure. It was just as it was said to be. The good news for us has not yet come true. We thus entertain ourselves with hopes. Were we told that it would take place after two or three hundred years our hearts could harden and the masses might turn back from Islam. However, their saying that it will come very soon and in near future is to encourage people about the coming of relief.'"

٦- محمد بْن يحْيى و أَحْمد بْنِ إِدْرِيس عَنْ محمدِ بْنِ أَحْمد عنِ السيارِي عنِ الْحسنِ بْنِ عَلِي بْنِ يقْطِين عَنْ أَخِيهِ الْحسْين عَنْ أَبِيهِ عَلِي بْنِ يقْطِين قَالَ قَالَ لِي أَبو الْحسنِ ع الشيعةُ تربى بِالْأَمانِي مُنْذُ مِائَتَيْ سنةٍ قَالَ و قَالَ يقْطِين لِابْنِهِ عَلِي بْن يقْطِين ما بالُنا قِيلَ لَنا فَكَانَ و قِيلَ لَكُمْ فَلَمْ يكُنْ قَالَ فَقَالَ لَه عَلِي إِن الذِي قِيلَ لَنا و لَكُمْ كَانَ مِنْ مخْرجٍ واحِدٍ غَيْر أَن أَمركُمْ حضر فَأَعْطِيتمْ محْضه فَكَانَ كَما قِيلَ لَكُمْ و إِن أَمرنا لَمْ يحْضرْ فَعللْنا بِالْأَمانِي فَلَوْ قِيلَ لَنا إِن هذَا الْأَمر لَا يكُونُ إِلا إِلَى مِائَتَيْ سنةٍ أَوْ ثَلَاثِمِائَةِ سنةٍ لَقَستِ الْقُلُوب و لَرجع عامةُ الناسِ عنِ الْإِسْلَامِ و لَكِنْ قَالُوا ما أَسْرعه و ما أَقْربه تأْلِفاً لِقُلُوبِ الناسِ و تقْرِيباً لِلْفَرجِ

H 937, Ch. 82, h 7

Al-Husayn ibn Muhammad has narrated from Ja'far ibn Muhammad from al-Qasim ibn 'Isma'il al-Anbari from al-Hassan ibn Ali from Ibrahim ibn Mihzam from his father who has said the following:

"Once we mentioned before abu 'Abd Allah, recipient of divine supreme covenant, the kings from the descendents of so and so. The Imam said, 'People have perished due to their haste

٧- الْحسْين بْن محمدٍ عَنْ جَعْفَرِ بْنِ محمدٍ عنِ الْقَاسِمِ بْنِ إِسْماعِيلَ الْأَنبارِي عنِ الْحسنِ بْنِ عَلِي عَنْ إِبراهِيم بْنِ مِهْزمٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ ذَكَرْنا عِنْده ملُوك آلِ فُلَانٍ فَقَالَ إِنما هلَك

الناس مِن اسْتِعجالِهِمْ لِهذَا الْأَمرِ إِن الله لَا يعْجلُ لِعجلَةِ الْعِبادِ إِن لِهذَا الْأَمرِ غَايةً ينْتهي إِلَيها فَلَوْ قَدْ بلَغوها لَمْ يسْتقْدِموا ساعةً و لَمْ يسْتأْخِروا

for this matter (the rise of al-Mahdi with Divine Authority and power). Allah does not expedite it because of the haste of people. For this matter (the rise of al-Mahdi with Divine Authority and power) there is a goal toward which it proceeds. Once they (people) will reach that goal they then will not be able to move it forward or backwards even by one hour.'"

بَابُ التمْحِيص وَ الِامْتِحَان

Chapter Eighty Three
Refinement and Trial

١ - عِلِي بْن إِبراهِيم عنْ أَبِيهِ عنِ الْحسنِ بْنِ محْبوبٍ عنْ يعْقُوب السراجِ و عِلِي بْنِ رِئَابٍ عنْ أَبِي عبْدِ اللهِ ع أَن أَمِير الْمؤْمِنِين ع لَما بوِيع بعْد مقْتل عثْمانَ صعِد الْمِنْبر و خطَب بِخطْبةٍ ذَكَرها يقُولُ فِيها أَلَا إِن لِيتكُمْ قَدْ عادتْ كَهيْئَتِها يوْم بعثَ الله نَبِيه ص و الذِي بعثَه بِالْحق لَتبلْبلُن بلْبلَةً و لَتغرْبلُن غَربلَةً حتى يعود أَسْفَلُكُمْ أَعْلَاكُمْ و أَعْلَاكُمْ أَسْفَلَكُمْ و لَيسْبِقَن سابِقُونَ كَانوا قَصروا و لَيقَصرن سابِقُونَ كَانوا سبقُوا و اللهِ ما كَتمْت وشْمةً و لَا كَذَبْت كَذِبةً و لَقَدْ نبئْت بِهذَا الْمقَامِ و هذَا الْيوْمِ

H 938, Ch. 83, h 1
Ali ibn Ibrahim has narrated from his father from al-Hassan ibn Mahbub from Ya'qub al-Sarraj and Ali ibn Ri'ab from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"After the assassination of 'Uthman, when people pledged allegiance to Amir al-Mu'minin Ali**,** recipient of divine supreme covenant, he addressed the people from the pulpit and delivered a sermon (that abu 'Abd Allah**,** recipient of divine supreme covenant**,** mentioned). In this sermon he has said, 'The time for your trial has returned in the same conditions as those of the day Allah sent His Prophet**,** recipient of divine supreme covenant. By the One Who has sent him with the truth that you will suffer hideous confusions. You will be sifted (examined) thoroughly and turned upside down. Of the contestants those who were behind others will overtake those who were ahead and those who were ahead of others (because of their shortcomings) will be left behind those who once were behind them. By Allah I have not concealed any of the marks therein nor have I spoken a lie. I was, certainly, told about this place and this day.'"

٢ - محمد بْن يحْيى و الْحسن بْن محمدٍ عنْ جعْفَرِ بْنِ محمدٍ عنِ الْقَاسِمِ بْنِ إِسْماعِيلَ الْأَنبارِي عنِ الْحسيْنِ بْنِ عِلِي عنْ أَبِي الْمغْراءِ عنِ ابْنِ أَبِي يعْفُورٍ قَالَ سمِعْت أَبا عبْدِ اللهِ ع يقُولُ وَيْلٌ لِطُغاةِ الْعربِ مِنْ أَمرٍ قَدِ اقْترب قُلْت جعِلْت فِداك كَمْ مع الْقَائِمِ مِن الْعربِ قَالَ نفَر يسِير قُلْت و اللهِ إِن منْ يصِف هذَا الْأَمر مِنْهمْ لَكَثِير قَالَ لَا بد لِلناسِ مِنْ أَنْ يمحصوا و يميزوا و يغْربلُوا و يسْتخْرج فِي الْغِربال خلْق كَثِير

H 939, Ch. 83, h 2
Muhammad ibn Yahya and al-Hassan ibn Muhammad have narrated from al-Qasim ibn 'Isma'il al-Anbari from al-Husayn ibn Ali from abu al-Mighra' from abu Ya'fur who has said the following:

"I heard abu 'Abd Allah**,** recipient of divine supreme covenant, saying, 'Woe to the rebellious Arabs. The matter is coming closer.' I then asked, 'May Allah keep my soul in service for your cause, how many people from the Arab nation will be there with al-Qa'im (the one who will rise with Divine Authority and power)?' The Imam said, 'Just very few.' I then said, 'By Allah, those who speak of this matter (the rise of al-Mahdi with Divine Authority and power) are quite many in number.' The Imam said, 'People must be refined, distinguished and examined. A sifting process proves a great deal of people as useless.'"

٣ - محمد بْن يحْيى و الْحسن بْن محمدٍ عنْ جعْفَرِ بْنِ محمدٍ عنِ الْحسنِ بْنِ محمدٍ الصيْرفِي عنْ جعْفَرِ بْنِ محمدٍ الصيْقَلِ عنْ أَبِيهِ عنْ منْصورٍ قَالَ قَالَ لِي أَبو عبْدِ اللهِ ع يا منْصور إِن هذَا الْأَمر لَا يأْتِيكُمْ إِلا بعْد إِياسٍ و لَا و اللهِ حتى تميزوا و لَا و اللهِ حتى تمحصوا و لَا و اللهِ حتى يشْقَى منْ يشْقَى و يسْعد منْ يسْعد

H 940, Ch. 83, h 3
Muhammad ibn Yahya and al-Hassan ibn Muhammad have narrated from Ja'far ibn Muhammad from al-Hassan ibn Muhammad al-Sayrafi from Ja'far ibn Muhammad al-Sayqal from his father from Mansur who has said the following:

"Once abu 'Abd Allah**,** recipient of divine supreme covenant, said to me, 'O Mansur, this matter (the rise of al-Mahdi with Divine Authority and power) will not come to you before you despair of its coming. By Allah, it will not come before your good ones are distinguished from evil ones. By Allah, it will not come before you are refined and not, by Allah, before the evildoer's ending in misfortune and before the salvation of those who seek salvation.'"

٤ - عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدٍ عنْ معمرِ بْنِ خلادٍ قَالَ سمِعْت أَبا الْحسنِ ع يقُولُ الم أَ حسِب الناس أَنْ يتْركُوا أَنْ يقُولُوا آمنا و هُمْ لا يفْتنونَ ثُم قَالَ لِي ما الْفِتْنةُ قُلْت جعِلْت فِداك الذِي

H 941, Ch. 83, h 4
A number of our people have narrated from Ahmad ibn Muhammad from Mu'ammar ibn al-Khallad who has said the following:

"I heard abu al-Hassan, recipient of divine supreme covenant, ask, 'Do people think they will not be tested because they say,

"We have believed?' (29:2) Then he asked, 'Do you know what *al-Fitna,* (trial) is?' I said, 'May Allah keep my soul in service for your cause, in our opinion it is the trial and test in religion.' The Imam said, 'They will be tested and refined as gold is tested.' He then said, 'They will be purified as gold is purified and refined.'"

عِنْدنا الْفِتْنةُ فِي الدينِ فَقَالَ يفْتنونَ كما يفْتن الذهب ثُم قَالَ يخْلَصونَ كما يخْلَص الذهب

H 942, Ch. 83, h 5

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from Sulayman ibn Salih in a *marfu'* manner from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, has said, 'Your story (belief in the rise of al-Mahdi with Divine Authority and power) causes apprehension in the hearts of people. You should enlighten further those who acknowledge it (belief in the rise of al-Mahdi with Divine Authority and power) and leave alone those who deny it. There must come a period of trial in which no secret and undisclosed matters will remain secret. Even those who like to split one piece of hair into two pieces to find a better argument will fall apart until no one will be left except our Shi'a and us, ourselves.'"

٥- عِلِي بْن إِبراهِيم عنْ محمدِ بْنِ عِيسى عنْ يونس عنْ سلَيْمانَ بْنِ صالِحٍ رفَعه عنْ أَبِي جعْفَرٍ ع قَالَ قَالَ إِن حدِيثَكُمْ هذَا لَتشْمئِز مِنْه قُلُوب الرجالِ فَمنْ أَقَر بِهِ فَزِيدوه و منْ أَنكَره فَذَروه إِنه لَا بد مِنْ أَنْ يكُونَ فِتنةٌ يسْقُطُ فِيها كُل بِطَانةٍ و وِلِيجةٍ حتى يسْقُطَ فِيها منْ يشق الشعْر بِشعْرتَيْنِ حتى لَا يبْقَى إِلا نحْن و شِيعتنا

H 943, Ch. 83, h 6

Muhammad ibn al-Hassan and Ali ibn Muhammad have narrated from Sahl ibn Ziyad from Muhammad ibn Sinan from Muhammad ibn Mansur al-Sayqal from his father who has said the following:

"Once al-Harith ibn al-Mughira and a group of our people and I were in the presence of abu 'Abd Allah, recipient of divine supreme covenant, who could hear our conversations. He asked us, 'What is the issue in your dialogue? It will not happen and it will never happen. By Allah, what you are looking to will not take place before you are examined (in righteousness). By Allah, what you are longing for will not happen until Allah refines you, what you are looking for will not happen before you are distinguished. By Allah, what you are looking for will not take place before you despair. By Allah, what you are looking to will not take place before misfortune will strike those who become unfortunate and before the fortunate ones attain salvation.'"

٦- محمد بْن الْحسنِ و عِلِي بْن محمدٍ عنْ سهْلِ بْنِ زِيادٍ عنْ محمدِ بْنِ سِنانٍ عنْ محمدِ بْنِ منْصورٍ الصيْقَلِ عنْ أَبِيهِ قَالَ كُنت أَنا و الْحارِثُ بْن الْمغِيرةِ و جماعةٌ مِنْ أَصْحابِنا جلُوساً و أَبو عبْدِ اللهِ ع يسْمع كَلَامنا فَقَالَ لَنا فِي أَي شيْءٍ أَنتمْ هيْهات هيْهات لَا و اللهِ لَا يكُونُ ما تمدونَ إِلَيْهِ أَعْينكُمْ حتى تغْربلُوا لَا و اللهِ لَا يكُونُ ما تمدونَ إِلَيْهِ أَعْينكُمْ حتى تمحصوا لَا و اللهِ لَا يكُونُ ما تمدونَ إِلَيْهِ أَعْينكُمْ حتى تميزوا لَا و اللهِ ما يكُونُ ما تمدونَ إِلَيْهِ أَعْينكُمْ إِلا بعْد إِياسٍ لَا و اللهِ لَا يكُونُ ما تمدونَ إِلَيْهِ أَعْينكُمْ حتى يشْقَى منْ يشْقَى و يسْعد منْ يسْعد

Chapter Eighty Four

The Rise of Al-Mahdi With Divine Authority Earlier or Later Will Not Affect One Who Has Learned Who His Imam Is

بَابُ أَنهُ مَنْ عَرَفَ إِمَامَهُ لَمْ يَضُرْهُ تَقَدمَ هَذَا الْأَمْرُ أَوْ تَأَخرَ

H 944, Ch. 84, h 1

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Hariz from Zurara who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Learn who your Imam is. When you learn who he is then it will have no negative effect on you whether this matter (the rise of al-Mahdi with Divine Authority and power) will take place earlier or later.'"

١- عِلِي بْن إِبراهِيم عنْ أَبِيهِ عنْ حمادِ بْنِ عِيسى عنْ حرِيزٍ عنْ زرارةَ قَالَ قَالَ أَبو عبْدِ اللهِ ع اعْرِفْ إِمامك فَإِنك إِذَا عرفْت لَمْ يضرك تقَدم هذَا الْأَمر أَو تأَخر

H 945, Ch. 84, h 2

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Muhammad ibn Jumhur from Safwan ibn Yahya from Muhammad ibn Marwan from al-Fudayl ibn Yasar who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Holy, the Most High: 'On the day when We call every nation with their leaders, *'A'immah,* . . .' (17:71) He said, 'O Fudayl find out who your Imam is; when you find out who your Imam is then whether this

٢- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنْ محمدِ بْنِ جمْهورٍ عنْ صفْوانَ بْنِ يحْيى عنْ محمدِ بْنِ مرْوانَ عنِ الْفُضيْلِ بْنِ يسارٍ قَالَ سأَلْت أَبا عبْدِ اللهِ ع عنْ قَوْلِ اللهِ تبارك و تعالَى يوْم ندْعوا كُل

أُناسٍ بِإِمامِهِمْ فَقَالَ يا فُضَيْلُ اعْرِفْ إِمامك فَإِنك إِذَا عرفْت إِمامك لَمْ يضرك تقَدم هذَا الْأَمر أَوْ تأَخر و مَنْ عرف إِمامه ثُم مات قَبْلَ أَنْ يقُوم صاحِب هذَا الْأَمرِ كَانَ بِمَنْزِلَةِ مَنْ كَانَ قَاعِداً فِي عسْكَرِهِ لَا بلْ بِمَنْزِلَةِ مَنْ قَعد تحْت لِوائِهِ قَالَ و قَالَ بعْض أَصْحابِهِ بِمَنْزِلَةِ من اسْتشْهد مع رسول اللهِ ص

matter (the rise of al-Mahdi with Divine Authority and power) will take place earlier or later will not affect you negatively at all. One who finds out who his Imam is and then dies before the rise of al-Mahdi with Divine Authority, he will be just as those who are positioned in his army. In fact, just like those who have placed themselves under his banner.'

"The narrator has said that certain persons from his companions said, 'He will be just like the martyrs in the battle supporting the Messenger of Allah.'"

٣ - عِلِي بْن محمدٍ رفَعه عَنْ عِلِي بْنِ أَبِي حمْزةَ عَنْ أَبِي بصِيرٍ قَالَ قُلْت لِأَبِي عَبْدِ اللهِ ع جعِلْت فِداك متى الْفَرج فَقَالَ يا أَبا بصِيرٍ و أَنت مِمنْ يرِيد الدنْيا مَنْ عرف هذَا الْأَمر فَقَدْ فُرج عَنْه لِانْتِظارِهِ

H 946, Ch. 84, h 3

Ali ibn Muhammad has narrated from in a *murfu'* manner from Ali ibn abu Hamza from abu Basir who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'May Allah keep my soul in service for your cause, when will relief come?' The Imam said, 'O abu Basir, are you after the worldly gains? In fact, one who has established belief in this matter (the rise of al-Mahdi with Divine Authority and power) already is granted relief by means of expecting his coming (with Divine Authority).'"

٤ - عِلِي بْن إِبراهِيم عَنْ صالِحِ بْنِ السنْدِي عَنْ جعْفَرِ بْنِ بشِيرٍ عَنْ إِسْماعِيلَ بْنِ محمدٍ الْخزاعِي قَالَ سأَلَ أَبو بصِيرٍ أَبا عَبْدِ اللهِ ع و أَنا أَسْمع فَقَالَ ترانِي أُدرِك الْقَائِم ع فَقَالَ يا أَبا بصِيرٍ أَ لَسْت تعْرِف إِمامك فَقَالَ إِي و اللهِ و أَنت هو و تناولَ يده فَقَالَ و اللهِ ما تبالِي يا أَبا بصِيرٍ أَلا تكُونَ محْتبِياً بِسيْفِك فِي ظِل رواقِ الْقَائِمِ صلَوات اللهِ علَيْهِ

H 947, Ch. 84, h 4

Ali Ibrahim has narrated from Salih ibn al-Sindi from Ja'far ibn Bashir from 'Isma'il ibn Muhammad al-Khuza''i who has said the following:

"Once abu Basir asked abu 'Abd Allah, recipient of divine supreme covenant, and I was listening, 'Do you think I will have the opportunity to meet *Al-Qa'im*, recipient of divine supreme covenant?' The Imam asked, 'O abu Basir, do you not know who your Imam is?' He said while holding his hand, 'By Allah, you are my Imam.' The Imam said, 'Then you must not worry about not leaning against your sword in the shadow of the tent of *al-Qa'im,* recipient of divine supreme covenant.'"

٥ - عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدٍ عَنْ عِلِي بْنِ النعْمان عَنْ محمدِ بْنِ مرْوانَ عَنْ فُضَيْلِ بْنِ يسارٍ قَالَ سمِعْت أَبا جعْفَرٍ ع يقُولُ مَنْ مات و لَيس لَه إِمام قَمِيتته مِيتةُ جاهِلِيةٍ و مَنْ مات و هو عارِف لِإِمامِهِ لَمْ يضره تقَدم هذَا الْأَمر أَوْ تأَخر و مَنْ مات و هو عارِف لِإِمامِهِ كَانَ كَمنْ هو مع الْقَائِمِ فِي فُسْطَاطِهِ

H 948, Ch. 84, h 5

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Nu'man from Muhammad ibn Marwan from al-Fudayl ibn Yasar who has said the following:

"I heard abu Ja'far, recipient of divine supreme covenant, say, 'One who dies without having an Imam, his death is like the death in ignorance (pre-Islamic age of darkness). One who dies when he knows who his Imam is then the coming of this matter (the rise of al-Mahdi with Divine Authority and power) earlier or later does not affect him negatively at all. One who knows who his Imam is is like the one present with *al-Qa'im*, recipient of divine supreme covenant, in his tents.'"

٦ - الْحسيْن بْن عِلِي الْعلَوِي عَنْ سهْلِ بْنِ جمْهورٍ عَنْ عَبْدِ الْعظِيمِ بْنِ عَبْدِ اللهِ الْحسنِي عَنِ الْحسنِ بْنِ الْحسيْنِ الْعرنِي عَنْ عِلِي بْنِ هاشِمٍ عَنْ أَبِيهِ عَنْ أَبِي جعْفَرٍ ع قَالَ ما ضر مَنْ مات مَنْتظِراً لِأَمرِنا أَلا يموت فِي وسطِ فُسْطَاطِ الْمهْدِي و عسْكَرِهِ

H 949, Ch. 84, h 6

Al-Husayn ibn Ali al-'Alawi has narrated from Sahl ibn Jumhur from 'Abd al-'Azim ibn 'Abd Allah al-Hassani from al-Hassan ibn al-Husayn al-'Arani from Ali from Ali ibn Hashim from his father from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"One who expects the coming of our task (the rise of al-Mahdi with Divine Authority and power) has not suffered any loss of not dying in the tents of *al-Mahdi*, recipient of divine supreme covenant, and in his army."

٧ - عِلِي بْن محمدٍ عَنْ سهْلِ بْنِ زِيادٍ عَنِ الْحسيْنِ بْنِ سعِيدٍ عَنْ فَضالَةَ بْنِ أَيوب عَنْ عمرِ بْنِ أَبانٍ قَالَ سمِعْت أَبا عَبْدِ اللهِ ع يقُولُ اعْرِفِ الْعلَامةَ فَإِذَا عرفْته لَمْ يضرك تقَدم هذَا الْأَمر أَوْ تأَخر إِن الله عز و جل يقُولُ يوْم ندْعوا كُل أُناسٍ بِإِمامِهِمْ فَمَنْ عرف إِمامه كَانَ

H 950, Ch. 84, h 7

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from al-Husayn ibn Sa'id from Fadala ibn Ayyub from 'Umar ibn Aban who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, say, 'Find out (who) the sign (of Allah, the Imam) is. When you find out and learn who he is then it will not harm you whether this matter (the rise of al-Mahdi with Divine Authority and power) will take place earlier or later. Allah, the Most Majestic,

the Most Gracious, has said, 'On the day when We call every nation with their leaders, *'A'immah* . . .' (17:71) One who knows who his Imam is; he is just like the one present in the tents of *al-Mahdi*, recipient of divine supreme covenant.'"

كَمَنْ كَانَ فِي فُسْطَاطِ الْمُنتظَرِ ع

Chapter Eighty Five

Unqualified Claimant, Supporting Him or Rejecting a Certain or All the 'A'immah (Leaders with Divine Authority)

بَابُ مَن ادعَى الْإِمَامَةَ وَ لَيسَ لَهَا بِأَهْلٍ وَ مَنْ جَحَدَ الْأَئمةَ أَوْ بَعْضَهُمْ وَ مَنْ أَثبتَ الْإِمَامَةَ لِمَنْ لَيسَ لَهَا بِأَهْلٍ

The case of those who claim to be the Imam but are not qualified, the case of those who reject all or certain ones of the 'A'immah (Leaders with Divine Authority) and the case of those who argue in support of one who is not a qualified Imam

H 951, Ch. 85, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from abu Salam from Sawra ibn kulayb who has said the following:

"Once I asked abu Ja'far, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Gracious: 'On the Day of Judgment you will see the faces of those who had invented falsehood against Allah blackened. . . .' (39:60) The Imam said, 'It refers to those who claim to be the Imam but in fact, are not the Imam.'

"I then asked, 'Even if he is of the descendents of Ali, recipient of divine supreme covenant?' He replied, 'Yes, even if he is of the descendents of Ali, recipient of divine supreme covenant.' I then asked, 'Even if he is of the sons of Ali ibn abu Talib, recipient of divine supreme covenant?' He said, 'Yes, even if he is as such.'"

١ - محمدُ بن يحْيى عنْ أَحْمدَ بْنِ محمدٍ عنْ محمدِ بْنِ سِنانٍ عنْ أَبِي سلامٍ عنْ سوْرةَ بْنِ كُلَيبٍ عنْ أَبِي جعْفَرٍ ع قَالَ قُلْت لَه قَوْلُ اللهِ عز و جل و يوْم الْقِيامةِ ترى الذِين كذَبوا علَى اللهِ وجوههمْ مسْودةٌ قَالَ منْ قَالَ إِني إِمام و لَيس بِإِمامٍ قَالَ قُلْت و إِنْ كَانَ علَوِياً قَالَ و إِنْ كَانَ علَوِياً قُلْت و إِنْ كَانَ مِنْ ولْدِ علِي ابْنِ أَبِي طَالِبٍ ع قَالَ و إِنْ كَانَ

H 952, Ch. 85, h 2
Muhammad ibn Yahya has narrated from 'Abd Allah ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from Aban from al-Fudayl from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Whoever claims to be the Imam and, in fact, is not the Imam is considered an unbeliever."

٢ - محمدُ بن يحْيى عنْ عبْدِ اللهِ بْنِ محمدِ بْنِ عِيسى عنْ علِي بْنِ الْحكَمِ عنْ أَبانٍ عنِ الْفُضيْلِ عنْ أَبِي عبْدِ اللهِ ع قَالَ منِ ادعى الْإِمامةَ و لَيس مِنْ أَهْلِها فَهو كَافِر

H 953, Ch. 85, h 3
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Muhammad ibn Jumhur from 'Abd Allah ibn 'Abd al-Rahman from al-Husayn ibn al-Mukhtar who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'May Allah keep my soul in service for your cause, what is the meaning of the words of Allah: "On the Day of Judgment you will see the faces of those who had invented falsehood against Allah blackened. . . ."'? (39:60) He said, 'It refers to anyone who claims to be the Imam and, in fact, is not the Imam.' I then asked, 'Even if he is a descendent of Fatimah and Ali, recipients of divine supreme covenant?' He said, 'Yes, even if he is a descendent of Fatimah and Ali, recipients of divine supreme covenant.'"

٣ - الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنْ محمدِ بْنِ جمْهورٍ عنْ عبْدِ اللهِ بْنِ عبْدِ الرحْمنِ عنِ الْحسيْنِ بْنِ الْمخْتارِ قَالَ قُلْت لِأَبِي عبْدِ اللهِ ع جعِلْت فِداك و يوْم الْقِيامةِ ترى الذِين كذَبوا علَى اللهِ قَالَ كُل منْ زعم أَنه إِمام و لَيس بِإِمامٍ قُلْت و إِنْ كَانَ قَاطِمِياً علَوِياً قَالَ و إِنْ كَانَ قَاطِمِياً علَوِيا

H 954, Ch. 85, h 4
A number of our people have narrated from Ahmad ibn Muhammad from al-Washsha' from Dawud al-Hammar from ibn abu Ya'fur who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, say, 'There are three kinds of people to whom, on the Day of Judgment, Allah will not speak. He will not purify them and for them there will be painful suffering.' He said, 'They are those who claim to be the Imam with Divine Authority and, in fact, are

٤ - عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمدَ بْنِ محمدٍ عنِ الْوشاءِ عنْ داود الْحمارِ عنِ ابْنِ أَبِي يعْفُورٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ سمِعْته يقُولُ ثَلَاثَةٌ لَا يكَلمهم الله يوْم الْقِيامةِ و لَا يزكِيهِمْ و لَهمْ عذَاب أَلِيم منِ ادعى إِمامةً مِن اللهِ لَيستْ لَه و منْ جحد

إماماً مِن اللهِ و مَنْ زعم أَن لَهما فِي الْإِسْلَامِ نصِيباً

not so, those who reject the Imam who possesses Divine Authority and those who think that the 'two' had a share in Islam.'"

٥- محمد بْن يحْيى عَنْ أَحْمد بْن محمدٍ عن ابْن سِنانٍ عَنْ يحْيى أَخِي أُدَيمٍ عن الْوليدِ بْن صبِيحٍ قَالَ سمِعْت أَبا عَبْدِ اللهِ يقُولُ إِن هذَا الْأَمر لَا يدعِيهِ غَيْر صاحِبِهِ إِلا بتر الله عمره

H 955, Ch. 85, h 5
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Sinan from Yahya brother of 'Udaym from al-Walid ibn Sabih who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, say, 'No one, other than the actual Imam, claims this (Leadership with Divine Authority) except that Allah will cut his life short.'"

٦- محمد بْن يحْيى عَنْ محمدِ بْن الْحسيْنِ عَنْ محمدِ بْنِ سِنانٍ عَنْ طَلْحةَ بْنِ زيْدٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ أَشْرك مع إِمامٍ إِمامته مِنْ عِنْدِ اللهِ مَنْ لَيستْ إِمامته مِن اللهِ كَانَ مشْرِكاً بِاللهِ

H 956, Ch. 85, h 6
Muhammad ibn Yahya has narrated from Muhammad ibn al-Hassan from Muhammad ibn Sinan from Talha ibn Yazid from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Whoever considers someone who has no Divine Authority as a partner in the Leadership of a Leader with Divine Authority, is considered a polytheist."

٧- محمد بْن يحْيى عَنْ أَحْمد بْن محمدٍ عَنْ محمدِ بْنِ إِسْماعِيلَ عَنْ منْصورِ بْنِ يونس عَنْ محمدِ بْنِ مسْلِمٍ قَالَ قُلْت لِأَبِي عَبْدِ اللهِ ع رجلٌ قَالَ لِي اعْرِفِ الْآخِر مِن الْأَئِمةِ و لَا يضرك أَنْ لَا تعْرِف الْأَولَ قَالَ فَقَالَ لَعن الله هذَا فَإِني أُبغِضه و لَا أَعْرِفُه و هلْ عرف الْآخِر إِلا بِالْأَولِ

H 957, Ch. 85, h 7
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn 'Isma'il from Mansur ibn Yunus from Muhammad ibn Muslim who has said the following:

"Once I said to abu 'Abd Allah, recipient of divine supreme covenant, 'A man said to me, "You must know the last of the *'A'immah* (Leaders with Divine Authority) and it does not matter if you do not know the first of the *'A'immah,* recipients of divine supreme covenant."'

"The narrator has said that the Imam said, 'May Allah condemn this. I am angry with him and I do not recognize him. How can the last Imam be recognized without knowing the first Imam?'"

٨- الْحسيْن بْن محمدٍ عَنْ معلى بْنِ محمدٍ عَنْ محمدِ بْنِ جمْهورٍ عَنْ صفْوانَ عن ابْنِ مسْكَانَ قَالَ سأَلْت الشيْخ عن الْأَئِمةِ ع قَالَ مَنْ أَنكر واحِداً مِن الْأَحْياءِ فَقَدْ أَنكر الْأَمواتِ

H 958, Ch. 85, h 8
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Muhammad ibn Jumhur from Safwan from ibn Muskan who has said the following:

"Once I asked the Shaykh (Musa al-Kazim, recipient of divine supreme covenant) about the *'A'immah* (Leaders with Divine Authority). He said, 'Whoever rejects any of the living ones (Leaders with Divine Authority) has rejected the *'A'immah* who have passed away also.'"

٩- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْن محمدٍ عن الْحسيْن بْن سعِيدٍ عَنْ أَبِي وهْبٍ عَنْ محمدِ بْنِ منْصورٍ
قَالَ سأَلْته عَنْ قَوْل اللهِ عز و جل وإِذا فَعلُوا فاحِشةً قالُوا وجدْنا علَيها آباءَنا و الله أَمرنا بِها قُلْ إِن الله لا يأْمر بِالْفَحْشاءِ أَ تقُولُونَ علَى اللهِ ما لا تعْلَمونَ قَالَ فَقَالَ هلْ رأَيت أَحداً زعم أَن الله أَمر بِالزنا و شرْبِ الْخمْرِ أَوْ شيْءٍ مِنْ هذِهِ الْمحارِمِ قُلْت لَا فَقَالَ ما هذِهِ الْفَاحِشةُ الَتِي يدعونَ أَن الله أَمرهمْ بِها قُلْت الله أَعْلَم و وليه قَالَ فَإِن هذَا فِي أَئِمةِ الْجوْرِ ادعوْا أَن الله أَمرهمْ بِالِائْتِمامِ بِقَوْمٍ لَمْ

H 959, Ch. 85, h 9
A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from abu Wahab from Muhammad ibn Mansur who has said the following:

"Once I asked the Imam, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Gracious: 'When they (the unbelievers) commit indecent acts they say, "We found our fathers doing this and Allah has commanded us to do the same. (Muhammad), tell them that Allah does not command anyone to commit indecency. Do you speak for Allah, saying things of which you have no knowledge?"' (7:28)

"The Imam asked, 'Have you come across anyone who thinks that Allah has commanded him to commit indecent acts, drink wine or other such unlawful things?' I said, 'No, I have not done so.' He then asked, 'What is this indecent act that they claim to have committed because of the command of Allah?' I said, 'Allah knows best and His deputy also knows.' He said, 'This is found in the unjust *'A'immah* (leaders without Divine Authority). They claim that Allah has commanded them to lead the people

and, in fact, Allah has not given any command to anyone to follow such Imam. Allah, thus, has refuted them and has informed (others) that they have spoken lies against Him and their act as such is called an indecent one.'"

يأمْرهم اللهُ بِالائْتِمامِ بِهِمْ فَرد الله ذَلِك عَلَيهِمْ فَأَخْبر أَنهمْ قَدْ قَالُوا عَلَيهِ الْكَذِب و سمى ذَلِك مِنْهمْ فَاحِشةً

H 960, Ch. 85, h 10

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from abu Wahab from Muhammad ibn Mansur who has said the following:

"Once I asked the virtuous servant of the Lord (the Imam) about the words of Allah, the Most Majestic, the Most Gracious: '(Muhammad), tell them, My Lord has prohibited indecent acts only, whether committed in public or in secret. . . .' (7:33)

"The narrator has said that the Imam, recipient of divine supreme covenant, then said, 'The Holy Quran has an apparent meaning and a hidden meaning. All that Allah has prohibited in the Holy Quran its apparent meaning is unlawful matters, and the hidden meanings in this (category) are the unjust *'A'immah* (leaders without Divine Authority). All that Allah has made lawful in the Holy Quran, its apparent meanings refer to lawful matters and the hidden meaning in it (category) is the true *'A'immah* (Leaders with Divine Authority).'"

١٠- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمدْ بْنِ محمدٍ عنِ الْحسيْنِ بْنِ سعِيدٍ عَنْ أَبِي وهْبٍ عَنْ محمدِ بْنِ منْصورٍ

قَالَ سأَلْت عَبْداً صالِحاً عَنْ قَوْل اللهِ عز و جل قُلْ إِنما حرم ربي الْفَواحِش ما ظَهر مِنْها و ما بطَن قَالَ فَقَالَ إِن الْقُرْآنَ لَه ظَهْر و بطْن فَجمِيع ما حرم الله فِي الْقُرْآن هو الظاهِر و الْباطِن مِنْ ذَلِك أَئِمةُ الْجوْرِ و جمِيع ما أَحل الله تعالَى فِي الْكِتابِ هو الظاهِر و الْباطِن مِنْ ذَلِك أَئِمةُ الْحق

H 961, Ch. 85, h 11

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Mahbub from 'Umar ibn Thabit from Jabir who has said the following:

"Once I asked abu Ja'far, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Gracious: '. . . Certain people consider certain things equal to Allah and love them just as one should love Allah. . . .' (2:165)

"The Imam said, 'They, by Allah, are the friends of so and so and so and so whom they have taken as their *'A'immah* (leaders without Divine Authority) instead of the *'A'immah* (Leaders with Divine Authority) who are appointed for people as such by Allah. For this reason He has said, '. . . had the unjust been able to reflect upon their condition, when facing the torment, they would have had no doubt that to Allah belongs all power and that He is stern in His retribution (2:165). When the leaders see the torment and lose all their resources, they will denounce their followers (2:166). The followers will say, "If we had the chance we also would have denounced our leaders." That is how Allah will show them their regrettable deeds. They will not be able to escape from hellfire.' (2:167)

"Then abu Ja'far, recipient of divine supreme covenant, said, 'By Allah, O Jabir, they are the unjust *'A'immah* (leaders without Divine Authority) and their followers.'"

١١- محمدْ بْن يحْيى عَنْ أَحْمدْ بْنِ محمدِ بْنِ عِيسى عنِ الْحسنِ بْنِ محْبوبٍ عَنْ عَمْرو بْنِ ثَابِتٍ عَنْ جابِرٍ قَالَ سأَلْت أَبا جعْفَرٍ ع عَنْ قَوْل اللهِ عز و جل و مِن الناسِ مَنْ يتخِذُ مِنْ دون اللهِ أَنداداً يحِبونهمْ كَحب اللهِ قَالَ هُمْ و اللهِ أَوْلِياءُ فُلانٍ و فُلانٍ اتخذُوهمْ أَئِمةً دونَ الْإِمامِ الذِي جعلَه الله لِلناسِ إِماماً فَلِذَلِك قَالَ و لَوْ يرى الذِين ظَلَموا إِذْ يرَوْنَ الْعذاب أَن الْقُوةَ لِلهِ جمِيعاً و أَن الله شدِيد الْعذابِ. إِذْ تبرأَ الذِين اتبِعوا مِن الذِين اتبعوا و رأَوا الْعذاب و تقَطعتْ بِهِم الْأَسْباب. و قالَ الذِين اتبعوا لَوْ أَن لَنا كَرةً فَنتبرأَ مِنْهمْ كَما تبرؤا مِنا كَذَلِك يرِيهِم الله أَعْمالَهمْ حسراتٍ عَلَيهِمْ و ما هُمْ بِخارِجِين مِن النارِ ثُم قَالَ أَبو جعْفَرٍ ع هُمْ و اللهِ يا جابِر أَئِمةُ الظلْمةِ و أَشْياعهمْ

H 962, Ch. 85, h 12

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from abu Dawud al-Mustariqq from Ali ibn Maymun from ibn abu Ya'fur who has said the following:

"Once I heard abu 'Abd Allah, recipient of divine supreme covenant, say, 'There will be three kinds of people to whom Allah will not look on the Day of Judgment. He will not purify them and they will suffer painful punishments. They are those who claim to be the Imam but without authority from Allah, those who reject the Imam (Leader with Divine Authority), and those who think that for the 'two' there is a share in Islam.'"

١٢- الْحسيْن بْن محمدٍ عَنْ معلى بْنِ محمدٍ عَنْ أَبِي داود الْمسْترِق عَنْ عِلِي بْنِ مَيمونٍ عنِ ابْنِ أَبِي يعْفُورٍ قَالَ سمِعْت أَبا عَبْدِ اللهِ ع يقُولُ ثَلَاثَةٌ لَا يَنظُر اللهُ إِلَيهِمْ يوْم الْقِيامةِ و لَا يزكِيهِمْ و لَهمْ عذَاب أَلِيم مَن ادعى إِمامةً مِن اللهِ لَيستْ لَه و مَنْ جحد إِماماً مِن اللهِ و مَنْ زعم أَن لَهما فِي الْإِسْلَامِ نَصِيباً

بَابٌ فِيمَنْ دَانَ اللهَ عَز وَ جَل بِغَيْرِ إِمَامٍ مِنَ اللهِ جَل جَلالُهُ

١ - عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدٍ عنِ ابْنِ أَبِي نصْرٍ عَنْ أَبِي الْحسنِ ع فِي قَوْلِ اللهِ عز و جل و مَنْ أَضل مِمنِ اتبع هواه بِغَيْرِ هدى مِن اللهِ قَالَ يَعْنِي من اتخذَ دِينه رأيه بِغَيْرِ إِمامٍ مِنْ أَئمةِ الْهدى

Chapter Eighty Six

Following a Religion in the Name of Allah Without the Imam (Leader With Divine Authority)

H 963, Ch. 86, h 1

A number of our people have narrated from Ahmad ibn Muhammad (from) ibn abu Nasr who has said the following:

"About the words of Allah, the Most Majestic, the Most Gracious: 'Who strays more than one who follows his desires without guidance from Allah? . . .' (28:50), abu al-Hassan, recipient of divine supreme covenant, has said, 'It refers to those who consider their own opinions as their religion without a true Imam from the *'A'immah* (Leaders with Divine Authority).'"

٢ - محمد بْن يحْيى عَنْ محمدِ بْنِ الْحسيْنِ عَنْ صفْوانَ بْنِ يحْيى عنِ الْعلاءِ بْنِ رزِينٍ عَنْ محمدِ بْنِ مسْلِمٍ قَالَ سمِعْت أَبا جعْفَرٍ ع يقُولُ كُل مَنْ دانَ اللهَ بِعِبادةٍ يجْهد فِيها نفْسه و لا إِمام لَه مِن اللهِ فَسعْيه غيْر مقْبولٍ و هو ضال متحير و اللهُ شانِئ لِأَعْمالِهِ و مثَلُه كَمثَلِ شاةٍ ضلتْ عَنْ راعِيها و قَطِيعِها فَهجمتْ ذَاهِبةً و جائِيةً يوْمها فَلَما جنها اللَّيْلُ بصرتْ بِقَطِيعٍ مع غيْرِ راعِيها فَحنتْ إِلَيْها و اعْترتْ بِها فَباتتْ معها فِي ربضِتِها فَلَما أَنْ ساق الراعِي قَطِيعه أَنكرتْ راعِيها و قَطِيعها فَهجمتْ متحيرةً تطْلُب راعِيها و قَطِيعها فَبصرتْ بِغنمٍ مع راعِيها فَحنتْ إِلَيْها و اعْترتْ بِها فَصاح بِها الراعِي الْحقِي بِراعِيكِ و قَطِيعِكِ فَإِنكِ تائِهةٌ متحيرةٌ عَنْ راعِيكِ و قَطِيعِكِ فَهجمتْ ذَعِرةً متحيرةً نادةً لا راعِي لَها يرْشِدها إِلَى مرْعاها أَوْ يردها فَبيْنا هِي كَذَلِك إِذَا اغْتنم الذئْب ضيْعتها فَأَكَلَها و كَذَلِك و اللهِ يا محمد مَنْ أَصْبح مِنْ هذِهِ الْأُمةِ لا إِمام لَه مِن اللهِ جل و عز ظاهِراً عادِلًا أَصْبح ضالًّا تائِهاً وإِنْ مات علَى هذِهِ الْحال مات مِيتةَ كُفْرٍ ونِفَاقٍ و اعْلَمْ يا محمد إِن أَئِمةَ الْجوْرِ و أَتباعهمْ لَمعْزولُونَ عَنْ دِينِ اللهِ قَدْ ضلوا و أَضلوا فَأَعْمالُهم الَتِي يعْمَلُونها كَرمادٍ اشْتدتْ بِهِ الريح فِي يوْمٍ عاصِفٍ لا يقْدِرونَ مِما كَسبوا علَى شيْءٍ ذَلِك هو الضلالُ الْبعِيد

H 964, Ch. 86, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Safwan ibn Yahya from al-'Ala' ibn Razin from Muhammad ibn Muslim who has said the following:

"I heard abu Ja'far, recipient of divine supreme covenant, say, 'One who follows a religion in the name of Allah and worships Him assiduously without acknowledging the Imam (Leader with Divine Authority), his toiling and efforts will not be accepted. In fact, he is lost and confused and Allah disdains his deeds. Such person's case and example is like a sheep that has lost its shepherd and flock and runs back and forth the whole day. As the night falls, this sheep finds a flock of sheep with a shepherd. The (lost) sheep then joins the flock affectionately, that in fact is only a deception and not her own flock of sheep. The lost sheep passes the night in their shelter but when the shepherd leads the flock to the pasture the lost sheep feels lost and away from the flock and the shepherd, thus runs back and forth in search of the flock and the shepherd. Then it finds a flock of sheep with a shepherd and affectionately joins them but, in fact, suffers a deception. This shepherd shouts at the lost sheep saying, "Go and find your own flock and shepherd. You are lost, confused and you are without a flock and shepherd." The lost sheep then runs back and forth in confusion, fear and frustration without a shepherd to guide it to the pasture and to the shelter. While the lost sheep is caught up in such confusion a wolf seizes the opportunity and kills the lost sheep for food. So also, by Allah, O Muhammad, is the case of a person from this 'Umma (nation) who lives without an Imam (Leader) from Allah, the Most Majestic, the Most Gracious, the Imam whose Divine Authority is clearly supported with evidence and who is just in his dealings. A person without such Imam is lost and confused and if he dies in such condition, his death is like dying in disbelief and hypocrisy. O Muhammad, bear in mind properly that the unjust *'A'immah* (leaders without Divine Authority) and their followers are far away from the religion of Allah. They are lost and misleading. Their deeds that they do are like the dust blown by the winds away in a windy day, which go out of hand as useless matters. Thus is straying far away from the truth.'"

٣ - عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنِ ابْنِ محْبوبٍ عَنْ عَبْدِ الْعزِيزِ الْعبْدِي عَنْ عَبْدِ اللهِ بْنِ أَبِي يعْفُورٍ قَالَ قُلْت لِأَبِي عَبْدِ اللهِ ع إِني أُخالِطُ الناس فَيكْثُر عجبِي مِنْ أَفْوالِهِم لا يتولَّونكُمْ و يتولَّوْنَ فُلَاناً و فُلَاناً لَهمْ أَمانةٌ و صِدْق و وفَاءٌ و أَفْوام

H 965, Ch. 86, h 3

A number of our people have narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Mahbub from 'Abd 'Aziz al-'Abdi from 'Abd Allah ibn abu Ya'fur who has said the following:

"Once I said to abu 'Abd Allah, recipient of divine supreme covenant, 'I meet people and it increases my wonder when I find people who do not consider you (*Ahl al-Bayt*) as their guardians and *'A'immah* (Leaders with Divine Authority) but they consider so and so as their Imam. However, they are trustworthy, truthful

and loyal. I also find people who consider you as their guardians and *'A'immah* (Leaders with Divine Authority) but are not trustworthy, loyal and truthful.'

"Abu 'Abd Allah, recipient of divine supreme covenant, then sat in an upright position and turned to me as if angered, and then said, 'One who follows the religion of Allah under the guardianship of an unjust Imam who does not possesses Divine Authority, has no religion. One who follows the religion of Allah under the guardianship of an Imam who is just in his dealings and possesses Divine Authority, will suffer no negative effect.'

"I then asked, 'Do those, in fact, have no religion, and these face no destruction?' The Imam said, 'That is correct. Those have no religion and these face no destruction.' Then the Imam said, 'Have you not heard the words of Allah, the Most Majestic, the Most Gracious: 'Allah is the Guardian of the believers and it is He who takes them out of darkness into light. . . .' (2:257) It means that He takes them out of the darkness of sins to the light of repentance and forgiveness because of their love for and their being under the guardianship of the just *'A'immah* who possess Divine Authority. He has also said, 'The Devil is the guardian of those who deny the Truth and he leads them from light to darkness. . . .' (2:257) It means that they were in the light of Islam but when they accepted the guardianship and the leadership of every unjust Imam who possessed no authority from Allah, the Most Majestic, the Most Gracious, their guardianship took them out of the light of Islam to the darkness of disbelief. Allah then made it necessary for them to suffer in fire along with the unbelievers, '. . . these are the dwellers of hell wherein they will live forever.'" (2:257)

يتولونكُمْ لَيس لهمْ بِتلْك الْأَمانةُ و لَا الْوفَاءُ و الصدْق قَالَ فَاسْتوى أَبو عبْدِ اللهِ ع جالِساً فَأَقْبلَ علي كَالْغضْبان ثُم قَالَ لَا دِين لِمنْ دانَ الله بِولَايةِ إِمامٍ جائِرٍ لَيس مِن اللهِ و لَا عتْب علَى منْ دانَ بِولَايةِ إِمامٍ عادِلٍ مِن اللهِ

قُلْت لَا دِين لِأُولَئك و لَا عتْب علَى هؤلَاءِ قَالَ نعمْ لَا دِين لِأُولَئك و لَا عتْب علَى هؤلَاءِ ثُم قَالَ أَ لَا تسْمع لِقَوْلِ اللهِ عز و جل الله ولِي الذِين آمنوا يخْرِجهمْ مِن الظُلُماتِ إِلَى النورِ يعْنِي مِنْ ظُلُماتِ الذنوبِ إِلَى نورِ التوْبةِ و الْمغْفِرةِ لِولَايتِهِمْ كُل إِمامٍ عادِلٍ مِن اللهِ و قَالَ و الذِين كَفَروا أَولِياؤهم الطاغُوت يخْرِجونهمْ مِن النورِ إِلَى الظُلُماتِ إِنما عنى بِهذَا أَنهمْ كَانوا علَى نورِ الْإِسْلَامِ فَلَما أَنْ تولَّوْا كُل إِمامٍ جائِرٍ لَيس مِن اللهِ عز و جل خرجوا بِولَايتِهِمْ إِياه مِنْ نورِ الْإِسْلَامِ إِلَى ظُلُماتِ الْكُفْرِ فَأَوْجب الله لَهم النار مع الْكُفارِ ف أُولَئك أَصْحاب النارِ هُمْ فِيها خالِدونَ

H 966, Ch. 86, h 4

He has narrated from Hisham ibn Salim from Habib al-Sajistani from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Allah, the Most Holy, the Most High, has said, 'I will cause to suffer punishment all those (citizens) who live a religious life in Islam with belief in and acknowledgement of the guardianship of unjust *'A'immah* (leaders without Divine Authority) who do not possess authority from Allah, even though such followers are (apparently) virtuous and pious in their deeds. I will forgive all those (citizens) who live a religious life in Islam with belief in and acknowledgement of the guardianship of an Imam who is just in his dealings and possesses authority from Allah, even though such followers in their dealings are unjust sinners.'"

٤- و عنْه عنْ هِشامِ بْنِ سالِمٍ عنْ حبِيبٍ السجِسْتانِي عنْ أَبِي جعْفَرٍ ع قَالَ قَالَ الله تبارك و تعالَى لَأُعذبن كُل رعِيةٍ فِي الْإِسْلَامِ دانتْ بِولَايةِ كُل إِمامٍ جائِرٍ لَيس مِن اللهِ و إِنْ كَانتِ الرعِيةُ فِي أَعْمالِها برةً تقِيةً و لَأَعْفُون عنْ كُل رعِيةٍ فِي الْإِسْلَامِ دانتْ بِولَايةِ كُل إِمامٍ عادِلٍ مِن اللهِ و إِنْ كَانتِ الرعِيةُ فِي أَنفُسِها ظَالِمةً مسِيئَةً

H 967, Ch. 86, h 5

Ali ibn Muhammad has narrated from ibn Jumhur from his father from Safwan from ibn Muskan from 'Abd Allah ibn Sinan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Allah will not be embarrassed to punish an 'Umma (nation) that lives a religious life with acknowledgement of the guardianship of an unjust Imam who does not possess authority from Allah, even though such people are virtuous and pious in their deeds. However, Allah will be embarrassed to punish a people who lives a religious life with acknowledgement of the guardianship of an Imam who is just in his dealings and possesses authority from Allah, even though they (such people) are unjust in their dealings and have committed sins."

٥- علِي بْن محمدٍ عنِ ابْنِ جمْهورٍ عنْ أَبِيهِ عنْ صفْوانَ عنِ ابْنِ مسْكَانَ عنْ عبْدِ اللهِ بْنِ سِنانٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ قَالَ إِن الله لَا يسْتحْيِي أَنْ يعذب أُمةً دانتْ بِإِمامٍ لَيس مِن اللهِ و إِنْ كَانتْ فِي أَعْمالِها برةً تقِيةً و إِن الله لَيسْتحْيِي أَنْ يعذب أُمةً دانتْ بِإِمامٍ مِن اللهِ و إِنْ كَانتْ فِي أَعْمالِها ظَالِمةً مسِيئَةً

بَابُ مَنْ مَاتَ وَ لَيسَ لَهُ إِمَامٌ مِنْ أَئمةِ الْهُدَى وَ هُوَ مِنَ الْبَابِ الْأول

Chapter Eighty Seven

The Case of Those Who Die Without Belief in 'A'immah (Leaders with Divine Authority) of Guidance (Part of Previous Chapter)

١ - الْحسيْن ْبن محمدٍ عنْ معلى ْبنِ محمدٍ عنِ الْحسنِ ْبنِ علِي الْوشاءِ عنْ أَحْمد ْبنِ عائِذٍ عنِ ْابنِ أُذَيْنةَ عنِ الْفُضَيْل ْبنِ يسارٍ قَالَ ْابتدأنا أبو عَبْدِ اللهِ ع يوْماً و قَالَ قَالَ رسولُ اللهِ ص منْ مات و لَيس علَيْهِ إِمام فَمِيتته مِيتةُ جاهِلِيةٍ فَقُلْت قَالَ ذَلك رسولُ اللهِ ص فَقَالَ إِي و اللهِ قَدْ قَالَ قُلْت فَكُل منْ مات و لَيس لَه إِمام فَمِيتته مِيتةُ جاهِلِيةٍ قَالَ نعمْ

H 968, Ch. 87, h 1

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Washsha' from Ahmad ibn 'Aidh from ibn 'Udhayna from al-Fudayl ibn Yasar who has said the following:

"One day abu 'Abd Allah, recipient of divine supreme covenant, commenced speaking to us and said, 'The Messenger of Allah has said, "Whoever dies and is not under the (guardianship) of the Imam, his death is like a death in ignorance.' I (the narrator) then asked, 'Is that what the Messenger of Allah has said?' The Imam said, 'Yes, by Allah, he has said so.' I then asked, 'Do all who die without acknowledging the Imam die as if they died in ignorance (without religion)?' The Imam said, 'Yes, that is correct.'"

٢ - الْحسيْن ْبن محمدٍ عنْ معلى ْبنِ محمدٍ عنِ الْوشاءِ قَالَ حدثَنِي عَبْد الْكَرِيم ْبن عَمْرٍو عنِ ْابنِ أَبِي يعْفُورٍ قَالَ سأَلْت أَبا عَبْدِ اللهِ ع عنْ قَوْل رسول اللهِ ص منْ مات و لَيس لَه إِمام فَمِيتته مِيتةُ جاهِلِيةٍ قَالَ قُلْت مِيتةُ كُفْرٍ قَالَ مِيتةُ ضلَالٍ قُلْت فَمنْ مات الْيوْم و لَيس لَه إِمام فَمِيتته مِيتةُ جاهِلِيةٍ فَقَالَ نعمْ

H 969, Ch. 87, h 2

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' who has said that 'Abd al-Karim ibn 'Amr narrated to me from ibn abu Ya'fur who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about the words of the Messenger of Allah, 'Whoever dies and is not under the guardianship of the Imam his death is like a death in ignorance.'

"The narrator has said I then asked, 'Is it death in disbelief (in religion)?' He said, 'It is death in error.' I then said, 'Thus, if one dies today and does not have an Imam is his death considered as if he has died in ignorance (without religion)?' He said, 'Yes, that is true.'"

٣ - أَحْمد ْبن إِدْرِيس عنْ محمدِ ْبنِ عَبْدِ الْجبارِ عنْ صفْوانَ عنِ الْفُضَيْل عنِ الْحارِثِ ْبنِ الْمغِيرةِ قَالَ قُلْت لِأَبِي عَبْدِ اللهِ ع قَالَ رسولُ اللهِ ص منْ مات لَا يعْرِف إِمامه مات مِيتةً جاهِلِيةً قَالَ نعمْ قُلْت جاهِلِيةً جهْلَاءَ أَوْ جاهِلِيةً لَا يعْرِف إِمامه قَالَ جاهِلِيةَ كُفْرٍ و نِفَاقٍ و ضلَالٍ

H 970, Ch. 87, h 3

Ahmad ibn Idris has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan from al-Fudayl from al-Harith ibn al-Mughira who has said the following:

"Once I said to abu 'Abd Allah, recipient of divine supreme covenant, 'The Messenger of Allah has said, 'Whoever dies without recognizing his Imam dies as if he has died in ignorance (of religion).' The Imam said, 'That is true.' I then asked, 'Is it the ignorance of uneducated people or ignorance of one's not recognizing his Imam?' The Imam said, 'It means the ignorance that is disbelief, hypocrisy and error.'"

٤ - بعْض أَصْحابِنا عنْ عَبْدِ الْعظِيمِ ْبنِ عَبْدِ اللهِ الْحسنِي عنْ مالِكِ ْبنِ عامِرٍ عنِ الْمفَضلِ ْبنِ زائِدةَ عنِ الْمفَضلِ ْبنِ عمر قَالَ قَالَ أَبو عَبْدِ اللهِ ع منْ دانَ الله بِغَيْرِ سماعٍ عنْ صادِقٍ أَلْزمه الله الْبتةَ إِلَى الْعناءِ و من ادعى سماعاً مِنْ غَيْرِ الْبابِ الذِي فَتحه الله فَهو مشْرِك و ذَلك الْباب الْمأمونُ علَى سِر اللهِ الْمكْنون

H 971, Ch. 87, h 4

Certain persons of our people have narrated from 'Abd al-'Azim ibn 'Abd Allah al-Hassani from Malik ibn 'Amir from al-Mufaddal ibn Za'ida from al-Mufaddal ibn 'Umar who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Whoever follows the religion of Allah without hearing (instructions) from a truthful (Imam) person, Allah will cause him inevitably to suffer hardships. Whoever claims to have heard from a source other than the one Allah has opened for him will be considered a polytheist. The source and door that Allah has opened is the one that is trustworthy in the matters of the hidden secrets of Allah.'"

Chapter Eighty Eight

The Case of Those Who Have Recognized Ahl al-Bayt, Recipients of Divine Supreme Covenant, and Those Who Have Ignored Them

بَابٌ فِيمَنْ عَرَفَ الْحَق مِنْ أَهْل الْبَيْتِ وَ مَنْ أَنكَرَ

H 972, Ch. 88, h 1

A number of our people have narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Hakam from Sulayman ibn Ja‘far who has said the following:

“I heard al-Rida, recipient of divine supreme covenant, say, ‘Ali ibn ‘Abd Allah ibn al-Husayn ibn Ali ibn al-Husayn ibn Ali ibn abu Talib, recipients of divine supreme covenant, his wife and children are of the people of paradise.’ He then said, ‘Whoever recognizes this matter (Leadership with Divine Authority) in the descendents of Ali and Fatimah, recipients of divine supreme covenant, is not like the (ordinary) people.’”

١ - عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد ْبن محمدِ ْبن عِيسى عَنْ عَلِي ْبن الْحكمِ عَنْ سلَيمانَ ْبن جعْفَرٍ قَالَ سمِعْت الرضا ع يقُولُ إِن عَلِي ْبن عَبْدِ اللهِ ْبن الْحسَيْن ْبن عَلِي ْبن الْحسَيْن ْبن عَلِي ْبن أَبِي طَالِبٍ ع و امْرأَته و بنِيهِ مِنْ أَهْل الْجنةِ ثُم قَالَ منْ عرف هذَا الْأَمر مِنْ ولْدِ عَلِي و فَاطِمةَ ع لَمْ يكُنْ كَالناسِ

H 973, Ch. 88, h 2

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad who has said that al-Washsha’ said Ahmad ibn ‘Umar, al-Hallal has narrated to us the following:

“Once I said to abu al-Hassan, recipient of divine supreme covenant, ‘Instruct me about those who have opposed you and have ignored your rights and are of descendents of Fatimah, recipient of divine supreme covenant, will their suffering be the same as for the other people?’ He said, ‘Ali ibn al-Husayn, recipient of divine supreme covenant, would say that their (such people) suffering will be twice as much.’”

٢ - الْحسَيْن ْبن محمدٍ عَنْ معلى ْبن محمدٍ قَالَ حدثَنِي الْوشاءُ قَالَ حدثَنا أَحْمد ْبن عمر الْحلالُ قَالَ قُلْت لِأَبِي الْحسنِ ع أَخْبِرْنِي عمنْ عاندك و لَمْ يعْرِفْ حقك مِنْ ولْدِ فَاطِمةَ هو و سائِر الناسِ سواءٌ فِي الْعِقَابِ فَقَالَ كَانَ عَلِي ْبن الْحسَيْنِ ع يقُولُ علَيْهِمْ ضِعْفَا الْعِقَابِ

H 974, Ch. 88, h 3

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Hassan ibn Rashid who has that reported to us Ali ibn ’Isma‘il al-Maythami who has said that narrated to us Rab’i ibn ‘Abd Allah who has said that said to him ‘Abd al-Rahman ibn abu ‘Abd Allah the following:

“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, ‘Are those who are ignorant of this matter (Leadership with Divine Authority) of the descendents of Hashim and others the same?’ He said to me, ‘Do not say**,** *al-Munkir* (ignorant) but say *al-Jahid* (rejecter) who are of the descendents of Hashim and other people.’ Abu al-Hassan (the narrator) has said, ‘I thought about it and then I recalled the words of Allah, the Most Majestic, the Most Gracious, about the brothers of Yusuf (Joseph) “. . . He recognized them but they were ignorant about him.’” (12:58)

٣ - الْحسَيْن ْبن محمدٍ عَنْ معلى ْبن محمدٍ عنِ الْحسنِ ْبنِ راشِدٍ قَالَ حدثَنا عَلِي ْبن إِسْماعِيلَ الْمِيثَمِي قَالَ حدثَنا رِبْعِي ْبن عَبْدِ اللهِ قَالَ قَالَ لِي عَبْد الرحْمنِ ْبن أَبِي عَبْدِ اللهِ قُلْت لِأَبِي عَبْدِ اللهِ ع الْمنْكِر لِهذَا الْأَمرِ مِنْ بنِي هاشِمٍ و غَيْرِهِمْ سواءٌ فَقَالَ لِي لَا تقُل الْمنْكِر و لَكِنْ قُل الْجاحِد مِنْ بنِي هاشِمٍ و غَيْرِهِمْ قَالَ أَبو الْحسنِ فَتفَكَرْت فِيهِ فَذَكَرْت قَوْلَ اللهِ عز و جل فِي إِخْوةِ يوسف فَعرفَهمْ و هُمْ لَه منْكِرونَ

H 975, Ch. 88, h 4

A number of our people have narrated from Ahmad ibn Muhammad from ibn abu Nasr who has said the following:

“Once I asked al-Rida, recipient of divine supreme covenant, ‘Those from your own people, who reject you and other such people, are they the same?’ He replied, ‘Those of our own people who reject us (Leadership with Divine Authority) are considered as having committed twice as much sin and the good deeds from our own people who are virtuous are also considered as of twice as much value.’”

٤ - عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد ْبن محمدٍ عن ابْنِ أَبِي نصْرٍ قَالَ سأَلْت الرضا ع قُلْت لَه الْجاحِد مِنْكُمْ و مِنْ غَيْرِكُمْ سواءٌ فَقَالَ الْجاحِد مِنا لَه ذَنبانِ و الْمحْسِن لَه حسنتانِ

بَابُ مَا يَجِبُ عَلَى النَاسِ عِنْدَ مُضِي الْإِمَامِ

١ - محمد بْن يحْيى عَنْ محمدِ بْنِ الْحسْينِ عَنْ صفْوانَ عَنْ يعْقُوب بْنِ شعَيْبٍ قَالَ قُلْت لِأَبِي عَبْدِ اللهِ ع إِذَا حدثَ عَلَى الْإِمامِ حدثٌ كَيْف يصْنع الناس قَالَ أَين قَوْلُ اللهِ عز و جل فَلَوْ لا نفَر مِنْ كُل فِرْقَةٍ مِنْهمْ طائِفَةٌ لِيتفَقهوا فِي الدينِ ولِيُنْذِروا قَوْمهمْ إِذا رجعوا إِلَيْهِمْ لَعلهمْ يحْذَرونَ قَالَ هُمْ فِي عذْرٍ ما داموا فِي الطلَبِ و هؤُلَاءِ الذِين ينْتظِرونهمْ فِي عذْرٍ حتى يرْجِع إِلَيْهِمْ أَصْحابهمْ

٢ - عِلِي بْن إِبْراهِيم عَنْ محمدِ بْنِ عِيسى عَنْ يونس بْنِ عَبْدِ الرحْمنِ قَالَ حدثَنا حماد عَنْ عَبْدِ الْأَعْلَى

قَالَ سأَلْت أَبا عَبْدِ اللهِ ع عَنْ قَوْل الْعامةِ إِن رسولَ اللهِ ص قَالَ مَنْ مات و لَيس لَه إِمام مات مِيتةً جاهِلِيةً فَقَالَ الْحق و اللهِ قُلْت فَإِن إِماماً هلَك و رجلٌ بِخراسانَ لَا يعْلَم مَنْ وصِيه لَمْ يسعْه ذَلِك قَالَ لَا يسعه إِن الْإِمام إِذَا هلَك وقَعتْ حجةُ وصِيهِ عَلَى مَنْ هو معه فِي الْبلَدِ و حق النفْرِ عَلَى مَنْ لَيس بِحضْرتِهِ إِذَا بلَغهمْ إِن الله عز و جل يقُولُ فَلَوْ لا نفَر مِنْ كُل فِرْقَةٍ مِنْهمْ طائِفَةٌ لِيتفَقهوا فِي الدينِ و لِيُنْذِروا قَوْمهمْ إِذا رجعوا إِلَيْهِمْ لَعلهمْ يحْذَرونَ

قُلْت فَنفَر قَوْم فَهلَك بعْضهمْ قَبلَ أَنْ يصِلَ فَيعْلَم قَالَ إِن الله جل و عز يقُولُ و مَنْ يخْرجْ مِنْ بيْتِهِ مهاجِراً إِلَى اللهِ و رسولِهِ ثُم يدْرِكْه الْمَوْت فَقَدْ وقَع أَجْره عَلَى اللهِ

قُلْت فَبلَغَ الْبلَد بعْضهمْ فَوجدك مغْلَقاً عَلَيْك بابك و مرْخى عَلَيْك سِترك لَا تدْعوهمْ إِلَى نفْسِك و لَا يكُونُ مَنْ يدلهمْ عَلَيْك فَبِما يعْرِفُونَ ذَلِك قَالَ بِكِتابِ اللهِ الْمنْزل قُلْت فَيقُولُ الله جل و عز كَيْف قَالَ أَراك قَدْ تكَلمْت فِي هذَا قَبلَ الْيوْمِ قُلْت أَجلْ قَالَ فَذَكرْ ما أَنزلَ الله فِي عَلِي ع و ما قَالَ لَه رسولُ اللهِ ص

Chapter Eighty Nine

The Obligation and Duty of the People at the Time of the Passing Away of the Imam, Recipient of Divine Supreme Covenant

H 976, Ch. 89, h 1

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Safwan from Ya'qub ibn Shu'ayb who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'If something may happen to the Imam what should the people do?' The Imam asked, 'Where do the words of Allah, the Most Majestic, the Most Gracious, apply: "Not all believers have to become specialists in religious learning. Why do not certain people from each group of believers seek to become specialists in religious learning, and after completing their studies, guide their group so that they will have fear of Allah." (9:122) The Imam then said, 'They will have good reason to be excused as long as they are searching and learning. So also are those who wait for them until they complete their religious education and return back to them.'"

H 977, Ch. 89, h 2

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus ibn 'Abd al-Rahman who has said that narrated to us Hammad from 'Abd al-A'la' who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about the statement of Sunni Muslims, *al-'Amma*, that says the Messenger of Allah has said, 'If a person dies without recognizing who his Imam is, his death is as if he has died the death of ignorance (pre-Islamic age of darkness).'

"The Imam said, 'That is very true, by Allah.' I then asked, 'What if the Imam passes away and a person is in Khurasan and does not know who the executor of the will of the Imam is? Is this a good excuse for him?' He (the Imam) said, 'No, that is not a good reason and an excuse. When the Imam leaves this world the authority of the executor of his will applies to those who live in the area. Also the obligation of searching to learn about one's duties applies to those who are not in the area but who have learned about the passing away of the Imam. Allah, the Most Majestic, the Most Gracious, has said, "Not all believers have to become specialists in religious learning. Why do not some people from each group of believers seek to become specialists in religious learning, and after completing their studies, guide their group so that they will have fear of Allah?"' (9:122)

"I then asked, 'What if they did go to find out but certain ones from them died before they could find out?' He said, 'Allah, the Most Majestic, the Most Gracious, has said, ". . . and one who dies, after having abandoned his home to get near to Allah and His Messenger, will receive his reward from Allah. . . ." (4:100) I asked, 'What if certain ones from them may reach your town but find out that you have closed your door and the curtains are drawn closed?' You would not call them to yourself and there might be no one to guide them to you. How then will they know about you?' He said, 'They can learn about me from the book that Allah has revealed.

"I then asked, 'How has Allah, the Most Majestic, the Most Gracious, said it?' He said, 'I know that you have spoken to me about it before this day also.' I said, 'That is correct.' He then said, 'Recall what Allah has said about Ali, recipient of divine supreme covenant, and what the Messenger of Allah said to him about al-Hassan and al-Husayn, what Allah has specially said

about Ali, recipient of divine supreme covenant, and what the Messenger of Allah has said about him about his will to him, appointing him, about their suffering and the acknowledgements of al-Hassan and al-Husayn, recipients of divine supreme covenant, of such facts. Recall the will of al-Hassan, recipient of divine supreme covenant, and his delivering it to al-Husayn, recipient of divine supreme covenant. Allah has said, "The Prophet has more authority over the believers than they themselves do. His wives are their mothers. The relatives are closer to each other, according to the Book of Allah. . . ." (33:6)

"I then said, 'People speak about abu Ja'far, recipient of divine supreme covenant, and ask, 'How is it that Imamat (Leadership with Divine Authority) has stepped out for him from among all the sons of his father, even though certain ones among them were closer to the Imam and older than him. The ones younger than he did not receive it just because they were younger?

"He said, 'The one who possesses this matter (Leadership with Divine Authority) can be recognized through three pieces of evidence that are not found with other people. He must have greater proximity to the preceding Imam and that must be the executor of the will of the preceding Imam. With him there must be the Armaments of the Messenger of Allah and the document of his will. This document is with me and no one disputes it.' I then asked, 'Is that kept secret and hidden for fear from the rulers?' He said, 'There is nothing secret and hidden but there is clear evidence for its existence and that it is available. What is there is what my father entrusted me with. When he was about to leave this world he asked me to call people to bear testimony for him. I then called four people from Quraysh among whom was Nafi', slave of 'Abd Allah ibn 'Umar. My father said, 'Write down, this is how the will of Jacob to his children reads, "Allah has chosen this religion for you. You must not leave this world unless you are a Muslim (submitted to the will of the Lord of the Universe)." (2:132) Muhammad ibn Ali made the same kind of will to his son, Ja'far ibn Muhammad and commanded him to shroud him in his own gown, which he would use during his Friday prayers. That his own turban must be used for him, that the surface of his grave should be given a square shape, raised by four fingers (three inches) from the ground and thereafter leave it that much only. Thereafter he wrapped up the document of the will and asked the witnesses to leave saying, "May Allah grant you blessings."' When they left I asked, 'What was in it O father, that you asked them to bear testimony to?' He said, 'I do not like that you will be defeated and people will say, "He left this world without a will." I wanted it to be a supporting authority for you. This is the fact that helps one who comes to the town and asks, "To whom did so and so make a will?" And he is answered, 'The will was made to so and so.'' I then asked, 'What if he (Imam) would be a partner in the will?' He said, 'You must ask him. He will explain it to you.'"

فِي حسنٍ و حسْينٍ ع و ما خص الله بِهِ عِلِياً ع و ما قَالَ فِيهِ رسولُ اللهِ ص مِنْ وصِيتِهِ إِلَيْهِ و نصْبِهِ إياه و ما يصِيبهمْ و إِقْرارِ الْحسنِ و الْحسْينِ بِذَلِك و وصِيتِهِ إِلَى الْحسنِ و تسْلِيمِ الْحسْينِ لَه بِقَوْلِ اللهِ النبِي أَوْلى بِالْمؤْمِنِين مِنْ أَنفُسِهِمْ و أَزواجه أُمهاتهمْ و أُولُوا الْأَرْحامِ بعْضهمْ أَوْلى بِبعْضٍ فِي كِتابِ اللهِ

قُلْت فَإِن الناس تكَلموا فِي أَبِي جعْفَرٍ ع و يقُولُونَ كَيف تخطتْ مِنْ ولَدِ أَبِيهِ منْ لَه مِثْلُ قَرابتِهِ و منْ هو أَسن مِنْه و قَصرتْ عمنْ هو أَصْغر مِنْه فَقَالَ يعْرف صاحِب هذَا الْأَمرِ بِثَلَاثِ خِصالٍ لَا تكُونُ فِي غَيرِهِ هو أَوْلَى الناسِ بِالذِي قَبلَه و هو وصِيه و عِنْده سِلَاح رسول اللهِ ص و وصِيته و ذَلِك عِنْدِي لَا أُنازع فِيهِ قُلْت إِن ذَلِك مسْتور مخافَةَ السلْطَانِ قَالَ لَا يكُونَ فِي سِتْرٍ إِلا و لَه حجةٌ ظَاهِرةٌ إِن أَبِي اسْتَودعنِي ما هناك فَلَما حضرَته الْوفَاةُ قَالَ ادْع لِي شهوداً فَدعوْت أَربعةً مِنْ قُرَيشٍ فِيهِمْ نافِع مَوْلَى عَبْدِ اللهِ بْنِ عمر قَالَ اكْتبْ هذَا ما أَوصى بِهِ يعْقُوب بنِيهِ يا بنِي إِن الله اصْطَفى لَكُم الدين فَلا تموتن إِلا و أَنتمْ مسْلِمونَ و أَوصى محمد بْن عَلِي إِلَى ابْنِهِ جعْفَرِ بْنِ محمدٍ و أَمره أَنْ يكَفنه فِي بُرْدِهِ الذِي كَانَ يصلي فِيهِ الْجمع و أَنْ يعممه بِعِمامتِهِ و أَنْ يربع قَبره و يرْفَعه أَربع أَصابِع ثُم يخلي عَنْه فَقَالَ اطْووه ثُم قَالَ لِلشهودِ انْصرِفُوا رحِمكُم الله فَقُلْت بعْد ما انْصرفُوا ما كَانَ فِي هذَا يا أَبتِ أَنْ تشْهِد عَلَيْهِ فَقَالَ إِني كَرِهْت أَنْ تغْلَب و أَنْ يقَالَ إِنه لَمْ يوص فَأَرَدْت أَنْ تكُونَ لَك حجةٌ فَهو الذِي إِذَا قَدِم الرجلُ الْبلَد قَالَ منْ وصِي فُلَانٍ قِيلَ فُلَانٌ قُلْت فَإِنْ أَشْرك فِي الْوصِيةِ قَالَ تسْأَلُونه فَإِنه سيبين لَكُمْ

H 978, Ch. 89, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Khalid from Nadr ibn Suwayd from Yahya al-Halabi from Burayd ibn Mu'awiya from Muhammad ibn Muslim who has said the following:

"Once I said to abu 'Abd Allah, recipient of divine supreme covenant, 'May Allah grant you good health, we heard that you were not feeling well and it caused us great anxiety. Would that you had informed or taught us about who would be the succeeding Imam.'

"The Imam said, 'Ali, recipient of divine supreme covenant, was the scholar and knowledge is inherited. No scholar dies

٣- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنْ محمدِ بْنِ خالِدٍ عنِ النضْرِ بْنِ سوَيدٍ عنْ يحْيى الْحلَبِي عنْ بُرَيدِ بْنِ معاوِيةَ عنْ محمدِ بْنِ مسْلِمٍ قَالَ قُلْت لِأَبِي عَبْدِ اللهِ ع أَصْلَحك الله بلَغنا شكْواك و أَشْفَقْنا فَلَوْ أَعْلَمْتنا أَوْ علِمْتنا منْ قَالَ إِن عَلِياً ع كَانَ عالِماً و الْعِلْم يتوارثُ فَلَا يهْلك عالِم إِلا بقِي مِنْ بعْدِهِ منْ يعْلَم مِثْلَ

عِلْمِهِ أَوْ ما شاءَ الله قُلْت أَ فَيسع الناس إِذَا مات الْعالِم أَلا يعْرِفُوا الذِي بعْده فَقَالَ أَما أَهْلُ هذِهِ الْبلْدةِ فَلا يعْنِي الْمدِينةَ و أَما غَيرها مِن الْبلْدانِ فَيقَدِّر مسِيرهمْ إِن الله يقُولُ و ما كانَ الْمؤْمِنونَ لِينْفِروا كافةً فَلَوْ لا نفَر مِنْ كُل فِرْقةٍ مِنْهمْ طائِفَةٌ لِيتفَقهوا فِي الدِينِ و لِينْذِروا قَوْمهمْ إِذا رجعوا إِلَيْهِمْ لَعلهمْ يحْذَرونَ قَالَ قُلْت أَ رأَيت مَنْ مات فِي ذَلِك فَقَالَ هو بِمنْزِلَةِ مَنْ خرج مِنْ بيْتِهِ مهاجِراً إِلَى اللهِ و رسولِهِ ثُم يدْرِكُه الْموْت فَقَدْ وقَع أَجْره علَى اللهِ قَالَ قُلْت فَإِذَا قَدِموا بِأَي شيْءٍ يعْرِفُونَ صاحِبهمْ قَالَ يعْطَى السكِينةَ و الْوقَار و الْهيْبةَ

except that he leaves behind a scholar whose knowledge is of the same level or whatever Allah wills.'

"I then asked, 'Will people be excused for not recognizing the succeeding Imam after the death of the preceding Imam?' He then said, 'The people of this area (Madina) will not be excused. People of other areas will be dealt with according to their abilities. Allah has said, "Not all believers have to become specialists in religious learning. Why do not certain people from each group of believers seek to become specialists in religious learning, and after completing their studies, guide their group so that they will have fear of Allah?'" (9:122)

"I (the narrator) then asked the Imam, 'What if certain ones of them would die before completing their education and search?' He said, 'Such people will be of the ones mentioned in the words of Allah herein below. ". . . And one who dies, after having abandoned his home to get near to Allah and His Messenger, will receive his reward from Allah. . . ." (4:100)

"I then asked the Imam, 'If people come to the Imam then by what means can they recognize him?' He said, 'The Imam is granted serenity, dignity and an awesome presence.'"

بَابٌ فِي أَن الْإِمَامَ مَتَى يَعْلَمُ أَن الْأَمرَ قَدْ صَارَ إِلَيْهِ

Chapter Ninety

When the Imam Learns That Leadership With Divine Authority Has Come to Him?

١ - أَحْمد بْن إِدْرِيس عَنْ محمدِ بْنِ عَبْدِ الْجبارِ عَنْ صفْوانَ بْنِ يحْيى عَنْ أَبِي جرِيرٍ الْقُمي

قَالَ قُلْت لِأَبِي الْحسنِ ع جعِلْت فِداك قَدْ عرفْت انْقِطَاعِي إِلَى أَبِيك ثُم إِلَيْك ثُم حلَفْت لَه و حق رسول اللهِ ص و حق فُلانٍ و فُلانٍ حتى انْتهيْت إِلَيْهِ بِأَنه لَا يخْرج مِني ما تخْبِرنِي بِهِ إِلَى أَحدٍ مِن الناسِ و سأَلْته عَنْ أَبِيهِ أَ حي هو أَوْ ميت فَقَالَ قَدْ و اللهِ مات فَقُلْت جعِلْت فِداك إِن شِيعتك يرْوونَ أَن فِيهِ سنةَ أَربعةِ أَنبِياءَ

قَالَ قَدْ و اللهِ الذِي لَا إِلَه إِلا هو هلَك قُلْت هلَاك غَيْبةٍ أَوْ هلَاك موْتٍ قَالَ هلَاك موْتٍ فَقُلْت لَعلك مِني فِي تقِيةٍ فَقَالَ سبْحانَ اللهِ قُلْت فَأَوْصى إِلَيْك قَالَ نعمْ قُلْت فَأَشْرك معك فِيها أَحداً قَالَ لَا قُلْت فَعلَيْك مِنْ إِخْوتِك إِمام قَالَ لَا قُلْت فَأَنت الْإِمام قَالَ نعمْ

H 979, Ch. 90, h 1

Ahmad ibn Idris has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from abu Jarir al-Qummi who has said the following:

"Once I said to abu al-Hassan, recipient of divine supreme covenant, 'May Allah keep my soul in service for your cause, you know how devoted I have been toward your father and after him to yourself. I then swore before him by the rights of the Messenger of Allah and the rights of so and so and so and so (*'A'immah*) from Ali, al-Hassan, al-Husayn . . ., recipients of divine supreme covenant, up to his own self. I tried to assure him that whatever he may tell me will not be made public and spread to other people. I asked him about his father to find out if he was alive or had passed away.' He said, by Allah, his father had passed away. I then said, 'May Allah keep my soul in service for your cause, your followers (Shi'a) narrate that in him the traditions of four prophets are found.'

"He then said, 'In certainty, by Allah, besides whom there is no Lord, that he (my father) has passed away.' I asked, 'Is his passing away in the form of disappearance or in the form of death?' He then said, 'It is in the form of death.' I then said, 'Perhaps you are observing caution and are afraid of me.' He said, 'All glory belongs to Allah (that is not the case).' I then asked, 'Did he deliver his will to you?' He said, 'Yes, he did so.' I then asked, 'Has he made others as your partners in executing his will?' He said, 'No, he has not done so.' I then asked, 'Is there any Imam over you among your brothers?' He said, 'No, there is no one from them.' I then asked, 'Are you the Imam?' He said, 'Yes, I am the Imam (Leader with Divine Authority).'"

٢ - الْحسيْن بْن محمدٍ عَنْ معلى بْنِ محمدٍ عَنْ عِلِي بْنِ أَسْباطٍ قَالَ قُلْت لِلرضا ع إِن رجلًا عنى أَخاك إِبراهِيم فَذَكر لَه أَن أَباك فِي الْحياةِ و أَنك تعْلم مِنْ ذَلِك ما يعْلم فَقَالَ سبْحانَ اللهِ يموت رسولُ

H 980, Ch. 90, h 2

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ali ibn Asbat who has said the following:

"Once I said to al-Rida, recipient of divine supreme covenant, 'A man troubled your brother Ibrahim and said to him, "Your father is still alive." You know of this case what he knows.' The Imam said, 'Glory belongs to Allah. The Messenger of Allah

dies. How is it that Musa, recipient of divine supreme covenant, (Imam Musa al-Kazim) does not die? Certainly, by Allah, he passed away just as the Messenger of Allah passed away. However, Allah, the Most Holy, the Most High, ever since He took His Prophet from this world has continued favoring the descendents of *A'ajim* (pl. of *'Ajam*, meaning the Persians or non-Arabs) through granting this religion to them and has held it back from the people of His Prophet. Ever since, He has continued granting such favors to these (*A'ajim*) and withheld it from them (Arabs). In the month of Dhi al-Hajjah I paid off a thousand Dinars of his debts because of which he (his brother Ibrahim) was in great difficulties. He was about to divorce his wives, free his slaves and servants. You have heard the case of Yusuf and his brothers.'"

اللهِ ص و لَا يموت موسى ع قَدْ و اللهِ مضى كَما مضى رسولُ اللهِ ص و لَكِن الله تبارك و تعالَى لَمْ يزلْ مُنْذُ قَبض نَبِيه ص هلُم جراً يمن بِهذَا الدين علَى أَوْلَادِ الْأَعاجِمِ و يصْرِفُه عَنْ قَرابةِ نَبِيهِ ص هلُم جراً فَيعْطِي هؤلَاءِ و يمْنع هؤلَاءِ لَقَدْ قَضيت عَنْه فِي هِلَال ذِي الْحِجةِ أَلْف دِينارٍ بعْد أَنْ أَشْفَى علَى طَلَاق نِسائِهِ و عِتْقِ مماليكِهِ و لَكِنْ قَدْ سمِعْت ما لَقِي يوسف مِنْ إِخْوتِهِ

H 981, Ch. 90, h 3

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' who has said the following:

"Once I said to abu al-Hassan, recipient of divine supreme covenant, 'They have narrated from you about the death of abu al-Hassan (Musa al-Kazim), recipient of divine supreme covenant, that a man said to you, "You have learned of it (the death of your father) through the report of Sa'id.' He said, 'Sa'id came only after I had learned about it (death of my father).'

"The narrator has said, 'I asked the Imam, "I heard from him that you divorced mother of Farwa, daughter of Ishaq, in the month of Rajab, one day after the death of abu al-Hassan, recipient of divine supreme covenant. Did you divorce her when you knew that abu al-Hassan, recipient of divine supreme covenant, has died?"' The Imam said, 'Yes, I did so.' I asked him, 'Did you do so before Sa'id came to you?' The Imam said, 'Yes, I did so before Sa'id came.'"

٣- الْحسيْن بْن محمدٍ عَنْ معلى بْن محمدٍ عنِ الْوشاءِ قَالَ قُلْت لِأَبِي الْحسنِ ع إِنهمْ روَوْا عَنْك فِي موْتِ أَبِي الْحسنِ ع أَن رجلًا قَالَ لَك علِمْت ذَلِك بِقَوْل سعِيدٍ فَقَالَ جاءَ سعِيد بعْد ما علِمْت بِهِ قَبلَ مجِيئِهِ قَالَ و سمِعْته يقُولُ طَلَقْت أُم فَرْوةَ بِنْت إِسْحاق فِي رجبٍ بعْد موْتِ أَبِي الْحسنِ بِيوْمٍ قُلْت طَلَقْتها و قَدْ علِمْت بِموْتِ أَبِي الْحسنِ قَالَ نعمْ قُلْت قَبلَ أَنْ يقْدم علَيْك سعِيد قَالَ نعمْ

H 982, Ch. 90, h 4

Muhammad ibn Yahya has narrated from al-Husayn from Safwan who has said the following:

"Once I requested abu al-Hassan al-Rida, recipient of divine supreme covenant, 'Enlighten me, when does an Imam come to know that he is the Imam? Does it take place when the preceding Imam has already passed away or when he is about to leave this world? For example abu al-Hassan, recipient of divine supreme covenant, passed away in Baghdad and you were here (in Madina)?' The Imam said, 'He comes to know it at the time his companion (the preceding Imam) is about to leave this world.' I then asked, 'By what means does he come to know it?' He said, 'He comes to know of it through inspiration from Allah.'"

٤- محمد بْن يحْيى عَنْ محمدِ بْنِ الْحسيْنِ عَنْ صفْوانَ قَالَ قُلْت لِلرضا ع أَخْبِرْنِي عنِ الْإِمامِ متى يعْلَم أَنه إِمام حِين يبْلُغه أَن صاحِبه قَدْ مضى أَوْ حِين يمْضِي مِثْلَ أَبِي الْحسنِ قُبِض بِبغْداد و أَنت هاهنا قَالَ يعْلَم ذَلِك حِين يمْضِي صاحِبه قُلْت بِأَي شيْءٍ قَالَ يلْهمه الله

H 983, Ch. 90, h 5

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from abu al-Fadl al-Shahbani from Harun ibn al-Fadl who has said the following:

"Once I saw abu al-Hassan Ali ibn Muhammad, recipient of divine supreme covenant, on the day abu Ja'far, recipient of divine supreme covenant, passed away. He said, 'To Allah we belong and to Him we return. Abu Ja'far, recipient of divine supreme covenant, has passed away.' He was asked, 'How do you know that he has passed away?' He said, '(I learned it from) a form of humbleness before Allah that I had never experienced. It overwhelmed me.'"

٥- علِي بْن إِبراهِيم عَنْ محمدِ بْنِ عِيسى عَنْ أَبِي الْفَضْل الشهْبانِي عَنْ هارونَ بْنِ الْفَضْل قَالَ رأَيت أَبا الْحسنِ علِي بْن محمدٍ فِي الْيوْمِ الذِي توفي فِيهِ أَبو جعْفَرٍ ع فَقَالَ إِنا لِلهِ و إِنا إِلَيْهِ راجِعونَ مضى أَبو جعْفَرٍ ع قَبِيلَ لَه و كَيف عرفْت قَالَ لِأَنه تداخَلَنِي ذِلةٌ لِلهِ لَمْ أَكُنْ أَعْرِفُها

H 984, Ch. 90, h 6

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Musafir who has

٦- علِي بْن إِبراهِيم عَنْ محمدِ بْنِ عِيسى عَنْ مسافِرٍ قَالَ أَمر أَبو

إِبْراهِيم ع حِين أُخْرِج بِهِ أبا الْحسنِ ع أَنْ ينام علَى بابِهِ فِي كُل لَيْلَةٍ أبداً ما كانَ حياً إِلَى أَنْ يأْتيه خبره قالَ فَكُنا فِي كُل لَيْلَةٍ نفْرش لِأَبِي الْحسنِ فِي الدهْلِيزِ ثُم يأْتي بعْد الْعِشاءِ فَينام فَإِذَا أَصْبح انصرف إِلَى منْزِلِهِ قالَ فَمكَثَ علَى هذِهِ الْحالِ أَربع سِنِين فَلَما كانَ لَيْلَةٌ مِن اللياليِ أَبطَأَ عنا و فُرِش لَه فَلَمْ يأْتِ كما كانَ يأْتي فَاسْتَوْحش الْعِيالُ و ذُعِروا و دخلَنا أَمر عظِيم مِنْ إِبطَائِهِ فَلَما كانَ مِن الْغدِ أَتى الدار و دخلَ إِلَى الْعِيالِ و قَصد إِلَى أُم أَحْمد فَقالَ لَها هاتِ الَّتِي أَودعكِ أَبِي فَصرختْ و لَطَمتْ وجْهها و شقتْ جيْبها و قالَتْ مات و اللهِ سيدِي فَكفها و قالَ لَها لا تكلِمِي بِشيْءٍ و لا تظْهِرِيه حتى يجِيءَ الْخبر إِلَى الْوالِي فَأَخْرجتْ إِلَيْهِ سفَطاً و أَلْفَيْ دِينارٍ أَوْ أَربعةَ آلافِ دِينارٍ فَدفَعتْ ذَلِك أَجْمع إِلَيْهِ دونَ غيْرِهِ و قالَتْ إِنه قالَ لِي فِيما بيْنِي و بيْنه و كانتْ أَثِيرةً عِنْده احْتفِظِي بِهذِهِ الْوَدِيعةِ عِنْدكِ لا تطْلِعِي علَيْها أَحداً حتى أَموت فَإِذَا مضَيْت فَمنْ أَتاكِ مِنْ ولْدِي فَطَلَبها مِنْكِ فَادْفَعِيها إِلَيْهِ و اعْلَمِي أَني قَدْ مِت و قَدْ جاءَنِي و اللهِ علَامةُ سيدِي فَقَبض ذَلِك مِنْها و أَمرهمْ بِالْإِمساكِ جمِيعاً إِلَى أَنْ ورد الْخبر و انصرف فَلَمْ يعْدُ لِشيْءٍ مِن الْمِيتِ كما كانَ يفْعلُ فَما لَبِثْنا إِلا أَياماً يسِيرةً حتى جاءَتِ الْخرِيطَةُ بِنعْيِهِ فَعدَدْنا الْأَيام و تفَقَدْنا الْوقْت فَإِذَا هو قَدْ مات فِي الْوقْتِ الَّذِي فَعلَ أَبو الْحسنِ ع ما فَعلَ مِنْ تخلفِهِ عنِ الْمِيتِ و قَبضِهِ لِما قَبض

said the following:

"Abu Ibrahim commanded, at the time he was summoned to Baghdad, abu al-Hassan, recipient of divine supreme covenant, to sleep every night at his (abu Ibrahim's) house until the family hears about him or the coming of the news of his death.

"We would prepare the bed for abu al-Hassan, recipient of divine supreme covenant, every night in the terrace and he would come after the 'Isha (late evening) to rest and leave next morning for his own house. He has said that it continued for four years. One night he delayed and the bed was prepared for him. He did not come as he usually did. The family was alarmed and deeply saddened. His delay shocked and greatly overwhelmed us. In the morning he came to the house and went to the family room to 'Umm Ahmad (mother of Ahmad) and said to her, 'Please, bring me the things that my father had entrusted you with.' She began to cry, beat up her face and tear her cloth over her heart saying, 'My master, by Allah, has passed away.' He stopped her and said, 'Do not say anything to anyone and do not make it public before the news of his death comes to the governor.' She then brought a package, two thousand and four thousand Dinars and gave all of it to him and to no one else. She said, 'He (abu Ibrahim, recipient of divine supreme covenant) had told me when there were only two of us (she was beloved to him), "Keep this trust well protected with you and do not allow anyone to know it before I will die. When I will die whichever of my sons will come to you and ask you to deliver this trust to him give it to him and know that I have passed away." The sign that my master had informed me of has exactly come to pass.' He took charge of the package and money from her and commanded everyone to keep it secret until the coming of the news. He left the house and thereafter did not come to rest at night as before. After a few days only the news of the passing away of abu Ibrahim, recipient of divine supreme covenant, reached the city. We calculated the time and found out that it was exactly the time abu al-Hassan, recipient of divine supreme covenant, had done those things; his delaying to come for rest at night and taking charge of the trust from ('Umm Ahamd)."

بَابُ حَالاتِ الْأَئِمةِ ع فِي السن

Chapter Ninety One

The Conditions of the Imam, Recipient of Divine Supreme Covenant, in the Matters of Age

١ - عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنِ ابْنِ محْبوبٍ عنْ هِشامِ بْنِ سالِمٍ عنْ يزِيد الْكُناسِي قالَ سأَلْت أَبا جعْفَرٍ ع أَ كانَ عِيسى ابْن مرْيم ع حِين تكَلم فِي الْمهْدِ حجةَ اللهِ علَى أَهْل زمانِهِ فَقالَ كانَ يوْمئِذٍ نبِياً حجةَ اللهِ غيْر مرْسلٍ أَ ما تسْمع لِقَوْلِهِ حِين قالَ إِني عبْد اللهِ آتانِي الْكِتاب و جعلَنِي نبِيا. و جعلَنِي مباركاً أَين ما كُنت و أَوصانِي بِالصلاةِ و الزكاةِ ما دمْت حيا

H 985, Ch. 91, h 1

A number of our people have narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Mahbub from Hisham ibn Salim from Yazid al-Kunasiyy who has said the following:

"Once I asked abu Ja'far, recipient of divine supreme covenant, 'Was Jesus at the time he spoke to people from the cradle a Divine Authority over the people of his time?' He said, 'At that time he was a prophet, a Divine Authority over the people but not a Mursal (Messenger). Have you not heard the words of Allah that say, "He said, 'I am the servant of Allah. He has given me the Book and has appointed me to be a prophet (19:30). He has blessed me no matter where I dwell, commanded me to worship Him and pay the religious tax for as long as I live.'" (19:31)

"I then asked, 'Was he the Divine Authority over Zackaria at the time that he was in the cradle?' He said, 'At that time Jesus was a sign from Allah to people and a blessing to Mary (Maryam) when he spoke on her behalf. He was a prophet and a Divine Authority over all those who heard his words at that time.

Thereafter he did not speak until he was two years old. At Such time Zackaria was the Authority of Allah, the Most Majestic, the Most Gracious, over the people after the silence of Jesus. Zackaria then died and his son Yahya (John) inherited the book and wisdom and he was a small child. You can hear it in the words of Allah, the Most Majestic, the Most Gracious, 'We commanded John, Zachariah's son, "O John, follow the guidance of the Lord with due steadfastness. We gave knowledge and wisdom to John during his childhood.'" (19:12) When Jesus was seven years old, he then spoke as a prophet and a messenger until Allah, the Most Holy sent him inspiration. Thus, Jesus was the Divine Authority over John and over all the people. The earth is never left without the presence of a Divine Authority over the people; O abu Khalid, from the day Allah created Adam and settled him on earth.'

"I then asked, 'May Allah keep my soul in service for your cause, did Ali, recipient of divine supreme covenant, possess Divine Authority from Allah and His Messenger over this nation (Muslims) during the lifetime of the Messenger of Allah?' He said, 'Yes, he received such authority on the day the Messenger of Allah appointed him Divine Authority over the people and called upon the people to acknowledge his Divine Authority and commanded them to obey him.' I then asked, 'Was obedience to Imam Ali, recipient of divine supreme covenant, obligatory upon people during the lifetime of the Messenger of Allah as well as after his death?' The Imam said, 'Yes, but he kept silent and did not speak along with the Messenger of Allah. At that time, during the lifetime of the Messenger of Allah, obedience was of the rights of the Messenger of Allah over the 'Umma (nation) and over Ali, recipient of divine supreme covenant. Obedience to the authority of Allah and His Messenger over the people as a whole was also obligatory to Ali, recipient of divine supreme covenant, after the death of the Messenger of Allah. Ali, recipient of divine supreme covenant, was a very wise and knowledgeable person.'"

قُلْت فَكانَ يوْمئِذٍ حجةً لِلهِ علَى زكرِيا فِي تِلْك الْحال و هو فِي الْمهْدِ فَقَالَ كانَ عِيسى فِي تِلْك الْحال آيةً لِلناسِ و رحْمةً مِن اللهِ لِمرْيم حِين تكلم فَعبر عنْها و كانَ نِبياً حجةً علَى منْ سمِع كلَامه فِي تِلْك الْحال ثُم صمت فَلَمْ يتكلَمْ حتى مضتْ لَه سنتان و كانَ زكرِيا الْحجةَ لِلهِ عز و جل علَى الناسِ بعْد صمْتِ عِيسى بِسنتَيْنِ ثُم مات زكرِيا فَورثَه ابنه يحْيى الْكِتاب و الْحِكْمةَ و هو صبِي صغِير أَ ما تسْمع لِقَوْلِهِ عز و جل يا يحْيى خذِ الْكِتاب بِقُوةٍ و آتيناه الْحكْم صبِيا فَلَما بلَغَ عِيسى ع سبْع سِنِين تكلم بِالنبوةِ و الرسالَةِ حِين أَوحى الله تعالَى إِلَيْهِ فَكانَ عِيسى الْحجةَ علَى يحْيى و علَى الناسِ أَجْمعِين و لَيس تبْقَى الْأَرض يا أَبا خالِدٍ يوْماً واحِداً بِغَيْرِ حجةٍ لِلهِ علَى الناسِ منْذُ يوْم خلَق الله آدم ع و أَسْكنه الْأَرض

فَقُلْت جعِلْت فِداك أَ كانَ عِلِي ع حجةً مِن اللهِ و رسولِهِ علَى هذِهِ الْأُمةِ فِي حياةِ رسول اللهِ ص فَقَالَ نعمْ يوْم أَقَامه لِلناسِ و نصبه علَماً و دعاهمْ إِلَى ولَايتِهِ و أَمرهمْ بِطَاعتِهِ قُلْت و كانتْ طَاعةُ عِلِي ع واجِبةً علَى الناسِ فِي حياةِ رسول اللهِ ص و بعْد وفَاتِهِ فَقَالَ نعمْ و لَكِنه صمت فَلَمْ يتكَلَمْ مع رسول اللهِ ص و كانتِ الطَاعةُ لِرسول اللهِ ص علَى أُمتِهِ و علَى عِلِي ع فِي حياةِ رسول اللهِ ص و كانتِ الطَاعةُ مِن اللهِ و مِنْ رسولِهِ علَى الناسِ كُلهِمْ لِعِلِي ع بعْد وفَاةِ رسول اللهِ ص و كانَ عِلِي ع حكِيماً عالِماً

H 986, Ch. 91, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Safwan ibn Yahya who has said the following:

"Once I said to al-Rida, recipient of divine supreme covenant, 'Before Allah granted you the blessed birth of abu Ja'far, recipient of divine supreme covenant, we asked you question and you would say that Allah will soon grant you a son. Allah, now, has blessed you with such a favor and may He make him to bering joy to our heart. We wish not to experience a single day without you but, Allah forbid, if something happens to you from whom must we seek guidance?'

"He pointed with his hand to abu Ja'far, recipient of divine supreme covenant, and he was standing before him. I then said, 'May Allah keep my soul in service for your cause; he is only a child, three years old.' He said, 'That does not matter in his case at all. Jesus rose with Divine Authority when he was less than three years old.'"

٢- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنْ صفْوانَ بْنِ يحْيى قَالَ قُلْت لِلرضا ع قَدْ كُنا نسْأَلُك قَبْلَ أَنْ يهب الله لَك أَبا جعْفَرٍ ع فَكُنت تقُولُ يهب الله لِي غُلَاماً فَقَدْ وهب الله لَك فَقَر عيوننا فَلَا أَرانا الله يوْمك فَإِنْ كانَ كَوْنٌ فَإِلَى منْ فَأَشار بِيدِهِ إِلَى أَبِي جعْفَرٍ ع و هو قَائِم بيْن يدْيهِ فَقُلْت جعِلْت فِداك هذَا ابن ثَلَاثِ سِنِين قَالَ و ما يضره مِنْ ذَلِك شيْءٌ قَدْ قَام عِيسى ع بِالْحجةِ و هو ابن ثَلَاثِ سِنِين

H 987, Ch. 91, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn Sayf from certain persons of our people from abu Ja'far, recipient of divine supreme covenant, al-Thani the 2nd who has said the following:

"Once I said to abu Ja'far, recipient of divine supreme covenant, 'They speak about (and question) your very young age.' He said, 'Allah informed David through inspiration to appoint Sulayman (Solomon) as the executor of his will and

٣- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنْ عِلِي بْنِ سيْفٍ عنْ بعْضِ أَصْحابِنا عنْ أَبِي جعْفَرٍ الثانِي ع قَالَ قُلْت لَه إِنهمْ يقُولُونَ فِي حداثَةِ سِنك فَقَالَ إِن الله تعالَى أَوحى إِلَى داود أَنْ يسْتخْلِف سلَيمانَ و هو صبِي يرْعى الْغنم فَأَنكر ذَلِك عباد بنِي إِسْرائِيلَ و

عُلماؤهُمْ فَأَوْحى اللهُ إِلى داود ع أَنْ خذْ عصا الْمتكَلِمِين و عصا سلَيمانَ و اجْعلْها فِي بيْتٍ و اخْتِمْ علَيْها بِخواتِيمِ الْقَوْمِ فَإِذَا كانَ مِن الْغدِ فَمنْ كانتْ عصاه قَدْ أَورقَتْ و أَثْمرتْ فَهو الْخلِيفَةُ فَأَخْبرهمْ داود فَقَالُوا قَدْ رضِينا و سلَمْنا

successor when he was just a child minding sheep. The worshippers and scholars of the Israelites disliked it. Allah then inspired David to take the staff of those who had objections and that of Sulayman, place them in a room and seal them with each one's insignia. On the next day whichever staff was to be found that had grown leaves and fruits, the owner thereof was the successor. David informed them of this matter and they all agreed.'"

٤ - عِلي بْن محمدٍ و غيْره عنْ سهْل بْنِ زِيادٍ عنْ يعْقُوب بْنِ يزِيد عنْ مصْعبٍ عنْ مسْعدةَ عنْ أَبِي بصِيرٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ أَبو بصِيرٍ دخلْت إِلَيْهِ و مِعي غُلَام يقُودنِي خماسِي لَمْ يبْلُغْ فَقَالَ لِي كَيْف أَنْتمْ إِذَا احْتج علَيْكُمْ بِمِثْل سِنِهِ أَوْ قَالَ سيلِي علَيْكُمْ بِمِثْل سِنِهِ

H 988, Ch. 91, h 4
Ali ibn Muhammad and others have narrated from Sahl ibn Ziyad from Ya'qub ibn Yazid from Mus'ab from Mas'da from abu Basir who has said the following:
"Once I went to see abu 'Abd Allah, recipient of divine supreme covenant. Along with me there was a five-year-old boy, a guide who had not yet attained puberty. The Imam asked, 'How will it be with you if people will debate you about the Divine Authority of someone of his (the guide boy's) age?' Or he said, 'About the Divine Authority of one that will come and will be of the same age as his.'"
(At the time Divine Authority was transferred to Imam Muhammad Taqi, recipient of divine supreme covenant, he was eight years old.)

٥ - سهْلُ بْن زِيادٍ عنْ عِلي بْنِ مهْزِيار عنْ محمدِ بْنِ إِسْماعِيلَ بْنِ بزِيعٍ قَالَ سأَلْته يعْنِي أَبا جعْفَرٍ ع عنْ شيْءٍ مِنْ أَمرِ الْإِمامِ فَقُلْت يكُونُ الْإِمام ابْن أَقَل مِنْ سبْعِ سِنِين فَقَالَ نعمْ و أَقَل مِنْ خمْسِ سِنِين فَقَالَ سهْلٌ فَحدثَنِي عِلي بْن مهْزِيار بِهذَا فِي سنةِ إِحْدى و عِشْرِين و مِائَتيْنِ

H 989, Ch. 91, h 5
Sahl ibn Ziyad has narrated from Ali ibn Mahziyar from Muhammad ibn 'Isma'il ibn Bazi' who has said the following:
"Once I asked abu Ja'far, recipient of divine supreme covenant, of an issue of the Imamat (Leadership with Divine Authority) and I asked, 'Can the Imam be a boy less than seven years old?' He said, 'Yes, he can even be less than five years old.' Sahl has said that ibn Mahziyar narrated this to me in the year two hundred twenty one A.H."

٦ - الْحسيْن بْن محمدٍ عنِ الْخيْرانِي عنْ أَبِيهِ قَالَ كُنت واقِفاً بيْن يدي أَبِي الْحسنِ ع بِخراسانَ فَقَالَ لَه قَائِلٌ يا سيدِي إِنْ كانَ كَوْنٌ فَإِلى منْ قَالَ إِلى أَبِي جعْفَرٍ ابْنِي فَكَأَن الْقَائِلَ اسْتصْغر سِن أَبِي جعْفَرٍ ع فَقَالَ أَبو الْحسنِ ع إِن اللهَ تبارك و تعالى بعثَ عِيسى ابْن مرْيم ع رسولًا نبِياً صاحِب شرِيعةٍ مبْتدأَةٍ فِي أَصْغرِ مِن السن الذِي فِيهِ أَبو جعْفَرٍ

H 990, Ch. 91, h 6
Al-Husayn ibn Muhammad has narrated from al-Khayrani from his father who has said the following:
"Once I was standing in the presence of abu al-Hassan, recipient of divine supreme covenant, in Khurasan and someone said to him, 'O my master, if something will happen to you to whom must we then turn for guidance? The Imam said, 'You must turn for guidance to abu Ja'far, recipient of divine supreme covenant, my son.' The person asking the question seemed to have thought his (abu Ja'far's) age as very young. Abu al-Hassan, recipient of divine supreme covenant, then said, 'Allah, the Most Holy, the Most High, sent Jesus, son of Mary, peace be upon them, as the Messenger and the Prophet being the author of a whole system of law. He began this task at an age much smaller than the age of abu Ja'far, recipient of divine supreme covenant.'"

٧ - الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنْ عِلي بْنِ أَسْباطٍ قَالَ رأَيت أَبا جعْفَرٍ ع و قَدْ خرج علَي فَأَخذْت النظَر إِلَيْهِ و جعلْت أَنظُر إِلى رأْسِهِ و رِجْلَيْهِ لِأَصِف قَامته لِأَصْحابِنا بِمِصْر فَبيْنا أَنا كَذَلِك حتى قَعد فَقَالَ يا عِلي إِن اللهَ احْتج فِي الْإِمامةِ بِمِثْل ما احْتج بِهِ فِي النبوةِ فَقَالَ و آتيْناه الْحكْم صبِيا و لَما بلَغَ أَشده و بلَغَ

H 991, Ch. 91, h 7
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ali ibn Asbat who has said the following:
"Once I saw abu Ja'far, recipient of divine supreme covenant, who had come out to me and I began to look at him from head to toe so I could describe him to our people in Egypt. I was looking until he sat down and said, 'O Ali, Allah has supported His argument against the people in the case of Imamat (Leadership with Divine Authority) just as He has done so in the case of the prophets. He has said, "We gave authority to him (John) over the people during his childhood. (19:12) When he attained maturity, Allah gave him strength, wisdom and knowledge. Thus, do We reward those who do good." (12:22) 'When he grewup to manhood and became forty years old . . .' (46:15) It may come

to pass, wisdom comes to a prophet when he is just a child or when he is forty years old.'"

أَرْبِعِين سنةً فَقَدْ يجوز أَنْ يؤْتى الْحِكْمةَ و هو صبِي و يجوز أَنْ يؤْتاها و هو ابن أَرْبِعِين سنةً

H 992, Ch. 91, h 8

Ali ibn Ibrahim has narrated from his father who has said the following:

"Once abu Ali ibn Hassa'n spoke to abu Ja'far, recipient of divine supreme covenant, saying, 'My master, people refuse to accept your Imamat (Leadership with Divine Authority) because of your very young age.' He asked, 'Why do they not refuse to accept the words of Allah, the Most Majestic, the Most Gracious? Allah, the Most Majestic, the Most Gracious, has said to His prophet, '(Muhammad), say, "This is my way. I and all my followers invite you to Allah with proper understanding. . . .'" (12:108). By Allah, only Ali, recipient of divine supreme covenant, followed him at that time and he was only nine years old and I am also nine years old."

٨- عِلِي بْن إِبراهِيم عنْ أَبِيهِ قَالَ قَالَ عِلِي بْن حسانَ لِأَبِي جعْفَرٍ ع يا سيدِي إِن الناس ينْكِرونَ علَيْك حداثَةَ سِنك فَقَالَ و ما ينْكِرونَ مِنْ ذَلِك قَوْلَ اللهِ عز و جل لَقَدْ قَالَ الله عز و جل لِنبِيهِ ص قُلْ هذِهِ سبِيلِي أَدْعوا إِلَى اللهِ على بصِيرةٍ أَنا و مِن اتبعنِي فَو اللهِ ما تبِعه إِلا عِلِي ع و لَه تِسْع سِنِين و أَنا ابن تِسْعِ سِنِين

Chapter Ninety Two

Only an Imam Has the Authority to Wash the Body of an Imam for Burial

بَابُ أَن الْإِمَامَ لَا يَغْسِلُه إِلا إِمَامٌ مِنَ الْأَئِمةِ ع

H 993, Ch. 92, h 1

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Washsha' from Ahmad ibn 'Umar al-Hallal or someone other than him who has said the following:

"Once I said to al-Rida, recipient of divine supreme covenant, 'They argue against us about "No one has the authority to wash the body of an Imam for burial except an Imam."' The Imam then asked, 'How do they know who has washed him for burial? What did you say to them?' I then said, 'May Allah keep my soul in service for your cause, I told them that if my Imam says that he has washed his body under the throne of the Lord, he has told the truth. If he says that he has washed it at the center of the earth he has told the truth.' The Imam said, 'It is not that way.' I then asked him, 'What then should I say to them (al-Waqifiyya sect)?' The Imam said, 'Tell them that I (al-Rida) washed his body for burial.' I then asked, 'Must I tell them that you have washed his body?' He said, 'Yes, I have done so.'"

١- الْحسْين بْن محمدٍ عنْ معلى بْن محمدٍ عن الْحسنِ بْنِ عِلِي الْوشاءِ عنْ أَحْمد بْنِ عمر الْحلالِ أَوْ غَيْرِهِ عن الرضا ع قَالَ قُلْت لَه إِنهمْ يحاجونا يقُولُونَ إِن الْإِمام لَا يغْسِلُه إِلا الْإِمام قَالَ فَقَالَ ما يدْرِيهِمْ منْ غَسلَه فَما قُلْت لَهمْ قَالَ فَقُلْت جعِلْت فِداك قُلْت لَهمْ إِنْ قَالَ مَوْلَاي إِنه غَسلَه تحْت عرْشِ ربي فَقَدْ صدق و إِنْ قَالَ غَسلَه فِي تخومِ الْأَرْضِ فَقَدْ صدق قَالَ لَا هكَذَا قَالَ فَقُلْت فَما أَقُولُ لَهمْ قَالَ قُلْ لَهمْ إِني غَسلْته فَقُلْت أَقُولُ لَهمْ إِنك غَسلْته فَقَالَ نعمْ

H 994, Ch. 92, h 2

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Muhammad ibn Jumhur who has said that abu Mu'ammar said the following:

"Once I asked al-Rida, recipient of divine supreme covenant, about the issue "Only Imam washes the body of the Imam for burial". He said, 'It is of the traditions of Moses, son of 'Imran, peace be upon him.'"

٢- الْحسْين بْن محمدٍ عنْ معلى بْن محمدٍ عنْ محمدِ بْن جمْهورٍ قَالَ حدثَنا أَبو معْمرٍ قَالَ سأَلْت الرضا ع عن الْإِمامِ يغْسِلُه الْإِمام قَالَ سنةُ موسى بْن عِمْرانَ ع

H 995, Ch. 92, h 3

It is narrated from him from Mu'alla ibn Muhammad from Muhammad ibn Jumhur from Yunus from Talha who has said the following:

"Once I asked al-Rida, recipient of divine supreme covenant, 'Is it true that only an Imam has the authority to wash the body of an Imam for burial?'

"The Imam asked, 'Do you not know who came to wash his body for burial? The ones who were far more excellent than those who were absent during washing his body for burial, came to wash him for burial. They were those who came to Joseph in the well to help when his parents and family were absent from him (Jibril and angels).'"

٣- و عنْه عنْ معلى بْن محمدٍ عنْ محمدِ بْن جمْهورٍ عنْ يونس عنْ طَلْحةَ قَالَ قُلْت لِلرضا ع إِن الْإِمام لَا يغْسِلُه إِلا الْإِمام فَقَالَ أَ ما تدْرونَ منْ حضر لِغسْلِهِ قَدْ حضره خَيْر مِمنْ عَاب عنْه الذِين حضروا يوسف فِي الْجب حِين عَاب عنْه أَبواه و أَهْلُ بيْتِهِ

بَابُ مَوَالِيدِ الْأَئِمةِ ع

١ - عِلِي بْن محمدٍ عنْ عُبْدِ اللهِ بْنِ إِسْحاق الْعلْوي عنْ محمدِ بْنِ زُبْدٍ الرزامِي عنْ محمدِ بْنِ سلَيمانَ الدَيلَمِي عنْ عِلِي بْنِ أَبِي حمْزةَ عنْ أَبِي بصِيرٍ قَالَ حجَجْنا مع أَبِي عُبْدِ اللهِ ع فِي السنةِ الِتي وِلد فِيها ٱبنه موسى ع فَلما نزلْنا الْأَبواءَ وضع لَنا الْغداءَ و كَانَ إِذَا وضع الطعام لِأَصْحابِهِ أَكْثَر و أَطَاب قَالَ فَبَينا نحْن نأْكُلُ إِذْ أَتاه رسولُ حمِيدةَ فَقَالَ لَه إِن حمِيدةَ تقُولُ قَدْ أَنكَرْت نفْسِي و قَدْ وجدْت ما كُنت أَجِد إِذَا حضرتْ وِلَادتِي و قَدْ أَمرْتِني أَنْ لَا أَسْتِبقَك بِأَينك هذَا فَقَام أَبو عُبْدِ اللهِ ع فَٱنطَلَق مع الرسول فَلما ٱنصرف قَالَ لَه أَصْحابه سرك الله و جعلَنا فِداك فَما أَنت صنَعْت مِنْ حمِيدةَ قَالَ سلمها الله و قَدْ وهب لِي غُلَاماً و هو خَير منْ برأَ الله فِي خلْقِهِ و لَقَدْ أَخْبرْتِني حمِيدةُ عنْه بِأَمرٍ ظَنتْ أَني لَا أَعْرِفُه و لَقَدْ كُنت أَعْلَم بِهِ مِنْها فَقُلْت جعِلْت فِداك و ما الِذِي أَخْبرْتك بِهِ حمِيدةُ عنْه قَالَ ذَكَرتْ أَنه سقَطَ مِنْ بطْنِها حِين سقَطَ واضِعاً يدْيِهِ علَى الْأَرْضِ رافِعاً رأْسه إِلَى السماءِ فَأَخْبرْتها أَن ذَلِك أَمارةُ رسول اللهِ ص و أَمارةُ الْوصِي مِنْ بعْدِهِ فَقُلْت جعِلْت فِداك و ما هذَا مِنْ أَمارةِ رسول اللهِ ص و أَمارةِ الْوصِي مِنْ بعْدِهِ فَقَالَ لِي إِنه لَما كَانتِ اللَيلَةُ الِتي عِلِق فِيها بِجدي أَتى آتٍ جد أَبِي بِكأْسٍ فِيهِ شَربةٌ أَرق مِن الْماءِ و أَلَين مِن الزبْدِ و أَحْلَى مِن الشهْدِ و أَبرد مِن الثلْجِ و أَبيض مِن اللبنِ فَسقَاه إِياه و أَمره بِالْجِماعِ فَقَام فَجامع فَعِلِق بِجدي و لَما أَنْ كَانتِ اللَيلَةُ الِتي عِلِق فِيها بِأَبِي أَتى آتٍ جدي فَسقَاه كَما سقَى جد أَبِي و أَمره بِمِثْل الِذي أَمره فَقَام فَجامع فَعِلِق بِأَبِي و لَما أَنْ كَانتِ اللَيلَةُ الِتي عِلِق فِيها بِي أَتى آتٍ أَبِي فَسقَاه بِما سقَاهمْ و أَمره بِالِذي أَمرهمْ بِهِ فَقَام فَجامع فَعِلِق بِي و لَما أَنْ كَانتِ اللَيلَةُ الِتي عِلِق فِيها بِأَينِي أَتانِي آتٍ كَما أَتاهمْ فَفَعلَ بِي كَما فَعلَ بِهِمْ فَقُمْت بِعِلْمِ اللهِ و إِني مسْرور بِما يهب الله لِي فَجامعْت فَعِلِق بِأَينِي هذَا الْمَوْلُودِ فَدونكُمْ فَهو و اللهِ صاحِبكُمْ مِنْ بعْدِي إِن نطْفَةَ الْإِمامِ مِما أَخْبرْتك و إِذَا سكَنتِ النطْفَةُ فِي

Chapter Ninety Three

The Birth of 'A'immah, Recipients of Divine Supreme Covenant

H 996, Ch. 93, h 1

Ali ibn Muhammad has narrated from ‘Abd Allah ibn Ishaq al-‘Alawi from Muhammad ibn Zayd al-Rizami from Muhammad ibn Sulayman al-Daylami from Ali ibn Hamza from abu Basir who has said the following:

“Once we went for Hajj with abu ‘Abd Allah, recipient of divine supreme covenant, in the year that his son Musa, recipient of divine supreme covenant, was born. When we arrived at al-Abwa lunch was served. When he would serve food to his people he served good and plentiful food. At such time the messenger of Hamida (his wife) came saying, ‘Hamida says, “I have almost lost myself and I have found what I was to find; I am about to give birth. You had commanded me not to do anything to this child without you.”’ Abu ‘Abd Allah, recipient of divine supreme covenant, then went with the messenger. When he came back his companions congratulated him and said, ‘May Allah keep our souls in service for your cause, what did you do to Hamida?’ He said, ‘Allah granted her good health and gifted me with a boy whom He has formed as the best in His creatures. Hamida informed me of a matter about him that she thought I did not know. I, however, knew it better than she did.’ I then asked him, ‘May Allah keep my soul in service for your cause, what was it that Hamida told you about the child?’ He said that she informed him about the baby’s actions as soon as his body touched the ground. The baby placed his hands on the ground and raised his head to the sky. I explained to her that it was a sign like that of the Messenger of Allah and a sign of the executor of his will after him.

“I then said, ‘May Allah keep my soul in service for your cause, what sign is the sign of the Messenger of Allah and the sign of the executor of his will after him?’ He said to me, ‘In the night that the mother of my grandfather conceived him, someone came to my great grandfather with a drink finer than water, softer than butter, sweeter than honey, cooler than ice and whiter than milk. He was asked to drink it and then go to bed with his wife. He went to bed with his wife and she conceived the baby. In the night that the mother of my father conceived him someone came to my grandfather with the same kind of drink as that brought to my great-grandfather. He was commanded to do as my great-grandfather had done. He then went to bed with his wife and she conceived my father. In the night that my mother conceived me someone came to my father with the same kind of drink as that brought for my great-grandfather and grandfather and made him drink as they had done and commanded him as he had commanded them before him. He then went to bed with his wife and my mother conceived me. In the night that my wife was to conceive my son someone came to me with the same kind of drink as that for my great-grandfather, my grandfather and my father. He did to me as he had done to them. I then went with the knowledge of Allah and with joy for what Allah had granted to me to bed with my wife and she conceived the baby that was just born. The newborn is with you and he, by Allah, will be your companion (master, Imam) after me. The seed of the Imam is from what I just explained to you. When the seed is accommodated in the womb for four months and the spirit is established therein Allah, the Most Holy, the Most High, then sends an angel. This angel is called *Haywan* (animal or living). He then writes on his right shoulder, “. . . in all truth and justice,

your Lord's word has been completed. No one can change His words. He is All-hearing and All-knowing." (6:115) As soon as he is born (and his body touched the ground) he places his hands on the floor and raises his head to the sky. Placing his hands on earth is an indication of his taking possession of all the knowledge of Allah that is sent from the heavens to earth. Raising his head to the sky is that because a caller from inside the Throne calls him from the high horizon with his name and the name of his father. It is for (on behalf of) the Lord, the Most Majestic, the Most Gracious, saying, 'O so and so, son of so and so, be firm so that you are established. For the great purpose that I have created you, you are my chosen one in my creatures. You are the keeper of My secrets, the container of My knowledge, the trustee of My inspiration and My deputy and representative on My earth. I have made it necessary for My blessings and mercy to reach you and those who love you (and acknowledge your Divine Authority). I have gifted My paradise and given a place near Myself to you and to them. Also, by My Majesty and Grace, I will make your enemies feel the heat of My punishment even though I may have given them expanded prosperity in My world such as prosperity in their livelihood.

"When the call of the caller ends he responds to it by placing his hands on the ground and raising his head to the sky and says the following: 'Allah Himself testifies that He is the only Lord. The angels and the men of knowledge and justice testify that Allah is the only Lord, the Majestic, and All-wise.' (3:18)

"The Imam then said, 'When he says this, Allah grants him the knowledge of the first and the knowledge of the last and the qualification to be visited by the Spirit in the nights of destiny.'

"I then asked, 'May Allah keep my soul in service for your cause, is the Spirit different from Jibril?' He said, 'The Spirit is a creature greater than Jibril. Jibril is of the angels. The Spirit is a creature greater than the angels are. Is it not that Allah, the Most Holy, the Most High, has said, 'On this Night, the angels and the Spirit descend. . . .'" (97:4)

Muhammad ibn Yahya and Ahmad ibn Muhammad have narrated from Muhammad ibn al-Husayn from Ahmad ibn al-Hassan from al-Mukhtar ibn Ziyad from Muhammad ibn Sulayman from his father from abu Basir a similar *Hadith*.

H 997, Ch. 93, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Musa ibn Sa'dan from 'Abd Allah ibn al-Qasim from al-Hassan ibn Rashid who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'When Allah, the Most Holy, the Most High, loves to create the Imam He commands an angel to take a drink of water from under the Throne to his father to drink it and from this He creates the Imam. For the first forty days and nights in his mother's womb he does not hear anything. After that he hears the words. When he is born that angel comes and writes between his eyes, ". . . in all truth and justice, your Lord's word has been completed. No one can change His words. He is All-hearing and All-knowing." (6:115)

"When the preceding Imam passes away a lighthouse made from light is prepared for him and through this lighthouse he examines the deeds of the creatures. By this means Allah establishes His authority over (and argument against) the creatures.'"

الرحِمِ أَربعةَ أَشْهرٍ و أُنشِئ فِيها الروح بعثَ الله تبارك و تعالَى ملَكاً يقَالُ لَه حيوانُ فَكَتب علَى عضدِهِ الْأَيمنِ و تمتْ كَلِمةُ ربك صِدْقاً و عدْلًا لا مبدلَ لِكَلِماتِهِ و هو السمِيع الْعلِيم و إِذَا وقَع مِنْ بطْنِ أُمِهِ وقَع واضِعاً يدْيِهِ علَى الْأَرضِ رافِعاً رأْسه إِلَى السماءِ فَأَما وضْعه يدْيِهِ علَى الْأَرضِ فَإِنه يقْبِض كُل عِلْمٍ لِلهِ أُنزِلَه مِن السماءِ إِلَى الْأَرضِ و أَما رفْعه رأْسه إِلَى السماءِ فَإِن منادِياً ينادِي بِهِ مِنْ بطْنانِ الْعرْشِ مِنْ قِبلِ رب الْعِزةِ مِن الْأُفُقِ الْأَعْلَى بِاسْمِهِ و اسْمِ أَبِيهِ يقُولُ يا فُلَانَ بن فُلَانٍ اثْبتْ تثْبتْ لِعظِيمٍ ما خلَقْتُك أَنت صفْوتِي مِنْ خلْقِي و مَوْضِع سِري و عيْبةُ عِلْمِي و أَمِيني علَى وحْيِي و خلِيفَتِي فِي أَرضِي لَك و لِمنْ تولاك أَوْجبت رحْمتِي و منحْت جِناني و أَحْلَلْت جِواري ثُم و عِزتِي و جلَالِي لَأُصْلِين مَنْ عاداك أَشد عذَابِي و إِنْ وسعْت علَيْهِ فِي دنْياي مِنْ سعةِ رِزْقِي فَإِذَا انْقَضى الصوْت صوْت الْمنادِي أَجابه هو واضِعاً يدْيِهِ رافِعاً رأْسه إِلَى السماءِ يقُولُ شهِد الله أَنه لا إِله إِلا هو و الْملَائِكَةُ و أُولُوا الْعِلْمِ قَائِماً بِالْقِسْطِ لا إِله إِلا هو الْعزِيز الْحكِيم قَالَ فَإِذَا قَالَ ذَلِك أَعْطَاه الله الْعِلْم الْأَولَ و الْعِلْم الْآخِر و اسْتحق زِيارةَ الروحِ فِي لَيْلَةِ الْقَدْرِ قُلْت جعِلْت فِداك الروح لَيس هو جبْرئِيلَ قَالَ الروح هو أَعْظَم مِنْ جبْرئِيلَ إِن جبْرئِيلَ مِن الْملَائِكَةِ و إِن الروح هو خلْق أَعْظَم مِن الْملَائِكَةِ أَ لَيس يقُولُ الله تبارك و تعالَى تنزلُ الْملَائِكَةُ و الروح

محمد بن يحْيى و أَحْمد بن محمدٍ عنْ محمدِ بنِ الْحسْينِ عنْ أَحْمد بنِ الْحسنِ عنِ الْمخْتارِ بنِ زِيادٍ عنْ محمدِ بنِ سلَيْمانَ عنْ أَبِيهِ عنْ أَبِي بصِيرٍ مِثْلَه

٢- محمد بن يحْيى عنْ محمدِ بنِ الْحسْينِ عنْ موسى بنِ سعْدانَ عنْ عبْدِ اللهِ بنِ الْقَاسِمِ عنِ الْحسنِ بنِ راشِدٍ قَالَ سمِعْت أَبا عبْدِ اللهِ ع يقُولُ إِن الله تبارك و تعالَى إِذَا أَحب أَنْ يخْلُق الْإِمام أَمر ملَكاً فَأَخذَ شرْبةً مِنْ ماءٍ تحْت الْعرْشِ فَيسْقِيها أَباه فَمِنْ ذَلِك يخْلُق الْإِمام فَيمْكُثُ أَربعِين يوْماً و لَيْلَةً فِي بطْنِ أُمِهِ لَا يسْمع الصوْت ثُم يسْمع بعْد ذَلِك الْكَلَام فَإِذَا ولِد بعثَ ذَلِك الْملَك فَيكْتب بيْن عيْنَيْهِ و تمتْ كَلِمةُ ربك صِدْقاً و عدْلًا لا مبدلَ لِكَلِماتِهِ و هو السمِيع الْعلِيم فَإِذَا مضى الْإِمام الذِي كَانَ قَبْله رفِع لِهذَا منار مِنْ نورٍ يْنظُر بِهِ إِلَى أَعْمال الْخلَائِقِ فَبِهذَا يحْتج الله علَى خلْقِهِ

٣- محمد ْبن يحْيى عنْ أحْمد ْبنِ محمدٍ عنْ علِي ْبنِ حدِيدٍ عنْ منْصورِ ْبنِ يونس عنْ يونس ْبنِ ظبْيانَ قالَ سمِعْت أبا عبْدِ اللهِ ع يقُولُ إِن الله عز و جل إِذَا أَراد أَنْ يخْلُق الْإِمام مِن الْإِمامِ بعثَ ملَكاً فَأخذَ شرْبةً مِنْ ماءٍ تحْت الْعرْشِ ثُم أَوْقَعها أَو دفَعها إِلَى الْإِمامِ فَشربها فَيمْكُثُ فِي الرحِمِ أَربعِين يوْماً لَا يسْمع الْكَلَام ثُم يسْمع الْكَلَام بعْد ذَلك فَإِذَا وضعْته أُمه بعثَ الله إِلَيْهِ ذَلك الْملَك الذِي أَخذَ الشرْبةَ فَكَتب علَى عضدِهِ الْأَيمنِ و تمتْ كَلِمةُ ربك صِدْقاً و عدْلًا لا مبدلَ لِكَلِماتِهِ فَإِذَا قَام بِهذَا الْأَمرِ رفَع الله لَه فِي كُل بلْدةٍ مناراً ينْظُر بِهِ إِلَى أَعمالِ الْعِبادِ

H 998, Ch. 93, h 3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn Hadid from Mansur ibn Yunus from Yunus ibn Zabyan who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, say, 'When Allah, the Most Majestic, the Most Gracious, decides to create the Imam from another Imam He sends an angel with a drink of water from under the Throne. The angel then asks the Imam to drink it or gives it to him to drink. For the first forty days he does not hear any words and thereafter he hears words. When his mother gives birth Allah sends the same angel who had brought the water. The angel writes on his right shoulder, ". . . in all truth and justice, your Lord's Word has been completed. No one can change His Words. He is All-hearing and All-knowing." (6:115)

'When he rises to execute the task of an Imam, Allah raises a lighthouse for him in every town through which he examines the deeds of the servants of Allah.'"

٤- عِدةٌ مِنْ أَصْحابِنا عنْ أحْمد ْبنِ محمدٍ عنِ ابنِ محْبوبٍ عنِ الربِيعِ ْبنِ محمدٍ الْمسْلِي عنْ محمدِ ْبنِ مرْوانَ قالَ سمِعْت أبا عبْدِ اللهِ ع يقُولُ إِن الْإِمام لَيسْمع فِي بطْنِ أُمهِ فَإِذَا ولد خط بيْن كَتِفَيْهِ و تمتْ كَلِمةُ ربك صِدْقاً و عدْلًا لا مبدلَ لِكَلِماتِهِ و هو السمِيع الْعلِيم فَإِذَا صار الْأَمر إِلَيْهِ جعلَ الله لَه عموداً مِنْ نورٍ يبْصِر بِهِ ما يعْملُ أَهْلُ كُل بلْدةٍ

H 999, Ch. 93, h 4
A number of our people have narrated from Ahmad ibn Muhammad from ibn Mahbub from al-Rab'i ibn Muhammad al-Musalli from Muhammad ibn Marwan who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, say, 'The Imam hears in the womb of his mother and when he is born these words of Allah will be written between his shoulders, ". . . in all truth and justice, your Lord's word has been completed. No one can change His words. He is All-hearing and All-knowing." (6:115) When the matter (Leadership with Divine Authority) is delivered to him Allah establishes a pillar of light for him through which he sees the deeds of the people of every town.'"

٥- الْحسيْن ْبن محمدٍ عنْ معلى ْبنِ محمدٍ عنْ أحْمد ْبنِ محمدِ ْبنِ عبْدِ اللهِ عنِ ابنِ مسْعودٍ عنْ عبْدِ اللهِ ْبنِ إِبراهِيم الْجعْفَرِي قالَ سمِعْت إِسْحاق ْبن جعْفَرٍ يقُولُ سمِعْت أَبِي يقُولُ الْأَوْصِياءُ إِذَا حملَتْ بِهِمْ أُمهاتهمْ أَصابها فَترةٌ شِبه الْغشْيةِ فَأَقَامتْ فِي ذَلك يوْمها ذَلك إِنْ كَانَ نهاراً أَوْ لَيلَتها إِنْ كَانَ لَيلًا ثُم ترى فِي منامِها رجلًا يبشرها بِغلَامٍ عَلِيمٍ حلِيمٍ فَتفْرح لِذَلك ثُم تنْتبِه مِنْ نوْمِها فَتسْمع مِنْ جانِبِها الْأَيمنِ فِي جانِبِ الْبيْتِ صوْتاً يقُولُ حملْتِ بِخيْرٍ و تصِيرِين إِلَى خيْرٍ و جِئْتِ بِخيْرٍ أَبشِرِي بِغلَامٍ حلِيمٍ عَلِيمٍ و تجِد خِفةً فِي بدنِها ثُم لَمْ تجِدْ بعْد ذَلك امْتِناعاً مِنْ جنْبيْها و بطْنِها فَإِذَا كَانَ لِتسْعٍ مِنْ شهْرِها سمِعتْ فِي الْبيْتِ حِساً شدِيداً فَإِذَا كانتِ اللَّيلَةُ الَّتِي تلِد فِيها ظَهر لَها فِي الْبيْتِ نور تراه لَا يراه غيْرها إِلا أَبوه فَإِذَا ولَدتْه ولَدتْه قَاعِداً و تفَتحتْ لَه حتى يخْرج متربعاً يسْتدِير بعْد وقُوعِهِ إِلَى الْأَرْضِ قَلا يخْطِى الْقِبْلَةَ حيْثُ كانتْ بِوجْهِهِ ثُم يعْطِس ثَلَاثاً يشِير بِإِصْبعِهِ بِالتحْمِيدِ و يقَع مسْروراً مخْتوناً و رباعِيتاه مِنْ فَوْقٍ و أَسْفَلَ و ناباه و ضاحِكَاه و مِنْ بيْنِ يدَيْهِ مِثْلُ سبِيكَةِ الذهبِ نور و يقِيم يوْمه و لَيلَته تسِيلُ

H 1000, Ch. 93, h 5
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ahmad ibn Muhammad ibn 'Abd Allah from ibn Mas'ud from 'Abd Allah ibn Ibrahim al-Ja'fari who has said the following:

"I heard Ishaq ibn Ja'far say, 'I heard my father say, "The mothers of the executors of the will when conceiving them experience a certain condition. She feels as if fainted for the rest of the day if it takes place during the day or for the rest of the night if it takes place at night. She then sees in her dream a man congratulating her with the birth of a son, very knowledgeable and very forbearing. She becomes happy and wakes up and from her right side in the house she hears a voice. It says, 'You have conceived with goodness, you are changing into goodness and you have come up with goodness. Congratulations to you for a son who is very forbearing and knowledgeable.' She then feels light and thereafter she feels no discomfort from her sides or from her belly. After nine months she hears (something) intensely in the house. On the night of the birth of the child a light appears to her in the house that only she and the father of the child can see. When the child is born he is found in a sitting position. There is enough opening for the child to come out with both thighs and legs folded. The child turns on the ground so as not to miss facing the direction of Makka. He sneezes three times and points with his fingers for the words of blessings said upon sneezing. When born, his umbilical cord is already cut off and he is circumcised. Both of his Ruba'ia (molar) teeth from the upper and lower jaws, both of his (Na'b) canine teeth and both of his Dahika (bicuspids) are already grown. In front of him a light shines like flowing gold. For the next day and night a golden light flows from his hands. This is how the prophets are

when they are born. The executors of their will are the only ones who are the attachments of the prophets.’’’’

H 1001, Ch. 93, h 6

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn Hadid from Jamil ibn Darraj who has said the following:

“Several persons of our people have narrated that the Imam, recipient of divine supreme covenant, has said, ‘Do not speak about the Imam. The Imam hears the words while he still is in the womb of his mother. When she gives birth the angel writes between his eyes, “. . . in all truth and justice, your Lord's word has been completed. No one can change His words. He is All-hearing and All-knowing.” (6:115)

‘When he takes charge of the matter (Leadership with Divine Authority) in every town a lighthouse is established for him through which he examines the deeds of the servants (of Allah).’’’

H 1002, Ch. 93, h 7

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa ibn ‘Ubayd who has said the following:

“Once ibn Faddal and I were sitting when Yunus came and said, ‘I went to see abu al-Hassan al-Rida, recipient of divine supreme covenant, and said to him, “May Allah keep my soul in service for your cause, people speak so much about a pillar.”’ He said to me, ‘O Yunus, what do you see? Do you see it as a pillar of iron that you may raise for your friend?’ I (the narrator) then said, ‘I do not know.’

“The Imam said, ‘In fact, it is an appointed angel in every town. Through him Allah raises the deeds of that town.’ The narrator has said that ibn Faddal then stood up and kissed his head and said, ‘May Allah grant you blessings, O abu Muhammad, you continue to bring us true *Hadith* with which Allah grants us relief and comfort.’’’

H 1003, Ch. 93, h 8

Ali ibn Muhammad has narrated from a certain person of our people from ibn abu ‘Umayr from Hariz from Zurara from abu Ja‘far, recipient of divine supreme covenant, who has said the following:

“Imam has ten signs. He is born clean and circumcised. When born and as soon as his body touches the earth his palms reach the ground first while he raises his head to the sky and loudly says the two testimonies. He does not endure wetdreams. His eyes sleep but not his heart. He does not yawn or stretch. He sees behind just as he sees in front. (His vision forms a 360 degree angle). His secretion smells as musk. The earth is made to conceal and devour it. When he dresses up with coat of arms of the Messenger of Allah it precisely fits him. Yet, when other people, taller or shorter, try, it is taller on them by the span of thumb to small finger stretched a part. He is a *Muhaddath* (the one to whom angels speak) up to the time of his passing away.’’’

Chapter Ninety Four

The Creation of the Bodies, Spirit and the Heart of the Imam, Recipient of Divine Supreme Covenant

H 1004, Ch. 94, h 1

A number of our people have narrated from Ahmad ibn Muhammad from abu Yahya al-Wasiti from certain persons of our people from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Allah has created us from *‘Illiyin* (high above) and He has created our spirits from above that. He has created the spirit of our Shi‘as (followers) from *‘Illiyin* and their bodies from below

يداه ذَهباً و كَذَلك الْأَنبِياءُ إِذَا ولِدوا و إِنما الْأَوصِياءُ أَعْلَاق مِن الْأَنبِياءِ

٦- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدٍ عَنْ عَلِي بْنِ حدِيدٍ عَنْ جمِيلِ بْنِ دراجٍ قَالَ روى غَيْر واحِدٍ مِنْ أَصْحابِنا أَنه قَالَ لَا تتكلموا فِي الْإِمامِ فَإِن الْإِمام يسْمع الْكَلَام و هو فِي بطْنِ أُمِهِ فَإِذَا وضعْته كَتب الْملَك بيْن عَيْنَيْهِ و تمتْ كَلِمةُ ربك صِدْقاً و عَدْلًا لا مبدلَ لِكَلِماتِهِ و هو السمِيع الْعَلِيم فَإِذَا قَام بِالْأَمرِ رفِع لَه فِي كُل بلْدةٍ منار يْنظُر مِنْه إِلَى أَعْمال الْعِبادِ

٧- عَلِي بْن إِبراهِيم عَنْ محمدِ بْنِ عِيسى بْنِ عبْدٍ قَالَ كُنت أَنا و ابْن فَضالٍ جلُوساً إِذْ أَقْبلَ يونس فَقَالَ دخلْت علَى أَبِي الْحسنِ الرضا ع فَقُلْت لَه جعِلْت فِداك قَدْ أَكْثَر الناس فِي الْعمودِ قَالَ فَقَالَ لِي يا يونس ما تراه أَ تراه عموداً مِنْ حدِيدٍ يرْفَع لِصاحِبِك قَالَ قُلْت ما أَدرِي قَالَ لَكِنه ملَك موكلٌ بِكُل بلْدةٍ يرْفَع الله بِهِ أَعْمالَ تِلْك الْبلْدةِ قَالَ فَقَام ابْن فَضالٍ فَقَبلَ رأْسه و قَالَ رحِمك الله يا أَبا محمدٍ لَا تزالُ تجِيءُ بِالْحدِيثِ الْحق الذِي يفَرج الله بِهِ عنا

٨- عَلِي بْن محمدٍ عَنْ بعْضِ أَصْحابِنا عَنِ ابْنِ أَبِي عمْيرٍ عَنْ حرِيزٍ عَنْ زرارةَ عَنْ أَبِي جعْفَرٍ ع قَالَ لِلْإِمامِ عشْر علَاماتٍ يولَد مطْهراً مخْتوناً و إِذَا وقَع علَى الْأَرضِ وقَع علَى راحتِهِ رافِعاً صوْته بِالشهادتَيْنِ و لَا يجْنِب و تنام عَيْناه و لَا ينام قَلْبه و لَا يتَثَاءَب و لَا يتمطى و يرى مِنْ خلْفِهِ كَما يرى مِنْ أَمامِهِ و نجْوه كَرائِحةِ الْمِسْكِ و الْأَرض موكلَةٌ بِسَتْرِهِ و ابْتِلَاعِهِ و إِذَا لَبِس دِرْع رسول اللهِ ص كَانَتْ علَيْهِ وفْقاً و إِذَا لَبِسها غَيْره مِن الناسِ طَوِيلهمْ و قَصِيرهمْ زادتْ علَيْهِ شِبْراً و هو محدثٌ إِلَى أَنْ تنْقَضِي أَيامه

بَابُ خَلْقِ أَبْدَانِ الْأَئِمةِ وَ أَرْوَاحِهِمْ وَ قُلُوبِهِمْ ع

١- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدٍ عَنْ أَبِي يحْيى الْواسِطِي عَنْ بعْضِ أَصْحابِنا عَنْ أَبِي عبْدِ اللهِ ع قَالَ إِن الله خلَقَنا مِنْ عِلِيين و خلَق أَرواحنا مِنْ فَوْقِ ذَلِك و خلَق أَرواح شِيعتِنا مِنْ عِلِيين و خلَق أَجْسادهمْ مِنْ دون ذَلِك فَمِنْ

أَجْل ذَلِك الْقَرابةُ بَيْننا و بَيْنهمْ و قُلُوبهمْ تحِن إِلَيْنا

٢- أَحْمد بْن محمدٍ عَنْ محمدِ بْنِ الْحسنِ عَنْ محمدِ بْنِ عِيسى بْنِ عبْدٍ عَنْ محمدِ بْنِ شعْيبٍ عَنْ عِمْرانَ بْنِ إِسْحاق الزعْفَرانِي عَنْ محمدِ بْنِ مرْوانَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سمِعْته يقُولُ إِن الله خلَقَنا مِنْ نورِ عظَمتِهِ ثُم صور خلْقَنا مِنْ طِينةٍ مخْزونةٍ مكْنونةٍ مِنْ تحْتِ الْعرْشِ فَأَسْكَن ذَلِك النور فِيهِ فَكُنا نحْن خلْقاً و بشراً نورانِيين لَمْ يجْعلْ لِأَحدٍ فِي مِثْل الذِي خلَقَنا مِنْه نصِيباً و خلَق أَرْواح شِيعتِنا مِنْ طِينتِنا و أَبدانهمْ مِنْ طِينةٍ مخْزونةٍ مكْنونةٍ أَسْفَلَ مِنْ ذَلِك الطينةِ و لَمْ يجْعل الله لِأَحدٍ فِي مِثْل الذِي خلَقَهمْ مِنْه نصِيباً إِلا لِلْأَنْبِياءِ و لِذَلِك صِرْنا نحْن و هم الناس و صار سائِر الناسِ همج لِلنارِ و إِلَى النارِ

٣- عِلِي بْن إِبراهِيم عَنْ عِلِي بْنِ حسانَ و محمد بْن يحْيى عَنْ سلَمةَ بْنِ الْخطابِ و غَيْرِهِ عَنْ عِلِي بْنِ حسانَ عَنْ عِلِي بْنِ عطِيةَ عَنْ عِلِي بْنِ رِئَابٍ رفَعه إِلَى أَمِيرِ الْمؤْمِنِين ع قَالَ قَالَ أَمِير الْمؤْمِنِين ع إِن لِلهِ نهراً دونَ عرْشِهِ و دونَ النهرِ الذِي دونَ عرْشِهِ نور نوره و إِن فِي حاقتي النهرِ روحيْنِ مخْلُوقيْنِ روح الْقُدسِ و روح مِنْ أَمرِهِ و إِن لِلهِ عشْر طِيناتٍ خمْسةً مِن الْجنةِ و خمْسةً مِن الْأَرْضِ فَفَسر الْجِنانَ و فَسر الْأَرْض ثُم قَالَ ما مِنْ نبِي و لَا ملَكٍ مِنْ بعْدِهِ جبلَه إِلا نفَخ فِيهِ مِنْ إِحْدى الروحيْنِ و جعلَ النبِي ص مِنْ إِحْدى الطينتيْنِ قُلْت لِأَبِي الْحسنِ الْأَول ع ما الْجبلُ فَقَالَ الْخلْق غَيْرنا أَهْلَ الْبيتِ قَإِن الله عز و جل خلَقَنا مِن الْعشْرِ طِيناتٍ و نفَخ فِينا مِن الروحيْنِ جمِيعاً فَأَطِيبُ بِها طِيباً و روى غَيْره عَنْ أَبِي الصامِتِ قَالَ طِين الْجِنانِ جنةُ عدْنٍ و جنةُ الْمأْوى و جنةُ النعِيمِ و الْفِرْدوْس و الْخلْد و طِين الْأَرْضِ مكةُ و الْمدِينةُ و الْكُوفَةُ و بيْت الْمقْدِسِ و الْحائِر

٤- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدٍ عَنْ محمدِ بْنِ خالِدٍ عَنْ أَبِي نهْشلٍ قَالَ حدثَنِي محمد بْن إِسْماعِيلَ عَنْ أَبِي حمْزةَ الثمالِي قَالَ سمِعْت أَبا جعْفَرٍ ع يقُولُ إِن الله خلَقَنا مِنْ أَعْلَى عِلِيين و خلَق قُلُوب شِيعتِنا مِما خلَقَنا و خلَق أَبدانهمْ مِنْ دون ذَلِك فَقُلُوبهمْ تهْوي إِلَيْنا لِأَنها خِلِقَتْ مِما خِلِقْنا ثُم تلَا هذِهِ الْآيةَ كَلا إِن كِتاب الْأَبرارِ لَفِي عِلِيين. و ما أَدراك ما عِلِيونَ. كِتاب مرْقُوم. يشْهده الْمقَربونَ و خلْق عدونا

that. For this reason there is a relationship between us and them and their hearts are affectionate toward us.’”

H 1005, Ch. 94, h 2

Ahmad ibn Muhammad has narrated from Muhammad ibn al-Hassan from Muhammad ibn ‘Isa ibn ‘Ubayd from Muhammad ibn Shu‘ayb from ‘Imran ibn Ishaq al-Za‘farani from Muhammad ibn Marwan who has said the following:

“I heard abu ‘Abd Allah, recipient of divine supreme covenant, say, ‘Allah has created us from the light of His greatness. Thereafter He shaped our form from preserved and hidden clay under the Throne. Then He made that light to reside in that clay. We were then spiritual creatures of the human being species. He has not placed anything as a share from that with which we were created in anyone else. He has created the spirits of our Shi‘a from our clay and their bodies from preserved and hidden clay from below that clay. Allah has not placed anything as a share of that with which they are created in anyone except the prophets. Thus, our followers and we became the people. The rest of the people became riffraff for the fire and to the fire.’”

H 1006, Ch. 94, h 3

Ali ibn Ibrahim has narrated from Ali ibn Hassa’n and Muhammad ibn Yahya from Salma ibn al-Khattab and others from Ali ibn Hassa’n from Ali ibn ‘Atiyya from Ali ibn Ri’ab who has narrated it in a *marfu‘* manner from Amir al-Mu’minin Ali, recipient of divine supreme covenant, who has said the following:

“Allah has a canal below His Throne. Below the canal that is below His Throne is a light that brightens it up. On both edges of the canal there are two created spirits. One is the Holy Spirit and the other is the Spirit from His command. Allah has ten (kinds) of clay; five from paradise and five from earth. He then explained the earth and the paradise. Then he said, ‘There is no prophet or angel that He has formed (Jabala) but that He has blown into them from one of those spirits. He has formed the Prophet, recipient of divine supreme covenant, from one of those clays.’

“I asked abu al-Hassan, the 1st, ‘What is *Jablu*?’ He said, ‘It is the creatures exclusive of us *Ahl al-Bayt* (family of Prophet Muhammad). Allah, the Most Majestic, the Most Gracious, has created us from ten clays and has blown into us from both the Spirits and has added fragrance to fragrance.’”

“Others have narrated from abu al-Samit who has said the following: “He said, ‘Clay of paradise is the paradise of Eden, Jannat al-Ma’wa, Jannat al-Na‘im, Firdaws and al-Khuld. The clay from earth is from Makka, al-Madina, al-Kufa, Bayt al-Maqdis and al-Ha’ir.’”

H 1007, Ch. 94, h 4

A number of our people have narrated from Ahmad ibn Muhammad from Muhammad ibn Khalid from abu Nahshal who has said that Muhammad ibn ’Isma‘il narrated to me from abu Hamza al-Thumali who has said the following:

“I heard abu Ja‘far, recipient of divine supreme covenant, say, ‘Allah has created us from *A‘la ‘Illiyin* (above the high above). He has created the hearts of our Shi‘a from what He has created us and He has created their bodies from below that, thus, their hearts incline toward us; they are created of that from which we are created.’ Then he recited this verse of the Holy Quran, ‘However, the records of the deeds of the virtuous ones will certainly be in *‘illiyin* (83:18). Would that you had known what *‘illiyin* is! (83:19) It is a comprehensive Book (of records) (83:20). The ones nearest to Allah will bring it to public.” (83:21) Our enemies are created from *Sijjin* and the hearts of their followers are created of that from which they are created and their bodies are created from below that, thus, their hearts

incline to them; they are created of that from which they are created.' Then he recited this verse of the Holy Quran. 'Let them know that the records of the sinner's deeds are in *Sijjin* (83:7). If only you had known what *Sijjin* is! (83:8). It is a comprehensive Book (of records).'" (83:9)

مِنْ سِجين و خلق قُلُوب شِيعتِهِمْ مِما خلقَهمْ مِنه و أبدانهمْ مِنْ دون ذَلك فَقُلُوبهمْ تهْوي إِلَيهِمْ لِأنها خِلِقَتْ مِما خِلِقُوا مِنه ثُم تلا هذِهِ الْآيةَ كلا إِن كِتاب الفُجارِ لَفِي سِجين. و ما أدراك ما سِجين. كِتاب مرْقُوم

Chapter Ninety Five

Submission and the Excellence of the Muslims

بَابُ التسْلِيمِ وَ فَضْل الْمُسَلِمِينَ

H 1008, Ch. 95, h 1

A number of our people have narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Sinan from ibn Muskan from Sadir who has said the following:

"Once I said to abu Ja'far, recipient of divine supreme covenant, 'I just left your supporters and followers opposing and scorning each other.' The narrator has said that the Imam then asked, 'What do you have to do with their conditions? People have three obligations. They must recognize the *'A'immah* (Leaders with Divine Authority), submit to the instructions they have received from the *'A'immah*, recipient of divine supreme covenant, and refer to them in their disputes and differences.'"

١- عِدةٌ مِنْ أصْحابِنا عنْ أحْمدْ بنِ محمدِ بنِ عِيسى عنِ ابنِ سِنانٍ عنِ ابنِ مسْكانَ عنْ سدِيرٍ قالَ قُلْت لِأبِي جعْفرٍ ع إِني تركْت مواليك مخْتلِفين يتبرأُ بعْضهمْ مِنْ بعْضٍ قالَ فقالَ و ما أنت و ذاك إِنما كُلف الناس ثلاثةً معْرِفةَ الْأئمةِ و التسْلِيم لهمْ فِيما ورد علَيْهِمْ و الرد إِلَيْهِمْ فِيما اخْتلفُوا فِيهِ

H 1009, Ch. 95, h 2

A number of our people have narrated from Ahmad ibn Muhammad al-Barqi from Ahmad ibn Muhammad ibn abu Nasr from Hammad ibn 'Uthman from 'Abd Allah al-Kahili who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'If a people worship only Allah, Who has no partner, maintain the prayers, pay *Zakat*, perform Hajj of the House and fast in the month of Ramadan but speak of something that Allah or the Messenger of Allah has done, "Would that it had been done differently" or find such feelings in their hearts, in this they will be considered as polytheists.' He then recited this verse of the Holy Quran: 'I swear by your Lord that they will not be considered believers until they let you judge their disputes and then they will find nothing in their souls to prevent them from accepting your judgment, thus, submit themselves to the will of Allah.' (4:65) Abu 'Abd Allah, recipient of divine supreme covenant, then said, 'You have to be submissive (before Allah).'"

٢- عِدةٌ مِنْ أصْحابِنا عنْ أحْمدْ بنِ محمدٍ الْبرْقِي عنْ أحْمدْ بنِ محمدِ بنِ أبِي نصْرٍ عنْ حمادِ بنِ عثْمانَ عنْ عبْدِ اللهِ الْكاهِلِي قالَ قالَ أبو عبْدِ اللهِ ع لوْ أن قوْماً عبدوا الله وحْده لا شرِيك لهُ و أقاموا الصلاةَ و آتوا الزكاةَ و حجوا الْبيْت و صاموا شهْر رمضانَ ثُم قالُوا لِشيْءٍ صنعه الله أوْ صنعه رسولُ اللهِ ص ألا صنع خِلاف الذِي صنع أوْ وجدوا ذَلك فِي قُلُوبِهِمْ لكانوا بِذَلك مشْرِكين ثُم تلا هذِهِ الْآيةَ فلا و ربك لا يؤْمِنونَ حتى يحكموك فِيما شجر بيْنهمْ ثُم لا يجِدوا فِي أنفُسِهِمْ حرجاً مِما قضيْت و يسلموا تسْلِيماً ثُم قالَ أبو عبْدِ اللهِ ع علَيْكُمْ بِالتسْلِيمِ

H 1010, Ch. 95, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Hammad ibn 'Isa from al-Husayn ibn al-Mukhtar from Zayd al-Shahham who has said the following:

"Once I said to abu 'Abd Allah, recipient of divine supreme covenant, 'Among us there is a man called Kulayb. Nothing comes from you but that he says, "I submit to it." Thus, we call him, "Kulayb, the submissive." The narrator has said that the Imam expressed kindness toward him and prayed and then asked, 'Do you know what submission is?' We remained silent. The Imam said, 'That, by Allah, is *al-Ikhbat* in the words of Allah, the Most Majestic, the Most Gracious, "The righteously striving believers who are submissive before their Lord, will be the dwellers of paradise wherein they will live forever.'" (11:23)

٣- محمدْ بن يحْيى عنْ أحْمدْ بنِ محمدٍ عنِ الْحسيْنِ بْنِ سعِيدٍ عنْ حمادِ بْنِ عِيسى عنِ الْحسيْنِ بْنِ الْمخْتارِ عنْ زيْدٍ الشحامِ عنْ أبِي عبْدِ اللهِ ع قالَ قُلْت لهُ إِن عِنْدنا رجلًا يقالُ لهُ كُلَيْب فلا يجِيءُ عنْكُمْ شيْءٌ إِلا قالَ أنا أسلم فسمينَاه كُلَيْب تسْلِيمٍ قالَ فترحم علَيْهِ ثُم قالَ أ تدْرونَ ما التسْلِيم فسكتنا فقالَ هو و اللهِ الْإِخْبات قوْلُ اللهِ عز و جل الذِين آمنوا و عمِلُوا الصالِحاتِ و أخْبتوا إِلى ربهمْ

H 1011, Ch. 95, h 4

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from Aban from Muhammad ibn Muslim who has said the following:

"About the words of Allah, the Most Holy, the Most High, 'Whoever achieves virtue We will increase for him its merit. . . .' (42:23) abu Ja'far, recipient of divine supreme covenant, has said, 'Achievement refers to one's submission to us, his speaking the truth from us and not to ascribe any lies to us.'"

٤- الْحسيْنُ بن محمدٍ عنْ معلى بْنِ محمدٍ عنِ الْوشاءِ عنْ أبانٍ عنْ محمدِ بْنِ مسْلِمٍ عنْ أبِي جعْفرٍ ع فِي قوْلِ اللهِ تبارك و تعالى و منْ يقْترِفْ حسنةً نزِدْ لهُ فِيها حسْناً قالَ الِاقْتِراف التسْلِيم لنا و الصدْق علَيْنا و ألا يكْذِب علَيْنا

٥- عِلِي ْبن محمدِ ْبنِ عَبْدِ اللهِ عنْ أَحْمد ْبنِ محمدِ الْبرْقِي عنْ أَبِيهِ عنْ محمدِ ْبنِ عَبْدِ الْحمِيدِ عنْ منْصور ْبنِ يونس عنْ بشِيرٍ الدهانِ عنْ كَامِلِ التمارِ قَالَ قَالَ أَبو جعْفَرٍ ع قَدْ أَفْلَح الْمؤْمِنونَ أَ تدْرِي منْ همْ قُلْت أَنت أَعْلَم قَالَ قَدْ أَفْلَح الْمؤْمِنونَ الْمسلمونَ إِن الْمسلِمِين هم النجباءُ فَالْمؤْمِن غَرِيب قَطُوبى لِلْغرباءِ

H 1012, Ch. 95, h 5
Ali ibn Muhammad ibn ‘Abd Allah has narrated from Ahmad ibn Muhammad al-Barqi from his father from Muhammad ibn ‘Abd al-Hamid from Mansur ibn Yunus from Bashir al-Dahhan from Kamil al-Tammar who has said the following:

“Abu Ja‘far, recipient of divine supreme covenant, has said about the words of Allah: ‘Triumphant indeed are the believers.’ (23:1) ‘Do you know who the “Triumphants” are?’ I said, ‘You know best.’ He said, ‘Triumphant indeed are the believers, who are Muslims (submissive to Allah). The Muslims are noble people. The believers are rare. Best wishes for the believers.’”

٦- عِلِي ْبن محمدٍ عنْ بعْضِ أَصْحابِنا عنِ الْخشابِ عنِ الْعباسِ ْبنِ عامِرٍ عنْ ربِيعٍ الْمسْلِي عنْ يحْيى ْبنِ زكَرِيا الْأَنصارِي عنْ أَبِي عَبْدِ اللهِ ع قَالَ سمِعْته يقُولُ منْ سره أَنْ يسْتكْمِلَ الْإِيمانَ كُله فَلْيقُل الْقَوْلُ مِني فِي جمِيعِ الْأَشْياءِ قَوْلُ آلِ محمدٍ فِيما أَسروا و ما أَعْلَنوا و فِيما بلَغنِي عنْهمْ و فِيما لَمْ يبْلُغنِي

H 1013, Ch. 95, h 6
Ali ibn Muhammad has narrated from certain person of our people from al-Khashshab from al-‘Abbass ibn ‘Amir from Rabi‘ al-Musalli from Yahya ibn Zakariya al-Ansari who has said the following:

“I heard abu ‘Abd Allah, recipient of divine supreme covenant, say, ‘Whoever loves to have a complete belief must say, “Everything that I say is from the family of Muhammad, recipient of divine supreme covenant, whatever they kept secret or made public, whatever has reached me from them and that has not reached me.”’

٧- عِلِي ْبن إِبراهِيم عنْ أَبِيهِ عنِ ابنِ أَبِي عمَيرٍ عنِ ابنِ أُذَيْنةَ عنْ زرارةَ أَوْ برَيْدٍ عنْ أَبِي جعْفَرٍ ع قَالَ قَالَ لَقَدْ خاطَب الله أَمِير الْمؤْمِنِين ع فِي كِتابِهِ قَالَ قُلْت فِي أَي مَوْضِعٍ قَالَ فِي قَوْلِهِ و لَوْ أَنهمْ إِذْ ظَلَموا أَنفُسهمْ جاؤك فَاسْتغْفَروا الله و اسْتغْفَر لَهم الرسولُ لَوجدوا الله تواباً رحِيماً. فَلا و ربك لا يؤْمِنونَ حتى يحكموك فِيما شجر بيْنهمْ فِيما تعاقَدوا علَيْهِ لَئِنْ أَمات الله محمداً أَلا يردوا هذَا الْأَمر فِي بنِي هاشِمٍ ثُم لا يجِدوا فِي أَنفُسِهِمْ حرجاً مِما قَضَيْت علَيْهِمْ مِن الْقَتْل أَو الْعفْو و يسلموا تسْلِيماً

H 1014, Ch. 95, h 7
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ibn ’Udhayna from Zurara or Burayd who has said the following:

“Abu Ja‘far, recipient of divine supreme covenant, has said, ‘Allah has, indeed, addressed Amir al-Mu’minin Ali, recipient of divine supreme covenant, in His book.’ I (the narrator) then asked him, ‘Where and in which passage?’ He said, ‘It is in His words that read, “If they ever do injustice to themselves and come to you (Muhammad) asking for Allah's forgiveness, if the Messenger also was to ask Allah to forgive them, they would certainly find Allah All-forgiving and All-merciful.” (4:64) “I swear by your Lord that they will not be considered believers until they allow you judge their disputes [on the issue of their forming a pact not to allow the leadership pass to the descendents of Hashim after Muhammad, recipient of divine supreme covenant]. And then find nothing in their souls to prevent them from accepting your judgment, [whether you condemn or forgive them] thus, submitting themselves to the will of Allah.’” (4:65)

٨- أَحْمد ْبن مِهْرانَ رحِمه الله عنْ عَبْدِ الْعظِيمِ الْحسنِي عنْ علِي ْبنِ أَسْباطٍ عنْ علِي ْبنِ عقْبةَ عنِ الْحكَمِ ْبنِ أَيمن عنْ أَبِي بصِيرٍ قَالَ سأَلْت أَبا عَبْدِ اللهِ ع عنْ قَوْلِ اللهِ عز و جل الذِين يسْتمِعونَ الْقَوْلَ فَيتبِعونَ أَحْسنه إِلَى آخِرِ الْآيةِ قَالَ هم الْمسلمونَ لِآلِ محمدٍ الذِين إِذَا سمِعوا الْحدِيثَ لَمْ يزِيدوا فِيهِ و لَمْ ينْقُصوا مِنْه جاءُوا بِهِ كَما سمِعوه

H 1015, Ch. 95, h 8
Ahmad ibn Mihran (may Allah grant him blessings) has narrated from ‘Abd al-‘Azim al-Hassani from Ali ibn Asbat from Ali ibn ‘Aqaba from al-Hakam ibn Ayman from abu Basir who has said the following:

“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Gracious: ‘. . . those of Our servants who listen to the words and follow only the best ones. . . .’ (39:18) The Imam said, ‘They are those who are submissive to the (commands) of *Ahl al-Bayt* of Muhammad, recipient of divine supreme covenant. It is they who when hearing a *Hadith* do not add anything thereto or omit anything therefrom. They present it just as they have heard.’”

Chapter Ninety Six

People's Obligation After Hajj to Meet the Imam, Ask Them Religious Instructions, Declare and Pledge Him Allegiance and Express Their Love

بَابُ أَنَ الْوَاجِبَ عَلَى النَاسِ بَعْدَ مَا يَقْضُونَ مَنَاسِكَهُمْ أَنْ يَأْتُوا الْإِمَامَ فَيَسْأَلُونَهُ عَنْ مَعَالِمِ دِينِهِمْ وَ يُعْلِمُونَهُمْ وَلَايَتَهُمْ وَ مَوَدَتَهُمْ لَهُ

H 1016, Ch. 96, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from ibn 'Udhayna from Fudayl who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, looked at the people perform *Tawaf* (walking around the Ka'ba seven times) and said, 'This is how they used to perform *Tawaf* in the times of ignorance (pre-Islamic era). What they are required to do is to perform *Tawaf* and come to us, declare their belief in our *Wilayah* (Leadership with Divine Authority), their love for us and express their support for us.' The Imam then recited this verse of the Holy Quran. 'Lord, fill the hearts of the people with love for them. . . .'" (14:37)

١- عِلِي بْنِ إِبْراهِيم عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنِ الْفُضَيْلِ عَنْ أَبِي جَعْفَرٍ ع قَالَ نَظَرَ إِلَى النَاسِ يَطُوفُونَ حَوْلَ الْكَعْبَةِ فَقَالَ هَكَذَا كَانُوا يَطُوفُونَ فِي الْجَاهِلِيَةِ إِنَما أُمِرُوا أَنْ يَطُوفُوا بِهَا ثُم يَنْفِرُوا إِلَيْنَا فَيُعْلِمُونَا وَلَايَتَهُمْ وَ مَوَدَتَهُمْ وَ يَعْرِضُوا عَلَيْنَا نَصْرَتَهُمْ ثُم قَرَأَ هَذِهِ الْآيَةَ فَاجْعَلْ أَفْئِدَةً مِنَ النَاسِ تَهْوِي إِلَيْهِمْ

H 1017, Ch. 96, h 2

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ali ibn Asbat from Dawud ibn al-Nu'man from abu 'Ubayda who has said the following:

"I heard abu Ja'far say, recipient of divine supreme covenant, when he saw people in Makka and what they were doing, 'Activities like those in the days of ignorance. By Allah, they are not commanded to do as such. What they are commanded to do is to complete their Hajj, relieve themselves of the obligations of vows and visit us to inform us of their belief in our (Leadership with Divine Authority) and express their support for us.'"

٢- الْحُسَيْنُ بْنُ مُحَمَدٍ عَنْ مُعَلَى بْنِ مُحَمَدٍ عَنْ عَلِي بْنِ أَسْبَاطٍ عَنْ دَاوُدَ بْنِ النُعْمَانِ عَنْ أَبِي عُبَيْدَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع وَ رَأَى النَاسَ بِمَكَةَ وَ مَا يَعْمَلُونَ قَالَ فَقَالَ فِعَالٌ كَفِعَالِ الْجَاهِلِيَةِ أَمَا وَ اللَهِ مَا أُمِرُوا بِهَذَا وَ مَا أُمِرُوا إِلَا أَنْ يَقْضُوا تَفَثَهُمْ وَ لْيُوفُوا نُذُورَهُمْ وَ يَمُرُوا بِنَا فَيُخْبِرُونَا بِوَلَايَتِهِمْ وَ يَعْرِضُوا عَلَيْنَا نَصْرَتَهُمْ

H 1018, Ch. 96, h 3

Ali ibn Ibrahim has narrated from Salih ibn al-Sindi from Ja'far ibn Bashir and Muhammad ibn Yahya from Ahmad ibn Muhammad ibn 'Isa from ibn al-Faddal all from abu Jamila from Khalid ibn 'Ammar from Sadir who has said the following:

"I heard abu Ja'far, recipient of divine supreme covenant, - when he was coming in and I was going out, held my hand, then turned to *al-Bayt* (the House), and say, 'O Sadir, what people are, in fact, commanded to do is to come to these stones, perform *Tawaf* around them (walk seven times around) then come to us and declare before us their belief in our (Leadership with Divine Authority). That is what Allah has said, ". . . I am All-forgiving to the righteously striving believers who repent and follow the right guidance."' (20:82) Then he pointed his hand to his chest saying, 'To our Leadership with Divine Authority'. Then he said, 'O Sadir, do you want me to show you who creates obstacles on the way of Allah?' Then he looked at abu Hanifa and Sufyan al-Thawri. At that time they had a circle of people around them in the Mosque. He then said, 'These are the ones who create obstacles on the way of Allah without guidance from Allah and a clear book. It will be very good if these malignant ones sit in their homes. When people search around and do not find anyone to inform them of the guidance of Allah, the Most Holy, the Most High, and His Messenger they come to us and we inform them of the guidance of Allah, the Most Holy, the Most High, and His messenger.'"

٣- عِلِي بْنِ إِبْراهِيم عَنْ صَالِحِ بْنِ السِنْدِي عَنْ جَعْفَرِ بْنِ بَشِيرٍ وَ محمد بْن يَحْيى عَنْ أَحْمَدَ بْنِ مُحَمَدِ بْنِ عِيسى عَنِ ابْنِ فَضَالٍ جَمِيعاً عَنْ أَبِي جَمِيلَةَ عَنْ خَالِدِ بْنِ عَمارٍ عَنْ سَدِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع وَ هُوَ دَاخِلٌ وَ أَنَا خَارِجٌ وَ أَخَذَ بِيَدِي ثُم اسْتَقْبَلَ الْبَيْتَ فَقَالَ يَا سَدِيرُ إِنَما أُمِرَ النَاسُ أَنْ يَأْتُوا هَذِهِ الْأَحْجَارَ فَيَطُوفُوا بِهَا ثُم يَأْتُونَا فَيُعْلِمُونَا وَلَايَتَهُمْ لَنَا وَ هُوَ قَوْلُ اللَهِ وَ إِنِي لَغَفَارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحاً ثُم اهْتَدَى ثُم أَوْمَأَ بِيَدِهِ إِلَى صَدْرِهِ إِلَى وَلَايَتِنَا ثُم قَالَ يَا سَدِيرُ فَأُرِيكَ الصَادِينَ عَنْ دِينِ اللَهِ ثُم نَظَرَ إِلَى أَبِي حَنِيفَةَ وَ سُفْيَانَ الثَوْرِي فِي ذَلِكَ الزَمَانِ وَ هُمْ حِلَقٌ فِي الْمَسْجِدِ فَقَالَ هَؤُلَاءِ الصَادُونَ عَنْ دِينِ اللَهِ بِلَا هُدًى مِنَ اللَهِ وَ لَا كِتَابٍ مُبِينٍ إِنَ هَؤُلَاءِ الْأَخَابِثَ لَوْ جَلَسُوا فِي بُيُوتِهِمْ فَجَالَ النَاسُ فَلَمْ يَجِدُوا أَحَداً يُخْبِرُهُمْ عَنِ اللَهِ تَبَارَكَ وَ تَعَالَى وَ عَنْ رَسُولِهِ ص حَتَى يَأْتُونَا فَنُخْبِرَهُمْ عَنِ اللَهِ تَبَارَكَ وَ تَعَالَى وَ عَنْ رَسُولِهِ ص

بَابُ أَن الْأَئِمةَ تَدْخُلُ الْمَلَائِكَةُ بُيُوتَهُمْ وَ تَطَأُ بُسُطَهُمْ وَ تَأْتِيهِمْ بِالْأَخْبَارِ ع

١ - عِدةٌ مِنْ أَصْحَابِنا عَنْ أَحْمد بْنِ محمدٍ عن ابْنِ سِنانٍ عَنْ مِسْمعٍ كَرْدِينٍ الْبَصْرِي قَالَ كُنت لَا أَزِيد عَلَى أَكْلَةٍ بِاللَّيْلِ و النهارِ فَربما اسْتَأْذَنت عَلَى أَبِي عَبْدِ اللهِ ع و أَجِد الْمَائِدةَ قَدْ رفِعتْ لَعلي لَا أَراها بَيْن يدَيْهِ فَإِذَا دخلْت دعا بِها فَأُصِيب معه مِن الطعامِ و لَا أَتأَذى بِذَلِك و إِذَا عقَبْت بِالطعامِ عِنْد غَيْرِهِ لَمْ أَقْدِرْ عَلَى أَنْ أَقِر و لَمْ أَنَمْ مِن النفْخةِ فَشكَوْت ذَلِك إِلَيْهِ و أَخْبرته بِأَني إِذَا أَكَلْت عِنْده لَمْ أَتأَذ بِهِ فَقَالَ يا أَبا سيارٍ إِنك تأْكُلُ طَعام قَوْمٍ صالِحِين تصافِحهم الْمَلَائِكَةُ عَلَى فُرشِهِمْ قَالَ قُلْت و يظْهرونَ لَكُمْ قَالَ فَمسح يده عَلَى بَعْضِ صِبيانِهِ فَقَالَ هَمْ أَلْطَف بِصِبيانِنا مِنا بِهِمْ

٢ - محمد بْن يحْيى عَنْ أَحْمد بْنِ محمدٍ عَنْ محمدِ بْنِ خالِدٍ عَنْ محمدِ بْنِ الْقَاسِمِ عن الْحسيْنِ بْنِ أَبِي الْعلَاءِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ يا حسيْن و ضرب بِيدِهِ إِلَى مساوِر فِي الْبَيْتِ مساور طَالَ ما اتكَتْ عَلَيْها الْمَلَائِكَةُ و ربما الْتَقَطْنا مِنْ زغَبِها

٣ - محمد عَنْ أَحْمد بْنِ محمدٍ عَنْ عَلِي بْنِ الْحكَمِ قَالَ حدثَنِي مالِك بْن عطِيةَ الْأَحْمسِي عَنْ أَبِي حمْزةَ الثمالِي قَالَ دخلْت عَلَى عَلِي بْنِ الْحسيْنِ ع فَاحْتبِسْت فِي الدارِ ساعةً ثُم دخلْت الْبَيْت و هو يلْتقِطُ شَيْئاً و أَدخلَ يده مِنْ وراءِ السترِ فَناولَه مَنْ كَانَ فِي الْبَيْتِ فَقُلْت جعِلْت فِداك هذَا الذِي أَراك تلْتقِطُه أَي شَيْءٍ هو فَقَالَ فَضْلَةٌ مِنْ زغَبِ الْمَلَائِكَةِ نجْمعه إِذَا خلَوْنا نجْعلُه سِحاً لِأَوْلَادِنا فَقُلْت جعِلْت فِداك و إِنهمْ لَيأْتونكُمْ فَقَالَ يا أَبا حمْزةَ إِنهمْ لَيزاحِمونا عَلَى تكَأَتِنا

٤ - محمد عَنْ محمدِ بْنِ الْحسن عَنْ محمدِ بْنِ أَسْلَم عَنْ عَلِي بْنِ أَبِي حمْزةَ عَنْ أَبِي الْحسنِ ع قَالَ سمِعْته يقُولُ ما مِنْ ملَكٍ يهْبِطُه اللهِ فِي أَمرٍ ما يهْبِطُه إِلا بدأَ بِالْإِمامِ فَعرض ذَلِك عَلَيْهِ و إِن مخْتلَف الْمَلَائِكَةِ مِنْ عِنْدِ اللهِ تبارك و تعالَى إِلَى صاحِبِ هذَا الْأَمرِ

Chapter Ninety Seven

The Angels Come to the Houses of 'A'immah (Leaders with Divine Authority), Step on Their Furnishings and Bring Them News

H 1019, Ch. 97, h 1

A number of our people have narrated from Ahmad ibn Muhammad from ibn Sinan from Misma‘ Kirdin al-Basri who has said the following:

“I used to eat one meal in twenty four hours. Sometimes I would ask permission to see abu ‘Abd Allah, recipient of divine supreme covenant, at such time that I expected their tablecloth to be collected, so that perhaps I might not see (any food) before them (and they have finished their meal). Upon my arrival he would ask to return the tablecloth. The food in it would not harm me. If, however, I ate with others again I could not do so and it would become very difficult for me to sleep because of gases. I complained about it before the Imam and said that were I to eat from your table it would not harm me. He said, ‘O abu Sayyar, it is because you eat from the table of the virtuous people. Angels shake hands (sit along) with them on their furnishings.’ I (the narrator) then asked, ‘Do they (angels) appear to you?’ He has said, ‘The Imam wiped his hand over one of his children and said, ‘They are more kind to our children than we are.’”

H 1020, Ch. 97, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Khalid from Muhammad ibn al-Qasim from al-Husayn ibn abu al-‘Ala’ who has said the following:

“Once Abu ‘Abd Allah, recipient of divine supreme covenant, said, ‘O Husayn, tapping his hand on a cushion in the house, said, ‘These are cushions on which so often angels lean and perhaps we pick up parts of their fluff around.’”

H 1021, Ch. 97, h 3

Muhammad has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam who has said that Malik ibn ‘Atiyya al-Ahmasi narrated to him from abu Hamza al-Thumali who has said the following:

“Once I went to see Ali ibn al-Husayn, recipient of divine supreme covenant, and I was confined in the room for an hour then I went inside the house while he was picking up things and giving to someone behind the curtain. I then asked, ‘May Allah keep my soul in service for your cause, what was that thing that I saw you picking up?’ The Imam said, ‘The fluff from the angels when they come to meet us and we use it to amuse our children.’ I then said, ‘May Allah keep my soul in service for your cause, do they come to you?’ The Imam said, ‘O abu Hamza, they form a crowd over our furnishings.’”

H 1022, Ch. 97, h 4

Muhammad has narrated from Muhammad ibn al-Hassan from Muhammad ibn Aslama from Ali ibn abu Hamza who has said the following:

“I heard abu al-Hassan, recipient of divine supreme covenant, say, ‘Every angel that Allah sends down for a task, that angel first begins with meeting the Imam to present the task to him. The presence of Imam, Leader with Divine Authority, is the scene of a great mix of the angels from Allah, the Most Holy, the Most High.’”

Chapter Ninety Eight
The Jinns Come to the Imam for Religious Instructions and for Settling Their Affairs

بَابُ أَن الْجِن يَأتِيهِمْ فَيَسْأَلُونَهُمْ عَنْ مَعَالِمِ دِينِهِمْ وَ يَتَوَجهُونَ فِي أُمورِهِمْ

H 1023, Ch. 98, h 1
Certain persons of our people have narrated from Muhammad ibn Ali from Yahya ibn Musawir from Sa'd al-Askaf who has said the following:

"On one of the occasions of my meeting with abu Ja'far, recipient of divine supreme covenant, when I went to see him he asked me to wait. I waited until the sun became very hot on me. I tried to follow the shadow for cover against the sun. Not very long thereafter a people came out of his presence that looked like locusts dressed in large gowns and very pale and slim due to extensive worshipping. Their beautiful scene made me forget my trouble. When I went in the presence of the Imam he said, 'I am afraid I caused you hardships.' I said, 'Yes, it was difficult but, by Allah, I forgot other things when I saw them. A people passed by, the like of whose beauty I had not seen before. They looked like locusts and pale and slim due to worshipping a great deal.'

"The Imam said, 'O Sa'd, did you see them?' I said, 'Yes, I saw them.' The Imam said, 'They are your brethren from Jinns.' I (the narrator) asked the Imam, 'Do they come to you?' He said, 'Yes, they come to us for religious instructions and to learn the lawful and unlawful matters.'"

١ - بَعْض أَصْحابِنا عَنْ محمدِ بْنِ عَلِي عَنْ يحْيى بْنِ مساوِرٍ عَنْ سَعْدٍ الْإِسْكافِ قَالَ أَتَيت أَبا جَعْفَرٍ ع فِي بَعْضِ ما أَتَيته فَجعلَ يقُولُ لَا تَعْجلْ حتى حمِيتِ الشمْس علَي و جعلْت أَتتبع الْأَفْياءَ فَما لَبِثَ أَنْ خرج علَي قَوْم كَأَنهم الْجراد الصفْر علَيهِم الْبتوت قَدِ انْتهكَتهم الْعِبادةُ قَالَ فَو اللهِ لَأَنسانِي ما كُنت فِيهِ مِنْ حسْنِ هَيْئَةِ الْقَوْمِ فَلَما دخلْت علَيْهِ قَالَ لِي أَراني قَدْ شقَقْت علَيْك قُلْت أَجلْ و اللهِ لَقَدْ أَنسانِي ما كُنت فِيهِ قَوْم مروا بِي لَمْ أَر قَوْماً أَحْسن هَيْئَةً مِنْهمْ فِي زِي رجلٍ واحِدٍ كَأَن أَلْوانهم الْجراد الصفْر قَدِ انْتهكَتهم الْعِبادةُ فَقَالَ يا سَعْد رأَيتهمْ قُلْت نعَمْ قَالَ أُولَئِك إِخْوانك مِن الْجِن قَالَ فَقُلْت يأْتونك قَالَ نعَمْ يأْتونا يسْأَلُونا عَنْ معالِمِ دِينِهِمْ و حلَالِهِمْ و حرامِهِمْ

H 1024, Ch. 98, h 2
Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Ali ibn Hassa'n from Ibrahim ibn 'Isma'il from ibn Jabal who has said the following:

"Once we were in front of the door of the house of abu 'Abd Allah, recipient of divine supreme covenant, when a people who looked like Indian gypsies came out with loin cloth and covering on them. We asked abu 'Abd Allah, recipient of divine supreme covenant, about them and he said, 'They were your brethren from Jinns.'"

٢ - عَلِي بْن محمدٍ عَنْ سهْلِ بْنِ زِيادٍ عَنْ عَلِي بْنِ حسانَ عَنْ إِبراهِيم بْنِ إِسْماعِيلَ عَن ابْنِ جبلٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ كُنا بِبابِهِ فَخرج علَينا قَوْم أَشْباه الزط علَيهِمْ أُزر و أَكْسِيةٌ فَسأَلْنا أَبا عَبْدِ اللهِ ع عَنهمْ فَقَالَ هؤُلَاءِ إِخْوانكُمْ مِن الْجِن

H 1025, Ch. 98, h 3
Ahmad ibn Idris and Muhammad ibn Yahya have narrated from al-Hassan ibn Ali al-Kufiy from ibn al-Faddal from certain persons of our people from Sa'd al-Askaf who has said the following:

"Once I went to ask permission to meet abu Ja'far, recipient of divine supreme covenant. I found saddles of camels lined up in front of the door and noises coming very loud and then a people came out with turbans like those of the Indian gypsies. I asked abu Ja'far, recipient of divine supreme covenant, about them and said, 'May Allah keep my soul in service for your cause; today it took a long time to receive permission to meet you. I saw a people coming out with turbans whom I could not recognize.' He asked, 'Do you know, O Sa'd, who they were?' I said, 'No, I do not know.' The Imam said, 'They were your brethren in religion from Jinns. They come to us for religious instructions, to learn the lawful and unlawful matters and the principles of their religion.'"

٣ - أَحْمد بْن إِدْرِيس و محمد بْن يحْيى عَن الْحسنِ بْنِ عَلِي الْكُوفِي عَن ابْنِ فَضالٍ عَنْ بَعْضِ أَصْحابِنا عَنْ سَعْدٍ الْإِسْكافِ قَالَ أَتَيت أَبا جَعْفَرٍ ع أُرِيد الْإِذْنَ علَيْهِ فَإِذَا رِحالُ إِبِلٍ علَى الْبابِ مصْفُوفَةٌ و إِذَا الْأَصْوات قَدِ ارْتفَعتْ ثُم خرج قَوْم معْتمين بِالْعمائِمِ يشْبِهونَ الزط قَالَ فَدخلْت علَى أَبِي جَعْفَرٍ ع فَقُلْت جعِلْت فِداك أَبطَأَ إِذْنك علَي الْيوْم و رأَيت قَوْماً خرجوا علَي معْتمين بِالْعمائِمِ فَأَنكَرْتهمْ فَقَالَ أَ و تدْرِي منْ أُولَئِك يا سَعْد قَالَ قُلْت لَا قَالَ فَقَالَ أُولَئِك إِخْوانكُمْ مِن الْجِن يأْتونا فَيسْأَلُونا عَنْ حلَالِهِمْ و حرامِهِمْ و معالِمِ دِينِهِمْ

H 1026, Ch. 98, h 4
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Ibrahim ibn abu al-Balad from Sadir al-Sayrafi, who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, asked me to help him in a few things in Madina. I left and when I reached Fajj al-Rawha' (name of a place) a man waved to me with his clothes. I (the narrator) turned to him and thought he was thirsty. I offered the cup but he declined saying, 'I do not need it.' He

٤ - محمد بْن يحْيى عَنْ محمدِ بْنِ الْحسَيْنِ عَنْ إِبراهِيم بْنِ أَبِي الْبِلَادِ عَنْ سدِيرٍ الصيْرفِي قَالَ أَوْصانِي أَبو جَعْفَرٍ ع بِحوائِج لَه بِالْمدِينةِ فَخرجْت فَبيْنا أَنا بَين فَج الرَّوْحاءِ علَى راحِلَتِي إِذَا إِنْسانٌ

يلْوي ثَوْبه قَالَ فَمِلْت إِلَيْهِ و ظَنَنْت أَنه عطْشانُ فَناولْته الْإِداوةَ فَقَالَ لِي لَا حاجةَ لِي بِها و ناولَنِي كِتاباً طِينه رطْب قَالَ فَلَما نظَرْت إِلَى الْخاتمِ إِذَا خاتم أَبِي جعْفَرٍ ع فَقُلْت متى عهْدك بِصاحِبِ الْكِتابِ قَالَ الساعةَ و إِذَا فِي الْكِتابِ أَشْياءُ يأْمرنِي بِها ثُم الْتفَت فَإِذَا لَيس عِنْدِي أَحد قَالَ ثُم قَدِم أَبو جعْفَرٍ ع فَلَقِيته فَقُلْت جعِلْت فِداك رجلٌ أَتانِي بِكِتابِك و طِينه رطْب فَقَالَ يا سدِير إِن لَنا خدماً مِن الْجِن فَإِذَا أَرْدنا السرْعةَ بعثْناهمْ

و فِي رِوايةٍ أُخْرى قَالَ إِن لَنا أَتباعاً مِن الْجِن كَما أَن لَنا أَتباعاً مِن الْإِنسِ فَإِذَا أَرْدنا أَمراً بعثْناهمْ

٥- عِلِي بْن محمدٍ و محمد بْن الْحسنِ عنْ سهْل بْنِ زِيادٍ عمنْ ذَكَره عنْ محمدِ بْنِ جحْرشٍ قَالَ حدثْتنِي حكِيمةُ بِنْت موسى قَالَتْ رأَيت الرضا ع واقِفاً علَى بابِ بيْتِ الْحطَبِ و هو يناجِي و لَسْت أَرى أَحداً فَقُلْت يا سيدِي لِمنْ تناجِي فَقَالَ هذَا عامِر الزهْرانِي أَتانِي يسْأَلُنِي و يشْكُو إِلَي فَقُلْت يا سيدِي أُحِب أَنْ أَسْمع كَلَامه فَقَالَ لِي إِنكِ إِنْ سمِعْتِ بِهِ حمِمْتِ سنةً فَقُلْت يا سيدِي أُحِب أَنْ أَسْمعه فَقَالَ لِي اسْمعِي فَاسْتمعْت فَسمِعْت شِبه الصفِيرِ و ركِبْتنِي الْحمى فَحمِمْت سنةً

٦- محمد بْن يحْيى و أَحْمد بْن محمدٍ عنْ محمدِ بْنِ الْحسنِ عنْ إِبراهِيم بْنِ هاشِمٍ عنْ عمْرِو بْنِ عثْمانَ عنْ إِبراهِيم بْنِ أَيوب عنْ عمْرِو بْنِ شِمْرٍ عنْ جابِرٍ عنْ أَبِي جعْفَرٍ ع قَالَ بيْنا أَمِير الْمؤْمِنِين ع علَى الْمِنْبرِ إِذْ أَقْبلَ ثُعبانٌ مِنْ ناحِيةِ بابٍ مِنْ أَبوابِ الْمسْجِدِ فَهم الناس أَنْ يقْتلُوه فَأَرْسلَ أَمِير الْمؤْمِنِين ع أَنْ كُفوا فَكَفوا و أَقْبلَ الثُعبانُ ينْساب حتى انْتهى إِلَى الْمِنْبرِ فَتطَاولَ فَسلم علَى أَمِيرِ الْمؤْمِنِين ع فَأَشار أَمِير الْمؤْمِنِين ع إِلَيْهِ أَنْ قِف حتى يفْرغَ مِنْ خطْبتِهِ و لَما فَرغَ مِنْ خطْبتِهِ أَقْبلَ علَيْهِ فَقَالَ مَنْ أَنت فَقَالَ عمْرو بْن عثْمانَ خلِيفَتك علَى الْجِن و إِن أَبِي مات و أَوْصانِي أَنْ آتِيك فَأَسْتطْلِع رأْيك و قَدْ أَتيتك يا أَمِير الْمؤْمِنِين فَما تأْمرنِي بِهِ و ما ترى فَقَالَ لَه أَمِير الْمؤْمِنِين ع أُوصِيك بِتقْوى اللهِ و أَنْ تنْصرِف فَتقُوم مقَام أَبِيك فِي الْجِن فَإِنك خلِيفَتِي علَيْهِمْ قَالَ فَودع عمْرو أَمِير الْمؤْمِنِين و انْصرف فَهو خلِيفَته علَى الْجِن فَقُلْت لَه جعِلْت فِداك فَيأْتِيك عمْرو و ذَاك الْواجِب علَيْهِ قَالَ نعمْ

gave me a letter with its ink still not dried up. When I (the narrator) looked at it, it had the insignia of abu Ja‘far, recipient of divine supreme covenant, on it. I asked him, ‘When were you in the presence of abu Ja‘far, recipient of divine supreme covenant,?’ He said, ‘Just now I was in his presence.’ In the letter there were a few things that he had commanded me to do. When I looked around there was no one with me.’

“I (the narrator) then went to meet abu Ja‘far, recipient of divine supreme covenant, and said, ‘May Allah keep my soul in service for your cause, a man came to me with your letter the ink of which was not yet dried up.’ He said, ‘O Sadir, we have servants from Jinns. When we need a thing to happen quickly we send them to do it.’” In another Hadith it says, ’the Imam said, ‘Among Jinn we have followers just as we have followers among man. When we want something we send them.’”

H 1027, Ch. 98, h 5

Ali ibn Muhammad and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad from the person whom he mentioned from Muhammad ibn Jahrash who has said that Hakima daughter of Musa, recipient of divine supreme covenant, has said the following:

“Once I saw al-Rida, recipient of divine supreme covenant, standing at the door of the firewood room and he was whispering but I did not see anyone else around. I then asked him, ‘My master, who are you talking to?’ He said, ‘This is ‘Amir al-Zahra’i. He has come to ask a few questions and he has certain complaints.’ I then asked, ‘My master, I want to hear his words.’ He said, ‘If you heard his words you might have fever for one year.’ I said, ‘My master, I want to hear him.’ He said, ‘All right, then listen.’ I listened and I heard something like a whistle. I then suffered from a fever for one whole year.’”

H 1028, Ch. 98, h 6

Muhammad ibn Yahya and Ahmad ibn Muhammad have narrated from Muhammad ibn al-Hassan from Ibrahim ibn Hashim from ‘Amr ibn ‘Uthman from Ibrahim ibn Ayyub from ‘Amr ibn Shimr from Jabir from abu Ja‘far, recipient of divine supreme covenant, who has said the following:

“Once when Amir al-Mu’minin Ali, recipient of divine supreme covenant, was on the pulpit a serpent entered from one of the doors of the mosque. People wanted to kill him. Amir al-Mu’minin, recipient of divine supreme covenant, asked them to leave him alone. They left him alone. The serpent began to crawl to the pulpit. He stretched and saluted Amir al-Mu’minin, recipient of divine supreme covenant. Amir al-Mu’minin, recipient of divine supreme covenant, made a gesture to him to wait until the sermon was completed. When the sermon was completed he came to him and asked, ‘Who are you?’ He said, ‘I am ‘Amr ibn ‘Uthman, your deputy among the Jinns. My father has died and he has asked me in his will to come to you and find out your instructions and that is why I am here. What do you command me to do and what do you instruct me to do?’ Amir al-Mu’minin, recipient of divine supreme covenant, said, ‘I ask you to be pious before Allah and go back and act as the successor of your father among the Jinns. I appoint you as my deputy over them.’

“The narrator has said that ‘Amr then said farewell to the Imam Ali, recipient of divine supreme covenant, and left (‘Amr) as his deputy over the Jinns. I asked the Imam, ‘May Allah keep my soul in service for your cause, does ‘Amr come to you and fulfill that obligation on him?’ He said, ‘Yes, he does so.’”

H 1029, Ch. 98, h 7
Ali ibn Muhammad has narrated from Salih ibn abu Hammad from Muhammad ibn 'Urma from Ahmad ibn al-Nadr from al-Nu'man ibn Bashir who has said the following:

"Once I was a companion of Jabir ibn Yazid al-Ju'fi on a journey. When we reached the city, Madina, he went to meet abu Ja'far, recipient of divine supreme covenant. He said farewell to him and came out very happily until we arrived in al-'Ukhayraja, the first length of one day's journey from Fayd to Madina. It was a Friday. We said our prayers at noon. When the camel rose to leave I saw a tall brownish man with a letter. He gave it to Jabir who kissed it and placed it over his eyes. It was from Muhammad ibn Ali, recipient of divine supreme covenant, to Jabir ibn Yazid. It had black ink that was still wet. He asked him, 'When were you in the presence of my master?' He said, 'Just now.' He asked, 'Were you in his presence before or after the prayer?' He said, 'I was there after the prayer.' He then opened the seal and began to read the letter and his face began to look strained until he read it to the end. He held the letter and I did not see him laughing or happy until we arrived in Kufa. In Kufa I spent my night and in the morning I went to see him out of respect for him and I found him coming out to me with a large ring made of anklebones around his neck riding on a twig of reeds saying, 'I see Mansur ibn Jumhur, a ruler, but no one obeys him' and such other rhymes. He looked at me and I looked at him and he did not say anything to me and I did not say anything to him. I began to weep when I saw him. Children and people gathered around us. He came in al-Rahba and went in circles with the children and people said, 'Jabir has gone mad, Jabir has become insane.' By Allah, only a few days had passed when a letter from Hisham ibn 'Abd al-Malik came to the governor to look for a man called Jabir ibn Yazid al-Ju'fi. It said, 'Kill him and send his head to me.'

"The governor turned to the people in his court and asked, 'Who is this Jabir ibn Yazid al-Ju'fi?' They replied, 'May Allah grant well-being to the governor, he was a man of knowledge, excellence, *Hadith* and Hajj, but now he has become insane. He is there with the children riding on a twig of reeds. He plays with them.' He went to see him and found him playing with the children while riding a twig of reeds. He said, 'Thanks to Allah for saving me from killing him.' The narrator has said that within just few days Mansur ibn Jumhur entered Kufa and did what Jabir was speaking of before.'"

Chapter Ninety Nine

Every Imam, Recipient of Divine Supreme Covenant, Judges Like David, Peace Be Upon Him, Did

When *'A'immah,* recipients of divine supreme covenant, will rise with Divine Authority they will Judge among people as David, peace be upon him, and his people had done: they will not ask any witness to testify

H 1030, Ch. 99, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu'Umayr from Mansur from al-Fadl al-A'war from abu 'Ubayda al-Hadhdha' who has said the following:

"We lived during the times of abu Ja'far, recipient of divine supreme covenant. When he passed away we were left like sheep without a shepherd. We met Salim ibn abu Hafs and he said to me, 'O abu 'Ubayda, who is your Imam?' I said, 'My *'A'immah* (Leaders with Divine Authority) are the *Ahl al-Bayt*

٧- عِلِيُّ بْن محمدٍ عَنْ صالِحِ بْنِ أَبِي حمادٍ عَنْ محمدِ بْنِ أُورمةَ عَنْ أَحْمد بْنِ النضْرِ عنِ النعْمانِ بْنِ بشِيرٍ قَالَ كُنت مزامِلًا لِجابِرِ بْنِ يزِيد الْجعْفِي فَلما أَنْ كُنا بِالْمدِينةِ دخلَ علَى أَبِي جعْفَرٍ ع فَودعه و خرج مِنْ عِنْدِهِ و هو مسْرور حتى وردْنا الْأُخَيرِجةَ أَولَ مَنْزِلٍ نعْدِلُ مِنْ قَيدِ إِلَى الْمدِينةِ يوْم جمعةٍ فَصلَّينا الزوالَ فَلما نهضِ بِنا الْبعِيرِ إِذَا أَنا بِرجلٍ طُوالٍ آدم معه كِتاب فَناولَه جابِراً فَتناولَه فَقَبلَه و وضعه علَى عَيْنَيهِ و إِذَا هو مِنْ محمدِ بْنِ عِلِي إِلَى جابِرِ بْنِ يزِيد و علَيهِ طِين أَسْود رطْب فَقَالَ لَه متى عهْدك بِسيدِي فَقَالَ الساعةَ فَقَالَ لَه قَبلَ الصلَاةِ أَوْ بعْد الصلَاةِ فَقَالَ بعْد الصلَاةِ فَفَك الْخاتم و أَقْبلَ يقْرؤه و يقْبِض وجْهه حتى أَتى علَى آخِرِهِ ثُم أَمسك الْكِتاب فَما رأَيته ضاحِكاً و لَا مسْروراً حتى واقَى الْكُوفَةَ فَلما واقَينا الْكُوفَةَ لَيلًا بِت لَيلَتِي فَلما أَصْبحْت أَتيته إِعْظَاماً لَه فَوجدْته قَدْ خرج علَي و فِي عنقِهِ كِعاب قَدْ علقَها و قَدْ ركِب قَصبةً و هو يقُولُ أُحِد مْنصور بْن جمْهورٍ أَمِيراً غَير مأْمورٍ و أَبياتاً مِنْ نحْوِ هذَا فَنظَر فِي وجْهِي و نظَرْت فِي وجْهِهِ فَلَمْ يقُلْ لِي شَيْئاً و لَمْ أَقُلْ لَه و أَقْبلْت أَبكِي لِما رأَيته و اجْتمع علَي و علَيهِ الصبْيانُ و الناس و جاءَ حتى دخلَ الرحبةَ و أَقْبلَ يدور مع الصبْيان و الناس يقُولُونَ جن جابِر بْن يزِيد جن قَو اللهِ ما مضتِ الْأَيام حتى ورد كِتاب هِشامِ بْنِ عبْدِ الْملِكِ إِلَى والِيهِ أَن انْظُر رجلًا يقَالُ لَه جابِر بْن يزِيد الْجعْفِي فَاضْرِبْ عنقَه و ابْعثْ إِلَي بِرأْسِهِ فَالْتفَت إِلَى جلَسائِهِ فَقَالَ لَهمْ مْن جابِر بْن يزِيد الْجعْفِي قَالُوا أَصْلَحك الله كَانَ رجلًا لَه عِلْم و فَضْلٌ و حدِيثٌ و حج فَجن و هو ذَا فِي الرحبةِ مع الصبْيان علَى الْقَصبِ يلْعب معهمْ قَالَ فَأَشْرف علَيهِ فَإِذَا هو مع الصبْيان يلْعب علَى الْقَصبِ فَقَالَ الْحمْد لِلهِ الذِي عافَانِي مِنْ قَتْلِهِ قَالَ و لَمْ تمْضِ الْأَيام حتى دخلَ مْنصور بْن جمْهورٍ الْكُوفَةَ و صنع ما كَانَ يقُولُ جابِر

بَابٌ فِي الْأَئِمةِ ع أَنهُمْ إِذَا ظَهَرَ أَمْرُهُمْ حَكَمُوا بِحُكْمِ دَاوُدَ وَ آلِ دَاوُدَ وَ لَا يَسْأَلُونَ الْبَيِّنَةَ عَلَيْهِمُ السَّلَامُ وَ الرَّحْمَةُ وَ الرِّضْوَانُ

١- عِلِيُّ بْن إِبراهِيم عَنْ أَبِيهِ عنِ ابْنِ أَبِي عمَيرٍ عَنْ مْنصورٍ عَنْ فَضْلٍ الْأَعْورِ عَنْ أَبِي عبْيدةَ الْحذاءِ قَالَ كُنا زمانَ أَبِي جعْفَرٍ ع حِين قُبِض نتردد كَالْغنمِ لَا راعِي لَها فَلَقِينا سالِم بْن أَبِي حفْصةَ فَقَالَ لِي يا أَبا عبْيدةَ مَنْ إِمامك قُلْت أَئِمتِي آلُ محمدٍ فَقَالَ هلَكْت و

أَهْلَكْت أَ ما سمِعْت أَنا و أَنت أَبا جَعْفَرٍ ع يقُولُ منْ مات و لَيس علَيْهِ إِمام مات مِيتةً جاهِلِيةً فَقُلْت بلَى لَعمْرِي و لَقَدْ كَانَ قَبْلَ ذَلِك بِثَلَاثٍ أَوْ نحْوِها دخلْت علَى أَبِي عَبْدِ اللهِ ع فَرزق الله الْمعْرِفَةَ فَقُلْت لِأَبِي عَبْدِ اللهِ ع إِن سالِماً قَالَ لِي كَذَا و كَذَا

قَالَ فَقَالَ يا أَبا عَبْيدةَ إِنه لَا يموت مِنا ميت حتى يخلف مِنْ بعْدِهِ منْ يعْملُ مِثْلَ عملِهِ و يسِير بِسِيرتِهِ و يدْعو إِلَى ما دعا إِلَيْهِ يا أَبا عَبْيدةَ إِنه لَمْ يمْنَعْ ما أُعْطِي داود أَنْ أُعْطِي سلَيْمانَ ثُم قَالَ يا أَبا عَبْيدةَ إِذَا قَام قَائِم آلِ محمدٍ ص حكَم بِحكْمِ داود و سلَيْمانَ لَا يسْأَلُ بينةً

(family) of Muhammad, recipient of divine supreme covenant.' He said, 'You are destroyed and have destroyed. Did you and I not hear abu Ja'far, recipient of divine supreme covenant, say, 'Whoever dies without an Imam above him has died as the death of the age of ignorance?' I said, 'Yes, that is very true. I can swear by my own life.' It was only about three days before my meeting with abu 'Abd Allah, recipient of divine supreme covenant, in which meeting Allah granted to me the blessing to recognize him as my Imam.' I said to abu 'Abd Allah, recipient of divine supreme covenant, 'Salim said to me so and so.'

"The Imam said, 'O abu 'Ubayda, no one of us passes away before appointing a successor that acts and behaves just as the preceding Imam and calls people to what the Imam before him did. O abu 'Ubayda what was given to David did not bar Sulayman from receiving (Allah's blessings).' Then he said, 'O abu 'Ubayda, when *Al-Qa'im* (the one who will rise with Divine Authority and power) will rise he will judge among people the way David and Sulayman (Solomon) had been judging among people. He will not call any witness to testify in a case.'"

٢- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنْ محمدِ بْنِ سِنانٍ عنْ أَبانٍ قَالَ سمِعْت أَبا عَبْدِ اللهِ ع يقُولُ لَا تذْهب الدنْيا حتى يخْرج رجلٌ مِني يحْكُم بِحكُومةِ آلِ داود و لَا يسْأَلُ بينةً يعْطِي كُل نفْسٍ حقها

H 1031, Ch. 99, h 2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Aban from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The world will not end before the rise of a man from us who will judge among people the way the family of David had been judging them. He will not ask any witness to testify. He will make every soul enjoy exercising its rights."

٣- محمد عنْ أَحْمد بْنِ محمدٍ عنِ ابْنِ محْبوبٍ عنْ هِشامِ بْنِ سالِمٍ عنْ عمارٍ الساباطِي قَالَ قُلْت لِأَبِي عَبْدِ اللهِ ع بِما تحْكُمونَ إِذَا حكَمْتمْ قَالَ بِحكْمِ اللهِ و حكْمِ داود فَإِذَا ورد علَيْنا الشيْءُ الذِي لَيس عِنْدنا تلَقانا بِهِ روح الْقُدسِ

H 1032, Ch. 99, h 3
Muhammad has narrated from Ahmad ibn Muhammad from ibn Mahbub from Hisham ibn Salim from 'Ammar al-Sabati who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'By what means do you judge when you judge?' He said, 'We judge by the laws of Allah and in the manner of David. If a case comes before us to which there is no solution with us, the Holy Spirit provides us inspiration.'"

٤- محمد بْن أَحْمد عنْ محمدِ بْنِ خالِدٍ عنِ النضْرِ بْنِ سوَيْدٍ عنْ يحْيى الْحلَبِي عنْ عِمْرانَ بْنِ أَعْين عنْ جعْيدٍ الْهمْدانِي عنْ عِلِي بْنِ الْحسَيْنِ ع قَالَ سأَلْته بِأَي حكْمٍ تحْكُمونَ قَالَ حكْمِ آلِ داود فَإِنْ أَعْيانا شيْءٌ تلَقانا بِهِ روح الْقُدسِ

H 1033, Ch. 99, h 4
Muhammad ibn Ahmad has narrated from Muhammad ibn Khalid from al-Nadr ibn Suwayd from Yahya al-Halabi from 'Imran ibn A'yan from Ju'ayd al-Hamadani who has said the following:

"Once I asked Ali ibn al-Husayn, recipient of divine supreme covenant, 'On what basis do you issue judgments?' The Imam said, 'We judge by the laws of Allah and the judgment of the family of David. If a case frustrates us the Holy Spirit inspires us with its laws.'"

٥- أَحْمد بْن مِهْرانَ رحِمه الله عنْ محمدِ بْنِ عِلِي عنِ ابْنِ محْبوبٍ عنْ هِشامِ بْنِ سالِمٍ عنْ عمارٍ الساباطِي قَالَ قُلْت لِأَبِي عَبْدِ اللهِ ع ما مَنْزِلَةُ الْأَئِمةِ قَالَ كَمَنْزِلَةِ ذِي الْقَرْنَيْنِ و كَمَنْزِلَةِ يوشع و كَمَنْزِلَةِ آصف صاحِبِ سلَيْمانَ قَالَ قِيما تحْكُمونَ قَالَ بِحكْمِ اللهِ و حكْمِ آلِ داود و حكْمِ محمدٍ ص و يتلَقانا بِهِ روح الْقُدسِ

H 1034, Ch. 99, h 5
Ahmad ibn Mihran, may Allah grant him blessings, has narrated from Muhammad ibn Ali from ibn Mahbub from Hisham ibn Salim from 'Ammar al-Sabati who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'What is the degree of the excellence of *'A'immah* (Leaders with Divine Authority)?' He said, 'It is like that of Dhu al-Qarnayn and like that of Yusha' and like that of Asaf, the companion of Sulayman (Solomon).' I asked, 'On what basis do you issue judgments.' The Imam said, 'We issue judgments according to the laws of Allah, the judgments of the family of David and according to the judgment of Muhammad, recipient of divine supreme covenant. The Holy Spirit inspires us with it.'"

Chapter One Hundred

The Fountainhead of Knowledge Is A'le Muhammad, Recipient of Divine Supreme Covenant

بَابُ أَن مُسْتَقَى الْعِلْمِ مِنْ بَيْتِ آلِ مُحَمدٍ ع

H 1035, Ch. 100, h 1

A number of our people have narrated from Ahmad ibn Muhammad from ibn Mahbub who has said that Yahya ibn 'Abd Allah, abu al-Hassan the companion of al-Daylam narrated to us and has said the following:

"Once I heard Ja'far ibn Muhammad, recipient of divine supreme covenant, say, while a group of people of Kufa was present before him, 'People are very strange. They have received their knowledge from the Messenger of Allah. They have followed such knowledge and found guidance but they think that his *Ahl al-Bayt* (family) have not received his knowledge. We are his *Ahl al-Bayt* and his descendents. In our house Divine inspiration came down and from us knowledge came out to them. Do they think that they have learned and found guidance but we remained ignorant and lost? This, certainly, is not possible.'"

١ - عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدٍ عنِ ابْنِ محْبوبٍ قَالَ حدثَنا يحْيى بْن عَبْدِ اللهِ أَبي الْحسنِ صاحِب الدَيْلَمِ قَالَ سمِعْت جعْفَر بْن محمدٍ ع يقُولُ و عِنْده أُناس مِنْ أَهْل الْكُوفَةِ عجباً لِلناسِ أَنهمْ أَخذُوا عِلْمهمْ كُله عَنْ رسول اللهِ ص فَعمِلُوا بِهِ و اهْتدوْا و يرْونَ أَن أَهْلَ بيْتِهِ لَمْ يأْخذُوا عِلْمه و نحْن أَهْلُ بيْتِهِ و ذُريته فِي منازِلنا نزلَ الْوحْي و مِنْ عِنْدِنا خرج الْعِلْم إِلَيْهِمْ أَ فَيرْونَ أَنهمْ عَلِموا و اهْتدوْا و جهلْنا نحْن و ضلَلْنا إِن هذَا لَمحالٌ

H 1036, Ch.100, h 2

Ali ibn Muhammad ibn 'Abd Allah has narrated from Ibrahim ibn Ishaq al-Ahmar from 'Abd Allah ibn Hammad from Sabbah al-Muzanni from al-Harith ibn Husayra from al-Hakam ibn 'Utayba who has said the following:

"A man met al-Husayn ibn Ali, recipient of divine supreme covenant, at al-Tha'laba, on his way to Karbala, Iraq. He came in his presence and offered greetings of peace to him. Al-Husayn, recipient of divine supreme covenant, asked, 'Where are you from?' He replied, 'I am from Kufa.' The Imam said, 'By Allah, O brethren from Kufa, if only I had a meeting with you in Madina, I could have shown you the marks of Jibril in and around our house and his coming with Divine message to my grandfather. O brethren from Kufa, how can it be true that we are the ones to make people quench their thirst from our knowledge and they learn but we remain ignorant? This is of the things that cannot happen.'"

٢ - عِلِي بْن محمدِ بْنِ عَبْدِ اللهِ عَنْ إِبْراهِيم بْنِ إِسْحاق الْأَحْمرِ عَنْ عَبْدِ اللهِ بْنِ حمادٍ عَنْ صباحٍ الْمزنِي عنِ الْحارِثِ بْنِ حصِيرةَ عنِ الْحكَمِ بْنِ عتَيبةَ قَالَ لَقِي رجلٌ الْحسيْن بْن عِلِي ع بِالثَعْلَبِيةِ و هو يرِيد كَرْبلَاءَ فَدخلَ علَيْهِ فَسلم علَيْهِ فَقَالَ لَه الْحسيْن ع مِنْ أَي الْبِلَادِ أَنت قَالَ مِنْ أَهْلِ الْكُوفَةِ قَالَ أَما و اللهِ يا أَخا أَهْلِ الْكُوفَةِ لَوْ لَقِيتك بِالْمدِينةِ لَأَرَيْتك أَثَر جبْرئِيلَ ع مِنْ دارِنا و نزولِهِ بِالْوحْي علَى جدي يا أَخا أَهْلِ الْكُوفَةِ أَ فَمسْتقَى الناسِ الْعِلْم مِنْ عِنْدِنا فَعلِموا و جهلْنا هذَا ما لَا يكُونُ

Chapter One Hundred One

The 'A'immah (Leaders with Divine Authority), Recipient of Divine Supreme Covenant, Are the Source of the Law and Guidance

بَابُ أَنهُ لَيسَ شَيْءٌ مِنَ الْحَق فِي يَدِ الناسِ إِلا مَا خَرَجَ مِنْ عِنْدِ الْأَئمةِ ع وَ أَن كُل شَيْءٍ لَمْ يَخْرُجْ مِنْ عِنْدِهِمْ فَهُوَ بَاطِلٌ

There is nothing true with people unless it has come from *'A'immah*, recipients of divine supreme covenant, and whatever has not come from them is false

H 1037, Ch. 101, h 1

Ali ibn Ibrahim ibn Hashim has narrated from Muhammad ibn 'Isa from Yunus from ibn Muskan from Muhammad ibn Muslim who has said the following:

"I heard abu Ja'far, recipient of divine supreme covenant, say, 'No one of the people has anything true with him, or correct, nor does anyone of the people judge with truth except by means of what is made available from *Ahl al-Bayt* (family of Prophet Muhammad, recipient of divine supreme covenant). When the affairs grew branches and scattered chaotically, the mistake was from them and the correct solution from Ali, recipient of divine supreme covenant.'"

١ - عِلِي بْن إِبْراهِيم بْنِ هاشِمٍ عَنْ محمدِ بْنِ عِيسى عَنْ يونس عنِ ابْنِ مسْكَانَ عَنْ محمدِ بْنِ مسْلِمٍ قَالَ سمِعْت أَبا جعْفَرٍ ع يقُولُ لَيس عِنْد أَحدٍ مِن الناسِ حق و لَا صواب و لَا أَحد مِن الناسِ يقْضِي بِقَضاءٍ حق إِلا ما خرج مِنا أَهْلَ الْبيْتِ و إِذَا تشعبتْ بِهِم الْأُمور كَانَ الْخطَأُ مِنْهمْ و الصواب مِنْ عِلِي ع

H 1038, Ch. 101, h 2

A number of our people have narrated from Ahmad ibn Muhammad from ibn

٢ - عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدٍ عنِ ابْنِ أَبِي نصْرٍ عَنْ

مثنى عنْ زرارةَ قالَ كُنت عِنْد أَبِي جعْفَرٍ ع فَقالَ لَه رجلٌ مِنْ أَهلِ الْكُوفَةِ يسْأَلُه عنْ قَوْلِ أَمِيرِ الْمؤْمِنِين ع سلُونِي عما شِئْتُمْ قَبْلَ تسْأَلُونِي عنْ شيْءٍ إِلا أَنبأْتكُمْ بِهِ قالَ إِنه لَيس أَحد عِنْده عِلْم شيْءٍ إِلا خرج مِنْ عِنْدِ أَمِيرِ الْمؤْمِنِين ع فَلْيذْهبِ الناس حيْثُ شاءُوا فَو اللهِ لَيس الْأَمر إِلا مِنْ هاهنا و أَشار بِيدِهِ إِلَى بيْتِهِ

abu Nasr from Muthanna from Zurara who has said the following:

"Once I was in the presence of abu Ja'far, recipient of divine supreme covenant. A man from Kufa asked him about the words of Amir al-Mu'minin Ali, recipient of divine supreme covenant: 'Ask me whatever you like. I will give you the answer to whatever you ask.' The Imam said, 'No one has any piece of knowledge of anything that has not come through Amir al-Mu'minin Ali, recipient of divine supreme covenant. People may go wherever they may like, however, by Allah, the truth comes from nowhere else except from here, he pointed out with his hand toward his house.'"

٣ - عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدٍ عنِ الْوشاءِ عنْ ثعْلَبةَ بْنِ مْيمونٍ عنْ أَبِي مرْيم قالَ قالَ أَبو جعْفَرٍ ع لِسلَمةَ بْنِ كُهيْلٍ و الْحكَمِ بْنِ عتيْبةَ شرقا و غَربا فَلا تجِدان عِلْماً صحِيحاً إِلا شيْئاً خرج مِنْ عِنْدِنا أَهلَ الْبيْتِ

H 1039, Ch. 101, h 3

A number of our people have narrated from Ahmad ibn Muhammad from al-Washsha' from Tha'laba ibn Maymun from ibn abu Maryam who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, said to Salama ibn Kuhayl and al-Hakam ibn 'Utayba, 'Easternize or westernize, you two will not find correct knowledge except that which has come to light through *Ahl al-Bayt* (the family of Prophet Muhammad, recipient of divine supreme covenant.'"

٤ - محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنِ الْحسيْنِ بْنِ سعِيدٍ عنِ النضْرِ بْنِ سوْيدٍ عنْ يحْيى الْحلَبِي عنْ معلى بْنِ عثْمانَ عنْ أَبِي بصِيرٍ قالَ قالَ لِي إِن الْحكَم بْن عتيْبةَ مِمنْ قالَ الله و مِن الناسِ مَنْ يقُولُ آمنا بِاللهِ و بِالْيوْمِ الْآخِرِ و ما هُمْ بِمؤْمِنِين فَلْيشرق الْحكَم و لْيغرب أَما و اللهِ لَا يصِيب الْعِلْم إِلا مِنْ أَهلِ بيْتٍ نزلَ علَيْهِمْ جبرئِيلُ

H 1040, Ch. 101, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from Yahya al-Halabi from Mu'alla ibn 'Uthman who has said the following:

"Once abu Basir said to me, 'Al-Hakam ibn 'Utayba is of those people about whom Allah has said, "Certain people say, 'We believe in Allah and the Day of Judgment, but they are not true believers.'" (2:8) 'Al-Hakam may easternize or westernize; he, by Allah, will not find the true knowledge in any other source except *Ahl al-Bayt* to whom Jibril comes (with knowledge).'"

٥ - علِي بْن إِبراهِيم عنْ صالِحِ بْنِ السنْدِي عنْ جعْفَرِ بْنِ بشِيرٍ عنْ أَبانِ بْنِ عثْمانَ عنْ أَبِي بصِيرٍ قالَ سأَلْت أَبا جعْفَرٍ ع عنْ شهادةِ ولَدِ الزنا تجوز فَقالَ لَا فَقُلْت إِن الْحكَم بْن عتيْبةَ يزْعم أَنها تجوز فَقالَ اللهم لَا تغْفِرْ ذَنبه ما قالَ الله لِلْحكَمِ إِنه لَذِكْر لَك و لِقَوْمِك فَلْيذْهبِ الْحكَم يمِيناً و شِمالًا فَو اللهِ لَا يؤْخذُ الْعِلْم إِلا مِنْ أَهلِ بيْتٍ نزلَ علَيْهِمْ جبرئِيلُ ع

H 1041, Ch. 101, h 5

Ali ibn Ibrahim has narrated from Salih ibn al-Sindi from Ja'far ibn Bashir from Aban ibn 'Uthman from abu Basir who has said the following:

"I asked abu Ja'far, recipient of divine supreme covenant, about the admissibility of the testimony of a person born out of wedlock. He said, 'No, it is not admissible.' I then said, 'Al-Hakam ibn 'Utayba believes it is admissible.' The Imam said, 'O Lord, do not forgive his sin. Allah has not said to al-Hakam, "It (the Holy Quran) is a reminder to you and to your people. . . ." (43:44) Al-Hakam may go right or left, by Allah, the knowledge worthwhile to learn comes only from *Ahl al-Bayt* (the members of the family of Prophet Muhammad, recipient of divine supreme covenant, to whom Jibril comes down.'"

٦ - عِدةٌ مِنْ أَصْحابِنا عنِ الْحسيْنِ بْنِ الْحسنِ بْنِ يزِيد عنْ بدْرٍ عنْ أَبِيهِ قالَ حدثَنِي سلام أَبو علِي الْخراسانِي عنْ سلامِ بْنِ سعِيدٍ الْمخْزومِي قالَ بيْنا أَنا جالِس عِنْد أَبِي عبْدِ اللهِ ع إِذْ دخلَ علَيْهِ عباد بْن كثِيرٍ عابِد أَهلِ الْبصْرةِ و ابْن شرْبِحٍ فَقِيه أَهلِ مكةَ و عِنْد أَبِي عبْدِ اللهِ ع مْيمونٌ الْقَداح مَوْلَى أَبِي جعْفَرٍ ع فَسأَله عباد بْن كثِيرٍ فَقالَ يا أَبا عبْدِ اللهِ فِي كَمْ ثَوْبٍ كُفن رسولُ اللهِ ص قالَ فِي ثَلاثَةِ أَثْوابٍ ثَوْبيْنِ صحارِيْينِ و ثَوْبٍ حِبرةٍ و كانَ فِي الْبرْدِ قِلةٌ فَكأَنما

H 1042, Ch. 101, h 6

A number of our people have narrated from al-Husayn ibn al-Hassan ibn Yazid from Badr from his father who has said that Salam abu Ali al-Khurasani narrated to me from Salam ibn Sa'id al-Makhzumi who has said the following:

"Once I was in the presence of abu 'Abd Allah, recipient of divine supreme covenant, when 'Abbad ibn Kathir, the devoted worshipper of Basra, and Shurayh, the Faqih, (scholar of law) of the people of Makka came to see the Imam. In the presence of abu 'Abd Allah, recipient of divine supreme covenant, already there was Maymun al-Qaddah, the slave of abu Ja'far, recipient of divine supreme covenant. 'Abbad ibn Kathir then asked abu 'Abd Allah, recipient of divine supreme covenant, 'O abu 'Abd Allah, how many pieces of cloth were used to shroud the Messenger of Allah, recipient of divine supreme covenant?' The Imam said, 'Three pieces were used. Two of them were Suhari (made in Suhar, Yemen) and one Hibara (made in Hibara,

Yemen). Burd (fabric made in Yemen) was rare to find.' 'Abbad seemed to frown at this (as if he did not believe in the rarity of the fabric).

"The Imam said, 'The palm tree of Mary was *'Ajwa* (a certain kind of palm tree) and it had come from the heavens. Whatever grew from its roots were also *'Ajwa* and whatever grew from pits of dates became of lower quality.' When they left the house of the Imam, 'Abbad ibn Kathir said to ibn Shurayh, 'By Allah, I did not understand the simile that abu 'Abd Allah, recipient of divine supreme covenant, put forward to me.' Ibn Shurayh then said, 'Ask this boy (Maymun al-Qaddah). He will explain it to you because he is from them (people of the house of the Imam).' He then asked the boy and he asked, 'Is it true that you did not understand what he said to you?' He ('Abbad) said, 'Yes, by Allah, I did not understand.' The boy, Maymun al-Qaddah, then said, 'The Imam refers to his own self. He informed you that he is one of the children of the Messenger of Allah and the knowledge of the Messenger of Allah is with them. Whatever knowledge comes from them is true and correct and whatever comes from other sources is not genuine.'"

أزور عبادُ بن كثيرٍ مِنْ ذَلك فَقَالَ أبو عَبْدِ اللهِ ع إن نخْلَةَ مرْيم ع إنما كانتْ عجْوةً و نزلتْ مِن السماءِ فَما نبت مِنْ أصْلِها كانَ عجْوةً و ما كانَ مِنْ لُقَاطٍ فَهو لوْنٌ قلما خرجوا مِنْ عِنْدِهِ قَالَ عباد بْن كثيرٍ لِابْنِ شرْيحٍ و اللهِ ما أدْري ما هذَا الْمثَلُ الذِي ضربه لي أبو عَبْدِ اللهِ فَقَالَ ابْن شرْيحٍ هذَا الْغلَام يخْبِرك فَإنه مِنْهمْ يعْني ميمونٌ فَسأله فَقَالَ ميمونٌ أ ما تعْلَم ما قَالَ لَك قَالَ لَا و اللهِ قَالَ إنه ضرب لَك مثَلَ نفْسِهِ فَأخْبرك أنه ولَد مِنْ ولَدِ رسول اللهِ ص و عِلْم رسول اللهِ عِنْدهمْ فَما جاءَ مِنْ عِنْدِهِمْ فَهو صواب و ما جاءَ مِنْ عِنْدِ غيْرِهِمْ فَهو لُقَاطٌ

Chapter One Hundred Two

The Ahadith (Statements) that say, Ahadith of Ahl al-Bayt (Members of the Family of Prophet Muhammad) Are Difficult and They Become Difficult

بَابٌ فِيمَا جَاءَ أن حَدِيثُهُمْ صَعْبٌ مُسْتَصْعَبٌ

H 1043, Ch. 102, h 1

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn Sinan from 'Ammar ibn Marwan from Jabir who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, has said that the Messenger of Allah has said, '*Hadith* (statement) of *Ahl al-Bayt* (the family of Prophet Muhammad, recipient of divine supreme covenant) are difficult and they become difficult. No one believes in them except the angels who are close to Allah or the Prophets, who are Messengers also, and a servant of Allah whose heart Allah has tested for faith. Whatever comes to you of *Hadith* (statement) of *Ahl al-Bayt* of Muhammad, recipient of divine supreme covenant, if your heart feels relief and you recognized them accept them. Whatever causes antipathy in your hearts and you cannot recognize, leave them to Allah, to the Messenger of Allah and the scholar from *Ahl al-Bayt* of Muhammad, recipient of divine supreme covenant. The ones to perish are those who do not accept *Hadith* of *Ahl al-Bayt,* recipient of divine supreme covenant. Whenever one is narrated to them they say, "By Allah, this was not and that was not." Denial is disbelief.'"

١- محمد بن يحْيى عنْ محمدِ بْنِ الْحسيْنِ عنْ محمدِ بْنِ سِنانٍ عنْ عمارِ بْنِ مرْوانَ عنْ جابِرٍ قَالَ قَالَ أبو جعْفَرٍ ع قَالَ رسولُ اللهِ ص إن حدِيثَ آل محمدٍ صعْب مسْتصْعب لَا يؤْمِن بِهِ إلا ملَك مقَرب أوْ نبِي مرْسلٌ أوْ عبد امْتحن الله قَلْبه لِلْإِيمانِ فَما ورد علَيْكمْ مِنْ حدِيثِ آل محمدٍ ص فَلَانتْ لَه قُلُوبكمْ و عرفْتموه فَاقْبلُوه و ما اشْمأزتْ مِنْه قُلُوبكمْ و أنْكرْتموه فَردوه إلَى اللهِ و إلَى الرسول و إلَى الْعالِمِ مِنْ آل محمدٍ و إنما الْهالِك أنْ يحدثَ أحدكمْ بِشيْءٍ مِنْه لَا يحْتمِلُه فَيقُولَ و اللهِ ما كانَ هذَا و اللهِ ما كانَ هذَا و الْإِنْكار هو الْكُفْر

H 1044, Ch. 102, h 2

Ahmad ibn 'Idris has narrated from 'Imran ibn Musa from Harun ibn Muslim from Mas'ada ibn Sadaqa who has said the following:

"Once I said to abu 'Abd Allah, recipient of divine supreme covenant, that I one day spoke of *Taqiya* (hiding something for fear) before Ali ibn al-Husayn, recipient of divine supreme covenant. He said, 'By Allah, if abu Dhar knew what was in the heart of Salman he would have killed him even though the Messenger of Allah had established brotherhood between them. What then do you think of the rest of the people? The knowledge of the scholars is difficult and it becomes difficult. No one is capable of bearing it except a prophet who is a messenger also or an angel who is close to Allah or a believer whose heart Allah

٢- أحْمد بْن إدْريس عنْ عِمْرانَ بْنِ موسى عنْ هارونَ بْنِ مسْلِمٍ عنْ مسْعدةَ بْنِ صدقَةَ عنْ أبِي عبْدِ اللهِ ع قَالَ ذُكِرتِ التقِيةُ يوْماً عِنْد علِي بْنِ الْحسيْنِ ع فَقَالَ و اللهِ لَوْ علِم أبو ذَر ما فِي قَلْبِ سلْمانَ لَقَتلَه و لَقَدْ آخى رسولُ اللهِ ص بيْنهما فَما ظَنكمْ بِسائِرِ الْخلْقِ إن عِلْم الْعلَماءِ صعْب مسْتصْعب لَا يحْتمِلُه إلا نبِي مرْسلٌ أوْ

ملك مقرب أَو عبد مؤمِن امتحن الله قلبه لِلْإِيمان فَقَالَ وإنما صار سلمانُ مِن الْعلماءِ لأنه امرؤ مِنا أَهْلَ الْبيتِ فَلِذَلك نسبته إِلى الْعلماءِ

٣- عِلي بْن إِبراهِيم عَنْ أَبِيهِ عن الْبرقي عن ابْنِ سِنانٍ أَوْ غيْرِهِ رفَعه إِلى أَبِي عبْدِ اللهِ ع قَالَ إِن حدِيثَنا صعْب مسْتصْعب لَا يحْتمِلُه إِلا صدور منِيرةٌ أَوْ قُلُوب سلِيمةٌ أَوْ أَخْلَاق حسنةٌ إِن الله أَخذَ مِنْ شِيعتِنا الْمِيثَاق كما أَخذَ علَى بنِي آدم أَ لَسْت بِربكُمْ فَمنْ وفَى لَنا وفَى الله لَه بِالْجنةِ و مَنْ أَبغضنا و لَمْ يؤدِ إِلَينا حقنا فَفِي النارِ خالِداً مخلداً

٤- محمد بْن يحْيى و غيْره عَنْ محمدِ بْنِ أَحْمد عَنْ بعْضِ أَصْحابِنا قَالَ كَتبت إِلى أَبِي الْحسنِ صاحِبِ الْعسْكَرِ ع جعِلْت فِداك ما معْنى قَوْل الصادِقِ ع حدِيثُنا لَا يحْتمِلُه ملَك مقَرب و لَا نبِي مرْسلٌ و لَا مؤْمِن امتحن الله قَلْبه لِلْإِيمان فَجاءَ الْجواب إِنما معْنى قَوْل الصادِقِ ع أَيْ لَا يحْتمِلُه ملَك و لَا نبِي و لَا مؤْمِن إِن الْملَك لَا يحْتمِلُه حتى يخْرِجه إِلى ملَكٍ غيْرِهِ و النبِي لَا يحْتمِلُه حتى يخْرِجه إِلى نبِي غيْرِهِ و الْمؤْمِن لَا يحْتمِلُه حتى يخْرِجه إِلى مؤْمِنٍ غيْرِهِ فَهذَا معْنى قَوْل جدي ع

٥- أَحْمد بْن محمدٍ عَنْ محمدِ بْنِ الْحسيْنِ عَنْ منْصورِ بْنِ الْعباسِ عَنْ صفْوانَ بْنِ يحْيى عَنْ عبْدِ اللهِ بْنِ مسْكَانَ عَنْ محمدِ بْنِ عبْدِ الْخالِقِ و أَبِي بصِيرٍ قَالَ قَالَ أَبو عبْدِ اللهِ ع يا أَبا محمدٍ إِن عِنْدنا و اللهِ سِراً مِنْ سِر اللهِ و عِلْماً مِنْ عِلْمِ اللهِ و اللهِ ما يحْتمِلُه ملَك مقَرب و لَا نبِي مرْسلٌ و لَا مؤْمِن امتحن الله قَلْبه لِلْإِيمان و اللهِ ما كَلف الله ذَلِك أَحداً غيْرنا و لَا اسْتعْبد بِذَلِك أَحداً غيْرنا و إِن عِنْدنا سِراً مِنْ سِر اللهِ و عِلْماً مِنْ عِلْمِ اللهِ أَمرنا الله بِتبْلِيغِهِ فَبلَّغْنا عنِ اللهِ عز و جل ما أَمرنا بِتبْلِيغِهِ فَلَمْ نجِدْ لَه موْضِعاً و لَا أَهْلًا و لَا حمالَةً يحْتمِلُونه حتى خلَق الله لِذَلِك أَقْواماً خلِقُوا مِنْ طِينةٍ خلِق مِنْها محمد و آلُه و ذُريته ع و مِنْ نورٍ خلَق الله مِنْه محمداً و ذُريته و صنعهمْ بِفَضْلِ رحْمتِهِ الَّتِي صنع مِنْها محمداً و ذُريته فَبلَّغْنا عنِ اللهِ ما أَمرنا بِتبْلِيغِهِ فَقَبِلُوه و احْتملُوا ذَلِك فَبلَّغهمْ ذَلِك عنا فَقَبِلُوه و احْتملُوه و بلَّغهمْ ذِكْرنا فَمالَتْ قُلُوبهمْ إِلى معْرِفَتِنا و حدِيثِنا فَلَوْ لَا أَنهمْ خلِقُوا مِنْ هذَا لَما كَانوا كذَلِك لَا و اللهِ ما

has tested for belief.' The Imam then said, 'The only reason that Salman became of the scholars is that he is a man from us (*Ahl al-Bayt*). For this reason I ascribed him to the scholars.'"

H 1045, Ch. 102, h 3

Ali ibn Ibrahim has narrated from his father from al-Barqi from ibn Sinan or others in a *marfu'* manner from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Our *Ahadith* (statements) are difficult and they become difficult. Only well-brightened chests, the well-protected hearts or virtuous moral abilities are able to accept them. Allah has taken a pledge from our Shi'a (followers) just as He has taken such pledge from the children of Adam, 'Am I not Your Lord?' Whoever remains loyal to us, Allah will grant paradise. Whoever dislikes us and does not deliver our rights to us will live in fire forever."

H 1046, Ch. 102, h 4

Muhammad ibn Yahya and others have narrated from Muhammad ibn Ahmad from one of our people the following:

"Once I wrote to Imam al-Hassan al-'Askari, recipient of divine supreme covenant, asking, 'May Allah keep my soul in service for your cause, what is the meaning of the following *Hadith* of Imam Ja'far al-Sadiq, recipient of divine supreme covenant: 'Our *Hadith* (statements) are difficult and they become difficult. No one is capable of bearing them, not even an angel or a prophet who is also a messenger or a believer whose heart Allah has tested for belief'? The answer came as follows, 'The meaning of the words of the truthful one, "No angel, prophet or any believer is capable of bearing," is that the angel is not able to wait without disclosing such knowledge before another angel. A "Prophet does not bear it" means that he is not able to wait without allowing it out before another prophet. The "believer does not bear it" means that he is not able to wait to tell another believer about it. This is the meaning of the words of my grandfather.'"

H 1047, Ch. 102, h 5

Ahmad ibn Muhammad has narrated from Muhammad ibn al-Husayn from Mansur ibn al-'Abbass from Safwan ibn Yahya from 'Abd Allah ibn Muskan from Muhammad ibn 'Abd al-Khaliq and abu Basir who has said the following:

"Once abu 'Abd Allah, recipient of divine supreme covenant, said, 'O abu Muhammad, with us there is a secret of the secrets of Allah and a knowledge of the knowledge of Allah. No angel near to Allah or a prophet who is a messenger also and no believer whose heart Allah has tested for belief is capable of keeping them. By Allah, Allah has not required anyone to bear it except us nor has He required anyone to worship Him in that way except us. With us there is a secret of the secrets of Allah and knowledge of the knowledge of Allah. Allah has commanded us to preach it. We then preached what Allah, the Most Majestic, the Most Gracious, had commanded us to preach. However, we did not find a proper place for it or a people or bearers who could accept it until Allah created certain tribes. These people were created from the clay out of which Muhammad, recipient of divine supreme covenant, and his descendents were created and from a light from which Allah had created Muhammad, recipient of divine supreme covenant, and his descendents. He made them from the excess of His blessings out of which He had made Muhammad, recipient of divine supreme covenant, and his descendents. We then preached what Allah had commanded us to preach and these people then accepted and acknowledged it [it reached them from us and they

accepted and acknowledged it]. Our mention reached them and their hearts inclined toward us. They recognized our *Hadith* and our selves. Had they not been created from this they would not have been such. No, by Allah, they were not to acknowledge.'

"Then the Imam said, 'Allah created certain tribes for hell and fire. He then commanded us to preach to them as we had preached to those but to them it seemed repugnant and their hearts felt hatred and they rejected it from us, did not acknowledge it and considered it as lies and they said, "Magicians and liars." Allah then placed a seal on their hearts and made them to forget. Allah then opened their tongue with certain items of the truth. Thus, they speak of it but their hearts are in denial. He uses it in defense of His friends and those who obey Him. Had it (such defense) not been there, no one would have worshipped Allah on earth. He commanded us to withhold it from them, hide and conceal. You must also hide it from those Allah has commanded to withhold from and hide from those Allah has commanded to hide and keep back from.'

"The Imam then raised his hands and wept and said, 'O Lord, this is a very small group. Make our way of living their way of living and our manner of death their manner of death. Do not make dominant over them any of Your enemies that might cause us to suffer pain for their suffering. If You allow it to cause pain to us because of their suffering no one will ever worship You on earth. May Allah send blessing upon Muhammad, recipient of divine supreme covenant, and his *Ahl al-Bayt* and may (Your) peace and more peace be with them.'"

احْتملُوه ثُم قَالَ إِن الله خلق أَقْواماً لِجهنم و النارِ فَأمرنا أَنْ نبلغهمْ كما بلّغناهمْ و اشْمأزوا مِنْ ذَلك و نفَرتْ قُلُوبهمْ و ردوه علَيْنا و لَمْ يحْتمِلُوه و كذبوا بِهِ و قَالُوا ساحِر كذاب فَطبع الله علَى قُلُوبِهِمْ و أَنساهمْ ذَلك ثُم أَطْلَق الله لِسانهمْ بِبعْضِ الْحق فَهمْ يْنطِقُونَ بِهِ و قُلُوبهمْ مْنكِرةٌ لِيكُونَ ذَلك دفْعاً عنْ أَولِيائِهِ و أَهْل طَاعتِهِ و لَوْ لَا ذَلك ما عبِد الله فِي أَرضِهِ فَأمرنا بِالْكف عنْهمْ و السّتر و الْكِتمان فَاكْتموا عمنْ أَمر الله بِالْكف عنْه و اسْتروا عمنْ أَمر الله بِالسّتر و الْكِتمان عنْه

قَالَ ثُم رفَع يده و بكَى و قَالَ اللهم إِن هؤلَاءِ لَشِرْذِمةٌ قَلِيلُونَ فَاجْعلْ محْياناً محْياهمْ و مماتنا مماتهمْ و لَا تسلطْ علَيْهِمْ عدواً لَك فَتفْجِعنا بِهِمْ فَإِنك إِنْ أَفْجعْتنا بِهِمْ لَمْ تعْبدْ أَبداً فِي أَرضِك و صلى الله علَى محمدٍ و آلِهِ و سلم تسْلِيماً

Chapter One Hundred Three

The Commands of the Holy Prophet to Wish Well for the Imam, Recipient of Divine Supreme Covenant, of Muslims of One's Time, Remain Close to Their Group and Find Out Who They Are

بَابُ مَا أَمَرَ النبِي ص بِالنصِيحَةِ لِأَئِمةِ الْمُسْلِمِينَ وَ اللُّزُومِ لِجَمَاعَتِهِمْ وَ مَنْ هُمْ

Note: in the following passages what is inside brackets is the words of the Imam and the rest is the words of the Holy Quran.

H 1048, Ch. 103, h 1

A number of our people have narrated from Ahmad ibn Muhammad ibn 'Isa from Ahmad ibn Muhammad ibn abu Nasr from Aban ibn 'Uthman from ibn abu Ya'fur from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Once the Messenger of Allah addressed people in the mosque of Khif and said, 'May Allah grant joy and happiness to those of His servants who on hearing my words understand them, memorize them and preach them to those who have not heard them. There can be such bearers of *Fiqh* (law) who do not have understanding. There can be many carriers of *Fiqh* to those who have better understanding of *Fiqh* than the carrier. There are three things in which the heart of a Muslim does not feel greed and treachery: Sincerity in deeds for Allah, wishing well for the leaders of the Muslims and to stay close to the group of the Muslims; their prayer encompasses those behind them also and the Muslims are each other's brothers. Their lives equally match each other's lives and the least important among them strive to fulfill their responsibilities.'"

Hammad ibn 'Uthman from Aban from ibn abu Ya'fur has narrated a similar *Hadith* with an addition of "They are as one hand to face their enemies."

In his *Hadith* he has mentioned that the Holy Prophet, recipient of divine supreme covenant, made his speech during

١ - عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنْ أَحْمد بْنِ محمدِ بْنِ أَبِي نصْرٍ عنْ أَبانِ بْنِ عثْمانَ عنِ ابْنِ أَبِي يعْفُورٍ عنْ أَبِي عبْدِ اللهِ ع أَن رسولَ اللهِ ص خطَب الناس فِي مسْجِدِ الْخَيْفِ فَقَالَ نضر الله عبْداً سمِع مقَالَتِي فَوعاها و حفِظَها و بلغها مَنْ لَمْ يسْمعْها فَرب حامِلِ فِقْهٍ غَيْر فَقِيهٍ و رب حامِلِ فِقْهٍ إِلَى مَنْ هو أَفْقَه مِنْه ثَلَاثٌ لَا يغِل علَيْهِن قَلْب امْرِئٍ مسْلِمٍ إِخْلَاص الْعملِ لِلهِ و النصِيحةُ لِأَئِمةِ الْمسْلِمِين و اللزومِ لِجماعتِهِمْ فَإِن دعْوتهمْ محِيطَةٌ مِنْ ورائِهِمْ الْمسْلِمونَ إِخْوةٌ تتكافَأُ دِماؤهمْ و يسْعى بِذِمتِهِمْ أَدناهمْ و رواه أَيضاً عنْ حمادِ بْنِ عثْمانَ عنْ أَبانٍ عنِ ابْنِ أَبِي يعْفُورٍ مِثْله و زاد فِيهِ و هُمْ يد علَى مَنْ سِواهمْ و ذَكَر فِي حدِيثِهِ أَنه خطَب فِي

حجةِ الْوداعِ بِمِنى فِي مسْجِدِ الْخيْفِ

٢- محمد بْن الْحسنِ عنْ بعْضِ أصْحابِنا عنْ عِلِي بْنِ الْحكمِ عنِ الْحكمِ بْنِ مِسْكِينٍ عنْ رجلٍ مِنْ قُرَيْشٍ مِنْ أهْلِ مكةَ قَالَ قَالَ سفْيانُ الثوْرِي اذْهبْ بِنا إِلى جعْفرِ بْنِ محمدٍ قَالَ فَذَهبْت معه إِلَيْهِ فَوجدْناه قَدْ ركِب دابته فَقَالَ لَه سفْيانُ يا أبا عبْدِ اللهِ حدثْنا بِحدِيثِ خطْبةِ رسول اللهِ ص فِي مسْجِدِ الْخيْفِ قَالَ دعْنِي حتى أذْهب فِي حاجتِي فَإِني قَدْ ركِبت فَإِذَا جِئْت حدثْتك فَقَالَ أسْأَلُك بِقَرابتِك مِنْ رسول اللهِ ص لَما حدثْتنِي قَالَ فَنزلَ فَقَالَ لَه سفْيانُ مرْ لِي بِدواةٍ وقِرْطَاسٍ حتى أُثْبته فَدعا بِهِ

ثُم قَالَ اكْتبْ بِسْمِ اللهِ الرحْمنِ الرحِيمِ خطْبةُ رسول اللهِ ص فِي مسْجِدِ الْخيْفِ

نضر الله عبْداً سمِع مقَالَتِي فَوعاها و بلغها مَنْ لَمْ تبْلُغْه يا أيها الناس لِيبلِغ الشاهِد الْغائِب فَرب حامِلِ فِقْهٍ لَيس بِفَقِيهٍ و رب حامِلِ فِقْهٍ إِلى مَنْ هو أفْقَه مِنْه ثَلَاثٌ لَا يغِل علَيْهِن قَلْب امْرِئٍ مسْلِمٍ إِخْلَاص الْعملِ لِلهِ و النصِيحةُ لِأَئِمةِ الْمسْلِمِين و اللزومِ لِجماعتِهِمْ فَإِن دعْوتهمْ محِيطَةٌ مِنْ ورائِهِمْ الْمؤْمِنونَ إِخْوةٌ تتكَافَأُ دِماؤهمْ و هُمْ يد علَى مَنْ سِواهمْ يسْعى بِذِمتِهِمْ أدناهمْ

فَكتبه سفْيانُ ثُم عرضه علَيْهِ و ركِب أبو عبْدِ اللهِ ع و جِئْت أنا و سفْيانُ فَلَما كُنا فِي بعْضِ الطرِيقِ قَالَ لِي كَما أنت حتى أنْظُر فِي هذَا الْحدِيثِ فَقُلْت لَه قَدْ و اللهِ أَلْزم أبو عبْدِ اللهِ رقَبتك شيْئاً لَا يذْهب مِنْ رقَبتِك أبداً فَقَالَ و أي شيْءٍ ذَلِك فَقُلْت لَه ثَلَاثٌ لَا يغِل علَيْهِن قَلْب امْرِئٍ مسْلِمٍ إِخْلَاص الْعملِ لِلهِ قَدْ عرفْناه و النصِيحةُ لِأَئِمةِ الْمسْلِمِين مَنْ هؤُلَاءِ الْأَئِمةُ الذِين يجِب علَيْنا نصِيحتهمْ معاوِيةُ بْن أَبِي سفْيانَ و يزِيد بْن معاوِيةَ و مرْوانُ بْن الْحكمِ و كُل مَنْ لَا تجوز شهادته عِنْدنا و لَا تجوز الصلَاةُ خلْفَهمْ و قَوْلُه و اللزوم

his farewell pilgrimage in the mosque of Khif (a place in Mina, Makka).

H 1049, Ch. 103, h 2

Muhammad ibn al-Hassan has narrated from certain persons of our people from Ali ibn al-Hakam from Hakam ibn Miskin from a man, from Quraysh from the people of Makka, who has said the following:

"Once Sufyan al-Thawri said to me (the man from people of Makkah), 'Come with me to meet Ja'far ibn Muhammad, recipient of divine supreme covenant.' I went with him and we found Ja'far ibn Muhammad, recipient of divine supreme covenant, had already mounted his horse. Sufyan said to him, 'O abu 'Abd Allah, narrate to us the text of the sermon of the Messenger of Allah in the Mosque of al-Khif.' He said, 'Allow me to attend my appointment; I am already on horseback and when I return, then I will narrate to you the text of the sermon.' He said, 'I swear you by your close relation to the Messenger of Allah, you must narrate the sermon first.' The narrator has said that the Imam then dismounted his horse. Sufyan said to him, 'Ask someone to bring me ink and paper so I can write it down.' He asked for ink and paper and it was brought for him. Then he said, 'Write down:

"In the name of Allah, the Beneficent, the Merciful

The sermon of the Messenger of Allah in the Mosque of al-Khif

"May Allah grant joy and happiness to a servant who listens to my words, then understands them and delivers them to those who have not heard them. O people, those of you present here must deliver them to those absent. There can be many bearers of *Fiqh* (law) who do not have understanding, as there can be many carriers of *Fiqh* to those who have better understating of *Fiqh* than the carrier.

"There are three things in which the heart of a Muslim does not feel greed and treachery. (a) Sincerity in deeds for Allah, (b) wishing well for *'A'immah,* the leaders (with Divine Authority) of the Muslims and (c) to stay close to the group of the Muslims; their call (prayer) encompasses those behind them and the believers are each other's brothers. Their lives equally match each other's lives and they act as one hand against their enemies and the least important among them strive to fulfill their responsibilities.'"

"Sufyan wrote it down and proofread before him. Abu 'Abd Allah, recipient of divine supreme covenant, then mounted his horse. Sufyan and I came back. Somewhere on the way he said, 'Stay where you are. I want to look at this *Hadith*.' I then said to him, 'There is no doubt, by Allah, that abu 'Abd Allah, recipient of divine supreme covenant, has tied something to your neck as such that it will never go away.' He asked, 'What is that thing?' I then said, 'There are three things in which the heart of a Muslim does not feel greed and treachery. "Sincerity in deeds for Allah," is one that we know. The other one is "wishing well for *'A'immah,* the leaders (with Divine Authority) of the Muslims." Who are these *'A'immah* for whom we must wish well? Are they Mu'awiya ibn abu Sufyan and Yazid ibn Mu'awiya and Marwan ibn al-Hakam? (They are such disqualified people that) the testimony of no one of them is acceptable to us and it is not permissible to pray behind them. Also his words, "Stay close to their group," which group is it? Is it the Murji'a group that says, 'Those who do not perform prayers, do not fast, do not clean and wash themselves after

carnal relations, cause the destruction of the Ka'ba or marry their own mother have the same degree of belief as those of angel Jibril and Mika'il.' Is it the Qadri (people believing in pre-destination) who say, 'What Allah, the Most Majestic, the Most Gracious, says will not happen but what Satan says will happen?' Is it the Harawri group who is the enemy of Ali ibn abu Talib, recipient of divine supreme covenant, and calls him an unbeliever. Is it the Jahmiy group who says that the only thing needed is only to know Allah; belief is no more than this?

"He then asked, 'Woe is you, what then they say?' I said, 'They say, "Ali ibn abu Talib, by Allah, is the Imam for whom we must wish well. It is necessary to stay close to their group means his *Ahl al-Bayt* (family of Prophet Muhammad, recipient of divine supreme covenant.'" The narrator has said that Sufyan al-Thawri then tore the document of *Hadith* and said, 'Do not tell it to anyone.'"

H 1050, Ch. 103, h 3

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Yahya from Ahmad ibn Muhammad all of them from Hammad ibn 'Isa from Hariz from Burayd ibn Mu'awiya from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'Allah, the Most Majestic, the Most Gracious, continues looking to a friend of His, who strives and pressures his soul in obedience to his Imam and wishes well for him until he will find himself with us in the high position in paradise.'"

H 1051, Ch. 103, h 4

A number of our people have narrated from Ahmad ibn Muhammad from ibn al-Faddal from abu Jamila from Muhammad al-Halabi from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Whoever distances himself from the company of the Muslims, even by one Shibr (foot), has removed the bond of allegiance with Islam from his neck."

H 1052, Ch. 103, h 5

Through the same chain of narrators it is narrated from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Whoever distances himself from the company of Muslims and disregards the pledge of allegiance with the Imam will come before Allah with his hand cut off."

Chapter One Hundred Four

The Mutual Rights Between the Imam, Recipient of Divine Supreme Covenant, and His Followers

H 1053, Ch. 104, h 1

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Muhammad ibn Jumhur from Hammad ibn 'Uthman from abu Hamza who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'What are the rights of the Imam over the people?' He replied, 'Of his rights over them is that they must listen to him and obey him.'

"I then asked, 'What are their rights on him?' He replied, 'Maintain equality and justice among the followers. When this prevails among the people then no one will fear who has taken this or that.'"

H 1054, Ch. 104, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn 'Isma'il ibn Bazi' from Mansur ibn Yunus from abu Hamza

لِجماعَتِهِمْ فَأَي الْجماعَةِ مَرْحِى يقُولُ مَنْ لَمْ يصل و لَمْ يصمْ و لَمْ يغْتسِلْ مِنْ جنابةٍ و هدم الْكَعْبةَ و نكَح أُمه فَهو علَى إِيمانِ جبْرئِيلَ و مِيكائِيلَ أَوْ قَدرِي يقُولُ لَا يكُونُ ما شاءَ الله عز و جل و يكُونُ ما شاءَ إِبْلِيس أَوْ حرورِي يتبرأُ مِنْ عِلِي بْنِ أَبِي طَالِبٍ و شهد علَيْهِ بِالْكُفْرِ أَوْ جهْمِي يقُولُ إِنما هِي مَعْرِفَةُ اللهِ وحْده لَيس الْإِيمانُ شَيْءٌ غَيْرها قَالَ وَيحك و أَي شَيْءٍ يقُولُونَ فَقُلْت يقُولُونَ إِن عِلِي بْن أَبِي طَالِبٍ ع و اللهِ الْإِمام الذِي يجِب علَيْنا نصِيحته و لُزوم جماعَتِهِمْ أَهْلُ بَيْتِهِ قَالَ فَأَخذَ الْكِتاب فَخرقَه ثُم قَالَ لَا تخْبِرْ بِها أَحداً

٣- عِلِي بْن إِبْراهِيم عَنْ أَبِيهِ و محمد بْن يحْيى عَنْ أَحْمد بْنِ محمدٍ جمِيعاً عَنْ حمادِ بْنِ عِيسى عَنْ حرِيزٍ عَنْ برَيْدِ بْنِ معاوِيةَ عَنْ أَبِي جعْفَرٍ ع قَالَ قَالَ رسولُ اللهِ ص ما نظَر الله عز و جل إِلَى ولِي لَه يجْهِد نفْسه بِالطاعةِ لِإِمامِهِ و النصِيحةِ إِلا كَانَ معنا فِي الرفِيقِ الْأَعْلَى

٤- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدٍ عَنِ ابْنِ فَضالٍ عَنْ أَبِي جمِيلَةَ عَنْ محمدٍ الْحلَبِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ فَارق جماعَةَ الْمسْلِمِين قِيد شِبْرٍ فَقَدْ خلَع رِبْقَةَ الْإِسْلَامِ مِنْ عنقِهِ

٥- و بِهذَا الْإِسْنادِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ فَارق جماعَةَ الْمسْلِمِين و نكَثَ صفْقَةَ الْإِمامِ جاءَ إِلَى اللهِ عز و جل أَجْذَم

بَابُ مَا يَجِبُ مِنْ حَق الْإِمَامِ عَلَى الرعِيةِ وَ حَق الرعِيةِ عَلَى الْإِمَامِ

١- الْحسَيْن بْن محمدٍ عَنْ معلى بْنِ محمدٍ عَنْ محمدِ بْنِ جمْهورٍ عَنْ حمادِ بْنِ عثْمانَ عَنْ أَبِي حمْزةَ قَالَ سأَلْت أَبا جعْفَرٍ ع ما حق الْإِمامِ علَى الناسِ قَالَ حقه علَيْهِمْ أَنْ يسْمعوا لَه و يطِيعوا قُلْت فَما حقهمْ علَيْهِمْ قَالَ يقْسِم بَينهمْ بِالسوِيةِ و يعْدِلَ فِي الرعِيةِ فَإِذَا كَانَ ذَلِك فِي الناسِ فَلَا يبالِي مَنْ أَخذَ هاهنا و هاهنا

٢- محمد بْن يحْيى عَنْ محمدِ بْنِ الْحسَيْنِ عَنْ محمدِ بْنِ إِسْماعِيلَ بْنِ بزِيعٍ عَنْ مَنْصورِ بْنِ يونس عَنْ أَبِي حمْزةَ عَنْ أَبِي

جعْفَرٍ ع مِثْلَه إِلا أَنه قَالَ هكَذَا و هكَذَا و هكَذَا و هكَذَا يعْنِي مِنْ بيْنِ يدَيْهِ و خلْفِهِ و عنْ يمِينِهِ و عنْ شِمالِهِ

from abu Ja'far, recipient of divine supreme covenant, a similar *Hadith* except that he has said:

"This way, this way, this way and this way, meaning thereby front, back, right and left."

٣- محمد بْن يحْيى الْعطار عنْ بعْضِ أَصْحابِنا عنْ هارونَ بْنِ مسْلِمٍ عنْ مسْعدةَ بْنِ صدقَةَ عنْ أَبِي عبْدِ اللهِ ع قَالَ قَالَ أَمِير الْمؤْمِنِين ع لَا تخْتانوا ولَاتكُمْ و لَا تغشوا هداتكُمْ و لَا تجْهلُوا أَئِمتكُمْ و لَا تصدعوا عنْ حيْلِكُمْ فَتفْشلُوا و تذْهب رِيحكُمْ و علَى هذَا فَلْيكُنْ تأْسِيس أُمورِكُمْ و الْزموا هذِهِ الطَرِيقَةَ فَإِنكُمْ لَوْ عايْنتمْ ما عاين مَنْ قَدْ مات مِنْكُمْ مِمنْ خالَف ما قَدْ تدْعوْنَ إِلَيْهِ لَبدرْتمْ و خرجْتمْ و لَسمِعْتمْ و لَكِنْ مَحْجوب عنْكُمْ ما قَدْ عاينوا و قَرِيباً ما يطْرح الْحِجاب

H 1055, Ch. 104, h 3

Muhammad ibn Yahya al-'Attar has narrated from certain members of our people from Harun ibn Muslim from Mas'ada ibn Sadaqa from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Amir al-Mu'minin Ali, recipient of divine supreme covenant, has said, 'Do not be deceitful to your leaders, do not confuse your guides, do not be ignorant of your *'A'immah* (Leaders with Divine Authority) and do not cut off the rope of your unity, or you will fail and be disgraced. On such foundation your affairs must be based and you must strictly live within such system. Were you able to observe what those who lived before might observe (the consequences of) that they had disregarded and which you might be called to accept you would have acted fast, come out and listened. However, you can not observe what they observe (after their death), but the curtain will soon be removed.'"

٤- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدٍ عنْ عبْدِ الرحْمنِ بْنِ حمادٍ و غيْرِهِ عنْ حنان بْنِ سدِيرٍ الصيْرفِي قَالَ سمِعْت أَبا عبْدِ اللهِ ع يقُولُ نعِيتْ إِلَى النبِي ص نفْسه و هو صحِيح لَيس بِهِ وجع قَالَ نزلَ بِهِ الروح الْأَمِين قَالَ قَنادى ص الصلَاةَ جامِعةً و أَمر الْمهاجِرِين و الْأَنصار بِالسلَاحِ و اجْتمع الناس قَصعِد النبِي ص الْمِنبر قَنعى إِلَيْهِمْ نفْسه ثُم قَالَ أُذَكر الله الْوالِي مِنْ بعْدِي علَى أُمتِي أَلا يرْحم علَى جماعةِ الْمسْلِمِين قَأَجل كَبِيرهمْ و رحِم ضعِيفَهمْ و وقر عالِمهمْ و لَمْ يضِر بِهِمْ قَيذِلهمْ و لَمْ يفْقِرهمْ قَيكْفِرهمْ و لَمْ يغْلِقْ بابه دونهمْ قَيأْكُلَ قَوِيهمْ ضعِيفَهمْ و لَمْ يخْيِزهمْ فِي بعوثِهِمْ قَيقْطَع نسْلَ أُمتِي ثُم قَالَ قَدْ بلَغْت و نصحْت قَاشْهدوا و قَالَ أَبو عبْدِ اللهِ ع هذَا آخِر كَلَامٍ تكَلم بِهِ رسولُ اللهِ ص علَى مِنْبرِهِ

H 1056, Ch. 104, h 4

A number of our people have narrated from Ahmad ibn Muhammad from 'Abd al-Rahman ibn Hammad and others from Hanan ibn Sadir al-Sayrafi who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, say, 'The Holy Prophet, recipient of divine supreme covenant, was given the news of his own death while he was in a good health and he did not suffer any pain.' He said, 'The trusted Spirit came to him.' He said, 'The Holy Prophet called for a prayer in congregation. He then ordered the Muhajir and Ansar (people from Makka and the people of Madina) to arm themselves. The people all came and the Holy Prophet climbed the platform, the pulpit, and gave out the news of his own death and then said, 'I remind and caution of Allah the ruler after me over my followers for not being kind to the community of the Muslims. He must honor the elders among them and be kind to their weak, treat their scholars with dignity, must not harm and humiliate them. He must not allow them to suffer poverty that would turn them to disbelief, must not close his door to them to let their strong overrun the weak ones. He must not use them in the (armed) campaigns as such that would banish the offspring of my followers.' Then he said, 'I have (certainly) delivered to you the message, given you good advice so you must preserve this testimony.'

"Abu 'Abd Allah, recipient of divine supreme covenant, has said that these were the last words of the Messenger of Allah from the pulpit.'"

٥- محمد بْن عِلِي و غيْره عنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنْ عِلِي بْنِ الْحكَمِ عنْ رجلٍ عنْ حبِيبِ بْنِ أَبِي ثَابِتٍ قَالَ جاءَ إِلَى أَمِير الْمؤْمِنِين ع عسلٌ و تِين مِنْ همْدانَ و حلْوانَ قَأَمر الْعرفَاءَ أَنْ يأْتوا بِالْيتامى قَأَمكنهمْ مِنْ رءُوسِ الْأَزقَاق يلْعقُونها و هو يقْسِمها لِلناسِ قَدحاً قَدحاً قَقِيلَ لَه يا أَمِير الْمؤْمِنِين ما لَهمْ يلْعقُونها قَقَالَ إِن الْإِمام أَبو الْيتامى و إِنما أَلْعقْتهمْ هذَا بِرعايةِ الْآباءِ

H 1057, Ch. 104, h 5

Muhammad ibn Ali and others have narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from a man from Habib ibn abu Thabit who has said the following:

"Once honey and figs were brought to Amir al-Mu'minin Ali, recipient of divine supreme covenant, from Hamadhan and al-Hulwan (places near Baghdad). He asked his officers to call in the orphans. They were allowed (*yal'aqu*) to test honey from the containers while he himself distributed them among people. People asked, 'Why should they be allowed to test honey (before others)?' He said, 'The Imam is the father of the orphans. I just wanted to give them a fatherly treat.'"

H 1058, Ch. 104, h 6
A number of our people have narrated from Ahmad ibn Muhammad al-Barqi and Ali ibn Ibrahim from his father all of them from al-Qasim ibn Muhammad al-Asbahani from Sulayman ibn Dawud al-Manqari from Sufyan ibn ‘Uyayna from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Holy Prophet has said, ‘I have more authority over every believer than they themselves do and after me Ali, recipient of divine supreme covenant, will have such degree of authority.’ He (abu ‘Abd Allah, recipient of divine supreme covenant) was asked, ‘What is the meaning of that?’ He said, ‘These are the words of the Holy Prophet, “One who passes away, his debts and liabilities becomes my responsibility. If one leaves a legacy I am the heir thereof. A man will have no authority over himself if he has no property and one has no authority over his dependents if he does not provide for their expenses. The Holy Prophet and Amir al-Mu’minin Ali, recipients of divine supreme covenant, and their successors have made it (providing maintenance) binding upon themselves. For this reason they have greater authority over them than their own selves. The general masses of the Jews accepted Islam only after these words of the Messenger of Allah. They found peace for themselves and for their dependents.’”””

٦- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد ْبنِ محمدٍ الْبَرْقي و عِلي ْبن إِبْراهِيم عَنْ أَبِيهِ جمِيعاً عنِ الْقَاسِمِ ْبنِ محمدٍ الْأَصْبهاني عَنْ سلَيْمانَ ْبنِ داود الْمِنْقَرِي عَنْ سفْيانَ ْبنِ عيْينةَ عَنْ أَبِي عَبْدِ اللهِ ع أَن النبِي ص قَالَ أَنا أَوْلى بِكُل مؤْمِنٍ مِنْ نفْسِهِ و عِلي أَوْلى بِهِ مِنْ بعْدِي فَقِيلَ لَه ما معْنى ذَلِك فَقَالَ قَوْلُ النبِي ص منْ ترك دَيْناً أَوْ ضياعاً فَعلَي و منْ ترك مالًا فَلِورثَتِهِ فَالرجلُ لَيستْ لَه علَى نفْسِهِ ولَايةٌ إِذَا لَمْ يكُنْ لَه مالٌ و لَيس لَه علَى عِيالِهِ أَمر و لَا نهي إِذَا لَمْ يجْرِ علَيهِم النفَقَةَ و النبِي و أَمِير الْمؤْمِنِين ع و منْ بعْدهما أَلزمهمْ هذَا فَمِنْ هناك صاروا أَوْلَى بِهِمْ مِنْ أَنفُسِهِمْ و ما كَانَ سبب إِسْلَامِ عامةِ الْيهودِ إِلا مِنْ بعْدِ هذَا الْقَوْل مِنْ رسول اللهِ ص و إِنهمْ آمنوا علَى أَنفُسِهِمْ و علَى عِيالَاتِهِمْ

H 1059, Ch. 104, h 7
A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Aban ibn ‘Uthman from Sabbah ibn Sayyaba from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The messenger of Allah, recipient of divine supreme covenant, has said, ‘Whoever of the believers or Muslims dies and on him there is a debt, not for unlawful or extravagant reasons, it then is the responsibility of the Imam to pay it off, otherwise, he has sinned. Allah, the Most Holy, the Most High, says, “Welfare funds (*Zakat*) are only for the poor, the destitute . . . the debtors . . .” (9:60) For such persons (debtors) there is a share with the Imam. If he withholds it, he has sinned.’”

٧- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد ْبنِ محمدٍ عَنْ عِلي ْبنِ الْحكَمِ عَنْ أَبانِ ْبنِ عثْمانَ عَنْ صباحِ ْبنِ سيابةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص أَيما مؤْمِنٍ أَوْ مسْلِمٍ مات و ترك دَيْناً لَمْ يكُنْ فِي فَسادٍ و لَا إِسْرافٍ فَعلَى الْإِمامِ أَنْ يقْضِيه فَإِنْ لَمْ يقْضِهِ فَعلَيهِ إِثْم ذَلِك إِن الله تبارك و تعالَى يقُولُ إِنما الصدقات لِلْفُقَراءِ و الْمساكِينِ الْآيةَ فَهو مِن الْغارِمِين و لَه سهْم عِنْد الْإِمامِ فَإِنْ حبسه فَإِثْمه علَيهِ

H 1060, Ch. 104, h 8
Ali ibn Ibrahim has narrated from Salih ibn al-Sindi from Ja‘far ibn Bashir from Hanan from his father from abu Ja‘far, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘Imamat (Leadership with Divine Authority) is not proper for one without the following qualities: (a) Chastity that keeps him away from disobeying Allah, (b) forbearance that gives him self-control against anger and (c) good guardianship over his dependents like a kind hearted father toward his children.’”

In another *Hadith* it is said, “. . . so that he would be like a loving father of the followers.”

٨- عِلي ْبن إِبْراهِيم عَنْ صالِح ْبنِ السنْدِي عَنْ جعْفَرِ ْبنِ بشِيرٍ عَنْ حنانٍ عَنْ أَبِيهِ عَنْ أَبِي جعْفَرٍ ع قَالَ قَالَ رسولُ اللهِ ص لَا تصْلُح الْإِمامةُ إِلا لِرجلٍ فِيهِ ثَلَاثُ خِصالٍ ورع يحْجزه عَنْ معاصِي اللهِ و حِلْم يمْلِك بِهِ غَضبه و حسْن الْولَايةِ علَى منْ يلِي حتى يكُونَ لَهمْ كَالْوالِدِ الرحِيمِ

و فِي روايةٍ أُخْرى حتى يكُونَ لِلرعِيةِ كَالْأَبِ الرحِيمِ

H 1061, Ch. 104, h 9
Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Mu‘awiya ibn Hakim from Muhammad ibn Aslam from a man from Tabaristan called Muhammad Qal. Mu‘awiya has said that he met this man from Tabaristan who has said the following:

“I heard Ali ibn Musa (al-Rida), recipient of divine supreme covenant, say, ‘A debtor who lends or borrows - uncertainty is from Mu‘awiya - will be given one year’s time to pay. If he still can not pay, the Imam will pay it off from public treasury.’”

٩- عِلي ْبن محمدٍ عَنْ سهْل ْبنِ زِيادٍ عَنْ معاوِيةَ ْبنِ حكِيمٍ عَنْ محمدِ ْبنِ أَسْلَم عَنْ رجلٍ مِنْ طَبرِسْتانَ يقَالُ لَه محمد قَالَ قَالَ معاوِيةُ و لَقِيت الطبرِي محمداً بعْد ذَلِك فَأَخْبرنِي قَالَ سمِعْت عِلي ْبن موسى ع يقُولُ الْمغْرم إِذَا تدين أَو اسْتدانَ فِي حق الْوهْم مِنْ معاوِيةَ أَجلَ سنةً فَإِن اتسع و إِلا قَضى عَنْه الْإِمام مِنْ بيْتِ الْمالِ

بَابُ أن الأَرضَ كُلَهَا لِلإِمَامِ ع

١ - محمد بن يحيى عنْ أحْمد بْنِ محمدِ بْنِ عِيسى عنِ ابْنِ محْبوبٍ عنْ هِشامِ بْنِ سالِمٍ عنْ أبِي خالِدٍ الْكابِلي عنْ أبِي جعْفرٍ ع قالَ وجدْنا فِي كِتابِ عِلِي ع إِن الأَرْض لِلهِ يورِثُها منْ يشاءُ مِنْ عِبادِهِ و الْعاقِبةُ لِلْمتقِين أنا و أهْلُ بيْتي الذِين أوْرثنا الله الأَرْض و نحْن الْمتقُونَ و الأَرْض كُلها لنا فمنْ أحْيا أرْضاً مِن الْمسْلِمِين فلْيعْمرْها و لْيؤد خراجها إِلى الإِمامِ مِنْ أهْلِ بيْتي و لهُ ما أكلَ مِنْها فإِنْ تركها أوْ أخْربها و أخذها رجلٌ مِن الْمسْلِمِين مِنْ بعْدِهِ فعمرها و أحْياها فهو أحق بِها مِن الذِي تركها يؤدي خراجها إِلى الإِمامِ مِنْ أهْلِ بيْتي و لهُ ما أكلَ مِنْها حتى يظْهر الْقائِم مِنْ أهْلِ بيْتي بِالسيْفِ فيحْوِيها و يمْنعها و يخْرِجهمْ مِنْها كما حواها رسولُ اللهِ ص و منعها إِلا ما كانَ فِي أيْدِي شِيعتِنا فإِنه يقاطِعهمْ علَى ما فِي أيْدِيهِمْ و يتْرك الأَرْض فِي أيْدِيهِمْ

٢ - الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ قالَ أخْبرنِي أحْمد بْن محمدِ بْنِ عبْدِ اللهِ عمنْ رواه قالَ الدنْيا و ما فِيها لِلهِ تبارك و تعالَى و لِرسولِهِ و لنا فمنْ غلب علَى شيْءٍ مِنْها فلْيتقِ الله و لْيؤد حق اللهِ تبارك و تعالَى و لْيبرِ إِخْوانه فإِنْ لمْ يفْعلْ ذلِك فالله و رسولُه و نحْن برآءُ مِنْه

٣ - محمد بْن يحْيى عنْ أحْمد بْنِ محمدٍ عنِ ابْنِ محْبوبٍ عنْ عمر بْنِ يزِيد قالَ رأيت مِسْمعاً بِالْمدِينةِ و قدْ كانَ حملَ إِلى أبِي عبْدِ اللهِ ع تِلْك السنةَ مالًا فرده أبو عبْدِ اللهِ ع فقُلْت لهُ لِم رد علَيْك أبو عبْدِ اللهِ الْمالَ الذِي حملْته إِلَيْهِ قالَ فقالَ لِي إِني قُلْت لهُ حِين حملْت إِلَيْهِ الْمالَ إِني كُنت وليت الْبحْرين الْغوص فأصبْت أربعمِائةِ أَلْفِ دِرْهمٍ و قدْ حِئْتك بِخمسِها بِثَمانِين أَلْف دِرْهمٍ و كرِهْت أنْ أحْبِسها عنْك و أنْ أعْرِض لها و هِي حقك الذِي جعلَه الله تبارك و تعالَى فِي أموالِنا فقالَ أ و ما لنا مِن الأَرْضِ و ما أخْرج الله مِنْها إِلا الْخمس يا أبا سيارٍ إِن الأَرْض كُلها لنا فما أخْرج الله مِنْها مِنْ شيْءٍ فهو لنا فقُلْت لهُ و أنا أحْمِلُ إِلَيْك الْمالَ كُله فقالَ يا أبا سيارٍ قدْ طيبناه لك و أحْللْناك مِنْه فضم إِلَيْك مالك و كُل ما فِي أيْدِي شِيعتِنا مِن الأَرْضِ فهمْ فِيهِ محللُونَ حتى يقُوم قائِمنا فيحْبِيهِمْ

Chapter One Hundred Five

The Whole Earth Belongs to the Imam, Recipient of Divine Supreme Covenant

H 1062, Ch. 105, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn Mahbub from Hisham ibn Salim from abu Khalid al-Kabuli from abu Ja‘far, recipient of divine supreme covenant, who has said the following:

“We found this in the book of Amir al-Mu’minin Ali, recipient of divine supreme covenant: ‘The earth belongs to Allah and He gives it in inheritance to whomever of His servants that He wishes. The good end is for those who are pious before Allah, my *Ahl al-Bayt* and I are the people to whom Allah has given the earth in inheritance and we are the ones who are pious before Allah. The whole earth belongs to us. Thus, whoever of the Muslims revives a land, he must establish it and pay taxes to the Imam from my *Ahl al-Bayt*. Whatever he has used is his. If he abandons or allows it to become barren and another Muslim revives and re-establishes it, he has more right to it than the one who has abandoned. This person will now pay the taxes to the Imam from my *Ahl al-Bayt* and whatever he uses thereafter is his until *al-Qa’im* from my *Ahl al-Bayt* will rise with Divine Authority, power and with the sword. He will control and protect them and will remove them from such land just as the Messenger of Allah had controlled and protected it, except, however, for whatever is in the hands of our followers. He will form a contract with them and to them he will leave the land.’”

H 1063, Ch. 105, h 2

Al-Husayn ibn Muhammad has narrated from Mu’alla ibn Muhammad who has said that narrated to him Ahmad ibn Muhammad ibn ‘Abd Allah from his narrator (one of the *'A'immah*, recipient of divine supreme covenant, reported to me the following:

“The world and all that is therein belongs to Allah, the Most Holy, the Most High, to His Messenger and to us. If one controls a part of it he must maintain piety before Allah. He must pay the share of Allah, the Most Holy, the Most High, and be generous to his brethren, otherwise, Allah, the Messenger of Allah and we will have no responsibility toward him.”

H 1064, Ch. 105, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from ‘Umar ibn Yazid who has said the following:

“I saw Misma’ in Madina. In that year he had tried to deliver a certain amount of property to abu ‘Abd Allah, recipient of divine supreme covenant, who returned the property to him. I (‘Uram) asked him (Mism’a) about the reason for the return. He (Mism’a) said, “When I took the property to him (the Imam) I said, ‘I had become the person in charge of the pearls in Bahrayn and I have made a four hundred thousand Dirham profit. I have brought eighty thousand Dinars as your share. I did not want to keep your share and disregard what Allah, the Most Holy, the Most High, has decreed to be for you in our properties.’ The Imam said, ‘Is there no more from earth and what Allah takes out of it besides one fifth (of people’s net savings) for us, O abu Sayyar? The whole earth belongs to us. Whatever Allah causes to come out therefrom belongs to us.’ I then said, ‘I will bring all the property to you.’ He said, ‘O abu Sayyar, we have made it a gift for you and relieved you of its liabilities. Take your property with you. Whatever land is in the hands of our Shi‘a, it is lawful for them until *al-Qa’im* will rise with Divine Authority and power. He will make an agreement with them about whatever

land is in their hands and will give them permission to use. Whatever land is in the hands of others, their earning from it is not lawful until *al-Qa'im* will rise with Divine Authority and power. He will take such lands away from them and will remove them humiliated.'

"'Umar ibn Yazid has said, 'Abu Sayyar said to me, "I do not find anyone doing business or people as in charge persons of certain tasks, who earn their living lawfully except myself and those for whom they (*'A'immah*) have made it lawful."""

طَسْق ما كانَ فِي أَيدِيهِمْ و يترك الْأَرض فِي أَيدِيهِمْ و أما ما كانَ فِي أَيدِي غَيرِهِمْ فَإِن كَسْبهمْ مِن الْأَرضِ حرام علَيهِمْ حتى يقُوم قَائِمنا فَيأْخذَ الْأَرض مِنْ أَيدِيهِمْ و يخْرِجهمْ صغرةً قَالَ عمر بْن يزِيد فَقَالَ لِي أَبو سيارٍ ما أَرى أَحداً مِنْ أَصْحابِ الضياع و لَا مِمنْ يلِي الْأَعْمالَ يأْكُلُ حلَالًا غَيرِي إِلا مَنْ طَيبوا لَه ذَلِك

H 1065, Ch. 105, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from abu 'Abd Allah al-Razi from al-Hassan ibn Ali ibn abu Hamza from his father from abu Basir who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'Is there any *Zakat* (a form of income tax) on Imam?' He said, 'O abu Muhammad, you have spoken an impossible word. Do you not know that both this and the next world belong to the Imam? He can place them as he may want or give them to whomever he may want. Allah has granted us such permission. The Imam said, 'O abu Muhammad, the Imam never spends a night without Allah's asking for His right due on him (the Imam).'"

٤- محمد بْن يحْيى عَنْ محمدِ بْنِ أَحْمد عَنْ أَبِي عَبدِ اللهِ الرازِي عَنِ الْحسنِ بْنِ علِي بْنِ أَبِي حمْزةَ عَنْ أَبِيهِ عَنْ أَبِي بصِيرٍ عَنْ أَبِي عَبدِ اللهِ ع قَالَ قُلْت لَه أَ ما علَى الْإِمامِ زكَاةٌ فَقَالَ أَحلْت يا أَبا محمدٍ أَ ما علِمتْ أَن الدنْيا و الْآخِرةَ لِلْإِمامِ يضعها حَيثُ يشاءُ و يدْفَعها إِلَى مَنْ يشاءُ جائِز لَه ذَلِك مِن اللهِ إِن الْإِمام يا أَبا محمدٍ لَا يبِيت لَيلَةً أَبداً و لِلهِ فِي عنقِهِ حق يسْأَله عَنه

H 1066, Ch. 105, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from 'Abd Allah ibn Ahmad from Ali ibn al-Nu'man from Salih ibn Hamza from Aban ibn Mus'ab from Yunus ibn Zabyan or al-Mu'alla ibn al-Khnith who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'What is for you from this earth?' He smiled and then said, 'Allah, the Most Holy, the Most High, sent Jibril and commanded him to dig with his toe eight rivers on earth. Of these are the River Sayhan and Jayhan, which are the Rivers in Balkh (Central Asia). Of such Rivers al-Khshu', which is the River al-Shash, River Mihran which is in India, River Nile in Egypt, Tigris and Euphrates. All that these rivers provide water and all that take water from them belong to us, and whatever is for us is for our Shi'a. There is nothing for our enemies except what they have usurped. Our friends and supporters will be in a place bigger than this and this, the sky and earth.' The Imam then recited the words of Allah. 'They are made for the believers in this world [but others have usurped it from them], and are exclusively for them in the life hereafter [no one will usurp from them].'" (7:32)

٥- محمد بْن يحْيى عَنْ محمدِ بْنِ أَحْمد عَنْ محمدِ بْنِ عَبدِ اللهِ بْنِ أَحْمد عَنْ علِي بْنِ النعْمانِ عَنْ صالِحِ بْنِ حمْزةَ عَنْ أَبانِ بْنِ مصْعبٍ عَنْ يونس بْنِ ظَبيانَ أَوِ الْمعلى بْنِ خنَيسٍ قَالَ قُلْت لِأَبِي عَبدِ اللهِ ع ما لَكُمْ مِنْ هذِهِ الْأَرضِ فَتبسم ثُم قَالَ إِن الله تبارك و تعالَى بعثَ جبرئِيلَ ع و أَمره أَنْ يخْرِق بِإِبهامِهِ ثَمانِيةَ أَنهارٍ فِي الْأَرضِ مِنْها سيحانُ و جيحانُ و هو نهر بلْخ و الْخشوع و هو نهر الشاشِ و مِهْرانُ و هو نهر الْهِنْدِ و نِيلُ مِصْر و دِجْلَةُ و الْفُرات فَما سقَتْ أَوِ اسْتقَتْ فَهو لَنا و ما كَانَ لَنا فَهو لِشِيعتِنا و لَيس لِعدونا مِنْه شيْءٌ إِلا ما غَصب علَيهِ و إِن ولِينا لَفِي أَوسع فِيما بيْن ذِهْ إِلَى ذِهْ يعْنِي بيْن السماءِ و الْأَرضِ ثُم تلَا هذِهِ الْآيةَ قُلْ هِي لِلذِين آمنوا فِي الْحياةِ الدنْيا الْمغْصوبِين علَيها خالِصةً لَهمْ يوْم الْقِيامةِ كَذَلِك نفَصلُ الْآياتِ لِقَوْمٍ يعْلَمونَ

H 1067, Ch. 105, h 6

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Muhammad ibn 'Isa from Muhammad ibn al-Rayyan who has said the following:

"Once I wrote to abu Muhammad, al-Hassan, al-'Askari, recipient of divine supreme covenant, 'May Allah keep my soul in service for your cause, it is narrated to us that nothing else from this world belongs to the Messenger of Allah except one fifth of (people's) net savings.' The answer that came said, 'Certainly, the world and all that is in it belongs to the Messenger of Allah.'"

٦- علِي بْن محمدٍ عَنْ سهْلِ بْنِ زِيادٍ عَنْ محمدِ بْنِ عِيسى عَنْ محمدِ بْنِ الريانِ قَالَ كَتبت إِلَى الْعسْكَرِي ع جعِلْت فِداك روي لَنا أَنْ لَيس لِرسولِ اللهِ ص مِن الدنْيا إِلا الْخمس فَجاءَ الْجواب إِن الدنْيا و ما علَيها لِرسولِ اللهِ ص

H 1068, Ch. 105, h 7

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad who has narrated it in a *marfu'* manner from 'Amr ibn Shimr from Jabir from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'Allah created Adam and granted the world to him. Whatever belonged to Adam belongs to the Messenger of Allah and whatever belonged to the

٧- محمد بْن يحْيى عَنْ أَحْمد بْنِ محمدٍ رفَعه عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جابِرٍ عَنْ أَبِي جعْفَرٍ ع قَالَ قَالَ رسولُ اللهِ ص خلَق الله آدم و أَقْطَعه الدنْيا قَطِيعةً فَما كَانَ لِآدم ع فَلِرسولِ اللهِ ص و ما

كَانَ لِرسول اللهِ فَهو لِلْأَئمةِ مِنْ آل محمدٍ ص

Messenger of Allah belongs to *'A'immah* (Leaders with Divine Authority), recipients of divine supreme covenant, from *Ahl al-Bayt* of Muhammad, recipient of divine supreme covenant.'"

٨- محمد ْبن إِسْماعِيلَ عن الْفَضْل ْبن شاذَانَ و عِلي ْبن إِبراهِيم عَنْ أَبِيهِ جمِيعاً عن ابْنِ أَبِي عمَيْرٍ عَنْ حفْص ْبن الْبخْتري عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن جبرئيلَ ع كرى بِرِجْلِهِ خمْسةَ أَنهارٍ و لِسانُ الْماءِ يتبعه الْفُرات و دِجْلَةَ و نِيلَ مِصْر و مِهْرانَ و نَهْر بلْخ فَما سقَتْ أَوْ سقِي مِنْها فَلِلْإِمامِ و الْبحْر الْمطِيف بِالدنْيا لِلْإِمامِ عِلي ْبن إِبراهِيم عن السرِي ْبن الربِيع قَالَ لَمْ يكُن ابْن أَبِي عمَيْرٍ يعْدِلُ بِهشامِ ْبن الْحكَمِ شيْئاً و كَانَ لَا يغب إِتيانه ثُم انْقَطَع عَنْه و خالَفَه و كَانَ سبب ذَلِك أَن أَبا مالِكٍ الْحضْرمِي كَانَ أَحد رِجال هِشامٍ و وقَع بينه و بين ابْنِ أَبِي عمَيْرٍ منَاحاةٌ فِي شيْءٍ مِن الْإِمامةِ قَالَ ابْن أَبِي عمَيْرٍ الدنْيا كُلها لِلْإِمامِ ع علَى جِهةِ الْملْكِ و إِنه أَوْلَى بِها مِن الذِين هِي فِي أَيدِيهِمْ و قَالَ أَبو مالِكٍ لَيس كذَلِك أَملَاك الناسِ لَهمْ إِلا ما حكَم اللهِ بِهِ لِلْإِمامِ مِن الْفَيْءِ و الْخمسِ و الْمغْنمِ فَذَلِك لَه و ذَلِك أَيضاً قَدْ بين اللهِ لِلْإِمامِ أَين يضعه و كَيف يصْنع بِهِ فَتراضيا بِهِشامِ ْبن الْحكَمِ و صارا إِلَيْهِ فَحكَم هِشام لِأَبِي مالِكٍ علَى ابْنِ أَبِي عمَيْرٍ فَغضِب ابْن أَبِي عمَيْرٍ و هجر هِشاماً بعْد ذَلِك

H 1069, Ch. 105, h 8

Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan and Ali ibn Ibrahim from his father all from ibn abu 'Umayr from Hafs ibn al-Bakhtari from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Jibril dug with his foot five rivers and the flank of water followed his foot. These rivers were Euphrates, Tigris, Nile, Mihran and the River of Balkh. Whatever these rivers provide water for or whatever that takes water from them are the properties of the Imam. The ocean that has circled the land belongs to the (Imam)."

Ali ibn Ibrahim has narrated from al-Sarriy ibn al-Rabi', who has said the following:

"Ibn abu 'Umayr did not consider anyone a match of Hisham ibn al-Hakam in anything. He would not miss meeting him. However, their relations at a time stood at a distance. The reason for this was the emergence of differences between ibn abu 'Umayr and abu Malik al-Hadrami, a friend of Hisham, over the issue of Imamat. Ibn abu 'Umayr had said that the whole world belongs to the Imam in the form of property and ownership and that he has more authority over it than those who have certain parts of it in their possession. Abu Malik had said that it is not as such. The people's properties belong to them except what Allah has given to the Imam in the form of properties captured from the enemy during a war (*al-fay'*) and one fifth taxes or income. Such properties belong to the Imam and Allah has instructed him how to spend them and what to do with them. They agreed to ask Hisham to settle the differences. They went to Hisham but he supported the idea of abu Malik. Ibn abu 'Umayr became angry and distanced himself from Hisham thereafter."

بَابُ سِيرَةِ الْإِمَامِ فِي نَفْسِهِ وَ فِي الْمَطْعَمِ وَ الْمَلْبَسِ إِذَا وَلِيَ الْأَمْرَ

Chapter One Hundred Six

Manners of the Imam, Recipient of Divine Supreme Covenant, in the Matters of Food and Clothes as Leaders With Divine Authority

١- محمد ْبن يحْيى عَنْ أَحْمد ْبن محمدِ ْبن عِيسى عن ابْنِ محْبوبٍ عَنْ حمادٍ عَنْ حمَيْدٍ و جابِرٍ الْعبْدِي قَالَ قَالَ أَمِير الْمؤْمِنِين ع إِن الله جعلَنِي إِماماً لِخلْقِهِ فَفَرض علَي التقْدِير فِي نفْسِي و مطْعمِي و مشْربِي و ملْبسِي كَضعفَاءِ الناسِ كَيْ يقْتدِي الْفَقِير بِفَقْرِي و لَا يطْغِي الْغنِي غِناه

H 1070, Ch. 106, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Mahbub from Hammad from Humayd and Jabir al-'Abdi who has said the following:

"Amir al-Mu'minin Ali, recipient of divine supreme covenant, has said, 'Allah has appointed me the Imam for His creation. Therefore, He made it obligatory for me to discipline myself in the matters of food, drinks and clothes to the level of the very weak ones of the people. So that poor people follow in my poverty and the rich do not become rebellious because of his riches.'"

٢- علِي ْبن إِبراهِيم عَنْ أَبِيهِ عن ابْنِ أَبِي عمَيْرٍ عَنْ حمادِ ْبن عثْمانَ عن الْمعلى ْبن خنَيْسٍ قَالَ قُلْت لِأَبِي عَبْدِ اللهِ ع يوْماً جعِلْت فِداك ذَكَرْت آلَ فُلَانٍ و ما هُمْ فِيهِ مِن النعِيمِ فَقُلْت لَوْ كَانَ هذَا إِلَيْكُمْ لَعِشْنا معكُمْ فَقَالَ هَيهات يا

H 1071, Ch. 106, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad ibn 'Uthman from Mu'alla ibn Khunays who has said the following:

"One day I said to abu 'Abd Allah, recipient of divine supreme covenant, 'May Allah keep my soul in service for your cause, I thought of the descendents of so and so ('Abbassids) and the wealth they have at their disposal. Then I wished that had such wealth been at your disposal, we would have prosperously lived with you.'

معلى أما و اللهِ أَنْ لَوْ كَانَ ذَاك ما كَانَ إِلا سِياسةَ اللَّيلِ و سِياحةَ النهارِ و لُبس الْخشِنِ و أَكْلَ الْجشِبِ فَزوي ذَلِك عنا فَهلْ رأَيت ظُلَامةً قَط صيرها الله تعالَى نِعْمةً إِلا هذِهِ

"The Imam said, 'Never, O Mu'alla, by Allah, were it as you wished, there would have been nothing but hard labor of protection at nights and strenuous work during the days, coarse garments and tasteless food. Thus, it is kept away from us. Have you ever seen a looted property Allah, the Most High, has turned into a blessing except this one (usurpation of our leadership)?'"

H 1072, Ch. 106, h 3

Ali ibn Muhammad has narrated from Salih ibn abu Hammad and a number of our people have narrated from Ahmad ibn Muhammad and others through different chains of narrators the following:

٣- عِلِي بْن محمدٍ عنْ صالِحِ بْنِ أَبِي حمادٍ و عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدٍ و غَيرهما بِأَسانِيد مخْتلِفَةٍ فِي احْتِجاجِ أَمِيرِ الْمؤْمِنِين ع علَى عاصِمِ بْنِ زِيادٍ حِين لَبس الْعباءَ و ترك الْملَاءَ و شكَاه أَخوه الربِيع بْن زِيادٍ إِلَى أَمِيرِ الْمؤْمِنِين ع أَنه قَدْ عمم أَهْله و أَحْزنَ ولَده بِذَلِك فَقَالَ أَمِير الْمؤْمِنِين ع علَي بِعاصِمِ بْنِ زِيادٍ فَجِيءَ بِه فَلَما رآه عبس فِي وجْهِهِ فَقَالَ لَه أَ ما اسْتَحْيَيْت مِنْ أَهْلِك أَ ما رحِمْت ولَدك أَ ترى الله أَحل لَك الطيباتِ و هو يكْره أَخْذَك مِنْها أَنت أَهْونُ علَى اللهِ مِنْ ذَلِك أَ و لَيس الله يقُولُ و الْأَرض وضعها لِلْأَنامِ. فِيها فاكِهةٌ و النخْلُ ذات الْأَكْمامِ أَ و لَيس الله يقُولُ مرج الْبحْرَيْنِ يلْتقِيان. بيْنهما برْزخ لا يبْغِيانِ إِلَى قَوْلِهِ يخْرج مِنْهما اللُّؤْلُؤ و الْمرْجانُ

قِيالله لَاْبتِذَالُ نِعمِ اللهِ بِالْفَعال أَحب إِلَيهِ مِن اْبتِذَالِها بِالْمقَال و قَدْ قَالَ الله عز و جل و أَما بِنِعْمةِ ربك فَحدثْ

فَقَالَ عاصِم يا أَمِير الْمؤْمِنِين فَعلَى ما اقْتصرْت فِي مطْعمِك علَى الْجشوبةِ و فِي ملْبسِك علَى الْخشونةِ فَقَالَ وَيحك إِن الله عز و جل فَرض علَى أَئِمةِ الْعدْل أَنْ يقَدروا أَنفُسهمْ بِضعفَةِ الناسِ كَيْلَا يتبِيغَ بِالْفَقِيرِ فَقْره فَأَلْقَى عاصِم بْن زِيادٍ الْعباءَ و لَبس الْملَاءَ

"'Asim asked, 'O Amir al-Mu'minin, recipient of divine supreme covenant, why have you confined yourself to tasteless food and harsh garments?' He said, 'How inconsiderate of you! Allah, the Most Majestic, the Most Gracious, has made obligatory for the *'A'immah* (Leaders with Divine Authority) of justice to measure themselves with the people of lowest standard of living so that the poverty of the poor does not plunge them into despair.' 'Asim then abandoned the gown and began to live a normal life.'"

H 1073, Ch. 106, h 4

A number of our people have narrated from Ahmad ibn Muhammad al-Barqi from his father from Muhammad ibn Yahya al-Khazzaz from Hammad ibn 'Uthman who has said the following:

٤- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدٍ الْبرْقِي عنْ أَبِيهِ عنْ محمدِ بْنِ يحْيى الْخزازِ عنْ حمادِ بْنِ عثْمانَ قَالَ حضرْت أَبا عبْدِ اللهِ ع و قَالَ لَه رجلٌ أَصْلَحك الله ذَكَرْت أَن عِلِي بْن أَبِي طَالِبٍ ع كَانَ يلْبس الْخشِن يلْبس الْقَمِيص بِأَربعةِ دراهِم و ما أَشْبه ذَلِك و نرى علَيْك اللباس الْجدِيد فَقَالَ لَه إِن عِلِي بْن أَبِي طَالِبٍ ع كَانَ يلْبس ذَلِك فِي زمانٍ لَا ينْكر علَيْهِ و لَوْ لَبس مِثْلَ ذَلِك الْيوْم شهر بِه

"Once I was in the presence of abu 'Abd Allah, recipient of divine supreme covenant, a man said to him, 'May Allah grant you well being, you have mentioned that Ali ibn abu Talib, recipient of divine supreme covenant, wore rough garments. He would buy a shirt worth four Dirhams only and so on. However, we see that you have new garments.' The Imam said, 'Ali ibn abu Talib, recipient of divine supreme covenant, did so at a time when people disliked it. Were he to wear such garments today they might only defame him. The best garment for a given time

فَخْيرِ لِباسِ كُل زمانِ لِباس أَهْلِهِ غَيْر أَن قَائِمنا أَهْلَ الْبَيْتِ ع إِذَا قَام لَبِس ثِياب عَلِي ع و سار بِسِيرةِ عَلِي ع

is the garment that people of that time use. However, when our *al-Qa'im* will rise with Divine Authority and power, he will wear the kind of garment that Ali, recipient of divine supreme covenant, did and he will live just as Ali, recipient of divine supreme covenant, lived.'"

بَابٌ نَادِرٌ

Chapter One Hundred Seven

The Select Ahadith in This Context

١ - الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنْ أَحْمد بْنِ محمدِ بْنِ عَبْدِ اللهِ عنْ أيوب بْنِ نوحٍ قَالَ عطَس يوْماً و أنا عِنْده فَقُلْت جعِلْت فِداك ما يقَالُ لِلْإِمامِ إِذَا عطَس قَالَ يقُولُونَ صلى الله عَلَيْك

H 1074, Ch. 107, h 1

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ahmad ibn Muhammad ibn 'Abd Allah from Ayyub ibn Nuh who has said the following:

"Once I was in the presence of the Imam, recipient of divine supreme covenant, and he sneezed. I then asked him, 'May Allah keep my soul in service for your cause, what should one say when the Imam sneezes?' The Imam said, 'One should say, 'May Allah grant blessings to you.'"

٢ - محمد بْن يحْيى عنْ جعْفَرِ بْنِ محمدٍ قَالَ حدثَنِي إِسْحاق بْن إِبراهِيم الدينورِي عنْ عمر بْنِ زاهِرٍ عنْ أَبِي عَبْدِ اللهِ ع قَالَ سأَله رجلٌ عنِ الْقَائِمِ يسلم عَلَيْهِ بِإِمْرةِ الْمؤْمِنِين قَالَ لَا ذَاك اسْم سمى الله بِهِ أَمِير الْمؤْمِنِين ع لَمْ يسم بِهِ أَحد قَبْله و لَا يتسمى بِهِ بَعْده إِلا كَافِر قُلْت جعِلْت فِداك كَيْف يسلم عَلَيْهِ قَالَ يقُولُونَ السلَام عَلَيْك يا بقِيةَ اللهِ ثُم قَرأَ بقِيت اللهِ خَيْر لَكُمْ إِنْ كُنْتمْ مؤْمِنِين

H 1075, Ch. 107, h 2

Muhammad ibn Yahya has narrated from Ja'far ibn Muhammad who has said that Ishaq ibn Ibrahim al-Daynuri narrated to me from 'Umar ibn Zahir from abu 'Abd Allah, recipient of divine supreme covenant:

"He (the narrator) has said that a man asked, 'Is *al-Qa'im* (the one who will rise with Divine Authority and power) offered the greeting of peace as the commander of the believers?' The Imam said, 'No, because that is the title that Allah had given to Ali ibn abu Talib, recipient of divine supreme covenant. Allah had not given this title to anyone before him. No one will be called by this title except an unbeliever.'

"I then said, 'May Allah keep my soul in service for your cause, what form of greeting of peace will be offered to him?' The Imam said, 'They will say, "Peace be upon you, O Baqiyyat Allah (Allah's reserved power to establish His authority on earth)."' He then recited from the Holy Quran: 'If you are true believers then know that the profit which Allah has left for you is better for you (than what you may gain through deceitful ways). I am not responsible for your deeds.'" (11:86)

٣ - الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنِ الْوشاءِ عنْ أَحْمد بْنِ عمر قَالَ سأَلْت أَبا الْحسنِ ع لِم سمي أَمِير الْمؤْمِنِين ع قَالَ لِأَنه يمِيرهمْ الْعِلْم أَ ما سمِعْت فِي كِتابِ اللهِ و نمِير أَهْلَنا

و فِي رِوايةٍ أُخْرى قَالَ لِأَن مِيرةَ الْمؤْمِنِين مِنْ عِنْدِهِ يمِيرهم الْعِلْم

H 1076, Ch. 107, h 3

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from Ahmad ibn 'Umar who has said the following:

"Once I asked abu al-Hassan, recipient of divine supreme covenant, 'Why is he (Ali ibn abu Talib, recipient of divine supreme covenant, called *Amir al-Mu'minin* (commander of the believers)?' He said, 'Because he fed them knowledge. Have you not read in the book of Allah: 'We can buy more provisions with this for our family. . . .' (12:65)

"In another *Hadith* it is said, 'Because Amir al-Mu'minin Ali, recipient of divine supreme covenant, from his own resources, fed them knowledge.'"

٤ - عَلِي بْن إِبراهِيم عنْ يعْقُوب بْنِ يزِيد عنِ ابْنِ أَبِي عمَيْرٍ عنْ أَبِي الربِيعِ الْقَزازِ عنْ جابِرٍ عنْ أَبِي جعْفَرٍ ع قَالَ قُلْت لَه لِم سمي أَمِير الْمؤْمِنِين قَالَ الله سماه و هكَذَا أُنزِلَ فِي كِتابِهِ وإِذْ أَخذَ ربك مِنْ بنِي آدم مِنْ ظُهورِهِمْ ذُريتهمْ و أَشْهدهمْ على أَنفُسِهِمْ أَ لَسْت بِربكُمْ و أَن

H 1077, Ch. 107, h 4

Ali ibn Ibrahim has narrated from Ya'qub ibn Yazid from ibn abu 'Umayr from abu al-Rabi' al-Qazzaz from Jabir who has said the following:

"Once I asked abu Ja'far, recipient of divine supreme covenant, 'Why is he (Ali ibn abu Talib, recipient of divine supreme covenant) called Amir al-Mu'minin?' He said, 'Allah has given him this name and as such it has come in His book: "When our Lord asked all the offspring of Adam (before their birth), 'Am I not your Lord'? All of them testified and bore witness to their testimony that on the Day of Judgment they would not say, 'We were not aware of this (fact)', (7:172) [and

that Muhammad is My messenger and Ali is Amir al-Mu'minin] (commander of the believers).'"

محمداً رسولي و أن عِلِياً أَمِير الْمُؤْمِنِين

Chapter One Hundred Eight

Enlightening Points Inferred From the Holy Quran About Leadership With Divine Authority

بَابٌ فِيهِ نُكَتٌ وَ نُتَفٌ مِنَ التَّنْزِيلِ فِي الْوَلَايَةِ

H 1078, Ch. 108, h 1

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from certain persons of our people from Hanan ibn Sadir from Salim al-Hannat who has said the following:

"Once I asked abu Ja'far, recipient of divine supreme covenant, 'Explain to me the meaning of the words of Allah, the Most Holy, the Most High, "This, (Quran), is certainly the revelation from the Lord of the Universe (26:192). It has been revealed through the trustworthy Spirit (26:193) to your heart, so that you will warn (the people of the dangers of disobeying Allah). (26:194) It has been revealed in plain Arabic." (26:195)

"The Imam said, 'It (the revelation) refers to Leadership with Divine Authority of Amir al-Mu'minin Ali, recipient of divine supreme covenant.'"

١- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد ْبنِ محمدٍ عنِ الْحسْينِ ْبنِ سعِيدٍ عَنْ بعْضِ أَصْحابِنا عَنْ حنان ْبنِ سدِيرٍ عَنْ سالِمٍ الْحناطِ قَالَ قُلْت لِأَبِي جعْفَرٍ ع أَخْبِرْنِي عَنْ قَوْل اللهِ تبارك و تعالَى نزلَ بِهِ الروح الْأَمِين على قَلْبِك لِتكُونَ مِن الْمنْذِرِين بِلِسانٍ عرِبي مبِينٍ قَالَ هِي الْوَلَايةُ لِأَمِيرِ الْمؤْمِنِين ع

H 1079, Ch. 108, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from al-Hakam ibn Miskin from Ishaq ibn 'Ammara from a man who has said the following:

"About the words of Allah, the Most Majestic, the Most Gracious, 'We offered Our Trust (Our deputation) to the heavens, to the earth, and to the mountains, but they could not bear this burden and were afraid to accept it. Man (mankind) was able to accept this offer but he was unjust to himself and ignorant of the significance of this Trust.' (33:72). The Imam said, 'It (trust) is a reference to Leadership with Divine Authority of Amir al-Mu'minin Ali, recipient of divine supreme covenant.'"

٢- محمد ْبن يحْيى عَنْ محمدِ ْبنِ الْحسْينِ عنِ الْحكَمِ ْبنِ مِسْكِينٍ عَنْ إِسْحاق ْبنِ عمارٍ عَنْ رجلٍ عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْل اللهِ عز و جل إِنا عرضْنا الْأَمانةَ علَى السماواتِ و الْأَرْضِ و الْجِبالِ فَأَبَين أَنْ يحْمِلْنها و أَشْفَقْن مِنْها و حملَها الْإِنسانُ إِنه كانَ ظَلُوماً جهولًا قَالَ هِي ولَايةُ أَمِيرِ الْمؤْمِنِين ع

H 1080, Ch. 108, h 3

Muhammad ibn Yahya has narrated from abu Zahir from al-Hassan ibn Musa al-Khashshab from Ali ibn Hassa'n from 'Abd al-Rahman ibn Kathir who has said the following:

"About the words of Allah, the Most Majestic, the Most Gracious, 'Those who have accepted the faith and have kept it pure from injustice, have achieved security and guidance,' (6:82) the Imam said, 'It (faith) refers to belief in all that Prophet Muhammad, recipient of divine supreme covenant, has brought from Allah about *Wilayah,* (Leadership with Divine Authority) and has not mixed it with the authority of so and so that is mixed with injustice.'"

٣- محمد ْبن يحْيى عَنْ أَحْمد ْبنِ أَبِي زاهِرٍ عنِ الْحسنِ ْبنِ موسى الْخشابِ عَنْ عِلِي ْبنِ حسانَ عَنْ عَبْدِ الرحْمنِ ْبنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْل اللهِ عز و جل و الذِين آمنوا و لَمْ يلْبِسوا إِيمانهمْ بِظُلْمٍ قَالَ بِما جاءَ بِهِ محمد ص مِن الْوَلَايةِ و لَمْ يخْلِطُوها بِولَايةِ فُلَانٍ و فُلَانٍ فَهو الْملْبِس بِالظلْمِ

H 1081, Ch. 108, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from al-Hassan ibn Nu'aym al-Sahhaf who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Gracious: '. . . certain persons of you have accepted the faith and others of you have not. . . .'(64:2) The Imam said, 'On the day that Allah made all the offspring of Adam to form a covenant with Him when they were just small particles, He established belief in our *Wilayah* (Leadership with Divine Authority), the standard for belief and disbelief.'"

٤- محمد ْبن يحْيى عَنْ أَحْمد ْبنِ محمدٍ عنِ ابْنِ محْبوبٍ عنِ الْحسْينِ ْبنِ نعْيمٍ الصحافِ قَالَ سأَلْت أَبا عَبْدِ اللهِ ع عَنْ قَوْل اللهِ عز و جل فَمِنْكُمْ كافِر و مِنْكُمْ مؤْمِن فَقَالَ عرف الله إِيمانهمْ بِولَايتِنا و كُفْرهمْ بِها يوْم أَخذَ علَيْهِم الْمِيثَاق فِي صلْبِ آدم ع و همْ ذَر

٥- أَحْمد بْن إِدْرِيس عَنْ محمدِ بْنِ أَحْمد عَنْ يعْقُوب بْن يزِيد عنِ ابْنِ محْبوبٍ عَنْ محمدِ بْنِ الْفُضيْل عَنْ أَبِي الْحسنِ ع فِي قَوْلِ اللهِ عز و جل يوفُونَ بِالنذْرِ الذِي أَخذَ علَيْهِمْ مِنْ ولَايتِنا

H 1082, Ch. 108, h 5
Ahmad ibn Idris has narrated from Muhammad ibn Ahmad from Ya'qub ibn Yazid from ibn Mahbub from Muhammad ibn al-Fudayl who has said the following:

"About the words of Allah, the Most Majestic, the Most Gracious, '. . . fulfill their vows . . .,' (76:7) abu al-Hassan, recipient of divine supreme covenant, has said, 'They (vows) refer to one's acknowledgement of our *Wilayah* (Leadership with Divine Authority).'"

٦- محمد بْن إِسْماعِيلَ عنِ الْفَضْل بْنِ شاذَانَ عَنْ حمادِ بْنِ عِيسى عَنْ رِبْعِي بْنِ عَبْدِ اللهِ عَنْ أَبِي جعْفَرٍ ع فِي قَوْلِ اللهِ عز و جل و لَوْ أَنهمْ أَقاموا التوْراةَ و الْإِنْجِيلَ و ما أُنزِلَ إِلَيْهِمْ مِنْ ربهِمْ قَالَ الْولَايةُ

H 1083, Ch. 108, h 6
Muhammad ibn Isma'il has narrated from al-Fadl ibn Shadhan from Hammad ibn 'Isa from Rib'i ibn 'Abd Allah from abu Ja'far, recipient of divine supreme covenant. who has said the following:

"About the words of Allah, the Most Majestic, the Most Gracious: 'Had they followed the Laws of the Old and New Testaments and what was revealed to them from their Lord,' (5:66) abu Ja'far, recipient of divine supreme covenant, has said, 'It (revelation) refers to *Wilayah,* (Leadership with Divine Authority).'"

٧- الْحسيْن بْن محمدٍ الْأَشْعرِي عَنْ معلى بْنِ محمدٍ عنِ الْوشاءِ عَنْ منَى عَنْ زرارةَ عَنْ عَبْدِ اللهِ بْنِ عجْلَانَ عَنْ أَبِي جعْفَرٍ ع فِي قَوْلِهِ تعالَى قُلْ لا أَسْئَلُكُمْ علَيْهِ أَجْراً إِلا الْمودةَ فِي الْقُرْبى قَالَ هم الْأَئِمةُ ع

H 1084, Ch. 108, h 7
Al-Husayn ibn Muhammad al-Asha'ari has narrated from Mu'alla ibn Muhammad from al-Washsha' from al-Muthanna from Zurara from 'Abd Allah ibn al-'Ajlan from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"About the words of Allah, the most High: '(Muhammad), say, "I do not ask you for any payment for my preaching to you except (your) love of (my near) relatives."' (42:23) The Imam said, 'They (the relatives) are the *'A'immah* (Leaders with Divine Authority).'"

٨- الْحسيْن بْن محمدٍ عَنْ معلى بْنِ محمدٍ عَنْ علِي بْنِ أَسْباطٍ عَنْ علِي بْنِ أَبِي حمْزةَ عَنْ أَبِي بصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عز و جل و مَنْ يطِعِ الله و رسولَه فِي ولَايةِ علِي و ولَايةِ الْأَئِمةِ مِنْ بعْدِهِ فَقَدْ فاز فَوْزاً عظِيماً هكَذَا نزلَتْ

H 1085, Ch. 108, h 8
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ali ibn Asbat from Ali ibn abu Hamza from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"About the words of Allah, the Most Majestic, the Most Gracious: 'One who obeys Allah and His Messenger [to acknowledge *Wilayah*, Leadership with Divine Authority of Ali and the *'A'immah* (Leaders with Divine Authority), recipients of divine supreme covenant, after him] will certainly achieve a great success,' (33:71) the Imam said, 'This is how it was revealed.'"

٩- الْحسيْن بْن محمدٍ عَنْ معلى بْنِ محمدٍ عَنْ أَحْمد بْنِ النضْرِ عَنْ محمدِ بْنِ مرْوانَ رفَعه إِلَيْهِمْ فِي قَوْلِ اللهِ عز و جل و ما كانَ لَكُمْ أَنْ تؤْذُوا رسولَ اللهِ فِي علِي و الْأَئِمةِ كَالذِين آذَوْا موسى فَبرأَه الله مِما قالُوا

H 1086, Ch. 108, h 9
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ahmad ibn al-Nadr from Muhammad ibn Marwan in a *marfu'* manner from them (*'A'immah*, recipients of divine supreme covenant) has said the following:

"About the words of Allah, the Most Majestic, the Most Gracious: 'You must not trouble the Prophet. . . .,' [the Imam said, 'In the matters of Ali and the *'A'immah*, recipients of divine supreme covenant], (33:53) '. . . like those who annoyed Moses. Allah proved him to be innocent of what they had said about him. . . .'" (33:70)

١٠- الْحسيْن بْن محمدٍ عَنْ معلى بْنِ محمدٍ عنِ السيارِي عَنْ علِي بْنِ عَبْدِ اللهِ قَالَ سأَله رجلٌ عَنْ قَوْلِهِ تعالَى فَمنِ اتبع هداي فَلا يضِل و لا يشْقى قَالَ مَنْ قَالَ بِالْأَئِمةِ و اتبع أَمرهمْ و لَمْ يجزْ طَاعتهمْ

H 1087, Ch. 108, h 10
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Sayyariy from Ali ibn 'Abd Allah who has said the following:

"Once a man asked the Imam, recipient of divine supreme covenant, about the words of Allah, the Most High. '. . . those who follow it (My guidance) will neither go astray nor will they endure any misery.' (20:123) The Imam said, 'It refers to those who acknowledge *'A'immah* (Leaders with Divine Authority), follow their commands and do not act disobediently.'"

H 1088, Ch. 108, h 11
Al-Husayn ibn Muhammad has narrated from Ali ibn Muhammad from Ahmad ibn Muhammad ibn ‘Abd Allah in a *marfu‘* manner who has said the following:

“About the words of Allah, the Most High, ‘I do not (need to) swear by this town (Makka) (90:1) in which you are now living (90:2) or by the great father and his wonderful son. . . .,’ (90:3) the Imam said, ‘It refers to Amir al-Mu’minin Ali, recipient of divine supreme covenant, and *'A'immah* (Leaders with Divine Authority) from his descendents.’”

١١- الْحسيْن بْن محمدٍ عنْ عِلي بْنِ محمدٍ عنْ أَحْمد بْنِ محمدِ بْنِ عبْدِ اللهِ رفَعه فِي قَوْلِهِ تعالَى لا أُقْسِم بِهذَا الْبلَدِ. و أَنت حِل بِهذَا الْبلَدِ. و والِدٍ و ما ولَد قَالَ أَمِير الْمؤْمِنِين و ما ولَد مِن الْأَئِمةِ ع

H 1089, Ch. 108, h 12
Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Muhammad ibn ’Urama and Muhammad ibn ‘Abd Allah from Ali ibn Hassa’n from ‘Abd al-Rahman ibn Kathir from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“About the words of Allah, the Most High, ‘You must know that whatever property you may gain, one fifth belongs to Allah, the Messenger, the kindred. . . .,’ (8:41) the Imam, recipient of divine supreme covenant, said, ‘It (the kindred) refers to Amir al-Mu’minin Ali and *'A'immah* (Leaders with Divine Authority), recipients of divine supreme covenant.’”

١٢- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنْ محمدِ بْنِ أُورمةَ و محمدِ بْنِ عبْدِ اللهِ عنْ عِلي بْنِ حسانَ عنْ عبْدِ الرحْمنِ بْنِ كثِيرٍ عنْ أَبِي عبْدِ اللهِ ع فِي قَوْلِ اللهِ تعالَى و اعْلَموا أَنما غَنِمْتمْ مِنْ شيْءٍ فَأَن لِلهِ خمسه و لِلرسولِ و لِذِي الْقُرْبى قَالَ أَمِير الْمؤْمِنِين و الْأَئِمةُ ع

H 1090, Ch. 108, h 13
Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Washsha’ from ‘Abd Allah ibn Sinan who has said the following:

“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Gracious, ‘Among Our creatures are a group who guide and judge with the Truth.’ (7:181) The Imam said, ‘Such people are *'A'immah* (Leaders with Divine Authority), recipients of divine supreme covenant.’”

١٣- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنِ الْوشاءِ عنْ عبْدِ اللهِ بْنِ سِنانٍ قَالَ سأَلْت أَبا عبْدِ اللهِ ع عنْ قَوْلِ اللهِ عز و جل و مِمنْ خلَقْنا أُمةٌ يهْدونَ بِالْحق و بِهِ يعْدِلُونَ قَالَ هم الْأَئِمةُ

H 1091, Ch. 108, h 14
Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Muhammad ibn ’Urama from Ali ibn Hassa’n from ‘Abd al-Rahman ibn Kathir from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“About the words of Allah, the Most High, ‘It is Allah Who has revealed the Book to you in which certain verses are clear statements (which accept no interpretation) and these are the fundamental ideas of the Book. . . .,’ [the Imam said that they stand for Amir al-Mu’minin Ali, recipient of divine supreme covenant, and *'A'immah* (Leaders with Divine Authority)], ‘. . . while other verses may have several possibilities [they stand for so and so]. Those whose hearts are perverse, [it refers to their companions and followers], follow the unclear statements in pursuit of their own mischievous goals by interpreting them in a way that will suit their own purpose. No one knows its true interpretations except Allah and those who are firmly established in knowledge [such people are Amir al-Mu’minin Ali, recipient of divine supreme covenant, and *'A'immah* (Leaders with Divine Authority)] . . .’” (3:7)
Note: In the above *Hadith* whatever is inside brackets is the words of the Imam, recipient of divine supreme covenant.

١٤- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنْ محمدِ بْنِ أُورمةَ عنْ عِلي بْنِ حسانَ عنْ عبْدِ الرحْمنِ بْنِ كثِيرٍ عنْ أَبِي عبْدِ اللهِ ع فِي قَوْلِهِ تعالَى هو الذِي أَنزلَ علَيْك الْكِتاب مِنْه آيات محْكَمات هن أُم الْكِتابِ قَالَ أَمِير الْمؤْمِنِين ع و الْأَئِمةُ و أُخر متشابِهات قَالَ قُلَانٌ و قُلَانٌ فَأَما الذِين فِي قُلُوبِهِمْ زيْغٌ أَصْحابهمْ و أَهْلُ ولَايتِهِمْ فَيتبِعونَ ما تشابه مِنْه ابْتِغاءَ الْفِتْنةِ و ابْتِغاءَ تأْوِيلِهِ و ما يعْلَم تأْوِيلَه إِلا الله و الراسِخونَ فِي الْعِلْمِ أَمِير الْمؤْمِنِين ع و الْأَئِمةُ ع

H 1092, Ch. 108, h 15
Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Washsha’ from Muthanna from ‘Abd Allah ibn ‘Ajlan from abu Ja‘far, recipient of divine supreme covenant, who has said the following:

“About the words of Allah, the Most High, ‘Do you think that Allah will not make any distinction between those of you who have fought for His cause and have relied on no one other than Allah, His Messenger, and the believers, and other people?’ (9:16) The Imam said, ‘The word “Believers” stands for Amir al-Mu’minin Ali, recipient of divine supreme covenant, and

١٥- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنِ الْوشاءِ عنْ مثَنى عنْ عبْدِ اللهِ بْنِ عجْلَانَ عنْ أَبِي جعْفَرٍ ع فِي قَوْلِهِ تعالَى أَمْ حسِبْتمْ أَنْ تتْركُوا و لَما يعْلَمِ الله الذِين جاهدوا مِنْكُمْ و لَمْ يتخِذُوا مِنْ دون اللهِ و لا رسولِهِ و لَا الْمؤْمِنِين ولِيجةً يعْنِي بِالْمؤْمِنِين الْأَئِمةَ ع

لَمْ يتخِذُوا الْولَائِج مِنْ دونِهِمْ

'A'immah (Leaders with Divine Authority) who have not relied on any one except Allah, the Messenger of Allah and the believers.'"

١٦- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنْ محمدِ بْنِ جمْهورٍ عنْ صفْوانَ عنِ ابْنِ مسْكَانَ عنِ الْحلَبِي عنْ أَبِي عبْدِ اللهِ ع فِي قَوْلِهِ تعالَى وإِنْ جنحوا لِلسلْمِ فَاجْنحْ لَها قَالَ قُلْت ما السلْم قَالَ الدخولُ فِي أَمرِنا

H 1093, Ch. 108, h 16
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Muhammad ibn Jumhur from Safwan from ibn Muskan from al-Halabi from abu 'Abd Allah, recipient of divine supreme covenant,who has said the following:

"About the words of Allah, the Most Majestic, the Most Gracious, 'If they (the unbelievers) propose peace, accept it and trust in Allah. Allah is All-hearing and All-knowing.' (8:61) I asked the Imam, recipient of divine supreme covenant, 'What is the meaning of *al-salam* (peace)?' The Imam said, 'It is the acknowledgment of our Leadership with Divine Authority.'"

١٧- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنِ ابْنِ محْبوبٍ عنْ جمِيلِ بْنِ صالِحٍ عنْ زرارةَ عنْ أَبِي جعْفَرٍ ع فِي قَوْلِهِ تعالَى لَتركَبن طَبقاً عنْ طَبقٍ قَالَ يا زرارةُ أَ و لَمْ تركَبْ هذِهِ الْأُمةُ بعْد نبِيها طَبقاً عنْ طَبقٍ فِي أَمرِ قُلَانٍ و قُلَانٍ و قُلَانٍ

H 1094, Ch. 108, h 17
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from Jamil ibn Salih from Zurara from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"About the words of Allah, the Most High, '. . . You will certainly pass through one stage after another,' (84:19) the Imam, recipient of divine supreme covenant, said, 'O Zurara Has this 'Umma (nation) not passed through stages after the Holy Prophet, recipient of divine supreme covenant, and the affairs of three so and so ones?'"

١٨- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنْ محمدِ بْنِ جمْهورٍ عنْ حمادِ بْنِ عِيسى عنْ عبْدِ اللهِ بْنِ جنْدبٍ قَالَ سأَلْت أَبا الْحسنِ ع عنْ قَوْلِ اللهِ عز و جل و لَقَدْ وصلْنا لَهم الْقَوْلَ لَعلهمْ يتذَكرونَ قَالَ إِمام إِلَى إِمامٍ

H 1095, Ch. 108, h 18
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Muhammad ibn Jumhur from Hammad ibn 'Isa from 'Abd Allah ibn Jundab who has said the following:

"Once I asked abu al-Hassan, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, and the Most Gracious, 'We sent Our guidance to them so that perhaps they might take heed.' (28:51) The Imam said, 'It (guidance) refers to *'A'immah* (Leaders with Divine Authority), recipients of divine supreme covenant, one after the other.'"

١٩- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنِ الْحسنِ بْنِ محْبوبٍ عنْ محمدِ بْنِ النعْمانِ عنْ سلامٍ عنْ أَبِي جعْفَرٍ ع فِي قَوْلِهِ تعالَى قُولُوا آمنا بِاللهِ و ما أُنزِلَ إِلَينا قَالَ إِنما عنى بِذَلِك عِلِياً ع و فَاطِمةَ و الْحسن و الْحسيْن و جرتْ بعْدهمْ فِي الْأَئِمةِ ع ثُم يرْجِع الْقَوْلُ مِن اللهِ فِي الناسِ فَقَالَ فَإِنْ آمنوا يعْنِي الناس بِمِثْلِ ما آمنتمْ بِهِ يعْنِي عِلِياً و فَاطِمةَ و الْحسن و الْحسيْن و الْأَئِمةَ ع فَقَدِ اهْتدوْا و إِنْ تولَّوْا فَإِنما هُمْ فِي شِقاقٍ

H 1096, Ch. 108, h 19
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from Muhammad ibn al-Nu'man from Salam from abu Ja'far, recipient of divine supreme covenant, who has said the following about the words of Allah, the Most High:

"About the words of Allah, '(Muslims) say, "We believe in Allah and what He has revealed to us. . . .,"' (2:136) the Imam said, 'This is primarily addressed to Ali, Fatimah, al-Hassan and al-Husayn, recipients of divine supreme covenant, and thereafter to *'A'immah* (Leaders with Divine Authority), recipients of divine supreme covenant. Then the words of Allah ". . . if they [refers to people] believe, in all that you, [Ali, Fatimah, al-Hassan and al-Husayn, recipients of divine supreme covenant] believe, they will have the right guidance, but if they turn away, it will be for no reason other than their own malice. . . ." (2:137)

٢٠- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنِ الْوشاءِ عنْ مثَنى عنْ عبْدِ اللهِ بْنِ عجْلَانَ عنْ أَبِي جعْفَرٍ ع فِي قَوْلِهِ تعالَى إِن أَوْلَى الناسِ بِإِبراهِيم لَلذِين اتبعوه و هذَا النبِي و الذِين آمنوا قَالَ هم الْأَئِمةُ ع و من اتبعهمْ

H 1097, Ch. 108, h 20
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from Muthanna from 'Abd Allah ibn 'Ajlan from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"About the words of Allah, the Most High, 'The nearest people to Abraham, among mankind, are those who followed him, this Prophet (Muhammad) and the true believers . . .,' (3:68) the Imam said, 'They (nearest people) are *'A'immah* (Leaders with Divine Authority) and those who follow them.'"

H 1098, Ch. 108, h 21
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad `from al-Washsha' from Ahmad ibn al-'A'idh from 'Udhayna from Malik al-Juhanni who has said the following:

"I asked abu 'Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Gracious, 'He has revealed this Quran to me to warn you and the coming generations (against disobeying Allah). . . .' (6:19) The Imam said, 'Whoever from the family of Muhammad, recipient of divine supreme covenant, becomes an Imam will warn people by means of the Holy Quran just as the Messenger of Allah had done.'"

٢١- الْحسيْن بْن محمدٍ عنْ معلى بْن محمدٍ عن الْوشاءِ عنْ أحْمد بْن عائِذٍ عن أبْن أذْينةَ عنْ مالِكٍ الْجهني قَالَ قُلْت لِأبي عبْدِ اللهِ ع قوْله عز و جل و أُوحِي إِلي هذَا الْقُرْآنُ لِأُنذِركُمْ بِهِ و منْ بلَغَ قَالَ منْ بلَغَ أنْ يكُونَ إِماماً مِنْ آل محمدٍ فهو ينْذِر بِالْقُرْآن كما أنذَر بِهِ رسولُ اللهِ ص

H 1099, Ch. 108, h 22
A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Mufaddal ibn Salih from Jabir from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"About the words of Allah, the Most Majestic, the Most Gracious, 'We had commanded Adam (certain matters). He forgot Our commandment and We did not find in him the determination to fulfill Our commandments,' (20:115) the Imam said, 'It means that Allah commanded Adam about Muhammad, recipient of divine supreme covenant, and *'A'immah* (Leaders with Divine Authority) after him. He did not acknowledge it *Wilayah* (Leadership with Divine Authority of *'A'immah* and he was not an 'Ulu al-'Azm (a prophet who is granted greater determination). They are called 'Ulu al-'Azm because with them a covenant was established to acknowledge *Wilayah* of Muhammad, recipient of divine supreme covenant, and the executors of his will after him and *al-Mahdi* and his discipline. They established their determination to acknowledge *Wilayah* of Muhammad and the executors of his will about *al-Mahdi* and his discipline.'"

٢٢- عِدةٌ مِنْ أصْحابِنا عنْ أحْمد بْن محمدٍ عنْ عِلي بْن الْحكَمِ عنْ مفَضل بْن صالِحٍ عنْ جابِرٍ عنْ أبِي جعْفَرٍ ع فِي قوْل اللهِ عز و جل و لقَدْ عهِدْنا إِلى آدم مِنْ قبْلُ فنسِي و لَمْ نجِدْ لَه عزْماً قَالَ عهِدْنا إِلَيْهِ فِي محمدٍ و الْأَئِمةِ مِنْ بعْدِهِ فَترك و لَمْ يكُنْ لَه عزْم أنهمْ هكَذَا و إِنما سمي أُولُو الْعزْمِ أُولِي الْعزْمِ لِأنه عهِد إِلَيْهِمْ فِي محمدٍ و الْأَوْصِياءِ مِنْ بعْدِهِ و الْمهْدِي و سِيرتِهِ و أجْمع عزْمهمْ علَى أن ذَلِك كذَلِك و الْإِقْرار بِهِ

H 1100, Ch. 108, h 23
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ja'far ibn Muhammad ibn 'Ubayd Allah from Muhammad ibn 'Isa al-Qummi from Muhammad ibn Sulayman from 'Abd Allah ibn Sinan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"About the words of Allah, 'We had commanded Adam (certain matters) before. . . ., [the commands consisted of certain words about Ali, Fatimah, al-Hassan, al-Husayn and *'A'immah* (Leaders with Divine Authority) from their descendents, recipients of divine supreme covenant]. '. . . He (Adam) forgot Our commandment. . . .,' (20:115) the Imam said, 'This, by Allah, is how it was revealed, about Muhammad and his family, recipients of divine supreme covenant. That is, the material inside bracket is part of 20:115.'"

٢٣- الْحسيْن بْن محمدٍ عنْ معلى بْن محمدٍ عنْ جعْفَر بْن محمد بْن عبْدِ اللهِ عنْ محمد بْن عِيسى الْقُمي عنْ محمد بْن سلَيْمانَ عنْ عبْدِ اللهِ بْن سِنانٍ عنْ أبِي عبْدِ اللهِ ع فِي قوْلِهِ و لقَدْ عهِدْنا إِلى آدم مِنْ قبْلُ كَلِماتٍ فِي محمدٍ و عِلي و فَاطِمةَ و الْحسنِ و الْحسيْن و الْأَئِمةِ ع مِنْ ذُريتِهِمْ فَنسِي هكَذَا و اللهِ نزلَتْ علَى محمدٍ ص

H 1101, Ch. 108, h 24
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Nadr ibn Shu'ayb from Khalid ibn Ma'dd from Muhammad ibn al-Fudayl from al-Thumali from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Allah sent revelation to His Prophet, recipient of divine supreme covenant, in which He has said, 'Follow devotedly that which is revealed to you. You are certainly on the right path.' (43:43) Imam, recipient of divine supreme covenant, said, 'It is just as saying, "You have acknowledged the Leadership with Divine Authority of Ali, recipient of divine supreme covenant, and Ali is on the right path."'"

٢٤- محمد بْن يحْيى عنْ محمد بْن الْحسيْن عن النضْر بْن شعيْبٍ عنْ خالِد بْن ماد عنْ محمد بْن الْفَضْل عن الثمالي عنْ أبِي جعْفَرٍ ع قَالَ أوْحى الله إِلى نبِيهِ ص فَاسْتمْسِكْ بِالذِي أُوحِي إِلَيْك إِنك على صِراطٍ مسْتقِيمٍ قَالَ إِنك علَى ولَايةِ عِلي و عِلي هو الصراطُ الْمسْتقِيم

H 1102, Ch. 108, h 25
Ali ibn Ibrahim has narrated from Ahmad ibn Muhammad al-Barqi from his father Muhammad ibn Sinan from 'Ammar ibn Marwan from Munakhkhal from

٢٥- عِلي بْن إِبراهِيم عنْ أحْمد بْن محمدٍ الْبرْقِي عنْ أبِيهِ عنْ محمد بْن سِنانٍ عنْ عمار بْن مرْوانَ عنْ منخلٍ عنْ جابِرٍ عنْ أبِي

جعْفَرٍ ع قَالَ نزلَ جبرئيلُ ع بِهذِهِ الْآيةِ علَى محمدٍ ص هكَذَا بِئْسما اشْتروْا بِهِ أَنفُسهمْ أَنْ يكْفُروا بِما أَنزلَ الله فِي عِلِي بغْياً

Jabir from abu Ja‘far, recipient of divine supreme covenant, who has said the following:

“Jibril brought this verse to Muhammad, recipient of divine supreme covenant, ‘Evil is that for which they have sold their souls: They have refused to accept Allah's revelations [about Leadership with Divine Authority of Ali, recipient of divine supreme covenant] in rebellion. . . .’” (2:90)

٢٦- وبِهذَا الْإِسْنادِ عنْ محمدِ بْنِ سِنانٍ عنْ عمارِ بْنِ مرْوانَ عنْ منخلٍ عنْ جابِرٍ قَالَ نزلَ جبرئيلُ ع بِهذِهِ الْآيةِ علَى محمدٍ هكَذَا و إِنْ كُنتمْ فِي رَيْبٍ مِما نزلْنا على عبْدِنا فِي عِلِي فَأْتوا بِسورةٍ مِنْ مِثْلِهِ

H 1103, Ch. 108, h 26

Through the same chain of narrators it is narrated from Muhammad ibn Sinan from ‘Ammar ibn Marwan from Munakhkhal from Jabir who has said the following:

“Jibril brought this verse of the Holy Quran to Prophet Muhammad, recipient of divine supreme covenant: ‘Should you have any doubt about what We have revealed to Our servant, [about Leadership with Divine Authority of Ali, recipient of divine supreme covenant] present one chapter comparable to it. . . .’” (2:23)

٢٧- وبِهذَا الْإِسْنادِ عنْ محمدِ بْنِ سِنانٍ عنْ عمارِ بْنِ مرْوانَ عنْ منخلٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ نزلَ جبرئيلُ ع علَى محمدٍ ص بِهذِهِ الْآيةِ هكَذَا يا أَيها الذِين أُوتوا الْكِتاب آمِنوا بِما نزلْنا فِي عِلِي نوراً مبِيناً

H 1104, Ch. 108, h 27

Through the same chain of narrators it is narrated from Muhammad ibn Sinan from ‘Ammar ibn Marwan from Munakhkhal from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Jibril brought the following verse to Prophet Muhammad, recipient of divine supreme covenant, as this: ‘People of the Book, you must believe in what We have revealed [about Ali’s Leadership with Divine Authority] as shining light. . . .’” (4:47)

٢٨- عِلِي بْن محمدٍ عنْ أَحْمد بْنِ محمدِ بْنِ خالِدٍ عنْ أَبِيهِ عنْ أَبِي طَالِبٍ عنْ يونس بْنِ بكارٍ عنْ أَبِيهِ عنْ جابِرٍ عنْ أَبِي جعْفَرٍ ع و لَوْ أَنهمْ فَعلُوا ما يوعظُونَ بِهِ فِي عِلِي لَكانَ خيْراً لَهمْ

H 1105, Ch. 108, h 28

Ali ibn Muhammad has narrated from Ahmad ibn Muhammad ibn Khalid from his father from abu Talib from Yunus ibn Bakkar from his father from Jabir from abu Ja‘far, recipient of divine supreme covenant, who has said the following:

“About the words of Allah: ‘If they had done what they had been advised to do, [the Imam said that it was to acknowledge Ali’s Leadership with Divine Authority], it would have been for their good and to strengthen their faith.” (4:66)

٢٩- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنِ الْحسنِ بْنِ عِلِي الْوشاءِ عنْ منَى الْحناطِ عنْ عبْدِ اللهِ بْنِ عجْلَانَ عنْ أَبِي جعْفَرٍ ع فِي قَوْلِ اللهِ عز و جل يا أَيها الذِين آمنوا ادْخلُوا فِي السلْمِ كَافةً و لا تتبِعوا خطُواتِ الشيْطانِ إِنه لَكُمْ عدو مبِين قَالَ فِي ولَايتِنا

H 1106, Ch. 108, h 29

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Hassan ibn Ali al-Washsha’ from Muthanna al-Hannat from ‘Abd Allah ibn ‘Ajlan from abu Ja‘far, recipient of divine supreme covenant, who has said the following:

“About the words of Allah, the Most Majestic, the Most Gracious, ‘Believers, submit yourselves to the will of Allah as a whole. Do not follow the footsteps of Satan; he is your sworn enemy,’ (2:208) the Imam, recipient of divine supreme covenant, said, ‘It means submit yourselves to our Leadership with Divine Authority.’”

٣٠- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنْ عبْدِ اللهِ بْنِ إِدْرِيس عنْ محمدِ بْنِ سِنانٍ عنِ الْمفَضلِ بْنِ عمر قَالَ قُلْت لِأَبِي عبْدِ اللهِ ع قَوْلُه جل و عز بلْ تؤْثِرونَ الْحياةَ الدنْيا قَالَ ولَايتهمْ و الْآخِرةُ خيْر و أَبقى قَالَ ولَايةُ أَمِيرِ الْمؤْمِنِين ع إِن هذا لَفِي الصحفِ الْأُولى. صحفِ إِبراهِيم و موسى

H 1107, Ch. 108, h 30

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from ‘Abd Allah ibn Idris from Muhammad ibn Sinan from al-Mufaddl ibn ‘Umar who has said the following:

“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, about the meaning of the words of Allah, the Most Majestic, the Most Gracious: ‘However, (the unbelievers) prefer the worldly life. . . .’ (87:16) The Imam said, ‘They have preferred their (evil doer) friendship, and “. . . even though the life hereafter will be better and will last forever. . . .” (87:17) refers to the friendship of Amir al-Mu’minin Ali, recipient of divine supreme covenant, “. . . this is what is written in the ancient heavenly Books, (87:18) the Scriptures of Abraham and Moses (87:19).’”

H 1108, Ch. 108, h 31
Ahmad ibn Idris has narrated from Muhammad ibn Hassa'n from Muhammad ibn Ali from 'Ammar ibn Marwan from Munakhkhal from Jabir from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"About the words of Allah: 'Why do you arrogantly belie certain people of them, [the Imam said that it refers to family of Muhammad, recipient of divine supreme covenant] and murder others whenever he [Muhammad, recipient of divine supreme covenant] brings you messages [proof of Imam Ali's Leadership with Divine Authority] which you dislike?'" (2:87)

٣١- أَحْمد بْن إِدْرِيس عَنْ محمدِ بْنِ حسانَ عَنْ محمدِ بْنِ عَلِي عَنْ عمارِ بْنِ مَرْوانَ عَنْ منخلٍ عَنْ جابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ أَ فَكُلما جاءَكُمْ محمد بِما لا تَهْوى أَنفُسكُم بِموالاةِ عَلِي ف اسْتَكْبَرْتُمْ فَفَرِيقاً مِنْ آلِ محمدٍ كَذَّبْتُمْ و فَرِيقاً تَقْتُلُونَ

H 1109, Ch. 108, h 32
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from 'Abd Allah ibn Idris from Muhammad ibn Sinan from al-Rida, recipient of divine supreme covenant, who has said the following

"About the words of Allah, the Most Majestic, the Most Gracious: 'A grave concern it [Leadership with Divine Authority of Ali, recipient of divine supreme covenant] has become for the pagans whom you [O Muhammad] call to acknowledge,' (42:13) this is how it (Leadership with Divine Authority of Ali, recipient of divine supreme covenant) is (mentioned) in the written book,' said the Imam, recipient of divine supreme covenant."

٣٢- الْحسيْن بْن محمدٍ عَنْ معلى بْنِ محمدٍ عَنْ عَبْدِ اللهِ بْنِ إِدْرِيس عَنْ محمدِ بْنِ سِنانٍ عن الرضا ع فِي قَوْل اللهِ عز و جل كَبر عَلَى الْمشْرِكِين بِوَلايةِ عَلِي ما تَدْعوهُمْ إِلَيْهِ يا محمد مِنْ وَلايةِ عَلِي هكَذَا فِي الْكِتابِ مَخْطُوطَةٌ

H 1110, Ch. 108, h 33
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ahmad ibn Muhammad from ibn Hilal from his father from abu al-Safatij from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"About the words of Allah, the Most Majestic, the Most Gracious, 'Allah Who guided us to this, deserves all praise. Had He not guided us, we would never have been able to find the right direction. . . .' (7:43) The Imam, recipient of divine supreme covenant, said, 'On the Day of Judgment the Holy Prophet, Amir al-Mu'minin Ali, recipients of divine supreme covenant, and *'A'immah* (Leaders with Divine Authority) from his descendents will be brought into public sight. When their followers will see them they will say, "Allah, Who guided us to this, deserves all praise. Had He not guided us, we would have never been able to find the right direction. He guided us to acknowledge Imam Ali's Leadership with Divine Authority and *'A'immah* from his descendents.'"""

٣٣- الْحسيْن بْن محمدٍ عَنْ معلى بْنِ محمدٍ عَنْ أَحْمد بْنِ محمدٍ عن ابْنِ هِلالٍ عَنْ أَبِيهِ عَنْ أَبِي السفَاتِجِ عَنْ أَبِي بصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْل اللهِ جل و عز الْحمْد لِلهِ الذِي هدانا لِهذا و ما كُنا لِنَهْتدِي لَوْ لا أَنْ هدانا الله فَقَالَ إِذَا كَانَ يوْم الْقِيامةِ دعِي بِالنبِي ص و بِأَمِير الْمؤْمِنِين و بِالْأَئمةِ مِنْ وُلْدِهِ ع فَيَنْصبونَ لِلناسِ فَإِذَا رأَتهمْ شِيعتهمْ قَالُوا الْحمْد لِلهِ الذِي هدانا لِهذَا و ما كُنا لِنَهْتدِي لَوْ لَا أَنْ هدانا الله يعْنِي هدانا الله فِي وَلايةِ أَمِير الْمؤْمِنِين و الْأَئمةِ مِنْ وُلْدِهِ ع

H 1111, Ch. 108, h 34
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Muhammad ibn 'Urama and Muhammad ibn 'Abd Allah from Ali ibn Hassa'n from 'Abd Allah ibn Kathir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"About the words of Allah, the Most High: 'What do they quarrel about? (78:1) They quarrel about the great news,' (78:2) the Imam, recipient of divine supreme covenant, said, 'The great news stands for Leadership with Divine Authority of *'A'immah* (Leaders with Divine Authority).' I asked him about the meaning of, '. . . in such helplessness, human beings realize that it is Allah who is the true Guardian. . . .' (18:44) The Imam, recipient of divine supreme covenant, said, 'It refers to the guardianship and Leadership with Divine Authority of Amir al-Mu'minin Ali, recipient of divine supreme covenant).'"

٣٤- الْحسيْن بْن محمدٍ عَنْ معلى بْنِ محمدٍ عَنْ محمدِ بْنِ أُورمةَ و محمدِ بْنِ عَبْدِ اللهِ عَنْ عَلِي بْنِ حسانَ عَنْ عَبْدِ اللهِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِهِ تعالَى عم يتساءَلُونَ عنِ النبإِ الْعظِيمِ قَالَ النبأُ الْعظِيم الْوَلايةُ و سأَلته عَنْ قَوْلِهِ هنالِك الْولايةُ لِلهِ الْحق قَالَ وَلايةُ أَمِير الْمؤْمِنِين ع

H 1112, Ch. 108, h 35
Ali ibn Ibrahim has narrated from Salih ibn al-Sindi from Ja'far ibn Bashir from Ali ibn abu Hamza from abu Basir from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"About the words of Allah, the Most High, '(Muhammad) be devoted to the upright religion. It is harmonious with the nature

٣٥- عَلِي بْن إِبراهِيم عَنْ صالِح بْنِ السنْدِي عَنْ جَعْفَرِ بْنِ بشِيرٍ عَنْ عَلِي بْنِ أَبِي حمْزةَ عَنْ أَبِي بصِيرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ

تعالى فَأَقِمْ وجْهك لِلدينِ حنِيفاً قَالَ هِي الْولَايةُ

which Allah has designed for people. . . .,' (30:30) the Imam, recipient of divine supreme covenant, said, 'It (upright religion) is Leadership with Divine Authority.'"

٣٦- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدٍ عَنْ إِبراهِيم الْهمذَانِي يرْفَعه إِلَى أَبِي عَبْدِ اللهِ ع فِي قَوْلِهِ تعالَى و نضع الْموازِين الْقِسْطَ لِيوْمِ الْقِيامةِ قَالَ الْأَنْبِياءُ و الْأَوْصِياءُ ع

H 1113, Ch. 108, h 36
A number of our people have narrated from Ahmad ibn Muhammad from Ibrahim al-Hamadani in a *marfu'* manner from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"About the words of Allah, the Most High, 'We shall set up the balances to maintain proper justice on the Day of Judgment. . . .," (21:47) the Imam, recipient of divine supreme covenant, said, "Balances are the prophets and the executors of their wills.'"

٣٧- عِلِي بْن محمدٍ عَنْ سهْل بْنِ زِيادٍ عَنْ أَحْمد بْنِ الْحسيْنِ بْنِ عمر بْنِ يزِيد عَنْ محمدِ بْنِ جمْهورٍ عَنْ محمدِ بْنِ سِنانٍ عَنِ الْمفَضلِ بْنِ عمر قَالَ سأَلْت أَبا عَبْدِ اللهِ ع عَنْ قَوْلِ اللهِ تعالَى ائْتِ بِقُرْآنٍ غَيرِ هذا أَوْ بدلْه قَالَ قَالُوا أَوْ بدلْ عِلِياً ع

H 1114, Ch. 108, h 37
Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Ahmad ibn al-Husayn ibn 'Umar ibn Yazid from Muhammad ibn Jumhur from Muhammad ibn Sinan from al-Mufaddal ibn 'Umar who has said the following:

"I asked abu 'Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most High, '. . . those who do not wish to meet Us in the life hereafter say, "Bring us another book besides this one or change it . . .,"' (10:15) the Imam said, 'They said, "Replace Ali, recipient of divine supreme covenant."'"

٣٨- عِلِي بْن محمدٍ عَنْ سهْل بْنِ زِيادٍ عَنْ إِسْماعِيلَ بْنِ مِهْرانَ عَنِ الْحسنِ الْقُمي عَنْ إِدْرِيس بْنِ عَبْدِ اللهِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سأَلْته عَنْ تفْسِيرِ هذِهِ الْآيةِ ما سلَكَكُمْ فِي سقَر. قَالُوا لَمْ نك مِن الْمصلِين قَالَ عنى بِها لَمْ نك مِنْ أَتباعِ الْأَئِمةِ الذِين قَالَ الله تبارك و تعالَى فِيهِمْ و السابِقُونَ السابِقُونَ. أُولَئِك الْمقَربونَ أَ ما ترى الناس يسمونَ الذِي يلِي السابِق فِي الْحلْبةِ مصلي فَذَلِك الذِي عنى حَيْثُ قَالَ لَمْ نك مِن الْمصلِين لَمْ نك مِنْ أَتباعِ السابِقِين

H 1115, Ch. 108, h 38
Ali ibn Muhammad has narrated from Sahl ibn Ziyad from 'Isma'il ibn Mihran from al-Hassan al-Qummi from Idris ibn 'Abd Allah who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about the interpretation of this verse of the Holy Quran, 'What has led you to Saqar' (a place in hell)? They will reply, 'We did not pray.' (74:43)

"The Imam said, 'Such people will be those who did not believe in *'A'immah* (Leaders with Divine Authority) about whom Allah, the Most Holy, the Most High, has said, "The foremost ones will be the nearest ones to Allah." (56:11) Have you not noticed that people call the one second to the lead in horseracing 'Al-Musalli' (also means the praying)? This is what is meant therein. "We did not pray" (74:43), means 'We did not follow the lead.'"

٣٩- أَحْمد بْن مِهْرانَ عَنْ عَبْدِ الْعظِيمِ بْنِ عَبْدِ اللهِ الْحسنِي عَنْ موسى بْنِ محمدٍ عَنْ يونس بْنِ يعْقُوب عمنْ ذَكَره عَنْ أَبِي جعْفَرٍ ع فِي قَوْلِ اللهِ عز و جل و أَنْ لَوِ اسْتقاموا علَى الطرِيقَةِ لَأَسْقَيناهمْ ماءً غَدقاً يقُولُ لَأَشْرَبنا قُلُوبهم الْإِيمانَ و الطرِيقَةُ هِي ولَايةُ عِلِي بْنِ أَبِي طَالِبٍ و الْأَوْصِياءِ ع

H 1116, Ch. 108, h 39
Ahmad ibn Mihran has narrated from 'Abd al-'Azim ibn 'Abd Allah al-Hassani from Musa ibn Muhammad from Yunus ibn Ya'qub from the one he mentioned from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"About the words of Allah, the Most Majestic, the Most Gracious, 'Had they (jinn and mankind) remained steadfast in their religion (Islam), We would certainly have given them abundant water to drink' (72:16) the Imam said, 'Allah says that He would quench their hearts with belief. "Religion" is a reference to Leadership of Ali ibn abu Talib, recipient of divine supreme covenant, and the executors of his will with Divine Authority.'"

٤٠- الْحسيْن بْن محمدٍ عَنْ معلى بْنِ محمدٍ عَنْ محمدِ بْنِ جمْهورٍ عَنْ فَضالَةَ بْنِ أَيوب عَنِ الْحسيْنِ بْنِ عثْمانَ عَنْ أَبِي أَيوب عَنْ محمدِ بْنِ مسْلِمٍ قَالَ سأَلْت أَبا عَبْدِ اللهِ ع عَنْ قَوْلِ اللهِ عز و

H 1117, Ch. 108, h 40
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Muhammad ibn Jumhur from al-Fadala ibn Ayyub from al-Husayn ibn 'Uthman from abu Ayyub from Muhammad ibn Muslim who has said the following:

"I asked abu 'Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Gracious, "To those who have said, 'Allah is our Lord,' and who have remained steadfast to their belief. . . ." (41:30)

جل الذِين قالُوا ربنا الله ثُم اسْتقاموا فَقَالَ أَبو عَبْدِ اللهِ ع اسْتقَاموا علَى الْأَئمةِ واحِداً بعْد واحِدٍ تتنزلُ علَيْهِم الْملَائِكَةُ أَلا تخافُوا و لا تحْزنوا و أَبشِروا بِالْجنةِ الَّتِي كُنتمْ توعدونَ

"The Imam, recipient of divine supreme covenant, said, 'It refers to those who remained steadfast in their belief in the Leadership with Divine Authority of *'A'immah* (Leaders with Divine Authority), recipients of divine supreme covenant, one after the other, ". . . the angels will descend saying, 'Do not be afraid or grieved. Receive the glad news of the Paradise, which was promised to you.'"" (41:30)

H 1118, Ch. 108, h 41

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from Muhammad ibn Fudayl from abu Hamza who has said the following:

٤١ - الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنِ الْوشاءِ عنْ محمدِ بْنِ الْفُضيْلِ عنْ أَبِي حمْزةَ قَالَ سأَلْت أَبا جعْفَرٍ ع عنْ قَوْلِ اللهِ تعالَى قُلْ إِنما أَعِظُكُمْ بِواحِدةٍ فَقَالَ إِنما أَعِظُكُمْ بِولَايةِ علِي ع هِي الْواحِدةُ الَّتِي قَالَ الله تبارك و تعالَى إِنما أَعِظُكُمْ بِواحِدةٍ

"Once I asked abu Ja'far, recipient of divine supreme covenant, about the words of Allah, the Most High, 'Say, I advise you to believe only in one. . . .' (34:46)

"The Imam said that Allah has said, 'I advise you to acknowledge Imam Ali's Leadership with Divine Authority. It is the "one" that Allah, the Most Holy, the Most High, has called, 'I advise you to believe only in "one".'"

H 1119, Ch. 108, h 42

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Muhammad ibn 'Urama and Ali ibn 'Abd Allah from Ali ibn Hassa'n from 'Abd al-Rahman ibn Kathir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

٤٢ - الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنْ محمدِ بْنِ أُورمةَ و علِي بْنِ عبْدِ اللهِ عنْ علِي بْنِ حسانَ عنْ عبْدِ الرحْمنِ بْنِ كَثِيرٍ عنْ أَبِي عبْدِ اللهِ ع فِي قَوْلِ اللهِ عز و جل إِن الذِين آمنوا ثُم كفَروا ثُم آمنوا ثُم كفَروا ثُم ازْدادوا كُفْراً لَنْ تقْبلَ توْبتهمْ قَالَ نزلَتْ فِي فُلَانٍ و فُلَانٍ و فُلَانٍ آمنوا بِالنبِي ص فِي أَول الْأَمرِ و كفَروا حيْثُ عرِضتْ علَيْهِم الْولَايةُ حِين قَالَ النبِي ص منْ كُنت موْلَاه فَهذَا علِي موْلَاه ثُم آمنوا بِالْبيْعةِ لِأَمِيرِ الْمؤْمِنِين ع ثُم كفَروا حيْثُ مضى رسولُ اللهِ ص فَلَمْ يقِروا بِالْبيْعةِ ثُم ازْدادوا كُفْراً بِأَخْذِهِمْ منْ بايعه بِالْبيْعةِ لَهمْ فَهؤُلَاءِ لَمْ يبْق فِيهِمْ مِن الْإِيمانِ شيْءٌ

"About the words of Allah, the Most Majestic, the Most Gracious, 'Allah will not forgive or guide to the right path those who first believe, then disbelieve, again believe and disbelieve, and then increase their disbelief,' (4:137) the Imam, recipient of divine supreme covenant, said, 'It was revealed about so and so and so and so who believed in the Holy Prophet, recipient of divine supreme covenant, in the beginning. They turned to disbelief when Leadership with Divine Authority of Ali, recipient of divine supreme covenant, was made known to them when the Holy Prophet, recipient of divine supreme covenant, said, "Over whoever I have Divine Authority, Ali, recipient of divine supreme covenant, also has Divine Authority." When the Messenger of Allah passed away they turned to disbelief. They did not remain steadfast in their oath of allegiance. They increased in their disbelief through making people pledge allegiance to them. They were left with nothing of the belief that once they had.'"

H 1120, Ch. 108, h 43

Through the same chain of narrators it is narrated from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

٤٣ - و بِهذَا الْإِسْنادِ عنْ أَبِي عبْدِ اللهِ ع فِي قَوْلِ اللهِ تعالَى إِن الذِين ارْتدوا علَى أَدبارِهِمْ مِنْ بعْدِ ما تبين لَهم الْهدى الشيْطَانُ سوَّلَ لَهمْ و أَملَى لَهمْ ذَلِك بِأَنهمْ قَالُوا لِلذِين كَرِهوا ما نزلَ اللهُ سنُطِيعكُمْ فِي بعْضِ الْأَمرِ قَالَ نزلَتْ و اللهِ فِيهِما و فِي أَتبَاعِهِما و هو قَوْلُ اللهِ عز و جل الذِي نزلَ بِهِ جبْرئِيلُ ع علَى محمدٍ ص ذَلِك بِأَنهمْ قَالُوا لِلذِين كَرِهوا ما نزلَ اللهُ فِي علِي ع سنُطِيعكُمْ فِي بعْضِ الْأَمرِ

"About the words of Allah, the Most High, 'Those who have reverted to disbelief after guidance have become manifest to them. . . .," (47:25) the Imam, recipient of divine supreme covenant, said, 'They are so and so and so and so who reverted from the faith in rejecting Leadership with Divine Authority of Amir al-Mu'minin Ali, recipient of divine supreme covenant.' I then asked about the words of Allah, the Most High, '. . . this is because they have said to those who hate Allah's revelation, "We shall obey you in certain matters. . . ."' (47:26) The Imam said, 'By Allah, it was revealed about the two of them and their followers. To this the words of Allah, the Most Majestic, the Most Gracious, that Jibril brought to Muhammad, recipient of divine supreme covenant, refer, "This is because they have said to those who hate Allah's revelation, [about Leadership with Divine Authority of Ali, recipient of divine supreme covenant] and say, 'We shall obey you in certain matters. . . .'"' (47:26)

قَالَ دعَوْا بِني أُميةَ إِلَى مِيثَاقِهِمْ أَلا يصيروا الْأَمر فِينا بَعْد النبِي ص و لَا يعْطُونا مِن الْخمسِ شَيْئاً و قَالُوا إِنْ أَعْطَيْناهمْ إِياه لَمْ يحْتاجوا إِلَى شَيْءٍ و لَمْ يبالُوا أَنْ يكُونَ الْأَمر فِيهِمْ فَقَالُوا سنطِيعكُمْ فِي بعْضِ الْأَمرِ الذِي دعَوْتمونا إِلَيْهِ و هو الْخمس أَلا نعْطِيهِمْ مِنْه شَيْئاً و قَوْله كَرِهوا ما نزلَ الله و الذِي نزلَ الله ما افْترض علَى خلْقِهِ مِنْ ولَايةِ أَمِيرِ الْمُؤْمِنِين ع و كَانَ معهمْ أَبو عبْيدةَ و كَانَ كَاتِبهمْ فَأَنزلَ الله أَمْ أَبرموا أَمراً فَإِنا مبرِمونَ أَمْ يحْسبونَ أَنا لا نسْمع سِرهمْ و نجْواهمْ الْآيةَ

"The Imam further said, 'They made an agreement with the Amawids not to allow the leadership come to us, *Ahl al-Bayt*, after the Holy Prophet, recipient of divine supreme covenant, not to pay us anything of one fifth taxes. They said, "If we pay to them, *Ahl al-Bayt*, the one fifth taxes, their needs will be met and they, *Ahl al-Bayt*, then will not think of their leadership as threatened." They (the other party, Amawids) said, "We will obey you in certain matters" (47:26) that you want us to obey, such as the one fifth taxes. We will not pay it to them.'

"Allah's words that read, '. . . who hate Allah's revelation, . . .' (47:26) refer to Amir al-Mu'minin Ali's Leadership with Divine Authority over the creatures. With them was abu 'Ubayda, their scribe. Allah has said, 'If the unbelievers persist in their disbelief, We shall also persist in punishing them (43:79). Do they think that We do not hear their secrets and whispers. . . . ?'" (43:80)

٤٤ - و بِهذَا الْإِسْنادِ عنْ أَبِي عبْدِ اللهِ ع فِي قَوْل اللهِ عز و جل و مَنْ يرِدْ فِيهِ بِإِلْحادٍ بِظُلْمٍ قَالَ نزلَتْ فِيهِمْ حَيْثُ دخلُوا الْكَعْبةَ فَتعاهدوا و تعاقَدوا علَى كُفْرِهِمْ و جحودِهِمْ بِما نزلَ فِي أَمِيرِ الْمُؤْمِنِين ع فَأَلْحدوا فِي الْبيتِ بِظُلْمِهِم الرسولَ و ولِيه فَبعْداً لِلْقَوْمِ الظَالِمِين

H 1121, Ch. 108, h 44

Through the same chain of narrators it is narrated from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"About the words of Allah, the Most Majestic, the Most Gracious, '. . . and those who commit evil and injustice therein,' (22:25) the Imam said, 'It was revealed about them as they entered the Ka'ba and made an agreement and commitment to continue in disbelief and denial of the Divine revelation about Amir al-Mu'minin Ali, recipient of divine supreme covenant. They, thus, committed evil and injustice toward the Messenger of Allah about the executor of his will. May Allah do away with the unjust people.'"

٤٥ - الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنْ عِلِي بْنِ أَسْباطٍ عنْ عِلِي بْنِ أَبِي حمْزةَ عنْ أَبِي بصِيرٍ عنْ أَبِي عبْدِ اللهِ ع فِي قَوْل اللهِ عز و جل فَستعْلَمونَ مَنْ هو فِي ضلَالٍ مبِينٍ يا مَعْشر الْمكَذبِين حَيْثُ أُنبأْتكُمْ رِسالَةَ ربي فِي ولَايةِ عِلِي ع و الْأَئمةِ ع مِنْ بعْدِهِ مَنْ هو فِي ضلَالٍ مبِينٍ كَذَا أُنزِلَتْ و فِي قَوْلِهِ تعالَى إِنْ تلْووا أَوْ تعْرِضوا فَقَالَ إِنْ تلْووا الْأَمر و تعْرِضوا عما أُمِرْتمْ بِهِ فَإِن الله كَانَ بِما تعْملُونَ خبِيراً و فِي قَوْلِهِ فَلَنذِيقَن الذِين كَفَروا بِتَرْكِهِمْ ولَايةَ أَمِيرِ الْمُؤْمِنِين ع عذَاباً شَدِيداً فِي الدنْيا و لَنجْزِينهمْ أَسْوأَ الذِي كَانوا يعْملُونَ

H 1122, Ch. 108, h 45

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ali ibn Asbat from Ali ibn abu Hamza from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"About the words of Allah, the Most Majestic, the Most Gracious, 'You will soon know who is in manifest error . . .,' (67:29) the Messenger of Allah said, 'O you people who reject Leadership with Divine Authority of Ali, recipient of divine supreme covenant, and *'A'immah* (Leaders with Divine Authority) after him, I have conveyed to you, as part of the message of Allah, '. . . then who is in manifest error?' (67:29) Similarly they are addressed in this verse: 'If you deviate from the truth in your testimony, or decline to present your testimony at all . . ., [should you deviate from the command or decline to obey the command] you must know that Allah is Well Aware of what you do.'" (4:135)

"In the words of Allah, '. . . We shall certainly make the unbelievers, [in Leadership with Divine Authority of Imam Ali, recipient of divine supreme covenant] suffer severe torment [in this world] and will punish them for their worst deeds,' (41:27) this is how the above were revealed to the Holy Prophet,' the Imam explained."

٤٦ - الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنْ عِلِي بْنِ أَسْباطٍ عنْ عِلِي بْنِ مَنْصورٍ عنْ إِبراهِيم بْنِ عبْدِ الْحمِيدِ عنِ الْوليدِ بْنِ صبِيحٍ عنْ أَبِي عبْدِ اللهِ ع ذِلكُمْ بِأَنه إِذا دعِي الله وحْده و أَهْلُ الْولَايةِ كَفَرْتمْ

H 1123, Ch. 108, h 46

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ali ibn Asbat from Ali ibn Mansur from Ibrahim ibn 'Abd al-Hamid from al-Walid ibn Sabih from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"About the words of Allah, '. . . your suffering is only because you disbelieved when One Allah, [and the people who possess Leadership with Divine Authority] were mentioned. . . .' (40:12) the Imam explained (by his words in brakets)."

H 1124, Ch. 108, h 47
Ali ibn Ibrahim has narrated from Ahmad ibn Muhammad from Muhammad ibn Khalid from Muhammad ibn Sulayman from his father from abu Basir from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“About the words of Allah, the Most High, ‘Someone (needlessly) demanded to experience the torment (of Allah) (70:1), which will inevitably seize the unbelievers [in Imam Ali’s Leadership with Divine Authority],’ (70:2) the Imam, recipient of divine supreme covenant, then said, ‘This, by Allah, is how Jibril brought it to the Holy Prophet, recipient of divine supreme covenant.’”

٤٧- عِلِيُّ بْنُ إِبْراهِيم عَنْ أَحْمَدْ بْنِ محمدٍ عَنْ محمدِ بْنِ خالِدٍ عَنْ محمدِ بْنِ سلَيْمانَ عَنْ أَبِيهِ عَنْ أَبِي بصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ تعالَى سأَلَ سائِلٌ بِعذابٍ واقِعٍ. لِلْكافِرِين بِوِلايةِ عِلِي لَيْس لَه دافِع ثُم قَالَ هكَذَا و اللهِ نزلَ بِها جَبْرئِيلُ ع علَى محمدٍ ص

H 1125, Ch. 108, h 48
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Sayf from his brother from his father from abu Hamza from abu Ja‘far, recipient of divine supreme covenant, who has said the following:

“About the words of Allah, the Most High, ‘. . . Your ideas are confused (51:8). Allow whoever wishes to turn away, turn away from it [*Wilayah,* Leadership with Divine Authority],’ (51:9) the Imam said, ‘Whoever turns away from *Wilayah,* of *'A'immah*, recipient of divine supreme covenant, has turned away from paradise.’”

٤٨- محمدُ بْن يحْيى عَنْ أَحْمدْ بْنِ محمدِ بْنِ عِيسى عنِ الْحسنِ بْنِ سيْفٍ عَنْ أَخِيهِ عَنْ أَبِيهِ عَنْ أَبِي حمْزةَ عَنْ أَبِي جعْفَرٍ ع فِي قَوْلِهِ تعالَى إِنكُمْ لَفِي قَوْلٍ مخْتلِفٍ فِي أَمرِ الْوِلايةِ يؤْفَك عَنه منْ أُفِك قَالَ منْ أُفِك عنِ الْوِلايةِ أُفِك عنِ الْجنةِ

H 1126, Ch. 108, h 49
Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Muhammad ibn Jumhur from Yunus who has said that a person in a *marfu‘* manner narrated the following to me from abu ‘Abd Allah, recipient of divine supreme covenant:

“About the words of Allah, the Most Majestic, the Most Gracious: ‘Yet, he has not entered into Aqaba (90:11). If only you knew what Aqaba is! (90:12). It is the setting free of a slave,’ (90:13) the Imam said, ‘Setting free of a slave is acknowledgment of the *Wilayah,* Leadership with Divine Authority of Amir al-Mu’minin Ali, recipient of divine supreme covenant.’”

٤٩- الْحسيْن بْن محمدٍ عَنْ معلى بْنِ محمدٍ عَنْ محمدِ بْنِ جمْهورٍ عَنْ يونس قَالَ أَخْبرنِي منْ رفَعه إِلَى أَبِي عَبْدِ اللهِ ع فِي قَوْلِهِ عز و جل فَلَا اقْتحم الْعقَبةَ. و ما أَدْراك ما الْعقَبةُ. فَك رقَبةٍ يعْنِي بِقَوْلِهِ فَك رقَبةٍ ولَايةَ أَمِيرِ الْمؤْمِنِين ع فَإِن ذَلِك فَك رقَبةٍ

H 1127, Ch. 108, h 50
Through the same chain of narrators it is from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“About the words of Allah, the Most High, ‘. . . give to the believers the glad news of their high rank in the sight of Allah. . . .’ (10:2) the Imam said, ‘It (glad news) is the *Wilayah* (Leadership with Divine Authority) of Imam Ali, recipient of divine supreme covenant.’”

٥٠- وبِهذَا الْإِسْنادِ عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِهِ تعالَى بشرِ الذِين آمنوا أَن لَهمْ قَدم صِدْقٍ عِنْد ربهِمْ قَالَ ولَايةُ أَمِيرِ الْمؤْمِنِين ع

H 1128, Ch. 108, h 51
Ali ibn Ibrahim has narrated from Ahmad ibn Muhammad al-Barqi from his father from Muhammad ibn al-Fudayl from abu Hamza from abu Ja‘far, recipient of divine supreme covenant, who has said the following:

“About the words of Allah, the Most High: ‘. . . two groups who dispute with each other about their Lord. For the unbelievers [in *Wilayah,* Leadership with Divine Authority of Imam Ali], the garment of fire has already been prepared. . . .,’ (22:19) the Imam explained (through his words in brakets).”

٥١- عِلِيُّ بْن إِبْراهِيم عَنْ أَحْمد بْنِ محمدٍ الْبرْقِي عَنْ أَبِيهِ عَنْ محمدِ بْنِ الْفُضيْلِ عَنْ أَبِي حمْزةَ عَنْ أَبِي جعْفَرٍ ع فِي قَوْلِهِ تعالَى هذَانِ خصْمانِ اخْتصموا فِي ربهِمْ فَالذِين كَفَروا بِولَايةِ عِلِي قُطعتْ لَهمْ ثِياب مِنْ نارٍ

H 1129, Ch. 108, h 52
Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Muhammad ibn ’Urama from Ali ibn Hassa’n from ‘Abd al-Rahman ibn Kathir who has said the following:

“I asked abu ‘Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most High, ‘. . . human beings realize that the true guardianship is that of (Allah). . . .’ (18:44)

٥٢- الْحسيْن بْن محمدٍ عَنْ معلى بْنِ محمدٍ عَنْ محمدِ بْنِ أُورمةَ عَنْ عِلِي بْنِ حسانَ عَنْ عَبْدِ الرحْمنِ بْنِ كَثِيرٍ قَالَ سأَلْت أَبا عَبْدِ اللهِ ع عَنْ قَوْلِ اللهِ تعالَى هنالِك الْولايةُ لِلهِ الْحق

قَالَ ولَايةُ أَمِيرِ الْمُؤْمِنِين ع

The Imam said, ‘It (guardianship) is the *Wilayah* (Leadership with Divine Authority) of Amir al-Mu’minin, recipient of divine supreme covenant.’”

٥٣- محمدُ بْن يحْيى عنْ سلَمةَ بْنِ الْخطابِ عنْ عِلِي بْنِ حسانَ عنْ عبْدِ الرحْمنِ بْنِ كَثِيرٍ عنْ أَبِي عبْدِ اللهِ ع فِي قَوْلِهِ عز و جل صِبْغةَ اللهِ و منْ أَحْسن مِن اللهِ صِبْغةً قَالَ صبغَ الْمؤْمِنِين بِالْولَايةِ فِي الْمِيثَاق

H 1130, Ch. 108, h 53
Muhammad ibn Yahya has narrated from Salama ibn al-Khattab from Ali ibn Hassa’n from ‘Abd al-Rahman ibn Kathir from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“About the words of Allah, the Most Majestic, the Most Gracious: ‘It is Allah's (means of purification and His) coloring. No coloring (purification) is better than that of Allah and we (Muslims) worship Him,’ (2:138) the Imam said, ‘Allah had colored the believers with *Wilayah* (Leadership with Divine Authority) of Imam Ali, recipient of divine supreme covenant, at the time He made them make the covenant.’”

٥٤- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنِ ابْنِ فَضالٍ عنِ الْمفَضلِ بْنِ صالِحٍ عنْ محمدِ بْنِ عِلِي الْحلَبِي عنْ أَبِي عبْدِ اللهِ ع فِي قَوْلِهِ عز و جل رب اغْفِرْ لِي ولِوالِدي ولِمنْ دخلَ بيْتِي مؤْمِناً يعْنِي الْولَايةَ منْ دخلَ فِي الْولَايةِ دخلَ فِي بيْتِ الْأَنْبِياءِ ع و قَوْلُه إِنما يرِيد اللهُ لِيذْهِب عنْكُم الرِجْس أَهْلَ الْبيْتِ و يطَهرَكُمْ تطْهِيراً يعْنِي الْأَئِمةَ ع و ولَايتهمْ منْ دخلَ فِيها دخلَ فِي بيْتِ النبِي ص

H 1131, Ch. 108, h 54
A number of our people have narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn Faddal from al-Mufaddal ibn Salih from Muhammad ibn Ali al-Halabi from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“About the words of Allah, the Most Majestic, and the Most Gracious: ‘Lord, forgive me, my parents, the believers who have entered my home and all believing. . . .,’ (71:28) the Imam said, “Home” means *Wilayah* (Leadership with Divine Authority) of Imam Ali, recipient of divine supreme covenant. Whoever acknowledges *Wilayah* has entered the home of the prophets. The “house” (Bayt) mentioned in verse (33:33) also refers to *Wilayah.* “People of the house, Allah wants to remove all kinds of uncleanliness from you and to purify you thoroughly.” (33:33) It stands for *'A'immah* (Leaders with Divine Authority), recipients of divine supreme covenant, and for their *Wilayah*. Whoever acknowledges it has found a place in the house of the Holy Prophet, recipient of divine supreme covenant.’”

٥٥- وبِهذَا الْإِسْنادِ عنْ أَحْمد بْنِ محمدٍ عنْ عمر بْنِ عبْدِ الْعزِيزِ عنْ محمدِ بْنِ الْفُضيْلِ عنِ الرضا ع قَالَ قُلْت قُلْ بِفَضْلِ اللهِ و بِرحْمتِهِ فَبِذلِك فَلْيفْرحوا هو خيْر مِما يجْمعونَ قَالَ بِولَايةِ محمدٍ و آلِ محمدٍ ع هو خيْر مِما يجْمع هؤُلَاءِ مِنْ دنْياهمْ

H 1132, Ch. 108, h 55
Through the same chain of narrators it is narrated from Ahmad ibn Muhammad from ‘Umar ibn ‘Abd al-‘Aziz from Muhammad ibn al-Fudayl who has said the following:

“Once I asked al-Rida, recipient of divine supreme covenant, about the words of Allah: ‘(Muhammad), tell them to be happy with the favors and the mercy of Allah is better than whatever you accumulate.’ (10:58)

“The Imam said, ‘To acknowledge the *Wilayah* (Leadership with Divine Authority) of Muhammad and the family of Muhammad, recipients of divine supreme covenant, is better than all that they accumulate of the worldly gains.’”

٥٦- أَحْمد بْن مِهْرانَ عنْ عبْدِ الْعظِيمِ بْنِ عبْدِ اللهِ الْحسنِي عنْ عِلِي بْنِ أَسْباطٍ عنْ إِبْراهِيم بْنِ عبْدِ الْحمِيدِ عنْ زيْدٍ الشحامِ قَالَ قَالَ لِي أَبو عبْدِ اللهِ ع و نحْن فِي الطرِيقِ فِي لَيْلَةِ الْجمعةِ اقْرأْ فَإِنها لَيْلَةُ الْجمعةِ قُرْآناً فَقَرأْت إِن يوْم الْفَصْل كَانَ مِيقاتهمْ أَجْمعِين. يوْم لا يغْنِي موْلًى عنْ موْلًى شيْئاً و لا همْ ينْصرونَ. إِلا منْ رحِم الله فَقَالَ أَبو عبْدِ اللهِ ع نحْن و اللهِ الذِي رحِم الله و نحْن و اللهِ الذِي اسْتثْنى الله لَكِنا نغْنِي عنْهمْ

H 1133, Ch. 108, h 56
Ahmad ibn Mihran has narrated from ‘Abd al-‘Azim al-Hassani from Ali ibn Asbat from Ibrahim ibn ‘Abd al-Hamid from Zayd al-Shahham who has said the following:

“Once abu ‘Abd Allah, recipient of divine supreme covenant, said to me on the way home on Friday night, ‘Read from the Holy Quran. It is a Friday night.’ I then read, ‘The fixed time for all of them will be the Day of Judgment (44:40) (when wrong will be discerned from right). On this day friends will be of no benefit to one another, nor will they receive any help (44:41) except for those to whom Allah grants mercy. . . .’ (44:42)

“The Imam said, ‘We, by Allah, are ‘Those whom He has granted mercy’. We, by Allah, are the ones whom Allah has made exceptional and we will support them (our followers) sufficiently.’”

H 1134, Ch. 108, h 57
Ahmad ibn Mihran has narrated from ‘Abd al-‘Azim from ‘Abd Allah from Yahya ibn Salim from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“When this verse, ‘. . . but only attentive ears will retain it. . . .’ (69:12) was revealed, the Messenger of Allah said, ‘They are your ears, O Ali ibn abu Talib, recipient of divine supreme covenant,’ the Imam explained.”

٥٧- أَحْمد بْن مِهْرانَ عَنْ عَبْدِ الْعظِيمِ بْنِ عَبْدِ اللهِ عَنْ يحْيى بْنِ سالِمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ لَما نزلَتْ و تعِيها أُذُنٌ واعِيةٌ قَالَ رسولُ اللهِ ص هِي أُذُنك يا عِلِي

H 1135, Ch. 108, h 58
Ahmad ibn Mihran has narrated from ‘Abd al-‘Azim from Muhammad ibn al-Fudayl from abu Hamza from abu Ja‘far, recipient of divine supreme covenant, who has said the following:

“Once Jibril brought the following verse to Prophet Muhammad, recipient of divine supreme covenant, ‘The unjust ones [against the rights of the family of Muhammad] (among you) changed what they were told to say. Then, We afflicted them [the unjust against the rights of the family of Muhammad, recipient of divine supreme covenant] with a torment from the heavens for their evil deeds,’ (2:59) the Imam explained.”

٥٨- أَحْمد بْن مِهْرانَ عَنْ عَبْدِ الْعظِيمِ بْنِ عَبْدِ اللهِ عَنْ محمدِ بْنِ الْفُضيْل عَنْ أَبِي حمْزةَ عَنْ أَبِي جعْفَرٍ ع قَالَ نزلَ جبْرئِيلُ ع بِهذِهِ الْآيةِ علَى محمدٍ ص هكذَا فَبدلَ الذِين ظَلَموا آلَ محمدٍ حقهمْ قَوْلًا غَيْر الذِي قِيلَ لَهمْ فَأَنزلْنا علَى الذِين ظَلَموا آلَ محمدٍ حقهمْ رِجْزاً مِن السماءِ بِما كانوا يفْسقُونَ

H 1136, Ch. 108, h 59
Through the same chain of narrators it is narrated from ‘Abd al-‘Azim ibn ‘Abd Allah al-Hassani from Muhammad ibn al-Fudayl from abu Hamza from abu Ja‘far, recipient of divine supreme covenant, who has said the following:

“Jibril brought this verse as this: ‘Those who have done injustice [against the rights of the family of Muhammad, recipient of divine supreme covenant] will not receive forgiveness from Allah or guidance to any other path but that to hell wherein they will remain forever and that is a very easy thing for Allah to do.’ (4:169) Then he recited, ‘O people, the Messenger has come to you with the truth [*Wilayah,* Leadership with Divine Authority of Imam Ali, recipient of divine supreme covenant] from your Lord, thus, you must believe in it, it will be better for you. If you reject [*Wilayah* of Imam Ali, recipient of divine supreme covenant] (you must know) that to Allah belongs all that is in the heavens and in the earth. . . .,’ (4:170) the Imam explained.”

٥٩- و بِهذَا الْإِسْنادِ عَنْ عَبْدِ الْعظِيمِ بْنِ عَبْدِ اللهِ الْحسنِي عَنْ محمدِ بْنِ الْفُضيْل عَنْ أَبِي حمْزةَ عَنْ أَبِي جعْفَرٍ ع قَالَ نزلَ جبْرئِيلُ ع بِهذِهِ الْآيةِ هكذَا إِن الذِين... ظَلَموا آلَ محمدٍ حقهمْ لَمْ يكُنِ اللهُ لِيغْفِر لَهمْ و لا لِيهْدِيهمْ طَرِيقاً. إِلا طَرِيق جهنم خالِدِين فِيها أَبداً و كانَ ذلِك علَى اللهِ يسِيراً ثُم قَالَ يا أَيها الناس قَدْ جاءَكُم الرسولُ بِالْحق مِنْ ربكُمْ فِي ولَايةِ عِلِي فَآمِنوا خَيْراً لَكُمْ و إِنْ تكْفُروا بِولَايةِ عِلِي فَإِن لِلهِ ما فِي السماواتِ و ما فِي الْأَرْضِ

H 1137, Ch. 108, h 60
Ahmad Mihran has narrated –may Allah grant him blessings- from ‘Abd al-‘Azim from Bakkar from Jabir from abu Ja‘far, recipient of divine supreme covenant, who has said the following:

“This verse of the Holy Quran was revealed as, ‘If they had done what they had been advised to do [about Ali, recipient of divine supreme covenant], it would have been for their own good. . . .,’ (4:66) explained the Imam.”

٦٠- أَحْمد بْن مِهْرانَ رحِمه الله عَنْ عَبْدِ الْعظِيمِ عَنْ بكارٍ عَنْ جابِرٍ عَنْ أَبِي جعْفَرٍ ع قَالَ هكذَا نزلَتْ هذِهِ الْآيةُ و لَوْ أَنهمْ فَعلُوا ما يوعظُونَ بِهِ فِي عِلِي لَكانَ خَيْراً لَهمْ

H 1138, Ch. 108, h 61
Ahmad has narrated from ‘Abd al-‘Azim from ibn ’Udhayna from Malik al-Juhanni who has said the following:

“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, about the meaning of the words of Allah: ‘. . . He has revealed this Quran to me to warn you and those who will receive it. . . .’ (6:19)

“The Imam said, ‘It means, whoever of the family of Muhammad, recipient of divine supreme covenant, will be the Imam (Leader with Divine Authority), will warn people by means of the Holy Quran just as the Messenger of Allah did.’”

٦١- أَحْمد عَنْ عَبْدِ الْعظِيمِ عن ابْنِ أُذَيْنةَ عَنْ مالِكٍ الْجهنِي قَالَ قُلْت لِأَبِي عَبْدِ اللهِ ع و أُوحِي إِلَي هذَا الْقُرْآنُ لِأُنْذِركُمْ بِهِ و مَنْ بلَغَ قَالَ مَنْ بلَغَ أَنْ يكُونَ إِماماً مِنْ آلِ محمدٍ يُنْذِر بِالْقُرْآنِ كما يُنْذِر بِهِ رسولُ اللهِ ص

H 1139, Ch. 108, h 62
Ahmad has narrated from ‘Abd al-‘Azim from al-Husayn ibn Mayyah from those who informed him and has said the following:

“Once a man read this verse before abu ‘Abd Allah, recipient of divine supreme covenant, ‘(Muhammad), tell them, “Act as

٦٢- أَحْمد عَنْ عَبْدِ الْعظِيمِ عن الْحسيْنِ بْنِ مياحٍ عمنْ أَخْبره قَالَ قَرأ رجلٌ عِنْد أَبِي عَبْدِ اللهِ ع قُلِ اعْملُوا فَسيرى الله عملَكُمْ و

رسولُه و الْمؤْمِنونَ فَقَالَ لَيس هكَذَا هِي إِنما هِي و الْمأْمونونَ فَنحْن الْمأْمونونَ

you wish. Allah, His Messenger and the believers will see your deeds. . . .'" (9:105)

"The Imam said, 'It is not all believers. It refers to the infallible ones among them. We are the infallible ones.'"

٦٣- أَحْمد عنْ عبْدِ الْعظِيمِ عنْ هِشامِ بْنِ الْحكَمِ عنْ أَبِي عبْدِ اللهِ ع قَالَ هذَا صِراطُ عَلِي مسْتقِيم

H 1140, Ch. 108, h 63

Ahmad has narrated from 'Abd al-'Azim from Hisham ibn al-Hakam from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"In the Holy Quran, 'This is the path which leads straight to Me [the path of Ali leads straight to Me],' (15:41) the word is *Aliy*, the name of Imam Ali not *'Alayya* which means 'upon me' or 'to me,' the Imam, recipient of divine supreme covenant, explained."

٦٤- أَحْمد عنْ عبْدِ الْعظِيمِ عنْ محمدِ بْنِ الْفُضيْلِ عنْ أَبِي حمْزةَ عنْ أَبِي جعْفَرٍ ع قَالَ نزلَ جبْرئِيلُ بِهذِهِ الْآيةِ هكَذَا فَأَبى أَكْثَر الناسِ بِولَايةِ عَلِي إِلا كُفُوراً قَالَ و نزلَ جبْرئِيلُ ع بِهذِهِ الْآيةِ هكَذَا و قُلِ الْحق مِنْ ربكُمْ فِي ولَايةِ عَلِي فَمنْ شاءَ فَلْيؤْمِنْ و منْ شاءَ فَلْيكْفُرْ إِنا أَعْتدْنا لِلظالِمِين آلَ محمدٍ ناراً

H 1141, Ch. 108, h 64

Ahmad has narrated from 'Abd al-'Azim from Muhammad ibn al-Fudayl from abu Hamza from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Jibril brought this verse as: '. . . but most human beings turn away [from *Wilayah,* Leadership with Divine Authority of Ali, recipient of divine supreme covenant] in disbelief.' (17:89)

"Jibril also brought this verse as: 'Say, Truth comes from your Lord, [About *Wilayah,* Leadership with Divine Authority of Ali, recipient of divine supreme covenant]. Allow people to believe or disbelieve it as they choose. For the unjust [to the family of Muhammad, recipient of divine supreme covenant] We have prepared a fire. . . .,' (18:29) the Imam explained."

٦٥- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدٍ عنْ محمدِ بْنِ إِسْماعِيلَ عنْ محمدِ بْنِ الْفُضيْلِ عنْ أَبِي الْحسنِ ع فِي قَوْلِهِ و أَن الْمساجِد لِلهِ فَلا تدْعوا مع اللهِ أَحداً قَالَ هم الْأَوْصِياءُ

H 1142, Ch. 108, h 65

A number of our people have narrated from Ahmad ibn Muhammad from Muhammad ibn 'Isma'il from Muhammad ibn al-Fudayl from abu al-Hassan, recipient of divine supreme covenant, who has said the following:

"About the words of Allah, 'All the places for prostration, mosques (or parts of the body to be placed on the ground during prostration) belong to Allah,' (72:18) the Imam, recipient of divine supreme covenant, said, 'They (mosques) stand for the executors of the will of the Holy Prophet, recipient of divine supreme covenant.'"

٦٦- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنِ ابْنِ محْبوبٍ عنِ الْأَحْول عنْ سلامِ بْنِ الْمسْتنِيرِ عنْ أَبِي جعْفَرٍ ع فِي قَوْلِهِ تعالَى قُلْ هذِهِ سبِيلِي أَدعوا إِلَى اللهِ على بصِيرةٍ أَنا و مِنِ اتبعنِي قَالَ ذَاك رسولُ اللهِ ص و أَمِير الْمؤْمِنِين ع و الْأَوْصِياءُ مِنْ بعْدِهِمْ

H 1143, Ch. 108, h 66

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Mahbub from al-Ahwal from Salam ibn al-Mustanir from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"About the words of Allah, the Most High, '(Muhammad), say, 'This is my way. I and all my followers invite you to Allah with proper understanding. . . .,' (12:108) the Imam said, 'It applies to the Messenger of Allah and Amir al-Mu'minin Ali and the executors of his will after them, recipient of divine supreme covenant.'"

٦٧- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنْ محمدِ بْنِ إِسْماعِيلَ عنْ حنانٍ عنْ سالِمٍ الْحناطِ قَالَ سأَلْت أَبا جعْفَرٍ ع عنْ قَوْلِ اللهِ عز و جل فَأَخْرجْنا منْ كانَ فِيها مِن الْمؤْمِنِين فَما وجدْنا فِيها غَيْر بيْتٍ مِن الْمسْلِمِين فَقَالَ أَبو جعْفَرٍ ع آلُ محمدٍ لَمْ يبْق فِيها غَيْرهمْ

H 1144, Ch. 108, h 67

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn 'Isma'il from Hanan from Salim al-Hannat who has said the following:

"Once I asked abu Ja'far, recipient of divine supreme covenant, about the meaning of the words of Allah, the Most Majestic, the Most Gracious, 'We saved the believers among them, (51:35) but We found only one Muslim house.' (51:36)

"The Imam said, 'That family is the family of Muhammad, recipient of divine supreme covenant, besides whom no one else remained.'"

٦٨- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنْ محمدِ بْنِ

H 1145, Ch. 108, h 68

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Muhammad ibn Jumhur from 'Isma'il ibn Sahl from al-Qasim ibn 'Urwa from

abu al-Safatij from Zurara from abu Ja‘far, recipient of divine supreme covenant, who has said the following:

“About the words of Allah, the Most High, ‘When they see the torment approaching, the faces of the unbelievers will blacken and they will be told, “This is what you were called,”’ (67:27) the Imam said, ‘This was revealed about Amir al-Mu’minin Ali, recipient of divine supreme covenant, and his contemporaries who did what they did to him. They will see Amir al-Mu’minin Ali, recipient of divine supreme covenant, in such a position that will make them envious. This will cause their faces to show misery. It will be said to them, “This is what you were ‘called with’, meaning the title ‘*Amir al-Mu’minin*’ that you had assumed.”’”

جمْهورٍ عنْ إِسْماعِيلَ بْنِ سهْلٍ عنِ الْقَاسِمِ بْنِ عرْوةَ عنْ أَبِي السفَاتِجِ عنْ زرارةَ عنْ أَبِي جعْفَرٍ ع فِي قَوْلِهِ تعالَى فَلَما رأَوْه زلْفَةً سِيئَتْ وجوه الذِين كفَروا وقِيلَ هذَا الذِي كُنتمْ بِهِ تدعونَ قَالَ هذِهِ نزلَتْ فِي أَمِيرِ الْمؤْمِنِين و أَصْحابِهِ الذِين عمِلُوا ما عمِلُوا يرْونَ أَمِير الْمؤْمِنِين ع فِي أَعْبطِ الْأَماكِنِ لهمْ فَيسِيءُ وجوههمْ و يقَالُ لهمْ هذَا الذِي كُنتمْ بِهِ تدعونَ الذِي انْتحلْتمِ اسْمه

H 1146, Ch. 108, h 69

Muhammad ibn Yahya has narrated from Salama ibn al-Khattab from Ali ibn Hassa’n from ‘Abd al-Rahman ibn Kathir from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“About the words of Allah, the Most High, ‘. . . And by the witness and that which is witnessed. . . .,’ (85:3) the Imam said, ‘They are the Holy Prophet and Amir al-Mu’minin Ali, recipients of divine supreme covenant.’”

٦٩- محمدُ بْن يحْيى عنْ سلَمةَ بْنِ الْخطابِ عنْ عِلِي بْنِ حسانَ عنْ عبْدِ الرحْمنِ بْنِ كَثِيرٍ عنْ أَبِي عبْدِ اللهِ ع فِي قَوْلِهِ تعالَى و شاهِدٍ و مشْهودٍ قَالَ النبِي ص و أَمِير الْمؤْمِنِين ع

H 1147, Ch. 108, h 70

Al-Husayn ibn Muhammad from Mu‘alla ibn Muhammad from al-Washsha’ from Ahmad ibn ‘Umar al-Hallal who has said the following:

“Once I asked abu al-Hassan, recipient of divine supreme covenant, about the words of Allah, the Most High: ‘. . . someone will cry out, “Allah has condemned the unjust.”’ (7:44)

“The Imam said, ‘The caller will be Amir al-Mu’minin Ali, recipient of divine supreme covenant.’”

٧٠- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنِ الْوشاءِ عنْ أَحْمد بْنِ عمر الْحلالِ قَالَ سأَلْت أَبا الْحسنِ ع عنْ قَوْلِهِ تعالَى فَأَذنَ مؤذِنٌ بيْنهمْ أَنْ لَعنةُ اللهِ علَى الظالِمِين قَالَ الْمؤذِنُ أَمِير الْمؤْمِنِين ع

H 1148, Ch. 108, h 71

Al-Husayn ibn Muhammad from Mu‘alla ibn Muhammad ibn ’Urama from Ali ibn Hassa’n from ‘Abd al-Rahman ibn Kathir from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“About the words of Allah, the Most High, ‘. . . for they were guided to speak the noblest words and follow the praiseworthy path,’ (22:24) the Imam said, ‘They were Hamza, Ja’far, ‘Ubayda, Salman, abu Dhar, al-Miqdad ibn al-Aswad and ‘Ammar who “were guided” to Amir al-Mu’minin Ali, recipient of divine supreme covenant. ‘However, Allah has endeared belief to you and has made it attractive to your hearts’ [refers to Amir al-Mu’minin Ali, recipient of divine supreme covenant]. ‘He has made disbelief, evil deeds and disobedience hateful to you. . . .’ (49:7) [the first, the second and the third are meant thereby], the Imam explained.’”

٧١- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنْ محمدِ بْنِ أُورمةَ عنْ عِلِي بْنِ حسانَ عنْ عبْدِ الرحْمنِ بْنِ كَثِيرٍ عنْ أَبِي عبْدِ اللهِ ع فِي قَوْلِهِ تعالَى و هدوا إِلَى الطيبِ مِن الْقَوْلِ و هدوا إِلَى صِراطِ الْحمِيدِ قَالَ ذَاك حمْزةُ و جعْفَر و عبيْدةُ و سلْمانُ و أَبو ذَر و الْمِقْداد بْن الْأَسْودِ و عمار هدوا إِلَى أَمِير الْمؤْمِنِين ع و قَوْلِهِ حبب إِلَيكُم الْإِيمانَ و زينه فِي قُلُوبِكُمْ يعْنِي أَمِير الْمؤْمِنِين و كَره إِلَيكُم الْكُفْر و الْفُسوق و الْعِصْيانَ الْأَولَ و الثانِي و الثالِثَ

H 1149, Ch. 108, h 72

Muhammad ibn Yahya has narrated from ibn Mahbub from Jamil ibn Salih from abu ‘Ubayda who has said the following:

“Once I asked abu Ja‘far, recipient of divine supreme covenant, about the meaning of the words of Allah, the Most High: ‘. . . bring me a Book, revealed before this Quran, or anything remaining of knowledge to support your belief, if indeed you are truthful.’ (46:4)

“The Imam said, ‘Book refers to Tora and the Gospel and the remaining knowledge refers to the knowledge of the executors of the wills of the prophets.’”

٧٢- محمدُ بْن يحْيى عنِ ابْنِ محْبوبٍ عنْ جمِيلِ بْنِ صالِحٍ عنْ أَبِي عبيْدةَ قَالَ سأَلْت أَبا جعْفَرٍ ع عنْ قَوْلِهِ تعالَى ائْتونِي بِكِتابٍ مِنْ قَبلِ هذا أَوْ أَثارةٍ مِنْ عِلْمٍ إِنْ كُنتمْ صادِقِين قَالَ عنى بِالْكِتابِ التوْراةَ و الْإِنْجِيلَ و أَثارةٍ مِنْ عِلْمٍ فَإِنما عنى بِذَلِك عِلْم أَوْصِياءِ الْأَنْبِياءِ ع

H 1150, Ch. 108, h 73

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from the

٧٣- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عمنْ أَخْبره عنْ عِلِي

ْبنِ جعْفَرٍ قَالَ سمِعْت أَبا الْحسنِ ع يقُولُ لَما رأَى رسولُ اللهِ ص تْيماً و عدِياً و بنِي أُمية يرْكَبونَ مِنْبره أَفْظَعه فَأَنزلَ الله تبارك و تعالَى قُرْآناً يتأَسى بِهِ و إِذْ قُلْنا لِلْملاَئِكَةِ اسْجدوا لِآدم فَسجدوا إِلا إِبْليس أَبى ثُم أَوحى إِلَيْهِ يا محمد إِني أَمرْت قَلْم أُطَعْ قَلا تجْزعْ أَنت إِذَا أَمرْت قَلْم تطَعْ فِي وصِيك

one who had narrated to him from Ali ibn Ja‘far who has said the following:

“I heard abu al-Hassan, recipient of divine supreme covenant, say, ‘When the Messenger of Allah saw (in his dream) Taym, ‘Adi and Amawids climb his pulpit he was severely frightened. Allah, the Most Holy, the Most High, sent him a reading to comfort him: “When We told the angels to prostrate before Adam they all obeyed except Iblis (Satan), who refused.” (20:116) Then Allah sent him a message that said, ‘O Muhammad, I commanded them and they disobeyed. Do not despair if you will command them and they will disobey you in the matters of the executor of your will.’””

٧٤- محمد ْبن يحْيى عنْ أَحْمد ْبنِ محمدٍ عنِ ْابنِ محْبوبٍ عنِ الْحسيْنِ ْبنِ نعيْمٍ الصحافِ قَالَ سأَلْت أَبا عبْدِ اللهِ ع عنْ قَوْلِهِ قَمِنْكُمْ كافِر و مِنْكُمْ مؤْمِن قَقَالَ عرف الله عز و جل إِيمانهمْ بِموالاَتِنا و كُفْرهمْ بِها يوْم أَخذَ علَيْهِم الْمِيثَاق و همْ ذَر فِي صلْبِ آدم و سأَلْته عنْ قَوْلِهِ عز و جل أَطِيعوا الله و أَطِيعوا الرسولَ قَإِنْ تولَّيْتمْ قَإِنما على رسولِنا الْبلاَغُ الْمبِين

قَقَالَ أَما و اللهِ ما هلَك منْ كَانَ قَبْلَكُمْ و ما هلَك منْ هلَك حتى يقُوم قَائِمنا ع إِلا فِي تَرْكِ ولاَيتِنا و جحودِ حقنا و ما خرج رسولُ اللهِ ص مِن الدنْيا حتى أَلْزم رِقَاب هذِهِ الْأُمةِ حقنا و الله يهْدِي منْ يشاءُ إِلَى صِراطٍ مسْتقِيمٍ

H 1151, Ch. 108, h 74

Muhammad in Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from al-Husayn ibn Nu‘im al-Sahhaf who has said the following:

“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, about the words of Allah: ‘. . . certain persons of you have believed and others of you have not . . .’ (64:2)

“The Imam said, ‘Allah, the Most Majestic, the Most Gracious, has defined their belief by means of their love for us. He has defined their disbelief, in the same way, by the same fact. This took place on the day He asked all the offspring of Adam (in the form of minute beings) to make a covenant.’

“I then asked him about the words of Allah, the Most Majestic, the Most Gracious: ‘Obey Allah and the Messenger, but if you turn away, you must know that the only duty of Our Messenger is to clearly preach.’ (64:12)

“The Imam said, ‘By Allah, no one of those who were destroyed before or those who will be destroyed up to the time of the rise of al-Mahdi with Divine Authority were or will be destroyed only because of their disregarding our *Wilayah* (Leadership with Divine Authority) and the denial of our rights. The Messenger of Allah did not leave this world before establishing the great responsibility on this ’Umma to observe our rights. Allah guides to the right path whomever he wants.’”

٧٥- محمد ْبن الْحسنِ و علِي ْبن محمدٍ عنْ سهْل ْبنِ زِيادٍ عنْ موسى ْبنِ الْقَاسِمِ الْبجلِي عنْ علِي ْبنِ جعْفَرٍ عنْ أَخِيهِ موسى ع فِي قَوْلِهِ تعالَى و بِئْرٍ معطلَةٍ و قَصْرٍ مشِيدٍ قَالَ الْبِئْر الْمعطلَةُ الْإِمام الصامِت و الْقَصْر الْمشِيد الْإِمام الناطِق

و رواه محمد ْبن يحْيى عنِ الْعمْركِي عنْ علِي ْبنِ جعْفَرٍ عنْ أَخِيهِ ع مِثْله

H 1152, Ch. 108, h 75

Muhammad ibn al-Hassan and Ali ibn Muhammad have narrated from Sahl ibn Ziyad from Musa ibn al-Qasim al-Bajaliy from Ali ibn Ja‘far from his brother Musa, recipient of divine supreme covenant, who has said the following:

“About the words of Allah, the Most High, ‘. . . Their lofty mansions and their wells were left idle,’ (22:45) the Imam said, ‘The abandoned well and idle well refers to the silent Imam and lofty mansion refers to the speaking Imam.’”

Muhammad ibn Yahya has narrated a similar *Hadith* from al-‘Amraki from Ali ibn Ja‘far from abu al-Hassan, recipient of divine supreme covenant.

٧٦- علِي ْبن إِبراهِيم عنْ أَبِيهِ عنِ الْحكَمِ ْبنِ بهْلُولٍ عنْ رجلٍ عنْ أَبِي عبْدِ اللهِ ع فِي قَوْلِهِ تعالَى و لَقَدْ أُوحِي إِلَيْك و إِلَى الذِين مِنْ قَبْلِك لَئِنْ أَشْركْت لَيحْبطَن عملُك قَالَ يعْنِي إِنْ أَشْركْت فِي الْولاَيةِ غَيره بل الله قَاعْبدْ و كُنْ مِن الشاكِرِين يعْنِي بل الله قَاعْبدْ بِالطاعةِ و كُنْ مِن الشاكِرِين أَنْ عضدْتك بِأَخِيك و ابْنِ عمك

H 1153, Ch. 108, h 76

Ali ibn Ibrahim has narrated from his father from al-Hakam ibn al-Buhlul from a man from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“About the words of Allah, the Most High, ‘It has been revealed to you and to those who lived before you that if you consider other things equal to Allah, your deeds will be made devoid of all virtue. . . .,’ (39:65) the Imam said, ‘It means equal in *Wilayah* (Leadership with Divine Authority). “(Muhammad, you must worship Allah alone and give Him thanks,”’ (39:66) the Imam said, ‘It means worship Allah through obedience and be thankful that I (Allah) have provided you support through your brother, your cousin.’”

٧٧- الْحسيْن ْبن محمدٍ عنْ معلى ْبنِ محمدٍ عنْ أَحْمد ْبنِ محمدٍ عنِ الْحسنِ ْبنِ محمدٍ الْهاشِمِي

H 1154, Ch. 108, h 77

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Ahmad ibn Muhammad from al-Hassan ibn Muhammad al-Hashimi who has

said that his father narrated to him from Ahmad ibn ‘Isa who has said that Ja‘far ibn Muhammad, recipient of divine supreme covenant, narrated to me from his father and from his grand father who has said the following:

“About the words of Allah, the Most Majestic, the Most Gracious, ‘They know the bounties of Allah but they deny them. . . .,’ (16:83) the Imam said that when this verse was revealed, ‘Only Allah, His Messenger, and the true believers who are steadfast in prayer and pay alms, while they kneel during prayer, are your guardians,’ (5:55) certain persons of the companions of the Messenger of Allah, gathered in the Mosque of Madina. They said, ‘If we reject this verse we have rejected the rest of them. However, if we accept, it will be humiliating for us when Ali ibn abu Talib, recipient of divine supreme covenant, will take control.’ They said, ‘We have learned that Muhammad, recipient of divine supreme covenant, is truthful in all that he has said but we turned away in disobedience of his command to obey Ali, recipient of divine supreme covenant.’ The Imam said that upon this, a verse was revealed that reads: ‘They do have knowledge of the bounties of Allah but they deny them. . . .’ (16:83) It means that they know about the *Wilayah* (Leadership with Divine Authority) of Ali ibn abu Talib, recipient of divine supreme covenant, but many of them have refused to acknowledge it.’”

قَالَ حدثَنِي أَبِي عَنْ أَحْمد بْنِ عِيسى قَالَ حدثَنِي جعْفَر بْن محمدٍ عَنْ أَبِيهِ عَنْ جدِهِ ع فِي قَوْلِهِ عز و جل يعْرِفُونَ نِعْمت اللهِ ثُم يْنكِرونها قَالَ لَما نزلَتْ إِنما ولِيكُم الله و رسولُه و الذِين آمنوا الذِين يقِيمونَ الصلاةَ و يؤْتونَ الزكاةَ و هُمْ راكِعونَ اجْتمع نفَر مِنْ أَصْحابِ رسول اللهِ ص فِي مسْجِدِ الْمدِينةِ فَقَالَ بعْضهمْ لِبعْضٍ ما تقُولُونَ فِي هذِهِ الْآيةِ فَقَالَ بعْضهمْ إِنْ كفَرْنا بِهذِهِ الْآيةِ نكْفُر بِسائِرِها و إِنْ آمنا فَإِن هذَا ذُل حِين يسلطُ علَيْنا ابْن أَبِي طَالِبٍ فَقَالُوا قَدْ علِمْنا أَن محمداً صادِق فِيما يقُولُ و لَكِنا نتولاه و لَا نطِيع علِياً فِيما أَمرنا قَالَ فَنزلَتْ هذِهِ الْآيةُ يعْرِفُونَ نِعْمت اللهِ ثُم يْنكِرونها يعْرِفُونَ يعْنِي ولَايةَ علِي بْن أَبِي طَالِبٍ و أَكْثَرهم الْكَافِرونَ بِالْولَايةِ

H 1155, Ch. 108, h 78

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn Mahbub from Muhammad ibn al-Nu‘man from Salam who has said the following:

“Once I asked abu Ja‘far, recipient of divine supreme covenant, about the words of Allah, the Most High: ‘(Among) the servants of the Beneficent are those who walk gently on the earth. . . .’ (25:63)

“The Imam said, ‘They are the executors of the will (of the Holy Prophet, recipient of divine supreme covenant) who are afraid of their enemies.’”

٧٨- محمد بْن يحْيى عَنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عَن ابْنِ محْبوبٍ عَنْ محمدِ بْنِ النعْمان عَنْ سلامٍ قَالَ سأَلْت أَبا جعْفَرٍ ع عَنْ قَوْلِهِ تعالَى الذِين يمْشونَ علَى الْأَرْضِ هوْناً قَالَ هم الْأَوْصِياءُ مِنْ مخافَةِ عدوِهِمْ

H 1156, Ch. 108, h 79

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Bastam ibn Murra from Ishaq ibn Hassa’n from al-Haytham ibn Waqid from Ali ibn al-Husayn al-‘Abdi from Sa‘d al-’Iskaf from Asbagh ibn Nubata that he asked Amir al-Mu’minin Ali, recipient of divine supreme covenant, who has said the following:

“About the words of Allah, the Most High: ‘. . . To give thanks to Me first and then your parents, to Me all things proceed,’ (31:14) the Imam said, ‘The parents who must be thanked are the ones who provide knowledge, and leave wisdom as their legacy and people are commanded to obey them. Allah then has said, ‘ . . to Me all things proceed.’ (31:14) People proceed to Allah and the parents are the guides to such goal. Allah then has addressed ibn Hantama and his friend saying in particular and in general, ‘If they try to force you to consider things as My partners, . . .’ (31:15) [meaning partners with the executor of the will of the Holy Prophet, recipient of divine supreme covenant], or try to make you deviate from the command to obey him (Ali, recipient of divine supreme covenant), then do not obey them (parents in general, ibn Hantamah and friends in particular) and do not listen to them. Then Allah directed His words to the case of the parents: ‘Maintain lawful relations with them in this world. . . .’ (31:15) It says to propagate the virtue and excellence of the (spiritual) parents and call people to their guidance which is also mentioned in these words of Allah, ‘. . . and follow the path of those who turn in repentance to Me. To Me you will all return. . . .’ (31:15)

٧٩- الْحسيْن بْن محمدٍ عَنْ معلى بْنِ محمدٍ عَنْ بِسْطَام بْنِ مرةَ عَنْ إِسْحاق بْنِ حسانَ عَن الْهيْثَمِ بْنِ واقِدٍ عَنْ علِي بْنِ الْحسيْنِ الْعبْدِي عَنْ سعْدٍ الْإِسْكَافِ عَن الْأَصْبغِ بْنِ نباتةَ أَنه سأَلَ أَمِير الْمؤْمِنِين ع عَنْ قَوْلِهِ تعالَى أَنِ اشْكُرْ لِي و لِوالِدَيْك إِلَي الْمصِيرِ فَقَالَ الْوالِدان اللذَان أَوْجب الله لَهما الشكْر هما اللذَان ولَدا الْعِلْم و ورثَا الْحكْم و أُمِر الناس بِطَاعتِهِما ثُم قَالَ اللهِ إِلَي الْمصِيرِ فَمصِير الْعِبادِ إِلَى اللهِ و الدلِيلُ علَى ذَلِك الْوالِدان ثُم عطَف الْقَوْلَ علَى ابْنِ حنْتمةَ و صاحِبِهِ فَقَالَ فِي الْخاص و الْعام و إِنْ جاهداك علَى أَنْ تشْرِك بِي يقُولُ فِي الْوصِيةِ و تعْدِلُ عمنْ أُمِرت بِطَاعتِهِ فَلَا تطِعْهما و لَا تسْمعْ قَوْلَهما ثُم عطَف الْقَوْلَ علَى الْوالِدَيْنِ فَقَالَ و صاحِبْهما فِي الدُنْيا مَعْروفاً يقُولُ عرفِ الناس فَضْلَهما و ادْعُ إِلَى سبِيلِهِما و ذَلِك قَوْلُه و اتبِعْ سبِيلَ مَنْ أَنابَ إِلَي ثُم إِلَي مَرْجِعكُمْ

فَقَالَ إِلَى اللهِ ثُم إِلَينا فَاتقُوا الله و لَا تعْصوا الْوالِدَيْنِ فَإِن رِضاهما رِضا اللهِ و سخطُهما سخطُ اللهِ

"The Imam said, 'To Allah then to us. You must be pious before Allah and do not disobey the parents. To please them is to please Allah and to cause them anger is to cause anger to Allah.'"

٨٠- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدٍ عَنْ عَلِي بْنِ سَيْفٍ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ حرَيْثٍ قَالَ سأَلْت أَبا عَبْدِ اللهِ ع عَنْ قَوْلِ اللهِ كَشجرةٍ طَيبةٍ أَصْلُها ثابِت و فَرْعها فِي السماءِ قَالَ فَقَالَ رسولُ اللهِ ص أَصْلُها و أَمِير الْمؤْمِنِين ع فَرْعها و الْأَئِمةُ مِنْ ذُريتِهِما أَغْصانها و عِلْم الْأَئِمةِ ثَمرتها و شِيعتهم الْمؤْمِنونَ ورقُها هلْ فِيها فَضْلٌ قَالَ قُلْت لَا و اللهِ قَالَ و اللهِ إِن الْمؤْمِن لَيولَد فَتورق ورقَةٌ فِيها و إِن الْمؤْمِن لَيموت فَتسْقُطُ ورقَةٌ مِنْها

H 1157, Ch. 108, h 80
A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn Sayf from his father from 'Amr ibn Harith who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most High: '. . . a blessed tree which has firm roots and branches rising up into the sky.' (14:24)

"The Imam said that the Messenger of Allah, recipient of divine supreme covenant, said, 'The root is Amir al-Mu'minin Ali and the branches are *'A'immah* (Leaders with Divine Authority), recipients of divine supreme covenant, from their (Amir al-Mu'minin Ali and the Holy Prophet's, recipients of divine supreme covenant) descendents and the knowledge of *'A'immah* stand for the fruits. Their faithful followers represent the leaves of such tree.' The Imam then asked, 'Is there anything else in the tree?' I said, 'No, there is nothing else there.' The Imam then said, 'By Allah, when a believer gives birth to a child a leaf grows in the tree and when a believer dies a leaf falls off the tree.'"

٨١- محمد بْن يحْيى عَنْ حمْدانَ بْنِ سلَيمانَ عَنْ عَبْدِ اللهِ بْنِ محمدٍ الْيمانِي عَنْ منِيعِ بْنِ الْحجاجِ عَنْ يونس عَنْ هِشامِ بْنِ الْحكَمِ عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عز و جل لا ينْفَع نفْساً إِيمانها لَمْ تكُنْ آمنتْ مِنْ قَبْلُ يعْنِي فِي الْمِيثَاقِ أَوْ كَسبتْ فِي إِيمانِها خَيْراً قَالَ الْإِقْرار بِالْأَنْبِياءِ و الْأَوْصِياءِ و أَمِير الْمؤْمِنِين ع خاصةً قَالَ لَا ينْفَع إِيمانها لِأَنها سلِبتْ

H 1158, Ch. 108, h 81
Muhammad ibn Yahya has narrated from Hamdan ibn Sulayman from 'Abd Allah ibn Muhammad al-Yamani from Mani' ibn al-Hajjaj from Yunus from Hisham ibn al-Hakam from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"About the words of Allah, the Most Majestic, the Most Gracious, '. . . The belief of any soul will be of no avail to it unless it was formed before [when Allah asked all people for a covenant] or has earned good deeds with it. . . .,' (6:158) the Imam said, 'It (earned good deeds) means to acknowledge the prophets and the executors of their wills especially Amir al-Mu'minin Ali, recipient of divine supreme covenant.' The Imam also said, 'The belief of a soul will not be of any benefit; it will be removed.'"

٨٢- و بِهذَا الْإِسْنادِ عَنْ يونس عَنْ صباحٍ الْمزنِي عَنْ أَبِي حمْزةَ عَنْ أَحدِهِما ع فِي قَوْلِ اللهِ جل و عز بلى مَنْ كَسب سيئَةً و أَحاطَتْ بِهِ خطِيئَته قَالَ إِذَا جحد إِمامةَ أَمِيرِ الْمؤْمِنِين ع فَأُولَئِك أَصْحاب النارِ همْ فِيها خالِدونَ

H 1159, Ch. 108, h 82
Through the same chain of narrators it is narrated from Yunus from Sabah al-Muzniy from abu Hamza from one of them, recipient of divine supreme covenant, who has said the following:

"About the words of Allah, the Most Majestic, the Most Gracious, 'There is no doubt that evil doers who are engulfed in sins, [when one rejects *Wilayah* of Amir al-Mu'minin Ali, recipient of divine supreme covenant] are the companions of hellfire wherein they will live forever,' (2:81) the Imam explained."

٨٣- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدِ بْنِ أَبِي نصْرٍ عَنْ حمادِ بْنِ عثْمانَ عَنْ أَبِي عبَيْدةَ الْحذاءِ قَالَ سأَلْت أَبا جعْفَرٍ ع عنِ الِاسْتِطَاعةِ و قَوْلِ الناسِ فَقَالَ و تلَا هذِهِ الْآيةَ و لا يزالُونَ مخْتَلِفِين إِلا مَنْ رحِم ربك و لِذلِك خلَقَهمْ يا أَبا عبَيْدةَ الناس مخْتَلِفُونَ فِي إِصابةِ الْقَوْلِ و كُلهمْ هالِك

H 1160, Ch. 108, h 83
A number of our people have narrated from Ahmad ibn Muhammad ibn abu Nasr from Hammad ibn 'Uthman from abu 'Ubayda al-Hadhdha' who has said the following:

"Once I asked abu Ja'far, recipient of divine supreme covenant, about the capability and the words of people. The Imam recited this verse of the Holy Quran: '. . . they still have different beliefs (11:118) except those upon whom Allah has granted His mercy. For this reason He has created them. . . .' (11:119) 'O abu 'Ubayda, people face differences in search for truth and all of them will be destroyed,' said the Imam.

‘I (the narrator) then asked, “What about the words of Allah: ‘. . . except those who receive mercy from your Lord. . . .?’” (11:119)

‘The Imam said, “Such people are our followers whom He has created for His mercy. ‘. . . For this reason He has created them. . . .’” (11:119)

Note: in the following passage, as the previous ones, what is inside brackets is the words of the Imam and the rest are the words of the Holy Quran.

‘[He (Allah) has said that they are created to obey the Imam of ‘Blessings’ that He has mentioned in His words]: “. . . My mercy and blessings have encompassed all things. . . .” (7:156) [Such ‘Blessing’ is the knowledge of Imam. The knowledge of *'A'immah* (Leaders with Divine Authority) is from His knowledge, which has encompassed all things. They (all things) stand for our Shi‘a, followers].

‘[Then He has said], “. . . I shall grant mercy to those who maintain piety [do not acknowledge the authority of and obedience to those who are not of *'A'immah*] . . .” (7:156)

‘[Then Allah has said], “. . . whose description they find written in the Torah and the Gospel, . . . [the Holy Prophet, the executor of his will and *al-Qa’im* (the one who will rise with Divine Authority)] . . . enjoins them to do good [when he will rise with Divine Authority and power] . . . and forbids them to do all that is unlawful . . . [*Munkar,* unlawful, is one who does not acknowledge the *Wilayah* of Imam and denies it] . . . He makes lawful for them all that is pure . . . [he receives knowledge from its proper source] . . . and unlawful all that is filthy. . . . [The words of those who oppose the Imam are filthy] . . . He removes their burdens . . . [the sins that they had before acknowledging *Wilayah* of the Imam] . . . and the entanglements in which they are involved . . . [the entanglements are the words that they were not commanded to express. Such words were not in praise and virtue of the Imam, recipient of divine supreme covenant. When they recognized the excellence of the Imam, He removed their burden. Such burden is the sin. Then He further has explained about them], ‘. . . those who believe in him [the Imam] . . . honor and help him, and follow the light which is sent down to him, will have everlasting happiness.’” (7:157) [Such people are those who kept away from the worship of the Devil and Satan. So and so and so ones are Devil and Satan. ‘Worship’ means people’s obeying them. Allah then has said], ‘Turn to your Lord in repentance and submit to Him. . . .,’ (39:54) [then He has granted them rewards], ‘. . . will receive glad news both in this life and in the life hereafter. . . .’ (10:64) [Imam gives them the glad news of the rise of *al-Mahdi* with Divine Authority, the news of the destruction of their enemies and salvation in the hereafter and their meeting Imam Ali and Prophet Muhammad, recipients of divine supreme covenant, and their truthful family at the pond of al-Kawthar in paradise].’”

قَالَ قُلْت قَوْلُه إِلا مَنْ رحِم ربك قَالَ هُمْ شِيعتنا ولِرحْمتِهِ خلَقَهُمْ و هو قَوْلُه ولِذلِك خلَقَهُمْ يقُولُ لِطَاعةِ الْإِمامِ الرحْمةُ الَتِي يقُولُ و رحْمتِي وسِعتْ كُل شيْءٍ يقُولُ عِلْم الْإِمامِ و وسِع عِلْمه الذِي هو مِنْ عِلْمِهِ كُل شيْءٍ هُمْ شِيعتنا ثُم قَالَ فَسأَكْتبها لِلذِين يتقُونَ يعْنِي ولَايةَ غيْرِ الْإِمامِ و طَاعته ثُم قَالَ يجِدونه مكْتوباً عِنْدهُمْ فِي التوْراةِ و الْإِنْجِيلِ يعْنِي النبِي ص و الْوصِي و الْقَائِم يأْمرهُمْ بِالْمعْروفِ إِذَا قَام و ينْهاهُمْ عنِ الْمنْكرِ و الْمنْكر مَنْ أَنْكر فَضْلَ الْإِمامِ و جحده و يحِل لَهم الطيباتِ أَخْذَ الْعِلْمِ مِنْ أَهْلِهِ و يحرم علَيْهِم الْخبائِثَ و الْخبائِثُ قَوْلُ مَنْ خالَف و يضع عنْهُمْ إِصْرهُمْ و هِي الذنوب الَتِي كَانوا فِيها قَبْلَ معْرِفَتِهِمْ فَضْلَ الْإِمامِ و الْأَغْلَالَ الَتِي كانتْ علَيْهِمْ و الْأَغْلَالُ ما كَانوا يقُولُونَ مِما لَمْ يكُونوا أُمِروا بِهِ مِنْ تَرْكِ فَضْلِ الْإِمامِ فَلَما عرفُوا فَضْلَ الْإِمامِ وضع عنْهُمْ إِصْرهُمْ و الْإِصْر الذنْب و هِي الْآصار ثُم نسبهُمْ فَقَالَ فَالذِين آمنوا بِهِ يعْنِي بِالْإِمامِ و عزروه و نصروه و اتبعوا النور الذِي أُنزِلَ معه أُولَئِك هم الْمفْلِحونَ يعْنِي الذِين اجْتنبوا الْجِبْت و الطاغُوت أَنْ يعْبدوها و الْجِبْت و الطاغُوت فُلَانٌ و فُلَانٌ و فُلَانٌ و الْعِبادةُ طَاعةُ الناسِ لَهُمْ ثُم قَالَ أَنِيبوا إِلى ربكُمْ و أَسْلِموا لَه ثُم جزاهُمْ فَقَالَ لَهم الْبشْرى فِي الْحياةِ الدنْيا و فِي الْآخِرةِ و الْإِمام يبشرهُمْ بِقِيامِ الْقَائِمِ و بِظُهورِهِ و بِقَتْل أَعْدائِهِمْ و بِالنجاةِ فِي الْآخِرةِ و الْوروِد علَى محمدٍ صلى الله علَى محمدٍ و آلِهِ الصادِقِين علَى الْحوْضِ

H 1161, Ch. 108, h 84

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from ibn Mahbub from Hisham ibn Salim from ‘Ammar al-Sabati who has said the following:

“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Gracious: ‘Are those who seek Allah's pleasure equal to those who incur His wrath, and whose dwelling will be hell, the terrible destination? (3:162) People are of varying status in the sight of Allah. . . .’ (3:163)

“The Imam said, ‘Those who follow the pleasure of Allah are *'A'immah* (Leaders with Divine Authority), recipients of divine

٨٤- عِلِي بْن محمدٍ عنْ سهْل بْنِ زِيادٍ عنِ ابْنِ محْبوبٍ عنْ هِشامِ بْنِ سالِمٍ عنْ عمارٍ الساباطِي قَالَ سأَلْت أَبا عبْدِ اللهِ ع عنْ قَوْلِ اللهِ عز و جل أَ فَمنِ اتبع رِضْوانَ اللهِ كَمنْ باءَ بِسخطٍ مِن اللهِ و مأْواه جهنم وبِئْس الْمصِير هُمْ درجات عِنْد اللهِ فَقَالَ الذِين اتبعوا رِضْوانَ اللهِ هم الْأَئِمةُ

و هُمْ و اللهِ يا عمار درجات لِلْمؤْمِنين و بِولايتِهِمْ و معْرِفَتِهِمْ إِيانا يضاعِف الله لَهُمْ أَعْمالَهُمْ و يرْفَع الله لَهم الدرجاتِ الْعلى

supreme covenant. They, by Allah, O ‘Ammar, grade and qualify the true believers. By means of our *Wilayah* (Leadership and Guardianship with Divine Authority) and their acknowledging us, Allah increases the reward for their good deeds and raises them to higher positions.’”

٨٥- عِلِي بْن محمدٍ و غيْره عنْ سهْل بْن زِيادٍ عنْ يعْقُوب بْن يزِيد عنْ زِيادٍ الْقنْدِي عنْ عمارٍ الْأَسدِي عنْ أَبِي عبْدِ اللهِ ع فِي قوْل اللهِ عز و جل إِلَيْهِ يصْعد الْكَلِم الطيب و الْعملُ الصالِح يرْفَعه ولايتنا أَهْلَ الْبيْتِ و أَهْوى بِيدِهِ إِلى صدْرِهِ فَمنْ لَمْ يتولنا لَمْ يرْفَعِ الله لَه عملًا

H 1162, Ch. 108, h 85
Ali ibn Muhammad and others have narrated from Sahl ibn Ziyad from Ya‘qub ibn Yazid from Ziyad al-Qandi from ‘Ammar al-’Asadi from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“About the words of Allah, the Most Majestic, the Most Gracious, ‘. . . good words will be presented before Him and He will accept good deeds. . . .,’ (35:10) the Imam said, ‘It (good words) is our *Wilayah* (Leadership and Guardianship with Divine Authority).’ He made a gesture with his hands to his own chest saying, ‘Allah will not raise the deeds of those who do not acknowledge our *Wilayah*.’”

٨٦- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْن محمدٍ عنِ الْحسيْن بْن سعِيدٍ عنِ النضْر بْن سوْيدٍ عنِ الْقَاسِمِ بْن سلَيْمانَ عنْ سماعةَ بْن مِهْرانَ عنْ أَبِي عبْدِ اللهِ ع فِي قوْل اللهِ عز و جل يؤْتِكُمْ كِفْلَيْنِ مِنْ رحْمتِهِ قَالَ الْحسن و الْحسيْن و يجْعلْ لَكُمْ نوراً تمْشونَ بِهِ قَالَ إِمام تأْتمونَ بِهِ

H 1163, Ch. 108, h 86
A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Nadr ibn Suwayd from al-Qasim ibn Sulayman from Sama‘a from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“About the words of Allah, the Most Majestic, the Most Gracious, ‘. . . Allah will grant you *kiflayn* (two shares, guradians) of mercy, [al-Hassan and al-Husayn, recipient of divine supreme covenant] a light by which you can walk. . . .’ (57:28) the Imam said, ‘Light’ stands for the Imam you follow.’”

٨٧- عِلِي بْن إِبراهِيم عنْ أَبِيهِ عنِ الْقَاسِمِ بْن محمدٍ الْجوْهرِي عنْ بعْضِ أَصْحابِهِ عنْ أَبِي عبْدِ اللهِ ع فِي قوْلِهِ و يسْتنْبِئُونك أَ حق هو قَالَ ما تقُولُ فِي عِلِي قُلْ إِي و ربي إِنه لَحق و ما أَنتمْ بِمعْجِزِين

H 1164, Ch. 108, h 87
Ali ibn Ibrahim has narrated from his father from al-Qasim ibn Muhammad al-Jawhari from certain persons of his people from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“About the words of Allah, ‘They ask you, is He real . . .?’ The Imam said, ‘They ask, “What do you say about Ali, recipient of divine supreme covenant?” ‘. . . Tell them, it certainly is true. I swear by my Lord. You cannot escape from Allah's (retribution).’” (10:53)

٨٨- عِلِي بْن محمدٍ عنْ سهْل بْن زِيادٍ عنْ محمدِ بْن سلَيْمانَ الدَيْلَمِي عنْ أَبِيهِ عنْ أَبانِ بْن تغْلِب عنْ أَبِي عبْدِ اللهِ ع قَالَ قُلْت لَه جعِلْت فِداك قَوْله فَلا اقْتحم الْعقَبةَ فَقَالَ منْ أَكْرمه الله بِولايتِنا فَقَدْ جاز الْعقَبةَ و نحْن تِلْك الْعقَبةُ الَتِي من اقْتحمها نجا
قَالَ فَسكَت فَقَالَ لِي فَهلا أُفِيدك حرْفاً خيْر لَك مِن الدنْيا و ما فِيها قُلْت بلَى جعِلْت فِداك قَالَ قَوْله فَك رقَبةٍ ثُم قَالَ الناس كُلهمْ عبِيد النارِ غيْرك و أَصْحابِك فَإِن الله فَك رِقَابكُمْ مِن النارِ بِولايتِنا أَهْلَ الْبيْتِ

H 1165, Ch. 108, h 88
Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Muhammad ibn Sulayman al-Daylami from his father from Aban ibn Taghlib who has said the following:

“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, ‘May Allah keep my soul in service for your cause, what is the meaning of the words of Allah: “Yet, he has not entered into ‘Aqaba.” (90:11)

‘The Imam said, “To whomever Allah has granted honor through our *Wilayah* (Leadership with Divine Authority) he has crossed the *‘Aqaba* (stage). We are the *‘Aqaba.* Whoever reaches us gains his salvation.”

‘He (the Imam) remained calm for a while and then asked me, “Do you want to learn a letter (word, a fact) from that which is better for you than the whole world and all that is therein?” I said, “Yes, may Allah keep my soul in service for your cause.” He then recited, “. . . It is the setting free of a slave.” (90:13) Then he (the Imam) said, “All people are slaves of fire, except you and your people. Allah has set you free from fire through our (*Ahl al-Bayt*’s) *Wilayah* (Leadership and Guardianship with Divine Authority).” ’ ”

٨٩- عِلِي بْن إِبراهِيم عنْ أَبِيهِ عنِ ابْنِ أَبِي عمَيْرٍ عنْ سماعةَ عنْ أَبِي عبْدِ اللهِ ع

H 1166, Ch. 108, h 89
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Sama‘a from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the

following:

"About the words of Allah, the Most Majestic, the Most Gracious, '. . . fulfill your covenant with Me. . . .,' the Imam said that it is [the covenant to acknowledge *Wilayah* of Ali, recipient of divine supreme covenant] . . . and I shall fulfill Mine . . .' [Admit you in paradise]." (2:40)

فِي قَوْلِ اللهِ جل و عز و أَوْفُوا بِعَهْدِي قَالَ بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ ع أُوفِ بِعَهْدِكُمْ أُوفِ لَكُمْ بِالْجَنَّةِ

H 1167, Ch. 108, h 90

Muhammad ibn Yahya has narrated from Salma ibn al-Khattab from al-Hassan ibn 'Abd al-Rahman from Ali ibn abu Hamza from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"About the words of Allah, the Most Majestic, the Most Gracious, 'When Our clear revelations are recited to them, the unbelievers ask the believers, "Which of us has a better position and is more prosperous?"' (19:73), the Imam said, 'The Messenger of Allah once asked Quraysh (the powerful tribe in Makka) to acknowledge our *Wilayah,* (Leadership with Divine Authority). They turned away and refused. The unbelievers of Quraysh asked the true believers of Quraysh (those who acknowledged our *Wilayah*), "Which group among us has a better position and is more prosperous?" This was to humiliate the true believers. Allah then asked, "How many generations [people of the past] of greater prosperity and splendor have We destroyed before them?"' (19:74)

"I then asked the meaning of: '(Muhammad), tell them, "The Beneficent gives respite to those who have gone astray. . . ."' (19:75)

"The Imam said, 'All of them lived a life in error and did not acknowledge *Wilayah* of Amir al-Mu'minin Ali, recipient of divine supreme covenant, and our *Wilayah*. They lived in error and led others to error. Allah gives them time in their error and rebellion until they die. He then causes them to have the worst of dwellings and be of the weakest parties.'

"I then asked him about the meaning of: '. . . until they face the torment of which they were warned or the Day of Judgment. Then they will find out who will have the most miserable place and the weakest forces.' (19:75)

"The Imam said, '. . . until they face the torment of which they were warned . . .,' is the time of the rise of al-Mahdi with Divine Authority and power. That is the time when they will find out what Allah will send to them through the hands of al-Mahdi, recipient of divine supreme covenant, and thus, are His words: '. . . who will have the most miserable place . . . [at the time of the rise of al-Mahdi with Divine Authority and power] . . . and the weakest forces.' (19:75)

"I then asked about the words of Allah: '. . . Allah further enlightens those who seek guidance. . . .' (19:76)

"The Imam said, 'Allah will grant them more guidance and certainty to follow *al-Qa'im* (the one who will rise with Divine Authority and power) so that they will not reject or refuse his authority.'

"I then asked about the words of Allah: 'No one will be able to intercede for the others except those whom the Beneficent has given authority (due to His covenant).' (19:87)

"The Imam said, 'The acknowledgment of *Wilayah* of Amir al-Mu'minin Ali and *'A'immah* (Leaders with Divine Authority), recipients of divine supreme covenant, after him is part of the religion of Allah and this is the authority and the covenant before Allah.'

"I then asked about the words of Allah: 'To the righteously striving believers Allah will grant love.' (19:96)

٩٠- محمد بن يحيى عَنْ سلمةَ بْنِ الْخطابِ عنِ الْحسنِ بْنِ عَبْدِ الرحْمنِ عَنْ عَلِي بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عز و جل و إِذا تُتلى عَلَيْهِمْ آياتنا بيناتٍ قالَ الذِين كَفَروا لِلذِين آمنوا أَي الْفَرِيقَيْنِ خَيْر مقاماً و أَحْسن نَدِيا قَالَ كَانَ رسولُ اللهِ ص دعا قُرَيْشاً إِلَى ولَايتِنا فَنفَروا و أَنكَروا فَقَالَ الذِين كَفَروا مِنْ قُرَيْشٍ لِلذِين آمنوا الذِين أَقَروا لِلْأَمِيرِ الْمُؤْمِنِين و لَنا أَهْلَ الْبَيتِ أَي الْفَرِيقَيْنِ خَيْر مقاماً و أَحْسن نَدِيا تَعْيِيراً مِنْهمْ فَقَالَ الله ردا عَلَيْهِمْ و كَمْ أَهْلَكْنا قَبْلَهمْ مِنْ قَرْنٍ مِن الْأُممِ السالِفَةِ هَمْ أَحْسن أَثاثاً و رِءْياً قُلْت قَوْلُه مَنْ كانَ فِي الضلالَةِ فَلْيَمْدَدْ لَه الرحْمن مدا قَالَ كُلهمْ كَانوا فِي الضلَالَةِ لَا يؤْمِنونَ بِوَلَايةِ أَمِيرِ الْمُؤْمِنِين ع و لَا بِوَلَايتِنا فَكَانوا ضالين مضِلين فَيمد لَهمْ فِي ضلَالَتِهمْ و طُغْيانِهمْ حتى يموتوا فَيصيرهم الله شراً مكَاناً و أَضْعف جُنداً قُلْت قَوْلُه حتى إِذا رأَوْا ما يوعدونَ إِما الْعذاب و إِما الساعةَ فَسيَعْلَمونَ مَنْ هو شر مكَاناً و أَضْعف جُنداً قَالَ أَما قَوْلُه حتى إِذا رأَوْا ما يوعدونَ فَهو خروج الْقَائِمِ و هو الساعةُ فَسيَعْلَمونَ ذَلك الْيَوْم و ما نزلَ بِهِمْ مِن اللهِ علَى يدَيْ قَائِمِهِ فَذَلك قَوْلُه مَنْ هو شر مكَاناً يعْنِي عِنْد الْقَائِمِ و أَضْعف جُنداً قُلْت قَوْلُه و يزِيد الله الذِين اهْتدوْا هدى قَالَ يزِيدهمْ ذَلك الْيَوْم هدى علَى هدى بِاتباعِهِم الْقَائِم حَيْثُ لَا يجْحدونه و لَا يْنكِرونه قُلْت قَوْلُه لا يمْلِكُونَ الشفاعةَ إِلا من اتخذَ عِنْد الرحْمنِ عَهْداً قَالَ إِلا مَنْ دانَ الله بِوَلَايةِ أَمِيرِ الْمُؤْمِنِين و الْأَئِمةِ مِنْ بَعْدِهِ فَهو الْعَهْد عِنْد اللهِ قُلْت قَوْلُه إِن الذِين آمنوا و عمِلُوا الصالِحاتِ سيجْعَلُ لَهم الرحْمن

ودا قَالَ ولَايةُ أَمِيرِ الْمُؤْمِنِين هِي الْود الذِي قَالَ الله تعالَى قُلْت فَإِنما يسْرْناه بِلِسانِك لِتبشر بِهِ الْمتقِين و تُنذِر بِهِ قَوْماً لُدا قَالَ إِنما يسره الله علَى لِسانِهِ حِين أَقَام أَمِير الْمُؤْمِنِين ع علَماً فَبشر بِهِ الْمُؤْمِنِين و أَنذَر بِهِ الْكَافِرِين و هم الذِين ذَكرهم الله فِي كِتابِهِ لُداً أَيْ كُفاراً قَالَ و سأَلْته عَنْ قَوْلِ اللهِ لِتُنذِر قَوْماً ما أُنذِر آباؤهمْ فَهمْ غافِلُونَ قَالَ لِتُنذِر الْقَوْم الذِين أَنت فِيهِمْ كَما أُنذِر آباؤهمْ فَهمْ غَافِلُونَ عنِ اللهِ و عَنْ رسولِهِ و عَنْ وعِيدِهِ لَقَدْ حق الْقَوْلُ علَى أَكْثَرِهِمْ مِمنْ لَا يقرونَ بِولَايةِ أَمِيرِ الْمُؤْمِنِين ع و الْأَئِمةِ مِنْ بعْدِهِ فَهمْ لا يؤْمِنونَ بِإِمامةِ أَمِيرِ الْمُؤْمِنِين و الْأَوْصِياءِ مِنْ بعْدِهِ فَلَما لَمْ يقروا كَانتْ عقُوبتهمْ ما ذَكَر الله إِنا جعلْنا فِي أَعْناقِهِمْ أَغْلَالًا فَهِي إِلَى الْأَذْقَان فَهمْ مقْمحونَ فِي نارِ جهنم ثُم قَالَ و جعلْنا مِنْ بيْنِ أَيدِيهِمْ سدا و مِنْ خلْفِهِمْ سدا فَأَغْشَيْناهمْ فَهمْ لا يبْصِرونَ عقُوبةً مِنْه لَهمْ حَيْثُ أَنكَروا ولَايةَ أَمِيرِ الْمُؤْمِنِين ع و الْأَئِمةِ مِنْ بعْدِهِ هذَا فِي الدنْيا و فِي الْآخِرةِ فِي نارِ جهنم مقْمحونَ ثُم قَالَ يا محمد و سواءٌ علَيْهِمْ أَ أَنذَرْتهمْ أَم لَمْ تُنذِرْهمْ لا يؤْمِنونَ بِاللهِ و بِولَايةِ عَلِي و مَنْ بعْده ثُم قَالَ إِنما تُنذِر مَنِ اتبع الذكْر يعْنِي أَمِير الْمُؤْمِنِين ع و خشِي الرحْمن بِالْغَيْبِ فَبشرْه يا محمد بِمغْفِرةٍ و أَجْرٍ كَرِيمٍ

"The Imam said, 'It is the love for Amir al-Mu'minin Ali, recipient of divine supreme covenant, and to acknowledge his *Wilayah*. It is this love of which Allah speaks in His words, "(Muhammad), We have given it to you (the Book, the Holy Quran) in your own language so that you can easily give the glad news to the pious ones and warn the quarrelsome ones."' (19:97) The Imam said, 'It was made easy for him when Allah appointed Amir al-Mu'minin Ali, recipient of divine supreme covenant, as the standard of truth. With him He gave glad news to the true believers and warning to the unbelievers. It is these unbelievers whom He in His book has called, "The quarrelsome ones."

"I (the narrator) then asked him about the words of Allah: '. . . so that you may warn a people who are unaware because their fathers were not warned.' (36:6)

"The Imam said, 'It was to warn the people with whom the Holy Prophet, recipient of divine supreme covenant, lived just as their forefathers were warned and they were unaware of Allah, His messenger and His warning. ". . . (I swear) that most of them are doomed to be punished [for not acknowledging the *Wilayah* of Ali and *'A'immah*, recipients of divine supreme covenant, after him]. '. . . They have no faith. . . .'" (36:7) [in the *Wilayah* of Ali and the executors of the will after him, recipient of divine supreme covenant. Since they did not believe and their punishment was as such as Allah has mentioned, ". . . We have enchained their necks up to their chins. Thus, they cannot bend their heads [in hell] (to find their way)." (36:8) [Then Allah has said], ". . . We have setup a barrier in front and behind them and have made them blind. Thus, they cannot see." (36:10) [It will be the punishment for not acknowledging the *Wilayah* of Ali and *'A'immah* after him. This is in this world and in the next life it will be hell wherein they will not be able to raise their heads. Then Allah has said], ". . . Whether you, Muhammad, warn them or not, they will not believe," (36:10) [in Allah and the *Wilayah* of Ali and the *'A'immah*, recipient of divine supreme covenant, after him. Then Allah has said], ". . . You should warn only those who follow the Holy Quran [meaning thereby Amir al-Mu'minin Ali, recipient of divine supreme covenant], '. . . and have fear of the Beneficent without seeing Him. Give them [O Muhammad], the glad news of their receiving forgiveness and an honorable reward (from Allah).'" (36:11)."

٩١- عَلِي بْن محمدٍ عَنْ بعْضِ أَصْحابِنا عنِ ابْنِ محْبوبٍ عَنْ محمدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحسنِ الْماضِي ع قَالَ سأَلْته عَنْ قَوْلِ اللهِ عز و جل يرِيدونَ لِيطْفِؤا نور اللهِ بِأَفْواهِهِمْ قَالَ يرِيدونَ لِيطْفِئُوا ولَايةَ أَمِيرِ الْمُؤْمِنِين ع بِأَفْواهِهِمْ قُلْت و الله مِتم نورِهِ قَالَ و الله مِتم الْإِمامةِ لِقَوْلِهِ عز و جل الذِين فَآمنوا بِاللهِ و رسولِهِ و النورِ الذِي أَنزلْنا قَالنور هو الْإِمام قُلْت هو الذِي أَرسلَ رسولَه بِالْهدى و دِينِ الْحق قَالَ هو الذِي أَمر رسولَه بِالْولَايةِ لِوصِيهِ و الْولَايةُ هِي دِين الْحق قُلْت لِيظْهِره علَى الدينِ كُلِهِ قَالَ يظْهِره علَى جمِيعِ الْأَدْيانِ عِنْد قِيامِ الْقَائِمِ قَالَ يقُولُ الله و الله مِتم نورِهِ ولَايةِ الْقَائِمِ و لَوْ كَرِه الْكَافِرونَ بِولَايةِ عَلِي قُلْت هذَا تَنزِيلٌ قَالَ نعَمْ أَما هذَا الْحرْف فَتَنزِيلٌ و أَما غَيْره فَتَأْوِيلٌ قُلْت ذَلِك بِأَنهمْ آمنوا ثُم كَفَروا قَالَ إِن الله

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Ali ibn Muhammad has narrated from certain persons of our people from ibn Mahbub from Muhammad ibn al-Fudayl who has said the following:

Note: in the following *Hadith* as the previous one, inside brackets are the words of the Imam, and the words of the Holy Quran are placed inside single or double quotation marks.

"The narrator has said that once I asked abu al-Hassan, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Gracious: 'They want to put out the light of Allah with their mouths. . . .' (61:8) The Imam said, 'They want to banish *Wilayah* of Amir al-Mu'minin, Ali, recipient of divine supreme covenant, with their mouths.' I then read from the Holy Quran, '. . . but Allah will certainly make His light shine forever. . . .' (61:8) The Imam said, 'Allah will complete Imamat (Leadership with Divine Authority) as He, the Majestic, the Glorious, has said in His words, ". . . Those who have faith in Allah, His Messenger and the light which We have revealed . . ." (64:8) 'Light' stands for the Imam.' I then asked about, 'It is He who has sent His Messenger with guidance and the true religion. . . .' (61:9) The Imam then said, 'It is He Who

sent His Messenger with *Wilayah* for the executor of his will and *Wilayah* is the true religion.'

"I then read from the Holy Quran: '. . . make the true religion to stand supreme over all religions. . . .' (61:9) The Imam said, 'He will make it stand supreme at the time of (the rise of al-Mahdi with Divine Authority and power) as Allah has said, ". . . He will make the true religion [*Wilayah of al-Qa'im*] stand supreme over all religions, . . . even though the pagans may dislike it."' (61:9) The Imam said, 'They are the unbelievers in the *Wilayah* of Ali, recipient of divine supreme covenant.'

"I then asked, 'Is it revelation from Allah?' He, recipient of divine supreme covenant, replied, 'These words are revelation (things that Jibril brought as part of the Holy Quran) but the others are interpretation.'

"I then read from the Holy Quran: 'This is because they accepted the faith and then rejected it. . . .' (63:3) The Imam said, 'Allah, the Most Holy, the Most High, has called those who do not follow His Messenger in the matter of *Wilayah,* as hypocrites. He has considered those who reject *Imamat* just as those who rejected Muhammad, recipient of divine supreme covenant, and to this effect He has revealed certain verses in the Holy Quran: "When the hypocrites . . . [in the matter of *Wilayah* of the executor or your will, Ali, recipient of divine supreme covenant] . . . come to you, they say, 'We testify that you are the Messenger of Allah.' Allah knows that you are His Messenger. Allah testifies that the hypocrites. . . . [in the matters of *Wilayah* of Ali, recipient of divine supreme covenant] . . . are liars. (63:1) They have chosen their oaths as a shield to obstruct others from the way of Allah. [*The way* is the executor of the will]. How terrible is what they do! (63:2) This is because they accepted the faith [your message] and then rejected it [*Wilayah* of the executor of your will]. Allah has sealed their hearts, thus, they do not have any understanding.'" (63:3)

"I (the narrator) then asked, 'What is the meaning of: ". . . they do not have any understanding?"' (63:3) The Imam said, 'Allah has said that they do not think about your prophecy.' I then asked about the meaning of Allah's words: 'When they are told, "Come forward so the Messenger of Allah (can) seek forgiveness for you. . . ."' (63:6) The Imam said, 'It means that when they are asked to come back to the *Wilayah* of Ali, recipient of divine supreme covenant, so the Messenger of Allah, recipient of divine supreme covenant, will ask Allah to forgive your sins, ". . . they shake their heads [Allah says] and you can see them turning away arrogantly," (63:6) [from the *Wilayah* of Ali, recipient of divine supreme covenant. Allah then has reiterated His words about the fact that they know the *Wilayah* very well saying], '. . . It is all the same whether you seek forgiveness for them or not, Allah will never forgive them. Allah does not guide the evildoing people.' (63:6) The Imam said, 'It refers to the unjust ones against the executor of will.'

"I then asked the Imam about the meaning of the words of Allah: 'Can one who walks with his head hanging down be better guided than one who walks with his head upright?' (67:22) The Imam said, 'Allah has considered the ones who deviate from *Wilayah* of Ali, recipient of divine supreme covenant, as those who walk with their heads bent down without knowing what is around them. He, on the other hand, has considered those who acknowledge *Wilayah* of Ali, recipient of divine supreme covenant, as those who walk by the straight path. Amir al-Mu'minin Ali, recipient of divine supreme covenant, is the straight path.'

تبارك و تعالى سمى من لم يتبع رسوله في ولاية وصيه منافقين و جعلَ من جحد وصيه إمامته كمن جحد محمداً و أنزلَ بذلك قرآناً فقالَ يا محمد إذا جاءك المنافقونَ بولاية وصيك قالوا نشهد إنك لرسولُ اللهِ و الله يعلم إنك لرسوله و الله يشهد إن المنافقين بولاية علي لكاذبونَ. اتخذوا أيمانهم جنةً فصدوا عن سبيل اللهِ و السبيلُ هو الوصي إنهم ساءَ ما كانوا يعملونَ ذلك بأنهم آمنوا برسالتك و كفروا بولاية وصيك فطبع الله على قلوبهم فهم لا يفقهونَ قلت ما معنى لا يفقهونَ قالَ يقولُ لا يعقلونَ بنبوتك قلت و إذا قيلَ لهم تعالوا يستغفر لكم رسولُ اللهِ قالَ و إذا قيلَ لهم ارجعوا إلى ولاية علي يستغفر لكم النبي من ذنوبكم لووا رؤسهم قالَ الله و رأيتهم يصدونَ عن ولاية علي و هم مستكبرونَ عليه ثم عطف القولَ من اللهِ بمعرفته بهم فقالَ سواءٌ عليهم أستغفرت لهم أم لم تستغفر لهم لن يغفر الله لهم إن الله لا يهدي القوم الفاسقين يقولُ الظالمين لوصيك قلت أ فمن يمشي مكبا على وجهه أهدى أمن يمشي سويا على صراطٍ مستقيمٍ قالَ إن الله ضرب مثلَ من حاد عن ولاية علي كمن يمشي على وجهه لا يهتدي لأمره و جعلَ من تبعه سوياً على صراطٍ مستقيمٍ و الصراطُ المستقيم أمير المؤمنين ع قالَ قلت قوله إنه لقولُ رسولٍ كريمٍ قالَ يعني جبرئيلَ عن اللهِ في ولاية علي ع قالَ قلت و ما هو بقول شاعرٍ قليلًا ما تؤمنونَ قالَ قالوا إن محمداً كذاب على ربه و ما أمره الله بهذا في علي فأنزلَ الله بذلك قرآناً فقالَ إن ولايةَ علي تنزيلٌ من رب العالمين. و لو تقولَ علينا محمد بعض الأقاويل. لأخذنا منه باليمين. ثم لقطعنا منه الوتين ثم عطف القولَ فقالَ إن ولايةَ علي لتذكرةٌ للمتقين للعالمين و إنا لنعلم أن منكم مكذبين. و إن علياً لحسرةٌ على الكافرين. و إن ولايته لحق اليقين. فسبح يا محمد باسم ربك العظيم يقولُ اشكر ربك العظيم الذي أعطاك هذا الفضل قلت قوله لما سمعنا الهدى آمنا به قالَ الهدى الولايةُ آمنا بمولانا فمن آمن بولاية مولاه فلا يخاف بخساً و لا رهقاً قلت تنزيلٌ قالَ لا تأويلٌ قلت

قَوْلُه لا أَمْلِك لَكُمْ ضرا و لا رشداً قَالَ إِن رسولَ اللهِ ص دعا الناس إِلَى ولَايةِ عَلِي فَاجْتمعتْ إِلَيْهِ قُرَيْش فَقَالُوا يا محمد أَعْفِنا مِنْ هذَا فَقَالَ لَهمْ رسولُ اللهِ ص هذَا إِلَى اللهِ لَيس إِلَي فَاتهموه و خرجوا مِنْ عِنْدِه فَأَنزلَ الله قُلْ إِني لا أَمْلِك لَكُمْ ضرا و لا رشداً. قُلْ إِني لَنْ يجِيرنِي مِن اللهِ إِنْ عصيْته أَحد و لَنْ أَجِد مِنْ دونِهِ ملْتحداً إِلا بلَاغاً مِن اللهِ و رِسالَاتِهِ فِي عَلِي قُلْت هذَا تَنْزِيلٌ قَالَ نعَمْ ثُم قَالَ تَوْكِيداً و مَنْ يَعْصِ الله و رسولَه فِي ولَايةِ عَلِي فَإِن لَه نار جهنم خَالِدِين فِيها أَبداً قُلْت حتى إِذا رأَوْا ما يوعدونَ فَسيَعْلَمونَ مَنْ أَضْعف ناصِراً و أَقَل عدداً يَعْنِي بِذَلِك الْقَائِم و أَنصاره قُلْت و اصْبِرْ على ما يقُولُونَ قَالَ يقُولُونَ فِيك و اهْجرْهمْ هجْراً جمِيلًا. و ذَرْنِي يا محمد و الْمكَذِبِين بِوصِيك أُولِي النَّعْمةِ و مهلْهمْ قَلِيلًا قُلْت إِن هذَا تَنْزِيلٌ قَالَ نعَمْ قُلْت لِيسْتَيْقِن الذِين أُوتوا الْكِتاب قَالَ يسْتَيْقِنونَ أَن الله و رسولَه و وصِيه حق قُلْت و يَزْداد الذِين آمنوا إِيماناً قَالَ و يَزْدادونَ بِولَايةِ الْوصِي إِيماناً قُلْت و لا يَرْتاب الذِين أُوتوا الْكِتاب و الْمؤْمِنونَ قَالَ بِولَايةِ عَلِي ع قُلْت ما هذَا الِارْتِياب قَالَ يَعْنِي بِذَلِك أَهْلَ الْكِتابِ و الْمؤْمِنِين الذِين ذَكَر الله فَقَالَ و لَا يَرْتابونَ فِي الْولَايةِ قُلْت و ما هِي إِلا ذِكْرى لِلْبشرِ قَالَ نعَمْ ولَايةُ عَلِي ع قُلْت إِنها لَإِحْدى الْكُبرِ قَالَ الْولَايةُ قُلْت لِمنْ شاءَ مِنْكُمْ أَنْ يتقَدم أَوْ يتأَخر قَالَ مَنْ تقَدم إِلَى ولَايتنا أَخر عَنْ سقَر و مَنْ تأَخر عنا تقَدم إِلَى سقَر إِلا أَصْحاب الْيمِينِ قَالَ همْ و اللهِ شِيعتنا قُلْت لَمْ نك مِن الْمصلين قَالَ إِنا لَمْ نتول وصِي محمدٍ و الْأَوْصِياءَ مِنْ بَعْدِه و لَا يصلونَ عَلَيْهِمْ قُلْت فَما لَهمْ عنِ التذْكِرةِ مُعْرِضِين قَالَ عنِ الْولَايةِ مُعْرِضِين قُلْت كَلَا إِنها تذْكِرةٌ قَالَ

"I (the narrator) then asked the Imam about the words of Allah: '. . . the Holy Quran is certainly the word of a reverent messenger.' (69:40) The Imam said, 'It is the words of Jibril from Allah about *Wilayah* of Ali, recipient of divine supreme covenant.'

"I then asked about the words of Allah: 'It is not the word of a poet but only a few of you have faith.' (69:41) The Imam said, 'They had said that Muhammad, recipient of divine supreme covenant, is not truthful about his Lord and Allah has not commanded him anything about Ali, recipient of divine supreme covenant. Allah then revealed in the Quran (a reading) about it that said, ". . . It [*Wilayah* of Ali, recipient of divine supreme covenant] is a revelation from the Lord of the worlds. (69:43) Had Muhammad invented certain words against Us, (69:44) We would have caught hold of him by his right hand (69:45) and cut off his main artery." (69:46). [Then Allah has turned to *Wilayah* of Ali, recipient of divine supreme covenant, saying], 'Certainly [*Wilayah* of Ali, recipient of divine supreme covenant] is a reminder for the [worlds of] pious ones. (69:48) We certainly know that certain ones of you have rejected it (69:49) and (on the Day of Judgment) this [*Wilayah* of Ali, recipient of divine supreme covenant] will be a great source of regret for the unbelievers (69:50). This [*Wilayah* of Ali, recipient of divine supreme covenant] is the Truth beyond any doubt. (69:51) (Muhammad), speak of the Glory of the name of your Lord, the Great One.' (69:52) The Imam also said that Allah has said, 'Thank (O Muhammad) your Lord, the Great, Who has granted you this distinction.'

"I (the narrator) then asked the Imam, recipient of divine supreme covenant, about the words of Allah: 'Now that we have listened to the guidance, we believe in it. . . . (72:13) [The Imam said, 'Guidance is *Wilayah* of Ali, recipient of divine supreme covenant. We have established belief in *Wilayah* of our guardian and those who do so], . . . Whoever believes in his Lord [whoever establishes belief in the Divine Authority of his guardian] does not fear loss or oppression.' (72:13)

"I then asked the Imam, 'Is it (the words of the Imam) or the revealed words of Allah?' He (the Imam) said, 'No, it is interpretation.'

"I then asked him about the words of Allah: 'Say, I do not possess any power to harm or benefit you.' (72:21) The Imam said, 'The Messenger of Allah called people to acknowledge *Wilayah* of Ali, recipient of divine supreme covenant. Quraysh came to him and said, "O Muhammad, absolve us from such acknowledgment." The Messenger of Allah said, "It is not from me but it is up to Allah." They accused him and left him. Allah then revealed this reading: "Say, 'I do not possess any power to harm or benefit you.'" (72:21) "Say, 'No one can protect me from Allah, [if I disobey Him] nor can I find any place of refuge but with Him (72:22). My only (means of protection) is to convey the message of Allah. . . .'" (72:23) [about Ali, recipient of divine supreme covenant].'

"I then asked, 'Is it the revealed words of Allah?' He (the Imam) said, 'Yes, it is the revealed word of Allah.' Allah has, to place more emphasis, said, '. . . whoever disobeys Allah and His Messenger [in the matters of *Wilayah* of Ali, recipient of divine supreme covenant] is doomed to hell, wherein he will live forever.' (72:23)

"I then read the words of Allah: '. . . until the unbelievers witness that with which they have been warned. They will then know whose helpers are weaker and fewer in number.' (72:24)

The Imam said, ‘It is a reference to the rise of al-Mahdi with Divine Authority and power and his supporters.’

“I then read the words of Allah: ‘Bear patiently whatever they say. . . .’ (73:10) The Imam said, ‘Be patient in what they say about you, “. . . and leave them and distance from them in an honorable manner. (73:10) Leave [O Muhammad,] the prosperous unbelievers [in *Wilayah* of Ali, recipient of divine supreme covenant, the executor of your will] to Me and give them respite for a little while.” (73:11)

“I then asked him, ‘Is it the revealed words of Allah?’ He (the Imam) said, ‘Yes, it is.’

“I then read the words of Allah: ‘It gives more certainty to the people of the Book. . . .’ (74:31) The Imam said, ‘They had certainty that Allah, His Messenger and the executor of his will are true.’

“I then read the words of Allah: ‘. . . and strengthens the faith of the believers . . .’ (74:31) The Imam said, ‘*Wilayah* of Ali, recipient of divine supreme covenant, strengthens their faith.’

“I then read the words of Allah, ‘. . . The people of the Book and the believers have no doubt about it. . . .’ (74:31) The Imam said, ‘They have no doubts in the *Wilayah* of Ali, recipient of divine supreme covenant.’

“I then asked, ‘What is this doubt?’ He (the Imam) said, ‘It refers to people of the Book and the believers that Allah has mentioned. He (the Imam) said that they do not doubt the *Wilayah* of Ali, recipient of divine supreme covenant.’

“I then read the words of Allah: ‘. . . This parable is a reminder for mankind.’ (74:31) The Imam said, ‘Yes, it is the *Wilayah* of Ali, recipient of divine supreme covenant.’ I then recited: ‘. . . it is certainly one of the two great things.’ (74:35) The Imam said, ‘It is the *Wilayah* of Ali, recipient of divine supreme covenant.’

“I then read the words of Allah: ‘. . . whether one steps forward to embrace the faith or one turns away from it.’ (74:37) The Imam said, ‘One who steps forward to our *Wilayah* has stepped away from hell and one who steps away from our *Wilayah* has stepped closer to hell.’

“I then read the words of Allah: ‘. . . except the people of the right hand.’ (74:39) The Imam said, ‘They, by Allah, are our Shi‘a (followers).’

“I then read the words of Allah: ‘. . . We did not pray,’ (74:43) The Imam said, ‘It refers to their saying, “We did not believe in *Wilayah* of Ali, recipient of divine supreme covenant, and *'A'immah* (Leaders with Divine Authority) after him and they do not offer the special greeting for them.”’

“I then read the words of Allah: ‘. . . why do they run away from guidance?’ (74:49) The Imam said, ‘It means running away from our *Wilayah*.’

“I then read the words of Allah: ‘There is no doubt that it is a guide.’ (74:54) The Imam said, ‘It refers to *Wilayah* of Ali, recipient of divine supreme covenant.’

“I then read the words of Allah: ‘The servants of Allah fulfill their vows. . . .’ (76:7) The Imam said, ‘They fulfill the vow and covenant that they had made to acknowledge our *Wilayah*.’

“I then read the words of Allah: ‘(Muhammad), We have revealed the Holy Quran to you in gradual steps.’ (76:23) The Imam said, ‘It means, revealed with *Wilayah* of Ali, recipient of divine supreme covenant.’

“I then asked, ‘Is it of the revealed words of Allah?’ He (the Imam) said, ‘Yes, with interpretation.’

“I then read the words of Allah: ‘This (chapter) is a reminder. . . .’ (76:29) The Imam said, ‘It is a reminder of *Wilayah*.’

الْوَلَايَةُ قُلْت قَوْلُه يوفُونَ بِالنذْرِ قَالَ يوفُونَ لِلهِ بِالنذْرِ الذِي أَخذَ عَلَيهِمْ فِي الْمِيثَاقِ مِنْ وَلَايتِنا قُلْت إِنا نحْن نزلْنا عَلَيك الْقُرْآنَ تَنْزِيلًا قَالَ بِوَلَايةِ عَلِي ع تَنْزِيلًا قُلْت هذَا تَنْزِيلٌ قَالَ نعَمْ ذَا تَأْوِيلٌ قُلْت إِن هذِهِ تذْكِرةٌ قَالَ الْوَلَايةُ قُلْت يدْخِلُ مَنْ يشَاءُ فِي رَحْمَتِهِ قَالَ فِي وَلَايتِنا قَالَ و الظَالِمِين أَعد لَهمْ عذَاباً أَلِيماً أَ لَا ترى أَن الله يقُولُ و ما ظَلَمونا و لَكِنْ كَانوا أَنفُسهمْ يظْلِمونَ قَالَ إِن الله أَعز و أَمنع مِنْ أَنْ يظْلِم أَوْ ينْسب نفْسه إِلَى ظُلْمٍ و لَكِن الله خلَطَنا بِنفْسِهِ فَجعلَ ظُلْمنا ظُلْمه و وَلَايتنا وَلَايته ثُم أَنزلَ بِذَلِك قُرْآناً عَلَى نَبِيهِ فَقَالَ و ما ظَلَمْناهمْ و لَكِنْ كَانوا أَنفُسهمْ يظْلِمونَ قُلْت هذَا تَنْزِيلٌ قَالَ نعَمْ قُلْت وَيلٌ يوْمئِذٍ لِلْمكَذِبِين قَالَ يقُولُ وَيلٌ لِلْمكَذِبِين يا محمد بِما أَوْحَيْت إِلَيك مِنْ وَلَايةِ عَلِي بْنِ أَبِي طَالِبٍ ع أَ لَمْ نهْلِكِ الْأَولِين. ثُم نتْبِعهم الْآخِرِين قَالَ الْأَولِين الذِين كَذبوا الرسلَ فِي طَاعةِ الْأَوْصِياءِ كَذَلِك نفْعلُ بِالْمجْرِمِين قَالَ مَنْ أَجْرم إِلَى آلِ محمدٍ و ركِب مِنْ وصِيهِ ما ركِب قُلْت إِن الْمتقِين قَالَ نحْن و اللهِ و شِيعتنا لَيس عَلَى مِلةِ إِبْراهِيم غَيرنا و سائِر الناسِ مِنْها برآءُ قُلْت يوْم يقُوم

الروح و الْملائِكةُ صفّا لا يتكلمونَ الْآيةَ قَالَ نحْن و اللهِ الْمأْذُونُ لَهمْ يوْم الْقِيامةِ و الْقَائِلُونَ صواباً قُلْت ما تقُولُونَ إِذَا تكلمْتمْ قَالَ نمجد ربنا و نصلي علَى نبِينا و نشْفَع لِشِيعتِنا فَلَا يردنا ربنا قُلْت كَلَا إِن كِتاب الْفُجارِ لَفِي سِجينٍ قَالَ هم الذِين فَجروا فِي حق الْأَئِمةِ و اعْتدوْا علَيْهِمْ قُلْت ثُم يقَالُ هذَا الذِي كُنتمْ بِهِ تكَذبونَ قَالَ يعْنِي أَمِير الْمؤْمِنِين قُلْت تنْزِيلٌ قَالَ نعمْ

"I then read the words of Allah: 'He admits to His mercy whomever He wants. . . .' (76:31) The Imam said, 'He admits in our *Wilayah*.' The Imam also recited the words of Allah: '. . . for the unjust He has prepared a painful punishment.' (76:31) [Consider that Allah has said], '. . . they (children of Israel) did not wrong Us but wronged themselves.' (2:57) The Imam further said, 'Allah is by far more Glorious than to do injustice or ascribe injustice to Himself. However, Allah has mixed our affairs with Hisown, thus, He has called injustice to us as injustice to Himself and our *Wilayah* as His own *Wilayah* and guardianship. About this matter He revealed Quran (a reading) to His Prophet that reads: "We did not do any wrong to them but they wronged themselves."' (16:118)

"I then asked, 'Is it the revealed word of Allah?' He (the Imam) said, 'Yes, it is.'

"I then read the words of Allah: 'On that Day, woe will be to those who have rejected Allah's revelations.' (77:15) The Imam said, 'Allah will say, "O Muhammad, woe is to those who reject what I have revealed. . . ." [about the *Wilayah* of Ali (ibn abu Talib), recipient of divine supreme covenant]. Did We not destroy the ancient people (77:16) and make others settle after them in their land?" (77:17) [The Imam said that the ancient people were those who refused to obey the prophets about the executors of their will]. 'Thus do We deal with the sinful ones.' (77:18) [The Imam said, 'It refers to those who sinned in the matters of the *Ahl al-Bayt* (family) of Muhammad, recipients of divine supreme covenant, and did to them what they did].'

"I then read the words of Allah: 'The pious ones . . .' (77:41) The Imam said, 'By Allah, only we and our Shi'a (followers) follow truly the religion of Abraham (Ibrahim). Other people have no relationship with it.'

"I then read the words of Allah: 'On that day, the Spirit and the angels who stand in lines will not speak. . . .' (78:38) The Imam said, 'We, by Allah, on the Day of Judgment will have the permission to speak the truth.' I asked him, 'What will you say when you speak?' The Imam said, 'We will praise our Lord, greet our Holy Prophet, recipient of divine supreme covenant, and intercede for our Shi'a. Our Lord will not reject our request.'

"I then read the words of Allah: '. . . the records of the sinner's deeds are in Sijjin.' (83:7) The Imam said, 'They are the ones who did injustice to *'A'immah*, recipients of divine supreme covenant, and treated them with hostility.'

"I then read the words of Allah: '. . . This is what you had called a lie.' (83:17) The Imam said, 'It refers to Amir al-Mu'minin Ali, recipient of divine supreme covenant.'

"I then asked, 'Is it the revealed word of Allah?' The Imam, recipient of divine supreme covenant, said, 'Yes, it is.'"

٩٢- محمد بْن يحْيى عنْ سلَمةَ بْنِ الْخطابِ عنِ الْحسيْنِ بْنِ عبْدِ الرحْمنِ عنْ علِي بْنِ أَبِي حمْزةَ عنْ أَبِي بصِيرٍ عنْ أَبِي عبْدِ اللهِ ع فِي قَوْلِ اللهِ عز و جل و منْ أَعْرض عنْ ذِكْرِي فَإِن لَه معِيشةً ضنْكاً قَالَ يعْنِي بِهِ ولَايةَ أَمِيرِ الْمؤْمِنِين ع قُلْت و نحْشره يوْم الْقِيامةِ أَعْمى قَالَ يعْنِي أَعْمى الْبصرِ فِي الْآخِرةِ أَعْمى الْقَلْبِ فِي الدنْيا عنْ ولَايةِ أَمِيرِ الْمؤْمِنِين ع قَالَ و هو متحيرٍ فِي الْقِيامةِ يقُولُ لِم حشرْتنِي

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Muhammad ibn Yahya has narrated from Salama ibn al-Khattab from al-Husayn ibn 'Abd al-Rahman from Ali ibn abu Hamza from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"About the words of Allah, the Most Majestic, the Most Gracious, 'Whoever ignores My guidance will live a woeful life. . . .' (20:124), the Imam, recipient of divine supreme covenant, said, 'It means ignoring *Wilayah* of Ali, recipient of divine supreme covenant.'

"I then read the words of Allah: '. . . and will be brought blind in Our presence on the Day of Judgment.' (20:124) The Imam said, 'It means blind of eyes in the next life and blind of heart toward *Wilayah* of Amir al-Mu'minin Ali, recipient of divine

supreme covenant, in this life.' The Imam also said, 'He will be confused on the Day of Judgment and will ask, ". . . he will say, My Lord, why have you brought me back to life blind when before I could see? (20:125) The Lord will say, this is true. But just as you forgot Our revelations that had come to you, so, also, you are forgotten on this day." (20:126) The Imam said, 'Revelations stand for *'A'immah* (Leaders with Divine Authority), recipients of divine supreme covenant, that you rejected so also you are rejected and left to the fire today. You did not obey their commands and did not listen to their words.'

"I then read the words of Allah: 'Thus We recompense those who are unjust and have no faith in Our revelations. The torment in the life to come will be more severe and of extended duration.' (20:127) The Imam said, 'It refers to those who accept others as partners of Amir al-Mu'minin Ali, recipient of divine supreme covenant, in the matters of *Wilayah.* It refers to those who do not believe in the revelations of his Lord and have left *'A'immah*, recipients of divine supreme covenant, on account of hostility, who have not followed their teachings and have not acknowledged their *Wilayah* (Leadership with Divine Authority).'

"I then read the words of Allah: 'Allah is kind to His servants. He gives sustenance to whomever He wants. . . .' (42:19) The Imam said, 'Sustenance is the *Wilayah* of Ali, recipient of divine supreme covenant.'

"I then read the words of Allah: 'We shall increase the harvest of those who seek a good harvest in the life hereafter. . . .' (42:20) The Imam said, 'It is recognition of Amir al-Mu'minin Ali and *'A'immah*, recipients of divine supreme covenant, from whom they receive additional gains. He also said, such people will receiver their share in the government (of *'A'immah*).' '. . . however, those who want to have their harvest in this life, We will give to them thereof but they will have no share in the hereafter.' (42:20) The Imam said, 'They will have no share in the government of truth at the time of *al-Qa'im*, the one who will rise with Divine Authority and power).'"

أَعْمى و قَدْ كُنت بصِيراً قالَ كَذلِك أَتَتك آياتنا فَنسِيتها قَالَ الْآيات الْأَئمةُ ع فَنسِيتها و كَذلِك الْيوْم تُنسى يعْنِي تركْتها و كَذَلِك الْيوْم تُترك فِي النارِ كما تركْت الْأَئمةَ ع فَلَمْ تطِعْ أَمرهمْ و لَمْ تسْمعْ قَوْلَهمْ قُلْت و كَذلِك نجْزِي منْ أَسْرف و لَمْ يؤْمِنْ بِآياتِ ربِهِ و لَعذاب الْآخِرةِ أَشد و أَبقى قَالَ يعْنِي منْ أَشْرك بِولَايةِ أَمِيرِ الْمؤْمِنِين ع غيْره و لَمْ يؤْمِنْ بِآياتِ ربِهِ و ترك الْأَئمةَ معانِدةً فَلَمْ يتبِعْ آثَارهمْ و لَمْ يتولهمْ قُلْت الله لَطِيف بِعِبادِهِ يرْزق منْ يشاءُ قَالَ ولَايةُ أَمِيرِ الْمؤْمِنِين ع قُلْت منْ كانَ يرِيد حرْثَ الْآخِرةِ قَالَ معْرِفَةُ أَمِيرِ الْمؤْمِنِين ع و الْأَئِمةِ نزِدْ لَه فِي حرْثِهِ قَالَ نزِيده مِنْها قَالَ يسْتوْفِي نصِيبه مِنْ دوْلَتِهِمْ و منْ كانَ يرِيد حرْثَ الدنْيا نؤْتِهِ مِنْها و ما لَه فِي الْآخِرةِ مِنْ نصِيبٍ قَالَ لَيس لَه فِي دوْلَةِ الْحق مع الْقَائِمِ نصِيب

Chapter One Hundred Nine

Notable Points and Comprehensive Ahadith About Wilayah (Divine Authority)

بَابٌ فِيهِ نُتَفٌ وَ جَوَامِعُ مِنَ الرِوَايَةِ فِي الْوَلَايَةِ

H 1170, Ch. 109, h 1

Muhammad ibn Ya'qub al-Kulayni has narrated from Muhammad ibn al-Hassan and Ali ibn Muhammad from Sahl ibn Ziyad from ibn Mahbub from ibn al-Ri'ab from Bukayr ibn 'A'yan who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, would often say, 'Allah made our Shi'a (followers) to acknowledge our *Wilayah* (Leadership with Divine Authority) when they were only in the realm of small particles. It was the day when Allah made the small particles to acknowledge Him as the Lord and Muhammad, recipient of divine supreme covenant, as His prophet.'"

١- محمد بْن يعْقُوب الْكُلَيْنِي عنْ محمدِ بْنِ الْحسنِ و عِلِي بْن محمدٍ عنْ سهْلِ بْنِ زِيادٍ عنِ ابْنِ محْبوبٍ عنِ ابْنِ رِئَابٍ عنْ بكَيْرِ بْنِ أَعْين قَالَ كَانَ أَبو جعْفَرٍ ع يقُولُ إِن الله أَخذَ مِيثَاق شِيعتِنا بِالْولَايةِ و همْ ذَر يوْم أَخذَ الْمِيثَاق علَى الذر و الْإِقْرار لَه بِالربوبِيةِ و لِمحمدٍ ص بِالنبوةِ

H 1171, Ch. 109, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn 'Isma'il ibn Bazi' from Salih ibn 'Uqba from 'Abd Allah ibn Muhammad al-Ja'fari from abu Ja'far, recipient of divine supreme covenant, and from 'Uqba from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, has said, 'Allah created the creatures. He created whatever He loved from whatever He loved. He created those most beloved to Him from

٢- محمد بْن يحْيى عنْ محمدِ بْنِ الْحسيْنِ عنْ محمدِ بْنِ إِسْماعِيلَ بْنِ بزِيعٍ عنْ صالِحِ بْنِ عقْبةَ عنْ عبْدِ اللهِ بْنِ محمدٍ الْجعْفَرِي عنْ أَبِي جعْفَرٍ ع و عنْ عقْبةَ عنْ أَبِي جعْفَرٍ ع قَالَ إِن الله خلَق الْخلْق فَخلَق ما أَحب مِما أَحب و كَانَ ما أَحب أَنْ خلَقَه مِنْ

طِينةِ الْجنةِ و خلق ما أبغض مِما أبغض و كانَ ما أبغض أنْ خلقَه مِنْ طِينةِ النارِ ثُم بعثَهمْ فِي الظلالِ فقُلْت و أي شيْءٍ الظلالُ قالَ أ لمْ ترِ إِلى ظِلكَ فِي الشمْسِ شيْءٌ و لَيس بِشيْءٍ ثُم بعثَ الله فِيهِم النبِيين يدْعونهمْ إِلى الْإِقْرارِ بِاللهِ و هو قَوْلُه و لَئِنْ سأَلْتهمْ مِنْ خلَقَهمْ لَيقُولُن الله ثُم دعاهمْ إِلى الْإِقْرارِ بِالنبِيين فَأَقَر بعْضهمْ و أَنكر بعْضهمْ ثُم دعاهمْ إِلى ولَايتِنا فَأَقَر بِها و اللهِ مِنْ أحب و أَنكرها مِنْ أبغض و هو قَوْلُه فَما كانوا لِيؤْمِنوا بِما كذبوا بِهِ مِنْ قَبلُ ثُم قَالَ أبو جعْفَرٍ ع كَانَ التكْذِيب ثَم

the clay of paradise. He created those He disliked from that which He disliked. Thus, He created from the clay of fire that which He disliked most. Then He sent them to the shadow.'

'I asked him, "What is the shadow?" The Imam asked, 'Have you not seen your own shadow in the sun that when you look at, it is nothing. Allah then sent to them the prophets who called them to acknowledge Allah as the Creator. This is the meaning of His words. "(Muhammad), if you ask them, 'Who has created them (idols)?' They will certainly say, 'Allah has created them. . . .' (43:87)

'Then He called them to acknowledge the prophets. Certain ones of them acknowledged and others did not acknowledge. Then He called them to acknowledge our *Wilayah* (Leadership with Divine Authority). Those whom He loved, by Allah, acknowledged and those whom He disliked did not acknowledge as He has said, "However, how could the people believe what they had previously called lies? . . ." (10:74) Abu Ja'far, recipient of divine supreme covenant, then said, 'Refusal to acknowledge was then and there.' ' "

٣- محمد بْن يحْيى عنْ سلَمةَ بْنِ الْخطابِ عنْ علِي بْنِ سيْفٍ عنِ الْعباسِ بْنِ عامِرٍ عنْ أحْمد بْنِ رِزْقٍ الْغمْشانِي عنْ محمدِ بْنِ عبْدِ الرحْمنِ عنْ أَبِي عبْدِ اللهِ ع قَالَ ولَايتنا ولَايةُ اللهِ الَتِي لَمْ يبْعثْ نبِياً

H 1172, Ch. 109, h 3
Muhammad ibn Yahya has narrated from Salama ibn al-Khattab from Ali ibn Sayf from al-'Abbass ibn 'Amir from Ahmad ibn Rizq al-Ghumushani from Muhammad ibn 'Abd al-Rahman from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Our *Wilayah,* Leadership with Divine Authority is the *Wilayah,* Guardianship and Authority of Allah without which no prophet was ever sent.'"

٤- محمد بْن يحْيى عنْ عبْدِ اللهِ بْنِ محمدِ بْنِ عِيسى عنْ محمدِ بْنِ عبْدِ الْحمِيدِ عنْ يونس بْنِ يعْقُوب عنْ عبْدِ الْأَعْلى قَالَ سمِعْت أبا عبْدِ اللهِ ع يقُولُ ما مِنْ نبِي جاءَ قَط إِلا بِمعْرِفَةِ حقنا و تفْضِيلِنا علَى منْ سِوانا

H 1173, Ch. 109, h 4
Muhammad ibn Yahya has narrated from 'Abd Allah ibn Muhammad ibn 'Isa from Muhammad ibn 'Abd al-Hamid from Yunus ibn Ya'qub from 'Abd al-'Ala who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, say, 'No prophet has ever been sent without his acknowledgement of our rights and our having distinction over others.'"

٥- محمد بْن يحْيى عنْ أحْمد بْنِ محمدِ بْنِ عِيسى عنْ محمدِ بْنِ إِسْماعِيلَ بْنِ بزِيعٍ عنْ محمدِ بْنِ الْفُضيْلِ عنْ أَبِي الصباحِ الْكِنانِي عنْ أَبِي جعْفَرٍ ع قَالَ سمِعْته يقُولُ و اللهِ إِن فِي السماءِ لَسبْعِين صفّاً مِن الْملَائِكةِ لَو اجْتمع أَهْلُ الْأَرْضِ كُلهمْ يحْصونَ عدد كُل صف مِنْهمْ ما أَحْصوْهمْ و إِنهمْ لَيدِينونَ بِولَايتِنا

H 1174, Ch. 109, h 5
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn 'Isma'il ibn Bazi' from Muhammad ibn al-Fudayl from abu al-Sabbah al-Kinani who has said the following:

"I heard abu Ja'far, recipient of divine supreme covenant, say, 'By Allah, in the heavens there are seventy lines of angels. Even if all the inhabitants of earth try to count one line of them they will not be able to count them. All of these angels acknowledge our *Wilayah* (Leadership with Divine Authority).'"

٦- محمد عنْ أحْمد بْنِ محمدٍ عنِ ابْنِ محْبوبٍ عنْ محمدِ بْنِ الْفُضيْلِ عنْ أَبِي الْحسنِ ع قَالَ ولَايةُ علِي ع مكْتوبةٌ فِي جمِيعِ صحفِ الْأَنبِياءِ و لَنْ يبْعثَ الله رسولًا إِلا بِنبوةِ محمدٍ ص و وصِيهِ علِي ع

H 1175, Ch. 109, h 6
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from Muhammad ibn al-Fudayl from abu al-Hassan, recipient of divine supreme covenant, who has said the following:

"Abu al-Hassan, recipient of divine supreme covenant, has said, '*Wilayah* of Ali, recipient of divine supreme covenant, (Leadership with Divine Authority) is written in all the books of the prophets. Allah never sent a messenger who did not acknowledge the prophet-hood of Muhammad, recipient of divine supreme covenant, and Ali, recipient of divine supreme covenant, as the executor of his will."

٧- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنْ محمدِ بْنِ جمْهورٍ قَالَ حدثَنا يونس عنْ حمادٍ

H 1176, Ch. 109, h 7
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Muhammad ibn Jumhur who has said that Yunus narrated to him from Hammad

ibn ‘Uthman from al-Fudayl ibn Yasar from abu Ja‘far, recipient of divine supreme covenant, who has said the following:

“Abu al-Hassan, recipient of divine supreme covenant, has said, ‘Allah, the Most Majestic, the Most Gracious, has appointed Ali, recipient of divine supreme covenant, as a lighthouse between His creatures and Himself. Whoever recognizes him (Ali) is a believer and whoever does not recognize him is an unbeliever. Those ignorant of him (Ali) are lost. Those who consider others like him (Ali) are Mushrik (considering those who do not have any Divine Authority as having Divine Authority). Those who come with his (Ali’s) *Wilayah* are admitted in paradise.” ’ ”

بْنِ عثْمانَ عنِ الْفُضَيْلِ بْنِ يسارٍ عنْ أَبِي جعْفَرٍ ع قالَ إِن الله عز و جل نصب عِلِياً ع علَماً بيْنه و بيْن خلْقِهِ فَمنْ عرفَه كانَ مؤْمِناً و مَنْ أَنكرَه كانَ كافِراً و مَنْ جهلَه كانَ ضالًّا و مَنْ نصب معه شيْئاً كانَ مشْرِكاً و مَنْ جاءَ بِولايتِهِ دخلَ الْجنةَ

H 1177, Ch. 109, h 8

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Washsha’ from ‘Abd Allah ibn Sinan from abu Hamza who has said the following:

“I heard abu Ja‘far, recipient of divine supreme covenant, say, ‘Ali, recipient of divine supreme covenant, is a door that Allah, the Most Holy, the Most High, has opened. Those who enter this door are true believers and those who go out of it are unbelievers. Those who neither go out nor enter are under the category (of people) about whom Allah has said, “I have a decision to make.”’

٨- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنِ الْوشاءِ عنْ عبْدِ اللهِ بْنِ سِنانٍ عنْ أَبِي حمْزةَ قالَ سمِعْت أَبا جعْفَرٍ ع يقُولُ إِن عِلِياً ع باب فَتحه الله فَمنْ دخلَه كانَ مؤْمِناً و مَنْ خرج مِنْه كانَ كافِراً و مَنْ لَمْ يدْخلْ فِيهِ و لَمْ يخْرجْ مِنْه كانَ فِي الطبقَةِ الذِين قالَ الله تبارك و تعالَى لِي فِيهِم الْمشِيئَةُ

H 1178, Ch. 109, h 9

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from ibn al-Ri’ab from Bukayr ibn ‘A‘yan who has said the following:

“Abu Ja‘far, recipient of divine supreme covenant, would say, ‘Allah made our Shi‘a to make a covenant to acknowledge our *Wilayah* (Leadership with Divine Authority) when they were small particles. It was the day when He made all particles to make a covenant to acknowledge Him as the Lord and Muhammad, recipient of divine supreme covenant, as the Prophet. Allah, the Most Majestic, the Most Gracious, presented to Muhammad his ’Umma (followers) in clay and they were shadows. He created them from the clay out of which Adam was created. Allah created the spirits of our Shi‘a two thousand years before their bodies were created. He presented them to the Holy Prophet, recipient of divine supreme covenant, and introduced them to the Messenger of Allah as well as to Ali, recipient of divine supreme covenant, and we recognize them by their accent.’ ”

٩- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنِ ابْنِ محْبوبٍ عنِ ابْنِ رِئَابٍ عنْ بكيْرِ بْنِ أَعْين قالَ كانَ أَبو جعْفَرٍ ع يقُولُ إِن الله أَخذَ مِيثَاق شِيعتِنا بِالْولايةِ لَنا و همْ ذَر يوْم أَخذَ الْمِيثَاق علَى الذر بِالْإِقْرارِ لَه بِالربوبِيةِ و لِمحمدٍ ص بِالنبوةِ و عرض الله جل و عز علَى محمدٍ ص أُمته فِي الطينِ و همْ أَظِلةٌ و خلَقَهمْ مِن الطينةِ الِتي خلِق مِنْها آدم و خلَق الله أَرواح شِيعتِنا قَبلَ أَبدانِهِمْ بِأَلْفَيْ عامٍ و عرضهمْ علَيْهِ و عرفَهمْ رسولَ اللهِ ص و عرفَهمْ عِلِياً و نحْن نعْرِفُهمْ فِي لَحْنِ الْقَوْلِ

Chapter One Hundred Ten

'A'immah (Leaders with Divine Authority), Recipients of Divine Supreme Covenant, Know Their Friends and That They Are the People in Charge of Their Affairs

بَابٌ فِي مَعْرِفَتِهِمْ أَوْلِيَاءَهُمْ وَ التفْوِيضِ إِلَيْهِمْ

H 1179, Ch. 110, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from Salih ibn Sahl from abu ‘Abd Allah, recipient of divine supreme covenant, the following:

“Once, when Amir al-Mu’minin Ali, recipient of divine supreme covenant, was in the company of his companions, a man came to him. The man offered greetings of peace and said, ‘By Allah, I love you and acknowledge your *Wilayah* (Leadership with Divine Authority).’ Amir al-Mu’minin Ali, recipient of divine supreme covenant, said to him, ‘What you say is not true.’ He said, ‘Yes, by Allah, I love you and acknowledge your *Wilayah,*’ repeating it three times. Amir al-

١- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنِ ابْنِ محْبوبٍ عنْ صالِحِ بْنِ سهْلٍ عنْ أَبِي عبْدِ اللهِ ع أَن رجلًا جاءَ إِلَى أَمِيرِ الْمؤْمِنِين ع و هو مع أَصْحابِهِ فَسلم علَيْهِ ثُم قالَ لَه أَنا و اللهِ أُحِبك و أَتولاك فَقالَ لَه أَمِير الْمؤْمِنِين ع كذَبْت قالَ بلَى و اللهِ إِني أُحِبك و أَتولاك فَكرر ثَلَاثاً

فَقَالَ لَه أَمِير الْمُؤْمِنِين ع كَذَبْت ما أَنت كما قُلْت إِن الله خلَق الْأَرْواح قَبلَ الْأَبدان بِأَلْفَيْ عامٍ ثُم عرض علَيْنا الْمحِب لَنا فَو اللهِ ما رأَيت روحك فِيمنْ عرِض فَأَين كُنت فَسكَت الرجلُ عِنْد ذَلك و لَمْ يراجِعْه

و فِي روايةٍ أُخْرى قَالَ أَبو عبْدِ اللهِ ع كَانَ فِي النارِ

٢- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنِ الْحسيْنِ بْنِ سعِيدٍ عنْ عمْرِو بْنِ ميْمونٍ عنْ عمارِ بْنِ مرْوانَ عنْ جابِرٍ عنْ أَبِي جعْفَرٍ ع قَالَ إِنا لَنعْرِف الرجلَ إِذَا رأَيناه بِحقِيقَةِ الْإِيمان و حقِيقَةِ النفَاقِ

٣- أَحْمد بْن إِدْرِيس و محمد بْن يحْيى عنِ الْحسنِ بْنِ علِي الْكُوفِي عنْ عبْيسِ بْنِ هِشامٍ عنْ عبْدِ اللهِ بْنِ سلَيْمانَ عنْ أَبِي عبْدِ اللهِ ع قَالَ سأَلْته عنِ الْإِمامِ قَوض اللهِ إِلَيْهِ كما قَوض إِلَى سلَيْمانَ بْنِ داود فَقَالَ نعمْ و ذَلك أَن رجلًا سأَله عنْ مسْأَلَةٍ فَأَجابه فِيها و سأَله آخر عنْ تِلْك الْمسْأَلَةِ فَأَجابه بِغيْرِ جوابِ الْأَول ثُم سأَله آخر فَأَجابه بِغيْرِ جوابِ الْأَولَيْنِ ثُم قَالَ هذا عطاؤنا فَامْننْ أَوْ أَعْطِ بِغيْرِ حِسابٍ و هكَذَا هِي فِي قِراءَةِ علِي ع قَالَ قُلْت أَصْلَحك الله فَحِين أَجابهمْ بِهذَا الْجوابِ يعْرِفُهم الْإِمام قَالَ سبْحانَ اللهِ أَ ما تسْمع الله يقُولُ إِن فِي ذَلك لَآياتٍ لِلْمتوسِمِين و هم الْأَئِمةُ و إِنها لَسبِيلٍ مقِيمٍ لَا يخْرج مِنْها أَبداً ثُم قَالَ لِي نعمْ إِن الْإِمام إِذَا أَبصر إِلَى الرجلِ عرفَه و عرف لَوْنه و إِنْ سمِع كَلَامه مِنْ خلْفِ حائِطٍ عرفَه و عرف ما هو إِن الله يقُولُ و مِنْ آياتِهِ خلْق السماواتِ و الْأَرْضِ و اخْتِلاف أَلْسِنتِكُمْ و أَلْوانِكُمْ إِن فِي ذَلك لَآياتٍ لِلْعالِمِين و هم الْعلَماءُ فَلَيس يسْمع شَيْئاً مِن الْأَمرِ يَنْطِق بِهِ إِلا عرفَه ناجٍ أَوْ هالِك فَلِذَلك يجِيبهمْ بِالذِي يجِيبهمْ

Mu'minin Ali, recipient of divine supreme covenant, said, 'What you say is not true. You are not what you say you are. Allah created the spirits two thousand years before creating the bodies. He then presented to us those who love us. By Allah, I did not see your spirit among those presented to us. Where were you?' The man remained silent and did not talk back.'"

In another *Hadith* it is said that abu 'Abd Allah, recipient of divine supreme covenant, said, "He was in the fire."

H 1180, Ch. 110, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from 'Amr ibn Maymun from 'Ammar ibn Marwan from Jabir from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Abu al-Hassan, recipient of divine supreme covenant, has said, 'We know men when we see them through the reality of belief and the reality of hypocrisy.'"

H 1181, Ch. 110, h 3

Ahmad ibn Idris and Muhammad ibn Yahya have narrated from al-Hassan ibn Ali al-Kufi from 'Ubays ibn Hisham from 'Abd Allah ibn Sulayman who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about the Imam. 'Has Allah made him the person in charge of and in full control (over the affairs of the people) as Sulayman ibn Dawud was?'

'The Imam said, "Yes, (as the person in charge of affairs) he is given control. It is because a man asked him (the Imam) a question and he gave the answer. Another person asked the same question and he gave him a different answer (although the question was the same). A third person asked him the same question and he gave an answer that was different from both the previous answers. Then he (the Imam) recited: 'This is Our gift to you, so give them away free or keep them as you like.' (38:39) The Imam also said, 'This is charity from us, enjoy it with thanks or (give to others) without being questioned,' according to Imam Ali's recitation.'

"I (the narrator) said to him, 'May Allah grant you well being, when he (the Imam) gives such answers does he know them?' The Imam said, 'Glory belongs to Allah, have you not heard Allah's words? "In this there is evidence (of the Truth) for the judicious ones," (15:75) such people are *'A'immah* (Leaders with Divine Authority), recipients of divine supreme covenant, ". . . it [Leaders with Divine Authority] is on a straight path," (15:76) [it will remain there forever].' Then he said to me, 'Yes, when the Imam looks at a person he recognizes him and his color. On hearing his words even from behind the wall he recognizes him and what he is. Allah has said, "Other evidence of His existence is the creation of the heavens and the earth and the differences of languages and colors. In this there is evidence (of the truth) for the scholars." (30:22) *'A'immah*, recipients of divine supreme covenant, are the scholars. Whatever they hear that is spoken they recognize, the one who has received salvation or otherwise. For this reason they answer them as they answer them.' "

أَبْوَابُ التارِيخ

بَابُ مَوْلِدِ النبِي ص وَ وَفَاتِهِ

Chapters on History

Chapter One Hundred Eleven

The Birth of the Holy Prophet, Recipient of Divine Supreme Covenant, and His Demise

ولد النبِي ص لِاثْنتيْ عشْرةَ لَيْلَةً مضتْ مِنْ شهْرِ ربِيعٍ الْأَولِ فِي عامِ

Al-Kulayni has said, "The Holy Prophet, recipient of divine supreme covenant, was born on the twelfth of the month of

Rabi‘ al-Awwal, in the year of the Elephant on a Friday at noon. Also it is narrated that it was at dawn forty years before his receiving Divine messages. His mother conceived him on the days of Tashriq (1, 12, 13) of Dhu al-Hajj near the middle Jamara (a pillar of stones) and she was in the house of ‘Abd Allah ibn ‘Abd al-Muttalib. At Sha‘b of abu Talib, peace be upon him, (Sha‘b, a place in Makka) she gave birth when she was in the house of Muhammad ibn Yusuf at the left far corner of the house, as you enter. Al-Khayzuran made that house into a mosque and people ever since use it for prayers. After receiving Divine commands as the Messenger of Allah he remained in Makka for thirteen years. Thereafter he migrated to Madina wherein he lived for ten years. He passed away on Monday the twelfth of the month of Rabi‘ al-Awwal at the age of sixty-three. His father ‘Abd Allah ibn ‘Abd al-Muttalib died in Madina among his maternal uncles when he (Muhammad) was only two months old. His mother, ’Amina daughter of Wahab ibn ‘Abd Manaf, ibn Zuhra ibn Kilab ibn Murra ibn Ka‘b ibn Luway ibn Ghalib, died when he was a boy of four years old. ‘Abd al-Muttalib died when the Holy Prophet, recipient of divine supreme covenant, was about eight years old. He married Khadija when he was twenty and some years old. From Khadija, before receiving the Divine commands, of his children born were al-Qasim, Ruqiyya, Zaynab and ’Umm Kulthum. Of his children born after he received Divine commands were al-Tayyib, al-Tahir and Fatimah, recipient of divine supreme covenant. It is also narrated that after he received Divine commands no other children besides Fatimah, recipient of divine supreme covenant, were born and that al-Tayyib and al-Tahir were born before he received divine commands.

“Khadija (peace be upon her) died at the time the Messenger of Allah, recipient of divine supreme covenant, came out of Sha‘b of abu Talib. This was one year before his migration to Madina. Abu Talib died one year after the death of Khaija. When the Messenger of Allah lost these two people it became very difficult for him to live in Makka. He became extremely sad and complained about it to Jibril. Allah, the Most High, then sent him the message to ‘leave the town, the town of the unjust people’; after abu Talib there was no one in Makka to support him. He was commanded to migrate.”

الْفِيل يوْم الْجمعةِ مع الزوال و روي أيضاً عِنْد طُلُوعِ الْفَجْرِ قبْلَ أنْ يبعثَ بِأرْبعين سنةً و حملتْ بِهِ أمه فِي أيامِ التشْرِيقِ عِنْد الْجمْرةِ الْوسْطى و كانتْ فِي منْزِل عبْدِ اللهِ بْن عبْدِ الْمطلِبِ و ولدته فِي شِعْبِ أبِي طالِبٍ فِي دارِ محمدِ بْنِ يوسف فِي الزاوِيةِ الْقُصْوى عنْ يسارِك و أنت داخِلُ الدارِ و قدْ أخْرجتِ الْخيزرانُ ذلِك الْبيْت فصيرْته مسْجِداً يصلي الناس فِيهِ و بقِي بِمكةَ بعْد مبْعثِهِ ثلاثَ عشْرةَ سنةً ثُم هاجر إلى الْمدِينةِ و مكثَ بِها عشْر سِنِين ثُم قُبِض ع لِاثْنتيْ عشْرةَ ليْلةً مضتْ مِنْ ربِيعٍ الْأول يوْم الْإِثْنيْنِ و هو ابن ثلاثٍ و سِتين سنةً و توفي أبوه عبْد اللهِ بْن عبْدِ الْمطلِبِ بِالْمدِينةِ عِنْد أخْوالِهِ و هو ابن شهْريْنِ و ماتتْ أمه آمِنةُ بِنْت وهْبِ بْنِ عبْدِ مناف بْنِ زهْرةَ بْنِ كِلابِ بْنِ مرةَ بْنِ كعْبِ بْنِ لُؤيِ بْنِ غالِبٍ و هو ع ابن أربعِ سِنِين و مات عبْد الْمطلِبِ و لِلنبِي ص نحْو ثمانِ سِنِين و تزوج خدِيجةَ و هو ابن بِضْعٍ و عِشْرِين سنةً فولد لهُ مِنْها قبْلَ مبْعثِهِ ع الْقاسِم و رقيةُ و زيْنب و أم كُلْثُومٍ و ولد لهُ بعْد الْمبْعثِ الطيب و الطاهِر و فاطِمةُ ع و روي أيضاً أنه لمْ يولدْ بعْد الْمبْعثِ إلا فاطِمةُ ع و أن الطيب و الطاهِر ولدا قبْلَ مبْعثِهِ و ماتتْ خدِيجةُ ع حِين خرج رسولُ اللهِ ص مِن الشعْبِ و كانَ ذلِك قبْلَ الْهِجْرةِ بِسنةٍ و مات أبو طالِبٍ بعْد موْتِ خدِيجةَ بِسنةٍ فلما فقدهما رسولُ اللهِ ص شنأ الْمقام بِمكةَ و دخله حزْنٌ شدِيد و شكا ذلِك إلى جبْرئِيلَ ع فأوْحى الله تعالى إلِيْهِ اخْرجْ مِن الْقرْيةِ الظالِمِ أهْلُها فلَيس لك بِمكةَ ناصِر بعْد أبِي طالِبٍ و أمره بِالْهِجْرةِ

H 1182, Ch. 111, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from ‘Abd Allah ibn Muhammad son of the brother of Hammad al-Katib from al-Husayn ibn ‘Abd Allah who has said the following:

“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, ‘Was the Messenger of Allah the master of the children of Adam?’ The Imam said, ‘By Allah, he was the master of all whom Allah has created. Allah has not created any creature better than Muhammad, recipient of divine supreme covenant.’”

١- محمد بْن يحْيى عنْ أحْمد بْنِ محمدٍ عنِ ابْنِ فضالٍ عنْ عبْدِ اللهِ بْنِ محمدِ بْنِ أخِي حمادٍ الْكاتِبِ عنِ الْحسيْنِ بْنِ عبْدِ اللهِ قالَ قُلْت لِأبِي عبْدِ اللهِ ع كانَ رسولُ اللهِ ص سيد ولْدِ آدم فقالَ كانَ و اللهِ سيد منْ خلْق الله و ما برأ الله بِريةً خيْراً مِنْ محمدٍ ص

H 1183, Ch. 111, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hajjal from Hammad from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Once The Imam, recipient of divine supreme covenant, mentioned the Messenger of Allah and said, ‘Amir al-Mu’minin Ali, recipient of divine supreme covenant, has said, “Allah has not created any creature better than Muhammad, recipient of divine supreme covenant.’”

٢- محمد بْن يحْيى عنْ أحْمد بْنِ محمدٍ عنِ الْحجالِ عنْ حمادٍ عنْ أبِي عبْدِ اللهِ ع و ذكر رسولَ اللهِ ص فقالَ قالَ أمِير الْمؤْمِنِين ع ما برأ الله نسمةً خيْراً مِنْ محمدٍ ص

٣- أَحْمد بْن إِدْرِيس عن الْحسْين بْن عَبْدِ اللهِ عَنْ محمدِ بْن عِيسى و محمدِ بْن عَبْدِ اللهِ عَنْ عِلِي بْن حدِيدٍ عَنْ مرازِمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ الله تبارك و تعالَى يا محمد إِني خلَقْتك و عِلِياً نوراً يعْنِي روحاً بِلَا بدنٍ قَبْلَ أَنْ أَخْلُق سماواتِي و أَرْضِي و عَرْشِي و بحْرِي فَلَمْ تزلْ تهلِلُنِي و تمجدِنِي ثُم جمعْت روحيْكُما فَجعلْتهما واحِدةً فَكَانتْ تمجدِنِي و تقَدسِنِي و تهلِلُنِي ثُم قَسمْتها ثِنْتيْن و قَسمْت الثِنْتيْن ثِنْتيْن فَصارتْ أَربعةً محمد واحِد و عِلِي واحِد و الْحسن و الْحسيْن ثِنْتان ثُم خلَق الله فَاطِمةَ مِنْ نورِ ابتدأَها روحاً بِلَا بدنٍ ثُم مسحنا بِيمِينِهِ فَأَفْضى نوره فِينا

H 1184, Ch. 111, h 3
Ahmad ibn Idris has narrated from al-Husayn ibn ‘Abd Allah from Muhammad ibn ‘Isa and Muhammad ibn ‘Abd Allah from Ali ibn Hadid from Murazim from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Allah, the Most Holy, the Most High, has said, “O Muhammad I have created you and Ali a light, a spirit, without body before I created My heavens, My earth, My Throne, and My ocean. You continued to acknowledge Me as your Lord and speak of My Glory. I then collected the spirits of both of you and made it one spirit. This spirit continued to speak of My Glory, My Holiness and acknowledge Me as the Lord. I then divided it into two and two which became four: one Muhammad, one Ali, al-Hassan and al-Husayn, the other two. Then Allah created Fatimah, recipient of divine supreme covenant, from a light beginning with a spirit that was created first without a body. He then wiped us with His right hand to allow His light reach us all.’”

٤- أَحْمد عن الْحسْين عَنْ محمدِ بْن عَبْدِ اللهِ عَنْ محمدِ بْن الْفُضيْل عَنْ أَبِي حمْزةَ قَالَ سمِعْت أَبا جعْفَرٍ ع يقُولُ أَوحى الله تعالَى إِلَى محمدٍ ص أَني خلَقْتك و لَمْ تك شيْئاً و نفَخْت فِيك مِنْ روحِي كَرامةً مِني أَكْرمْتك بِها حِين أَوجبْت لَك الطاعةَ علَى خلْقِي جمِيعاً فَمنْ أَطَاعك فَقَدْ أَطَاعنِي و مَنْ عصاك فَقَدْ عصانِي و أَوجبْت ذَلِك فِي عِلِي و فِي نسْلِهِ مِمن اخْتصصْته مِنهمْ لِنفْسِي

H 1185, Ch. 111, h 4
Ahmad has narrated from al-Husayn from Muhammad ibn ‘Abd Allah from Muhammad ibn al-Fudayl from abu Hamza who has said the following:

“I heard abu Ja‘far, recipient of divine supreme covenant, say, ‘Allah, the Most High, sent revelation to Muhammad, recipient of divine supreme covenant, “O Muhammad I created you. You did not exist. I blew into you from My spirit. It was an honor with which I honored you when I made it an obligation on all of My creatures to obey you. Whoever will obey you obeys Me and whoever will disobey you disobeys Me. I have made such obedience to Ali, recipient of divine supreme covenant, also obligatory as well as to those of his descendents whom I have chosen for Myself.’”

٥- الْحسْين بْن محمدٍ الْأَشْعرِي عَنْ معلى بْن محمدٍ عَنْ أَبِي الْفَضْل عَبْدِ اللهِ بْن إِدْرِيس عَنْ محمدِ بْن سِنانٍ قَالَ كُنت عِنْد أَبِي جعْفَرٍ الثانِي ع فَأَجْرَيْت اخْتِلَاف الشيعةِ فَقَالَ يا محمد إِن الله تبارك و تعالَى لَمْ يزلْ متفَرداً بِوحْدانِيتِهِ ثُم خلَق محمداً و عِلِياً و فَاطِمةَ فَمكَثُوا أَلْف دهْرٍ ثُم خلَق جمِيع الْأَشْياءِ فَأَشْهدهمْ خلْقَها و أَجْرى طَاعتهمْ علَيْها و فَوض أُمورها إِلَيْهِمْ فَهمْ يحِلونَ ما يشاءُونَ و يحرمونَ ما يشاءُونَ و لَنْ يشاءُوا إِلا أَنْ يشاءَ الله تبارك و تعالَى ثُم قَالَ يا محمد هذِهِ الديانةُ الَتِي مَنْ تقَدمها مرق و مَنْ تخلف عَنْها محق و مَنْ لَزِمها لَحِق خذْها إِلَيْك يا محمد

H 1186, Ch. 111, h 5
Al-Husayn ibn Muhammad al-Asha‘ari has narrated from Mu‘alla ibn Muhammad from abu al-Fadl ‘Abd Allah ibn Idris from Muhammad ibn Sinan who has said the following:

“Once I was in the presence of abu Ja‘far, recipient of divine supreme covenant, the 2nd, and I mentioned the differences among the Shi‘a.

“The Imam said, ‘O Muhammad, Allah, the Most Holy, the Most High, is One and eternal. He created Muhammad, Ali and Fatimah, recipients of divine supreme covenant. They were there for a thousand Dahr (one Dahr equals the amount of time from beginning to present of earth’s existence). Then He created all other things. He made them witness the creation of all other things. He made obedience to them obligatory and gave them control of the affairs of the creation. They can, thus, make lawful whatever they wish and unlawful whatever they wish and they never wish anything unless Allah, the Most Holy, the Most High, wishes.’ He then said, ‘O Muhammad, this is a religion that, if exaggerated, will lead to disproportionate belief and ignoring it will cause degradation. Those holding to it properly will have proper contact. Keep it with you, O Muhammad.’”

٦- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْن محمدٍ عن ابْن محْبوبٍ عَنْ صالِحِ بْن سهْلٍ عَنْ أَبِي عَبْدِ اللهِ ع أَن بعْض قُرَيْشٍ قَالَ لِرسول اللهِ ص بِأَي شيْءٍ سبقْت الْأَنبِياءَ و أَنت بعِثْت آخِرهمْ و خاتمهمْ قَالَ إِني كُنت أَولَ مَنْ آمن

H 1187, Ch. 111, h 6
A number of our people have narrated from Ahmad ibn Muhammad from ibn Muhbub from Salih ibn Sahl from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Certain persons from Quraysh asked the Messenger of Allah, ‘By what means did you excel the prophets and you came into this world as the last prophet?’ The Messenger of Allah said, ‘I was the first to believe in my Lord, and the first to answer Allah

when He called the prophets to make a covenant and bear testimony against their own souls to acknowledge and answer positively when asked, "Am I not your Lord?" They all had answered, 'Yes, You Are our Lord.' I was the first prophet that said, "Yes, You Are our Lord." I, thus, excelled them in acknowledgment of the Oneness of Allah.'"

يربي و أولَ منْ أجاب حِين أخذَ الله مِيثَاق النبِيين و أشْهدهمْ علَى أنْفُسِهِمْ أ لَسْت بِربكُمْ قَالُوا بلَى فَكُنت أنا أولَ نبِي قَالَ بلَى فَسبقْتهمْ بِالْإِقْرارِ بِاللهِ

H 1188, Ch. 111, h 7

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Muhammad ibn Ali ibn Ibrahim from Ali ibn Hammad from al-Mufaddal who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'How did you exist when you existed in the shadows?' The Imam said, 'O Mufaddal, we were in the presence of our Lord and there was no one else in the green shadow. We spoke of His Glory, Holiness, acknowledged Him as the Lord and spoke of His Majesty. There was no angel even of the ones close to Allah or a living being except us in His presence until He decided to create all things. He then created whatever He wanted, in the way He wanted of the angels and others. He then made the knowledge of that to reach and come to us.'"

٧- علِي بْن محمدٍ عنْ سهْل بْنِ زِيادٍ عنْ محمدِ بْنِ علِي بْنِ إِبراهِيم عنْ علِي بْنِ حمادٍ عنِ الْمفَضلِ قَالَ قُلْت لِأَبِي عبْدِ اللهِ ع كَيف كُنتمْ حيْثُ كُنتمْ فِي الْأَظِلةِ فَقَالَ يا مفَضلُ كُنا عِنْد ربنا لَيس عِنْده أحد غَيرنا فِي ظُلةٍ خضْراءَ نسبحه و نقَدسه و نهللُه و نمجده و ما مِنْ ملَكٍ مقَربٍ و لَا ذِي روحٍ غَيرنا حتى بدا لَه فِي خلْقِ الْأَشْياءِ فَخلَق ما شاءَ كَيف شاءَ مِن الْملَائِكَةِ و غَيرِهِمْ ثُم أنهى عِلْم ذَلِك إِلَينا

H 1189, Ch. 111, h 8

Sahl ibn Ziyad has narrated from Muhammad ibn al-Walid, who has said that he heard Yunus ibn Ya'qub narrated from Sinan ibn Turayf who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, say, 'We are the first family whose names Allah has exalted. When He created the heavens and earth He commanded an announcer to proclaim three times: "I testify that no one other than Allah deserves to be worshipped, I testify that Muhammad is the Messenger of Allah, three times: and that Ali, recipient of divine supreme covenant, is Amir al-Mu'minin (Leader with Divine Authority) in all truth, three times." ' "

٨- سهْلُ بْن زِيادٍ عنْ محمدِ بْنِ الْولِيدِ قَالَ سمِعْت يونس بْن يعْقُوب عنْ سِنان بْنِ طَرِيفٍ عنْ أَبِي عبْدِ اللهِ ع يقُولُ قَالَ إِنا أولُ أَهْل بيْتٍ نوه الله بِأَسْمائِنا إِنه لَما خلَق السماواتِ و الْأَرض أمر منادِياً فَنادى أَشْهد أَنْ لَا إِلَه إِلا الله تَلَاثاً أَشْهد أن محمداً رسولُ اللهِ تَلَاثاً أَشْهد أن علِياً أَمِير الْمؤْمِنِين حقّاً تَلَاثاً

H 1190, Ch. 111, h 9

Ahmad ibn Idris has narrated from al-Husayn ibn 'Abd Allah al-Saghir from Muhammad ibn Ibrahim al-Ja'fari from Ahmad ibn Ali ibn Muhammad ibn 'Abd Allah ibn 'Umar ibn Ali ibn abu Talib, recipient of divine supreme covenant, from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Allah existed when there was no other 'being'. He created the 'being' and place and the light of lights from which all lights lit up. And He made to flow to it (light of lights) from His own light, which lighted up all lights. It was the light from which Muhammad and Ali were created. They both continued to be the first two lights; nothing had come into being before them. They continued to flow pure and clean through the clean generations until they separated in two clean persons; namely 'Abd Allah and abu Talib, peace be upon them."

٩- أَحْمد بْن إِدْرِيس عنِ الْحسيْن بْنِ عبْدِ اللهِ الصغِيرِ عنْ محمدِ بْنِ إِبراهِيم الْجعْفَرِي عنْ أَحْمد بْنِ علِي بْنِ محمدِ بْنِ عبْدِ اللهِ بْنِ عمر بْنِ علِي بْنِ أَبِي طَالِبٍ ع عنْ أَبِي عبْدِ اللهِ ع قَالَ إِن الله كَانَ إِذْ لَا كَانَ فَخلَق الْكَانَ و الْمكَانَ و خلَق نور الْأَنوارِ الذِي نورتْ مِنْه الْأَنوار و أَجْرى فِيهِ مِنْ نورِهِ الذِي نورتْ مِنْه الْأَنوار و هو النور الذِي خلَق مِنْه محمداً و علِياً فَلَمْ يزالَا نورينِ أَولَينِ إِذْ لَا شيْءَ كَونَ قَبلَهما فَلَمْ يزالَا يجْرِيانِ طَاهِرينِ مطَهرينِ فِي الْأَصْلَابِ الطاهِرةِ حتى افْترقَا فِي أَطْهرِ طَاهِرينِ فِي عبْدِ اللهِ و أَبِي طَالِبٍ ع

H 1191, Ch. 111, h 10

Al-Husayn has narrated from (Muhammad) ibn 'Abd Allah from Muhammad ibn Sinan from al-Mufaddal from Jabir ibn Yazid who has said the following:

"Once abu Ja'far, recipient of divine supreme covenant, said to me, 'O Jabir, the first thing that Allah created was Muhammad, recipient of divine supreme covenant, and his offspring who are the rightly guided guides. They existed in *'Ashbah* (form) of light in the presence of Allah.'

"I then asked, 'What is *'Ashbah*? The Imam said, 'It is the shadow of light, the lighting bodies without the spirit. It was supported by one spirit, the Holy Spirit. In that state he and his offspring worshipped Allah and for this reason He created them forbearing scholars, conscientious pure ones who worship Allah

١٠- الْحسيْن عنْ محمدِ بْنِ عبْدِ اللهِ عنْ محمدِ بْنِ سِنانٍ عنِ الْمفَضلِ عنْ جابِرِ بْنِ يزِيد قَالَ قَالَ لِي أَبو جعْفَرٍ ع يا جابِر إِن الله أولَ ما خلَق خلَق محمداً ص و عِتْرته الْهداةَ الْمهْتدِين فَكَانوا أَشْباح نورٍ بيْن يدي اللهِ قُلْت و ما الْأَشْباح قَالَ ظِل النورِ أبدانٌ نورانِيةٌ بِلَا أَرواحٍ و كَانَ مؤيداً بِروحٍ واحِدةٍ و هِي روح الْقُدسِ فَبِهِ كَانَ يعْبد الله و عِتْرته و لِذَلِك خلَقَهمْ حلَماءَ علَماءَ بررةً أَصْفِياءَ

يعْبدونَ الله بِالصلَاةِ و الصوْمِ و السجودِ و التسْبِيحِ و التهْلِيلِ و يصلونَ الصلَواتِ و يحجونَ و يصومونَ

١١- عِلِي بْن محمدٍ و غيْره عنْ سهْل بْنِ زيادٍ عنْ محمدِ بْنِ الْولِيدِ شبابِ الصيْرفِي عنْ مالِكِ بْنِ إِسْماعِيلَ النهْدِي عنْ عبْدِ السلَامِ بْنِ حارِثٍ عنْ سالِمِ بْنِ أَبِي حفْصةَ الْعِجْلِي عنْ أَبِي جعْفرٍ ع قَالَ كَانَ فِي رسول اللهِ ص ثَلَاثَةٌ لَمْ تكُنْ فِي أَحدٍ غيْرِهِ لَمْ يكُنْ لَه قَيْءٌ و كَانَ لَا يمر فِي طَرِيقٍ فَيمر فِيهِ بعْد يوْمَيْنِ أَوْ ثَلَاثَةٍ إِلا عرف أَنه قَدْ مر فِيهِ لِطِيبِ عرْفِهِ و كَانَ لَا يمر بِحجرٍ و لَا بِشجرٍ إِلا سجد لَه

١٢- عِلِي بْن إِبراهِيم عنْ أَبِيهِ عنْ أَحْمد بْنِ محمدِ بْنِ أَبِي نصْرٍ عنْ حمادِ بْنِ عثْمانَ عنْ أَبِي بصِيرٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ لَما عرِج بِرسول اللهِ ص انْتهى بِهِ جبْرئِيلُ إِلَى مكَانٍ فَخلى عنْه فَقَالَ لَه يا جبْرئِيلُ تخلِينِي علَى هذِهِ الْحالَةِ فَقَالَ امْضِهْ فَو اللهِ لَقَدْ وطِئْت مكَاناً ما وطِئَه بشر و ما مشى فِيهِ بشر قَبْلَك

١٣- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدٍ عنِ الْحسيْنِ بْنِ سعِيدٍ عنِ الْقَاسِمِ بْنِ محمدٍ الْجوْهرِي عنْ عِلِي بْنِ أَبِي حمْزةَ قَالَ سأَلَ أَبو بصِيرٍ أَبا عبْدِ اللهِ ع و أَنا حاضِر فَقَالَ جعِلْت فِداك كَمْ عرِج بِرسول اللهِ ص فَقَالَ مرتَيْنِ فَأَوْقَفَه جبْرئِيلُ موْقِفاً فَقَالَ لَه مكَانك يا محمد فَلَقَدْ وقَفْت موْقِفاً ما وقَفَه ملَك قَط و لَا نبِي إِن ربك يصلي فَقَالَ يا جبْرئِيلُ و كَيْف يصلي قَالَ يقُولُ سبوح قُدوس أَنا رب الْملَائِكَةِ و الروحِ سبقَتْ رحْمتِي غَضبِي فَقَالَ اللهم عفْوك عفْوك

قَالَ و كَانَ كَما قَالَ الله قاب قَوْسَيْنِ أَوْ أَدنى فَقَالَ لَه أَبو بصِيرٍ جعِلْت فِداك ما قَاب قَوْسَيْنِ أَوْ أَدنى قَالَ ما بَيْن سِيتها إِلَى رأْسِها فَقَالَ كَانَ بيْنهما حِجاب يتلَأْلَأُ يخْفِق و لَا أَعْلَمه إِلا و قَدْ قَالَ زبرْجد فَنظَر فِي مِثْل سم الْإِبرةِ إِلَى ما شاءَ الله مِنْ نورِ الْعظَمةِ فَقَالَ الله تبارك و تعالَى يا محمد قَالَ لَبيْك ربي قَالَ منْ لِأُمتِك مِنْ بعْدِك قَالَ الله أَعْلَم قَالَ عِلِي بْن أَبِي طَالِبٍ أَمِير الْمؤْمِنِين و سيد الْمسْلِمِين و قَائِد الْغر الْمحجلِين

قَالَ ثُم قَالَ أَبو عبْدِ اللهِ ع لِأَبِي بصِيرٍ يا أَبا محمدٍ و اللهِ

through prayer, fasting, prostration, speaking of His Glory and the acknowledgment that He is the only Lord. They perform prayers, perform Hajj and fast.'"

H 1192, Ch. 111, h 11

Ali ibn Muhammad and others have narrated from Sahl ibn Ziyad from Muhammad ibn al-Walid Shabab al-Sayrafi from Malik ibn 'Isma'il al-Nahdi from 'Abd al-Salam ibn Harith from Salim ibn abu Hafsa al-'Ijli from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, has said, 'The Messenger of Allah had three qualities that no one else had. He did not have any shadow. Whatever path he walked even after two or three days one could still notice his passing thereby due to his fragrance that remained along the path. On his passing by, out of respect, every stone and tree prostrated before him.'"

H 1193, Ch. 111, h 12

Ali ibn Ibrahim has narrated from his father from Ahmad ibn Muhammad ibn abu Nasr from Hammad ibn 'Uthman from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'When the Messenger of Allah was taken for the ascension Jibril took him to a place and left him there alone. He said, 'Jibril, why do you leave me in such a condition?' Jibril said, 'Go on. By Allah, you have stepped at a place whereat no human has ever stepped and no human has ever walked before you.'"

H 1194, Ch. 111, h 13

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from al-Qasim ibn Muhammad al-Jawhari from Ali ibn abu Hamza who has said that abu Basir asked abu 'Abd Allah, recipient of divine supreme covenant, when I was also present:

"May Allah keep my soul in service for your cause, how many times was the Messenger of Allah taken for ascension? The Imam, recipient of divine supreme covenant, said, 'It happened twice. Jibril asked him to stop at a place saying wait right there, O Muhammad, you have stood at a place whereat no angel or prophet has ever stood before you. Your Lord is praying.' He (the Holy Prophet) asked, 'O Jibril, how does He pray?' Jibril said, 'He says, "The Glorious, the Holy, I Am the Lord of the angels and the Spirit. My mercy exceeds My anger."' The Holy Prophet, recipient of divine supreme covenant, then said, 'O Lord, I beg forgiveness from You, I beg forgiveness from You.'

"The Imam said, 'It was as Allah has said, ". . . until he was as close to him as the distance of two bows, or even less." (53:9) Abu Basir then asked, 'May Allah keep my soul in service for your cause, what is ". . . the distance of two bows, or even less?"' (53:9) The Imam said, 'It is the distance of the radius of the bow.' The Imam then said, 'Between the two there was a barrier (curtain) that shined with oscillation.' I (narrator) do not know except that he said it was *Zabarjad* (Beryl; chrysolite). He (the Holy Prophet) looked into the light of Greatness of the size of a needle's eye or so that Allah willed. Allah, the Most Holy, the Most High, said, 'O Muhammad.' He replied, 'Yes, my Lord.' He (the Lord) asked, 'Who will be after you to guide your followers?' He (Muhammad) replied, 'Allah knows best.' He (the Lord) said, 'Ali ibn abu Talib, recipient of divine supreme covenant, will be Amir al-Mu'minin (Leader with Divine Authority), the master of the Muslims, the leader of the ones marked with brightness on their foreheads.'

"The narrator has said that then abu 'Abd Allah, recipient of divine supreme covenant, said to abu Basir, 'O abu Muhammad, by Allah, *Wilayah* of Amir al-Mu'minin Ali, recipient of divine

supreme covenant, did not come from earth. It (*Wilayah*) came from the heavens in words that Allah personally spoke.'"

ما جاءَتْ ولايةُ عِلي ع مِن الْأَرْضِ و لَكِنْ جاءَتْ مِن السماءِ مشافَهةً

H 1195, Ch. 111, h 14

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn Sayf from 'Amr ibn Shimr from Jabir who has said the following:

"Once I asked abu Ja'far, recipient of divine supreme covenant, 'Describe to me the Prophet, recipient of divine supreme covenant, of Allah.' The Imam said, 'The Holy Prophet, recipient of divine supreme covenant, had a white reddish complexion, large sharp black and white eyes, the eyebrows almost joined, chubby hands and feet as if gold molded to the form of his fingers and toes and with manifest shoulder bones. When he would turn to a person he did so with the whole of his body, due to kind and tenderheartiness. A line of hair extended from the front cavity of his neck down to his bellybutton as if it was a clear and pure silver line. His neck was long and clear, his nose almost touched the water when he wanted to drink and when walking he somehow leaned forward as if walking on a downward slope. No one similar to him was seen as such before or after the Holy Prophet, recipient of divine supreme covenant, of Allah.'"

١٤- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد ْبنِ محمدٍ عَنْ عِلي ْبنِ سَيْفٍ عَنْ عَمْرو ْبنِ شِمْرٍ عَنْ جابِرٍ قَالَ قُلْت لِأَبي جَعْفَرٍ ع صِفْ لِي نَبِي اللهِ ع قَالَ كَانَ نَبِي اللهِ ع أَبيض مشْرب حمْرةٍ أَدعج الْعَيْنَيْنِ مقْرونَ الْحاجِبَيْنِ شثْن الْأَطْرافِ كَأَن الذهب أُفْرِغَ علَى براثِنِهِ عظِيم مشاشةِ الْمَنْكِبَيْنِ إِذَا الْتفَت يلْتفِت جمِيعاً مِنْ شِدةِ اسْتِرْسالِهِ سرْبته

سائِلَةٌ مِنْ لَبتِهِ إِلَى سرتِهِ كَأَنها وسطُ الْفِضةِ الْمصفاةِ و كَأَن عنقَه إِلَى كَاهِلِهِ إِبرِيق فِضةٍ يكَاد أَنفُه إِذَا شرِب أَنْ يرِد الْماءَ و إِذَا مشى تكَفأَ كَأَنه يَنزِلُ فِي صبٍ لَمْ ير مِثْلُ نَبِي اللهِ قَبلَه و لَا بعْده ص

H 1196, Ch. 111, h 15

A number of our people have narrated from Ahmad ibn Muhammad from Faddal from abu Jamila from Muhammad al-Halabi from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'The Messenger of Allah has said, "Allah presented my *'Umma* (followers) to me in the realm of clay and taught me their names just as He had taught all the names to Adam. The (groups of) people bearing flags passed by and I prayed and asked forgiveness for Ali, recipient of divine supreme covenant, and his followers. My Lord has promised me a quality for the Shi'a of Ali, recipient of divine supreme covenant."'

"It was asked, 'What is that quality O Messenger of Allah, recipient of divine supreme covenant?' He replied, 'It is forgiveness for those of them who are believers and that none of their minor or major sins will be left without being changed to good deeds.'"

١٥- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد ْبنِ محمدٍ عنِ ابنِ فَضالٍ عَنْ أَبي جمِيلَةَ عَنْ محمدٍ الْحلَبِي عَنْ أَبي عَبْدِ اللهِ ع قَالَ إِن رسولَ اللهِ ص قَالَ إِن الله مثلَ لِي أُمتِي فِي الطِينِ و علمنِي أَسْماءَهمْ كَما علم آدم الْأَسْماءَ كُلها فَمر بِي أَصْحاب الراياتِ فَاسْتَغْفَرت لِعلِي و شِيعتِهِ إِن ربي وعدنِي فِي شِيعةِ عِلي خصْلَةً قِيلَ يا رسولَ اللهِ و ما هِي قَالَ الْمَغْفِرةُ لِمنْ آمن مِنْهمْ و أَنْ لَا يغادِر مِنْهمْ صغِيرةً و لَا كَبِيرةً و لَهمْ تبدلُ السيئَات حسناتٍ

H 1197, Ch. 111, h 16

Ali ibn Ibrahim has narrated from his father from al-Hassan ibn Sayf from his father from those he mentioned from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Once the Messenger of Allah, recipient of divine supreme covenant, addressed the people and he raised his right hand while holding his fingers closed and said, 'Do you know, O people, what is in my hand?' They said, 'Allah and His Messenger know best.' He then said, 'In my hand there are the names of the people of paradise, the names of their fathers and the names of their tribes up to the Day of Judgment.' He then raised his left hand and asked, 'O people, do you know what is my hand?' They said, 'Allah and His Messenger know best.' He then said, 'In my hand there are the names of the people of hell, the names of their fathers and the names of their tribes up to the day of Judgment.' Then he said, 'Allah has decreed and He has done justice. Allah has decreed and He has done justice. One group will go to paradise and the other group to hell.'"

١٦- عِلي ْبنِ إِبراهِيم عَنْ أَبِيهِ عنِ الْحسنِ ْبنِ سَيْفٍ عَنْ أَبِيهِ عمنْ ذَكَره عَنْ أَبي عَبْدِ اللهِ ع قَالَ خطَب رسولُ اللهِ ص الناس ثُم رفَع يده الْيمْنى قَابِضاً علَى كَفِهِ ثُم قَالَ أَ تدْرونَ أَيها الناس ما فِي كَفي قَالُوا الله و رسولُه أَعْلَم فَقَالَ فِيها أَسْماءُ أَهْلِ الْجنةِ و أَسْماءُ آبائِهِمْ و قَبائِلِهِمْ إِلَى يوْمِ الْقِيامةِ ثُم رفَع يده الشمالَ فَقَالَ أَيها الناس أَ تدْرونَ ما فِي كَفي قَالُوا الله و رسولُه أَعْلَم فَقَالَ أَسْماءُ أَهْلِ النارِ و أَسْماءُ آبائِهِمْ و قَبائِلِهِمْ إِلَى يوْمِ الْقِيامةِ ثُم قَالَ حكَم الله و عدلَ حكَم الله و عدلَ فَرِيق فِي الْجنةِ و فَرِيق فِي السعِيرِ

١٧ - محمدُ بن يحْيى عنْ أحْمدُ بْنِ محمدِ بْنِ عِيسى عنِ الْحسنِ بْنِ محْبوبٍ عنْ إِسْحاق بْنِ عمّارٍ عنْ أبِي عبْدِ اللهِ ع فِي خطْبةٍ لهُ خاصةً يذْكُر فِيها حالَ النبِي و الْأئمةِ ع و صِفاتِهِمْ قلْمْ يمْنعْ ربنا لِحِلْمِهِ و أناتِهِ و عطْفِهِ ما كانَ مِنْ عظِيمِ جرْمِهِمْ و قبِيحِ أفْعالِهِمْ أن انتجب لهُمْ أحب أنبِيائِهِ إِلَيْهِ و أكْرمهمْ علَيْهِ محمدُ بن عبْدِ اللهِ ع فِي حوْمةِ الْعِز موْلده و فِي دوْمةِ الْكرمِ محْتِده غيْر مشوبٍ حسبه و لا ممْزوجٍ نسبه و لا مجْهولٍ عِنْد أهْلِ الْعِلْمِ صِفته بشرتْ بِهِ الْأنبِياءُ فِي كُتبِها ونطقتْ بِهِ الْعلماءُ بِنعْتِها و تأملته الْحكماءُ بِوصْفِها مهذب لا يدانى هاشِمِي لا يوازى أبطحِي لا يسامى شِيمته الْحياءُ و طبِيعته السخاءُ مجْبولٌ علَى أوْقارِ النبوةِ و أخْلاقِها مطْبوع علَى أوْصافِ الرسالةِ و أحْلامِها إِلَى أن انتهتْ بِهِ أسْباب مقادِيرِ اللهِ إِلَى أوْقاتِها و جرى بِأمْرِ اللهِ الْقضاءُ فِيهِ إِلَى نِهاياتِها أداه محْتوم قضاءِ اللهِ إِلَى غاياتِها تبشر بِهِ كُل أمةٍ مِنْ بعْدها و يدْفعه كُل أبٍ إِلَى أبٍ مِنْ ظهْرٍ إِلَى ظهْرٍ لمْ يخْلطْه فِي عنْصرِهِ سِفاح و لمْ ينجسْه فِي ولادتِهِ نِكاح مِنْ لدنْ آدم إِلَى أبِيهِ عبْدِ اللهِ فِي خيْرِ فِرْقةٍ و أكْرمِ سِبْطٍ و أمنعِ رهْطٍ و أكْلإِ حمْلٍ و أودعِ حجْرٍ اصْطفَاه الله و ارْتضاه و اجْتباه و آتاه مِن الْعِلْمِ مفاتِيحه و مِن الْحكمِ ينابِيعه ابْتعثَه رحْمةً لِلْعِبادِ و ربِيعاً لِلْبِلادِ و أنزلَ الله إِلَيْهِ الْكِتاب فِيهِ الْبيانُ و التِّبيانُ قُرْآناً عربِياً غيْر ذِي عِوجٍ لعلهمْ يتقُونَ قدْ بينه لِلناسِ و نهجه لِعِلْمٍ قدْ فصلَه و دِينٍ قدْ أوضحه و فرائِض قدْ أوجبها و حدودٍ حدها لِلناسِ و بينها و أمورٍ قدْ كشفَها لِخلْقِهِ و أعْلنها فِيها دلالةٌ إِلَى النجاةِ و معالِم تدْعو إِلَى هداه فبلغَ رسولُ اللهِ ص ما أرْسِلَ بِهِ و صدع بِما أمِر و أدى ما حملَ مِنْ أثْقالِ النبوةِ و صبر لِربِهِ و جاهد فِي سبِيلِهِ و نصح لِأمتِهِ و دعاهمْ إِلَى النجاةِ و حثهمْ علَى الذكْرِ و دلهمْ علَى سبِيلِ الْهدى بِمناهِجِ و دواعٍ أسس لِلْعِبادِ أساسها و منارٍ رفع لهمْ أعْلامها كيْلا يضِلوا مِنْ بعْدِهِ و كانَ بِهِمْ رءُوفاً رحِيماً

H 1198, Ch. 111, h 17

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Mahbub from Ishaq ibn Ghalib from abu ‘Abd Allah, recipient of divine supreme covenant, who has the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, in a special sermon has described the Holy Prophet and *'A'immah* (Leaders with Divine Authority), recipient of divine supreme covenant, and their qualities as follows:

“The great sins and people’s bad deeds did not prevent Our Lord, due to His forbearance, caring and kindness, from choosing for the people the best of His prophets. (The Lord chose) Muhammad ibn ‘Abd Allah, the most respectable one to Him, and he was born in an honorable environment and to a noble family. His association was unsuspicious and his lineage was not unknown to the people of knowledge to describe. The glad news of his coming was mentioned in the books of the prophets and spoken of in the words of the scholars and his qualities were discussed in the thinking of the people of wisdom. No person of Hashimite descent has ever reached the level of his discipline or paralleled to him and no person of the inhabitants of *Abtah* has ever climbed to his high position. Restraint (from meaningless matters) was of his attributes and generosity was part of his nature. He was made with the dignity of prophet-hood and its discipline. His nature was formed out of the qualities of Divine messenger and its wisdom. The means and measures of Allah brought him to the appointed time and the decree by the commands of Allah proceeded to their goals. The determined decision of Allah delivered him to their objects. Every nation gave the glad news about him to the one thereafter and every father delivered to the next one from one generation to the next. No indecency ever mixed his element and no conjugal relation ever made him unclean from Adam to his father, ‘Abd Allah. He was in the best group and of most honorable descent, the tribe of glory, in the well-preserved womb and in the best protective hands. Allah had chosen him as it pleased Him, selected him, and gave him the keys to knowledge and the sources of wisdom. He (the Lord) raised him as the mercy and blessings for His servants and as the season of spring for His lands. Allah sent to him the Book in which there is communication and explanations. It is a reading in Arabic free of complexities, so that they (people) may perhaps observe piety (before Allah). He has explained it to people. He has arranged it into a system with the knowledge that explains in detail and a religion that He has clarified its obligations, determined its limits for the people and has clarified them.

“There are matters that He has stated to His servants openly. In it (the Book) there is guidance to salvation and evidence to show the right guidance. The Messenger of Allah has preached the message that he had brought and demanded obedience to what he was ordered to preach and delivered the responsibilities of a prophet toward his followers. He exercised patience for the sake of his Lord and strove hard in the way of the Lord. He gave good advice to his followers and called them to salvation. He exhorted them in the matters of al-Dhikr (reminder) and showed them the right guidance. He did so with systems and potentials that he established on certain foundations for the servants (of Allah) and with the sources of light for which he raised proper beacons. He did so, so that they will not be misled after him and he was very compassionate and kind to them.’”

H 1199, Ch. 111, h 18

Muhammad ibn Yahya has narrated from Sa'd ibn 'Abd Allah from a group of our people from Ahmad ibn Hilal from 'Umayya ibn Ali al-Qaysi who has said that narrated to me Durust ibn abu Mansur who has said the following:

"I once asked abu al-Hassan, the 1st, recipient of divine supreme covenant, 'Did the Messenger of Allah live under the authority of abu Talib, peace be upon him?' The Imam said, 'No, but abu Talib was the trustee of certain (items) of will that he delivered to the Holy Prophet, recipient of divine supreme covenant.'

"I then said, 'So abu Talib delivered the wills to the Holy Prophet because of his authority over him.' The Imam said, 'If so he did not have to deliver the wills to him (the Holy Prophet).'

"I then asked, 'What was the condition of abu Talib?' The Imam said, 'He (abu Talib) acknowledged the Holy Prophet, recipient of divine supreme covenant, and his Divine message and delivered to him (Prophet) the (items of) wills and died on that day.'"

١٨- محمد بن يحيى عن سعد بن عبد الله عن جماعة من أصحابنا عن أحمد بن هلال عن أمية بن علي القيسي قال حدثني درست بن أبي منصور أنه سأل أبا الحسن الأول ع أ كان رسول الله ص محجوجاً بأبي طالب فقال لا و لكنه كان مستودعاً للوصايا فدفعها إليه ص قال قلت فدفع إليه الوصايا على أنه محجوج به فقال لو كان محجوجاً به ما دفع إليه الوصية قال قلت فما كان حال أبي طالب قال أقر بالنبي و بما جاء به و دفع إليه الوصايا و مات من يومه

H 1200, Ch. 111, h 19

Al-Husayn ibn Muhammad al-Asha'ari has narrated from Mu'alla ibn Muhammad from Mansur ibn al-'Abbass from Ali ibn Asbat from Ya'qub ibn Salim from a man from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, has said, 'When the Messenger of Allah passed away the family of Muhammad, recipient of divine supreme covenant, experienced the longest night. They had a feeling as if the sky did not provide them shadow and the earth did not hold them up anymore. The Messenger of Allah had united all people just for the sake of Allah. In such a condition someone came to them whom they did not see but they could hear his words. He offered them greetings saying, 'Peace be with you, O members of the family of the Holy Prophet, recipient of divine supreme covenant, and may Allah's mercy and blessings be with you. With Allah is the best of condolences for all kinds of suffering and the salvation from all forms of destruction and a remedy for the losses.

"He then read the words of Allah: 'Every soul is destined to experience the agony of death. You (Muslims) will receive the recompense for your deeds on the Day of Judgment. To be saved from the fire and admitted to paradise is certainly a great triumph. The worldly life is no more than a deceitful possession.' (3:185)

"He then continued, 'Allah has selected you, granted you distinction, purified and made you members of the family of His prophet. He has entrusted you with His knowledge and has made you inherit His book. He has made you the chest (Ark) of His knowledge and the staff of His Majesty. He has given for you an example of His light and has protected you from all sins and mistakes. He has protected you against all forms of mischief. Accept the condolences of Allah. Allah has not withdrawn His blessings away from you and He will never remove any of His bounties from you. You are the people of Allah, the Most Majestic, the Most Gracious, through whom the bounties increase, different groups become united and words receive harmony. You are His friends. Those who love you achieve success and those who do injustice to you will vanish. To love you is obligatory, because of the commands of Allah in His book, on His believing servants. Besides, Allah has full power to help and support you whenever He would wish. Exercise patience against the consequences of the matters because they all

١٩- الحسين بن محمد الأشعري عن معلى بن محمد عن منصور بن العباس عن علي بن أسباط عن يعقوب بن سالم عن رجل عن أبي جعفر ع قال لما قبض رسول الله ص بات آل محمد ع بأطول ليلة حتى ظنوا أن لا سماء تظلهم و لا أرض تقلهم لأن رسول الله ص وتر الأقربين و الأبعدين في الله فبينا هم كذلك إذ أتاهم آت لا يرونه و يسمعون كلامه فقال السلام عليكم أهل البيت و رحمة الله و بركاته إن في الله عزاء من كل مصيبة و نجاة من كل هلكة و درك لما فات كل نفس ذائقة الموت و إنما توفون أجوركم يوم القيامة فمن زحزح عن النار و أدخل الجنة فقد فاز و ما الحياة الدنيا إلا متاع الغرور إن الله اختاركم و فضلكم و طهركم و جعلكم أهل بيت نبيه و استودعكم علمه و أورثكم كتابه و جعلكم تابوت علمه و عصا عزه و ضرب لكم مثلا من نوره و عصمكم من الزلل و آمنكم من الفتن فتعزوا بعزاء الله فإن الله لم ينزع منكم رحمته و لن يزيل عنكم نعمته فأنتم أهل الله عز و جل الذين بهم تمت النعمة و اجتمعت الفرقة و ائتلفت الكلمة و أنتم أولياؤه فمن تولاكم فاز و من ظلم حقكم زهق مودتكم من الله واجبة في كتابه على عباده المؤمنين ثم الله على نصركم إذا يشاء قدير

قَاصْبِروا لِعواقِبِ الْأُمورِ فَإِنها إِلَى اللهِ تصِير قَدْ قَبلَكُم الله مِنْ نَبِيهِ وَدِيعةً و اسْتَودعكُمْ أَولِياءَه الْمؤْمِنِين فِي الْأَرضِ فَمنْ أَدى أَمانته آتاه الله صِدْقَه فَأَنتم الْأَمانةُ الْمسْتَودعةُ و لَكُم الْمودةُ الْواجِبةُ و الطاعةُ الْمفْروضةُ و قَدْ قُبِض رسولُ اللهِ ص و قَدْ أَكْملَ لَكُم الدين و بين لَكُمْ سبِيلَ الْمخْرجِ فَلَمْ يتْرك لِجاهِلٍ حجةً

فَمنْ جهِلَ أَوْ تجاهلَ أَوْ أَنكر أَوْ نسِي أَوْ تناسى فَعلَى اللهِ حِسابه و الله مِنْ وراءِ حوائِجِكُمْ و أَسْتَودِعكُم الله و السلَام علَيكُمْ فَسأَلْت أَبا جعْفَرٍ ع مِمنْ أَتاهم التعْزِيةُ فَقَالَ مِن اللهِ تبارك و تعالَى

proceed to Allah. Allah has accepted you as the Holy Prophet, recipient of divine supreme covenant, has entrusted you with Him and He has entrusted you with His believing faithful friends on earth. Whoever is truthful to the trust with him, Allah will give him the reward for his truthfulness. You are the entrusted trust and to love you is obligatory on people and obedience to you is a duty. Allah has taken His Messenger away from this world and He has completed the religion for you. He has explained to you how to come out of (difficulties). He has not left any excuse for anyone.

"Whoever does not know or pretends to be ignorant, deny, forget or pretend to forget will be held accountable before Allah. Allah will always look foreward to fulfill your needs. I entrust you with Allah. May peace and blessings be with you.'

"The narrator has said, 'I asked the Imam, "From whom did the condolences come?"' The Imam said, 'They came from Allah, the Most Holy, the Most High.'"

٢٠- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمدْ بنِ محمدٍ عنِ الْحسيْنِ بْنِ سعِيدٍ عنْ محمدِ بْنِ سِنانٍ عنِ ابْنِ مسْكَانَ عنْ إِسْماعِيلَ بْنِ عمارٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ كَانَ رسولُ اللهِ ص إِذَا رئِي فِي اللَّيْلَةِ الظلْماءِ رئِي لَه نور كَأَنه شِقةُ قَمرٍ

H 1201, Ch. 111, h 20

A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Muhammad ibn Sinan from ibn Muskan from Isma'il ibn 'Ammar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'If one looked at the Messenger of Allah in the dark night he could see a light like that from the moon radiating from him."

٢١- أَحْمدْ بنِ إِدْرِيس عنِ الْحسيْنِ بْنِ عبْدِ اللهِ عنْ أَبِي عبْدِ اللهِ الْحسيْنِ الصفِيرِ عنْ محمدِ بْنِ إِبراهِيم الْجعْفَرِي عنْ أَحْمدْ بنِ علِي بْنِ محمدِ بْنِ عبْدِ اللهِ بْنِ عمر بْنِ علِي بْنِ أَبِي طَالِبٍ عنْ أَبِي عبْدِ اللهِ ع و محمدْ بن يحْيى عنْ سعْدِ بْنِ عبْدِ اللهِ عنْ يعْقُوب بْنِ يزِيد عنِ ابْنِ فَضالٍ عنْ بعْضِ رِجالِهِ عنْ أَبِي عبْدِ اللهِ ع قَالَ نزلَ جبْرئِيلُ ع علَى النبِي ص فَقَالَ يا محمد إِن ربك يقْرِئُك السلَام و يقُولُ إِني قَدْ حرمْت النار علَى صلْبٍ أَنزلَك و بطْنٍ حملَك و حجْرٍ كَفَلَك فَالصلْب صلْب أَبِيك عبْدِ اللهِ بْنِ عبْدِ الْمطلِبِ و الْبطْن الذِي حملَك فَآمِنةُ بِنْت وهْبٍ و أَما حجْر كَفَلَك فَحجْر أَبِي طَالِبٍ

و فِي رِوايةِ ابْنِ فَضالٍ و فَاطِمةَ بِنْتِ أَسدٍ

H 1202, Ch. 111, h 21

Ahmad ibn Idris has narrated from al-Husayn ibn 'Ubayd Allah from abu 'Abd Allah al-Husayn al-Saghir from Muhammad ibn Ibrahim al-Ja'fari from Ahmad ibn Ali ibn Muhammad ibn 'Abd Allah ibn 'Umar ibn Ali ibn abu Talib, recipient of divine supreme covenant, from abu 'Abd Allah, recipient of divine supreme covenant, and Muhammad ibn Yahya from Sa'd ibn 'Abd Allah from Ya'qub ibn Yazid from ibn Faddal from certain persons of his people from abu 'Abd Allah who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Once Jibril came to the Holy Prophet, recipient of divine supreme covenant, and said, "O Muhammad, Allah offers you greetings of peace and says, 'I have prohibited the fire to harm the man and woman who carried your seed and the man whose lap provided you protection and guardianship. The man who carried your seed is 'Abd Allah ibn 'Abd al-Muttalib and the woman whose womb carried you is 'Amina, daughter of Wahab, and the man whose lap provided you protection and guardianship is abu Talib.'"

In the *Hadith* of ibn Faddal it says, ". . . and Fatimah daughter of Asad."

٢٢- محمدْ بن يحْيى عنْ أَحْمدْ بنِ محمدِ بْنِ عِيسى عنِ ابْنِ أَبِي عمْيرٍ عنْ جمِيلِ بْنِ دراجٍ عنْ زرارةَ بْنِ أَعين عنْ أَبِي عبْدِ اللهِ ع قَالَ يحْشر عبْد الْمطلِبِ يوْم الْقِيامةِ أُمةً واحِدةً علَيْهِ سِيماءُ الْأَنبِياءِ و هيْبةُ الْملُوكِ

H 1203, Ch. 111, h 22

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn abu 'Umayr from Jamil ibn Darraj from Zurara ibn 'A'yan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"On the Day of Judgment 'Abd al-Muttalib will be resurrected as a whole nation and he will have a complexion like those of the prophets and a majestic presence like those of the kings."

٢٣- علِي بْنِ إِبراهِيم عنْ أَبِيهِ عنْ عبْدِ اللهِ بْنِ عبْدِ الرحْمنِ الْأَصم عنِ الْهيْثَمِ بْنِ واقِدٍ عنْ مقَرِنٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ إِن عبْد الْمطلِبِ أَولُ منْ قَالَ بِالْبداءِ يبعثُ يوْم الْقِيامةِ أُمةً وحْده علَيْهِ بهاءُ الْملُوكِ و سِيماءُ الْأَنبِياءِ

H 1204, Ch. 111, h 23

Ali ibn Ibrahim has narrated from his father from 'Abd Allah ibn 'Abd al-Rahman al-'Asamm from al-Haytham ibn Waqid from Muqarrin from abu ''Abd Allah, recipient of divine supreme covenant, who has said the following:

"'Abd al-Muttalib is the first one who believed in Bada' (Allah's revised plan). He will be resurrected as a whole nation. He will have an august presence like kings and a countenance like that of the prophets."

H 1205, Ch. 111, h 24

Certain persons of our people have narrated from ibn Jumhur from his father from ibn Mahbub from ibn al-Ri'ab from 'Abd al-Rahman ibn al-Hajjaj (and) from Muhammad ibn Sinan from al-Mufaddal ibn 'Umar all from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"'Abd al-Muttalib will be resurrected as a whole nation (one *'Umma*) with the grandeur of the kings and the complexion of the prophets. It is because he was the first one who believed in Bada' (Allah's revised plan). Once, 'Abd al-Muttalib sent the Messenger of Allah to the shepherds of his camels to help them with a runaway camel. He collected them all but had delayed in returning home. 'Abd al-Muttalib out of anxiety was holding the ring of the door of Ka'ba. He kept pleading, 'O Lord, will you destroy your own people? (Please do not do so). If You do so then it means that You have changed Your decision.' The Messenger of Allah came with camels and 'Abd al-Muttalib had sent people to search him in all directions and valleys of (Makka). He kept crying, 'O Lord, will you destroy Your own people? (Please do not do so). If You do so then You may have revised Your decision and plan.' When he saw the Messenger of Allah he held him to kiss and said, 'Son, I will not send you thereafter for anything. I am afraid for you to be kidnapped and killed.'"

٢٤- بَعْض أَصْحابِنا عنِ ٱبنِ جمْهورٍ عنْ أَبِيهِ عنِ ٱبنِ محْبوبٍ عنِ ٱبنِ رِئَابٍ عنْ عَبْدِ الرحْمنِ بْنِ الْحجاجِ و عنْ محمدِ بْنِ سِنانٍ عنِ الْمفَضلِ بْنِ عمر جمِيعاً عنْ أَبِي عَبْدِ اللهِ ع قَالَ يبْعثُ عَبْد الْمطلِبِ أُمةً وحْده علَيْهِ بهاءُ الْملُوكِ و سِيماءُ الْأَنْبِياءِ و ذَلِك أَنه أَولُ منْ قَالَ بِالْبداءِ قَالَ و كَانَ عَبْد الْمطلِبِ أَرْسلَ رسولَ اللهِ ص إِلَى رعاتِهِ فِي إِبِلٍ قَدْ ندتْ لَه فَجمعها فَأَبطَأَ علَيْهِ فَأَخذَ بِحلْقَةِ بابِ الْكَعْبةِ و جعلَ يقُولُ يا رب أَ تهْلك آلَك إِنْ تفْعلْ فَأَمر ما بدا لَك فَجاءَ رسولُ اللهِ ص بِالْإِبِلِ و قَدْ وجه عَبْد الْمطلِبِ فِي كُل طَرِيقٍ و فِي كُل شِعْبٍ فِي طَلَبِهِ و جعلَ يصِيح يا رب أَ تهْلك آلَك إِنْ تفْعلْ فَأَمر ما بدا لَك و لَما رأَى رسولَ اللهِ ص أَخذَه فَقَبلَه و قَالَ يا بني لَا وجْهتك بعْد هذَا فِي شيْءٍ فَإِني أَخاف أَنْ تغْتالَ فَتقْتلَ

H 1206, Ch. 111, h 25

A number of our people have narrated from Ahmad ibn Muhammad ibn 'Isa from ibn abu 'Umayr from Muhammad ibn Humran from Aban ibn Taghlib who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'When the fellow from Ethiopia marched with horses and elephants to destroy the Ka'ba they passed by the camels of 'Abd al-Muttalib and they herded them together. When 'Abd al-Muttalib learned about it, he went to the man from Ethiopia and asked permission for a meeting. His men told him that 'Abd al-Muttalib ibn Hashim had asked permission for a meeting. He asked, 'What does he want?' The translator said, 'He has come asking that his camels be released.' The king of Ethiopia said to his people, 'This is the leader and the chief of the people here. I have come to destroy his house of worship but he asks me to order the release of his camels. Had he asked me not to destroy the house I might have agreed. Release his camels.'

"'Abd al-Muttalib asked the translator, 'What did the king say?' When the words of the king were explained to him, he said, 'I am the owner of the camels. The house has an owner who is to protect it.' His camels were released and 'Abd al-Muttalib returned home. He passed by the elephant on his way home. He said to the elephant, 'O Mahmud. The elephant shook his head. Then he asked, 'Do you know why they have brought you here?' The elephant said by shaking his head, 'No, I do not know.' 'Abd al-Muttalib said, 'They have brought you to destroy the house of your Lord. Will you do so?' The elephant by shaking his head said, 'I will not do so.' 'Abd al-Muttalib returned home. The next morning they tried to make the elephant enter the Holy precinct to destroy it but the elephant refused.

"'Abd al-Muttalib at that time said to certain ones of his servants, 'Climb up the hill and see if you can observe anything.' He said, 'I can see black spots in the direction of the sea (in the air). He asked, 'Do you see all of it?' He said, 'Not all of it but almost.' When the black spots came closer he said, 'They are a great many birds. I can see that every bird has a pebble in his beak of the size thrown with a finger.' 'Abd al-Muttalib said, 'I swear by my Lord that the birds aim only at

٢٥- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنِ ٱبنِ أَبِي عمْيرٍ عنْ محمدِ بْنِ حمْرانَ عنْ أَبانِ بْنِ تغْلِب قَالَ قَالَ أَبو عَبْدِ اللهِ ع لَما أَنْ وجه صاحِب الْحبشةِ بِالْخَيْلِ و معهم الْفِيلُ لِيهْدِم الْبيْت مروا بِإِبِلِ لِعَبْدِ الْمطلِبِ فَساقُوها فَبلَغَ ذَلِك عَبْد الْمطلِبِ فَأَتى صاحِب الْحبشةِ فَدخلَ الْآذِنُ فَقَالَ هذَا عَبْد الْمطلِبِ بْن هاشِمٍ قَالَ و ما يشاءُ قَالَ التَرْجمانُ جاءَ فِي إِبِلٍ لَه ساقُوها يسْأَلُك ردها فَقَالَ مِلك الْحبشةِ لِأَصْحابِهِ هذَا رئِيس قَوْمٍ و زعِيمهمْ جِئْت إِلَى بيْتِهِ الذِي يعْبده لِأَهْدِمه و هو يسْأَلُنِي إِطْلَاق إِبِلِهِ أَما لَوْ سأَلَنِي الْإِمساك عنْ هدْمِهِ لَفَعلْت ردوا علَيْهِ إِبِله فَقَالَ عَبْد الْمطلِبِ لِترْجمانِهِ ما قَالَ لَك الْمِلك فَأَخْبره فَقَالَ عَبْد الْمطلِبِ أَنا رب الْإِبِلِ و لِهذَا الْبيْتِ رب يمْنعه فَردتْ إِلَيْهِ إِبِله و ٱنصرف عَبْد الْمطلِبِ نحْو منْزِلِهِ فَمر بِالْفِيلِ فِي منْصرفِهِ فَقَالَ لِلْفِيلِ يا محْمود فَحرك الْفِيلُ رأْسه فَقَالَ لَه أَ تدْرِي لِم جاءُوا بِك فَقَالَ الْفِيلُ بِرأْسِهِ لَا فَقَالَ عَبْد الْمطلِبِ جاءُوا بِك لِتهْدِم بيْت ربك أَ فَتراك فَاعِلَ ذَلِك فَقَالَ بِرأْسِهِ لَا فَٱنصرف عَبْد الْمطلِبِ إِلَى منْزِلِهِ فَلَما أَصْبحوا عَدوْا بِهِ لِدخول الْحرمِ فَأَبى و ٱمتنع علَيْهِمْ فَقَالَ عَبْد الْمطلِبِ لِبعْضِ مواليهِ عِنْد ذَلِك اعْلُ الْجبلَ فَٱنظُرْ ترى شيْئاً فَقَالَ أَرى سواداً مِنْ قِبلِ الْبحْرِ فَقَالَ لَه يصِيبه بصرك أَجْمع فَقَالَ لَه لَا و لَأَوْشك أَنْ يصِيب فَلَما أَنْ قَرب قَالَ هو طَيْر كَثِير و لَا أَعْرِفُه يحْمِلُ كُل طَيْرٍ فِي مِنْقَارِهِ حصاةً مِثْلَ حصاةِ الْخذْفِ أَوْ دونَ حصاةِ الْخذْفِ فَقَالَ عَبْد الْمطلِبِ و رب عَبْدِ الْمطلِبِ ما ترِيد إِلا الْقَوْم حتى

لما صاروا فَوق رُءوسِهِمْ أَجْمع أَلْقَتِ الْحصاةَ فَوقَعتْ كُل حصاةٍ علَى هامةِ رجلٍ فَخرجتْ مِنْ دبرِهِ فَقَتلْته فَما انفَلَت مِنْهمْ إِلا رجلٌ واحِد يخْبِر الناس فَلما أَنْ أَخْبرهمْ أَلْقَتْ علَيْهِ حصاةً فَقَتلْته

those people.' When the birds arrived over their heads they threw the pebbles on their heads and every pebble fell on top of their skulls and pierced its way down to their bottom end and left them dead. Only one man was left alive who went with the news to the others. When he gave them the news a pebble fell on his head and killed him.'"

٢٦- عِلي بْن إِبراهِيم عنْ أَبِيهِ عنْ أَحْمد بْن محمدِ بْنِ أَبِي نصْرٍ عنْ رِفَاعةَ عنْ أَبِي عبْدِ اللهِ ع قَالَ كَانَ عبْد الْمطلِبِ يفْرش لَه بِفِناءِ الْكَعْبةِ لَا يفْرش لِأَحدٍ غَيْرِهِ و كَانَ لَه ولْد يقُومونَ علَى رأْسِهِ فَيمْنعونَ مَنْ دنا مِنْه فَجاءَ رسولُ اللهِ ص و هو طِفْلٌ يدْرج حتى جلَس علَى فَخِذَيْهِ فَأَهْوى بعْضهمْ إِلَيْهِ لِينحيه عنْه فَقَالَ لَه عبْد الْمطلِبِ دعِ ابْنِي فَإِن الْملَك قَدْ أَتاه

H 1207, Ch. 111, h 26
Ali ibn Ibrahim has narrated from his father from Ahmad ibn Muhammad ibn abu Nasr from Rifa'a from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"At a certain place around the Ka'ba 'Abd al-Muttalib's people would spread house furnishings for him only and for no one else. His sons stood around him for protection. Once the Messenger of Allah, then a small child who had just begun to walk, came to 'Abd al-Muttalib and sat in his lap. One of the people standing as a guard came to remove the child away but 'Abd al-Muttalib said, 'Leave my child alone. The angel has just come to him.'"

٢٧- محمد بْن يحْيى عنْ سعْدِ بْنِ عبْدِ اللهِ عنْ إِبراهِيم بْنِ محمدٍ النوفَلِي عنْ عِلي بْنِ الْمعلى عنْ أَخِيهِ محمدٍ عنْ درسْت بْنِ أَبِي منْصورٍ عنْ عِلي بْنِ أَبِي حمْزةَ عنْ أَبِي بصِيرٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ لما ولِد النبِي ص مكَثَ أَياماً لَيس لَه لَبن فَأَلْقَاه أَبو طَالِبٍ علَى ثَدْي نفْسِهِ فَأَنزلَ الله فِيهِ لَبناً فَرضع مِنْه أَياماً حتى وقَع أَبو طَالِبٍ علَى حلِيمةَ السعْدِيةِ فَدفَعه إِلَيْها

H 1208, Ch. 111, h 27
Muhammad ibn Yahya has narrated from Sa'd ibn 'Abd Allah from Ibrahim ibn Muhammad al-Thaqafi from Ali ibn Mu'alla from his brother, Muhammad from Durust ibn abu Mansur from Ali ibn abu Hamza from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"When the Holy Prophet, recipient of divine supreme covenant, was born he remained for days without milk. Abu Talib himself breast-fed him and Allah sent milk through his nipples. It continued for several days until abu Talib found Halima al-Sa'diya and the child was given to her."

Note: The mother of the Holy Prophet, recipient of divine supreme covenant, died when he was four years old and 'Abd al-Muttalib died when the Holy Prophet, recipient of divine supreme covenant, was about eight years old. With these two people still alive abu Talib did not have to play such a role. The above *Hadith* does not seem very consistent.

٢٨- عِلي بْن إِبراهِيم عنْ أَبِيهِ عنِ ابْنِ أَبِي عمَيْرٍ عنْ هِشامِ بْنِ سالِمٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ إِن مثَلَ أَبِي طَالِبٍ مثَلُ أَصْحابِ الْكَهْفِ أَسروا الْإِيمانَ و أَظْهروا الشرْك فَآتاهم الله أَجْرهمْ مرتَيْنِ

H 1209, Ch. 111, h 28
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn Salim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'The case of abu Talib is like the case of the people of the cave who hid their belief and expressed polytheism. Allah gave them twice as much reward.'"

٢٩- الْحسيْن بْن محمدٍ و محمد بْن يحْيى عنْ أَحْمد بْنِ إِسْحاق عنْ بكْرِ بْنِ محمدٍ الْأَزدِي عنْ إِسْحاق بْنِ جعْفَرٍ عنْ أَبِيهِ ع قَالَ قِيلَ لَه إِنهمْ يزْعمونَ أَن أَبا طَالِبٍ كَانَ كَافِراً فَقَالَ كَذَبوا كَيْف يكُونُ كَافِراً و هو يقُولُ

أَ لَمْ تعْلَموا أَنا وجدْنا محمداً نبِياً كَموسى خط فِي أَول الْكُتبِ
و فِي حدِيثٍ آخر كَيْف يكُونُ أَبو طَالِبٍ كَافِراً و هو يقُولُ
لَقَدْ علِموا أَن ابْننا لَا مكَذب لَدَيْنا و لَا يعْبأُ بِقِيلِ الْأَباطِلِ و أَبيض يسْتَسْقَى الْغمام بِوجْهِهِ ثِمالُ الْيتامى عِصْمةٌ لِلْأَرامِلِ

H 1210, Ch. 111, h 29
Al-Husayn ibn Muhammad and Muhammad ibn Yahya have narrated from Ahmad ibn Ishaq from Bakr ibn Muhammad al-Azdi from Ishaq ibn Ja'far from his father, recipient of divine supreme covenant, who has said the following:

"They think that abu Talib was an unbeliever. They speak lies. How could he be an unbeliever when he said such words as follows: 'Do they not know that we found Muhammad as a prophet like Musa (Moses) whose name is written in the ancient books?'"

According to another *Hadith* he has asked, "How can abu Talib be called an unbeliever when he has said in the following lines?

'They certainly know that our child is not accused of speaking,
To us lies and the false words do not receive any attention.
The (beautiful) white face (of the Holy Prophet),
That prays thus, the clouds send rain,
Is the helper of the orphans and the protector of the widows.'"

٣٠- عِلي بْن إِبراهِيم عنْ أَبِيهِ عنِ ابْنِ أَبِي عمَيْرٍ عنْ هِشامِ بْنِ

H 1211, Ch. 111, h 30
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham

ibn al-Hakam from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Once when the Holy Prophet, recipient of divine supreme covenant, was in the sacred Mosque wearing new clothes, the pagans threw the contents of the stomach of camel on him and his new clothes were ruined. Allah knows how hard it was for him. He (the Holy Prophet) went to abu Talib and asked, ‘What is my honor worth to you?’ He asked, ‘What is the matter, O son of my brother?’ The Holy Prophet, recipient of divine supreme covenant, informed him of the incident. Abu Talib, while picking up a sword, called and asked Hamza to take up arms. He then asked Hamza to pick up the stomach of the camel and they came to the people along with the Holy Prophet, recipient of divine supreme covenant. They found people of Quraysh around the Ka‘ba. When they saw him (abu Talib) they read trouble from his face. Abu Talib asked Hamza to spread the contents of the stomach of the camel against everyone’s mustache and Hamza did so to the last person. Abu Talib then turned to the Holy Prophet, recipient of divine supreme covenant, and said, ‘Son of my brother, this is how much we value your honor (ready to face such great risk for it).’”

الْحكَمِ عنْ أَبِي عَبْدِ اللهِ ع قَالَ بَيْنا النبِي ص فِي الْمسْجِدِ الْحرامِ و علَيْهِ ثِياب لَه جدد فَأَلْقَى الْمشْرِكُونَ علَيْهِ سلَى ناقَةٍ فَملَئُوا ثِيابه بِها فَدخلَه مِنْ ذَلِك ما شاءَ الله فَذَهب إِلَى أَبِي طَالِبٍ فَقَالَ لَه يا عم كَيْف ترى حسبِي فِيكُمْ فَقَالَ لَه و ما ذَاك يا ابْن أَخِي فَأَخْبره الْخبر فَدعا أَبو طَالِبٍ حمْزةَ و أَخذَ السيْف و قَالَ لِحمْزةَ خذِ السلَى ثُم توجه إِلَى الْقَوْمِ و النبِي معه فَأَتى قُرَيْشاً و هُمْ حوْلَ الْكَعْبةِ فَلَما رأَوْه عرفُوا الشر فِي وجْهِه ثُم قَالَ لِحمْزةَ أَمِر السلَى علَى سِبالِهِمْ فَفَعلَ ذَلِك حتى أَتى علَى آخِرِهِمْ ثُم الْتفَت أَبو طَالِبٍ إِلَى النبِي ص فَقَالَ يا ابْن أَخِي هذَا حسبك فِينا

H 1212, Ch. 111, h 31

Ali has narrated from his father from ibn abu Nasr from Ibrahim ibn Muhammad al-Ash‘ari from ‘Ubayd ibn Zurara from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“When abu Talib, peace be upon him, passed away, Jibril came to the Messenger of Allah and said, ‘O Muhammad, migrate from Makka. There is no one to help protect you.’ Quraysh revolted against the Holy Prophet, recipient of divine supreme covenant, and he came out of Makka running away until he reached one of the mountains of Makka, called al-Hajun. He went there.’”

٣١- علِي عنْ أَبِيهِ عنِ ابْنِ أَبِي نصْرٍ عنْ إِبراهِيم بْنِ محمدٍ الْأَشْعرِي عنْ عبْدِ بْنِ زرارةَ عنْ أَبِي عَبْدِ اللهِ ع قَالَ لما توفي أَبو طَالِبٍ نزلَ جبرئِيلُ علَى رسول اللهِ ص فَقَالَ يا محمد اخْرجْ مِنْ مكةَ فَلَيْس لَك بِها ناصِر و ثَارتْ قُرَيْش بِالنبِي ص فَخرج هارِباً حتى جاءَ إِلَى جبلٍ بِمكةَ يقَالُ لَه الْحجونُ فَصار إِلَيْهِ

H 1213, Ch. 111, h 32

Ali ibn Muhammad ibn ‘Abd Allah and Muhammad ibn Yahya have narrated from Muhammad ibn ‘Abd Allah who in a *marfu‘* manner has narrated it from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Abu Talib acknowledged Islam through the expression of al-Jummal, a universal language. (Al-Jummal is a system wherein each letter of the alphabet is given a certain numerical value and instead of a letter its numeric value is used for secrecy or other reasons). The Imam said, ‘He used a universal language.’”

٣٢- علِي بْن محمدِ بْنِ عَبْدِ اللهِ و محمد بْن يحْيى عنْ محمدِ بْنِ عَبْدِ اللهِ رفَعه عنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن أَبا طَالِبٍ أَسْلَم بِحِسابِ الْجملِ قَالَ بِكُلِ لِسانٍ

H 1214, Ch. 111, h 33

Muhammad ibn Yahya has narrated from Ahmad and ‘Abd Allah sons of Muhammad ibn ‘Isa from their father from ‘Abd Allah ibn al-Mughira from ’Isma‘il ibn abu Ziyad from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Abu Talib acknowledged Islam through the expression of al-Jummal. He formed number sixty-three with his hands.’”

٣٣- محمد بْن يحْيى عنْ أَحْمد و عَبْدِ اللهِ ابْنيْ محمدِ بْنِ عِيسى عنْ أَبِيهِما عنْ عَبْدِ اللهِ بْنِ الْمغِيرةِ عنْ إِسْماعِيلَ بْنِ أَبِي زِيادٍ عنْ أَبِي عَبْدِ اللهِ ع قَالَ أَسْلَم أَبو طَالِبٍ بِحِسابِ الْجملِ و عقَد بِيدِهِ ثَلَاثاً و سِتين

H 1215 Ch. 111, h 34

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn al-Faddal from al-Husayn ibn ‘Ulwan al-Kalbi from Ali ibn al-Hazawwar al-Ghanawi from Asbagh ibn Nubata al-Hanzali who has said the following:

“Once I saw Amir al-Mu’minin Ali, recipient of divine supreme covenant, on the day of victory in Basra while he was riding on the mule of the Messenger of Allah, (then) he said, ‘O people, do you want me to tell who the best of the creatures of Allah will be on the Day when Allah will bring all of them at one place?’ Abu Ayyub al-Ansari stood up and said, ‘Yes, O Amir al-Mu’minin, recipient of divine supreme covenant, please

٣٤- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنِ ابْنِ فَضالٍ عنِ الْحسيْنِ بْنِ علْوانَ الْكَلْبِي عنْ علِي بْنِ الْحزورِ الْغنوي عنْ أَصْبغَ بْنِ نباتةَ الْحنْظَلِي قَالَ رأَيت أَمِير الْمؤْمِنِين ع يوْم افْتتح الْبصْرةَ و ركِب بغْلَةَ رسول اللهِ ص ثُم قَالَ أَيها الناس أَ لَا أُخْبِركُمْ بِخَيْرِ الْخلْقِ يوْم يجْمعهم الله فَقَام إِلَيْهِ أَبو أَيوب الْأَنصارِي فَقَالَ بلَى يا أَمِير الْمؤْمِنِين حدثْنا

فَإِنك كُنت تشْهد و نغِيب فَقَالَ إِن خَيْر الْخلْق يوْم يجْمعهم الله سبْعةٌ مِنْ ولْدِ عبْدِ الْمطلِبِ لَا ينْكِر فَضْلَهمْ إِلا كَافِر و لَا يجْحد بِهِ إِلا جاحِد فَقَام عمار ْبن ياسِرٍ رحِمه الله فَقَالَ يا أَمِير الْمؤْمِنِين سمهمْ لَنا لِنعْرِفَهمْ فَقَالَ إِن خَيْر الْخلْق يوْم يجْمعهم الله الرسلُ و إِن أَفْضلَ الرسلِ محمد ص و إِن أَفْضلَ كُل أُمةٍ بعْد نبِيها وصِي نبِيها حتى يدْرِكه نبِي أَلا و إِن أَفْضلَ الْأَوْصِياءِ وصِي محمدٍ علَيْهِ و آلِهِ السلَام أَلا و إِن أَفْضلَ الْخلْقِ بعْد الْأَوْصِياءِ الشهداءُ أَلا و إِن أَفْضلَ الشهداءِ حمْزةُ ْبن عبْدِ الْمطلِبِ و جعْفَر ْبن أَبِي طَالِبٍ لَه جناحان خضِيبان يطِير بِهِما فِي الْجنةِ لَمْ ينْحلْ أَحد مِنْ هذِهِ الْأُمةِ جناحان غيْره شيْءٌ كَرم الله بِهِ محمداً ص و شرفَه و السبْطَان الْحسن و الْحسيْن و الْمهْدِي ع يجْعلُه الله مِنْ شاءَ مِنا أَهْلَ الْبيْتِ

ثُم تلَا هذِهِ الْآيةَ و مَنْ يطِعِ الله و الرسولَ فَأُولئِك مع الذِين أَنعم الله علَيْهِمْ مِن النبِيين و الصديقِين و الشهداءِ و الصالِحِين و حسن أُولئِك رفِيقاً. ذلِك الْفَضْلُ مِن اللهِ و كَفى بِاللهِ عِلِيماً

explain it to us. You were present and we were absent.' The Imam then said, 'The best of the people, on the Day of resurrection when Allah will bring all people together, are seven people descended from 'Abd al-Muttalib whose distinction no one except an unbeliever can deny and no one can reject except a deviant.'

'Ammar ibn Yasir (may Allah grand him blessings) then stood up and said, 'O Amir al-Mu'minin, recipient of divine supreme covenant, tell us their names so we can recognize them properly.' The Imam said, 'The best in the creatures of Allah on the Day when He will bring all creatures together are the messengers and the best of the messengers is Muhammad, recipient of divine supreme covenant. The best in every *'Umma* (nation) after the prophet is the executor of his will until a prophet comes. There is no doubt that the best among the executors of the wills of the prophets is the executor of the will of Prophet Muhammad, recipient of divine supreme covenant. There is also no doubt that the best among the people after the executors of the will of the prophets are the martyrs and the best of the martyrs are Hamza ibn 'Abd al-Muttalib and Ja'far ibn abu Talib who was given two fresh wings with which he flies in paradise. No one else besides him from this 'Umma received two wings. With him Allah honored and granted dignity to Muhammad, recipient of divine supreme covenant. Also of the seven people are the two grandsons of the Holy Prophet, recipient of divine supreme covenant, and *al-Mahdi*, recipient of divine supreme covenant. Whoever Allah wants will be *al-Mahdi* from our *Ahl al-Bayt*.'

"Then he read this verse of the Holy Quran: 'One who obeys Allah and the Messenger is the friend of the Prophets, saints, martyrs, and the righteous ones to whom Allah has granted His favors. They are the best friends that one can have (4:69). The favors of Allah are such, and He knows very well (how to reward you).'" (4:70)

٣٥- محمد ْبن الْحسيْنِ عنْ سهْلِ ْبنِ زِيادٍ عنِ ابْنِ فَضالٍ عنْ علِي ْبنِ النعْمانِ عنْ أَبِي مرْيم الْأَنصارِي عنْ أَبِي جعْفَرٍ ع قَالَ قُلْت لَه كَيْف كَانتِ الصلَاةُ علَى النبِي ص قَالَ لَما غَسلَه أَمِير الْمؤْمِنِين ع و كَفنه سجاه ثُم أَدْخلَ علَيْهِ عشرةً قَداروا حوْلَه ثُم وقَف أَمِير الْمؤْمِنِين ع فِي وسطِهِمْ فَقَالَ إِن الله و ملَائِكَته يصلونَ علَى النبِي يا أَيها الذِين آمنوا صلوا علَيْهِ و سلموا تسْلِيماً فَيقُولُ الْقَوْم كَما يقُولُ حتى صلى علَيْهِ أَهْلُ الْمدِينةِ و أَهْلُ الْعوالِي

H 1216, Ch. 111, h 35

Muhammad ibn al-Husayn has narrated from Sahl ibn Ziyad from ibn al-Faddal from Ali ibn al-Nu'man from abu Maryam al-Ansari who has said the following:

"Once I asked abu Ja'far, recipient of divine supreme covenant, 'How was the prayer for the dead body of the Holy Prophet, recipient of divine supreme covenant?'

"The Imam said, 'When Amir al-Mu'minin Ali, recipient of divine supreme covenant, washed his body and placed him in the shroud and covered his body, ten persons came in and walked around him. Amir al-Mu'minin Ali, recipient of divine supreme covenant, then stood in the middle of them and said, "Allah showers His blessings upon the Prophet and the angels seek forgiveness for him. Believers, pray for the Prophet and greet him with the greeting of peace." (33:56) The group also continued reciting what the Imam said until the people of Madina and people of 'Awali also said the prayer (for burial) in the same way.'"

٣٦- محمد ْبن يحْيى عنْ سلَمةَ ْبنِ الْخطابِ عنْ علِي ْبنِ سيْفٍ عنْ أَبِي الْمغْراءِ عنْ عقْبةَ ْبنِ بشِيرٍ عنْ أَبِي جعْفَرٍ ع قَالَ قَالَ النبِي ص لِعلِي ع يا علِي ادْفِني فِي هذَا الْمكَانِ و ارْفَعْ قَبرِي مِن الْأَرْضِ أَربع أَصابِع و رش علَيْهِ مِن الْماءِ

H 1217, Ch. 111, h 36

Muhammad ibn Yahya has narrated from Salama ibn al-Khattab from Ali ibn Sayf from abu al-Maghra' from 'Uqba ibn Bashir from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, has said, 'Once the Holy Prophet, recipient of divine supreme covenant, said to Ali, recipient of divine supreme covenant, "O Ali, bury me in this place, raise the surface of my grave from the ground by the width of four fingers and sprinkle water on it."'

H 1218, Ch. 111, h 37
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabi from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, who has said, ‘Al-‘Abbass came to Amir al-Mu’minin Ali, recipient of divine supreme covenant, and said, ‘O Ali, people have come in a group to bury the Messenger of Allah in Baqi‘, the prayer place, and one of them as an Imam led the prayer.’ Amir al-Mu’minin Ali, recipient of divine supreme covenant, then came out to the people and said, ‘O people, the Messenger of Allah is the Imam whether dead or living. He had said that he must be buried in the place where he died. He then stood at the door and prayed for him. Then he commanded every ten people to come in and pray for him and leave.’”

٣٧- عِلِيُّ بْن إِبْراهِيم عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حمادٍ عَنِ الْحلَبِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ أَتى الْعباس أَمِير الْمُؤْمِنِين ع فَقَالَ يا عِلِي إِن الناس قَدِ اجْتمعوا أَنْ يدْفِنوا رسولَ اللهِ ص فِي بقِيعِ الْمصلى و أَنْ يؤمهمْ رجلٌ مِنْهمْ فَخرج أَمِير الْمُؤْمِنِين ع إِلَى الناسِ فَقَالَ يا أَيها الناس إِن رسولَ اللهِ ص إِمام حياً و ميتاً و قَالَ إِني أُدْفَن فِي الْبقْعةِ الَتِي أُقْبض فِيها ثُم قَالَ علَى الْبابِ فَصلى علَيْهِ ثُم أَمر الناس عشرةً عشرةً يصلونَ علَيْهِ ثُم يخْرجونَ

H 1219, Ch. 111, h 38
Muhammad ibn Yahya has narrated from Salama ibn al-Khattab from Ali ibn Sayf from ‘Amr ibn Shimr from Jabir from abu Ja‘far, recipient of divine supreme covenant, who has said the following:
“Abu Ja‘far, recipient of divine supreme covenant, has said, ‘When the Holy Prophet, recipient of divine supreme covenant, passed away, the angels, *al-Muhajirun* (the immigrant Muslims) and *al-Ansar* (the helping Muslims, people of Madina) prayed over his body group after group.’
“The narrator has said that Amir al-Mu’minin Ali, recipient of divine supreme covenant, has said, ‘I heard the Messenger of Allah saying while in good health, “This verse is revealed to me about praying for me after Allah will take me away from this world. ‘Allah showers His blessings upon the Prophet and the angels seek forgiveness for him. Believers, pray for the Prophet and greet him with the greeting of peace.’ ” ’ ” (33:56)

٣٨- محمدُ بْن يحْيى عَنْ سلَمةَ بْنِ الْخطابِ عَنْ عِلِي بْنِ سيْفٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جابِرٍ عَنْ أَبِي جعْفَرٍ ع قَالَ لَما قُبِض النبِي ص صلتْ علَيْهِ الْملَائِكةُ و الْمهاجِرونَ و الْأَنْصار فَوْجاً فَوْجاً قَالَ و قَالَ أَمِير الْمُؤْمِنِين ع سمِعْت رسولَ اللهِ ص يقُولُ فِي صِحتِهِ و سلَامتِهِ إِنما أُنزِلَتْ هذِهِ الْآيةُ علَي فِي الصلَاةِ علَي بعْد قَبْضِ اللهِ لِي إِن الله و ملَائِكته يصلونَ علَى النبِي يا أَيها الذِين آمنوا صلوا علَيْهِ و سلموا تسْلِيماً

H 1220, Ch. 111, h 39
Certain persons of our people have narrated in a *marfu‘* manner from Muhammad ibn Sinan from Dawud ibn Kathir al-Raqqi who has said that he asked abu ‘Abd Allah, recipient of divine supreme covenant, the following:
“I asked abu ‘Abd Allah, recipient of divine supreme covenant, ‘What is the meaning of ‘Peace be with the Messenger of Allah (or offering him the greeting of peace)?’ The Imam said, ‘When Allah, the Most Holy, the Most High, created His Prophet, the executor of the will of His Prophet, the daughter of His Prophet, their two sons, all *'A'immah* (Leaders with Divine Authority), recipients of divine supreme covenant, and their Shi‘a (followers), He made a covenant with them to exercise patience, help to exercise patience, establish good relations and live piously before Allah. He promised to give them the blessed land, the sacred sanctuary, to bring down to them the constructed house (*al-Bayt al-Ma‘mur*), to manifest to them the raised ceiling (*al-Saqf al-Marfu‘*) and grant them relief against their enemies. Also Allah grants them the earth that He will change with peace and protect all that is therein for them without any quarrels therein against the enemies and there will exist all that they love. The Messenger of Allah made a similar covenant with all *'A'immah* and their Shi‘a.
“Offering of peace to him is a mention of that covenant and renewing it before Allah, so that perhaps He, the Most Majestic, the Most Gracious, will allow that peace to take place soon for all of you with all that is therein.’”

٣٩- بعْض أَصْحابِنا رفَعه عَنْ محمدِ بْنِ سِنانٍ عَنْ داود بْنِ كَثِيرٍ الرقِي قَالَ قُلْت لِأَبِي عَبْدِ اللهِ ما معْنى السلَامِ علَى رسولِ اللهِ فَقَالَ إِن الله تبارك و تعالَى لَما خلَق نبِيه و وصِيه و ابْنته و ابْنيْهِ و جمِيع الْأَئمةِ و خلَق شِيعتهمْ أَخذَ علَيْهِم الْمِيثَاق و أَنْ يصْبِروا و يصابِروا و يرابِطُوا و أَنْ يتقُوا الله و وعدهمْ أَنْ يسلم لَهم الْأَرْض الْمباركَةَ و الْحرم الْآمِن و أَنْ ينزلَ لَهم الْبيْت الْمعْمور و يظْهِر لَهم السقْف الْمرْفُوع و يرِيحهمْ مِنْ عدوهِمْ و الْأَرْضِ الَتِي يبدلُها الله مِن السلَامِ و يسلم ما فِيها لَهمْ لَا شِيةَ فِيها قَالَ لَا خصومةَ فِيها لِعدوهِمْ و أَنْ يكُونَ لَهمْ فِيها ما يحِبونَ و أَخذَ رسولُ اللهِ ص علَى جمِيعِ الْأَئمةِ و شِيعتِهِم الْمِيثَاق بِذَلِك و إِنما السلَام علَيْهِ تذْكِرةُ نفْسِ الْمِيثَاق و تجْدِيد لَه علَى اللهِ لَعله أَنْ يعجلَه جل و عز و يعجلَ السلَام لَكُمْ بِجمِيعِ ما فِيهِ

H 1221, Ch. 111, h 40
Ibn Mahbub has narrated from ‘Abd Allah ibn Sinan who has said the following:

٤٠- ابْن محْبوبٍ عَنْ عَبْدِ اللهِ بْنِ سِنانٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سمِعْته

يقُولُ اللهم صل علٰى محمدٍ صفِيك و خلِيلك و نجِيك الْمدبر لِأَمرك

"I heard abu 'Abd Allah, recipient of divine supreme covenant, say, 'O Lord, grant blessings upon Muhammad, Your chosen one, Your friend and Your selected one who manages Your affairs.'"

بَابُ النهْي عَنِ الْإِشْرَافِ عَلٰى قبْرِ النبِي ص

Chapter One Hundred Twelve
Climbing Over the Grave of the Holy Prophet, Recipient of Divine Supreme Covenant, Prohibited

١ - عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدٍ الْبرقِي عنْ جعْفَرِ بْنِ الْمثَنى الْخطِيبِ قَالَ كُنت بِالْمدِينةِ و سقْف الْمسْجِدِ الذِي يشْرف علٰى الْقبْرِ قَدْ سقَطَ و الْفَعلَةُ يصْعدونَ و ينْزِلُونَ و نحْن جماعةٌ فَقُلْت لِأَصْحابِنا منْ مِنْكُمْ لهُ موْعِد يدْخلُ علٰى أَبِي عبْدِ اللهِ ع اللَّيلَةَ فَقَالَ مِهْرانُ بْن أَبِي نصْرٍ أَنا و قَالَ إِسْماعِيلُ بْن عمارٍ الصيْرفِي أَنا فَقُلْنا لهما سلَاه لَنا عنِ الصعودِ لِنشْرِف علٰى قبْرِ النبِي ص فَلَما كَانَ مِن الْغدِ لَقِيناهما فَاجْتمعْنا جمِيعاً فَقَالَ إِسْماعِيلُ قَدْ سأَلْناه لَكُمْ عما ذَكَرْتمْ فَقَالَ ما أُحِب لِأَحدٍ مِنْهمْ أَنْ يعْلُو فَوْقَه و لَا آمنه أَنْ يرى شَيْئاً يذْهب مِنْه بصره أَوْ يراه قَائِماً يصلي أَوْ يراه مع بعْضِ أَزواجِهِ ص

H 1222, Ch. 112, h 1
A number of our people have narrated from Ahmad ibn Muhammad al-Barqi from Ja'far ibn al-Muthanna al-Khatib who has said the following:

"I was in Madina when the section of the roof of the Mosque that covers the grave of the Holy Prophet, recipient of divine supreme covenant, had crumbled down and the workers were climbing up and down (for repairs). We were a group and asked our people, 'Who has an appointment with abu 'Abd Allah, recipient of divine supreme covenant?' Mihran ibn abu Nasr said, 'I have an appointment with the Imam.' 'Isma'il ibn 'Ammar al-Sayrafi said, 'I have an appointment with the Imam.' I said to them, 'Ask the Imam if it is permissible to climb up and look on to the grave of the Holy Prophet, recipient of divine supreme covenant.' Next day we met them and we all came together. 'Isma'il said, 'We asked your question and he said this: "I do not want anyone to climb above him. I do not feel safe for anyone whose eyesight may go away because of catching sight of something that causes him such loss or sees him (the Holy Prophet) standing in prayer or sees him with anyone of his wives.'"

بَابُ مَوْلِدِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ

Chapter One Hundred Thirteen
The Birth of Amir Al-Mu'minin Ali, Recipient of Divine Supreme Covenant

ولِد أَمِير الْمؤْمِنِين ع بعْد عامِ الْفِيلِ بِثَلَاثِين سنةً و قُتِلَ ع فِي شهْرِ رمضانَ لِتِسْعٍ بقِين مِنْه لَيْلَةَ الْأَحدِ سنةَ أَربعِين مِن الْهِجْرةِ و هو ابْن ثَلَاثٍ و سِتين سنةً بقِي بعْد قبْضِ النبِي ص ثَلَاثِين سنةً و أُمه فَاطِمةُ بِنْت أَسدِ بْنِ هاشِمِ بْنِ عبْدِ منافٍ و هو أَولُ هاشِمِي ولَده هاشِم مرتيْنِ

Al-Kulayni has said, "Amir al-Mu'minin Ali, recipient of divine supreme covenant, was born thirty years after the year of elephant. He was martyred on the twenty-first of the month of Ramadan on Sunday night in the fortieth year after Hijra (migration). He was sixty-three years old at that time. He lived for thirty years after the death of the Holy Prophet, recipient of divine supreme covenant. His mother was Fatimah, daughter of Asad ibn Hashim ibn 'Abd Manaf. He was the first person whose parents both belonged to Hashim."

١ - الْحسيْن بْن محمدٍ عنْ محمدِ بْنِ يحْيى الْفَارِسِي عنْ أَبِي حنِيفَةَ محمدِ بْنِ يحْيى عنِ الْولِيدِ بْنِ أَبانٍ عنْ محمدِ بْنِ عبْدِ اللهِ بْنِ مسْكَانَ عنْ أَبِيهِ قَالَ قَالَ أَبو عبْدِ اللهِ ع إِن فَاطِمةَ بِنْت أَسدٍ جاءَتْ إِلٰى أَبِي طَالِبٍ لِتبشره بِمولِدِ النبِي ص فَقَالَ أَبو طَالِبٍ اصْبِري سبْتاً أُبشرك بِمِثْلِهِ إِلا النبوةَ و قَالَ السبْت ثَلَاثُونَ سنةً و كَانَ بيْن رسول اللهِ ص و أَمِير الْمؤْمِنِين ع ثَلَاثُونَ سنةً

H 1223, Ch. 113, h 1
Al-Husayn ibn Muhammad has narrated from Muhammad ibn Yahya al-Farisiy from abu Hanifa Muhammad ibn Yahya from al-Walid ibn Aban from Muhammad ibn 'Abd Allah ibn Muskan from his father who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Once Fatimah, daughter of Asad, came to abu Talib with the glad news of the birth of the Holy Prophet, recipient of divine supreme covenant. Abu Talib said, 'Wait for a *sabt,* then I will give you similar glad news, except prophet-hood (the new born will not be a prophet).'

"The Imam has said, 'A *sabt* is thirty years. Amir al-Mu'minin Ali, recipient of divine supreme covenant, was born thirty years after the birth of the Messenger of Allah, recipient of divine supreme covenant.'"

H 1224, Ch. 113, h 2

Ali ibn Muhammad ibn ‘Abd Allah has narrated from al-Sayyariy from Muhammad ibn Jumhur from certain persons of our people from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Fatimah, mother of Amir al-Mu’minin Ali, recipient of divine supreme covenant, was the first woman who migrated to the Messenger of Allah from Makka to Madina on foot. She was the kindest person to the Messenger of Allah. She heard the Messenger of Allah say, ‘On the Day of Judgment people will be raised naked as they were born.’ She said, ‘My goodness, what a lamentable lack of privacy!’

“The Messenger of Allah then said, ‘I will pray to Allah to resurrect you all dressed up.’ When she heard him speak of the constraint in the grave, she then said, ‘Alas! How pitiful is my weakness!’ The Messenger of Allah said, ‘I will pray to Allah to make it easy for you.’ One day she said to the Messenger of Allah, ‘I want to set my female slave free.’

“He said, ‘If you do so, Allah will set free for every part of her a part of you from fire. When she died she made her will to the Messenger of Allah and ordered that her female slave be set free. At the time of death her tongue could not move. She made (a great deal of) gestures to the Messenger of Allah. The Messenger of Allah accepted her will. One day when he was sitting, Amir al-Mu’minin Ali, recipient of divine supreme covenant, came weeping. The Messenger of Allah asked him about the reason for his weeping and he answered, ‘My mother, Fatimah, has died.’ The Messenger of Allah, recipient of divine supreme covenant, said, ‘By Allah, and (she is) my mother also.’ He went to her quickly and looked at her and wept. He directed the ladies to wash her and said, ‘When you complete your task do not do anything else without informing me first. When the ladies informed him of the completion of their task he gave them one of his shirts that he would wear under all of his other clothes to be used as her shroud. He said to the Muslims, ‘If you see me doing something that I have not done before you may ask me why I have done so.’

“When the ladies completed the washing and shrouding he went to pick up her remains. He lifted upon his shoulder (one side of) the coffin and continued all the way to the gravesite. When her body was placed on the ground near the grave he entered the grave and lay down in it. He then got up and (helped) with his hands to place the body in the grave. Then he bent over the body for a long time whispering certain words and said to her, ‘Your son, your son, [your son]. He then came out and leveled the gravesite. Then he bent over the grave and said, ‘I testify that no one deserves to be worshipped and obeyed except Allah. O Lord, I entrust her to you.’ He then left the graveyard. The Muslims said to him, ‘We found you doing certain things that you had not done before this day.’ He said, ‘Today I lost the kindness of abu Talib. If she ever had anything good in her possession she would make it available to me before herself and her own children. Once I mentioned the Day of Judgment when everyone will be resurrected naked. She said, ‘My goodness, what a regrettable lack of privacy!’ I said to her, ‘I will pray to Allah to resurrect you all dressed up.’ She heard me speak of the constraint in the grave. She then said, ‘Alas! How pitiful is my weakness!’ I guaranteed her that Allah will make it easy for her. Thus, I gave my shirt to use for her shroud and lay down in her grave for this reason. I then bent myself over her body to dictate to her the answer to the questions that she was asked. She was asked who her creator was. She gave the right answer. She was thereafter asked to tell who the messenger to her from Allah

٢- عِلِي ْبن محمدِ ْبنِ عَبْدِ اللهِ عن السياري عَنْ محمدِ ْبنِ جمْهورٍ عَنْ بَعْضِ أَصْحابِنا عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن فَاطِمةَ ِنْت أَسدٍ أُم أَمِيرِ الْمُؤْمِنِين كَانتْ أَولَ امْرأَةٍ هاجرتْ إِلَى رسول اللهِ ص مِنْ مكةَ إِلَى الْمدِينةِ علَى قَدمَيها و كَانتْ مِنْ أَبر الناسِ برسول اللهِ ص فَسمِعتْ رسولَ اللهِ و هو يقُولُ إِن الناس يحْشرونَ يوْم الْقِيامةِ عراةً كَما ولِدوا فَقَالَتْ وا سوْأَتاهْ فَقَالَ لَها رسولُ اللهِ ص فَإِني أَسْأَلُ الله أَنْ يبعثَكِ كَاسِيةً و سمِعتْه يذْكُر ضغْطَةَ الْقَبرِ فَقَالَتْ وا ضعْفَاهْ فَقَالَ لَها رسولُ اللهِ ص فَإِني أَسْأَلُ الله أَنْ يكْفِيكِ ذَلِكَ و قَالَتْ لِرسول اللهِ ص يوْماً إِني أُرِيد أَنْ أُعْتِق جارِيتي هذِهِ فَقَالَ لَها إِنْ فَعلْتِ أَعْتق الله بِكُل عضْوٍ مِنْها عضْواً مِنْكِ مِن النارِ فَلَما مرِضتْ أَوْصتْ إِلَى رسول اللهِ ص و أَمرتْ أَنْ يعْتق خادِمها و اعْتقِلَ لِسانها فَجعلَتْ تومِي إِلَى رسول اللهِ ص إِياءً فَقَبِلَ رسولُ اللهِ ص وصِيتها فَبيْنما هو ذَات يوْمٍ قَاعِد إِذْ أَتاه أَمِير الْمُؤْمِنِين ع و هو يبْكِي فَقَالَ لَه رسولُ اللهِ ص ما يبْكِيك فَقَالَ ماتتْ أُمي فَاطِمةُ فَقَالَ رسولُ اللهِ و أُمي و اللهِ و قَام مسْرِعاً حتى دخلَ فَنظَر إِلَيها و بكَى ثُم أَمر النساءَ أَنْ يغْسِلْنها و قَالَ ص إِذَا فَرغْتن فَلَا تحْدِثْن شيْئاً حتى تعْلِمْنِني فَلَما فَرغْن أَعْلَمْنه بِذَلِك فَأَعْطَاهن أَحد قَمِيصيْهِ الذِي يلِي جسده و أَمرهن أَنْ يكَفنها فِيهِ و قَالَ لِلْمسْلِمِين إِذَا رأَيتموني قَدْ فَعلْت شيْئاً لَمْ أَفْعلْه قَبلَ ذَلِك فَسلُوني لِم فَعلْته فَلَما فَرغْن مِنْ غُسْلِها و كَفْنِها دخلَ ص فَحملَ جنازتها علَى عاتِقِهِ فَلَمْ يزلْ تحْت جنازتِها حتى أَوردها قَبرها ثُم وضعها و دخلَ الْقَبر فَاضْطَجع فِيهِ ثُم قَالَ فَأَخذَها علَى يدَيْهِ حتى وضعها فِي الْقَبرِ ثُم انكَب علَيْها طَوِيلًا يناجِيها و يقُولُ لَها ابْنكِ ابْنكِ ابْنكِ [ثُم خرج و سوى علَيْها ثُم انكَب علَى قَبرِها فَسمِعوه يقُولُ لَا إِلَه إِلا الله اللهم إِني أَسْتوْدِعها إِياك ثُم انصرف فَقَالَ لَه الْمسْلِمونَ إِنا رأَيناك فَعلْت أَشْياءَ لَمْ تفْعلْها قَبلَ الْيوْمِ فَقَالَ الْيوْم فَقَدْت بِر أَبِي طَالِبٍ إِنْ كَانتْ لَيكُونُ عِنْدها الشيْءُ فَتؤْثِرنِي بِهِ علَى نفْسِها و ولَدِها و إِني ذَكَرْت الْقِيامةَ و أَن الناس يحْشرونَ عراةً فَقَالَتْ وا سوْأَتاهْ فَضمِنْت لَها أَنْ يبعثَها الله كَاسِيةً و ذَكَرْت ضغْطَةَ الْقَبرِ فَقَالَتْ وا ضعْفَاهْ فَضمِنْت لَها أَنْ يكْفِيها الله ذَلِك فَكَفَنتها بِقَمِيصِي و اضْطَجعْت فِي قَبرِها لِذَلِك و انكَبْبت علَيْها فَلَقنتها ما تسْأَلُ عَنه فَإِنها سئِلَتْ عَنْ ربها فَقَالَتْ و سئِلَتْ عَنْ رسولِه

فَأجابتْ و سِئلتْ عنْ وليها و ِإمامِها فَارْتج علَيها فَقُلْت ٱبنكِ ٱبنكِ [ٱبنكِ]

was. She gave the right answer. She then was asked who her *Wali,* the Imam (Leader and Guardian with Divine Authority) was. She stuttered. I said to her, 'It is your son, it is your son, [it is your own son].'"

٣- بعْض أَصْحابِنا عمنْ ذَكَره عنِ ٱبنِ محْبوبٍ عنْ عمرِ ْبنِ أَبانٍ الْكَلْبِي عنِ الْمفَضلِ ْبنِ عمر قَالَ سمِعْت أَبا عبْدِ اللهِ ع يقُولُ لما ولِد رسولُ اللهِ ص فُتِح لِآمِنةَ بياض فَارِس و قُصور الشامِ فَجاءَتْ فَاطِمةُ ِبنْت أَسدٍ أُم أَمِيرِ الْمؤْمِنِين ِإلَى أَبِي طَالِبٍ ضاحِكَةً مسْتَبْشِرةً فَأَعْلَمتْه ما قَالَتْ آمِنةُ فَقَالَ لَها أَبو طَالِبٍ و تتعجبِين مِنْ هذَا ِإنكِ تحْبِلِين و تلِدِين ِبوصِيهِ و وزِيرِهِ

H 1225, Ch. 113, h 3
Certain persons of our people have narrated from those he mentioned from ibn Mahbub from 'Umar ibn Aban al-Kalbi from al-Mufaddal ibn 'Umar who has said the following:

"Once I heard abu 'Abd Allah, recipient of divine supreme covenant, say, 'When the Messenger of Allah was born the white houses of the Persian kingdom and the palaces of Sham (Syria) were shown to Amina, his mother, openly (conquered). Fatimah daughter of Asad, mother of Amir al-Mu'minin Ali, recipient of divine supreme covenant, came to abu Talib laughing with glad news and explained to him what Amina had said. Abu Talib asked her, 'Has it surprised you so much? You will conceive a child who will be the executor of the will and the Vizier of this newborn.'"

٤- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد ْبنِ محمدِ ْبنِ عِيسى عنِ الْبرْقِي عنْ أَحْمد ْبنِ زْيدٍ النْيسابورِي قَالَ حدثَنِي عمرْ ْبنِ ِإبراهِيم الْهاشِمِي عنْ عبْدِ الْملِكِ ْبنِ عمر عنْ أُسيدِ ْبنِ صفْوانَ صاحِبِ رسول اللهِ ص قَالَ لَما كَانَ الْيوْم الذِي قُبِض فِيهِ أَمِير الْمؤْمِنِين ع ارْتج الْموْضِع ِبالْبكَاءِ و دهِش الناس كَيوْم قُبِض النِبِي ص و جاءَ رجلٌ باكِياً و هو مسْرِع مسْترْجِع و هو يقُولُ الْيوْم انْقَطَعتْ خِلَافَةُ النبوةِ حتى وقَف علَى بابِ الْبيْتِ الذِي فِيهِ أَمِير الْمؤْمِنِين ع فَقَالَ رحِمك الله يا أَبا الْحسنِ كُنت أَولَ الْقَوْمِ ِإسْلَاماً و أَخْلَصهمْ ِإيماناً و أَشدهمْ يقِيناً و أَخْوفَهمْ ِللهِ و أَعْظَمهمْ عناءً و أَحْوطَهمْ علَى رسول اللهِ ص و آمنهمْ علَى أَصْحابِهِ و أَفْضلَهمْ مناقِب و أَكْرمهمْ سوابِق و أَرْفَعهمْ درجةً و أَقْربهمْ مِنْ رسول اللهِ ص و أَشْبههمْ ِبهِ هدْياً و خلْقاً و سمْتاً و ِفعْلًا و أَشْرفَهمْ منْزِلَةً و أَكْرمهمْ علَيهِ فَجزاك الله عنِ الْإِسْلَامِ و عنْ رسولِهِ و عنِ الْمسْلِمِين خيْراً قَوِيت حِين ضعف أَصْحابه و برزْت حِين اسْتكَانوا و نهضْت حِين وهنوا و لَزِمْت مِنْهاج رسول اللهِ ص ِإذْ هم أَصْحابه و كُنت خَلِيفَته حقّاً لَمْ تنازعْ و لَمْ تضْرعْ ِبرغْمِ الْمنافِقِين و غَيظِ الْكَافِرِين و كَرْهِ الْحاسِدِين و صِغرِ الْفَاسِقِين

H 1226, Ch. 113, h 4
A number of our people have narrated from Ahmad ibn Muhammad ibn 'Isa from al-Barqi from Ahmad ibn Zayd al-Naysaburi who has said that narrated to me 'Umar ibn Ibrahim al-Hashimi from 'Abd al-Malik ibn 'Umar from 'Asid ibn Safwan the companion of the Messenger of Allah who has said the following:

"On the day that Amir al-Mu'minin Ali, recipient of divine supreme covenant, passed away the place shook as people wept and cried, and they were frightened as on the day the Holy Prophet, recipient of divine supreme covenant, passed away. A man came weeping. He seemed in a hurry and was saying the words of the Holy Quran, 'We are the servants of Allah and to Him we shall all return.' (2:156) He continued, 'Today the government as succession of that of the Holy Prophet, recipient of divine supreme covenant, is discontinued.' He stood at the door of the house in which Amir al-Mu'minin Ali, recipient of divine supreme covenant, was and said, 'May Allah grant you blessing, O abu al-Hassan.

'You were the first in the nation who accepted Islam and were of the purest faith among them (people of the nation). You were of the most solid certainty and feared Allah the most among them. The degree of your hard work (for the cause of Allah) was the greatest and you were the most cautious in protecting the Messenger of Allah among them. You were the most trusted in the affairs of his companions and of the most distinguished in excellence, of the most honorable past credentials, of the highest degree of virtue and the closest as relatives to the Messenger of Allah among them. You were the most similar among them to him (the Messenger of Allah) in the matters of providing guidance, moral discipline, mannerism and deeds. You were the most valuable person to him (the Messenger of Allah) among them, in importance and the most honorable to him among them. May Allah grant you good rewards on behalf of Islam, His Messenger and the Muslims. You exercised strength when his (the Messenger of Allah's) companions became weak. You would come out (to face the enemy) when they showed humiliation; you rose up whenever they showed laziness. You maintained steadfastness in adherence to the system of the Messenger of Allah whenever his companions inclined otherwise. You, indeed, were his undisputed successor and you did not cause strife (in the community) despite the mischief of the hypocrites, the anger of the unbelievers, the dislike of the jealous ones and the lowliness of the transgressors.

‘You stood firm for the truth when they failed, spoke clearly when they became speechless, marched forward in the light of Allah when they halted; and if they followed you they found the right guidance.

‘You were the softest in tone and of the highest degree of prayer among them, of the smallest amount of speech and of the most correct and valid statements. You were of the greatest ideas, of the bravest heart, of the most solid certainty, of the best of deeds and the most knowledgeable of the issues among them. You, by Allah, were the lead figure in religion at first and at last. You were the first when people digressed in chaos and the last (to remain steadfast to the end) when they failed. You were as a kind father to the believers as they became dependent upon you and you bore such burdens that others felt much too weak to carry. You protected what they had lost and guarded what they had ignored. You tightened your belt (due to hunger) when they accumulated (wealth with greed); you rose high when they despaired (in humiliation). You exercised patience when they rushed and you achieved what they had never dreamed of achieving and through you they gained what they had never expected to gain.

‘You were an overwhelming calamity and disaster upon the unbelievers and the fortress and support for the believers. You by Allah, were invented for the task of Leadership with Divine Authority with its blessing and you succeeded in achieving its awards, establishing its prerequisite and left with its distinctions. Your evidence in support of your Divine Authority never lost its cutting edge and your heart never wavered, your intelligence never weakened, your soul did not falter or become frightened. You were like a mountain that strong winds could not move. It is just as the Holy Prophet, recipient of divine supreme covenant, has said, “People lived secure in your company and their property well-preserved in your hands.” You were just as the Holy Prophet, recipient of divine supreme covenant, has said, ‘Physically weak but very strong to support the cause of Allah,’ of a very humble soul, but very great in the sight of Allah, the Chief on earth and majestic in the sight of the believers. No one could ever find fault with you or advance criticism against you. No one could ever involve you in corruption. You never showed anyone (corrupt) compliance. The weak and feeble to you were strong and popular until you restored their rights and the powerful and popular were weak and feeble to you until you made them yield to others’ rights.

‘People of close relation or otherwise were equal before you in such cases. Your method was reality, the truth and kindness. Your words were law and final, and your commands were based on forbearance and determination, your view was knowledge and the final decision in what you did. The system is established, the pitfalls are routed, the fires (of mischief) are extinguished, religious issues are balanced and through you Islam has become strong. The guidance of Allah has become manifest even though the unbelievers dislike it. Through you Islam and the believers are strengthened. You have raced (for Divine excellence) a long race and caused a great deal of weariness to those behind you.

‘Losing you can never be compensated for with weeping, and your death is a great issue in heaven and it has threatened the people (with the emergence of chaos). ‘We are the servants of Allah and to Him we shall all return.’ (2:156) We accept the decision of Allah and submit to His commands. By Allah, the Muslims will never find anyone like you. You were a fortress and a stronghold like a heavy mountain and the intense anger

فَقُمْت بِالْأَمْرِ حِين فَشِلُوا و نطَقْت حِين تتْعتعوا و مضْيت بِنورِ اللهِ إِذْ وقَفُوا فَاتبعوك فَهدوا و كُنت أَخْفَضهمْ صوْتاً و أَعْلَاهمْ فُنوتاً و أَطَلهمْ كَلَاماً و أَصْوبهمْ نطْقاً و أَكْبرهمْ رأْياً و أَشْجعهمْ قَلْباً و أَشدهمْ يقِيناً و أَحْسنهمْ عملًا و أَعْرفَهمْ بِالْأُمورِ كُنت و اللهِ يعْسوباً لِلدينِ أَولًا و آخِراً الْأَولَ حِين تفَرق الناس و الْآخِر حِين فَشِلُوا كُنت لِلْمؤْمِنِين أَباً رحِيماً إِذْ صاروا علَيْك عِيالًا فَحملْت أَثْقَالَ ما عنْه ضعفُوا و حفِظْت ما أَضاعوا و رعَيْت ما أَهْملُوا و شمَرْت إِذَا اجْتمعوا و علَوْت إِذْ هِلعوا و صبَرْت إِذْ أَسْرعوا و أَدركْت أَوتار ما طَلَبوا و نالُوا بِك ما لَمْ يحْتسِبوا كُنت علَى الْكَافِرِين عذَاباً صباً و نهْباً و لِلْمؤْمِنِين عمداً و حِصْناً فَطِرْت و اللهِ بِنعْمائِها و فُزْت بِحِبائِها و أَحْرزْت سوابِقَها و ذَهبْت بِفَضائِلِها لَمْ تفُلَّ حجتك و لَمْ يزِغْ قَلْبك و لَمْ تضْعفْ بصِيرتك و لَمْ تجْبنْ نفْسك و لَمْ تخِر كُنت كَالْجبلِ لَا تحركُه الْعواصِف و كُنت كَما قَالَ ع آمن الناسِ فِي صحْبِتك و ذَاتِ يدِك و كُنت كَما قَالَ ع ضعِيفاً فِي بدنِك قَوِياً فِي أَمرِ اللهِ متواضِعاً فِي نفْسِك عظِيماً عِنْد اللهِ كَبِيراً فِي الْأَرضِ جلِيلًا عِنْد الْمؤْمِنِين لَمْ يكُنْ لِأَحدٍ فِيك مهْمز و لَا لِقَائِلٍ فِيك مغْمز [و لَا لِأَحدٍ فِيك مطْمع] و لَا لِأَحدٍ عِنْدك هوادةٌ الضعِيف الذلِيلُ عِنْدك قَوِي عزِيز حتى تأْخذَ لَه بِحقِهِ و الْقَوِي الْعزِيز عِنْدك ضعِيف ذَلِيلٌ حتى تأْخذَ مِنْه الْحق و الْقَرِيب و الْبعِيد عِنْدك فِي ذَلِك سواءٌ شأْنك الْحق و الصدْق و الرفْق و قَوْلُك حكْم و حتْم و أَمرك حِلْم و حزْم و رأْيك عِلْم و عزْم فِيما فَعلْت و قَدْ نهج السبِيلُ و سهلَ الْعسِير و أُطْفِئَتِ النيرانُ و اعْتدلَ بِك الدين و قَوِي بِك الْإِسْلَام فَظَهر أَمر اللهِ و لَوْ كَرِه الْكَافِرونَ و ثَبت بِك الْإِسْلَام و الْمؤْمِنونَ و سبقْت سبْقاً بعِيداً و أَتْعبْت منْ بعْدك تعباً شدِيداً فَجلَلْت عنِ الْبكَاءِ و عظُمتْ رزِيتك فِي السماءِ و هدتْ مصِيبتك الْأَنام فَإِنا لِلهِ و إِنا إِلَيْهِ راجِعونَ رضِينا عنِ اللهِ قَضاه و سلَمْنا لِلهِ أَمره فَو اللهِ لَنْ يصاب الْمسْلِمونَ بِمِثْلِك أَبداً كُنت لِلْمؤْمِنِين كَهْفاً و حِصْناً و فُنةً راسِياً

و علَى الْكَافِرِين غِلْظَةً و غَيْظاً فَأَلْحقَك الله بِنبِيهِ و لَا أَحْرمنا أَجْرك و لَا أَضلنا بَعْدك و سكَت الْقَوْم حتى انْقَضى كَلَامه و بكَى و بكَى أَصْحاب رسول اللهِ ص ثُم طَلَبوه فَلَمْ يصادِفُوه

against the unbelievers. May Allah join you with His Holy Prophet, recipient of divine supreme covenant. May Allah not deprive us of your rewards, and keep us safe against misguidance after you.'

'People remained silent until he finished his words. He wept and the companions of the Messenger of Allah wept. Thereafter, they searched for him but he was nowhere to be found.' "

٥- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدٍ عنْ عَلِي بْنِ الْحكَمِ عنْ صفْوانَ الْجمالِ قَالَ كُنت أَنا و عامِر و عَبْد اللهِ بْن جذَاعةَ الْأَزْدِي عِنْد أَبِي عَبْدِ اللهِ ع قَالَ فَقَالَ لَه عامِر جعِلْت فِداك إِن الناس يزْعمونَ أَن أَمِير الْمؤْمِنِين ع دفِن بِالرحْبةِ قَالَ لَا قَالَ فَأَين دفِن قَالَ إِنه لَما مات احْتملَه الْحسن ع فَأَتى بِهِ ظَهْر الْكُوفَةِ قَرِيباً مِن النجفِ يسْرةً عنِ الْغرِي يمْنةً عنِ الْحِيرةِ فَدفَنه بيْن ركْواتٍ بِيضٍ قَالَ فَلَما كَانَ بَعْد ذَهَبْت إِلَى الْموْضِعِ فَتوهمْت موْضِعاً مِنْه ثُم أَتيته فَأَخْبرته فَقَالَ لِي أَصبْت رحِمك الله ثَلَاثَ مراتٍ

H 1227, Ch. 113, h 5

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Safwan al-Jammal who has said the following:

"Once, 'Amir, 'Abd Allah ibn Jiza'a, al-'Azdi and I were in the presence of abu 'Abd Allah, recipient of divine supreme covenant. The narrator has said that 'Amir said to the Imam the following:

'May Allah keep my soul in service for your cause, people think Amir al-Mu'minin Ali, recipient of divine supreme covenant, was buried in al-Rahba (an open space near the mosque of Kufa).' The Imam said, 'No, he was not buried there.'

"He then asked, 'Where is he buried?' The Imam said, 'After his death, al-Hassan, recipient of divine supreme covenant, carried him to a place, behind Kufa which is near al-Najaf, toward the right of al-Ghari and the left of al-Hira. He buried him among the small dunes of white sands.' Later on, I went to the place and I thought of one place as being his gravesite. I then returned and informed the Imam about it. The Imam said, 'You, may Allah grant you blessing, found it (the gravesite) three times.'"

٦- أَحْمد بْن محمدٍ عنِ ابْنِ أَبِي عمَيْرٍ عنِ الْقَاسِمِ بْنِ محمدٍ عنْ عَبْدِ اللهِ بْنِ سِنانٍ قَالَ أَتانِي عمر بْن يزِيد فَقَالَ لِي ارْكَبْ فَركِبْت معه فَمضَيْنا حتى أَتَينا مَنْزِلَ حفْصٍ الْكُناسِي فَاسْتَخْرجْته فَركِب معنا ثُم مضَيْنا حتى أَتَينا الْغرِي فَانْتهَيْنا إِلَى قَبْرٍ فَقَالَ انْزِلُوا هذَا قَبر أَمِيرِ الْمؤْمِنِين ع فَقُلْنا مِنْ أَين عِلِمْت فَقَالَ أَتَيته مع أَبِي عَبْدِ اللهِ ع حَيْثُ كَانَ بِالْحِيرةِ غَيْر مرةٍ و خبرنِي أَنه قَبره

H 1228, Ch. 113, h 6

Ahmad ibn Muhammad has narrated from ibn abu 'Umayr from al-Qasim ibn Muhammad from 'Abd Allah ibn Sinan who has said the following:

"Once, 'Umar ibn Yazid came to me and said, 'Ride with us, and I rode with them and went until we came to the house of Hafs al-Kunasi. We took him also with us and continued the journey until we arrived at al-Ghari and the gravesite. He (Hafs) said, 'Dismount, this is the grave of Amir al-Mu'minin Ali, recipient of divine supreme covenant.' We asked him, 'How did you find out?' He said, 'I have come here several times with abu 'Abd Allah, recipient of divine supreme covenant, when he was in al-Hira and he told me that this is his (Amir al-Mu'minin Ali, recipient of divine supreme covenant) gravesite.'"

٧- محمد بْن يحْيى عنْ سلَمةَ بْنِ الْخطابِ عنْ عَبْدِ اللهِ بْنِ محمدٍ عنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ عنْ عِيسى شلْقَانَ قَالَ سمِعْت أَبا عَبْدِ اللهِ ع يقُولُ إِن أَمِير الْمؤْمِنِين ع لَه خئُولَةٌ فِي بنِي مخْزومٍ وإِن شاباً مِنهمْ أَتاه فَقَالَ يا خالِي إِن أَخِي مات و قَدْ حزِنْت علَيْهِ حزْناً شدِيداً قَالَ فَقَالَ لَه تشْتهِي أَنْ تراه قَالَ بلَى قَالَ فَأَرِنِي قَبره قَالَ فَخرج و معه بُرْدةُ رسول اللهِ ص متزرِاً بِها فَلَما انْتهى إِلَى الْقَبرِ تلَمْلَمتْ شفَتاه ثُم ركَضه بِرِجْلِهِ فَخرج مِنْ قَبرِهِ و هو يقُولُ بِلِسانِ الْفُرْسِ فَقَالَ أَمِير الْمؤْمِنِين ع

H 1229, Ch. 113, h 7

Muhammad ibn Yahya has narrated from Salama ibn al-Khattab from 'Abd Allah ibn Muhammad from 'Abd Allah ibn al-Qasim from 'Isa Shalqan who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, say, ''Amir al-Mu'minin Ali, recipient of divine supreme covenant, had maternal uncles in the tribe of the descendent of Makhdhum and a young man from them came to him (Amir al-Mu'minin Ali, recipient of divine supreme covenant) and said, "Uncle, my brother has died and I am very sad because of his death." The narrator has said that he (Amir al-Mu'minin Ali, recipient of divine supreme covenant) asked him, 'Do you want to see him?' He said, 'Yes, I want to see him.' He said, 'Show me his grave.' The narrator has said that he (Amir al-Mu'minin Ali, recipient of divine supreme covenant) came out with him with the gown of the Messenger of Allah on him. When he reached at the gravesite he moved his lips and knocked the grave with his foot and he came out of his grave speaking in Persian. Amir al-Mu'minin Ali, recipient of divine supreme covenant,

asked, ‘Did you not die as an Arab man?’ He said, ‘Yes, but we died in the tradition of so and so, son of so and so; thus our language changed.’”

أ لَمْ تمتْ و أَنت رجلٌ مِن الْعربِ قَالَ بلَى و لَكِنا مِتنا علَى سنةِ فُلَانٍ و فُلَانٍ فَانْقَلَبتْ أَلْسِنتنا

H 1230, Ch. 113, h 8

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad and Ali ibn Muhammad from Sahl ibn Ziyad all from ibn Mahbub from abu Hamza from abu Ja‘far, recipient of divine supreme covenant, who has said the following:

“When Amir al-Mu’minin Ali, recipient of divine supreme covenant, passed away, al-Hassan ibn Ali stood up in the Mosque of Kufa. He praised Allah and spoke of His Glory. He prayed to Allah to grant blessings up on the Holy Prophet, recipient of divine supreme covenant, and then he said this: ‘People, tonight a man has passed away the like of whom cannot be found in previous and the coming generations. He was the standard bearer of the Messenger of Allah, with Jibril on his right and Micha’il on his left. He would not turn back until Allah granted him victory. All that he has left of the worldly belongings is seven hundred Dirhams extra from his gifts with which he wanted to buy (hire) a servant for his household. By Allah, he died during a night in which the executor of the will of Musa (Moses) Yusha‘ ibn Nun had passed away, the night in which Jesus, son of Mary, was taken to heaven and the night in which the Holy Quran was revealed.’”

٨- محمد ْبن يحْيى عنْ أَحْمد ْبنِ محمدٍ و عِلي ْبن محمدٍ عنْ سهْل ْبنِ زيادٍ جمِيعاً عنِ ْابنِ محْبوبٍ عنْ أَبِي حمْزةَ عنْ أَبِي جعْفَرٍ ع قَالَ لَما قُبِض أَمِير الْمؤْمِنِين ع قَام الْحسن ْبن عِلي ع فِي مسْجِدِ الْكُوفَةِ فَحمِد الله و أَثْنى علَيْهِ و صلى علَى النبِي ص ثُم قَالَ أَيها الناس إِنه قَدْ قُبِض فِي هذِهِ اللَّيْلَةِ رجلٌ ما سبقَه الْأَولُونَ و لَا يدْرِكُه الْآخِرونَ إِنه كَانَ لَصاحِب رايةِ رسول اللهِ ص عنْ يمِينِهِ جبْرئِيلُ و عنْ يسارِهِ مِيكَائِيلُ لَا يلْتَفِتُ حتى يفْتح الله لَه و اللهِ ما ترك بيْضاءَ و لَا حمْراءَ إِلا سبْعمِائَةِ دِرْهمٍ فَضلَتْ عنْ عطَائِهِ أَراد أَنْ يشْترِي بِها خادِماً لِأَهْلِهِ و اللهِ لَقَدْ قُبِض فِي اللَّيْلَةِ الَّتِي فِيها قُبِض وصِي موسى يوشع ْبن نونٍ و اللَّيْلَةِ الَّتِي عرِج فِيها بِعِيسى ْابنِ مرْيم و اللَّيْلَةِ الَّتِي نزلَ فِيها الْقُرْآنُ

H 1231, Ch. 113, h 9

Ali ibn Muhammad has narrated in a *marfu‘* manner from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘When Amir al-Mu’minin Ali, recipient of divine supreme covenant, was washed for burial they were called from the side of the house, ‘If you lift up the front of the coffin you do not need to lift up the back of the coffin and if you lift up the back side then you do not need to lift up the front side.’”

٩- عِلي ْبن محمدٍ رفَعه قَالَ قَالَ أَبو عبْدِ اللهِ ع لَما غُسِلَ أَمِير الْمؤْمِنِين ع نودوا مِنْ جانِبِ الْبيْتِ إِنْ أَخذْتمْ مقَدم السرِيرِ كُفِيتمْ مؤخره و إِنْ أَخذْتمْ مؤخره كُفِيتمْ مقَدمه

H 1232, Ch. 113, h 10

‘Abd Allah ibn Ja‘far and Sa‘d ibn ‘Abd Allah both have narrated from Ibrahim ibn Mahziyar from his brother, Ali ibn Mahziyar from al-Hassan ibn Mahbub from Hisham ibn Salim from Habib al-Sajistani who has said the following:

“I heard abu Ja‘far, recipient of divine supreme covenant, say, ‘Fatimah, daughter of the Holy Prophet, recipient of divine supreme covenant, was born five years after he proclaimed his being the Messenger of Allah and she passed away when she was eighteen years and seventy-five days old.’”

١٠- عبْد اللهِ ْبن جعْفَرٍ و سعْد ْبن عبْدِ اللهِ جمِيعاً عنْ إِبراهِيم ْبنِ مهْزِيار عنْ أَخِيهِ عِلي ْبنِ مهْزِيار عنِ الْحسنِ ْبنِ محْبوبٍ عنْ هِشامِ ْبنِ سالِمٍ عنْ حبِيبٍ السجِسْتانِي قَالَ سمِعْت أَبا جعْفَرٍ ع يقُولُ ولِدتْ فَاطِمةُ بِنْت محمدٍ ص بعْد مبْعثِ رسول اللهِ بِخمْسِ سِنِين و توفِيتْ و لَها ثَمانَ عشْرةَ سنةً و خمْسةٌ و سبْعونَ يوْماً

H 1233, Ch. 113, h 11

Sa‘d ibn ‘Abd Allah has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Ali ibn Faddal from ‘Abd Allah ibn Bukayr from certain persons of our people who have said the following:

“I heard abu ‘Abd Allah, recipient of divine supreme covenant, say, ‘When Amir al-Mu’minin Ali, recipient of divine supreme covenant, died, al-Hassan and al-Husayn, recipients of divine supreme covenant, and two other men carried his body out until they went out of Kufa. They continued with Kufa on their right and then they moved forward on the path of Jabana until they passed al-Ghari. They then buried him and leveled his grave and then returned (home).’”

١١- سعْد ْبن عبْدِ اللهِ عنْ أَحْمد ْبنِ محمدِ ْبنِ عِيسى عنِ الْحسنِ ْبنِ عِلي ْبنِ فَضالٍ عنْ عبْدِ اللهِ بكَيْرٍ عنْ بعْضِ أَصْحابِنا عنْ أَبِي عبْدِ اللهِ ع أَنه سمِعه يقُولُ لَما قُبِض أَمِير الْمؤْمِنِين ع أَخْرجه الْحسن و الْحسيْن و رجلَانِ آخران حتى إِذَا خرجوا مِن الْكُوفَةِ تركُوها عنْ أَيمانِهِمْ ثُم أَخذُوا فِي الْجبانةِ حتى مروا بِهِ إِلَى الْغرِي فَدفَنوه و سوَّوْا قَبره فَانْصرفُوا

بَابُ مَوْلِدِ الزهْرَاءِ فَاطِمَةَ ع

Chapter One Hundred Fourteen

The Birth of Al-Zahra', Fatimah, Recipient of Divine Supreme Covenant

وِلدتْ فَاطِمةُ عَلَيها و عَلى بَعْلِها السلام بَعْد مَبعثِ رسول اللهِ ص بِخَمْسِ سِنين و توفيتْ ع و لَها ثَمانَ عشْرةَ سنةً و خَمْسةٌ وسَبْعونَ يَوْماً و بَقِيتْ بَعْد أَبِيها ص خَمْسةً و سَبْعِين يَوْماً

Al-Kulayni has said, "Fatimah, recipient of divine supreme covenant, was born five years after the Messenger of Allah declared his message. She died when she was eighteen years and seventy-five days old. She lived for seventy-five days after the death of her father, recipient of divine supreme covenant."

١ - محمد بْن يحْيى عَنْ أَحْمد بْنِ محمدٍ عنِ ابْنِ محْبوبٍ عنِ ابْنِ رِئَابٍ عَنْ أَبِي عبَيْدةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن فَاطِمةَ ع مكَثَتْ بَعْد رسول اللهِ ص خَمْسةً و سَبْعِين يَوْماً و كَانَ دخلَها حزْنٌ شدِيد علَى أَبِيها و كَانَ يأْتِيها جبْرئِيلُ ع فَيحْسِن عزاءَها علَى أَبِيها و يطَيب نفْسها و يخْبِرها عَنْ أَبِيها و مكَانِهِ و يخْبِرها بِما يكُونُ بَعْدها فِي ذُريتِها و كَانَ عَلِي ع يكْتب ذَلِك

H 1234, Ch. 114, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from ibn al-Ri'ab from abu 'Ubayda from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Fatimah, recipient of divine supreme covenant, lived for seventy-five days after the death of the Messenger of Allah. She had become extremely sad for her father. Jibril would come to her with condolences because of the death of her father and to provide solace. He would inform her about where her father was and about what might happen after her death to her descendents and Ali, recipient of divine supreme covenant, would write down such information.'"

٢ - محمد بْن يحْيى عنِ الْعمْركِي بْنِ عَلِي عَنْ عَلِي بْنِ جعْفَرٍ عَنْ أَخِيهِ أَبِي الْحسنِ ع قَالَ إِن فَاطِمةَ ع صِديقَةٌ شهِيدةٌ و إِن بناتِ الْأَنْبِياءِ لَا يطْمثْن

H 1235, Ch. 114, h 2

Muhammad in Yahya has narrated from al-'Amrakiy ibn Ali from Ali ibn Ja'far from his brother from abu al-Hassan, recipient of divine supreme covenant, who has said the following:

"Abu al-Hassan, recipient of divine supreme covenant, has said, 'Fatimah is truthful and a martyr. The daughters of the prophets do not experience menses.'"

٣ - أَحْمد بْن مِهْرانَ رحِمه الله رفَعه و أَحْمد بْن إِدْرِيس عَنْ محمدِ بْنِ عَبْدِ الْجبارِ الشَيْبانِي قَالَ حدثَنِي الْقَاسِم بْن محمدٍ الرازِي قَالَ حدثَنا عَلِي بْن محمدٍ الْهرْمزانِي عَنْ أَبِي عَبْدِ اللهِ الْحسَيْنِ بْنِ عَلِي ع قَالَ لَما قُبِضتْ فَاطِمةُ ع دفَنها أَمِير الْمؤْمِنِين سِراً و عفَا علَى موْضِعِ قَبْرِها ثُم قَام فَحولَ وجْهه إِلَى قَبْرِ رسول اللهِ ص فَقَالَ السلام علَيْك يا رسولَ اللهِ عني و السلام علَيْك عنِ ابْنتِك و زائِرتِك و الْبائِتةِ فِي الثرى بِبقْعتِك و الْمخْتارِ الله لَها سرْعةَ اللحاقِ بِك قَل يا رسولَ اللهِ عَنْ صفِيتِك صبْرِي و عفَا عَنْ سيدةِ نِساءِ الْعالَمِين تجلدِي إِلا أَن لِي فِي التأَسي بِسنتِك فِي فُرْقَتِك موْضِع تعز فَلَقَدْ وسدْتك فِي ملْحودةِ قَبْرِك و قَاضتْ نفْسك بَيْن نحْرِي و صدْرِي بَلَى و فِي كِتابِ اللهِ لِي أَنعم الْقَبول إِنا لِلهِ و إِنا إِلَيْهِ راجِعونَ قَدِ اسْتَرْجِعتِ الْوَدِيعةُ و أُخِذَتِ الرهِينةُ و أُخْلِستِ الزهْراءُ فَما أَقْبح الْخضْراءَ و الْغبراءَ يا رسولَ اللهِ أَما حزْنِي فَسرْمد و أَما لَيلِي فَمسهد و هم لَا يبرح مِنْ قَلْبِي

H 1236, Ch. 114, h 3

Ahmad ibn Mihran, may Allah grant him blessing, has narrated in a *marfu'* manner and Ahmad ibn Idris has narrated from Muhammad ibn 'Abd al-Jabbar al-Shaybani who has said that narrated to me al-Qasim ibn Muhammad al-Razi who has said that narrated to him Ali ibn Muhammad al-Hurmuzani from abu 'Abd Allah al-Husayn ibn Ali, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah al-Husayn ibn Ali, recipients of divine supreme covenant, has said, 'When Fatimah, recipient of divine supreme covenant, passed away Amir al-Mu'minin Ali, recipient of divine supreme covenant, buried her secretly, camouflaged her gravesite and then stood up facing the grave of the Messenger of Allah and said, "O Messenger of Allah, may Allah grant you blessings on my behalf and on behalf of your daughter who is visiting you and will pass this night in the soil of your location. Allah chose to make her join you the fastest. O Messenger of Allah, my patience has reached its limits and I miss so much your chosen one (daughter) and my self-control has vanished due to the departure of the leader of the ladies of the world. The only solace for me is to follow your tradition and be mournful for your own departure from us. A little while ago I placed you in your grave and your spirit left your body between my own throat and chest. Yes, in the book of Allah (for me) there is the best example for expressing acceptance of Allah's decision, 'We are the servants of Allah and to Him we shall all return.'" (2:156)

'The trust is returned, the commitment is recalled and al-Zahra' is taken away from us. How sad, O Messenger of Allah, the green skies and the dusty earth seem to us. My sadness has become perpetual and my nights have become sleepless. There is an anxiety that will not relieve my heart until Allah will choose

for me a dwelling like that where you are. I have a heart bleeding, sorrowful, and a restlessess and anxiety. How quickly the separation took place. Before Allah I lament, and your own daughter will explain to you how your 'Umma (followers) succeeded in committing injustice against her. You may ask her questions and find information about the case from her. How great was her sorrow for which she could not find a place for expressing, but now she has found a place and an ear to express it to. She would say, 'Allah will judge because He is the best judge'. I offer my prayer to Allah to grant you blessings as a note of farewell, but not because of disappointment and desperation. If I return it is not because I have become tired and if I stand up it will not be because of pessimism toward the promise of Allah to those who exercise patience. Indeed to exercise patience is more safe and fruitful. Had I not feared the mischief of the enemies I would have liked to turn the place into a place of worship, to keep my worship continuous and to cry like the mothers for the death of their son, for the great loss. In the sight of Allah your daughter is buried secretly, her rights are taken away unjustly, her inheritance is withheld for no valid reason. It all happened just after you left and your memories are still fresh. To Allah, O Messenger of Allah, we lament and from you, O Messenger of Allah, we seek condolences. May Allah grant blessings to you and to her. May the peace and happiness from Allah be with you.'"

أَوْ يخْتار اللهـ لِي دارك الَتِي أَنت فِيها مقِيم كَمد مقَيح و هم مهيج سرْعانَ ما فَرق بْينا وإِلَى اللهِ أَشْكُو و ستنبِئُك ابنتك بِتظَافُرِ أُمتِك علَى هضْمِها فَأَحْفِها السؤالَ و اسْتخْبِرها الْحالَ فَكَمْ مِنْ غَلِيلٍ معْتلِجٍ بِصدْرِها لَمْ تجِدْ إِلَى بثِّهِ سبِيلًا و ستقُولُ و يحْكُم الله و هو خَيْر الْحاكِمِين سلَام مودعٍ لَا قَالٍ و لَا سئِمٍ فَإِنْ أَنصرِفْ فَلَا عنْ ملَالَةٍ وإِنْ أُقِمْ فَلَا عنْ سوءِ ظَن بِما وعد الله الصابِرِين واه واهاً و الصبْر أَيمن و أَجْملُ و لَوْ لَا غَلَبةُ الْمسْتوْلِين لَجعلْت الْمقَام و اللُّبثَ لِزاماً معْكُوفاً و لَأَعْولْت إِعْوالَ الثَّكْلَى علَى جلِيلِ الرزِيةِ فَبعْين اللهِ تدْفَن ابنتك سِراً و تهْضم حقها و تمْنع إِرْثَها و لَمْ يتباعدِ الْعهْد و لَمْ يخْلَقْ مِنْك الذكْر وإِلَى اللهِ يا رسولَ اللهِ الْمشْتكَى وفِيك يا رسولَ اللهِ أَحْسن الْعزاءِ صلى الله علَيْك و علَيْها السلَام و الرضْوانُ

H 1237, Ch. 114, h 4

A number of our people have narrated from Ahmad ibn Muhammad ibn 'Isa from Ahmad ibn Muhammad ibn abu Nasr from 'Abd al-Rahman ibn Salim from al-Mufaddal who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'Who washed Fatimah (for burial)?' He said, 'Amir al-Mu'minin Ali, recipient of divine supreme covenant, did.' My reaction to his words seemed to be an extraordinary one. He said, 'You seem to be constrained by what I said.'

"I (the narrator) replied, 'Yes, may Allah keep my soul in service for your cause, it is so.' The narrator has said that the Imam then said, 'Do not be constrained. She was the most truthful person and no one has the authority to wash an all-truthful person but another all-truthful person. Did you not know that no one could wash Mary but Jesus.'"

٤- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنْ أَحْمد بْنِ محمدِ بْنِ أَبِي نصْرٍ عنْ عبْدِ الرحْمنِ بْنِ سالِمٍ عنِ الْمفَضلِ عنْ أَبِي عبْدِ اللهِ ع قَالَ قُلْت لِأَبِي عبْدِ اللهِ ع منْ غَسلَ فَاطِمةَ قَالَ ذَاك أَمِير الْمؤْمِنِين و كَأَني اسْتعْظَمْت ذَلِك مِنْ قَوْلِهِ فَقَالَ كَأَنك ضِقْت بِما أَخْبرْتك بِهِ قَالَ فَقُلْت قَدْ كَانَ ذَاك جعِلْت فِداك قَالَ فَقَالَ لَا تضِيقَن فَإِنها صِديقَةٌ و لَمْ يكُنْ يغْسِلُها إِلا صِديق أَ ما عِلْمت أَن مرْيم لَمْ يغْسِلْها إِلا عِيسى

H 1238, Ch. 114, h 5

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn 'Isma'il from Salih ibn 'Aqaba from 'Abd Allah ibn Muhammad al-Ju'fi from abu Ja'far and abu 'Abd Allah, recipients of divine supreme covenant, who have said the following:

"Abu Ja'far and abu 'Abd Allah, recipients of divine supreme covenant, have said, 'During the time of their doing (setting the door on fire) what they did, Fatimah, recipient of divine supreme covenant, held 'Umar by his collar and pulled (down) saying, 'By Allah, O son of al-Khattab, had I not disliked inflicting calamity upon innocent people, you would have learned how my swearing upon Allah could bring swift response (with the wrath of Allah upon you).'"

٥- محمد بْن يحْيى عنْ محمدِ بْنِ الْحسيْنِ عنْ محمدِ بْنِ إِسْماعِيلَ عنْ صالِحِ بْنِ عقْبةَ عنْ عبْدِ اللهِ بْنِ محمدٍ الْجعْفِي عنْ أَبِي جعْفَرٍ و أَبِي عبْدِ اللهِ ع قَالَا إِن فَاطِمةَ ع لَما أَنْ كَانَ مِنْ أَمرِهِمْ ما كَانَ أَخذَتْ بِتلَابِيبِ عمر فَجذَبْته إِلَيْها ثُم قَالَتْ أَما و اللهِ يا ابْن الْخطابِ لَوْ لَا أَني أَكْره أَنْ يصِيب الْبلَاءُ منْ لَا ذَنب لَه لَعلِمْت أَني سأُقْسِم علَى اللهِ ثُم أَحِده سرِيع الْإِجابةِ

H 1239, Ch. 114, h 6

Through the same chain of narrators it is narrated from Salih ibn 'Aqaba from Yazid ibn 'Abd al-Malik from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, has said, 'When Fatimah, recipient of divine supreme covenant, was born Allah sent an angel to make the tongue of Muhammad, recipient

٦- وبِهذَا الْإِسْنادِ عنْ صالِحِ بْنِ عقْبةَ عنْ يزِيد بْنِ عبْدِ الْملِكِ عنْ أَبِي جعْفَرٍ ع قَالَ لَما ولِدتْ فَاطِمةُ ع أَوْحى اللهـ إِلَى ملَكٍ

فَأَنطَق ِبهِ ِلسانَ محمدٍ ص فَسماها فَاطِمةَ ثُم قَالَ ِإني فَطَمْتكِ ِبالْعِلْمِ و فَطَمْتكِ ِمن الطَمْثِ ثُم قَالَ أَبو جَعْفَرٍ ع و اللهِ لَقَدْ فَطَمها الله ِبالْعِلْمِ و عنِ الطَمْثِ ِفي الْمِيثَاق

of divine supreme covenant, call (name) her ‘Fatimah’. Then he said, ‘I set you free (from ignorance) with knowledge and set you free from menses.’ Abu Ja‘far, recipient of divine supreme covenant, then said, ‘By Allah, He had granted her full freedom in knowledge (against ignorance) and from menses at the time of formation of universal covenant (al-Mithaq).’”

٧- و ِبهذَا الْإِسْنادِ عنْ صالِح ْبنِ عقْبةَ عنْ عَمْرِو ْبنِ شِمْرٍ عنْ جابِرٍ عنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ النِبي ص ِلفَاطِمةَ ع يا فَاطِمةُ قُومِي فَأْخْرِجِي تِلْك الصحْفَةَ فَقَامتْ فَأْخْرجتْ صحْفَةً ِفيها ثَرِيد و عراق يفُور فَأَكلَ النِبي ص و عِلِي و فَاطِمةُ و الْحسن و الْحسْين ثَلَاثَةَ عشر يوْماً ثُم ِإن أُم أَيمن رأَتِ الْحسْين معه شيْءٌ فَقَالَتْ لَه مِنْ أَين لَك هذَا قَالَ ِإنا لَنأْكُلُه مُنْذُ أَيامٍ فَأَتتْ أُم أَيمن فَاطِمةَ فَقَالَتْ يا فَاطِمةُ ِإذَا كَانَ عِنْد أُم أَيمن شيْءٌ فَإِنما هو ِلفَاطِمةَ و ولْدِها و ِإذَا كَانَ عِنْد فَاطِمةَ شيْءٌ فَلَيس ِلأُم أَيمن مِنْه شيْءٌ فَأَخْرجتْ لَها مِنْه فَأَكلَتْ مِنْه أُم أَيمن و نفِدتِ الصحْفَةُ فَقَالَ لَها النِبي ص أَما لَوْ لَا أَنكِ أَطْعمْتِها لَأَكلَتِ مِنْها أُمتِ و ذُريتكِ ِإلَى أَنْ تقُوم الساعةُ ثُم قَالَ أَبو جَعْفَرٍ ع و الصحْفَةُ عِنْدنا يخْرج ِبها قَائِمنا ع ِفي زمانِهِ

H 1240, Ch. 114, h 7

Through the same chain of narrators it is narrated from Salih ibn ‘Aqaba from ‘Amr ibn Shimr from Jabir from abu Ja‘far, recipient of divine supreme covenant, who has said the following:

“Abu Ja‘far, recipient of divine supreme covenant, has said, ‘Once, the Holy Prophet, recipient of divine supreme covenant, said to Fatimah, ‘Rise and bring that tray.’ She went and took out the tray with fresh bread and steaming meat on it. The Holy Prophet, Ali, Fatimah, al-Hassan and al-Husayn, recipients of divine supreme covenant, continued to have their meals from it for thirteen days. Then ’Umm Ayman saw al-Husayn, recipient of divine supreme covenant, with certain things with him. She asked, ‘Where did you get it from?’ He replied, ‘We have been having this for our meal for the past thirteen days.’ ’Umm Ayman came to Fatimah, recipient of divine supreme covenant, and said, ‘O Fatimah, if ’Umm Ayman finds anything it is all for Fatimah, recipient of divine supreme covenant, and her sons but if Fatimah, recipient of divine supreme covenant, finds something then there is nothing in it for ’Umm Ayman.’ She (Fatimah) then took out food for her from the tray and ’Umm Ayman ate but the food from the tray vanished. The Holy Prophet, recipient of divine supreme covenant, said to Fatimah, recipient of divine supreme covenant, ‘Were you not to feed her (a non-infallible) from it, you and your descendents could have found food in it up to the Day of Judgment.’

“Abu Ja‘far, recipient of divine supreme covenant, then said, ‘The tray is with us and our *al-Qa’im* (the one who will rise with Divine Authority and power) will take it out at his time.’”

٨- الْحسْين ْبن محمدٍ عنْ معلى ْبنِ محمدٍ عنْ أَحْمد ْبنِ محمدِ ْبنِ عِلِي عنْ عِلِي ْبنِ جَعْفَرٍ قَالَ سمِعْت أَبا الْحسنِ ع يقُولُ بيْنا رسولُ اللهِ ص جالِس ِإذْ دخلَ علَيْهِ ملَك لَه أَربعةٌ و عِشْرونَ وجْهاً فَقَالَ لَه رسولُ اللهِ ص حِبِيبِي جَبْرئِيلُ لَمْ أَرك ِفي مِثْل هذِهِ الصورةِ قَالَ الْملَك لَسْت ِبجَبْرئِيلَ يا محمد بعثَنِي الله عز و جل أَنْ أُزوج النور مِن النورِ قَالَ منْ ِممنْ قَالَ فَاطِمةَ مِنْ عِلِي قَالَ فَلَما ولى الْملَك ِإذَا بيْن كَتِفَيْهِ محمد رسولُ اللهِ عِلِي وصِيه فَقَالَ رسولُ اللهِ ص مُنْذُ كَمْ كُتِب هذَا بيْن كَتِفَيْك فَقَالَ مِنْ قَبل أَنْ يخْلُق الله آدم ِباثْنيْن و عِشْرِين أَلْف عامٍ

H 1241, Ch. 114, h 8

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Ahmad ibn Muhammad ibn Ali from Ali ibn Ja‘far who has said the following:

“I heard abu al-Hassan, recipient of divine supreme covenant, say, ‘Once, when the Messenger of Allah was sitting an angel who had twenty four faces came to him. The Messenger of Allah said to him, ‘My friend Jibril, I had not seen you in this form before.’ The angel said, ‘I am not Jibril, O Muhammad. Allah, the Most Majestic, the Most Gracious, has sent me to join in marriage the light with the light.’ He then asked, ‘Who with whom?’ The angel said, ‘Fatimah and Ali, recipients of divine supreme covenant.’ The Imam said, ‘When the angel turned around on his shoulder it said, ‘Muhammad the Messenger of Allah, and Ali, recipient of divine supreme covenant, the executor of his will.’ The Messenger of Allah asked, ‘Since when has this been written on your shoulder?’ The angel replied, ‘It was there twenty two thousand years before Allah created Adam.’”

٩- عِلِي ْبن محمدٍ و غَيْره عنْ سهْل ْبنِ زِيادٍ عنْ أَحْمد ْبنِ محمدِ ْبنِ أَبِي نصْرٍ قَالَ سأَلْت الرضا ع عنْ قَبرِ فَاطِمةَ ع فَقَالَ دفِنتْ ِفي بيْتِها فَلَما زادتْ بنو أُمية ِفي الْمسْجِدِ صارتْ ِفي الْمسْجِدِ

H 1242, Ch. 114, h 9

Ali ibn Muhammad and others have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad ibn abu Nasr who has said the following:

“I asked al-Rida, recipient of divine supreme covenant, about the grave of Fatimah, recipient of divine supreme covenant. He said, ‘She was buried in her own house. When the Amawids enlarged the Mosque it became part of the Mosque.’”

H 1243, Ch. 114, h 10
A number of our people have narrated from Ahmad ibn Muhammad from al-Washsha' from al-Khaybari from Yunus ibn Zabyan who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, say, 'If Allah had not created Amir al-Mu'minin Ali, recipient of divine supreme covenant, no match could be found for Fatimah, recipient of divine supreme covenant, on earth from Adam to the end.'"

١٠- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد ْبنِ محمدٍ عنِ الْوشاءِ عنِ الْخَيْبرِي عَنْ يونس ْبنِ ظَبْيانَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سمِعْته يقُولُ لَوْ لَا أَن الله تبارك و تعالَى خلَق أَمِير الْمؤْمِنِين ع لِفَاطِمةَ ما كَانَ لَها كُفْو علَى ظَهْرِ الْأَرضِ مِنْ آدم و مَنْ دونه

Chapter One Hundred Fifteen
The Birth of al-Hassan ibn Ali, Recipient of Divine Supreme Covenant

بَابُ مَوْلِدِ الْحَسَنِ ْبنِ عَلِي صَلَوَاتُ اللهِ عَلَيْهِمَا

Al-Kulayni has said, "Al-Hassan ibn Ali, recipient of divine supreme covenant, was born in the month of Ramadan in the year that the battle of Badr took place, the second year after Hijra (A.H.) (migration of the Holy Prophet, recipient of divine supreme covenant, from Makka to Madina). It is also narrated that he was born in the third year. He passed away in the end of the month of Safar in the year forty-nine A.H. He lived for forty-seven years and a few months. His mother was Fatimah, recipient of divine supreme covenant, daughter of the Messenger of Allah."

وِلد الْحسن ْبن عَلِي ع فِي شَهْرِ رمضانَ فِي سنةِ بدْرٍ سنةِ اثْنتَيْنِ بعْد الْهِجْرةِ و روي أَنه ولِد فِي سنةِ ثَلَاثٍ و مضى ع فِي شَهْرِ صفَرٍ فِي آخِرِهِ مِنْ سنةِ تِسْعٍ و أَربعِين و مضى و هو ابن سبْعٍ و أَربعِين سنةً و أَشْهرٍ و أُمه فَاطِمةُ بِنْت رسول اللهِ ص

H 1244, Ch. 115, h 1
Muhammad ibn Yahya has narrated from al-Husayn ibn Ishaq from Ali ibn Mahziyar from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from 'Abd Allah ibn Sinan from the one who heard from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Abu Ja'far, recipient of divine supreme covenant, has said, 'When al-Hassan, recipient of divine supreme covenant, was about to die he wept. He was asked, 'O grandson of the Messenger of Allah, why do you weep, when you have such a position with the Messenger of Allah and all the (good things) said about you? You have performed Hajj twenty times on foot and distributed all of your belongings among the needy three times exactly.' He replied, 'I weep for two reasons: It is the fear of resurrection and separation from loved ones.'"

١- محمد ْبن يحْيى عنِ الْحسيْنِ ْبنِ إِسْحاق عَنْ عَلِي ْبنِ مهْزيار عنِ الْحسيْنِ ْبنِ سعِيدٍ عنِ النضْرِ ْبنِ سوَيْدٍ عَنْ عَبْدِ اللهِ ْبنِ سِنانٍ عمَّنْ سمِع أَبا جعْفَرٍ ع يقُولُ لَما حضرتِ الْحسن ع الْوفَاةُ بكَى فَقِيلَ لَه يا ابن رسول اللهِ تبْكِي و مكَانك مِنْ رسول اللهِ ص الذِي أَنت بِهِ و قَدْ قَالَ فِيك ما قَالَ و قَدْ حججْت عِشْرِين حجةً ماشِياً و قَدْ قَاسمْت مالَك ثَلَاثَ مراتٍ حتى النعْلَ بِالنعْلِ فَقَالَ إِنما أَبكِي لِخصْلَتَيْنِ لِهوْلِ الْمطلَعِ و فِراقِ الْأَحِبةِ

H 1245, Ch. 115, h 2
Sa'd ibn 'Abd Allah and 'Abd Allah ibn Ja'far have narrated from Ibrahim ibn Mahziyar from his brother, Ali (ibn Mahziyar) from al-Hassan ibn Sa'id from Muhammad ibn Sinan from ibn Muskan from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Al-Hassan ibn Ali, recipient of divine supreme covenant, passed away at the age of forty-seven in A.H. year fifty. He lived forty years after the death of the Messenger of Allah, recipient of divine supreme covenant."

٢- سعْد ْبن عَبْدِ اللهِ و عَبْد اللهِ ْبن جعْفَرٍ عَنْ إِبراهِيم ْبنِ مهْزيار عَنْ أَخِيهِ عَلِي ْبنِ مهْزيار عنِ الْحسنِ ْبنِ سعِيدٍ عَنْ محمدِ ْبنِ سِنانٍ عنِ ابْنِ مسْكَانَ عَنْ أَبِي بصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قُبِض الْحسن ْبن عَلِي ع و هو ابن سبْعٍ و أَربعِين سنةً فِي عامِ خمْسِين عاش بعْد رسول اللهِ ص أَربعِين سنةً

H 1246, Ch. 115, h 3
A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Nu'man from Sayf ibn 'Amira from abu Bakr al-Hadrami who has said the following:
"Ju'ada daughter of 'Ash'th ibn Qays al-Kindi poisoned al-Hassan ibn Ali, recipient of divine supreme covenant, and a female servant of the Imam. The female servant, however, vomited the poison but in the case of al-Hassan, recipient of divine supreme covenant, the poison remained in his digestive system and caused swelling that killed him."

٣- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد ْبنِ محمدٍ عَنْ عَلِي ْبنِ النعْمانِ عَنْ سيْفِ ْبنِ عمِيرةَ عَنْ أَبِي بكْرٍ الْحضْرمِي قَالَ إِن جعْدةَ بِنْت أَشْعثَ ْبنِ قَيْسٍ الْكِنْدِي سمتِ الْحسن ْبن عَلِي و سمتْ مَوْلَاةً لَه فَأَما مَوْلَاته فَقَاءَتِ السم و أَما الْحسن فَاسْتمْسك فِي بطْنِهِ ثُم انتفَطَ بِهِ فَمات

٤ - محمدُ بْن يحْيى و أَحْمدُ بْن محمدٍ عنْ محمدِ بْنِ الْحسنِ عنِ الْقَاسِمِ النهْدِي عنْ إِسْماعِيلَ بْنِ مِهْرانَ عنِ الْكُناسِي عنْ أَبِي عبْدِاللهِ ع قَالَ خرج الْحسنُ بْن عِلِي ع فِي بعْضِ عمرِهِ و معه رجلٌ مِنْ ولْدِ الزبيْرِ كانَ يقُولُ بِإِمامتِهِ فَنزلُوا فِي منْهلٍ مِنْ تِلْك الْمناهِلِ تحْت نخْلٍ يابِسٍ قَدْ يبِس مِن الْعطشِ فَفُرِش لِلْحسنِ ع تحْت نخْلَةٍ و فُرِش لِلزبيْرِي بِحِذَاه تحْت نخْلَةٍ أُخْرى قَالَ فَقَالَ الزبيْرِي و رفَع رأْسه لَوْ كانَ فِي هذَا النخْلِ رطَب لَأَكَلْنا مِنْه فَقَالَ لَه الْحسن و إِنك لَتشْتهِي الرطَب فَقَالَ الزبيْرِي نعمْ قَالَ فَرفَع يده إِلَى السماءِ فَدعا بِكَلَامٍ لَمْ أَفْهمْه فَاخْضرتِ النخْلَةُ ثُم صارتْ إِلَى حالِها فَأَورقَتْ و حملَتْ رطَباً فَقَالَ الْجمالُ الذِي اكْترَوْا مِنْه سِحْر و اللهِ قَالَ فَقَالَ الْحسن ع وَيْلَك لَيس بِسِحْرٍ و لَكِنْ دعْوةُ ابْنِ نبِي مسْتجابةٌ قَالَ فَصعِدوا إِلَى النخْلَةِ فَصرموا ما كانَ فِيهِ فَكَفَاهمْ

H 1247, Ch. 115, h 4

Muhammad ibn Yahya and Ahmad ibn Muhammad have narrated from Muhammad ibn al-Hassan from al-Qasim al-Nahdi from 'Isma'il ibn Mihran from al-Kunasi from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Once, al-Hassan ibn Ali, recipient of divine supreme covenant, went outside the town with a man from the children of al-Zubayr who believed al-Hassan to be the Imam. They stopped for rest on one of the oases under a palm tree that had dried up due to lack of water. A furnishing was spread for Imam al-Hassan, recipient of divine supreme covenant, under that tree and for al-Zubayri the furnishings were arranged under a tree just next to it. The narrator has said that al-Zubayri looked up the tree and said, 'I wish this tree had fruits so we could eat from them.' Al-Hassan, recipient of divine supreme covenant, asked, 'Do you wish to have dates?' He said, 'Yes, I do wish to have dates.' He (al-Hassan, recipient of divine supreme covenant) raised his hands to the sky and spoke certain words that I did not understand. The tree turned green. It returned to its normal condition, its leaves grew and it became loaded with dates. The man from whom they had hired camels begun to say, 'It by Allah, is magic.' Al-Hassan, recipient of divine supreme covenant, said, 'Woe is upon you, it is not magic. It is a prayer of the grandson of a prophet that is answered.' They climbed the tree to pick the dates that were there and it provided enough for their needs.'"

٥ - أَحْمدُ بْن محمدٍ و محمدُ بْن يحْيى عنْ محمدِ بْنِ الْحسنِ عنْ يعْقُوب بْنِ يزِيد عنِ ابْنِ أَبِي عمْيرٍ عنْ رِجالِهِ عنْ أَبِي عبْدِ اللهِ ع قَالَ إِن الْحسن ع قَالَ إِن لِلهِ مدِينتَيْنِ إِحْداهما بِالْمشْرِقِ و الْأُخْرى بِالْمغْرِبِ علَيْهِما سور مِنْ حدِيدٍ و علَى كُل واحِدٍ مِنْهما أَلْف أَلْفِ مِصْراعٍ و فِيها سبْعونَ أَلْف أَلْفِ لُغةٍ يتكَلم كُل لُغةٍ بِخِلَافِ لُغةِ صاحِبِها و أَنا أَعْرِف جمِيع اللغاتِ و ما فِيهِما و ما بيْنهما و ما علَيْهِما حجةٌ غيْرِي و غيْر الْحسيْنِ أَخِي

H 1248, Ch. 115, h 5

Ahmad ibn Muhammad and Muhammad ibn Yahya have narrated from Muhammad ibn al-Hassan from Ya'qub ibn Yazid from ibn abu 'Umayr from his people from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Al-Hassan, recipient of divine supreme covenant, has said, "Allah has two cities. One is in the east and the other is in the west. They have a boundary around them that is made of iron and each one has a million doors. Seven thousand different languages exist therein and I know all those languages and all that is in and between the two cities. No one possesses Leadership with Divine Authority over them except me and my brother al-Husayn, recipient of divine supreme covenant.'"

٦ - الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنْ أَحْمدَ بْنِ محمدٍ عنْ محمدِ بْنِ عِلِي بْنِ النعْمانِ عنْ صنْدلٍ عنْ أَبِي أُسامةَ عنْ أَبِي عبْدِ اللهِ ع قَالَ خرج الْحسن بْن عِلِي ع إِلَى مكةَ سنةً ماشِياً فَورِمتْ قَدماه فَقَالَ لَه بعْض موالِيهِ لَوْ ركِبت لَسكَن عنْك هذَا الْورم فَقَالَ كَلا إِذَا أَتيْنا هذَا الْمنْزِلَ فَإِنه يسْتقْبِلُك أَسْود و معه دهْن فَاشْتِر مِنْه و لَا تماكِسْه فَقَالَ لَه موْلَاه بِأَبِي أَنت و أُمي ما قَدِمْنا منْزِلًا فِيهِ أَحد يبِيع هذَا الدواءَ فَقَالَ لَه بلَى إِنه أَمامك دونَ الْمنْزِلِ فَسارا مِيلًا فَإِذَا هو بِالْأَسْودِ فَقَالَ الْحسن ع لِموْلَاه دونك الرجلَ فَخذْ مِنْه الدهْن و أَعْطِهِ الثمن فَقَالَ الْأَسْود يا غُلَام لِمنْ أَرَدْت هذَا الدهْن فَقَالَ لِلْحسنِ بْن عِلِي

H 1249, Ch. 115, h 6

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ahmad ibn Muhammad from Muhammad ibn Ali ibn al-Nu'man from Sandal from abu 'Usama from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'One year al-Hassan ibn Ali left for Makka on foot. On the journey his feet swelled and his servants said, 'If you travel riding, the swelling will go away.' He said, 'I will not ride up to the coming place for rest where you will see a black person who has oil with him. Buy from him oil without trying to reduce the price.' The servant said, 'May Allah keep my soul and the souls of my parents in service for your cause, we had never been up to a place of rest where anyone sold such medicine.'

"The Imam said to him, 'Yes, there are such people right ahead of you before reaching the place for rest.' They walked for a mile and they met the black person. Al-Hassan, recipient of divine supreme covenant, said to his servant, 'There is the man. Take the oil from him and pay him.' The black man asked the servant, 'For whom do you want this oil?' He replied, 'I want it for al-Hassan ibn Ali, recipient of divine supreme covenant.' He

said, ‘Take me to him.’ They came to al-Hassan, recipient of divine supreme covenant, and the man said, ‘May Allah keep my soul and the souls of my parents in service for your cause; I did not know that you need this. If you want to have it you can have it free of charges. I am only one of your servants. Just pray for me to Allah to grant me a healthy son who would love you, *Ahl al-Bayt*. When I left, my wife was about to give birth.’ The Imam said, ‘Go to your place. Allah has gifted you with a healthy son who is of our Shi‘a (followers).’”

فَقَالَ ٱنطَلِقْ بِي إِلَيْهِ فَٱنطَلَق فَأَدْخلَه إِلَيْهِ فَقَالَ لَه بِأَبِي أَنت و أُمي لَمْ أَعْلَمْ أَنك تحْتاج إِلَى هذَا أَ و ترى ذَلك و لَسْت آخذُ لَه ثَمناً إِنما أَنا مَوْلَاك و لَكِن ادْع الله أَنْ يرْزقَنِي ذَكَراً سوِياً يحِبكُمْ أَهْلَ الْبَيْتِ فَإِني خلفْت أَهْلِي تمْخض فَقَالَ ٱنطَلِقْ إِلَى مَنْزِلك فَقَدْ وهب الله لَك ذَكَراً سوِياً و هو مِنْ شِيعِتنا

Chapter One Hundred Sixteen
The Birth of Al-Husayn Ibn Ali, Recipient of Divine Supreme Covenant

بَابُ مَوْلِدِ الْحُسَيْنِ بْنِ عَلِي ع

Al-Kulayni has said, “Al-Husayn ibn Ali, recipient of divine supreme covenant, was born in the third year A.H. (after Hijrah, migration of the Holy Prophet). He left this word in the month of Muharram in the year sixty-one A.H. He lived for fifty-seven years and few months. ‘Ubayd Allah ibn Ziyad (may he fall in condemnation of Allah) murdered him during the Caliphate of Yazid ibn Mu‘awiya (may he fall in condemnation of Allah). He was the governor of Kufa. The horsemen who murdered him were led by ‘Umar ibn Sa‘d (may he fall in condemnation of Allah) in the plane of Karbala. It took place on Monday the tenth of the month of Muharram. His mother was Fatimah, recipient of divine supreme covenant, daughter of the Messenger of Allah.”

وِلد الْحسَيْن بْن عَلِي ع فِي سنةِ ثَلَاثٍ و قُبِض ع فِي شهْرِ الْمحرمِ مِنْ سنةِ إِحْدى و سِتين مِن الْهِجْرةِ و لَه سبْع و خَمْسونَ سنةً و أَشْهر قَتلَه عبَيْد اللهِ بْن زِيادٍ لَعنه الله فِي خِلَافَةِ يزِيد بْنِ معاوِيةَ لَعنه الله و هو علَى الْكُوفَةِ و كَانَ علَى الْخَيْل الَّتِي حارَبتْه و قَتلَتْه عمر بْن سعْدٍ لَعنه الله بِكَرْبلَاءَ يوْم الِاثْنَيْنِ لِعشْرٍ خلَوْنَ مِن الْمحرمِ و أُمه فَاطِمةُ بِنْت رسول اللهِ ص

H 1250, Ch. 116, h 1
Sa‘d and Ahmad ibn Muhammad both have narrated from Ibrahim ibn Mahziyar from his brother, Ali ibn Mahziyar from al-Husayn ibn Sa‘id from Muhammad ibn Sinan from ibn Muskan from abu Basir from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Al-Husayn, recipient of divine supreme covenant, passed away a martyr on the day of ‘Ashura’ (tenth of the month of Muharram) and he was fifty-seven years old.”

١- سعْد و أَحْمد بْن محمدٍ جمِيعاً عنْ إِبراهِيم بْنِ مهْزِيار عنْ أَخِيهِ عِلي بْنِ مهْزِيار عنِ الْحسَيْن بْنِ سعِيدٍ عنْ محمدِ بْنِ سِنانٍ عنِ ٱبنِ مسْكَانَ عنْ أَبِي بصِيرٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ قُبِض الْحسَيْن بْن عِلي ع يوْم عاشوراءَ و هو ٱبن سبْعٍ و خَمْسِين سنةً

H 1251, Ch. 116, h 2
A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from ‘Abd al-Rahman al-‘Arzami from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘The time between the birth of al-Hassan, and the conception for al-Husayn, recipients of divine supreme covenant, was like one cycle of menses and the time between the birth of the two was six months and ten days.’”

٢- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدٍ عنْ عِلي بْنِ الْحكَمِ عنْ عبْدِ الرحْمنِ الْعرْزمِي عنْ أَبِي عبْدِ اللهِ ع قَالَ كَانَ بَيْن الْحسنِ و الْحسَيْنِ ع طُهْر و كَانَ بَينهما فِي الْمِيلَادِ ستةُ أَشْهرٍ و عشْراً

H 1252, Ch. 116, h 3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Washsha’ and al-Husayn ibn Muhammad from Mu‘alla ibn Muhammad from al-Washsha’ from Ahmad ibn ‘A’idh from abu Khadija from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘When Fatimah, recipient of divine supreme covenant, conceived al-Husayn, recipient of divine supreme covenant, Jibril came to the Messenger of Allah and said, ‘Fatimah, recipient of divine supreme covenant, will soon give birth to a son. Your ’Umma (followers) will murder him after you die.’ When Fatimah had conceived al-Husayn she was unhappy and when she gave birth she was unhappy. The Imam then said, ‘No mother has ever been seen in the world to bear a child that she would not like. However, she was unhappy; she knew that he will be murdered.’ The Imam has said, ‘It is this case for which

٣- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنِ الْوشاءِ و الْحسَيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنِ الْوشاءِ عنْ أَحْمد بْنِ عائِذٍ عنْ أَبِي خدِيجةَ عنْ أَبِي عبْدِ اللهِ ع قَالَ لَما حملَتْ فَاطِمةُ ع بِالْحسَيْنِ جاءَ جبْرئِيلُ إِلَى رسول اللهِ ص فَقَالَ إِن فَاطِمةَ ع ستلِد غُلَاماً تقْتلُه أُمتك مِنْ بعْدِك فَلَما حملَتْ فَاطِمةُ بِالْحسَيْنِ ع كَرِهتْ حمْلَه و حِين وضعَتْه كَرِهتْ وضْعه ثُم قَالَ أَبو عبْدِ اللهِ ع لَمْ ترفِي الدنْيا أُم تِلد غُلَاماً تكْرهه و لَكِنها كَرِهتْه لِما عِلمتْ أَنه سيقْتلُ قَالَ و فِيهِ

نزلَتْ هذِهِ الْآيةُ و وصّينا الْإِنسانَ بِوالِدَيْهِ حسْناً حملَتْه أُمه كُرْهاً و وضعَتْه كُرْهاً و حمْلُه و فِصالُه ثَلاثُونَ شهْراً

٤ - محمد بْن يحْيى عنْ علِي بْنِ إِسْماعِيلَ عنْ محمدِ بْنِ عمْرٍو الزياتِ عنْ رجلٍ مِنْ أَصْحابِنا عنْ أَبِي عبْدِ اللهِ ع قَالَ إِن جبْرئِيلَ ع نزلَ علَى محمدٍ ص فَقَالَ لَه يا محمد إِن الله يبشرك بِمَوْلُودٍ يولَد مِنْ فَاطِمةَ تقْتُلُه أُمتك مِنْ بعْدِك فَقَالَ يا جبْرئِيلُ و علَى ربي السلَام لَا حاجةَ لِي فِي مَوْلُودٍ يولَد مِنْ فَاطِمةَ تقْتُلُه أُمتِي مِنْ بعْدِي فَعرج ثُم هبطَ ع فَقَالَ لَه مِثْلَ ذَلِك فَقَالَ يا جبْرئِيلُ و علَى ربي السلَام لَا حاجةَ لِي فِي مَوْلُودٍ تقْتُلُه أُمتِي مِنْ بعْدِي فَعرج جبْرئِيلُ ع إِلَى السماءِ ثُم هبطَ فَقَالَ يا محمد إِن ربك يقْرِئُك السلَام و يبشرك بِأَنه جاعِلٌ فِي ذُرِيتِهِ الْإِمامةَ و الْولَايةَ و الْوصِيةَ فَقَالَ قَدْ رضِيت ثُم أَرسلَ إِلَى فَاطِمةَ أَن الله يبشرِنِي بِمَوْلُودٍ يولَد لَكِ تقْتُلُه أُمتِي مِنْ بعْدِي فَأَرْسلَتْ إِلَيْهِ لَا حاجةَ لِي فِي مَوْلُودٍ مِنِي تقْتُلُه أُمتك مِنْ بعْدِك فَأَرْسلَ إِلَيْها أَن الله قَدْ جعلَ فِي ذُرِيتِهِ الْإِمامةَ و الْولَايةَ و الْوصِيةَ فَأَرْسلَتْ إِلَيْهِ أَني قَدْ رضِيت ف حمْلِه أُمه كُرْهاً و وضعْته كُرْهاً و حمْلُه و فِصالُه ثَلاثُونَ شهْراً حتى إِذا بلَغَ أَشده و بلَغَ أَربعِين سنةً قالَ رب أَوْزِعْنِي أَنْ أَشْكُر نِعْمتك الَّتِي أَنعمْت علَي و علَى والِدي و أَنْ أَعْملَ صالِحاً تَرْضاه و أَصْلِحْ لِي فِي ذُرِيتِي

قَلْو لَا أَنه قَالَ أَصْلِحْ لِي فِي ذُرِيتِي لَكانَتْ ذُريته كُلهمْ أَئِمةً و لَمْ يرْضِعِ الْحسْين مِنْ فَاطِمةَ ع و لَا مِنْ أُنْثَى كَانَ يؤْتى بِهِ النبِي فَيضع إِبْهامه فِي فِيهِ فَيمص مِنْها ما يكْفِيها الْيوْمَيْنِ و الثَّلَاثَ فَنبت لَحْم الْحسَيْنِ ع مِنْ لَحْمِ رسول اللهِ و دمِهِ و لَمْ يولَدْ لِستةِ أَشْهرٍ إِلا عِيسى ابْن مرْيم ع و الْحسَيْن بْن علِي ع و فِي روايةٍ أُخْرى عنْ أَبِي الْحسنِ الرضا ع

the following verse of the Holy Quran came: "We have advised the human being to be kind to his parents; his mother bore him with (unhappiness) hardship and delivered him while suffering a great deal of pain (unhappiness). The period in which his mother bore and weaned him lasted for thirty months. . . ." (46:15)

H 1253, Ch. 116, h 4

Muhammad ibn Yahya has narrated from Ali ibn 'Isma'il from Muhammad ibn 'Amr al-Zayyat from a man from our people from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Once Jibril came to Muhammad, recipient of divine supreme covenant, and said to him, 'O Muhammad, Allah gives you the glad news of the birth of a son from Fatimah, recipient of divine supreme covenant. Your *'Umma* (followers) will murder this child after you die.' He (the Holy Prophet) said, 'O Jibril peace is from my Lord. I do not need a child from Fatimah, recipient of divine supreme covenant, who will be murdered by my *'Umma* after I die.' Jibril ascended and then descended back and said to him the same thing. He said, 'O Jibril peace is from my Lord. I do not need a child who will be murdered by my *'Umma* after I die.' Jibril ascended to the heavens and then descended back and said, 'O Muhammad, recipient of divine supreme covenant, your Lord sends you greetings and gives you the glad news of His placing Imamat (Leadership with Divine Authority), the guardianship and the executor-ship of the will in the descendents of this child.' Then he (the Holy Prophet) said, 'I agree and accept the arrangement.' He then sent to Fatimah, recipient of divine supreme covenant, the message of the glad news of the birth of a child from her who will be murdered by his *'Umma*. She returned the answer, 'I do not need a child who will be murdered by your *'Umma* after you die.' He then sent the message to her that Allah will place Imamat (Leadership with Divine Authority), guardianship and the executorship of the will in the descendents of this child. She then sent back with the answer that she has agreed to the arrangement. '. . . His mother bore him with hardship and delivered him while suffering a great deal of pain. The period in which his mother bore and weaned him lasted for thirty months. When he grew up to manhood and became forty years old, he then said, "Lord, inspire me to give You thanks for the bounties you have granted to me and my parents, and to act righteously to please You. Lord, make (people of) my offspring virtuous . . .'" (46:15)

"The Imam said, 'Had he not said, ". . . Lord, make (people in) my offspring virtuous. . . ." (46:15) all of his offspring would have been *'A'immah* (Leaders with Divine Authority).' (The word 'in' indicates part, not the whole or all of something). Al-Husayn, recipient of divine supreme covenant, did not have any milk from Fatimah, recipient of divine supreme covenant, nor from other females. They would bring him to the Holy Prophet, recipient of divine supreme covenant, to place his thumb in the child's mouth. The child would receive food therefrom and it sufficed him for three days. The flesh of al-Husayn, recipient of divine supreme covenant, grew from that of the Messenger of Allah, recipient of divine supreme covenant, and his blood from his blood. No one has ever been born after six months except Jesus son of Mary and al-Husayn ibn Ali, recipient of divine supreme covenant.'"

In another *Hadith* from abu al-Hassan al-Rida, recipient of divine supreme covenant, it is said that they (people of the family) would bring al-Husayn to the Holy Prophet, recipient of

divine supreme covenant, and he would place his tongue in his mouth. This sufficed him (for food) and he did not have any milk from any female.

أن النبي ص كانَ يؤتى بِهِ الْحسْين فيلْقمه لِسانه فيمصه فيجْتزئ بِهِ و لَمْ يرْتضِعْ مِنْ أُنثَى

H 1254, Ch. 116, h 5

Ali ibn Muhammad has narrated in a *marfu'* manner from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"About the words of Allah, the Most Majestic, the Most Gracious, '. . . then he (Abraham) contemplated when looking at the stars (37:88) and said, "I am sick." (37:89) Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'He calculated and found what had happened to al-Husayn, recipient of divine supreme covenant, then he said, "I am sick because of what will happen to al-Husayn, recipient of divine supreme covenant."'"

٥- عِلي بْن محمدٍ رفَعه عنْ أَبِي عبْدِ اللهِ ع فِي قَوْل اللهِ عز و جل فَنظَر نظْرةً فِي النجومِ فَقالَ إِني سقِيم قَالَ حسب فَرأَى ما يحل بِالْحسْينِ ع فَقَالَ إِني سقِيم لِما يحل بِالْحسْينِ ع

H 1255, Ch. 116, h 6

Ahmad ibn Muhammad has narrated from Muhammad ibn al-Hassan from Muhammad ibn 'Isa ibn 'Ubayd from Ali ibn Asbat from Sayf ibn 'Amira from Muhammad ibn Humran who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'When all that happened to al-Husayn, recipient of divine supreme covenant, had happened, the angels wept and cried before Allah and said, "How could such a thing happen to al-Husayn, recipient of divine supreme covenant? Your chosen one and the grandson of Your Prophet?" The Imam has said that Allah, then showed them the shadow of *al-Qa'im* (the one who will rise with Divine Authority and power) and said, 'Through him I will bring the perpetrators to My justice.'"

٦- أَحْمد بْن محمدٍ عنْ محمدِ بْنِ الْحسنِ عنْ محمدِ بْنِ عِيسى بْن عبْيدٍ عنْ عِلي بْنِ أَسْباطٍ عنْ سيْفِ بْنِ عمِيرةَ عنْ محمدِ بْنِ حمْرانَ قَالَ قَالَ أَبو عبْدِ اللهِ ع لَما كانَ مِنْ أَمرِ الْحسْينِ ع ما كانَ ضجتِ الْملَائِكةُ إِلَى اللهِ بِالْبكَاءِ و قَالَتْ يفْعلُ هذَا بِالْحسْينِ صفِيك و ابْنِ نبِيك قَالَ فَأَقَام الله لَهمْ ظِل الْقَائِمِ ع و قَالَ بِهذَا أَنتقِم لِهذَا

H 1256, Ch. 116, h 7

A number of our people have narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from Sayf ibn 'Amira from 'Abd al-Malik ibn 'A'yan from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, has said, 'When (Divine) support came to al-Husayn ibn Ali, recipient of divine supreme covenant, it filled from earth to the heavens and then he was given the choice to have victory or meet Allah, but he chose the latter.'"

٧- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنْ عِلي بْنِ الْحكَمِ عنْ سيْفِ بْنِ عمِيرةَ عنْ عبْدِ الْملِكِ بْنِ أَعْين عنْ أَبِي جعْفَرٍ ع قَالَ لَما نزلَ النصْر علَى الْحسْينِ بْنِ عِلي حتى كانَ بيْن السماءِ و الْأَرْضِ ثُم خير النصْر أَوْ لِقَاءَ اللهِ فَاخْتار لِقَاءَ اللهِ

H 1257, Ch. 116, h 8

Al-Husayn ibn Muhammad has said that abu Kurayb and abu Sa'id al-Ashja' narrated to him that 'Abd Allah ibn Idris narrated to them from his father, Idris ibn 'Abd Allah al-'Awdi who has said the following:

"When al-Husayn, recipient of divine supreme covenant, was murdered people wanted to run horses over his (al-Husayn's) body. Fizza then said to Zaynab, (sister of al-Husayn) 'My lady, there was a shipwreck and Safina came out on an Island face to face with a lion. He (Safina) said to the lion, "O abu al-Harith, I am a slave of the Messenger of Allah." The lion murmured in front of him and showed him the way. There lives a lion in this area. Allow me to go and inform him of what the people intend to do to al-Husayn, recipient of divine supreme covenant, tomorrow. The narrator has said that she (Fizza) went to the lion and said, 'O abu al-Harith, and the lion raised his head. She asked, "Do you know what these people intend to do to abu 'Abd Allah, recipient of divine supreme covenant? They intend to run horses over his body."'

"The narrator has said that the lion walked (all the way) and placed both of his hands over the body of al-Husayn, recipient of divine supreme covenant. When the horsemen came they found the lion in that position and 'Umar ibn Sa'd (may he fall in condemnation of Allah) told them, 'It is mischief. Do not bother and turn back. They turned back."

٨- الْحسْين بْن محمدٍ قَالَ حدثَنِي أَبو كُرَيبٍ و أَبو سعِيدٍ الْأَشج قَالَ حدثَنا عبْد اللهِ بْن إِدْرِيس عنْ أَبِيهِ إِدْرِيس بْنِ عبْدِ اللهِ الْأَوْدِي قَالَ لَما قُتِلَ الْحسْين ع أَراد الْقَوْم أَنْ يوطِئُوه الْخَيْلَ فَقَالَتْ فِضةُ لِزَيْنب يا سيدتِي إِن سفِينةَ كُسِر بِهِ فِي الْبحْرِ فَخرج إِلَى جزِيرةٍ فَإِذَا هو بِأَسدٍ فَقَالَ يا أَبا الْحارِثِ أَنا مَوْلَى رسول اللهِ ص فَهمْهم بيْن يدَيْهِ حتى وقَفَه علَى الطرِيقِ و الْأَسد رابِض فِي ناحِيةٍ فَدعِيني أَمضِي إِلَيْهِ و أُعْلِمه ما هُمْ صانِعونَ غَداً قَالَ فَمضتْ إِلَيْهِ فَقَالَتْ يا أَبا الْحارِثِ فَرفَع رأْسه ثُم قَالَتْ أَ تدْرِي ما يرِيدونَ أَنْ يعْملُوا غَداً بِأَبِي عبْدِ اللهِ ع يرِيدونَ أَنْ يوطِئُوا الْخَيْلَ ظَهْره قَالَ فَمشى حتى وضع يدَيْهِ علَى جسدِ الْحسْينِ ع فَأَقْبلَتِ الْخَيْلُ فَلَما نظَروا إِلَيْهِ قَالَ لَهمْ عمر بْن سعْدٍ لَعنه الله فِتْنةٌ لَا تِيروها انْصرِفُوا فَانْصرفُوا

٩- عِلي ْبن محمدٍ عَنْ سهْل ْبنِ زِيادٍ عَنْ محمدِ ْبنِ أَحْمد عنِ الْحسنِ ْبنِ عِلي عَنْ يونس عَنْ مصْقَلَةَ الطحانِ قَالَ سمِعْت أَبا عَبْدِ اللهِ ع يقُولُ لَما قُتِلَ الْحسْين ع أَقَامتِ امْرأَته الْكَلْبِيةُ علَيْهِ مأْتماً و بكَتْ و بكَّين النساءُ و الْخدم حتى جفتْ دموعهن و ذَهبتْ قَبْينا هِي كَذَلِك ِإذَا رأَتْ جارِيةً مِنْ جوارِيها تَبْكِي و دموعها تسِيلُ قَدعَتْها فَقَالَتْ لَها ما لَكِ أَنتِ مِنْ بَيْننا تسِيلُ دموعكِ فَقَالَتْ ِإني لَما أُصابِني الْجهْد شرِبْت شرْبةَ سوِيقٍ قَالَ فَأَمرتْ ِبالطعامِ و الْأَسْوِقَةِ فَأَكَلَتْ و شرِبتْ و أَطْعمتْ و سقَتْ و قَالَتْ ِإنما نرِيد ِبذَلِكِ أَنْ نتقَوى علَى الْبكَاءِ علَى الْحسْين ع قَالَ و أَهْدِي ِإلَى الْكَلْبِيةِ جوناً ِلتسْتعِين ِبها علَى مأْتمِ الْحسْين ع فَلَما رأَتِ الْجونَ قَالَتْ ما هذِهِ قَالُوا هدِيةٌ أَهداها فُلَانٌ ِلتسْتعِيني علَى مأْتمِ الْحسْين فَقَالَتْ لَسْنا ِفي عرْسٍ فَما نصْنع ِبها ثُم أَمرتْ ِبهن فَأُخْرِجْن مِن الدارِ فَلَما أُخْرِجْن مِن الدارِ لَمْ يحس لَها حِس كَأَنما طِرْنَ بَيْن السماءِ و الْأَرْضِ و لَمْ ير لَهن ِبها بَعْد خروجِهن مِن الدارِ أَثَر

بَابُ مَوْلِدِ عَلِي ْبنِ الْحُسَيْنِ ع

ولد عِلي ْبن الْحسْين ع ِفي سنةِ ثَمانٍ و ثَلَاثِين و قُبِض ِفي سنةِ خمْسٍ و تِسْعِين و له سبْع و خمْسونَ سنةً و أُمه سلَامةُ ِبنْت يزْدجرْد ْبنِ شهْربار ْبنِ شِيروِيه ْبنِ كِسْرى أَبرْويز و كَانَ يزْدجرْد آخِر ملُوكِ الْفُرْسِ

١- الْحسَيْن ْبن الْحسنِ الْحسنِي رحِمه الله و عِلي ْبن محمدِ ْبنِ عَبْدِ اللهِ جمِيعاً عَنْ ِإبراهِيم ْبنِ ِإسْحاق الْأَحْمرِ عَنْ عَبْدِ الرحْمنِ ْبنِ عَبْدِ اللهِ الْخزاعِي عَنْ نصْرِ ْبنِ مزاحِمٍ عَنْ عمْرِو ْبنِ شِمْرٍ عَنْ جابِرٍ عَنْ أَبِي جعْفَرٍ ع قَالَ لَما أُقْدِمتْ ِبنْت يزْدجرْد علَى عمر أَشْرف لَها عذَارى الْمدِينةِ و أَشْرق الْمسْجِد ِبضَوْئِها لَما دخلَتْه فَلَما نظَر ِإلَيْها عمر عَطَتْ وجْهها و قَالَتْ أُف ِيروجْ بادا هرْمزْ فَقَالَ عمر أَ تشْتِمنِي هذِهِ و هم ِبها فَقَالَ له أَمِير الْمؤْمِنِين ع لَيس ذَلِك لَك خيرْها رجلًا مِن الْمسْلِمِين و احْسبْها ِبفَيْئِهِ فَخيرها فَجاءَتْ حتى وضعتْ يدها علَى رأْسِ الْحسَيْن ع فَقَالَ لَها أَمِير الْمؤْمِنِين ما اسْمكِ فَقَالَتْ جهانْ شاه فَقَالَ لَها أَمِير الْمؤْمِنِين ع بلْ شهْربانوَيْهِ ثُم قَالَ لِلْحسَيْن يا أَبا عَبْدِ اللهِ

H 1258, Ch. 116, h 9

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Muhammad ibn Ahmad from al-Hassan ibn Ali from Yunus from Masqala al-Tahhan who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, say, 'After al-Husayn was murdered his wife, who was from the tribe of al-Kalb, began to organize a mourning gathering. She wept and the ladies and servants wept until their tears dried up. There was one female servant (slave) who wept and her tears would not stop. She called her and asked, 'How is it that our tears have dried up and your tears have not?' She said, 'When I suffer I drink Sawiq (a kind of soup made of wheat and or barley).' She then ordered to prepare Sawiq and food. She would drink and eat and give others to drink and eat and say, 'We need to find energy to weep for al-Husayn, recipient of divine supreme covenant.'"

"The Imam has said, 'Certain birds were given to al-Kalbia lady to help her in her mourning for al-Husayn, recipient of divine supreme covenant. When she saw them she asked, 'What are these?' They told her that they were a gift from so and so to help you in mourning for al-Husayn, recipient of divine supreme covenant. She said, 'We are not in a wedding. What do we do with them?' She told her servants to take them out of the house. When they were taken out of the house they just disappeared as if they did not exist or flew between the heavens and earth and afterwards no trace of them was found anywhere.'"

Chapter One Hundred Seventeen

The Birth of Ali ibn Al-Husayn, Recipient of Divine Supreme Covenant

Al-Kulayni has said, "Ali ibn al-Husayn was born in the year thirty-eight A.H. He passed away in the year ninety-five at the age of fifty-seven. His mother was Slama, daughter of Yazdjurd ibn Shahryar ibn Shiruwayh ibn kisra 'A Perwiz. Yazdjurd was the last Persian ancient king."

H 1259, Ch. 117, h 1

Al-Husayn ibn al-Hassan al-Hassani, may Allah grant him blessings, and Ali ibn Muhammad ibn 'Abd Allah all of them from Ibrahim ibn Ishaq al-Ahmar from 'Abd al-Rahman ibn 'Abd Allah al-Khuza'i from Nasr ibn Muzaham from 'Amr ibn Shimr from Jabir from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"The girls of Madina loved to see the daughter of Yazdjurd when she was brought before 'Umar. When she entered the Mosque it became all delightful and bright. When 'Umar looked at her she covered her face and said in her own language, ''Uff, bay ruj ba' da Hurmuz (May the life of Hurmuz turn black).' 'Umar asked, 'Is she abusing me?' He turned to her (with a certain attitude). Amir al-Mu'minin Ali, recipient of divine supreme covenant, said, 'You do not have such a right (over her). Give her the chance to choose whoever of the Muslims she likes and then count as his share of the booty (of the properties seized from the Persian army).' He ('Umar) allowed her to choose and she came all the way to place her hand on the head of al-Husayn, recipient of divine supreme covenant. Amir al-Mu'minin Ali, recipient of divine supreme covenant, asked her, 'What is your name?' She said, 'It is Jahan Shah.' Amir al-Mu'minin Ali, recipient of divine supreme covenant, said, 'In fact, it is Shahra Ba'nuwayh.' He then said to al-Husayn, recipient of divine supreme covenant, 'O abu 'Abd Allah, she will give birth to a son for you who will be the best of the

inhabitants of earth.' She gave birth to Ali ibn al-Husayn, recipient of divine supreme covenant. Ali ibn al-Husayn was called the son of the two best. The chosen from Arabs was the tribe of Hashim and from non-Arab were Persians. It is narrated that abu al-Aswad al-Du'ili said about it:

'A boy from Kisra and Hashim;

The most noble one on whom sacred symbols are stitched for safety.'"

لتِلدن لك مِنها خيْر أهْل الْأرْض فولدتْ علِي بْن الْحسيْن ع و كانَ يقالُ لِعلِي بْنِ الْحسيْن ع ابْن الْخِيرتيْن فخِيرةُ اللهِ مِن الْعربِ هاشِم و مِن الْعجمِ فارِس و روي أن أبا الْأسْودِ الدؤلي قالَ فِيهِ

وإن غُلاماً بيْن كِسْرى و هاشِمٍ لأكْرم منْ نِيطتْ علْيهِ التمائِم

H 1260, Ch. 117, h 2

A number of our people have narrated from Ahmad ibn Muhammad from ibn al-Faddal from ibn Bukayr from Zurara who has said the following:

"I heard abu Ja'far, recipient of divine supreme covenant, say, 'Ali ibn al-Husayn, recipient of divine supreme covenant, had a she-camel. He had taken this camel twenty two times to Hajj (pilgrimage to Makka) and had not used a whip against it, not even once. The Imam has said that the camel came after he passed away and we were not aware but we noticed only when one of the servants or slaves came and said, 'The she-camel has gone out all the way to the grave of Ali ibn al-Husayn, recipient of divine supreme covenant. She rubs her neck against the grave and moans.' I then asked them to quickly get to her before they (the enemies) might know about her or see her. The Imam has said, the she-camel had never seen the grave before.'"

٢- عِدةٌ مِنْ أصْحابِنا عنْ أحْمد بْنِ محمدٍ عنِ ابْنِ فضالٍ عنِ ابْنِ بكيْرٍ عنْ زرارةَ قالَ سمِعْت أبا جعْفرٍ ع يقُولُ كانَ لِعلِي بْنِ الْحسيْنِ ع ناقةٌ حج علْيها اثْنتيْنِ و عِشْرِين حجةً ما قرعها قرْعةً قط قالَ فجاءتْ بعْد موْتِهِ و ما شعرْنا بِها إلا و قدْ جاءنِي بعْض خدمِنا أوْ بعْض الْموالِي فقالَ إن الناقةَ قدْ خرجتْ فأتتْ قبْر علِي بْنِ الْحسيْنِ فانبركتْ علْيهِ فدلكتْ بِجِرانِها الْقبْر و هِي ترْغُو فقُلْت أدْركُوها أدْركُوها و حِينُوني بِها قبْلَ أنْ يعْلموا بِها أوْ يروْها قالَ و ما كانتْ رأتِ الْقبْر قط

H 1261, Ch. 117, h 3

Ali ibn Ibrahim ibn Hashim has narrated from his father from Muhammad ibn 'Isa from Hafs ibn al-Bakhtari from the person he mentioned from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, has said, 'When my father, Ali ibn al-Husayn, recipient of divine supreme covenant, passed away the she-camel that belonged to him came from the pasture and placed her neck against his grave and rolled her body on the ground. I commanded to return her back to her pasture. My father would take her for the journey to Hajj and 'Umra (pilgrimage to Makka) and had never used a whip against her.'"

٣- علِي بْن إبْراهِيم بْنِ هاشِمٍ عنْ أبِيهِ عنْ محمدِ بْنِ عِيسى عنْ حفْصِ بْنِ الْبخْترِي عمنْ ذكرهِ عنْ أبِي جعْفرٍ ع قالَ لما مات أبِي علِي بْن الْحسيْنِ ع جاءتْ ناقةٌ لهُ مِن الرعْي حتى ضربتْ بِجِرانِها علَى الْقبْرِ و تمرغتْ علْيهِ فأمرْت بِها فردتْ إلَى مرْعاها و إن أبِي ع كانَ يحج علْيها و يعْتمِر و لمْ يقْرعْها قرْعةً قط

Note: The following Hadith is is from the book of ibn Babuwayh.

ابن بابويه

H 1262, Ch. 117, h 4

Al-Husayn ibn Muhammad ibn 'Amir has narrated from Ahmad ibn Ishaq ibn Sa'd from Su'dan ibn Muslim from abu 'Imara from a man from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'When it was the night that Ali ibn al-Husayn, recipient of divine supreme covenant, passed away he asked Muhammad, recipient of divine supreme covenant, his son, 'Son bring me water for Wudu (cleaning for prayer).' Muhammad has said, 'I then brought water for him.' He said, 'I do not like this water. There is something dead in it.' I then brought the water in the light and found a dead mouse in it. I then brought him other water. He said, 'Son this is the night in which I am promised to be taken out of this world.' He explained his recommendations about his shecamel and that a stable be prepared for her and that she should be fed properly. I personally did as he had asked. Very shortly thereafter the she-camel came out of the stable and reached the grave, placed her neck on it, rolled her body on the ground and her eyes were flooded with tears. Muhammad ibn Ali, recipient of divine supreme covenant, was informed that the she-camel had gone. He came to her and said, 'Control your emotion and get up. May Allah grant you good fortune.' She did not stop. The Imam has said, 'When he would take the camel to Makka, he used to hang the whip from the luggage where it

٤- الْحسيْن بْن محمدِ بْنِ عامِرٍ عنْ أحْمد بْنِ إسْحاق بْنِ سعْدٍ عنْ سعْدانَ بْنِ مسْلِمٍ عنْ أبِي عمارةَ عنْ رجلٍ عنْ أبِي عبْدِ اللهِ ع قالَ لما كانَ فِي اللَّيْلةِ الِتي وعِد فِيها علِي بْن الْحسيْنِ ع قالَ لِمحمدٍ ع يا بني ائْتِنِي وضوءاً قالَ فقُمْت فجِئْته بِوضوءٍ قالَ لا ائْتِنِي هذَا فإن فِيهِ شيْئاً ميتاً قالَ فخرجْت فجِئْت بِالْمِصْباحِ فإذَا فِيهِ فأرةٌ ميْتةٌ فجِئْته بِوضوءٍ غيْرِهِ فقالَ يا بني هذِهِ اللَّيْلةُ الِتي وعِدْتها فأوْصى بِناقتِهِ أنْ يحْظر لها حِظار و أنْ يقام لها علف فجعِلْتُ فِيهِ قالَ فلمْ تلْبثْ أنْ خرجتْ حتى أتتِ الْقبْر فضربتْ بِجِرانِها و رغتْ و همتْ عيْناها فأتِي محمد بْن علِي فقِيلَ لهُ إن الناقةَ قدْ خرجتْ فأتاها فقالَ صهْ الْآنَ قُومِي بارك الله فِيكِ فلمْ تفْعلْ فقالَ و إنْ كانَ ليخْرج علْيها إلَى

مكةَ فَيعلق السوْطَ علَى الرحْل فَما يقْرعها حتى يدْخلَ الْمدِينةَ قَالَ و كَانَ عِلِي بْن الْحسْينِ ع يخْرج فِي اللَّيْلَةِ الظلْماءِ فَيحْمِلُ الْجِراب فِيهِ الصرر مِن الدنانِيرِ و الدراهِمِ حتى يأْتي باباً باباً فَيقْرعه ثُم ينِيلُ مِنْ يخْرج إِلَيْهِ فَلَما مات عِلِي بْن الْحسْينِ ع فَقَدوا ذَاك فَعِلموا أَن عِلِياً ع كَانَ يفْعلُه

remained unutilized until he returned to Madina.' The Imam has said, 'Ali ibn al-Husayn, recipient of divine supreme covenant, used to come out in the dark at night with a sack containing Darahim and Dananir (units of money) and would go door-to-door, knock them and gave a certain amount to the person who came out. When Ali ibn al-Husayn passed away, these people did not see the person with money anymore. Then they realized that Ali ibn al-Husayn, recipient of divine supreme covenant, must have been the distributor of money among them.'"

٥- محمدُ بْن أَحْمد عنْ عمهِ عبْدِ اللهِ بْنِ الصلْتِ عنِ الْحسنِ بْنِ عِلِي بْنِ بِنْتِ إِلْياس عنْ أَبِي الْحسنِ ع قَالَ سمِعْته يقُولُ إِن عِلِي بْن الْحسْينِ ع لَما حضرْته الْوفَاةُ أُغْمِي علَيْهِ ثُم فَتح عيْنيْهِ و قَرأَ إِذَا وقَعتِ الْواقِعةُ و إِنا فَتحْنا لَك و قَالَ الْحمْد لِلهِ الذِي صدقَنا وعْده و أَورثَنا الْأَرْض نتبوأُ مِن الْجنةِ حيْثُ نشاءُ فَنِعْم أَجْر الْعامِلِين ثُم قُبِض مِنْ ساعتِهِ و لَمْ يقُلْ شيْئاً

H 1263, Ch. 117, h 5
Muhammad ibn Ahmad has narrated from his uncle, 'Abd Allah ibn al-Salt from al-Hassan ibn Ali ibn bint 'Ilya's who has said the following:

"I heard abu al-Hassan, recipient of divine supreme covenant, say, 'When Ali ibn al-Husayn, recipient of divine supreme covenant, was about to leave this world he passed out then he opened his eyes and recited Chapters 48 and 56 from the Holy Quran and said, "All praise belongs to Allah Who has fulfilled His promise to us and made us to have the earth as our legacy and choose from paradise whatever we might like. Thus, is the reward for those who work." At that time he passed away and did not say anything further.'"

٦- سعْد بْن عبْدِ اللهِ و عبْد اللهِ بْن جعْفَرٍ الْحِمْيرِي عنْ إِبراهِيم بْنِ مهْزِيار عنْ أَخِيهِ عِلِي بْنِ مهْزِيار عنِ الْحسْينِ بْنِ سعِيدٍ عنْ محمدِ بْنِ سِنانٍ عنِ ابْنِ مسْكَانَ عنْ أَبِي بصِيرٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ قُبِض عِلِي بْن الْحسْينِ ع و هو ابْن سبْعٍ و خمْسِين سنةً فِي عامِ خمْسٍ و تِسْعِين عاش بعْد الْحسْينِ خمْساً و ثَلَاثِين سنةً

H 1264, Ch. 117, h 6
Sa'd ibn 'Abd Allah and 'Abd Allah ibn Ja'far al-Himyari have narrated from Ibrahim ibn Mahziyar from his brother, Ali ibn Mahziyar from al-Husayn ibn Sa'id from Muhammad ibn Sinan from ibn Muskan from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Ali ibn al-Husayn, recipient of divine supreme covenant, passed away at the age of fifty-seven in A.H. year ninety-five. He lived for thirty five years after al-Husayn, recipient of divine supreme covenant."

بَابُ مَوْلِدِ أَبِي جَعْفَرٍ مُحَمدِ بْنِ عَلِي ع

Chapter One Hundred Eighteen
The Birth of abu Ja'far, Muhammad ibn Ali, Recipient of Divine Supreme Covenant

ولِد أَبو جعْفَرٍ ع سنةَ سبْعٍ و خمْسِين و قُبِض ع سنةَ أَربع عشْرةَ و مِائَةٍ و لَه سبْع و خمْسونَ سنةً و دفِن بِالْبقِيعِ بِالْمدِينةِ فِي الْقبْرِ الذِي دفِن فِيهِ أَبوه عِلِي بْن الْحسْينِ ع و كَانتْ أُمه أُم عبْدِ اللهِ بِنْت الْحسنِ بْنِ عِلِي بْنِ أَبِي طَالِبٍ علَيْهِم السلَام و علَى ذُرِيتِهِم الْهادِيةِ

Al-Kulayni has said, "Abu Ja'far, recipient of divine supreme covenant, was born in the year fifty-seven A.H. He passed away in the year one hundred fourteen at the age of fifty-seven. He was buried in al-Baqi' cemetery, Madina, near the grave of his father, Ali ibn al-Husayn, recipient of divine supreme covenant. His mother was 'Umm 'Abd Allah, daughter of al-Hassan ibn Ali ibn abu Talib, recipient of divine supreme covenant, may Allah grant him and his rightly guided offspring blessings."

١- محمدُ بْن يحْيى عنْ محمدِ بْنِ أَحْمد عنْ عبْدِ اللهِ بْنِ أَحْمد عنْ صالِحِ بْنِ مزْيدٍ عنْ عبْدِ اللهِ بْنِ الْمغِيرةِ عنْ أَبِي الصباحِ عنْ أَبِي جعْفَرٍ ع قَالَ كَانتْ أُمي قَاعِدةً عِنْد جِدارٍ فَتصدع الْجِدار و سمِعْنا هدةً شدِيدةً فَقَالَتْ بِيدِها لَا و حق الْمصْطَفَى ما أَذِنَ الله لَك فِي السقُوطِ فَبقِي معلقاً فِي الْجو حتى جازتْه فَتصدق أَبِي عنْها بِمِائَةِ دِينارٍ

H 1265, Ch. 118, h 1
Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad from 'Abd Allah ibn Ahmad from Salih ibn Mazid from 'Abd Allah ibn al-Mughira from abu al-Sabbah from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, has said, 'Once, my mother was sitting next to a wall. The wall began to break apart and we heard an intense crumbling noise. She pointed out with her hands saying, 'No, for the sake of al-Mustafa (one of the titles of the Messenger of Allah), Allah has not granted you permission to fall.' The wall remained hanging in the air until she moved away from that place. My father gave one hundred Dinars as charity in appreciation and as an expression of gratitude for Allah's favor.

“Abu al-Sabbah has said, ‘Once abu ‘Abd Allah, recipient of divine supreme covenant, mentioned his grandmother and said, “She was a truthful person. No woman was ever found in the descendents of al-Hassan, recipient of divine supreme covenant, like her (in excellence).’”

Muhammad ibn al-Hassan has narrated from ‘Abd Allah ibn Ahmad a similar *Hadith*.

قَالَ أَبو الصباحِ و ذَكَر أَبو عَبْدِ اللهِ ع جدته أُم أَبِيهِ يَوْماً فَقَالَ كَانَتْ صِدِيقَةً لَمْ تدْرِكْ فِي آلِ الْحسنِ امْرأَةٌ مِثْلَها

محمدُ بْن الْحسنِ عَنْ عَبْدِ اللهِ بْنِ أَحْمد مِثْلَه

H 1266, Ch. 118, h 2

A number of our people have narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Aban ibn Taghlib from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Jabir ibn ’Abd Allah al-Ansari was the last surviving of the companions of the Messenger of Allah. He was a devoted follower of our *Ahl al-Bayt*. He would sit in the Mosque of the Messenger of Allah wearing a black turban. He would call, ‘*O Baqir al-‘Ilm, O Baqir al-‘Ilm* (a person of deep knowledge).’ The people of Madina would say, ‘Jabir is hallucinating.’ He would say, ‘No, by Allah, I do not hallucinate, but I heard the Messenger of Allah say, “You will soon meet a man from me whose name will be as my name and his manners as my manners. He will dig very deep in knowledge.” This is what makes me say what I say.’ The Imam has said, ‘Jabir would still come and go, and one day in one of the roads of Madina, when passing, he found a few of the school children among whom Muhammad ibn Ali, recipient of divine supreme covenant, was also present (for a reason other than schooling. Attending schools was not necessary for *'A'immah* (Leaders with Divine Authority)). He looked at him and called him (Muhammad ibn Ali) to himself. The boy came to him and then he said, ‘go back.’ The boy went back. Then he said, ‘I swear by the One in Whose hand is my life, (that I see) manners as the manners of the Messenger of Allah. O (little) boy, what is your name?’ He replied, ‘My name is Muhammad ibn Ali ibn al-Husayn, recipient of divine supreme covenant. Jabir came forward and began to kiss his head and say, ‘May Allah keep my soul and the souls of my parents in service for your cause, the Messenger of Allah, your great-great grandfather, told me to convey his greetings of peace to you and would speak of all that (I see in you).’

“The Imam has said, ‘Once Muhammad ibn Ali ibn al-Husayn came to his father and he was anxious. He explained to him about Jabir. His father asked, ‘Did Jabir really do this?’ He replied, ‘Yes, he did so.’ The Imam said, ‘My son, stay home (and do not expose yourself to the enemy).’ Jabir thereafter would come to him mornings and evenings and the people of Madina would say, ‘It is so strange that Jabir, the only surviving companion of the Messenger of Allah, comes to a boy on both ends of the day every day.’ Very shortly Ali ibn al-Husayn, recipient of divine supreme covenant, passed away. Muhammad ibn Ali, recipient of divine supreme covenant, then normally went to visit Jabir out of respect for his being a companion of the Messenger of Allah and spoke to people from Allah, the Most Holy, the Most High. The people of Madina would say, ‘We have not seen anyone as bold as he is.’ On hearing this from them he began to speak to them from the Messenger of Allah. The people of Madina began to say, ‘We have not seen a greater liar as he is because he speaks from one whom he has never seen.’ On hearing this from them he began to narrate to them from Jabir ibn ‘Abd Allah.

٢- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدٍ عَنْ محمدِ بْنِ سِنانٍ عَنْ أَبانِ بْنِ تغْلِب عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن جابِر بْن عَبْدِ اللهِ الْأَنصارِي كَانَ آخِر مَنْ بقِي مِنْ أَصْحابِ رسول اللهِ و كَانَ رجلًا مُنْقَطِعاً إِلَينا أَهْلَ الْبَيتِ و كَانَ يقْعد فِي مسْجِدِ رسول اللهِ ص و هو مُعْتجِر بِعمامةٍ سَوْداءَ و كَانَ ينادِي يا باقِر الْعِلْمِ يا باقِر الْعِلْمِ فَكَانَ أَهْلُ الْمدِينةِ يقُولُونَ جابِر يهْجر فَكَانَ يقُولُ لَا و اللهِ ما أَهْجر و لَكِني سمِعْت رسولَ اللهِ ص يقُولُ إِنك ستدْرِك رجلًا مِني اسْمه اسْمِي و شمائِلُه شمائِلِي يبْقُر الْعِلْم بقْراً فَذَاك الذِي دعانِي إِلَى ما أَقُولُ قَالَ فَبينا جابِر يتردد ذَات يوْمٍ فِي بعْضِ طُرقِ الْمدِينةِ إِذْ مر بِطَرِيقٍ فِي ذَاك الطرِيقِ كُتاب فِيهِ محمدُ بْن عَلِي فَلَما نظَر إِلَيْهِ قَالَ يا غُلَام أَقْبِلْ فَأَقْبلَ ثُم قَالَ له أَدْبِرْ فَأَدبر ثُم قَالَ شمائِلُ رسول اللهِ ص و الذِي نفْسِي بِيدِهِ يا غُلَام ما اسْمك قَالَ اسْمِي محمدُ بْن عَلِي بْنِ الْحسْينِ فَأَقْبلَ علَيْهِ يقَبلُ رأْسه و يقُولُ بِأَبِي أَنت و أُمي أَبوك رسولُ اللهِ ص يقْرِئُك السلَام و يقُولُ ذَلِك قَالَ فَرجع محمدُ بْن عَلِي بْنِ الْحسْينِ إِلَى أَبِيهِ و هو ذَعِر فَأَخْبره الْخبر فَقَالَ له يا بني و قَدْ فَعلَها جابِر قَالَ نعَمْ قَالَ الزَمْ بيْتك يا بني فَكَانَ جابِر يأْتِيهِ طَرفَي النهارِ و كَانَ أَهْلُ الْمدِينةِ يقُولُونَ وا عجباهُ لِجابِرٍ يأْتي هذَا الْغُلَام طَرفَي النهارِ و هو آخِر مَنْ بقِي مِنْ أَصْحابِ رسول اللهِ ص فَلَمْ يلْبثْ أَنْ مضى عَلِي بْن الْحسْينِ ع فَكَانَ محمدُ بْن عَلِي يأْتِيهِ علَى وجْهِ الْكَرامةِ لِصحْبتِهِ لِرسول اللهِ ص قَالَ فَجلَس ع يحدثُهمْ عنِ اللهِ تبارك و تعالَى فَقَالَ أَهْلُ الْمدِينةِ ما رأَينا أَحداً أَجْرأَ مِنْ هذَا فَلَما رأَى ما يقُولُونَ حدثَهمْ عَنْ رسول اللهِ ص فَقَالَ أَهْلُ الْمدِينةِ ما رأَينا أَحداً قَط أَكْذَب مِنْ هذَا يحدثُنا عمنْ لَمْ يره فَلَما رأَى ما يقُولُونَ حدثَهمْ عَنْ جابِرِ بْنِ عَبْدِ اللهِ

قَالَ فَصدقُوه و كَانَ جابِر بْن عبْدِ اللهِ يأْتِيه فَيتعلم مِنْه

"The Imam has said, 'They would accept what he narrates from Jabir ibn 'Abd Allah. However, Jabir would come to him and learn from him (Muhammad ibn Ali ibn al-Husayn, recipient of divine supreme covenant).'"

٣- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدٍ عنْ عِلِي بْنِ الْحكَمِ عنْ مثَنى الْحناطِ عنْ أَبِي بصِيرٍ قَالَ دخلْت علَى أَبِي جعْفَرٍ ع فَقُلْت لَه أَنْتمْ ورثَةُ رسول اللهِ ص قَالَ نعمْ قُلْت رسولُ اللهِ ص وارِثُ الْأَنْبِياءِ عِلم كُل ما عِلموا قَالَ لِي نعمْ قُلْت فَأَنْتمْ تقْدِرونَ علَى أَنْ تحْيوا الْموْتى و تبْرِءُوا الْأَكْمه و الْأَبرص قَالَ نعمْ بِإِذْنِ اللهِ ثُم قَالَ لِي ادْنُ مِني يا أَبا محمدٍ فَدنوْت مِنْه فَمسح علَى وجْهِي و علَى عيْني فَأَبصرْت الشمْس و السماءَ و الْأَرض و الْبيوت و كُل شيْءٍ فِي الْبلَدِ ثُم قَالَ لِي أَ تحِب أَنْ تكُونَ هكَذَا و لَك ما لِلناسِ و علَيْك ما علَيْهِمْ يوْم الْقِيامةِ أَوْ تعود كَما كُنت و لَك الْجنةُ خالِصاً قُلْت أَعود كَما كُنت فَمسح علَى عيْني فَعدْت كَما كُنت قَالَ فَحدثْت ابْن أَبِي عمْيرٍ بِهذَا فَقَالَ أَشْهد أَن هذَا حق كَما أَن النهار حق

"I (the narrator) told it to ibn abu 'Umayr who said, 'I testify that this is true just as the day is true.'"

H 1267, Ch. 118, h 3

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from al-Muthanna al-Hannat from abu Basir who has said the following:

"Once I went to see abu Ja'far, recipient of divine supreme covenant, and asked him, 'Are you the heir of the Messenger of Allah?' He said, 'Yes, we are his heir.' I then asked, 'Was the Messenger of Allah the heir of the prophets and did he know all that they knew?' He said to me, 'Yes, it is true.' I then asked, 'Do you have the power to bring the dead back to life and cure the lepers, and the blind?' He said, 'Yes, we do have such powers by the permission of Allah.' Then he said to me, 'Come closer to me, O abu Muhammad.' I went closer to him and he rubbed my face and my eyes and I saw the sun, the skies, the earth, the houses and all things in the town. Then he asked me, 'Do you like to live this way, you will have what others have and be responsible for whatever they will be held responsible for on the Day of Judgment or wopuld you like to live as before and have paradise purely?' I said, 'I would like to live as I lived before.' He rubbed my eyes and I found myself as before.'

٤- محمد بْن يحْيى عنْ محمدِ بْنِ أَحْمد عنْ محمدِ بْنِ الْحسيْنِ عنْ محمدِ بْنِ عِلِي عنْ عاصِمِ بْنِ حمِيدٍ عنْ محمدِ بْنِ مسْلِمٍ عنْ أَبِي جعْفَرٍ ع قَالَ كُنت عِنْده يوْماً إِذْ وقَع زوْج ورشانَ علَى الْحائِطِ و هدلَا هدِيلهما فَرد أَبو جعْفَرٍ ع علَيْهِما كَلَامهما ساعةً ثُم نهضا فَلَما طَارا علَى الْحائِطِ هدلَ الذكَر علَى الْأُنْثَى ساعةً ثُم نهضا فَقُلْت جعِلْت فِداك ما هذَا الطَّير قَالَ يا ابْن مسْلِمٍ كُل شيْءٍ خلَقَه الله مِنْ طَيرٍ أَوْ بهِيمةٍ أَوْ شيْءٍ فِيهِ روح فَهو أَسْمع لَنا و أَطْوع مِن ابْنِ آدم إِن هذَا الْورشانَ ظَن بِامْرأَتِهِ فَحلَفَتْ لَه ما فَعلْت فَقَالَتْ ترْضى بِمحمدِ بْنِ عِلِي فَرضِيا بِي فَأَخْبرته أَنه لَها ظَالِم فَصدقَها

"One day I was in the presence of abu Ja'far, recipient of divine supreme covenant, when a pair of turtledoves came and sat on the wall and exchanged cooing as they usually do. Abu Ja'far, recipient of divine supreme covenant, then also responsed to their queries for a while. They then flew away and on the other wall the male sounded to the female for a while and then both of them flew away. I then asked the Imam, 'May Allah keep my soul in service for your cause, what were these birds?' The Imam said, 'O ibn Muslim, all that Allah has created, such as birds, animals or other things that have life, they obey us better than people. The male dove was suspicious about the female and she denied it on oath, which the male did not accept. Then she asked if he would abide by the decision of Muhammad ibn Ali, recipient of divine supreme covenant. He agreed and I told him that he had wronged his mate, then he believed her.'"

H 1268, Ch. 118, h 4

Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad from Muhammad ibn al-Husayn from Muhammad ibn Ali from 'Asim ibn Humayd from Muhammad ibn Muslim who has said the following:

٥- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنْ عِلِي بْنِ أَسْباطٍ عنْ صالِحِ بْنِ حمْزةَ عنْ أَبِيهِ عنْ أَبِي بكْرٍ الْحضْرمِي قَالَ لَما حمِلَ أَبو جعْفَرٍ ع إِلَى الشامِ إِلَى هِشامِ بْنِ عبْدِ الْملِكِ و صار بِبابِهِ قَالَ لِأَصْحابِهِ و منْ كَانَ بِحضْرتِهِ مِنْ بنِي أُميةَ إِذَا رأَيتموني قَدْ وبخْت محمد بْن عِلِي ثُم رأَيتموني قَدْ سكَت فَلْيقْبلْ علَيْهِ كُل رجلٍ مِنْكُمْ فَلْيوبخْه ثُم أَمر أَنْ يؤْذَنَ لَه فَلَما دخلَ علَيْهِ أَبو جعْفَرٍ ع قَالَ

"Once abu Ja'far, recipient of divine supreme covenant, was taken to al-Sham (Damascus) to the court of Hisham ibn 'Abd al-Malik. When he arrived at his door he (Hisham) instructed his people from the Amawids, 'When I finish scolding Muhammad ibn Ali, recipient of divine supreme covenant, and stop, then each of you one after the other should reprimand and level blame on him.' He then ordered to allow Muhammad ibn Ali, recipient of divine supreme covenant, to come in his presence. When abu Ja'far, recipient of divine supreme covenant, arrived he made a gesture with his hand to all of them and offered a general greeting. He then sat down. This increased the

H 1269, Ch. 118, h 5

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ali ibn Asbat from Salih ibn Hamza from his father from abu Bakr al-Hadrami who has said the following:

disappointment of Hisham because he did not address him as the Caliph and sat down without his permission. Hisham then began to reprimand and scold him. He said to him among other things, ‘O Muhammad ibn Ali, why is it that one or the other from you cause disunity among the Muslims and call people to follow him thinking that he is the Imam? It is nothing but because of his ignorance and foolishness.’ He scolded him as much as he wanted. When he became quiet others one after the other began to annoy and nag him.

“When they all became quiet, he rose and stood up and asked, ‘O people, what is it that you want and where are you headed? Through us, Allah granted you guidance to the first one among you and through us the last among you can receive guidance. You do have a temporary power but to us belongs the future power and there will be no power after our power; to us belongs the final good end as Allah, the Most Majestic, the Most Gracious, has said, “The final victory is for the pious ones.” (7:128)

“He (Hisham) ordered him imprisoned. In the prison whoever he spoke to he would sympathize with him. The guard came to Hisham and said, ‘O Amir al-Mu’minin, I am afraid for you from the people of al-Sham (Damascus). They may remove you from this position.’ He gave him the full report. Hisham then ordered the Imam and his people escorted to Madina. He ordered his people not to allow the Imam and his people to go to marketplaces. They were denied food and water. They traveled three days without food and water until they arrived at Madyan. They were left behind the locked doors therein. People of the Imam complained to him of hunger and thirst. The Imam has said that he then climbed a hill above them and said loudly, ‘O people of Madyan, the town of unjust people. I am Baqiyat Allah (the power that Allah has kept in reserve) as He has said, “If you are true believers then you must know that the profit (the reserved power) which Allah has left for you is better for you (than what you may gain through deceitful ways). I am not responsible for your deeds.’” (11:86)

“The Imam has said that among them there was an old man who went to them (people of the town) and said, ‘By Allah, this is the call of Shu‘ayb, the Prophet of Allah. If you do not go to this man in the marketplace, you will be seized from the above and below. Believe me and obey me this time, but you may reject me next time. I am giving you good advice.’ He has said, ‘They came out quickly to Muhammad ibn Ali, recipient of divine supreme covenant, and his people in the marketplace. The news reached Hisham ibn ‘Abd al-Malik who summoned the old man and he was taken to the court but it is not known what he did to him.’”

H 1270, Ch. 118, h 6

Sa‘d. ibn ‘Abd Allah and al-Himyari both have narrated from Ibrahim ibn Mahziyar from his brother, Ali ibn Mhaziyar from al-Husayn ibn Sa‘id from Muhammad ibn Sinan from ibn Muskan from abu Basir from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Muhammad ibn Ali, al-Baqir, recipient of divine supreme covenant, passed away at the age of fifty-seven, in A.H. one hundred fourteen. He lived for nineteen years and two months after Ali ibn al-Husayn, recipient of divine supreme covenant.”

بِيدِهِ السلَام عَلَيكُمْ فَعمهمْ جمِيعاً بِالسلَامِ ثُم جلَس فَازْداد هِشام علَيهِ حنقاً بِتَركِهِ السلَام علَيهِ بِالْخِلَافَةِ و جلُوسِهِ بِغَيرِ إِذْنِ فَأَقْبلَ يوبخه و يقُولُ فِيما يقُولُ لَه يا محمد ْبن عَلِي لَا يزالُ الرجلُ مِنْكُمْ قَدْ شق عصا الْمسْلِمِين و دعا إِلَى نفْسِهِ و زعم أَنه الْإِمام سفَهاً و قِلةَ عِلْمٍ و وبخه بِما أَراد أَنْ يوبخه فَلَما سكَت أَقْبلَ علَيهِ الْقَوْم رجلٌ بعْد رجلٍ يوبخه حتى انْقَضى آخِرهمْ فَلَما سكَت الْقَوْم نهض ع قَائِماً ثُم قَالَ أَيها الناس أَين تذْهبونَ و أَين يرادبِكُمْ بِنا هدى الله أَولَكُمْ وبِنا يخْتِم آخِركُمْ فَإِنْ يكُنْ لَكُمْ ملْك معجلٌ فَإِن لَنا ملْكاً مؤجلًا و لَيس بعْد ملْكِنا ملْك لِأَنا أَهْلُ الْعاقِبةِ يقُولُ الله عز و جل و الْعاقِبةُ لِلْمتقِين فَأَمر بِهِ إِلَى الْحبْسِ فَلَما صار إِلَى الْحبْسِ تكَلم فَلَمْ يبْق فِي الْحبْسِ رجلٌ إِلا ترشفَه و حن إِلَيهِ فَجاءَ صاحِب الْحبْسِ إِلَى هِشامٍ فَقَالَ يا أَمِير الْمؤْمِنِين إِني خائِف علَيك مِنْ أَهلِ الشامِ أَنْ يحولُوا بيْنك و بيْن مجْلِسِك هذَا ثُم أَخْبره بِخبرِهِ فَأَمر بِهِ فَحمِلَ علَى الْبرِيدِ هو و أَصْحابه لِيردوا إِلَى الْمدِينةِ و أَمر أَنْ لَا يخْرج لَهم الْأَسْواق و حالَ بيْنهمْ و بيْن الطعامِ و الشرابِ فَساروا ثَلَاثاً لَا يجِدونَ طَعاماً و لَا شراباً حتى انْتهوْا إِلَى مدْين فَأُغْلِق باب الْمدِينةِ دونهمْ فَشكَا أَصْحابه الْجوع و الْعطَش قَالَ فَصعِد جبلًا لِيشْرف علَيهِمْ فَقَالَ بِأَعْلَى صوْتِهِ يا أَهلَ الْمدِينةِ الظالِمِ أَهلُها أَنا بقِيةُ اللهِ يقُولُ الله بقِيت اللهِ خَيرٌ لَكُمْ إِنْ كُنتمْ مؤْمِنِين و ما أَنا علَيكُمْ بِحفِيظٍ قَالَ و كَانَ فِيهِمْ شيْخ كَبِير فَأَتاهمْ فَقَالَ لَهمْ يا قَوْمِ هذِهِ و اللهِ دعْوةُ شعَيبٍ النبِي و اللهِ لَئِنْ لَمْ تخْرجوا إِلَى هذَا الرجلِ بِالْأَسْواقِ لَتؤْخذُن مِنْ فَوقِكُمْ و مِنْ تحْتِ أَرجِلِكُمْ فَصدقُونِي فِي هذِهِ الْمرةِ و أَطِيعونِي و كَذبونِي فِيما تسْتأْنِفُونَ فَإِني لَكُمْ ناصِح قَالَ فَبادروا فَأَخْرجوا إِلَى محمدِ ْبنِ عَلِي و أَصْحابِهِ بِالْأَسْواقِ فَبلَغَ هِشام ْبن عَبدِ الْملِكِ خبر الشيْخِ فَبعثَ إِلَيهِ فَحملَه فَلَمْ يدْر ما صنع بِهِ

٦- سعْد ْبن عَبدِ اللهِ و الْحِمْيرِي جمِيعاً عنْ إِبراهِيم ْبنِ مهْزيار عنْ أَخِيهِ عَلِي ْبنِ مهْزيار عنِ الْحسيْنِ ْبنِ سعِيدٍ عنْ محمدِ ْبنِ سِنانٍ عنِ ابنِ مسْكَانَ عنْ أَبِي بصِيرٍ عنْ أَبِي عَبدِ اللهِ ع قَالَ قُبِض محمد ْبن عَلِي الْباقِر و هو ابن سبْعٍ و خمْسِين سنةً فِي عامِ أَربعِ عشْرةَ و مِائَةٍ عاش بعْد عَلِي ْبنِ الْحسيْنِ ع تِسْع عشْرةَ سنةً و شهْرينِ

بَابُ مَوْلِدِ أَبِي عَبْدِ اللهِ جَعْفَرِ بْنِ مُحَمدٍ ع

Chapter One Hundred Nineteen

The Birth of abu ‘Abd Allah Ja‘far ibn Muhammad, Recipient of Divine Supreme Covenant

وُلِدَ أبو عَبْدِ اللهِ ع سنةَ ثَلَاثٍ و ثَمانِين و مضى فِي شوالٍ مِنْ سنةِ ثَمانٍ و أَرْبعِين و مِائَةٍ و لَه خَمْس و سِتونَ سنةً و دفِن بِالْبقِيعِ فِي الْقَبْرِ الذِي دفِن فِيهِ أبوه و جده و الْحسن بْن عَلِي ع و أُمه أُم فَرْوةَ بِنْت الْقَاسِمِ بْنِ محمدِ بْنِ أَبِي بكْرٍ و أُمها أَسْماءُ بِنْت عَبْدِ الرحْمنِ بْنِ أَبِي بكْرٍ

Al-Kulayni has said, “Abu ‘Abd Allah, recipient of divine supreme covenant, was born in A.H. eighty-three. He passed away in the month of Shawwal in the year one hundred forty-eight at the age of sixty-five. He was buried in al-Baqi‘ cemetery, Madina in the graveyard, where his father and grandfather and al-Hassan ibn Ali, recipient of divine supreme covenant, were buried. His mother was ’Umm Farwah, daughter of al-Qasim ibn Muhammad ibn abu Bakr, and her mother was ’Asma’ daughter of ‘Abd al-Rahman ibn abu Bakr.”

١ - محمد بْن يحْيى عَنْ أَحْمد بْنِ محمدٍ عَنْ عَبْدِ اللهِ بْنِ أَحْمد عَنْ إِبراهِيم بْنِ الْحسنِ قَالَ حدثَنِي وهْب بْن حفْصٍ عَنْ إِسْحاق بْنِ جرِيرٍ قَالَ قَالَ أَبو عَبْدِ اللهِ ع كَانَ سعِيد بْن الْمسيبِ و الْقَاسِم بْن محمدِ بْنِ أَبِي بكْرٍ و أَبو خَالِدٍ الْكَابِلِي مِنْ ثِقَاتِ عَلِي بْنِ الْحسيْنِ ع قَالَ و كَانتْ أُمي مِمنْ آمنتْ و اتقَتْ و أَحْسنتْ و الله يحِب الْمحْسِنِين قَالَ و قَالَتْ أُمي قَالَ أَبِي يا أُم فَرْوةَ إِني لَأَدْعو الله لِمذْنِبِي شِيعتِنا فِي الْيوْمِ و اللَّيْلَةِ أَلْف مرةٍ لِأَنا نحْن فِيما ينوبنا مِن الرزايا نصْبِر علَى ما نَعْلَم مِن الثوابِ و هُمْ يصْبِرونَ علَى ما لَا يعْلَمونَ

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ‘Abd Allah ibn Ahmad from Ibrahim ibn al-Hassan who has said that Wahab ibn Hafs narrated to me from Ishaq ibn Jarir who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Sa‘id ibn al-Musayyib, al-Qasim ibn Muhammad ibn abu Bakr and abu al-Khalid al-Kabuli were of the trusted and reliable companions of Ali ibn al-Husayn, recipient of divine supreme covenant. The Imam has said, ‘My mother was a true believer, pious and a person of good deeds. Allah loves the people of good deeds.’ He has said, ‘My mother has said that my father said, “O ’Umm Farwah, I pray to Allah to forgive the sins of the sinners of our Shi‘a (followers) a thousand times a day because we exercise patience in the face of hardships knowing well the facts of reward (in the next life) but they exercise patience in that of which they have no knowledge.’”

٢ - بعْض أَصْحابِنا عنِ ابْنِ جمْهورٍ عَنْ أَبِيهِ عَنْ سلَيْمانَ بْنِ سماعةَ عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ عنِ الْمفَضلِ بْنِ عمر قَالَ وجه أَبو جَعْفَرٍ الْمنْصور إِلَى الْحسنِ بْنِ زَيْدٍ و هو والِيه علَى الْحرمَيْنِ أَنْ أَحْرِقْ علَى جَعْفَرِ بْنِ محمدٍ داره فَأَلْقَى النار فِي دارِ أَبِي عَبْدِ اللهِ فَأَخذَتِ النار فِي الْبابِ و الدهْلِيزِ فَخرج أَبو عَبْدِ اللهِ ع يتخطى النار و يمْشِي فِيها و يقُولُ أَنا ابْن أَعْراقِ الثرى أَنا ابْن إِبراهِيم خَلِيلِ اللهِ ع

H 1271, Ch. 119, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ‘Abd Allah ibn Ahmad from Ibrahim ibn al-Hassan who has said that Wahab ibn Hafs narrated to me from Ishaq ibn Jarir who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Sa‘id ibn al-Musayyib, al-Qasim ibn Muhammad ibn abu Bakr and abu al-Khalid al-Kabuli were of the trusted and reliable companions of Ali ibn al-Husayn, recipient of divine supreme covenant. The Imam has said, ‘My mother was a true believer, pious and a person of good deeds. Allah loves the people of good deeds.’ He has said, ‘My mother has said that my father said, “O ’Umm Farwah, I pray to Allah to forgive the sins of the sinners of our Shi‘a (followers) a thousand times a day because we exercise patience in the face of hardships knowing well the facts of reward (in the next life) but they exercise patience in that of which they have no knowledge.’”

٣ - الْحسيْن بْن محمدٍ عَنْ معلى بْن محمدٍ عنِ الْبرْقِي عَنْ أَبِيهِ عمنْ ذَكَره عَنْ رفَيْدٍ مَوْلَى يزِيد بْنِ عَمْرِو بْنِ هبيْرةَ قَالَ سخِطَ علَي ابْن هبيْرةَ و حلَف علَي لَيقْتلَنِي فَهرَبت مِنْه و عذْت بِأَبِي عَبْدِ اللهِ ع فَأَعْلَمته خبرِي فَقَالَ لِي انصرِفْ و أَقْرِئْه مِني السلَام و قُلْ لَه إِني قَدْ آجرْت علَيْك مَوْلَاك رفَيْداً فَلَا تهجْه بِسوءٍ فَقُلْت لَه جعِلْت فِداك شامِي خبِيثُ الرأْيِ فَقَالَ اذْهبْ إِلَيْهِ كَما أَقُولُ لَك فَأَقْبلْت فَلَما كُنت فِي بعْضِ الْبوادِي اسْتقْبلَنِي أَعْرابِي فَقَالَ أَين تذْهب إِني أَرى وجْه مقْتولٍ ثُم قَالَ لِي

H 1272, Ch. 119, h 2

Certain persons of our people have narrated from ibn Jumhur from his father from Sulayman ibn Sama‘a from ‘Abd Allah ibn al-Qasim from al-Mufaddal ibn ‘Umar who has said the following:

“Once abu Ja‘far al-Mansur ordered his governor of Makka and Madina, al-Hassan ibn al-Zayd, to set fire to the house of Ja‘far ibn Muhammad, recipient of divine supreme covenant, to burn him to death. The house of abu ‘Abd Allah, recipient of divine supreme covenant, was set on fire and it burned the door and the corridor. Abu ‘Abd Allah, recipient of divine supreme covenant, came out walking in the fire and stepping on it and said, ‘I am the son of ’A‘raq al-Thara (’Isma‘il), I am the son of Ibrahim (Abraham), the beloved friend of Allah.’”

H 1273, Ch. 119, h 3

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from al-Barqi from his father from those he mentioned from Rufayd, slave of Yazid ibn ‘Amr ibn Hubayra who has said the following:

“Once Hubayra became angry with me and swore to kill me. I ran away from him in fear and sought refuge with abu ‘Abd Allah, recipient of divine supreme covenant. I informed him of my story and he said, ‘go back and convey my greetings to him and say to him, on my behalf, “I have given refuge and protection against you to your slave, Rufayd. Do not harm him with your anger.”’ I said to him, ‘May Allah keep my soul in service for your cause, he is a Shami (from Damascus) and has filthy opinions.’ He said, ‘go to him and say what I have told you to say.’ I then returned back and on the way in the wilderness I met an Arab man who asked me, ‘Where are you going? I see the face of a man to be killed.’ He then said, ‘Show me your hand.’ I showed him my hand. He said, ‘It is the hand

of a person to be murdered.' He then said, 'Show me your foot.' I showed him my foot. He said, 'It is the foot of a person to be murdered.' He then said, 'Show me your body.' When I did so, he said, 'It is the body of a person to be murdered.' He then said, 'Show me your tongue.' I showed him my tongue. He said, 'go on. Nothing will happen to you. On your tongue there is a message that if you take it even to the tall mountains they will obey you.'

"I (the narrator) then went on until I was at the door of ibn Hubayra and I asked permission to see him and then I went in his presence. He said, 'The traitor has come on his own legs. O slave, get the leather rope and the sword,' he shouted. He ordered to tie up my hands and head. The sword man stood over my head to cut my head off. I said, 'O commander, you have not captured me just like that. I came to you from a living person. There is a certain matter that I want to say to you. Thereafter it will be up to you to do whatever you may choose.' He said, 'Say it.' I said, 'First, you must allow me to speak to you in private.' He ordered everyone to go out of the room and they went out. I said, 'Ja'far ibn Muhammad, recipient of divine supreme covenant, asked me to convey his greetings of peace to you. He also said, "I have given protection against you to your slave, Rufayd. Do not harm him with your words." He then said, 'I swear you to Allah, did Ja'far (ibn Muhammad) really say these words and convey greetings of peace to me?' I then swore before him and he asked Allah to grant peace to Ja'far ibn Muhammad. He did so three times. Then he opened my hands and then said, 'This does not convince me until you do to me what I just did to you.' I said, 'My hands will not move for such things and my conscience will not accept it.' He said, 'By Allah, my conscience will not agree unless you do what I asked.' I then did what he had done to me and then released him. He then gave me his own seal and said, 'I hereby place all of my affairs in your hands to manage as you would like.'"

أَخْرِجْ يدك فَفَعلْت فَقَالَ يد مقْتولٍ ثُم قَالَ لِي أَبرِزْ رِجْلك فَأَبرزْت رِجْلِي فَقَالَ رِجْلُ مقْتولٍ ثُم قَالَ لِي أَبرِزْ جسدك فَفَعلْت فَقَالَ جسد مقْتولٍ ثُم قَالَ لِي أَخْرِجْ لِسانك فَفَعلْت فَقَالَ لِي امْضِ فَلَا بأْس علَيْك فَإِن فِي لِسانِك رِسالَةً لَوْ أَتيت بِها الْجِبالَ الرواسِي لَانْقَادتْ لَك قَالَ فَجِئْت حتى وقَفْت علَى بابِ ابنِ هبيرةَ فَاسْتأْذَنت فَلَما دخلْت علَيْهِ قَالَ أَتَتك بِحائِنِ رِجْلَاه يا غُلَام النطْع و السيْف ثُم أمر بِي فَكُتفْت و شد رأْسِي و قَام علَي السياف لِيضْرِب عنقِي فَقُلْت أَيها الْأَمِير لَمْ تظْفَر بِي غَفْوةً و إِنما جِئْتك مِنْ ذَاتِ نفْسِي و هاهنا أَمر أَذْكُره لَك ثُم أَنت و شأْنك فَقَالَ قُلْ فَقُلْت أَخْلِنِي فَأَمر منْ حضر فَخرجوا فَقُلْت لَه جعْفَر بن محمدٍ يقْرِئُك السلَام و يقُولُ لَك قَدْ آجرْت علَيْك موْلَاك رفَيداً فَلَا تهجْه بِسوءٍ فَقَالَ و اللهِ لَقَدْ قَالَ لَك جعْفَر بن محمدٍ هذِهِ الْمقَالَةَ و أَقْرأَنِي السلَام فَحلَفْت لَه فَردها علَي ثَلَاثاً ثُم حل أَكْتافِي ثُم قَالَ لَا يقْنِعنِي مِنْك حتى تفْعلَ بِي ما فَعلْت بِك قُلْت ما تنْطَلِق يدِي بِذَاك و لَا تطِيب بِهِ نفْسِي فَقَالَ و اللهِ ما يقْنِعنِي إِلا ذَاك فَفَعلْت بِهِ كَما فَعلَ بِي و أَطْلَقَنِه فَناولَنِي خاتمه و قَالَ أُمورِي فِي يدِك فَدبرْ فِيها ما شِئْت

H 1274, Ch. 119, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from 'Umar ibn 'Abd al-'Aziz from al-Khaybari from Yunus ibn Zabyan and al-Mufaddal ibn 'Umar and abu Salama al-Sarraj and al-Husayn ibn Thuwayr ibn abu Fakhita who have said the following:

"Once we were in the presence of abu 'Abd Allah, recipient of divine supreme covenant, and he said, 'We (*Ahl al-Bayt*) have the key to the treasures of the earth. If I tell one of my feet to say to the earth, "Let out whatever gold that is there in you," it will do so.'

"The narrator) has said that he then said to one of his feet and made a line with it on earth, the earth ripped open, then he told his hand that took out a brick of gold of the size of a hand (about a foot). He then said, 'Watch carefully.' We then looked again and saw many such pieces of gold one over the other shining. A certain person among us said, 'May Allah keep my soul in service for your cause, you have been granted whatever there is but your Shi'a are needy.'

"The narrator has said that the Imam then said, 'Allah will soon grant to our Shi'a and to us the bounties of both this and the next life. He will admit them in paradise and its blessings. There will be hell for our enemies.'"

٤- محمد بن يحيى عنْ أَحْمد بن محمدٍ عنْ عمر بن عبْدِ الْعزِيزِ عنِ الْخَيبرِي عنْ يونس بن ظَبيانَ و مفَضل بن عمر و أَبِي سلَمةَ السراجِ و الْحسيْنِ بن ثُوَيرِ بن أَبِي فَاخِتةَ قَالُوا كُنا عِنْد أَبِي عبْدِ اللهِ ع فَقَالَ عِنْدنا خزائِن الْأَرْضِ و مفَاتِيحها و لَوْ شِئْت أَنْ أَقُولَ بِإِحْدى رِجْلَي أَخْرِجِي ما فِيكِ مِن الذهبِ لَأَخْرجتْ قَالَ ثُم قَالَ بِإِحْدى رِجْلَيهِ فَخطها فِي الْأَرْضِ خطّاً فَانفَرجتِ الْأَرْض ثُم قَالَ بِيدِهِ فَأَخْرج سبِيكَةَ ذَهبٍ قَدْر شِبرٍ ثُم قَالَ انْظُروا حسناً فَنظَرنا فَإِذَا سبائِك كَثِيرةٌ بعْضها علَى بعْضٍ يتلَأْلَأُ فَقَالَ لَه بعْضنا جعِلْت فِداك أُعْطِيتْ ما أُعْطِيتْ و شِيعتكُمْ محْتاجونَ قَالَ فَقَالَ إِن الله سيجْمع لَنا و لِشِيعتِنا الدنْيا و الْآخِرةَ و يدْخِلُهمْ جناتِ النعِيمِ و يدْخِلُ عدونا الْجحِيم

H 1275, Ch. 119, h 5

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from certain persons of his people from abu Basir who has said the following:

"I had a neighbor who followed the Sultan (the ruler) and he had gained certain properties. He often arranged parties and

٥- الْحسيْن بن محمدٍ عنِ الْمعلى بن محمدٍ عنْ بعْضِ أَصْحابِهِ عنْ أَبِي بصِيرٍ قَالَ كَانَ لِي جار يتبِع السلْطَانَ فَأَصاب مالًا فَأَعد فِياناً و كَانَ يجْمع الْجمِيع إِلَيْهِ

و يشْرب الْمسْكِر و يؤْذِيني فَشكَوْته إِلَى نفْسِهِ غَير مرةٍ فَلَمْ يْنتهِ فَلما أَنْ أَلْححْت علَيْهِ فَقَالَ لِي يا هذَا أَنا رجلٌ مْبتلًى و أَنت رجلٌ معافًى فَلَوْ عرضْتنِي لِصاحِبك رجوْت أَنْ يْنقِذَنِي الله بِك فَوقَع ذَلِك لَه فِي قَلْبِي فَلما صِرْت إِلَى أَبِي عْبدِ اللهِ ع ذَكَرْت لَه حالَه فَقَالَ لِي إِذَا رجعْت إِلَى الْكُوفَةِ سيأْتِيك فَقُلْ لَه يقُولُ لَك جعْفَر ْبن محمدٍ دعْ ما أَنت علَيْهِ و أَضْمن لَك علَى اللهِ الْجنةَ فَلما رجعْت إِلَى الْكُوفَةِ أَتانِي فِيمنْ أَتى فَاحْتبسْته عِنْدِي حتى خلَا مْنزِلِي ثُم قُلْت لَه يا هذَا إِني ذَكَرْتك لِأَبِي عْبدِ اللهِ جعْفَر ْبن محمدٍ الصادِق ع فَقَالَ لِي إِذَا رجعْت إِلَى الْكُوفَةِ سيأْتِيك فَقُلْ لَه يقُولُ لَك جعْفَر ْبن محمدٍ دعْ ما أَنت علَيْهِ و أَضْمن لَك علَى اللهِ الْجنةَ قَالَ فَبكَى ثُم قَالَ لِي اللهِ لَقَدْ قَالَ لَك أَبو عْبدِ اللهِ هذَا قَالَ فَحلَفْت لَه أَنه قَدْ قَالَ لِي ما قُلْت فَقَالَ لِي حسْبك و مضى فَلما كَانَ بعْد أَيامٍ بعثَ إِلَي فَدعانِي و إِذَا هو خلْف دارِهِ عرْيانٌ فَقَالَ لِي يا أَبا بصِيرٍ لَا و اللهِ ما بقِي فِي مْنزِلِي شيْءٌ إِلا و قَدْ أَخْرجْته و أَنا كَما ترى قَالَ فَمضيْت إِلَى إِخْوانِنا فَجمعْت لَه ما كَسوْته بِهِ ثُم لَمْ تأْتِ علَيْهِ أَيام يسِيرةٌ حتى بعثَ إِلَي أَني عَلِيلٌ فَأَتِنِي فَجعلْت أَخْتلِف إِلَيْهِ و أُعالِجه حتى نزلَ بِهِ الْموْت فَكُنت عِنْده جالِساً و هو يجود بِنفْسِهِ فَغشِي علَيْهِ غَشْيةً ثُم أَفَاق فَقَالَ لِي يا أَبا بصِيرٍ قَدْ وفَى صاحِبك لَنا ثُم قُبِض رحْمةُ اللهِ علَيْهِ فَلما حججْت أَتيت أَبا عْبدِ اللهِ ع فَاسْتأْذَنت علَيْهِ فَلما دخلْت قَالَ لِي اِبتداءً مِنْ داخِلِ الْبيْتِ و إِحْدى رِجْلَي فِي الصحْنِ و الْأُخْرى فِي دِهْلِيزِ دارِهِ يا أَبا بصِيرٍ قَدْ وفَينا لِصاحِبك

invited female singers. They would drink wine and disturb me. I complained to the man several times but he did not pay any attention. When I insisted he said, ‘O man, I am an addicted person and you are sober. I wish you would take me to your master and I hope Allah will save me through him.’ His words impressed me a great deal. Upon my visiting abu ‘Abd Allah, recipient of divine supreme covenant, I mentioned the condition of the man to him. The Imam said, ‘When you will go back to Kufa he may come to you, say to him, “Ja‘far ibn Muhammad, recipient of divine supreme covenant, said to you, ‘Stay away from what you are involved in. I guarantee that Allah will admit you in paradise.’”’ When I returned to Kufa he came to me. I kept him with me until just two of us were there alone. I then said to him, ‘O man, I mentioned you to abu ‘Abd Allah, Ja‘far ibn Muhammad, al-Sadiq, recipient of divine supreme covenant, and he said to me, “When you will return to al-Kufa, the man will soon come to you. Say to him, ‘Ja‘far ibn Muhammad said to you, “Stay away from what you are involved in and I will guarantee that Allah will admit you in paradise.”’”

“The narrator has said that the man then wept and asked me, ‘I swear you to Allah, did abu ‘Abd Allah, recipient of divine supreme covenant, really say this to you?’ I then swore before him that abu ‘Abd Allah, recipient of divine supreme covenant, did really say so.’ He said, ‘This is enough for you’ and he left. After few days he called me while he was behind his house and had no clothes on him and he said to me, ‘O abu Basir, by Allah, there is nothing left in my house. I gave all of them away and I am left as you see.’

“The narrator has said, ‘I then went to our people and made a collection to clothe him. Shortly thereafter he sent someone to inform me that he was ill and that I must see him. Thereafter I often went to him to provide treatment until he was about to die. I was sitting near him and he was experiencing the agony of death. He fainted and then regained conscience and said to me, ‘O abu Basir, your master has fulfilled his promise to me.’ He then passed away. May Allah grant him blessings. When I went for Hajj I went to see abu ‘Abd Allah, recipient of divine supreme covenant, and asked permission for a meeting. As I was about to enter in his presence, one foot in the corridor and one inside, the Imam, before my saying anything, said from the inside, ‘O abu Basir, we have fulfilled our promise to your friend.’”

٦ - أَبو علِي الْأَشْعرِي عنْ محمدِ ْبنِ عْبدِ الْجبارِ عنْ صفْوانَ ْبنِ يحْيى عنْ جعْفَرِ ْبنِ محمدِ ْبنِ الْأَشْعثِ قَالَ قَالَ لِي أَ تدْرِي ما كَانَ سبب دخولِنا فِي هذَا الْأَمرِ و مْعرِفَتِنا بِهِ و ما كَانَ عِنْدنا مِنْه ذِكْر و لَا مْعرِفَةُ شيْءٍ مِما عِنْد الناسِ قَالَ قُلْت لَه ما ذَاك قَالَ إِن أَبا جعْفَرٍ يعْنِي أَبا الدوانِيقِ قَالَ لِأَبِي محمدِ ْبنِ الْأَشْعثِ يا محمد اِبغِ لِي رجلًا لَه عقْلٌ يؤدي عني فَقَالَ لَه أَبِي قَدْ أَصبْته لَك هذَا فُلَانُ ْبن مهاجِرٍ خالِي قَالَ فَأْتِنِي بِهِ قَالَ فَأَتيته بِخالِي فَقَالَ لَه أَبو جعْفَرٍ يا اِبن مهاجِرٍ خذْ هذَا الْمالَ و أْتِ الْمدِينةَ و أْتِ عْبد اللهِ ْبن الْحسنِ ْبنِ الْحسنِ و عِدةً مِنْ أَهْلِ بيْتِهِ فِيهِمْ جعْفَر ْبن محمدٍ فَقُلْ لَهمْ إِني رجلٌ غَرِيب مِنْ أَهْلِ خراسانَ

H 1276, Ch. 119, h 6

Abu Ali al-Ash‘ari has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from Ja‘far ibn Muhammad ibn al-’Ash‘ath who said to me the following:

“Do you know the reason why we came in this matter (became Shi‘a) and recognized it even though there was no mention of it among us and we had no knowledge of what other people (Shi‘a) had?” I (the narrator) asked him, “What then is the reason for it?”

“He said, ‘Abu Ja‘far, abu Dawaniq once said to abu Muhammad ibn al-‘Ash‘ath, ‘O Muhammad, I want a person of reason who can represent me.’ My father said, ‘I have found one for you. He is so and so ibn Muhajir, my maternal uncle.’ He (abu Dawaniq) said, ‘Bring him to me.’ He has said that he brought him to abu Dawaniq. Abu Ja‘far, abu Dawaniq said, ‘O son of Muhajir, take this property to Madina and give it to ‘Abd Allah ibn al-Hassan ibn al-Hassan and a number of the people of his family among whom is Ja‘far ibn Muhammad and say to them, “I am from Khrusan and a stranger in this area. One of

your Shi‘a (followers) from Khurasan gave me this property to deliver to you.” Then give to each of them from the property with such and such conditions. When they take the property then, as a messenger, ask them for a receipt for the amount and the kind of the property they received from you.”

“He then took the property, went to Madina and came back to abu Dawaniq when Muhammad ibn al-’Ash‘th was also present. Abu Daqwaniq asked, ‘What did you leave behind?’ He said, ‘I met the people and this is the receipt in their own handwritings for what they received, except Ja‘far ibn Muhammad, recipient of divine supreme covenant. I went to see him when he was praying in the Mosque of the Messenger of Allah. I sat behind him to wait until he finished so then I could give him the message as I had done with the others. He hurried up, finished, then turned to me and said, ‘O you, have fear of Allah and do not deceive *Ahl al-Bayt* (the family) of Muhammad, recipient of divine supreme covenant. They have just experienced the government of the sons of Marwan and they all are needy.’ I then asked, ‘What are you talking about, may Allah grant you well being?’ He said, ‘Then he brought his head closer to me and told me about all that had passed between me and you as if he had been the third person with us.’ He has said that abu Ja‘far, al-Dawaniq said, ‘O ibn Muhajir take notice and pay attention that the family of a prophet has never been without a *Muhaddath* (a person to whom angels speak) among them. Today the *Muhaddath* among us is Ja‘far ibn Muhammad.’

“This was the reason for our receiving guidance and acceptance of this matter and belief (belief of Shi’a Muslims),” al-’Ash‘ath explained.

H 1277, Ch. 119, h 7

Sa‘d ibn ‘Abd Allah and ‘Abd Allah ibn Ja‘far both have narrated from Ibrahim ibn Mahziyar from his brother Ali Mahziyar from al-Husayn ibn Sa‘id from Muhammad ibn Sinan from ibn Muskan from abu Basir who has said the following:

“Abu ‘Abd Allah, Ja‘far ibn Muhammad, recipient of divine supreme covenant, passed away at the age of fifty-six in A.H. one hundred forty-eight He lived after abu Ja‘far, recipient of divine supreme covenant, his father, for thirty-four years.”

H 1278, Ch. 119, h 8

Sa‘d ibn ‘Abd Allah has narrated from abu Ja‘far ibn ‘Umar ibn Sa‘id from Yunus ibn Ya‘qub from abu al-Hassan, the 1st, recipient of divine supreme covenant, who has said the following:

“Abu al-Hassan, the 1st, recipient of divine supreme covenant, has said, ‘I shrouded my father with two pieces of winter cloth that he had used as clothes for Ihram (special clothes used during performing Hajj). One of his shirts, the *‘Amama* (turban) that belonged to Ali ibn al-Husayn, recipient of divine supreme covenant, and a gown he had bought for forty Dinars were also used.”

Chapter One Hundred Twenty

The Birth of abu al-Hassan Musa ibn Ja‘far, Recipient of Divine Supreme Covenant

Al-Kulayni has said, “Abu al-Hassan Musa, recipient of divine supreme covenant, was born in Abwa’ in A.H. one hundred twenty-eight. Certain historians have said that it was the year one hundred twentysix. He passed away on the sixth of the month of Rajab in the year one hundred eighty-three at the age of fifty-five or fifty-six in Baghdad in the prison of al-Sindi ibn

و بها شيعةٌ مِنْ شِيعتِكُمْ وجهوا إِلَيكُمْ بهذَا الْمال و ادْفَعْ إِلَى كُل واحِدٍ مِنْهمْ علَى شرْطِ كذَا و كذَا فَإِذَا قَبضوا الْمالَ فَقُلْ إِني رسولٌ و أُحِب أَنْ يكُونَ معِي خطُوطُكُمْ بِقَبضِكُمْ ما قَبضْتمْ فَأَخذَ الْمالَ و أَتى الْمدِينةَ فَرجع إِلَى أَبِي الدوانِيقِ و محمد بْن الْأَشْعثِ عِنْده فَقَالَ لَه أَبو الدوانِيقِ ما وراءَك قَالَ أَتيت الْقَوْم و هذِهِ خطُوطُهمْ بِقَبضِهِم الْمالَ خلَا جعْفَر بْن محمدٍ فَإِني أَتيته و هو يصلي فِي مسْجِدِ الرسول ص فَجلَسْت خلْفَه و قُلْت حتى يْنصرِف فَأَذْكُر لَه ما ذَكَرْت لِأَصْحابِهِ فَعجلَ و انصرف ثُم الْتفَت إِلَي فَقَالَ يا هذَا اتقِ الله و لَا تغر أَهْلَ بيْتِ محمدٍ فَإِنهمْ قَرِيبو الْعهْدِ بِدوْلَةِ بنِي مرْوانَ و كُلهمْ محْتاج فَقُلْت و ما ذَاك أَصْلَحك الله قَالَ فَأَدْنى رأْسه مِني و أَخْبرنِي بِجمِيعِ ما جرى بيْنِي و بيْنك حتى كأَنه كَانَ ثَالِثَنا قَالَ فَقَالَ لَه أَبو جعْفَرٍ يا ابْن مهاجِرٍ اعْلَمْ أَنه لَيس مِنْ أَهْلِ بيْتِ نبوةٍ إِلا و فِيهِ محدثٌ و إِن جعْفَر بْن محمدٍ محدثُنا الْيوْم و كَانتْ هذِهِ الدلَالَةُ سبب قَوْلِنا بِهذِهِ الْمقَالَةِ

٧- سعْد بْن عبْدِ اللهِ و عبْد اللهِ بْن جعْفَرٍ جمِيعاً عنْ إِبراهِيم بْن مهْزِيار عنْ أَخِيهِ علِي بْن مهْزِيار عنِ الْحسيْنِ بْنِ سعِيدٍ عنْ محمدِ بْنِ سِنانٍ عنِ ابْنِ مسْكَانَ عنْ أَبِي بصِيرٍ قَالَ قُبِض أَبو عبْدِ اللهِ جعْفَر بْن محمدٍ ع و هو ابْن خمْسٍ و سِتين سنةً فِي عامِ ثَمانٍ و أَرْبعِين و مِائَةٍ و عاش بعْد أَبِي جعْفَرٍ ع أَربعاً و ثَلَاثِين سنةً

٨- سعْد بْن عبْدِ اللهِ عنْ أَبِي جعْفَرٍ محمدِ بْنِ عمر بْنِ سعِيدٍ عنْ يونس بْنِ يعْقُوب عنْ أَبِي الْحسنِ الْأَول ع قَالَ سمِعْته يقُولُ أَنا كَفَنت أَبِي فِي ثَوْبيْنِ شطَوِيين كَانَ يحْرِم فِيهِما و فِي قَمِيصٍ مِنْ قُمصِهِ و فِي عِمامةٍ كَانتْ لِعلِي بْنِ الْحسيْنِ ع و فِي بُرْدٍ اشْتراه بِأَرْبعِين دِيناراً

بَابُ مَوْلِدِ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع

ولِد أَبو الْحسنِ موسى ع بِالْأَبواءِ سنةَ ثَمانٍ و عِشْرِين و مِائَةٍ و قَالَ بعْضهمْ تِسْعٍ و عِشْرِين و مِائَةٍ و قُبِض ع لِسِت خلَوْنَ مِنْ رجبٍ مِنْ سنةِ ثَلَاثٍ و ثَمانِين و مِائَةٍ و هو ابْن أَربعٍ أَوْ خمْسٍ و خمْسِين سنةً و قُبِض ع بِبغْداد فِي حبْسِ السنْدِي بْنِ شاهك

و كَانَ هارونُ حملَه مِن الْمدِينةِ لِعشْرِ لَيالٍ بقِين مِنْ شوالٍ سنةَ تِسْعٍ و سبْعِين و مِائَةٍ و قَدْ قَدِم هارونُ الْمدِينةَ منْصرفَه مِنْ عمْرةِ شهْرِ رمضانَ ثُم شخص هارونُ إِلَى الْحج و حملَه معه ثُم انْصرف علَى طَرِيقِ الْبصْرةِ فَحبسه عِنْد عِيسى بْنِ جعْفَرٍ ثُم أَشْخصه إِلَى بغْداد فَحبسه عِنْد السنْدِي بْنِ شاهك فَتوفي ع فِي حبْسِهِ و دفِن بِبغْداد فِي مقْبرةِ قُرَيشٍ و أُمه أُم ولَدٍ يقَالُ لَها حمِيدةُ

١ - الْحسيْن بْن محمدٍ الْأَشْعرِي عنْ معلى بْنِ محمدٍ عنْ علِي بْنِ السنْدِي الْقُمي قَالَ حدثَنا عِيسى بْن عبْدِ الرحْمنِ عنْ أَبِيهِ قَالَ دخلَ ابن عكاشةَ بْنِ محْصنٍ الْأَسدِي علَى أَبِي جعْفَرٍ و كَانَ أَبو عبْدِ اللهِ ع قَائِماً عِنْده فَقَدم إِلَيْهِ عِنباً فَقَالَ حبةً حبةً يأْكُله الشيْخ الْكَبِير و الصبِي الصغِير و ثَلَاثَةً و أَربعةً يأْكُله مَنْ يظُن أَنه لَا يشْبع و كُلْه حبتَيْنِ حبتَيْنِ فَإِنه يسْتحب فَقَالَ لِأَبِي جعْفَرٍ ع لِأَي شيْءٍ لَا تزوج أَبا عبْدِ اللهِ فَقَدْ أَدرك التزْوِيج قَالَ و بيْن يدَيْهِ صرةٌ مخْتومةٌ فَقَالَ أَما إِنه سيجِيءُ نخاس مِنْ أَهْلِ بربر فَينْزِلُ دار ميمونٍ فَنشْترِي لَه بِهذِهِ الصرةِ جارِيةً قَالَ فَأَتى لِذَلِك ما أَتى فَدخلْنا يوْماً علَى أَبِي جعْفَرٍ ع فَقَالَ أَ لَا أُخْبِركُمْ عنِ النخاسِ الذِي ذَكَرْته لَكُمْ قَدْ قَدِم فَاذْهبوا فَاشْتروا بِهذِهِ الصرةِ مِنْه جارِيةً قَالَ فَأَتَينا النخاس فَقَالَ قَدْ بِعْت ما كَانَ عِنْدِي إِلا جارِيتَيْنِ مرِيضتَيْنِ إِحْداهما أَمثَلُ مِن الْأُخْرى قُلْنا فَأَخْرِجْهما حتى نَنظُر إِلَيْهِما فَأَخْرجهما فَقُلْنا بِكَمْ تبِيعنا هذِهِ الْمتماثِلَةَ قَالَ بِسبْعِين دِيناراً قُلْنا أَحْسِنْ قَالَ لَا أَنقُص مِنْ سبْعِين دِيناراً قُلْنا لَه نشْترِيها مِنْك بِهذِهِ الصرةِ ما بلَغتْ و لَا نَدْرِي ما فِيها و كَانَ عِنْده رجلٌ أَبيض الرأْسِ و اللحْيةِ قَالَ فُكوا و زِنوا فَقَالَ النخاس لَا تفُكوا فَإِنها إِنْ نقَصتْ حبةً مِنْ سبْعِين دِيناراً لَمْ أُبايِعكُمْ فَقَالَ الشيْخ ادنوا فَدنوْنا و فَككْنا الْخاتم و وزنا الدنانِير فَإِذَا هِي سبْعونَ دِيناراً لَا تزِيد و لَا تنْقُص فَأَخذْنا الْجارِيةَ فَأَدْخلْناها علَى أَبِي جعْفَرٍ ع و جعْفَر قَائِم عِنْده فَأَخْبرْنا أَبا جعْفَرٍ بِما كَانَ فَحمِد الله و أَثْنى علَيْهِ ثُم قَالَ لَها ما اسْمكِ قَالَتْ حمِيدةُ فَقَالَ حمِيدةٌ فِي الدنْيا محْمودةٌ فِي الْآخِرةِ أَخْبِرِينِي عنْكِ أَ بِكْر أَنتِ أَم ثَيب قَالَتْ بِكْر قَالَ و كَيف و لَا يقَع فِي أَيدِي النخاسِين شيْءٌ إِلا أَفْسدوه فَقَالَتْ

Shahik. Harun had summoned him from Madina on twentieth of the month of Shawwal in the year one hundred seventy-nine. Harun went to Madina on his way back from ‘Umra (pilgrimage to Makka) in the month of Ramadan. Thereafter Harum went for Hajj and took abu al-Hassan Musa ibn Ja‘far, recipient of divine supreme covenant, with him to Basra. He then imprisoned him in the control of ‘Isa ibn Ja’far. Then he summoned him to Baghdad and imprisoned him in the control of al-Sindi ibn Shahik and in his prison he, recipient of divine supreme covenant, died. He was buried in Baghdad in the graveyard of Quraysh. His mother was ’Umm Walad, called Hamida.”

H 1279, Ch. 120, h 1

Al-Husayn ibn Muhammad al-Ash‘ari has narrated from Mu‘alla ibn Muhammad from Ali ibn al-Sindi al-Qummi who has said that narrated to us ‘Isa ibn ‘Abd al-Rahman from his father the following:

“Once ibn al-‘Ukkasha ibn Muhsin al-Asadi went to see abu Ja‘far, recipient of divine supreme covenant, and abu ‘Abd Allah, recipient of divine supreme covenant, was also standing in his presence. Grapes were offered to him. The Imam then said, ‘The old man and the small boy eat grapes one piece at a time. One who is anxious for filling himself up eats three or four pieces at a time but you should take two pieces at a time because it is mustahab (preferable) to do so.’

“He (ibn al-‘Ukkasha) then asked abu Ja‘far, recipient of divine supreme covenant, ‘Why do you not arrange a marriage for abu ‘Abd Allah, recipient of divine supreme covenant, who has grown up already?’ He has said that before abu Ja‘far, recipient of divine supreme covenant, there was a sealed bag filled with money and he said, ‘Very soon traders will come from Barbar and find accommodation in the house of Maymun and with the money in this bag we will buy for him a slave girl.’

“The narrator has said that time went by and one day we went to see abu Ja‘far, recipient of divine supreme covenant, and he asked, ‘Do you want me to tell you about the trader of whom I had spoken to you? He has just arrived. Go and with the money in this bag buy for him a slave girl’.

“The narrator has said, ‘We went to the trader but he had sold all of his slave girls accept two of them who were ill and one of them was more beautiful than the other. We said that we wanted to know about them. He then showed them to us and we asked for how much he might sell the more beautiful one.’ He said, ‘Seventy Dinars is the price.’ We asked him to reduce the price but he said that he does not accept anything less than seventy Dinars. We then said, ‘We will give all the money that is in the bag but we do not know how much is in it.’ There was a man with gray hair and beard, who said, ‘Open the bag and weigh it.’ The trader said, ‘Do not open it because if it is less then seventy Dinars I do not accept.’ The old man said, ‘Come close.’ We went closer and opened the bag and weighed the Dinars in it and there were exactly seventy Dinars, no more and no less. We brought the slave girl to abu Ja‘far, recipient of divine supreme covenant, and Ja‘far, recipient of divine supreme covenant, was also there. We informed abu Ja‘far, recipient of divine supreme covenant, of the whole story. He offered thanks to Allah and praised Him. He then asked the girl, ‘What is your name?’ She said, ‘My name is Humayda.’ He said, ‘You are Humayda in this world and a praised one in the next life. Tell me more, ‘Are you virgin or not virgin?’ She said, ‘I am virgin.’ He asked, ‘How can that be true? The traders corrupt whatever may come in their hands.’ She said, ‘He would come to me and sit next to me just as men and women do but Allah would make a man with gray

hair and gray beard appear and force him to go away from me. This happened several times between him and the man with gray hairs and beard.'

"The Imam said, 'O Ja'far take her for yourself.' She then gave birth to the best person on earth who was Musa ibn Ja'far, recipient of divine supreme covenant.'"

قَدْ كَانَ يحِيئُنِي فَيقْعد مِني مقْعد الرجلِ مِن الْمرْأَةِ فَيسلطُ الله علَيهِ رجلًا أَبيض الرأْسِ و اللحْيةِ فَلَا يزالُ يلْطِمه حتى يقُوم عني فَفَعلَ بِي مِراراً و فَعلَ الشيْخ بِهِ مِراراً فَقَالَ يا جعْفَر خذْها إِلَيك فَولَدتْ خَيرِ أَهْلِ الْأَرْضِ موسى بْن جعْفَرٍ ع

H 1280, Ch. 120, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad from 'Abd Allah ibn Ahmad from Ali ibn al-Husayn from ibn Sinan from Sabiq ibn al-Walid from al-Mu'alla ibn Khunays who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, said, 'Humayda is clean of uncleanness like purified gold. The angels continuously guarded her until she reached me due to Allah's regard for me and the possessor of Leadership with Divine Authority after me."

٢- محمد بْن يحْيى عنْ محمدِ بْنِ أَحْمد عنْ عبْدِ اللهِ بْنِ أَحْمد عنْ علِي بْنِ الْحسيْنِ عن ابْنِ سِنانٍ عنْ سابِقِ بْنِ الْوليدِ عنِ الْمعلى بْنِ خنيْسٍ أَن أَبا عبْدِ اللهِ ع قَالَ حمِيدةُ مصفاةٌ مِن الْأَدناسِ كَسبِيكَةِ الذهبِ ما زالَتِ الْأَمْلَاك تحْرسها حتى أُديتْ إِلَي كَرامةً مِن اللهِ لِي و الْحجةِ مِنْ بعْدِي

H 1281, Ch. 120, h 3

A number of our people have narrated from Ahmad ibn Muhammad and Ali ibn Ibrahim from his father all of them from abu Qatada al-Qummi from Ali ibn Khalid al-Zabali who has said the following:

"When abu al-Hassan Musa, recipient of divine supreme covenant, was brought before al-Mahdi ('Abbassid ruler) the first time he was accommodated in Zabala and I talked to him. He found me depressed and asked, 'O abu Khalid, why is it that I see you depressed?' I asked, 'How can I be not depressed when you are being taken to this transgressor and I do not know what will happen to you?' He said, 'I will be all right. In such and such month and day come to meet me on a mile's distance.' I then had no worries but to count the months and days pass by until that particular day. I then went up to a mile's distance and spent the day there until it was almost sunset. Suddenly, Satan caused temptations to my heart and I feared doubting in what he had said. At this point I saw figures coming from the direction of Iraq. I went to meet them and abu al-Hassan, recipient of divine supreme covenant, was in front of them on a mule. He asked, 'Is it you O abu Khalid?' I said, 'Yes, O great, great, great grandson of the Messenger of Allah.' He said, 'Do not doubt; Satan loved that you had doubts.' I then said, 'Thanks to Allah Who saved you from them.' He said, 'I will have a return to them in which I will not find any safety.'"

٣- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدٍ و علِي بْنِ إِبراهِيم عنْ أَبِيهِ جمِيعاً عنْ أَبِي قَتادةَ الْقُمي عنْ أَبِي خالِدٍ الزبالِي قَالَ لَما أُقْدِم بِأَبِي الْحسنِ موسى ع علَى الْمهْدِي الْقُدْمةَ الْأُولَى نزلَ زبالَةَ فَكُنت أَحدثُه فَرآنِي مغْموماً فَقَالَ لِي يا أَبا خالِدٍ ما لِي أَراك مغْموماً فَقُلْت و كَيف لَا أَغْتم و أَنت تحْملُ إِلَى هذِهِ الطاغِيةِ و لَا أَدرِي ما يحْدِثُ فِيك فَقَالَ لَيس علَي بأْس إِذَا كَانَ شهْر كَذَا و كَذَا و يوْم كَذَا فَوافِنِي فِي أَول الْمِيلِ فَما كَانَ لِي هم إِلَا إِحْصاءَ الشهورِ و الْأَيامِ حتى كَانَ ذَلِك الْيوْم فَوافَيت الْمِيلَ فَما زِلْت عِنْده حتى كَادتِ الشمْس أَنْ تغِيب و وسْوس الشيْطَانُ فِي صدْرِي و تخوفْت أَنْ أَشك فِيما قَالَ فَبيْنا أَنا كَذَلِك إِذَا نظَرْت إِلَى سوادٍ قَدْ أَقْبلَ مِنْ ناحِيةِ الْعِراقِ فَاسْتقْبلْتهمْ فَإِذَا أَبو الْحسنِ ع أَمام الْقِطارِ علَى بغْلَةٍ فَقَالَ إِيهٍ يا أَبا خالِدٍ قُلْت لَبيْك يا ابْن رسولِ اللهِ فَقَالَ لَا تشكن ود الشيْطَانُ أَنك شككْت فَقُلْت الْحمْد لِلهِ الذِي خلصك مِنْهمْ فَقَالَ إِن لِي إِلَيهِمْ عوْدةً لَا أَتخلص مِنْهمْ

H 1282, Ch. 120, h 4

Ahmad ibn Mihran and Ali ibn Ibrahim both have narrated from Muhammad ibn Ali from al-Hassan ibn Rashid from Ya'qub ibn Ja'far ibn Ibrahim who has said the following:

"Once I was in the presence of abu al-Hassan Musa, recipient of divine supreme covenant, when a Christian man came to see him. At this time we were with him in al-'Urayd. The Christian man said, 'I have come to you from a far away place after a difficult journey. I have been praying to my Lord for thirty years to guide me to the best of the religions and to the best of the servants (of Allah) and the most knowledgeable among them. I saw a person in my dream that described a man who lived in 'Ulya' (upper) Damascus. I went to see that man and I talked to him. He said, 'I am the most knowledgeable one among the people who follow my religion but there are people more knowledgeable than me.' I (Christian man) then asked him to guide me to the one who is more knowledgeable than him; I like traveling and can endure difficulties; having read the whole Gospel, the Psalms of David and the four parts of Torah, I have also read the apparent text of the whole Quran. The scholar (of upper Damascus) then said to me (Christian man), 'If you like

٤- أَحْمد بْن مِهْرانَ و علِي بْن إِبراهِيم جمِيعاً عنْ محمدِ بْنِ علِي عنِ الْحسنِ بْنِ راشِدٍ عنْ يعْقُوب بْنِ جعْفَرِ بْنِ إِبراهِيم قَالَ كُنت عِنْد أَبِي الْحسنِ موسى ع إِذْ أَتاه رجلٌ نصْرانِي و نحْن معه بِالْعرْيضِ فَقَالَ لَه النصْرانِي أَتيتك مِنْ بلَدٍ بعِيدٍ و سفَرٍ شاق و سأَلْت ربي مُنْذُ ثَلَاثِين سنةً أَنْ يرْشِدنِي إِلَى خيْرِ الْأَديانِ و إِلَى خيْرِ الْعِبادِ و أَعْلَمِهِمْ و أَتانِي آتٍ فِي النوْمِ فَوصف لِي رجلًا بِعلْيا دِمشْق فَانطَلَقْت حتى أَتيته فَكَلَّمته فَقَالَ أَنا أَعْلَم أَهْلِ دِينِي و غَيرِي أَعْلَم مِني فَقُلْت أَرشِدْنِي إِلَى مَنْ هو أَعْلَم مِنْك فَإِني لَا أَسْتعْظِم السفَر و لَا تبعد علَي الشقةُ و لَقَدْ قَرأْت الْإِنْجِيلَ كُلها و مزامِير داود و قَرأْت أَربعةَ أَسْفَارٍ مِن التوْراةِ و قَرأْت ظَاهِر الْقُرْآن حتى اسْتوْعبته كُله

فَقَالَ لِي الْعالِم إِنْ كُنت تريد عِلْم النصْرانِية فَأنا أَعْلَم الْعرب و الْعجم بِها و إِنْ كُنت تريد عِلْم الْيهود فَباطِي ْبن شرحْبِيلَ السامِرِي أَعْلَم الناسِ بِها الْيوْم و إِنْ كُنت تريد عِلْم الْإِسْلَامِ و عِلْم التوْراةِ و عِلْم الْإِنجِيلِ و عِلْم الزبورِ و كِتاب هودٍ و كُل ما أُنزِلَ علَى نبِي مِن الْأَنبِياءِ فِي دهْرِك و دهْرِ غيْرِك و ما أُنزِلَ مِن السماءِ مِنْ خيرٍ فَعِلْمه أحد أَوْ لَمْ يعْلَمْ بِهِ أحد فِيهِ تِبيانُ كُل شيْءٍ و شِفَاءٌ لِلْعالَمِين و روْح لِمنِ اسْتروح إِلَيْهِ و بصِيرةٌ لِمنْ أراد الله بِهِ خيْراً و أُنسٍ إِلَى الْحق فَأَرْشِدك إِلَيْهِ فَأْتِهِ و لَوْ مشْياً علَى رِجْلَيْك فَإِنْ لَمْ تقْدِرْ فَحبْواً علَى ركْبتَيْك فَإِنْ لَمْ تقْدِرْ فَزحْفاً علَى اسْتِك فَإِنْ لَمْ تقْدِرْ فَعلَى وجْهِك فَقُلْت لَا بلْ أَنا أَقْدِر علَى الْمسِيرِ فِي الْبدن و الْمالِ قَالَ فَانطَلِقْ مِنْ فَوْرِك حتى تأْتِي يثْرِب فَقُلْت لَا أَعْرِف يثْرِب قَالَ فَانطَلِقْ حتى تأْتِي مدِينةَ النبِي ص الذِي بِعثَ فِي الْعربِ و هو النبِي الْعرِبِي الْهاشِمِي فَإِذَا دخلْتها فَسلْ عنْ بنِي غنْمِ ْبنِ مالِكِ ْبنِ النجارِ و هو عِنْد بابِ مسْجِدِها و أَظْهِرْ بزةَ النصْرانِية و حِلْيتها فَإِن والِيها يتشدد علَيْهِمْ و الْخلِيفَةُ أَشد ثُم تسْأَلُ عنْ بنِي عمْرِو ْبنِ مبْذُولٍ و هو بِبقِيعِ الزبيْرِ ثُم تسْأَلُ عنْ موسى ْبنِ جعْفَرٍ و أَين منْزِلُه و أَين هو مسافِر أَم حاضِر فَإِنْ كَانَ مسافِراً فَالْحقْه فَإِن سفَره أَقْرب مِما ضرْبت إِلَيْهِ ثُم أَعْلِمْه أَن مطْرانَ علْيا الْغوطَةِ عُوطَةِ دِمشْق هو الذِي أَرشدنِي إِلَيْك و هو يقْرِئُك السلَام كَثِيراً و يقُولُ لَك إِني لَأَكْثِر مناجاةَ ربي أَنْ يجْعلَ إِسْلَامِي علَى يدَيْك فَقَص هذِهِ الْقِصةَ و هو قَائِم مْعتمِد علَى عصاه ثُم قَالَ إِنْ أَذِنت لِي يا سيدِي كفَرْت لَك و جلَسْت فَقَالَ آذَنُ لَك أَنْ تجْلِس و لَا آذَنُ لَك أَنْ تكَفر فَجلَس ثُم أَلْقَى عنْه برْنسه ثُم قَالَ جعِلْت فِداك تأْذَنُ لِي فِي الْكَلَامِ قَالَ نعَمْ ما جِئْت إِلا لَه فَقَالَ لَه النصْرانِي ارْددْ علَى صاحِبِي السلَام أَ و ما ترد السلَام فَقَالَ أَبو الْحسنِ ع علَى صاحِبِك إِنْ هداه الله فَأَما التسْلِيم فَذَاك إِذَا صار فِي دِيننا فَقَالَ النصْرانِي إِني أَسْأَلُك أَصْلَحك الله قَالَ سلْ قَالَ أَخْبِرْنِي عنْ كِتابِ اللهِ تعالَى الذِي أُنزِلَ علَى محمدٍ و نطَق بِهِ ثُم وصفَه بِما وصفَه بِهِ فَقَالَ حم. و الْكِتابِ الْمبِينِ. إِنا أَنزلْناه فِي لَيْلَةٍ مباركَةٍ إِنا كُنا مْنذِرِين.

Christianity I am the most knowledgeable person in it amongst the Arab and non-Arab people. If you want the knowledge of Judaism then Bati ibn Shurahbil al-Samari is the most knowledgeable person in that religion today. However, if you want to learn the knowledge of Islam, the knowledge of Torah, the knowledge of the Gospel, the knowledge of Psalms, the book of Hud and all that is revealed to any of the prophets in your time or in the times of the others, if you like to learn all that has come from the heavens in the form of information, people may have learned or not learned such information, in which there is the explanation for everything, the cures for the worlds, the spirit for those who wish to have comfort, understanding in what Allah has willed to be for their good and seek comfort with the truth, I can guide you to a person (who can teach you all such things). Go to him even if you have to walk to him on foot. If you cannot walk then you must crawl to him on your knees. If you cannot do that also then you must drag yourself on your hips. If you cannot reach him that way you must move to him on your face.'

"I (Christian man) then said, 'No, none of this is necessary. I can walk to him. Physically I am prepared and financially I am capable.' He (the scholar from upper Demascus) then said, 'Go on to him without any delay until you reach Yathrib.' I (Christian man) said, 'I do not know where Yathrib is?' He said, 'Go until you reach Madina of the Holy Prophet, recipient of divine supreme covenant, who was raised among the Arabs. He was a prophet from the Arabs, from the tribe of al-Hashim. When you will arrive there ask for banu Ghanam ibn Malik ibn al-Najjar who is near the door of the Mosque in that city. Show yourself to him in the Christian dress; their governor is strict on them and the Caliph is even harsher to them. Thereafter ask for the tribe of banu 'Amr ibn Mabdhul that is in the area of al-Zubayr. Then ask for Musa ibn Ja'far, recipient of divine supreme covenant, and his house and where he himself is, that is, is he on a journey or at home? If he will be on a journey then you must reach him; his destination is shorter than the distance you have to travel. When you will meet him say that the chief monk of al-Ghuta, Ghuta of Damascus, guided you to him. That he asked you to convey a great deal of greetings of peace to him and has said to him the following: "I pray to my Lord very often to make my Islam to take form in your hands.'"

"The Christian man told this story of his dream while he was standing and supporting himself with his staff. Then he said, 'My master, if you grant me permission I want to fold my hands before you and sit down.' He (the Imam) said, 'Yes, you have my permission to sit down but I will not give permission to fold your hands before me.' He sat down and removed his hat and said, 'May Allah keep my soul in service for your cause, will you grant me permission to speak'? The Imam said, "Yes, you have come just for it." The Christian man said, 'Return the greetings to my friend. Do you not return the greetings of peace?' Abu al-Hassan, recipient of divine supreme covenant, said, 'The answer to your friend is that he must accept Islam. The greeting of peace will be returned when he will accept our religion.' The Christian man then said, 'I want to ask you questions, may Allah grant you well being.' The Imam said, 'Ask your questions.' He said, 'Tell me about the book that Allah has revealed to Muhammad who read, followed it and said, "Ha Mim. (44:1) I swear by the illustrious Book (44:2) that We have revealed the Holy Quran on a blessed night to warn mankind (44:3). On this night, every absolute command coming

from Us becomes distinguishable." (44:4) What is its intrinsic interpretation and meaning?'

"The Imam said, 'Ha Mim stands for Muhammad, recipient of divine supreme covenant, who is mentioned in the book of Hud which was revealed to him and its letters are abbreviated. The "Illustrious Book" stands for Amir al-Mu'minin Ali, recipient of divine supreme covenant. The blessed night stands for Fatimah, recipient of divine supreme covenant. ". . . absolute command coming from Us becomes distinguishable," (44:4) means that in that night there comes a great deal of good. There is the man of wisdom, the man of wisdom and the man of wisdom. (It is a reference to the first three *'A'immah* (Leaders with Divine Authority) from the descendents of Fatimah, recipient of divine supreme covenant.'

"The man said, 'Describe to me the first and last of these men.' The Imam then said, 'qualities are similar. However I will describe the third of these people and his descendents and he is mentioned to you in the books revealed to you. If you have not altered and changed and rejected them as you have been doing for a long time.'

"The Christian man said, 'I will not hide from you what I know and will not lie to you and you already know what I will say is true and what is false. By Allah, He has granted you through His grace so much distinction and has given the opportunity through His bounties so much that people cannot even think how much they are. No one can hide them and falsify them, even those who reject (the truth). My words in the matter are true as I mentioned and it is as such that I said.'

"Abu Ibrahim (the Imam), recipient of divine supreme covenant, then said to him, 'I can tell you news that only very few people who read books know. Tell me, what was the name of the mother of Mary and when the spirit was blown in Mary and in which hour of the day? What was the date when Jesus was born and during which hour of the day?'

"The Christian man said, 'I do not know.' Abu Ibrahim then said, 'The name of the mother of Mary was Martha, and *Wahiyba* in Arabic. The day Mary conceived Jesus was a Friday at noontime. It was the day in which the trusted spirit descended and among the Muslims there is no holiday of greater preference than this. Allah, the Most Holy, the Most High, has advanced it with greatness and Muhammad, recipient of divine supreme covenant, has venerated it with greatness. He commanded it to be observed as a holiday, thus, it is the day of congregation. The day in which Mary was born was a Tuesday four and a half-hours before noon. Do you know the river on the side of which Mary gave birth to Jesus?' The Christian man said, 'No, I do not know it.' The Imam then said, 'It was Euphrates that has palm trees and vineyards on its banks. No other place is like Euphrates for vineyards and palm trees. Have you noticed the day in which her tongue was curtained in speaking and Qaydus (the king of Israel) called his sons and subjects for support to take the family of 'Imran out and look at Mary?' They asked her, 'What has Allah told you in His book and against us in His book?'

"The Imam then asked, 'Have you understood it (the book)?' The Christian man said, 'Yes, I read it this day the last time.' The Imam then said, 'Therefore, you will not rise from this meeting before Allah will grant you the right guidance.' The Christian man asked, 'What was the name of my mother in Asyrian and in Arabic.' The Imam said, 'In Asyrian it was 'Anqalia. 'Unqura was the name of your grandmother from your father's side. The name of your mother in Arabic was Mayyata.

فِيها يفْرق كُل أَمرٍ حكِيمٍ ما تفْسِيرها فِي الْباطِنِ فَقَالَ أما حم فَهو محمد ص و هو فِي كِتابِ هودٍ الذِي أُنزِلَ علَيْهِ و هو مْنقُوص الْحروفِ و أما الْكِتابِ الْمبِينِ فَهو أَمِير الْمؤْمِنِين عِلِي ع و أما اللَّيْلَةُ فَفَاطِمةُ ع و أما قَوْله فِيها يفْرق كُل أَمرٍ حكِيمٍ يقُولُ يخْرج مِنْها خَيْر كَثِير فَرجلٌ حكِيم و رجلٌ حكِيم و رجلٌ حكِيم فَقَالَ الرجلُ صِفْ لِي الْأَولَ و الْآخِرِ مِنْ هؤُلَاءِ الرجالِ فَقَالَ إِن الصفَاتِ تشْتبِه و لَكِن الثالِثَ مِن الْقَوْمِ أَصِف لَك ما يخْرج مِنْ نسْلِهِ و إِنه عِنْدكُمْ لَفِي الْكُتبِ الَتِي نزلَتْ علَيْكُمْ إِنْ لَمْ تغيروا و تحرفُوا و تكفروا و قَدِيماً ما فَعلْتمْ قَالَ لَه النصْرانِي إِني لَا أَسْتر عَنْك ما عِلِمْت و لَا أَكذبك و أَنت تَعْلَم ما أَقُولُ فِي صِدْقٍ ما أَقُولُ و كَذِبِه و اللهِ لَقَدْ أَعْطَاك الله مِنْ فَضْلِهِ و قَسم علَيْك مِنْ نِعمِهِ ما لَا يخْطُره الْخاطِرونَ و لَا يسْتره الساِترونَ و لَا يكذب فِيهِ مْن كَذب فَقُولِي لَك فِي ذَلِك الْحق كَما ذَكَرْت فَهو كَما ذَكَرْت فَقَالَ لَه أَبو إِبراهِيم ع أَعجلُك أَيضاً خبراً لَا يعْرِفُه إِلا قَلِيلٌ مِمنْ قَرأَ الْكُتب أَخْبِرنِي ما اسْم أُم مرْيم و أَي يوْمٍ نفِخَتْ فِيهِ مرْيم و لِكَمْ مِنْ ساعةٍ مِن النهارِ و أَي يوْمٍ وضعتْ مرْيم فِيهِ عِيسى ع و لِكَمْ مِنْ ساعةٍ مِن النهارِ فَقَالَ النصْرانِي لَا أَدرِي فَقَالَ أَبو إِبراهِيم ع أَما أُم مرْيم فَاسْمها مرْثَا و هِي وهِيبةُ بِالْعرِبِيةِ و أَما الْيوْم الذِي حملَتْ فِيهِ مرْيم فَهو يوْم الْجمعةِ لِلزوالِ و هو الْيوْم الذِي هبطَ فِيهِ الروح الْأَمِين و لَيس لِلْمسْلِمِين عِيد كَانَ أَوْلَى مِنْه عظمه الله تبارك و تعالَى و عظمه محمد ص فَأَمر أَنْ يجْعلَه عِيداً فَهو يوْم الْجمعةِ و أَما الْيوْم الذِي ولَدتْ فِيهِ مرْيم فَهو يوْم الثُلَاثَاءِ لِأَربِعِ ساعاتٍ و نِصْفٍ مِن النهارِ و النهر الذِي ولَدتْ علَيْهِ مرْيم عِيسى ع هلْ تعْرِفُه قَالَ لَا قَالَ هو الْفُرات و علَيْهِ شجر النخْل و الْكَرمِ و لَيس يساوِى بِالْفُراتِ شيْءٌ لِلْكُرومِ و النخِيلِ فَأَما الْيوْم الذِي حجبتْ فِيهِ لِسانها و نادى قَيْدوس ولَده و أَشْياعه فَأَعانوه و أَخْرجوا آلَ عِمْرانَ لِينْظُروا إِلَى مرْيم فَقَالُوا لَها ما قَص الله علَيْك فِي كِتابِهِ و علَيْنا فِي كِتابِهِ فَهلْ فَهِمْته قَالَ نعَمْ و قَرأْته الْيوْم الْأَحْدثَ قَالَ إِذَنْ لَا تقُوم مِنْ مجْلِسِك حتى يهْدِيك الله قَالَ النصْرانِي ما كَانَ اسْم أُمي بِالسرْيانِيةِ و بِالْعرِبِيةِ فَقَالَ كَانَ اسْم أُمك بِالسرْيانِيةِ عَنْقَالِيةَ و عَنْقُورةَ كَانَ اسْم جدتك لِأَبِيك و أَما اسْم أُمك بِالْعرِبِيةِ فَهو ميةُ

و أما اسْم أَبِيك فَعْبد الْمسِيح و هو عْبد اللهِ بِالْعربِية و لَيس لِلْمسِيح عْبد قَالَ صدقْت و بِرْت فَما كَانَ اسْم جدي قَالَ كَانَ اسْم جدك جْبرئِيلَ و هو عْبد الرحْمنِ سمْيته فِي مجْلِسِي هذَا قَالَ أَما إِنه كَانَ مسْلِماً قَالَ أَبو إِبراهِيم ع نعمْ و قُتِلَ شهِيداً دخلَتْ علَيْهِ أَجْناد فَقَتلُوه فِي مْنزِلِه غِيلَةً و الْأَجْناد مِنْ أَهْل الشامِ قَالَ فَما كَانَ اسْمِي قَبلَ كُنيتِي قَالَ كَانَ اسْمك عْبد الصلِيبِ قَالَ فَما تسمِينِي قَالَ أُسمِيك عْبد اللهِ قَالَ فَإِني آمْنت بِاللهِ الْعظِيمِ و شهِدْت أَنْ لَا إِلَه إِلا الله وحْده لَا شرِيك لَه فَرْداً صمداً لَيس كَما تصِفُه النصارى و لَيس كَما تصِفُه الْيهود و لَا جِنْس مِنْ أَجْناسِ الشرْكِ و أَشْهد أَن محمداً عْبده و رسولُه أَرسلَه بِالْحق فَأَبانَ بِه لِأَهْلِه و عمِي الْمبْطِلُونَ و أَنه كَانَ رسولَ اللهِ إِلَى الناسِ كَافةً إِلَى الْأَحْمرِ و الْأَسْودِ كُل فِيهِ مشْترك فَأَبصر مْن أَبصر و اهْتدى من اهْتدى و عمِي الْمبْطِلُونَ و ضل عْنهمْ ما كَانوا يدْعونَ

و أَشْهد أَن ولِيه نطَق بِحِكْمتِه و أَن مْن كَانَ قَبلَه مِن الْأَنبِياءِ نطَقُوا بِالْحِكْمةِ الْبالِغةِ و توازروا علَى الطاعةِ لِلهِ و فَارقُوا الْباطِلَ و أَهْلَه و الرجْس و أَهْلَه و هجروا سبِيلَ الضلَالَةِ و نصرهم الله بِالطاعةِ لَه و عصمهمْ مِن الْمعْصِيةِ فَهمْ لِلهِ أَولِياءُ و لِلدينِ أَنصار يحثونَ علَى الْخيْرِ و يأْمرونَ بِه آمْنت بِالصغِيرِ مِنْهمْ و الْكَبِيرِ و مْن ذَكَرْت مِنْهمْ و مْن لَمْ أَذْكُرْ و آمْنت بِاللهِ تبارك و تعالَى رب الْعالَمِين ثُم قَطَع زناره و قَطَع صلِيباً كَانَ فِي عنقِه مِنْ ذَهبٍ ثُم قَالَ مْرنِي حتى أَضع صدقَتِي حَيْثُ تأْمرنِي فَقَالَ هاهنا أَخ لَك كَانَ علَى مِثْلِ دِينك و هو رجلٌ مِنْ قَومِك مِنْ قَيسِ بْنِ ثَعْلَبةَ و هو فِي نِعْمةٍ كَنِعْمتِك فَتواسيا و تجاورا و لَسْت أَدع أَنْ أُورِد علَيْكُما حقكُما فِي الْإِسْلَامِ فَقَالَ و اللهِ أَصْلَحك الله إِني لَغنِي و لَقَدْ تركْت ثَلَاثَمِائَةِ طَروقٍ بَين فَرسٍ و فَرسةٍ و تركْت أَلف بعِيرٍ فَحقك فِيها أَوفَر مِنْ حقي فَقَالَ لَه أَنت مَوْلَى اللهِ و رسولِه و أَنت فِي حد نسِبك علَى حالِك فَحسن إِسْلَامه و تزوج امْرأَةً مِنْ بنِي فِهْرٍ و أَصْدقَها أَبو إِبراهِيم ع خَمْسِين دِيناراً مِنْ

The name of your father was ‘Abd al-Masih and it is ‘Abd Allah in Arabic. Al-Masih (Messiah) did not have any servant.’ The Christian man said, ‘You have spoken the truth and you have done a good deed. Can you tell me what the name of my grandfather was?’ The Imam said, ‘The name of your grandfather was Gabriel and I call him ‘Abd al-Rahman in this our meeting.’ The Christian man asked, ‘Was he a Muslim?’ Abu Ibrahim, recipient of divine supreme covenant, said, ‘Yes, he was a Muslim and he was martyred. Soldiers attacked him and murdered him in his home senselessly and the soldiers were from the people of Damascus.’

“The Christian man asked, ‘What was my name before my Kunya (such as ‘abu’ of so and so or ‘ibn’ of so and so)?’ The Imam then said, ‘It was ‘Abd al-Salib.’ The Christian man asked, ‘What name would you like to give me? The Imam then said, ‘I will call you ‘Abd Allah.’ The Christian man said, ‘I then declare my belief in Allah the Great and testify that no one deserves to be worshipped and obeyed besides Allah Who is One and no one is His partner. He is One, self-sufficient. He is not like how the Christians describe Him. He is not like how the Jews describe Him. He is not a genus of the categories of polytheism. I testify that Muhammad, recipient of divine supreme covenant, is His servant and His Messenger. He has sent him with all truth. He has manifested the truth to the people of truth and has turned the people of falsehood blind. That Muhammad, recipient of divine supreme covenant, is the Messenger of Allah to all mankind, red and black alike. Thus, those who have understanding have understood and those who sought guidance have received guidance. The people of falsehood have turned blind and have lost what they were calling (as their Lord).’

“I testify that His representative and His *Wali* (Leader with Divine Authority) have spoken with His wisdom. That all the prophets before him had spoken with pure wisdom, supported each other in obedience to Allah, stayed away from falsehood and the people of falsehood, from filth and the people of filth. That they kept aloof from error, that Allah supported them through obedience to Him, kept them infallible and sinless. Thus, they were the *Awliya’* of Allah (people possessing Divine Authority) and the protectors of religion. They encouraged others to do good and commanded them to do so. I declare my belief in the small ones among them and greater ones among them, those of them whom I have mentioned as well as those that I have not mentioned. I declare my belief in Allah, the Most Holy, the Most High, the Lord of the worlds.

“He then cut off his relic and the cross that was made of gold and hung from his neck. He then said, ‘Command me as you wish to whom I must pay charities due on me.’ The Imam said, ‘There is one of your brethren in religion and he is of your own people, from Qays ibn al-Tha‘laba, and is doing well financially like yourself. You must cooperate with each other and be lenient to each other. I will not allow that your rights in Islam be ignored’.

“He then said, ‘By Allah, may Allah grant you well being, I am doing very well financially. In my town I have three hundred horses male and female and a thousand camels. Your right in them is more than mine.’ The Imam said, ‘You are the slave of Allah and His Messenger and your lineage is natural.’ He improved himself in Islam and married a lady from the tribe of Fihr. Abu Ibrahim, recipient of divine supreme covenant, paid her dowry (marriage gift), which was fifty Dinars from the

charities of Ali ibn abu Talib, recipient of divine supreme covenant. He hired for him a servant and provided him accommodation until abu Ibrahim, recipient of divine supreme covenant, was taken (to Baghdad). Thereafter he died after only twenty-eight days.'"

صدقةِ عِلي ْبن أَبي طَالِبٍ ع و أَخْدمه و بوأه و أَقام حتى أُخْرِج أَبو إِبراهِيم ع قَمات بعْد مخْرجِهِ بِثَمانٍ و عِشْرِين لَيْلَةً

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Ali ibn Ibrahim and Ahmad ibn Mihran all have narrated from Muhammad ibn Ali from al-Hassan ibn Rashid from Ya'qub ibn Ja'far who has said the following:

"Once I was in the presence of abu Ibrahim, recipient of divine supreme covenant, when a monk and a nun from the people of Najran, Yemen, came to see him. Al-Fadl ibn Sawwar sought permission for them and the Imam said, 'Tomorrow bring them to the well of 'Umm Khayr.'

"The narrator has said that on the next day we went to see him and we found the people (the monk and the nun) there also. The Imam ordered to spread a mat that was made of palm tree fibers. He then sat down on it and the people also sat down with the Imam. The nun began asking questions. She asked many questions. The Imam answered them all. Abu Ibrahim, recipient of divine supreme covenant, asked her certain questions but she could not answer. She then accepted Islam.

"The monk then began to ask questions and the Imam answered whatever he asked. The monk then said, 'I was very strong in my religion and no one of the Christians was as knowledgeable as I. I heard of a man from India who could go for pilgrimage to the Holy House in one day and one night and then go back to India to his home. I asked, 'Where did he live'? I was told that he lived in Sibdhan. The one who informed me about him said that he knew the knowledge with which Asaf the companion of Solomon brought the throne of Sheba before Solomon. He is the one whom Allah has mentioned in your book and in the books of the followers of the Bible.'

"Abu Ibrahim, recipient of divine supreme covenant, then asked, 'How many are the names of Allah that if invoked do not leave one without the desired result?' The monk said, 'They are many but the ones with perfect effects that do not leave the person invoking them without the desired results are seven.' Abu al-Hassan, recipient of divine supreme covenant, asked him, 'Tell of whichever that you know.' The monk said, 'I swear by Allah, who has sent the Torah to Moses and has made Jesus to be a lesson for the worlds and a trial for the thankfulness of the people of reason. (I swear by Allah), Who has made Muhammad, recipient of divine supreme covenant, to be a blessing and mercy and has made Ali, recipient of divine supreme covenant, a lesson and the source of understanding, Who has made the executors of his will from his descendents and the descendents of Muhammad, recipient of divine supreme covenant, that I do not know. Had I known them you would not have to ask me, I would not have to come to you and would not have asked you questions.'

"Abu Ibrahim, recipient of divine supreme covenant, then said, 'Tell me more about the man from India.' The monk said, 'I had heard certain names but I did not know their sense and details. I did not know what and how they were and how they were read? I journeyed to Sibdhan in India, asked about the man. I was told that he has built a monastery in the mountain and can only be seen twice a year. The people of India believe that Allah has made a stream flow through his monastery. They think that a different kind of farming is done for him therein, all is done without normal labor. I then went to his door and waited for

٥- عِلي ْبن إِبراهِيم و أَحْمد ْبن مِهْرانَ جمِيعاً عَنْ محمدِ ْبنِ عِلي عنِ الْحسنِ ْبنِ راشِدٍ عَنْ يعْقُوب ْبنِ جعْفَرٍ قَالَ كُنت عِنْد أَبي إِبراهِيم ع و أَتاه رجلٌ مِنْ أَهْلِ نجْرانَ الْيمنِ مِن الرهْبانِ و معه راهِبةٌ فَاسْتأْذَنَ لَهما الْفَضْلُ ْبن سوارٍ فَقَالَ لَه إِذَا كَانَ غَداً فَأْتِ بِهِما عِنْد بِئْرِ أُم خَيرٍ قَالَ فَوافَينا مِن الْغدِ فَوجدْنا الْقَوْم قَدْ وافَوْا فَأَمر بِخصفَةِ بوارٍي ثُم جلَس و جلَسوا فَبدأَتِ الراهِبةُ بِالْمسائِلِ فَسأَلَتْ عَنْ مسائِلَ كَثِيرةٍ كُل ذَلِك يجِيبها و سأَلَها أَبو إِبراهِيم ع عَنْ أَشْياءَ لَمْ يكُنْ عِنْدها فِيهِ شَيْءٌ ثُم أَسْلَمتْ ثُم أَقْبلَ الراهِب يسْأَله فَكَانَ يجِيبه فِي كُل ما يسْأَله فَقَالَ الراهِب قَدْ كُنت قَوِياً علَى دِيني و ما خلَفْت أَحداً مِن النصارى فِي الْأَرْضِ يبْلُغُ مبْلَغِي فِي الْعِلْمِ و لَقَدْ سمِعْت بِرجلٍ فِي الْهِنْدِ إِذَا شاءَ حج إِلَى بيْتِ الْمقْدِسِ فِي يوْمٍ و لَيْلَةٍ ثُم يرْجِع إِلَى منْزِلِهِ بِأَرْضِ الْهِنْدِ فَسأَلْت عَنْه بِأَي أَرْضٍ هو فَقِيلَ لِي إِنه بِسبْذَانَ و سأَلْت الذِي أَخْبرنِي فَقَالَ هو عِلم الِاسْم الذِي طَفِر بِهِ آصف صاحِب سلَيمانَ لَما أَتى بِعرْشِ سبإٍ و هو الذِي ذَكَره الله لَكُمْ فِي كِتابِكُمْ و لَنا مَعْشر الْأَدْيانِ فِي كُتِبنا فَقَالَ لَه أَبو إِبراهِيم ع فَكَمْ لِلهِ مِن اسْمٍ لَا يرد فَقَالَ الراهِب الْأَسْماءُ كَثِيرةٌ فَأَما الْمحْتوم مِنْها الذِي لَا يرد سائِلُه فَسبْعةٌ فَقَالَ لَه أَبو الْحسنِ ع فَأَخْبِرْنِي عما تحْفَظُ مِنْها قَالَ الراهِب لَا و اللهِ الذِي أَنزلَ التوْراةَ علَى موسى و جعلَ عِيسى عِبرةً لِلْعالَمِين و فِتنةً لِشكْرِ أُولِي الْأَلْبابِ و جعلَ محمداً بركَةً و رحْمةً و جعلَ عِلِياً ع عِبرةً و بصِيرةً و جعلَ الْأَوْصِياءَ مِنْ نسْلِهِ و نسْلِ محمدٍ ما أَدرِي و لَوْ درِيت ما احْتجْت فِيهِ إِلَى كَلَامِك و لَا جِئْتك و لَا سأَلْتك فَقَالَ لَه أَبو إِبراهِيم ع عَدْ إِلَى حدِيثِ الْهِنْدِي فَقَالَ لَه الراهِب سمِعْت بِهذِهِ الْأَسْماءِ و لَا أَدرِي ما بطَانتها و لَا شرائِحها و لَا أَدرِي ما هِي و لَا كَيف هِي و لَا بدءَائِها فَانْطَلَقْت حتى قَدِمْت سبْذَانَ الْهِنْدِ فَسأَلْت عنِ الرجلِ فَقِيلَ لِي إِنه بنى دَيراً فِي جبلٍ قَصار لَا يخْرج و لَا يرى إِلَا فِي كُل سنةٍ مرتَينِ و زعمتِ الْهِنْد أَن الله فَجر لَه عَيناً فِي دَيرِهِ و زعمتِ الْهِنْد أَنه يزْرع لَه مِنْ غَيرِ زرْعٍ يلْقِيهِ و يحْرثُ لَه مِنْ غَيرِ حرْثٍ

يعْملُه فَانتهيْت إِلى بابِهِ فَأَقَمْت ثَلاثاً لا أُدق الْباب و لا أُعالِج الْباب فَلما كانَ الْيوْم الرابِع فَتح الله الْباب و جاءَتْ بقَرةٌ علَيْها حطَب تجر ضرْعها يكاد يخْرج ما فِي ضرْعِها مِن اللبنِ فَدفَعتِ الْباب فَانفَتح فَتِعْتها و دخلْت فَوجدْت الرجلَ قَائِماً يْنظُر إِلى السماءِ فَيبكِي و يْنظُر إِلى الْأَرْضِ فَيبكِي و يْنظُر إِلى الْجِبالِ فَيبكِي فَقُلْت سْبحانَ اللهِ ما أَقَل ضرْبك فِي دهْرِنا هذَا فَقَالَ لِي و اللهِ ما أَنا إِلا حسنةٌ مِنْ حسناتِ رجلٍ خلفْته وراءَ ظَهْرِك فَقُلْت لَه أُخْبِرْت أَن عِنْدك اسْماً مِنْ أَسْماءِ اللهِ تبْلُغُ بِهِ فِي كُل يوْمٍ و لَيلَةٍ بيْت الْمقْدِسِ و ترْجِع إِلى بيْنك فَقَالَ لِي و هلْ تعْرِف بيْت الْمقْدِسِ قُلْت لا أَعْرِف إِلا بيْت الْمقْدِسِ الذِي بِالشامِ قَالَ لَيس بيْت الْمقْدِسِ و لَكِنه الْبيْت الْمقَدس و هو بيْت آلِ محمدٍ ص فَقُلْت لَه أَما ما سمِعْت بِهِ إِلى يوْمِي هذَا فَهو بيْت الْمقْدِسِ فَقَالَ لِي تِلْك محارِيب الْأَنبِياءِ و إِنما كانَ يقَالُ لَها حظِيرةُ الْمحارِيبِ حتى جاءَتِ الْفَترةُ الِتي كانتْ بيْن محمدٍ و عِيسى ص و قَرب الْبلاءُ مِنْ أَهلِ الشرْكِ و حلتِ النِقمات فِي دورِ الشياطِينِ فَحولُوا و بدلُوا و نقَلُوا تِلْك الْأَسْماءَ و هو قَوْلُ اللهِ تبارك و تعالَى الْبطْن لِآلِ محمدٍ و الظَهْر مثَلٌ إِنْ هِي إِلا أَسْماءٌ سمَيْتموها أَنتمْ و آباؤكُمْ ما أَنزلَ الله بِها مِنْ سلْطانٍ فَقُلْت لَه إِني قَدْ ضرْبت إِلَيْك مِنْ بلَدٍ بعِيدٍ تعرضْت إِلَيْك بِحاراً و غُموماً و هموماً و خَوْفاً و أَصْبحْت و أَمسَيْت مؤْيِساً أَلا أَكُونَ ظَفِرْت بِحاجتِي فَقَالَ لِي ما أَرى أُمك حملَتْ بِك إِلا و قَدْ حضرها ملَك كَرِيم و لا أَعْلَم أَن أَباك حِين أَراد الْوقُوع بِأُمك إِلا و قَدِ اغْتسلَ و جاءَها علَى طُهْرٍ و لا أَزْعم إِلا أَنه قَدْ كانَ درس السفْر الرابِع مِنْ سهرِهِ ذَلِك فَختِم لَه بِخَيْرٍ ارْجِعْ مِنْ حيْثُ جِئْت فَانطَلِقْ حتى تنْزِلَ

مدِينةَ محمدٍ ص الِتي يقَالُ لَها طَيْبةُ و قَدْ كانَ اسْمها فِي الْجاهِلِيةِ يثْرِب ثُم اعْمِدْ إِلى مَوْضِعٍ مِنْها يقَالُ لَه الْبقِيع ثُم سلْ عنْ دارِ يقَالُ لَها دار مرْوانَ فَانزِلْها و أَقِمْ ثَلاثاً ثُم سلْ عنِ الشيْخِ الْأَسْودِ الذِي يكُونُ علَى بابِها يعْملُ الْبوارِي و هِي فِي بِلادِهِم اسْمها الْخصف فَالْطُفْ بِالشيْخِ و قُلْ لَه بعثَنِي إِلَيْك نزِيلُك الذِي كانَ ينْزِلُ فِي الزاوِيةِ فِي الْبيْتِ الذِي فِيهِ الْخشَيْبات الْأَربع ثُم سلْه عنْ فُلان بْنِ فُلانٍ الْفُلانِي و سلْه أَين نادِيهِ و سلْه أَي ساعةٍ يمر فِيها فَلَيرِيكَاه أَوْ يصِفُه لَك فَتعْرِفُه بِالصفَةِ و سأَصِفُه لَك قُلْت فَإِذَا لَقِيته فَأَصْنع ما ذَا قَالَ سلْه عما كانَ و عما هو كَائِن و سلْه عنْ معالِمِ دِينِ مَنْ مضى و مَنْ بقِي فَقَالَ لَه أَبو إِبراهِيم ع

three days without knocking and trying to open the door. On the fourth day Allah opened the door. A cow loaded with firewood came. Her breast was so heavily filled with milk that it almost touched the ground and the milk almost came out. The cow pushed the door open and I followed her. I found the man in a standing position looking toward the sky and wept. Then he looked to the earth and wept. He looked at the mountains and wept.' I said, 'glory belongs to Allah. How few are the people like you in our times.' He said, 'By Allah, I am only one good deed of the deeds of the one whom you have left behind you.' I then said, 'I am told that you know certain names of the names of Allah through which you can reach, every day and night, the Holy house that is in al-Sham (Syria). Is it true?' He asked me, 'Do you recognize the Holy House?' I replied, 'I do not know any other Holy House besides that in al-Sham.' He said, 'It is not Bayt al-Maqdis (the mosque in Jerusalem). It is the Holy House, that is, the House of the family of Muhammad, recipient of divine supreme covenant.'

"I then said, 'What I have heard up to this day is the Holy House that I just mentioned.' He said, 'That is the place where the prophets worshipped Allah. It had been called the center of the places of worship until the period between the time of Jesus and the coming of Muhammad, recipient of divine supreme covenant, in which the calamities approached the pagans and misfortune entered the houses of Satan. They moved, changed and transferred those names as Allah, the Most Holy, the Most High, has said in His words whose intrinsic meanings stand for the family of Muhammad, recipient of divine supreme covenant, and its apparent meanings stand as a proverb, "These are only names given by yourselves and your fathers. Allah has not given them any authority. . . ." (53:23)

"I (Christian man) then said, to him, 'I have come to you from a faraway land. On the way I crossed oceans, sadness, anxieties and fear. I have passed days and nights in despair for failing to reach my goal.'

"He said to me, 'I do not see that your mother conceived you at any time without a noble angel with her. I never found your father without formal purification whenever he would go to bed with your mother. He went to bed with her in a purified condition. I do not think there was any other reason except his reading the fourth part of the Torah during his nightly vigil, thus, it lead him to the good end. Go back just as you came. Go until you reach Madina of Muhammad, recipient of divine supreme covenant, which is also called *Taybah*. In the age of darkness of ignorance they called it Yathrib. Then go to a place therein called al-Baqi'. Then ask for a house called the house of Marwan. Lodge there for three days. Then ask for a black old man who works with the fibers of the palm tree (to make mats and other such things) that they call al-Khasf. Be kind to him and tell him, 'I am sent to you by your guest who would stay with you in the corner of the house wherein there are the four pieces of woods. Then ask him about so and so son of so and so. Ask him where he forms his gathering and what time he passes thereby. He will show him to you or will give a full description and you recognize him through the description as I will describe him for you.'

I said, 'After meeting him what should I do?' He said, 'Ask him of whatever happened and whatever will happen. Ask him about religious guidance of those of the past and those yet to come.' The narrator has said that abu Ibrahim, recipient of

divine supreme covenant, said to him, ‘Your friend whom you met has given you very good advice.’ The monk then asked the Imam, ‘What is his name, may Allah keep my soul in service for your cause?’

“The Imam said, ‘His name is Mutammim ibn Firuz, from the people of Persia. He established belief in Allah Who is only One and has no partners and worshipped Him sincerely with certainty and devotion. He ran away from his people when he was afraid of them. His Lord granted him authority and guided him to the way of right guidance and progress. He made him to be of the pious ones and granted him the knowledge of who His sincere servants are. Every year he visits Makka for Hajj. He performs ‘Umra once at the beginning of every month. He comes from his place in India to Makka because of the distinction that Allah has granted him and His support and, thus, Allah rewards those who give thanks.’

“The monk then asked him many questions. The Imam answered them all. He asked the monk certain questions, which he could not answer but the Imam himself answered them. The monk then said, ‘Tell me of the eight letters (code words) that were revealed out of which four were manifested on earth and the other four remained in space. To whom were the four that remained in space sent? Who will interpret them?’

“The Imam then said, ‘He will be our *al-Qa’im* (the one who will rise with Divine authority and power). Allah will send them to him and he will interpret them. He will send to him what has not even been sent to the truthful ones, the messengers and the rightly guided ones.’

“Then the monk said, ‘Tell me about the two of the four that were sent to earth. What are they?” The Imam said, ‘I will tell you about all four. The first one was, No one deserves to be worshipped and obeyed except Allah Who is One and has no partners and that He is eternal. The second was, Muhammad is the Messenger of Allah purely. The third one was we the *Ahl al-Bayt* (infallible members of the family of Muhammad, recipients of divine supreme covenant).The fourth one was our Shi‘a (followers) who are from us and we are from the Messenger of Allah and the Messenger of Allah is from Allah through a means.’

“The monk then said, ‘I testify that no one deserves to be worshipped and obeyed except Allah, that Muhammad is the Messenger of Allah, that whatever he brought from Allah is true, that you, *Ahl al-Bayt* (the infallible members of the family of Muhammad, recipient of divine supreme covenant) are the chosen ones of Allah from His creatures and that your Shi‘a are pure who are the replacement (of those who oppose you). They will have the good end. All thanks are due to Allah, Lord of the worlds.’

“Abu Ibrahim, recipient of divine supreme covenant, called to bring for him a gown, a shirt made in Gha’in Khurasan, a scarf, a shoe and a hat. He gave them to him, prayed the noontime prayer and asked him to circumcise. He said, ‘It had been done when he was seven years old.’”

قَدْ نصحك صاحِبك الذِي لَقِيت فَقَالَ الراهِب ما اسْمه جعِلْت فِداك

قَالَ هو متمم بْن فيروز و هو مِنْ أَبناءِ الْفُرْسِ و هو مِمنْ آمن بِاللهِ وحْده لَا شرِيك لَه و عبده بِالْإِخْلَاصِ و الْإِيقَانِ و فَر مِنْ قَوْمِهِ لَما خافَهمْ فَوهب لَه ربه حكْماً و هداه لِسبِيلِ الرشادِ و جعلَه مِن الْمتقِين و عرف بْينه و بْين عِبادِهِ الْمخْلَصِين و ما مِنْ سنةٍ إِلا و هو يزور فِيها مكةَ حاجاً و يعْتمِر فِي رأْسِ كُل شهْرٍ مرةً و يجِيءُ مِنْ موْضِعِهِ مِن الْهِنْدِ إِلَى مكةَ قَضْلًا مِن اللهِ و عوْناً و كذَلِك يجْزِي الله الشاكِرِين

ثُم سأَلَه الراهِب عنْ مسائِلَ كَثِيرةٍ كُل ذَلِك يجِيبه فِيها و سأَلَ الراهِب عنْ أَشْياءَ لَمْ يكُنْ عِنْد الراهِبِ فِيها شيْءٌ فَأَخْبره بِها ثُم إِن الراهِب قَالَ أَخْبِرْنِي عنْ ثَمانِيةِ أَحْرفٍ نزلَتْ قَتبين فِي الْأَرْضِ مِنْها أَربعةٌ و بقِي فِي الْهواءِ مِنْها أَربعةٌ علَى مَنْ نزلَتْ تِلْك الْأَربعةُ الِتي فِي الْهواءِ و مَنْ يفَسرها قَالَ ذَاك قَائِمنا يْنزِلُه الله علَيْهِ فَيفَسره و ينزلُ علَيْهِ ما لَمْ ينزلْ علَى الصدِيقِين و الرسل و الْمهْتدِين

ثُم قَالَ الراهِب فَأَخْبِرْنِي عنِ الِاثْنَيْنِ مِنْ تِلْك الْأَربعةِ الْأَحْرفِ الِتي فِي الْأَرْضِ ما هِي قَالَ أُخْبِرك بِالْأَربعةِ كُلها أَما أَولُهن فَلَا إِلَه إِلا الله وحْده لَا شرِيك لَه باقِياً و الثانِيةُ محمد رسولُ اللهِ ص مخْلَصاً و الثالِثَةُ نحْن أَهلُ الْبيتِ و الرابِعةُ شِيعتنا مِنا و نحْن مِنْ رسول اللهِ ص و رسولُ اللهِ مِن اللهِ بِسببٍ فَقَالَ لَه الراهِب أَشْهد أَنْ لَا إِلَه إِلا الله و أَن محمداً رسولُ اللهِ و أَن ما جاءَ بِهِ مِنْ عِنْدِ اللهِ حق و أَنكُمْ صفْوةُ اللهِ مِنْ خلْقِهِ و أَن شِيعتكُم الْمطهرونَ الْمسْتبدلُونَ و لَهمْ عاقِبةُ اللهِ و الْحمْد لِلهِ رب الْعالَمِين قَدعا أَبو إِبراهِيم ع بِجبةِ خز و قَمِيصِ قُوهِي و طَيْلَسانٍ و خف و قَلَنسوةٍ فَأَعْطَاه إِياها و صلى الظهْر و قَالَ لَه اخْتِتِنْ فَقَالَ قَدِ اخْتَتنت فِي سابِعِي

H 1284, Ch. 120, h 6

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from ‘Abd Allah ibn al-Mughira who has said the following:

“The pious servant of Allah once passed by a woman in Mina who was weeping and her children around her also were weeping because her cow was dead. He went close to her and asked, ‘What has caused you to weep O slave of Allah?’ She said, ‘O servant of Allah, we have orphan children. Our cow that

٦- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدٍ عنْ عِلِي بْنِ الْحكَمِ عنْ عبْدِ اللهِ بْنِ الْمغِيرةِ قَالَ مر الْعبْد الصالِح بِامرأَةٍ بِمِنى و هِي تبْكِي و صِبيانها حوْلَها يبْكُونَ و قَدْ ماتتْ لَها بقَرةٌ قَدنا مِنْها ثُم قَالَ لَها ما

يَبْكِيكِ يا أَمةَ اللهِ قَالَتْ يا عَبْد اللهِ إِن لَنا صِبْياناً يتامى و كَانتْ لِي بقَرةٌ مِعيشتِي و مِعيشةُ صِبْيانِي كَانَ مِنْها و قَدْ ماتتْ و بقِيت مُنقَطعاً بِي و بِولْدِي لَا حِيلَةَ لَنا فَقَالَ يا أَمةَ اللهِ هلْ لَكِ أَنْ أُحْيِيها لَكِ فَأَلْهمتْ أَنْ قَالَتْ نعَمْ يا عَبْد اللهِ فَتنحى و صلى ركْعَتيْنِ ثُم رفَع يده هنَيْئَةً و حرك شفَتَيْهِ ثُم قَام فَصوت بِالْبقَرةِ فَنخسها نخْسةً أَو ضربها بِرِجْلِهِ فَاسْتوتْ علَى الْأَرضِ قَائِمةً فَلَما نظَرتِ الْمرْأَةُ إِلَى الْبقَرةِ صاحتْ و قَالَتْ عِيسى ابن مرْيم و رب الْكَعْبةِ فَخالَطَ الناس و صار بيْنهمْ و مضى ع

٧- أَحْمد بْن مِهْرانَ رحِمه الله عَنْ محمدِ بْنِ عَلِي عَنْ سيْفِ بْنِ عمِيرةَ عَنْ إِسْحاق بْنِ عمارٍ قَالَ سمِعْت الْعَبْد الصالِح يَنعى إِلَى رجلٍ نفْسه فَقُلْت فِي نفْسِي و إِنه لَيعْلَم متى يموت الرجلُ مِنْ شِيعتِهِ فَالْتفَت إِلَي شِبْه الْمغْضبِ فَقَالَ يا إِسْحاق قَدْ كَانَ رشَيْد الْهجرِي يعْلَم عِلْم الْمنايا و الْبلَايا و الْإِمام أَولَى بِعِلْمِ ذَلِك ثُم قَالَ يا إِسْحاق اصْنَعْ ما أَنت صانِع فَإِن عمرك قَدْ فَنِي و إِنك تموت إِلَى سنَتيْنِ و إِخْوتك و أَهْلَ بيْتك لَا يلْبثُونَ بعْدك إِلا يسِيراً حتى تتفَرق كَلِمتهمْ و يخونُ بعْضهمْ بعْضاً حتى يشْمت بِهِمْ عدوهمْ فَكَانَ هذَا فِي نفْسِك فَقُلْت فَإِني أَسْتغْفِر الله بِما عرض فِي صدْرِي فَلَمْ يلْبثْ إِسْحاق بعْد هذَا الْمجْلِسِ إِلا يسِيراً حتى مات فَما أَتى علَيْهِمْ إِلا قَلِيلٌ حتى قَام بنو عمارٍ بِأَموال الناسِ فَأَفْلَسوا

٨- عَلِي بْن إِبراهِيم عَنْ محمدِ بْنِ عِيسى عَنْ موسى بْنِ الْقَاسِمِ الْبجَلِي عَنْ عَلِي بْنِ جَعْفَرٍ قَالَ جاءَنِي محمد بْن إِسْماعِيلَ و قَدِ اعْتمرْنا عمْرةَ رجبٍ و نحْن يوْمئِذٍ بِمكةَ فَقَالَ يا عم إِني أُرِيد بغْداد و قَدْ أَحْبَبت أَنْ أُودع عمي أَبا الْحسنِ يعْنِي موسى بْن جَعْفَرٍ ع و أَحْبَبت أَنْ تذْهب مِعِي إِلَيْهِ فَخرجْت معه نحْو أَخِي و هو فِي دارِهِ الَتِي بِالْحوْيةِ و ذَلِك بعْد الْمغْرِبِ بِقَلِيلٍ فَضرَبت الْباب فَأَجابِني أَخِي فَقَالَ منْ هذَا فَقُلْت عَلِي فَقَالَ هو ذَا أَخْرج و كَانَ بطِيءَ الْوضوءِ فَقُلْت الْعجلَ قَالَ و أَعْجلُ فَخرج و علَيْهِ إِزار ممشق قَدْ عقَده فِي عنقِهِ حتى قَعد تحْت عتبةِ الْبابِ فَقَالَ عَلِي بْن جَعْفَرٍ فَانْكَبَبت علَيْهِ فَقَبلْت رأْسه و قُلْت قَدْ جِئْتك فِي أَمرٍ إِنْ تره صواباً قَالله وفق لَه و إِنْ يكُنْ غَيرَ ذَلِك فَما أَكْثَر ما نخْطِئ قَالَ و ما هو قُلْت هذَا ابْن أَخِيك يرِيد أَنْ يودعك و يخْرج إِلَى بغْداد فَقَالَ لِي ادْنه فَدنَوْته و كَانَ متنحياً فَدنا مِنْه فَقَبلَ رأْسه و قَالَ جعِلْت فِداك أَوصِنِي فَقَالَ أُوصِيك أَنْ تتقِي الله فِي دمِي فَقَالَ مجِيباً لَه منْ أَرادك بِسوءٍ فَعلَ الله بِهِ و جعلَ يدْعو علَى منْ يرِيده بِسوءٍ ثُم عاد فَقَبلَ

was the means for our living has died and we are left without any means of living.'

"He asked, 'Will you be happy if I will bring your cow back to life?' She was just inspired to say, 'Yes, O servant of Allah I will be very happy.'

"He stepped aside and said two Rak'at prayers. He then raised his hands and gently moved his lips. He then stood up and called the cow to get up. He pushed the cow with his foot or a staff and she was up straight standing. When the woman looked at the cow she cried and said, 'Jesus, son of Mary, I swear by the Lord of the Ka'ba (he is Jesus).' Many people gathered around and he disappeared among them and went.'"

H 1285, Ch. 120, h 7

Ahmad ibn Mahziyar, may Allah grant him blessings, has narrated from Muhammad ibn Ali from Sayf ibn 'Umayra from Ishaq ibn 'Ammar who has said the following:

"Once I heard the pious servant of Allah giving the news of his own death to a man. I thought that he may or may not know when a person from his Shi'a (followers) dies. He turned to me as if angry and said, 'O Ishaq, Rushayd al-Hajriy possessed the knowledge of deaths and suffering, the necessity for such knowledge for the Imam is much greater.' Then he said, 'O Ishaq, do whatever you may like. Your life is destroyed and you will die within two years. Your brothers and family will very soon after you scatter in disunity and turn as traitors against each other so much so that even their enemies will scold them. Was this in your mind?'

"I said, 'I seek refuge with Allah for what went in my center (heart or chest).' After that meeting Ishaq did not live very long and he died. Very soon after banu (children of) 'Ammar began to live on loans and they became very poor and destitute."

H 1286, Ch. 120, h 8

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Musa ibn al-Qasim al-Bajali from Ali ibn Ja'far who has said the following:

"Muhammad ibn 'Isma'il came to me when we were still in Makka after completing our 'Umra in the month of Rajab. He said, 'Uncle, I intend to go to Baghdad but I want to say farewell to my uncle, abu al-Hassan Musa ibn Ja'far, recipient of divine supreme covenant, and I want you also to come with me.'

"I went with him to my brother (the Imam), recipient of divine supreme covenant, and he was in his house in al-Hawba. It was just after sunset. I knocked at the door and my brother answered the door asking, 'Who is it?' I replied, 'It is Ali.' He said, 'I am just coming.' He would do his Wudu very slowly. I said, 'Be quick please.' He said, 'I will be quick.' He came out wearing dyed cloths that he had secured around his neck and sat down just below the doorsteps. I (Ali ibn Ja'far) bowed toward him and kissed his head and said, 'I have come for a matter to find out if you agree then Allah may grant him success, if you do not agree then it is one of those mistakes that we make.' He asked, 'What is it?' I said, 'This is the son of your brother. He wants to say farewell to you; he wants to go to Baghdad.' He said to me, 'Call him.' I called him and he had kept some distance. He came close to him and kissed his head and said, 'May Allah keep my soul in service for your cause, please advise me.'

"The Imam said, 'I advise you to be pious before Allah and spare my life.' He in answer said, 'Whoever has bad intentions toward you, may Allah have the same for him.' He continued to pray against those who have bad intentions against the Imam. He then kissed the head of the Imam again and said, 'Please advise

me.’ The Imam said, ‘I advise you to be pious before Allah and spare my life.’

“He in answer said, ‘Whoever has bad intentions against you, may Allah have the same for him, and He has already done so.’ He kissed the head of the Imam and said, ‘Please advise me.’ The Imam said, ‘I advise you to be pious before Allah and spare my life.’ He prayed against those having bad intentions against the Imam, and moved away and I left along with him.

“My brother called me and said, ‘O Ali, wait where you are.’ I waited. He went inside and then called me inside. I went inside and he gave me a bag with a hundred Dinars in it and said, ‘Tell your nephew to use it during his journey.’

“I (the narrator) secured the money in my dress and he gave me another hundred Dinars to give to him also and then he gave me one more bag to give to him. I said, ‘May Allah keep my soul in service for your cause, ‘When you are afraid of him so much then why do you give him all this money and why do you support him against your own self?’

“He said, ‘If I maintain good relations with him and he cuts off such relationships Allah will cut his life short.’ Then he gave to me a pillow with three hundred pure Dirhams (units of money) in it and asked to also give it to him. The narrator has said, ‘I then left and gave him the first one hundred. He became extremely happy and prayed for his uncle. I then gave him the other money and he became so happy that I thought he might not want anymore to go to Baghdad. I then gave him all the Dirhams and he left for Baghdad. He greeted Harun as the Caliph and said, ‘I did not think that there could be two Caliphs on earth at the same time. I also saw my uncle Musa ibn Ja‘far being greeted as the Caliph.’

“Harun sent him one hundred thousand Dirhams. He fell sick with Diphtheria or scrofulous and died before seeing or touching any of the money.”

Sa‘d ibn ‘Abd Allah and ‘Abd Allah ibn Ja‘far all have narrated from Ibrahim ibn Mahziyar from his brother Ali ibn Mahziyar from al-Husayn ibn Sa‘id from Muhammad ibn Sinan from ibn Muskan from abu Basir who has said the following:

“Musa ibn Ja‘far, recipient of divine supreme covenant, died at the age of fifty-five in the year one hundred eighty-three. He lived for thirty-five years after Ja‘far ibn Muhammad, recipient of divine supreme covenant.”

Chapter One Hundred Twenty One

The Birth of abu al-Hassan al-Rida, Recipient of Divine Supreme Covenant

Al-Kulayni has said, “Abu al-Hassan al-Rida, recipient of divine supreme covenant, was born in A.H. one hundred forty-eight He passed away in the month of Safar in the year two hundred and three at the age of fifty-five. All the views about this date are not the same but it is more accurate, if Allah so wills. He died in Tus in the town called Sanabad that is within the reach of human voice from Nawqan. He was buried there. Al-Ma’mun (an ‘Abbassid ruler) had summoned him from Madina to Marw via Basra to Persia. When al-Ma’mun left for Baghdad he took the Imam, recipient of divine supreme covenant, along with him and he (the Imam) passed away in this town. His mother was ’Umm Walad called ’Umm al-Banin.”

H 1287, Ch. 121, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn

رأسه فَقَالَ يا عم أَوْصِنِي فَقَالَ أُوصِيكَ أَنْ تتقِي الله فِي دمِي فَقَالَ مَنْ أرادك بِسوءٍ فَعلَ الله بِهِ و فَعلَ ثُم عاد فَقبلَ رأسه ثُم قَالَ يا عم أَوْصِنِي فَقَالَ أُوصِيكَ أَنْ تتقِي الله فِي دمِي فَدعا علَى مَنْ أراده بِسوءٍ ثُم تنحى عَنْه و مضَيْت معه فَقَالَ لِي أَخِي يا عِلِي مكَانك فَقُمْت مكَانِي فَدخلَ مَنْزِله ثُم دعانِي فَدخلْت إِلَيْهِ فَتناولَ صرةً فِيها مِائَةُ دِينارٍ فَأَعْطَانِيها و قَالَ قُلْ لِابْنِ أَخِيك يسْتعِين بِها علَى سفَرِهِ قَالَ عِلِي فَأَخذْتها فَأَدرجْتها فِي حاشِيةِ رِدائِي ثُم ناولَنِي مِائَةً أُخْرى و قَالَ أَعْطِهِ أَيضاً ثُم ناولَنِي صرةً أُخْرى و قَالَ أَعْطِهِ أَيضاً فَقُلْت جعِلْت فِداك إِذَا كُنت تخاف مِنْه مِثْلَ الذِي ذَكَرْت فَلِم تعِينه علَى نفْسِك فَقَالَ إِذَا وصلْته و قَطَعنِي قَطَع الله أَجلَه ثُم تناولَ مِخدةَ أُدمٍ فِيها ثَلَاثَةُ آلَافِ دِرْهمٍ وضح و قَالَ أَعْطِهِ هذِهِ أَيضاً قَالَ فَخرجْت إِلَيْهِ فَأَعْطَيته الْمِائَةَ الْأُولَى فَفَرِح بِها فَرحاً شدِيداً و دعا لِعمهِ ثُم أَعْطَيته الثانِيةَ و الثالِثَةَ فَفَرِح بِها حتى ظَنَنت أَنه سيرْجِع و لَا يخْرج ثُم أَعْطَيته الثَلَاثَةَ آلَافِ دِرْهمٍ فَمضى علَى وجْهِهِ حتى دخلَ علَى هارونَ فَسلم علَيْهِ بِالْخِلَافَةِ و قَالَ ما ظَنَنت أَن فِي الْأَرضِ خلِيفَتَيْنِ حتى رأَيت عمي موسى بْن جعْفَرٍ يسلم علَيْهِ بِالْخِلَافَةِ فَأَرسلَ هارونُ إِلَيْهِ بِمِائَةِ أَلْفِ دِرْهمٍ فَرماه الله بِالذبحةِ فَما نظَر مِنْها إِلَى دِرْهمٍ و لَا مسه

٩- سعْد بْن عبْدِ اللهِ و عبْد اللهِ بْن جعْفَرٍ جمِيعاً عنْ إِبراهِيم بْنِ مهْزِيار عنْ أَخِيهِ عِلِي بْنِ مهْزِيار عنِ الْحسيْنِ بْنِ سعِيدٍ عنْ محمدِ بْنِ سِنانٍ عنِ ابْنِ مسْكَانَ عنْ أَبِي بصِيرٍ قَالَ قُبِض موسى بْن جعْفَرٍ ع و هو ابْن أَربعٍ و خمْسِين سنةً فِي عامِ ثَلَاثٍ و ثَمانِين و مِائَةٍ و عاش بعْد جعْفَرٍ ع خمْساً و ثَلَاثِين سنةً

بَابُ مَوْلِدِ أَبِي الْحَسَنِ الرضَا ع

ولد أَبو الْحسنِ الرضا ع سنةَ ثَمانٍ و أَربعِين و مِائَةٍ و قُبِض ع فِي صفَرٍ مِنْ سنةِ ثَلَاثٍ و مِائَتَيْنِ و هو ابن خمْسٍ و خمْسِين سنةً و قَدِ اخْتلِف فِي تارِيخِهِ إِلا أَن هذَا التارِيخ هو أَقْصد إِنْ شاءَ الله و توفي ع بِطُوس فِي قَرْيةٍ يقَالُ لَها سناباد مِنْ نوقَانَ علَى دعْوةٍ و دفِن بِها و كَانَ الْمأْمونُ أَشْخصه مِن الْمدِينةِ إِلَى مرْو علَى طَرِيقِ الْبصْرةِ و فَارِس فَلما خرج الْمأْمونُ و شخص إِلَى بغْداد أَشْخصه معه فَتوفي فِي هذِهِ الْقَرْيةِ و أُمه أُم ولَدٍ يقَالُ لَها أُم الْبنِين

١- محمدُ بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنِ ابْنِ

مَحْبوبٍ عَنْ هِشامِ بْنِ أَحْمر قالَ قالَ لِي أَبو الْحسنِ الْأَولُ هلْ عِلْمت أَحداً مِنْ أَهْلِ الْمغْرِبِ قَدِم قُلْت لَا قالَ بلَى قَدْ قَدِم رجلٌ فَانْطَلِقْ بِنا فَركِب و ركِبت معه حتى انتهيْنا إِلَى الرجلِ فَإِذَا رجلٌ مِنْ أَهْلِ الْمدِينةِ معه رقِيق فَقُلْت لَه اعْرِضْ علَيْنا فَعرض علَيْنا سبْع جوارٍ كُل ذَلِك يقُولُ أَبو الْحسنِ ع لَا حاجةَ لِي فِيها ثُم قالَ اعْرِضْ علَيْنا فَقالَ ما عِنْدِي إِلا جارِيةٌ مرِيضةٌ فَقالَ لَه ما علَيْك أَنْ تعْرِضها فَأَبى علَيْهِ فَانْصرف ثُم أَرسلَنِي مِن الْغدِ فَقالَ قُلْ لَه كَمْ كانَ غَايتك فِيها فَإِذَا قالَ كذَا و كذَا فَقُلْ قَدْ أَخذْتها فَأْتِيته فَقالَ ما كُنت أُرِيد أَنْ أُنقِصها مِنْ كذَا و كذَا فَقُلْت قَدْ أَخذْتها فَقالَ هِي لَك و لَكِنْ أَخْبِرْنِي مِن الرجلُ الذِي كانَ معك بِالْأَمسِ فَقُلْت رجلٌ مِنْ بنِي هاشِمٍ قالَ مِنْ أَي بنِي هاشِمٍ فَقُلْت ما عِنْدِي أَكْثَر مِنْ هذَا فَقالَ أُخْبِرك عَنْ هذِهِ الْوصِيفَةِ إِني اشْتَرْيتها مِنْ أَقْصى الْمغْرِبِ فَلَقِيتْنِي امرأَةٌ مِنْ أَهْلِ الْكِتابِ فَقالَتْ ما هذِهِ الْوصِيفَةُ معك قُلْت اشْتَرْيتها لِنفْسِي فَقالَتْ ما يكُونُ ينْبغِي أَنْ تكُونَ هذِهِ عِنْد مِثْلِك إِن هذِهِ الْجارِيةَ ينْبغِي أَنْ تكُونَ عِنْد خَيرِ أَهْلِ الْأَرضِ فَلَا تلْبثُ عِنْده إِلا قَلِيلًا حتى تِلد مِنْه غُلَاماً ما يولَد بِشرْقِ الْأَرضِ و لَا غَرْبِها مِثْلُه قالَ فَأَتَيته بِها فَلَمْ تلْبثْ عِنْده إِلا قَلِيلًا حتى ولَدتِ الرضا ع

Mahbub from Hisham ibn Ahmar who has said the following:

"Once abu al-Hassan, recipient of divine supreme covenant, the 2nd, asked me, 'Do you know if anyone from Morocco (or the west) has arrived?' I replied, 'No, no one has come.' He said, 'Yes, a man has come. Come with us.' He rode and I also rode and went until we reached the man. He was a man from Madina who had a few slaves with him for sale. I asked him to show the slaves for sale and he showed me seven slave-girls. Abu al-Hassan, recipient of divine supreme covenant, said, 'I do not need any of these.' Then he asked, 'Show us more.' The man said, 'There is no more except one who is ill.' The Imam asked, 'Why do you not show her to us?' The man refused and the Imam returned. The next day he sent me and said to ask him for how much is the girl who is ill and if he said for so and so amount say, 'I pay.'

"I went to him and he said, 'I will not accept less than such and such amount for her.' I said, 'I agree to take her.' He said, 'She is yours but tell me who was the man with you yesterday?' I said, 'A man from the clan of banu Hashim.' He asked, 'From which family is he?' I said, 'That is all I know.' He said, 'I want to tell you about this girl. I bought her in the far corner of the west (or Morocco). A woman from the followers of the Bible came and asked, "What is she doing with you?" I said, 'I have purchased her for myself.' She said, 'This girl should not be with one like you. This girl should be with the best of the people on earth. With such a person she will not live very long before giving birth to a boy whose like will not be born in the west or east of the earth.' I brought her to the Imam and shortly afterwards she became the mother of Imam al-Rida, recipient of divine supreme covenant.'"

H 1288, Ch. 121, h 2

٢- محمدُ بْن يحْيى عَنْ أَحْمدَ بْنِ محمدٍ عمنْ ذَكَره عَنْ صفْوانَ بْنِ يحْيى قالَ لَما مضى أَبو إِبراهِيم ع و تكَلم أَبو الْحسنِ ع خِفْنا علَيْهِ مِنْ ذَلِك فَقِيلَ لَه إِنك قَدْ أَظْهرْت أَمراً عظِيماً و إِنا نخاف علَيْك هذِهِ الطاغِيةَ قالَ فَقالَ لِيجْهدْ جهْده فَلَا سبِيلَ لَه علَي

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from those he mentioned from Safwan ibn Yahya who has said the following:

"When abu Ibrahim, recipient of divine supreme covenant, passed away abu al-Hassan (al-Rida), recipient of divine supreme covenant, spoke of his Imamat (Leadership with Divine Authority) and it was troubling to us. It was said to him, 'You have declared a very great issue and we are afraid for your life from this rebel.' The Imam said, 'Allow him to strive hard but he will not find any way against me.'"

H 1289, Ch. 121, h 3

٣- أَحْمدُ بْن مِهْرانَ رحِمه الله عَنْ محمدِ بْنِ علِي عنِ الْحسنِ بْنِ منْصورٍ عَنْ أَخِيهِ قالَ دخلْت علَى الرضا ع فِي بيْتٍ داخِلٍ فِي جوْفِ بيْتٍ لَيلًا فَرفَع يده فَكانتْ كَأَن فِي الْبيْتِ عشرةَ مصابِيح و اسْتأْذَنَ علَيْهِ رجلٌ فَخلى يده ثُم أَذِنَ لَه

Ahmad ibn Mihran, Allah grant him blessings, has narrated from Muhammad ibn Ali from al-Hassan ibn al-Mansur from his brother who has said the following:

"Once I went to see al-Rida, recipient of divine supreme covenant, in a room inside his house in the middle of the night. He raised his hand and it was as if there were ten lamps inside the house. A man asked permission for a meeting. He lowered his hand and then gave him permission."

H 1290, Ch. 121, h 4

٤- علِي بْن محمدٍ عن ابْنِ جمْهورٍ عَنْ إِبراهِيم بْنِ عَبْدِ اللهِ عَنْ أَحْمدَ بْنِ عَبْدِ اللهِ عنِ الْغِفَارِي قالَ كانَ لِرجلٍ مِنْ آلِ أَبِي رافِعٍ مَوْلَى النبِي ص يقَالُ لَه طَيس علَي حق فَتقَاضانِي و أَلح علَي و أَعانه الناس فَلَما رأَيت ذَلِك صلَّيت الصبْح فِي مسْجِدِ الرسولِ ع ثُم توجهْت نحْو الرضا ع و هو يوْمئِذٍ بِالْعرْيضِ فَلَما قَربْت مِنْ بابِهِ إِذَا هو قَدْ طَلَع علَى حِمارٍ و علَيْهِ قَمِيص و رِداءٌ فَلَما نظَرْت إِلَيْهِ اسْتَحْيَيْت مِنْه فَلَما لَحِقَنِي وقَف و نظَر إِلَي فَسلَّمت علَيْهِ و كانَ شهْر رمضانَ فَقُلْت جعِلْنِي الله فِداك إِن لِمَوْلَاك طَيسٍ علَي حقّاً و

He owed money to a man from the family of abu Rafi', slave of the Holy Prophet, recipient of divine supreme covenant, called Tays. He demanded payment and pressed me hard and people also assisted him. When I found myself in such condition I prayed the morning prayer in the Mosque of the Messenger of Allah and then headed to al-Rida, recipient of divine supreme covenant, who was in al-'Arid those days. When I had almost reached his door he appeared on his donkey wearing a shirt and a gown. When I looked at him I felt shy. When he approached

me he looked at me and I offered him the greeting of peace. It was the month of Ramadan. I said, ‘May Allah keep my soul in service for your cause, I owe money to your slave, Tays, and he has defamed me. I thought he would order him to stop pressuring me and by Allah, I did not tell him how much I owed nor did I mention any amount. He ordered me to sit until he returned. I remained there until I said my sunset prayer and I was fasting. I felt depressed and I thought of returning home. At that time he appeared before me with people around him. Beggars had surrounded him and he gave them charity. He passed by and entered his house. Then he came out and called me inside. We both sat down and I began to speak to him about ibn al-Musayyib, the governor of Madina, as I used to speak to him about the governor often. When I finished he said, ‘I do not think you have ended your fast yet.’ I said, ‘No, I have not ended it yet.’ He asked for food and ordered the boy (servant) to join me at the table. The boy and I had our meal and when we finished he said to me, ‘Lift up the furnishing and pick up whatever is underneath.’ I lifted it up and found Dinars therein. I picked them up and placed them in my pocket. He ordered four of his slaves to escort me to my house. I said, ‘May Allah keep my soul in service for your cause, the spies of ibn al-Musayyib check around all the time and I would not like them to see me with your slaves. He said, ‘You are right, may Allah keep you rightly guided.’ He ordered them to return whenever I wanted them to do so.

“When I almost reached my house and felt safe I asked them to go back. I went home and asked for a lamp. I looked at the Dinars and there were forty-eight of them. I owed twenty-eight to the man. Among them one Dinar caught my sight. I picked it up and brought it near the lamp. I found a clear mark on it that said, ‘Pay to the man twenty-eight Dinars and keep the rest for yourself.’ By Allah, I did not tell him (the Imam) how much I owed him. All praise belongs to Allah Who has granted honor to those whom He has given authority.’”

H 1291, Ch. 121, h 5

Ali ibn Ibrahim has narrated from his father from certain persons of our people who have said the following:

“Abu al-Hassan al-Rida, recipient of divine supreme covenant, came out of Madina in the year that Harun wanted to perform Hajj. When he arrived near the mountain called Fari‘ on the left going to Makka, abu al-Hassan, recipient of divine supreme covenant, looked at it and then said, ‘The builder at Fari‘ and the demolisher will be cut in pieces.’ We had no idea what it meant. When he returned Harun arrived and camped at that place. Ja‘far ibn Yahya climbed the mountain and ordered to build a resting place for him. When he (Ja’far) returned from Makka he climbed there and ordered demolished what he had ordered to build. When he (Ja’far) returned to Iraq he was cut into pieces.’”

H 1292, Ch. 121, h 6

Ahmad ibn Muhammad has narrated from Muhammad ibn al-Hassan from Muhammad ibn ‘Isa from Muhammad ibn Hamza ibn al-Qasim from Ibrahim ibn Musa who has said the following:

“I urged abu al-Hassan al-Rida, recipient of divine supreme covenant, in a matter that I demanded from him and he asked to give him time. One day he went out to receive the governor of Madina and I was with him. He came near the castle of so and so and stopped for rest among a few trees. Just the two of us and not a third was there. I said, ‘May Allah keep my soul in service for your cause, this holiday is upon us, by Allah, all I have is one

قَدْ و اللهِ شهرني و أنا أظُن فِي نفْسِي أنه يأمره بِالْكف عني و و اللهِ ما قُلْت لَه كَمْ لَه علَي و لَا سمَّيت لَه شَيْئاً فَأَمرني بِالْجلُوسِ إِلَى رجوعِهِ فَلَمْ أَزلْ حتى صلَّيت الْمغْرِب و أنا صائِم فَضاق صدْرِي و أَردْت أَنْ أنصرِف فَإِذَا هو قَدْ طَلَع علَي و حوْلَه الناس و قَدْ قَعد لَه السؤالُ و هو يتصدق علَيْهِمْ فَمضى و دخلَ بيْته ثُم خرج و دعانِي فَقُمْت إِلَيْهِ و دخلْت معه فَجلَس و جلَسْت فَجعلْت أُحدثُه عنِ ابْنِ الْمسيبِ و كَانَ أَمِير الْمدِينةِ و كَانَ كَثِيراً ما أُحدثُه عَنْه فَلَما فَرغْت قَالَ لَا أَظُنك أَفْطَرْت بعْد فَقُلْت لَا فَدعا لِي بِطَعامٍ فَوضِع بيْن يدي و أمر الْغلَام أَنْ يأْكُلَ معِي فَأَصبْت و الْغلَام مِن الطعامِ فَلَما فَرغْنا قَالَ لِي ارْفَع الْوِسادةَ و خذْ ما تحْتها فَرفَعْتها و إِذَا دنانِير فَأَخذْتها و وضَعْتها فِي كُمي و أمر أَربعةً مِنْ غِيدِهِ أَنْ يكُونوا معِي حتى يبْلغونِي منْزِلِي فَقُلْت جعِلْت فِداك إِن طَائِف ابْن الْمسيبِ يدور و أَكْره أَنْ يلْقَانِي و معِي غِيدك فَقَالَ لِي أَصبْت أصاب الله بِك الرشاد و أمرهمْ أَنْ ينْصرِفُوا إِذَا ردْتهمْ فَلَما قَربْت مِنْ منْزِلِي و آنسْت ردْتهمْ فَصِرْت إِلَى منْزِلِي و دعوْت بِالسراجِ و نظَرْت إِلَى الدنانِيرِ و إِذَا هِي ثَمانِيةٌ و أَربعونَ دِيناراً و كَانَ حق الرجل علَي ثَمانِيةً و عِشْرِين دِيناراً و كَانَ فِيها دِينار يلُوح فَأَعْجبنِي حسْنه فَأَخذْته و قَربْته مِن السراجِ فَإِذَا علَيْهِ نقْش واضِح حق الرجل ثَمانِيةٌ و عِشْرونَ دِيناراً و ما بقِي فَهو لَك و لَا و اللهِ ما عرفْت ما لَه علَي و الْحمْد لِلهِ رب الْعالَمِين الذِي أعز ولِيه

٥- عِلِي ابْن إِبراهِيم عنْ أَبِيهِ عنْ بعْضِ أَصْحابِهِ عنْ أَبِي الْحسنِ الرضا ع أَنه خرج مِن الْمدِينةِ فِي السنةِ الَتِي حج فِيها هارونُ يرِيد الْحج فَانْتهى إِلَى جبلٍ عنْ يسارِ الطرِيقِ و أَنت ذَاهِب إِلَى مكةَ يقَالُ لَه قَارِع فَنظَر إِلَيْهِ أَبو الْحسنِ ثُم قَالَ بانِي قَارِعٍ و هادِمه يقَطع إِرْباً إِرْباً فَلَمْ نَدْرِ ما معْنى ذَلِك فَلَما ولى واقَى هارونُ و نزلَ بِذَلِك الْمَوْضِعِ صعِد جعْفَر ابْن يحْيى ذَلِك الْجبلَ و أَمر أَنْ يبْنى لَه ثَم مجْلِس فَلَما رجع مِنْ مكةَ صعِد إِلَيْهِ فَأَمر بِهدْمِهِ فَلَما انْصرف إِلَى الْعِراقِ قُطِع إِرْباً إِرْباً

٦- أَحْمد ابْن محمدٍ عنْ محمدِ بْنِ الْحسنِ عنْ محمدِ بْنِ عِيسى عنْ محمدِ بْنِ حمْزةَ بْنِ الْقَاسِمِ عنْ إِبراهِيم بْنِ موسى قَالَ أَلْححْت علَى أَبِي الْحسنِ الرضا ع فِي شَيْءٍ أَطْلُبه مِنْه فَكَانَ يعِدنِي فَخرج ذَات يوْمٍ لِيسْتقْبِلَ والِي الْمدِينةِ و كُنت معه فَجاءَ إِلَى قُربِ قَصْرِ قُلَانٍ فَنزلَ تحْت شجراتٍ و نزلْت معه أَنا و لَيس معنا ثَالِثٌ فَقُلْت جعِلْت فِداك هذَا الْعِيد قَدْ أَظَلنا و لَا و اللهِ ما أَملِك دِرْهماً فَما

سِواه فَحك بِسوْطِهِ الْأَرض حكّاً شدِيداً ثُم ضرب بِيدِهِ فَتناولَ مِنْه سبِيكَةَ ذَهبٍ ثُم قَالَ انتفِعْ بِها و اكْتمْ ما رأَيت

٧- عِلِي بْن إِبراهِيم عنْ ياسِرِ الْخادِمِ و الريان بْنِ الصلْتِ جمِيعاً قَالَ لَما انْقَضى أَمر الْمخْلُوعِ و اسْتوى الْأَمر لِلْمأْمون كَتب إِلَى الرضا ع يسْتقْدِمه إِلَى خراسانَ فَاعْتل علَيهِ أَبو الْحسنِ ع بِعِلَلٍ فَلَمْ يزلِ الْمأْمونُ يكاتِبه فِي ذَلِك حتى علِم أَنه لَا محِيص لَه و أَنه لَا يكُف عنْه فَخرج ع و لِأَبِي جعْفَرٍ ع سبْع سِنِين فَكتب إِلَيهِ الْمأْمونُ لَا تأْخذْ علَى طَرِيقِ الْجبلِ و قُم و خذْ علَى طَرِيقِ الْبصْرةِ و الْأَهْوازِ و قَارِس حتى وافَى مرْو فَعرض علَيهِ الْمأْمونُ أَنْ يتقَلد الْأَمر و الْخِلَافَةَ فَأَبى أَبو الْحسنِ ع قَالَ فَولَايةَ الْعهْدِ فَقَالَ علَى شروطٍ أَسأَلُكها قَالَ الْمأْمونُ لَه سلْ ما شِئْت فَكتب الرضا ع إِني داخِلٌ فِي ولَايةِ الْعهْدِ علَى أَنْ لَا آمر و لَا أَنهى و لَا أُفْتِي و لَا أَقْضِي و لَا أُولي و لَا أَعْزِلَ و لَا أُغَير شيْئاً مِما هو قَائِم و تعْفِيني مِنْ ذَلِك كُلِهِ فَأَجابه الْمأْمونُ إِلَى ذَلِك كُلِهِ قَالَ فَحدثَنِي ياسِر قَالَ فَلَما حضر الْعِيد بعثَ الْمأْمونُ إِلَى الرضا ع يسْأَلُه أَنْ يرْكَب و يحْضر الْعِيد و يصلي و يخْطُب فَبعثَ إِلَيهِ الرضا ع قَدْ علِمْت ما كَانَ بيْنِي و بيْنك مِن الشروطِ فِي دخول هذَا الْأَمرِ فَبعثَ إِلَيهِ الْمأْمونُ إِنما أُرِيد بِذَلِك أَنْ تطْمِئن قُلُوب الناسِ و يعْرِفُوا فَضْلَك فَلَمْ يزلْ ع يراده الْكَلَام فِي ذَلِك فَأَلَح علَيهِ فَقَالَ يا أَمِير الْمؤْمِنِين إِنْ أَعْفَيتنِي مِنْ ذَلِك فَهو أَحب إِلَي و إِنْ لَمْ تعْفِنِي خرجْت كَما خرج رسولُ اللهِ ص و أَمِير الْمؤْمِنِين ع فَقَالَ الْمأْمونُ اخْرجْ كَيف شِئْت و أَمر الْمأْمونُ الْقُواد و الناس أَنْ يبكروا إِلَى بابِ أَبِي الْحسنِ قَالَ فَحدثَنِي ياسِر الْخادِم أَنه قَعد الناس لِأَبِي الْحسنِ ع فِي الطرقَاتِ و السطُوحِ الرجالُ و النساءُ و الصبْيانُ و اجْتمع الْقُواد و الْجنْد علَى بابِ أَبِي الْحسنِ ع فَلَما طَلَعتِ الشمْس قَام ع فَاغْتسلَ و تعمم بِعِمامةٍ بيْضاءَ مِنْ قُطْنٍ أَلْقَى طَرفاً مِنْها علَى صدْرِهِ و طَرفاً بيْن كَتِفَيهِ و تشمر ثُم قَالَ لِجمِيعِ موالِيهِ افْعلُوا مِثْلَ ما فَعلْت ثُم أَخذَ بِيدِهِ عكازاً ثُم خرج و نحْن بيْن يدَيهِ و هو حافٍ قَدْ شمر سراوِيلَه إِلَى نِصْفِ الساقِ و علَيهِ ثِياب مشمرةٌ فَلَما مشى و مشَينا بيْن يدَيهِ رفَع رأْسه إِلَى السماءِ و كبر أَربع تكْبِيراتٍ فَخيلَ إِلَينا أَن السماءَ و الْحِيطَانَ تجاوبه و الْقُواد و الناس علَى الْبابِ قَدْ تهيئُوا و لَبِسوا

Dirham only and nothing else.' He broke the surface of the earth with his whip and with his hand picked up a mold of gold and said, 'Use it and keep secret what you just saw.'"

H 1293, Ch. 121, h 7

Ali ibn Ibrahim has narrated from Yasir al-Khadim and al-Rayyan ibn al-Salt and both have said the following:

"When the matter of the deposed Caliph (Amin) ended and it (rule) was established for al-Ma'mun he wrote to al-Rida, recipient of divine supreme covenant, asking to come to Khurasan. Abu al-Hassan, recipient of divine supreme covenant, in reply presented certain reasons to justify his disagreement with the proposal but al-Ma'mun continued writing until the Imam found it unavoidable and that he (al-Ma'mun) would not leave him alone. He, recipient of divine supreme covenant, then decided to leave for Khurasan and at that time abu Ja'far, recipient of divine supreme covenant, was only seven years old. Al-Ma'mun wrote to him, 'Do not travel through the mountains and Qum. Take the road through Basra, al-Ahwaz and Persia.' The Imam arrived at Marw. Al-Ma'mun offered him to command and lead the task of Khilafat (leadership) but abu al-Hassan, recipient of divine supreme covenant, declined. He then offered the Imam to accept the position of a crown prince. The Imam said that he might accept it under certain conditions. Al-Ma'mun said, 'Say whatever conditions you like.'

"The Imam wrote, 'I will assume this position with the conditions that I will not issue any order or prohibitions nor issue any *fatwa* or judgment nor any appointment or dismissal of officers or change anything in the current system. You must excuse me in all such matters.' Al-Ma'mun agreed to all such conditions.

"The narrator has said that Yasir narrated to me saying, 'When it was 'Id (the holiday) al-Ma'mun asked al-Rida, recipient of divine supreme covenant, to attend the program, lead the prayer and deliver the sermon. Al-Rida, recipient of divine supreme covenant, replied to him saying, 'You know the conditions between us. They did not consist of any such matters. Al-Ma'mun sent the message, 'I only want thereby to build confidence in the people by knowing your distinction.' He continued insisting until the Imam said, 'O Amir al-Mu'minin, I will appreciate it greatly if you excuse me from such task and if you still insist then I will do this task in the manner that the Messenger of Allah and Amir al-Mu'minin Ali, recipient of divine supreme covenant, would do.'

"Al-Ma'mun then said, 'You may do as you choose.' Al-Ma'mun ordered the servants and guides to lead a procession to the door of abu al-Hassan, recipient of divine supreme covenant, saying '*Allahu Akbar*,' Allah is great.

"The narrator has said that Yasir al-Khadim narrated to me, 'People lined up waiting for the Imam on the roads and roof tops, men, women and children. The guides and people from the army gathered at the door of abu al-Hassan, recipient of divine supreme covenant. At sunrise the Imam took a shower and wore a white turban made of cotton. He let one end of the turban hang over his chest and the other end between his shoulders on his back. He tied his belt and said to his followers, 'Do as I have done.' He picked up an arrow-shaped staff and came out and we were along with him. He was barefoot and his gown was raised halfway between his feet and knees and so were his other (long) clothes. When he walked and we walked along with him he raised his head toward the sky and said, '*Allahu Akbar*' (Allah is great) four times. It seemed to us as if the sky and the walls

responded to him. The guides and the people at the door were ready and armed and decorated with the best dresses. When we came out in such fashion along with al-Rida, recipient of divine supreme covenant, he stood at the door briefly. He then said, '*Allahu Akbar* (Allah is great). *Allahu Akbar* (Allah is great). *Allahu Akbar* (Allah is great). *Allahu Akbar* (Allah is great). He has granted us guidance. *Allahu Akbar* (Allah is great). He has granted us the cattle. All praise belongs to Allah. He has granted us blessings.' We all raised our voices. Yasir al-Khadim has said that the whole Marw shook with the weeping cries and shouts when they looked at abu al-Hassan, recipient of divine supreme covenant. Many of the guides fell from their horses. The horses kicked. The guides threw away their boots when they saw abu al-Hassan, recipient of divine supreme covenant, barefoot. He would walk about ten steps and pause and say, '*Allahu Akbar*' three times. Yasir al-Khadim has said that to us it seemed as if the sky, earth and mountains responded along with him. The whole Marw had become one voice loud and tearful. It was reported to al-Ma'mun. Sahl ibn al-Fadl, who had two official posts, said to him, 'O Amir al-Mu'minin, if al-Rida, recipient of divine supreme covenant, will reach the place of prayer in this manner people will devotedly be attracted to him. In my opinion, ask him to return home.'

"Al-Ma'mun sent his people to ask abu al-Hassan, recipient of divine supreme covenant, to return home. He asked to bring his shoes and wore them and rode back home.'"

السلاح و تزينوا بأحسن الزينة فلما طلعنا عليهم بهذه الصورة و طلع الرضا ع وقف على الباب وقفة ثم قال الله أكبر الله أكبر الله أكبر الله أكبر على ما هدانا الله أكبر على ما رزقنا من بهيمة الأنعام و الحمد لله على ما أبلانا نرفع بها أصواتنا قال ياسر فتزعزعت مرو بالبكاء و الضجيج و الصياح لما نظروا إلى أبي الحسن ع و سقط الفؤاد عن دوابهم و رموا بخفافهم لما رأوا أبا الحسن ع حافياً و كان يمشي و يقف في كل عشر خطوات و يكبر ثلاث مرات قال ياسر فتخيل إلينا أن السماء و الأرض و الجبال تجاوبه و صارت مرو ضجة واحدة من البكاء و بلغ المأمون ذلك فقال له الفضل بن سهل ذو الرئاستين يا أمير المؤمنين إن بلغ الرضا المصلى على هذا السبيل افتتن به الناس و الرأي أن تسأله أن يرجع فبعث إليه المأمون فسأله الرجوع فدعا أبو الحسن ع بخفه فلبسه و ركب و رجع

H 1294, Ch. 121, h 8

Ali ibn Ibrahim has narrated from Yasir al-Khadim who has said the following:

"When al-Ma'mun left Khurasan for Baghdad along with him came Fadl, Dhu al-Ri'asatayn and we came out with abu al-Hassan, recipient of divine supreme covenant. Fadl ibn Sahl had received a letter from his brother Hassan while we were on our journey. Hassan had said in the letter, 'I studied the Zodiac changes this year according to the astrological calculations. I have found out that in the month of so and so on a Wednesday you will feel the test of iron and fire. I urged you to go to a Turkish bath with al-Ma'mun and Imam al-Rida, recipient of divine supreme covenant, and perform phlebotomies and stain your hands with blood, which will help remove this misfortune from you.'

"Fadl ibn Sahl wrote about it to al-Ma'mun requesting him to request His Holiness Imam Ali ibn Musa al-Rida, recipient of divine supreme covenant, to also join them on the appointed day. Al-Ma'mun informed the Holy Imam of the contents of that letter and demanded the consent of His Holiness. In reply to the caliph's letter Imam al-Rida, recipient of divine supreme covenant, wrote, 'I will not go to the Turkish bath tomorrow. You and Fadl also must not go there tomorrow.' He sent that letter to the Imam twice. Abu al-Hassan, recipient of divine supreme covenant, wrote to him, 'O Amir al-Mu'minin, I will not go to the Turkish bath. I have seen in a dream the Messenger of Allah forbidding me to go to that Turkish bath. You and Fadl also must not go to the Turkish bath.'

"Al-Ma'mun replied to the letter saying, 'You have spoken the truth and so has the Messenger of Allah. I will not go to the Turkish bath tomorrow and Fadl knows best (to decide for himself).' The narrator has said that Yasir said, 'When the night fell al-Rida, recipient of divine supreme covenant, told us to say, 'We seek refuge in Allah against the misfortune in this night.' We continued saying the expression. When al-Rida, recipient of divine supreme covenant, prayed the Morning Prayer he asked

٨- علي بن إبراهيم عن ياسر قال لما خرج المأمون من خراسان يريد بغداد و خرج الفضل ذو الرئاستين و خرجنا مع أبي الحسن ع ورد على الفضل بن سهل ذي الرئاستين كتاب من أخيه الحسن بن سهل و نحن في بعض المنازل إني نظرت في تحويل السنة في حساب النجوم فوجدت فيه أنك تذوق في شهر كذا و كذا يوم الأربعاء حر الحديد و حر النار و أرى أن تدخل أنت و أمير المؤمنين و الرضا الحمام في هذا اليوم و تحتجم فيه و تصب على يديك الدم ليزول عنك نحسه فكتب ذو الرئاستين إلى المأمون بذلك و سأله أن يسأل أبا الحسن ذلك فكتب المأمون إلى أبي الحسن يسأله ذلك فكتب إليه أبو الحسن لست بداخل الحمام غداً و لا أرى لك و لا للفضل أن تدخلا الحمام غداً فأعاد عليه الرقعة مرتين فكتب إليه أبو الحسن يا أمير المؤمنين لست بداخل غداً الحمام فإني رأيت رسول الله ص في هذه الليلة في النوم فقال لي يا علي لا تدخل الحمام غداً و لا أرى لك و لا للفضل أن تدخلا الحمام غداً فكتب إليه المأمون صدقت يا سيدي و صدق رسول الله ص لست بداخل الحمام غداً و الفضل أعلم قال فقال ياسر فلما أمسينا و غابت الشمس قال لنا الرضا ع قولوا نعوذ بالله من شر ما ينزل في هذه الليلة فلم نزل نقول ذلك فلما صلى الرضا ع الصبح قال لي اصعد على السطح فاستمع هل تسمع شيئاً فلما صعدت سمعت الضجة و التحمت و كثرت فإذا نحن بالمأمون قد

دخلَ مِن الْبابِ الذِي كانَ إِلى دارِهِ مِنْ دارِ أَبِي الْحسنِ و هو يقُولُ يا سيدِي يا أَبا الْحسنِ آجرك الله فِي الْفَضْلِ فَإِنه قَدْ أَبى و كانَ دخلَ الْحمام فَدخلَ علَيْهِ قَوْم بِالسيوفِ فَقَتلُوه و أُخِذَ مِمنْ دخلَ علَيْهِ ثَلاثُ نفَرٍ كانَ أَحدهمْ ابن خالِهِ الْفَضْلَ ابن ذِي الْقَلَمْيْنِ قالَ فَاجْتمع الْجنْد و الْغُواد و منْ كانَ مِنْ رِجالِ الْفَضْلِ علَى بابِ الْمأْمون فَقَالُوا هذَا اغْتالَه و قَتلَه يعْنونَ الْمأْمونَ و لَنطْلُبن بِدمِهِ و جاءُوا بِالنيرانِ لِيحْرِقُوا الْباب فَقَالَ الْمأْمونُ لِأَبِي الْحسنِ ع يا سيدِي ترى أَنْ تخْرج إِلَيْهِمْ و تفَرقَهمْ قَالَ فَقَالَ ياسِر فَركِب أَبو الْحسنِ و قَالَ لِي ارْكَبْ فَركِبْت فَلَما خرجْنا مِنْ بابِ الدارِ نظَر إِلَى الناسِ و قَدْ تزاحموا فَقَالَ لَهمْ بِيدِهِ تفَرقُوا تفَرقُوا قَالَ ياسِر فَأَقْبلَ الناس و اللهِ يقَع بعْضهمْ علَى بعْضٍ و ما أَشار إِلَى أَحدٍ إِلا ركَض و مر

me to climb to the roof and to listen if there is anything. When I climbed I heard a great deal of commotion and crying and it was increasing. We saw al-Ma'mun enter from the door that opened to his quarter from the quarter of abu al-Hassan, recipient of divine supreme covenant, and he said, 'My master, abu al-Hassan, may Allah grant you good reward for suffering the death of Fadl. He refused to cancel his decision for the bath and he went to the Turkish bath. A group of people attacked him with swords and killed him. Three of the attackers were arrested and one of them was the son of his maternal uncle, the son of Dhu al-Qalamayn.'

"He (Yasar) then said, 'The police and the guides and the people of Fadl present at the door of al-Ma'mun said, 'He (al-Ma'mun) has murdered him. We avenge him.' They want to set the door on fire. Al-Ma'mun said to abu al-Hassan, recipient of divine supreme covenant, 'My master, please come out to them to calm them down and ask them to disperse.'

"The narrator has said that Yasir said, 'Abu al-Hassan, recipient of divine supreme covenant, rode and asked me to ride also.' When we were out of the door of the house he looked at the people who were crowded there. He made hand gestures to ask them to disperse. Yasir has said, 'The people created a stampede while rushing to disperse and to whomever he made a hand gesture, he would run and pass quickly by the Imam.'"

٩ - الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنْ مسافِرٍ و عن الْوشاءِ عنْ مسافِرٍ قَالَ لَما أَراد هارونُ بْن الْمسيبِ أَنْ يواقِع محمد بْن جعْفَرٍ قَالَ لِي أَبو الْحسنِ الرضا ع اذْهبْ إِلَيْهِ و قُلْ لَه لَا تخْرجْ غَداً فَإِنك إِنْ خرجْت غَداً هزِمْت و قُتِلَ أَصْحابك فَإِنْ سأَلَك مِنْ أَين عِلِمْت هذَا فَقُلْ رأَيت فِي الْمنامِ قَالَ فَأَتيْته فَقُلْت لَه جعِلْت فِداك لَا تخْرجْ غَداً فَإِنك إِنْ خرجْت هزِمْت و قُتِلَ أَصْحابك فَقَالَ لِي مِنْ أَين عِلِمْت هذَا فَقُلْت رأَيت فِي الْمنامِ فَقَالَ نام الْعبْد و لَمْ يغْسِل اسْته ثُم خرج فَانْهزم و قُتِلَ أَصْحابه قَالَ و حدثَنِي مسافِر قَالَ كُنت مع أَبِي الْحسنِ الرضا ع بِمِنى فَمر يحْيى بْن خالِدٍ فَغطى رأْسه مِن الْغبارِ فَقَالَ مساكِين لَا يدْرونَ ما يحل بِهِمْ فِي هذِهِ السنةِ ثُم قَالَ و أَعْجب مِنْ هذَا هارونُ و أَنا كَهاتيْنِ و ضم إِصْبعيْهِ قَالَ مسافِر فَو اللهِ ما عرفْت مْعنى حدِيثِهِ حتى دفَناه معه

H 1295, Ch. 121, h 9

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Musafir and from al-Washsha' from Musafir who has said the following:

"When Harun ibn al-Musayyib decided to fight Muhammad ibn Ja'far, abu al-Hassan, al-Rida, recipient of divine supreme covenant, told me to go to him and say, 'Do not go out tomorrow. If you do so you will be defeated and your people will be killed. If he asks, 'How do you know that'? say, 'I saw it in my dream.' I (the narrator) went to him and said, 'May Allah make me of service to you; do not go out tomorrow to fight. If you do so you will be defeated and your people will be killed.' He asked, 'How do you know this?' I said, 'I saw it in my dream.' He said, 'A slave goes to sleep (to dream) and his behind is not even washed.' He went out to fight. He was defeated and his people were killed.'

"The narrator has said that Musafir narrated, 'I was in the presence of abu al-Hassan al-Rida, recipient of divine supreme covenant, in Mina, Makka when Yahya ibn Khalid passed by and he covered his head from the dust. The Imam said, 'Poor people do not know what will happen to them this year and stranger than this is the case of Harun and me.' The Imam made a gesture with his two fingers side by side. I, by Allah, could not understand the meaning of his statement until we buried him (Yahya ibn Khalid)."

١٠ - علِي بْن محمدٍ عنْ سهْل بْنِ زِيادٍ عنْ علِي بْنِ محمدٍ الْقَاسانِي قَالَ أَخْبرنِي بعْض أَصْحابِنا أَنه حملَ إِلَى أَبِي الْحسنِ الرضا ع مالًا لَه خطَر فَلَمْ أَره سر بِهِ قَالَ فَاغْتممْت لِذَلك و قُلْت فِي نفْسِي قَدْ حملْت هذَا الْمالَ و لَمْ يسر بِهِ فَقَالَ يا غُلَام الطسْت و الْماءَ

H 1296, Ch. 121, h 10

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Ali ibn Muhammad al-Qasani who has said the following:

"A certain person of our people has said that he wanted to deliver an amount of property to abu al-Hassan al-Rida, recipient of divine supreme covenant. It was a large amount. When he (al-Rida), recipient of divine supreme covenant, saw it he did not manifest any sign of happiness. I became depressed and said to myself, 'I delivered this property to him but he did not become happy.' The Imam called, 'O boy, bring water and the receptacle.'

"The narrator has said that the Imam then sat on the chair and made a hand gesture to the boy to dispense water on his hand. The narrator has said that from his hand gold began to fall in the receptacle. He then turned to me and said, 'One who is capable of doing this, he does not become happy for whatever you have delivered to him.'"

قَالَ فَقَعد علَى كُرْسِي و قَالَ بِيدِهِ و قَالَ لِلْغُلَامِ صب علَي الْماءَ قَالَ فَجعلَ يسِيلُ مِنْ بيْنِ أَصابِعِهِ فِي الطسْتِ ذَهب ثُم الْتفَت إِلَي فَقَالَ لِي منْ كَانَ هكَذَا لَا يبالِي بِالذِي حملْته إِلَيْهِ

H 1297, Ch. 121, h 11

Sa'd ibn 'Abd Allah and 'Abd Allah ibn Ja'far both have narrated from Ibrahim ibn Mahziyar from his brother Ali ibn Mahziyar from al-Husayn ibn Sa'id from Muhammad ibn Sinan who has said the following:

"Ali ibn Musa, recipient of divine supreme covenant, died at the age of forty-nine and a few months in A.H. two hundred and two. He lived for nineteen years and two or three months after the death of Musa ibn Ja'far, recipient of divine supreme covenant."

١١- سعْد بْن عبْدِ اللهِ و عبْد اللهِ بْن جعْفَرٍ جمِيعاً عنْ إِبراهِيم بْنِ مهْزِيار عنْ أَخِيهِ علِي بْنِ مهْزِيار عنِ الْحسيْنِ بْنِ سعِيدٍ عنْ محمدِ بْنِ سِنانٍ قَالَ قُبِض علِي بْن موسى ع و هو ابْن تِسْعٍ و أَربعِين سنةً و أَشْهرٍ فِي عامِ اثْنيْنِ و مِائَتيْنِ عاش بعْد موسى بْنِ جعْفَرٍ عِشْرِين سنةً إِلا شهْرَيْنِ أَوْ ثَلَاثَةً

Chapter One Hundred Twenty Two

The Birth of Muhammad ibn Ali, abu Ja'far, the 2nd, Recipient of Divine Supreme Covenant

بَابُ مَوْلِدِ أَبِي جَعْفَرٍ مُحَمدِ بْنِ عَلِي الثانِي ع

Al-Kulayni has said, "Abu Ja'far, Muhammad ibn Ali, recipient of divine supreme covenant, was born in the month of Ramadan in the year one hundred ninety-five and passed away in the year two hundred twenty at the end of the month of Dhu al-Qa'da at the age of twenty-five and two months and eighteen days. He was buried in Baghdad in the graveyard of Quraysh near the grave of his grandfather, Musa ibn Ja'far, recipient of divine supreme covenant. Al-Mu'tasam (an 'Abbassid ruler) had summoned him to Baghdad at the beginning of the year in which he left this world. His mother was 'Umm Walad, called, Sabika Nuwbiyya. It is also said that her name was Khizuran. It also is narrated that she was from the family of Maria', mother of Ibrahim, son of the Messenger of Allah."

وِلد ع فِي شهْرِ رمضانَ مِنْ سنةِ خمْسٍ و تِسْعِين و مِائَةٍ و قُبِض ع سنةَ عِشْرِين و مِائَتيْنِ فِي آخِرِ ذِي الْقَعْدةِ و هو ابْن خمْسٍ و عِشْرِين سنةً و شهْرَيْنِ و ثَمانِيةَ عشر يوْماً و دفِن بِبغْداد فِي مقَابِرِ قُرَيشٍ عِنْد قَبْرِ جدِهِ موسى ع و قَدْ كَانَ الْمعْتصِم أَشْخصه إِلَى بغْداد فِي أَول هذِهِ السنةِ الِتي توفي فِيها ع و أُمه أُم ولَدٍ يقَالُ لَها سبِيكَةُ نوبِيةٌ و قِيلَ أَيضاً إِن اسْمها كَانَ خَيزرانَ و روي أَنها كَانتْ مِنْ أَهْلِ بيْتِ مارِيةَ أُم إِبراهِيم بْنِ رسول اللهِ ص

H 1298, Ch. 122, h 1

Ahmad ibn Idris has narrated from Muhammad ibn Hassa'n from Ali ibn Khalid who has said the following:

"Muhammad, who belonged to Zaydi sect, said this to me: 'I was in the army camp and I was told that a prisoner was brought from the area of al-Sham (Syria) tied up and that he has proclaimed himself a prophet.'

"Ali ibn Khalid has said that I went to him and found my way through the guards until I reached him. I found him to be a man of understanding. I asked him, 'O you, what is your story and your case?' He said, 'I am a man from al-Sham. I was praying to Allah at a place called the "Place of the head of al-Husayn." During my prayer a man came to me and said, "Come with me." I went with him and I found myself in the Mosque of al-Kufa. He asked me, 'Do you recognize this Mosque?' I replied, "Yes, I recognize it." He (now a prisoner) said, 'He prayed and I prayed with him. Then I found us in the Mosque of the Messenger of Allah in Madina. He offered greetings of peace to the Messenger of Allah and I did the same. He prayed and I prayed with him. He offered the special prayer for the Messenger of Allah. I was with him and found us in Makka. I continued to find myself with him until we finished all the acts to be performed there. Then I found myself with him at the place in which I was praying to Allah in al-Sham. The man left for his own destination. The next year I was with him again and we did as in the year before. When we finished all of the activities of prayers and he returned me to my place of prayer in al-Sham and was about to leave I

١- أَحْمد بْن إِدْرِيس عنْ محمدِ بْنِ حسانَ عنْ علِي بْنِ خالِدٍ قَالَ محمد و كَانَ زَيدِياً قَالَ كُنت بِالْعسْكَرِ فَبلَغنِي أَن هناك رجلٌ محْبوس أُتِي بِهِ مِنْ ناحِيةِ الشامِ مكْبولًا و قَالُوا إِنه تنبأَ قَالَ علِي بْن خالِدٍ فَأَتيْت الْباب و دارْبت الْبوابِين و الْحجبةَ حتى وصلْت إِلَيْهِ فَإِذَا رجلٌ لَه فَهْم فَقُلْت يا هذَا ما قِصتك و ما أَمرك قَالَ إِني كُنت رجلًا بِالشامِ أَعْبد الله فِي الْموْضِعِ الذِي يقَالُ لَه موْضِع رأْسِ الْحسيْنِ فَبيْنا أَنا فِي عِبادتِي إِذْ أَتانِي شخْص فَقَالَ لِي قُمْ بِنا فَقُمْت معه فَبيْنا أَنا معه إِذَا أَنا فِي مسْجِدِ الْكُوفَةِ فَقَالَ لِي تعْرِف هذَا الْمسْجِد فَقُلْت نعمْ هذَا مسْجِد الْكُوفَةِ قَالَ فَصلى و صلَّيت معه فَبيْنا أَنا معه إِذَا أَنا فِي مسْجِدِ الرسول ص بِالْمدِينةِ فَسلم علَى رسول اللهِ ص و سلَّمْت و صلى و صلَّيت معه و صلى علَى رسول اللهِ ص فَبيْنا أَنا معه إِذَا أَنا بِمكةَ فَلَمْ أَزلْ معه حتى قَضى مناسِكه و قَضيْت مناسِكِي معه فَبيْنا أَنا معه إِذَا أَنا فِي الْموْضِعِ الذِي كُنت أَعْبد الله فِيهِ بِالشامِ و مضى الرجلُ فَلما كَانَ الْعام الْقَابِلُ إِذَا أَنا بِهِ فَعلَ مِثْلَ فِعْلَتِهِ الْأُولَى فَلما فَرغْنا مِنْ مناسِكِنا و ردنِي إِلَى الشامِ و

هم بِمفَارقَتِي قُلْت لَه سأَلْتك بِالْحق الذِي أَقْدرك علَى ما رأَيت إِلا أَخْبرْتنِي منْ أَنت فَقَالَ أَنا محمد بْن علِي بْنِ موسى قَالَ فَتراقَى الْخبر حتى انْتهى إِلَى محمدِ بْنِ عبْدِ الْملِكِ الزياتِ فَبعثَ إِلَي و أَخذَنِي و كبلَنِي فِي الْحدِيدِ و حملَنِي إِلَى الْعِراقِ قَالَ فَقُلْت لَه فَارْفَع الْقِصةَ إِلَى محمدِ بْنِ عبْدِ الْملِكِ فَفَعلَ و ذَكَر فِي قِصتِهِ ما كَانَ فَوقع فِي قِصتِهِ قُلْ لِلذِي أَخْرجك مِن الشامِ فِي لَيلَةٍ إِلَى الْكُوفَةِ و مِن الْكُوفَةِ إِلَى الْمدِينةِ و مِن الْمدِينةِ إِلَى مكةَ و ردك مِنْ مكةَ إِلَى الشامِ أَنْ يخْرِجك مِنْ حبسِك هذَا قَالَ علِي بْن خالِدٍ فَغمنِي ذَلك مِنْ أَمرِهِ و رقَقْت لَه و أَمرْته بِالْعزاءِ و الصبرِ قَالَ ثُم بكَرْت علَيهِ فَإِذَا الْجنْد و صاحِب الْحرسِ و صاحِب السجْنِ و خلْق اللهِ فَقُلْت ما هذَا فَقَالُوا الْمحْمولُ مِن الشامِ الذِي تنبأَ افْتقِد الْبارِحةَ فَلَا يدْرى أَ خسفَتْ بِهِ الْأَرض أَو اخْتطَفَه الطيْر

٢ - الْحسيْن بْن محمدٍ الْأَشْعرِي قَالَ حدثَنِي شيْخ مِنْ أَصْحابِنا يقَالُ لَه عبْد اللهِ بْن رزِينٍ قَالَ كُنت مجاوِراً بِالْمدِينةِ مدِينةِ الرسول ص و كَانَ أَبو جعْفَرٍ ع يجِيءُ فِي كُل يوْمٍ مع الزوالِ إِلَى الْمسْجِدِ فَينزِلُ فِي الصحْنِ و يصِير إِلَى رسول اللهِ ص و يسلم علَيهِ و يرْجِع إِلَى بيْتِ فَاطِمةَ ع فَيخْلَع نعْلَيهِ و يقُوم فَيصلي فَوسْوس إِلَي الشيْطَانُ فَقَالَ إِذَا نزلَ فَاذْهبْ حتى تأْخذَ مِن التراب الذِي يطَأُ علَيهِ فَجلَسْت فِي ذَلك الْيوْمِ أَنتظِره لِأَفْعلَ هذَا فَلما أَنْ كَانَ وقْت الزوال أَقْبلَ ع علَى حِمارٍ لَه فَلَمْ ينْزِلْ فِي الْموْضِعِ الذِي كَانَ ينْزِلُ فِيهِ و جاءَ حتى نزلَ علَى الصخْرةِ الِتي علَى بابِ الْمسْجِدِ ثُم دخلَ فَسلم علَى رسول اللهِ ص قَالَ ثُم رجع إِلَى الْمكَانِ الذِي كَانَ يصلي فِيهِ فَفَعلَ هذَا أَياماً فَقُلْت إِذَا خلَع نعْلَيهِ جِئْت فَأَخذْت الْحصى الذِي يطَأُ علَيهِ بِقَدمَيهِ فَلما أَنْ كَانَ مِن الْغدِ جاءَ عِنْد الزوالِ فَنزلَ علَى الصخْرةِ ثُم دخلَ فَسلم علَى رسول اللهِ ص ثُم جاءَ إِلَى الْموْضِعِ الذِي كَانَ يصلي فِيهِ فَصلى فِي نعْلَيهِ و لَمْ يخْلَعهما حتى فَعلَ ذَلك أَياماً فَقُلْت فِي نفْسِي لَمْ يتهيأْ لِي هاهنا و لَكِنْ أَذْهب إِلَى بابِ الْحمامِ فَإِذَا دخلَ إِلَى الْحمامِ أَخذْت مِن التراب الذِي يطَأُ علَيهِ فَسأَلْت عنِ الْحمامِ الذِي يدْخلُه فَقِيلَ لِي إِنه يدْخلُ حماماً بِالْبقِيعِ لِرجلٍ مِنْ ولْدِ طَلْحةَ فَتعرفْت الْيوْم الذِي يدْخلُ فِيهِ الْحمام و صِرْت إِلَى بابِ الْحمامِ و جلَسْت إِلَى الطلْحِي أُحدثُه و أَنا أَنتظِر مجِينَه ع فَقَالَ الطلْحِي إِنْ أَرَدْت دخولَ الْحمامِ فَقُمْ فَادْخلْ فَإِنه لَا يتهيأُ لَك ذَلك بعْد ساعةٍ قُلْت و لِم قَالَ لِأَن ابْن الرضا يرِيد دخولَ الْحمامِ قَالَ قُلْت و مِن ابْن الرضا

asked him this: ‘I swear you to the One Who has given all these capabilities to you, tell me who are you?’ He said, ‘I am Muhammad ibn Ali ibn Musa, recipient of divine supreme covenant.’ The news spread and it reached Muhammad ibn ‘Abd al-Malik al-Zayyat. He sent his people who arrested me and tied me up in chains and transferred me to Iraq.’

“I (the narrator) then asked him to send a petition to Muhammad ibn ‘Abd al-Malik. He did so explaining the whole story but the answer to his petition bearing the signature of Muhammad ibn ‘Abd al-Malik said, ‘He should ask the one who took him from al-Sham to al-Kufa, then to al-Madina then to al-Makka then back to al-Sham to release him from prison also.’ I felt very sad for him with a great deal of sympathy. I tried to cheer him up and asked him to exercise patience. Next early morning when I went to see him I found people from the army, the chief of the security men, the prison guard and the crowd of creatures of Allah around and in the area. I asked, ‘What is the matter?’ They said, ‘The prisoner from al-Sham who had proclaimed himself a prophet has disappeared and no one knows if the earth has swallowed him up or birds have snatched him away.’”

H 1299, Ch. 122, h 2

Al-Husayn ibn Muhammad al-Ash‘ari has said that a shaykh from our people called ‘Abd Allah ibn Razyn narrated to me the following:

“I lived in al-Madina of the Messenger of Allah. Abu Ja‘far, recipient of divine supreme covenant, would come every day to the mosque at noontime. He would enter the compound, turn to the shrine of the Messenger of Allah and offer his greeting of peace. He would then turn to the house of Fatimah, recipient of divine supreme covenant, take off his shoes, stand up and pray. Satan induced temptation in my heart and said, ‘When he (the Imam) comes, go and pick up the dust on which he has just stepped.’ I waited that day for that purpose. When it was noontime he came riding on his donkey but he did not dismount at the place where he had done so before. He came and dismounted on the rock in front of the door of the Mosque. He then entered the Mosque, turned to the Shrine of the Messenger of Allah and offered his greetings of peace to the Messenger of Allah. He then turned to the place where he would pray. He did the exact thing for several days. I then said to myself, ‘When he will come this time and remove his shoes I will go and pick up the gravel on which he has just stepped.’ When he came the next day at noontime he dismounted on the rock then entered the Mosque, turned to the Shrine of the Messenger of Allah and offered his greetings of peace. He then came to the place where he would pray but prayed without removing his shoes and did the same thing for several days. I then said to myself, ‘I could not succeed this way but now I must find which public bathhouse he uses to take a shower. I must wait at the door of the place and when he comes to enter the public bathhouse I can pick up the dust from the place on which he steps. I asked about such public bathhouse and found out that it is such a place in al-Baqi‘ that belongs to a man from the family of al-Talha. I found out about the day that he comes to this bathhouse. I then, on that day, went to the place, met the man from the family of al-Talha and began to talk to him while waiting for him (the Imam, recipient of divine supreme covenant) to come. The owner of the place said to me, ‘If you want to use the bathhouse you must do so now; later on it will not be available.’ I asked, ‘Why is that?’ He said, ‘Ibn al-Rida, recipient of divine supreme covenant, will come to use it.’ I then asked, ‘Who is ibn al-Rida?’ He said, ‘A

man from the family of Muhammad, recipient of divine supreme covenant. He is very pious and well disciplined.' I then asked, 'Is it unlawful to use the public bathhouse at the time that he is there?' He said, 'We just vacate the place and leave it that way just for him.'

"The narrator has said that at that time he came with a few of his slaves. In front of him there was a slave who carried a piece of mat and brought it in all the way to the dressing room where he spread it down. He (the Imam) also came in, offered his greetings of peace and entered the dressing room while still riding on the donkey. He then dismounted on the mat. I then said to the man from the family of al-Talha, 'Is this the one whom you mentioned with all the superlative words in his praise?' He said, 'O you, by Allah, he has never done this before. It only has happened today.' I said to myself, 'This is because of what I have committed against my own soul.' I then said to myself, 'I will wait until he comes out, perhaps I will succeed in my plan.' When he came out he asked his people to bring the donkey. The donkey was brought into the dressing room and he rode on the donkey while over the mat and left. I said to myself, 'By Allah, this is enough. I have troubled him so much, I will not do any such thing again and will not even think about doing such things.' My decision was complete and solid. When it became noontime of that day he came to the Mosque while riding on his donkey and dismounted on the exact spot in the compound of the Mosque where he had normally been doing. Then he turned to the shrine of the Messenger of Allah and offered his greetings of peace and went to the place where he prayed in the house of Fatimah, recipient of divine supreme covenant. He took off his shoes and stood up for prayer.'"

قَالَ رجلٌ مِنْ آل محمدٍ لَه صلَاح و ورع قُلْت لَه و لَا يجوز أَنْ يدْخلَ معه الْحمام غَيره قَالَ نخْلِي لَه الْحمام إِذَا جاءَ قَالَ فَبَينا أَنا كَذَلِك إِذْ أَقْبلَ ع و معه غِلْمانٌ لَه و بَين يدَيْهِ غُلَام معه حصِير حتى أَدخلَه الْمسْلَخ فَبسطَه و واقَى فَسلم و دخلَ الْحجْرةَ علَى حِمارِهِ و دخلَ الْمسْلَخ و نزلَ علَى الْحصِيرِ فَقُلْت لِلطالِحِي هذَا الذِي وصفْته بِما وصفْت مِن الصلَاحِ و الْورعِ فَقَالَ يا هذَا لَا و اللهِ ما فَعلَ هذَا قَط إِلا فِي هذَا الْيوْمِ فَقُلْت فِي نفْسِي هذَا مِنْ عمِلِي أَنا جنَيْته ثُم قُلْت أَنتظِره حتى يخْرج فَلَعلي أَنالُ ما أَردْت إِذَا خرج فَلَما خرج و تلَبس دعا بِالْحِمارِ فَأَدْخلَ الْمسْلَخ و ركِب مِنْ فَوْق الْحصِيرِ و خرج ع فَقُلْت فِي نفْسِي قَدْ و اللهِ آذَيْته و لَا أَعود و لَا أَروم ما رمْت مِنْه أَبداً و صح عزْمِي علَى ذَلِك فَلَما كَانَ وقْت الزوالِ مِنْ ذَلِك الْيوْمِ أَقْبلَ علَى حِمارِهِ حتى نزلَ فِي الْموْضِعِ الذِي كَانَ ينْزِلُ فِيهِ فِي الصحْنِ فَدخلَ و سلم علَى رسول اللهِ ص و جاءَ إِلَى الْموْضِعِ الذِي كَانَ يصلي فِيهِ فِي بيْتِ فَاطِمةَ ع و خلَع نَعْلَيْهِ و قَام يصلي

H 1300, Ch. 122, h 3

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ali ibn Asbat who has said the following:

"Once he (abu Ja'far Muhammad ibn Ali al-Rida, recipient of divine supreme covenant) came out to me and I looked at his head and legs so I could describe him physically to our people in Egypt. I kept looking until he sat down and said, 'O Ali, Allah's presentation of proofs in support of *'A'immah's* Imamat (Leadership with Divine Authority) is the same as those in support of the prophet-hood of a prophet. Allah has said, ". . . we gave knowledge and wisdom to John during his childhood." (19:12) ". . . When he attained maturity, Allah gave him strength, wisdom and knowledge. Thus, do We reward those who do good." (12:22) ". . . When he grew up to manhood and became forty years old. . . ." (46:15) Allah may give authority to a child and He may do so when he is a forty years old man.'"

٣- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنْ علِي بْنِ أَسْباطٍ قَالَ خرج ع علَي فَنظَرْت إِلَى رأْسِهِ و رِجْلَيْهِ لِأَصِف قَامته لِأَصْحابِنا بِمِصْر فَبَينا أَنا كَذَلِك حتى قَعد و قَالَ يا علِي إِن الله احْتج فِي الْإِمامةِ بِمِثْل ما احْتج فِي النبوةِ فَقَالَ و آتَيناه الْحكْم صبِيا قَالَ و لَما بلَغَ أَشده و بلَغَ أَربعِين سنةً فَقَدْ يجوز أَنْ يؤْتى الْحكْم صبِياً و يجوز أَنْ يعْطَاها و هو ابن أَربعِين سنةً

H 1301, Ch. 122, h 4

Ali ibn Muhammad has narrated from certain persons of our people from Muhammad ibn al-Rayyan who has said the following:

"Al-Ma'mun did all he could to prove that abu Ja'far, Muhammad ibn Ali al-Rida, recipient of divine supreme covenant, was only a young man with worldly desires. However, al-Ma'mun could not succeed. When he became frustrated he gave his daughter in marriage to abu Ja'far, Muhammad ibn Ali al-Rida, recipient of divine supreme covenant. For the ceremony he sent two hundred most beautiful entertaining girls each with a bowl in her hand with a precious pearl in it to welcome abu Ja'far, Muhammad ibn Ali al-Rida, recipient of divine supreme covenant, when he would sit on the special seat prepared for him. They, however, were not of any attraction to the Imam to

٤- علِي بْن محمدٍ عنْ بعْضِ أَصْحابِنا عنْ محمدِ بْنِ الريان قَالَ احْتالَ الْمأْمونُ علَى أَبِي جعْفَرٍ ع بِكُل حِيلَةٍ فَلَمْ يمْكِنْه فِيهِ شيْءٌ فَلَما اغْتل و أَراد أَنْ يبْنِي علَيْهِ ابنته دفَع إِلَى مِائَتَيْ وصِيفَةٍ مِنْ أَجْمل ما يكُونُ إِلَى كُل واحِدةٍ مِنْهن جاماً فِيهِ جوْهر يسْتضِلْن أَبا جعْفَرٍ ع إِذَا قَعد فِي موْضِعِ الْأَخْيارِ فَلَمْ يلْتفِتْ إِلَيْهِن و كَانَ رجلٌ يقَالُ لَه

مخارِق صاحِب صوْتٍ و عودٍ و ضرْبٍ طوِيلُ اللحْيةِ فدعاه الْمأمونُ فقَالَ يا أمِير الْمؤْمِنِين إِنْ كانَ فِي شيْءٍ مِنْ أمرِ الدنْيا فأنا أكْفِيك أمره فقَعد بيْن يدي أبِي جعْفرٍ ع فشهق مخارِق شهْقةً اجْتمع علَيْهِ أهْلُ الدارِ و جعلَ يضْرِب بِعودِهِ و يغني فلما فعلَ ساعةً وإِذَا أبو جعْفرٍ لا يلْتفِت إِلَيْهِ لا يمِيناً و لا شِمالًا ثُم رفَع إِلَيْهِ رأسه و قَالَ اتقِ الله يا ذَا الْعثْنون قَالَ فسقَطَ الْمِضْراب مِنْ يدِهِ و الْعود فلَمْ يْنتفِعْ بِيدْيهِ إِلَى أنْ مات قَالَ فسأله الْمأمونُ عنْ حالِهِ قَالَ لما صاح بِي أبو جعْفرٍ فزِعْت فزْعةً لا أفِيق مِنْها أبداً

disturb him. There was a man called Mukhariq who had a voice, musical skills, a guitar and a long beard. Al-Ma'mun called him and he said, 'O Amir al-Mu'minin, if he is a worldly man I will prove myself as dealing him deadly blows on your behalf.' He sat in front of abu Ja'far, Muhammad ibn Ali al-Rida, recipient of divine supreme covenant, and began to bray, which made all the people of the house gather around him. He began to play his guitar and sing. He did it for an hour but abu Ja'far, recipient of divine supreme covenant, did not pay any attention to the right or left. Then he, recipient of divine supreme covenant, raised his head and said, 'O you, long-bearded one, be pious before Allah.'

"The narrator has said that the musical instrument and guitar fell off his hand and he could not use his hands thereafter until he died. When al-Ma'mun asked him about his condition he said, 'When abu Ja'far, recipient of divine supreme covenant, expressed his disappointment at me it struck me with a huge degree of fear from which I have not been able to relieve myself ever since.'"

٥- علِي بْن محمدٍ عنْ سهْل بْن زِيادٍ عنْ داود بْنِ الْقاسِمِ الْجعْفرِي قَالَ دخلْت علَى أبِي جعْفرٍ ع و مِعِي ثَلاثُ رِقاعٍ غيْر معْنونةٍ و اشْتبهتْ علَي فاغْتممْت فتناولَ إِحْداهما و قَالَ هذِهِ رقْعةُ زِيادِ بْنِ شِيبٍ ثُم تناولَ الثانِيةَ فقَالَ هذِهِ رقْعةُ فُلانٍ فبهت أنا فنظر إِلَي فتبسم قَالَ و أعْطانِي ثَلاثَمِائةِ دِينارٍ و أمرنِي أنْ أحْملها إِلَى بعْض ينِي عمهِ و قَالَ أما إِنه سيقُولُ لك دلِنِي علَى حرِيفٍ يشْترِي لِي بِها متاعاً فدله علَيْهِ قَالَ فأتيته بِالدنانِيرِ فقَالَ لِي يا أبا هاشِمٍ دلِنِي علَى حرِيفٍ يشْترِي لِي بِها متاعاً فقُلْت نعمْ قَالَ و كلمنِي جمالٌ أنْ أكلمه لَه يدْخِلُه فِي بعْضِ أمورِهِ فدخلْت علَيْهِ لِأكلمه لَه فوجدْته يأكُلُ و معه جماعةٌ و لمْ يمْكِنِي كلامه فقَالَ يا أبا هاشِمٍ كُلْ و وضع بيْن يدي ثُم قَالَ ابْتِداءً مِنْه مِنْ غيْرِ مسْأَلةٍ يا غُلام انْظُرْ إِلَى الْجمالِ الذِي أتانا بِهِ أبو هاشِمٍ فضمه إِلَيْك قَالَ و دخلْت معه ذَات يوْمٍ بسْتاناً فقُلْت لَه جعِلْت فِداك إِني لمولَع بِأكْلِ الطينِ فادْع الله لِي فسكَت ثُم قَالَ لِي بعْد ثَلاثَةِ أيامٍ ابْتِداءً مِنْه يا أبا هاشِمٍ قَدْ أذْهب الله عنْك أكْلَ الطينِ قَالَ أبو هاشِمٍ فما شيْءٌ أبْغض إِلَي مِنْه الْيوْم

H 1302, Ch. 122, h 5

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Dawud ibn al-Qasim al-Ja'fari who has said the following:

"Once I went to see abu Ja'far, recipient of divine supreme covenant, and I had a few questions on three pieces of material with improper markings and they were mixed as such that I could not distinguish. I felt sad. He picked one and said, 'This is the letter of Ziyad ibn Shabib.' Then he picked up the other one and said, 'This is the letter of so and so.' I became awestruck. He looked at me and smiled.

"The narrator (Dawud) has said that the Imam then gave me three hundred Dinars and asked me to deliver them to certain persons of the sons of his uncle. He said, 'He will ask you to show him a professional person who could help him to buy goods, help show him one.' I (Dawud) then went to him and gave him the Dinars and he asked me, 'O abu Hashim, can you show me a professional person who may help me to buy goods?' I said, 'Yes, I can do so.'

"The narrator has said that once a camel man asked me to speak on his behalf to abu Ja'far, recipient of divine supreme covenant, to take part in certain matters of his affairs. I went to see him (abu Ja'far), recipient of divine supreme covenant, to speak to him but he was having a meal with a group of people and I did not get a chance to speak to him. He (abu Ja'far), recipient of divine supreme covenant, said, 'O abu Hashim, eat.' He placed food before me. Then he said, initiating and without any question from me, 'O boy, take good care of the camel man that abu Hashim has brought for us. Keep him with you.'

"The narrator has said that one day I entered a garden along with him and said, 'May Allah keep my soul in service for your cause, I am addicted to eating fig. Pray to Allah for me.' He was calm and then after three days on his own initiation he said, 'O abu Hashim, Allah has removed your addiction.' It (fig) ever since, is the thing that I hate most."

٦- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنْ محمدِ بْنِ علِي عنْ محمدِ بْنِ حمْزةَ الْهاشِمِي عنْ علِي بْنِ محمدٍ أوْ محمدِ بْنِ علِي الْهاشِمِي قَالَ دخلْت علَى أبِي جعْفرٍ ع صبِيحةَ عرْسِهِ حيْثُ بنى بِابْنةِ الْمأمون و كُنت تناولْت مِن اللَّيْل دواءً فأولُ منْ دخلَ علَيْهِ فِي صبِيحتِهِ أنا و قَدْ أصابنِي الْعطَش و كرِهْت أنْ أدْعو بِالْماءِ

H 1303, Ch. 122, h 6

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Muhammad ibn Ali from Muhammad ibn Hamza al-Hashimi from Ali ibn Muhammad or Muhammad ibn Ali al-Hashimi who has said the following:

"Once I went to see abu Ja'far, recipient of divine supreme covenant, in the morning of his marriage to the daughter of al-Ma'mun. The night before I had taken medicine and I was the first to meet him that morning. I was thirsty but did not like to

ask for water. Abu Ja‘far, recipient of divine supreme covenant, looked at me and said, ‘I think you are thirsty.’ I said, ‘Yes, I am thirsty.’ He called, ‘O Ghulam (male slave or servant) or Jariya (female slave or servant) bring us water.’ I said to myself, ‘They may poison the water.’ For this reason I felt depressed. The servant then came with water. He (abu Ja‘far, recipient of divine supreme covenant) looked at me with a smile and said, ‘O Ghulam, give the water to me.’ He drank from it and gave the rest to me and I drank. I was thirsty again and did not like to ask for water. He then did as he had done before. When the Ghulam (servant) came with the bowl of water I thought as I did before. He then took the bowl, drank from it and gave the rest to me with a smile.’

“Muhammad ibn Hamza has said that this Hashimi told me, ‘I think what they (Shi’a) say (that the Imam possesses Divine Authority) about him is true.’”

فَنظَر أبو جَعْفَرٍ ع فِي وجْهِي و قَالَ أَظُنك عطْشانَ فَقُلْت أَجلْ فَقَالَ يا غُلَام أَوْ جارِيةُ اسْقِنا ماءً فَقُلْت فِي نفْسِي الساعةَ يأْتونه بِماءٍ يسمونه بِهِ فَاغْتمْت لِذَلِك فَأَقْبلَ الْغلَام و معه الْماءُ فَتبسم فِي وجْهِي ثُم قَالَ يا غُلَام ناوِلْنِي الْماءَ فَتناولَ الْماءَ فَشرِب ثُم ناوَلَنِي فَشرِبْت ثُم عطِشْت أَيضاً و كَرِهْت أَنْ أَدعو بِالْماءِ فَفَعلَ ما فَعلَ فِي الْأُولَى فَلَما جاءَ الْغلَام و معه الْقَدح قُلْت فِي نفْسِي مِثْلَ ما قُلْت فِي الْأُولَى فَتناولَ الْقَدح ثُم شرِب فَناوَلَنِي و تبسم قَالَ محمد ْبن حمْزةَ فَقَالَ لِي هذَا الْهاشِمِي و أَنا أَظُنه كَما يقُولُونَ

H 1304, Ch. 122, h 7

Ali ibn Ibrahim has narrated from his father who has said the following:

“Once a group of Shi‘a from the suburbs asked permission to meet abu Ja‘far, recipient of divine supreme covenant. He granted them permission and they came in his presence. They asked him thirty thousand questions in one meeting (place). He answered them all and at that time he was ten years old.”

Note: Thirty thousand questions may have been answered in one place in several sessions.

٧- عِلِي ْبن إِبراهِيم عنْ أَبِيهِ قَالَ اسْتأْذَنَ علَى أَبِي جَعْفَرٍ ع قَوْم مِنْ أَهْلِ النواحِي مِن الشيعةِ فَأَذِنَ لَهمْ فَدخلُوا فَسأَلُوه فِي مجْلِسٍ واحِدٍ عنْ ثَلَاثِين أَلْف مسْأَلَةٍ فَأَجاب ع و لَه عشْر سِنِين

H 1305, Ch. 122, h 8

Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Ali ibn al-Hakam from Di‘bil ibn Ali who has said the following:

“Once I went to see abu al-Hassan al-Rida, recipient of divine supreme covenant, and he ordered his people to give me a certain gift, but I did not thank Allah. The Imam, recipient of divine supreme covenant, then asked, ‘Why did you not thank Allah?’ I went again to see abu Ja‘far, recipient of divine supreme covenant, and he ordered his people to give me a gift and I said, ‘All praise belongs to Allah.’ The Imam said, ‘Now you have learned discipline.’”

٨- عِلِي ْبن محمدٍ عنْ سهْلِ ْبنِ زِيادٍ عنْ عِلِي ْبنِ الْحكَمِ عنْ دِعْبِلِ ْبنِ عِلِي أَنه دخلَ علَى أَبِي الْحسنِ الرضا ع و أَمر لَه بِشيْءٍ فَأَخذَه و لَمْ يحْمدِ الله قَالَ فَقَالَ لَه لِم لَمْ تحْمدِ الله قَالَ ثُم دخلْت بعْد علَى أَبِي جَعْفَرٍ ع و أَمر لِي بِشيْءٍ فَقُلْت الْحمْد لِلهِ فَقَالَ لِي تأَدبْت

H 1306, Ch. 122, h 9

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Ahmad ibn Muhammad ibn ‘Abd Allah from Muhammad ibn Sinan who has said the following:

“Once I went to see abu al-Hassan, recipient of divine supreme covenant. He said, ‘O Muhammad, has something happened to the family of al-Faraj (the governor of al-Madina)?’ I said, ‘Yes, ‘Umar (a member of al-Faraj family) has died.’ The Imam then said, ‘All thanks and praise belong to Allah.’ He said it twenty-four times. I then said, ‘My master, had I known it could make you this happy I should have come to you running and barefoot with the news (to congratulate you).’ The Imam said, ‘Do you not know what he, may Allah condemn him, once had said to Muhammad ibn Ali, my father?’ I (the narrator) then said, ‘No, I do not know it.’ The Imam said, ‘He spoke to my father about an issue and then said to him, “I think you are drunk.” My father then said, “O Lord, if you know that I have been fasting this day, then make him feel the wrath of war, and the humiliation of captivity.” By Allah, in just a few days his belongings were looted and he was captured. Now he is dead, may Allah deprive him of His mercy. Allah, the Most Majestic, the Most Gracious, has exacted revenge from him and He continues to exact revenge for His friends from His enemies.’”

٩- الْحسيْن ْبن محمدٍ عنْ معلى ْبنِ محمدٍ عنْ أَحْمد ْبنِ محمدِ ْبنِ عبْدِ اللهِ عنْ محمدِ ْبنِ سِنانٍ قَالَ دخلْت علَى أَبِي الْحسنِ ع فَقَالَ يا محمد حدثَ بِآلِ فَرجٍ حدثٌ فَقُلْت مات عمر فَقَالَ الْحمْد لِلهِ حتى أَحْصيْت لَه أَربعاً و عِشْرِين مرةً فَقُلْت يا سيدِي لَوْ علِمْت أَن هذَا يسرك لَجِئْت حافِياً أَعْدو إِلَيْك قَالَ يا محمد أَ و لَا تدْرِي ما قَالَ لَعنه الله لِمحمدِ ْبنِ عِلِي أَبِي قَالَ قُلْت لَا قَالَ خاطَبه فِي شيْءٍ فَقَالَ أَظُنك سكْرانَ فَقَالَ أَبِي اللهم إِنْ كُنت تعْلَم أَني أَمسيْت لَك صائِماً فَأَذِقْه طَعم الْحرْبِ و ذُل الْأَسْرِ فَو اللهِ إِنْ ذَهبتِ الْأَيام حتى حرِب مالُه و ما كَانَ لَه ثُم أُخِذَ أَسِيراً و هو ذَا قَدْ مات لَا رحِمه الله و قَدْ أَدالَ الله عز و جل مِنْه و ما زالَ يدِيلُ أَوْلِياءَه مِنْ أَعْدائِهِ

١٠- أَحْمد بْن إِدْرِيس عَنْ محمدِ بْنِ حسانَ عَنْ أَبِي هاشِمٍ الْجعْفَرِي قَالَ صلَّيت مع أَبِي جعْفَرٍ ع فِي مسْجِدِ الْمسيبِ و صلى بِنا فِي موْضِعِ الْقِبْلَةِ سواءً و ذُكِر أَن السدْرةَ الَّتِي فِي الْمسْجِدِ كَانتْ يابِسةً لَيس علَيْها ورق فَدعا بِماءٍ و تهيأَ تحْت السدْرةِ فَعاشتِ السدْرةُ و أَورقَتْ و حملَتْ مِنْ عامِها

H 1307, Ch. 122, h 10
Ahmad ibn Idris has narrated from Muhammad ibn Hassa'n from abu Hashim Al-Ja'fari who has said the following:

"Once I prayed with abu Ja'far, recipient of divine supreme covenant, in the Mosque of al-Musayyib. He led the prayer with us and for the direction of Makka he stood up facing straight. He also has said that a berry tree that was in the Mosque had dried up and had no leaves. The Imam asked for water and prepared himself under that tree for prayer. The berry tree came alive with leaves and fruits in that year."

١١- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدٍ عنِ الْحجالِ و عمْرِو بْنِ عثْمانَ عَنْ رجلٍ مِنْ أَهلِ الْمدِينةِ عنِ الْمطَرفِي قَالَ مضى أَبو الْحسنِ الرضا ع و لِي علَيْهِ أَربعةُ آلافِ دِرْهمٍ فَقُلْت فِي نفْسِي ذَهب مالِي فَأَرْسلَ إِلَي أَبو جعْفَرٍ ع إِذَا كَانَ غَداً فَأْتِنِي و لْيكُنْ معك مِيزانٌ و أَوزانٌ فَدخلْت علَى أَبِي جعْفَرٍ ع فَقَالَ لِي مضى أَبو الْحسنِ و لَك علَيْهِ أَربعةُ آلافِ دِرْهمٍ فَقُلْت نعَمْ فَرفَع الْمصلى الَّذِي كَانَ تحْته فَإِذَا تحْته دنانِير فَدفَعها إِلَي

H 1308, Ch. 122, h 11
A number of our people have narrated from Ahmad ibn Muhammad from al-Hajjal and 'Amr ibn 'Uthman from a man of the people of al-Madina from al-Mutrifiy who has said the following:

"Abu al-Hassan al-Rida, recipient of divine supreme covenant, passed away and owed me four thousand Dirhams. I said to myself, 'My money is lost.' Abu Ja'far, recipient of divine supreme covenant, sent me a message to meet him the next day and bring with me a balance and weighing stones. I went to see him and he said, 'Abu al-Hassan, recipient of divine supreme covenant, has passed away. Did he owe you four thousand Dirhams?' I said, 'Yes, he did.' He then lifted up his prayer rug on which he was sitting and there were the Dinars that he gave to me.'" (The balance and weighing stones were to weigh the money.)

١٢- سعْد بْن عبْدِ اللهِ و الْحِمْيرِي جمِيعاً عَنْ إِبراهِيم بْنِ مهْزِيار عَنْ أَخِيهِ علِي عنِ الْحسيْنِ بْنِ سعِيدٍ عَنْ محمدِ بْنِ سِنانٍ قَالَ قُبِض محمد بْن علِي و هو ابْن خمْسٍ و عِشْرِين سنةً و ثَلَاثَةِ أَشْهرٍ و اثْنيْ عشر يوْماً توفي يوْم الثُّلَاثَاءِ لِست خلَوْنَ مِنْ ذِي الْحِجةِ سنةَ عِشْرِين و مِائَتيْنِ عاش بعْد أَبِيهِ تِسْع عشْرةَ سنةً إِلا خمْساً و عِشْرِين يوْماً

H 1309, Ch. 122, h 12
Sa'd ibn 'Abd Allah and al-Himyari both have narrated from Ibrahim ibn Mahziyar from his brother Ali from al-Husayn ibn Sa'id from Muhammad ibn Sinan who has said the following:

"Muhammad ibn Ali, recipient of divine supreme covenant, passed away at the age of twenty-five years, three months and twelve days. He died on a Tuesday on the sixth of Dhi al-Hajj in A.H. two hundred twenty He lived nineteen years less twenty five days after his father."

بَابُ مَوْلِدِ أَبِي الْحَسَنِ عَلِي بْنِ مُحَمدٍ عَلَيْهِمَا السلَامُ وَ الرضْوَانُ

Chapter One Hundred Twenty Three
The Birth of abu al-Hassan Ali ibn Muhammad, Recipient of Divine Supreme Covenant

ولد ع لِلنصْفِ مِنْ ذِي الْحِجةِ سنةَ اثْنتيْ عشْرةَ و مِائَتيْنِ و روي أَنه ولد ع فِي رجبٍ سنةَ أَربع عشْرةَ و مِائَتيْنِ و مضى لِأَربعٍ بقِين مِنْ جمادى الْآخِرةِ سنةَ أَربعٍ و خمْسِين و مِائَتيْنِ و روي أَنه قُبِض ع فِي رجبٍ سنةَ أَربعٍ و خمْسِين و مِائَتيْنِ و له إِحْدى و أَربعونَ سنةً و ستةُ أَشْهرٍ و أَربعونَ سنةً علَى الْمولِدِ الْآخرِ الَّذِي روي و كَانَ الْمتوكلُ أَشْخصه مع يحْيى بْنِ هرْثَمةَ بْنِ أَعْين مِن الْمدِينةِ إِلَى سر مَنْ رأَى فَتوفي بِها ع و دفن فِي دارِهِ و أُمه أُم ولَدٍ يقَالُ لَها سمانةُ

Al-Kulayni has said, "He was born on Dhi al-Hajj fifteen in the year two hundred twelve. It is said that he was born in the month of Rajab in the year two hundred and fourteen A.H. He passed away on twenty-sixth of Jamadi al-Akhir in the year two hundred fifty-four A.H. It is narrated that he passed away in the month of Rajab in the year two hundred fifty-four A.H. He lived for forty-one years and six months. According to the previously mentioned date he lived for forty years. Al-Mutawakkil had summoned him from al-Madina with Yahya ibn Harthama ibn 'Ayan to Surra man Ra'a. He left this world there and he was buried in his house. His mother was 'Umm Walad, called Samana."

١- الْحسيْن بْن محمدٍ عَنْ معلى بْنِ محمدٍ عنِ الْوشاءِ عَنْ خيْرانَ الْأَسْباطِي قَالَ قَدِمْت علَى أَبِي الْحسنِ ع الْمدِينةَ فَقَالَ لِي ما خبر الْواثِقِ عِنْدك قُلْت جعِلْت فِداك خلَّفْته فِي عافِيةٍ أَنا مِنْ أَقْربِ الناسِ عهْداً بِهِ عهْدِي بِهِ منْذُ عشرةِ أَيامٍ قَالَ

H 1310, Ch. 123, h 1
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from Khayrana al-Asbati who has said the following:

"Once I went to al-Madina to see abu al-Hassan, recipient of divine supreme covenant. He asked me, 'What is the news from al-Wathiq (Abbassid ruler)?' I said, may Allah keep my soul in service for your cause, I left him in good health and I am of all people the last who met him. I met him just ten days ago.' The

Imam then said, ‘People of al-Madina say that he has died.’ When he said, ‘People say’ I understood that it is he himself. He then said, ‘What has Ja‘far (an Abbassid man) done?’ I said, ‘I left him in the worst condition of all people. He was in prison.’ He (the Imam) then said, ‘He has become the ruler. What has ibn al-Zayyat (the Vizier of Wathiq) done?’ I said, ‘May Allah keep my soul in service for your cause, people are with him and whatever he says it takes place.’ The Imam then said, ‘His progress has proved to be a misfortune for him.’

“The Imam then paused for a while and said to me, ‘The measures of Allah, the Most High, and His decrees must go on. O Khayaran, al-Wathiq has died, Al-Mutawakkil, Ja‘far has replaced him and ibn al-Zayyat is killed.’ I then asked, ‘May Allah keep my soul in service for your cause, when has this happened?’ He said, ‘Six days after the time you left.’”

فَقَالَ لِي إِن أَهْلَ الْمدِينةِ يقُولُونَ إِنه مات فَلَما أَنْ قَالَ لِي الناس عِلْمت أَنه هو ثُم قَالَ لِي ما فَعلَ جعْفَر قُلْت تركْته أَسْوأَ الناسِ حالًا فِي السجْنِ قَالَ فَقَالَ أَما إِنه صاحِب الْأَمرِ ما فَعلَ ابن الزياتِ قُلْت جعِلْت فِداك الناس معه و الْأَمر أَمره قَالَ فَقَالَ أَما إِنه شؤْم علَيهِ قَالَ ثُم سكَت و قَالَ لِي لَا بد أَنْ تجْرِي مقَادِير اللهِ تعالَى و أَحْكَامه يا خَيرانُ مات الْواثِق و قَدْ قَعد الْمتوكلُ جعْفَر و قَدْ قُتِلَ ابن الزياتِ فَقُلْت متى جعِلْت فِداك قَالَ بعْد خروجِك بِستةِ أَيامٍ

H 1311, Ch. 123, h2

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Ahmad ibn Muhammad ibn ‘Abd Allah from Muhammad ibn Yahya from Salih ibn Sa‘id who has said the following:

“Once I went to see abu al-Hassan, recipient of divine supreme covenant, and I said, ‘May Allah keep my soul in service for your cause, they wanted to extinguish your light by all means and be unjust to you. It is so much so that they have lodged you in this disgraceful place for the homeless.’ He said, ‘O ibn Sa‘id, look here. He pointed out with his hand and said, ‘Look there.’ When I looked I saw gardens. I saw very delightful gardens. There lived lovely boys and girls as if they were well-protected and secure pearls. There lived birds and beautiful deer. It had fountains and rivers that poured out and gushed forth. My sight was bewildered and my eyes turned dull. He then said, ‘Wherever we may live, these are for us. We are not in the lodging for the homeless.’”

٢- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنْ أَحْمد بْنِ محمدِ بْنِ عبْدِ اللهِ عنْ محمدِ بْنِ يحْيى عنْ صالِحِ بْنِ سعِيدٍ قَالَ دخلْت علَى أَبِي الْحسنِ ع فَقُلْت لَه جعِلْت فِداك فِي كُل الْأُمورِ أَرادوا إِطْفَاءَ نورِك و التقْصِيرِ بِك حتى أَنزلُوك هذَا الْخانَ الْأَشْنع خانَ الصعالِيكِ فَقَالَ هاهنا أَنت يا ابْن سعِيدٍ ثُم أَومأَ بِيدِهِ و قَالَ انْظُرْ فَنظَرْت فَإِذَا أَنا بِروْضاتٍ آنِقَاتٍ و روْضاتٍ باسِراتٍ فِيهِن خيْرات عطِرات و وِلْدانٌ كَأَنهن اللؤْلُؤ الْمكْنونُ و أَطْيار و ظِباءٌ و أَنهار تفُور فَحار بصرِي و حسرتْ عيْنِي فَقَالَ حيْثُ كُنا فَهذَا لَنا عتِيد لَسْنا فِي خان الصعالِيكِ

H 1312, Ch. 123, h 3

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Ahmad ibn Muhammad ibn ‘Abd Allah from Ali ibn Muhammad from Ishaq al-Jallab who has said the following:

“Once I bought a large number of sheep for abu al-Hassan, recipient of divine supreme covenant. He called and admitted me into the barn area of his house into a vast location that I could not recognize. He ordered me to distribute the sheep among certain people and of such people were abu Ja‘far (his son) and his mother and others. Thereafter I requested permission to leave for Baghdad to see my father. It was the day of *Tarwiya* (eighth of the month of Dhi al-Hajj). He wrote to me, ‘Stay with us tomorrow and thereafter leave.’ I stayed that day and then it was the day of *‘Arafah* (ninth of Dhi al-Hajj) but I stayed with them that day as well as the tenth night in the balcony of his house. At dawn he came to me and said, ‘O Ishaq, wake up.’ I then got up. I then opened my eyes and found myself at my own door in Baghdad. I went inside and met my father among my people and told them that I spent the day of *‘Arafah* (ninth of Dhi al-Hajj) in the army camp (Samarra) and for ‘Id (tenth of Dhi al-Hajj) I am in Baghdad.’”

٣- الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنْ أَحْمد بْنِ محمدِ بْنِ عبْدِ اللهِ عنْ علِي بْنِ محمدٍ عنْ إِسْحاق الْجلابِ قَالَ اشْتريْت لِأَبِي الْحسنِ ع غَنماً كَثِيرةً فَدعانِي فَأَدْخلَنِي مِنْ إِصْطَبْل دارِهِ إِلَى موْضِعٍ واسِعٍ لَا أَعْرِفُه فَجعلْت أُفَرق تِلْك الْغنم فِيمنْ أَمرنِي بِهِ فَبعثَ إِلَى أَبِي جعْفَرٍ و إِلَى والِدتِهِ و غَيرِهِما مِمنْ أَمرنِي ثُم اسْتأْذَنته فِي الْانْصِرافِ إِلَى بغْداد إِلَى والِدِي و كَانَ ذَلِك يوْم التروِيةِ فَكَتب إِلَي تقِيم عَداً عِنْدنا ثُم تنْصرِف قَالَ فَأَقَمْت فَلَما كَانَ يوْم عرفَةَ أَقَمْت عِنْده و بِت لَيلَةَ الْأَضْحى فِي رِواقٍ لَه فَلَما كَانَ فِي السحرِ أَتانِي فَقَالَ يا إِسْحاق قُمْ قَالَ فَقُمْت فَفَتحْت عيْنِي فَإِذَا أَنا علَى بابِي بِبغْداد قَالَ فَدخلْت علَى والِدِي و أَنا فِي أَصْحابِي فَقُلْت لَهمْ عرفْت بِالْعسْكَرِ و خرجْت بِبغْداد إِلَى الْعِيدِ

H 1313, Ch. 123, h4

Ali ibn Muhammad has narrated from Ibrahim ibn Muhammad al-Tahiri who has said the following:

“Al-Mutawakkil became so seriously ill because of a boil that he was about to die and no one had the courage to touch to operate him. His mother vowed to send a large sum of money to abu al-Hassan, recipient of divine supreme covenant, from her

٤- علِي بْن محمدٍ عنْ إِبراهِيم بْنِ محمدٍ الطاهِرِي قَالَ مرِض الْمتوكلُ مِنْ خراجٍ خرج بِهِ و أَشْرف مِنْه علَى الْهلَاكِ فَلَمْ يجْسرْ أَحد أَنْ يمسه بِحدِيدةٍ فَنذَرتْ أُمه إِنْ عوفِي أَنْ تحْمِلَ إِلَى أَبِي الْحسنِ علِي بْنِ محمدٍ مالًا جلِيلًا مِنْ مالِها و

قَالَ لَه الْفَتْح ْبن خاقَانَ لَوْ بعثْت ِإلَى هذَا الرجل فَسأَلْته فَإنه لَا يخْلُو أَنْ يكُونَ عِنْده صِفَةٌ يفَرج ِبها عَنْك فَبعثَ ِإلَيْهِ و وصف لَه عِلته فَرد ِإلَيْهِ الرسولُ ِبأَنْ يؤْخذَ كُسْب الشاةِ فَيداف ِبماءِ وَرْدٍ فَيوضع علَيْهِ فَلَما رجع الرسولُ و أَخْبرهمْ أَقْبلُوا يهْزءُونَ مِنْ قَوْلِهِ فَقَالَ لَه الْفَتْح هو و اللهِ أَعْلَم ِبما قَالَ و أَحْضر الْكُسْب و عمِلَ كَما قَالَ و وضع علَيْهِ فَغلَبه النوْم و سكَن ثُم انْفَتح و خرج مِنْه ما كَانَ ِفيهِ و بشرتْ أُمه ِبعافِيتِهِ فَحملْتْ ِإلَيْهِ عشرةَ آلَافِ ِدينارٍ تحْت خاتمِها ثُم اسْتقَل مِنْ عِلتِهِ فَسعى ِإلَيْهِ الْبطْحائِي الْعلَوي ِبأَن أَموالًا تحْملُ ِإلَيْهِ و سِلَاحاً فَقَالَ ِلسعِيدٍ الْحاجِبِ اهْجمْ علَيْهِ ِباللَّيْل و خذْ ما تجِد عِنْده مِن الْأَموال و السلَاحِ و احْملْه ِإلَي قَالَ ِإبراهِيم ْبن محمدٍ فَقَالَ ِلي سعِيد الْحاجِب صِرْت ِإلَى دارِه ِباللَّيْل و مِعِي سلم فَصعِدْت السطْح فَلَما نزلْت علَى بعْضِ الدرجِ ِفي الظُّلْمةِ لَمْ أَدر كَيف أَصِلُ ِإلَى الدارِ فَنادانِي يا سعِيد مكَانك حتى يأْتوك ِبشمْعةٍ فَلَمْ أَلْبثْ أَنْ أَتوْنِي ِبشمْعةٍ فَنزلْت فَوجدْته علَيْهِ جبةُ صوفٍ و قَلَنسوةٌ مِنْها و سجادةٌ علَى حصِيرٍ بيْن يدَيْهِ فَلَمْ أَشك أَنه كَانَ يصلي فَقَالَ ِلي دونك الْبيوت فَدخلْتها و فَتشْتها فَلَمْ أَجِدْ ِفيها شيْئاً و وجدْت الْبدْرةَ ِفي بيْتِهِ مخْتومةً ِبخاتمِ أُم الْمتوكل و كِيساً مخْتوماً و قَالَ ِلي دونك الْمصلى فَرفَعْته فَوجدْت سيْفاً ِفي جفْنٍ غَيرِ ملْبسٍ فَأَخذْت ذَلك و صِرْت ِإلَيْهِ فَلَما نظَر ِإلَى خاتمِ أُمِهِ علَى الْبدْرةِ بعثَ ِإلَيْها فَخرجتْ ِإلَيْهِ فَأَخْبرنِي بعْض خدمِ الْخاصةِ أَنها قَالَتْ لَه كُنت قَدْ نذَرْت ِفي عِلتِك لَما أَيِسْت مِنْك ِإنْ عوفِيت حملْت ِإلَيْهِ مِنْ مالِي عشرةَ آلَافِ ِدينارٍ فَحملْتها ِإلَيْهِ و هذَا خاتمِي علَى الْكِيسِ و فَتح الْكِيس الْآخر فَإِذَا ِفيهِ أَربعمِائَةِ ِدينارٍ فَضم ِإلَى الْبدْرةِ بدْرةً أُخْرى و أَمرنِي ِبحمْلِ ذَلك ِإلَيْهِ فَحملْته و ردْت السيْف و الْكِيسيْنِ و قُلْت لَه يا سيدِي عز علَي فَقَالَ ِلي سيعْلَم الذِين ظَلَموا أَي مْنقَلَبٍ يْنقَلِبونَ

own property if her son recovered. Fath ibn Khaqan had advised him (Al-Mutawakkil) to ask him (the Imam) about it saying, ‘He might know something that could help relieve you.’ He (Al-Mutawakkil) sent the message to him (the Imam) and explained his illness. The messenger returned with a message that said, ‘Warm up oil residue from sheep mixed with extracts from roses and place it on the boil.’ When the messenger explained it to them they laughed at his words. However, al-Fath said, ‘He, by Allah, knows best about what he has said.’ They brought the oil and prepared it as explained and placed it on the boil. The patient soon after was fast asleep and his active pain had calmed down. Afterwards it opened up, the substance in it was discharged and his mother was given the glad news of his recovery. She sent ten thousand Dinars to him (abu al-Hassan), recipient of divine supreme covenant, marked with her own insignia. He had fully recovered from his illness, al-Bat ha’i al-‘Alawi acting as a spy reported to him, ‘Large sums of money and weapons are delivered to him (abu al-Hassan), recipient of divine supreme covenant.’ He (al-Mutawakkil) ordered Sa‘id, the police chief, to search his (Imam’s) house during the night, confiscate whatever money and weapons were found therein and bring them to him (al-Mutawakkil).’ Ibrahim ibn Muhammad has said, ‘Sa‘id, the chief of police, told me that when I went to his house during the night I had a ladder to climb over the wall. When I climbed on the roof and then climbed down few steps in the dark I did not know how to reach the house. He (abu al-Hassan, recipient of divine supreme covenant, called me, ‘O Sa‘id, hold on until they bring you candles. In a little while they brought me a candle, I climbed down and found him with a woolen gown on him and woolen cap. In front of him there was a prayer rug with a mat on it. I then had no doubt that he was praying. He said to me, ‘There are the rooms.’ I then searched them and did not find anything there but I found the bag of money in his house that was sealed with the insignia of the mother of al-Mutawakkil on it and another sealed bag of money. He said to me, ‘There is the prayer rug.’ I lifted it up and there was a sword underneath in a sheath. I took them to al-Mutawakkil. When he saw the insignia of his mother on it he called her for inquiry and she came to him. Private servants informed me that she said to him, ‘When you were very ill, I had vowed out of frustration that if you recovered I would pay him (the Imam) ten thousand Dinars from my own properties. I paid him and this is my own seal.’ He opened the other bag and there were four hundred Dinars in it. He added another bag of money to it and asked me to deliver them to him (abu al-Hassan), recipient of divine supreme covenant. I returned the sword and the bags of money to him saying, ‘My master, (I wish you knew) how much this assignment has depressed me.’ He said, ‘The unjust ones will find out very soon at what kind of destination they will end up.’”

٥ - الْحسيْن ْبن محمدٍ عن الْمعلى ْبنِ محمدٍ عَنْ أَحْمد ْبنِ محمدِ ْبنِ عَبْدِ اللهِ عَنْ علِي ْبنِ محمدٍ النوْفَلِي قَالَ قَالَ ِلي محمد ْبن الْفَرجِ إِن أَبا الْحسنِ كَتب ِإلَيْهِ يا محمد أَجْمِعْ أَمرك و خذْ حِذْرك قَالَ فَأَنا ِفي جمْعِ أَمرِي و لَيس أَدرِي ما كَتب ِإلَي حتى ورد علَي رسولٌ حملَنِي مِنْ مِصْر مقَيداً و ضرب علَى كُل ما أَملِك و كُنت

H 1314, Ch. 123, h 5

Al-Husayn ibn Muhammad has narrated from Mu‘alla ibn Muhammad from Ahmad ibn Muhammad ibn ‘Abd Allah from Ali ibn Muhammad al-Nawfali who has said the following:

“Muhammad ibn al-Faraj told me that abu al-Hassan, recipient of divine supreme covenant, had written to him this. ‘O Muhammad, organize your affairs and be careful.’ He (Muhammad ibn al-Faraj) said, ‘I began to organize my affairs and did not know what the Imam meant thereby until police came to me and took me out of Egypt as a captive. All of my belongings were confiscated and I remained in prison for eight

years. In the prison I received a letter from him that said, ‘O Muhammad, do not reside in the western location.’ I read the letter and said to myself, ‘He writes me this and I am in prison. This is strange.’ Shortly afterwards, I was released, thanks to Allah.

“The narrator has said that Muhammad ibn al-Faraj wrote to him about his properties. The Imam wrote to him (Muhammad ibn al-Faraj) in response, ‘Your properties will soon be returned to you and even if they are not returned to you it will not harm you.’ When Muhammad al-Faraj left for the army camp (Samarra) an order was issued to release his properties but he (Muhammad ibn al-Faraj) died before receiving them.

“The narrator has said that Ahmad ibn al-Khadib wrote to Muhammad ibn al-Faraj asking him to come to the army camp. He wrote to the Imam, abu al-Hassan, recipient of divine supreme covenant, for his advice in the matter and the response was this, ‘Go out. In it there will be happiness and relief for you, by the will of Allah, the Most High.’ He left for the journey but very shortly afterwards he died.’”

فِي السجْنِ ثَمانَ سِنين ثُم ورد علَي مِنْه فِي السجْنِ كِتاب فِيهِ يا محمد لَا تَنزِلْ فِي ناحِيةِ الْجانِبِ الْغَرْبِي فَقَرأْت الْكِتاب فَقُلْت يكْتب إِلَي بِهذَا و أَنا فِي السجْنِ إِن هذَا لَعجب فَما مكَثْت أَنْ خلي عني و الْحمْد لِلهِ قَالَ و كَتب إِلَيْهِ محمد ْبن الْفَرجِ يسْأَلُه عَنْ ضِياعِهِ فَكَتب إِلَيْهِ سوْف ترد علَيْك و ما يضرك أَنْ لَا ترد علَيْك فَلَما شخص محمد ْبن الْفَرجِ إِلَى الْعسْكَرِ كُتِب إِلَيْهِ بِرد ضِياعِهِ و مات قَبْلَ ذَلِك قَالَ و كَتب أَحْمد ْبن الْخضِيبِ إِلَى محمدِ ْبنِ الْفَرجِ يسْأَلُه الْخروج إِلَى الْعسْكَرِ فَكَتب إِلَى أَبِي الْحسنِ ع يشاوِره فَكَتب إِلَيْهِ اخْرجْ فَإِن فِيهِ فَرجك إِنْ شاءَ الله تعالَى فَخرج فَلَمْ يلْبثْ إِلا يسِيراً حتى مات

H 1315, Ch. 123, h 6

Al-Husayn ibn Muhammad has narrated from a man from Ahmad ibn Muhammad who has said the following:

“Abu Ya‘qub informed me saying, ‘I saw him (Muhammad ibn al-Faraj) before his death in the army camp in an evening. Abu al-Hassan, recipient of divine supreme covenant, received him and looked at him and he became ill the next day. After several days I went to visit him during his illness and his illness was worsening. He informed me that he (abu al-Hassan), recipient of divine supreme covenant, had sent him cloths which he had folded to use as a pillow. The narrator has said that he was shrouded in that cloth. Ahmad has said that abu Ya‘qub said, ‘I saw abu al-Hassan, recipient of divine supreme covenant, with ibn al-Khadib who said to him, ‘May Allah keep my soul in service for your cause, go ahead.’ The Imam said, ‘You go first.’ Only after four days he was put in shackles and the news of his death was given out.

“The narrator has said that it is narrated that when ibn al-Khadib insisted in his demanding the house from him (the Imam), he sent him this messages: ‘I will ask Allah, the Most Majestic, the Most Gracious, to place you as such that not even your traces could be found.’ Allah, the Most Majestic, the Most Gracious, took him away in those days.’”

٦- الْحسيْن ْبن محمدٍ عَنْ رجلٍ عَنْ أَحْمد ْبنِ محمدٍ قَالَ أَخْبرنِي أَبو يعْقُوب قَالَ رأَيته يعْنِي محمداً قَبْلَ موْتِهِ بِالْعسْكَرِ فِي عشِيةٍ و قَدِ اسْتقْبلَ أَبا الْحسنِ ع فَنظَر إِلَيْهِ و اعْتل مِنْ غَدٍ فَدخلْت إِلَيْهِ عائِداً بعْد أَيامٍ مِنْ عِلَتِهِ و قَدْ ثَقُلَ فَأَخْبرنِي أَنه بعثَ إِلَيْهِ بِثَوْبٍ فَأَخذَه و أَدرجه و وضعه تحْت رأْسِهِ قَالَ فَكُفن فِيهِ قَالَ أَحْمد قَالَ أَبو يعْقُوب رأَيت أَبا الْحسنِ ع مع ابْنِ الْخضِيبِ فَقَالَ لَه ابْن الْخضِيبِ سِرْ جعِلْت فِداك فَقَالَ لَه أَنت الْمقَدم فَما لَبِثَ إِلا أَربعةَ أَيامٍ حتى وضِع الدهق علَى ساقِ ابْنِ الْخضِيبِ ثُم نعِي قَالَ روي عَنْه حِين أَلح علَيْهِ ابْن الْخضِيبِ فِي الدارِ الَتِي يطْلُبها مِنْه بعثَ إِلَيْهِ لَأُقْعدن لَك مِن اللهِ عز و جل مقْعداً لَا يبقَى لَك باقِيةٌ فَأَخذَه الله عز و جل فِي تِلْك الْأَيامِ

H 1316, Ch. 123, h 7

Muhammad ibn Yahya has narrated from a number of our people the following:

“I took a copy of the letter of al-Mutawakkil to abu al-Hassan, recipient of divine supreme covenant, the 3rd, from Yahya ibn Harthama in the year two hundred forty-three that read as follows: ‘(I begin) in the name of Allah, the Beneficent, the Merciful. Thereafter, Amir al-Mu’minin acknowledges your position, takes good care of you as a relative, and deems it obligatory to observe your rights. He pays attention toward your welfare and the well being of your family through the means with which Allah will grant wellbeing to you and to them and establish your honor and honor to them, grant blessings and security to you and to them. He seeks thereby the pleasure of his Lord and to fulfill his obligations toward you and to them. Amir al-Mu’minin, believes that it is best to remove ‘Abd Allah ibn Muhammad as commander of the army and prayer leader in al-Madina of the Messenger of Allah since you have mentioned his ignorance and his disregard of your rights. That he has not

٧- محمد ْبن يحْيى عَنْ بعْضِ أَصْحابِنا قَالَ أَخذْت نسْخةَ كِتابِ الْمتوكلِ إِلَى أَبِي الْحسنِ الثَالِثِ ع مِنْ يحْيى ْبنِ هرْثَمةَ فِي سنةِ ثَلَاثٍ و أَربعِين و مِائَتيْنِ و هذِهِ نسْخته بِسْمِ اللهِ الرحْمنِ الرحِيمِ أَما بعْد فَإِن أَمِير الْمؤْمِنِين عارِف بِقَدْرك راعٍ لِقَرابتِك موجِب لِحقك يقَدر مِن الْأُمورِ فِيك و فِي أَهْلِ بيْتِك ما أَصْلَح الله بِهِ حالَك و حالَهمْ و ثَبت بِهِ عِزك و عِزهمْ و أَدخلَ الْيمْن و الْأَمن علَيْك و علَيْهِمْ يبْتغِي بِذَلِك رِضاءَ ربِهِ و أَداءَ ما افْترض علَيْهِ فِيك و فِيهِمْ و قَدْ رأَى أَمِير الْمؤْمِنِين صرْف عبْدِ اللهِ ْبنِ محمدٍ عما كَانَ يتولاه مِن الْحرْبِ و الصلَاةِ بِمدِينةِ رسول اللهِ ص إِذْ كَانَ علَى ما ذَكَرْت مِنْ

جهالَتِهِ بحقك و اسْتِخْفَافِهِ بِقَدْرك و عِنْد ما قَرفَك بِهِ و نسبك إِلَيْهِ مِن الْأَمرِ الذِي قَدْ عِلم أَمِير الْمؤْمِنِين براءَتك مِنْه و صِدْق نِيتك فِي تَرْكِ محاولَتِهِ و أَنك لَمْ تؤهلْ نفْسك لَه و قَدْ ولى أَمِير الْمؤْمِنِين ما كَانَ يلِي مِنْ ذَلك محمد بْن الْفَضْل و أَمره بِإِكْرامِك و تبجِيلك و الِانْتِهاءِ إِلَى أَمرك و رأْيك و التقَربِ إِلَى اللهِ و إِلَى أَمِير الْمؤْمِنِين بِذَلك و أَمِير الْمؤْمِنِين مشْتاق إِلَيْك يحِب إِحْداثَ الْعهْدِ بِك و النظَر إِلَيْك فَإِنْ نشِطْت لِزيارتِهِ و الْمقَامِ قِبلَه ما رأَيت شخصْت و مَنْ أَحْبَبْت مِنْ أَهْل بيْتك و موالِيك و حشمِك علَى مهْلَةٍ و طُمأْنِينةٍ ترْحلُ إِذَا شِئْت و تنزِلُ إِذَا شِئْت و تسِير كَيف شِئْت و إِنْ أَحْبَبْت أَنْ يكُونَ يحْيى بْن هرْثَمةَ مَوْلَى أَمِير الْمؤْمِنِين و مَنْ معه مِن الْجنْدِ مشيعِين لَك يرْحلُونَ برحِيلِك و يسِيرونَ بِسيْرِك و الْأَمر فِي ذَلِك إِلَيْك حتى توافِي أَمِير الْمؤْمِنِين فَما أَحد مِنْ إِخْوتِهِ و ولْدِهِ و أَهْل بيْتِهِ و خاصتِهِ أَلْطَف مِنْه مَنْزِلَةً و لَا أَحْمد لَه أُثْرةً و لَا هو لَهمْ أَنظَر و علَيْهِمْ أَشْفَق و بِهِمْ أَبر و إِلَيْهِمْ أَسْكَن مِنْه إِلَيْك إِنْ شاءَ الله تعالَى و السلَام علَيْك و رحْمةُ اللهِ و برَكَاته و كَتب إِبراهِيم بْن الْعباسِ و صلى الله علَى محمدٍ و آلِهِ و سلم

٨- الْحسيْن بْن الْحسنِ الْحسنِي قَالَ حدثَنِي أَبو الطيبِ الْمثَنى يعْقُوب بْن ياسِرٍ قَالَ كَانَ الْمتوكلُ يقُولُ وَيحكُمْ قَدْ أَعيانِي أَمر ابْنِ الرضا أَبى أَنْ يشْرب معِي أَوْ ينادِمنِي أَوْ أَجِد مِنْه فُرصةً فِي هذَا فَقَالُوا لَه فَإِنْ لَمْ تجِدْ مِنْه فَهذَا أَخوه موسى قَصاف عزاف يأْكُلُ و يشْرب و يتعشق قَالَ ابْعثُوا إِلَيْهِ فَجِيئُوا بِهِ حتى نموه بِهِ علَى الناسِ و نقُولَ ابْن الرضا فَكَتب إِلَيْهِ و أَشْخِص مكرماً و تلَقاه جمِيع بنِي هاشِمٍ و الْقُواد و الناس علَى أَنه إِذَا وافَى أَقْطَعه قَطِيعةً و بنى لَه فِيها و حولَ الْخمارِين و الْقِيانَ إِلَيْهِ و وصلَه و بره و جعلَ لَه مَنْزِلًا سرِباً حتى يزوره هو فِيهِ فَلَما وافَى موسى تلَقاه أَبو الْحسنِ فِي قَنْطَرةِ وصِيفٍ و هو مَوْضِع تتلَقى فِيهِ الْقَادِمونَ فَسلم علَيْهِ و وفاه حقه ثُم قَالَ لَه إِن هذَا الرجلَ قَدْ أَحْضرك لِيهْتِكَك و يضع مِنْك فَلَا تقِر لَه أَنك شرِبْت نَبِيذاً قَط فَقَالَ لَه موسى فَإِذَا كَانَ دعانِي لِهذَا فَما حِيلَتِي قَالَ فَلَا تضعْ مِنْ قَدْرك و لَا تفْعلْ فَإِنما أَراد هَتْكَك فَأَبى علَيْهِ فَكَرر علَيْهِ فَلَما رأَى أَنه لَا يجِيب قَالَ أَما إِن هذَا مجْلِس لَا تجْمع أَنت و هو علَيْهِ أَبداً فَأَقَام ثَلَاثَ سِنِين يبكر كُل يوْمٍ فَيقَالُ لَه قَدْ

respected you properly. Also it is because of his accusing you of matters that Amir al-Mu'minin has learned are unfounded and he acquits you of such charges. It is because of your sincere intentions in not leading an attempt to achieve what you consider yourself unfit for. Amir al-Mu'minin has replaced him ('Abd Allah ibn Muhammad) with Muhammad ibn al-Fadl and has ordered him to honor and revere you and abide by your orders and opinions. He must seek nearness to Allah and to Amir al-Mu'minin in this way. Amir al-Mu'minin looks forward to seeing you and loves to see you soon to look at you in person. If you want to visit him and stay with him as long as you like along with whoever of the members of your family and friends and servants you may do so whenever convenient for you and desirable. You may start your journey whenever you like, stopping on the way whenever and wherever you like. If you like, Yahya ibn Harthama, the slave of Amir al-Mu'minin, and the elements of the army will escort you. They will travel, as you like them to do so. All the matters will be up to you to decide until you arrive at Amir al-Mu'minin's place. No one of his (al-Mutawakkil's) brothers, sons, family members and persons special to him could be deserving more kindness, respected position, more praiseworthiness and preference to him than you do. He (al-Mutawakkil, the ruler) will not be more caring, compassionate and helpful to them and happier with any of them as much as he will be with you. If Allah may so will. May (Allah grant you) peace, kindness and blessings.'"

Written by Ibrahim ibn al-'Abbass. May Allah grant blessing upon Muhammad and his family.

H 1317, Ch.123, h 8

Al-Husayn ibn al-Hassan al-Hassani has said that narrated to me abu al-Tayb al-Muthanna, Ya'qub ibn Yasir the following:

"Al-Mutawakkil would say, 'Woe is you (people). Ibn (the son of) al-Rida, (Ali al-Hadi), recipient of divine supreme covenant, has frustrated me. He refuses to share a drink (liquor) with me and associate with me and I never get a chance in it.' They (al-Mutawakkil's associates) told him, 'If he does not give you a chance, his brother Musa plays music, sings, eats, drinks and seeks carnal love.' He asked them to call him so that we may confuse people with ibn al-Rida (by considering Musa, as Ali al-Hadi, recipient of divine supreme covenant) an associate of al-Mutawakkil. He wrote to Musa and invited him honorably. All the people from the clan of Hashim present, the officials and people received him with the condition that on his arrival a piece of land would be given to him on which proper accommodations would be built for him. People who love to drink liquor and the singers will come to meet him there. He (al-Mutawakkil) maintained good relations with him cared for him and prepared a gorgeous lodging for him where he would visit him therein. When Musa arrived, abu al-Hassan, recipient of divine supreme covenant, met him at al-Qantra Wasif, the place where the visitors were being received. He met him, offered him the greeting of peace and observed his rights. Then he (the Imam) said to him, 'This man has invited you to insult and humiliate you. Do not confess to him that you have ever drunk any liquor.' Musa said, 'If he has invited me for this purpose then what should I do?' The Imam said, 'Do not humiliate yourself and do not drink any liquor because he wants to insult you.' He (Musa) refused and he (abu al-Hassan, recipient of divine supreme covenant) repeated his advice. When he found out that he (Musa) did not agree, he said, 'Remember, this is a place where you will never be able to meet him (al-Mutawakkil).' He (Musa)

lived there for three years. Every day he would wake up and his people tell him that al-Mutawakkil is busy today; you can meet him next time. He would go and they tell him that he (al-Mutawakkil) is drunk. He would go again and they say he (al-Mutawakkil) has just had medicine. It continued this way for three years until al-Mutawakkil was killed and Musa never had a chance to meet him.'"

تشاغَلَ الْيَوْم فَرحْ فَيروح فَيقَالُ قَدْ سكِر فَبكْر فَيبكر فَيقَالُ شرب دواءً فَما زالَ علٰى هذَا ثَلَاثَ سِنِين حتى قُتِلَ الْمتوكلُ و لَمْ يجْتمِعْ معه علَيْهِ

H 1318, Ch. 123, h 9

Certain persons of our people have narrated from Muhammad ibn Ali that Zayd ibn Ali ibn al-Husayn ibn Zayd narrated to me the following:

"Zayd ibn Ali has said, 'I became ill and a doctor came to see me at night. He prescribed a medicine for me to be taken at night for so and so many days. I could not find the medicine that night. The physician was still there that Nasr (the servant of Imam) came in with a bottle containmg the medicine that the physician had prescribed for me and said, 'Abu al-Hassan, recipient of divine supreme covenant, has sent you the greeting of peace and has asked you to take this medicine for so and so many days.' I took the medicine and recovered from my illness.

"Muhammad ibn Ali has said that Zayd ibn Ali told me, 'The critics refused to accept this *Hadith* saying, 'Wherefrom the extremist have brought this *Hadith*?'"

٩- بعْض أَصْحابِنا عنْ محمدِ بْنِ علِي قَالَ أَخْبرنِي زيْد بْن علِي بْنِ الْحسيْنِ بْنِ زيْدٍ قَالَ مرِضْت فَدخلَ الطبِيب علَي لَيْلًا فَوصف لِي دواءً لِلَيْلٍ آخذُه كَذَا و كَذَا يوْماً فَلَمْ يمكني فَلَمْ يخْرج الطبِيب مِن الْبابِ حتى ورد علَي نصْر بِقَارورةٍ فِيها ذَلك الدواءُ بِعَيْنِهِ فَقَالَ لِي أَبو الْحسنِ يقْرئُك السلَام و يقُولُ لَك خذْ هذَا الدواءَ كَذَا و كَذَا يوْماً فَأَخذْته فَشرِبته فَبرأْت قَالَ محمد بْن علِي قَالَ لِي زيْد بْن علِي يأْبى الطاعِن أَين الْغلَاةُ عنْ هذَا الْحدِيثِ

Chapter One Hundred Twenty Four

The Birth of abu Muhammad, al-Hassan ibn Ali, Recipient of Divine Supreme Covenant

بَابُ مَوْلِدِ أَبِي مُحَمدٍ الْحَسَنِ بْنِ عَلِي ع

Al-Kulayni has said, "Abu Muhammad al-Hassan ibn Ali, recipient of divine supreme covenant, was born in the month of Ramadan (in another copy it is in the month of Rabi' al-Awwal) in the year two hundred thirty two. He died on a Friday on the eighth of the month of Rabi' al-Awwal in the year two hundred sixty at the age of twenty-eight. He was buried in the house where his father was buried in the city of Surra man Ra'a (Samarra), Iraq. His mother was 'Umm Walad called Hudayth (or Suwsan)."

ولد ع فِي شهْرِ رمضانَ و فِي نسْخةٍ أُخْرى فِي شهْرِ ربِيعٍ الْآخِرِ سنةَ اثْنَتَيْنِ و ثَلَاثِين و مِائَتَيْنِ و قُبِض ع يوْم الْجمعةِ لِثَمانٍ لَيالٍ خلَوْنَ مِنْ شهْرِ ربِيعٍ الْأَول سنةَ سِتين و مِائَتَيْنِ و هو ابْن ثَمانٍ و عِشْرِين سنةً و دفِن فِي دارِهِ فِي الْبيْتِ الذِي دفِن فِيهِ أَبوه بِسر مَنْ رأَى و أُمه أُم ولَدٍ يقَالُ لَها حدْيثٌ و قِيلَ سوْسن

H 1319, Ch. 124,h 1

Al-Husayn ibn Muhammad al-Ash'ari and Muhammad ibn Yahya and others have narrated the following:

"Ahmad ibn 'Ubayd Allah ibn Khaqan was in charge of collecting property and other taxes in the city of Qum. One day in his presence the 'Alawids and their beliefs were mentioned. He was a hardheaded Nasibi (abusive of 'Alawids). He said, 'In the city of Surra man Ra'a, I never saw a man from the 'Alawids like al-Hassan ibn Ali ibn Muhammad ibn al-Rida, recipients of divine supreme covenant, in guidance, calmness, piety, nobility and generosity to his family and among banu Hashim. They as well as the official, the ministers and common people gave preference to him over their elders and the noble ones.

"One day I was standing next to my father (as an assistant or guard) and it was the day of his meeting people. His guards came and said; 'Abu Muhammad ibn al-Rida is at the door.' He said loudly, 'Allow him to come in.' I was surprised at their mentioning so boldly someone with his Kunya (i.e. father of so and so) before my father while only a Caliph, a crown Caliph or one who by the command of the Sultan were to be addressed that way could have been treated as such. A man with a fair complexion came in. His height was good and his face looked handsome, physically very good and young. He looked majestic

١- الْحسيْن بْن محمدٍ الْأَشْعرِي و محمد بْن يحْيى و غَيْرهما قَالُوا كَانَ أَحْمد بْن عبْدِ اللهِ بْنِ خاقَانَ علَى الضياع و الْخراجِ بِقُم فَجرى فِي مجْلِسِهِ يوْماً ذِكْر الْعلَوِية و مذَاهِبهمْ و كَانَ شدِيد النصْبِ فَقَالَ ما رأَيت و لَا عرفْت بِسر مَنْ رأَى رجلًا مِن الْعلَوِية مِثْلَ الْحسنِ بْنِ علِي بْنِ محمدِ بْنِ الرضا فِي هدْيِهِ و سكُونِهِ و عفَافِهِ و نبْلِهِ و كَرمِهِ عِنْد أَهْلِ بيْتِهِ و بنِي هاشِمٍ و تقْدِيمهمْ إِياه علَى ذَوِي السن مِنْهمْ و الْخطَرِ و كَذَلِك الْقُوادِ و الْوزراءِ و عامةِ الناسِ فَإِني كُنت يوْماً قَائِماً علَى رأْسِ أَبِي و هو يوْم مجْلِسِهِ لِلناسِ إِذْ دخلَ علَيْهِ حجابه فَقَالُوا أَبو محمدِ بْن الرضا بِالْبابِ فَقَالَ بِصوْتٍ عالٍ ائْذَنوا لَه فَتعجبْت مِما سمِعْت مِنْهمْ أَنهمْ جسروا يكْنونَ رجلًا علَى أَبِي بِحضْرتِهِ و لَمْ يكُن عِنْده إِلا خلِيفَةٌ أَوْ ولِي عهْدٍ أَوْ مَنْ أَمر السلْطَانُ أَنْ يكْنى فَدخلَ رجلٌ أَسْمر حسن الْقَامةِ جمِيلُ الْوجْهِ جيد

الْبدن حدثُ السن لَه جلَالَةٌ و هَيبةٌ فَلَما نظَر إِلَيهِ أَبِي قَام يمْشِي إِلَيهِ خطًى و لَا أَعْلَمه فَعلَ هذَا بِأَحدٍ مِنْ بنِي هاشِمٍ و الْقُوادِ فَلَما دنا مِنْه عانقَه و قَبلَ وجْهه و صدْره و أَخذَ بِيدِهِ و أَجْلَسه علَى مصلَاه الذِي كَانَ علَيهِ و جلَس إِلَى جنْبِهِ مقْبِلًا علَيهِ بِوجْهِهِ و جعلَ يكَلمه و يفْدِيهِ بِنفْسِهِ و أَنا متعجب مِما أَرى مِنْه إِذْ دخلَ علَيهِ الْحاجِب فَقَالَ الْموفق قَدْ جاءَ و كَانَ الْموفق إِذَا دخلَ علَى أَبِي تقَدم حجابه و خاصةُ قُوادِهِ فَقَاموا بيْن مجْلِسِ أَبِي و بيْن بابِ الدارِ سِماطَيْنِ إِلَى أَنْ يدْخلَ و يخْرج فَلَمْ يزلْ أَبِي مقْبِلًا علَى أَبِي محمدٍ يحدثُه حتى نظَر إِلَى غِلْمانِ الْخاصةِ فَقَالَ حِينئِذٍ إِذَا شِئْت جعلَنِي الله فِداك ثُم قَالَ لِحجابِهِ خذُوا بِهِ خلْف السماطَيْنِ حتى لَا يراه هذَا يعْنِي الْموفق فَقَام و قَام أَبِي و عانقَه و مضى فَقُلْت لِحجابِ أَبِي و غِلْمانِهِ وَيلَكُمْ مْن هذَا الذِي كَنيتموه علَى أَبِي و فَعلَ بِهِ أَبِي هذَا الْفِعْلَ فَقَالُوا هذَا علَوِي يقَالُ لَه الْحسن ْبن عَلِي يعْرف بِابْنِ الرضا فَازْدَدْت تعجباً و لَمْ أَزلْ يوْمِي ذَلِك قَلِقاً متفَكراً فِي أَمرِهِ و أَمرِ أَبِي و ما رأَيت فِيهِ حتى كَانَ اللَّيلُ و كَانتْ عادته أَنْ يصلي الْعتمةَ ثُم يجْلِس فَينْظُر فِيما يحْتاج إِلَيهِ مِن الْمؤامراتِ و ما يرْفَعه إِلَى السلْطَان فَلَما صلى و جلَس جِئْت فَجلَسْت بيْن يدَيهِ و لَيس عِنْده أَحد فَقَالَ لِي يا أَحْمد لَك حاجةٌ قُلْت نعمْ يا أَبَهْ فَإِنْ أَذِنْت لِي سأَلْتك عَنْها فَقَالَ قَدْ أَذِنْت لَك يا بني فَقُلْ ما أَحْبَبْت قُلْت يا أَبَهْ مِن الرجلُ الذِي رأَيتك بِالْغداةِ فَعلْت بِهِ ما فَعلْت مِن الْإِجْلَالِ و الْكَرامةِ و التبْجِيلِ و فَدَيْته بِنفْسِك و أَبوَيْك فَقَالَ يا بني ذَاك إِمام الرافِضةِ ذَاك الْحسن ْبن عَلِي الْمعْروف بِابْنِ الرضا فَسكَت ساعةً ثُم قَالَ يا بني لَوْ زالَتِ الْإِمامةُ عَنْ خلَفَاءِ بنِي الْعباسِ ما اسْتحقها أَحد مِنْ بنِي هاشِمٍ غَيرِ هذَا و إِن هذَا لَيسْتحِقها فِي فَضْلِهِ و عفَافِهِ و هدْيِهِ و صِيانتِهِ و زهْدِهِ و عِبادتِهِ و جمِيلِ أَخْلَاقِهِ و صلَاحِهِ و لَوْ رأَيت أَباه رأَيت رجلًا جزْلًا نبِيلًا فَاضِلًا فَازْدَدْت قَلَقاً و تفَكراً و غَيظاً علَى أَبِي و ما سمِعْت مِنْه و اسْتزْدته فِي فِعْلِهِ و قَوْلِهِ فِيهِ ما قَالَ فَلَمْ يكُنْ لِي هِمةٌ بعْد ذَلِك إِلا السؤَالُ عَنْ خبرِهِ و الْبحْثُ عَنْ أَمرِهِ فَما سأَلْت أَحداً مِنْ بنِي هاشِمٍ و الْقُوادِ و الْكُتابِ و الْقُضاةِ و الْفُقَهاءِ و سائِرِ الناسِ إِلا وجدْته عِنْده فِي غَايةِ الْإِجْلَالِ و الْإِعْظَامِ و الْمحل الرفِيعِ و الْقَوْلِ الْجمِيلِ و التقْدِيمِ لَه علَى جمِيعِ أَهْلِ بيْتِهِ و مشايِخِهِ فَعظُم قَدْره عِنْدِي إِذْ لَمْ أَر

and awesome. When my father looked at him he stood up and walked toward him several steps. I had not seen him doing this to a person from the clan of banu Hashim and the officers. When he (my father) approached him (ibn al-Rida) he embraced him, kissed his face and chest and holding his hand led him to sit on his own place for prayer and himself sat next to him turning his face toward him. He talked to him and said often, 'May Allah keep my soul in service for your cause.' I was surprised at what I saw. At this time the servant came and said, 'Al-Muwaffaq (brother and commander in chief of the Caliph) has come.' Whenever he (al-Muwaffaq) came to my father he received preference over the officers and other personalities. They stood up in the presence of my father between the door and the seat of my father until he came in and left. My father was still paying attention to abu Muhammad, recipient of divine supreme covenant, and was talking to him until he looked at his special servants and said, 'May Allah keep my soul in service for your cause, now you may leave if you so wish.' He then said to his guards to lead him through the back so that he (al-Muwaffaq) would not see him. He stood up and my father also stood up and embraced him and he left. I asked the guards of my father and his servants, 'Woe is you, who was the man whom you addressed by his Kunya before my father and my father treated him as he did?' They said, 'This 'Alawid man is called al-Hassan ibn Ali, recipient of divine supreme covenant, known as ibn al-Rida, recipient of divine supreme covenant.' This surprised me even more. The whole day I thought anxiously about his affairs and the behaviors of my father and I did not see him until it was night. He usually said his 'Isha (late evening) prayer and studied the things that he needed of the issue to present before the Sultan. When he prayed and began to study I went and sat before him while he was alone. He asked, 'O Ahmad, do you need something?' I said, 'Yes, my father. If you allow me I want to ask.' He said, 'You have permission, my son, say whatever you like.' I said, 'Father, who was the man you met in the morning and behaved with him the way you did toward him with so much glorification, greatness and reverence with such expressions as, "May Allah keep my soul and the soul of my parents in service for your cause?" He said, 'My son, he was the Imam (Leadership with Divine Authority) of the al-Rafida (those who refuse to accept the leadership of people other than Ali ibn abu Talib and his infallible descendents). He is al-Hassan ibn Ali, recipient of divine supreme covenant, known as ibn al-Rida.' He remained quiet for a while and then said, 'My son if the Imamat (leadership) would be removed from the Abbassid Caliphs no one from the clan of banu Hashim could deserve to become the Imam except this man. He deserves it because of his distinctions, piety, guidance, safety (from mistakes), his chastity, his worship, his beautiful moral characteristics and perfection. Had you had a chance to see his father you would have seen a man of great intelligence, nobility and excellence.' This increased my anxiety, thinking with anger toward my father and I thought his dealing and behavior toward him and his words for him were excessive.

"Thereafter, there was nothing more important to me than to ask more about him and investigate his affairs. Whoever of the members of Hashimit clan or the guards, the clerks, the judges, the scholars of the law (Fuqha') and other people I asked I found him being glorified, mentioned with greatness and high position. I would hear very beautiful words about him and see him given preference over all members of Hashimit clan and their elders.

The feeling of greatness for him increased in my heart because I did not find anyone of his friends or foe that did not speak well of him and praise him.

“A certain person from the al-Ash’ari beliefs present asked him, ‘What is the news about his brother, Ja‘far, O abu Bakr?’ He said, ‘Who is Ja‘far that you ask about or compare him with al-Hassan, recipient of divine supreme covenant? Ja‘far was an evildoer in public, polluted with sins, an addict drunkard, the lowest of all man and the most humiliating of his own self among men. He was worthless and mean to his own self. What happened during the time of the death of al-Hassan ibn Ali, recipient of divine supreme covenant, to the Sultan and his people astonished me and I did not think such a thing could happen. When he became ill my father was informed that ibn al-Rida, recipient of divine supreme covenant, had become ill. He immediately rode to reach the capital of the Caliphate. He came back in a hurry with five people of the servants of the Amir al-Mu’minin. They all were of his confidants and trustworthy ones among whom one was Nihriyr. He (my father) commanded them to stay close to the house of al-Hassan, recipient of divine supreme covenant, to learn about him and his conditions. He called a few physicians and commanded them to maintain contact with him and be around him mornings and evenings. After two or three days he was informed that he (the patient) was weakening. He commanded the physicians to remain around his house and sent for the chief judge who came in his presence. He then commanded him (the judge) to select ten people from his most trustworthy ones in the matters of their religion, trust and restraint in the worldly matters. They were called in his presence and he sent them to the house of al-Hassan, recipient of divine supreme covenant. He commanded them to be there day and night and they were there until he, recipient of divine supreme covenant, passed away. The city of Surra-man-Ra’a turned into one huge voice of weeping and lamentation. The Sultan sent people to search his house and search all the rooms therein and seal the contents thereof. They searched for his son and called certain women with knowledge to deal with pregnancy. They examined his ladies. A certain woman had said that one of the ladies is pregnant. She was accommodated in a certain quarter and Nihriyr, al-Khadim, and his people and the women with him were ordered to stay guard around her. Thereafter they began to prepare for the burial. Markets were to remain closed. Members of the clan of al-Hashim, the guards, my father and other people formed the burial procession. The city of Surra-man-Ra’a on that day had turned into a day similar to the Day of resurrection. When the body was readied for burial the Sultan sent a message to abu ‘Isa ibn al-Mutawakkil and commanded him to lead the prayer. When the body was placed at the prayer area abu ‘Isa went close and uncovered his face. He then asked all members of al-Hashim clan of the ‘Alawid and ‘Abbassid branch, the guards, the clerks, the judges and juries to bear witness that al-Hassan ibn Ali ibn Muhammad ibn al-Rida, recipients of divine supreme covenant, had died a natural death in his own bed. That this had taken place in the presence of the servants of Amir al-Mu’minin, his confidants, so and so persons of the judges and so and so persons of the physicians. He (abu ‘Isa) then covered his face and ordered to pick up the body. The body was then picked up from the central area of the house and was buried in the room where his father was buried.”

“After his burial, the Sultan and people began to search for his son. The search was carried out extensively. All the houses and

لَه ولياً و لَا عدواً إِلا و هو يحْسِن الْقَوْلَ فِيهِ و الثناءَ علَيْهِ فَقَالَ لَه بعْض منْ حضر مجْلِسه مِن الْأَشْعرِيين يا أَبا بكْرٍ فَما خبر أَخِيهِ جعْفَرٍ فَقَالَ و منْ جعْفَر فَتسْأَلَ عنْ خبرِهِ أَوْ يقْرنَ بِالْحسنِ جعْفَر مغْلِن الْفِسْقِ فَاجِر ماجِن شرِيب لِلْخمورِ أَقل منْ رأَيته مِن الرجال و أَهْتكُهمْ لِنفْسِهِ خفِيف قَلِيلٌ فِي نفْسِهِ و لَقَدْ ورد علَى السلْطَانِ و أَصْحابِهِ فِي وفْتِ وفَاةِ الْحسنِ بْنِ علِي ما تعجبْت مِنْه و ما ظَنَنْت أَنه يكُونُ و ذَلِك أَنه

لَما اعْتل بعثَ إِلَى أَبِي أَن ابْن الرضا قَدِ اعْتل فَركِب مِنْ ساعتِهِ فَبادر إِلَى دارِ الْخِلَافَةِ ثُم رجع مسْتعْجِلًا و معه خمْسةٌ مِنْ خدمِ أَمِيرِ الْمؤْمِنِين كُلهمْ مِنْ ثِقَاتِهِ و خاصتِهِ فِيهِمْ نحْرِير فَأَمرهمْ بِلُزومِ دارِ الْحسنِ و تعرفِ خبرِهِ و حالِهِ و بعثَ إِلَى نفَرٍ مِن الْمتطَبيين فَأَمرهمْ بِالاخْتِلَافِ إِلَيْهِ و تعاهدِهِ صباحاً و مساءً فَلَما كَانَ بعْد ذَلِك بِيوْمَيْنِ أَوْ ثَلَاثَةٍ أُخْبِر أَنه قَدْ

ضعف فَأَمر الْمتطَبيين بِلُزومِ دارِهِ و بعثَ إِلَى قَاضِي الْقُضاةِ فَأَحْضره مجْلِسه و أَمره أَنْ يخْتار مِنْ أَصْحابِهِ عشرةً مِمنْ يوثَق بِهِ فِي دِينِهِ و أَمانتِهِ و ورعِهِ فَأَحْضرهمْ فَبعثَ بِهِمْ إِلَى دارِ الْحسنِ و أَمرهمْ بِلُزومِهِ لَيْلًا و نهاراً فَلَمْ يزالُوا هناك حتى توفي ع فَصارتْ سر منْ رأَى ضجةً واحِدةً و بعثَ السلْطَانُ إِلَى دارِهِ منْ فَتشها و فَتش حجرها و ختم علَى جمِيعِ ما فِيها و طَلَبوا أَثَر وَلَدِهِ و جاءُوا بِنساءٍ يعْرِفْن الْحمْلَ فَدخلْن إِلَى جوارِيهِ ينْظُرنَ إِلَيْهِن فَذَكَر بعْضهن أَن هناك جارِيةً بِها حمْلٌ فَجعِلَتْ فِي حجْرةٍ و وكلَ بِها نحْرِير الْخادِمِ و أَصْحابه و نِسْوةٌ معهمْ ثُم أَخذُوا بعْد ذَلِك فِي تهْيِئَتِهِ و عطلَتِ الْأَسْواق و ركِبتْ بنو هاشِمٍ و الْقُواد و أَبِي و سائِر الناسِ إِلَى جنازتِهِ فَكَانتْ سر منْ رأَى يوْمئِذٍ شِبِيهاً بِالْقِيامةِ فَلَما فَرغُوا مِنْ تهْيِئَتِهِ بعثَ السلْطَانُ إِلَى أَبِي عِيسى بْنِ الْمتوكلِ فَأَمره بِالصلَاةِ علَيْهِ فَلَما وضِعتِ الْجنازةُ لِلصلَاةِ علَيْهِ دنا أَبو عِيسى مِنْه فَكَشف عنْ وجْهِهِ فَعرضه علَى بنِي هاشِمٍ مِن الْعلَوِية و الْعباسِية و الْقُوادِ و الْكُتابِ و الْقُضاةِ و الْمعدلِين و قَالَ هذَا الْحسن بْن علِي بْنِ محمدِ بْنِ الرضا مات حتْف أَنفِهِ علَى فِراشِهِ حضره منْ حضره مِنْ خدمِ أَمِيرِ الْمؤْمِنِين و ثِقَاتِهِ فُلَانٌ و فُلَانٌ و مِن الْقُضاةِ فُلَانٌ و فُلَانٌ و مِن الْمتطَبيين فُلَانٌ و فُلَانٌ ثُم عطَى وجْهه و أَمر بِحمْلِهِ فَحمِلَ مِنْ وسطِ دارِهِ و دفِن فِي الْبيْتِ الذِي دفِن فِيهِ أَبوه فَلَما دفِن أَخذَ السلْطَانُ و الناس فِي طَلَبِ وَلَدِهِ و كَثُر التفْتِيش فِي الْمنازِل و الدورِ و توقفُوا

عنْ قِسْمةِ مِيراثِهِ و لَمْ يزل الذِين وكلُوا بِحِفْظِ الْجارِيةِ الَتِي توهم عَلَيْها الْحَمْلُ لازِمين حتى تبين بطْلَانُ الْحَمْلِ فَلما بطَلَ الْحَمْلُ عَنْهن قُسِم مِيراثُه بيْن أُمِهِ و أَخِيهِ جعْفَرٍ و ادعتْ أُمه وصِيته و ثَبت ذَلِك عِنْد الْقَاضِي و السلْطَانُ علَى ذَلِك يطْلُب أَثَر ولَدِهِ فَجاءَ جعْفَر بعْد ذَلِك إِلَى أَبِي فَقَالَ اجْعلْ لِي مرْتبةَ أَخِي و أُوصِلَ إِلَيْك فِي كُل سنةٍ عِشْرِين أَلْف دِينارٍ فَزبره أَبِي و أَسْمعه و قَالَ لَه يا أَحْمق السلْطَانُ جرد سيْفَه فِي الذِين زعموا أَن أَباك و أَخاك أَئِمةٌ لِيردهمْ عنْ ذَلِك فَلَمْ يتهيأْ لَه ذَلِك فَإِنْ كُنت عِنْد شِيعةِ أَبِيك أَوْ أَخِيك إِماماً فَلَا حاجةَ بِك إِلَى السلْطَانِ أَنْ يرتبك مراتِبهما و لَا غَيْر السلْطَانِ وإِنْ لَمْ تكُنْ عِنْدهمْ بِهذِهِ الْمنْزِلَةِ لَمْ تنلْها بِنا و اسْتقَله أَبِي عِنْد ذَلِك و اسْتضْعفَه و أَمر أَنْ يحْجب عنْه فَلَمْ يأْذَنْ لَه فِي الدخول علَيْهِ حتى مات أَبِي و خرجْنا و هو علَى تِلْك الْحالِ و السلْطَانُ يطْلُب أَثَر ولَدِ الْحسنِ بْنِ عَلِي ع

rooms were searched. The distribution of his legacy was suspended. The people appointed to guard one of the ladies who was thought of as pregnant continued their task until it was found out that such thought was invalid. When pregnancy was proved invalid they distributed his legacy between his mother and brother, Ja‘far. His mother claimed to be the executor of his will and her claim was confirmed before the judge. The Sultan, even after searching so much for his son continued his search to find traces of his son.

“Thereafter, Ja‘far came to my father and asked, ‘Assign the position of my brother to me. I will pay you twenty thousand Dinars every year.’ My father treated him harshly and rebuked him saying, ‘You are a fool. The Sultan puts to the sword whoever he just thinks is a Shi‘a, follower and supporter of your father and brother to stop them from holding such belief but he fails to achieve such goal. Had you been considered an Imam among the Shi‘a of your father and brother you would not need any help from the Sultan or others to give you such position as that of your father and brother. If you are not considered an Imam among the Shi‘a of your father and brother you will not have such position from us.’ My father belittled him, considered him weak and ordered his people to keep him away from his office. My father did not give him permission for a meeting as long as he lived. We left and he remained in the same condition. The Sultan continued his search for the traces of the son of al-Hassan ibn Ali, recipient of divine supreme covenant.’”

٢ - عَلِي بْن محمدٍ عنْ محمدِ بْنِ إِسْماعِيلَ بْنِ إِبْراهِيم بْنِ موسى بْنِ جعْفَرٍ قَالَ كَتب أَبو محمدٍ ع إِلَى أَبِي الْقَاسِمِ إِسْحاق بْنِ جعْفَرٍ الزبيْرِي قَبْلَ موْتِ الْمعْتز بِنحْوِ عِشْرِين يوْماً الزَمْ بيْتك حتى يحْدثَ الْحادِثُ فَلما قُتِلَ بريْحةُ كَتب إِلَيْهِ قَدْ حدثَ الْحادِثُ فَما تأْمرنِي فَكَتب لَيْس هذَا الْحادِثَ هو الْحادِثُ الْآخر فَكَانَ مِنْ أَمرِ الْمعْتز ما كَانَ و عْنه قَالَ كَتب إِلَى رجلٍ آخر يقْتلُ ابْن محمدِ بْنِ داود عبْد اللهِ قَبْلَ قَتْلِهِ بِعشرةِ أَيامٍ فَلما كَانَ فِي الْيوْمِ الْعاشِرِ قُتِلَ

H 1320, Ch. 124, h 2

Ali ibn Muhammad has narrated from Muhammad ibn ’Isma‘il ibn Ibrahim ibn Musa ibn Ja‘far, recipient of divine supreme covenant, who has said the following:

“Once, abu Muhammad, recipient of divine supreme covenant, wrote to abu al-Qasim Ishaq ibn Ja‘far al-Zubayri before the death of al-Mu‘tazz by about twenty days as follows: ‘Stay home until what is to happen will happen.’ When Burayha was killed he wrote to him (the Imam), recipient of divine supreme covenant, ‘A happening has happened. What do you command me to carry out?’ He wrote back, ‘This is not the happening. It is another happening.’ Then there was the case of al-Mu‘tazz the way it was.”

“It is narrated from the same narrator that the Imam wrote to another person, ‘Ibn Muhammad ibn Dawud ibn ‘Abd Allah will be killed.’ It (the writing) was ten days before his assassination. On the tenth day he was killed.”

٣ - عَلِي بْن محمدٍ عنْ محمدِ بْنِ إِبْراهِيم الْمعْروفِ بِابْنِ الْكُرْدِي عنْ محمدِ بْنِ عَلِي بْنِ إِبْراهِيم بْنِ موسى بْنِ جعْفَرٍ قَالَ ضاق بِنا الْأَمر فَقَالَ لِي أَبِي امْضِ بِنا حتى نصِير إِلَى هذَا الرجل يعْنِي أَبا محمدٍ فَإِنه قَدْ وصِف عَنْه سماحةٌ فَقُلْت تعْرِفُه فَقَالَ ما أَعْرِفُه و لَا رأَيته قَط قَالَ فَقَصدْناه فَقَالَ لِي أَبِي و هو فِي طَرِيقِهِ ما أَحْوجنا إِلَى أَنْ يأْمر لَنا بِخمْسِمِائَةِ دِرْهمٍ مِائَتا دِرْهمٍ لِلْكِسْوةِ و مِائَتا دِرْهمٍ لِلدْينِ و مِائَةٌ لِلنفَقَةِ فَقُلْت فِي نفْسِي لَيْته أَمر لِي بِثَلَاثِمِائَةِ دِرْهمٍ مِائَةٌ أَشْترِي بِها حِماراً و مِائَةٌ لِلنفَقَةِ و مِائَةٌ لِلْكِسْوةِ و أَخْرج إِلَى الْجبل قَالَ فَلما وافَينا الْباب خرج إِلَينا غُلَامه فَقَالَ يدْخلُ عَلِي بْن إِبْراهِيم و محمد

H 1321, Ch. 124, h 3

Ali ibn Muhammad has narrated from Muhammad ibn Ibrahim, known as ibn al-Kurdiy, from Muhammad ibn Ali ibn Ibrahim ibn Musa ibn Ja‘far, recipient of divine supreme covenant, who has said the following:

“We were under pressure and constraint. My father said, ‘We should go to abu Muhammad, recipient of divine supreme covenant, for help. People describe him as very generous and considerate.’ I asked, ‘Do you know him?’ He said, ‘No, I do not know him and I have not even seen him as yet.’ We decided to go and meet him. My father said on the way, ‘I hope he will grant us five hundred Dirhams. Two hundred for clothes, two hundred to pay the debts and one hundred for expenses. We need this much very badly.’ I then said to myself, ‘I hope he will grant me three hundred Dirhams, one hundred to buy a donkey, one hundred for expenses and one hundred for clothes and I will go to the mountains.’

“The narrator has said that when we arrived at the door a slave came out and said, ‘Ali ibn Ibrahim and his son Muhammad,

please come inside.' When we were in his (the Imam's) presence we said the greetings of peace. He (the Imam) said to my father. 'O Ali, what held you back from coming to us until now?' He said, 'My master, I felt shy to come to you in this condition.' When we left him his slave came to us and gave a bag of money to my father saying, 'This is five hundred Dirhams. Two hundred for clothes, two hundred to pay debts and one hundred for expenses.' He gave me a bag and said, 'This is three hundred Dirhams, one hundred for the donkey, one hundred for clothes and one hundred for expenses. Do not go to the mountains. Go to Sawra.' He then went to Sawra' and married a woman and now his income from properties is a thousand Dinar. Despite this he belongs to the waqifi sect in matters of beliefs. Muhammad ibn Ibrahim has said that I said to him, 'Woe is you! What more clear proof do you want to believe in him as your Imam?' He said, 'This (belief in Waqifi sect) is a habit that has been with us (and it does not go away).'"

ٱبنه فَلما دخلْنا علَيهِ و سلمْنا قَالَ لِأَبِي يا عِلِي ما خلفَك عنا إِلى هذَا الْوقْتِ فَقَالَ يا سيدِي اسْتَحْيَيْت أَنْ أَلْقَاك علَى هذِهِ الْحال فَلما خرجْنا مِنْ عِنْدِهِ جاءَنا غُلَامه فَناولَ أَبِي صرةً فَقَالَ هذِهِ خمْسمِائَةِ دِرْهمٍ مِائَتان لِلْكِسْوةِ و مِائَتان لِلدَّيْنِ و مِائَةٌ لِلنفَقَةِ و أَعْطَانِي صرةً فَقَالَ هذِهِ ثَلَاثُمِائَةِ دِرْهمٍ اجْعلْ مِائَةً فِي ثَمنِ حِمارٍ و مِائَةً لِلْكِسْوةِ و مِائَةً لِلنفَقَةِ و لَا تَخْرجْ إِلَى الْجبلِ و صِرْ إِلَى سوراءَ فَصار إِلَى سوراءَ و تزوج بِامْرأَةٍ فَدخْلُه الْيوْم أَلْف دِينارٍ و مع هذَا يقُولُ بِالْوقْفِ فَقَالَ محمد ْبن إِبراهِيم فَقُلْت لَه وَيْحك أَ تُرِيد أَمراً أَبين مِنْ هذَا قَالَ فَقَالَ هذَا أَمر قَدْ جرْبنا علَيهِ

H 1322, Ch. 124, h 4

Ali ibn Muhammad has narrated from abu Ali Muhammad ibn Ali ibn Ibrahim who has said that narrated to me Ahmad ibn al-Harith al-Qazwini who has said the following:

"I was with my father in the city of Surra man Ra'a. My father was a veterinarian at the animal farm of abu Muhammad, recipient of divine supreme covenant. Al-Musta'in (the 'Abbassid ruler) had a mule the like of which in beauty and size has not been seen. No one could touch that mule to ride, saddle or harness. He had called all the trainers and they had failed to ready the mule for riding. Certain people close to him had said, 'O Amir al-Mu'minin, why do you not ask al-Hassan, ibn al-Rida, recipient of divine supreme covenant, who may either ready it for riding or get killed in which case it will be a great relief for you?' The narrator has said that he sent for abu Muhammad, al-Hassan, recipient of divine supreme covenant, and my father went with him (the Imam). My father has said, 'When abu Muhammad, recipient of divine supreme covenant, entered the compound of the Sultan, he, recipient of divine supreme covenant, looked at the mule that was standing in the facility. He went forward and placed his hand over the rear of the mule. I (the narrator) then saw the mule perspire and perspiration began to flow down. Then he, recipient of divine supreme covenant, went to al-Musta'in. He offered him greeting of peace and received welcome. The Sultan asked him to sit just next to him and asked abu Muhammad, recipient of divine supreme covenant, to harness the mule (that has become obstinate).' Abu Muhammad, recipient of divine supreme covenant, said to my father, 'Young man harness the mule.' Al-Musta'in said, '(please) you harness the mule.' The Imam took off his gown, harnessed the mule and returned back to his place. Al-Musta'in asked him to saddle the mule but he said to my father, 'Young man, saddle the mule.' Al-Musta'in asked him (the Imam) to saddle the mule. He stood again, saddled the mule and returned back to his place and said, 'Do you want that I ride it also?' He said, 'Yes, please do so.' He (the Imam) rode the mule without any resistance. The mule ran in the facility and then he took the mule for an amble, which the mule performed in the best way that can be. He came back and dismounted. Al-Musta'in said to him, 'O abu Muhammad, recipient of divine supreme covenant, how was the mule?' He said, 'O Amir al-Mu'minin, I had not seen like it before in beauty and skill. Only Amir al-Mu'minin deserves to have such a mule.'

٤ - عِلِي ْبن محمدٍ عنْ أَبِي عِلِي محمدِ ْبنِ عِلِي ْبنِ إِبراهِيم قَالَ حدثَنِي أَحْمد ْبن الْحارِثِ الْقَزْوِينِي قَالَ كُنت مع أَبِي سِر مِنْ رأى و كَانَ أَبِي يتعاطَى الْبيطَرةَ فِي مرْبطِ أَبِي محمدٍ قَالَ و كَانَ عِنْد الْمسْتعِينِ بغْلٌ لَمْ ير مِثْلُه حسْناً و كِبراً و كَانَ يمْنع ظَهْره و اللجام و السرْج و قَدْ كَانَ جمع علَيهِ الراضةَ فَلَمْ يمكنْ لَهمْ حِيلَةً فِي ركُوبِهِ قَالَ فَقَالَ لَه بعْض ندمائِهِ يا أَمِير الْمؤْمِنِين أَ لَا تَبعثُ إِلَى الْحسنِ ٱبنِ الرضا حتى يجِيءَ فَإِما أَنْ يرْكَبه و إِما أَنْ يقْتلَه فَتسْترِيح مِنْه قَالَ فَبعثَ إِلَى أَبِي محمدٍ و مضى معه أَبِي فَقَالَ أَبِي لَما دخلَ أَبو محمدٍ الدار كُنت معه فَنظَر أَبو محمدٍ إِلَى الْبغْل واقِفاً فِي صحْنِ الدارِ فَعدلَ إِلَيهِ فَوضع يدِهِ علَى كَفَلِهِ قَالَ فَنظَرت إِلَى الْبغْل و قَدْ عرِق حتى سالَ الْعرق مِنْه ثُم صار إِلَى الْمسْتعِينِ فَسلم علَيهِ فَرحب بِهِ و قَرب فَقَالَ يا أَبا محمدٍ أَلْجِمْ هذَا الْبغْلَ فَقَالَ أَبو محمدٍ لِأَبِي أَلْجِمْه يا غُلَام فَقَالَ الْمسْتعِين أَلْجِمْه أَنت فَوضع طَيْلَسانه ثُم قَام فَأَلْجمه ثُم رجع إِلَى مجْلِسِهِ و قَعد فَقَالَ لَه يا أَبا محمدٍ أَسْرِجْه فَقَالَ لِأَبِي يا غُلَام أَسْرِجْه فَقَالَ أَسْرِجْه أَنت فَقَام ثَانِيةً فَأَسْرجه و رجع فَقَالَ لَه ترى أَنْ تَرْكَبه فَقَالَ نعَمْ فَركِبه مِنْ غَيرِ أَنْ يمْتنِع علَيهِ ثُم ركَضه فِي الدارِ ثُم حملَه علَى الْهمْلَجةِ فَمشى أَحْسن مشْيٍ يكُونُ ثُم رجع و نزلَ

فَقَالَ لَه الْمسْتعِين يا أَبا محمدٍ كَيف رأَيته قَالَ يا أَمِير الْمؤْمِنِين ما رأَيت مِثْله حسْناً و قَراهةً و ما يصْلُح أَنْ يكُونَ مِثْله إِلا لِلأَمِيرِ الْمؤْمِنِين قَالَ فَقَالَ يا أَبا محمدٍ قَإِن أَمِير الْمؤْمِنِين قَدْ حملك علَيْهِ فَقَالَ أَبو محمدٍ لِأَبِي يا غُلَام خذْه فَأَخذَه أَبِي فَقَاده

"The narrator has said that al-Musta'in then said, 'O abu Muhammad, recipient of divine supreme covenant, Amir al-Mu'minin wants you to ride it.' Abu Muhammad, recipient of divine supreme covenant, then said to my father, 'O young man take the mule with you and he led the mule away.'"

٥- عِلِي عنْ أَبِي أَحْمد بْنِ راشِدٍ عنْ أَبِي هاشِمٍ الْجعْفَرِي قَالَ شكَوْت إِلَى أَبِي محمدٍ ع الْحاجةَ فَحك بِسوْطِهِ الْأَرض قَالَ و أَحْسبه غَطاه بِمِنْدِيلٍ و أَخْرج خمْسمِائَةِ دِينارٍ فَقَالَ يا أَبا هاشِمٍ خذْ و أَعْذِرْنا

H 1323, Ch. 124, h 5
Ali has narrated from abu Ahmad ibn Rashid from abu Hashim al-Ja'fari who has said the following:

"I requested abu Muhammad, recipient of divine supreme covenant, for something that I needed. He scratched the earth with his whip. I (the narrator) think he then covered it with a handkerchief and then took out five hundred Dinars. He then said, 'O abu Hashim this is for you and (please) accept our apologies.'"

٦- عِلِي بْن محمدٍ عنْ أَبِي عبْدِ اللهِ بْنِ صالِحٍ عنْ أَبِيهِ عنْ أَبِي عِلِي الْمطهر أَنه كَتب إِلَيْهِ سنةَ الْقَادِسِيةِ يعْلِمه انْصِراف الناسِ و أَنه يخاف الْعطَش فَكَتب ع امْضوا قَلَا خوْف علَيْكُمْ إِنْ شاءَ الله قَمضوْا سالِمِين و الْحمْد لِلهِ رب الْعالَمِين

H 1324, Ch. 124, h 6
Ali ibn Muhammad has narrated from abu 'Abd Allah ibn Salih from his father from abu Ali al-Mutahhar the following:

"Once He (abu Ali al-Mutahhar) wrote to him (abu Muhammad, recipient of divine supreme covenant, in the year of Qadisiyya, the year of draught that forced people to return home without performing Hajj for fear of thirst. He wrote back in reply, 'Continue your journey and you will have no fear by the will of Allah.' They continued their journey to Hajj safely and all thanks belong to Allah, Lord of the worlds.'"

٧- عِلِي بْن محمدٍ عنْ عِلِي بْنِ الْحسنِ بْنِ الْفَضْلِ الْيمانِي قَالَ نزلَ بِالْجعْفَرِي مِنْ آلِ جعْفَرٍ خلْق لَا قِبلَ لَه بِهِمْ فَكَتب إِلَى أَبِي محمدٍ يشْكُو ذَلِك فَكَتب إِلَيْهِ تكْفَوْنَ ذَلِك إِنْ شاءَ الله تعالَى فَخرج إِلَيْهِمْ فِي نفَرٍ يسِيرٍ و الْقَوْم يزِيدونَ علَى عِشْرِين أَلْفاً و هو فِي أَقَل مِنْ أَلْفٍ فَاسْتباحهمْ

H 1325, Ch. 124, h 7
Ali ibn Muhammad has narrated from Ali ibn al-Hassan ibn al-Fadl al-Yamani who has said the following:

"Al-Ja'fari from the family of Ja'far (al-Tayyar) was attacked by such a large number of people that it seemed impossible for them to defend themselves. He wrote to abu Muhammad, recipient of divine supreme covenant, about his endangered condition. He (abu Muhammad), recipient of divine supreme covenant, wrote back to him in reply, 'You will be adequately defended by the will of Allah, the Most High. He came out with just a few people to defend themselves against the attackers who were in excess of twenty thousand while on his side there were fewer than a thousand but the attackers all vanished.'"

٨- عِلِي بْن محمدٍ عنْ محمدِ بْنِ إِسْماعِيلَ الْعلَوِي قَالَ حِبس أَبو محمدٍ عِنْد عِلِي بْنِ نارْمش و هو أَنصب الناسِ و أَشدهمْ علَى آلِ أَبِي طَالِبٍ و قِيلَ لَه افْعلْ بِهِ و افْعلْ قَما أَقَام عِنْده إِلا يوْماً حتى وضع خدَّيْهِ لَه و كَانَ لَا يرْفَع بصره إِلَيْهِ إِجْلَالًا و إِعْظَاماً فَخرج مِنْ عِنْدِهِ و هو أَحْسن الناسِ بصِيرةً و أَحْسنهمْ فِيهِ قَوْلًا

H 1326, Ch. 124, h 8
Ali ibn Muhammad has narrated from Muhammad ibn 'Isma'il al-'Alawi who has said the following:

"Abu Muhammad, recipient of divine supreme covenant, was imprisoned under the supervision of Ali ibn Narmasha who was extremely hostile toward the descendents of abu Talib, peace be upon him. He was told to treat him (abu Muhammad), recipient of divine supreme covenant, as he (the guard) wished. He stayed with him only for a day and the guard who was hostile toward him, turned into such a submissive person before him that he could not even dare to look up into his face out of glorification and reverence. He (abu Muhammad), recipient of divine supreme covenant, came out from his prison and he (the guard) had found the highest degree of understanding of him and spoke the best words about him."

٩- عِلِي بْن محمدٍ و محمد بْن أَبِي عبْدِ اللهِ عنْ إِسْحاق بْنِ محمدٍ النخعِي قَالَ حدثَنِي سفْيانُ بْن محمدٍ الضبعِي قَالَ كَتبْت إِلَى أَبِي محمدٍ أَسْأَله عنِ الْولِيجةِ و هو قَوْلُ اللهِ تعالَى و لَمْ يتخِذُوا مِنْ

H 1327, Ch. 124, h 9
Ali ibn Muhammad and Muhammad ibn abu 'Abd Allah have narrated from Ishaq ibn Muhammad al-Nakha'i who has said that narrated to me Sufyan ibn Muhammad al-Duba'i who has said the following:

"Once I wrote to abu Muhammad, recipient of divine supreme covenant, and asked him about the meaning of the word *al-Walija* (relying) in the words of Allah, the Most High: 'Do you

think that Allah will not make any distinction between those of you who have fought for His cause and have relied on no one other than Allah, His Messenger, and the believers, and other people?' (9:16) I said to myself, not in the letter, 'To whom does the "believers" refer in this verse?' The answer came as this: '*Walija* refers to a person who is appointed in place of the Leader with Divine Authority. You have said to yourself, 'To whom does the "believers" refer in this verse?' They are the *'A'immah* (Leaders with Divine Authority) who ask Allah to grant security to the people and He grants their request.'"

دون اللهِ و لا رسولِهِ و لَا الْمُؤْمِنِين وليجةً قُلْت فِي نفْسِي لَا فِي الْكِتابِ مَنْ ترى الْمُؤْمِنِين هاهنا فَرجع الْجواب الْوليجةُ الذِي يقَام دونَ ولِي الْأَمْرِ و حدثْتك نفْسك عنِ الْمُؤْمِنِين مَنْ هُمْ فِي هذَا الْمَوْضِعِ فَهم الْأَئِمةُ الذِين يؤْمِنونَ علَى اللهِ فَيجِيز أمانهمْ

H 1328, Ch. 124, h 10

Ishaq has said that abu Hashim al-Ja'fari has said the following:

"Once I complained to abu Muhammad, recipient of divine supreme covenant, about the constraining cell of the prison and the weight of the shackles on me. He wrote back in reply to me, 'Today you will pray your noontime prayer in your own home.' I then was released that day and prayed the noontime prayer in my own home as he had said. I was under financial constraints and I decided to ask him for a certain amount of Dinars in writing but I felt shy. When I was going to my home he sent me a hundred Dinars and had written to me this: 'If you need anything do not feel shy or embarrassed. Ask and you will find it as you wanted, by the will of Allah.'"

١٠- إِسْحاق قَالَ حدثَنِي أَبو هاشِمٍ الْجعْفَرِي قَالَ شكَوْت إِلَى أَبِي محمدٍ ع ضِيق الْحبسِ و كَثْلَ الْقَيدِ فَكَتب إِلَي أَنت تصلي الْيوْم الظُّهْر فِي منْزِلك فَأُخْرِجْت فِي وقْتِ الظُّهْرِ فَصلَّيت فِي منْزِلي كَما قَالَ ع و كُنت مضيقاً فَأَرَدْت أَنْ أَطْلُب مِنْه دنانِير فِي الْكِتابِ فَاسْتَحْيَيْت فَلَما صِرْت إِلَى منْزِلي وجه إِلَي بِمِائَةِ دِينارٍ و كَتب إِلَي إِذَا كَانتْ لَك حاجةٌ فَلَا تَسْتَحْي و لَا تَحْتَشِمْ و اطْلُبها فَإِنك ترى ما تحِب إِنْ شاءَ الله

H 1329, Ch. 124, h 11

Ishaq has narrated from Ahmad ibn Muhammad al-Aqra' who has said that narrated to me abu Hamza, Nasir al-Khadim the following:

"I had heard many times that abu Muhammad, recipient of divine supreme covenant, spoke to each of his Roman, Turkish and Saqaliba slaves in their own languages. It was astonishing to me and I would think that he was born in al-Madina and had not been exposed to anyone until abu al-Hassan, recipient of divine supreme covenant, passed away and no one had seen him. How is it that he speaks such languages? I was talking to myself when he came to me and said, 'Allah, the Most High, the Most Holy, grants distinction to Leaders with Divine Authority over the other creatures in all matters. He gives them distinction in the matters of languages, knowledge of the genealogical issues, of the duration of lives and events. Without such distinctions there will be no difference between Leaders with Divine Authority and others.'"

١١- إِسْحاق عَنْ أَحْمد بْنِ محمدِ بْنِ الْأَقْرعِ قَالَ حدثَنِي أَبو حمْزةَ نصْير الْخادِمِ قَالَ سمِعْت أَبا محمدٍ غَيْر مرةٍ يكَلم غِلْمانه بِلُغاتِهِمْ تُرْكٍ و رومٍ و صقَالِبةَ فَتعجبْت مِنْ ذَلِك و قُلْت هذَا ولد بِالْمدِينةِ و لَمْ يظْهرْ لِأَحدٍ حتى مضى أَبو الْحسنِ ع و لَا رآه أَحد فَكَيف هذَا أُحدثُ نفْسِي بِذَلِك فَأَقْبلَ علَي فَقَالَ إِن الله تبارك و تعالَى بين حجته مِنْ سائِرِ خلْقِهِ بِكُل شيْءٍ و يعْطِيهِ اللغاتِ و مَعْرِفَةَ الْأَنْسابِ و الْآجال و الْحوادِثِ و لَوْ لَا ذَلِك لَمْ يكُنْ بيْن الْحجةِ و الْمحْجوجِ فَرْق

H 1330, Ch. 124, h 12

Ishaq has narrated from al-Aqra' who has said the following:

"Once I wrote to abu Muhammad, recipient of divine supreme covenant, asking him if *'A'immah* (Leaders with Divine Authority) experience wet dreams? I said to myself after the letter had gone, 'Wet dream is something Satanic, and Allah, the Most Holy, the Most High, has protected those whom He has given authority against such things.' The answer came. 'The conditions of *'A'immah* (Leaders with Divine Authority) when asleep are the same as when they are awake. Sleep does not change anything in them. Allah has given protection to those whom He has given authority from Satanic encounters as you spoke to yourself.'"

١٢- إِسْحاق عنِ الْأَقْرعِ قَالَ كَتبت إِلَى أَبِي محمدٍ أَسْأَله عنِ الْإِمامِ هلْ يحْتَلِم و قُلْت فِي نفْسِي بعْد ما فَصلَ الْكِتاب الِاحْتِلَام شيْطَنةٌ و قَدْ أَعاذَ الله تبارك و تعالَى أَوْلِياءَه مِنْ ذَلِك فَورد الْجواب حالُ الْأَئِمةِ فِي الْمنامِ حالُهمْ فِي الْيقَظَةِ لَا يغير النوْم مِنْهمْ شيْئاً و قَدْ أَعاذَ الله أَوْلِياءَه مِنْ لَمةِ الشيْطَانِ كَما حدثْتك نفْسك

H 1331, Ch. 124, h 13

Ishaq has said that al-Hassan ibn al-Zarif narrated to me the following:

"Two issues would nudged in my chest which made me write to abu Muhammad, recipient of divine supreme covenant. I wrote about *al-Qa'im* (the one who will rise with Divine

١٣- إِسْحاق قَالَ حدثَنِي الْحسن بْن ظَرِيفٍ قَالَ اخْتلَج فِي صدْرِي مسْأَلَتانِ أَرَدْت الْكِتاب فِيهِما إِلَى أَبِي محمدٍ ع فَكَتبت أَسْأَله عنِ الْقَائِمِ ع إِذَا قَام بِما يقْضِي و أَين مجْلِسه الذِي يقْضِي فِيهِ

بْين الناسِ و أَرَدْت أَنْ أَسْأَله عَنْ شيْءٍ لِحمى الرّبِع فَأَغْفَلْت خبر الْحمى فَجاءَ الْجواب سأَلْت عنِ الْقَائِمِ فَإِذَا قَام قَضى بْين الناسِ بِعِلْمِهِ كَقَضاءِ داود ع لَا يسْأَلُ الْبينةَ و كُنت أَرَدْت أَنْ تسْأَلَ لِحمى الرّبِع فَأُنسِيت فَاكْتبْ فِي ورقَةٍ و علقْه علَى الْمحْمومِ فَإِنه يبرأُ بِإِذْن اللهِ إِنْ شاءَ الله يا نار كُونِي بْرداً و سلاماً علَى إِبراهِيم فَعلقْنا علَيْهِ ما ذَكر أَبو محمدٍ ع فَأَفَاق

١٤- إِسْحاق قَالَ حدثَنِي إِسْماعِيلُ بْن محمدِ بْنِ عِلِي بْنِ إِسْماعِيلَ بْنِ عِلِي بْنِ عَبْدِ اللهِ بْنِ عباسِ بْنِ عَبْدِ الْمطلِبِ قَالَ قَعدْت لِأَبِي محمدٍ ع علَى ظَهْرِ الطرِيقِ فَلَما مر بِي شكَوْت إِلَيْهِ الْحاجةَ و حلَفْت لَه أَنه لَيس عِنْدِي دِرْهم فَما فَوْقَها و لَا غَداءٌ و لَا عشاءٌ فَقَالَ فَقَالَ تحْلِف بِاللهِ كَاذِباً و قَدْ دفَنت مِائَتَيْ دِينارٍ و لَيس قَوْلِي هذَا دفْعاً لَك عنِ الْعطِيةِ أَعْطِهِ يا غُلَام ما معك فَأَعْطَانِي غُلَامه مِائَةَ دِينارٍ ثُم أَقْبلَ علَي فَقَالَ لِي إِنك تحْرمها أَحْوج ما تكُونُ إِلَيْها يعْنِي الدنانِير الَتِي دفَنت و صدق ع و كَانَ كَما قَالَ دفَنت مِائَتَيْ دِينارٍ و قُلْت يكُونُ ظَهْراً و كَهْفاً لَنا فَاضْطُرِرْت ضرورةً شدِيدةً إِلَى شيْءٍ أُنفِقُه و انغلَقَتْ علَي أَبواب الرزْق فَنبشْت عنْها فَإِذَا ابن لِي قَدْ عرف مَوْضِعها فَأَخذَها و هرب فَما قَدرْت مِنْها علَى شيْءٍ

١٥- إِسْحاق قَالَ حدثَنِي عِلِي بْن زَيْدِ بْنِ عِلِي بْنِ الْحسيْنِ بْنِ عِلِي قَالَ كَانَ لِي فَرس و كُنت بِهِ مُعْجباً أُكْثِر ذِكْره فِي الْمحال فَدخلْت علَى أَبِي محمدٍ يوْماً فَقَالَ لِي ما فَعلَ فَرسك فَقُلْت هو عِنْدِي و هو ذَا هو علَى بابِك و عنْه نزلْت فَقَالَ لِي اسْتَبدِلْ بِهِ قَبلَ الْمساءِ إِنْ قَدرْت علَى مشْتَرِي و لَا تؤَخرْ ذَلِك و دخلَ علَيْنا داخِلٌ و انْقَطَع الْكَلَام فَقُمْت متفَكراً و مضَيْت إِلَى مَنْزِلِي فَأَخْبرْت أَخِي الْخبر فَقَالَ ما أَدرِي ما أَقُولُ فِي هذَا و شحَحْت بِهِ و نفِسْت علَى الناسِ بِبيْعِهِ و أَمسيْنا فَأَتانا السائِس و قَدْ صلَّينا الْعتمةَ فَقَالَ يا مَوْلَاي نفَق فَرسك فَاغْتَمَمْت و عِلَمْت أَنه عنى هذَا بِذَلِك الْقَوْل قَالَ ثُم دخلْت علَى أَبِي محمدٍ بعْد أَيامٍ و أَنا أَقُولُ فِي نفْسِي لَيته أَخْلَف علَي دابةً إِذْ كُنت اغْتَمَمْت بِقَوْلِهِ فَلَما جلَسْت قَالَ نعَمْ نخْلِف دابةً علَيْك يا غُلَام أَعْطِهِ بِرْذَوْنِي الْكُمَيْت هذَا خَيرٌ مِنْ فَرسِك و أَوطَأُ و أَطْولُ عمراً

١٦- إِسْحاق قَالَ حدثَنِي محمد بْن الْحسنِ بْنِ شمونٍ قَالَ حدثَنِي أَحْمد بْن

Authority and power). ‘When he will rise, by what means will he judge among the people and where will be his court house?’ I also wanted to ask him about alternating fever but I had forgotten to mention it in writing. The answer came. ‘You had asked about *al-Qa’im*. When he will rise he will judge among people through his own knowledge just the way David would judge. He will not call any witness to testify. You also wanted to ask about alternating fever but you forgot to do so. Write this on a sheet (of material), ‘We said to the fire, be cool and peaceful (with Abraham).’ (21:69) The narrator has said that we did just as he had said and the suffering person was relieved.’”

H 1332, Ch. 124, h 14

Ishaq has said that narrated to him ’Isma‘il ibn Muhammad ibn Ali ibn ’Isma‘il ibn Ali ibn ‘Abd Allah ibn ‘Abbass ibn ‘Abd al-Muttalib who has said the following:

“Once I sat on the side of the road waiting for abu Muhammad, recipient of divine supreme covenant, to pass by so that I could present before him my complaint against a need. When he was passing by I presented my complaint before him and swore that I did not have even a Dirham, and nothing for lunch or dinner. The narrator has said that the Imam said, ‘You falsely swore by Allah. You have buried two hundred Dinars. My words are not to deny you any grants. Young man, give him whatever is with you. His servant gave me one hundred Dinars. He then turned to me and said, ‘You will be deprived of it in your worst days.’ He meant those Dinars that I had buried for a difficult day. What he said was true. I had buried two hundred Dinars thinking that they would only be used in a very difficult day. When I faced such a difficult day and all the ways to find a living were closed I went to take out the two hundred Dinars but soon I found that there was not even a single Dinar left. In fact, my son had learned about where the Dinars were buried and he had taken them and had run away. I could not benefit from any of those Dinars.’”

H 1333, Ch. 124, h 15

Ishaq has said that narrated to me Ali ibn Zayd ibn Ali ibn al-Husayn ibn Ali, recipient of divine supreme covenant, the following:

“I had a horse that I liked very much and I admired it often in social gatherings. One day I went to see abu Muhammad recipient of divine supreme covenant, and he said, ‘How is your horse doing?’ I said, ‘I still have it and it is in front of your door. I just dismounted it.’ He said, ‘Change it before this evening if you can and if you find a buyer do not delay.’ Someone came in and our conversation discontinued. I then left anxiously for home and informed my brother about it and he said, ‘I do not know what to say about it.’ I felt covetous about it and procrastinated in offering for sale until it was evening. We had just prayed the late evening prayer when the horse trainer came in saying, ‘My master your horse has died.’ I felt sad and realized that this was what abu Muhammad, recipient of divine supreme covenant, meant. After several days I went to see abu Muhammad, recipient of divine supreme covenant, and I was saying to myself, ‘I wish he would replace my horse with another one. It was his words that made me so sad.’ When I sat down he said, ‘Yes, we will replace your horse. Young man, give to him my dark brown bay (type of horse) which is better than his horse to ride and will live longer.’”

H 1334, Ch. 124, h 16

Ishaq has said that Muhammad ibn al-Hassan Shammun has said that Ahmad ibn

Muhammad narrated to me the following:

"Once I wrote to abu Muhammad, recipient of divine supreme covenant, when al-Muhtadi (an 'Abbassid ruler) had begun to kill the Turkish *Mawali* (slave or supporters), 'My master, we thank Allah for diverting his (al-Muhtadi's) attention from us. I have heard that he had threatened you and has said, "By Allah, I will wipe them out from the face of the earth."

"Abu Muhammad, recipient of divine supreme covenant, sent in response with his own signature. 'This will be shortening his life very much. Count five days from today. On the sixth day he will be killed, humiliated, with insults and suffering that he will go through.' It then happened exactly as he had said.'"

محمدٍ قَالَ كَتَبت إِلَى أَبِي محمدٍ ع حِين أَخذَ الْمهْتدِي فِي قَتل الْمواليِ يا سيدِي الْحمْد لِلهِ الذِي شغلَه عنا فَقَدْ بلَغنِي أَنه يتهددك و يقُولُ و اللهِ لأَجْلِينهمْ عنْ جدِيدِ الْأَرْضِ فَوقع أَبو محمدٍ ع بِخطِهِ ذَاك أَقْصر لِعمرِهِ عد مِنْ يوْمِك هذَا خَمْسةَ أَيامٍ و يقْتلُ فِي الْيوْمِ السادِسِ بعْد هوانٍ و اسْتِخْفَافٍ بِمرِهِ فَكَانَ كَما قَالَ ع

H 1335, Ch. 124, h 17

Ishaq has said that Muhammad ibn al-Hassan Shammun narrated to me the following:

"Once I wrote to abu Muhammad, recipient of divine supreme covenant, requesting him to pray for me because of the pain that I suffered in my eyes. One of my eyes had gone and the other was about to go. He wrote back to me in reply, 'Allah has kept your eye for you.' My painful eye then recovered. He had signed at the end with these words, 'May Allah grant you good rewards and best recompense.' I felt sad and I did not know anyone just passed away from my family. After a few days I received information of the death of my son, Tayyib. I then realized what his condolences to me were for."

١٧- إِسْحاق قَالَ حدثَنِي محمدُ بن الْحسنِ بنِ شمونٍ قَالَ كَتَبت إِلَى أَبِي محمدٍ ع أَسْأَله أَنْ يدْعو الله لِي مِنْ وجعِ عيْنِي و كَانتْ إِحْدى عيْنِي ذَاهِبةً و الْأُخْرى علَى شرفِ ذَهابٍ فَكتب إِلَي حبس الله علَيْك عيْنك فَأَقَامتِ الصحِيحةُ و وقع فِي آخِرِ الْكِتابِ آجرك الله و أَحْسن ثَوابك فَاغْتممْت لِذَلك و لَمْ أَعْرِفْ فِي أَهْلِي أَحداً مات فَلَما كَانَ بعْد أَيامٍ جاءَتْنِي وفَاةُ ابْنِي طَيبٍ فَعلِمْت أَن التعْزِيةَ لَه

H 1336, Ch. 124, h 18

Ishaq has said that narrated to me 'Umar ibn Muslim the following:

"We were in the city of Surra man Ra'a when a man, called Sayf ibn al-Layth, from Egypt came with a complaint to al-Muhtadi against Shafi' al-Khadim who had usurped his property and expelled him from the city. We hinted to him to write to abu Muhammad, recipient of divine supreme covenant, and request him to facilitate his affairs. Abu Muhammad, recipient of divine supreme covenant, wrote back to him, 'You will be fine. Your property will be given back to you. Do not forward your complaints to Sultan. Go and meet the agent (of Shafi' al-Khadim) who has your property and frighten him with the power of the Greatest Sultan, Allah, Lord of the worlds.' He met the agent. The agent who had the property with him said, 'It was written to me at the time of your leaving Egypt to find you and return your property to you. He returned the property by the order of the judge, ibn abu al-Shawarib, in the presence of witnesses and he did not have to present his complaints to al-Muhtadi. He procured his property and nothing was heard about him thereafter."

"The narrator has said that it was Layth who said the following also.

"When I left Egypt one of my sons was ill and my elder son was the executor of my will and the supervisor over my family in case I died. I wrote to abu Muhammad, recipient of divine supreme covenant, requesting him to pray for my son who was ill. He wrote back to me in reply, 'Your son has recovered but your elder son, the executor of your will and the supervisor over your family has died. Pay thanks to Allah, do not be impatient lest your rewards will be withheld.' The news came to me that my son who was ill has recovered and my elder son died on the day I received the reply letter from abu Muhammad, recipient of divine supreme covenant."

١٨- إِسْحاق قَالَ حدثَنِي عمرُ بن أَبِي مسْلِمٍ قَالَ قَدِم علَيْنا بِسر منْ رأى رجلٌ مِنْ أَهْلِ مِصْر يقَالُ لَه سيْفُ بْن اللَّيْثِ يتظَلم إِلَى الْمهْتدِي فِي ضيْعةٍ لَه قَدْ غَصبها إِياه شفِيع الْخادِمِ و أَخْرجه مِنْها فَأَشرْنا علَيْهِ أَنْ يكْتب إِلَى أَبِي محمدٍ ع يسْأَله تسْهِيلَ أَمرِها فَكتب إِلَيْهِ أبو محمدٍ ع لَا بأْس علَيْك ضيْعتك ترد علَيْك فَلَا تتقَدمْ إِلَى السلْطَان و الْق الْوكِيلَ الذِي فِي يدِهِ الضيْعةُ و خوفْه بِالسلْطَان الْأَعْظَمِ اللهِ رب الْعالَمِين فَلَقِيه فَقَالَ لَه الْوكِيلُ الذِي فِي يدِهِ الضيْعةُ قَدْ كُتِب إِلَي عِنْد خروجِك مِنْ مِصْر أَنْ أَطْلُبك و أَرد الضيْعةَ علَيْك فَردها علَيْهِ بِحكْمِ الْقَاضِي ابْنِ أَبِي الشوارِبِ و شهادةِ الشهودِ و لَمْ يحْتجْ إِلَى أَنْ يتقَدم إِلَى الْمهْتدِي فَصارتِ الضيْعةُ لَه و فِي يدِهِ و لَمْ يكُنْ لَها خبر بعْد ذَلك قَالَ و حدثَنِي سيْفُ بْن اللَّيْثِ هذَا قَالَ خلفْت ابْناً لِي عِلِيلًا بِمِصْر عِنْد خروجِي عنْها و ابْناً لِي آخر أَسن مِنْه كَانَ وصِيي و قَيمِي علَى عِيالِي و فِي ضِياعِي فَكَتبت إِلَى أَبِي محمدٍ ع أَسْأَله الدعاءَ لِابْنِي الْعلِيلِ فَكَتب إِلَي قَدْ عوفِي ابْنك الْمعْتل و مات الْكَبِير وصِيك و قَيمك فَاحْمدِ الله و لَا تجْزعْ فَيحْبطَ أَجْرك فَورد علَي الْخبر أَن ابْنِي قَدْ عوفِي مِنْ عِلَتِهِ و مات الْكَبِير يوْم ورد علَي جواب أَبِي محمدٍ ع

١٩- إِسْحاق قَالَ حدثَنِي يحْيى بْن الْقُشْيرِي مِنْ قَرْيةٍ تسمى قِير قَالَ كَانَ لِأَبِي محمدٍ وكِيلٌ قَدِ اتخذَ معه فِي الدارِ حجْرةً يكُونُ فِيها معه خادِم أَبيض فَأَراد الْوكِيلُ الْخادِم علَى نفْسِهِ فَأَبى إِلا أَنْ يأْتِيه بِنبِيذٍ فَاحْتالَ لَه بِنبِيذٍ ثُم أَدخلَه علَيْهِ و بيْنه و بيْن أَبِي محمدٍ ثَلَاثَةُ أَبوابٍ مغْلَقَةٍ قَالَ فَحدثَنِي الْوكِيلُ قَالَ إِني لَمْتنِه إِذْ أَنا بِالْأَبوابِ تفْتح حتى جاءَ بِنفْسِهِ فَوقَف علَى بابِ الْحجْرةِ ثُم قَالَ يا هؤُلَاءِ اتقُوا الله خافُوا الله فَلَما أَصْبحْنا أَمر بِبيْعِ الْخادِمِ و إِخْراجِي مِن الدارِ

H 1337, Ch. 124, h 19
Ishaq has said that narrated to me Yahya ibn al-Qushayri from the town called Qira, the following:

"Abu Muhammad, recipient of divine supreme covenant, had an agent who lived in a room in the house with the white servant of the Imam. The agent invited the servant to have evil activities with him and the servant refused to do so unless he brought him wine. The agent managed to find wine and took it to him. There were three closed doors between them and the quarters of the Imam. The narrator has said that the agent narrated to me that I was awake and I saw the doors open until I saw the Imam in person standing at the door. He then said, 'O you, have fear of Allah and be pious before Him. In the morning he ordered the servant sold and discharged me from the job.'"

٢٠- إِسْحاق قَالَ أَخْبرنِي محمد بْن الربِيعِ الشامِي قَالَ ناظَرْت رجلًا مِن الثنوِيةِ بِالْأَهْوازِ ثُم قَدِمْت سر مَنْ رأَى و قَدْ علِق بِقَلْبِي شيْءٌ مِنْ مقَالَتِهِ فَإِني لَجالِس علَى بابِ أَحْمد بْنِ الْخضِيبِ إِذْ أَقْبلَ أَبو محمدٍ ع مِنْ دارِ الْعامةِ يوم الْموكِب فَنظَر إِلَي و أَشار بِسباحتِهِ أَحد أَحد فَرْد فَسقَطْت مغْشِياً علَي

H 1338, Ch. 124, h 20
Ishaq has said that narrated to me Muhammad ibn al-Rabi' al-Sa'i the following:

"I debated a man who believed in dualism in Ahwaz, then I went to Surra man Ra'a. However, his words were stuck in my heart. I was sitting in front of the door of Ahmad al-Khadib when I saw abu Muhammad, recipient of divine supreme covenant, coming from the house for public gathering. It was the house wherein on a certain day the Sultan allowed the common people to visit him. The Imam looked at me and made a gesture with his forefinger, saying, 'One, single and only One.' I fainted and fell on my face.'"

٢١- إِسْحاق عنْ أَبِي هاشِمٍ الْجعْفَرِي قَالَ دخلْت علَى أَبِي محمدٍ يوْماً و أَنا أُرِيد أَنْ أَسْأَله ما أَصوغُ بِهِ خاتماً أَتبرك بِهِ فَجلَسْت و أُنسِيت ما جِئْت لَه فَلَما ودعْت و نهضْت رمى إِلَي بِالْخاتمِ فَقَالَ أَردْت فِضةً فَأَعْطَيْناك خاتماً رِبحْت الْفَص و الْكِراءَ هنأَك الله يا أَبا هاشِمٍ فَقُلْت يا سيدِي أَشْهد أَنك ولِي اللهِ و إِمامِي الذِي أَدِين الله بِطَاعتِهِ فَقَالَ غَفَر الله لَك يا أَبا هاشِمٍ

H 1339, Ch. 124, h 21
Ishaq has narrated from abu Hashim al-Ja'fari who has said the following:

"One day I went to see abu Muhammad, recipient of divine supreme covenant, and I wanted him to give me a certain amount of silver so I could make a ring out of it and keep it for blessing. I sat down but forgot to ask what I had come for. When I was leaving and said farewell to him he threw a ring to me and said, 'You wanted silver and we could give you a ring. You profited the gems and the cost of the goldsmith works. May Allah grant you blessings, O abu Hashim.' I then said, 'I testify that you are the *Wali* (Leader with Divine Authority) from Allah, and my Imam through my obedience to whom I follow the religion of Allah.' He then said, 'May Allah grant you forgiveness, O abu Hashim.'"

٢٢- إِسْحاق قَالَ حدثَنِي محمد بْن الْقَاسِمِ أَبو الْعيْناءِ الْهاشِمِي مَوْلَى عبْدِ الصمدِ بْنِ علِي عتاقَةً قَالَ كُنت أَدخلُ علَى أَبِي محمدٍ ع فَأَعْطَش و أَنا عِنْده فَأَجِله أَنْ أَدعو بِالْماءِ فَيقُولُ يا غُلَام اسْقِهِ و ربما حدثْت نفْسِي بِالنهوضِ فَأَفَكر فِي ذَلِك فَيقُولُ يا غُلَام دابته

H 1340, Ch. 124, h 22
Ishaq has said that narrated to me Muhammad ibn al-Qasim abu al-'Ayna' al-Hashimi, the slave of 'Abd al-Samad ibn Ali 'Ataqa, the following:

"Oftentimes I went to see abu Muhammad, recipient of divine supreme covenant. When in his presence I felt thirsty but I, due to shyness and respect for him, could not ask for water but he would call the people of his household to bring water for me. Oftentimes I thought to myself of leaving and he would say, 'Young man, bring his horse.'"

٢٣- علِي بْن محمدٍ عنْ محمدِ بْنِ إِسْماعِيلَ بْنِ إِبراهِيم بْنِ موسى بْنِ جعْفَرِ بْنِ محمدٍ عنْ علِي بْنِ عبْدِ الْغفارِ قَالَ دخلَ الْعباسِيونَ علَى صالِحِ بْنِ وصِيفٍ و دخلَ صالِح بْن علِي و غَيره مِن الْمنْحرِفِين عنْ هذِهِ الناحِيةِ علَى صالِحِ بْنِ وصِيفٍ عِنْد ما حبس أَبا محمدٍ ع فَقَالَ لَهمْ صالِح و ما أَصْنع قَدْ وكلْت بِهِ رجلَيْنِ مِنْ أَشر

H 1341, Ch. 124, h 23
Ali ibn Muhammad has narrated from Muhammad ibn 'Isma'il ibn Ibrahim ibn Musa ibn Ja'far ibn Muhammad, recipient of divine supreme covenant, from Ali ibn 'Abd al-Ghaffar who has said the following:

"When abu Muhammad, recipient of divine supreme covenant, was imprisoned in the control of Salih ibn Wasif, the 'Abbassids, Salih ibn Ali and others who were not Shi'a all came to Salih ibn Wasif asking him to exert more pressure on abu Muhammad, recipient of divine supreme covenant. Salih told them, 'What should I do? I managed to find two people who

were of the harshest manners and appointed them to guard him. They both turned into most assiduous worshippers in prayers and fasting. When I asked them about their behaviors they replied, ‘What can you say about a man who fasts every day, worships the whole night and does not speak or busy himself with anything? When we look at him a feeling of trembling and shivering overtakes us and we lose control over our own selves.’ When they heard this they returned in despair.’”

مِنْ قَدرْت عَلَيْهِ فَقَدْ صارا مِن الْعِبادةِ و الصلَاةِ و الصيامِ إِلَى أَمرٍ عظِيمٍ فَقُلْت لَهما ما فِيهِ فَقَالَا ما تقُولُ فِي رجلٍ يصوم النهار و يقُوم اللَّيْلَ كُله لَا يتكَلم و لَا يتشاغَلُ و إِذَا نظَرْنا إِلَيْهِ ارْتعدتْ فَرائِصنا و يداخِلُنا ما لَا نَمْلِكُه مِنْ أَنفُسِنا فَلَما سمِعوا ذَلك انصرفُوا خاسِئِين

H 1342, Ch. 124, h 24

Ali ibn Muhammad has narrated from al-Hassan ibn al-Husayn who both have said that narrated to us Muhammad ibn al-Hassan al-Makfuf that certain persons of our people have narrated from a Christian cupping expert who served in the army the following:

“One day at noontime abu Muhammad, recipient of divine supreme covenant, sent for me at the time of noon prayer and told me to perform cupping on this vein. He showed me a vein that was not known to me as one of the veins used for cupping. I thought to myself, ‘I have not seen anything stranger than this: To perform cupping at noontime which is not the time for it and on a vein that I do not know.’ He then told me, ‘Wait in the house.’ When it was evening he called me and said, ‘Open the vein.’ I opened the vein. He said, ‘Hold it’ I held the vein and stopped the blood. He then told me to remain in the house. At midnight he called me and said to open the vein. It increased my astonishment, but I did not want to ask him. I opened the vein and white blood like salt came out. He has said that he (the Imam) told me to stop it and I stopped it. He has said that he (the Imam) told me to remain in the house. In the morning he (the Imam) ordered his clerk to pay me three Dinars. I took the Dinars and left. I then went to see Bakhtishu‘ who was a Christian and told him the whole story. The narrator has said that he (Bakhtishu‘) said, ‘By Allah, I do not understand what you say and I do not know anything about medicine. I have not read any such thing in the books. I do not know anyone more knowledgeable in Christianity than so and so, a Persian man. Go to him.’ He has said that I then hired a boat and went to Basra then to Ahwaz and to Persia to the man I was looking for. I explained to him the story. He has said, ‘He asked me to give him time.’ I waited for few days and then went to him for an answer. He said, ‘What you say this man did is something that Jesus had done only once in his life.’”

٢٤- عَلِي بْن محمدٍ عن الْحسنِ بْنِ الْحسْينِ قَالَ حدثَنِي محمد بْن الْحسنِ الْمكْفُوف قَالَ حدثَنِي بعْض أَصْحابِنا عَنْ بعْضِ قَصادِي الْعسْكَرِ مِن النصارى أَن أَبا محمدٍ ع بعثَ إِلَي يوْماً فِي وقْتِ صلَاةِ الظهْرِ فَقَالَ لِي افْصِدْ هذَا الْعِرْق قَالَ و ناولَنِي عِرْقاً لَمْ أَفْهمْه مِن الْعروقِ الَّتِي تفْصد فَقُلْت فِي نفْسِي ما رأَيت أَمراً أَعْجب مِنْ هذَا يأْمرنِي أَنْ أَفْصِد فِي وقْتِ الظهْرِ و لَيس بِوقْتِ فَصْدٍ و الثانِيةُ عِرْق لَا أَفْهمه ثُم قَالَ لِي انْتظِرْ و كُنْ فِي الدارِ فَلَما أَمسى دعانِي و قَالَ لِي سرح الدم فَسرحْت ثُم قَالَ لِي أَمسِكْ فَأَمسكْت ثُم قَالَ لِي كُنْ فِي الدارِ فَلَما كَانَ نِصْف اللَّيْلِ أَرسلَ إِلَي و قَالَ لِي سرح الدم قَالَ فَتعجبْت أَكْثَر مِنْ عجبِي الْأَول و كَرِهْت أَنْ أَسْأَله قَالَ فَسرحْت فَخرج دم أَبيض كَأَنه الْمِلْح قَالَ ثُم قَالَ لِي احْبِسْ قَالَ فَحبسْت قَالَ ثُم قَالَ كُنْ فِي الدارِ فَلَما أَصْبحْت أَمر فَهرمانه أَنْ يعْطِينِي ثَلَاثَةَ دنانِير فَأَخذْتها و خرجْت حتى أَتيت ابن بخْتِيشوع النصْرانِي فَقَصصْت عَلَيْهِ الْقِصةَ قَالَ فَقَالَ لِي و اللهِ ما أَفْهم ما تقُولُ و لَا أَعْرِفُه فِي شيْءٍ مِن الطب و لَا قَرأْته فِي كِتابٍ و لَا أَعْلَم فِي دهْرِنا أَعْلَم بِكُتبِ النصْرانِيةِ مِنْ فُلَانٍ الْفَارِسِي فَاخْرجْ إِلَيْهِ قَالَ فَاكْتَرَيْت زَوْرقاً إِلَى الْبصْرةِ و أَتيت الْأَهْواز ثُم صِرْت إِلَى فَارِس إِلَى صاحِبِي فَأَخْبرْته الْخبر قَالَ و قَالَ أَنظِرْنِي أَياماً فَأَنظَرْته ثُم أَتيته متقَاضِياً قَالَ فَقَالَ لِي إِن هذَا الذِي تحْكِيهِ عَنْ هذَا الرجل فَعلَه الْمسِيح فِي دهْرِهِ مرةً

H 1343, Ch. 124, h 25

Ali ibn Muhammad has narrated from certain persons of our people who have narrated the following:

“Muhammad ibn al-Hujr once wrote to abu Muhammad, recipient of divine supreme covenant, complaining against ‘Abd al-‘Aziz ibn Dulafa and Yazid ibn ‘Abd Allah. He wrote back in reply, ‘As far as ‘Abd al-‘Aziz is concerned I have relieved you from his troubles. As far as Yazid is concerned for each of you there is a position before Allah.’ ‘Abd al-‘Aziz died and Yazid killed Muhammad ibn Hujr.’”

٢٥- عَلِي بْن محمدٍ عَنْ بعْضِ أَصْحابِنا قَالَ كَتب محمد بْن حجْرٍ إِلَى أَبِي محمدٍ ع يشْكُو عبْد الْعزِيزِ بْن دلَف و يزِيد بْن عبْدِ اللهِ فَكَتب إِلَيْهِ أَما عبْد الْعزِيز فَقَدْ كُفِيته و أَما يزِيد فَإِن لَك و لَه مقَاماً بيْن يدي اللهِ فَمات عبْد الْعزِيز و قَتلَ يزِيد محمد بْن حجْرٍ

H 1344, Ch. 124, h 26

Ali Muhammad has narrated from certain persons of our people who have said the following:

“Abu Muhammad, recipient of divine supreme covenant, was placed under the supervision of a zookeeper who caused constraints and suffering to him. He (the zookeeper) has said that his wife told him, ‘Woe is you, be pious before Allah. Do you not know who is in your house?’ She then explained to him the good manners of the Imam and said, ‘I am afraid for you

٢٦- عَلِي بْن محمدٍ عَنْ بعْضِ أَصْحابِنا قَالَ سلم أَبو محمدٍ ع إِلَى نحْرِيرٍ فَكَانَ يضيق عَلَيْهِ و يؤْذِيهِ قَالَ فَقَالَتْ لَه امرأَته وَيْلَك اتقِ الله لَا تدْرِي مَنْ فِي مَنْزِلك و عرفَته صلَاحه و قَالَتْ إِني أَخاف

عَلَيْك مِنْه فَقَالَ لَأُرْمِينه بَيْن السباعِ ثُم فَعلَ ذَلك بِهِ فَرِئي ع قَائِماً يصلي و هِي حَوْلَه

٢٧ - محمد بْن يحْيى عَنْ أَحْمد بْنِ إِسْحاق قَالَ دخلْت علَى أَبِي محمدٍ ع فَسأَلته أَنْ يكْتب لِي بِخَطِّه فَأَعْرِفَه إِذَا ورد فَقَالَ نعمْ ثُم قَالَ يا أَحْمد إِن الْخط سيخْتَلف علَيْك مِنْ بَيْنِ الْقَلَمِ الْغَلِيظِ إِلَى الْقَلَمِ الدقِيقِ فَلَا تشكن ثُم دعا بِالدواةِ فَكَتب و جعلَ يسْتَمِد إِلَى مجْرى الدواةِ فَقُلْت فِي نفْسِي و هو يكْتب أَسْتَوْهِبه الْقَلَم الذِي كَتب بِهِ فَلَما فَرغَ مِن الْكِتابةِ أَقْبلَ يحدثُنِي و هو يمْسح الْقَلَم بِمِنْدِيلِ الدواةِ ساعةً ثُم قَالَ هاك يا أَحْمد فَنَاوَلَنِيه فَقُلْت جعِلْت فِداك إِنِي مغْتَم لِشَيْءٍ يصِيبنِي فِي نفْسِي و قَدْ أَرَدْت أَنْ أَسْأَلَ أَبَاك فَلَمْ يقْضِ لِي ذَلِك فَقَالَ و ما هو يا أَحْمد فَقُلْت يا سيدِي روي لَنا عَنْ آبائِك أَن نَوْم الْأَنْبِياءِ علَى أَقْفِيتِهِمْ و نَوْم الْمؤْمِنِين علَى أَيمانِهِمْ و نَوْم الْمنافِقِين علَى شمائِلِهِمْ و نَوْم الشياطِينِ علَى وجوهِهِمْ فَقَالَ ع كَذَلِك هو فَقُلْت يا سيدِي فَإِني أَجْهد أَنْ أَنام علَى يمِينِي فَما يمْكِنِنِي و لَا يأْخذُنِي النوْم علَيْها فَسكَت ساعةً ثُم قَالَ يا أَحْمد ادْنُ مِني فَدنَوْت مِنْه فَقَالَ أَدْخِلْ يدك تحْت ثِيابِك فَأَدْخلْتها فَأَخْرج يده مِنْ تحْتِ ثِيابِهِ و أَدخلَها تحْت ثِيابِي فَمسح بِيدِهِ الْيمْنى علَى جانِبِي الْأَيسرِ و بِيدِهِ الْيسْرى علَى جانِبِي الْأَيمنِ ثَلَاثَ مراتٍ فَقَالَ أَحْمد فَما أَقْدِر أَنْ أَنام علَى يسارِي مْنذُ فَعلَ ذَلِك بِي ع و ما يأْخذُنِي نَوْم علَيْها أَصْلًا

بَابُ مَوْلِدِ الصاحِبِ ع

وِلد ع لِلنصْفِ مِنْ شَعْبانَ سنةَ خَمْسٍ و خَمْسِين و مِائَتَيْنِ

١ - الْحسَيْن بْن محمدٍ الْأَشْعرِي عَنْ معلى بْنِ محمدٍ عَنْ أَحْمد بْنِ محمدٍ قَالَ خرج عَنْ أَبِي محمدٍ ع حِين قُتِلَ الزبَيْرِي هذَا جزَاءُ من افْترى علَى اللهِ فِي أَوْلِيائِهِ زعم أَنه يقْتُلُنِي و لَيس لِي عقِب فَكَيْف رأَى قُدْرَةَ اللهِ و وِلد لَه وَلَد سماه مح‌م‌د سنةَ سِت و خَمْسِين و مِائَتَيْنِ

٢ - عِلِي بْن محمدٍ قَالَ حدثَنِي محمد و الْحسن ابْنا عِلِي بْنِ إِبراهِيم فِي سنةِ تِسْعٍ و سَبْعِين و مِائَتَيْنِ قَالَا حدثَنا محمد بْن عِلِي بْنِ عَبْدِ الرحْمنِ الْعَبْدِي مِنْ عَبْدِ قَيْسٍ عَنْ ضَوْءِ بْنِ عِلِي الْعِجْلِي عَنْ

from him.' He then said, 'I can throw him to the beasts.' He in fact did so and the Imam was seen standing among them for prayer and the beasts circled around him.'"

H 1345, Ch. 124, h 27

Muhammad ibn Yahya has narrated from Ahmad ibn Ishaq who has said the following:

"Once I went to see abu Muhammad, recipient of divine supreme covenant, and asked him to write for me few lines so that whenever I see his handwriting I can recognize it. The Imam said, 'Yes,' and then said, 'O Ahmad the writing with a fine pen and with thick pen will look different to you. Do not have doubts He then asked for a pen and inkpot and began writing. He made the pen to have ink from the bottom of the inkpot. I thought to myself when he was writing, 'I will request him to gift me the pen with which he is writing.' When he finished writing he turned to me and began speaking while he was wiping the pen with the handkerchief of the inkpot for a while and then said, 'Here, O Ahmad it is for you.' He gave it to me. I then said, 'May Allah keep my soul in service for your cause, I feel sad about something that is in my soul. I wanted to ask your father about it but I did not have the chance.' He asked, 'What is it, O Ahmad?' I said, 'My master, it is narrated to us from your holy ancestors that the prophets sleep on their backs, the true believers sleep on their right side, the hypocrites sleep on their left side and Satans sleep on their belly.' He, recipient of divine supreme covenant, said, 'That is how it is.' I then said, 'My master I struggle to sleep on my right side but I cannot do so and I cannot go to sleep on my right side.' He remained calm for a while and then said, 'O Ahmad, come close to me.' I went close to him and he said, 'Place your hand under your clothes.' I did so. He then took his hand from under his clothes and placed under my clothes. He wiped with his right hand my left side and with his left hand my right side three times. Ahmad has said that ever since I have not been able to sleep on my left side and cannot go to sleep on my left side.'"

Chapter One Hundred Twenty Five

The Birth of the Possessor (of Divine Authority), Recipient of Divine Supreme Covenant

Al-Kulayni has said, "He was born on fifteenth of the month of Sha'ban in the year two hundred fifty five A.H."

H 1346, Ch. 125, h 1

Al-Husayn ibn Muhammad al-Ash'ari has narrated from Mu'alla ibn Muhammad from Ahmad ibn Muhammad who has said the following:

"When al-Zabayri was killed this letter came from abu Muhammad, recipient of divine supreme covenant, 'Such as this is the retribution for those who lie against Allah in the matters of those who possess Authority from Him. He thought that he would kill me and I would leave no children behind. How has he then experienced the power of Allah?' A child was born to him, whom he named M.H.M.D, in the year two hundred fifty-six A.H.'"

H 1347, Ch. 125, h 2

Ali ibn Muhammad has said that narrated to me Muhammad and al-Hassan sons of Ali ibn Ibrahim in the year two hundred seventy nine saying that narrated to them Muhammad ibn Ali ibn 'Abd al-Rahman al-'Abdi of 'Abd Qays from Daw' ibn Ali al-'Ijli from a man from Persia, whose name he mentioned, who

has said the following:

"Once I went to the city of Surra man Ra'a and kept myself at the door of abu Muhammad, recipient of divine supreme covenant. He called me inside without any request from me. When I went inside and offered greeting of peace, he said to me, 'How are you, O father of so and so?' Then he told me, 'Sit down O so and so.' He then asked me about a group of men and ladies from my family. He then said to me, 'What brings you here?' I said, 'It is the wish to serve you.'

"The narrator has said that he said, 'Alright, stay here.' I then remained in the house with the servants. Then I would do the purchases for them from the market. I could go in his presence without first requesting permission when he was present in the men's quarters. One day I went to him when he was in the men's quarters. I heard the sound of movement in the house and he said, 'Do not move from your place.' I could not dare to go out or inside. Then a female servant came out to me who had something with her, which was covered. He then called me inside and I went inside. He called the female servant and she came back. He told her to uncover what she had with her. She uncovered the very handsome face of a white baby boy. And she uncovered his chest. A line of hairs had grown from his neck down to his bellybutton, which seemed to be greenish in color and not totally black. He said, 'This is your master (Leader with Divine Authority).' He then ordered her to take the baby inside and after that I could not see him until abu Muhammad, recipient of divine supreme covenant, passed away."

"Daw' ibn Ali has said, 'I asked the man from Persia, 'How old do you think he was?' He said, 'Two years old.' Al-'Abdi has said, 'I asked Daw', 'How old do you think he was?' He said, 'Fourteen years old.' Abu Ali and abu 'Abd Allah has said that we think he is twenty one years old.'"

رجلٍ مِنْ أَهْلِ قَارِس سماه قَالَ أَتَيت سر مَنْ رأى و لَزِمْت باب أَبِي محمدٍ ع فَدعانِي مِنْ غَيْر أَنْ أَسْتأْذِنَ فَلَما دخلْت و سلَمْت قَالَ لِي يا أَبا فُلَانٍ كَيف حالُك ثُم قَالَ لِي اقْعُدْ يا فُلَانُ ثُم سأَلَنِي عَنْ جماعَةٍ مِنْ رِجالٍ و نِساءٍ مِنْ أَهْلِي ثُم قَالَ لِي ما الذِي أَقْدمك قُلْت رغْبَةٌ فِي خِدْمَتِك قَالَ فَقَالَ فَالْزِم الدار قَالَ فَكُنْت فِي الدارِ مع الْخدمِ ثُم صِرْت أَشْتَرِي لَهم الْحوائِج مِن السوق و كُنت أَدْخلُ علَيْهِ مِنْ غَيْرِ إِذْنٍ إِذَا كَانَ فِي دارِ الرجال فَدخلْت علَيْهِ يوْماً و هو فِي دارِ الرجال فَسمِعْت حركَةً فِي الْبَيْتِ فَنادانِي مكَانك لَا تَبرحْ فَلَمْ أَجْسرْ أَنْ أَخْرج و لَا أَدْخلَ فَخرجتْ علَي جارِيةٌ معها شَيْءٌ مغطًّى ثُم نادانِي ادْخلْ فَدخلْت و نادى الْجارِيةَ فَرجعتْ فَقَالَ لَها اكْشِفِي عما معكِ فَكَشفَتْ عَنْ غُلَامٍ أَبيض حسنِ الْوجْهِ و كَشفَتْ عَنْ بطْنِهِ فَإِذَا شَعْر نابِت مِنْ لَبتِهِ إِلَى سرتِهِ أَخْضر لَيس بِأَسْود فَقَالَ هذَا صاحِبكُمْ ثُم أَمرها فَحملَتْه فَما رأَيته بَعْد ذَلِك حتى مضى أَبو محمدٍ ع فَقَالَ ضَوْءُ بْن عَلِي فَقُلْت لِلْفَارِسِي كَمْ كُنت تقَدر لَه مِن السِنِين قَالَ سنَتَيْنِ قَالَ الْعَبْدِي فَقُلْت لِضَوْءٍ كَمْ تقَدر لَه أَنت قَالَ أَربع عشْرةَ سنةً قَالَ أَبو عَلِي و أَبو عَبْدِ اللهِ و نحْن نقَدر لَه إِحْدى و عِشْرِين سنةً

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Ali ibn Muhammad has narrated from more then one person of our people of Qumm from Muhammad ibn Muhammad al-'Amiri from abu Sa'id Ghanim al-Hindi who has said the following:

"I lived in interior Kashmir, India. My friends would sit on chairs on the right and left of the King. They were forty people and all of them read the four books, Torah, Gospel, Psalms and the books of Abraham. We judged among the people, provided them understanding of their religion and issued legal opinions for them in the lawful and unlawful matters. All people sought assistance from us including their King. Once we discussed about the Messenger of Allah and said that this prophet who is mentioned in the books has remained unidentified to us. We must investigate about him and lead a fact-finding task in his affairs. We agreed that I should go out and lead the fact-finding task. I then set out with a large amount of money and journeyed for twelve months until I reached near Kabul. Turkish bandits robbed and wounded me seriously. They sent me to Kabul where their King saved my life. When he learned about my case, he sent me to Balkh which was under the control of Dawud ibn al-'Abbass ibn abu al-Aswad. Information had reached him that I have come out of India in search of religion and that I have learned Persian and have debated the scholars of law and theology. Dawud ibn al-'Abbass summoned me to his presence. He gathered the scholars of law against me. They debated me. I then informed them that I have come in search of the prophet about whom we have learned in the books.

"He asked, 'Who is he and what is his name?' I said, 'His name is Muhammad.' They said, 'You are searching for our

٣- عَلِي بْن محمدٍ و عَنْ غَيْرِ واحِدٍ مِنْ أَصْحابِنا الْقُمِيين عَنْ محمدِ بْنِ محمدٍ الْعامِرِي عَنْ أَبِي سعِيدٍ غَانِمٍ الْهِنْدِي قَالَ كُنت بِمدِينةِ الْهِنْدِ الْمعْروفَةِ بِقشْمِير الداخِلَةِ و أَصْحاب لِي يقْعدونَ علَى كَراسِي عَنْ يمِينِ الْمِلكِ أَربعونَ رجلًا كُلهمْ يقْرأُ الْكُتب الْأَربعةَ التوْراةَ و الْإِنْجِيلَ و الزبور و صحف إِبراهِيم نقْضِي بَيْن الناسِ و نفَقههمْ فِي دِينِهِمْ و نفْتِيهِمْ فِي حلَالِهِمْ و حرامِهِمْ يفْزع الناس إِلَينا الْمِلك فَمنْ دونه فَتجارْنا ذِكْر رسول اللهِ ص فَقُلْنا هذَا النبِي الْمذْكُور فِي الْكُتبِ قَدْ خفِي علَينا أَمره و يجِب علَينا الْفَحْص عَنْه و طَلَب أَثَرِه و اتفَق رأْينا و توافَقْنا علَى أَنْ أَخْرج فَأَرْتاد لَهمْ فَخرجْت و مِعِي مالٌ جلِيلٌ فَسِرْت اثْنَيْ عشر شهْراً حتى قَرُبت مِنْ كَابلَ فَعرض لِي قَوْم مِن التركِ فَقَطَعوا علَي و أَخذُوا مالِي و جرِحْت جِراحاتٍ شدِيدةً و دفِعْت إِلَى مدِينةِ كَابلَ فَأَنقَذَنِي مِلكُها لَما وقَف علَى خبرِي إِلَى مدِينةِ بلْخ و علَيها إِذْ ذَاك داود بْن الْعباسِ بْنِ أَبِي الْأَسْودِ فَبلَغه خبرِي و أَني خرجْت مرْتاداً مِن الْهِنْدِ و تعلَمْت الْفَارِسِيةَ و ناظَرْت الْفُقَهاءَ و أَصْحاب الْكَلَامِ فَأَرسلَ إِلَي

داود ْبن الْعباسِ فَأَحْضرني مجْلِسه و جمع علَي الْفُقَهاءَ فَناظَروني فَأَعْلَمتهمْ أَني خرجْت مِنْ بلَدِي أَطْلُب هذَا النبِي الذِي وجدْته فِي الْكُتبِ فَقَالَ لِي منْ هو و ما اسْمه فَقُلْت محمد فَقَالُوا هو نبِينا الذِي تطْلُب فَسأَلْتهمْ عنْ شرائِعِهِ فَأَعْلَموني فَقُلْت لَهمْ أَنا أَعْلَم أَن محمداً نبِي و لَا أَعْلَمه هذَا الذِي تصِفُونَ أَم لَا فَأَعْلِموني موْضِعه لِأَقْصِده فَأَسأَلَه عنْ علَاماتٍ عِنْدِي و دلَالَاتٍ فَإِنْ كَانَ صاحِبِي الذِي طَلَبت آمَنت بِهِ فَقَالُوا قَدْ مضى ص فَقُلْت فَمنْ وصِيه و خلِيفَته فَقَالُوا أَبو بكْرٍ قُلْت فَسموه لِي فَإِن هذِهِ كُنيته قَالُوا عبد اللهِ ْبن عثْمانَ و نسبوه إِلَى قُرَيْشٍ قُلْت فَانْسبوا لِي محمداً نبِيكُمْ فَنسبوه لِي فَقُلْت لَيس هذَا صاحِبِي الذِي طَلَبت صاحِبِي الذِي أَطْلُبه خلِيفَته أَخوه فِي الدينِ و ابن عمهِ فِي النسبِ و زوْج ابْنتِهِ و أَبو ولَدِهِ لَيس لِهذَا النبِي ذُريةٌ علَى الْأَرضِ غَيْر ولَدِ هذَا الرجلِ الذِي هو خلِيفَته قَالَ فَوثَبوا بِي و قَالُوا أَيها الْأَمِير إِن هذَا قَدْ خرج مِن الشرْكِ إِلَى الْكُفْرِ هذَا حلَالُ الدمِ فَقُلْت لَهمْ يا قَوْم أَنا رجلٌ مِعي دِين متمسك بِهِ لَا أُفَارِقُه حتى أَرى ما هو أَقْوى مِنْه إِني وجدْت صِفَةَ هذَا الرجلِ فِي الْكُتبِ الَتِي أَنزلَها الله علَى أَنبِيائِهِ و إِنما خرجْت مِنْ بِلَادِ الْهِنْدِ و مِن الْعِز الذِي كُنت فِيهِ طَلَباً لَه فَلما فَحصْت عنْ أَمرِ صاحِبِكُم الذِي ذَكَرْتمْ لَمْ يكُن النبِي الْموْصوف فِي الْكُتبِ فَكفوا عني و بعثَ الْعامِلُ إِلَى رجلٍ يقَالُ لَه الْحسيْن ْبن إِشْكِيب فَدعاه فَقَالَ لَه ناظِرْ هذَا الرجلَ الْهِنْدِي فَقَالَ لَه الْحسيْن أَصْلَحك الله عِنْدك الْفُقَهاءُ و الْعلَماءُ و همْ أَعْلَم و أَبصر بِمناظَرتِهِ فَقَالَ لَه ناظِرْه كَما أَقُولُ لَك و اخْلُ بِهِ و الْطُفْ لَه فَقَالَ لِي الْحسيْن ْبن إِشْكِيب بعْد ما قَاوضْته إِن صاحِبك الذِي تطْلُبه هو النبِي الذِي وصفَه هؤُلَاءِ و لَيس الْأَمر فِي خلِيفَتِهِ كَما قَالُوا هذَا النبِي محمد ْبن عبدِ اللهِ ْبن عبْدِ الْمطلِبِ و وصِيه علِي ْبن أَبِي طَالِبِ ْبن عبْدِ الْمطلِبِ و هو زوْج فَاطِمةَ بِنْتِ محمدٍ و أَبو الْحسنِ و الْحسيْنِ سِبْطَيْ محمدٍ ص قَالَ عَانِم أَبو سعِيدٍ فَقُلْت الله أَكْبر هذَا الذِي طَلَبت فَانصرفْت إِلَى داود ْبن الْعباسِ فَقُلْت لَه أَيها الْأَمِير وجدْت ما طَلَبت و أَنا أَشْهد أَنْ لَا إِلَه إِلا الله و أَن محمداً رسولُ اللهِ قَالَ فَبرني و وصلَنِي و قَالَ لِلْحسيْنِ تفَقَدْه قَالَ فَمضيْت إِلَيْهِ حتى آنَسْت بِهِ و فَقهني فِيما احْتجْت إِلَيْهِ مِن الصلَاةِ و الصيامِ و الْفَرائِضِ قَالَ فَقُلْت لَه إِنا نقْرأُ فِي كُتبِنا أَن محمداً ص خاتم النبِيين لَا نبِي بعْده و أَن الْأَمر مِنْ بعْدِهِ إِلَى وصِيهِ و وارِثِهِ و خلِيفَتِهِ

prophet.' I asked them about his laws and they provided me information. I said, 'I know that Muhammad is the prophet but I do not know the one you describe to me. Is he the one I search for or not? You should show where he is so I can go and find out whether the signs that I have are found in him or not. If he is the one I am looking for I will accept his religion.'

"They said, 'He has passed away.' I asked them, 'Who is the executor of his will and his successor?' They said, 'Abu Bakr was his successor.' I asked them, 'Tell me about his name. This is (Abu Bakr) his Kunya?' They said, 'It is 'Abd Allah ibn 'Uthman.' They ascribed him to Quraysh. I then asked them to tell me about the genealogy of your prophet, Muhammad, recipient of divine supreme covenant. They informed me of his genealogy. I said, 'This is not the person I am looking for. The one I am searching for is the one whose successor is his brother in religion and his cousin genealogically, the husband of his daughter and the father of his sons. This prophet will have no children on earth except the sons of this man who is his successor.'

"He has said that they attacked me and said, 'O commander, this man has come out a polytheist and has entered disbelief. It is lawful to tip out his blood.' I said to them, 'O people, I already have a religion and I strongly believe in it. I do not want to give it up until I find a religion stronger than this. I have found the description of this man in the books that Allah has revealed to His prophets. I came out of my country, India, leaving behind all the honor and respect that I had only to find him. When I examined your prophet the way you described him to me I found out that it did not match the description of the Prophet mentioned in the books. So leave me alone.'

"The agent (of the government) sent for a man called al-Husayn ibn Eshkib and said to him, 'Debate this Indian man.' He said, 'May Allah grant you well-being. There are the scholars of the law and the other scholars. They know better how to debate him.' He said to him, 'Debate him as I say, and you can meet privately and be kind to him.' Al-Husayn ibn Eshkib said to me after our consultations, 'The prophet that you are looking for is the one these people have described for you but their description of his successor is not the true describtion. This prophet is Muhammad ibn 'Abd Allah ibn 'Abd al-Muttalib. His successor is Ali ibn abu Talib, recipient of divine supreme covenant, ibn 'Abd al-Muttalib. He is the husband of Fatimah, recipient of divine supreme covenant, daughter of Muhammad, recipient of divine supreme covenant, and the father of al-Hassan and al-Husayn, the grandsons of Muhammad, recipient of divine supreme covenant.'

"Ghanim abu Sa'id has said that I then said, 'Allahu Akbar, (Allah is great). This is the one I have been looking for.' I then returned to Dawud ibn al-'Abbass and said to him, 'O commander, I have found what I was searching for. I testify that no one deserves to be worshipped and obeyed besides Allah and I testify that Muhammad is the Messenger of Allah.'

"The narrator has said that he treated and helped me with kindness and asked al-Husayn to look after me. Thereafter I went to him until we were acquainted properly and he taught me understanding of the law of the matters that I needed such as prayer, fasting and the obligations.

"I (the narrator) then said to him, 'We read in our books that Muhammad, recipient of divine supreme covenant, is the last of the prophets and there will be no other prophets after him. The task (Leadership with Divine Authority) after him will be with

the executor of his will, his successor and heir. Thereafter it will be with the executor of the will of the preceding one and so on in their descendents until the end of the world. Who is the executor of the will of the executor of the will of Muhammad, recipient of divine supreme covenant?' He said, 'They are al-Hassan then al-Husayn, recipients of divine supreme covenant, the grandsons of Muhammad, recipient of divine supreme covenant.' He then continued speaking of the executors of the will of the Holy Prophet, recipient of divine supreme covenant, until the Sahib al-Zaman (the one who possesses Divine Authority today). Then he explained to me what had happened (with *'A'immah*, the Leaders with Divine Authority). Thereafter I had no other goals but to search for the Holy Location. He ('Amiri) has said that he came to us in Qum. He sat with our people in the year two hundred sixty-four A.H. He then left with them and arrived in Baghdad with his friend from al-Sind who had accompanied him in religion. 'Amiri has said that Ghanim said to me, 'I disliked certain things about my companion and I departed him and went out to al-'Abbassia and prepared myself for prayer. I began the prayer but I was anxious and thinking about my goal. At this time someone came to me and called me with my Indian name. I replied, 'Yes, it is I.' He said, 'Your master is calling you.' I went with him and he walked from this to that street until he came to a house and a garden and I saw him, recipient of divine supreme covenant, sitting. He said, 'Welcome, O so and so,' in Indian language. 'How are you? How was so and so,' until he mentioned all the forty people (mentioned in the beginning of the *Hadith*). He then asked me about every one of them. Then he told all that had happened among us, all in Indian language. Then he asked, 'did you want to perform Hajj with people of Qum?' I said, 'Yes, my master.' He then said, 'Do not go to Hajj with them this year. Go back and perform Hajj in future.' He then gave me a bag of money that was in front of him. He said to me, 'Spend it for your needs and do not go to Baghdad to so and so.' He mentioned his (so and so's) name and said, 'Do not tell him anything.'

"'Amiri has said that he came to us at Qum. He then informed us of the triumph and that our people had returned from al-'Aqaba. Ghanim went to Khurasan. Next year he went for Hajj and sent us souvenirs from Khurasan. He lived there for some time and then he died. May Allah grant him blessings."

مِنْ بَعْدِهِ ثُم إِلَى الْوصِي بَعْد الْوصِي لَا يزالُ أَمر اللهِ جارِياً فِي أَعْقَابِهِمْ حتى تَنقَضِي الدُّنيا فَمَنْ وصِي وصِي محمدٍ قَالَ الْحسن ثُم الْحسَيْن أَبنا محمدٍ ص ثُم ساق الْأَمر فِي الْوصِيةِ حتى أَنتهى إِلَى صاحِبِ الزمان ع ثُم أَعْلَمنِي ما حدثَ فَلَمْ يكُنْ لِي هِمةٌ إِلا طَلَب الناحِيةِ فَواقَى قُم و قَعد مع أَصْحابِنا فِي سنةِ أَربع و سِتين و مِائَتَيْنِ و خرج معهمْ حتى واقَى بَغْداد و معه رفِيق لَه مِنْ أَهْلِ السِّنْدِ كَانَ صحِبه علَى الْمذْهبِ قَالَ فَحدثَنِي غَانِم قَالَ

و أَنكَرْت مِنْ رفِيقِي بَعْض أَخْلَاقِهِ فَهجرْته و خرجْت حتى سِرْت إِلَى الْعباسِيةِ أَتهيأُ لِلصلَاةِ و أُصلي و إِني لَواقِف متفَكر فِيما قَصدْت لِطَلَبِهِ إِذَا أَنا بِآتٍ قَدْ أَتانِي فَقَالَ أَنت فُلَانٌ اسْمه بِالْهِنْدِ فَقُلْت نعمْ فَقَالَ أَجِبْ مَوْلَاك فَمضَيْت معه فَلَمْ يزلْ يتخللُ بِي الطرق حتى أَتى داراً و بُسْتاناً فَإِذَا أَنا بِهِ ع جالِس فَقَالَ مَرْحباً يا فُلَانُ بِكَلَامِ الْهِنْدِ كَيْف حالُك و كَيْف خلفْت فُلَاناً و فُلَاناً حتى عد الْأَرْبعِين كُلهمْ فَسأَلَنِي عَنْهمْ واحِداً واحِداً ثُم أَخْبرنِي بِما تجارَيْنا كُل ذَلِك بِكَلَامِ الْهِنْدِ ثُم قَالَ أَرَدْت أَنْ تحج مع أَهْلِ قُم قُلْت نعَمْ يا سيدِي فَقَالَ لَا تحج معهمْ و أَنصرِفْ سنتك هذِهِ و حج فِي قَابِلٍ ثُم أَلْقَى إِلَي صرةً كَانتْ بَيْن يدَيْهِ فَقَالَ لِي اجْعلْها نفَقَتك و لَا تَدْخلْ إِلَى بَغْداد إِلَى فُلَانٍ سماه و لَا تطِّلِعه علَى شَيْءٍ و أَنصرِفْ إِلَينا إِلَى الْبلَدِ ثُم واقَانا بَعْض الْفُيوجِ فَأَعْلَمونا أَن أَصْحابنا أَنصرفُوا مِن الْعقَبةِ و مضى نحْو خراسانَ فَلَما كَانَ فِي قَابِلٍ حج و أَرسلَ إِلَينا بِهدِيةٍ مِنْ طُرفِ خراسانَ فَأَقَام بِها مدةً ثُم مات رحِمه الله

H 1349, Ch. 125, h 4

Ali ibn Muhammad has narrated from Sa'id ibn 'Abd Allah who has said the following:

"Al-Hassan ibn al-Nadr and abu Sidam and a group of people, after abu Muhammad, recipient of divine supreme covenant, had passed away spoke about the property (of religious dues) in their possession and how to find out (who should they give it to). Once al-Hassan ibn al-Nadr came to abu Sidam and said, 'I want to go for Hajj this year.' Abu Sidam said, 'Postpone it this year.' Al-Hassan ibn al-Nadr said, 'I experience nightmares in my sleep. I must go this year for Hajj.' He prepared his will and appointed Ahmad ibn Ya'li ibn Hammad as the executor of his will. He said in his will to pay a certain amount of money to the Holy Location with his own hand into his (Imam's) own hand when he might appear in public. The narrator has said that al-Hassan has said, 'When I arrived in Baghdad I rented a house and a certain person of the representatives came to me with clothes and Dinars and left them with me. I asked him, 'What is all this?' He said, 'It is, as you know, what it is.' Others also came to me with such properties until the house was filled up.

٤ - عَلِي بْن محمدٍ عَنْ سَعْدِ بْنِ عَبْدِ اللهِ قَالَ إِن الْحسن بْن النضْرِ و أَبا صِدامٍ و جماعةً تكَلموا بَعْد مضِي أَبِي محمدٍ ع فِيما فِي أَيدِي الْوكَلَاءِ و أَرادوا الْفَحْص فَجاءَ الْحسن بْن النضْرِ إِلَى أَبِي الصدامِ فَقَالَ إِني أُرِيد الْحج فَقَالَ لَه أَبو صِدامٍ أَخِّرْه هذِهِ السنةَ فَقَالَ لَه الْحسن بْن النضْرِ إِني أَفْزع فِي الْمنامِ و لَا بد مِن الْخروجِ و أَوصى إِلَى أَحْمد بْنِ يعْلَى بْنِ حمادٍ و أَوصى لِلناحِيةِ بِمالٍ و أَمره أَنْ لَا يخْرِج شَيْئاً إِلا مِنْ يدِهِ إِلَى يدِهِ بَعْد ظُهورِهِ قَالَ فَقَالَ الْحسن لَما وافَيت بَغْداد اكْتَرَيْت داراً فَنزلْتها فَجاءَنِي بَعْض الْوكَلَاءِ بِثِيابٍ و دنانِير و خلفَها عِنْدِي فَقُلْت لَه ما هذَا قَالَ هو ما ترى ثُم جاءَنِي آخر بِمِثْلِها و آخر حتى كَبسوا الدار ثُم جاءَنِي

أَحْمد ْبن ِإِسْحاق ِبجمِيع ما كانَ معه فَتعجْبت و بِقيت متفَكراً فَوردتْ علَي رقْعةُ الرجل ع ِإذَا مضى مِن النهارِ كذَا و كذَا فَاحْمِلْ ما معك فَرحلْت و حملْت ما مِعي و ِفي الطرِيقِ صعْلُوك يقْطَع الطرِيق ِفي سِتين رجلًا فَاجْتزْت علَيهِ و سلمنِي الله مِنْه فَوافَيت الْعسْكَر و نزلْت فَوردتْ علَي رقْعةٌ أَن احْمِلْ ما معك فَعبْيته ِفي صِنان الْحمالِين فَلما بلَغت الدهْلِيز ِإذَا ِفيهِ أَسْود قَائِم فَقَالَ أَنت الْحسن ْبن النضْرِ قُلْت نعمْ قَالَ ادْخلْ فَدخلْت الدار و دخلْت بيتاً و فَرغْت صِنانَ الْحمالِين و ِإذَا ِفي زاوِيةِ الْبيتِ خبز كَثِير فَأَعْطَى كُل واحِدٍ مِن الْحمالِين رغِيفَين و أَخْرجوا و ِإذَا بيت علَيهِ سِتر فَنودِيت مِنْه يا حسن ْبن النضْرِ احْمِدِ الله علَى ما من ِبهِ علَيك و لَا تشكن فَود الشيْطَانُ أَنك شككْت و أَخْرج ِإلَي ثَوْبين و ِقيلَ خذْها فَستحْتاج ِإلَيهِما فَأَخذْتهما و خرجْت قَالَ سعْد فَانصرف الْحسن ْبن النضْرِ و مات ِفي شهْرِ رمضانَ و كُفن ِفي الثَوْبين

Then Ahmad ibn Ishaq came with all that was with him. I was astonished and remained thinking. A letter came to me from the man, recipient of divine supreme covenant, that said, ‘When it will become such and such hours of the day then take all (money and property) with you.’ I then left with what was with me and on the way there was a robber that looted the travelers with his sixty men thieves. I passed him safely by the help of Allah. I arrived at the army camp and stopped there. A letter came that told me to take everything along with me. I loaded everything in the carriages of the porters and when I reach the corridor a black man was standing there. He asked, ‘Are you al-Hassan ibn al-Nadr?’ I said, ‘Yes, I am he.’ He then said, ‘Enter.’ I then entered the house and then a room and unloaded the goods from the carriages of the porters therein. In a corner of the room there was a large quantity of bread. He gave two loaves to each of the porters and told them to leave. Then I found out that there was a room behind the curtain and someone called me therefrom: ‘O al-Hassan ibn al-Nadr, thank Allah for the favor that He has done to you and do not complain. Satan loves that you doubt. He gave me two pieces of cloth and said, ‘Take these; you will soon need them.’ I took them and left.’

“Sa‘d has said, ‘Al-Hassan ibn Nadr came back, died in the month of Ramadan and was shrouded in the pieces of cloth the Imam, recipient of divine supreme covenant, had given to him.’”

٥- عِلي ْبن محمدٍ عنْ محمدِ ْبنِ حموْيهِ السوْيداوي عنْ محمدِ ْبنِ ِإبراهِيم ْبنِ مهْزيار قَالَ شككْت عِنْد مضِي أَبِي محمدٍ ع و اجْتمع عِنْد أَبِي مالٌ جلِيلٌ فَحملْه و ركِب السفِينةَ و خرجْت معه مشيعاً فَوعِك وعْكاً شدِيداً فَقَالَ يا بني ردِني فَهو الْموْت و قَالَ لِي اتقِ الله ِفي هذَا الْمال و أَوصى ِإلَي فَمات فَقُلْت ِفي نفْسِي لَمْ يكُنْ أَبِي لِيوصِي ِبشيْءٍ غيْرِ صحِيحٍ أَحْمِلُ هذَا الْمالَ ِإلَى الْعِراق و أَكْترِي داراً علَى الشط و لَا أُخْبِر أَحداً ِبشيْءٍ و ِإنْ وضح ِلي شيْءٌ كوضوحِهِ ِفي أَيامِ أَبِي محمدٍ ع أَنفَذْته و ِإلا فَصفْت ِبهِ فَقَدِمْت الْعِراق و اكْتريْت داراً علَى الشط و بِقيت أَياماً فَإِذَا أَنا ِبرقْعةٍ مع رسولٍ ِفيها يا محمد معك كذَا و كذَا ِفي جوْفِ كذَا و كذَا حتى فَص علَي جمِيع ما مِعي ِمما لَمْ أُحِطْ ِبهِ عِلْماً فَسلمْته ِإلَى الرسول و بِقيت أَياماً لَا يرْفَع ِلي رأْس و اغْتممْت فَخرج ِإلَي قَدْ أَقْمناك مكَانَ أَبِيك فَاحْمِدِ الله

H 1350, Ch. 125, h 5

Ali ibn Muhammad has narrated from Muhammad ibn Hamawayh al-Suwaydawiy from Muhammad ibn Ibrahim ibn Mahziyar who has said the following:

“At the time abu Muhammad, recipient of divine supreme covenant, passed away I had doubts. Large quantities of commodities (of religious dues) were accumulated with my father. He loaded them in a boat and he also embarked. I was with him to say farewell to him. He began to feel severe fever and asked me to take him back home; he said, ‘It is death.’ He then said to me, ‘Be pious before Allah about these commodities.’ In his will he appointed me to watch over the commodities. He then died. I then said to myself, ‘My father was not such a person to make a will for an incorrect cause. I must take these commodities to Iraq and rent an accommodation on the bank of the river and I will not tell anyone of anything with me. If the matter becomes clear to me as it was at the time of abu Muhammad, recipient of divine supreme covenant, I will deal accordingly, otherwise, throw them into the river.’

“I then went to Iraq, rented a place on the bank of the river and stayed there for several days. Then I received a letter with a messenger. The letter said, ‘O Muhammad, there is so and so things inside so and so thing with you. It explained to me everything in detail even about the things of which I had no knowledge. I then submitted everything to the messenger and remained there for several more days. No one asked who I was. I felt depressed and sad. Then a letter came that said, ‘We have appointed you in the place of your father. Therefore be thankful to Allah.’”

٦- محمد ْبن أَبِي عبْدِ اللهِ عنْ أَبِي عبْدِ اللهِ النسائِي قَالَ أَوْصلْت أَشْياءَ لِلْمرْزبانِي الْحارِثِي ِفيها سِوار ذَهبٍ فَقُبِلَتْ و رد علَي السوار

H 1351, Ch. 125, h 6

Muhammad ibn abu ‘Abd Allah has narrated from abu ‘Abd Allah al-Nisa’iy who has said the following:

“I delivered certain items from al-Marzabani al-Harithi to the Holy Location (the house where Imam al-Hassan ibn Ali al-Hadi, recipient of divine supreme covenant, lived). One item was a gold bracelet. Other items were accepted but the bracelet

was returned. I was ordered to break it. When I did so inside there were certain amounts of iron, brass and zinc. I took them out and sent the gold back. It was accepted."

فَأُمِرْت بِكَسْرِهِ فَكَسرْته فَإِذَا فِي وسطِهِ متَاقِيلُ حدِيدٍ و نحاسٍ أَوْ صفْرٍ فَأَخْرجْته و أَنفَذْت الذهب فَقُبِلَ

H 1352, Ch. 125, h 7

Ali ibn Muhammad has narrated from al-Fadl al-Khazzaz al-Mada'ini, the slave of Khadija daughter of Muhammad, abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Certain people of the city of al-Madina belonged to al-Talibiyin group who believed in the truth (about *Ahl al-Bayt*). They would receive their financial grants regularly on time. When abu Muhammad, recipient of divine supreme covenant, passed away a few of them disregarded the belief that abu Muhammad, recipient of divine supreme covenant, has left behind a son. The financial grants thereafter came only to those who still believed in the son of abu Muhammad, recipient of divine supreme covenant, and stopped coming to the others. They are mentioned no more along with those who are mentioned. All praise belongs to Allah, Lord of the worlds."

٧- عِلِي بْن محمدٍ عن الْفَضْل الْخزاز الْمدائِني مَوْلَى خدِيجةَ بِنْتِ محمدٍ أَبِي جعْفَرٍ ع قَالَ إِن قَوْماً مِنْ أَهْل الْمدِينةِ مِن الطالِبِيين كَانوا يقُولُونَ بِالْحق و كَانتِ الْوظَائِف ترِد علَيْهِمْ فِي وقْتٍ معْلُومٍ فَلَما مضى أَبو محمدٍ ع رجع قَوْم مِنْهمْ عنِ الْقَوْل بِالْولَدِ فَوردتِ الْوظَائِف علَى منْ ثَبت مِنْهمْ علَى الْقَوْل بِالْولَدِ و قُطِع عن الْباقِين فَلَا يذْكَرونَ فِي الذاكِرِين و الْحمْد لِلَّهِ رب الْعالَمِين

H 1353, Ch. 125, h 8

Ali ibn Muhammad has said the following:

"A man from Bedouins sent a certain quantity of commodity (as religious dues) but it was returned to him and he was told, 'Pay first the rights of the children of your uncle. It is four hundred Dirhams.' The property of the children of his uncle was in his possession in a sharing manner and he had withheld their property. When he did the accounting, their right in that shared property was four hundred dirhams. He paid that amount and sent the rest to the Imam, recipient of divine supreme covenant, and it was accepted."

٨- عِلِي بْن محمدٍ قَالَ أَوصلَ رجلٌ مِنْ أَهْل السوادِ مالًا فَرد علَيْهِ و قِيلَ لَه أَخْرِجْ حق ولْدِ عمك مِنْه و هو أَربعمِائَةِ دِرْهمٍ و كَانَ الرجلُ فِي يدِهِ ضَيْعةٌ لِولْدِ عمهِ فِيها شِرْكَةٌ قَدْ حبسها علَيْهِمْ فَنظَر فَإِذَا الذِي لِولْدِ عمهِ مِنْ ذَلِك الْمال أَربعمِائَةِ دِرْهمٍ فَأَخْرجها و أَنفَذَ الْباقِي فَقُبِلَ

H 1354, Ch. 125, h 9

Al-Qasim ibn al-'Ala' has said the following:

"Several boys were born to me and each time I would write (to the Imam, recipient of divine supreme covenant, and request for prayer. Nothing in response had ever been written to me about them. They all died. When my son al-Hassan was born I wrote and requested for prayer. The answer came, 'He lives and all praise belongs to Allah.'"

٩- الْقَاسِم بْن الْعلَاءِ قَالَ ولِد لِي عِدةُ بنِين فَكُنت أَكْتب و أَسْأَلُ الدعاءَ فَلَا يكْتب إِلَي لَهمْ بِشيْءٍ فَماتوا كُلهمْ فَلَما ولِد لِي الْحسن أَنِي كَتبت أَسْأَلُ الدعاءَ فَأُجِبت يبْقَى و الْحمْد لِلَّهِ

H 1355, Ch. 125, h 10

Ali ibn Muhammad has narrated from 'Abd Allah ibn Salih who has said the following:

"I lived in Baghdad and during one year I requested permission (from the twelfth Imam, recipient of divine supreme covenant) to travel out but permission was not granted. I waited for twenty-two days and the caravan had already left for al-Nahrawan, then I was granted permission. It was a Wednesday and I was told to leave. I then left but I did not have any hope of reaching the caravan. I arrived at al-Nahrawan and the caravan was still there. I then had enough time to feed my camels only and then the caravan left. I journeyed with the caravan and he, recipient of divine supreme covenant, had prayed for my safety. I did not face any difficulties. All praise belongs to Allah."

١٠- عِلِي بْن محمدٍ عنْ أَبِي عبْدِ اللَّهِ بْنِ صالِحٍ قَالَ كُنت خرجْت سنةً مِن السنِين بِبغْداد فَاسْتأْذَنت فِي الْخروجِ فَلَمْ يؤْذَنْ لِي فَأَقَمْت اثْنَين و عِشْرِين يوْماً و قَدْ خرجتِ الْقَافِلَةُ إِلَى النهْروان فَأُذِنَ فِي الْخروجِ لِي يوْم الْأَرْبِعاءِ و قِيلَ لِي اخْرجْ فِيهِ فَخرجْت و أَنا آيِس مِن الْقَافِلَةِ أَنْ أَلْحقَها فَوافَيت النهْروانَ و الْقَافِلَةُ مقِيمةٌ فَما كَانَ إِلا أَنْ أَعْلَفْت جِمالِي شَيْئاً حتى رحلَتِ الْقَافِلَةُ فَرحلْت و قَدْ دعا لِي بِالسلَامةِ فَلَمْ أَلْق سوءاً و الْحمْد لِلَّهِ

H 1356, Ch. 125, h 11

Ali has narrated from al-Nadr al-Bajali from Muhammad ibn Yusuf al-Shashi who has said the following:

"A boil had grown on my hips. I sought treatment from several physicians and spent money but they said that they knew of no medicine for it. I then wrote a letter to him (the twelfth Imam), recipient of divine supreme covenant, requesting him to pray. He

١١- عِلِي عنِ النضْرِ بْنِ صباحٍ الْبجلِي عنْ محمدِ بْنِ يوسف الشاشِي قَالَ خرج بِي ناصور علَى مقْعدتِي فَأَرْيته الْأَطِباءَ و أَنفَقْت

عَلَيْهِ مالًا فَقالُوا لَا نَعْرِف لَه دواءً فَكَتَبت رقْعةً أَسْأَلُ الدعاءَ فَوقع ع ـإِلَي أَلْبسك الله الْعافِيةَ و جعلَك معنا ـفِي الدنْيا و الْآخِرةِ قَالَ فَما أَتتْ علَي جمْعةٌ حتى عوفِيت و صار مِثْلَ راحتِي فَدعوْت طَبِيباً مِنْ أَصْحابِنا و أَرَيْته إِياه فَقَالَ ما عرفْنا لِهذَا دواءً

wrote back to me with his signature, 'May Allah grant you good health and place you with us in this life and in the life hereafter.' The narrator has said that before the coming of the Friday the boil was gone and it became like the palm of my hand (clean and flawless). I then called one of the physicians and showed him the place of the boil and he said, 'We had no knowledge of any medicine to cure it.'"

١٢ - عَلِي عنْ عَلِي بْنِ الْحسيْنِ الْيمانِي قَالَ كُنت ـبِبغْداد فَتهيأَتْ قَافِلَةٌ لِلْيمانِيين فَأَرَدْت الْخروج معها فَكَتَبت أَلْتمِس الْإِذْنَ ـفِي ذَلِك فَخرج لَا تخْرجْ معهمْ فَلَيس لَك ـفِي الْخروجِ معهمْ خِيرةٌ و أَقِمْ ـبِالْكُوفَةِ قَالَ و أَقَمْت و خرجتِ الْقَافِلَةُ فَخرجتْ علَيْهِمْ حنْظَلَةُ فَاجْتاحتْهمْ و كَتَبت أَسْتأْذِنُ ـفِي ركُوبِ الْماءِ فَلَمْ يأْذَنْ ـلِي فَسأَلْت عنِ الْمراكِبِ الَتِي خرجتْ ـفِي ـتِلْك السنةِ ـفِي الْبحْرِ فَما سلِم مِنْها مرْكَب خرج علَيْها قَوْم مِن الْهنْدِ يقَالُ لَهم الْبوارِج فَقَطَعوا علَيْها قَالَ و زرْت الْعسْكَر فَأَتَيْت الدرْب مع الْمغِيبِ و لَمْ أُكَلِّمْ أَحداً و لَمْ أَتعرفْ إِلَى أَحدٍ و أَنا أُصلي ـفِي الْمسْجِدِ بعْد فَراغِي مِن الزيارةِ إِذَا ـبِخادِمٍ قَدْ جاءَنِي فَقَالَ ـلِي قُمْ فَقُلْت لَه ـإِذَنْ إِلَى أَين فَقَالَ ـلِي ـإِلَى الْمنْزِل قُلْت و مَنْ أَنا لَعلك أُرسِلْت ـإِلَى غَيْرِي فَقَالَ لَا ما أُرسِلْت إِلا ـإِلَيْك أَنت عَلِي بْن الْحسيْنِ رسولُ جعْفَرِ بْنِ إِبراهِيم فَمر ـبِي حتى أَنزِلَنِي ـفِي بيْتِ الْحسيْنِ بْنِ أَحْمد ثُم ساره فَلَمْ أَدرِ ما قَالَ لَه حتى آتانِي جمِيع ما أَحْتاج ـإِلَيْهِ و جلَسْت عِنْده ثَلَاثَةَ أَيامٍ و اسْتأْذَنته ـفِي الزيارةِ مِنْ داخِلٍ فَأَذِنَ ـلِي فَزُرْت لَيْلًا

H 1357, Ch. 125, h 12

Ali has narrated from Ali ibn al-Husayn al-Yamani who has said the following:

"I lived in Baghdad. Once the caravan for the people of Yemen was about to leave, I also decided to leave with them. I then wrote to him (the twelfth Imam), recipient of divine supreme covenant, requesting his permission. The response came, 'Do not leave with them. There is nothing good for you in leaving with them. Stay in al-Kufa.'

"The narrator has said, 'I stayed in al-Kufa and the caravan left but the tribe of Hanzala attacked and looted them. I then wrote for permission to leave by ships on water. Permission was denied. I then found out that of the ships that had traveled that year, none reached the destination safely. Indian groups called al-Bawarij had looted the ships. I then visited the army camp. Near sunset I went to the door (of the shrine of the two Imam) quietly. I did not speak to anyone nor did I introduce myself to anyone. I was praying in the mosque after offering my greeting of peace (to the tenth and eleventh Imam). A servant came and said, 'Rise up and come with me.' I asked him, 'Where should we go?' He said, 'We will go home.' I then asked, 'Do you know who I am? Perhaps you are sent for someone else.' He said, 'I have been sent for you only. You are Ali ibn al-Husayn, the messenger of Ja'far ibn Ibrahim.' He took me to the house of al-Husayn ibn Ahmad. He then spoke to him secretly and I did not hear what they spoke about. Everything that I needed was brought for me. I stayed with him for three days. I asked his permission to offer my greetings of peace from inside the house. He granted me permission and I offered my greetings of peace during the night.'"

١٣ - الْحسن بْن الْفَضْل بْنِ زيْدٍ الْيمانِي قَالَ كتب أَبِي ـبِخطِهِ كِتاباً فَورد جوابه ثُم كَتَبت ـبِخطي فَورد جوابه ثُم كتب ـبِخطِهِ رجلٌ مِنْ فُقَهاءِ أَصْحابِنا فَلَمْ يرِدْ جوابه فَنظَرْنا فَكَانتِ الْعِلةُ أَن الرجلَ تحولَ قُرمِطِياً قَالَ الْحسن بْن الْفَضْل فَزُرْت الْعِراق و وردْت طُوس و عزَمْت أَنْ لَا أَخْرج ـإِلا عنْ بينةٍ مِنْ أَمرِي و نجاحٍ مِنْ حوائِجِي و لَو احْتجْت أَنْ أُقِيم ـبِها حتى أَتصدق قَالَ و ـفِي خِلَال ذَلِك يضِيق صدْرِي ـبِالْمقَامِ و أَخاف أَنْ يفُوتنِي الْحج قَالَ فَجِئْت يوْماً ـإِلَى محمدِ بْنِ أَحْمد أَتقَاضاه فَقَالَ ـلِي صِرْ ـإِلَى مسْجِدِ كَذَا و كَذَا و ـإِنه يلْقَاك رجلٌ قَالَ فَصِرْت ـإِلَيْهِ فَدخلَ علَي رجلٌ فَلَما نظَر ـإِلَي ضحِك و قَالَ لَا تغْتم فَإِنك ستحج ـفِي هذِهِ السنةِ و تنْصرِف ـإِلَى أَهْلِك و ولَدِك سالِماً قَالَ فَاطْمأْنَنت و سكَن قَلْبِي و أَقُولُ ذَا مِصْداق ذَلِك و الْحمْد ـلِلهِ قَالَ ثُم وردْت الْعسْكَر فَخرجتْ ـإِلَي

H 1358, Ch. 125, h 13

Al-Hassan ibn al-Fadl ibn Yazid al-Yamani has said the following:

"My father wrote (to the sacred location) in his own handwriting and he received a response. I then wrote in my own handwriting. I also received a response. One of our Fuqaha' (scholar of law) wrote in his own handwriting but he did not receive any response. We then began to think about it and we found out that the man had changed his belief into that of the Qirmati sect.

"Al-Hassan ibn al-Fadl has said, 'I visited (the holy places in Iraq) and arrived at Tus. I decided not to leave until I experienced evidence in support of my belief and success in achieving my needs even if it took my staying until I received confirmation.' He has said, 'In the meantime I felt depressed because of fear that I might lose the opportunity to perform Hajj.' He has said, 'One day I went to see Muhammad ibn Ahmad for help.' He said to me, 'Go to so and so mosque. A man will meet you there.' I then went to the mosque and a man came to me. He looked at me and laughed and said, 'Do not be sad and depressed. You will perform Hajj this year and will return back to your wife and children safely.'

"The narrator has said, 'I gained confidence and my heart felt at peace. I say that is how my wish came true. All praise belongs to Allah. I then went to the army camp (city of Surra man Ra'a)

and a bag of money with few Dinars and a piece of cloth were sent to me (from the Imam's office). I felt depressed and said to myself, 'Is this how these people treat me and this is how much my reward is with them?' I used ignorance and returned the gift and wrote a letter. The person who brought them to me did not explain or say anything. I then felt very strongly regretful and said to myself, 'I have become ungrateful to my master in rejecting his gift.' I wrote a letter and begged for forgiveness of my misbehavior. I confessed my sins and begged for pardon. I sent the letter and remained rubbing my hands against each other (in despair). In such condition I was thinking and saying to myself, 'If the money is sent to me I will not open the bag and will not say anything about it. I will take it to my father. He knows more than me and will do whatever he will like. At that time a letter had come to the messenger who had brought the bag of money. He was told, 'What you did was wrong. You did not inform the man that we sent gifts to our friends and followers and sometimes they ask us for such gifts for blessings.' A letter came to me also and it said, 'You made a mistake in rejecting the gift but when you asked Allah to forgive you, Allah will forgive you. It was your intention not to open the gift or spend it; we have spent it on your behalf. However, you must take the cloth so you can use it for Ehram (during performing certain acts of Hajj).'

"The narrator has said, 'I wrote him about two issues and I wanted to write about a third issue but I did not do so for fear that he, recipient of divine supreme covenant, might not like it.' The answer for the two issues came back and the meaning of the third one was also explained. All praise belongs to Allah.

"Once I made a contract with Ja'far ibn Ibrahim al-Naysaburi in Naysabur to share a ride on our journey to Makka. When we arrived in Baghdad I decided to change our agreement. I then went around to find another person for sharing a ride. Ibn al-Wajna' came to see me after I had already proposed to him to share a ride and hiring a ride and he had expressed his dislike to my proposal. He said, 'I am looking for you and I am told (by the people of the sacred location), "He will accompany you. Treat him kindly, find for him ride sharing and hire for him a ride."'

صرةٌ فِيها دنانِير و ثَوْب فَاغْتممْت و قُلْت فِي نفْسِي جزائِي عِنْد الْقَوْمِ هذَا و اسْتعْملْت الْجهْلَ فَردَدْتها و كَتبت رقْعةً و لَمْ يشِر الذِي قَبضها مِني علَى شيْءٍ و لَمْ يتكَلمْ فِيها بِحرْفٍ ثُم ندِمْت بعْد ذَلِك ندامةً شدِيدةً و قُلْت فِي نفْسِي كفَرْت بِردي علَى موْلَاي و كَتبت رقْعةً أَعْتذِر مِنْ فِعْلِي و أَبوءُ بِالْإِثْمِ و أَسْتغْفِر مِنْ ذَلِك و أَنفَذْتها و قُمْت أتمسح فَأَنا فِي ذَلِك أُفَكر فِي نفْسِي و أَقُولُ إِنْ ردتْ علَي الدنانِير لَمْ أَحْلُلْ صِرارها و لَمْ أُحْدِثْ فِيها حتى أَحْمِلَها إِلَى أَبِي فَإِنه أَعْلَم مِني لِيعْملَ فِيها بِما شاءَ فَخرج إِلَى الرسول الذِي حملَ إِلَي الصرةَ أَسأَت إِذْ لَمْ تعْلِم الرجلَ إِنا ربما فَعلْنا ذَلِك بِموالِينا و ربما سأَلُونا ذَلِك يتبركُونَ بِهِ و خرج إِلَي أَخْطَأْت فِي ردك بِرنا فَإِذَا اسْتغْفَرْت الله فَالله يغْفِر لَك فَأَما إِذَا كَانتْ عزِمتك و عقْد نِيتِك أَلا تحْدِثَ فِيها حدثاً و لَا تنْفِقَها فِي طَرِيقِك فَقَدْ صرفْناها عَنْك فَأَما الثَوْب فَلَا بد مِنْه لِتحْرِم فِيهِ قَالَ و كَتبت فِي معْنيْنِ و أَردْت أَنْ أَكْتب فِي الثالِثِ و امْتنعْت مِنْه مخافَةَ أَنْ يكْره ذَلِك فَورد جواب الْمعْنيْنِ و الثالِثِ الذِي طَوِيت مفَسراً و الْحمْد لِلهِ قَالَ و كُنت واقَفْت جعْفَر بْن إِبراهِيم النيسابورِي نِيْسابور علَى أَنْ أَركَب معه و أُزامِلَه فَلَما وافَيت بغْداد بدا لِي فَاسْتقَلْته و ذَهبت أَطْلُب عدِيلًا فَلَقِيني ابن الْوجْناءِ بعْد أَنْ كُنت صِرْت إِلَيْهِ و سأَلْته أَنْ يكْترِي لِي فَوجدْته كَارِهاً فَقَالَ لِي أَنا فِي طَلَبِك و قَدْ قِيلَ لِي إِنه يصْحبك فَأَحْسِنْ معاشرته و اطْلُبْ لَه عدِيلًا و اكْترِ لَه

H 1359, Ch. 125, h 14

Ali ibn Muhammad has narrated from al-Hassan ibn 'Abd al-Hamid who has said the following:

"I had doubts in the case of Hajiz (as whether he had been authorized or not). I then collected a few items and left for the army camp (the city of Surra man Ra'a). The notification that came to me said, 'There is no doubtfulness in us nor in those who represent us in our affairs. Whatever is with you take them to Hajiz ibn Yazid.'"

١٤ - عِلِي بْن محمدٍ عنِ الْحسنِ بْنِ عبْدِ الْحمِيدِ قَالَ شككْت فِي أَمرِ حاجِزٍ فَجمعْت شيْئاً ثُم صِرْت إِلَى الْعسْكَرِ فَخرج إِلَي لَيس فِينا شك و لَا فِيمنْ يقُوم مقَامنا بِأَمرِنا رد ما معك إِلَى حاجِزِ بْنِ يزِيد

H 1360, Ch. 125, h 15

Ali ibn Muhammad has narrated from Muhammad ibn Salih who has said the following:

"When my father died and the task (of working as representative of the *'A'immah* (Leaders with Divine Authority), recipients of divine supreme covenant, was left to me, with my father there were promissory notes from those who owed (religious dues). I wrote to him (the Imam) about the case. He wrote back to me, 'Demand from them and make them pay.' People paid what they owed except one man who had signed a promissory note for four hundred Dinars. I went to demand from him what he owed but he procrastinated and took it lightly and

١٥ - عِلِي بْن محمدٍ عنْ محمدِ بْنِ صالِحٍ قَالَ لَما مات أَبِي و صار الْأَمر لِي كَانَ لِأَبِي علَى الناسِ سفَاتِج مِنْ مالِ الْغرِيمِ فَكَتبت إِلَيْهِ أُعْلِمه فَكَتب طَالِبهمْ و اسْتقْضِ علَيْهِمْ فَقَضانِي الناس إِلا رجلٌ واحِد كَانتْ علَيْهِ سفْتجةٌ بِأَرْبعِمِائَةِ دِينارٍ فَجِئْت إِلَيْهِ أُطَالِبه فَماطَلَنِي و اسْتخف بِي ابنه و سفِه علَي فَشكَوْت إِلَى أَبِيهِ فَقَالَ و كَانَ ما ذَا

فَقَبضْت علَى لِحْيتِهِ و أَخذْت بِرِجْلِهِ و سحْبته إِلَى وسطِ الدارِ و ركلْته ركْلًا كَثِيراً فَخرج ابنه يسْتغِيثُ بِأَهْلِ بغْداد و يقُولُ قُمي رافِضِي قَدْ قَتلَ والِدِي فَاجْتمع علَي مِنْهم الْخلْق فَركِبت دابتِي و قُلْت أَحْسنْتمْ يا أَهْلَ بغْداد تمِيلُونَ مع الظالِمِ علَى الْغرِيبِ الْمظْلُومِ أَنا رجلٌ مِنْ أَهْلِ همدانَ مِنْ أَهْلِ السنةِ و هذَا ينْسِبنِي إِلَى أَهْلِ قُم و الرفْضِ لِيذْهب بِحقي و مالِي قَالَ فَمالُوا علَيْهِ و أَرادوا أَنْ يدْخلُوا علَى حانوتِهِ حتى سكَّنتهمْ و طَلَبت إِلَي صاحِب السفْتجةِ و حلَف بِالطَّلَاقِ أَنْ يوفِينِي مالِي حتى أَخْرجْتهمْ عنْه

"I complained to his father and he said, 'So what!' I then held him by his beard and leg and pulled him toward the center of the house and kicked him many times. His son went out and cried for help from the people of Baghdad saying, 'He is a Qumi, Rafidi (derogatory name for Shi'a) he has killed my father.' A large number of Baghdad people gathered around me. I rode my horse and said, 'Very nice of you people of Baghdad. You support the unjust against a lonely stranger. I am a man from the Sunni sect and he calls me a man from Qum and a Rafidi so that he can destroy my rights.'

"The narrator has said that people then turned against him and they wanted to enter his store. I then calmed them down. The signatory in the promissory note called me and set upon himself a stipulation with an oath that said, 'His wife will be divorced if he does not pay his dues.' My part of the stipulation was to ask the people to leave his place.'"

١٦ - عِلِي عنْ عِدةٍ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ الْحسنِ و الْعلَاءِ بْنِ رزْقِ اللهِ عنْ بدْرٍ غُلَامِ أَحْمد بْنِ الْحسنِ قَالَ وردْت الْجبلَ و أَنا لَا أَقُولُ بِالْإِمامةِ أُحِبهمْ جمْلَةً إِلَى أَنْ مات يزِيد بْن عبْدِ اللهِ فَأَوصى فِي عِلتِهِ أَنْ يدْفَع الشهْرِي السمند و سيْفُه و مِنْطَقَته إِلَى موْلَاه فَخِفْت إِنْ أَنا لَمْ أَدْفَع الشهْرِي إِلَى إِذْكُوتكِين نالَنِي مِنْه اسْتِخْفَاف فَقَوْمت الدابةَ و السيْف و الْمِنْطَقَةَ بِسبْعِمِائَةِ دِينارٍ فِي نفْسِي و لَمْ أُطْلِعْ علَيْهِ أَحداً فَإِذَا الْكِتاب قَدْ ورد علَي مِن الْعِراق وجهِ السبْع مِائَةِ دِينارٍ الَّتِي لَنا قِبلَك مِنْ ثَمنِ الشهْرِي و السيْفِ و الْمِنْطَقَةِ

H 1361, Ch. 125, h 16

Ali has narrated from a number of our people from Ahmad ibn al-Hassan and al-'Ala' ibn Rizq Allah from Badr Ghulam Ahmad ibn al-Hassan who has said the following:

"I began to live in al-Jabal (a town between Baghdad and Azarbayjan) and I did not believe in Imamat (the Divine Authority of al-Mahdi, recipient of divine supreme covenant, but I loved them (descendents of Amir al-Mu'minin Ali, recipient of divine supreme covenant). When Yazid ibn 'Abd Allah (a representative of al-Mahdi, recipient of divine supreme covenant) died he said in his will that I must deliver his Shahri Samand (famous Persian horse), sword and belt to his master (al-Mahdi), recipient of divine supreme covenant. I was afraid that if I did not give the horse to Edhkutakin (a Turkish official of 'Abbassid rulers) he might harm me. I by myself then evaluated the items at seven hundred Dinars and no one knew about it. A letter then came from Iraq that said, 'Send us our seven hundred Dinars that are with you for the Shahri (famous Persian horse), the sword and the belt.'"

١٧ - عِلِي عمنْ حدثَه قَالَ ولِد لِي ولَد فَكَتبت أَسْتأْذِنُ فِي طُهْرِهِ يوْم السابِعِ فَورد لَا تفْعلْ فَمات يوْم السابِعِ أَو الثامِنِ ثُم كَتبت بِموْتِهِ فَورد ستخْلَف غيْره و غيْره تسمِيهِ أَحْمد و مِنْ بعْدِ أَحْمد جعْفَراً فَجاءَ كَما قَالَ قَالَ و تهيأْت لِلْحج و ودعْت الناس و كُنت علَى الْخروجِ فَورد نحْن لِذَلِك كَارِهونَ و الْأَمر إِلَيْك قَالَ فَضاق صدْرِي و اغْتممْت و كَتبت أَنا مقِيم علَى السمْعِ و الطاعةِ غيْر أَني مغْتم بِتخلفِي عنِ الْحج فَوقع لَا يضِيقَن صدْرك فَإِنك ستحج مِنْ قَابِلٍ إِنْ شاءَ الله قَالَ و لَما كَانَ مِنْ قَابِلٍ كَتبت أَسْتأْذِنُ فَورد الْإِذْنُ فَكَتبت أَني عادلْت محمد بْن الْعباسِ و أَنا واثِق بِدِيانتِهِ و صِيانتِهِ فَورد الْأَسدِي نِعْم الْعدِيلُ فَإِنْ قَدِم فَلَا تخْتَرْ علَيْهِ فَقَدِم الْأَسدِي و عادلْته

H 1362, Ch. 125, h 17

Ali has narrated from the one who narrated to him the following:

"A boy was born to me. I wrote to him (al-Mahdi), recipient of divine supreme covenant, for his permission to give the baby a special bath for the ceremony on the seventh day of his birth. The answer came back and it said, 'Do not do so.' The boy died on the seventh or the eighth day. I then wrote to him about the death of the boy. He wrote back to me, 'He will be succeeded by another and another. Let his name be Ahmad and the name for the one after Ahmad will be Ja'far.' It came to be as he, recipient of divine supreme covenant, had said.

"The narrator has said, 'Once I made preparation for the journey to Hajj, said farewell to (my) people and I was about to leave. The message came to me that said, 'We do not like it but it is up to you.' I felt depressed and sad and I wrote, 'I am steadfast to obey your commands and listen to your words except that I feel sad for missing Hajj.' He then had signed (a note to me) that said, 'Do not be depressed. You will soon perform Hajj by the will of Allah.' The next year I wrote to ask his permission and the permission came. I then wrote that I had chosen Muhammad ibn al-'Abbass as a ride sharing partner and that I trusted him for his religion and safety. The message that then came said, 'Al-Asadi is a good ride sharing partner. If he will come do not choose anyone else besides him.' Al-Asadi came and I chose him as the ride sharing partner."

H 1363, Ch. 125, h 18
Al-Hassan ibn Ali al-‘Alawi has said the following:
“Al-Majruh left a certain amount of commodities that were of the dues to the Holy Location with Mirdas ibn Ali. With Mirdas there were already such commodities that Tamim ibn Hanzala had left. A message came to Mirdas and it said, ‘Send (to us) the commodities of Tamim and whatever al-Shirazi (Majruh) has left with you.’”

١٨- الْحسن بْن عِلي الْعلَوي قَالَ أَوْدع الْمجْروح مِرْداس بْن عِلي مالًا لِلناحِيةِ و كَانَ عِنْد مِرْداسٍ مالٌ لِتمِيمِ بْنِ حنْظَلَةَ فَورد علَى مِرْداسٍ أَنفِذْ مالَ تمِيمٍ مع ما أَودعك الشيرازِي

H 1364, Ch. 125, h 19
Ali ibn Muhammad has narrated from al-Hassan ibn ‘Isa al-‘Uraydi abu Muhammad who has said the following:
“When abu Muhammad, recipient of divine supreme covenant, passed away a man from Egypt came to Makka with a certain amount of commodities that were due to the Holy Location (office of the Imam). People expressed different opinions on the issue. Certain persons said, ‘Abu Muhammad, recipient of divine supreme covenant, has passed away and has left no one behind as his successor and Ja‘far is his successor.’ Others said, ‘Abu Muhammad, recipient of divine supreme covenant, passed away and he has left his successor behind.’ A man called abu Talib was sent to the army camp (the city of Surra man Ra’a) with a letter. He went to see Ja‘far and ask him for the evidence to prove that he is the successor of abu Muhammad, recipient of divine supreme covenant, and Ja‘far said, ‘It is not available at this time.’ He then went to the door (of the house where al-Hassan ibn Ali al-Hadi, recipient of divine supreme covenant, lived) and gave the letter to our people. The response that came said, ‘We present our condolences to you for the death of your friend (the man from Egypt). He has died and he has a will in which he has said that the commodities must be given to the trustworthy person to deal with in a proper manner. His letter was answered.’ (When he came back to Makka it was just the way he was informed by the Holy Location (the office of the Imam, recipient of divine supreme covenant).”

١٩- عِلي بْن محمدٍ عن الْحسنِ بْنِ عِيسى الْعرْيضِي أَبِي محمدٍ قَالَ لَما مضى أَبو محمدٍ ع ورد رجلٌ مِنْ أَهْلِ مِصْر بِمالٍ إِلَى مكةَ لِلناحِيةِ فَاخْتلِف علَيْهِ فَقَالَ بعْض الناسِ إِن أَبا محمدٍ ع مضى مِنْ غَيْرِ خلَفٍ و الْخلَف جعْفَر و قَالَ بعْضهمْ مضى أَبو محمدٍ عنْ خلَفٍ فَبعثَ رجلًا يكْنى بِأَبِي طَالِبٍ فَورد الْعسْكَر و معه كِتاب فَصار إِلَى جعْفَرٍ و سأَله عنْ برْهانٍ فَقَالَ لَا يتهيأُ فِي هذَا الْوقْتِ فَصار إِلَى الْبابِ و أَنفَذَ الْكِتاب إِلَى أَصْحابِنا فَخرج إِلَيْهِ آجرك الله فِي صاحِبِك فَقَدْ مات و أَوْصى بِالْمالِ الذِي كَانَ معه إِلَى ثِقَةٍ لِيعْملَ فِيهِ بِما يجِب و أُجِيب عنْ كِتابِهِ

H 1365, Ch. 125, h 20
Ali ibn Muhammad has said the following:
“From A’ba (name of a town) certain items of property that belonged to the Holy Location (office of the Imam) were delivered to him (the Imam) but a sword that was part of such property was forgotten and remained in A’ba. When the delivery was made a letter came to him that said, ‘What about the sword that you forgot and left in A’ba?’”

٢٠- عِلي بْن محمدٍ قَالَ حملَ رجلٌ مِنْ أَهْلِ آبةَ شَيْئاً يوصِلُه و نسِي سَيْفاً بِآبةَ فَأَنفَذَ ما كَانَ معه فَكَتب إِلَيْهِ ما خبر السَّيْفِ الذِي نسِيته

H 1366, Ch. 125, h 21
Al-Hassan ibn Khafif has narrated from his father who has said the following:
“Imam al-Mahdi, recipient of divine supreme covenant, had sent certain servants to al-Madina of the Messenger of Allah and among them were two servants. He had written to Khafif to leave with them for Al-Madina. He then left with them and they reached al-Kufa where one of the two servants had consumed alcohol. Before they left al-Kufa a letter came to them from the army camp (city of Surra man Ra’a) that said, ‘Send back the servant who has consumed alcohol and remove him from the service.’”

٢١- الْحسن بْن خفِيفٍ عنْ أَبِيهِ قَالَ بعثَ بِخدمٍ إِلَى مدِينةِ الرسول ص و معهمْ خادِمان و كَتب إِلَى خفِيفٍ أَنْ يخْرج معهمْ فَخرج معهمْ فَلَما وصلُوا إِلَى الْكُوفَةِ شرِب أَحد الْخادِمَيْنِ مسْكِراً فَما خرجوا مِن الْكُوفَةِ حتى ورد كِتاب مِن الْعسْكَرِ بِرد الْخادِمِ الذِي شرِب الْمسْكِر و عزِلَ عنِ الْخِدْمةِ

H 1367, Ch. 125, h 22
Ali ibn Muhammad has narrated from Ahmad ibn abu Ali ibn Ghiyath from Ahmad ibn al-Hassan who has said the following:
“Yazid ibn ‘Abd Allah has said in his will to send a horse, a sword and certain other properties to the Holy Location (office of the Imam, recipient of divine supreme covenant). The money

٢٢- عِلي بْن محمدٍ عنْ أَحْمد بْنِ أَبِي عِلي بْنِ غِياثٍ عنْ أَحْمد بْنِ الْحسنِ قَالَ أَوْصى يزِيد بْن عبْدِ اللهِ بِدابةٍ و سَيْفٍ و مالٍ و أَنفِذَ

ثَمن الدابةِ و غَيْر ذَلك و لَمْ يبعثِ السيْف فَورد كَانَ مع ما بعثْتمْ سيْف فَلَمْ يصِلْ أَوْ كما قَالَ

from the sale of the horse along with other properties were delivered to the Holy Location but the sword was forgotten. A message then came that said, 'With the items that you sent there was a sword that has not reached us,' or in similar such words, the message was expressed."

٢٣- عِلِي بْن محمدٍ عنْ محمدِ بْنِ عِلِي بْنِ شاذَانَ النيسابورِي قَالَ اجْتمع عِنْدِي خمْسمِائَةِ دِرْهمٍ تنْقُص عِشْرِين دِرْهماً فَأَنِفْت أَنْ أبعثَ بِخمْسمِائَةِ تنْقُص عِشْرِين دِرْهماً فَوزنْت مِنْ عِنْدِي عِشْرِين دِرْهماً و بعثْتها إِلَى الْأَسدِي و لَمْ أَكْتبْ ما لِي فِيها فَورد وصلَتْ خمْسمِائَةِ دِرْهمٍ لَك مِنْها عِشْرونَ دِرْهماً

H 1368, Ch. 125, h 23
Ali ibn Muhammad has narrated from Muhammad ibn Ali ibn Shadhan al-Naysaburi who has said the following:
"Five hundred Dirhams less twenty were collected with me. I decided to send them but I did not like sending five hundred less twenty. I then added twenty Dirhams to it from my own money and sent them to al-Asadi without any mention of what was therein. The message that came to me said, 'We have recived five hundred Dirhams of which twenty were your money (that you had added to it).'"

٢٤- الْحسيْن بْن محمدٍ الْأَشْعرِي قَالَ كَانَ يرد كِتاب أَبِي محمدٍ ع فِي الْإِجْراءِ علَى الْجنْيدِ قَاتِل فَارِس و أَبِي الْحسنِ و آخر فَلَما مضى أَبو محمدٍ ع ورد اسْتِئْناف مِن الصاحِبِ لِإِجْراءِ أَبِي الْحسنِ و صاحِبِهِ و لَمْ يرِدْ فِي أَمرِ الْجنْيدِ بِشيْءٍ قَالَ فَاغْتممْت لِذَلك فَورد نَعي الْجنْيدِ بعْد ذَلك

H 1369, Ch. 125, h 24
It is narrated from al-Husayn ibn Muhammad al-Ash'ari who has said the following:
"The letters of abu Muhammad, recipient of divine supreme covenant, would come about the matters related to al-Junayd, who eliminated Faris, abu al-Hassan and others. When he passed away letters about the issues related to abu al-Hassan and his friend continued coming from (Imam al-Mahdi, recipient of divine supreme covenant) but there was no mention of al-Junayd. I felt depressed about it. (Soon) thereafter, the news of the death of al-Junayd reached us.'"

٢٥- عِلِي بْن محمدٍ عنْ محمدِ بْنِ صالِحٍ قَالَ كَانتْ لِي جارِيةٌ كُنت مُعْجباً بِها فَكَتبت أَسْتأْمِر فِي اسْتِيلَادِها فَورد اسْتَوْلِدْها و يفْعلُ الله ما يشاءُ فَوطِئْتها فَحبِلَتْ ثُم أَسْقَطَتْ فَماتتْ

H 1370, Ch. 125, h 25
Ali ibn Muhammad has narrated from Muhammad ibn Salih who has said the following:
"I had a female slave that had attracted my attention. I wrote to him (Imam al-Mahdi), recipient of divine supreme covenant, requesting permission to have a child from her. The answer came, 'You may do so but Allah does whatever He wants.' I went to bed with her and she became pregnant. The fetus fell off prematurely and she died.'"

٢٦- عِلِي بْن محمدٍ قَالَ كَانَ ابْن الْعجمِي جعلَ ثُلُثَه لِلناحِيةِ و كَتب بِذَلك و قَدْ كَانَ قَبلَ إِخْراجِهِ الثلُثَ دفَع مالًا لِابْنِهِ أَبِي الْمِقْدامِ لَمْ يطِلِعْ علَيْهِ أَحد فَكَتب إِلَيْهِ فَأَين الْمالُ الذِي عزلْته لِأَبِي الْمِقْدامِ

H 1371, Ch. 125, h 26
Ali ibn Muhammad has said the following:
"Ibn al-'Ajami in his will had set aside one third of his properties for the Holy Location (office of the Imam, recipient of divine supreme covenant) and had written about it to the office of the Imam. Before he took the one third out of his properties he gave a certain amount to his son, abu al-Miqdam, of which no one had any knowledge. He (Imam al-Mahdi), recipient of divine supreme covenant, wrote to him, 'Where is the property that you took out for abu al-Miqdam?'"

٢٧- عِلِي بْن محمدٍ عنْ أَبِي عقِيلٍ عِيسى بْنِ نصْرٍ قَالَ كَتب عِلِي بْن زِيادٍ الصيْمرِي يسْأَلُ كَفَناً فَكَتب إِلَيْهِ إِنك تحْتاج إِلَيْهِ فِي سنةِ ثَمانِين فَمات فِي سنةِ ثَمانِين و بعثَ إِلَيْهِ بِالْكَفَنِ قَبلَ موْتِهِ بِأَيامٍ

H 1372, Ch. 125, h 27
Ali ibn Muhammad has narrated from abu 'Aqil 'Isa ibn Nasr who has said the following:
"Ali ibn Ziyad al-Saymari wrote a letter to request a shroud. He (al-Mahdi), recipient of divine supreme covenant, wrote back to him, 'You will need it in the year eighty.' He died in the year eighty and the shroud was sent to him a few days before his death."

٢٨- عِلِي بْن محمدٍ عنْ محمدِ بْنِ هارونَ بْنِ عِمْرانَ الْهمذَانِي قَالَ كَانَ لِلناحِيةِ علَي خمْسمِائَةِ دِينارٍ قَضِقْت بِها ذَرْعاً ثُم قُلْت فِي

H 1373, Ch. 125, h 28
Ali ibn Muhammad has narrated from Muhammad ibn Harun ibn 'Imran al-Hamadani who has said the following:
"I owed five hundred Dinars to the Holy Location (office of Imam al-Mahdi, recipient of divine supreme covenant). I felt

extremely depressed about it. I said to myself, ‘The stores that I have bought were for five hundred thirty Dinars. I will set them aside for the Holy Location (office of Imam al-Mahdi, recipient of divine supreme covenant).’ However I had not said anything in words. He wrote to Muhammad ibn Ja‘far, ‘Take possession of the stores from Muhammad ibn Harun as payment for the five hundred Dinars that he owed us.’”

نفْسِي لِي حوانِيت اشْتريْتها بِخمْسِمائَةٍ و ثَلَاثِين دِيناراً قَدْ جعلْتها لِلناحِيةِ بِخمْسِمائَةِ دِينارٍ و لَمْ أُنطِقْ بِها فَكتب إِلَى محمدِ بْنِ جعْفَرٍ اقْبِضِ الْحوانِيت مِنْ محمدِ بْنِ هارونَ بِالْخمْسِمائَةِ دِينارٍ الَّتِي لَنا علَيْهِ

H 1374, Ch. 125, h 29

Ali ibn Muhammad has said the following:

“Ja‘far (the impostor) sold certain items. Of the items that he sold was a Ja‘fari (descendents of Ja‘far ibn abu Talib) female child that they (family of abu Muhammad, recipient of divine supreme covenant) had brought up. A certain ‘Alawi person informed the buyer all about the female child and.the buyer said, ‘I will be glad to return her if someone will pay me what I have paid.’ He then informed the people of the Holy Location (office of Imam al-Mahdi, recipient of divine supreme covenant). They sent forty one Dinars to the slave trader and asked him to return her to her people.’”

٢٩- عِلِي بْن محمدٍ قَالَ باع جعْفَر فِيمنْ باع صبِيةً جعْفَرِيةً كَانتْ فِي الدارِ يربونها فَبعثَ بعْض الْعلَوِيين و أَعْلَم الْمشْتري خبرها فَقَالَ الْمشْتري قَدْ طَابتْ نفْسِي بِردها و أَنْ لَا أُرزأَ مِنْ ثَمنِها شيْئاً فَخذْها فَذَهب الْعلَوِي فَأَعْلَم أَهْلَ الناحِيةِ الْخبر فَبعثُوا إِلَى الْمشْتري بِأَحدٍ و أَربعِين دِيناراً و أَمروه بِدفْعِها إِلَى صاحِبِها

H 1375, Ch. 125, h 30

Al-Husayn ibn al-Hassan al-‘Alawi has said the following:

“A man who was an informer for Ruz Hassani with another man with him once said to Ruz, ‘This man (al-Mahdi), recipient of divine supreme covenant, is out there. Money is collected for him. He has representatives in many places. They mentioned his representatives by their names in different areas. This news reached ‘Ubayd Allah ibn Sulayman, the Vizier. The Vizier decided to arrest these representatives. The Sultan said, ‘Find out. Where is this man? This is a serious matter.’ ‘Ubayd Allah ibn Sulayman then said, ‘We will arrest the representatives, the agents.’ The Sultan said, ‘No, you must send your undercover agents who should pose to them as devotees ready to pay their dues to their Imam. If they accept the funds then arrest them.’ The narrator has said that a message came out from the Holy Location (office of Imam al-Mahdi, recipient of divine supreme covenant) to inform all the representatives not to accept any dues from anyone, deny knowing anything about the Imam and say that they have no information. A man who was an undercover agent came to Muhammad ibn Ahmad whom he did not know. The undercover agent spoke to him privately and said, ‘I have certain funds with me and I want them to be delivered to the Holy Location (office of Imam al-Mahdi, recipient of divine supreme covenant).’ Muhammad said to him, ‘You have made a mistake. I do not know anything about it.’ He insisted and tried to show kindness and Muhammad denied having any knowledge of it. The spies spread to all places but the representatives would refuse to accept any funds because of the message that was delivered to them beforehand.”

٣٠- الْحسيْن بْن الْحسنِ الْعلَوِي قَالَ كَانَ رجلٌ مِنْ ندماءِ روزحسنى و آخر معه فَقَالَ لَه هو ذَا يجْبِي الْأَموالَ و لَه وكَلَاءُ و سمَّوْا جمِيع الْوكَلَاءِ فِي النواحِي و أَنهى ذَلِك إِلَى عبْيدِ اللهِ بْنِ سلَيمانَ الْوزِيرِ فَهم الْوزِير بِالْقَبضِ علَيْهِمْ فَقَالَ السلْطَانُ اطْلُبوا أَين هذَا الرجلُ فَإِن هذَا أَمر غَلِيظٌ فَقَالَ عبْيد اللهِ بْن سلَيمانَ نقْبِض علَى الْوكَلَاءِ فَقَالَ السلْطَانُ لَا و لَكِنْ دسوا لَهمْ قَوْماً لَا يعْرفُونَ بِالْأَموال فَمنْ قَبض مِنْهمْ شيْئاً قُبِض علَيْهِ قَالَ فَخرج بِأَنْ يتقَدم إِلَى جمِيع الْوكَلَاءِ أَنْ لَا يأْخذُوا مِنْ أَحدٍ شيْئاً و أَنْ يمْتنِعوا مِنْ ذَلِك و يتجاهلُوا الْأَمر فَاندس لِمحمدِ بْنِ أَحْمد رجلٌ لَا يعْرِفُه و خلَا بِهِ فَقَالَ معِي مالٌ أُرِيد أَنْ أُوصِلَه فَقَالَ لَه محمد غَلِطْت أَنا لَا أَعْرِف مِنْ هذَا شيْئاً فَلَمْ يزلْ يتلَطفُه و محمد يتجاهلُ علَيْهِ و بثوا الْجواسِيس و امْتنع الْوكَلَاءُ كُلهمْ لِما كَانَ تقَدم إِلَيْهِمْ

H 1376, Ch. 125, h 31

Ali ibn Muhammad has said the following:

“A prohibition to visit the Quryash cemetery and al-Hira (Karbala) came out of the Holy Location (office of Imam al-Mahdi, recipient of divine supreme covenant). After a few months the Vizier (abu al-Fath Ja‘far ibn Furat) summoned al-Baqtia, and said to him, ‘Meet the clan of banu Furat and al-Bursiyin and tell them not to visit Quraysh cemetery; the Sultan has decided to have all those who visit these places be arrested.’”

٣١- عِلِي بْن محمدٍ قَالَ خرج نهْي عنْ زِيارةِ مقَابِرِ قُرَيْشٍ و الْحيْرِ فَلَما كَانَ بعْد أَشْهرٍ دعا الْوزِير الْباقَطَائِي فَقَالَ لَه الْق بِني الْفُراتِ و الْبرْسِيين و قُلْ لَهمْ لَا يزوروا مقَابِر قُرَيْشٍ فَقَدْ أَمر الْخلِيفَةُ أَنْ يتفَقد كُل منْ زار فَيقْبض علَيْهِ

بَابُ مَا جَاءَ فِي اِلاثْنيْ عَشَرَ وَ النص عَلَيْهِمْ ع

١ - عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد ْبنِ محمدٍ الْبرْقي عنْ أَبِي هاشِمٍ داود ْبنِ الْقَاسِمِ الْجعْفَرِي عنْ أَبِي جعْفَرٍ الثانِي ع

قَالَ أَقْبلَ أَمِير الْمؤْمِنِين ع و معه الْحسن ْبن عِلِي ع و هو متكِى علَى يدِ سلْمانَ فَدخلَ الْمسْجِد الْحرام فَجلَس إِذْ أَقْبلَ رجلٌ حسن الْهيْئَةِ و اللباسِ فَسلم علَى أَمِير الْمؤْمِنِين فَرد علَيْهِ السلَام فَجلَس ثُم قَالَ يا أَمِير الْمؤْمِنِين أَسْأَلُك عنْ ثَلَاثِ مسائِلَ إِنْ أَخْبرْتنِي بِهِن عِلِمْت أَن الْقَوْم ركِبوا مِنْ أَمرِك ما قُضِي علَيْهِمْ و أَنْ لَيسوا بِمأْمونِين فِي دْنياهمْ و آخِرتِهِمْ و إِنْ تكُن الْأُخْرى عِلِمْت أَنك و هُمْ شرع سواءٌ فَقَالَ لَه أَمِير الْمؤْمِنِين ع سلْنِي عما بدا لَك قَالَ أَخْبِرْنِي عنِ الرجلِ إِذَا نام أَين تذْهب روحه و عنِ الرجلِ كَيف يذْكُر و ينْسى و عنِ الرجلِ كَيف يشْبِه ولَده الْأَعْمام و الْأَخْوالَ فَالْتفَت أَمِير الْمؤْمِنِين ع إِلَى الْحسنِ فَقَالَ يا أَبا محمدٍ أَجِبْه قَالَ فَأَجابه الْحسن ع فَقَالَ الرجلُ أَشْهد أَنْ لَا إِلَه إِلا الله و لَمْ أَزلْ أَشْهد بِها و أَشْهد أَن محمداً رسولُ اللهِ و لَمْ أَزلْ أَشْهد بِذَلك و أَشْهد أَنك وصِي رسول اللهِ ص و الْقَائِم بِحجتِهِ و أَشار إِلَى أَمِير الْمؤْمِنِين و لَمْ أَزلْ أَشْهد بِها و أَشْهد أَنك وصِيه و الْقَائِم بِحجتِهِ و أَشار إِلَى الْحسنِ ع و أَشْهد أَن الْحسيْن ْبن عِلِي وصِي أَخِيهِ و الْقَائِم بِحجتِهِ بعْده و أَشْهد علَى عِلِي ْبنِ الْحسيْنِ أَنه الْقَائِم بِأَمرِ الْحسيْنِ بعْده و أَشْهد علَى محمدِ ْبنِ عِلِي أَنه الْقَائِم بِأَمرِ عِلِي ْبنِ الْحسيْنِ و أَشْهد علَى جعْفَرِ ْبنِ محمدٍ بِأَنه الْقَائِم بِأَمرِ محمدٍ و

Chapter One Hundred Twenty Six

The Statements and the Explicit Texts that Confirm Leadership With Divine Authority of the Twelve Imam (Leaders with Divine Authority), Recipients of Divine Supreme Covenant

H 1377, Ch. 126, h 1

A number of our people have narrated from Ahmad ibn Muhammad al-Barqi from abu Hashim Dawud ibn al-Qasim al-Ja'fari from abu Ja'far al-Thani who has said the following:

"Once Amir al-Mu'minin Ali came, with al-Hassan ibn Ali, recipients of divine supreme covenant, and he was holding the hand of Salman for support. He entered the sacred Mosque (in Makka) and sat down. Then a handsome and well-dressed man came. He offered the greeting of peace to Amir al-Mu'minin Ali, recipient of divine supreme covenant, who answered his greetings likewise and he sat down. He then said, 'I will ask you, O Amir al-Mu'minin, three questions. If you answer them I then acknowledge that the people who have acted against you in the matters of leadership after the Holy Prophet, recipient of divine supreme covenant, have acted against their own selves. Their actions have taken away peace from them in this world as well in the next life. Otherwise (if you cannot answer) you and those people will be the same.'

"Amir al-Mu'minin Ali, recipient of divine supreme covenant, said, 'Ask whatever you like.' He said, 'Tell me about the man who sleeps. Where does his spirit go? Tell me about the man, how he remembers and forgets? Tell me about the man, how do his children become similar to the aunts and uncles?'

"Amir al-Mu'minin Ali turned to al-Hassan, recipient of divine supreme covenant, and said, 'O abu Muhammad, answer him.' Al-Hassan, recipient of divine supreme covenant, answered his questions. The man then said, 'I testify that no one deserves to be worshipped and obeyed besides Allah and I continue to testify to this fact. I testify that Muhammad is the Messenger of Allah and I continue to testify to this fact. I testify that you are the executor of the will of the Messenger of Allah and that you are the person in charge of this task (Leadership with Divine Authority) with His authorization.' He pointed out to Amir al-Mu'minin, recipient of divine supreme covenant, with his hand. He then said, 'I continue to testify to this fact. I testify that you are the executor of his (Amir al-Mu'minin's will and the person in charge of this task (Leadership with Divine Authority) by His authorization after him (Amir al-Mu'minin, recipient of divine supreme covenant).'

"He pointed out with his hand to al-Hassan, recipient of divine supreme covenant. Then he said, 'I continue to testify to this fact. I testify that al-Husayn ibn Ali, recipient of divine supreme covenant, will be the executor of the will of his brother and the person in charge of this task (Leadership with Divine Authority) with His authorization after him. I testify in support of Ali ibn al-Husayn, recipient of divine supreme covenant, that he will be the person in charge of the task of al-Husayn, recipient of divine supreme covenant, after him.

"I testify that Muhammad ibn Ali will be the person in charge of the task of Ali ibn al-Husayn, recipient of divine supreme covenant, after him.

"I testify that Ja'far ibn Muhammad, recipient of divine supreme covenant, will be the person in charge of the task of Muhammad ibn Ali, recipients of divine supreme covenant.

أَشْهد علَى موسى أنه الْقَائِم بِأَمرِ جعْفَرِ بْنِ محمدٍ و أَشْهد علَى علِي بْنِ موسى أنه الْقَائِم بِأَمرِ موسى بْنِ جعْفَرٍ و أَشْهد علَى محمدِ بْنِ علِي أنه الْقَائِم بِأَمرِ علِي بْنِ موسى و أَشْهد علَى علِي بْنِ محمدٍ بِأنه الْقَائِم بِأَمرِ محمدِ بْنِ علِي و أَشْهد علَى الْحسنِ بْنِ علِي بِأنه الْقَائِم بِأَمرِ علِي بْنِ محمدٍ و أَشْهد علَى رجلٍ مِنْ ولْدِ الْحسنِ لَا يكنى و لَا يسمى حتى يظْهر أَمره فَيمْلَأها عدْلًا كما ملِئَتْ جوْراً و السلَام علَيْك يا أَمِير الْمؤْمِنِين و رحْمةُ اللهِ و بركَاته ثُم قَام فَمضى فَقَالَ أَمِير الْمؤْمِنِين يا أَبا محمدٍ اتبعْه فَانظُرْ أَين يقْصِد فَخرج الْحسن بْن علِي ع فَقَالَ ما كَانَ إِلا أَنْ وضع رِجْله خارِجاً مِن الْمسْجِدِ فَما درْيت أَين أَخذَ مِنْ أَرضِ اللهِ فَرجعْت إِلَى أَمِير الْمؤْمِنِين ع فَأَعْلَمْته فَقَالَ يا أَبا محمدٍ أَ تعْرِفُه قُلْت الله و رسولُه و أَمِير الْمؤْمِنِين أَعْلَم قَالَ هو الْخضِر ع

"I testify that Musa ibn Ja'far, recipient of divine supreme covenant, will be the person in charge of the task of Ja'far ibn Muhammad after him.

"I testify that Ali ibn Musa, recipient of divine supreme covenant, will be the person in charge of the task of Musa ibn Ja'far, recipient of divine supreme covenant.

"I testify that Muhammad ibn Ali, recipient of divine supreme covenant, will be the person in charge of the task of Ali ibn Musa, recipient of divine supreme covenant, after him.

"I testify that Ali ibn Muhammad, recipient of divine supreme covenant, will be the person in charge of the task of Muhammad ibn Ali, recipient of divine supreme covenant, after him.

"I testify that al-Hassan ibn Ali, recipients of divine supreme covenant, will be the person in charge of the task of Ali ibn Muhammad, recipients of divine supreme covenant, after him.

"I testify in support of a man from the children of al-Hassan, recipient of divine supreme covenant, who will not be mentioned by his Kunya (father or son of so and so) or his name until he will rise with Divine Authority and power to fill the earth with justice after its being filled with injustice.

"I offer you my greeting of peace O Amir al-Mu'minin, recipient of divine supreme covenant, and pray to Allah to grant you blessings and holiness.' He then stood up and left.

"Amir al-Mu'minin, recipient of divine supreme covenant, said, 'O abu Muhammad, recipient of divine supreme covenant, follow him to look where he went.' Al-Hassan ibn Ali, recipient of divine supreme covenant, went outside to find out (and came back) and said, 'As soon as he stepped out of the Mosque I could not figure out in which direction of the earth of Allah did he disappear. Thus I have returned to Amir al-Mu'minin, recipient of divine supreme covenant, and informed him (what I saw).' He said, 'O abu Muhammad, do you know him?' I (al-Hassan ibn Ali, recipient of divine supreme covenant) said, 'Allah, the Messenger of Allah and Amir al-Mu'minin, recipient of divine supreme covenant, know best.' He said, 'He was al-Khidr, peace be up on him.'"

H 1378, Ch. 126, h 2

Also Muhammad ibn Yahya has narrated from Muhammad ibn al-Hassan al-Saffar from Ahmad ibn abu 'Abd Allah from abu Hashim a similar *Hadith*.

٢- و حدثَنِي محمد بْن يحْيى عنْ محمدِ بْنِ الْحسنِ الصفارِ عنْ أَحْمد بْنِ أَبِي عبْدِ اللهِ عنْ أَبِي هاشِمٍ مِثْله سواءً قَالَ محمد بْن يحْيى فَقُلْت لِمحمدِ بْنِ الْحسنِ يا أَبا جعْفَرٍ ودِدْت أَن هذَا الْخبر جاءَ مِنْ غيْرِ جِهةِ أَحْمد بْنِ أَبِي عبْدِ اللهِ قَالَ فَقَالَ لَقَدْ حدثَنِي قَبْلَ الْحيْرةِ بِعشْرِ سِنِين

"Muhammad ibn Yahya has said, 'I said to Muhammad ibn al-Hassan, 'O abu Ja'far I wish this was narrated through a chain of narrators other then Ahmad ibn 'Abd Allah.' He said, 'He, Ahmad ibn 'Abd Allah, had narrated this to me ten years before the confusion.'"

Note: Ahmad ibn abu 'Abd Allah is Ahmad ibn Khalid Barqi who is one of the trusted narrators of *Hadith*. He has written many books of which only "Mahasin" is available. He narrated from weak narrators also for which reason Ahmad ibn Muhammad ibn 'Isa sent him away from Qum. However, later they made peace and apologized. "Confusion" is a hint of his very old age or to his sending him out of Qum.

H 1379, Ch. 126, h 3

Muhammad ibn Yahya and Muhammad ibn 'Abd Allah have narrated from 'Abd Allah ibn Ja'far from al-Hassan ibn Zarif and Ali ibn Muhammad from Salih ibn abu Hammad from Bakr ibn Salih from 'Abd al-Rahman ibn Salim from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

٣- محمد بْن يحْيى و محمد بْن عبْدِ اللهِ عنْ عبْدِ اللهِ بْنِ جعْفَرٍ عنِ الْحسنِ بْنِ ظَرِيفٍ و علِي بْن محمدٍ عنْ صالِحِ بْنِ أَبِي حمادٍ عنْ بكْرِ بْنِ صالِحٍ عنْ عبْدِ الرحْمنِ بْنِ سالِمٍ عنْ أَبِي بصِيرٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ قَالَ أَبِي لِجابِرِ بْنِ عبْدِ اللهِ الْأَنصارِي إِن لِي إِلَيْك حاجةً فَمتى يخِف علَيْك أَنْ أَخْلُو بِك فَأَسْأَلَك عنْها فَقَالَ لَه جابِر أَي الْأَوْقَاتِ أَحْبَبْته فَخلَا بِهِ فِي بعْضِ الْأَيامِ

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Once, my father said to Jabir ibn 'Abd Allah al-Ansari, 'I need your help in a certain issue. When do you think it will be convenient for you that we meet privately and I will ask you about it?' He (Jabir) said, 'Whenever you like it will be alright for me.' One day when they met each other he, recipient of

فَقَالَ لَه يا جابِر أَخْبِرْني عنِ اللَّوْحِ الذِي رأَيته فِي يدِ أُمي فَاطِمةَ ع بِنْتِ رسول اللهِ ص و ما أَخْبرتْك بِهِ أُمي أَنه فِي ذَلِك اللَّوْحِ مكْتوب فَقَالَ جابِر أَشْهد بِاللهِ أَني دخلْت علَى أُمك فَاطِمةَ ع فِي حياةِ رسول اللهِ ص فَهنْيتها بِولَادةِ الْحسْينِ و رأَيت فِي يدِيها لَوْحاً أَخْضر ظَنَنت أَنه مِنْ زمردٍ و رأَيت فِيهِ كِتاباً أَبيض شِبه لَوْنِ الشمْسِ فَقُلْت لَها بِأَبِي و أُمي يا بِنْت رسول اللهِ ص ما هذَا اللَّوْح فَقَالَتْ هذَا لَوْح أَهْداه الله إِلَى رسولِهِ ص فِيهِ اسْم أَبِي و اسْم بَعْلِي و اسْم ابْني و اسْم الْأَوْصِياءِ مِنْ ولْدِي و أَعْطَانِيهِ أَبِي لِيبشرنِي بِذَلِك قَالَ جابِر فَأَعْطَتنِيهِ أُمك فَاطِمةُ ع فَقَرأْته و اسْتَنسخْته فَقَالَ لَه أَبِي فَهلْ لَك يا جابِر أَنْ تَعْرِضه علَي قَالَ نعَمْ فَمشى معه أَبِي إِلَى مَنْزِلِ جابِرٍ فَأَخْرج صحِيفَةً مِنْ رق فَقَالَ يا جابِر انْظُرْ فِي كِتابِك لِأَقْرأَ أَنا علَيْك فَنظَر جابِر فِي نسْخةِ فَقَرأَه أَبِي فَما خالَف حرْف حرْفاً فَقَالَ جابِر فَأَشْهد بِاللهِ أَني هكَذَا رأَيته فِي اللَّوْحِ مكْتوباً

divine supreme covenant, said, ‘O Jabir, tell me about the tablet that you saw in the hand of my great-great-great grandmother, Fatimah, recipient of divine supreme covenant, daughter of the Messenger of Allah. Tell me of what she said to you about the tablet and the writing on it?’

“Jabir then said, ‘I ask Allah to testify (to the truth of what I experienced that day). Once I went to see your great-great-great grandmother, Fatimah, recipient of divine supreme covenant, in the lifetime of the Messenger of Allah. I congratulated her for the birth of al-Husayn, recipient of divine supreme covenant, and I saw in her hand a green tablet that I think was made of Emerald (precious gem). I saw on it a white writing that was shining like the color of sun.

“I then said to her, ‘May Allah keep my soul and the souls of my parents in service for your cause, O daughter of the Messenger of Allah, what is this tablet?’ She said, ‘This is a tablet that Allah has given as a gift to His Messenger. In it there is the name of my father, the name of my husband, the names of my two sons and the names of the executors of the wills of my (special) descendents. My father gave it to me as a gift and glad news.’

“Jabir then said, ‘Your great-great-great grandmother, recipient of divine supreme covenant, then gave the tablet to me. I read it and made a copy of it.’ My father then said, ‘O Jabir can you show that copy (that you made from the tablet) to me?’ He said, ‘Yes, I can show it to you.’ My father went with him to his house and he brought to light a tablet of parchment. He then said, ‘O Jabir, look carefully at your writing to see how I read it for you.’ Jabir then kept looking at his handwriting while my father read and his reading was exactly letter by letter the same as what Jabir had in his copy. Jabir then said, ‘I ask Allah to testify to the truth of my words that this is what I saw was written on the tablet:

بِسْمِ اللهِ الرحْمنِ الرحِيمِ

(I begin) in the Name of Allah, the Beneficent, the Merciful.

هذَا كِتاب مِن اللهِ الْعزِيزِ الْحكِيمِ لِمحمدٍ نبِيهِ و نورِهِ و سفِيرِهِ و حِجابِهِ و دلِيلِهِ نزلَ بِهِ الروح الْأَمِين مِنْ عِنْدِ رب الْعالَمِين عظِّمْ يا محمد أَسْمائِي و اشْكُرْ نعْمائِي و لَا تجْحدْ آلَائِي إِني أَنا الله لَا إِلَه إِلا أَنا قَاصِم الْجبارِين و مدِيلُ الْمظْلُومِين و ديانُ الدينِ إِني أَنا الله لَا إِلَه إِلا أَنا فَمنْ رجا غَيْر فَضْلِي أَوْ خاف غَيْر عدْلِي عذَّبته عذَاباً لَا أُعذبه أَحداً مِن الْعالَمِين فَإِياي فَاعْبدْ و علَي فَتوكلْ إِني لَمْ أَبعثْ نبِياً فَأَكْمِلَتْ أَيامه و انْقَضتْ مدته إِلا جعلْت لَه وصِياً و إِني فَضلْتك علَى الْأَنبِياءِ و فَضلْت وصِيك علَى الْأَوْصِياءِ و أَكْرَمتك بِشِبْلَيْك و سِبْطَيْك حسنٍ و حسَيْنٍ فَجعلْت حسناً مَعْدِنَ عِلْمِي بَعْد انْقِضاءِ

This is a document from Allah, the Most Majestic, the Most Wise, for Muhammad, His Prophet, recipient of divine supreme covenant, His light, His ambassador, His barrier (Hijab) and His guide (for people). The trusted Spirit has brought it from the Lord of the worlds. O Muhammad, acknowledge the greatness of My names and pay thanks for My bounties. Do not hide My favors. I Am Allah and no one deserves to be worshipped and obeyed besides Me. I break down the transgressors and grant wealth to the oppressed. I Am the One Who has established the religion. I Am Allah. No one deserves to be worshipped and obeyed besides Me. Whoever expects to receive any distinction from someone other than Me or have fear of the justice of someone other Me I will cause him to suffer a torment the like of which I will cause no one else of the creatures of the worlds to suffer. Worship only Me and place your trust only in Me.

“I have not sent any prophet without, upon the completion of his days, appointing the executor of his will. I have given preference to you over the prophets and I have given preference to the executor of your will over the executors of the wills (of the other prophets). I have granted you honor through your two brave grandsons, al-Hassan and al-Husayn, recipients of divine supreme covenant. I have made al-Hassan, recipient of divine supreme covenant, to be the treasurer of My knowledge after the completion of the time of his father. I have made al-Husayn,

recipient of divine supreme covenant, to be the keeper of My revelation *Wahy* (inspiration). I have granted him nobility through martyrdom and made his end triumphant. He will be the best of the martyrs and of the highest degree in the rank of the martyrs. I have kept My perfect word with him and My extremely clear authority and proof available for him. Through his descendent I will give good rewards to people or cause them to suffer torments. The first of them will be Ali (ibn al-Husayn), master of the worshippers, and the beauty of My friends of the past. Then will be his son who will be very similar to his grandfather, the praised one, Muhammad al-Baqir, the one very deeply founded in My knowledge and the source and mine of My wisdom. Those who have doubts about Ja'far will soon be destroyed. Whoever rejects him will be like one who rejects Me. The true words have already come from Me that I will dignify the position of Ja'far and will grant him joy and happiness for his followers, supporters and friends.

"After him Musa will live at the time of a blind, confusing and dark mischief. (He will live among the people) because the system of obedience to Me does not break down and my authority (proof of My existence) does not remain obscure. The thirst (for knowledge and guidance) of My friends will be quenched with sufficient measures. Whoever rejects any one of them has rejected my favors. Whoever changes my signs and verses of my book has accused Me with lies.

"Woe is to those who fabricate lies and reject (the truth) after the completion of the time of Musa, My servant, My beloved, My chosen one about Ali (al-Rida). (Ali al-Rida) who is My *wali* (the one who possesses Divine Authority), My supporter, the one on whom I will place the task of prophet-hood and examine how he will deal with it. An arrogant devil will murder him. He will be buried in the city built by the virtuous servant (of Allah) next to the worst of My creatures. The words of truth have already been established that I will grant him joy and happiness with the birth of his son, Muhammad, his successor and the heir of his knowledge. He is the source and fountainhead of My knowledge, the right place for My secrets and My authority over My creatures. Whoever believes in him I will make paradise his dwelling and will grant him the ability to intercede for seventy people from his family of whom everyone may have become subject to hell-fire.

"I will make the end for his son, Ali, to arrive at salvation. Ali is My *wali* (the one who possesses Divine Authority), My supporter, the testimony in My creatures and My trustee in My revelation. From him I will make to come out a preacher to My way and a treasure of My Knowledge, al-Hassan. I will complete it with his son (M.H.M.D.), a blessing for the worlds. One will be able to find in him the perfection of Musa (Moses), the beauty of Jesus and the patience of Ayyub. My friends in his time will become weak. Their heads will be sent as gifts like the heads of the Turks and Daylam. They will be murdered and burned. They will live in fear, frightened and fearful. The earth will be stained with their blood and wailing and lamentations will become widepread in their women. These will possess My authority and through them I will remove the blind and dark mischief. Through them I will remove uncertainties, sufferings and shackles. These are the ones upon whom the blessings and forgiveness of their Lord descend and they are the ones who provide guidance.'"

مدةِ أَبِيهِ و جعلْت حسْياً خازِنَ وحْيِي و أَكْرمْته بِالشهادةِ و ختمْت لَه بِالسعادةِ فَهو أَفْضلُ من اسْتشْهد و أَرفَع الشهداءِ درجةً جعلْت كَلِمتِي التامةَ معه و حجتِي الْبالِغةَ عِنْده بِعِتْرتِهِ أُثِيب و أُعاقِب أَولُهمْ عِلِي سيد الْعابِدِين و زيْن أَولِيائِي الْماضِين و ابنه شِبْه جدِهِ الْمحْمودِ محمد الْباقِر عِلْمِي و الْمعْدِنُ لِحِكْمتِي سيهْلك الْمرْتابونَ فِي جعْفَرٍ الراد عَلَيْهِ كَالراد علَي حق الْقَوْلُ مِني لَأُكْرِمن مثْوى جعْفَرٍ و لَأُسرنه فِي أَشْياعِهِ و أَنصارِهِ و أَولِيائِهِ أُتِيحتْ بعْده موسى فِتنةٌ عمْياءُ حِنْدِس لِأَن خيْطَ فَرضِي لَا يُنقَطِع و حجتِي لَا تخْفَى و أَن أَولِيائِي يسْقَوْنَ بِالْكَأْسِ الْأَوفَى منْ جحد واحِداً مِنْهمْ فَقَدْ جحد نِعْمتِي و منْ غَير آيةً مِنْ كِتابِي فَقَدِ افْترى علَي وَيلٌ لِلْمفْتِرِين الْجاحِدِين عِنْد انْقِضاءِ مدةِ موسى عبْدِي و حبِيبِي و خِيرتِي فِي عِلِي ولِيي و ناصِرِي و منْ أَضع علَيْهِ أَعْباءَ النبوةِ و أُمتحِنه بِالاضْطِلَاعِ بِها يقْتلُه عِفْرِيت مسْتكْبِر يدْفَن فِي الْمدِينةِ الَتِي بناها الْعبْد الصالِح إِلَى جنْبِ شر خلْقِي حق الْقَوْلُ مِني لَأُسرنه بِمحمدٍ ابْنِهِ و خلِيفَتِهِ مِنْ بعْدِهِ و وارِثِ عِلْمِهِ فَهو معْدِنُ عِلْمِي و موْضِع سِرِي و حجتِي علَى خلْقِي لَا يؤْمِن عبْد بِهِ إِلا جعلْت الْجنةَ مثْواه و شفَّعته فِي سبْعِين مِنْ أَهلِ بيْتِهِ كُلهمْ قَدِ اسْتوْجبوا النار و أَخْتِم بِالسعادةِ لِابْنِهِ عِلِي ولِيي و ناصِرِي و الشاهِدِ فِي خلْقِي و أَمِينِي علَى وحْيِي أُخْرِج مِنْه الداعِي إِلَى سبِيلِي و الْخازِنَ لِعِلْمِي الْحسن و أُكْمِلُ ذَلِك بِابْنِهِ مح‌مد رحْمةً لِلْعالَمِين عَلَيْهِ كَمالُ موسى و بهاءُ عِيسى و صبْر أَيوب فَيذَل أَولِيائِي فِي زمانِهِ و تتهادى رُءُوسهمْ كَما تتهادى رُءُوس التُرْكِ و الدَيْلَمِ فَيقْتلُونَ و يحْرقُونَ و يكُونونَ خائِفِين مرْعوبِين وجِلِين تصْبغُ الْأَرض بِدِمائِهِمْ و يفْشو الْوَيْلُ و الرنةُ فِي نِسائِهِمْ أُولَئِك أَولِيائِي حقًّا بِهِمْ أَدفَع كُل فِتنةٍ عمْياءَ حِنْدِسٍ و بِهِمْ أَكْشِف الزلَازِلَ و أَدفَع الْآصار و الْأَغْلَالَ أُولَئِك علَيْهِمْ صلَوات مِنْ ربهِمْ و رحْمةٌ و أُولَئِك هم الْمهْتدونَ

قَالَ عَبْد الرحْمنِ بْن سالِمٍ قَالَ أَبو بصِيرٍ لَوْ لَمْ تسْمعْ فِي دهْرِك إِلا هذَا الْحدِيثَ لَكَفَاك قَصْنه إِلا عنْ أَهْلِهِ

"'Abd al-Rahman ibn Salim has said that abu Basir said, 'Even if you hear no other *Hadith* expect this, it will be enough for you. Protect it against everyone except the deserving people.'"

٤ - عِلِي بْن إِبراهِيم عنْ أَبِيهِ عنْ حمادِ بْنِ عِيسى عنْ إِبراهِيم بْنِ عمر الْيمانِي عنْ أَبانِ بْنِ أَبِي عياشٍ عنْ سلَيْمِ بْنِ قَيْسٍ و محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنِ ابْنِ أَبِي عمَيْرٍ عنْ عمر بْنِ أُذَيْنةَ و عِلِي بْن محمدٍ عنْ أَحْمد بْنِ هِلَالٍ عنِ ابْنِ أَبِي عمَيْرٍ عنْ عمر بْنِ أُذَيْنةَ عنْ أَبانِ بْنِ أَبِي عياشٍ عنْ سلَيْمِ بْنِ قَيْسٍ قَالَ سمِعْت عَبْد اللهِ بْن جعْفَرٍ الطيارِ يقُولُ كُنا عِنْد معاوِيةَ أَنا و الْحسن و الْحسَيْن و عَبْد اللهِ بْن عباسٍ و عمر ابْن أُم سلَمةَ و أُسامةُ بْن زَيْدٍ فَجرى بَيْنِي و بَيْن معاوِيةَ كَلَام فَقُلْت لِمعاوِيةَ سمِعْت رسولَ اللهِ ص يقُولُ أَنا أَوْلَى بِالْمؤْمِنِين مِنْ أَنفُسِهِمْ ثُم أَخِي عِلِي بْن أَبِي طَالِبٍ أَوْلَى بِالْمؤْمِنِين مِنْ أَنفُسِهِمْ فَإِذَا اسْتشْهد عِلِي فَالْحسن بْن عِلِي أَوْلَى بِالْمؤْمِنِين مِنْ أَنفُسِهِمْ ثُم ابْنِي الْحسَيْن مِنْ بعْدِهِ أَوْلَى بِالْمؤْمِنِين مِنْ أَنفُسِهِمْ فَإِذَا اسْتشْهد فَابْنه عِلِي بْن الْحسَيْنِ أَوْلَى بِالْمؤْمِنِين مِنْ أَنفُسِهِمْ و ستدْرِكُه يا عِلِي ثُم ابْنه محمد بْن عِلِي أَوْلَى بِالْمؤْمِنِين مِنْ أَنفُسِهِمْ و ستدْرِكُه يا حسَيْن ثُم يكْمِلُه اثْنَيْ عشر إِماماً تِسْعةً مِنْ ولْدِ الْحسَيْنِ قَالَ عَبْد اللهِ بْن جعْفَرٍ و اسْتشْهدْت الْحسن و الْحسَيْن و عَبْد اللهِ بْن عباسٍ و عمر ابْن أُم سلَمةَ و أُسامةَ بْن زَيْدٍ فَشهِدوا لِي عِنْد معاوِيةَ قَالَ سلَيْم و قَدْ سمِعْت ذَلِك مِنْ سلْمانَ و أَبِي ذَر و الْمِقْدادِ و ذَكَروا أَنهمْ سمِعوا ذَلِك مِنْ رسول اللهِ ص

H 1380, Ch. 126, h 4

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Ibrahim ibn 'Umar al-Yamani from Aban ibn abu 'Ayyash from Sulaym ibn Qays and Muhammad ibn Yahya from Ahmad ibn Muhammad from ibn abu 'Umayr from 'Umar ibn 'Udhayna and Ali ibn Muhammad from Ahmad ibn Hilal from ibn abu 'Umayr from 'Umar ibn 'Udhayna from Aban ibn abu 'Ayyash from Sulaym ibn Qays who has said the following:

"I heard 'Abd Allah ibn Ja'far al-Tayyar say, 'Once al-Hassan, al-Husayn, recipients of divine supreme covenant, 'Abd Allah ibn 'Abbass, 'Umar ibn 'Umm Salama and 'Usama ibn Zayd and I were in the court of Mu'awiya. A conversation started between Mu'awiya and I. I said to Mu'awiya, 'I heard the Messenger of Allah say, "I have more authority over the believers' souls than they themselves do. Then my brother Ali ibn abu Talib, recipient of divine supreme covenant, will have more authority over the believers' souls than they themselves will have. When Ali, recipient of divine supreme covenant, will become a martyr al-Hassan ibn Ali will have more authority over the believers' souls than they themselves will have. Thereafter my son al-Husayn after him (al-Hassan) will have more authority over the believers' souls than they themselves will have. When he will become a martyr, his son Ali ibn al-Husayn after him (al-Husayn) will have more authority over the believers' souls than they themselves will have. O Ali, you will see him (Ali ibn al-Husayn). Thereafter his son Muhammad ibn Ali will have more authority over the believers' souls than they themselves will have. O al-Husayn, you will see him. Then the twelve will complete the number of *'A'immah* (Leaders with Divine Authority). Nine will be of the descendents of al-Husayn.'

"'Abd Allah ibn Ja'far said, 'I asked al-Hassan, al-Husayn, recipients of divine supreme covenant, 'Abd Allah, ibn 'Abbass, 'Umar ibn 'Umm Salama and 'Usama ibn Zayd to bear witness. They all bore witness for me before Mu'awiya.'

"Sulaym ibn Qays has said, 'I heard such *Hadith* from Salman, abu Dhar and al-Miqdad who said that they heard such *Hadith* from the Messenger of Allah.'"

٥ - عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدِ بْنِ خالِدٍ عنْ أَبِيهِ عنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ عنْ حنان بْنِ السراجِ عنْ داود بْنِ سلَيْمانَ الْكِسائِي عنْ أَبِي الطفَيْل قَالَ شهِدْت جِنازةَ أَبِي بكْرٍ يوْم مات و شهِدْت عمر حِين بوِيع و عِلِي ع جالِس ناحِيةً فَأَقْبلَ غُلَام يهودِي جمِيلُ الْوجْهِ بهِي علَيْهِ ثِياب حِسانٌ و هو مِنْ ولْدِ هارونَ حتى قَام علَى رأْسِ عمر فَقَالَ يا أَمِير الْمؤْمِنِين أَنت أَعْلَم هذِهِ الْأُمةِ بِكِتابِهِمْ و أَمرِ نبِيهِمْ قَالَ فَطَأْطَأَ عمر رأْسه فَقَالَ إِياك أَعْنِي و أَعاد علَيْهِ الْقَوْلَ فَقَالَ لَه عمر لِم ذَاك قَالَ إِني جِئْتك مرْتاداً لِنفْسِي شاكّاً فِي دِينِي فَقَالَ دونك هذَا الشاب قَالَ و مَنْ هذَا الشاب قَالَ هذَا عِلِي بْن أَبِي طَالِبٍ ابْن عم رسول اللهِ ص و هذَا أَبو الْحسن و الْحسَيْن ابْنَيْ رسول اللهِ ص و هذَا زَوْج فَاطِمةَ

H 1381, Ch. 126, h 5

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid his father from 'Abd Allah ibn al-Qasim from Hanan ibn al-Sarraj from Dawud ibn Sulayman al-Kisa'i from abu al-Tufayl who has said the following:

"I was present in the funeral procession of abu Bakr the day it took place. I was also present when 'Umar took oath of allegiance and Ali, recipient of divine supreme covenant, was sitting on the side. A young, handsome, well-dressed Jewish boy came. He was a descendent of Harun and he stood (on a place that was) above 'Umar and asked, 'O Amir al-Mu'minin, are you the most knowledgeable person in this nation in their book and the commands of their prophet?'

"The narrator has said that 'Umar kept his head down. He then said, 'I meant you.' He repeated his words. 'Umar said, 'Why is that?' He said, 'I have doubts about my religion and I have come to you for guidance.' He ('Umar) said, 'go to this young man.' He said, 'Who is this young man?' He said, 'He is Ali ibn abu Talib, recipient of divine supreme covenant, the cousin of the Messenger of Allah and he is the father of al-Hassan and al-Husayn, recipients of divine supreme covenant, the grandsons of the Messenger of Allah and he is the husband of Fatimah,

recipient of divine supreme covenant, daughter of the Messenger of Allah.'

"The young Jewish man then went to Ali, recipient of divine supreme covenant, and said, 'Are you such a person?' He said, 'Yes, I am such a person.' He said, 'I want to ask you about three and three and one.' The narrator has said that Amir al-Mu'minin Ali, recipient of divine supreme covenant, then smiled a different smile and said, 'O Haruni, what prevents you from saying seven?' He said, 'I ask about three. If you answer me then I will ask you about the rest. If you cannot answer then I will assume that there are no scholars among you.'

"Ali, recipient of divine supreme covenant, said, 'I swear you to the Lord in whom you believe, if I answer whatever you will ask, will you then leave your religion and accept our religion?' He said, 'I have come for no other reason but that.' Ali, recipient of divine supreme covenant, said, 'Ask your questions.' He said, 'Tell me about the first drop of blood that was spilled on earth, what drop was that? Tell me about the first fountain that gushed out of earth, which one was it? Tell me about the first thing that moved on earth, what was that?' Amir al-Mu'minin Ali, recipient of divine supreme covenant, answered him. He then said, 'Tell me about the other three. Tell me about Muhammad, recipient of divine supreme covenant. How many Imam (Leaders with Divine Authority) who possess the quality of justice will be there as his successors? In which paradise will he be? Who will be with him in paradise?' He said, 'O Haruni, there will be twelve just Imam (Leader with Divine Authority) as successors of Muhammad, recipient of divine supreme covenant. No one's betrayal will harm them and they will not feel frightened because of people's opposition to them. In the matters of religion they will be stronger than the firm mountains on earth. In paradise Muhammad will dwell with the twelve Imam who possess the noble quality of justice.' He then said, 'You have spoken the truth by Allah, besides whom no one deserves to be worshipped and obeyed. I find them in the book of my father Harun. He has written it in his own handwriting. My uncle Moses had dictated to him.' He then said, 'Tell me about the "one." Tell me about the executor of the will of Muhammad, recipient of divine supreme covenant. For how long will he live after him? Will he die or will he be killed?' He (Ali), recipient of divine supreme covenant, said, 'O Haruni, he will live after him thirty years, not one day less and not one day more. Then he will be hit with an strike here, meaning over his head, and then this (beard) will be stained with this (blood from his head).'

"The Jewish man screamed loudly and broke his Kustija (a Jewish religious object) and he said, 'I testify that no one deserves to be worshipped and obeyed besides Allah Who is One and has no partner and I testify that Muhammad, recipient of divine supreme covenant, is His servant and His Messenger and that you are the executor of his will. You must be above all and no one must be above you. Your greatness must be acknowledged and you must not be weakened.' The narrator has said that Ali, recipient of divine supreme covenant, then took him to his house and taught him the Divine guidance."

H 1382, Ch. 126, h 6

Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad from Muhammad ibn al-Husayn from abu Sa'id al-'Usfuriy from 'Amr ibn Thabit from abu Hamza who has said the following:

"I heard Ali ibn al-Husayn, recipient of divine supreme covenant, say, 'Allah created Muhammad, Ali and the remaining

ْنتِ رسول اللهِ ص فَأَقْبلَ الْيهودِي علَى عِلِي ع فَقَالَ أَ كَذَاك أَنت قَالَ نعمْ قَالَ ِإني أُرِيد أَنْ أَسْأَلَك عنْ ثَلَاثٍ و ثَلَاثٍ و واحِدةٍ قَالَ فَتبسم أَمِير الْمؤْمِنِين ع مِنْ غَيرِ تبسمٍ و قَالَ يا هارونِي ما منعك أَنْ تقُولَ سبْعاً قَالَ أَسْأَلُك عنْ ثَلَاثٍ فَإِنْ أَجبْتنِي سأَلْت عما بعْدهن و ِإنْ لَمْ تعْلَمهن عِلِمْت أَنه لَيس فِيكُمْ عالِم قَالَ عِلِي ع فَإِني أَسْأَلُك ِبالْإِلَهِ الذِي تعْبده لَئِنْ أَنا أَجبْتك فِي كُل ما تِرِيد لَتدعن دِينك و لَتدْخلَن فِي دِينِي قَالَ ما جِئْت ِإلا لِذَاك قَالَ فَسلْ قَالَ أَخْبِرْنِي عنْ أَول قَطْرةِ دمٍ قَطَرتْ علَى وجْهِ الْأَرضِ أَي قَطْرةٍ هِي و أَول عَيْنٍ فَاضتْ علَى وجْهِ الْأَرضِ أَي عَيْنٍ هِي و أَول شَيْءٍ اهْتز علَى وجْهِ الْأَرضِ أَي شَيْءٍ هو فَأَجابه أَمِير الْمؤْمِنِين ع فَقَالَ لَه أَخْبِرْنِي عنِ الثَّلَاثِ الْأُخرِ أَخْبِرْنِي عنْ محمدٍ كَمْ لَه مِنْ ِإمامٍ عدْلٍ و فِي أَي جنةٍ يكُونُ و مَنْ ساكنه معه فِي جنتِهِ فَقَالَ يا هارونِي ِإن لِمحمدٍ اثْنَيْ عشر ِإمام عدْلٍ لَا يضرهمْ خِذْلَانُ مَنْ خذَلَهمْ و لَا يسْتَوْحِشونَ ِبخِلَافِ مَنْ خالَفَهمْ و ِإنهمْ فِي الدينِ أَرسب مِن الْجِبالِ الرواسِي فِي الْأَرضِ و مسْكَن محمدٍ فِي جنتِهِ معه أُولَئِك ِالاثْنَيْ عشر الْإِمام الْعدْلَ فَقَالَ صدقْت و اللهِ الذِي لَا ِإلَه ِإلا هو ِإني لَأَجِدها فِي كُتبِ أَبِي هارونَ كَتبه ِبيدِهِ و أَملَاه موسى عمي ع قَالَ فَأَخْبِرْنِي عنِ الْواحِدةِ أَخْبِرْنِي عنْ وصِي محمدٍ كَمْ يعِيش مِنْ بعْدِهِ و هلْ يموت أَو يقْتلُ قَالَ يا هارونِي يعِيش بعْده ثَلَاثِين سنةً لَا يزِيد يوْماً و لَا ينْقُص يوْماً ثُم يضْرب ضرْبةً هاهنا يعْنِي علَى قَرْنِهِ فَتخْضب هذِهِ مِنْ هذَا قَالَ فَصاح الْهارونِي و قَطَع كُسْتِيجه و هو يقُولُ أَشْهد أَنْ لَا ِإلَه ِإلا الله وحْده لَا شرِيك لَه و أَشْهد أَن محمداً عبْده و رسولُه و أَنك وصِيه ينْبغِي أَنْ تفُوق و لَا تفَاق و أَنْ تعظم و لَا تسْتضْعف قَالَ ثُم مضى ِبهِ عِلِي ع ِإلَى منْزِلِهِ فَعلمه معالِم الدينِ

٦- محمد ْبن يحْيى عنْ محمدِ ْبنِ أَحْمد عنْ محمدِ ْبنِ الْحسْينِ عنْ أَبِي سعِيدٍ الْعصْفُورِي عنْ عمْرِو ْبنِ ثَابِتٍ عنْ أَبِي حمْزةَ قَالَ سمِعْت عِلِي ْبن الْحسْينِ ع يقُولُ ِإن الله خلَق محمداً و عِلِياً

و أحد عشر مِنْ ولْدِهِ مِنْ نورِ عظَمتِهِ فَأَقَامهمْ أَشْباحاً فِي ضِياءِ نورِهِ يعْبدونه قَبْلَ خلْقِ الْخلْقِ يسبحونَ الله و يقَدسونه و هم الْأَئِمةُ مِنْ ولْدِ رسول اللهِ ص

eleven *'A'immah* (Leaders with Divine Authority) from his descendents out of the light of His greatness. He then placed them as figures in the brightness of His light where they worshipped Him before the creation of the creatures. They would speak of the Glory of Allah and of His Holiness. They are the *'A'immah* (Leaders with Divine Authority) from descendents of the Messenger of Allah.'"

٧- محمد بْن يحْيى عنْ عبْدِ اللهِ بْنِ محمدٍ الْخشابِ عن ابْنِ سماعةَ عنْ عِلِي بْنِ الْحسنِ بْنِ رِباطٍ عن ابْنِ أُذَينةَ عنْ زرارةَ قَالَ سمِعْت أَبا جعْفَرٍ ع يقُولُ الِاثْنا عشر الْإِمام مِنْ آلِ محمدٍ ع كُلهمْ محدثٌ مِنْ ولْدِ رسول اللهِ ص و مِنْ ولْدِ عِلِي و رسولُ اللهِ و عِلِي ع هما الْوالِدانِ فَقَالَ عِلِي بْن راشِدٍ كَانَ أَخا عِلِي بْنِ الْحسيْنِ لِأُمِهِ و أَنكَر ذَلِك فَصرر أَبو جعْفَرٍ ع و قَالَ أَما إِن ابْن أُمك كَانَ أَحدهمْ

H 1383, Ch. 126, h 7

Muhammad ibn Yahya has narrated from 'Abd Allah ibn Muhammad al-Khashshab from ibn Sama'a from Ali ibn al-Hassan ibn Ribat from ibn 'Udhayna from Zurara who has said the following:

"I heard abu Ja'far, recipient of divine supreme covenant, say, 'The twelve Imam (Leaders with Divine Authority) all from the family of Muhammad, recipient of divine supreme covenant, are *Muhaddath* (the ones to whom angels speak). They all are from the descendents of the Messenger of Allah and the descendents of Ali, recipient of divine supreme covenant. The Messenger of Allah and Ali, recipient of divine supreme covenant, are their ancestors.'

"Ali ibn Rashid has said that Ali ibn al-Husayn, recipient of divine supreme covenant, had a brother from his (foster mother, not his real mother, the Persian princess) who did not believe in the *Hadith*. He expressed denial. The Imam, abu Ja'far, recipient of divine supreme covenant, said to him loudly, "The son of your mother is one of them."

٨- محمد بْن يحْيى عنْ محمدِ بْنِ الْحسيْنِ عنْ مسْعدةَ بْنِ زِيادٍ عنْ أَبِي عبْدِ اللهِ و محمدِ بْنِ الْحسيْنِ عنْ إِبراهِيم عنْ أَبِي يحْيى الْمدائِنِي عنْ أَبِي هارونَ الْعبْدِي عنْ أَبِي سعِيدٍ الْخدْرِي قَالَ كُنت حاضِراً لَما هلَك أَبو بكْرٍ و اسْتخْلَف عمر أَقْبلَ يهودِي مِنْ عظَماءِ يهودِ يثْرِب و تزْعم يهود الْمدِينةِ أَنه أَعْلَم أَهْلِ زمانِهِ حتى رفِع إِلَى عمر فَقَالَ لَه يا عمر إِني جِئْتك أُرِيد الْإِسْلَام فَإِنْ أَخْبرْتنِي عما أَسْأَلُك عنْه فَأَنت أَعْلَم أَصْحابِ محمدٍ بِالْكِتابِ و السنةِ و جمِيعِ ما أُرِيد أَنْ أَسْأَلَ عنْه قَالَ فَقَالَ لَه عمر إِني لَسْت هناك لَكِني أُرشِدك إِلَى منْ هو أَعْلَم أُمتِنا بِالْكِتابِ و السنةِ و جمِيعِ ما قَدْ تسْأَلُ عنْه و هو ذَاك فَأُومأَ إِلَى عِلِي ع فَقَالَ لَه الْيهودِي يا عمر إِنْ كَانَ هذَا كَما تقُولُ فَما لَك ولِبيْعةِ الناسِ و إِنما ذَاك أَعْلَمكُمْ فَزبره عمر ثُم إِن الْيهودِي قَام إِلَى عِلِي ع فَقَالَ لَه أَنت كَما ذَكَر عمر فَقَالَ و ما قَالَ عمر فَأَخْبره قَالَ فَإِنْ كُنت كَما قَالَ سأَلْتك عنْ أَشْياءَ أُرِيد أَنْ أَعْلَم هلْ يعْلَمه أَحد مِنْكُمْ فَأَعْلَم أَنكُمْ فِي دعْواكُمْ خيْر الْأُممِ و أَعْلَمها صادِقِين و مع ذَلِك أَدخلُ فِي دِينِكُم الْإِسْلَامِ فَقَالَ أَمِير الْمؤْمِنِين ع نعمْ أَنا كَما ذَكَر لَك

H 1384, Ch. 126, h 8

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Mas'ada ibn Ziyad from abu 'Abd Allah and Muhammad ibn al-Husayn from Ibrahim from ibn abu Yahya al-Madyani from abu Harun al-'Abdi from abu Sa'id al-Khudriy who has said the following:

"I was (in the city of al-Madina) when abu Bakr was no more and he had appointed 'Umar as his successor. Once, one of the great Jewish men of Yathrib came to 'Umar. The Jewish people in the city of al-Madina thought that he, 'Umar, was the most knowledgeable person of his time. He came to 'Umar and said, 'O 'Umar, I have come to accept Islam if you can answer what I will ask. Are you the most knowledgeable person among the companions of Muhammad, recipient of divine supreme covenant, in the matters of the book, the *Sunnah* (his traditions) and all that I want to ask from you?'

"The narrator has said that 'Umar than said to him, 'I am not the one you are looking for. However, I can guide you to the one who is the most knowledgeable person in our nation in the matters of the book, the *Sunnah* (traditions of the Holy Prophet, recipient of divine supreme covenant) and all that you would like to ask.' He pointed out Ali, recipient of divine supreme covenant. The Jewish man then said, 'If what you say is true then why have you taken the oath of allegiance from people? The most knowledgeable among you is that man.' 'Umar then treated him harshly. The Jewish man went to Ali, recipient of divine supreme covenant, and said, 'Are you as such as 'Umar has said?' He (Ali, recipient of divine supreme covenant) then asked, 'What has 'Umar said?' He then informed him of what 'Umar had said. The Jewish man said, 'If you are as he has said you are, I would like to ask you certain questions to know if anyone of you knows the answer so I will know that your claim is true that you are the best and the most truthful among the nations. In such case I will accept your religion, Islam.

"Amir al-Mu'minin, recipient of divine supreme covenant, said, 'Yes, I am as 'Umar has said I am. Ask whatever you want to ask. I will give the answer by the will of Allah.' He said, 'Tell

me about three and three and one.' Ali, recipient of divine supreme covenant, said, 'O Jewish man, why do you not say, 'Tell me about seven?' The Jewish man then said, 'If you can tell me the answer to the three then I will ask you other questions, otherwise, I will abstain. If you provide me the answer to these seven you then are the most knowledgeable person on earth, the best of them and have more authority over the people than they themselves do.' He then said, 'Ask your questions O Jewish man.' He said, 'Tell me about the first stone that was placed on the face of earth, the first tree that was planted on earth and the first water fountain that gushed out of earth.'

"Amir al-Mu'minin, recipient of divine supreme covenant, answered his questions. The Jewish man then said to him, 'Tell me how many Imam (Leaders with Divine Authority) will this nation have? Tell me about your Prophet: where will be his place in paradise and who will be with him therein?'

"Amir al-Mu'minin, recipient of divine supreme covenant, said, 'This nation will have twelve *'A'immah*. All of them will be from the descendents of the Holy Prophet, recipient of divine supreme covenant, of this nation. They will be from my descendents. The place of our Holy Prophet, recipient of divine supreme covenant, in paradise will be the best and holiest of them in Eden. Those who will be with him therein in his dwelling will be these twelve people from his descendents. Their mother and grandmother and the mother of their mother and their descendents will live with them therein. No one else will live therein as their partner.'"

عمر سلْ عما بدا لَك أُخْبِرْك بِهِ إِنْ شاءَ الله قَالَ أَخْبِرْنِي عَنْ ثَلَاثٍ و ثَلَاثٍ و واحِدةٍ فَقَالَ لَه عَلِي ع يا يهودِي و لِم لَمْ تقُلْ أَخْبِرْنِي عَنْ سبْعٍ فَقَالَ لَه الْيهودِي إِنك إِنْ أَخْبرْتنِي بِالثَلَاثِ سأَلْتك عنِ الْبقِيةِ و إِلا كفَفْت فَإِنْ أَنت أَجبْتنِي فِي هذِهِ السبْعِ فَأَنت أَعلَم أَهلِ الْأَرضِ و أَفْضلُهمْ و أَولَى الناسِ بِالناسِ فَقَالَ لَه سلْ عما بدا لَك يا يهودِي قَالَ أَخْبِرْنِي عَنْ أَول حجرٍ وضِع علَى وجْهِ الْأَرضِ و أَول شجرةٍ غُرِستْ علَى وجْهِ الْأَرضِ و أَول عَيْنٍ نبعتْ علَى وجْهِ الْأَرضِ فَأَخْبره أَمِير الْمؤْمِنِين ع ثُم قَالَ لَه الْيهودِي أَخْبِرْنِي عَنْ هذِهِ الْأُمةِ كَمْ لَها مِنْ إِمامٍ هدى و أَخْبِرْنِي عَنْ نبِيكُمْ محمدٍ أَين مَنزِلُه فِي الْجنةِ و أَخْبِرْنِي منْ معه فِي الْجنةِ فَقَالَ لَه أَمِير الْمؤْمِنِين ع إِن لِهذِهِ الْأُمةِ اثْنَيْ عشر إِماماً هدى مِنْ ذُريةِ نبِيها و هُمْ مِني و أَما مَنزِلُ نبِينا فِي الْجنةِ فَفِي أَفْضلِها و أَشْرفِها جنةِ عدْنٍ و أَما منْ معه فِي مَنزِلِه فِيها فَهؤُلَاءِ اِلاثْنا عشر مِنْ ذُريتِه و أُمهمْ و جدتهمْ و أُم أُمهمْ و ذَرارِيهمْ لَا يشْركُهمْ فِيها أَحد

H 1385, Ch. 126, h 9

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from ibn Muhbub from abu al-Jarud from abu Ja'far from Jabir ibn 'Abd Allah al-Ansari who has said the following:

"Once I went to see Fatimah, recipient of divine supreme covenant, daughter of the Holy Prophet, recipient of divine supreme covenant, and I saw with her a tablet in which the names of the executors of the wills (of Leaders with Divine Authority) from her descendents were written. I then counted them to twelve. The last one's name was *al-Qa'im* (the one who will rise with Divine Authority and power). The name of three of them was Muhammad and the name of another three was Ali."

٩- محمدُ بن يحْيى عنْ محمدِ بْنِ الْحسيْنِ عنِ ابْنِ محْبوبٍ عنْ أَبِي الْجارودِ عنْ أَبِي جعْفَرٍ ع عنْ جابِرِ بْنِ عبْدِ اللهِ الْأَنصارِي قَالَ دخلْت علَى فَاطِمةَ ع و بيْن يدَيْها لَوْح فِيهِ أَسْماءُ الْأَوْصِياءِ مِنْ ولْدِها فَعددْت اثْنَيْ عشر آخِرهم الْقَائِم ع ثَلَاثَةٌ مِنْهمْ محمد و ثَلَاثَةٌ مِنْهمْ عَلِي

H 1386, Ch. 126, h 10

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa ibn 'Ubayd from Muhammad ibn al-Fudayl from abu Hamza from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Allah sent Muhammad, recipient of divine supreme covenant, to all Jinn and man and appointed twelve executors of the will after him. Of these people are those who have left this world and there are those who will have to complete their task. All the executors of the wills (of the prophets) experienced certain traditions, *Sunnah*. The executors of the will after Muhammad, recipient of divine supreme covenant, experienced the traditions, *Sunnah,* of the executor of the will of Jesus were twelve in number. Amir al-Mu'minin, recipient of divine supreme covenant, experienced the tradition of Jesus."

١٠- عَلِي بْنِ إِبراهِيم عنْ محمدِ بْنِ عِيسى بْنِ عبْدٍ عنْ محمدِ بْنِ الْفُضيْلِ عنْ أَبِي حمْزةَ عنْ أَبِي جعْفَرٍ ع قَالَ إِن الله أَرسلَ محمداً ص إِلَى الْجِن و الْإِنسِ و جعلَ مِنْ بعْدِهِ اثْنَيْ عشر وصِياً مِنْهمْ منْ سبق و مِنْهمْ منْ بقِي و كُل وصِي جرتْ بِهِ سنةٌ و الْأَوْصِياءُ الذِين مِنْ بعْدِ محمدٍ ص علَى سنةِ أَوْصِياءِ عِيسى و كَانوا اثْنَيْ عشر و كَانَ أَمِير الْمؤْمِنِين ع علَى سنةِ الْمسِيحِ

H 1387, Ch. 125, h 11

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa and Muhammad ibn abu 'Abd Allah and Muhammad ibn al-Husayn from Sahl ibn Ziyad all from al-Hassan ibn al-'Abbass ibn al-Jarish from abu Ja'far al-Thani,

١١- محمدُ بن يحْيى عنْ أَحْمد بْنِ محمدِ بْنِ عِيسى و محمد بْن أَبِي عبْدِ اللهِ و محمدُ بْن الْحسنِ عنْ سهْلِ بْنِ زِيادٍ جمِيعاً عنِ الْحسنِ بْنِ الْعباسِ بْنِ الْحرِيشِ عنْ أَبِي جعْفَرٍ الثانِي ع

أن أَمِير الْمؤْمِنِين ع قَالَ لِابْنِ عباسٍ إِن لَّيْلَةَ الْقَدْرِ فِي كُل سنةٍ و إِنه يُنزلُ فِي تِلْك اللَّيْلَةِ أَمر السنةِ و لِذَلِك الْأَمرِ ولَاةٌ بعْد رسول اللهِ ص فَقَالَ ابْن عباسٍ منْ همْ قَالَ أَنا و أَحد عشر مِنْ صلْبِي أَئِمةٌ محدثُونَ

recipient of divine supreme covenant, who has said the following:

"Amir al-Mu'minin Ali, recipient of divine supreme covenant, said to ibn 'Abbass, 'Layla al-Qadr (the night of destiny) comes every year and in that night the command for the whole year descends down. To receive that command are the Leaders with Divine Authority after the Messenger of Allah.'

"Ibn 'Abbass then asked, 'Who are they?' He said, 'I and the eleven persons from my descendents who all are *'A'immah* (Leaders with Divine Authority), and *Muhaddathun*, such persons to whom angels speak.'"

١٢ - و بِهذَا الْإِسْنادِ قَالَ قَالَ رسولُ اللهِ ص لِأَصْحابِهِ آمِنوا بِلَيْلَةِ الْقَدْرِ إِنها تكُونُ لِعلِي بْنِ أَبِي طَالِبٍ و لِولْدِهِ الْأَحد عشر مِنْ بعْدِي

H 1388, Ch. 126, h 12

Through the same chain of narrators the following is narrated:

"The Messenger of Allah once said to his companions, 'You must believe in the Layla al-Qadr (night of destiny). It is for Ali ibn abu Talib, recipient of divine supreme covenant, and his eleven descendents after me.'"

١٣ - و بِهذَا الْإِسْنادِ أَن أَمِير الْمؤْمِنِين ع قَالَ لِأَبِي بكْرٍ يوْماً لا تحْسبن الذِين قُتِلُوا فِي سبِيل اللهِ أَمواتاً بلْ أَحْياءٌ عِنْد ربهِمْ يرْزقُونَ و أَشْهد أَن محمداً ص رسولُ اللهِ مات شهِيداً و اللهِ لَيأْتِينك فَأْيقِنْ إِذَا جاءَك فَإِن الشيْطَانَ غَيْر متخيلٍ بِهِ فَأَخذَ عِلِي بِيدِ أَبِي بكْرٍ فَأَراه النبِي ص فَقَالَ لَه يا أَبا بكْرٍ آمِنْ بِعلِي و بِأَحد عشر مِنْ ولْدِهِ إِنهمْ مِثْلِي إِلا النبوةَ و تبْ إِلَى اللهِ مِما فِي يدِك فَإِنه لَا حق لَك فِيهِ قَالَ ثُم ذَهب فَلَمْ ير

H 1389, Ch. 126, h 13

Through the same chain of narrators the following is narrated:

"Amir al-Mu'minin Ali, recipient of divine supreme covenant, one day said to abu Bakr, 'Do not think of those slain for the cause of Allah as dead. "They are alive with their Lord and receive sustenance from Him." (3:169) I testify that Muhammad, the Messenger of Allah, died as a martyr. He, by Allah, comes to you and do not have any doubts when he will come to you. Satan cannot appear in his disguise." Ali, recipient of divine supreme covenant, took the hand of abu Bakr and showed the Holy Prophet, recipient of divine supreme covenant, to him, who said, 'O abu Bakr, believe in Ali, recipient of divine supreme covenant, and in the eleven *'A'immah* (Leaders with Divine Authority) from his descendents. They are all like me except prophet-hood. Repent before Allah because of what you are involved in. You have no right in it.'

"The narrator has said that then he, recipient of divine supreme covenant, went and was not seen around."

١٤ - أَبو عِلِي الْأَشْعرِي عنِ الْحسنِ بْنِ عبْدِ اللهِ عنِ الْحسنِ بْنِ موسى الْخشابِ عنْ عِلِي بْنِ سماعةَ عنْ عِلِي بْنِ الْحسنِ بْنِ رِباطٍ عنِ ابْنِ أُذَينةَ عنْ زرارةَ قَالَ سمِعْت أَبا جعْفَرٍ ع يقُولُ الِاثْنا عشر الْإِمام مِنْ آل محمدٍ كُلهمْ محدثٌ مِنْ ولْدِ رسول اللهِ ص و ولْدِ عِلِي بْنِ أَبِي طَالِبٍ ع فَرسولُ اللهِ ص و عِلِي ع هما الْوالِدان

H 1390, Ch. 126, h 14

Abu Ali al-Ash'ari has narrated from 'Ubayd Allah from al-Hassan ibn Musa al-Khashshab from Ali ibn Sama'a from Ali ibn al-Husayn ibn Ribat from 'Udhayna from Zurara who has said the following:

"I heard abu Ja'far say, 'There will be twelve *'A'immah* (Leaders with Divine Authority) from the family of Muhammad and they all will be *Muhaddathun*, persons to whom angels speak. They will be of the descendents of the Messenger of Allah and Ali ibn abu Talib, recipient of divine supreme covenant. The Messenger of Allah and Ali are their ancestors.'"

١٥ - عِلِي بْن إِبراهِيم عنْ أَبِيهِ عنِ ابْنِ أَبِي عمْيرٍ عنْ سعِيدِ بْنِ غَزوانَ عنْ أَبِي بصِيرٍ عنْ أَبِي جعْفَرٍ ع قَالَ يكُونُ تِسْعةُ أَئِمةٍ بعْد الْحسيْنِ بْنِ عِلِي تاسِعهمْ قَائِمهمْ

H 1391, Ch. 126, h 15

Ali ibn Ibrahim has narrated from ibn abu 'Umayr from Sa'id ibn Ghazwan from abu Basir who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, has said, 'After al-Husayn ibn Ali, recipient of divine supreme covenant, there will be nine *'A'immah* (Leaders with Divine Authority). The ninth of them will be *al-Qa'im* (the one who will rise with Divine Authority and power).'"

١٦ - الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنِ الْوشاءِ عنْ أَبانٍ عنْ زرارةَ قَالَ سمِعْت أَبا جعْفَرٍ ع يقُولُ نحْن اثْنا عشر إِماماً مِنْهمْ حسن و حسيْن

H 1392, Ch. 126, h 16

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from Aban from Zurara who has said the following:

"I heard abu Ja'far, recipient of divine supreme covenant, say, 'We are twelve *'A'immah* (Leaders with Divine Authority). Al-Hassan and al-Husayn, recipients of divine supreme covenant,

are of them. Thereafter *'A'immah* (Leaders with Divine Authority) are from the descendents of al-Husayn.'"

ثُم الْأَئمةُ مِنْ ولْدِ الْحسْينِ ع

H 1393, Ch. 126, h 17

Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad from Muhammad ibn al-Husayn from Sa'id al-'Usfuriy from 'Amran ibn Thabit from abu al-Jarud from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'I and twelve persons from my descendents and you, O Ali, are the safety anchor of the earth, that is, the pillars thereof and its ropes. Through us Allah has secured the earth from devouring the inhabitants. If all the twelve persons from my family will no longer be there, the earth will devour her inhabitants without delay.'"

١٧- محمد بْن يحْيى عنْ محمدِ بْنِ أحْمد عنْ محمدِ بْنِ الْحسْينِ عنْ أَبِي سعِيدٍ الْعصْفُورِي عنْ عمْرِو بْنِ ثَابِتٍ عنْ أَبِي الْجارودِ عنْ أَبِي جعْفَرٍ ع قَالَ قَالَ رسولُ اللهِ ص إِني و اثْنيْ عشر مِنْ ولْدِي و أَنت يا عِلي زر الْأَرْض يعْنِي أَوتادها و جِبالَها بِنا أَوتد الله الْأَرْض أَنْ تسِيخ بِأَهْلِها فَإِذَا ذَهب اِلاثْنا عشر مِنْ ولْدِي ساختِ الْأَرْض بِأَهْلِها و لَمْ يْنظَروا

H 1394, Ch. 126, h 18

Through the same chain of narrators it is narrated from abu Sa'id in a *marfu'* manner from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'From my descendents there will be twelve noble supervisors, who are *Muhaddathun*, persons to whom angels speak, and very intelligent. The last of them will be *al-Qa'im* (the one who will rise with Divine Authority and power and with truth) who will fill the earth with justice after being filled with injustice.'"

١٨- وبِهذَا الْإِسْنادِ عنْ أَبِي سعِيدٍ رفَعه عنْ أَبِي جعْفَرٍ ع قَالَ قَالَ رسولُ اللهِ ص مِنْ ولْدِي اثْنا عشر نقِيباً نجباءُ محدثُونَ مفَهمونَ آخِرهم الْقَائِم بِالْحق يمْلَأُها عدْلًا كما مِلَئتْ جوْراً

H 1395, Ch. 126, h 19

Ali ibn Muhammad and Muhammad ibn al-Hassan have narrated from Sahl ibn Ziyad from Muhammad ibn al-Hassan ibn Shammun from 'Abd Allah ibn 'Abd al-Rahman al-Asamm from Karram who has said the following:

"Once I took an oath with myself that I would not eat any food during the day until the rise of *al-Qa'im* (the rise of al-Mahdi with Divine Authority and power). I then went to see abu 'Abd Allah, recipient of divine supreme covenant.

"The narrator has said, 'A man from your Shi'a (followers) has imposed on himself an oath not to eat any food during the day until the rise of *al-Qa'im* from the family of Muhammad, recipient of divine supreme covenant.'

"The Imam said, 'Fast, then, O Karram. Do not fast on the two 'Id days and the three days of Tashriq (11,12,13) of the month of Dhi al-Hajj. Also do not fast when you are on a journey or when you will have an illness. It is because when al-Husayn, recipient of divine supreme covenant, was murdered, the heavens and the earth and all the angels in them mourned and lamented before the Lord. They said, "Lord, grant us permission to destroy the creatures and purge the earth from them because of their disregard of Your reverence and their murdering Your chosen people." Allah then inspired them, "My angels, My heavens and My earth be patient and relieved." He then removed a barrier of the barriers and there appeared Muhammad and the twelve executors of his will. He held the hand of so and so (*al-Qa'im,* the one who will rise with Divine Authority and power) from among them. He (the Lord) said, "O My angels, My heavens and My earth through this I will grant support for this (cause of al-Husayn)." He said it three times.'"

١٩- عِلي بْن محمدٍ و محمد بْن الْحسنِ عنْ سهْلِ بْنِ زِيادٍ عنْ محمدِ بْنِ الْحسنِ بْنِ شمونٍ عنْ عبْدِ اللهِ بْنِ عبْدِ الرحْمنِ الْأَصم عنْ كرامٍ قَالَ حلَفْت فِيما بيْنِي و بيْن نفْسِي أَلا آكُلَ طَعاماً بِنهارٍ أَبداً حتى يقُوم قَائِم آلِ محمدٍ فَدخلْت علَى أَبِي عبْدِ اللهِ ع قَالَ فَقُلْت لَه رجلٌ مِنْ شِيعتِكُمْ جعلَ لِلهِ علَيْهِ أَلا يأْكُلَ طَعاماً بِنهارٍ أَبداً حتى يقُوم قَائِم آلِ محمدٍ قَالَ فَصمْ إِذاً يا كرام و لَا تصمِ الْعِيدْينِ و لَا تَلَاثَةَ التشْرِيقِ و لَا إِذَا كُنت مسافِراً و لَا مرِيضاً فَإِن الْحسْين ع لَما قُتِلَ عجتِ السماوات و الْأَرْض و مَنْ علَيْهِما و الْملَائِكَةُ فَقَالُوا يا ربنا ائْذَنْ لَنا فِي هلَاكِ الْخلْقِ حتى نجدهمْ عنْ جدِيدِ الْأَرْضِ بِما اسْتحلُوا حرْمتك و قَتلُوا صفْوتك فَأَوْحى الله إِلَيْهِمْ يا ملَائِكَتِي و يا سماواتِي و يا أَرْضِي اسْكُنوا ثُم كَشف حِجاباً مِن الْحجبِ فَإِذَا خلْفَه محمد ص و اثْنا عشر وصِياً لَه ع و أَخذَ بِيدِ قُلَانٍ الْقَائِمِ مِنْ بيْنِهِمْ فَقَالَ يا ملَائِكَتِي و يا سماواتِي و يا أَرْضِي بِهذَا أَنتصِر لِهذَا قَالَها ثَلَاثَ مراتٍ

H 1396, Ch. 126, h 20

Muhammad ibn Yahya and Ahmad ibn Muhammad have narrated from Muhammad ibn al-Husayn from abu Talib from 'Uthman ibn 'Isa from Sama'a ibn Mihran who has said the following:

"Once abu Basir, Muhammad ibn 'Imran, the slave of abu Ja'far, recipient of divine supreme covenant, and I were in his (Imam's) house in Makka. Muhammad ibn 'Imran said, 'I have heard abu 'Abd Allah, recipient of divine supreme covenant,

٢٠- محمد بْن يحْيى و أَحْمد بْن محمدٍ عنْ محمدِ بْنِ الْحسْينِ عنْ أَبِي طَالِبٍ عنْ عثْمانَ بْنِ عِيسى عنْ سماعةَ بْنِ مِهْرانَ قَالَ كُنت أَنا و أَبو بصِيرٍ و محمد بْن عِمْرانَ مَوْلَى أَبِي جعْفَرٍ ع فِي مَنْزِلِهِ بِمكةَ فَقَالَ محمد بْن عِمْرانَ سمِعْت أَبا عبْدِ اللهِ ع

يقُولُ نحْن اثْنا عشر محدثاً فَقَالَ لَه أَبو بصِيرٍ سمِعْت مِنْ أَبِي عَبْدِ اللهِ ع فَحلفَه مرةً أَوْ مرتْينِ أَنه سمِعه فَقَالَ أَبو بصِيرٍ لَكِني سمِعْته مِنْ أَبِي جعْفَرٍ ع

بَابٌ فِي أَنهُ إِذَا قِيلَ فِي الرجُل شَيْءٌ فَلَمْ يَكُنْ فِيهِ وَ كَانَ فِي وَلَدِهِ أَوْ وَلَدِ وَلَدِهِ فَإِنهُ هُوَ الذِي قِيلَ فِيهِ

١ - محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ و عِلِي بْنِ إِبراهِيم عنْ أَبِيهِ جمِيعاً عنِ ابْنِ محْبوبٍ عنِ ابْنِ رِئَابٍ عنْ أَبِي بصِيرٍ عنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن الله تعالَى أَوْحى إِلَى عِمْرانَ أَني واهِب لَك ذَكَراً سوِياً مباركاً يبْرِئ الْأَكْمه و الْأَبرص و يحْيِي الْموْتى بِإِذْنِ اللهِ و جاعِلُه رسولًا إِلَى بنِي إِسْرائِيلَ فَحدثَ عِمْرانُ امْرأَته حنةَ بِذَلِك و هِي أُم مرْيم فَلَما حملَتْ كَانَ حمْلُها بِها عِنْد نفْسِها غُلَام فَلَما وضعَتْها قالَتْ رب إِني وضعْتها أُنثى... و لَيس الذكَر كَالْأُنثى أَيْ لَا يكُونُ الْبِنت رسولًا يقُولُ الله عز و جل و الله أَعْلَم بِما وضعتْ فَلَما وهب الله تعالَى لِمرْيم عِيسى كَانَ هو الذِي بشر بِهِ عِمْرانَ و وعده إِياه فَإِذَا قُلْنا فِي الرجل مِنا شَيْئاً و كَانَ فِي ولَدِهِ أَوْ ولَدِ ولَدِهِ فَلَا تنْكِروا ذَلِك

٢ - محمد بْن إِسْماعِيلَ عنِ الْفَضْل بْنِ شاذَانَ عنْ حماد بْنِ عِيسى عنْ إِبراهِيم بْنِ عمر الْيمانِي عنْ أَبِي عَبْدِ اللهِ ع قَالَ إِذَا قُلْنا فِي رجلٍ قَوْلًا فَلَمْ يكُنْ فِيهِ و كَانَ فِي ولَدِهِ أَوْ ولَدِ ولَدِهِ فَلَا تنْكِروا ذَلِك فَإِن الله تعالَى يفْعلُ ما يشاءُ

٣ - الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنِ الْوشاءِ عنْ أَحْمد بْنِ عائِذٍ عنْ أَبِي خدِيجةَ قَالَ سمِعْت أَبا عَبْدِ اللهِ ع يقُولُ قَدْ يقُوم الرجلُ بِعدْلٍ أَوْ بِجوْرٍ و ينْسب إِلَيْهِ و لَمْ يكُنْ قَام بِهِ فَيكُونُ ذَلِك ابْنه أَوِ ابْن ابْنِهِ مِنْ بعْدِهِ فَهو هو

say, "We, all twelve of us, are *Muhaddath* (the ones to whom angels speak)." Abu Basir then said, 'Did you hear abu 'Abd Allah, recipient of divine supreme covenant, say so?' He made him to swear once or twice that he has heard so. Abu Basir then said, 'However, I have heard it from abu Ja'far, recipient of divine supreme covenant.'"

Chapter One Hundred Twenty Seven

What Applies to a Man May Apply to His Descendents Also

If a man is promised to find something with his son but it is found in his sons or grandsons then it still is the same promise.

H 1397, Ch. 127, h1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad and Ali ibn Ibrahim from his father both from ibn Mahbub from ibn Ri'ab from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Allah sent revelation to 'Imran saying, 'I will grant you a perfect and holy son who can cure the blind and the lepers and bring the dead back to life by My permission and I make him a messenger to the Israelites.' 'Imran then told it all to his wife, Hanna, mother of Mary. When she conceived with the baby Mary, she believed it would be the birth of baby boy. When she gave birth to Mary she said, 'Lord, I have given birth to a girl and boys are not like girls. A girl can not be a messenger.' Allah, the Most Majestic, the Most Gracious, said, 'Allah knows to whom you have given birth.' Allah, the Most High, granted Jesus to Mary. He was the boy promised to 'Imran. He promised Jesus to 'Imran. When we say something about a man from us and that thing is found in his sons or grandsons then you must not deny it.'"

H 1398, Ch. 127, h 2

Muhammad ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from Hammad ibn 'Isa from Ibrahim ibn 'Umar al-Yamani from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'If we say something about a man and it is not found in him but it is found in his son or his grandson, you must not reject it. It is because Allah does what he wants.'"

H 1399, Ch. 127, h 3

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from Ahmad ibn 'A'idh from abu Khadija who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, say, 'Sometimes a man is considered as practicing justice or acting unjustly and such acts are ascribed to him even if he may not have committed them but such acts are found in his son or his grandson after him. Therefore, he, the son or grandson is the one, in reality (who has, in fact, practiced such acts).'"

Chapter One Hundred Twenty Eight
'A'immah (Leaders with Divine Authority), Recipients of Divine Supreme Covenant Rise for and With Authority of Allah, the Most High, and Guide to Allah

بَابُ أَن الْأَئمةَ ع كُلَّهُمْ قَائِمُونَ بِأَمرِ اللهِ تَعَالى هَادُونَ إِلَيْهِ

H 1400, Ch. 128, h1
A number of our people have narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Hakam from Zayd ibn abu al-Hassan from al-Hakam ibn abu Nu‘aym’ who has said the following:

“Once I went to see abu Ja‘far, recipient of divine supreme covenant, when he was in the city of al-Madina and I said to him, ‘I decided to make a vow and a covenant, while I was between the corner of the Ka‘ba and the place where Abraham had prayed, that when I might meet you I would not leave al-Madina until I knew with certainty that you were *al-Qa’im* (the one who will rise with Divine Authority and power) from the family of Muhammad, recipient of divine supreme covenant.’ The Imam did not say anything. I then stayed in the city of al-Madina for thirty days. One day he came face to face with me on a road. He said, ‘O al-Hakam, are you still here?’ I said, ‘Yes, I am still here. I had explained to you about my vow and commitment and you did not command me anything or prohibit from anything nor did you answer me with anything.’ The Imam then said, ‘Early tomorrow, come to my house.’ Next morning I went to see him and he said to me, ‘Ask what you need.’ I said, ‘I have a commitment of vow, of fasting and paying charity. I made a decision while I was between the corner of the Ka‘ba and the station of Abraham. Its object was that after my meeting with you I would not leave until I knew with certainty that you were *al-Qa’im* (the one who rises with Divine Authority and power) from the family of Muhammad, recipient of divine supreme covenant, or not. If you were he I would then maintain relations with you, otherwise, I should go in the land to find how to make a living.’

“The Imam then said, ‘O Hakam, we all are *al-Qa’im* (the one who rises with Divine Authority and power) because of the commands of Allah.’ I then asked, ‘Are you al-Mahdi (the guide)?’ He said, ‘We all guide to Allah.’ I asked, ‘Are you the owner of the sword?’ He said, ‘We all are owners of the sword, the heirs of the sword.’ I asked, ‘Are you the one who does away with enemies of Allah, through whom honor will come to the friends of Allah and with whom the religion of Allah will stand supreme?’ The Imam said, ‘O Hakam how could I be he. I have already become forty-five years old while the master of this task will be much younger than I and much lighter for the saddle of the horse.’”

١ - عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمدَ بْنِ محمدِ بْنِ عِيسى عَنْ عَلِي بْنِ الْحكَمِ عَنْ زَيْدٍ أَبِي الْحسنِ عنِ الْحكَمِ بْنِ أَبِي نعْيمٍ قَالَ أَتَيت أَبا جعْفَرٍ ع و هو بِالْمدِينةِ فَقُلْت لَه علَي نذْر بيْن الركْنِ و الْمقَامِ إِنْ أَنا لَقِيتك أَنْ لَا أَخْرج مِن الْمدِينةِ حتى أَعْلَم أَنك قَائِم آل محمدٍ أَمْ لَا فَلَمْ يجِبْنِي بِشيْءٍ فَأَقَمْت ثَلَاثِين يوْماً ثُم اسْتقْبلَنِي فِي طَرِيقٍ فَقَالَ يا حكَم و إِنك لَهاهنا بعْد فَقُلْت نعَمْ إِني أَخْبرْتك بِما جعلْت لِلَّهِ علَي فَلَمْ تأْمرْنِي و لَمْ تنْهنِي عَنْ شيْءٍ و لَمْ تجِبْنِي بِشيْءٍ فَقَالَ بكْر علَي عُدْوةَ الْمنْزِلَ فَغدوْت علَيْهِ فَقَالَ ع سلْ عَنْ حاجتِك فَقُلْت إِني جعلْت لِلَّهِ علَي نذْراً و صِياماً و صدقَةً بيْن الركْنِ و الْمقَامِ إِنْ أَنا لَقِيتك أَنْ لَا أَخْرج مِن الْمدِينةِ حتى أَعْلَم أَنك قَائِم آل محمدٍ أَمْ لَا فَإِنْ كُنت أَنت رابطْتك و إِنْ لَمْ تكُنْ أَنت سِرْت فِي الْأَرْضِ فَطَلَبت الْمعاش فَقَالَ يا حكَم كُلنا قَائِم بِأَمرِ اللهِ قُلْت فَأَنت الْمهْدِي قَالَ كُلنا نهْدِي إِلَى اللهِ قُلْت فَأَنت صاحِب السيْفِ قَالَ كُلنا صاحِب السيْفِ و وارِثُ السيْفِ قُلْت فَأَنت الذِي تقْتلُ أَعْداءَ اللهِ و يعِز بِك أَوْلِياءُ اللهِ و يظْهِر بِك دِين اللهِ فَقَالَ يا حكَم كَيف أَكُونُ أَنا و قَدْ بلَغت خمْساً و أَرْبعِين سنةً و إِن صاحِب هذَا الْأَمرِ أَقْرب عهْداً بِاللبنِ مِني و أَخف علَى ظَهْرِ الدابةِ

H 1401, Ch. 128, h 2
Al-Husayn ibn Muhammad al-Ash‘ari has narrated from Mu‘alla ibn Muhammad from al-Washsha’ from Ahmad ibn ‘A’idh from abu Khadija from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Imam, recipient of divine supreme covenant, when he was asked about *al-Qa’im*, said, ‘We all are *al-Qa’im* (the one to rise with Divine Authority) with the command of Allah one after the other until the time when the owner of the sword will rise. When the owner of the sword will rise he will rise with a command different from what others (his predecessors) had (which was *taqiyah*).’”

٢ - الْحسيْن بْن محمدٍ الْأَشْعرِي عَنْ معلى بْنِ محمدٍ عنِ الْوشاءِ عَنْ أَحْمد بْنِ عائِذٍ عَنْ أَبِي خدِيجةَ عَنْ أَبِي عبْدِ اللهِ ع أَنه سئِلَ عنِ الْقَائِمِ فَقَالَ كُلنا قَائِم بِأَمرِ اللهِ واحِد بعْد واحِدٍ حتى يجِيءَ صاحِب السيْفِ فَإِذَا جاءَ صاحِب السيْفِ جاءَ بِأَمرٍ غيْرِ الذِي كَانَ

٣- عِلي ْبن محمدٍ عنْ سهْل ْبن زِيادٍ عنْ محمدِ ْبنِ الْحسنِ ْبنِ شمونٍ عنْ عبْدِ اللهِ ْبنِ عبْدِ الرحْمنِ عنْ عبْدِ اللهِ ْبنِ الْقاسِمِ الْبطل عنْ عبْدِ اللهِ ْبنِ سِنانٍ قالَ قُلْت لِأبِي عبْدِ اللهِ ع يوْم ندْعوا كُل أُناسٍ بِإمامِهِمْ قالَ إمامِهم الذِي بيْن أظْهرِهِمْ و هو قائِم أهْل زمانِهِ

H 1402, Ch. 128, h 3
Ali ibn Muhammad has narrated from Sahl ibn Ziyad from Muhammad ibn al-Hassan ibn Shammun from ‘Abd Allah ibn ‘Abd al-Rahman from ‘Abd Allah ibn al-Qasim al-Batal from ‘Abd Allah ibn Sinan who has said the following:

“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, about the meaning of, ‘On the Day when We will call every nation with her Imam (leader) . . .’ (17:71)

“The Imam then said, ‘It refers to the Imam who is with them and he is *al-Qa’im* of the people of that time.’”

بَابُ صِلةِ الْإِمامِ ع

Chapter One Hundred Twenty Nine

Compensation to the Imam, Recipient of Divine Supreme Covenant

١- الْحسيْن ْبن محمدِ ْبنِ عامِرٍ بِإسْنادِهِ رفعه قالَ قالَ أبو عبْدِ اللهِ ع منْ زعم أن الْإِمام يحْتاج إِلى ما فِي أيْدِي الناسِ فهو كافِر إِنما الناس يحْتاجونَ أنْ يقْبلَ مِنْهم الْإِمام قالَ الله عز و جل خذْ مِنْ أمْوالِهِمْ صدقَةً تطهرهمْ و تزكيهِمْ بِها

H 1403, Ch. 129, h 1
Al-Husayn ibn Muhammad ibn ‘Amir through his chain of narrators has narrated in a *marfu‘* manner the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Whoever thinks that the Imam is needful of what people own he becomes an unbeliever. It is the people who need acceptance from the Imam. Allah, the Most Majestic, the Most Gracious, has said, ‘Collect religious tax (*Zakat*) from them to purify and cleanse them and pray for them. . . .’” (9:103)

٢- عِدةٌ مِنْ أصْحابِنا عنْ أحْمد ْبنِ محمدٍ عنِ الْوشاءِ عنْ عِيسى ْبنِ سلْيمانَ النحاسِ عنِ الْمفضل ْبنِ عمر عنِ الْخيْبرِي و يونس ْبنِ ظبْيانَ قالا سمِعْنا أبا عبْدِ اللهِ ع يقُولُ ما مِنْ شيْءٍ أحب إِلى اللهِ مِنْ إخْراجِ الدراهِمِ إِلى الْإِمامِ و إِن الله لَيجْعلُ له الدرْهم فِي الْجنةِ مِثْلَ جبلِ أحدٍ ثُم قالَ إِن الله تعالى يقُولُ فِي كِتابِهِ منْ ذا الذِي يقْرِض الله قرْضاً حسناً فيضاعِفَه له أضْعافاً كثِيرةً قالَ هو و اللهِ فِي صِلةِ الْإِمامِ خاصةً

H 1404, Ch. 129, h 2
A number of our people have narrated from Ahmad ibn Muhammad from al-Washsha’ from ‘Isa ibn Sulayman al-Nahhas from al-Mufaddl ibn ‘Umar from al-Khaybari and Yunus ibn Zabyan who both have said we heard abu ‘Abd Allah, recipient of divine supreme covenant, say the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘There is nothing more beloved to Allah than the Dirhams taken out (of one’s property) to pay to the Imam. On the Day of Judgment Allah will make his Dirham in paradise as big as the mountain of ’Uhud.”

“He then said, ‘Allah, the Most High, has said in His book, “One who generously lends to Allah will be paid back in many multiples of the loan . . .” (2:245) The Imam said, “This is a special reference to the payment made to the Imam.’”

٣- و بِهذا الْإِسْنادِ عنْ أحْمد ْبنِ محمدٍ عنْ محمدِ ْبنِ سِنانٍ عنْ حمادِ ْبنِ أبِي طلْحةَ عنْ معاذٍ صاحِبِ الْأكْسِيةِ قالَ سمِعْت أبا عبْدِ اللهِ ع يقُولُ إِن الله لمْ يسْأل خلْقَه ما فِي أيْدِيهِمْ قرْضاً مِنْ حاجةٍ بِهِ إِلى ذلك و ما كانَ لِلهِ مِنْ حق فإِنما هو لِولِيهِ

H 1405, Ch. 129, h 3
Through the same chain of narrators it is narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Hammad ibn abu Talha from Ma‘adh Sahib al-Akyisa who has said the following:

“I heard abu ‘Abd Allah, recipient of divine supreme covenant, say, ‘Allah does not ask His creatures to lend Him from their properties to meet His needs. In fact, whatever of such rights Allah has (on people) they are for His appointed guardian (over His creatures).’”

٤- أحْمد ْبن محمدٍ عنْ عِلي ْبنِ الْحكمِ عنْ أبِي الْمغْراءِ عنْ إِسْحاق ْبنِ عمارٍ عنْ أبِي إِبراهِيم ع قالَ سأل ْته عنْ قوْل اللهِ عز و جل منْ ذا الذِي يقْرِض الله قرْضاً حسناً فيضاعِفَه له و له أجْر كرِيم قالَ نزلتْ فِي صِلةِ الْإِمامِ

H 1406, Ch. 129, h 4
Ahmad ibn Muhammad has narrated from Ali ibn al-Hakam from abu al-Maghra’ from Ishaq ibn ‘Ammar from abu Ibrahim, recipient of divine supreme covenant, who has said the following:

“I asked abu Ibrahim, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Gracious: ‘Whoever gives a virtuous loan to Allah will receive in multiples from Him in addition to an honorable reward.’ (57:11)

“The Imam said, ‘It was revealed about the payments to the Imam, recipient of divine supreme covenant.’”

٥- عِلي ْبن إِبراهِيم عنْ محمدِ ْبنِ عِيسى عنِ الْحسنِ ْبنِ

H 1407, Ch. 129, h 5
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from al-Hassan ibn

Mayyah from his father who has said the following:

"Once abu 'Abd Allah, recipient of divine supreme covenant, said to me, 'O Mayyah, one Dirham paid to the Imam is greater in weight than the mountain of 'Uhud.'"

مياحٍ عنْ أَبِيهِ قَالَ قَالَ لِي أبو عَبْدِ اللهِ ع يا مياح دِرْهم يوصلُ بِهِ الْإِمام أَعْظَم وزْناً مِنْ أُحدٍ

H 1408, Ch. 129, h 6

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from certain persons of his people who have narrated from abu 'Abd Allah, recipient of divine supreme covenant, the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'One Dirham paid to the Imam earns more reward than two million Dirhams paid for other charities.'"

٦- عَلِي بْن إِبْراهِيم عنْ محمدِ بْنِ عِيسى عنْ يونس عنْ بعْضِ رِجالِهِ عنْ أَبِي عَبْدِ اللهِ ع قَالَ دِرْهم يوصلُ بِهِ الْإِمام أَفْضلُ مِنْ أَلْفَيْ أَلْفِ دِرْهمٍ فِيما سِواه مِنْ وجوهِ الْبِر

H 1409, Ch. 129, h 7

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from ibn Bukayr who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, say, 'I procure payment of one Dirham from a person among you when I am the wealthiest of the people of the city of al-Madina. I accept such payments for no other reason but to purify you.'"

٧- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنِ ابْنِ فَضالٍ عنِ ابْنِ بكَيْرٍ قَالَ سمِعْت أَبا عَبْدِ اللهِ ع يقُولُ إِني لآخذُ مِنْ أَحدِكُم الدرْهم وإِني لَمِنْ أَكْثَرِ أَهْلِ الْمدِينةِ مالًا ما أُرِيد بِذَلِك إِلا أَنْ تطْهروا

Chapter One Hundred Thirty

The Fay', al-Anfal, al-Khums (Kinds of Taxes), Its Rules and the Properties Subject to al-Khums

بَابُ الْفَيْءِ وَ الْأَنفَال وَ تَفْسِيرِ الْخُمُسِ وَ حُدُودِهِ وَ مَا يَجِبُ فِيهِ

Al-Kulayni, May Allah grant him blessing, has said the following:

"Allah, the Most Holy, the Most High, has invented the whole world for His deputy as He said to His angels. 'When your Lord said to the angels, "I am appointing someone as my deputy on earth. . . ."' (2:30) The whole world was for Adam and after him it belonged to the good ones among his descendents and his successors. Whatever their enemies had taken away from them and came back to them through war or conquest is called "Fay'." It is the property that comes to them as a result of conquest or war. The rules for such properties in it (the Book) are as Allah, the Most High, has said: 'You must know that whatever property you may gain, one fifth belongs to Allah, the Messenger, the kindred, orphans, the needy and those who need money while on a journey . . .' (8:41)

"Such properties belong to Allah, the Messenger and the relatives of the Messenger. Such properties are called "*al-Fay*'" (taken back). It is the property taken back from others by force. However, whatever may come to them without the use of force and resources such as horses and man, it is called *'al-Anfal'*. Such properties belong to Allah and the Messenger only and no one else will have any share in it. Others can have shares only in what is acquired through fighting. All those who take part in the struggle will have certain shares. Properties taken in such way are divided into four portions out of which one belongs to the Messenger of Allah. The portion that belongs to the Messenger of Allah is divided into six portions. Three will be for him and the other three for the orphans, the destitute and those left without means on a journey.

"However, the case of *'al-Anfal'* is different. It belongs to the Messenger of Allah only. Of such properties was Fadak that belonged to the Messenger of Allah only. It is because he and Amir al-Mu'minin Ali, recipient of divine supreme covenant, conquered it and no one else took part. The name "*al-Fay'* " therefore does not apply to it. The term *'al-Anfal'* applies to it. Similar to *'al-Anfal'* are such properties as the marshes, mines,

إِن الله تبارك و تعالَى جعلَ الدنْيا كُلها لِأَسْرِها لِخلِيفَتِهِ حيْثُ يقُولُ لِلْملَائِكَةِ إِني جاعِلٌ فِي الْأَرْضِ خلِيفَةً فَكانتِ الدنْيا لِأَسْرِها لِآدم و صارتْ بعْده لِأَبرارِ ولْدِهِ و خلَفَائِهِ فَما غَلَب علَيْهِ أَعْداؤهمْ ثُم رجع إِلَيْهِمْ بِحرْبٍ أَوْ غَلَبةٍ سمي فَيْئاً و هو أَنْ يفِيءَ إِلَيْهِمْ بِغلَبةٍ و حرْبٍ و كَانَ حكْمه فِيهِ ما قَالَ الله تعالَى و اعْلَموا أَنما غَنِمْتمْ مِنْ شيْءٍ فَأَن لِلهِ خمسه و لِلرسول و لِذِي الْقُرْبى و الْيتامى و الْمساكِينِ و ابْنِ السبِيلِ فَهو لِلهِ و لِلرسول و لِقَرابةِ الرسول فَهذَا هو الْفَيْءُ الراجِع و إِنما يكُونُ الراجِع ما كَانَ فِي يدِ غَيْرِهِمْ فَأُخِذَ مِنْهمْ بِالسيْفِ و أَما ما رجع إِلَيْهِمْ مِنْ غَيْرِ أَنْ يوجف علَيْهِ بِخيْلٍ و لَا رِكَابٍ فَهو الْأَنفَالُ هو لِلهِ و لِلرسول خاصةً لَيْس لِأَحدٍ فِيهِ الشرْكَةُ و إِنما جعِلَ الشرْكَةُ فِي شيْءٍ قُوتِلَ علَيْهِ فَجعِلَ لِمنْ قَاتلَ مِن الْغنائِمِ أَربعةُ أَسْهمٍ و لِلرسول سهْم و الذِي لِلرسول ص يقْسِمه علَى ستةِ أَسْهمٍ ثَلَاثَةٌ لَه و ثَلَاثَةٌ لِلْيتامى و الْمساكِينِ و ابْنِ السبِيلِ و أَما الْأَنفَالُ فَلَيْس هذِهِ سبِيلَها كَانَ لِلرسول ع خاصةً و كَانتْ فَدك لِرسول اللهِ ص خاصةً لِأَنه ص فَتحها و أَمِير الْمؤْمِنِين ع لَمْ يكُنْ معهما أَحد فَزالَ عنْها اسْم الْفَيْءِ و لَزِمها اسْم الْأَنفَال و كَذَلِك الْآجام و الْمعادِنُ و الْبِحار و الْمفَاوِز هِي لِلْإِمامِ خاصةً فَإِنْ عمِلَ فِيها قَوْم بِإِذْنِ الْإِمامِ فَلَهمْ أَربعةُ أَخْماسٍ و لِلْإِمامِ خمس و الذِي لِلْإِمامِ يجْرِي

مجْرى الْخمسِ و منْ عمِلَ فِيها بِغيْرِ إِذْنِ الْإِمامِ فَالْإِمام يأْخذُه كُله لَيس لِأَحدٍ فِيهِ شيْءٌ و كذَلك منْ عمر شيْئاً أَوْ أَجْرى قَناةً أَوْ عمِلَ فِي أَرْضٍ خرابٍ بِغيْرِ إِذْنِ صاحِبِ الْأَرْضِ فَلَيس لَه ذَلِك فَإِنْ شاءَ أَخذَها مِنْه كُلها وإِنْ شاءَ تركَها فِي يدِهِ

oceans and the wilderness. They all belong to Imam exclusively. If people work in them by the permission of the Imam four fifths will belong to them for labor and one fifth will belong to the Imam. Such one fifth is like al-Khums. If people work in such properties without the permission of the Imam, the Imam will have all of it and no one will have anything in them.

"The same is the case if someone works, revives, improves, develops and builds on a land without the permission of the Imam. It is up to the Imam to leave it with him or take it away from him or settle it differently."

١ - عِلِي بْن إِبراهِيم عنْ أَبِيهِ عنْ حمادِ بْنِ عِيسى عنْ إِبراهِيم بْنِ عمر الْيمانِي عنْ أَبانِ بْنِ أَبِي عياشٍ عنْ سلَيْمِ بْنِ قَيْسٍ قَالَ سمِعْت أَمِير الْمؤْمِنِين ع يقُولُ نحْن و اللهِ الذِين عنى اللهِ بِذِي الْقُرْبى الذِين قَرنهم اللهِ بِنفْسِهِ و نبِيهِ ص فَقَالَ ما أَفاءَ الله على رسولِهِ مِنْ أَهْلِ الْقُرى فَلِلهِ و لِلرسولِ و لِذِي الْقُرْبى و الْيتامى و الْمساكِينِ مِنا خاصةً و لَمْ يجْعلْ لَنا سهْماً فِي الصدقَةِ أَكْرم الله نبِيه و أَكْرمنا أَنْ يطْعِمنا أَوْساخ ما فِي أَيدِي الناسِ

H 1410, Ch. 130, h 1

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Ibrahim ibn 'Umar al-Yamani from Aban ibn abu 'Ayyash from Sulaym ibn Qays who has said the following:

"I heard Amir al-Mu'minin Ali, recipient of divine supreme covenant, say, 'We, by Allah, are the ones to whom Allah has referred by the words *Dhi al-Qurba'* (relatives) and He has brought us near to Himself and His Holy Prophet saying, "Whatever Allah grants to His Messenger (out of the property) of the people of the towns, belongs to Allah, the Messenger, the *Dhi al-Qurba'* (relatives), the orphans, the destitute . . ." (59:7) It (*Dhi al-Qurba*') applies to such persons from us exclusively. In the charity no portion is appropriated to us. It is the way Allah has honored His Holy Prophet and has honored us instead of feeding us the filthy things in the hands of people.'"

٢ - الْحسيْن بْن محمدٍ عنْ معلى بْنِ محمدٍ عنِ الْوشاءِ عنْ أَبانٍ عنْ محمدِ بْنِ مسْلِمٍ عنْ أَبِي جعْفَرٍ ع فِي قَوْلِ اللهِ تعالَى و اعْلَموا أَنما غَنِمْتمْ مِنْ شيْءٍ فَأَن لِلهِ خمسه و لِلرسولِ و لِذِي الْقُرْبى قَالَ همْ قَرابةُ رسولِ اللهِ ص و الْخمسِ لِلهِ و لِلرسولِ و لَنا

H 1411, Ch. 130, h 2

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from Aban from Muhammad ibn Muslim from abu Ja'far, recipient of divine supreme covenant, who has said the following about the words of Allah, the Most High:

"Abu Ja'far, recipient of divine supreme covenant, has said, 'You must know that whatever property you may gain, one fifth belongs to Allah, the Messenger (of Allah), the *Dhi al-Qurba'* (relatives)," (8:41)

"The Imam said, 'It refers to the relatives of the Messenger of Allah. Al-Khums (one fifth) belongs to Allah, the Messenger (of Allah) and to us.'"

٣ - عِلِي بْن إِبراهِيم عنْ أَبِيهِ عنِ ابْنِ أَبِي عمْيرٍ عنْ حفْصِ بْنِ الْبخْتِرِي عنْ أَبِي عبْدِ اللهِ ع قَالَ الْأَنفَالُ ما لَمْ يوجفْ علَيْهِ بِخيْلٍ و لَا رِكَابٍ أَوْ قَوْم صالَحوا أَوْ قَوْم أَعْطَوْا بِأَيدِيهِمْ و كُل أَرْضٍ خرِبةٍ و بطُونُ الْأَوْدِيةِ فَهو لِرسولِ اللهِ ص و هو لِلْإِمامِ مِنْ بعْدِهِ يضعه حيْثُ يشاءُ

H 1412, Ch. 130, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hafs ibn al-Bakhtari from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, '*Al-Anfal* is such property for the acquisition of which no camels or horses are used and no armed expeditions are undertaken. It is the property that may come as a result of negotiated settlement or certain people may give (to us) with their own hands or it may come from a barren land or from inside the valleys. Such properties belong to the Messenger of Allah and they will belong to the *'A'immah* (Leaders with Divine Authority), recipients of divine supreme covenant, after the Messenger of Allah. The Imam will spend them as he may consider proper."

٤ - عِلِي بْن إِبراهِيم بْنِ هاشِمٍ عنْ أَبِيهِ عنْ حمادِ بْنِ عِيسى عنْ بعْضِ أَصْحابِنا عنِ الْعبْدِ الصالِحِ ع قَالَ الْخمس مِنْ خمْسةِ أَشْياءَ مِن الْغنائِمِ و الْغوْصِ و مِن الْكُنوزِ و مِن الْمعادِنِ و الْملاحةِ يؤْخذُ مِنْ كُل هذِهِ الصنوفِ الْخمس فَيجْعلُ لِمنْ جعلَه الله تعالَى لَه و

H 1413, Ch. 130, h 4

Ali ibn Ibrahim ibn Hashim has narrated from his father from Hammad ibn 'Isa from certain persons of our people from the virtuous servant of Allah who has said the following:

"*Al-Khums* (one fifth tax) is due on five categories of properties. It is due on (1) spoils of war or general net income, (2) properties acquired from diving deep waters, (3) the treasures found, (4) the mines and (5) salt mines. On each of such

categories *al-Khums* is due. *Al-Khums*, such one fifth, is distributed just as Allah, the Most High, has done. The remaining four portions are distributed among those who have taken part in the actual fighting or those lending support behind the front. The one fifth is distributed in six portions as follows: One portion for Allah, one for the Messenger of Allah, one for the relatives (of the Messenger of Allah), one for the orphans, one for the destitute and one portion for those who become needy on a journey.

"Thus, the portion for Allah and the Messenger of Allah belongs to Leadership with Divine Authority after the Messenger of Allah as the portion of inheritance. He (Leader with Divine Authority) will have three portions. Two portions are inheritance and one is that which Allah has granted to him.

"Fifty percent of *al-Khums* (one fifth) belongs to him, the Imam (Leader with Divine Authority). The other fifty percent of *al-Khums* belongs to his (the Holy Prophet's) family members. One portion is for the orphans thereof, one portion for the destitute thereof, one portion for those of them who become needy while on a journey. It is distributed among them according to the rules in the Book and the *Sunnah*. The limit is an amount that can suffice for their expenses for a whole year. If anything is left extra it will go to the *Wali,* (Leader with Divine Authority). In the case of deficit the *Wali* is responsible for providing and paying the deficit to meet their needs.

"*Wali* is responsible for paying the deficit; the extra is given to him. Allah has given this one fifth exclusively to them, not to the destitute from the masses. It is also given to those of them (relatives) who become needy on a journey as a replacement for the charities due on people. It is a sign of distinction from Allah for them because of their being the relatives of the Messenger of Allah and an honor from Allah to keep them secure from the filth in the hands of people. Thus, it is for them only as sustenance to save them from humiliation and destitution. They may receive other forms of charities from each other.

"These are those for whom Allah has assigned *al-Khums*. They are the relatives of the Holy Prophet, recipient of divine supreme covenant, as Allah has mentioned in His words, 'Warn your close relatives.' (26:214) They are the children of 'Abd al-Muttalib themselves, male and female. No one of the families of Quraysh or the Arabs is of them. Among them or from them also is none of their slaves to have a portion in *al-Khums*. The charities of the masses of people are lawful for their slaves to consume. Their slaves and the masses of people are the same. One whose mother is from the family of Hashim and his father from the masses of Quraysh, the charities are lawful for such person to consume. Such person is not entitled to receive from *al-Khums*; Allah, the Most High has said, 'Call them sons of their own fathers.' (33:5)

"The properties of the best quality in the taxable properties are as the portion of the Imam. The female slave, the best horse, the best clothes and other items that are liked and desired for; such items are for him before the distribution and before the subtraction of *al-Khums*.

"He will pay and maintain with such properties, the causes where he may need to pay such as grants to people who are inclined to the system of belief and so forth. If anything is left extra then *al-Khums* is taken out therefrom and is distributed to the causes for which it is. If anything is left extra then it is given to the *Wali*. If nothing is left after the expenses then there is nothing for the *Wali*. Nothing from the land is for the fighters.

يقْسم الْأَرْبعةُ الْأَخْماسِ بيْن منْ قَاتلَ علَيْهِ و ولي ذَلك و يقْسم بيْنهم الْخمس علَى ستةِ أَسْهمٍ سهْم ِللهِ و سهْم ِلرسول اللهِ و سهْم ِلذي الْقُربى و سهْم ِلْيتامى و سهْم ِللْمساكِينِ و سهْم ِلأَبْناءِ السبِيل قَسهْم اللهِ و سهْم رسول اللهِ ِلأُولي الْأَمرِ منْ بعْدِ رسول اللهِ ص وراثَةً قَلَه ثَلَاثَةُ أَسْهمٍ سهْمان وراثَةً و سهْم مقْسوم لَه من اللهِ و لَه نِصْف الْخمسِ كَملًا و نِصْف الْخمسِ الْباقِي بيْن أَهْل بيْتِهِ قَسهْم ِليتاماهمْ و سهْم ِلمساكِينِهمْ و سهْم ِلأَبْناءِ سبِيلِهمْ يقْسم بيْنهمْ علَى الْكِتابِ و السنةِ ما يسْتَغْنونَ بِهِ في سنتِهمْ فَإِنْ فَضلَ عنْهمْ شيْءٌ فَهو ِللْوالِي و إِنْ عجز أَوْ نقَص عنِ اسْتِغْنائِهمْ كَانَ علَى الْوالِي أَنْ يْنفِق منْ عِنْدِهِ بِقَدْرِ ما يسْتَغْنونَ بِهِ و إِنما صار علَيْهِ أَنْ يمونهمْ ِلأَن لَه ما فَضلَ عنْهمْ و إِنما جعلَ الله هذَا الْخمس خاصةً لَهمْ دونَ مساكِينِ الناسِ و أَبناءِ سبِيلِهمْ عِوضاً لَهمْ منْ صدقَاتِ الناسِ تَنزيهاً من اللهِ لَهمْ ِلقَرابتِهمْ ِبرسول اللهِ ص و كَرامةً من اللهِ لَهمْ عنْ أَوْساخِ الناسِ فَجعلَ لَهمْ خاصةً منْ عِنْدِهِ ما يغْنِيهمْ بِهِ عنْ أَنْ يصيرهمْ في موْضِعِ الذل و الْمسْكَنةِ و لَا بأْس ِبصدقَاتِ بعْضِهِمْ علَى بعْضٍ و هؤُلَاءِ الذِين جعلَ الله لَهم الْخمس همْ قَرابةُ النبِي ص الذِين ذَكرهم الله فَقَالَ و أَنذِرْ عشِيرتك الْأَقْربِين و همْ بنو عبْدِ الْمطلِبِ أَنفُسهمْ الذكَر مِنْهمْ و الْأُنثَى لَيس فِيهِمْ منْ أَهْل بيوتاتِ قُرَيْشٍ و لَا من الْعربِ أَحد و لَا فِيهِمْ و لَا مِنْهمْ في هذَا الْخمسِ منْ موالِيهِمْ و قَدْ تحِل صدقَات الناسِ ِلموالِيهِمْ و همْ و الناس سواءٌ و منْ كَانتْ أُمه منْ بني هاشِمٍ و أَبوه منْ سائِرِ قُرَيْشٍ فَإِن الصدقَاتِ تحِل لَه و لَيس لَه من الْخمسِ شيْءٌ ِلأَن الله تعالَى يقُولُ ادْعوهمْ ِلآبائِهِمْ و ِللْإِمامِ صفْو الْمالِ أَنْ يأْخذَ منْ هذِهِ الْأَموالِ صفْوها الْجارِيةَ الْفَارِهةَ و الدابةَ الْفَارِهةَ و الثوْب و الْمتاع ِبما يحِب أَوْ يشْتهي فَذَلك لَه قَبلَ الْقِسْمةِ و قَبلَ إِخْراجِ الْخمسِ و لَه أَنْ يسد ِبذَلك الْمالِ جمِيع ما ينوبه منْ مِثْلِ إِعْطَاءِ الْمؤلَفَةِ قُلُوبهمْ و غَيرِ

ذَلك مِما ينوبه فَإِنْ بقِي بعْد ذَلك شيْءٌ أَخْرج الْخمس مِنْه فَقَسمه في أَهْلِهِ و قَسم الْباقِي علَى منْ ولِي ذَلك و إِنْ لَمْ يبْق بعْد سد النوائِبِ شيْءٌ قَلَا شيْءَ لَهمْ و لَيس ِلمنْ قَاتلَ شيْءٌ من الْأَرضِين و لَا

ما غَلَبوا عَلَيْهِ إلا ما احْتوى عَلَيْهِ الْعسْكر و لَيس لِلْأَعْرابِ مِن الْقِسْمةِ شيْءٌ و إنْ قَاتلُوا مع الْوالِي لِأَن رسولَ اللهِ ص صالح الْأَعْراب أَنْ يدعهمْ فِي دِيارِهِمْ و لَا يهاجِروا علَى أَنه إنْ دهم رسولَ اللهِ ص مِنْ عدوِهِ دهْم أَنْ يسْتنفِرهمْ فَيقَاتِلَ بِهِمْ و لَيس لَهمْ فِي الْغنِيمةِ نصِيب و سنته جارِيةٌ فِيهِمْ و فِي غَيْرِهِمْ و الْأَرضونَ الَتِي أُخِذَتْ عَنْوةً بِخَيْلٍ و رِجالٍ فَهِي مَوْقُوفَةٌ مَتروكَةٌ فِي يدِ مَنْ يعْمرها و يحْيِيها و يقُوم عَلَيْها علَى ما يصالِحهم لَوالِي علَى قَدْرِ طَاقَتِهِمْ مِن الْحق النصْفِ أَو الثُلُثِ أَو الثُلُثَيْنِ و علَى قَدْرِ ما يكُونُ لَهمْ صلَاحاً و لَا يضرهمْ فَإِذَا أُخْرِج مِنْها ما أُخْرِج بدأَ فَأُخْرِج مِنْه الْعشْر مِن الْجمِيعِ مِما سقَتِ السماءُ أَوْ سقِي سَيْحاً و نِصْف الْعشْرِ مِما سقِي بِالدوالِي و النواضِحِ فَأَخذَه الْوالِي فَوجهه فِي الْجِهةِ الَتِي وجهها الله علَى ثَمانِيةِ أَسْهمٍ لِلْفُقَراءِ و الْمساكِينِ و الْعامِلِين عَلَيْها و الْمؤلفَةِ قُلُوبهمْ و فِي الرقَابِ و الْغارِمِين و فِي سبِيلِ اللهِ و ابْنِ السبِيلِ ثَمانِيةَ أَسْهمٍ يقْسِم بَيْنهمْ فِي مواضِعِهِمْ بِقَدْرِ ما يسْتَغْنونَ بِهِ فِي سنتِهِمْ بِلَا ضِيقٍ و لَا تقْتِيرٍ فَإِنْ فَضلَ مِنْ ذَلِك شيْءٌ رد إلَى الْوالِي و إنْ نقَص مِنْ ذَلِك شيْءٌ و لَمْ يكْتَفُوا بِهِ كَانَ علَى الْوالِي أَنْ يمونهمْ مِنْ عِنْدِهِ بِقَدْرِ سعتِهِمْ حتى يسْتَغْنوا و يؤْخذُ بعْد ما بقِي مِن الْعشْرِ فَيقْسم بَيْن الْوالِي و بَيْن شركَائِهِ الذِين هُمْ عمالُ الْأَرضِ و أَكرتها فَيدْفَع إلَيْهِمْ أَنصِباؤهمْ علَى ما صالَحهمْ عَلَيْهِ و يؤْخذُ الْباقِي فَيكُونُ بعْد ذَلِك أَرزاق أَعْوانِهِ علَى دِينِ اللهِ و فِي مصْلَحةِ ما ينوبه مِنْ تقْوِيةِ الْإِسْلَامِ و تقْوِيةِ الدينِ فِي وجوهِ الْجِهادِ و غَيْرِ ذَلِك مِما فِيهِ مصْلَحةُ الْعامةِ لَيس لِنفْسِهِ مِنْ ذَلِك قَلِيلٌ و لَا كَثِير و لَه بعْد الْخمسِ الْأَنفَالُ و الْأَنفَالُ كُل أَرضٍ خرِبةٍ قَدْ باد أَهْلُها و كُل أَرضٍ لَمْ يوجفْ عَلَيْها بِخَيْلٍ و لَا رِكَابٍ و لَكِنْ صالَحوا صلْحاً و أَعْطَوْا بِأَيدِيهِمْ علَى غَيْرِ قِتالٍ و لَه رءُوس الْجِبالِ و بطُونُ الْأَوْدِيةِ و الْآجامِ و كُل أَرضٍ مَيتةٍ لَا رب لَها و لَه صوافِي الْملُوكِ ما كَانَ فِي أَيدِيهِمْ مِنْ غَيْرِ وجْهِ الْغصْبِ لِأَن الْغصْب كُله مَرْدود و هو وارِثُ مَنْ لَا وارِثَ لَه يعولُ مَنْ لَا حِيلَةَ لَه و قَالَ إن الله لَمْ يتْرك شيْئاً مِنْ صنوفِ الْأَموالِ إلا و قَدْ قَسمه و أَعْطَى كُل ذِي حق حقه الْخاصةَ و الْعامةَ و الْفُقَراءَ و الْمساكِين و كُل صِنْفٍ مِنْ صنوفِ الناسِ فَقَالَ لَوْ عدِلَ فِي الناسِ لَاسْتَغْنَوْا ثُم قَالَ إن الْعدْلَ أَحْلَى مِن الْعسل و لَا يعْدِلُ إلا مَنْ يحْسِن الْعدْلَ قَالَ و كَانَ رسولُ اللهِ ص يقْسِم صدقَاتِ الْبوادِي فِي

So also are the properties that are acquired by overwhelming (the enemy) except for what the army has physically captured.

"The Bedouins have no share in the distribution even if they take part in fighting in support of the *Wali*. It is because the Messenger of Allah reached a settlement with them. It said, 'They will not be exiled, and that if the Messenger of Allah will be attacked by his enemies they will come to help to fight the enemy but will have no share in the properties of the enemies confiscated.' This practice has been continuous ever since about them and others.

"The lands that were captured by the forces of the army will remain in the public domain. The developers may keep them and reach a settlement with the *Wali* who uses his discretion in the matter. They may find a fair and proportionate agreement on the basis of proper protection of all parties rights and interests. The apportionment may take shape in the form of a half, a one-third or two-thirds and so forth.

"The tax on whatever is harvested, after necessary deductions, will be ten percent if the plantation is irrigated by rain. It is five percent if irrigation is by mechanical means such as *al-Dawaliy* and *al-Nawadih*. *Wali* collects this tax and spends on the causes that Allah has described which are eight categories: (1) The needy, (2) the destitute, (3) the employees of the taxation office, (4) the people who sympathize with the faith, (5) to set free the slaves, (6) to help the bankrupt, (7) for the cause of Allah and (8) to help those who become needy on a journey.

"Each cause can receive an amount enough for its expenses and maintenance for up to one year in a reasonable manner. If anything is left extra it is for the *Wali.* If it is not sufficient the *Wali* must provide the needed funds from his resources. The ten-percent tax is divided between the *Wali* and his partners such as workers and supervisors of the land. They will receive their shares according to the standing agreements. The remaining will be spent on those who help him in the matters of religion of Allah and in the interest of Islam and the strengthening of the religion such as defense and so forth, in which there is general but not personal interest. It is not for his personal interests small or large.

"Besides *al-Khums* for Imam there is '*al-Anfal'*. *Al-Anfal* is every kind of abandoned land whose owners are no more and all the lands that are acquired without the use of force and fighting but are achieved through settlement or the owners may have given them to the Imam without fight.

"To the Imam belongs the mountain, inside of the valleys, marshes and undeveloped lands that have no owners. To the Imam belong the properties of the kings (defeated) if such properties are not usurped. The usurped properties are all returned to the owner. The Imam is the heir of those who have no heirs. He supports those who have no supporters (financially).

"The Imam has said, 'There is no category of the properties that Allah may not have distributed and has given every rightful person his or her rights of the general or particular nature of the needy and the destitute and all categories of people.'

"Also the Imam has said, 'If justice is practiced among the people they will become free from want.' The Imam then said, 'Justice is more sweet than honey. No one practices it properly except those who are good in justice.'

"The Imam then said, 'The Messenger of Allah would distribute the charities of the rural areas in the rural areas and the charities of the towns to the people of the towns. He would not

divide every amount of charity received into eight portions. He would divide it proportionate to the categories of the causes present before him and to the degree for each cause that would suffice it for one year. There was no limit of time or a certain date or the combination of both. He based it on what was available and who was present and how much of the need of each category could have been fulfilled. He offered the remaining to other people.

"*Al-Anfal* belongs to the *Wali* and so are all the lands that were captured during the time of the Holy Prophet, recipient of divine supreme covenant, to eternity. It does not matter whether the conquest was made through the people of justice or otherwise. The responsibility of the Messenger of Allah is one and the same in the past, present or future generations. It is because the Messenger of Allah said, 'Muslims as brothers are equal in the matters of lives. Even the small ones among them strive for the fulfillment of their responsibilities.'

"There is no *zakat* on *al-Khums* property. It is because the shares of the needy from the masses are placed in the properties of the people in eight categories. No one of the needy in the masses is left out. The needy from the relatives of the Messenger (of Allah) have their share in the fifty percent of *al-Khums*. This suffices them and they do not need the charities of the masses, the charities of the Holy Prophet, recipient of divine supreme covenant, and the charities of *Wali* (Leadership with Divine Authority). In this way the system leaves no one as a needy person of the masses or of the relatives of the Messenger of Allah without proper coverage and welfare benefits, so all the needy benefit. For this reason there is no *zakat* (tax) on the properties of the Holy Prophet, recipient of divine supreme covenant, or *Wali*. It is due to the fact that for all kinds of needs there are resources in the system to facilitate them. There are responsibilities as well as rights on the parts of the Holy Prophet and the *Wali*.'"

H 1414, Ch. 130, h 5

Ali ibn Muhammad ibn 'Abd Allah has narrated from certain person of our people (that I think is al-Sayyari) from Ali ibn Asbat who has said the following:

"In one of the meetings of abu al-Hassan Musa, recipient of divine supreme covenant, with al-Mahdi (one of 'Abbassid ruler) the Imam found him paying reparations (for the damages caused to people). The Imam said, 'O Amir al-Mu'minin, what has happened to the reparations due to us?' He then asked, 'What damage is caused to you, O abu al-Hassan, recipient of divine supreme covenant?' He (the Imam) said, 'Allah, the Holy, the Most High, granted victory to His Holy Prophet, recipient of divine supreme covenant, and the land of Fadak and its surrounding areas came under his control without any armed struggle. Allah sent a message to His Holy Prophet, recipient of divine supreme covenant. It said, "Give the relatives their rights." The Messenger of Allah did not know who they were. He turned to Jibril to find out and Jibril turned to his Lord for the answer. Allah then sent revelation to him to give possession of Fadak to Fatimah, recipient of divine supreme covenant. Thereupon, the Messenger of Allah called Fatimah, recipient of divine supreme covenant, and said to her. "O Fatimah, Allah has commanded me to give possession of Fadak to you." She then said, "O Messenger of Allah, I have accepted the offer from Allah and from you." Thereafter her representatives lived there during the lifetime of the Messenger of Allah. When abu Bakr took control he expelled her representatives therefrom. She went to abu Bakr and asked him to reverse his decision and return

الْبوادِي و صدقاتِ أَهْلِ الْحضرِ فِي أَهْلِ الْحضرِ و لَا يقْسِم بيْنهمْ بِالسوِيةِ علَى ثَمانِيةِ حتى يعْطِي أَهْلَ كُل سهْمٍ ثُمناً و لَكِنْ يقْسِمها علَى قَدْرِ منْ يحْضره مِنْ أَصْنافِ الثمانِيةِ علَى قَدْرِ ما يقِيم كُل صِنْفٍ مِنْهمْ بِقَدرِ لِسنتِهِ لَيس فِي ذَلِك شيْءٌ موْقُوت و لَا مسمى و لَا مؤلف إِنما يضع ذَلِك علَى قَدْرِ ما يرى و ما يحْضره حتى يسد قَائِقَ كُل قَوْمٍ مِنْهمْ و إِنْ فَضلَ مِنْ ذَلِك فَضْلٌ عرضوا الْمالَ جمْلَةً إِلَى غَيرِهِمْ و لْأَنفَالُ إِلَى الْوالِي و كُل أَرْضٍ فُتِحتْ فِي أَيامِ النبِي ص إِلَى آخِرِ الْأَبدِ و ما كَانَ افْتِتاحاً بِدعْوةِ أَهْلِ الْجوْرِ و أَهْلِ الْعدْلِ لِأَن ذِمةَ رسول اللهِ فِي الْأَولِين و الْآخِرِين ذِمةٌ واحِدةٌ لِأَن رسولَ اللهِ ص قَالَ الْمسْلِمونَ إِخْوةٌ تتكَافَى دِماؤهمْ و يسْعى بِذِمتِهِمْ أَدناهمْ و لَيس فِي مالِ الْخمسِ زكَاةٌ لِأَن فُقَراءَ الناسِ جعِلَ أَرْزاقُهمْ فِي أَموالِ الناسِ علَى ثَمانِيةِ أَسْهمٍ فَلَمْ يبْق مِنْهمْ أَحد و جعلَ لِلْفُقَراءِ قَرابةِ الرسول ص نِصْف الْخمسِ فَأَغْناهمْ بِهِ عنْ صدقَاتِ الناسِ و صدقَاتِ النبِي ص و ولِي الْأَمرِ فَلَمْ يبْق فَقِير مِنْ فُقَراءِ الناسِ و لَمْ يبْق فَقِير مِنْ فُقَراءِ قَرابةِ رسول اللهِ ص إِلا و قَدِ اسْتَغْنى فَلَا فَقِير و لِذَلِك لَمْ يكُنْ علَى مالِ النبِي ص و الْوالِي زكَاةٌ لِأَنه لَمْ يبْق فَقِير محْتاج و لَكِنْ علَيْهِمْ أَشْياءُ تنوبهمْ مِنْ وجوهِ و لَهمْ مِنْ تِلْك الْوجوهِ كَما علَيْهِمْ

٥- عِلِي بْن محمدِ بْنِ عبْدِ اللهِ عنْ بعْضِ أَصْحابِنا أَظُنه السيارِي عنْ عِلِي بْنِ أَسْباطٍ قَالَ لَما ورد أَبو الْحسنِ موسى ع علَى الْمهْدِي رآه يرد الْمظَالِم فَقَالَ يا أَمِير الْمؤْمِنِين ما بالُ مظْلِمتِنا لَا ترد فَقَالَ لَه و ما ذَاك يا أَبا الْحسنِ قَالَ إِن الله تبارك و تعالَى لَما فَتح علَى نبِيهِ ص فَدكاً و ما والَاها لَمْ يوجفْ علَيْهِ بِخَيْلٍ و لَا رِكَابٍ فَأَنزلَ الله علَى نبِيهِ ص و آتِ ذَا الْقُرْبى حقه فَلَمْ يدْرِ رسولُ اللهِ ص منْ همْ فَراجع فِي ذَلِك جبْرئِيلَ و راجع جبْرئِيلُ ع ربه فَأَوْحى الله إِلَيْهِ أَن ادْفَعْ فَدكاً إِلَى فَاطِمةَ ع فَدعاها رسولُ اللهِ ص فَقَالَ لَها يا فَاطِمةُ إِن الله أَمرنِي أَنْ أَدفَع إِلَيْكِ فَدكاً فَقَالَتْ قَدْ قَبِلْت يا رسولَ اللهِ مِن اللهِ و مِنْك فَلَمْ يزلْ وكَلَاؤها فِيها حياةَ رسول اللهِ ص فَلَما ولِي أَبو بكْرٍ أَخْرج عنْها وكَلَاءَها فَأَتته فَسأَلته أَنْ يردها علَيْها فَقَالَ لَها

ائْتِنِي بِأَسْود أَوْ أَحْمر يشْهد لَك بِذَلِك فَجاءَتْ بِأَمِير الْمؤْمِنِين ع و أُم أَيمن فَشهدا لَها فَكتب لَها بِترْكِ التعرض فَخرجتْ و الْكِتاب معها فَلَقِيها عمر فَقَالَ ما هذَا معكِ يا بِنْت محمدٍ قَالَتْ كِتاب كَتبه لِي ابْن أَبِي قُحافَةَ قَالَ أَرِينِيه فَأَبتْ فَانْتزعه مِنْ يدِها و نظَر فِيهِ ثُم تَفَلَ فِيهِ و محاه و خرقه فَقَالَ لَها هذَا لَمْ يوجِفْ عَلَيْهِ أَبوكِ بِخَيْلٍ و لَا رِكَابٍ فَضِعِي الْحِبالَ فِي رِقَابِنا فَقَالَ لَه الْمهْدِي يا أَبا الْحسن حدها لِي فَقَالَ حد مِنْها جبلُ أُحدٍ و حد مِنْها عرِيش مِصْر و حد مِنْها سِيف الْبَحْرِ و حد مِنْها دومةُ الْجنْدل فَقَالَ لَه كُل هذَا قَالَ نعَمْ يا أَمِير الْمؤْمِنِين هذَا كُله إِن هذَا كُله مِما لَمْ يوجِفْ علَى أَهْلِهِ رسولُ اللهِ ص بِخَيْلٍ و لَا رِكَابٍ فَقَالَ كَثِير و انْظُر فِيهِ

Fadak to her but he said to Fatimah, recipient of divine supreme covenant, "Bring to me a black or white person to testify that Fadak belonged to you." Fatimah, recipient of divine supreme covenant, brought Amir al-Mu'minin Ali, recipient of divine supreme covenant, and 'Umm Ayman who both testified in favor of Fatimah, recipient of divine supreme covenant. He then wrote, "Fatimah must not be disturbed in the matters of Fadak." Fatimah, recipient of divine supreme covenant, then left with the document. On the way 'Umar came from the opposite direction and asked, "What is it in your hand, O daughter of Muhammad?" Fatimah, recipient of divine supreme covenant, said, "It is a document that ibn abu Quhafa has written for me." He said, "Show it to me." Fatimah, recipient of divine supreme covenant, refused to hand it over to him but he snatched it away from her hand and read it. He then spit on it wiped out its writing and tore it into pieces. He said, "This was not captured by forces of the camels and horses of your father so that you can tie the rope around our necks.'"

"Al-Mahdi said, 'O abu al-Hassan define for me the boundaries of Fadak.' The Imam said, 'On one side it borders the mountain of 'Uhud. On the other side is 'Arish Misr. Also it borders Sayf al-Bahr and on one of it's sides is Dawmat al-Jandal.' Then he asked the Imam, 'All of it?' He said, 'Yes, O Amir al-Mu'minin, this is all that came to the Messenger of Allah without the use of the forces of the camels and horses.'

"He said, 'This is a large area but I will look into it.'"

٦- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدٍ عَنْ عَلِي بْنِ الْحكَمِ عَنْ عَلِي بْنِ أَبِي حمْزةَ عَنْ محمدِ بْنِ مسْلِمٍ قَالَ سمِعْت أَبا جعْفَرٍ ع يقُولُ الْأَنْفَالُ هو النفْلُ و فِي سورةِ الْأَنْفَال جدْع الْأَنْفِ

H 1415, Ch. 130, h 6

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Ali ibn abu Hamza from Muhammad ibn Muslim who has said the following:

"I heard abu Ja'far, recipient of divine supreme covenant, say, '*Al-Anfal* (also name of a chapter in the Holy Quran) means *al-Nafl* (optional). In this chapter, *al-Anfal* stands for the amputation of the nose (of enemies and proof of their humiliation)."

٧- أَحْمد عَنْ أَحْمد بْنِ محمدِ بْنِ أَبِي نصْرٍ عنِ الرضا ع قَالَ سئِلَ عَنْ قَوْلِ اللهِ عز و جل و اعْلَموا أَنما غَنِمْتمْ مِنْ شيْءٍ فَأَن لِلهِ خمسه و لِلرسول و لِذِي الْقُرْبى قِيلَ لَه فَما كَانَ لِلهِ فَلِمنْ هو فَقَالَ لِرسول اللهِ ص و ما كَانَ لِرسول اللهِ فَهو لِلْإِمامِ قِيلَ لَه أَ فَرأَيت إِنْ كَانَ صِنْف مِن الْأَصْنافِ أَكْثَر و صِنْف أَقل ما يصْنع بِهِ قَالَ ذَاك إِلَى الْإِمامِ أَ رأَيت رسولَ اللهِ ص كَيْف يصْنع أَ لَيس إِنما كَانَ يعْطِي علَى ما يرى كَذَلِك الْإِمام

H 1416, Ch. 130, h 7

Ahmad has narrated from Ahmad ibn Muhammad ibn abu Nasr who has said the following:

"Once a person asked al-Rida, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Gracious, 'You must know that whatever property you may gain, one fifth belongs to Allah, the Messenger of Allah, and the relatives, . . .' (8:41) It then was asked, 'The portion that belongs to Allah to whom is it given?'

"The Imam said, 'It belongs to the Messenger of Allah and whatever belongs to the Messenger of Allah belongs to the Imam.' Another question said, 'If one of the categories of welfare recipient is more and the other category less, how then it is dealt with?' The Imam said, 'It is left to the discretion of the Imam. Consider how the Messenger of Allah dealt with such cases. Is it not the case that he used his own discretion to distribute, as he considered proper? The Imam deals with such case in the same way.'"

٨- عَلِي بْن إِبراهِيم بْنِ هاشِمٍ عَنْ أَبِيهِ عنِ ابْنِ أَبِي عمَيْرٍ عَنْ جمِيلِ بْنِ درا ج عَنْ محمدِ بْنِ مسْلِمٍ عَنْ أَبِي جعْفَرٍ ع أَنه سئِلَ عَنْ معادِنِ الذهبِ و الْفِضةِ و الْحدِيدِ و الرصاصِ و الصفْرِ فَقَالَ علَيْها الْخمس

H 1417, Ch. 130, h 8

Ali ibn Ibrahim ibn Hashim has narrated from his father from ibn abu 'Umayr from Jamil ibn Darraj from Muhammad ibn Muslim who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, was asked about the minerals such as gold, silver, iron, lead and zinc. He said, 'They all are subject to *al-Khums*.'"

H 1418, Ch. 130, h 9
Ali has narrated from his father from ibn abu ‘Umayr from Jamil from Zurara who has said the following:

“The Imam, recipient of divine supreme covenant, has the right, before the distribution, to spend from (booties of war), to give as gifts, grants and other causes. The Messenger of Allah had a confrontation with a people and he did not leave anything for them from *al-Fay*’. He may have given them a share if he wanted.”

٩- عِلي عَنْ أَبِيهِ عن ٱبن أَبِي عمَيْرٍ عَنْ جمِيلٍ عَنْ زرارةَ قَالَ ٱلْإمام يجْرِي و ينفلُ و يعْطِي ما شاءَ قَبْلَ أَنْ تقَع السهام و قَدْ قاتلَ رسولُ اللهِ ص بِقَوْمٍ لَمْ يجْعلْ لَهمْ فِي الْفَيْءِ نصِيباً و إِنْ شاءَ قسم ذَلك بيْنهمْ

H 1419, Ch. 130, h 10
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from ‘Abd al-Samad ibn Bashir from Hakim Mu’adhin ibn ‘Isa who has said the following:

“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most High: ‘You must know that whatever property you may gain, one fifth belongs to Allah, the Messenger of Allah, the relatives, . . .’ (8:41)

“Abu ‘Abd Allah, recipient of divine supreme covenant, placing his elbows on his knees and making hand gestures, said, ‘By Allah, such gains are the daily gains except that my father had given more freedom and ease to his Shi‘a (to pay the one fifth any time during or at the end of the year).’”

١٠- محمد بْن يحْيى عَنْ أَحْمد بْن محمدٍ عَنْ محمدِ بْنِ سِنانٍ عَنْ عَبْدِ الصمدِ بْن بشِيرٍ عَنْ حكَيْمٍ مؤذن ٱبن عِيسى قَالَ سأَلْت أَبا عَبْدِ اللهِ ع عَنْ قَوْل اللهِ تعالَى و اعْلَموا أَنما غَنِمْتمْ مِنْ شيْءٍ فَأَن لِلهِ خمسه و لِلرسول و لِذِي الْقُرْبى فَقَالَ أَبو عَبْدِ اللهِ ع بِمِرْفَقَيْهِ علَى ركْبتَيْهِ ثُم أَشار بِيدِهِ ثُم قَالَ هِي و اللهِ الْإِفَادةُ يوْماً بِيوْمٍ إِلا أَن أَبِي جعلَ شِيعته فِي حِل لِيزْكُوا

H 1420, Ch. 130, h 11
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from al-Husayn ibn ‘Uthman from Sama‘a who has said the following:

“I asked abu al-Hassan, recipient of divine supreme covenant, about *al-Khums*. He said, ‘It is due on all small and large gains that people make.’”

١١- عِلي بْن إِبراهِيم عَنْ أَبِيهِ عن ٱبن أَبِي عمَيْرٍ عن الْحسيْن بْن عثْمانَ عَنْ سماعةَ قَالَ سأَلْت أَبا الْحسن ع عن الْخمسِ فَقَالَ فِي كُل ما أَفَاد الناس مِنْ قَلِيلٍ أَوْ كَثِيرٍ

H 1421, Ch. 130, h 12
A number of our people have narrated from Ahmad ibn Muhammad ibn ‘Isa ibn Yazid who has said the following:

“Once I wrote to the Imam, recipient of divine supreme covenant, ‘May Allah, keep my soul in service for your cause, explain to me what is gain and profit? What is its limit? What is your opinion? May Allah, the Most High, grant you long life. I will be grateful for your explanation so I will not continue in unlawful activities with invalid prayer and fasting.’

“He wrote to me, ‘gain and profit is the income from trade from its net profit or from farming after the deduction of expenses and prizes.’”

١٢- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْن محمدِ بْن عِيسى بْن يزِيد قَالَ كَتَبت جعِلْت لَك الْفِداءَ تعلِمنِي ما الْفَائِدةُ و ما حدها رأْيك أَبقَاك الله تعالَى أَنْ تمن علَي بِبيان ذَلك لِكَيْلَا أَكُونَ مقِيماً علَى حرامٍ لَا صلَاةَ لِي و لَا صوْم فَكَتب الْفَائِدةُ مِما يفِيد إِلَيْك فِي تِجارةٍ مِنْ رِبْحِها و حرْثٍ بعْد الْغرامِ أَوْ جائِزةٍ

H 1422, Ch. 130, h 13
A number of our people have narrated from Ahmad ibn Muhammad from ibn abu Nasr who has said the following:

“Once I wrote to abu Ja‘far, recipient of divine supreme covenant, ‘Is *al-Khums* paid before or after deducting the expenses?’ He wrote back in answer, ‘It is paid after the deduction of the expenses.’”

١٣- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْن محمدٍ عن ٱبن أَبِي نصْرٍ قَالَ كَتَبت إِلَى أَبِي جعْفَرٍ ع الْخمس أُخْرِجه قَبْلَ الْمؤنةِ أَوْ بعْد الْمؤنةِ فَكَتب بعْد الْمؤنةِ

H 1423, Ch. 130, h 14
Ahmad ibn Muhammad has narrated from Ali ibn al-Hakam from Ali ibn abu Hamza from abu Basir from abu Ja‘far, recipient of divine supreme covenant, who has said the following:

“Abu Ja'far, recipient of divine supreme covenant, has said, ‘*Al-Khums* (one fifth) of whatever is gained from a war that is fought to establish the testimony: ‘No one deserves to be worshipped and obeyed besides Allah and that Muhammad is the Messenger of Allah,’ belongs to us. It is not lawful for anyone to buy anything with money for which *al-Khums*, our right, is not paid, until payment is made to us.’”

١٤- أَحْمد بْن محمدٍ عَنْ عِلي بْنِ الْحكَمِ عَنْ عِلي بْنِ أَبِي حمْزةَ عَنْ أَبِي بصِيرٍ عَنْ أَبِي جعْفَرٍ ع قَالَ كُل شيْءٍ قُوتِلَ علَيْهِ علَى شهادةِ أَنْ لَا إِلَه إِلا الله و أَن محمداً رسولُ اللهِ فَإِن لَنا خمسه و لَا يحِل لِأَحدٍ أَنْ يشْتَرِي مِن الْخمسِ شيْئاً حتى يصِلَ إِلَيْنا حقنا

١٥- أَحْمد بْن محمدٍ عَنْ محمدِ بْنِ سِنانٍ عَنْ يونس بْنِ يعْقُوب عَنْ عَبْدِ الْعزِيزِ بْنِ نافِعٍ قَالَ طَلَبْنا الْإِذْنَ علَى أَبِي عَبْدِ اللهِ ع و أَرسلْنا إِلَيْهِ فَأَرْسلَ إِلَيْنا ادْخلُوا اثْنيْنِ اثْنيْنِ فَدخلْت أَنا و رجلٌ مِعِي فَقُلْت لِلرجلِ أُحِب أَنْ تسْتأْذِنَ بِالْمسْأَلَةِ فَقَالَ نعمْ فَقَالَ لَه جعِلْت فِداك إِن أَبِي كَانَ مِمنْ سباه بنو أُمية قَدْ عِلْمت أَن بِني أُمية لَمْ يكُنْ لَهمْ أَنْ يحرموا و لَا يحللُوا و لَمْ يكُنْ لَهمْ مِما فِي أَيدِيهِمْ قَلِيلٌ و لَا كَثِير و إِنما ذَلِك لَكُمْ فَإِذَا ذَكَرْت رد الذِي كُنت فِيهِ دخلَنِي مِنْ ذَلِك ما يكَاد يفْسِد علَي عقْلِي ما أَنا فِيهِ فَقَالَ لَه أَنت فِي حِل مِما كَانَ مِنْ ذَلِك و كُل منْ كَانَ فِي مِثْل حالِك مِنْ ورائِي فَهو فِي حِل مِنْ ذَلِك قَالَ فَقُمْنا و خرجْنا فَسبقَنا معتب إِلَى النفَرِ الْقُعودِ الذِين يْنتظِرونَ إِذْنَ أَبِي عَبْدِ اللهِ ع فَقَالَ لَهمْ قَدْ ظَفِر عَبْد الْعزِيزِ بْن نافِعٍ بِشيْءٍ ما ظَفِر بِمِثْلِهِ أَحد قَط قَدْ قِيلَ لَه و ما ذَاك فَفَسره لَهمْ فَقَام اثْنان فَدخلَا علَى أَبِي عَبْدِ اللهِ ع فَقَالَ أَحدهما جعِلْت فِداك إِن أَبِي كَانَ مِنْ سبايا بِني أُمية و قَدْ عِلْمت أَن بِني أُمية لَمْ يكُنْ لَهمْ مِنْ ذَلِك قَلِيلٌ و لَا كَثِير و أَنا أُحِب أَنْ تجْعلَنِي مِنْ ذَلِك فِي حِل فَقَالَ و ذَاك إِلَيْنا ما ذَاك إِلَيْنا ما لَنا أَنْ نحِل و لَا أَنْ نحرم فَخرج الرجلَان و غَضِب أَبو عَبْدِ اللهِ ع فَلَمْ يدْخلْ علَيْهِ أَحد فِي تِلْك اللَّيْلَةِ إِلا بدأَه أَبو عَبْدِ اللهِ ع فَقَالَ أَ لَا تعْجبونَ مِنْ فُلَانٍ يجِيئُنِي فَيسْتحِلنِي مِما صنعتْ بنو أُمية كَأَنه يرى أَن ذَلِك لَنا و لَمْ يْنتفِعْ أَحد فِي تِلْك اللَّيْلَةِ بِقَلِيلٍ و لَا كَثِيرٍ إِلا الْأَولَيْنِ فَإِنهما غَنِيا بِحاجتِهِما

H 1424, Ch. 130, h 15
Ahmad ibn Muhammad has narrated from Muhammad ibn Sinan from Yunus ibn Ya‘qub from ‘Abd al-‘Aziz ibn Na’fi‘ who has said the following:

“Once we asked permission from abu ‘Abd Allah, recipient of divine supreme covenant, and sent him a message. He then sent us a message that said two of us should meet him at one time. A man and I went to meet him. I said to the man, ‘I want you to ask permission to ask questions.’ He said, ‘Yes, I will do so.’ He then said to the Imam, ‘May Allah keep my soul in service for your cause, my father was taken as a captive by the ’Umayyids. I know that ’Umayyids did not consider lawful and unlawful matters and that they did not have any right in all that was in their possession in large or small quantities but that they rightfully belonged to you. When I think how much must I return to you I get a feeling that almost destroys my power of reason.’ The Imam said, ‘You are free from such obligation as well as all those who are in the same conditions as you are. They are also free from such obligations after me.’ The narrator has said that we then left and Mu‘attib (the servant) reached the next group who were to meet the Imam and said, ‘’Abd al-‘Aziz ibn Na’fi‘ has succeeded in what no one before him had ever done.’ They asked, ‘What is it?’ He then explained it to them.

“Then two of them (people) went to see the Imam. One of them said, ‘May Allah keep my soul in service for your cause, my father was a captive in the hands of the ’Umayyids. I knew that the ’Umayyids had no legal control over all that they had in small or large amounts. I would like that you set me free from the liabilities.’

“The Imam said, ‘Is that up to us? It is not up us. We have no right to make things lawful or unlawful.’ The two men then left. Abu ‘Abd Allah, recipient of divine supreme covenant, became angry. Abu ‘Abd Allah, recipient of divine supreme covenant, then, to every one who went to see him, began to say, ‘Are you not surprised at so and so? He comes to me to legalize what the ’Umayyids had done? He thinks it is up to us. That night no one benefited little or in large amounts except the first two people. They gained what they needed.’”

١٦- عِلِي بْن إِبراهِيم عَنْ أَبِيهِ عن ابْنِ محْبوبٍ عَنْ ضرَيْسٍ الْكُناسِي قَالَ قَالَ أَبو عَبْدِ اللهِ ع مِنْ أَين دخلَ علَى الناسِ الزنا قُلْت لَا أَدرِي جعِلْت فِداك قَالَ مِنْ قِبلِ خمسِنا أَهْلَ الْبيتِ إِلا شِيعتنا الْأَطْيبِين فَإِنه محللٌ لَهمْ لِمِيلَادِهِمْ

H 1425, Ch. 130, h 16
Ali ibn Ibrahim has narrated from his father from ibn Mahbub from Durays al-Kunasi who has said the following:

“Once abu ‘Abd Allah, recipient of divine supreme covenant, said, ‘Why do people get in the course of adultery?’ I said, ‘I do not know, may Allah keep my soul in service for your cause.’ He said, ‘It is because of not paying our *al-Khums* (one fifth religious dues) except our pure Shi‘a. It helps clean their birth.’”

١٧- عِلِي بْن إِبراهِيم عَنْ أَبِيهِ عن ابْنِ أَبِي عمَيرٍ عَنْ شعَيبٍ عَنْ أَبِي الصباحِ قَالَ قَالَ لِي أَبو عَبْدِ اللهِ ع نحْن قَوْم فَرض الله طَاعتنا لَنا الْأَنفَالُ و لَنا صفْو الْمالِ

H 1426, Ch. 130, h 17
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Shu‘ayb from abu al-Sabbah who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, said to me, ‘We are the people, obedience to whom is obligatory by the commands of Allah. *Al-Anfal* (properties acquired without the use of armed forces) and the best of the properties of the gains from war belong to us.’”

١٨- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدٍ عن الْحسَيْنِ بْنِ سعِيدٍ عن الْقَاسِمِ بْنِ محمدٍ عَنْ رِفَاعةَ عَنْ أَبانِ بْنِ تغْلِب عَنْ أَبِي عَبْدِ اللهِ ع فِي الرجلِ يموت لَا وارِثَ لَه و لَا مَوْلًى قَالَ هو مِنْ أَهْلِ هذِهِ

H 1427, Ch. 130, h 18
A number of our people have narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa‘id from al-Qasim ibn Muhammad from Rifa‘a from Aban ibn Taghlib from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“About a man who dies without an heir the Imam, recipient of divine supreme covenant, said, ‘To him this verse applies: “They

(the believers) ask you (Muhammad) about the booty captured (from the enemies) during a war. Tell them, "It belongs to Allah and the Messenger. If you have faith, have fear of Allah. Settle the disputes among yourselves and obey Allah and His Messenger." (8:1)

الْآيَةِ يَسْئَلُونَكَ عَنِ الْأَنفال

H 1428, Ch. 130, h 19
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayar from Hammad from from al-Halabi from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"A certain person asked, 'How much tax is on treasures?' Abu 'Abd Allah, recipient of divine supreme covenant, said, '*Al-Khums,* one fifth of treasure found is paid as tax.' The question said, 'How much is on minerals?' The Imam said, 'One fifth. So are lead, zinc and iron. All minerals are like gold and silver on which the religious due is *al-Khums,* one fifth.'"

١٩- عَلِيُّ بْنُ إِبْراهِيم عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حمادٍ عَنِ الْحلَبِي عَنْ أَبِي عَبْدِ اللهِ ع عَنِ الْكَنْزِ كَمْ فِيهِ قَالَ الْخمس و عَنِ الْمعادِنِ كَمْ فِيها قَالَ الْخمس و كَذَلِك الرصاص و الصفْر و الْحدِيد و كُل ما كَانَ مِن الْمعادِنِ يؤْخذُ مِنْها ما يؤْخذُ مِن الذهبِ و الْفِضةِ

H 1429, Ch. 130, h 20
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Sabbah al-Azraq from Muhammad ibn Muslim from one of them (abu Ja'far or abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'The most serious trouble that one may face on the Day of Judgment is when a person with the right to receive *al-Khums* will stand up and say, 'Lord, my *al-Khums* (was not paid).' However, we have gifted it to our Shi'a to cleanse and purify their birth."

٢٠- محمد بْن يحْيى عَنْ أَحْمد بْنِ محمدٍ عَنْ محمدِ بْنِ سِنانٍ عَنْ صباحٍ الْأَزْرقِ عَنْ محمدِ بْنِ مسْلِمٍ عَنْ أَحدِهِما ع قَالَ إِن أَشد ما فِيهِ الناس يوْم الْقِيامةِ أَنْ يقُوم صاحِب الْخمسِ فَيقُولَ يا رب خمسِي و قَدْ طَيبْنا ذَلِك لِشِيعتِنا لِتطِيب ولَادتهمْ و لِتزْكُو ولَادتهمْ

H 1430, Ch. 130, h 21
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Ahmad ibn Muhammad ibn abu Nasr from Muhammad ibn Ali from abu al-Hassan, recipient of divine supreme covenant, who has said the following:

"The narrator has said, 'Once I asked him about what is taken out of the sea, such as pearls, rubies and gems and minerals such as gold and silver and others, how much is the tax on them?' The Imam, recipient of divine supreme covenant, said, 'If it is worth up to a Dinar then *al-Khums* (one fifth) is due on it.'"

٢١- محمد بْن يحْيى عَنْ محمدِ بْنِ الْحسيْنِ عَنْ أَحْمد بْنِ محمدِ بْنِ أَبِي نصْرٍ عَنْ محمدِ بْنِ عَلِي عَنْ أَبِي الْحسنِ ع قَالَ سأَلْته عما يخْرج مِن الْبحْرِ مِن اللؤْلُؤ و الْياقُوتِ و الزبرْجدِ و عَنْ معادِنِ الذهبِ و الْفِضةِ ما فِيهِ قَالَ إِذَا بلَغَ ثَمنه دِيناراً فَفِيهِ الْخمس

H 1431, Ch. 130, h 22
Muhammad ibn al-Husayn and Ali ibn Muhammad have narrated from Sahl ibn Ziyad from Ali ibn Mahziyar who has said the following:

"Once I wrote to him (the Imam, recipient of divine supreme covenant), 'My master, a man is given money to perform Hajj. Is there *al-Khums* on such money when he receives it or is there *al-Khums* only on what remains extra from the expenses after Hajj?' He wrote, 'There is no *al-Khums* on him.'"

٢٢- محمد بْن الْحسيْنِ و عَلِي بْن محمدٍ عَنْ سهْل بْنِ زِيادٍ عَنْ عَلِي بْنِ مهْزِيار قَالَ كَتبت إِلَيْهِ يا سيدِي رجلٌ دفِع إِلَيْهِ مالٌ يحج بِهِ هلْ علَيْهِ فِي ذَلِك الْمال حِين يصِير إِلَيْهِ الْخمس أَو علَى ما فَضلَ فِي يدِهِ بعْد الْحج فَكَتب ع لَيس علَيْهِ الْخمس

H 1432, Ch. 130, h 23
Sahl ibn Ziyad has narrated from Muhammad ibn 'Isa from Ali ibn al-Husayn ibn 'Abd Rabbihi who has said the following:

"Once al-Rida, recipient of divine supreme covenant, sent a gift to my father and my father wrote to him, 'Is there *al-Khums* on the gift you just sent to me?' He wrote back to him in answer, 'There is no *al-Khums* on the gift that the recipient of *al-Khums* has sent to you.'"

٢٣- سهْلُ بْن زِيادٍ عَنْ محمدِ بْنِ عِيسى عَنْ عَلِي بْنِ الْحسيْنِ بْنِ عَبْدِ ربِهِ قَالَ سرح الرضا ع بِصِلَةٍ إِلَى أَبِي فَكَتب إِلَيْهِ أَبِي هلْ علَي فِيما سرحْت إِلَي خمس فَكَتب إِلَيْهِ لَا خمس علَيْك فِيما سرح بِهِ صاحِب الْخمسِ

H 1433, Ch. 130, h 24
Sahl has narrated from Ibrahim ibn Muhammad al-Hamadani who has said the following:

"Once I wrote to abu al-Hassan, recipient of divine supreme covenant, 'Ali ibn Mahziyar read to me the letter of your father, recipient of divine supreme covenant, that said, "The owners of gardens pay three percent after deducting the expenses. Those whose gardens do not produce even the expenses, there is

٢٤- سهْلٌ عَنْ إِبْراهِيم بْنِ محمدٍ الْهمذَانِي قَالَ كَتبت إِلَى أَبِي الْحسنِ ع أَقْرأَنِي عَلِي بْن مهْزِيار كِتاب أَبِيك ع فِيما أَوجبه علَى أَصْحابِ الضياعِ نِصْف السدسِ بعْد الْمئُونةِ و أَنه لَيس علَى مَنْ لَمْ تقُمْ ضيْعته بِمئُونتِهِ نِصْف السدسِ و لَا غَيْر ذَلِك فَاخْتلَف مَنْ قِبلَنا

فِي ذَلِك فَقَالُوا يجِب علَى الضياعِ الْخمس بعْد الْمئُونةِ مئُونةِ الضيْعةِ و خراجِها لَا مئُونةِ الرجل و عِيالِهِ فَكَتب ع بعْد مئُونتِهِ و مئُونةِ عِيالِهِ و بعْد خراجِ السلْطَان

nothing due on them." A difference of opinion has risen among our people. They say that on the produce of the gardens there is *al-Khums* (one fifth) after the deduction of the expenses, the expenses of the garden, not the expenses of the owner and his family. The Imam wrote back in answer, '*Al-Khums* is due after the deduction of the taxes to government and the expenses of one's family.'"

٢٥- سهْلٌ عنْ أحْمد بْنِ الْمثَنى قَالَ حدثَنِي محمد بْن زيْدٍ الطبرِي قَالَ كَتب رجلٌ مِنْ تجارِ فَارِس مِنْ بعْضِ موالِي أَبِي الْحسنِ الرضا ع يسْأَلُه الْإِذْنَ فِي الْخمسِ فَكَتب إِلَيْهِ بِسْمِ اللهِ الرحْمنِ الرحِيمِ إِن الله واسِع كَرِيم ضمِن علَى الْعملِ الثواب و علَى الضيقِ الْهم لَا يحِل مالٌ إِلا مِنْ وجْهِهِ أَحله الله و إِن الْخمس عوْننا علَى دِيننا و علَى عِيالَاتِنا و علَى موالِينا و ما نبْذُلُه و نشْتَرِي مِنْ أَعْراضِنا مِمنْ نخاف سطْوته فَلَا تزْووه عنا و لَا تحْرِموا أَنفُسكُمْ دعاءَنا ما قَدرْتمْ علَيْهِ فَإِن إِخْراجه مِفْتاح رِزْقِكُمْ و تمْحِيص ذُنوبِكُمْ و ما تمهدونَ لِأَنفُسِكُمْ لِيوْمِ فَاقَتِكُمْ و الْمسْلِم مَنْ يفِي لِلهِ بِما عهِد إِلَيْهِ و لَيس الْمسْلِم مَنْ أَجاب بِاللسانِ و خالَف بِالْقَلْبِ و السلَام

H 1434, Ch. 130, h 25
Sahl has narrated from Ahmad ibn al-Muthanna who has said the following:
"Muhammad ibn al-Tabari has said that a businessman from Persia who was of the friends of abu al-Hassan al-Rida, recipient of divine supreme covenant, wanted permission about *al-khums*. The Imam wrote:
"(I begin) in the name of Allah, the Beneficent, the Merciful.
"Allah increases people's sustenance and He is generous. He has guaranteed rewards for work and sadness for constraints. The use of a property is not lawful unless it is used in the way Allah has made lawful. *Al-Khums* helps us in our religion, in the expenses of our dependents and our friends. It helps us to gift and buy protection for our dignity against those whom we fear. Do not withhold it from us and do not deprive yourselves from our prayers as far as it is possible for you. Paying *al-Khums* increases your earnings, cleanses your sins and whatever you preserve for yourselves for the day when you will need help the most. A Muslim is one who fulfills his promise to Allah. One is not a Muslim if he says, 'yes' with his tongue but opposes it in his heart. With peace.'"

٢٦- و بِهذَا الْإِسْنادِ عنْ محمدِ بْنِ زيْدٍ قَالَ قَدِم قَوْم مِنْ خراسانَ علَى أَبِي الْحسنِ الرضا ع فَسأَلُوه أَنْ يجْعلَهمْ فِي حِل مِن الْخمسِ فَقَالَ ما أَمحلَ هذَا تمْحضونا بِالْمودةِ بِأَلْسِنتِكُمْ و تزْوونَ عنا حقّاً جعلَه الله لَنا و جعلَنا لَه و هو الْخمس لَا نجْعلُ لَا نجْعلُ لَا نجْعلُ لِأَحدٍ مِنْكُمْ فِي حِل

H 1435, Ch. 130, h 26
Through the same chain of narrators it is narrated from Muhammad ibn Zayd who has said the following:
"Once a group of people came from Khurasan to abu al-Hassan al-Rida, recipient of divine supreme covenant. They asked him to set them free from the obligation of payment of *al-Khums*. The Imam said, 'What kind of plan is this? Do you try to love us purely only with your tongue and withhold from us the right that Allah has set for us? That right is *al-Khums*. We do not, do not, and do not relinquish it to any one of you.'"

٢٧- علِي بْن إِبراهِيم عنْ أَبِيهِ قَالَ كُنت عِنْد أَبِي جعْفَرٍ الثانِي ع إِذْ دخلَ علَيْهِ صالِح بْن محمدِ بْنِ سهْلٍ و كَانَ يتولى لَه الْوقْف بِقُم فَقَالَ يا سيدِي اجْعلْنِي مِنْ عشرةِ آلَافٍ فِي حِل فَإِني أَنفَقْتها فَقَالَ لَه أَنت فِي حِل فَلما خرج صالِح قَالَ أَبو جعْفَرٍ ع أَحدهمْ يثِب علَى أَموال حق آلِ محمدٍ و أَيتامِهِمْ و مساكِينِهِمْ و فُقَرائِهِمْ و أَبناءِ سبِيلِهِمْ فَيأْخذُه ثُم يجِيءُ فَيقُولُ اجْعلْنِي فِي حِل أَ تراه ظَن أَني أَقُولُ لَا أَفْعلُ و اللهِ لَيسْأَلَنهم الله يوْم الْقِيامةِ عنْ ذَلِك سؤَالًا حثِيثاً

H 1436, Ch. 130, h 27
Ali ibn Ibrahim has narrated from his father who has said the following:
"Once I was in the presence of abu Ja'far al-Thani, recipient of divine supreme covenant, that Salih ibn Muhammad ibn Sahl came and he was his supervisor of endowments in Qum. He said, 'My master, write off for me ten thousand because I have already spent it.' The Imam said, 'It is relinquished in your favor.' When Salih left then abu Ja'far, recipient of divine supreme covenant, said as follows: 'Once one of them gets his hand on the property that belongs to *Ahl al-Bayt* of Muhammad, recipient of divine supreme covenant, to their orphans, to their destitute, to their needy and to those of them who become needy on a journey and then he comes to us and says, "Relinquish it in my favor," do you think I can say, "No, I will not relinquish it in your favor?"
"By Allah, Allah will soon question them on the Day of Judgment without any concession.'"

H 1437, Ch. 130, h 28
Ali has narrated from his father from ibn abu ‘Umayar from Hammad from al-Halabi who has said the following:
“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, about the corral (under sea treasure) and diving for pearls. The Imam said, ‘There is *al-Khums* due on them.’”

This is the End of First Volume of the Book About the People who Possess Divine Authority (of the Book al-Kafi) that is followed by the Book, ‘Belief and Disbelief’.
All praise belongs to Allah, Lord of the worlds. May peace and blessings be showered upon Muhammad and his family, the clean and pure ones.

٢٨- عِلِي عنْ أَبِيهِ عنِ ٱبنِ أَبِي عمَيرٍ عنْ حمادٍ عنِ الْحلَبِي قَالَ سأَلْت أَبا عَبْدِ اللهِ ع عنِ الْعنبرِ و غَوْصِ اللؤْلُؤِ فَقَالَ ع علَيهِ الْخمس

كمَلَ الْجزْءُ الثانِي مِنْ كِتابِ الْحجةِ مِنْ كِتابِ الْكَافِي و يتْلُوه كِتاب الْإِيمان و الْكُفْرِ و الْحمْد ِللهِ رب الْعالَمِين و السلَام علَى محمدٍ و آلِهِ الطيبِين الطاهِرِين

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بِسْمِ اللهِ الرَحْمَنِ الرحِيمِ

الجزء الأول

كتاب الإيمان و الكفر

بَابُ طِينَةِ الْمُؤْمِنِ وَ الْكَافِرِ

١ - عَلِيُ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمادِ بْنِ عِيسَى عَنْ رِبْعِي بْنِ عَبْدِ اللهِ عَنْ رَجُلٍ عَنْ عَلِيُ بْنِ الْحُسَيْنِ ع قَالَ إِن اللهَ عَز وَ جَل خَلَقَ النِسيِنَ مِنْ طِينَةٍ عِلِيينَ قُلُوبَهُمْ وَ أَبْدَانَهُمْ وَ خَلَقَ قُلُوبَ الْمُؤْمِنِينَ مِنْ تِلْكَ الطِينَةِ وَ جَعَلَ خَلْقَ أَبْدَانِ الْمُؤْمِنِينَ مِنْ دُونِ ذَلِكَ وَ خَلَقَ الْكُفارَ مِنْ طِينَةٍ سِجِينٍ قُلُوبَهُمْ وَ أَبْدَانَهُمْ فَخَلَطَ بَيْنَ الطِينَتَيْنِ فَمِنْ هَذَا يَلِدُ الْمُؤْمِنُ الْكَافِرَ وَ يَلِدُ الْكَافِرُ الْمُؤْمِنَ وَ مِنْ هَاهُنَا يُصِيبُ الْمُؤْمِنُ السيئَةَ وَ مِنْ هَاهُنَا يُصِيبُ الْكَافِرُ الْحَسَنَةَ فَقُلُوبُ الْمُؤْمِنِينَ تَحِن إِلَى مَا خُلِقُوا مِنْهُ وَ قُلُوبُ الْكَافِرِينَ تَحِن إِلَى مَا خُلِقُوا مِنْهُ

٢ - مُحَمدُ بْنُ يَحْيَى عَنْ مُحَمدِ بْنِ الْحَسَنِ عَنِ النضْرِ بْنِ شُعَيْبٍ عَنْ عَبْدِ الْغَفارِ الْجَازِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن اللهَ عَز وَ جَل خَلَقَ الْمُؤْمِنَ مِنْ طِينَةِ الْجَنةِ وَ خَلَقَ الْكَافِرَ مِنْ طِينَةِ النارِ وَ قَالَ إِذَا أَرَادَ اللهُ عَز وَ جَل بِعَبْدٍ خَيْراً طَيبَ رُوحَهُ وَ جَسَدَهُ فَلَا يَسْمَعُ شَيْئاً مِنَ الْخَيْرِ إِلا عَرَفَهُ وَ لَا يَسْمَعُ شَيْئاً مِنَ الْمُنْكَرِ إِلا أَنْكَرَهُ قَالَ وَ سَمِعْتُهُ يَقُولُ الطِينَاتُ ثَلَاثٌ طِينَةُ الْأَنْبِيَاءِ وَ الْمُؤْمِنُ مِنْ تِلْكَ الطِينَةِ إِلا أَن الْأَنْبِيَاءَ هُمْ مِنْ صَفْوَتِهَا هُمُ الْأَصْلُ وَ لَهُمْ فَضْلُهُمْ وَ الْمُؤْمِنُونَ الْفَرْعُ مِنْ طِينٍ لَازِبٍ كَذَلِكَ لَا يُفَرقُ اللهُ عَز وَ جَل بَيْنَهُمْ وَ بَيْنَ شِيعَتِهِمْ وَ قَالَ طِينَةُ الناصِبِ مِنْ حَمَإٍ مَسْنُونٍ وَ أَما الْمُسْتَضْعَفُونَ فَمِنْ تُرَابٍ لَا يَتَحَولُ مُؤْمِن عَنْ إِيمَانِهِ وَ لَا نَاصِب عَنْ نَصْبِهِ وَ لِلهِ الْمَشِيئَةُ فِيهِمْ

٣ - عَلِيُ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ صَالِحِ بْنِ سَهْلٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع جُعِلْتُ فِدَاكَ مِنْ أَي شَيْءٍ خَلَقَ اللهُ عَز وَ جَل طِينَةَ الْمُؤْمِنِ فَقَالَ مِنْ طِينَةِ الْأَنْبِيَاءِ فَلَمْ تَنْجَسْ أَبداً

In the name of Allah, the Beneficent, the Merciful

Part One

The Book of Belief and Disbelief

Chapter One (a)

The Clay from Which the Believers and Unbelievers Are Made

H 1438, CH 1a, h 1

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Rib’i ibn ‘Abd Allah from a m

an from Ali ibn al-Husayn, recipient of divine supreme covenant, who has said the following:

“Allah, the Majestic, the Glorious, created the prophets from the clay of ‘Illiyiyyn (paradise), both their bodies and souls. He made the hearts of the believers from such clay and He made their bodies from a world lower than that world. He created the unbelievers, both their bodies and souls from the clay of Sijjin (fire). He thus mixed the two clays. For this reason children of unbelievers become believers and vice versa. For this reason the believers get afflicted with evil and unbelievers receive good things. Thus, the hearts of the believers incline to that from which they are created and the hearts of the unbelievers incline to that from which they are created.”

H 1439, CH 1a, h 2

Muhammad ibn Yahya has narrated from Muhammad ibn al-Hassan from al-Nadr ibn Shu’ayb from ‘Abd al-Ghaffar al-Jaziyy from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Allah, the Majestic, the Glorious, created the believers from the clay of paradise. He created the unbelievers from the clay of fire. He then said, ‘When Allah, the Majestic, the Glorious, decides to grant good to one of His servants, He purifies his spirit and body. Whenever he hears any good thing he recognizes it. Whenever he hears any bad things he dislikes them.’ I (the narrator) then heard him saying, ‘The clays are of three kinds: (a) one is the clay of the prophets from which the believers are also created, except that the prophets are made of the superior kind of clay. The prophets are the roots and the believers are the branches and for this reason they are more excellent than the believers. The believers are created from a stickier kind of clay. Thus Allah, the Majestic, the Glorious will not keep them apart from their followers.’ The Imam than said, ‘The clay of those who insult (*‘A’immah*) are from a black clay that smells foul. The weak ones are made from soil. The believers do not change their faith nor do evil doers (those who insult *‘A’immah*, recipients of divine supreme covenant) do so and Allah has a definite goal behind it.’”

H 1440, CH 1a, h 3

Ali ibn Ibrahim has narrated from his father from ibn Mahbub from Salih ibn Sahl who has said that I asked abu abu ‘Abd Allah, recipient of divine supreme covenant, the following:

“May Allah keep my soul of service to you, from what kind of material has Allah, the Majestic, the Glorious, created the clay of the believers? He then replied, ‘He has created them with the clay from which the prophets were made. Thus, they never become unclean.’”

H 1441, CH 1a, h 4

Muhammad ibn Yahya and others have narrated from Ahmad ibn Muhammad ibn Khalaf from abu Nahshal who has said that Muhammad ibn ‘Isma’il narrated from abu Hamza al-Thumali who has the following:

“I heard abu Ja’far, recipient of divine supreme covenant, saying, ‘Allah, the Majestic, the Glorious, created us from the top most of paradise. He made the hearts of our followers from that which He had created us. He created their bodies from that which is below, thus, their hearts incline to us; they are made from what He had made us.’ He then recited this verse of the Holy Quran. ‘However, the records of the deeds of the virtuous ones will certainly be in Illiyin (83:18). Would that you had known what Illiyin is! (19). It is a comprehensively written Book (of records) (20). The ones nearest to Allah will bring it to the public (83:21).’ He then said, ‘Allah has created our enemies from Sijjin (the fire) and He has created the hearts of their followers from what He had created them. He created the bodies of their followers (followers of our enemies) from other matters. Thus, their hearts (the hearts of the followers of our enemies) incline to them (to our enemies) because they are created from what they (our enemies) are created.’ Then he recited this verse of the Holy Quran: ‘Let them know that the records of the sinners’ deeds are in Sijin (83:7). Would that you had known what Sijin is! (8). It is a comprehensively written Book (of records) (9). Woe, on that day, to those who have rejected Allah's revelations (10) and those who have rejected the Day of Judgment (83:11).’”

٤- مُحَمَّدُ بْنُ يَحْيَى وَ غَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ غَيْرِهِ عَنْ مُحَمَّدِ بْنِ خَلَفٍ عَنْ أَبِي نَهْشَلٍ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ أَبِي حَمْزَةَ الثَّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ اللَّهَ جَلَّ وَ عَزَّ خَلَقَنَا مِنْ أَعْلَى عِلِّيِّينَ وَ خَلَقَ قُلُوبَ شِيعَتِنَا مِمَّا خَلَقَنَا مِنْهُ وَ خَلَقَ أَبْدَانَهُمْ مِنْ دُونِ ذَلِكَ وَ قُلُوبُهُمْ تَهْوِي إِلَيْنَا لِأَنَّهَا خُلِقَتْ مِمَّا خُلِقْنَا مِنْهُ ثُمَّ تَلَا هَذِهِ الْآيَةَ كَلَّا إِنَّ كِتابَ الْأَبْرارِ لَفِي عِلِّيِّينَ وَ ما أَدْراكَ ما عِلِّيُّونَ كِتابٌ مَرْقُومٌ يَشْهَدُهُ الْمُقَرَّبُونَ وَ خَلَقَ عَدُوَّنَا مِنْ سِجِّينٍ وَ خَلَقَ قُلُوبَ شِيعَتِهِمْ مِمَّا خَلَقَهُمْ مِنْهُ وَ أَبْدَانَهُمْ مِنْ دُونِ ذَلِكَ فَقُلُوبُهُمْ تَهْوِي إِلَيْهِمْ لِأَنَّهَا خُلِقَتْ مِمَّا خُلِقُوا مِنْهُ ثُمَّ تَلَا هَذِهِ الْآيَةَ كَلَّا إِنَّ كِتابَ الْفُجّارِ لَفِي سِجِّينٍ وَ ما أَدْراكَ ما سِجِّينٌ كِتابٌ مَرْقُومٌ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

H 1442, CH 1a, h 5

A number of our people have narrated from Sahl ibn Ziyad, who has narrated from more than one person from al-Husayn ibn al-Hassan. All of the above have narrated from Muhammad ibn ‘Uwarma from Muhammad ibn Ali from ‘Isma’il ibn Yasar from ‘Uthman ibn Yusuf who has said that, reported to him ‘Abd Allah ibn Kaysan, from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Once I said to the Imam, ‘May Allah keep my soul in service for your cause, I am your servant, abu ‘Abd Allah ibn Kaysan.’ The Imam said, ‘I know your genealogy. However, I do not know you (so well).’ I said, ‘I was born in the mountains and grew up in the land of Persia. I associate with people in business and other occasions. I, thus, associate with a man and find his appearance very good, to be of good manners and more trustworthy. When I investigate I find him to be one of your enemies. I also associate with another man who has bad manners, is less trustworthy and hot tempered. I then investigate and find him to be of your supporters and followers. Why is it so?’

“He (the Imam) said, ‘O ibn Kaysan, Allah, the Majestic, the Glorious, took a clay from paradise and also from fire and then mixed them together. Then He separated this from that and that from this. The good appearances, good manners and trustworthiness that you find in them (our enemies) is because of the touch of the clay from paradise but they will return to that from which they are made. The deceitfulness, bad manners and hot-temperament that you find in them (our supporters and followers) is because of the touch of the clay from fire, however, they will return to that from which they were made.’”

٥- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ غَيْرِ وَاحِدٍ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ جَمِيعاً عَنْ مُحَمَّدِ بْنِ أُورَمَةَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ إِسْمَاعِيلَ بْنِ يَسَارٍ عَنْ عُثْمَانَ بْنِ يُوسُفَ قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ كَيْسَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَنَا مَوْلَاكَ عَبْدُ اللَّهِ بْنُ كَيْسَانَ قَالَ أَمَّا النَّسَبُ فَأَعْرِفُهُ وَ أَمَّا أَنْتَ فَلَسْتُ أَعْرِفُكَ قَالَ قُلْتُ لَهُ إِنِّي وُلِدْتُ بِالْجَبَلِ وَ نَشَأْتُ فِي أَرْضِ فَارِسَ وَ إِنِّي أُخَالِطُ النَّاسَ فِي التِّجَارَاتِ وَ غَيْرِ ذَلِكَ فَأُخَالِطُ الرَّجُلَ فَأَرَى لَهُ حُسْنَ السَّمْتِ وَ حُسْنَ الْخُلُقِ وَ كَثْرَةَ أَمَانَةٍ ثُمَّ أَفْتَشُّهُ فَأَتَبَيَّنُهُ عَنْ عَدَاوَتِكُمْ وَ أُخَالِطُ الرَّجُلَ فَأَرَى مِنْهُ سُوءَ الْخُلُقِ وَ قِلَّةَ أَمَانَةٍ وَ زَعَارَةً ثُمَّ أَفْتَشُّهُ فَأَتَبَيَّنُهُ عَنْ وَلَايَتِكُمْ فَكَيْفَ يَكُونُ ذَلِكَ فَقَالَ لِي أَ مَا عَلِمْتَ يَا ابْنَ كَيْسَانَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَخَذَ طِينَةً مِنَ الْجَنَّةِ وَ طِينَةً مِنَ النَّارِ فَخَلَطَهُمَا جَمِيعاً ثُمَّ نَزَعَ هَذِهِ مِنْ هَذِهِ وَ هَذِهِ مِنْ هَذِهِ فَمَا رَأَيْتَ مِنْ أُولَئِكَ مِنَ الْأَمَانَةِ وَ حُسْنِ الْخُلُقِ وَ حُسْنِ السَّمْتِ فَمِمَّا مَسَّتْهُمْ مِنْ طِينَةِ الْجَنَّةِ وَ هُمْ يَعُودُونَ إِلَى مَا خُلِقُوا مِنْهُ وَ مَا رَأَيْتَ مِنْ هَؤُلَاءِ مِنْ قِلَّةِ الْأَمَانَةِ وَ سُوءِ الْخُلُقِ وَ الزَّعَارَةِ فَمِمَّا مَسَّتْهُمْ مِنْ طِينَةِ النَّارِ وَ هُمْ يَعُودُونَ إِلَى مَا خُلِقُوا مِنْهُ

H 1443, CH 1a, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Khalid from Salih ibn Sahl who has said the following:

“I asked abu ‘Abd Allah, ‘Are the believers made from the clay from which the prophets were made?’ He said, ‘Yes, that is correct.’”

٦- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ صَالِحِ بْنِ سَهْلٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع الْمُؤْمِنُونَ مِنْ طِينَةِ الْأَنْبِيَاءِ قَالَ نَعَمْ

٧- عَلِيُّ بْنُ مُحَمدٍ عَنْ صَالِحِ بْنِ أَبِي حَمادٍ عَنِ الْحُسَيْنِ بْنِ يَزِيدَ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن اللهَ عَز وَ جَل لَما أَرَادَ أَنْ يَخْلُقَ آدَمَ ع بَعَثَ جَبْرَئِيلَ ع فِي أول سَاعَةٍ مِنْ يَوْمِ الْجُمُعَةِ فَقَبَضَ بِيَمِينِهِ قَبْضَةً بَلَغَتْ قَبْضَتُهُ مِنَ السمَاءِ السابِعَةِ إِلَى السمَاءِ الدُّنْيَا وَ أَخَذَ مِنْ كُل سَمَاءٍ تُرْبَةً وَ قَبَضَ قَبْضَةً أُخْرَى مِنَ الْأَرْضِ السابِعَةِ الْعُلْيَا إِلَى الْأَرْضِ السابِعَةِ الْقُصْوَى فَأَمَرَ اللهُ عَز وَ جَل كَلِمَتَهُ فَأَمْسَكَ الْقَبْضَةَ الْأُولَى بِيَمِينِهِ وَ الْقَبْضَةَ الْأُخْرَى بِشِمَالِهِ فَفَلَقَ الطِينَ فِلْقَتَيْنِ فَذَرَا مِنَ الْأَرْضِ ذَرْواً وَ مِنَ السمَاوَاتِ ذَرْواً فَقَالَ لِلذِي بِيَمِينِهِ مِنْكَ الرسُلُ وَ الْأَنْبِيَاءُ وَ الْأَوْصِيَاءُ وَ الصدِيقُونَ وَ الْمُؤْمِنُونَ وَ السعَدَاءُ وَ مَنْ أُرِيدُ كَرَامَتَهُ فَوَجَبَ لَهُمْ مَا قَالَ كَمَا قَالَ وَ قَالَ لِلذِي بِشِمَالِهِ مِنْكَ الْجَبابِرُونَ وَ الْمُشْرِكُونَ وَ الْكَافِرُونَ وَ الطوَاغِيتُ وَ مَنْ أُرِيدُ هَوَانَهُ وَ شِقْوَتَهُ فَوَجَبَ لَهُمْ مَا قَالَ كَمَا قَالَ ثُم إِن الطِينَتَيْنِ خُلِطَتَا جَمِيعاً وَ ذَلِكَ قَوْلُ اللهِ عَز وَ جَل إِن اللهَ فَالِقُ الْحَب وَ النوى فَالْحَب طِينَةُ الْمُؤْمِنِينَ الذِي أَلْقَى اللهُ عَلَيْهَا مَحَبَتَهُ وَ النوَى طِينَةُ الْكَافِرِينَ الذِينَ نَأَوْا عَنْ كُل خَيْرٍ وَ إِنمَا سُمِيَ النوَى مِنْ أَجْل أَنهُ نَأَى عَنْ كُل خَيْرٍ وَ تَبَاعَدَ عَنْهُ وَ قَالَ اللهُ عَز وَ جَل يُخْرِجُ الْحَي مِنَ الْمَيتِ وَ مُخْرِجُ الْمَيتِ مِنَ الْحَي فَالْحَي الْمُؤْمِنُ الذِي تَخْرُجُ طِينَتُهُ مِنْ طِينَةِ الْكَافِرِ وَ الْمَيتُ الذِي يَخْرُجُ مِنَ الْحَي هُوَ الْكَافِرُ الذِي يَخْرُجُ مِنْ طِينَةِ الْمُؤْمِنِ فَالْحَي الْمُؤْمِنُ وَ الْمَيتُ الْكَافِرُ وَ ذَلِكَ قَوْلُهُ عَز وَ جَل أَ وَ مَنْ كانَ مَيْتاً فَأَحْيَيْناهُ فَكَانَ مَوْتُهُ اخْتِلَاطَ طِينَتِهِ مَعَ طِينَةِ الْكَافِرِ وَ كَانَ حَيَاتُهُ حِينَ فَرقَ اللهُ عَز وَ جَل بَيْنَهُمَا بِكَلِمَتِهِ كَذَلِكَ يُخْرِجُ اللهُ عَز وَ جَل الْمُؤْمِنَ فِي الْمِيلَادِ مِنَ الظلْمَةِ بَعْدَ دُخُولِهِ فِيهَا إِلَى النورِ وَ يُخْرِجُ الْكَافِرَ مِنَ النورِ إِلَى الظلْمَةِ بَعْدَ دُخُولِهِ إِلَى النورِ وَ ذَلِكَ قَوْلُهُ عَز وَ جَل لِيُنْذِرَ مَنْ كانَ حَيا وَ يَحِق الْقَوْلُ عَلَى الْكافِرِينَ

بَابٌ آخَرُ مِنْهُ وَ فِيهِ زِيَادَةُ وُقُوعِ التكْلِيفِ الأول

١- أَبو عَلِي الْأَشْعَرِي وَ مُحَمدُ بْنُ يَحْيَى عَنْ مُحَمدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبانِ بْنِ عُثْمَانَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ لَوْ عَلِمَ الناسُ كَيْفَ ابْتِدَاءُ الْخَلْقِ مَا اخْتَلَفَ اثْنَانِ إِن اللهَ عَز وَ جَل قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ قَالَ كُنْ مَاءً عَذْباً أَخْلُقْ مِنْكَ جَنتِي وَ أَهْلَ طَاعَتِي وَ كُنْ مِلْحاً أُجَاجاً أَخْلُقْ مِنْكَ نَارِي وَ أَهْلَ مَعْصِيَتِي ثُم أَمَرَهُمَا فَامْتَزَجَا فَمِنْ ذَلِكَ صَارَ يَلِدُ الْمُؤْمِنُ الْكَافِرَ وَ الْكَافِرُ الْمُؤْمِنَ

H 1444, CH 1a, h 7

Ali ibn Muhammad has narrated from Salih ibn abu Hammad from al-Husayn ibn Yazid from al-Hassan ibn Ali ibn abu Hamza from Ibrahim from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“When Allah, the Majestic, the Glorious, willed to create Adam He sent Jibril in the first hours of the Friday. He picked up with his right hand a handful. His hand had in its reach from the seventh heavens to the heaven above earth. From each of the heavens he picked up a handful. He also picked up another handful from the seventh earth of the above-most and to the farthest seventh earth. Allah, the Majestic, the Glorious, then commanded His word to hold the first handful in his right and the other in his left. The clay then was cleaved into two. It was scattered from earth and from the heavens and then said to the clay in his right hand, ‘From you will be the messengers, the prophets, their successors, the truthful ones, the believers, those who will achieve salvation and those whom I will to have honors.’ It then became necessary for them to be as He said them to be. He then said to that which was on his left, ‘From you will be the tyrants, the polytheists, the unbelievers, the devils and those whom I will to humiliate and be of the wicked ones.’ It then became necessary for them to become what He said them to become. Thereafter the two clays mixed together as Allah, the Majestic, the Glorious, has said, ‘Allah makes the seed and the nuts to cleave apart.’ (6:95) The seed is the clay of the believers upon which Allah has placed His love. The nuts are the clay of the unbelievers that are far from all good. It is called nuts (al-Nawa’) because it is far away from all good and from Him. Allah, the Majestic, the Glorious, has said, ‘He (Allah) brings forth the living from the dead and the dead from the living.’ (6:95) The living are the believers who come out from the unbelievers and the dead who come out of the living are the unbelievers who are from the believers. The living are the believers and the dead are the unbelievers. This is because of the words of Allah, ‘Are those whom We brought to life after their being dead . . .’ (6:122) Their death was the mixing of their clay with the clay of the unbelievers and his coming to life was when Allah, the Majestic, the Glorious, caused separation between them through His word. In this way Allah, the Majestic, the Glorious, takes the believers at birth out to light from darkness after their entering therein and He takes the unbelievers out of the light to darkness after their entering into the light as it is said in the words of Allah, the Majestic the Glorious, ‘So that he can give warning to those who are of the living and the word about the unbelievers truly come to pass.’” (36:70)

Chapter One (b)

The Clay from Which the Believers and Unbelievers Are Made (Additional)

H 1445, CH 1b, h 1

Abu Ali al-Ash’ari and Muhammad ibn Yahya have narrated from Muhammad ibn ‘Isma’il from Ali ibn al-Hakam from Aban ibn ‘Uthman from Zurara from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“Had people known how the beginning of the creation was, no one would have disagreed with another person. Allah, the Majestic, the Glorious, before creating the creatures said, ‘Be a sweet water so I create from you My paradise and people who obey My commands. Be very salty water; from you I create My fire and those who disobey Me.’ He then commanded them to mix and from this the believers give birth to unbelievers and the unbelievers give birth to the believers. Then He took a clay from

the surface of the earth and kneaded it very strongly whereby they (children of Adam) appeared as particles crawling about. He then said to the people of the right hand, ‘To paradise (you go) in peace.’ To the people of the left hand He said, ‘To the fire (you go) and I am not concerned.’ He then commanded a fire that began to blaze and He said to the people of the left hand, ‘Enter therein.’ They then were frightened thereby. He then said to the people of the right hand, ‘Enter the fire.’ They then entered therein and He said, ‘O fire be cool and peaceful.’ The fire became cool and peaceful. The people of the left hand then said, ‘O Lord forgive us and reduce our burden.’ The Lord said, ‘I have reduced it for you. Enter.’ They went but were afraid of it. It was there that obedience and disobedience came to take place. Thus, these will not be able to become of those and they will not be able to become of these.’”

ثُم أَخَذَ طِيناً مِنْ أَدِيمِ الْأَرْضِ فَعَرَكَهُ عَرْكاً شَدِيداً فَإِذَا هُمْ كَالذر يَدِبونَ فَقَالَ لِأَصْحَابِ الْيَمِينِ إِلَى الْجَنةِ بِسَلَامٍ وَ قَالَ لِأَصْحَابِ الشمَالِ إِلَى النارِ وَ لَا أُبَالِي ثُم أَمَرَ نَاراً فَأَسْعِرَتْ فَقَالَ لِأَصْحَابِ الشمَالِ ادْخُلُوهَا فَهَابُوهَا فَقَالَ لِأَصْحَابِ الْيَمِينِ ادْخُلُوهَا فَدَخَلُوهَا فَقَالَ كُونِي بَرْداً وَ سَلَاماً فَكَانَتْ بَرْداً وَ سَلَاماً فَقَالَ أَصْحَابُ الشمَالِ يَا رَب أَقِلْنَا فَقَالَ قَدْ أَقَلْتُكُمْ فَادْخُلُوهَا فَذَهَبُوا فَهَابُوهَا فَتَم تَبَنتِ الطاعَةُ وَ الْمَعْصِيَةُ فَلَا يَسْتَطِيعُ هَؤُلَاءِ أَنْ يَكُونُوا مِنْ هَؤُلَاءِ وَ لَا هَؤُلَاءِ مِنْ هَؤُلَاءِ

H 1446, CH 1b, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ibn ‘Udhayna from Zurara who has said the following:

“Once a man asked abu Ja’far, recipient of divine supreme covenant, about the words of Allah, the Majestic the Glorious, ‘When your Lord took from the back of the children of Adam their offspring and told them to bear testimony to the words of Allah, “Am I not your Lord,” they all said, “Yes, You are our Lord. . . .”’ (7:172)

“He (the Imam), while his father, recipient of divine supreme covenant, was listening, said, ‘My father narrated to me that Allah, the Majestic, the Glorious, took a handful of clay, from which He created Adam. He poured upon it sweet water from Euphrates and left it for forty mornings. Then He poured upon it very salty water and left it for forty mornings. When the clay fermented He then kneaded it strongly and they (children of Adam) appeared as particles from his right and left sides. He ordered all of them to enter the fire. The people of the right hand entered it and it became cool and peaceful for them but the people of the left hand refused to enter.’”

٢- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَارَةَ أَن رَجُلًا سَأَلَ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللهِ جَل وَ عَز وَ إِذْ أَخَذَ رَبكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِيتَهُمْ وَ أَشْهَدَهُمْ عَلى أَنفُسِهِمْ أَ لَسْتُ بِرَبكُمْ قَالُوا بَلى إِلَى آخِرِ الْآيَةِ فَقَالَ وَ أَبُوهُ يَسْمَعُ ع حَدثَنِي أَبِي أَن اللهَ عَز وَ جَل قَبَضَ قَبْضَةً مِنْ تُرَابِ التُرْبَةِ الِتي خَلَقَ مِنْهَا آدَمَ ع فَصَب عَلَيْهَا الْمَاءَ الْعَذْبَ الْفُرَاتَ ثُم تَرَكَهَا أَرْبَعِينَ صَبَاحاً ثُم صَب عَلَيْهَا الْمَاءَ الْمَالِحَ الْأُجَاجَ فَتَرَكَهَا أَرْبَعِينَ صَبَاحاً فَلَما اخْتَمَرَتِ الطِينَةُ أَخَذَهَا فَعَرَكَهَا عَرْكاً شَدِيداً فَخَرَجُوا كَالذر مِنْ يَمِينِهِ وَ شِمَالِهِ وَ أَمَرَهُمْ جَمِيعاً أَنْ يَقَعُوا فِي النارِ فَدَخَلَ أَصْحَابُ الْيَمِينِ فَصَارَتْ عَلَيْهِمْ بَرْداً وَ سَلَاماً وَ أَبى أَصْحَابُ الشمَالِ أَنْ يَدْخُلُوهَا

H 1447, CH 1b, h 3

Ali ibn Ibrahim has narrated from his father from Ahmad ibn Muhammad ibn abu Nasr from Aban ibn ‘Uthman from Muhammad ibn Ali al-Halabi from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“When Allah, the Majestic, the Glorious, willed to create Adam He sent water on the clay. He then took a handful and kneaded it and then divided it in two parts with His hands then scattered them and they began to move. He then started a fire for them and commanded the people of the left hand to enter therein. They went near but were afraid of it and they did not enter therein. He then commanded the people of the right hand to enter in the fire. They went and entered into it and Allah, the Majestic, the Glorious, commanded the fire to become cool and peaceful for them. When the people of the left hand observed it they said, ‘Our Lord, forgive us.’ He forgave them and said to them, ‘Enter into the fire.’ They went but did not enter therein. He then changed them to clay and He created Adam therefrom. Abu ‘Abd Allah, recipient of divine supreme covenant, then said, ‘Those will never be able to become these and they will never be able to become of those.’ He, recipient of divine supreme covenant, then said, ‘They saw the Messenger of Allah, recipient of divine supreme covenant, to be the first to enter that fire. For this reason is the words of Allah, the Majestic, the Glorious, ‘(Muhammad), Say, “Had the Beneficent had a son then I would have been the first to worship.”’’’ (43: 81)

٣- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ أَبِي نَصْرٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ مُحَمدِ بْنِ عَلِي الْحَلَبِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن اللهَ عَز وَ جَل لَما أَرَادَ أَنْ يَخْلُقَ آدَمَ ع أَرْسَلَ الْمَاءَ عَلَى الطِينِ ثُم قَبَضَ قَبْضَةً فَعَرَكَهَا ثُم فَرقَهَا فِرْقَتَيْنِ بِيَدِهِ ثُم ذَرَأَهُمْ فَإِذَا هُمْ يَدِبونَ ثُم رَفَعَ لَهُمْ نَاراً فَأَمَرَ أَهْلَ الشمَالِ أَنْ يَدْخُلُوهَا فَذَهَبُوا إِلَيْهَا فَهَابُوهَا فَلَمْ يَدْخُلُوهَا ثُم أَمَرَ أَهْلَ الْيَمِينِ أَنْ يَدْخُلُوهَا فَذَهَبُوا فَدَخَلُوهَا فَأَمَرَ اللهُ جَل وَ عَز النارَ فَكَانَتْ عَلَيْهِمْ بَرْداً وَ سَلَاماً فَلَما رَأَى ذَلِكَ أَهْلُ الشمَالِ قَالُوا رَبَنَا أَقِلْنَا فَأَقَالَهُمْ ثُم قَالَ لَهُمُ ادْخُلُوهَا فَذَهَبُوا فَقَامُوا عَلَيْهَا وَ لَمْ يَدْخُلُوهَا فَأَعَادَهُمْ طِيناً وَ خَلَقَ مِنْهَا آدَمَ ع وَ قَالَ أَبُو عَبْدِ اللهِ ع فَلَنْ يَسْتَطِيعَ هَؤُلَاءِ أَنْ يَكُونُوا مِنْ هَؤُلَاءِ وَ لَا هَؤُلَاءِ أَنْ يَكُونُوا مِنْ هَؤُلَاءِ قَالَ فَيَرَوْنَ أَن رَسُولَ اللهِ ص أَولُ مَنْ دَخَلَ تِلْكَ النارَ فَذَلِكَ قَوْلُهُ جَل وَ عَز قُلْ إِنْ كَانَ لِلرحْمنِ وَلَد فَأَنَا أَولُ الْعَابِدِينَ

بَابٌ آخَرُ مِنْهُ

Chapter One (c)

The Clay from which the Believers and Unbelievers are made (additional)

١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ الْعِجْلِي عَنْ زُرَارَةَ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى حَيْثُ خَلَقَ الْخَلْقَ خَلَقَ مَاءً عَذْباً وَ مَاءً مِالِحاً أُجَاجاً فَامْتَزَجَ الْمَاءَانِ فَأَخَذَ طِيناً مِنْ أَدِيمِ الْأَرْضِ فَعَرَكَهُ عَرْكاً شَدِيداً فَقَالَ لِأَصْحَابِ الْيَمِينِ وَ هُمْ كَالذَّرِّ يَدِبُّونَ إِلَى الْجَنَّةِ بِسَلَامٍ وَ قَالَ لِأَصْحَابِ الشِّمَالِ إِلَى النَّارِ وَ لَا أُبَالِي ثُمَّ قَالَ أَ لَسْتُ بِرَبِّكُمْ فَالُوا بَلَى شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ثُمَّ أَخَذَ الْمِيثَاقَ عَلَى النَّبِيِّينَ فَقَالَ أَ لَسْتُ بِرَبِّكُمْ وَ أَنَّ هَذَا مُحَمَّدٌ رَسُولِي وَ أَنَّ هَذَا عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ فَالُوا بَلَى فَثَبَتَتْ لَهُمُ النُّبُوَّةُ وَ أَخَذَ الْمِيثَاقَ عَلَى أُولِي الْعَزْمِ أَنِّي رَبُّكُمْ وَ مُحَمَّدٌ رَسُولِي وَ عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ وَ أَوْصِيَاؤُهُ مِنْ بَعْدِهِ وُلَاةُ أَمْرِي وَ خُزَّانُ عِلْمِي ع وَ أَنَّ الْمَهْدِيَّ أُنْتَصِرُ بِهِ لِدِينِي وَ أُظْهِرُ بِهِ دَوْلَتِي وَ أَنْتَقِمُ بِهِ مِنْ أَعْدَائِي وَ أُعْبَدُ بِهِ طَوْعاً وَ كَرْهاً قَالُوا أَقْرَرْنَا يَا رَبِّ وَ شَهِدْنَا وَ لَمْ يَجْحَدْ آدَمُ وَ لَمْ يُقِرَّ فَثَبَتَتِ الْعَزِيمَةُ لِهَؤُلَاءِ الْخَمْسَةِ فِي الْمَهْدِيِّ وَ لَمْ يَكُنْ لِآدَمَ عَزْمٌ عَلَى الْإِقْرَارِ بِهِ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ وَ لَقَدْ عَهِدْنا إِلى آدَمَ مِنْ قَبْلُ فَنَسِيَ وَ لَمْ نَجِدْ لَهُ عَزْماً قَالَ إِنَّمَا هُوَ فَتَرَكَ ثُمَّ أَمَرَ نَاراً فَأُجِّجَتْ فَقَالَ لِأَصْحَابِ الشِّمَالِ ادْخُلُوهَا فَهَابُوهَا وَ قَالَ لِأَصْحَابِ الْيَمِينِ ادْخُلُوهَا فَدَخَلُوهَا فَكَانَتْ عَلَيْهِمْ بَرْداً وَ سَلَاماً فَقَالَ أَصْحَابُ الشِّمَالِ يَا رَبِّ أَقِلْنَا فَقَالَ قَدْ أَقَلْتُكُمُ ادْهُبُوا فَادْخُلُوا فَهَابُوهَا فَثَمَّ تَبَتَتِ الطَّاعَةُ وَ الْوَلَايَةُ وَ الْمَعْصِيَةُ

H 1448, CH 1c, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Dawud al-'Ijli from Zurara from Humran from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, has said, 'As Allah, the Most Holy the Most High, created the creation, He created sweet water and a very salty water and then mixed the two together. Then He took a (kind of) clay from the surface of the earth and kneaded it intensely. He then said to the people of the right, as they crawled about like particles, "To paradise (you go) in peace." He then said to the people of the left hand, "To the fire (you go) and I am not concerned." Then He asked, "Am I not your Lord?" They all said, "Yes, You are our Lord we testify." Allah said, "I make you to witness this) so that on the Day of Judgment you will not say, 'We were unaware of this.'" (7:172)

'Then He made the prophets to form the covenant. He asked them, "Am I not your Lord and is not this Muhammad, My messenger and is not this Ali, the commander of the believers?" They said, "Yes, it is just as You said." This established their prophethood. He then made the *'Ulu al-'Azm* messengers to testify and acknowledge this fact: "I am your Lord, Muhammad is My messenger, Ali is the commander of the believers and his successors, recipients of divine supreme covenant, after him are people who possess My Authority and are the reservoir of My knowledge. That al-Mahdi, recipient of divine supreme covenant, is one whom I will make to lend support to My religion. Through him I will establish My kingdom on earth and make My enemies to face justice for their crimes. Through him I will make them to worship Me willingly or otherwise." The prophets altogether said, "Yes, Lord we testify to these facts and bear witness." Adam did not refuse and did not affirm (verbally) the fact about al-Mahdi, recipient of divine supreme covenant, so he was not included in the group of five *'Ulu al-'Azm* messengers of Allah. Adam did not have the resolve to affirm the facts about al-Mahdi, recipient of divine supreme covenant. Allah, the Majestic, the Glorious, has said in the Holy Quran, "We had made a covenant with Adam before but he forgot all about it and we did not find in him a firm resolve." (20:115) He said that it was so but he ignored it. He then created a fire that blazed and told the people of the left hand to enter in the fire. They were afraid thereby. He said to the people of the right hand, "Enter in the fire." They entered in the fire and it was cool and peaceful to them. The people of the left hand then said, "Lord, forgive us and reduce our sins." The Lord said, "I have forgiven you but you must go in the fire." They were afraid. Thus, with this the obedience, authority and disobedience came to take place.'"

٢ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ حَبِيبٍ السِّجِسْتَانِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا أَخْرَجَ ذُرِّيَّةَ آدَمَ ع مِنْ ظَهْرِهِ لِيَأْخُذَ عَلَيْهِمُ الْمِيثَاقَ بِالرُّبُوبِيَّةِ لَهُ وَ بِالنُّبُوَّةِ لِكُلِّ نَبِيٍّ فَكَانَ أَوَّلَ

H 1449, CH 1c, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad and Ali ibn Ibrahim has narrated from his father from al-Hassan ibn Mahbub from Hisham ibn Salim from Habib al-Sajistani who has said the following:

"I heard abu Ja'far, recipient of divine supreme covenant, saying, 'There was a time when Allah, the Majestic, the Glorious, took the descendents of Adam from his back to establish a covenant with them to testify that He is their Lord and to believe in the prophethood of all the prophets. The first

among the prophets whose prophethood Allah wanted them to accept through a covenant was Muhammad ibn ‘Abd Allah, recipient of divine supreme covenant. Allah, the Majestic, the Glorious, then said to Adam, “Look (to find) what you can see.” ‘The Imam then said, “Adam then looked and saw his descendents appearing as small particles that filled the sky. Adam then said, ‘Lord, how huge in number my descendents are! For what purpose have You created them and for what reason did You make them to establish a covenant with You?’” Allah, the Majestic, the Glorious, replied, “So that they worship Me and do not consider anything else as My equal and so that they believe in My messengers and follow them (for guidance).” Adam then asked, “Lord, why is it that I see certain ones of the particles are greater, others have a great deal of lights, yet others among them have very little light and still others among them have no lights at all?” Allah, the Majestic, the Glorious, replied, “Thus, I have created them to place them to test in every condition that they will live.” Adam then asked, “My Lord, will You grant me permission to speak so I may express myself?” Allah, the Majestic the Glorious said, “Speak up; your spirit is from My spirit but your nature is different from My being.” Adam then asked, “Lord, had You created them all just like each other, by the same measure, the same nature, of likewise design, of the same color, of equal life span, of equal amount of means of living they would not act against each other. No jealousy, animosity and differences would exist among them over anything.” Allah, the Majestic, the Glorious, said, “O Adam, through My spirit you just spoke and due to the weakness of your nature you made an effort to give an opinion about that of which you have no knowledge. I Am the Creator of the world. I knowingly have created each one different from the others and through My Own way I will make My commands to take effect and they will continue existing through My plans and measures. There will be no changes in My creation. I have created the Jinn and human beings only to worship Me. I have created paradise for those who obey and worship Me and follow My messengers. I have no regrets in what I have done. I have created the fire for those who disbelieve, disobey Me and do not follow My messengers and I have no regrets in it. I have created you and your descendents not because I ever need you or your descendents in anyway or form. I have created you and created them to test you and test them to see which ones among you do good deeds in the worldly life before your deaths. For this reason I have created the world and the life thereafter, life, death, obedience, disobedience, paradise and the fire. This is how I willed in My measure and plan. Through My all-pervasive knowledge in them I have placed differences in their forms, bodies, colors, lifespan, means of living, obedience and disobedience. I, thus, have made certain ones of them to be unfortunate or very fortunate. Certain ones among them will have eyesight or be blind, others among them will be of short size or tall ones, beautiful or otherwise, knowledgeable or ignorant, wealthy or poor, obedient or disobedient, of good health or suffering from illness, of defective bodies or free of bodily defects. In this way those of perfect bodies will look at the defective ones and thank Me for the perfect body that I have given them and those with defective bodies will look at the perfect ones and will pray to Me and ask Me to grant them good health and exercise patience when and in the way I test them. Thus, I will grant them good rewards. The wealthy ones after looking to the poor ones will thank Me and appreciate My

مَنْ أَخَذَ لَهُ عَلَيْهِمُ الْمِيثَاقَ بِنُبُوتِهِ مُحَمدْ بْنُ عَبْدِ اللهِ ص ثُم قَالَ اللهُ عَز وَ جَل لِآدَمَ انْظُرْ مَا ذَا تَرَى قَالَ فَنَظَرَ آدَمُ ع إِلَى ذُرِيتِهِ وَ هُمْ ذَر قَدْ مَلَئُوا السمَاءَ قَالَ آدَمُ ع يَا رَب مَا أَكْثَرَ ذُرِيتِي وَ لِأَمْرٍ مَا خَلَقْتَهُمْ فَمَا تُرِيدُ مِنْهُمْ بِأَخْذِكَ الْمِيثَاقَ عَلَيْهِمْ قَالَ اللهُ عَز وَ جَل يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئاً وَ يُؤْمِنُونَ بِرُسُلِي وَ يَتبِعُونَهُمْ قَالَ آدَمُ ع يَا رَب فَمَا لِي أَرَى بَعْضَ الذر أَعْظَمَ مِنْ بَعْضٍ وَ بَعْضَهُمْ لَهُ نُور كَثِير وَ بَعْضَهُمْ لَهُ نُور قَلِيلٌ وَ بَعْضَهُمْ لَيْسَ لَهُ نُور فَقَالَ اللهُ عَز وَ جَل كَذَلِكَ خَلَقْتُهُمْ لِأَبْلُوَهُمْ فِي كُل حَالَاتِهِمْ قَالَ آدَمُ ع يَا رَب فَتأْذَنُ لِي فِي الْكَلَامِ فَأَتكلَمَ قَالَ اللهُ عَز وَ جَل تَكلَمْ فَإِن رُوحَكَ مِنْ رُوحِي وَ طِينَتَكَ]مِنْ [خِلَافِ كَينُونَتِي قَالَ آدَمُ يَا رَب فَلَوْ كُنتَ خَلَقْتَهُمْ عَلَى مِثَالٍ وَاحِدٍ وَ قَدْرٍ وَاحِدٍ وَ طِبَاعٍ وَاحِدَةٍ وَ حِلْيَةٍ وَاحِدَةً وَ أَلْوَانٍ وَاحِدَةٍ وَ أَعْمَارٍ وَاحِدَةٍ وَ أَرْزَاقٍ سَوَاءٍ لَمْ يَبْغِ بَعْضُهُمْ عَلَى بَعْضٍ وَ لَمْ يَكُنْ بَينَهُمْ تَحَاسُد وَ لَا تَبَاغُض وَ لَا اخْتِلَاف فِي شَيْءٍ مِنَ الْأَشْيَاءِ قَالَ اللهُ عَز وَ جَل يَا آدَمُ بِرُوحِي نَطَقْتَ وَ بِضَعْفِ طِينَتِكَ تَكلَّفْتَ مَا لَا عِلْمَ لَكَ بِهِ وَ أَنَا الْخَالِقُ الْعَالِمُ بِعِلْمِي خَالَفْتُ بَينَ خَلْقِهِمْ وَ بِمَشِيئَتِي يَمْضِي فِيهِمْ أَمْرِي وَ إِلَى تَدْبِيرِي وَ تَقْدِيرِي صَائِرُونَ لَا تَبْدِيلَ لِخَلْقِي إِنمَا خَلَقْتُ الْجِن وَ الْإِنْسَ لِيَعْبُدُونِ وَ خَلَقْتُ الْجَنةَ لِمَنْ أَطَاعَنِي وَ عَبَدَنِي مِنْهُمْ وَ اتبَعَ رُسُلِي وَ لَا أُبَالِي وَ خَلَقْتُ النارَ لِمَنْ كَفَرَ بِي وَ عَصَانِي وَ لَمْ يَتبِعْ رُسُلِي وَ لَا أُبَالِي وَ خَلَقْتُكَ وَ خَلَقْتُ ذُرِيتَكَ مِنْ غَيْرِ فَاقَةٍ بِي إِلَيْكَ وَ إِلَيْهِمْ وَ إِنمَا خَلَقْتُكَ وَ خَلَقْتُهُمْ لِأَبْلُوَكَ وَ أَبْلُوَهُمْ أَيكُمْ أَحْسَنُ عَمَلًا فِي دَارِ الدنْيَا فِي حَيَاتِكُمْ وَ قَبْلَ مَمَاتِكُمْ فَلِذَلِكَ خَلَقْتُ الدنْيَا وَ الْآخِرَةَ وَ الْحَيَاةَ وَ الْمَوْتَ وَ الطاعَةَ وَ الْمَعْصِيَةَ وَ الْجَنةَ وَ النارَ وَ كَذَلِكَ أَرَدْتُ فِي تَقْدِيرِي وَ تَدْبِيرِي وَ بِعِلْمِيَ النافِذِ فِيهِمْ خَالَفْتُ بَينَ صُوَرِهِمْ وَ أَجْسَامِهِمْ وَ أَلْوَانِهِمْ وَ أَعْمَارِهِمْ وَ أَرْزَاقِهِمْ وَ طَاعَتِهِمْ وَ مَعْصِيَتِهِمْ فَجَعَلْتُ مِنْهُمُ الشقِي وَ السعِيدَ وَ الْبَصِيرَ وَ الْأَعْمَى وَ الْقَصِيرَ وَ الطوِيلَ وَ الْجَمِيلَ وَ الدمِيمَ وَ الْعَالِمَ وَ الْجَاهِلَ وَ الْغَنِي وَ الْفَقِيرَ وَ الْمُطِيعَ وَ الْعَاصِيَ وَ الصحِيحَ وَ السقِيمَ وَ مَنْ بِهِ الزمَانَةُ وَ مَنْ لَا عَاهَةَ بِهِ فَيَنْظُرُ الصحِيحُ إِلَى الذِي بِهِ الْعَاهَةُ فَيَحْمَدُنِي عَلَى عَافِيَتِهِ وَ يَنْظُرُ الذِي بِهِ الْعَاهَةُ إِلَى الصحِيحِ فَيَدْعُونِي وَ يَسْأَلُنِي أَنْ أُعَافِيَهُ وَ يَصْبِرُ عَلَى بَلَائِي فَأُثِيبُهُ جَزِيلَ عَطَائِي

وَ يَنْظُرُ الْغَنِي إِلَى الْفَقِيرِ فَيَحْمَدُنِي وَ يَشْكُرُنِي وَ يَنْظُرُ الْفَقِيرُ إِلَى الْغَنِي فَيَدْعُونِي وَ يَسْأَلُنِي وَ يَنْظُرُ الْمُؤْمِنُ إِلَى الْكَافِرِ فَيَحْمَدُنِي عَلَى مَا هَدَيْتُهُ فَلِذَلِكَ خَلَقْتُهُمْ لِأَبْلُوَهُمْ فِي السراءِ وَ الضراءِ وَ فِيمَا أَعَافِيهِمْ وَ فِيمَا أَبْتَلِيهِمْ وَ فِيمَا أُعْطِيهِمْ وَ فِيمَا أَمْنَعُهُمْ وَ أَنَا اللهُ الْمَلِكُ الْقَادِرُ وَ لِي أَنْ أُمْضِيَ جَمِيعَ مَا قَدَرْتُ عَلَى مَا دَبَرْتُ وَ لِي أَنْ أُغَيرَ مِنْ ذَلِكَ مَا شِئْتُ إِلَى مَا شِئْتُ وَ أُقَدمَ مِنْ ذَلِكَ مَا أَخرْتُ وَ أُؤَخرَ مِنْ ذَلِكَ مَا قَدمْتُ وَ أَنَا اللهُ الْفَعالُ لِمَا أُرِيدُ لَا أُسْأَلُ عَما أَفْعَلُ وَ أَنَا أَسْأَلُ خَلْقِي عَما هُمْ فَاعِلُونَ

favors. When the poor ones look to the wealthy ones they pray to Me and ask Me favors. It is as such so that the believers will look to the unbelievers and thank Me for the guidance that I have granted them. For such reasons I have created them. I test them in ease and in hardships and in good health that I grant them and in the matters with which I test them, in the matters of what I grant them and in the matters that I refuse them. I am Allah, the powerful King. It is all up to Me to allow all of My measures and plans to take form or change them as I wish to the time that I wish. I may change the sequel of the timing of my measures and plans and allow, that which comes first to come last and vice versa. I am Allah, and I execute whatever I will. I am not questioned for whatever I do but I question My creatures about their deeds.”””

٣- مُحَمدُ بْنُ يَحْيَى عَنْ مُحَمدِ بْنِ الْحُسَيْنِ عَنْ مُحَمدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللهِ بْنِ مُحَمدٍ الْجُعْفِي وَ عُقْبَةَ جَمِيعاً عَنْ أَبِي جَعْفَرٍ ع قَالَ إِن اللهَ عَز وَ جَل خَلَقَ الْخَلْقَ فَخَلَقَ مَنْ أَحَب مِما أَحَب وَ كَانَ مَا أَحَب أَنْ خَلَقَهُ مِنْ طِينَةِ الْجَنةِ وَ خَلَقَ مَنْ أَبْغَضَ مِما أَبْغَضَ وَ كَانَ مَا أَبْغَضَ أَنْ خَلَقَهُ مِنْ طِينَةِ النارِ ثُم بَعَثَهُمْ فِي الظلَالِ فَقُلْتُ وَ أَي شَيْءٍ الظلَالُ فَقَالَ أَ لَمْ تَرَ إِلَى ظِلكَ فِي الشمْسِ شَيْئاً وَ لَيْسَ بِشَيْءٍ ثُم بَعَثَ مِنْهُمُ النبِيينَ فَدَعَوْهُمْ إِلَى الْإِقْرَارِ بِاللهِ عَز وَ جَل وَ هُوَ قَوْلُهُ عَز وَ جَل وَ لَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُن اللهُ ثُم دَعَوْهُمْ إِلَى الْإِقْرَارِ بِالنبِيينَ فَأَقَر بَعْضُهُمْ وَ أَنْكَرَ بَعْض ثُم دَعَوْهُمْ إِلَى وَلَايَتِنَا فَأَقَرَ بِهَا وَ اللهِ مَنْ أَحَب وَ أَنْكَرَهَا مَنْ أَبْغَضَ وَ هُوَ قَوْلُهُ فَما كَانُوا لِيُؤْمِنُوا بِما كَذبُوا بِهِ مِنْ قَبْلُ ثُم قَالَ أَبُو جَعْفَرٍ ع كَانَ التكْذِيبُ ثَم

H 1450 CH 1c, h 3
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn ‘Isma’il from Salih ibn ‘Aqaba from ‘Abd Allah ibn Muhammad al-Ju’fi and ‘Aqaba together from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Allah, the Majestic, the Glorious, created the creation. He created His most beloved ones from that which He loved most. What was most beloved to Him was the fact that he created His most beloved ones from the clay of paradise. He created those whom He hated most from that which he hated most. What was most hated to Him was the fact that he created from the clay of the fire and then sent them to the shadows. I asked him, ‘What are the shadows?’ He replied, ‘Have you not seen your own shadow in a sunny day that looks like a thing but is nothing? Allah then raised from them the prophets who called them to believe in Allah, the Majestic, the Glorious, as mentioned in His, words, “When you ask them who has created them they will say, ‘Allah.” (31:25) He then called them to express their belief in the prophets. Some expressed their belief as such and others among them did not do so. He then called them to express their (*Wala’*) belief and support to us (*Ahl al-Bayt*). I swear by Allah, those whom He loved expressed their belief that we were the people who possess Divine Authority and only those whom He hated refused to express such beliefs as it is said in the following verse of the Holy Quran. “They do not express faith in what they before had refused to have faith in.”’ (7:101) Abu Ja’far, recipient of divine supreme covenant, then said, ‘Rejection (to have faith in us) was then.’”

بَابُ أَن رَسُولَ اللهِ ص أَولُ مَنْ أَجَابَ وَ أَقَر لِلهِ عَز وَ جَل بِالرُبُوبِيةِ

Chapter Two
The Messenger of Allah, recipient of divine supreme covenant, Was the First to Respond to the Call of Allah, the Majestic, the Glorious, and Testify That He Is the Lord

١- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ صَالِحِ بْنِ سَهْلٍ عَنْ أَبِي عَبْدِ اللهِ ع أَن بَعْضَ قُرَيْشٍ قَالَ لِرَسُولِ اللهِ ص بِأَي شَيْءٍ سَبَقْتَ الْأَنْبِيَاءَ وَ أَنتَ بُعِثْتَ آخِرَهُمْ وَ خَاتَمَهُمْ فَقَالَ إِني

H 1451, CH 1c, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from Salih ibn Sahl fro abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Certain persons of Quraysh asked, ‘O messenger of Allah, by what means have you surpassed the prophets in excellence while you are the last and final one among them to come (with Divine message)?’ He replied, ‘I was the first among them to express my belief in my Lord and the first one to answer the call when Allah made a covenant with the prophets. He asked them to bear testimony against their ownselves that they have answered, affirmatively to Allah’s Question, “Am I not your Lord?” I was

the first among the prophets to say, “Yes, O Lord, You are the Lord.” By expressing and affirming my belief in Allah, the Majestic, the Glorious, as the first one I surpassed them in excellence.’”

H 1452, CH 1c, h 2

Ahmad ibn Muhammad has narrated from Muhammad ibn Khalid from certain persons of our people from ‘Abd Allah ibn Sinan who has said the following:

“Once I said to abu ‘Abd Allah, recipient of divine supreme covenant, ‘May Allah keep my soul in service for your cause, I find certain persons of our people who seem light-minded and very temperamental and this extremely saddens me. On the other hand I find certain persons of those who do not accept our belief seem to (have very good *Simt*) be very dignified.’ The Imam said, ‘Do not call it *Simt* because *Simt* means straight path. Call it *Dignified appearance* because Allah, the Majestic, the Glorious, has said, “They have marks of the effects of frequent prostration on their faces,”’ (48:29). I (the narrator) then said, ‘I see them to be of good appearance and of dignity and this makes me very sad.’ The Imam said, ‘Do not feel sad for what you see of light-mindedness and temperamental conditions of your people and the good appearance of those who do not accept your belief. When Allah, the Most Holy, the Most High, willed to create Adam, He created those two kinds of clay. He then divided them into two portions. To the people of the right hand He said, “Be a creature by My permission.” They became creatures that looked like small particles running around. He then said to the people of the left hand, “Be a creature by My permission.” They became a creature as small particles that crawled. He then started a fire for them and said to them, “Enter therein by My permission.” The first one who entered therein was Muhammad, recipient of divine supreme covenant, followed by the *‘Ulu al-’Azm* messengers, their successors and their followers. He then said to the people of the left hand, “Enter therein by My permission.” They said, “Our Lord, have you created us just to burn?” They disobeyed. He then said to the people of the right hand, “Come out from the fire by My permission” and the fire had caused no injuries to any of them and had left no marks on any one of them. When the people of the left hand saw this they said, “Our Lord, we see our people have come out safe and sound from the fire. Lord, forgive us and command us to enter the fire.” The Lord said, “I Have forgiven you, now you must enter the fire.” They went near the fire but when they felt the heat of the fire they turned back and said, “Our Lord, we are not able to endure the fire burning us and they disobeyed.” He commanded those ones three times to enter into the fire but every time they disobeyed and turned back. He commanded the others three times, each time they obeyed and came out of the fire. He then said to them, “Be a clay by My permission.” He then created Adam therefrom.’ The Imam then said, ‘Whoever is of those will never become of these (people of the right hand) and whoever is from these will never become of those ones (people of the left hand). When you find your people as light-minded ones and it causes sadness to you it is because of their mix with people of the left hand. The good appearance and dignity that you find in those who do not accept your belief is because of their mix with the people of the right hand.’”

كُنتُ أولَ مَنْ آمَنَ بِرَبي وَ أولَ مَنْ أجَابَ حَيْثُ أخَذَ اللهُ مِيثَاقَ النبِيينَ وَ أشْهَدَهُمْ عَلى أنفُسِهِمْ أ لَسْتُ بِرَبكُمْ فَكُنتُ أنا أولَ نَبِي قَالَ بَلى فَسَبَقْتُهُمْ بِالإقْرَارِ بِاللهِ عَز وَ جَل

٢- أحْمَدُ بْنُ مُحَمدٍ عَنْ مُحَمدِ بْنِ خَالِدٍ عَنْ بَعْضِ أصْحَابِنَا عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ قَالَ قُلْتُ لِأبِي عَبْدِ اللهِ ع جُعِلْتُ فِدَاكَ إني لأرَى بَعْضَ أصْحَابِنَا يَعْتَرِيهِ النزَقُ وَ الْحِدةُ وَ الطَيْشُ فَأغْتَم لِذَلِكَ غَمّاً شَدِيداً وَ أرَى مَنْ خَالَفَنَا فَأرَاهُ حَسَنَ السمْتِ قَالَ لَا تَقُلْ حَسَنَ السمْتِ فَإن السمْتَ سَمْتُ الطرِيقِ وَ لَكِنْ قُلْ حَسَنَ السيمَاءِ فَإن اللهَ عَز وَ جَل يَقُولُ سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أثَرِ السجُودِ قَالَ قُلْتُ فَأرَاهُ حَسَنَ السيمَاءِ وَ لَهُ وَقَار فَأغْتَم لِذَلِكَ قَالَ لَا تَغْتَم لِمَا رَأيْتَ مِنْ نَزَقِ أصْحَابِكَ وَ لِمَا رَأيْتَ مِنْ حُسْنِ سِيمَاءِ مَنْ خَالَفَكَ إن اللهَ تَبَارَكَ وَ تَعَالى لما أرَادَ أنْ يَخْلُقَ آدَمَ خَلَقَ تِلْكَ الطِينَتَيْنِ ثُم فَرقَهُمَا فِرْقَتَيْنِ فَقَالَ لِأصْحَابِ الْيَمِينِ كُونُوا خَلْقاً بِإذْنِي فَكَانُوا خَلْقاً بِمَنْزِلَةِ الذر يَسْعَى وَ قَالَ لِأهْلِ الشمَالِ كُونُوا خَلْقاً بِإذْنِي فَكَانُوا خَلْقاً بِمَنْزِلَةِ الذر يَدْرُجُ ثُم رَفَعَ لَهُمْ نَاراً فَقَالَ ادْخُلُوهَا بِإذْنِي فَكَانَ أولَ مَنْ دَخَلَهَا مُحَمد ص ثُم اتبَعُهُ أولُو الْعَزْمِ مِنَ الرسُلِ وَ أوْصِيَاؤُهُمْ وَ أتْبَاعُهُمْ ثُم قَالَ لِأصْحَابِ الشمَالِ ادْخُلُوهَا بِإذْنِي فَقَالُوا رَبنَا خَلَقْتَنَا لِتُحْرِقَنَا فَعَصَوْا فَقَالَ لِأصْحَابِ الْيَمِينِ اخْرُجُوا بِإذْنِي مِنَ النارِ لَمْ تَكْلِمِ النارُ مِنْهُمْ كَلْماً وَ لَمْ تُؤَثرْ فِيهِمْ أثَراً فَلما رَآهُمْ أصْحَابُ الشمَالِ قَالُوا رَبنَا نَرَى أصْحَابَنَا قَدْ سَلِمُوا فَأقِلْنَا وَ مُرْنَا بِالدخُولِ قَالَ قَدْ أقَلْتُكُمْ فَادْخُلُوهَا فَلما دَنَوْا وَ أصَابَهُمُ الْوَهَجُ رَجَعُوا فَقَالُوا يَا رَبنَا لَا صَبْرَ لَنَا عَلَى الِاحْتِرَاقِ فَعَصَوْا فَأمَرَهُمْ بِالدخُولِ ثَلَاثاً كُل ذَلِكَ يَعْصُونَ وَ يَرْجِعُونَ وَ أمَرَ أولَئِكَ ثَلَاثاً كُل ذَلِكَ يُطِيعُونَ وَ يَخْرُجُونَ فَقَالَ لَهُمْ كُونُوا طِيناً بِإذْنِي فَخَلَقَ مِنْهُ آدَمَ قَالَ فَمَنْ كَانَ مِنْ هَؤُلَاءِ لَا يَكُونُ مِنْ هَؤُلَاءِ وَ مَنْ كَانَ مِنْ هَؤُلَاءِ لَا يَكُونُ مِنْ هَؤُلَاءِ وَ مَا رَأيْتَ مِنْ نَزَقِ أصْحَابِكَ وَ خُلُقِهِمْ فَمِما أصَابَهُمْ مِنْ لَطْخِ أصْحَابِ الشمَالِ وَ مَا رَأيْتَ مِنْ حُسْنِ سِيمَاءِ مَنْ خَالَفَكُمْ وَ وَقَارِهِمْ فَمِما أصَابَهُمْ مِنْ لَطْخِ أصْحَابِ الْيَمِينِ

٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ صَالِحِ بْنِ سَهْلٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سُئِلَ رَسُولُ اللهِ ص بِأَيِّ شَيْءٍ سَبَقْتَ وُلْدَ آدَمَ قَالَ إِنِّي أَوَّلُ مَنْ أَقَرَّ بِرَبِّي إِنَّ اللَّهَ أَخَذَ مِيثَاقَ النَّبِيِّينَ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَ لَسْتُ بِرَبِّكُمْ قَالُوا بَلَى فَكُنْتُ أَوَّلَ مَنْ أَجَابَ

H 1453, CH 1c, h 3
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Ali ibn ‘Isma’il from Muhammad ibn ‘Isma’il from Sa’dan ibn Muslim from Salih ibn Sahl from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The messenger of Allah was asked, ‘By what means have you surpassed other descendents of Adam?’ He said, ‘I was the first one to affirm my faith in my Lord. Allah established a covenant with the prophets and made them to bear testimony against their own souls when the Lord asked, “Am I not your Lord.” They all said, “Yes, You are the Lord.” I was the first one to answer that question positively.’”

بَابُ كَيْفَ أَجَابُوا وَ هُمْ ذَر

Chapter Three
How They Answered While They Were as Small Particles

١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع كَيْفَ أَجَابُوا وَ هُمْ ذَر قَالَ جَعَلَ فِيهِمْ مَا إِذَا سَأَلَهُمْ أَجَابُوهُ يَعْنِي فِي الْمِيثَاقِ

H 1454, CH 3, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from certain persons of our people from abu Basir who has said the following:
“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, ‘How did they answer when they (offspring of Adam) were small particles?’ The Imam said, ‘Allah placed in them the ability to answer Him when He questioned them at the time of establishing a covenant with them.’”

بَابُ فِطْرَةِ الْخَلْقِ عَلَى التَّوْحِيدِ

Chapter Four
Creation of the Creatures with Belief in Oneness of Allah in Their Nature

١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قُلْتُ فِطْرَتَ اللهِ الَّتِي فَطَرَ النَاسَ عَلَيْهَا قَالَ التَّوْحِيدُ

H 1455, CH 4, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hisham ibn Salim from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“I asked (the Imam) about the words of Allah, ‘. . . the invention of Allah (had a certain) nature with which He created all people. . . .’ (30:30) The Imam, recipient of divine supreme covenant, said, ‘It (invention, *Fitrat*) refers to belief in Oneness of Allah (belief in Allah only is placed in their nature).’”

٢- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللهِ عَز وَ جَل فِطْرَتَ اللهِ الَّتِي فَطَرَ النَاسَ عَلَيْهَا مَا تِلْكَ الْفِطْرَةُ قَالَ هِيَ الْإِسْلَامُ فَطَرَهُمُ اللهُ حِينَ أَخَذَ مِيثَاقَهُمْ عَلَى التَّوْحِيدِ قَالَ أَ لَسْتُ بِرَبِّكُمْ وَ فِيهِ الْمُؤْمِنُ وَ الْكَافِرُ

H 1456, CH 4, h 2
Ali ibn Ibrahim has narrated from his father from Muhammad ibn ‘Isa from Yunus from ‘Abd Allah ibn Sinan from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“I asked him about the words of Allah, the Majestic, the Glorious, ‘The invention of Allah (had a certain) nature with which He created all people. . . .’ (30:30) What is that creation (and nature)? The Imam said, ‘It is al-Islam. Allah created them with such nature at the time He made a covenant with them to believe in Oneness of Allah as He asked them all, “Am I not your Lord?” when all the believers and the unbelievers were there.’”

٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ زُرَارَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ قَوْلِ اللهِ عَز وَ جَل فِطْرَتَ اللهِ الَّتِي فَطَرَ النَاسَ عَلَيْهَا قَالَ فَطَرَهُمْ جَمِيعاً عَلَى التَّوْحِيدِ

H 1457, CH 4, h 3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from Ali ibn Ri’ab from Zurara who has said the following:
“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Majestic, the Glorious, ‘. . . the creation (and invention) of Allah (had a certain) nature with which He created all people. . . .’ (30:30) The Imam said, ‘He created them and placed belief in Oneness of Allah in the nature of every one of them.’”

H 1458, CH 4, h 4
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ‘Udhayna from Zurara from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“I asked him, recipient of divine supreme covenant, about the words of Allah, the Majestic, the Glorious, ‘They are humble before Allah and they do not consider anything as partners of Allah.’ The Imam said, ‘Humbleness comes from the nature with which Allah has created all people and there is no change in the creation of Allah.’ The Imam also said, ‘He created them with the ability to know Him.’ Zurara has said, ‘I then asked him about the words of Allah, the Majestic, the Glorious: “(Consider), when your Lord took from the backs of the children of Adam all of their offspring. He asked them to bear a testimony. (Testimony to the fact that) when He asked them all, ‘Am I not your Lord?’ They all said, ‘Yes, You are our Lord.’” (7:172) The Imam said, “This happened when Allah took all descendents of Adam - who were to be born to the Day of Judgment - out from his back. They all came out in the form of small particles. He then introduced and showed Himself to them. Had this not happened no one could know his Lord.” The Imam said, “The Messenger of Allah has said, ‘Every newborn is born with the nature (to believe in Allah).’ It means (He created them) with knowledge that Allah, the Majestic, the Glorious, is his/her Creator and so is His words, ‘When you ask them, “Who has created the heavens and the earth?” They will certainly say, ‘Allah has created them.’”” (31:25)
Ali ibn Ibrahim has narrated from his father from ibn Faddal from abu Jamila from Muhammad al-Halabi from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“About the words of Allah, the Majestic, the Glorious, ‘. . . the creation of Allah (had a certain) nature with which He created all people. . . .’ (30:30), the Imam said, ‘He has created them with belief in Oneness of Allah in their nature.’”

٤ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللهِ عَز وَ جَل حُنَفاءَ لِلهِ غَيْرَ مُشْرِكِينَ بِهِ قَالَ الْحَنِيفِيَّةُ مِنَ الْفِطْرَةِ الَّتِي فَطَرَ اللهُ النَاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللهِ قَالَ فَطَرَهُمْ عَلَى الْمَعْرِفَةِ بِهِ قَالَ زُرَارَةُ وَ سَأَلْتُهُ عَنْ قَوْلِ اللهِ عَز وَ جَل وَ إِذْ أَخَذَ رَبكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِيَتَهُمْ وَ أَشْهَدَهُمْ عَلى أَنفُسِهِمْ أَ لَسْتُ بِرَبكُمْ قالُوا بَلى الْآيَةَ قَالَ أَخْرَجَ مِنْ ظَهْرِ آدَمَ ذُرِيَتَهُ إِلَى يَوْمِ الْقِيَامَةِ فَخَرَجُوا كَالذر فَعَرفَهُمْ وَ أَرَاهُمْ نَفْسَهُ وَ لَوْ لَا ذَلِكَ لَمْ يَعْرِفْ أَحَد رَبهُ وَ قَالَ قَالَ رَسُولُ اللهِ ص كُل مَوْلُودٍ يُولَدُ عَلَى الْفِطْرَةِ يَعْنِي الْمَعْرِفَةَ بِأَن اللهَ عَز وَ جَل خَالِقُهُ كَذَلِكَ قَوْلُهُ وَ لَئِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السماواتِ وَ الْأَرْضَ لَيَقُولُن اللهُ
عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضالٍ عَنِ ابْنِ أَبِي جَمِيلَةَ عَنْ مُحَمدٍ الْحَلَبِي عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَز وَ جَل فِطْرَتَ اللهِ الَّتِي فَطَرَ النَاسَ عَلَيْهَا قَالَ فَطَرَهُمْ عَلَى التَوْحِيدِ

Chapter Five
Believers as Offspring of Unbelievers

بَابُ كَوْنِ الْمُؤْمِنِ فِي صُلْبِ الْكَافِرِ

H 1459, CH 5, h 1
Al-Husayn ibn Muhammad has narrated from Mu’alla ibn Muhammad from al-Hassan ibn Ali al-Washsha’ from Ali ibn Maysara who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘The seed for a believer may exist in the back of a pagan and no evil affects it until it is transferred into the womb of a pagan woman wherein no evil affects it also. It is not affected even after birth and up to the time the person is considered responsible for his/her deeds.’”

١ - الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ مُعَلى بْنِ مُحَمدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍ الْوَشاءِ عَنْ عَلِيِ بْنِ مَيْسَرَةَ قَالَ قَالَ أَبو عَبْدِ اللهِ ع إِن نُطْفَةَ الْمُؤْمِنِ لَتَكُونُ فِي صُلْبِ الْمُشْرِكِ فَلَا يُصِيبُهُ مِنَ الشر شَيْءٌ حَتى إِذَا صَارَ فِي رَحِمِ الْمُشْرِكَةِ لَمْ يُصِبْهَا مِنَ الشر شَيْءٌ حَتى تَضَعَهُ فَإِذَا وَضَعَتْهُ لَمْ يُصِبْهُ مِنَ الشر شَيْءٌ حَتى يَجْرِيَ عَلَيْهِ الْقَلَمُ

H 1460, CH 5, h 2
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Ali ibn Yaqtin from abu al-Hassan Musa, recipient of divine supreme covenant, who has said the following:
“Once I said to the Imam, ‘I am afraid of the prayer of abu ‘Abd Allah, recipient of divine supreme covenant, against Yaqtin and his offspring.’ The Imam said, ‘O abu al-Hassan, it is not as you think. A believer in the back of an unbeliever is like a small piece of stone in a brick. Rain can wash away the brick but it never harms the solid piece of stone.’”

٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِ بْنِ يَقْطِينٍ عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ قُلْتُ لَهُ إِنِي قَدْ أَشْفَقْتُ مِنْ دَعْوَةِ أَبِي عَبْدِ اللهِ ع عَلَى يَقْطِينٍ وَ مَا وَلَدَ فَقَالَ يَا أَبَا الْحَسَنِ لَيْسَ حَيْثُ تَذْهَبُ إِنَمَا الْمُؤْمِنُ فِي صُلْبِ الْكَافِرِ بِمَنْزِلَةِ الْحَصَاةِ فِي اللِبَنَةِ يَجِيءُ الْمَطَرُ فَيَغْسِلُ اللِبَنَةَ وَ لَا يَضُر الْحَصَاةَ شَيْئاً

بَابُ إِذَا أَرَادَ اللهُ عَز وَ جَل أَنْ يَخْلُقَ الْمُؤْمِنَ

Chapter Six

When Allah, the Majestic, the Glorious, Wills to Create a Believer (In certain manuscripts it says, *"The Way Allah Creates the Believer"*)

١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنْ إِبْرَاهِيمَ بْنِ مُسْلِمٍ الْحُلْوَانِي عَنْ أَبِي إِسْمَاعِيلَ الصَّيْقَلِ الرَّازِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنَّ فِي الْجَنَّةِ لَشَجَرَةً تُسَمَّى الْمُزْنَ فَإِذَا أَرَادَ اللهُ أَنْ يَخْلُقَ مُؤْمِناً أَقْطَرَ مِنْهَا قَطْرَةً فَلَا تُصِيبُ بَقْلَةً وَ لَا ثَمَرَةً أَكَلَ مِنْهَا مُؤْمِنٌ أَوْ كَافِرٌ إِلَّا أَخْرَجَ اللهُ عَز وَ جَل مِنْ صُلْبِهِ مُؤْمِناً

H 1461, CH 6, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from Ibrahim ibn Muslim al-Hulwani from abu Isma'il al-Sayqal al-Razi from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"In paradise there is a tree called al-Muzn. When Allah wants to create a believer He makes a drop to drip from it. It then falls on vegetable or fruit that either a believer or unbeliever then consumes for food but Allah, the Most Majestic, the Most Glorious, brings out a believer from his back."

بَابٌ فِي أَنَّ الصِّبْغَةَ هِيَ الْإِسْلَامُ

Chapter Seven

The Coloring (referred to in the Holy Quran) Is Islam

١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَز وَ جَل صِبْغَةَ اللهِ وَ مَنْ أَحْسَنُ مِنَ اللهِ صِبْغَةً قَالَ الْإِسْلَامُ وَ قَالَ فِي قَوْلِهِ عَز وَ جَل فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى قَالَ هِيَ الْإِيمَانُ بِاللهِ وَحْدَهُ لَا شَرِيكَ لَهُ

H 1462, CH 7, h 1

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Yahya from Ahmad ibn Muhammad all from ibn Mahbub from 'Abd Allah ibn Sinan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"About the words of Allah, the Majestic, the Glorious, '. . . It is the coloring of Allah. Who has a better color than Allah's color?' (2:138), abu 'Abd Allah, recipient of divine supreme covenant, said, 'Color is a reference to this belief.' The Imam also said, 'It (color) stands for al-Islam.' In the words of Allah, the Majestic, the Glorious, '. . . He has established a firm hold onto the strong ring'. . . (2:256), he said, 'It (the strong ring) is a reference to the faith and belief in Allah, Who is One and has no partners.'"

٢ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ عَبْدِ اللهِ بْنِ فَرْقَدٍ عَنْ حُمْرَانَ عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَز وَ جَل صِبْغَةَ اللهِ وَ مَنْ أَحْسَنُ مِنَ اللهِ صِبْغَةً قَالَ الصِّبْغَةُ هِيَ الْإِسْلَامُ

H 1463, CH 7, h 2

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad ibn abu Nasr from Dawud ibn Sarhan from 'Abd Allah ibn Farqad from Humran from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"About the words of Allah, the Majestic, the Glorious: '. . . it is the coloring of Allah. Who has a better color than Allah's color?' (2:138), the Imam said, 'It stands for al-Islam, the religion.'"

٣ - حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ع فِي قَوْلِ اللهِ عَز وَ جَل صِبْغَةَ اللهِ وَ مَنْ أَحْسَنُ مِنَ اللهِ صِبْغَةً قَالَ الصِّبْغَةُ هِيَ الْإِسْلَامُ وَ قَالَ فِي قَوْلِهِ عَز وَ جَل فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَ يُؤْمِنْ بِاللهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى قَالَ هِيَ الْإِيمَانُ

H 1464, CH 7, h 3

Hamid ibn Ziyad has narrated from al-Hassan ibn Muhammad ibn Sama'a from more than one persons from Aban from Muhammad ibn Muslim from one of them, recipient of divine supreme covenant, who has said the following:

"About the words of Allah, the Majestic, the Glorious, '. . . it is the coloring of Allah. Who has a better color than Allah's color?' (2:138), the Imam said, 'Color stands for al-Islam, the religion.' He, about the words of Allah, the Majestic, the Glorious, also said, 'Whoever then rejects the Devil and establishes belief in Allah he, thus, has established his grasp securely with the strong ring,' it (strong ring) means belief.'"

Chapter Eight
Serenity Is Belief

بَابٌ فِي أَن السكِينَةَ هِيَ الْإِيمَانُ

H 1465, CH 8, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Hakam from abu Hamza from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Once I asked abu Ja’far, recipient of divine supreme covenant, about the words of Allah, the Majestic, the Glorious, ‘He sent down serenity into the hearts of the believers. . . .’ (48:4) The Imam said, ‘It (serenity) is belief.’ I (the narrator) then asked him about the words of Allah, the Majestic, the Glorious, ‘He supported them with a spirit from Him. . . .’ (58:22) The Imam said, ‘It (spirit) is belief.’”

١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللهِ عَز وَ جَل أَنْزَلَ السكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ قَالَ هُوَ الْإِيمَانُ قَالَ وَ سَأَلْتُهُ عَنْ قَوْلِ اللهِ عَز وَ جَل وَ أَيَّدَهُمْ بِرُوحٍ مِنْهُ قَالَ هُوَ الْإِيمَانُ

H 1466, CH 8, h 2
It is narrated from the above narrator from Ahmad from Safwan from Aban from Fudayl who has said the following:
“I asked abu ‘Abd Allah, recipient of divine supreme covenant, about the words of Allah, ‘These are those into whose hearts belief is written. . . .’ (58:22), do they have any say in what is written into their hearts? The Imam said, ‘No, they do not have any say in it.’”

٢ - عَنْهُ عَنْ أَحْمَدَ عَنْ صَفْوَانَ عَنْ أَبَانٍ عَنْ فُضَيْلٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع أُولئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمانَ هَلْ لَهُمْ فِيمَا كَتَبَ فِي قُلُوبِهِمْ صُنْع قَالَ لَا

H 1467, CH 8, h 3
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ibn Mahbub from al-‘Ala’ from Muhammad ibn Muslim from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Abu Ja'far, recipient of divine supreme covenant, has said, ‘Serenity (al-Sakinah) is belief.”

٣ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ السكِينَةُ الْإِيمَانُ

H 1468, CH 8, h 4
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hafs ibn al-Bakhtari and Hisham ibn Salim and people other than the two from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“About the words of Allah, the Majestic, the Glorious, ‘It is He who has sent serenity (al-Sakinah) into the hearts of the believers,’ (48:4) the Imam said, ‘It (serenity) is belief.’”

٤ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ وَ هِشَامِ بْنِ سَالِمٍ وَ غَيْرِهِمَا عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَز وَ جَل هُوَ الَّذِي أَنْزَلَ السكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ قَالَ هُوَ الْإِيمَانُ

H 1469, CH 8, h 5
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa ibn ‘Ubayd from Yunus from Jamil who has said the following:
“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Majestic, the Glorious, ‘It is He who has sent serenity (al-Sakinah) into the hearts of the believers.’ (48:4) The Imam said, ‘It (serenity) is belief.’ I then asked about, ‘ . . . and supported them with a spirit from Him. . . .’ (58:22) The Imam said, ‘It (spirit) is belief.’ I asked him about the words of Allah, ‘He made them to accompany piousness. . . .’ (48:26) The Imam said, ‘It (piousness) is belief.’”

٥ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ جَمِيلٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ قَوْلِهِ عَز وَ جَل هُوَ الَّذِي أَنْزَلَ السكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ قَالَ هُوَ الْإِيمَانُ قَالَ وَ أَيَّدَهُمْ بِرُوحٍ مِنْهُ قَالَ هُوَ الْإِيمَانُ وَ عَنْ قَوْلِهِ وَ أَلْزَمَهُمْ كَلِمَةَ التقْوى قَالَ هُوَ الْإِيمَانُ

Chapter Nine
Purely Sincere

بَابُ الْإِخْلَاص

H 1470, CH 9, h 1
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from ‘Abd Allah ibn Maskan from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“About the words of Allah, the Majestic, the Glorious, ‘. . . humble and submitted.’ (3:67), the Imam said, ‘It (humble and submitted) is one purely sincere who has not worshipped any idols.’”

١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَز وَ جَل حَنِيفاً مُسْلِماً قَالَ خَالِصاً مُخْلِصاً لَيْسَ فِيهِ شَيْءٌ مِنْ عِبَادَةِ الْأَوْثَانِ

٢- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ أَبِيهِ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللهِ ص يَا أَيهَا النَاسُ إِنمَا هُوَ اللهُ وَ الشَيْطَانُ وَ الْحَق وَ الْبَاطِلُ وَ الْهُدَى وَ الضلَالَةُ وَ الرشْدُ وَ الْغي وَ الْعَاجِلَةُ وَ الْآجِلَةُ وَ الْعَاقِبَةُ وَ الْحَسَنَاتُ وَ السيئَاتُ فَمَا كَانَ مِنْ حَسَنَاتٍ فَلِلهِ وَ مَا كَانَ مِنْ سَيئَاتٍ فَلِلشَيْطَانِ لَعَنَهُ اللهُ

H 1471, CH 9, h 2
A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from his father in a Marfu’ manner from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah, recipient of divine supreme covenant, has said, ‘O people, what there is, is Allah and Satan, Truth and falsehood, guidance and straying, wisdom and error, present and future, the consequences, the good deeds and evil deeds. Good deeds are for Allah and evil deeds are for Satan, may Allah condemn him.’”

٣- عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِي بْنِ أَسْبَاطٍ عَنْ أَبِي الْحَسَنِ الرضَا ع أَن أَمِيرَ الْمُؤْمِنِينَ ص كَانَ يَقُولُ طُوبَى لِمَنْ أَخْلَصَ لِلهِ الْعِبَادَةَ وَ الدعَاءَ وَ لَمْ يَشْغَلْ قَلْبَهُ بِمَا تَرَى عَيْنَاهُ وَ لَمْ يَنْسَ ذِكْرَ اللهِ بِمَا تَسْمَعُ أُذُنَاهُ وَ لَمْ يَحْزُنْ صَدْرَهُ بِمَا أُعْطِيَ غَيْرُهُ

H 1472, CH 9, h 3
A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbat from abu al-Hassan al-Rada, recipient of divine supreme covenant, who has said the following:
“Amir al Mu’minin, recipient of divine supreme covenant, has said, ‘Paradise is for those who maintain sincerity in worshipping Allah and in prayer to Him. Whatever they see does not occupy their heart. Whatever they hear does not make them forget to speak of Allah and they do not feel depressed because of what is given to others.’”

٤- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمدٍ عَنِ الْمِنْقَرِي عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَز وَ جَل لِيَبْلُوَكُمْ أَيكُمْ أَحْسَنُ عَمَلًا قَالَ لَيسَ يَعْنِي أَكْثَرَ عَمَلًا وَ لَكِنْ أَصْوَبَكُمْ عَمَلًا وَ إِنمَا الْإِصَابَةُ خَشْيَةُ اللهِ وَ النيةُ الصادِقَةُ وَ الْحَسَنَةُ ثُم قَالَ الْإِبْقَاءُ عَلَى الْعَمَلِ حَتى يَخْلُصَ أَشَد مِنَ الْعَمَلِ وَ الْعَمَلُ الْخَالِصُ الذِي لَا تُرِيدُ أَنْ يَحْمَدَكَ عَلَيْهِ أَحَدٌ إِلا اللهُ عَز وَ جَل وَ النيةُ أَفْضَلُ مِنَ الْعَمَلِ أَلَا وَ إِن النيةَ هِيَ الْعَمَلُ ثُم تَلَا قَوْلَهُ عَز وَ جَل قُلْ كُل يَعْمَلُ عَلَى شَاكِلَتِهِ يَعْنِي عَلَى نِيتِهِ

H 1473, CH 9, h 4
Ali ibn Ibrahim has narrated from his father from al-Qasim ibn Muhammad from al-Minqari from Sufyan ibn ‘Uyayna from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“About the words of Allah, the Most Majestic, the Most Holy, ‘So that He may try you to see who among you is best in good deeds. . . .’ (67:2), the Imam said, ‘He has not meant thereby the quantity of deeds. He thereby has meant the most correct ones in deeds. Correctness comes only from overwhelming respect for Allah, true intention and goodness.’ He then said, ‘It comes from continuity of the good deeds. In fact, maintaining continuity until deeds reach purity is more difficult than performing the deed itself. It is the intention that forms the deed.’ The Imam then recited the words of Allah, the Most Majestic, the Most Holy, ‘Say (O Muhammad), “Everyone acts according to his way,” (17:84) it (way) means according to his intentions.’”

٥- وَ بِهَذَا الْإِسْنَادِ قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللهِ عَز وَ جَل إِلا مَنْ أَتَى اللهَ بِقَلْبٍ سَلِيمٍ قَالَ الْقَلْبُ السلِيمُ الذِي يَلْقَى رَبهُ وَ لَيسَ فِيهِ أَحَد سِوَاهُ قَالَ وَ كُل قَلْبٍ فِيهِ شِرْك أَوْ شَك فَهُوَ سَاقِطٌ وَ إِنمَا أَرَادُوا الزهْدَ فِي الدنْيَا لِتَفَرُّغِ قُلُوبِهِمْ لِلْآخِرَةِ

H 1474, CH 9, h 5
It is reported through the same chain of narrators that he said:
“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Holy, ‘Except those who would come to Allah with safe and protected hearts. . . .’ (26:89) The Imam said, ‘A safe and protected heart is such a heart that goes in the presence of his Lord while there is nothing in it besides his Lord. He then said that every heart in which there is polytheism or doubt, such a heart is a failing heart. They (pious people) have chosen to restrict themselves from worldly matters so that their hearts are reserved for the matters of the life hereafter only.’”

٦- بِهَذَا الْإِسْنَادِ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنِ السدِي عَنْ أَبِي جَعْفَرٍ ع قَالَ مَا أَخْلَصَ الْعَبْدُ الْإِيمَانَ بِاللهِ عَز وَ جَل أَرْبَعِينَ يَوْماً أَوْ قَالَ مَا أَجْمَلَ عَبْد ذِكْرَ اللهِ

H 1475, CH 9, h 6
It is reported through the same chain of narrators from Sufyan ibn ‘Uyayna from al-Sindy from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Abu Ja'far, recipient of divine supreme covenant, has said, ‘If a servant maintains pure belief in Allah, the Most Majestic, the Most Holy, for forty days, Allah, the Most Majestic, the Most Holy, purifies his heart in this world and shows him his illnesses and the cure for them (illnesses).’ Also he, recipient of divine supreme covenant, said, ‘Whenever a servant of Allah speaks of Him in a beautiful way for forty days Allah, the Most Majestic,

the Most Holy, purifies his heart in this world and shows him his illnesses and the cure for such illnesses. He then establishes wisdom in his heart and will make his tongue to speak wisdom.' The Imam then recited this verse of the Holy Quran, 'Those who took the calf as their Lord will face anger and humiliation from their Lord in the worldly life and thus, We recompense those who forge lies.' (7:157)

"The Imam said, 'You should note that all those who forge lies are but despicable persons. So also is one who forges lies against Allah, the Most Majestic, the Most Holy, His messenger and his *Ahl al-Bayt*, recipients of divine supreme covenant. Such person is nothing but a despicable one.'"

عَز وَ جَل أَرْبَعِينَ يَوْماً إِلا زَهدَهُ اللهُ عَز وَ جَل فِي الدُّنيَا وَ بَصرَهُ دَاءَهَا وَ دَوَاءَهَا فَأَثْبتَ الْحِكْمَةَ فِي قَلْبِهِ وَ أَنطَقَ بِهَا لِسَانَهُ ثُم تَلا إِن الذِينَ اتخَذُوا الْعِجْلَ سَينالُهُمْ غَضَب مِنْ رَبهِمْ وَ ذِلةٌ فِي الْحَياةِ الدُّنيا وَ كَذلِكَ نَجْزِي الْمُفْتَرِينَ قَلا تَرَى صَاحِبَ بِدْعَةٍ إِلا ذَلِيلًا وَ مُفْتَرِياً عَلَى اللهِ عَز وَ جَل وَ عَلَى رَسُولِهِ ص وَ عَلَى أَهْلِ بَيْتِهِ ص إِلا ذَلِيلًا

Chapter Nine (a)

On the Shari'a (System of Laws)

بَابُ الشرَائِع

H 1476, CH 9a, h 1

Ali ibn Ibrahim has narrated from his father from Ahmad ibn Muhammad ibn abu Nasr. And a number of our people from Ahmad ibn Muhammad ibn Khalid from Ibrahim ibn Muhammad al-Thaqafi from Muhammad ibn Marwan all of them have narrated from Aban ibn 'Uthman from those whom he has mentioned from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Allah, the Most Blessed, the Most High, granted to Muhammad, recipient of divine supreme covenant, the system of laws of Noah, Abraham, Moses and Jesus, peace be upon them. The laws consisted of belief in monotheism, purity of such belief, the negation of all associates of Allah and the culture, that it is free and clean of idolatry, that it is easy to follow and that it does not allow total abandonment of the worldly life or total indulgence in it. He has made lawful in such a system of laws all that is good and clean and has made unlawful all that is filthy. Through such system He has removed all hardships and obstacles that were imposed on them (people). He then made it necessary for them, in such system of laws, to perform prayers, pay the charity (*Zakat*), complete the Fasting, and perform Hajj. And that they must fulfill their duty in the matters of virtue and vices (ask others to perform their duties and not to commit sins). And that they must follow the rules of lawful and unlawful matters, the rules of inheritance, penalties and compensations for losses and the obligations and the duty of Jihad (defending the faith) in the way of Allah. He has made Wuzu an additional obligation. He has granted him (the Holy Prophet), recipient of divine supreme covenant, distinction through the following revelations: the first Chapter of the Holy Quran and the last verses of Chapter Two of the Holy Quran as well as the detailed Chapters from Chapter 47 to the end of the Holy Quran. He made lawful for Prophet Muhammad, recipient of divine supreme covenant, the spoils of war and the land given to him without resistance. He supported him by giving him an awesome personality, made for him the earth to use in performing prostration before the Lord and to use it to clean himself. He was sent to all human beings, black and white, and to all Jinns. He granted him authority to receive taxes. He helped him to capture the pagans and then set them free on being ransomed. Then he imposed on him such duties that were not imposed on the prophets before. He sent down to him from heaven an unsheathed sword. He was told, 'Fight for the cause of Allah and do not hold anyone responsible besides your ownself.'" (4:84)

١ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ أَبِي نَصْرٍ وَ عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمدٍ الثقَفِي عَنْ مُحَمدِ بْنِ مَرْوَانَ جَمِيعاً عَنْ أَبانِ بْنِ عُثْمَانَ عَمنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن اللهَ تَبَارَكَ وَ تَعَالَى أَعْطَى مُحَمداً ص شَرَائِعَ نُوحٍ وَ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى ع التوْحِيدَ وَ الْإِخْلَاصَ وَ خَلْعَ الْأَنْدَادِ وَ الْفِطْرَةَ الْحَنِيفِيةَ السمْحَةَ وَ لَا رَهْبَانِيةَ وَ لَا سِيَاحَةَ أَحَل فِيهَا الطيبَاتِ وَ حَرمَ فِيهَا الْخَبَائِثَ وَ وَضَعَ عَنْهُمْ إِصْرَهُمْ وَ الْأَغْلَالَ الِتي كَانَتْ عَلَيْهِمْ ثُم افْتَرَضَ عَلَيْهِ فِيهَا الصلَاةَ وَ الزكَاةَ وَ الصيَامَ وَ الْحَج وَ الْأَمْرَ بِالْمَعْرُوفِ وَ النهْيَ عَنِ الْمُنْكَرِ وَ الْحَلَالَ وَ الْحَرَامَ وَ الْمَوَارِيثَ وَ الْحُدُودَ وَ الْفَرَائِضَ وَ الْجِهَادَ فِي سَبِيلِ اللهِ وَ زَادَهُ الْوُضُوءَ وَ فَضلَهُ بِفَاتِحَةِ الْكِتَابِ وَ بِخَوَاتِيمِ سُورَةِ الْبَقَرَةِ وَ الْمُفَصلِ وَ أَحَل لَهُ الْمَغْنَمَ وَ الْفَيْءَ وَ نَصَرَهُ بِالرعْبِ وَ جَعَلَ لَهُ الْأَرْضَ مَسْجِداً وَ طَهُوراً وَ أَرْسَلَهُ كَافةً إِلَى الْأَبْيَضِ وَ الْأَسْوَدِ وَ الْجِن وَ الْإِنْسِ وَ أَعْطَاهُ الْجِزْيَةَ وَ أَسَرَ الْمُشْرِكِينَ وَ فَدَاهُمْ ثُم كُلفَ مَا لَمْ يُكَلفْ أَحَد مِنَ الْأَنْبِيَاءِ وَ أَنزلَ عَلَيْهِ سَيْف مِنَ السمَاءِ فِي غِمْدِهِ وَ قِيلَ لَهُ فَقَاتِلْ فِي سَبِيلِ اللهِ لَا تُكَلفُ إِلا نَفْسَكَ

٢- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع قَوْلَ اللهِ عَز وَ جَل فَاصْبِرْ كَما صَبَرَ أُولُوا الْعَزْمِ مِنَ الرسُل فَقَالَ نُوح وَ إِبْرَاهِيمُ وَ مُوسَى وَ عِيسَى وَ مُحَمد ص قُلْتُ كَيفَ صَارُوا أُولِي الْعَزْمِ قَالَ لِأَن نُوحاً بُعِثَ بِكِتَابٍ وَ شَرِيعَةٍ وَ كُل مَنْ جَاءَ بَعْدَ نُوحٍ أَخَذَ بِكِتَابِ نُوحٍ وَ شَرِيعَتِهِ وَ مِنْهَاجِهِ حَتى جَاءَ إِبْرَاهِيمُ ع بِالصحُفِ وَ بِعَزِيمَةِ تَرْكِ كِتَابِ نُوحٍ لَا كُفْراً بِهِ فَكُل نَبِي جَاءَ بَعْدَ إِبْرَاهِيمَ ع أَخَذَ بِشَرِيعَةِ إِبْرَاهِيمَ وَ مِنْهَاجِهِ وَ بِالصحُفِ حَتى جَاءَ مُوسَى بِالتوْرَاةِ وَ شَرِيعَتِهِ وَ مِنْهَاجِهِ وَ بِعَزِيمَةِ تَرْكِ الصحُفِ وَ كُل نَبِي جَاءَ بَعْدَ مُوسَى ع أَخَذَ بِالتوْرَاةِ وَ شَرِيعَتِهِ وَ مِنْهَاجِهِ حَتى جَاءَ الْمَسِيحُ ع بِالْإِنْجِيلِ وَ بِعَزِيمَةِ تَرْكِ شَرِيعَةِ مُوسَى وَ مِنْهَاجِهِ فَكُل نَبِي جَاءَ بَعْدَ الْمَسِيحِ أَخَذَ بِشَرِيعَتِهِ وَ مِنْهَاجِهِ حَتى جَاءَ مُحَمد ص فَجَاءَ بِالْقُرْآنِ وَ بِشَرِيعَتِهِ وَ مِنْهَاجِهِ فَحَلَالُهُ حَلَالٌ إِلَى يَوْمِ الْقِيَامَةِ وَ حَرَامُهُ حَرَامٌ إِلَى يَوْمِ الْقِيَامَةِ فَهَؤُلَاءِ أُولُو الْعَزْمِ مِنَ الرسُل ع

H 1477, CH 9a, h 2
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ‘Uthman ibn ’Isa from Sama'a ibn Mahran who has reported the following:
“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Holy, ‘Exercise patience as the messengers who possessed determination had exercised patience. . . . ’(46:35) The Imam said, ‘They were Noah, Abraham, Moses, Jesus and Muhammad, recipient of divine supreme covenant.’ I then asked, ‘How did they become messengers who possessed great determination?’ The Imam replied, ‘It was because Noah had received a book from Allah and a system of laws and those who came after Noah, they followed his book and his system of laws until Abraham came with books and firm determination. He left the book of Noah aside but not out of rejection. Thereafter every prophet followed the system of laws of Abraham and his books (al-Suhuf) until Moses came with the Torah, his system of laws and with firm determination. He left the books (al-Suhuf) aside. Every prophet thereafter followed the Torah and the system of laws of Moses until Jesus came with the Gospel and firm determination. He left aside the system of laws of Moses. Every prophet thereafter followed the system of laws of Jesus until Prophet Muhammad, recipient of divine supreme covenant, came. He brought the Holy Quran and his system of laws (the Shari'a). All that is lawful in his system of laws will remain lawful until the Day of Judgment and all that is unlawful in his system of laws will remain unlawful until the Day of Judgment. This is how the messengers who possessed firm determination have been.’”

بَابُ دَعَائِمِ الْإِسْلَامِ

Chapter Ten
The Fundamentals of Islam

١- حَدثَنِي الْحُسَيْنُ بْنُ مُحَمدٍ الْأَشْعَرِي عَنْ مُعَلى بْنِ مُحَمدٍ الزيَادِي عَنِ الْحَسَنِ بْنِ عَلِي الْوَشاءِ قَالَ حَدثَنَا أَبَانُ بْنُ عُثْمَانَ عَنْ فُضَيْلٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ عَلَى الصلَاةِ وَ الزكَاةِ وَ الصوْمِ وَ الْحَجِ وَ الْوَلَايَةِ وَ لَمْ يُنَادَ بِشَيْءٍ كَمَا نُودِيَ بِالْوَلَايَةِ

H 1478, CH 10, h 1
Al-Husayn ibn Muhammad al-Ash’ari narrated to me from Mu’alla ibn Muhammad al-Ziyadi from Hassan ibn Ali al-Washsha’ who has said that narrated to us Aban ibn ‘Uthman from Fudayl from abu Hamza from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Abu Ja'far, recipient of divine supreme covenant, has said, ‘Islam is based on five principles. It is based on Prayer, Charity (al-Zakat) Fasting, Hajj and *al-Wilayah* (Divine Authority of *‘A’immah*). The call to none of the other principles has been so emphatic as it has been to *al-Wilayah*.’”

٢- عَلِي بْنُ إِبْرَاهِيمَ عَنْ مُحَمدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرحْمَنِ عَنْ عَجْلَانَ أَبِي صَالِحٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع أَوْقِفْنِي عَلَى حُدُودِ الْإِيمَانِ فَقَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَا اللهُ وَ أَن مُحَمداً رَسُولُ اللهِ وَ الْإِقْرَارُ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللهِ وَ صَلَوَاتُ الْخَمْسِ وَ أَدَاءُ الزكَاةِ وَ صَوْمُ شَهْرِ رَمَضَانَ وَ حِجِ الْبَيتِ وَ وَلَايَةُ وَلِيِنَا وَ عَدَاوَةُ عَدُوِنَا وَ الدخُولُ مَعَ الصادِقِينَ

H 1479, CH 10, h 2
Ali ibn Ibrahim has narrated from Muhammad ibn ’Isa from Yunus ibn ‘Abd al-Rahman from ’Ajlan ibn Salih who has said the following:
“I requested abu ‘Abd Allah, recipient of divine supreme covenant, ‘Teach me, please, the principles of beliefs. The Imam said, ‘They are: to testify and affirm that there is no one who deserves to be worshipped except Allah, to testify and affirm that Muhammad is the Messenger of Allah and to affirm that whatever he has taught is from Allah. (It is of the principles of beliefs) to affirm and accept that there is prayer five times every day. (It is of the principles of beliefs) to pay Zakat (charity), to fast in the month of Ramadan and to perform Hajj of the House (of Allah). (It is of the principles of beliefs) to love those who love us (*‘A’immah* from the family of the Messenger of Allah), to disown our enemies and to become part of the group of the truthful ones. (All such issues are of principles and obligatory matters).’”

H 1480, CH 10, h 3
Abu Ali al-Ash'ari has narrated from al-Hassan ibn Ali al-Kufi from 'Abbas ibn 'Amir from Aban ibn 'Uthman from Fudayl ibn Yasar from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Abu Ja'far, recipient of divine supreme covenant, has said, 'Islam is based on five principles. They are: Prayer, al-Zakat (charity) fasting, Hajj and *al-Wilayah*. The call to none of the other principles has been so emphatic as it has been to *al-Wilayah*. People accepted the other four but they left aside this [*al-Wilayah*].'"

٣- أَبو عَلِي الْأَشْعَرِي عَنِ الْحَسَنِ بْنِ عَلِي الْكُوفِي عَنْ عَبَّاسِ بْنِ عَامِرٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ فُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ عَلَى الصَّلَاةِ وَ الزَّكَاةِ وَ الصَّوْمِ وَ الْحَجِّ وَ الْوَلَايَةِ وَ لَمْ يُنَادَ بِشَيْءٍ كَمَا نُودِيَ بِالْوَلَايَةِ فَأَخَذَ النَّاسُ بِأَرْبَعٍ وَ تَرَكُوا هَذِهِ يَعْنِي الْوَلَايَةَ

H 1481, CH 10, h 4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Husayn ibn Sa'id from al-'Arzami from his father from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'The tripod of Islam consists of prayer, al-Zakat (charity) and *al-Wilayah*. No one of these can be considered correct without the other two."

٤- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ الْعَرْزَمِيِّ عَنْ أَبِيهِ عَنِ الصَّادِقِ ع قَالَ قَالَ أَتَانِي الْإِسْلَامِ ثَلَاثَةٌ الصَّلَاةُ وَ الزَّكَاةُ وَ الْوَلَايَةُ لَا تَصِحُّ وَاحِدَةٌ مِنْهُنَّ إِلَّا بِصَاحِبَتَيْهَا

H 1482, CH 10, h 5
Ali ibn Ibrahim has narrated from his father and 'Abd Allah ibn al-Salt all of them from Hammad ibn 'Isa from Hariz ibn 'Abd Allah from Zurara from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Abu Ja'far, recipient of divine supreme covenant, has said, 'Islam is based on five issues. It is based on prayer, charity (al-Zakat), Hajj, Fasting and *al-Wilayah*.' Zurara has said, 'I then asked the Imam, "Which of these is more important than the others?"' The Imam said, '*Al-Wilayah* is more important. It is the key to the others. The person who possesses Divine Authority is the guide to the other principles.' I then asked, 'Which is the next important?' The Imam said, 'Thereafter is prayer. The Messenger of Allah has said, "Prayer is the pillar of your religion."' I then asked, 'Which is the next important among them?' The Imam said, 'Al-Zakat is the one thereafter. Allah has mentioned it next to prayer but He has mentioned prayer first. The Messenger of Allah has said, "Al-Zakat removes sins."' I then asked, 'Which one is important thereafter?' The Imam said, 'Hajj is important thereafter. Allah, the Most Majestic, the Most Holy, has said, "It is a duty of the people to Allah to perform Hajj of the House if they are capable to do so. Whoever rejects it should know that Allah does not need anyone in the world." (3:97) The messenger of Allah has said, "Performing Hajj that is accepted is more virtuous than twenty Rak'at optional prayer. Whoever walks around the House seven times and performs the two Rak'at prayers thereafter properly Allah will grant him cover." He (The Messenger of Allah) did say on the ninth of the month of Dil Hajj and on the tenth of the month of Dil Hajj in Muzdalifa (a place in Makka), what he wanted to say.' I then asked, 'Which one is important thereafter?' The Imam said, 'It is fasting.'
"I then asked, 'Why is fasting the last of all in importance?' The Imam said, 'The Messenger of Allah has said, "Fasting is a shield against the fire."' The narrator has said that the Imam said, 'The best of all things is that for which, if you miss, you do not find an alternative accept going back to achieve it. Prayer, *al-Wilayah* and Hajj are not of matters replaceable with their own kind. On the other hand if fasting is missed on a journey one has the choice to fast on other days as remedy, or compensate for the sin with expiation and no fasting is necessary as a remedy. In the cases of the other four issues there is no alternative for them.' The narrator has said that the Imam then said, 'The topmost, the peak of the issue, the key and the door to

٥- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَبْدِ اللَّهِ بْنِ الصَّلْتِ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ بُنِيَ الْإِسْلَامُ عَلَى خَمْسَةِ أَشْيَاءَ عَلَى الصَّلَاةِ وَ الزَّكَاةِ وَ الْحَجِّ وَ الصَّوْمِ وَ الْوَلَايَةِ قَالَ زُرَارَةُ فَقُلْتُ وَ أَيُّ شَيْءٍ مِنْ ذَلِكَ أَفْضَلُ فَقَالَ الْوَلَايَةُ أَفْضَلُ لِأَنَّهَا مِفْتَاحُهُنَّ وَ الْوَالِي هُوَ الدَّلِيلُ عَلَيْهِنَّ قُلْتُ ثُمَّ الَّذِي يَلِي ذَلِكَ فِي الْفَضْلِ فَقَالَ الصَّلَاةُ إِنَّ رَسُولَ اللَّهِ ص قَالَ الصَّلَاةُ عَمُودُ دِينِكُمْ قَالَ قُلْتُ ثُمَّ الَّذِي يَلِيهَا فِي الْفَضْلِ قَالَ الزَّكَاةُ لِأَنَّهُ قَرَنَهَا بِهَا وَ بَدَأَ بِالصَّلَاةِ قَبْلَهَا وَ قَالَ رَسُولُ اللَّهِ ص الزَّكَاةُ تُذْهِبُ الذُّنُوبَ قُلْتُ وَ الَّذِي يَلِيهَا فِي الْفَضْلِ قَالَ الْحَجُّ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ لِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَ مَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ وَ قَالَ رَسُولُ اللَّهِ ص لَحَجَّةٌ مَقْبُولَةٌ خَيْرٌ مِنْ عِشْرِينَ صَلَاةً نَافِلَةً وَ مَنْ طَافَ بِهَذَا الْبَيْتِ طَوَافاً أَحْصَى فِيهِ أُسْبُوعَهُ وَ أَحْسَنَ رَكْعَتَيْهِ غَفَرَ اللَّهُ لَهُ وَ قَالَ فِي يَوْمِ عَرَفَةَ وَ يَوْمِ الْمُزْدَلِفَةِ مَا قَالَ قُلْتُ فَمَا ذَا يَتْبَعُهُ قَالَ الصَّوْمُ قُلْتُ وَ مَا بَالُ الصَّوْمِ صَارَ آخِرَ ذَلِكَ أَجْمَعَ قَالَ قَالَ رَسُولُ اللَّهِ ص الصَّوْمُ جُنَّةٌ مِنَ النَّارِ قَالَ ثُمَّ قَالَ إِنَّ أَفْضَلَ الْأَشْيَاءِ مَا إِذَا فَاتَكَ لَمْ تَكُنْ مِنْهُ تَوْبَةٌ دُونَ أَنْ تَرْجِعَ إِلَيْهِ فَتُؤَدِّيَهُ بِعَيْنِهِ إِنَّ الصَّلَاةَ وَ الزَّكَاةَ وَ الْحَجَّ وَ الْوَلَايَةَ لَيْسَ يَقَعُ شَيْءٌ مَكَانَهَا دُونَ أَدَائِهَا وَ إِنَّ الصَّوْمَ إِذَا فَاتَكَ أَوْ قَصَّرْتَ أَوْ سَافَرْتَ فِيهِ أَدَّيْتَ مَكَانَهُ أَيَّاماً غَيْرَهَا وَ جَزَيْتَ ذَلِكَ الذَّنْبَ بِصَدَقَةٍ وَ لَا قَضَاءَ عَلَيْكَ وَ لَيْسَ مِنْ تِلْكَ الْأَرْبَعَةِ شَيْءٌ يُجْزِيكَ مَكَانَهُ غَيْرُهُ قَالَ ثُمَّ قَالَ ذِرْوَةُ الْأَمْرِ وَ سَنَامُهُ وَ مِفْتَاحُهُ وَ بَابُ الْأَشْيَاءِ وَ رِضَا الرَّحْمَنِ الطَّاعَةُ لِلْإِمَامِ بَعْدَ

مَعْرِفَتِهِ إِن اللهَ عَز وَ جَل يَقُولُ مَنْ يُطِعِ الرسُولَ فَقَدْ أَطاعَ اللهَ وَ مَنْ تَوَلى فَما أَرْسَلْناكَ عَلَيْهِمْ حَفِيظاً أَما لَوْ أَن رَجُلًا قَامَ لَيْلَهُ وَ صَامَ نَهَارَهُ وَ تَصدقَ بِجَمِيعِ مَالِهِ وَ حَج جَمِيعَ دَهْرِهِ وَ لَمْ يَعْرِفْ وَلَايَةَ وَلِي اللهِ فَيُوَالِيَهُ وَ يَكُونَ جَمِيعُ أَعْمَالِهِ بِدَلَالَتِهِ إِلَيْهِ مَا كَانَ لَهُ عَلَى اللهِ جَل وَ عَز حَق فِي ثَوَابِهِ وَ لَا كَانَ مِنْ أَهْلِ الْإِيمَانِ ثُم قَالَ أُولَئِكَ الْمُحْسِنُ مِنْهُمْ يُدْخِلُهُ اللهُ الْجَنةَ بِفَضْلِ رَحْمَتِهِ

it and the pleasure of the Beneficent (Lord) is to obey the Imam properly after knowing him clearly. Allah, the Most Majestic, the Most Holy, says, "Whoever obeys the Messenger he has obeyed Allah and whoever turns away from such obedience then you should know that We have not sent you to guard them." (4:80)
'Without recognizing the Divine Authority of the Imam, the deputy of Allah, no one has the right to receive any reward from Allah, the Most Majestic, the Most Holy. This is true even though in his lifetime he may stand up in worship the whole night, fast during the day, give all his belongings in charity and perform Hajj every year. So also it is if he does not acknowledge the Divine Authority of his Imam with which all of one's deeds can take place with the guidance of the Imam. Wiothout *al-Wilayah*, one is not considered of the people of belief.' Thereafter the Imam said, 'Allah will admit, those of them who do good deeds into paradise through His extra mercy.'"

٦ - مُحَمدُ بْنُ يَحْيى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ صَفْوَانَ بْنِ يَحْيى عَنْ عِيسَى بْنِ السرِي أَبِي الْيَسَعِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع أَخْبِرْنِي بِدَعَائِمِ الْإِسْلَامِ الَتِي لَا يَسَعُ أَحَداً التقْصِيرُ عَنْ مَعْرِفَةِ شَيْءٍ مِنْهَا الذِي مَنْ قَصرَ عَنْ مَعْرِفَةِ شَيْءٍ مِنْهَا فَسَدَ دِينُهُ وَ لَمْ يَقْبَل اللهُ [مِنْهُ عَمَلَهُ وَ مَنْ عَرَفَهَا وَ عَمِلَ بِهَا صَلَحَ لَهُ دِينُهُ وَ قَبِلَ مِنْهُ عَمَلَهُ وَ لَمْ يَضِقْ بِهِ مما هُوَ فِيهِ لِجَهْل شَيْءٍ مِنَ الْأُمُورِ جَهْلُهُ فَقَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلا اللهُ وَ الْإِيمَانُ بِأَن مُحَمداً رَسُولُ اللهِ ص وَ الْإِقْرَارُ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللهِ وَ حَق فِي الْأَمْوَالِ الزكَاةُ وَ الْوَلَايَةُ الَتِي أَمَرَ اللهُ عَز وَ جَل بِهَا وَلَايَةُ آلِ مُحَمدٍ ص قَالَ فَقُلْتُ لَهُ هَلْ فِي الْوَلَايَةِ شَيْءٌ دُونَ شَيْءٍ فَضْلٌ يُعْرَفُ لِمَنْ أَخَذَ بِهِ قَالَ نَعَمْ قَالَ اللهُ عَز وَ جَل يا أَيهَا الذِينَ آمَنُوا أَطِيعُوا اللهَ وَ أَطِيعُوا الرسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ وَ قَالَ رَسُولُ اللهِ ص مَنْ مَاتَ وَ لَا يَعْرِفُ إِمَامَهُ مَاتَ مِيتَةً جَاهِلِيةً وَ كَانَ رَسُولَ اللهِ ص وَ كَانَ عَلِيٌّ ع وَ قَالَ الْآخَرُونَ كَانَ مُعَاوِيَةَ ثُم كَانَ الْحَسَنَ ع ثُم كَانَ الْحُسَيْنَ ع وَ قَالَ الْآخَرُونَ يَزِيدَ بْنَ مُعَاوِيَةَ وَ حُسَيْنَ بْنَ عَلِي وَ لَا سِوَاءَ وَ لَا سِوَاءَ قَالَ ثُم سَكَتَ ثُم قَالَ أَزِيدُكَ فَقَالَ لَهُ حَكَم الْأَعْوَرُ نَعَمْ جُعِلْتُ فِدَاكَ قَالَ ثُم كَانَ عَلِي بْنَ الْحُسَيْنِ ثُم كَانَ مُحَمدَ بْنَ عَلِي أَبَا جَعْفَرٍ وَ كَانَتِ الشِيعَةُ قَبْلَ أَنْ يَكُونَ أَبُو جَعْفَرٍ وَ هُمْ لَا يَعْرِفُونَ مَنَاسِكَ حَجهِمْ وَ حَلَالَهُمْ وَ حَرَامَهُمْ حَتى كَانَ أَبُو جَعْفَرٍ فَفَتَحَ لَهُمْ

H 1483, CH 10, h 6
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Safwan ibn Yahya from 'Isa ibn al-Sariyy abu al-Yasa' who has said the following:
"Once I said to abu 'Abd Allah, recipient of divine supreme covenant, 'Teach me, please, the basic principles of Islam that are necessary for everyone to know to his limits of understanding, and if he fails to learn them to the necessary levels his religion is destroyed and Allah does not accept his deeds. What is the limit of learning about the deeds with which someone's religion can take proper shape and Allah may accept his deeds? What are the limits and degrees of the permissible level of ignorance and lack of knowledge of certain aspects of these principles?'
"The Imam said, 'The matters necessary to learn are to testify that no one deserves to be worshipped except Allah, that Muhammad, recipient of divine supreme covenant, is the Messenger of Allah, that whatever he has brought from Allah is the truth and to affirm that paying Zakat (charity) is a right. (Of such necessary matters is) to affirm *al-Wilayah* (Divine Authority of '*A'immah*) that Allah, the Most Majestic, the Most Holy, has made obligatory upon the other people to obey and acknowledge the Divine Authority of certain members of the family of Prophet Muhammad, recipient of divine supreme covenant.' I (the narrator) then asked the Imam, 'Is *al-Wilayah* of an exclusive nature?' The Imam said, 'Yes, Allah, the Most Majestic, the Most Holy, has said, "O believers, obey Allah, obey the Messenger and those among you who possess Divine Authority." (4:59) The Merssenger of Allah has said, "Whoever dies without knowing who the Imam of his time is, he is considered as a person dying in the time of ignorance (as an unbeliever)." There was the Messenger of Allah and there was Ali, recipient of divine supreme covenant, but others said there was Mu'awiyah. Then there was al-Hassan, recipient of divine supreme covenant, and then there was al-Husayn, recipient of divine supreme covenant. Others said that there were Yazid ibn Mu'awiyah and Husayn ibn Ali. They were not equals and certainly they were not equals, meaning thereby Ali, al-Hassan and al-Husayn with Mu'awiyah and his son Yazid.' He has said that the Imam remained calm for a while and then said, 'Do you want me to tell you additional facts?' Hakam ibn al-'A'War said, 'Yes, may Allah keep my soul in service to your cause.' The Imam said, 'Then there was Ali ibn al-Husayn, recipient of divine supreme covenant, then there was Muhammad ibn Ali, abu Ja'far. The Shi'a before abu Ja'far did not know the rules of

Hajj, the lawful matters and the unlawful matters until there was abu Ja'far, recipient of divine supreme covenant. He opened it (system of religion) for them and explained to them the rules of their Hajj, the lawful and unlawful matters. People began to realize that they needed him very much while before they would ask other people for what they needed. This is how the facts are. The earth does not remain without an Imam and one who dies without knowing, who his Imam is, he is as though he was of the people of the dark ages of ignorance. The time when you need *al-Wilayah* most urgently is the time when your soul reaches here (pointing to his throat) and the world is cut off from you and then you say, 'I have certainly been on the good side of the affairs, (a supporter of *al-Wilayah*).'"

وَ بَينَ لَهُمْ مَنَاسِكَ حَجهِمْ وَ حَلَالَهُمْ وَ حَرَامَهُمْ حَتى صَارَ الناسُ يَحْتَاجُونَ إِلَيهِمْ مِنْ بَعْدِ مَا كَانُوا يَحْتَاجُونَ إِلَى الناسِ وَ هَكَذَا يَكُونُ الْأَمْرُ وَ الْأَرْضُ لَا تَكُونُ إِلا بِإِمَامٍ وَ مَنْ مَاتَ لَا يَعْرِفُ إِمَامَهُ مَاتَ مِيتَةً جَاهِلِيةً وَ أَحْوَجُ مَا تَكُونُ إِلَى مَا أَنتَ عَلَيْهِ إِذْ بَلَغَتْ نَفْسُكَ هَذِهِ وَ أَهْوَى بِيَدِهِ إِلَى حَلْقِهِ وَ انْقَطَعَتْ عَنْكَ الدنْيَا تَقُولُ لَقَدْ كُنتُ عَلَى أَمْرٍ حَسَنٍ

Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan from 'Isa ibn al-Sariyy abu al-Yasa' from abu 'Abd Allah, recipient of divine supreme covenant, a similar *Hadith*.

أَبو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ عَبْدِ الْجَبارِ عَنْ صَفْوَانَ عَنْ عِيسَى بْنِ السرِي أَبِي الْيَسَعِ عَنْ أَبِي عَبْدِ اللهِ ع مِثْلَهُ

H 1484, CH 10, h 7

A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad ibn abu Nasr from Muthanna al-Hannat from 'Abd Allah 'Ajlan from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, has said, 'Islam is based on five principles. They are *al-Wilayah*, (accepting the Divine Authority of *'A'immah*), the prayer, al-Zakat (charity), fasting in the month of Ramadan and al-Hajj.'"

٧- عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ أَبِي نَصْرٍ عَنْ مُثَنى الْحَناطِ عَنْ عَبْدِ اللهِ بْنِ عَجْلَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ بُنِيَ الْإِسْلَامُ عَلَى خَمْسِ الْوَلَايَةِ وَ الصلَاةِ وَ الزكَاةِ وَ صَوْمِ شَهْرِ رَمَضَانَ وَ الْحَج

H 1485, CH 10, h 8

Ali ibn Ibrahim has narrated from Salih ibn al-Sindy from Ja'far ibn Bashir from Aban from Fudayl from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, has said, 'Islam is based on five principles: The prayer, al-Zakat (charity), fasting, al-Hajj and *al-Wilayah*. The call to no one of the other principles has been so emphatic as it was for *al-Wilayah* on the day of al-Ghadir (name of a place between Makka and Madina.)"'

٨- عَلِي بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السنْدِي عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ أَبانٍ عَنْ فُضَيلٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ بُنِيَ الْإِسْلَامُ عَلَى خَمْسِ الصلَاةِ وَ الزكَاةِ وَ الصوْمِ وَ الْحَج وَ الْوَلَايَةِ وَ لَمْ يُنَادَ بِشَيْءٍ مَا نُودِيَ بِالْوَلَايَةِ يَوْمَ الْغَدِيرِ

H 1486, CH 10, h 9

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from Hammad ibn 'Uthman from 'Isa al-Sariyy who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, to teach me the principles of Islam in such a way that on holding to them my deeds can take pure and correct form and thereafter the ignorance of whatever I am ignorant of cannot harm me. The Imam said, 'Of the principles of Islam are to testify and acknowledge that no one deserves to be worshipped except Allah, and that Muhammad, recipient of divine supreme covenant, is the Messenger of Allah. Of such principles is to affirm and acknowledge that whatever he has brought is from Allah, to pay al-Zakat (charity) is a right and that *al-Wilayah* which Allah, the Most Majestic, the Most Holy, has commanded to accept and acknowledge is *al-Wilayah* (Divine Authority) of *Ahl al-Bayt* of Muhammad, recipient of divine supreme covenant. The Messenger of Allah has said, "Whoever dies while he does not know who his Imam is, he is considered as one who has died in the darkness of ignorance." Allah, the Most Majestic, the Most Holy, has said, "Obey Allah, obey the Messenger of Allah and the persons among you who possess Divine Authority." (4:59). Imam Ali was there (possessed Divine Authority) and after him were Imam Hassan, Imam Husayn and Ali ibn al-Husayn and after them was Muhammad ibn Ali, recipients of divine supreme covenant, successively and thus it will continue. The land will not take an ideal shape

٩- عَلِي بْنُ إِبْرَاهِيمَ عَنْ مُحَمدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ حَمادِ بْنِ عُثْمَانَ عَنْ عِيسَى بْنِ السرِي قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع حَدثْنِي عَما بُنِيَتْ عَلَيهِ دَعَائِمُ الْإِسْلَامِ إِذَا أَنَا أَخَذْتُ بِهَا زَكَى عَمَلِي وَ لَمْ يَضُرنِي جَهْلُ مَا جَهِلْتُ بَعْدَهُ فَقَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلا اللهُ وَ أَن مُحَمداً رَسُولُ اللهِ ص وَ الْإِقْرَارُ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللهِ وَ حَق فِي الْأَمْوَالِ مِنَ الزكَاةِ وَ الْوَلَايَةُ الِتي أَمَرَ اللهُ عَز وَ جَل بِهَا وَلَايَةُ آلِ مُحَمدٍ ص فَإِن رَسُولَ اللهِ ص قَالَ مَنْ مَاتَ وَ لَا يَعْرِفُ إِمَامَهُ مَاتَ مِيتَةً جَاهِلِيةً قَالَ اللهُ عَز وَ جَل أَطِيعُوا اللهَ وَ أَطِيعُوا الرسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ فَكَانَ عَلِي ع ثُم صَارَ مِنْ بَعْدِهِ الْحَسَنُ ثُم مِنْ بَعْدِهِ الْحُسَيْنُ ثُم مِنْ بَعْدِهِ عَلِي بْنُ الْحُسَيْنِ ثُم مِنْ بَعْدِهِ مُحَمدُ بْنُ عَلِي ثُم هَكَذَا يَكُونُ الْأَمْرُ إِن الْأَرْضَ لَا تَصْلُحُ إِلا بِإِمَامٍ وَ مَنْ مَاتَ لَا يَعْرِفُ إِمَامَهُ مَاتَ مِيتَةً جَاهِلِيةً

وَ أَحْوَجُ مَا يَكُونُ أَحَدُكُمْ إِلَى مَعْرِفَتِهِ إِذَا بَلَغَتْ نَفْسُهُ هَاهُنَا قَالَ وَ أَهْوَى بِيَدِهِ إِلَى صَدْرِهِ يَقُولُ حِينَئِذٍ لَقَدْ كُنْتُ عَلَى أَمْرٍ حَسَنٍ

without an Imam. Whoever dies while he does not know who his Imam is, he is considered as one who has died in the darkness of ignorance. What everyone of you will need very urgently when his soul will reach here (pointing to his chest) is to know him (the Imam) so that he can say it is certain that I have been holding to a genuinely good matter.'"

١٠- عَنْهُ عَنْ أَبِي الْجَارُودِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع يَا ابْنَ رَسُولِ اللهِ هَلْ تَعْرِفُ مَوَدَّتِي لَكُمْ وَ انْقِطَاعِي إِلَيْكُمْ وَ مُوَالَاتِي إِيَّاكُمْ قَالَ فَقَالَ نَعَمْ قَالَ فَقُلْتُ فَإِنِّي أَسْأَلُكَ مَسْأَلَةَ تُجِيبُنِي فِيهَا فَإِنِّي مَكْفُوفُ الْبَصَرِ قَلِيلُ الْمَشْيِ وَ لَا أَسْتَطِيعُ زِيَارَتَكُمْ كُلَّ حِينٍ قَالَ هَاتِ حَاجَتَكَ قُلْتُ أَخْبِرْنِي بِدِينِكَ الَّذِي تَدِينُ اللَّهَ عَزَّ وَ جَلَّ بِهِ أَنْتَ وَ أَهْلُ بَيْتِكَ لِأَدِينَ اللَّهَ عَزَّ وَ جَلَّ بِهِ قَالَ إِنْ كُنْتَ أَقْصَرْتَ الْخُطْبَةَ فَقَدْ أَعْظَمْتَ الْمَسْأَلَةَ وَ اللهِ لَأُعْطِيَنَّكَ دِينِي وَ دِينَ آبَائِيَ الَّذِي تَدِينُ اللَّهَ عَزَّ وَ جَلَّ بِهِ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّداً رَسُولُ اللهِ ص وَ الْإِقْرَارَ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللهِ وَ الْوَلَايَةَ لِوَلِيِّنَا وَ الْبَرَاءَةَ مِنْ عَدُوِّنَا وَ التَّسْلِيمَ لِأَمْرِنَا وَ انْتِظَارَ قَائِمِنَا وَ الِاجْتِهَادَ وَ الْوَرَعَ

H 1487, CH 10, h 10
It is narrated from him (Ali ibn Ibrahim) from abu al-Jarud who has said the following:
"Once I asked abu Ja'far, recipient of divine supreme covenant, 'Do you know, O child of the Messenger of Allah that I love you (*Ahl al-Bayt*), that I have disassociated myself from other people to associate with you only and that I support you (*Ahl al-Bayt*)?' The Imam said, 'Yes, I know it.' I then said, 'I ask you to answer my question; my eyes are restricted, I walk very little and I am not able to visit you except every now and then.' The Imam said, 'What is your question?' I then said, 'What is the religion by which you obey Allah, the Most Majestic, the Most Holy, and the religion that your *Ahl al-Bayt* follow so that I will also obey Allah, the Most Majestic, the Most Holy, by the rules of your religion?' The Imam said, 'Although your introduction was brief, your question is a great question. By Allah, I will certainly teach you my religion and the religion of my ancestors by the rules of which we worship Allah, the Most Majestic, the Most Holy. It is to testify that no one deserves to be worshipped except Allah, that Muhammad, recipient of divine supreme covenant, is the Messenger of Allah, and that whatever (message) he has brought is from Allah. That it is obligatory to love and support those who support and love us (*Ahl al-Bayt*) and disassociate from our enemies. That it is obligatory to obey our commands, cherish the hope for the coming of the one from us who will rise with Divine Authority and to strive hard (*Ijtihad*) for progress in the matters of religion and live a life of piety, *wara'* (stay away from sins).'"

١١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُهُ يَسْأَلُ أَبَا عَبْدِ اللهِ ع فَقَالَ لَهُ جُعِلْتُ فِدَاكَ أَخْبِرْنِي عَنِ الدِّينِ الَّذِي افْتَرَضَ اللَّهُ عَزَّ وَ جَلَّ عَلَى الْعِبَادِ مَا لَا يَسَعُهُمْ جَهْلُهُ وَ لَا يُقْبَلُ مِنْهُمْ غَيْرُهُ مَا هُوَ فَقَالَ أَعِدْ عَلَيَّ فَأَعَادَ عَلَيْهِ فَقَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّداً رَسُولُ اللهِ ص وَ إِقَامُ الصَّلَاةِ وَ إِيتَاءُ الزَّكَاةِ وَ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَ صَوْمُ شَهْرِ رَمَضَانَ ثُمَّ سَكَتَ قَلِيلًا ثُمَّ قَالَ وَ الْوَلَايَةُ مَرَّتَيْنِ ثُمَّ قَالَ هَذَا الَّذِي فَرَضَ اللَّهُ عَلَى الْعِبَادِ وَ لَا يَسْأَلُ الرَّبُّ الْعِبَادَ يَوْمَ الْقِيَامَةِ فَيَقُولُ أَلَا زِدْتَنِي عَلَى مَا افْتَرَضْتُ عَلَيْكَ وَ لَكِنْ مَنْ زَادَ زَادَهُ اللَّهُ إِنَّ رَسُولَ اللهِ ص سَنَّ سُنَناً حَسَنَةً جَمِيلَةً يَنْبَغِي لِلنَّاسِ الْأَخْذُ بِهَا

H 1488, CH 10, h 11
Ali ibn Ibrahim has narrated from Salih ibn al-Sindy from Ja'far ibn al-Bashir from Ali ibn abu Hamza from abu Basir who has said the following:
"Once I heard abu Basir asking abu 'Abd Allah, recipient of divine supreme covenant, 'May Allah keep my soul in service for your cause, teach me the religion that Allah, the Most Majestic, the Most Holy, has made obligatory for people to follow. Teach me the religion of which they must not remain ignorant and besides which no other religion is accepted. What is this religion?' The Imam said, 'Repeat your question.' He repeated his question. The Imam said, 'It (such religion) is to testify that no one else deserves to be worshipped except Allah, that Muhammad, recipient of divine supreme covenant, is the Messenger of Allah, and that it is obligatory to perform prayer, pay *al-Zakat* (charity), perform Hajj of the House if one has the ability and fast in the month of Ramadan.' Then he remained silent for a little while and said twice, "*Al-Wilayah*." He then said, 'This is what Allah has made obligatory upon His servants. The Lord on the Day of Judgment will not sk His servants why you have not done more than what I had made obligatory upon you. However, if someone does more good deeds Allah will grant him additional rewards. The Messenger of Allah has set up noble and beautiful traditions and it is very good for the people to practice them all.'"

١٢- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبِي زَيْدٍ

H 1489, CH 10, h 12
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Muhammad ibn Jumhur from Fadalah ibn Ayyub from abu Zayd al-Hallal from

‘Abd al-Hamid ibn abu al-‘Ala’ al-Azdi who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘Allah, the Most Majestic, the Most Holy, has made five things obligatory upon His creatures. He has given them permission in four but in one of them He has not given permission.’”

الْحَالِ عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الْعَلَاءِ الْأَزْدِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ فَرَضَ عَلَى خَلْقِهِ خَمْساً فَرَخَّصَ فِي أَرْبَعٍ وَ لَمْ يُرَخِّصْ فِي وَاحِدَةٍ

H 1490, CH 10, h 13
It is narrated from him (narrator of the *Hadith* above) from Mu’alla ibn Muhammad from al-Washsha’ from Aban from Isma’il al-Ja’fi who has said the following:
“Once a man came to abu Ja’far, recipient of divine supreme covenant. He had a book with him. Abu Ja’far said, ‘This is the book of a polemicist who wants to learn a religion that if followed ones deeds are accepted.’ The man said, ‘May the blessings of Allah be with you, this is exactly what I want.’ Abu Ja’far, recipient of divine supreme covenant, said, ‘Such religion is to testify that no one deserves to be worshipped except Allah, Who has no partners. That Muhammad, recipient of divine supreme covenant, is His servant and Messenger. And that you affirm and acknowledge that whatever he has brought is from Allah. That one has love (in his heart) for us, *Ahl al-Bayt,* and disassociates himself from our enemies, obeys our commands, maintains piety and humbleness in life and has hope in the rise from us of one with the Divine Authority. For us there is a government and he will establish it when Allah wills.’”

١٣- عَنْهُ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبَانٍ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ قَالَ دَخَلَ رَجُلٌ عَلَى أَبِي جَعْفَرٍ ع وَ مَعَهُ صَحِيفَةٌ فَقَالَ لَهُ أَبُو جَعْفَرٍ ع هَذِهِ صَحِيفَةُ مُخَاصِمٍ يَسْأَلُ عَنِ الدِّينِ الَّذِي يُقْبَلُ فِيهِ الْعَمَلُ فَقَالَ رَحِمَكَ اللَّهُ هَذَا الَّذِي أُرِيدُ فَقَالَ أَبُو جَعْفَرٍ ع شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّداً ص عَبْدُهُ وَ رَسُولُهُ وَ تُقِرُّ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ وَ الْوَلَايَةُ لَنَا أَهْلَ الْبَيْتِ وَ الْبَرَاءَةُ مِنْ عَدُوِّنَا وَ التَّسْلِيمُ لِأَمْرِنَا وَ الْوَرَعُ وَ التَّوَاضُعُ وَ انْتِظَارُ قَائِمِنَا فَإِنَّ لَنَا دَوْلَةً إِذَا شَاءَ اللَّهُ جَاءَ بِهَا

H 1491, CH 10, h 14
Ali ibn Ibrahim has narrated from his father and abu Ali al-Ash’ari from Muhammad ibn ‘Abd al-Jabbar all of them from Safwan from ‘Amr ibn Harith who has said the following:
“Once I went to see abu ‘Abd Allah, recipient of divine supreme covenant, and he was in the house of his brother, ‘Abd Allah ibn Muhammad, and I said, ‘May Allah keep my soul in service for your cause, what has brought you to this house?’ ‘Seeking privacy,’ said the Imam. I said, ‘May Allah keep my soul in service for your cause, can I state before you my religion?’ The Imam said, ‘Yes, you may do so.’ I then said, ‘I follow a religion (that requires me) to obey Allah and testify that no one else deserves to be worshipped except Allah Who has no partners. That Muhammad, recipient of divine supreme covenant, is His servant and messenger, that the Hour (of reckoning) will certainly come, that Allah will bring all people from their graves, that it is obligatory to pray, pay *Zakat* (charity), fast in the month of Ramadan and perform Hajj of the House. I affirm and acknowledge the Divine Authority of Ali ibn abu Talib after the Messenger of Allah, the Divine Authority of al-Hassan, al-Husayn, the Divine Authority of Ali ibn al-Husayn, the Divine Authority of Muhammad ibn Ali and your Divine Authority after him (your father), recipients of divine supreme covenant. You are my Imam. With such beliefs I live and with them I will die and such is my religion before Allah.’ The Imam said, ‘Such, O ‘Amr, I swear by Allah, is the religion of Allah and the religion of my ancestors and such is the religion that I follow to obey Allah in private and in public. Maintain piety before Allah and hold your tongue except from good and do not say, “I have guided myself.” In fact, Allah has guided you. Give thanks to Allah, the Most Majestic, the Most Holy, for the favor that He has done to you. Do not be of those who on their moving forward are hit in the eyes or when moving backwards are hit from the back. Do not allow people ride on your shoulders for if you do so they cause injury to your shoulders.’”

١٤- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً عَنْ صَفْوَانَ عَنْ عَمْرِو بْنِ حُرَيْثٍ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ هُوَ فِي مَنْزِلِ أَخِيهِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَا حَوَّلَكَ إِلَى هَذَا الْمَنْزِلِ قَالَ طَلَبُ النَّزْهَةِ فَقُلْتُ جُعِلْتُ فِدَاكَ أَ لَا أَقُصُّ عَلَيْكَ دِينِي فَقَالَ بَلَى قُلْتُ أَدِينُ اللَّهَ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ وَ أَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَ أَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ وَ إِقَامِ الصَّلَاةِ وَ إِيتَاءِ الزَّكَاةِ وَ صَوْمِ شَهْرِ رَمَضَانَ وَ حِجِّ الْبَيْتِ وَ الْوَلَايَةِ لِعَلِيِّ أَمِيرِ الْمُؤْمِنِينَ بَعْدَ رَسُولِ اللَّهِ ص وَ الْوَلَايَةِ لِلْحَسَنِ وَ الْحُسَيْنِ وَ الْوَلَايَةِ لِعَلِيِّ بْنِ الْحُسَيْنِ وَ الْوَلَايَةِ لِمُحَمَّدِ بْنِ عَلِيٍّ وَ لَكَ مِنْ بَعْدِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ وَ أَنْتُمْ أَئِمَّتِي عَلَيْهِ أَحْيَا وَ عَلَيْهِ أَمُوتُ وَ أَدِينُ اللَّهَ بِهِ فَقَالَ يَا عَمْرُو هَذَا وَ اللَّهِ دِينُ اللَّهِ وَ دِينُ آبَائِيَ الَّذِي أَدِينُ اللَّهَ بِهِ فِي السِّرِّ وَ الْعَلَانِيَةِ فَاتَّقِ اللَّهَ وَ كُفَّ لِسَانَكَ إِلَّا مِنْ خَيْرٍ وَ لَا تَقُلْ إِنِّي هَدَيْتُ نَفْسِي بَلِ اللَّهُ هَدَاكَ فَأَدِّ شُكْرَ مَا أَنْعَمَ اللَّهُ عَزَّ وَ جَلَّ بِهِ عَلَيْكَ وَ لَا تَكُنْ مِمَّنْ إِذَا أَقْبَلَ طُعِنَ فِي عَيْنِهِ وَ إِذَا أَدْبَرَ طُعِنَ فِي قَفَاهُ وَ لَا تَحْمِلِ النَّاسَ عَلَى كَاهِلِكَ فَإِنَّكَ أَوْشَكَ إِنْ حَمَّلْتَ النَّاسَ عَلَى كَاهِلِكَ أَنْ يُصَدِّعُوا شَعَبَ كَاهِلِكَ

١٥ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ أَ لَا أُخْبِرُكَ بِالْإِسْلَامِ أَصْلِهِ وَ فَرْعِهِ وَ ذِرْوَةِ سَنَامِهِ قُلْتُ بَلَى جُعِلْتُ فِدَاكَ قَالَ أَمَا أَصْلُهُ فَالصَّلَاةُ وَ فَرْعُهُ الزَّكَاةُ وَ ذِرْوَةُ سَنَامِهِ الْجِهَادُ ثُمَّ قَالَ إِنْ شِئْتَ أَخْبَرْتُكَ بِأَبْوَابِ الْخَيْرِ قُلْتُ نَعَمْ جُعِلْتُ فِدَاكَ قَالَ الصَّوْمُ جُنَّةٌ مِنَ النَّارِ وَ الصَّدَقَةُ تَذْهَبُ بِالْخَطِيئَةِ وَ قِيَامُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ بِذِكْرِ اللَّهِ ثُمَّ قَرَأَ ع تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ

H 1492, CH 10, h 15
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Ni'man from ibn Maskan from Sulayman ibn Khalid from abu Ja'far recipient of divine supreme covenant, who has said the following:
"Do you want me to teach you the root of Islam, its branch and its peak? I said, 'Yes, may Allah take my soul in service for your cause.' The Imam said, 'Its root is prayer, its branch is *al-Zakat* (charity) and its peak is Jihad (the hard work in defense and preaching of the belief).' The Imam then said, 'If you want I can teach you about the gates to all good.' I said, 'Yes, please, May Allah keep my soul in service for your cause, do so.'
"The Imam said, 'Fasting is a shield against fire, charity removes sins and of the gates to good is to stand up (for worship) during the night to speak of Allah.' He then read (the words of Allah) 'They do not allow their sides to rest in bed (but they stand up at night to pray to Allah).'" (32:16)

بَابُ أَنَّ الْإِسْلَامَ يُحْقَنُ بِهِ الدَّمُ وَ تُؤَدَّى بِهِ الْأَمَانَةُ وَ أَنَّ الثَّوَابَ عَلَى الْإِيمَانِ

Chapter Eleven
Islam Is to Spare Lives (and to Keep the Trust) But Reward Comes From Belief

١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَكَمِ بْنِ أَيْمَنَ عَنِ الْقَاسِمِ الصَّيْرَفِيِّ شَرِيكِ الْمُفَضَّلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الْإِسْلَامُ يُحْقَنُ بِهِ الدَّمُ وَ تُؤَدَّى بِهِ الْأَمَانَةُ وَ تُسْتَحَلُّ بِهِ الْفُرُوجُ وَ الثَّوَابُ عَلَى الْإِيمَانِ

H 1493, CH 11, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from al-Hakam ibn Ayman from al-Qasim al-Sayrafi associate of al-Mufaddal who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Islam is to spare lives, protect the trust and make the marriage lawful, but reward comes from faith and belief.'"

٢ - عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ع قَالَ الْإِيمَانُ إِقْرَارٌ وَ عَمَلٌ وَ الْإِسْلَامُ إِقْرَارٌ بِلَا عَمَلٍ

H 1494, CH 11, h 2
Ali has narrated from his father from ibn abu 'Umayr from al-'Ala' from Muhammad ibn Muslim from one of them (the two Imams), recipient of divine supreme covenant, who has said the following:
"Faith or belief is to affirm and act accordingly. Islam is just an affirmation."

٣ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قالَتِ الْأَعْرابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَ لكِنْ قُولُوا أَسْلَمْنا وَ لَمَّا يَدْخُلِ الْإِيمانُ فِي قُلُوبِكُمْ فَقَالَ لِي أَ لَا تَرَى أَنَّ الْإِيمَانَ غَيْرُ الْإِسْلَامِ

H 1495, CH 11, h 3
Ali ibn Ibrahim has narrated from his father from Muhammad ibn 'Isa from Yunus from Jamil ibn Darraj who has said the following:
"I asked abu 'Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Holy, 'The Arabs have said, "We have established belief." Say, "You have not established belief but say, 'We have accepted Islam.' Belief has not yet entered your hearts."' (49:14) The Imam said, 'You must note that belief is something other than Islam'"

٤ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سُفْيَانَ بْنِ السَّمْطِ قَالَ سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ ع عَنِ الْإِسْلَامِ وَ الْإِيمَانِ مَا الْفَرْقُ بَيْنَهُمَا فَلَمْ يُجِبْهُ ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ ثُمَّ الْتَقَيَا فِي الطَّرِيقِ وَ قَدْ أَزِفَ مِنَ الرَّجُلِ الرَّحِيلُ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع كَأَنَّهُ قَدْ أَزِفَ مِنْكَ رَحِيلٌ فَقَالَ نَعَمْ فَقَالَ فَالْقَنِي فِي الْبَيْتِ فَلَقِيَهُ فَسَأَلَهُ عَنِ الْإِسْلَامِ وَ الْإِيمَانِ مَا الْفَرْقُ بَيْنَهُمَا فَقَالَ الْإِسْلَامُ هُوَ الظَّاهِرُ الَّذِي عَلَيْهِ النَّاسُ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ وَ إِقَامُ الصَّلَاةِ وَ إِيتَاءُ الزَّكَاةِ وَ حَجِّ

H 1496, CH 11, h 4
Muhammad ibnYahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Sufyan ibn al-Simt who has said the following:
"Once a man asked abu 'Abd Allah, recipient of divine supreme covenant, 'What is the difference between Islam and belief?' The Imam then did not answer. Again he asked and the Imam did not answer. They then met each other on the road while the man was about to leave. Abu 'Abd Allah, recipient of divine supreme covenant, said, 'It seems as if you are about to leave.' He said, 'Yes, I am about to leave.' The Imam then said, 'Come home for a meeting.' He met the Imam and asked him about Islam and belief and about the difference between the two. The Imam said, 'Islam is what people have publicly accepted, such as that no one deserves to be worshipped except Allah, Who has no partners. That Muhammad, recipient of divine supreme covenant, is His servant and His Messenger, that it is obligatory to perform prayer, pay *al-Zakat* (charity), to perform Hajj of the

House and fast in the month of Ramadan. This is Islam.' The Imam (also) said, 'Belief is recognition of this issue (that the Imam possesses Divine Authority). In such a condition, if one affirms the other principles of Islam but does not recognize this issue (that the Imam possesses Divine Authority) he is a Muslim but is lost.'"

H 1497, CH 11, h 5
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad and a number of our people from Ahmad ibn Muhammad all of them from al-Washsha' from Aban from abu Basir who has said the following:
"I heard Abu Ja'far, recipient of divine supreme covenant, saying, 'The Arabs have said, "We have established belief." Say, "You have not established belief but say, 'We have accepted Islam.' Belief has not yet entered your hearts." (49:14) Whoever thinks that they (Arabs) had belief, his thoughts are false and whoever thinks that they had not accepted Islam he has lied.'"

H 1498, CH 11, h 6
Ahmad ibn Muhammad has narrated from al-Husayn ibn Sa'id from Hakam ibn Ayman from Qasim associate of al-Mufaddal who has said that he heard abu 'Abd Allah, recipient of divine supreme covenant, say the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Islam is to protect life, return the trust and make marriages lawful. Reward, however, comes from belief.'"

Chapter Twelve
Belief Is Inclusive of Islam but Islam Is Not Inclusive of Belief

H 1499, CH 12, h 1
Muhammad ibn Yahya has narrated Ahmad ibn Muhammad from al-Hassan ibn Mahbub from Jamil ibn Salih from Sama'a who has said the following:
"I requested abu 'Abd Allah, recipient of divine supreme covenant, 'Teach me about Islam and belief. Are they different?' He said, 'Belief is inclusive of Islam but Islam is not inclusive of belief.' I then asked, 'Please describe them to me.' He said, 'Islam is to testify that no one deserves to be worshipped except Allah and to affirm the truthfulness of the Messenger of Allah. With it lives are protected, marriages and inheritance become lawful and a group of people acknowledge this much. Belief is guidance and that which forms in the heart of the qualities of Islam and that which takes form from its practice. Belief is a degree higher than Islam. Belief is inclusive of Islam in appearance but Islam is not inclusive of belief esoterically even though they may both apply to words and in description.'"

H 1500, CH 12, h 2
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus ibn 'Abd al-Rahman from Musa ibn Bakr from Fudayl ibn Yasar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Belief is inclusive of Islam but Islam is not inclusive of belief."

H 1501, CH 12, h 3
Ali has narrated from his father from ibn abu 'Umayr from Jamil ibn Darraj from Fudayl ibnYasar who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Belief is inclusive of Islam but Islam is not inclusive of it. Belief is what sits in the heart and Islam is that which legalizes marriages and inheritance and protects lives. Belief is inclusive of Islam but Islam is not inclusive of belief.'"

الْبَيْتِ وَ صِيَامُ شَهْرِ رَمَضَانَ فَهَذَا الْإِسْلَامُ وَ قَالَ الْإِيمَانُ مَعْرِفَةُ هَذَا الْأَمْرِ مَعَ هَذَا فَإِنْ أَقَرَّ بِهَا وَ لَمْ يَعْرِفْ هَذَا الْأَمْرَ كَانَ مُسْلِماً وَ كَانَ ضَالّاً

٥- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْوَشَّاءِ عَنْ أَبَانٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ قَالَتِ الْأَعْرَابُ آمَنَّا قُلْ لَمْ تُؤْمِنُوا وَ لَكِنْ قُولُوا أَسْلَمْنا فَمَنْ زَعَمَ أَنَّهُمْ آمَنُوا فَقَدْ كَذَبَ وَ مَنْ زَعَمَ أَنَّهُمْ لَمْ يُسْلِمُوا فَقَدْ كَذَبَ

٦- أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَكَمِ بْنِ أَيْمَنَ عَنْ قَاسِمٍ شَرِيكِ الْمُفَضَّلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الْإِسْلَامُ يُحْقَنُ بِهِ الدَّمُ وَ تُؤَدَّى بِهِ الْأَمَانَةُ وَ تُسْتَحَلُّ بِهِ الْفُرُوجُ وَ الثَّوَابُ عَلَى الْإِيمَانِ

بَابُ أَنَّ الْإِيمَانَ يَشْرَكُ الْإِسْلَامَ وَ الْإِسْلَامَ لَا يَشْرَكُ الْإِيمَانَ

١- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ سَمَاعَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَخْبِرْنِي عَنِ الْإِسْلَامِ وَ الْإِيمَانِ أَ هُمَا مُخْتَلِفَانِ فَقَالَ إِنَّ الْإِيمَانَ يُشَارِكُ الْإِسْلَامَ وَ الْإِسْلَامَ لَا يُشَارِكُ الْإِيمَانَ قُلْتُ فَصِفْهُمَا لِي فَقَالَ الْإِسْلَامُ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ التَّصْدِيقُ بِرَسُولِ اللَّهِ ص بِهِ حُقِنَتِ الدِّمَاءُ وَ عَلَيْهِ جَرَتِ الْمَنَاكِحُ وَ الْمَوَارِيثُ وَ عَلَى ظَاهِرِهِ جَمَاعَةُ النَّاسِ وَ الْإِيمَانُ الْهُدَى وَ مَا يَثْبُتُ فِي الْقُلُوبِ مِنْ صِفَةِ الْإِسْلَامِ وَ مَا ظَهَرَ مِنَ الْعَمَلِ بِهِ وَ الْإِيمَانُ أَرْفَعُ مِنَ الْإِسْلَامِ بِدَرَجَةٍ إِنَّ الْإِيمَانَ يُشَارِكُ الْإِسْلَامَ فِي الظَّاهِرِ وَ الْإِسْلَامَ لَا يُشَارِكُ الْإِيمَانَ فِي الْبَاطِنِ وَ إِنِ اجْتَمَعَا فِي الْقَوْلِ وَ الصِّفَةِ

٢- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ فُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ الْإِيمَانُ يُشَارِكُ الْإِسْلَامَ وَ الْإِسْلَامُ لَا يُشَارِكُ الْإِيمَانَ

٣- عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ فُضَيْلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْإِيمَانَ يُشَارِكُ الْإِسْلَامَ وَ لَا يُشَارِكُهُ الْإِسْلَامُ إِنَّ الْإِيمَانَ مَا وَقَرَ فِي الْقُلُوبِ وَ الْإِسْلَامَ مَا عَلَيْهِ الْمَنَاكِحُ وَ الْمَوَارِيثُ وَ حَقْنُ الدِّمَاءِ وَ الْإِيمَانَ يَشْرَكُ الْإِسْلَامَ وَ الْإِسْلَامَ لَا يَشْرَكُ الْإِيمَانَ

٤- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي الصباحِ الْكِنَانِي قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع أَيهُمَا أَفْضَلُ الْإِيمَانُ أَو الْإِسْلَامُ فَإِن مَنْ قِبَلَنَا يَقُولُونَ إِن الْإِسْلَامَ أَفْضَلُ مِنَ الْإِيمَانِ فَقَالَ الْإِيمَانُ أَرْفَعُ مِنَ الْإِسْلَامِ قُلْتُ فَأَوْجِدْنِي ذَلِكَ قَالَ مَا تَقُولُ فِيمَنْ أَحْدَثَ فِي الْمَسْجِدِ الْحَرَامِ مُتَعمداً قَالَ قُلْتُ يُضْرَبُ ضَرْباً شَدِيداً قَالَ أَصَبْتَ قَالَ فَمَا تَقُولُ فِيمَنْ أَحْدَثَ فِي الْكَعْبَةِ مُتَعمداً قُلْتُ يُقْتَلُ قَالَ أَصَبْتَ أَ لَا تَرَى أَن الْكَعْبَةَ أَفْضَلُ مِنَ الْمَسْجِدِ وَ أَن الْكَعْبَةَ تَشْرُكُ الْمَسْجِدَ وَ الْمَسْجِدُ لَا يَشْرُكُ الْكَعْبَةَ وَ كَذَلِكَ الْإِيمَانُ يَشْرُكُ الْإِسْلَامَ وَ الْإِسْلَامُ لَا يَشْرُكُ الْإِيمَانَ

٥- عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِي بْنِ رِئَابٍ عَنْ حُمْرَانَ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ الْإِيمَانُ مَا اسْتَقَرَ فِي الْقَلْبِ وَ أَفْضَى بِهِ إِلَى اللهِ عَز وَ جَل وَ صَدقُهُ الْعَمَلُ بِالطَاعَةِ لِلهِ وَ التَسْلِيمِ لِأَمْرِهِ وَ الْإِسْلَامُ مَا ظَهَرَ مِنْ قَوْلٍ أَوْ فِعْلٍ وَ هُوَ الذِي عَلَيْهِ جَمَاعَةُ النَاسِ مِنَ الْفِرَقِ كُلِهَا وَ بِهِ حُقِنَتِ الدِمَاءُ وَ عَلَيْهِ جَرَتِ الْمَوَارِيثُ وَ جَازَ النِكَاحُ وَ اجْتَمَعُوا عَلَى الصلَاةِ وَ الزكَاةِ وَ الصوْمِ وَ الْحَجِ فَخَرَجُوا بِذَلِكَ مِنَ الْكُفْرِ وَ أُضِيفُوا إِلَى الْإِيمَانِ وَ الْإِسْلَامُ لَا يَشْرُكُ الْإِيمَانَ وَ الْإِيمَانُ يَشْرُكُ الْإِسْلَامَ وَ هُمَا فِي الْقَوْلِ وَ الْفِعْلِ يَجْتَمِعَانِ كَمَا صَارَتِ الْكَعْبَةُ فِي الْمَسْجِدِ وَ الْمَسْجِدُ لَيْسَ فِي الْكَعْبَةِ وَ كَذَلِكَ الْإِيمَانُ يَشْرُكُ الْإِسْلَامَ وَ الْإِسْلَامُ لَا يَشْرُكُ الْإِيمَانَ وَ قَدْ قَالَ اللهُ عَز وَ جَل قالَتِ الْأَعْرابُ آمَنا قُلْ لَمْ تُؤْمِنُوا وَ لكِنْ قُولُوا أَسْلَمْنا وَ لَما يَدْخُلِ الْإِيمانُ فِي قُلُوبِكُمْ فَقَوْلُ اللهِ عَز وَ جَل أَصْدَقُ الْقَوْلِ قُلْتُ فَهَلْ لِلْمُؤْمِنِ فَضْلٌ عَلَى الْمُسْلِمِ فِي شَيْءٍ مِنَ الْفَضَائِلِ وَ الْأَحْكَامِ وَ الْحُدُودِ وَ غَيْرِ ذَلِكَ فَقَالَ لَا هُمَا يَجْرِيَانِ فِي ذَلِكَ مَجْرًى وَاحِدٍ وَ لَكِنْ لِلْمُؤْمِنِ فَضْلٌ عَلَى الْمُسْلِمِ فِي أَعْمَالِهِمَا وَ مَا يَتَقَرَبَانِ بِهِ إِلَى اللهِ عَز وَ جَل قُلْتُ أَ لَيْسَ اللهُ عَز وَ جَل يَقُولُ مَنْ جاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثالِها وَ زَعَمْتَ أَنهُمْ مُجْتَمِعُونَ عَلَى الصلَاةِ وَ الزكَاةِ وَ الصوْمِ وَ الْحَجِ مَعَ الْمُؤْمِنِ قَالَ أَ لَيْسَ قَدْ قَالَ اللهُ عَز وَ جَل فَيُضاعِفَهُ لَهُ أَضْعافاً كَثِيرَةً فَالْمُؤْمِنُونَ هُمُ الذِينَ يُضَاعِفُ اللهُ عَز وَ جَل لَهُمْ حَسَنَاتِهِمْ لِكُل حَسَنَةٍ سَبْعُونَ ضِعْفاً فَهَذَا فَضْلُ الْمُؤْمِنِ وَ يَزِيدُهُ اللهُ فِي حَسَنَاتِهِ عَلَى قَدْرِ صِحةِ إِيمَانِهِ أَضْعَافاً كَثِيرَةً وَ يَفْعَلُ اللهُ بِالْمُؤْمِنِينَ مَا يَشَاءُ مِنَ الْخَيْرِ قُلْتُ أَ رَأَيْتَ مَنْ دَخَلَ فِي الْإِسْلَامِ أَ لَيْسَ هُوَ دَاخِلًا فِي الْإِيمَانِ فَقَالَ لَا وَ لَكِنهُ قَدْ أُضِيفَ إِلَى الْإِيمَانِ وَ خَرَجَ مِنَ الْكُفْرِ وَ سَأَضْرِبُ لَكَ مَثَلًا تَعْقِلُ بِهِ أَ فَضْلَ الْإِيمَانِ عَلَى

H 1502, CH 12, h 4

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from al-Hassan ibn Mahbub from abu al-Sabah al-Kinani who has said the following:

"I asked abu 'Abd Allah, recipient of divine supreme covenant, 'Which is better, belief or Islam? Certain people say Islam is better than belief.' The Imam said, 'Belief is higher than Islam.' I then said, 'Help me understand it.' He said, 'What do you say if one commits, purposely, an act of heresy in Masjid al-Haram (Sacred Mosque)?' I said, 'He should be made to suffer severe pains.' The Imam responded, 'You said the right thing. What if one commits such a thing, purposely, inside the Ka'ba?' I said, 'He must be put to death.' The Imam responded, 'You said the right thing again. Do you note that Ka'ba is better than the Sacred Mosque? The Ka'ba is inclusive of the Mosque (in excellence) but the Mosque is not inclusive of the Ka'ba in this respect. In the same way belief is inclusive of Islam but Islam is not inclusive of belief.'"

H 1503, CH 12, h 5

A number of our people have narrated from Sahl ibn Ziyad and Muhammad ibn Yahya from Ahmad ibn Muhammad all of them from ibn Mahbub from Ali ibn Ri'ab from Humran ibn A'yun who has said the following:

"I heard from Abu Ja'far, recipient of divine supreme covenant, saying, 'Belief is what settles down in the heart and takes it to Allah, the Most Majestic, the Most Holy. One's deeds testify to (its existence), (deeds) that come in the form of obedience to Allah and submission to His command. Islam is what appears through one's words or deeds and that is what a group of people of all the sects live by. Through Islam lives are protected, inheritance is settled thereby, marriages become lawful and they have the prayer, al-Zakat (charity), the fasting and al-Hajj in common. This takes them out of rejection of belief and they are ascribed to belief. Islam is not inclusive of belief while belief is inclusive of Islam, but words and deeds are common among them. Just as the case of Holy Ka'ba is in the Sacred Mosque but the Sacred Mosque is not in the Holy Ka'ba so is belief that is inclusive of Islam but Islam is not inclusive of belief. Allah, the Most Majestic, the Most Holy, has said, "The Arabs have said, 'We have established belief.' Say, "You have not established belief but say, 'We have accepted Islam.' Belief has not yet entered your hearts."" (49:14) Therefore, the words of Allah, the Most Majestic, the Most Holy, are the most truthful ones.' I then said, 'Does a believer have any distinction over a Muslim in terms of excellence, rules and judicial matters and so forth?' He said, 'No, they both in this matter walk the same path. However, a believer has distinction over a Muslim in the form of deeds through which he seeks nearness to Allah, the Most Majestic, the Most Holy.' I said, 'Does Allah, the Most Majestic, the Most Holy, not say, "Whoever does a good deed for him the reward will be tenfold. . . ." (6:160) You just stated that they both accept the obligations of the prayer, al-Zakat (charity), the fasting and al-Hajj.' He (the Imam) said, 'Has Allah, the Most Majestic, the Most Holy, not said, ". . . He will add to his reward many additions." (2:245) Believers are the ones to whose good deeds Allah, the Most Majestic, the Most Holy, increases seventy times. Thus is the distinction of the believer. Allah increases to his (believer's) good deeds, proportionate to the degree of the correctness of his belief, many additions. Allah does good to the believer as He wishes.' I said, 'Is it not that whoever enters in Islam has entered belief?' He said, 'No, but he is ascribed to belief and has come out of rejection, and I will give you an example that will help understand the distinction of belief over

Islam. Consider, if you see a person in the Sacred Mosque, do you testify that you have seen him in the Holy Ka'ba?' I said, 'No, that is not permissible for me.' He said, 'If you see a person in the Holy Ka'ba will you testify that he has entered the Sacred Mosque?' I said, 'Yes, I will do so.' He asked, 'Why do you do so?' I said, 'He cannot reach the Holy Ka'aba without entering first the Sacred Mosque.' He said, 'You said the right thing and you did well.' He then said, 'Thus, are Islam and belief.'"

Chapter Thirteen

Another Chapter on the Same Issue That Islam Is Before Belief

H 1504, CH 13, h 1

Ali ibn Ibrahim has narrated from 'Abbas ibn al-Ma'ruf from 'Abd al-Rahman ibn abu Najaran from Hammad ibn 'Uthman from 'Abd al-Rahim al-Qusayr who has said the following:

"Abd al-Malik ibn A'yan and I wrote to abu 'Abd Allah, recipient of divine supreme covenant, asking him, 'What is belief?' He then wrote to us. 'You, may Allah grant you favors, have asked about belief. Belief is affirmation, with the tongue, that is established in the heart and by the deeds of the body. Beliefs are from each other. Belief is a house. So also, Islam is a house. Rejection (of Islam) is a house. Sometimes a servant (of Allah) is a Muslim before he becomes a believer but he cannot become a believer before becoming a Muslim. Therefore, Islam is before belief and it shares belief. Whenever a servant (of Allah) commits one of the major sins or one of the minor sins that Allah, the Most Majestic, the Most Holy, has prohibited he is out of belief and belief falls off of him but the name 'Muslim' still applies to him. When he repents and asks forgiveness he returns to the house of belief. Nothing takes him out to rejection but rejection of what is lawful, such as saying to what is lawful, 'It is unlawful' or saying lawful to what is unlawful and living thereby (such attitude) as a religion. In such a case one is out of Islam and belief and is in rejection. It is like one's entering the Sacred Mosque then the Holy Ka'ba wherein he invents an act of heresy. He then is taken out of the Holy Ka'ba and the Sacred precinct and is decapitated and that turns him to hell (for his act of defiant and treachery)."

H 1505, CH 13, h 2

A number of our people have narrated from Ahmad ibn Muhammad from 'Uthman ibn 'Isa from Sama'a ibn Mihran who has said the following:

"I asked the Imam about belief and Islam, inquiring, 'Is there a difference between Islam and belief?' The Imam said, 'I can give an example.' I said, 'Please do so.' He said, 'The case of belief and Islam is like the Holy Ka'ba and the Sacred precinct. One may have entered the Sacred precinct but not the Holy Ka'ba. One cannot enter the Holy Ka'ba before entering the Sacred precinct. One may become a Muslim but he may not yet be a believer. However, one cannot become a believer before becoming a Muslim.' I (the narrator) then asked, 'Can one go out of belief to anything?' He said, 'Yes.' I asked, 'What then does one become?' He said, 'One may go out to Islam or rejection (disbelief).' He then said, 'If a man enters the Holy Ka'ba and his urine comes out he is taken out of the Holy Ka'ba but he will not be taken out of the Sacred precinct. He washes his cloth and purifies and then he is not stopped from entering the Holy Ka'ba. However, if a man enters the Holy Ka'ba and urinates therein out of animosity he is taken out of the Holy Ka'ba and the Sacred Mosque and is decapitated.'"

الْإِسْلَامِ رَأَيْتَ لَوْ بَصُرْتَ رَجُلًا فِي الْمَسْجِدِ أَ كُنْتَ تَشْهَدُ أَنَّكَ رَأَيْتَهُ فِي الْكَعْبَةِ قُلْتُ لَا يَجُوزُ لِي ذَلِكَ قَالَ فَلَوْ بَصُرْتَ رَجُلًا فِي الْكَعْبَةِ أَ كُنْتَ شَاهِداً أَنَّهُ قَدْ دَخَلَ الْمَسْجِدَ الْحَرَامَ قُلْتُ نَعَمْ قَالَ وَ كَيْفَ ذَلِكَ قُلْتُ إِنَّهُ لَا يَصِلُ إِلَى دُخُولِ الْكَعْبَةِ حَتَّى يَدْخُلَ الْمَسْجِدَ فَقَالَ قَدْ أَصَبْتَ وَ أَحْسَنْتَ ثُمَّ قَالَ كَذَلِكَ الْإِيمَانُ وَ الْإِسْلَامُ

بَابٌ آخَرُ مِنْهُ وَ فِيهِ أَنَّ الْإِسْلَامَ قَبْلَ الْإِيمَانِ

١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ قَالَ كَتَبْتُ مَعَ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ إِلَى أَبِي عَبْدِ اللَّهِ ع أَسْأَلُهُ عَنِ الْإِيمَانِ مَا هُوَ فَكَتَبَ إِلَيَّ مَعَ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ سَأَلْتَ رَحِمَكَ اللَّهُ عَنِ الْإِيمَانِ وَ الْإِيمَانُ هُوَ الْإِقْرَارُ بِاللِّسَانِ وَ عَقْدٌ فِي الْقَلْبِ وَ عَمَلٌ بِالْأَرْكَانِ وَ الْإِيمَانُ بَعْضُهُ مِنْ بَعْضٍ وَ هُوَ دَارٌ وَ كَذَلِكَ الْإِسْلَامُ دَارٌ وَ الْكُفْرُ دَارٌ فَقَدْ يَكُونُ الْعَبْدُ مُسْلِماً قَبْلَ أَنْ يَكُونَ مُؤْمِناً وَ لَا يَكُونُ مُؤْمِناً حَتَّى يَكُونَ مُسْلِماً فَالْإِسْلَامُ قَبْلَ الْإِيمَانِ وَ هُوَ يُشَارِكُ الْإِيمَانَ فَإِذَا أَتَى الْعَبْدُ كَبِيرَةً مِنْ كَبَائِرِ الْمَعَاصِي أَوْ صَغِيرَةً مِنْ صَغَائِرِ الْمَعَاصِي الَّتِي نَهَى اللَّهُ عَزَّ وَ جَلَّ عَنْهَا كَانَ خَارِجاً مِنَ الْإِيمَانِ سَاقِطاً عَنْهُ اسْمُ الْإِيمَانِ وَ ثَابِتاً عَلَيْهِ اسْمُ الْإِسْلَامِ فَإِنْ تَابَ وَ اسْتَغْفَرَ عَادَ إِلَى دَارِ الْإِيمَانِ وَ لَا يُخْرِجُهُ إِلَى الْكُفْرِ إِلَّا الْجُحُودُ وَ الِاسْتِحْلَالُ أَنْ يَقُولَ لِلْحَلَالِ هَذَا حَرَامٌ وَ لِلْحَرَامِ هَذَا حَلَالٌ وَ دَانَ بِذَلِكَ فَعِنْدَهَا يَكُونُ خَارِجاً مِنَ الْإِسْلَامِ وَ الْإِيمَانِ دَاخِلًا فِي الْكُفْرِ وَ كَانَ بِمَنْزِلَةِ مَنْ دَخَلَ الْحَرَمَ ثُمَّ دَخَلَ الْكَعْبَةَ وَ أَحْدَثَ فِي الْكَعْبَةِ حَدَثاً فَأُخْرِجَ عَنِ الْكَعْبَةِ وَ عَنِ الْحَرَمِ فَضُرِبَتْ عُنُقُهُ وَ صَارَ إِلَى النَّارِ

٢- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ سَأَلْتُهُ عَنِ الْإِيمَانِ وَ الْإِسْلَامِ قُلْتُ لَهُ أَ فَرْقٌ بَيْنَ الْإِسْلَامِ وَ الْإِيمَانِ قَالَ فَأَضْرِبُ لَكَ مَثَلَهُ قَالَ قُلْتُ أَوْرِدْ ذَلِكَ قَالَ مَثَلُ الْإِيمَانِ وَ الْإِسْلَامِ مَثَلُ الْكَعْبَةِ الْحَرَامِ مِنَ الْحَرَمِ قَدْ يَكُونُ فِي الْحَرَمِ وَ لَا يَكُونُ فِي الْكَعْبَةِ وَ لَا يَكُونُ فِي الْكَعْبَةِ حَتَّى يَكُونَ فِي الْحَرَمِ وَ قَدْ يَكُونُ مُسْلِماً وَ لَا يَكُونُ مُؤْمِناً وَ لَا يَكُونُ مُؤْمِناً حَتَّى يَكُونَ مُسْلِماً قَالَ قُلْتُ فَيَخْرُجُ مِنَ الْإِيمَانِ شَيْءٌ قَالَ نَعَمْ قُلْتُ فَيَصِيرُ إِلَى مَا ذَا قَالَ إِلَى الْإِسْلَامِ أَوِ الْكُفْرِ وَ قَالَ لَوْ أَنَّ رَجُلًا دَخَلَ الْكَعْبَةَ فَأَلْقَتْ مِنْهُ بَوْلَهُ أُخْرِجَ مِنَ الْكَعْبَةِ وَ لَمْ يُخْرَجْ مِنَ الْحَرَمِ فَغَسَلَ ثَوْبَهُ وَ تَطَهَّرَ ثُمَّ لَمْ يُمْنَعْ أَنْ يَدْخُلَ الْكَعْبَةَ وَ لَوْ أَنَّ رَجُلًا دَخَلَ الْكَعْبَةَ فَبَالَ فِيهَا مُعَانِداً أُخْرِجَ مِنَ الْكَعْبَةِ وَ مِنَ الْحَرَمِ وَ ضُرِبَتْ عُنُقُهُ

بَابٌ

١ - عَلِيُّ بْنُ مُحَمدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ آدَمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ الرزاقِ بْنِ مِهْرَانَ عَنِ الْحُسَيْنِ بْنِ مَيْمُونٍ عَنْ مُحَمدِ بْنِ سَالِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِن]أُ [ناساً تَكلَمُوا فِي هَذَا الْقُرْآنِ بِغَيْرِ عِلْمٍ وَ ذَلِكَ أَن اللهَ تَبَارَكَ وَ تَعَالَى يَقُولُ هُوَ الذِي أَنْزَلَ عَلَيْكَ الْكِتابَ مِنْهُ آيات مُحْكَمات هُن أُم الْكِتابِ وَ أُخَرُ مُتَشابِهات فَأَما الذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتبِعُونَ ما تَشابَهَ مِنْهُ ابْتِغاءَ الْفِتْنَةِ وَ ابْتِغاءَ تَأْوِيلِهِ وَ ما يَعْلَمُ تَأْوِيلَهُ إِلا اللهُ الْآيَةَ فَالْمَنْسُوخَاتُ مِنَ الْمُتَشَابِهَاتِ وَ الْمُحْكَمَاتُ مِنَ الناسِخَاتِ إِن اللهَ عَز وَ جَل بَعَثَ نُوحاً إِلَى قَوْمِهِ أَن اعْبُدُوا اللهَ وَ اتقُوهُ وَ أَطِيعُون ثُم دَعَاهُمْ إِلَى اللهِ وَحْدَهُ وَ أَنْ يَعْبُدُوهُ وَ لَا يُشْرِكُوا بِهِ شَيْئاً ثُم بَعَثَ الْأَنْبِيَاءَ ع عَلَى ذَلِكَ إِلَى أَنْ بَلَّغُوا مُحَمداً ص فَدَعَاهُمْ إِلَى أَنْ يَعْبُدُوا اللهَ وَ لَا يُشْرِكُوا بِهِ شَيْئاً وَ قَالَ شَرَعَ لَكُمْ مِنَ الدينِ ما وَصى بِهِ نُوحاً وَ الذِي أَوْحَينا إِلَيْكَ وَ ما وَصَّينا بِهِ إِبْراهِيمَ وَ مُوسى وَ عِيسى أَنْ أَقِيمُوا الدينَ وَ لا تَتَفَرقُوا فِيهِ كُبرَ عَلَى الْمُشْرِكِينَ ما تَدْعُوهُمْ إِلَيْهِ اللهُ يَجْتَبِي إِلَيْهِ مَنْ يَشاءُ وَ يَهْدِي إِلَيْهِ مَنْ يُنِيبُ فَبَعَثَ الْأَنْبِيَاءَ إِلَى قَوْمِهِمْ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلا اللهُ وَ الْإِقْرَارِ بِمَا جَاءَ]بِهِ [مِنْ عِنْدِ اللهِ فَمَنْ آمَنَ مُخْلِصاً وَ مَاتَ عَلَى ذَلِكَ أَدْخَلَهُ اللهُ الْجَنةَ بِذَلِكَ وَ ذَلِكَ أَن اللهَ لَيْسَ بِظَلامٍ لِلْعَبِيدِ وَ ذَلِكَ أَن اللهَ لَمْ يَكُنْ يُعَذبُ عَبْداً حَتى يُغَلظَ عَلَيْهِ فِي الْقَتْلِ وَ الْمَعَاصِي الِتي أَوْجَبَ اللهُ عَلَيْهِ بِهَا النارَ لِمَنْ عَمِلَ بِهَا فَلَما اسْتَجَابَ لِكُل نَبِي مَنِ اسْتَجَابَ لَهُ مِنْ قَوْمِهِ مِنَ الْمُؤْمِنِينَ جَعَلَ لِكُل نَبِي مِنْهُمْ شِرْعَةً وَ مِنْهَاجاً وَ الشرْعَةُ وَ الْمِنْهَاجُ سَبِيلٌ وَ سُنةٌ وَ قَالَ اللهُ لِمُحَمدٍ ص إِنا أَوْحَينا إِلَيْكَ كَما أَوْحَينا إِلَى نُوحٍ وَ النبِيينَ مِنْ بَعْدِهِ وَ أَمَرَ كُل نَبِي بِالْأَخْذِ بِالسبِيلِ وَ السنةِ وَ كَانَ مِنَ السنةِ وَ السبِيلِ الِتي أَمَرَ اللهُ عَز وَ جَل بِهَا مُوسَى ع أَنْ جَعَلَ اللهُ عَلَيْهِمُ السبْتَ وَ كَانَ مِنْ أَعْظَمِ السبْتِ وَ لَمْ يَسْتَحِل أَنْ يَفْعَلَ ذَلِكَ مِنْ خَشْيَةِ اللهِ أَدْخَلَهُ اللهُ الْجَنةَ وَ مَنِ اسْتَخَف بِحَقِهِ وَ اسْتَحَل مَا حَرمَ اللهُ عَلَيْهِ مِنَ الْعَمَلِ الذِي نَهَاهُ اللهُ عَنْهُ فِيهِ أَدْخَلَهُ اللهُ عَز وَ جَل النارَ وَ ذَلِكَ حَيْثُ اسْتَحَلوا الْحِيتَانَ وَ احْتَبَسُوهَا وَ أَكَلُوهَا يَوْمَ السبْتِ غَضِبَ اللهُ عَلَيْهِمْ مِنْ غَيْرِ أَنْ يَكُونُوا أَشْرَكُوا بِالرحْمَنِ وَ لَا شَكوا فِي شَيْءٍ مِما جَاءَ بِهِ مُوسَى ع قَالَ اللهُ عَز وَ جَل وَ لَقَدْ عَلِمْتُمُ الذِينَ اعْتَدَوْا مِنْكُمْ

Chapter Fourteen

H 1506, CH 14, h 1

Ali ibn Muhammad has narrated from certain persons of his people from Adam ibn Ishaq from ‘Abd al-Razzaq from ibn Mihran from al-Husayn ibn Maymun from Muhammad ibn Salim from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“Abu Ja'far, recipient of divine supreme covenant, has said, ‘Certain people have spoken from this Holy Quran without knowledge. It is because Allah, the Most Holy, the Most High, has said, “It is Allah Who has revealed the Book to you in which certain verses are clear statements (that accept no interpretation), and these are the fundamental ideas of the Book, while other verses may have several possibilities. Those whose hearts are perverse follow the unclear statements in pursuit of their own mischievous goals by interpreting them in a way that will suit their own purpose. No one knows its true interpretations except Allah, and those who have a firm grounding in knowledge say, ‘We believe in it. All its verses are from our Lord.’ No one can grasp this fact except the people of reason.” (3:7)

‘The suspended verses are of the unclear ones and the verses whose meaning can clearly be understood are of the suspending ones. Allah, the Most Majestic, the Most Holy, sent Prophet Noah to his people who said to them, “Worship Allah, have fear of Him and obey me” (71:3). He then called them to Allah alone to worship Him only and not to take any partners for Him. Thereafter He sent the prophets until (their coming ended with) Muhammad, recipient of divine supreme covenant. He invited people to worship Allah only and not to take partners for Him. And He said, “He has plainly clarified the religion which is revealed to you and that which Noah, Abraham, Moses, and Jesus were commanded to follow (He has explained it) so that you may remain steadfast and united in your religion. What you call the pagans to is extremely grave for them. Allah attracts (to the religion) whomever He wants and guides to it whoever turns to Him with repentance.” (42:13)

‘He sent the prophets to their people with the testimony that stated, “No one deserves to be worshipped except Allah and that whatever every one (of the prophets) has brought is from Allah.” Those who sincerely accepted the faith and died with what they had accepted, Allah, through this will, admit them in paradise. Allah is not unjust to His servants, and Allah will not punish a servant unless he intensely sins such as committing murder or the sins for which Allah has made it clear that perpetrators thereof go to hell. When the believers of the people of each prophet followed them He gave them a system of laws and guidance. *Al-Shari’a* is a system, a path and tradition. Allah said to Prophet Muhammad, “(Muhammad), We have sent revelations to you just as were sent to Noah and the prophets who lived after him . . .” (4:163). Allah commanded every prophet to follow the path and the tradition. Of the traditions that Allah, the Most Majestic, the Most Holy, commanded Moses to follow was al-Sabbath. Those who observed its greatness and did not violate it out of respect for Allah, Allah admitted them to paradise. Those who violated its sanctity and considered lawful what Allah had made unlawful and prohibited, Allah, the Most Majestic, the Most Holy, sent them to hellfire for their making fishing lawful. They captured fish and ate them on Sabbath. Allah showed anger toward them even though they had not taken anyone as partners of the Beneficent or doubted the truth of what Moses had brought. Allah, the Most Majestic, the Most Holy, has said, “You certainly knew about those among you who were

transgressors on the Sabbath. We commanded them, 'Become detested apes . . .'" (2:65) Then Allah sent Jesus with the testimony that said, "No one deserves to be worshipped except Allah and all that he (Jesus) had brought was from Allah." He made for them a system of law and a path. He abolished the Sabbath for which they, before, were commanded to pay respect and the ways and traditions that Moses had brought. Whoever did not follow Jesus, Allah sent them to fire, although all that the prophets had said was that no one must be considered as a partner of Allah. Then He sent Prophet Muhammad and for the ten years that he lived in Makka everyone who testified to the fact that "No one deserves to be worshipped except Allah, and that Muhammad is His messenger" Allah admitted him to paradise just because of his affirmation. It was belief and affirmation. Allah did not punish anyone of those who died following Muhammad in that matter except those who took partners for the Beneficent. Evidence of this is what Allah, the Most Majestic, the Most Holy, has revealed in Chapter 17 in Makka). "Your Lord has ordained that you must not worship anything other than Him and that you must be kind to your parents . . . He is Well-aware and watches over His servants." (17:30)

'It (besides belief in Allah) is discipline, advice and education. It (law) is a light prohibition and there is no warning about it and there is no warning against violating what is prohibited. He has revealed prohibitions of certain matters without warning (for issues less serious than disbelief) saying:

"Do not kill your children for fear of poverty. We will give sustenance to all of you. To kill them is certainly a great sin. (17:31)

"Do not even approach adultery. It is indecent and an evil act. (17:32)

"Do not kill a respectable soul without a just cause. If anyone is wrongfully killed, We have given the heirs of that person the right (to demand satisfaction or to forgive). He must not exceed the law in having vengeance; law shall also assist his victim. (17:33)

"Do not get close to the property of the orphans (unless it is for a good reason) until they are mature and strong. Keep your promise; you will be questioned about it. (17:34)

"While weighing, use proper measurements in the exchange of your property. This is fair and will be better in the end. (17:35)

"Do not follow what you do not know; the ears, eyes, and hearts will all be held responsible for their deeds. (17:36)

"Do not walk proudly on the earth; your feet cannot tear apart the earth nor are you as tall as the mountains (17:37). All such things are sins and detestable in the sight of your Lord. (17:38)

"(Muhammad), these are words of wisdom, which your Lord has revealed to you. Do not consider anything equal to Allah lest you be thrown into hell, despised, and driven away from Allah's mercy." (17:39)

'(About more serious issues) Allah has also said, "By the night when it covers the day. (92:1) I have warned you about the fierce blazing fire (14) in which no one will suffer forever (15) except the wicked ones who have rejected the (Truth) and have turned away from it." (92:16)

'This (the wicked) is a pagan and in Chapter 84 Allah has said, "But as for those whose Book of Records will be given behind their backs, (84:10) they will say, 'Woe to us!' (11). They will suffer the heat of hellfire (12). They lived among their people

فِي السَّبْتِ فَقُلْنا لَهُمْ كُونُوا قِرَدَةً خاسِئِينَ ثُم بَعَثَ اللهُ عِيسَى ع بِشَهَادَةِ أَنْ لَا إِلَهَ إِلا اللهُ وَ الْإِقْرَارِ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللهِ وَ جَعَلَ لَهُمْ شِرْعَةً وَ مِنْهَاجاً فَهَدَمَتِ السَّبْتَ الذِي أُمِرُوا بِهِ أَنْ يُعَظِّمُوهُ قَبْلَ ذَلِكَ وَ عَامَةَ مَا كَانُوا عَلَيْهِ مِنَ السَّبِيلِ وَ السنةِ الَّتِي جَاءَ بِهَا مُوسَى فَمَنْ لَمْ يَتَّبِعْ سَبِيلَ عِيسَى أَدْخَلَهُ اللهُ النارَ وَ إِنْ كَانَ الذِي جَاءَ بِهِ النَّبِيونَ جَمِيعاً أَنْ لَا يُشْرِكُوا بِاللهِ شَيْئاً ثُم بَعَثَ اللهُ مُحَمداً ص وَ

هُوَ بِمَكةَ عَشْرَ سِنِينَ فَلَمْ يَمُتْ بِمَكةَ فِي تِلْكَ الْعَشْرِ سِنِينَ أَحَد يَشْهَدُ أَنْ لَا إِلَهَ إِلا اللهُ وَ أَن مُحَمداً ص رَسُولُ اللهِ إِلا أَدْخَلَهُ اللهُ الْجَنةَ بِإِقْرَارِهِ وَ هُوَ إِيمَانُ التَّصْدِيقِ وَ لَمْ يُعَذِّبِ اللهُ

أَحَداً مِمَّنْ مَاتَ وَ هُوَ مُتَّبِع لِمُحَمدٍ ص عَلَى ذَلِكَ إِلا مَنْ أَشْرَكَ بِالرَّحْمَنِ وَ تَصْدِيقُ ذَلِكَ أَن اللهَ عَز وَ جَل أَنْزَلَ عَلَيْهِ فِي سُورَةِ بَنِي إِسْرَائِيلَ بِمَكةَ وَ قَضى رَبكَ أَلا تَعْبُدُوا إِلا إِيَّاهُ وَ بِالْوالِدَيْنِ إِحْساناً إِلَى قَوْلِهِ تَعَالَى إِنَّهُ كَانَ بِعِبادِهِ خَبِيراً بَصِيراً أَدَب وَ عِظَةٌ وَ تَعْلِيم وَ نَهْي خَفِيف وَ لَمْ يَعِدْ عَلَيْهِ وَ لَمْ يَتَوَاعَدْ عَلَى اجْتِرَاحِ شَيْءٍ مِما نَهَى عَنْهُ وَ أَنْزَلَ نَهْياً عَنْ أَشْيَاءَ حَذَرَ عَلَيْهَا وَ لَمْ يُغَلِّظْ فِيهَا وَ لَمْ يَتَوَاعَدْ عَلَيْهَا وَ قَالَ وَ لا تَقْتُلُوا أَوْلادَكُمْ خَشْيَةَ إِمْلاقٍ نَحْنُ نَرْزُقُهُمْ وَ إِياكُمْ إِن قَتْلَهُمْ كَانَ خِطْأً كَبِيراً وَ لا تَقْرَبُوا الزنى إِنَّهُ كَانَ فاحِشَةً وَ ساءَ سَبِيلًا وَ لا تَقْتُلُوا النفْسَ الَّتِي حَرَمَ اللهُ إِلا بِالْحَق وَ مَنْ قُتِلَ مَظْلُوماً فَقَدْ جَعَلْنا لِوَلِيهِ سُلْطاناً فَلا يُسْرِفْ فِي الْقَتْلِ إِنَّهُ كَانَ مَنْصُوراً وَ لا تَقْرَبُوا مالَ الْيَتِيمِ إِلا بِالَّتِي هِيَ أَحْسَنُ حَتى يَبْلُغَ أَشُدَّهُ وَ أَوْفُوا بِالْعَهْدِ إِن الْعَهْدَ كَانَ مَسْؤُلًا وَ أَوْفُوا الْكَيْلَ إِذا كِلْتُمْ وَ زِنُوا بِالْقِسْطاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْر وَ أَحْسَنُ تَأْوِيلًا وَ لا تَقْفُ ما لَيْسَ لَكَ بِهِ عِلْم إِن السمْعَ وَ الْبَصَرَ وَ الْفُؤَادَ كُل أُولئِكَ كَانَ عَنْهُ مَسْؤُلًا وَ لا تَمْشِ فِي الْأَرْضِ مَرَحاً إِنكَ لَنْ تَخْرِقَ الْأَرْضَ وَ لَنْ تَبْلُغَ الْجِبالَ طُولًا كُل ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبكَ مَكْرُوهاً ذَلِكَ مِما أَوْحى إِلَيْكَ رَبكَ مِنَ الْحِكْمَةِ وَ لا تَجْعَلْ مَعَ اللهِ إِلهاً آخَرَ فَتُلْقى فِي جَهَنمَ مَلُوماً مَدْحُوراً وَ أَنْزَلَ فِي وَ اللَّيْلِ إِذَا يَغْشَى فَأَنْذَرْتُكُمْ ناراً تَلَظى لا يَصْلاها إِلا الْأَشْقَى الَّذِي كَذبَ وَ تَوَلى فَهَذَا مُشْرِك وَ أَنْزَلَ فِي إِذَا السَّمَاءُ انْشَقَّتْ وَ أَما مَنْ أُوتِيَ كِتابَهُ وَراءَ ظَهْرِهِ فَسَوْفَ يَدْعُوا ثُبُوراً وَ يَصْلى سَعِيراً إِنَّهُ كَانَ فِي أَهْلِهِ

مَسْرُوراً إِنهُ ظَن أَنْ لَنْ يَحُورَ بَلى فَهَذَا مُشْرِك وَ أُنزِلَ فِي [سُورَةِ [تَبارَكَ كُلما أُلْقِيَ فِيها فَوْج سَأَلَهُمْ خَزَنَتُها أَ لَمْ يَأْتِكُمْ نَذِير قالُوا بَلى قَدْ جاءَنا نَذِير فَكَذَّبنا وَ قُلْنا ما نَزلَ اللهُ مِنْ شَيْءٍ فَهَؤُلاءِ مُشْرِكُونَ وَ أُنزِلَ فِي الْوَاقِعَةِ وَ أَما إِنْ كانَ مِنَ الْمُكَذِبِينَ الضالينَ فَنُزُلٌ مِنْ حَمِيمٍ وَ تَصْلِيَةُ جَحِيمٍ فَهَؤُلاءِ مُشْرِكُونَ وَ أُنزِلَ فِي الْحَاقةِ وَ أَما مَنْ أُوتِيَ كِتابَهُ بِشِمالِهِ فَيَقُولُ يا لَيْتَنِي لَمْ أُوتَ كِتابِيَهْ وَ لَمْ أَدْرِ ما حِسابِيَهْ يا لَيْتَها كانَتِ الْقاضِيَةَ ما أَغْنى عَنِي مالِيَهْ إِلى قَوْلِهِ إِنهُ كانَ لا يُؤْمِنُ بِاللهِ الْعَظِيمِ فَهَذَا مُشْرِك وَ أُنزِلَ فِي طسم وَ بُرزَتِ الْجَحِيمُ لِلْغاوِينَ وَ قِيلَ لَهُمْ أَيْنَ ما كُنْتُمْ تَعْبُدُونَ مِنْ دُونِ اللهِ هَلْ يَنْصُرُونَكُمْ أَوْ يَنْتَصِرُونَ فَكُبْكِبُوا فِيها هُمْ وَ الْغاوُونَ وَ جُنُودُ إِبْلِيسَ أَجْمَعُونَ جُنُودُ إِبْلِيسَ ذُرِيتُهُ مِنَ الشَياطِينِ وَ قَوْلُهُ وَ ما أَضَلنا إِلا الْمُجْرِمُونَ يَعْنِي الْمُشْرِكِينَ الذِينَ اقْتَدَوْا بِهِمْ هَؤُلاءِ فَاتَبَعُوهُمْ عَلى شِرْكِهِمْ وَ هُمْ قَوْمُ مُحَمدٍ ص لَيْسَ فِيهِمْ مِنَ الْيَهُودِ وَ النصارَى أَحَد وَ تَصْدِيقُ ذَلِكَ قَوْلُ اللهِ عَز وَ جَل كَذَبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ كَذبَ أَصْحابُ الْأَيْكَةِ كَذَبَتْ قَوْمُ لُوطٍ لَيْسَ فِيهِمُ الْيَهُودُ الذِينَ قَالُوا عُزَيْر ابْنُ اللهِ وَ لا النصارَى الذِينَ قَالُوا الْمَسِيحُ ابْنُ اللهِ سَيُدْخِلُ اللهُ الْيَهُودَ وَ النصارَى النارَ وَ يُدْخِلُ كُل قَوْمٍ بِأَعْمالِهِمْ وَ قَوْلُهُمْ وَ ما أَضَلنا إِلا الْمُجْرِمُونَ إِذْ دَعَوْنا إِلى سَبِيلِهِمْ ذَلِكَ قَوْلُ اللهِ عَز وَ جَل فِيهِمْ حِينَ جَمَعَهُمْ إِلى النارِ قالَتْ أُخْراهُمْ لِأُولاهُمْ رَبنا هؤُلاءِ أَضَلونا فَآتِهِمْ عَذاباً ضِعْفاً مِنَ النارِ وَ قَوْلُهُ كُلما دَخَلَتْ أُمةٌ لَعَنَتْ أُخْتَها حَتى إِذَا ادارَكُوا فِيها جَمِيعاً بَرِئَ بَعْضُهُمْ مِنْ بَعْضٍ وَ لَعَنَ بَعْضُهُمْ بَعْضاً يُرِيدُ بَعْضُهُمْ أَنْ يَحُج بَعْضاً رَجَاءَ الْفَلْجِ فَيُفْلِتُوا مِنْ عَظِيمِ مَا نَزَلَ بِهِمْ وَ لَيْسَ بِأَوَانِ بَلْوَى وَ لا اخْتِبارٍ وَ لا قُبول مَعْذِرَةٍ وَ لاتَ حِينَ نَجَاةٍ وَ الْآياتُ وَ أَشْبَاهُهُن مِما نَزَلَ بِهِ بِمَكةَ وَ لا يُدْخِلُ اللهُ النارَ إِلا مُشْرِكاً فَلما أُذِنَ اللهُ لِمُحَمدٍ ص فِي الْخُرُوجِ مِنْ مَكةَ إِلى الْمَدِينَةِ بَنى الْإِسْلامَ عَلى خَمْسٍ شَهَادَةِ أَنْ لا إِلهَ إِلا اللهُ وَ أَن مُحَمداً ص عَبْدُهُ وَ رَسُولُهُ وَ إِقَامِ الصلاةِ وَ إِيتَاءِ الزكَاةِ وَ حِج الْبَيْتِ وَ صِيَامِ شَهْرِ رَمَضَانَ وَ أَنزَلَ عَلَيْهِ الْحُدُودَ وَ قِسْمَةَ الْفَرَائِضِ وَ أَخْبَرَهُ بِالْمَعَاصِي الِتي أَوْجَبَ اللهُ عَلَيْهَا وَ بِهَا النارَ لِمَنْ عَمِلَ بِهَا وَ أَنزَلَ فِي بَيَانِ الْقَاتِلِ وَ مَنْ يَقْتُلْ

joyfully (13) and had thought that they would never be brought back to life again." (84:14)

'This (one rejecting the Day of Judgment) is a pagan and in Chapter 67 Allah has said, "Whenever a group is thrown into it (hell), its keepers will ask them, 'Did no one come to warn you? (67:8)

"They will say, 'Yes, someone did come to warn us, but we rejected him saying, "Allah has revealed nothing. You are in great error."' (67:9)

'These are pagans and in Chapter 56 Allah has said, "If he is of those who have rejected the Truth and have gone astray, (56:92) the dwelling (for him) will be (in) boiling water (93) and the heat of hellfire." (94)

'These also are pagans. In Chapter 69 Allah has said, "However, one who will receive the book of the records of his deeds in his left hand will say, 'I wish that this record was never given to me (69:25) and that I never known what my records contained. (26) Would that death had taken me away for good. (27) My wealth has been of no benefit to me (28) . . . he did not believe in Allah, the Great . . .' (69:33)

'This also is a pagan, and in Chapter 26 Allah has said, ". . . hell will be left open for the rebellious ones (26:91) who will be asked, 'What did you worship (26:92) besides Allah? Will the idols help you? Can they help themselves? (26:93). The idol worshippers, the idols, the rebellious ones, (26:94) and the army of Satan will all be thrown headlong into hell.'" (26:95) The army of Satan and his descendents are of the devils (Shayatin)

'Allah's words, "Only the sinful ones made us go astray," (26:99) refers to pagans whom they had followed in their pagan manners and they were of the people of Prophet Muhammad, recipient of divine supreme covenant, of whom no one was a Jew or a Christian. Evidence of this is the words of Allah, the Most Majestic, the Most Holy, in Chapter 38 verse 12, "The people of Noah then rejected our messengers." "The dwellers of the forest also rejected the Messengers." (26:176) "The people of Lot rejected the Messengers." (26:160)

'Among them there is no one of the Jews who considered 'Uzayr as the son of Allah or of the Christians who considered Jesus as the son of Allah. Allah will send (such) Jews and Christians to fire as well as those who had acted similarly. It comes from their own word, "Only the sinful ones made us go astray," (26:99) they invited us to their ways.

'Evidence of this (more serious sins) is the words of Allah, the Most Majestic, the Most Holy, about them on their being brought together in fire, "The last group will accuse the first saying, 'Lord, they made us go astray. Therefore, double their torment in the Fire . . .'" (7:38) They will condemn and accuse each other. They argue in the hope of winning but there will be no winning, trial or acceptance of excuses and there will be no way to safety. Such verses and similar other ones were revealed in Makka. Allah does not send to fire anyone except the pagans.

'When Allah granted Muhammad permission to leave Makka for Madina he spoke of Islam having five principles:

'To testify that no one deserves to be worshipped except Allah, that Muhammad is His servant and His messenger, that performing the prayer, paying *al-Zakat* (charity), Hajj of the House and fasting in the month of Ramadan are obligatory. That Allah sent to him judicial rules, and the rules for the distribution of inheritance, and informed him of the sins for which Allah has made it obligatory to punish in fire those who commit such sins. About the murder He has revealed, "The punishment for one

who purposely slays a believer will be to live in hellfire forever. Allah is angry with him and has condemned him. He has prepared for him a great torment." (4:93)

'Allah does not condemn the believers. Allah, the Most Majestic, the Most Holy, has said, "Allah has condemned the unbelievers and prepared for them a burning torment (33:64) wherein they will live forever without being able to find any guardian or helper." (33:65)

'Committing murder does not come from His wish; His anger and condemnation apply to the murderer by sending him to fire. In the book he (murderer) is condemned. About the properties of the orphans that are consumed unjustly He has said, "Those who wrongfully consume the property of orphans are, in fact, consuming fire in their bellies and they will suffer the blazing fire." (4:10)

'On the Day of Judgment, those who consume such properties unjustly will come when fire will be blazing in their bellies so much so that it will come out of their mouth. All the people in the gathering will learn that they are wrongful consumer of orphan's properties.

'About measurement for transactions He has said, "*Wayl*, a place in hell, is for those who do not maintain proper measurement." (83:2) He has not said that *Wayl* is for any kinds of people other than those whom He has called to be of those who reject the faith. Allah, the Most Majestic, the Most Holy, has said, "*Wayl'*is for those who reject faith and belief. The unbelievers shall face a woeful condition on the great Day (of Judgment)." (19:37)

'About the covenant Allah has said: "Those who sell their covenant with Allah and their promises for a small price will have no share in the life hereafter. Allah on the Day of Judgment will not speak to them nor will He look at them nor will He purify them. They will face a painful torment." (3:77)

'If someone will have no share on the Day of Judgment then by what means would he enter paradise?

'The following was revealed in Madina. "No one should marry a (male) fornicator except a (female) fornicator or a pagan woman. No one should marry a (female) fornicator except a (male) fornicator or a pagan man. Such (marriage) is unlawful to the believers." (24:3)

'Allah has not called a male or female fornicator a believer. People of knowledge do not doubt what the Messenger of Allah has said to them: "At the time of committing fornication a male or female is not a believer, a thief, male or female is not a believer at the time of committing theft and if one does commit theft one is devoid of belief. It is like a shirt removed from one's body." The following verse of the Quran was revealed in Madina: "Those who accuse married women of committing adultery, but are not able to prove their accusation by producing four witness, must be flogged eighty lashes. Never accept their testimony thereafter; they are sinful, (24:4) except that of those who afterwards repent and reform themselves; Allah is All-forgiving and All-merciful." (24:5)

'Allah has not called an accuser a believer. Allah, the Most Majestic, the Most Holy, has said, "Is a believer equal to an evildoer? They are not equal at all." (32:18)

'Allah had made him a hypocrite. As Allah, the Most Majestic, the Most Holy, has said, "The hypocrites indeed are evildoers." (9:67)

مُؤْمِناً مُتَعَمداً فَجَزاؤُهُ جَهَنمُ خالِداً فِيها وَ غَضِبَ اللهُ عَلَيْهِ وَ لَعَنَهُ وَ أَعَد لَهُ عَذاباً عَظِيماً وَ لا يَلْعَنُ اللهُ مُؤْمِناً قالَ اللهُ عَز وَ جَل إِن اللهَ لَعَنَ الْكافِرِينَ وَ أَعَد لَهُمْ سَعِيراً خالِدِينَ فِيها أَبداً لا يَجِدُونَ وَلِيا وَ لا نَصِيراً وَ كَيْفَ يَكُونُ فِي الْمَشِيئَةِ وَ قَدْ أَلْحَقَ بِهِ حِينَ جَزاهُ جَهَنمَ الْغَضَبَ وَ اللَّعْنَةَ وَ قَدْ بَينَ ذَلِكَ مَنِ الْمَلْعُونُونَ فِي كِتابِهِ وَ أَنْزَلَ فِي مَالِ الْيَتِيمِ مَنْ أَكَلَهُ ظُلْماً إِن الذِينَ يَأْكُلُونَ أَمْوالَ الْيَتامى ظُلْماً إِنما يَأْكُلُونَ فِي بُطُونِهِمْ ناراً وَ سَيَصْلَوْنَ سَعِيراً وَ ذَلِكَ أَن آكِلَ مَالِ الْيَتِيمِ يَجِيءُ يَوْمَ الْقِيامَةِ وَ النارُ تَلْتَهِبُ فِي بَطْنِهِ حَتى يَخْرُجَ لَهَبُ النارِ مِنْ فِيهِ حَتى يَعْرِفَهُ كُل أَهْلِ الْجَمْعِ أَنهُ آكِلُ مَالِ الْيَتِيمِ وَ أَنْزَلَ فِي الْكَيْلِ وَيْلٌ لِلْمُطَفِفِينَ وَ لَمْ يَجْعَلِ الْوَيْلَ لِأَحَدٍ حَتى يُسَمِيَهُ كافِراً قالَ اللهُ عَز وَ جَل

قَوْلٌ لِلذِينَ كَفَرُوا مِنْ مَشْهَدِ يَوْمٍ عَظِيمٍ وَ أَنْزَلَ فِي الْعَهْدِ إِن الذِينَ يَشْتَرُونَ بِعَهْدِ اللهِ وَ أَيمانِهِمْ ثَمَناً قَلِيلًا أُولئِكَ لا خَلاقَ لَهُمْ فِي الْآخِرَةِ وَ لا يُكَلِمُهُمُ اللهُ وَ لا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيامَةِ وَ لا يُزَكِيهِمْ وَ لَهُمْ عَذاب أَلِيم وَ الْخَلَاقُ النصِيبُ فَمَنْ لَمْ يَكُنْ لَهُ نَصِيب فِي الْآخِرَةِ فَبِأَي شَيْءٍ يَدْخُلُ الْجَنةَ وَ أَنْزَلَ بِالْمَدِينَةِ الزانِي لا يَنْكِحُ إِلا زانِيَةً أَوْ مُشْرِكَةً وَ الزانِيَةُ لا يَنْكِحُها إِلا زانٍ أَوْ مُشْرِك وَ حُرِمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ فَلَمْ يُسَم اللهُ الزانِيَ مُؤْمِناً وَ لا الزانِيَةَ مُؤْمِنَةً وَ قالَ رَسُولُ اللهِ ص لَيسَ يَمْتَرِي فِيهِ أَهْلُ الْعِلْمِ أَنهُ قالَ لا يَزْنِي الزانِي حِينَ يَزْنِي وَ هُوَ مُؤْمِن وَ لا يَسْرِقُ السارِقُ حِينَ يَسْرِقُ وَ هُوَ مُؤْمِن فَإِنهُ إِذَا فَعَلَ ذَلِكَ خُلِعَ عَنْهُ الْإِيمانُ كَخَلْعِ الْقَمِيصِ وَ نَزَلَ بِالْمَدِينَةِ وَ الذِينَ يَرْمُونَ الْمُحْصَناتِ ثُم لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَداءَ فَاجْلِدُوهُمْ ثَمانِينَ جَلْدَةً وَ لا تَقْبَلُوا لَهُمْ شَهادَةً أَبداً وَ أُولئِكَ هُمُ الْفاسِقُونَ إِلا الذِينَ تابُوا مِنْ بَعْدِ ذَلِكَ وَ أَصْلَحُوا فَإِن اللهَ غَفُور رَحِيم فَبَرأَهُ اللهُ مَا كانَ مُقِيماً عَلَى الْفِرْيَةِ مِنْ أَنْ يُسَمى بِالْإِيمانِ قالَ اللهُ عَز وَ جَل أَ فَمَنْ كانَ مُؤْمِناً كَمَنْ كانَ فاسِقاً لا يَسْتَوُونَ وَ جَعَلَهُ اللهُ مُنافِقاً قالَ اللهُ عَز وَ جَل إِن الْمُنافِقِينَ هُمُ الْفاسِقُونَ

وَ جَعَلَهُ عَز وَ جَل مِنْ أَوْلِيَاءِ إِبْلِيسَ قَالَ إِلا إِبْلِيسَ كانَ مِنَ الْجِن فَفَسَقَ عَنْ أَمرِ رَبِهِ وَ جَعَلَهُ مَلْعُوناً فَقَالَ إِن الذِينَ يَرْمُونَ الْمُحْصَناتِ الْغافِلاتِ الْمُؤْمِناتِ لُعِنُوا فِي الدْنيا وَ الْآخِرَةِ وَ لَهُمْ عَذاب عَظِيم يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَ أَيدِيهِمْ وَ أَرْجُلُهُمْ بِما كانُوا يَعْمَلُونَ وَ لَيسَتْ تَشْهَدُ الْجَوَارِحُ عَلَى مُؤْمِنٍ إِنمَا تَشْهَدُ عَلَى مَنْ حَقتْ عَلَيْهِ كَلِمَةُ الْعَذَابِ فَأَما الْمُؤْمِنُ فَيُعْطَى كِتَابَهُ بِيَمِينِهِ قَالَ اللهُ عَز وَ جَل فَأَما مَنْ أُوتِيَ كِتابَهُ بِيَمِينِهِ فَأُولئِكَ يَقْرَؤُنَ كِتابَهُمْ وَ لا يُظْلَمُونَ فَتِيلًا

‘Allah, the Most Majestic, the Most Holy, has made them of the friends of Satan as He has said, “. . . except Iblis. He was a Jinn and he sinned against the command of his Lord. . . .” (18:50)
‘Allah called him ‘condemned’ in his words, “Those who slander the unaware but chaste and believing women (of committing unlawful carnal relations) are condemned in this life and in the life hereafter. They will suffer a great punishment (24:23) on the day when their tongues, hands and feet will testify to what they have done.” (24:24)
‘Parts of the body do not testify against a believer. They testify against those who have become subject to punishment. However, the believers will receive the book of their account in their right hand as Allah, the Most Majestic, the Most Holy, has said, “. . . those whose records of deeds are given to their right hands will read the book and the least wrong will not be done to them.” (17:71)

وَ سُورَةُ النورِ أُنزِلَتْ بَعْدَ سُورَةِ النسَاءِ وَ تَصْدِيقُ ذَلِكَ أَن اللهَ عَز وَ جَل أَنْزَلَ عَلَيْهِ فِي سُورَةِ النسَاءِ وَ اللاتِي يَأْتِينَ الْفاحِشَةَ مِنْ نِسائِكُمْ فَاسْتَشْهِدُوا عَلَيْهِن أَرْبَعَةً مِنْكُمْ فَإِنْ شَهِدُوا فَأَمْسِكُوهُن فِي الْبُيوتِ حَتى يَتَوَفاهُن الْمَوْتُ أَوْ يَجْعَلَ اللهُ لَهُن سَبِيلًا وَ السبِيلُ الذِي قَالَ اللهُ عَز وَ جَل سُورَةٌ أَنْزَلْناها وَ فَرَضْناها وَ أَنْزَلْنا فِيها آياتٍ بَيناتٍ لَعَلكُمْ تَذَكرُونَ الزانِيَةُ وَ الزانِي فَاجْلِدُوا كُل واحِدٍ مِنْهُما مِائَةَ جَلْدَةٍ وَ لا تَأْخُذْكُمْ بِهِما رَأْفَةٌ فِي دِينِ اللهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللهِ وَ الْيَوْمِ الْآخِرِ وَ لْيَشْهَدْ عَذابَهُما طائِفَةٌ مِنَ الْمُؤْمِنِينَ

‘Chapter 24 was revealed after Chapter 4. There is evidence for this in what Allah, the Most Majestic, the Most Holy, sent down to him (Muhammad) in Chapter 4 as follows:
“Agaisnt those of your women who commit fornication, let four (Muslim) witness testify to their act. If there is sufficient testimony, confine them to their homes until they die, or until Allah provides a way for their freedom.” (4:15)
‘The path is what Allah, the Most Majestic, the Most Holy, has said, “This is a Chapter which We have revealed to you and made obligatory for you to following its guidance. We have revealed clear verses in it so that perhaps you may take heed. (24:1)
“Flog the (female) fornicator and the (male) fornicator with a hundred lashes each. Let there be no reluctance in enforcing the laws of Allah, if you have faith in Allah and the Day of Judgment. Let it take place in the presence of a group of believers.”’’’ (24:2)

٢- مُحَمدُ بْنُ يَحْيى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ مُحَمدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمدِ بْنِ فُضَيلٍ عَنْ أَبِي الصباحِ الْكِنَانِي عَنْ أَبِي جَعْفَرٍ ع قَالَ قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ ع مَنْ شَهِدَ أَنْ لا إِلَهَ إِلا اللهُ وَ أَن مُحَمداً رَسُولُ اللهِ ص كَانَ مُؤْمِناً قَالَ فَأَيْنَ فَرَائِضُ اللهِ قَالَ وَ سَمِعْتُهُ يَقُولُ كَانَ عَلِي ع يَقُولُ لَوْ كَانَ الْإِيمَانُ كَلَاماً لَمْ يَنْزِلْ فِيهِ صَوْم وَ لا صَلَاةٌ وَ لا حَلَالٌ وَ لا حَرَام قَالَ وَ قُلْتُ لِأَبِي جَعْفَرٍ ع إِن عِنْدَنَا قَوْماً يَقُولُونَ إِذَا شَهِدَ أَنْ لا إِلَهَ إِلا اللهُ وَ أَن مُحَمداً رَسُولُ اللهِ ص فَهُوَ مُؤْمِن قَالَ فَلِمَ يُضْرَبُونَ الْحُدُودَ وَ لِمَ تُقْطَعُ أَيدِيهِمْ وَ مَا خَلَقَ اللهُ عَز وَ جَل خَلْقاً أَكْرَمَ عَلَى اللهِ عَز وَ جَل مِنَ الْمُؤْمِنِ لِأَن الْمَلَائِكَةَ خُدامُ الْمُؤْمِنِينَ وَ أَن جِوَارَ اللهِ لِلْمُؤْمِنِينَ وَ أَن الْجَنةَ لِلْمُؤْمِنِينَ وَ أَن الْحُورَ الْعِينَ لِلْمُؤْمِنِينَ ثُم قَالَ فَمَا بَالُ مَنْ جَحَدَ الْفَرَائِضَ كَانَ كَافِراً

H 1507, CH 14, h 2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Isma’il from Muhammad ibn Fudayl from abu al-Sabbah al-Kinani from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Amir al-Mu’minin (Ali ibn abu Talib) was asked, ‘Is one who testifies that no one deserves to be worshipped except Allah and that Muhammad is the Messenger of Allah, a believer?’ The Imam said, ‘Wherefore, then, are the obligations toward Allah?’
“I (the narrator) heard the Imam saying, ‘Ali, recipient of divine supreme covenant, would say, “Had belief been just ‘asserted words’ nothing about fasting, prayer, lawful and unlawful matters would have been needed to come down (from heaven).”’ He has said, ‘I reported to abu Ja’far, recipient of divine supreme covenant, “We know a people who say that upon saying, ‘No one deserves to be worshipped except Allah and Muhammad is the Messenger of Allah,’ one becomes a believer.” The Imam said, ‘Is it then that (there is no need) to apply any judicial rules to them, like the rules about theft? Allah, the Most Majestic, the Most Holy, has not created any creature more honorable to Allah, the Most Majestic, the Most Holy, than a believer. The angels serve the believers; they are near Allah, that paradise is for the believers; that spouses with large black eyes are for the believers.’ He then said, ‘Do they, who reject the obligations, know that they are unbelievers?’”

٣- عَلِي بْنُ إِبْرَاهِيمَ عَنْ مُحَمدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ سَلامٍ

H 1508, CH 14, h 3
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from Salam

al-Ju'fiy who has said the following:
"Once I asked abu 'Aabd Allah, recipient of divine supreme covenant, about belief. He said, 'Belief is whereby Allah is obeyed and (with it) one does not commit sins.'"

الْجُعْفِي قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنِ الْإِيمَانِ فَقَالَ الْإِيمَانُ أَنْ يُطَاعَ اللهُ فَلَا يُعْصَى

Chapter Fifteen
Belief Spreads In all Parts of the Body

بَابٌ فِي أَنَّ الْإِيمَانَ مَبْثُوثٌ لِجَوَارِحِ الْبَدَنِ كُلِّهَا

H 1509, CH 15, h 1
Ali ibn Ibrahim has narrated from his father from Bakr ibn Salih from al-Qasim ibn Burayd who has said that narrated to us abu 'Amr al-Zubayri who has said the following:
"I said to abu 'Abd Allah, recipient of divine supreme covenant, 'O scholar, tell me which deed is more virtuous before Allah?' He said, 'It is the deed without which Allah does not accept any (deed).' I asked, 'What is such a thing?' He said, 'Belief in Allah besides whom no one deserves to be worshipped. It (belief) is the highest in degree among the deeds, the most valuable among them and the topmost among them in (matters of) reward.' I then said, 'Please, tell me then about belief, is it deeds or it is words without deeds?'
"He said, 'All of belief is deeds and certain parts of such deeds are words. Allah has made it obligatory as is explained in His book. Its light is clear, its evidence well established. The (Holy) book testifies to it for one, and calls one to it.' I (the narrator) then asked, 'May Allah keep my soul in service for your cause, explain it to me so I may understand.' He (the Imam) said, 'Belief is of degrees, conditions, levels and stages. Of belief there is that which is perfect and complete in perfection. Of belief there is that which is defective and the defect is clear. Of belief there is that which is heavier on the perfection side.' I then asked, 'Does belief become perfect, decrease and increase?' He said, 'Yes, it does.' I then asked, 'How does it happen?' He said, 'It is because Allah, the Most Blessed, the Most High, has written belief for each part of the body of the children of Adam and has divided and distributed it among them. There is no part of thier body but that has a guard of belief different from such guard assigned to other parts. Of such part is one's heart, with which one understands and reasons to comprehend, and it is the commander of his body. It oversees the body and without its opinion no part moves to act. Of the parts of the body are one's eyes with which one sees and his ears with which one listens. There are one's hands with which one works, one's legs with which one walks, one's sexual organs from which comes carnal desires, one's tongue with which one speaks and one's head on which there is one's face. For each of these parts a different guard of belief is assigned. It is all due to what Allah, Most Blessed is Whose name, has written, to which His Holy book speaks and testifies.
'For each of these parts a different obligation is written. The obligation of the heart is different from the obligation of the ears. What is made obligatory for the ears is different from the obligation of the eyes and what is made obligatory for the eyes is different from what is made obligatory for the tongue. What is made obligatory for the tongue is different from what is made obligatory for the hands and what is made obligatory for the hands is different from what is made obligatory for the legs. The obligation of the legs is different from the obligations of the sexual organs. What is obligatory for the sexual organs is different from the obligation of the face.
'What is made obligatory for the heart of belief is affirmation, recognition and the formation of belief, consent and submission

١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ قَالَ حَدَّثَنَا أَبُو عَمْرٍو الزُّبَيْرِيُّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قُلْتُ لَهُ أَيُّهَا الْعَالِمُ أَخْبِرْنِي أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللهِ قَالَ مَا لَا يَقْبَلُ اللهُ شَيْئاً إِلَّا بِهِ قُلْتُ وَ مَا هُوَ قَالَ الْإِيمَانُ بِاللهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَعْلَى الْأَعْمَالِ دَرَجَةً وَ أَشْرَفُهَا مَنْزِلَةً وَ أَسْنَاهَا حَظّاً قَالَ قُلْتُ أَ لَا تُخْبِرُنِي عَنِ الْإِيمَانِ أَ قَوْلٌ هُوَ وَ عَمَلٌ أَمْ قَوْلٌ بِلَا عَمَلٍ فَقَالَ الْإِيمَانُ عَمَلٌ كُلُّهُ وَ الْقَوْلُ بَعْضُ ذَلِكَ الْعَمَلِ بِفَرْضٍ مِنَ اللهِ بَيِّنٍ فِي كِتَابِهِ وَاضِحٍ نُورُهُ ثَابِتَةٍ حُجَّتُهُ يَشْهَدُ لَهُ بِهِ الْكِتَابُ وَ يَدْعُوهُ إِلَيْهِ قَالَ قُلْتُ صِفْهُ لِي جُعِلْتُ فِدَاكَ حَتَّى أَفْهَمَهُ قَالَ الْإِيمَانُ حَالَاتٌ وَ دَرَجَاتٌ وَ طَبَقَاتٌ وَ مَنَازِلُ فَمِنْهُ التَّامُّ الْمُنْتَهَى تَمَامُهُ وَ مِنْهُ النَّاقِصُ الْبَيِّنُ نُقْصَانُهُ وَ مِنْهُ الرَّاجِحُ الزَّائِدُ رُجْحَانُهُ قُلْتُ إِنَّ الْإِيمَانَ لَيَتِمُّ وَ يَنْقُصُ وَ يَزِيدُ قَالَ نَعَمْ قُلْتُ كَيْفَ ذَلِكَ قَالَ لِأَنَّ اللهَ تَبَارَكَ وَ تَعَالَى فَرَضَ الْإِيمَانَ عَلَى جَوَارِحِ ابْنِ آدَمَ وَ قَسَمَهُ عَلَيْهَا وَ فَرَّقَهُ فِيهَا فَلَيْسَ مِنْ جَوَارِحِهِ جَارِحَةٌ إِلَّا وَ قَدْ وُكِّلَتْ مِنَ الْإِيمَانِ بِغَيْرِ مَا وُكِّلَتْ بِهِ أُخْتُهَا فَمِنْهَا قَلْبُهُ الَّذِي بِهِ يَعْقِلُ وَ يَفْقَهُ وَ يَفْهَمُ وَ هُوَ أَمِيرُ بَدَنِهِ الَّذِي لَا تَرِدُ الْجَوَارِحُ وَ لَا تَصْدُرُ إِلَّا عَنْ رَأْيِهِ وَ أَمْرِهِ وَ مِنْهَا عَيْنَاهُ اللَّتَانِ يُبْصِرُ بِهِمَا وَ أُذُنَاهُ اللَّتَانِ يَسْمَعُ بِهِمَا وَ يَدَاهُ اللَّتَانِ يُبْطِشُ بِهِمَا وَ رِجْلَاهُ اللَّتَانِ يَمْشِي بِهِمَا وَ فَرْجُهُ الَّذِي الْبَاهُ مِنْ قَبِيلِهِ وَ لِسَانُهُ الَّذِي يَنْطِقُ بِهِ وَ رَأْسُهُ الَّذِي فِيهِ وَجْهُهُ فَلَيْسَ مِنْ هَذِهِ جَارِحَةٌ إِلَّا وَ قَدْ وُكِّلَتْ مِنَ الْإِيمَانِ بِغَيْرِ مَا وُكِّلَتْ بِهِ أُخْتُهَا بِفَرْضٍ مِنَ اللهِ تَبَارَكَ اسْمُهُ يَنْطِقُ بِهِ الْكِتَابُ لَهَا وَ يَشْهَدُ بِهِ عَلَيْهَا فَفَرَضَ عَلَى الْقَلْبِ غَيْرَ مَا فَرَضَ عَلَى السَّمْعِ وَ فَرَضَ عَلَى السَّمْعِ غَيْرَ مَا فَرَضَ عَلَى الْعَيْنَيْنِ وَ فَرَضَ عَلَى الْعَيْنَيْنِ غَيْرَ مَا فَرَضَ عَلَى اللِّسَانِ وَ فَرَضَ عَلَى اللِّسَانِ غَيْرَ مَا فَرَضَ عَلَى الْيَدَيْنِ وَ فَرَضَ عَلَى الْيَدَيْنِ غَيْرَ مَا فَرَضَ عَلَى الرِّجْلَيْنِ وَ فَرَضَ عَلَى الرِّجْلَيْنِ غَيْرَ مَا فَرَضَ عَلَى الْفَرْجِ وَ فَرَضَ عَلَى الْفَرْجِ غَيْرَ مَا فَرَضَ عَلَى الْوَجْهِ فَأَمَّا مَا فَرَضَ عَلَى الْقَلْبِ مِنَ الْإِيمَانِ فَالْإِقْرَارُ وَ الْمَعْرِفَةُ وَ الْعَقْدُ وَ الرِّضَا وَ التَّسْلِيمُ

بِأَنْ لَا إِلَهَ إِلا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهاً وَاحِداً لَمْ يَتخِذْ صَاحِبَةً وَ لَا وَلَداً وَ أَن مُحَمداً عَبْدُهُ وَ رَسُولُهُ ص وَ الْإِقْرَارُ بِمَا جَاءَ مِنْ عِنْدِ اللهِ مِنْ نَبِي أَوْ كِتَابٍ فَذَلِكَ مَا فَرَضَ اللهُ عَلَى الْقَلْبِ مِنَ الْإِقْرَارِ وَ الْمَعْرِفَةِ وَ هُوَ عَمَلُهُ وَ هُوَ قَوْلُ اللهِ

عَز وَ جَل إِلا مَنْ أُكْرِهَ وَ قَلْبُهُ مُطْمَئِن بِالْإِيمَانِ وَ لكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْراً وَ قَالَ أَلا بِذِكْرِ اللهِ تَطْمَئِن الْقُلُوبُ وَ قَالَ الذِينَ آمَنُوا بِأَفْوَاهِهِمْ وَ لَمْ تُؤْمِنْ قُلُوبُهُمْ وَ قَالَ إِنْ تُبْدُوا ما فِي أَنفُسِكُمْ أَوْ تَخْفُوهُ يُحاسِبْكُمْ بِهِ اللهُ فَيَغْفِرُ لِمَنْ يَشاءُ وَ يُعَذبُ مَنْ يَشاءُ فَذَلِكَ مَا فَرَضَ اللهُ عَز وَ جَل عَلَى الْقَلْبِ مِنَ الْإِقْرَارِ وَ الْمَعْرِفَةِ وَ هُوَ عَمَلُهُ وَ هُوَ رَأْسُ الْإِيمَانِ وَ فَرَضَ اللهُ عَلَى اللسَانِ الْقَوْلَ وَ التعْبِيرَ عَنِ الْقَلْبِ بِمَا عَقَدَ عَلَيْهِ وَ أَقَربِهِ قَالَ اللهُ تَبَارَكَ وَ تَعَالَى وَ قُولُوا لِلناسِ حُسْناً وَ قَالَ وَ قُولُوا آمَنا بِالذِي أُنزِلَ إِلَيْنا وَ أُنزِلَ إِلَيْكُمْ وَ إِلهُنا وَ إِلهُكُمْ واحِد وَ نَحْنُ لَهُ مُسْلِمُونَ فَهَذَا مَا فَرَضَ اللهُ عَلَى اللسَانِ وَ هُوَ عَمَلُهُ وَ فَرَضَ عَلَى السمْعِ أَنْ يَتَنزَهَ عَنِ الِاسْتِمَاعِ إِلَى مَا حَرمَ اللهُ وَ أَنْ يُعْرِضَ عَما لَا يَحِل لَهُ مِما نَهَى اللهُ عَز وَ جَل عَنْهُ وَ الْإِصْغَاءِ إِلَى مَا أَسْخَطَ اللهَ عَز وَ جَل فَقَالَ فِي ذَلِكَ وَ قَدْ نَزلَ عَلَيْكُمْ فِي الْكِتابِ أَنْ إِذا سَمِعْتُمْ آياتِ اللهِ يُكْفَرُ بِها وَ يُسْتَهْزَأُ بِها فَلا تَقْعُدُوا مَعَهُمْ حَتى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ثُم اسْتَثْنَى اللهُ عَز وَ جَل مَوْضِعَ النسْيَانِ فَقَالَ وَ إِما يُنسِيَنكَ الشيْطانُ فَلا تَقْعُدْ بَعْدَ الذكْرى مَعَ الْقَوْمِ الظالِمِينَ وَ قَالَ فَبَشرْ عِبادِ الذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتبِعُونَ أَحْسَنَهُ أُولئِكَ الذِينَ هَداهُمُ اللهُ وَ أُولئِكَ هُمْ أُولُوا الْأَلْبابِ وَ قَالَ عَز وَ جَل قَدْ أَفْلَحَ الْمُؤْمِنُونَ الذِينَ هُمْ فِي صَلاتِهِمْ خاشِعُونَ وَ الذِينَ هُمْ عَنِ اللغْوِ مُعْرِضُونَ وَ الذِينَ هُمْ لِلزكاةِ فاعِلُونَ وَ قَالَ وَ إِذا سَمِعُوا اللغْوَ أَعْرَضُوا عَنْهُ وَ قالُوا لَنا أَعْمالُنا وَ لَكُمْ أَعْمالُكُمْ وَ قَالَ وَ إِذا مَروا بِاللغْوِ مَروا كِراماً فَهَذَا مَا فَرَضَ اللهُ عَلَى السمْعِ مِنَ الْإِيمَانِ أَنْ لَا يُصْغِيَ إِلَى مَا لَا يَحِل لَهُ وَ هُوَ عَمَلُهُ وَ هُوَ مِنَ الْإِيمَانِ وَ فَرَضَ عَلَى الْبَصَرِ أَنْ لَا يَنْظُرَ إِلَى مَا حَرمَ

to the fact that no one deserves to be worshipped except Allah Who is One and has no partner. He is the One and only. He has not taken any companion and children. That Muhammad is His servant and messenger, he and his family being recipients of Divine supreme covenant, and to affirm that whatever he has brought is from Allah, be it about a prophet or a book. That is what Allah has made obligatory for the heart; the task of affirmation and recognition, which is its deed. This is stated in the words of Allah, the Most Majestic, the Most Holy, ". . . but his heart is confident about his faith. However, those whose breasts have become open to disbelief will be subject to the wrath of Allah and will suffer a great torment." (16:106)

'Allah has said, ". . . Remembrance (speaking) of Allah certainly brings comfort to all hearts." (13:28)

'Allah has said, ". . . They only say that they believe but, in fact, they have no faith in their hearts. . . ." (5:41)

'Allah has said, "Allah will call you to account for all that you may reveal from your souls and all that you may conceal. Allah will forgive or punish whoever He wants. . . ." (2:284)

'These are what Allah, the Most Majestic, the Most Holy, has made obligatory on the hearts of affirmation and recognition, and these are its deeds and this is the head of the belief.

'On the tongue Allah has made it obligatory to speak and express what the heart has established and has confirmed as Allah, the Most Blessed, the Most High, has said, " . . . that they should speak righteous words to people . . ." (2:83)

'Allah has said, "Tell them, we believe in Allah and in what is revealed to us and to you. Our Lord and your Lord are one. We have submitted ourselves to His will." (29:46)

'This is what Allah has made obligatory for the tongue and this is its deed. He has made it obligatory for the ears to keep it clean from what is unlawful to listen to, and to keep away from things that Allah, the Most Majestic, the Most Holy, has prohibited to listen to attentively; it angers Allah, the Most Majestic, the Most Holy. And in this regard He has said, "Allah has told you (believers) in the Book that when you hear people disbelieving and mocking Allah's revelations, do not sit with them unless they change the subject . . ." (4:140)

'Allah, the Most Majestic, the Most Holy, then has made an exception for the case of forgetfulness, 'If Satan causes you to forget this, do not sit with the unjust people when you recall." (6:68)

'Allah has also said, "(Muhammad), give the glad news to those of My servants who listen to the words and follow only the best ones. Tell them that they are those whom Allah has guided. They are the people of understanding." (39:18)

'Allah, the Most Majestic, the Most Holy, has said, "Triumphant indeed are the believers, (23:1) who are submissive to Allah in their prayers, (23:2) who avoid impious talks (23:3) and pay *al-Zakat* (charity)." (23:4)

'Allah has said, "When they hear impious words, they ignore them, saying, 'We shall be responsible for our deeds and you will be responsible for yours. . . .'" (28:55)

'Allah has said, ". . . when they come across something impious, they pass it by nobly." (25:72)

'This is what Allah has made obligatory for the ears in relation to belief; that they must not listen to what is unlawful to listen to, and such matters are of its deeds, which is of belief. He has made it obligatory for the eyes not to look at things He has made unlawful to look at and to stay away from what Allah has

prohibited of the things that are not lawful for them. Such things are of their deeds and of belief.

‘Allah, the Most Blessed, the Most High, has said, “(Muhammad), tell the believing men to cast down their eyes and guard their carnal desires.” (24:30)

‘Allah has prohibited looking at the privacy of one’s brother and to keep one’s privacy protected from the onlookers. Allah has said, “. . .Tell the believing woman to cast down their eyes, guard their chastity (private parts).” (24:31)

‘They must find protection against being looked upon and keep away from looking at their sisters (private parts). The Imam said that everywhere in the Holy Quran where protection of private parts is mentioned it is a reference to fornication except this verse which is a reference to looking.

‘Allah has spoken about the obligations of the heart, tongue, ears and eyes in another verse also: “You did not (think to) hide your deeds from your ears, eyes and skin and you felt that Allah would not know all that you had been doing.” (41:22)

‘*Skin* is reference to private parts and thighs. Allah has said, “Do not follow what you do not know; the ears, eyes, and hearts will all be held responsible for their deeds.” (17:36)

‘This is what Allah has made obligatory for the eyes; to cast down away from what Allah, the Most Majestic, the Most Holy, has prohibited. This is their deed and it is of belief. Allah has made it obligatory for the hands not to move to what He has prohibited, instead move to what Allah, the Most Majestic, the Most Holy, has commanded to move to such as charity, good relation with relatives and striving for the cause of Allah and cleansing for prayer.

‘Allah has said, “Believers, when you are about to pray, wash your face and your hands along with the elbows and wipe your head and your feet to the ankles. . . .” (5:6)

‘Allah has said, “If you encounter the unbelievers in a battle, strike-off their heads. Take them as captives when they are defeated. Then you may set them free as a favor to them, with or without a ransom, when the battle is over. . . .” (47:4)

‘This is what Allah has made obligatory for the hands; striking is their task. Allah has made it obligatory for the legs not to walk to what is made unlawful and in disobedience to Allah. He has made it obligatory for them to walk to what makes Allah, the Most Majestic, the Most Holy, happy. Allah has said, “Do not walk proudly on the earth; your feet cannot tear apart the earth nor are you as tall as the mountains.” (17:37) “Do not walk around inflated with pride; be moderate in your walking and your talking. The most unpleasant sound is the braying of donkeys.” (31:19)

‘About the testifying of the hands and legs against their ownselves and their master for their disregard of the commands of Allah, the Most Majestic, the Most Holy, and the obligation upon them, Allah has said: “. . . this Day, We seal their mouths and their hands will speak to Us and their feet will testify to what they had achieved.” (36:65)

‘This also is what Allah has made obligatory for the hands and the legs and this is their deed and it is of belief. Allah has made it obligatory for the face to prostrate before Him in the days and nights in the times of the prayers. Allah has said, “Believers, worship your Lord, bow down and prostrate yourselves before Him and do virtuous deeds so that perhaps you will have everlasting happiness.” (22:77)

‘This is an obligation that involves the face, hands and legs. In another passage He has said, ‘All the parts of the body to be

اللهُ عَلَيْهِ وَ أَنْ يُعْرِضَ عَما نَهى اللهُ عَنْهُ مِما لا يَحِل لَهُ وَ هُوَ عَمَلُهُ وَ هُوَ مِنَ الْإِيمانِ فَقالَ تَبارَكَ وَ تَعالى قُلْ لِلْمُؤْمِنِينَ يَغُضوا مِنْ أَبصارِهِمْ وَ يَحْفَظُوا فُرُوجَهُمْ فَنَهاهُمْ أَنْ يَنْظُرُوا إِلى عَوْراتِهِمْ وَ أَنْ يَنْظُرَ الْمَرْءُ إِلى فَرْجِ أُخْتِهِ وَ يَحْفَظَ فَرْجَهُ أَنْ يَنْظُرَ إِلَيْهِ وَ قالَ وَ قُلْ لِلْمُؤْمِناتِ يَغْضُضْنَ مِنْ أَبصارِهِن وَ يَحْفَظْنَ فُرُوجَهُن مِنْ أَنْ تَنْظُرَ إِحْداهُن إِلى فَرْجِ أُخْتِها وَ تَحْفَظَ فَرْجَها مِنْ أَنْ يَنْظُرَ إِلَيْها وَ قالَ كُل شَيْءٍ فِي الْقُرْآنِ مِنْ حِفْظِ الْفَرْجِ فَهُوَ مِنَ الزِنا إِلا هَذِهِ الْآيَةَ فَإِنَها مِنَ النظَرِ ثُم نَظَمَ ما فَرَضَ عَلَى الْقَلْبِ وَ اللسانِ وَ السمْعِ وَ الْبَصَرِ فِي آيَةٍ أُخْرَى فَقالَ وَ ما كُنْتُمْ تَسْتَتِرُونَ أَنْ يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَ لا أَبصارُكُمْ وَ لا جُلُودُكُمْ يَعْنِي بِالْجُلُودِ الْفُرُوجَ وَ الْأَفْخاذَ وَ قالَ وَ لا تَقْفُ ما لَيْسَ لَكَ بِهِ عِلْمٌ إِن السمْعَ وَ الْبَصَرَ وَ الْفُؤادَ كُل أُولئِكَ كانَ عَنْهُ مَسْؤُلًا فَهذا ما فَرَضَ اللهُ عَلَى الْعَيْنَيْنِ مِنْ غَض الْبَصَرِ عَما حَرمَ اللهُ عَز وَ جَل وَ هُوَ عَمَلُهُما وَ هُوَ مِنَ الْإِيمانِ وَ فَرَضَ اللهُ عَلَى الْيَدَيْنِ أَنْ لا يَبْطِشَ بِهِما إِلى ما حَرمَ اللهُ وَ أَنْ يَبْطِشَ بِهِما إِلى ما أَمَرَ اللهُ عَز وَ جَل وَ فَرَضَ عَلَيْهِما مِنَ الصدَقَةِ وَ صِلَةِ الرحِمِ وَ الْجِهادِ فِي سَبِيلِ اللهِ وَ الطهُورِ لِلصلاةِ فَقالَ يا أَيهَا الذِينَ آمَنُوا إِذا قُمْتُمْ إِلَى الصلاةِ فَاغْسِلُوا وُجُوهَكُمْ وَ أَيدِيَكُمْ إِلَى الْمَرافِقِ وَ امْسَحُوا بِرُؤُسِكُمْ وَ أَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَ قالَ فَإِذا لَقِيتُمُ الذِينَ كَفَرُوا فَضَرْبَ الرقابِ حَتى إِذا أَثْخَنْتُمُوهُمْ فَشُدوا الْوَثاقَ فَإِما مَنا بَعْدُ وَ إِما فِداءً حَتى تَضَعَ الْحَرْبُ أَوْزارَها فَهذا ما فَرَضَ اللهُ عَلَى الْيَدَيْنِ لِأَن الضرْبَ مِنْ عِلاجِهِما وَ فَرَضَ عَلَى الرجْلَيْنِ أَنْ لا يَمْشِيَ بِهِما إِلى شَيْءٍ مِنْ مَعاصِي اللهِ وَ فَرَضَ عَلَيْهِما الْمَشْيَ إِلى ما يُرْضِي اللهَ عَز وَ جَل فَقالَ وَ لا تَمْشِ فِي الْأَرْضِ مَرَحاً إِنكَ لَنْ تَخْرِقَ الْأَرْضَ وَ لَنْ تَبْلُغَ الْجِبالَ طُولًا وَ قالَ وَ اقْصِدْ فِي مَشْيِكَ وَ اغْضُضْ مِنْ صَوْتِكَ إِن أَنكَرَ الْأَصْواتِ لَصَوْتُ الْحَمِيرِ وَ قالَ فِيما شَهِدَتِ الْأَيدِي وَ الْأَرْجُلُ عَلَى أَنفُسِهِما وَ عَلَى أَرْبابِهِما مِنْ تَضْيِيعِهِما لِما أَمَرَ اللهُ عَز وَ جَل بِهِ وَ فَرَضَهُ عَلَيْهِما الْيَوْمَ نَخْتِمُ عَلَى أَفْواهِهِمْ وَ تُكَلمُنا أَيدِيهِمْ وَ تَشْهَدُ أَرْجُلُهُمْ بِما كانُوا يَكْسِبُونَ فَهذا أَيضاً مِما فَرَضَ اللهُ عَلَى الْيَدَيْنِ وَ عَلَى الرجْلَيْنِ وَ هُوَ عَمَلُهُما وَ هُوَ مِنَ الْإِيمانِ وَ فَرَضَ عَلَى الْوَجْهِ السجُودَ لَهُ بِاللَيْلِ وَ النهارِ فِي مَواقِيتِ الصلاةِ فَقالَ يا أَيهَا الذِينَ آمَنُوا ارْكَعُوا وَ اسْجُدُوا وَ اعْبُدُوا رَبكُمْ وَ افْعَلُوا الْخَيْرَ لَعَلكُمْ تُفْلِحُونَ فَهذِهِ فَرِيضَةٌ جامِعَةٌ عَلَى الْوَجْهِ وَ الْيَدَيْنِ وَ الرجْلَيْنِ وَ قالَ فِي مَوْضِعٍ آخَرَ وَ أَن الْمَساجِدَ

لِلهِ فَلا تَدْعُوا مَعَ اللهِ أَحَداً وَ قَالَ فِيمَا فَرَضَ عَلَى الْجَوَارِحِ مِنَ الطُّهُورِ وَ الصلَاةِ بِهَا وَ ذَلِكَ أَن اللهَ عَز وَ جَل لَما صَرَفَ نَبِيهُ ص إِلَى الْكَعْبَةِ عَنِ الْبَيتِ الْمُقَدسِ فَأَنزَلَ اللهُ عَز وَ جَل وَ ما كانَ اللهُ لِيُضِيعَ إِيمانَكُمْ إِن اللهَ بِالناسِ لَرَؤُف رَحِيم فَسَمى الصلَاةَ إِيمَاناً فَمَنْ لَقِيَ اللهَ عَز وَ جَل حَافِظاً لِجَوَارِحِهِ مُوفِياً كُل جَارِحَةٍ مِنْ جَوَارِحِهِ مَا فَرَضَ اللهُ عَز وَ جَل عَلَيْهَا لَقِيَ اللهَ عَز وَ جَل مُسْتَكْمِلًا لِإِيمَانِهِ وَ هُوَ مِنْ أَهْلِ الْجَنةِ وَ مَنْ خَانَ فِي شَيْءٍ مِنْهَا أَوْ تَعدى مَا أَمَرَ اللهُ عَز وَ جَل فِيهَا لَقِيَ اللهَ عَز وَ جَل نَاقِصَ الْإِيمَانِ قُلْتُ قَدْ فَهِمْتُ نُقْصَانَ الْإِيمَانِ وَ تَمَامَهُ فَمِنْ أَينَ جَاءَتْ زِيَادَتُهُ فَقَالَ قَوْلُ اللهِ عَز وَ جَل وَ إِذا ما أُنزِلَتْ

سُورَةٌ فَمِنْهُمْ مَنْ يَقُولُ أَيكُمْ زَادَتْهُ هذِهِ إِيماناً فَأَما الذِينَ آمَنُوا فَزَادَتْهُمْ إِيماناً وَ هُمْ يَسْتَبْشِرُونَ وَ أَما الذِينَ فِي قُلُوبِهِمْ مَرَض فَزَادَتْهُمْ رِجْساً إِلَى رِجْسِهِمْ وَ قَالَ نَحْنُ نَقُص عَلَيْكَ نَبَأَهُمْ بِالْحَق إِنهُمْ فِتْيَةٌ آمَنُوا بِرَبِهِمْ وَ زِدْنَاهُمْ هُدى وَ لَوْ كَانَ كُلُهُ وَاحِداً لَا زِيَادَةَ فِيهِ وَ لَا نُقْصَانَ لَمْ يَكُنْ لِأَحَدٍ مِنْهُمْ فَضْلٌ عَلَى الْآخَرِ وَ لَاسْتَوَتِ النعَمُ فِيهِ وَ لَاسْتَوَى الناسُ وَ بَطَلَ التفْضِيلُ وَ لَكِنْ بِتَمَامِ الْإِيمَانِ دَخَلَ الْمُؤْمِنُونَ الْجَنةَ وَ بِالزِيَادَةِ فِي الْإِيمَانِ تَفَاضَلَ الْمُؤْمِنُونَ بِالدرَجَاتِ عِنْدَ اللهِ وَ بِالنقْصَانِ دَخَلَ الْمُفَرطُونَ النارَ

placed on the ground during prostration belong to Allah. Do not prostrate before anyone other than Him. . . .” (72:18) It was in regards to the obligations upon the parts of the body in the form of purification for prayer that Allah, the Most Majestic, the Most Holy, made His prophet to change facing the Holy House in Palestine to facing al-Ka’ba. Allah, the Most Majestic, the Most Holy, revealed this: “Allah did not want to make your previous belief (prayers) worthless; Allah is Compassionate and All-Merciful to people.” (2:143) He has called prayer ‘Belief.’ Therefore, whoever meets Allah, the Most Majestic, the Most Holy, perfecting his belief is of the people of paradise. Whoever cheats in any of the obligations or violates the commands of Allah, the Most Majestic, the Most Holy, will meet Allah, the Most Majestic, the Most Holy, with a defective belief.’

“I then asked the Imam, ‘I now understand perfect and defective belief. Where does the increase in belief come from?’ The Imam said, ‘Consider the words of Allah, the Most Majestic, the Most Holy, “When a Chapter (of the Quran) is revealed, certain people ask others, ‘Whose belief among you people has received strength from this (revelation)?’ It (the revelation) certainly strengthens the belief of the believers and they consider it to be glad news. (9:124) But to those whose hearts are sick, it adds more filth to their hearts and they die as unbelievers.” (9:125) Allah has said, “. . .We tell you this story for a genuine purpose. They were young people who believed in their Lord and We gave them further guidance.” (18:13)

‘Had belief been the same and without any difference in defects and in perfections no one of them would have had any distinction over the others and the favors would have been equal to all. People had been all equal and excellence would become void. However, with perfection in belief believers enter paradise. By increase in belief the believers excel in degrees before Allah and for the defect in belief the extremists go in fire.’”

٢- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ أَبِيهِ وَ مُحَمدُ بْنُ يَحْيى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى جَمِيعاً عَنِ الْبَرْقِي عَنِ النضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيى بْنِ عِمْرَانَ الْحَلَبِي عَنْ عُبَيْدِ اللهِ بْنِ [الْحَسَنِ عَنِ الْحَسَنِ بْنِ] هَارُونَ قَالَ قَالَ لِي أَبُو عَبْدِ اللهِ ع إِن السمْعَ وَ الْبَصَرَ وَ الْفُؤَادَ كُل أُولَئِكَ كَانَ عَنْهُ مَسْؤُلًا قَالَ يُسْأَلُ السمْعُ عَما سَمِعَ وَ الْبَصَرُ عَما نَظَرَ إِلَيْهِ وَ الْفُؤَادُ عَما عَقَدَ عَلَيْهِ

H 1510, CH 15, h 2

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father. And Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa all have narrated from al-Barqi from al-Nadr ibn Suwayd from Yahya ibn ‘Imran al-Halabi from ‘Ubayd Allah ibn al-Hassan from al-Hassan ibn Harun who has said the following:

“Once abu ‘Abd Allah, recipient of divine supreme covenant, said to me, ‘It is of certainty that the ears, eyes and heart will all be questioned.’(17:36) He said, ‘The ears will be questioned about what they have heard, the eyes will be questioned about what they have looked upon and the heart will be questioned about what it has established as belief.’”

٣- أَبُو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ عَبْدِ الْجَبارِ عَنْ صَفْوَانَ أَوْ غَيْرِهِ عَنِ الْعَلَاءِ عَنْ مُحَمدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سَأَلْتُهُ عَنِ الْإِيمَانِ فَقَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلَا اللهُ وَ أَن مُحَمداً رَسُولُ اللهِ وَ الْإِقْرَارُ بِمَا جَاءَ مِنْ عِنْدِ اللهِ وَ مَا اسْتَقَر فِي الْقُلُوبِ مِنَ التصْدِيقِ بِذَلِكَ قَالَ قُلْتُ الشهَادَةُ أَ لَيْسَتْ عَمَلًا قَالَ بَلَى قُلْتُ الْعَمَلُ مِنَ الْإِيمَانِ قَالَ نَعَمْ الْإِيمَانُ لَا يَكُونُ إِلَا بِعَمَلٍ وَ الْعَمَلُ مِنْهُ وَ لَا يَثْبُتُ الْإِيمَانُ إِلَا بِعَمَلٍ

H 1511, CH 15, h 3

Abu Ali al-Ash’ari has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan or one other than him from al-‘Ala’ from Muhammad ibn Muslim who has said the following:

“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, about belief. He said, ‘It is to testify that no one deserves to be worshipped except Allah, Muhammad, recipient of divine supreme covenant, is the Messenger of Allah and to affirm that whatever he (Muhammad) brought is from Allah. That which is established in the hearts through acknowledgement of such facts is belief.’ I then asked, ‘Is it not that the testimony is a deed?’ He said, ‘Yes, it is a deed.’ I then asked, ‘Is the deed of belief?’ He said, ‘Yes, belief does not shape up without deed. The deed is from belief and belief cannot stand firmly without deed.’”

H 1512, CH 15, h 4
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ‘Uthman ibn ‘Isa from ‘Abd Allah ibn Muskan from certain individuals of his people who has said the following:
“I asked abu ‘Abd Allah, recipient of divine supreme covenant, ‘What is Islam?’ He said, ‘It is the name of the religion of Allah. It was the religion of Allah before you were as you are now and after you it will be there. Whoever professes the religion of Allah, is a Muslim. Whoever does what Allah, the Most Majestic, the Most Holy, has commanded, is a believer.’”

٤- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قُلْتُ لَهُ مَا الْإِسْلَامُ فَقَالَ دِينُ اللهِ اسْمُهُ الْإِسْلَامُ وَ هُوَ دِينُ اللهِ قَبْلَ أَنْ تَكُونُوا حَيْثُ كُنْتُمْ وَ بَعْدَ أَنْ تَكُونُوا فَمَنْ أَقَرَ بِدِينِ اللهِ فَهُوَ مُسْلِم وَ مَنْ عَمِلَ بِمَا أَمَرَ اللهُ عَز وَ جَل بِهِ فَهُوَ مُؤْمِن

H 1513, CH 15, h 5
From him from his father from al-Nadr ibn Suwayd from Yahya ibn ‘Imran al-Halabi from Ayyub ibn al-Hurr from abu Basir who has said the following:
“I was in the presence of abu Ja’far, recipient of divine supreme covenant, when Salam said, ‘Khaythamah ibn abu Khaythamah narrates to us from you that you were asked about Islam and you said, ‘Islam is this: Whoever faces our Qibla (direction of Makka), testifies to our testiment of belief, practices our practice, is a friend of our friend and an enemy of our enemies, he is a Muslim.’ The Imam said, ‘Khaythamah has told the truth.’ I then said, ‘He had asked you about belief and you said, ‘It is belief in Allah, to acknowledge the book of Allah and not to disobey Allah.’ He said, ‘Khaythamah has told the truth.’”

٥- عَنْهُ عَنْ أَبِيهِ عَنِ النضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِي عَنْ أَيوبَ بْنِ الْحُر عَنْ أَبِي بَصِيرٍ قَالَ كُنتُ عِنْدَ أَبِي جَعْفَرٍ ع فَقَالَ لَهُ سَلَامٍ إِن خَيْثَمَةَ ابْنَ أَبِي خَيْثَمَةَ يُحَدثُنَا عَنْكَ أَنهُ سَأَلَكَ عَنِ الْإِسْلَامِ فَقُلْتَ لَهُ إِن الْإِسْلَامَ مَن اسْتَقْبَلَ قِبْلَتَنَا وَ شَهِدَ شَهَادَتَنَا وَ نَسَكَ نُسُكَنَا وَ وَالَى وَلِيَنَا وَ عَادَى عَدُوَنَا فَهُوَ مُسْلِم فَقَالَ صَدَقَ خَيْثَمَةُ قُلْتُ وَ سَأَلَكَ عَنِ الْإِيمَانِ فَقُلْتَ الْإِيمَانُ بِاللهِ وَ التصْدِيقُ بِكِتَابِ اللهِ وَ أَنْ لَا يُعْصَى اللهُ فَقَالَ صَدَقَ خَيْثَمَةُ

H 1514, CH 15, h 6
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn abu ‘Umayr from Jamil ibn Darraj who has said the following:
“I asked abu ‘Abd Allah, recipient of divine supreme covenant, about belief. He said, ‘It is to testify that no one deserves to be worshipped except Allah and that Muhammad, recipient of divine supreme covenant, is the Messenger of Allah.’ I asked, ‘Is it not a deed?’ He said, ‘Yes, it is a deed.’ I then asked, ‘Is deed of belief?’ He said, ‘One’s belief does not take any root without deed and deed is from belief.’”

٦- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَاجٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنِ الْإِيمَانِ فَقَالَ شَهَادَةُ أَنْ لَا إِلَهَ إِلا اللهُ وَ أَن مُحَمداً رَسُولُ اللهِ قَالَ قُلْتُ أَ لَيْسَ هَذَا عَمَلٌ قَالَ بَلَى قُلْتُ فَالْعَمَلُ مِنَ الْإِيمَانِ قَالَ لَا يَثْبُتُ لَهُ الْإِيمَانُ إِلا بِالْعَمَلِ وَ الْعَمَلُ مِنْهُ

H 1515, CH 15, h 7
Certain individuals of our people have narrated from Ali ibn ‘Abbas from Ali ibn Maysir from Hammad ibn al-Nusaybi who has said the following:
“A man asked the scholar, recipient of divine supreme covenant, ‘O scholar, tell me which deed is more virtuous before Allah?’ He said, ‘It is the deed without which Allah does not accept any deed.’ He asked, ‘What is such thing?’ He said, ‘It is belief in Allah (besides Whom no one deserves to be worshipped). It (belief) is the highest in degree among the deeds, the most valuable among them (in virtue) and the topmost among them in reward.’ The man then said, ‘Please, tell me then about belief. Is it deeds or it is words without deeds?’
“The Imam said, ‘All of belief is deeds and parts of such deeds are words. Allah has made it obligatory as is explained in His book. Its light is clear, its evidence well established. The (Holy) book testifies to it for one, and calls one thereto.’ I (the narrator) then asked, ‘Explain it to me so I may understand.’ He (the Imam) said, ‘Belief is of degrees, conditions, levels and stages. Of belief there is that which is perfect and complete in perfection. Of belief there is that which is defective and the defect is clear. Of belief there is that which is heavier on the perfection side.’ The man then asked, ‘Does belief become perfect, decrease and increase?’ He said, ‘Yes, it does.’ The man then asked, ‘How does it happen?’ He said, ‘It is because Allah, the Most Blessed, the Most High, has written belief for each part of the body of the children of Adam and has divided and distributed it among them. There is no part of the parts but

٧- بَعْضُ أَصْحَابِنَا عَنْ عَلِي بْنِ الْعَبَاسِ عَنْ عَلِي بْنِ مَيسِرٍ عَنْ حَمادِ بْنِ عَمْرٍو النصِيبِي قَالَ سَأَلَ رَجُلٌ الْعَالِمَ ع فَقَالَ أَيهَا الْعَالِمُ أَخْبِرْنِي أَيُ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللهِ قَالَ مَا لَا يُقْبَلُ عَمَلٌ إِلا بِهِ فَقَالَ وَ مَا ذَلِكَ قَالَ الْإِيمَانُ بِاللهِ الذِي هُوَ أَعْلَى الْأَعْمَالِ دَرَجَةً وَ أَسْنَاهَا حَظّاً وَ أَشْرَفُهَا مَنْزِلَةً قُلْتُ أَخْبِرْنِي عَنِ الْإِيمَانِ أَ قَوْلٌ وَ عَمَلٌ أَمْ قَوْلٌ بِلَا عَمَلٍ قَالَ الْإِيمَانُ عَمَلٌ كُلُهُ وَ الْقَوْلُ بَعْضُ ذَلِكَ الْعَمَلِ بِفَرْضٍ مِنَ اللهِ بَينَهُ فِي كِتَابِهِ وَاضِحٍ نُورُهُ ثَابِتَةٍ حُجَتُهُ يَشْهَدُ بِهِ الْكِتَابُ وَ يَدْعُو إِلَيْهِ قُلْتُ صِفْ لِي ذَلِكَ حَتى أَفْهَمَهُ فَقَالَ إِن الْإِيمَانَ حَالَات وَ دَرَجَات وَ طَبَقَات وَ مَنَازِلُ فَمِنْهُ التام الْمُنْتَهى تَمَامُهُ وَ مِنْهُ النافِصُ الْمُنْتَهى نُقْصَانُهُ وَ مِنْهُ الزائِدُ الراجِحُ زِيَادَتُهُ قُلْتُ وَ إِن الْإِيمَانَ لَيَتِم وَ يَزِيدُ وَ يَنْقُصُ قَالَ نَعَمْ قُلْتُ وَ كَيفَ ذَلِكَ قَالَ إِن اللهَ تَبَارَكَ وَ تَعَالَى فَرَضَ الْإِيمَانَ عَلَى جَوَارِحِ بَنِي آدَمَ وَ قَسمَهُ عَلَيْهَا وَ فَرقَهُ عَلَيْهَا فَلَيْسَ مِنْ جَوَارِحِهِمْ جَارِحَةٌ

إلا وَ هِيَ مُوَكلَةٌ مِنَ الْإِيمَانِ بِغَيْرِ مَا وُكلَتْ بِهِ أُخْتَهَا فَمِنْهَا قَلْبُهُ الذِي بِهِ يَعْقِلُ وَ يَفْقَهُ وَ يَفْهَمُ وَ هُوَ أَمِيرُ بَدَنِهِ الذِي لَا تُورَدُ الْجَوَارِحُ وَ لَا تَصْدُرُ إِلا عَنْ رَأْيِهِ وَ أَمْرِهِ وَ مِنْهَا يَدَاهُ اللَّتَانِ يَبْطِشُ بِهِمَا وَ رِجْلَاهُ اللَّتَانِ يَمْشِي بِهِمَا وَ فَرْجُهُ الذِي الْبَاهُ مِنْ قِبَلِهِ وَ لِسَانُهُ الذِي يَنْطِقُ بِهِ الْكِتَابُ وَ يَشْهَدُ بِهِ عَلَيْهَا وَ عَيْنَاهُ اللَّتَانِ يُبْصِرُ بِهِمَا وَ أُذُنَاهُ اللَّتَانِ يَسْمَعُ بِهِمَا وَ فَرَضَ عَلَى الْقَلْبِ غَيْرَ مَا فَرَضَ عَلَى اللِسَانِ وَ فَرَضَ عَلَى اللِسَانِ غَيْرَ مَا فَرَضَ عَلَى الْعَيْنَيْنِ وَ فَرَضَ عَلَى الْعَيْنَيْنِ غَيْرَ مَا فَرَضَ عَلَى السَمْعِ وَ فَرَضَ عَلَى السَمْعِ غَيْرَ مَا فَرَضَ عَلَى الْيَدَيْنِ وَ فَرَضَ عَلَى الْيَدَيْنِ غَيْرَ مَا فَرَضَ عَلَى الرِجْلَيْنِ وَ فَرَضَ عَلَى الرِجْلَيْنِ غَيْرَ مَا فَرَضَ عَلَى الْفَرْجِ وَ فَرَضَ عَلَى الْفَرْجِ غَيْرَ مَا فَرَضَ عَلَى الْوَجْهِ فَأَمَا مَا فَرَضَ عَلَى الْقَلْبِ مِنَ الْإِيمَانِ فَالْإِقْرَارُ وَ الْمَعْرِفَةُ وَ التَصْدِيقُ

وَ التَسْلِيمُ وَ الْعَقْدُ وَ الرِضَا بِأَنْ لَا إِلَهَ إِلا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ أَحَداً صَمَداً لَمْ يَتخِذْ صَاحِبَةً وَ لَا وَلَداً وَ أَن مُحَمداً ص عَبْدُهُ وَ رَسُولُهُ

that has a guard of belief that is different from such guard as is assigned to other parts. Of such part is one's heart with which one understands and rationalizes to comprehend, and he is the commander of one's body. It oversees the body and without its opinion no part moves to act. Of the parts of the body are one's hands with which one works, one's legs with which one walks, one's sexual organs from which come carnal desires, one's tongue with which one speaks of the book and testfies thereby, one's eyes with which one sees and one's ears with which one listens.

'For each of these parts a different obligation is written. The obligation of the heart is different from the obligation of the tongue. What is made obligatory for the tongue is different from the obligation of the eyes and what is made obligatory for the eyes is different from what is made obligatory for the ears. What is made obligatory for the ears is different from what is made obligatory for the hands and what is made obligatory for the hands is different from what is made obligatory for the legs. The obligation of the legs is different from the obligations of the sexual organs. What is obligatory for the sexual organs is different from the obligation of the face.

'What is made obligatory for the heart of belief is affirmation, recognition and formation of belief, consent and submission to the fact that no one deserves to be worshipped except Allah Who is One and has no partner. He is the One and only Who deserves to be worshipped. He has not taken any companion and children. Muhammad, recipient of divine supreme covenant, is His servant and messenger.'"

٨- مُحَمدُ بْنُ الْحَسَنِ عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْأَشْعَثِ بْنِ مُحَمدٍ عَنْ مُحَمدِ بْنِ حَفْصِ بْنِ خَارِجَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ وَ سَأَلَهُ رَجُلٌ عَنْ قَوْلِ الْمُرْجِئَةِ فِي الْكُفْرِ وَ الْإِيمَانِ وَ قَالَ إِنهُمْ يَحْتَجونَ عَلَيْنَا وَ يَقُولُونَ كَمَا أَن الْكَافِرَ عِنْدَنَا هُوَ الْكَافِرُ عِنْدَ اللهِ فَكَذَلِكَ نَجِدُ الْمُؤْمِنَ إِذَا أَقَر بِإِيمَانِهِ أَنهُ عِنْدَ اللهِ مُؤْمِن فَقَالَ سُبْحَانَ اللهِ وَ كَيْفَ يَسْتَوِي هَذَانِ وَ الْكُفْرُ إِقْرَارٌ مِنَ الْعَبْدِ فَلَا يُكَلفُ بَعْدَ إِقْرَارِهِ بَينَةٍ وَ الْإِيمَانُ دَعْوَى لَا تَجُوزُ إِلا بِبَينَةٍ وَ بَينَتُهُ عَمَلُهُ وَ نِيتُهُ فَإِذَا اتفَقَا فَالْعَبْدُ عِنْدَ اللهِ مُؤْمِن وَ الْكُفْرُ مَوْجُود بِكُل جِهَةٍ مِنْ هَذِهِ الْجِهَاتِ الثَلَاثِ مِنْ نِيةٍ أَوْ قَوْلٍ أَوْ عَمَلٍ وَ الْأَحْكَامُ تَجْرِي عَلَى الْقَوْلِ وَ الْعَمَلِ فَمَا أَكْثَرَ مَنْ يَشْهَدُ لَهُ الْمُؤْمِنونَ بِالْإِيمَانِ وَ يَجْرِي عَلَيْهِ أَحْكَامُ الْمُؤْمِنِينَ وَ هُوَ عِنْدَ اللهِ كَافِر وَ قَدْ أَصَابَ مَنْ أَجْرَى عَلَيْهِ أَحْكَامَ الْمُؤْمِنِينَ بِظَاهِرِ قَوْلِهِ وَ عَمَلِهِ

H 1516, CH 15, h 8

Muhammad ibn al-Hassan has narrated from certain individuals of our people from al-Ash'ath ibn Muhammad from Muhammad ibn Hafs ibn Kharija who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying - when a man asked him about the words of *al-Murji'a,* a religious sect, about rejection (disbelief) and belief -, 'They argue against us and say, "Just as to us one who disbelieves is a rejecter of belief, so also is he in the sight of Allah. The same applies to a believer. We find a believer that when he affirms his belief he is a believer in the sight of Allah." He, recipient of divine supreme covenant, said, "Glory belongs to Allah. How can these two be equal? Rejection of belief is an affirmation and confession of a servant, and thereafter he is not required to present any witness to prove his case. (On the other hand) belief is a claim, which is not accepted without the testimony of a witness. Witness to prove his case is his deed and intention. If they (deed and intention) agree, a servant is a believer in the sight of Allah. Rejection of belief exists in all the three things; word, deed and intention and rules of law apply to both word and deed. In of favor many persons believers testify to prove them to be believers and the rules of law applicable to believers are applied to them, but in the sight of Allah they are rejecters of belief. In certain conditions one's applying rules of law, applicable to believers, to such unbelievers is also correct according to the apparent condition of his deed and words."""

بَابُ السبْقِ إِلى الْإِيمَانِ

Chapter Sixteen

Advancement in Belief

١- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْقَاسِمِ

H 1517, CH 16, h 1

Ali ibn Ibrahim has narrated from his father from Bakr ibn Salih from al-Qasim

ibn Burayd who has said that abu ‘Amr al-Zubayri who has said the following:
“I asked abu ‘Abd Allah, recipient of divine supreme covenant, ‘Are there degrees and stages of belief in which the believers may excel in the sight of Allah?’ He said, ‘Yes, there are.’ I then said, ‘Explain to me, please, may Allah grant you favors, so I can understand.’ The Imam said, ‘Allah has set a contest among the believers like the contest set for horses. He then has given degrees of excellence for those who excel to win. For each contestant there He has set a level and everyone receives (a reward) exactly to the degree he has achieved. Those left behind do not go ahead of those who have advanced forward and have excelled others. Such was the case of the people who lived in the earliest period of the history of this nation and those who lived later. Had there been no distinction for those advanced in belief over those behind, the last of this nation could catch up with those of the earliest times of this nation. This certainly happens if those advancing in belief are given no distinction over those slow in their progress for belief.
‘In fact, by the degrees of belief Allah has given preference to the advancing ones, and due to slow progress in (matters of) belief Allah has left back those with shortcomings in belief. We find that of the believers of the later (generations) there are those who have many more (good) deeds than those of the earlier (generations), more prayer, fasting, Hajj *al-Zakat* (charity), hard work (Jihad) for the cause of Allah. Were it not for advancing being considered reason for distinction among the believers in the sight of Allah, those of later (generations) would have had superiority over those earlier, due to more deeds. However, Allah, the Most Majestic, the Most Holy, abstains from allowing the last, in degrees of belief, to reach the first and forward ones. It amounts to forwarding those whom Allah has made to be the last, and throwing back those whom Allah has made to be forward.
‘I then said, “Tell me about Allah’s call on the believers to advance in belief.” The Imam said, ‘It is in the words of Allah, the Most Majestic, the Most Holy, “Compete with one another to achieve forgiveness from your Lord and to reach paradise, which is as vast as the heavens and the earth, and is prepared for those who believe in Allah and His Messenger. . . .” (58:21) Allah has said, “(The foremost ones) will be the nearest ones to Allah.” (56:11) Allah has said, “Allah is well pleased with the foremost ones of those who left their homes for the cause of Allah, those who helped them after their arrival in Medina and those who nobly followed these two groups. . . .” (9:100)
‘He (Allah) has begun with the first immigrants according to the degree of their advancing. He then has spoken of the Ansars (first Muslims of Madina) and thirdly He has spoken of the second generation who followed them in good deeds. He has placed each group according to their degrees and stages in the sight of Allah. Thereafter Allah, the Most Majestic, the Most Holy, has mentioned the degrees of His friends (messengers) of whom there are those who excel over the others. Allah, the Most Majestic, the Most Holy, has said, “We gave certain ones of Our Messengers preference over others. To others of them Allah spoke and He raised the rank of a number of them. . . .” (2:253)
‘Allah has said, “We have given preference to certain prophets over others and We gave the psalms to David.” (17:55) Allah has said, “Consider how We have given preference to certain people above others, yet the life to come has more honor and respect.” (17:21) Allah has said, “People are of various grades in the sight of Allah. . . .” (3:163) Allah has said, “He (Allah) will reward everyone according to his merits.” (11:3) Allah has said,

بْنِ بُرَيْدٍ قَالَ حَدَّثَنَا أَبُو عَمْرٍو الزَّبَيْرِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قُلْتُ لَهُ إِنَ لِلْإِيمَانِ دَرَجَاتٍ وَ مَنَازِلَ يَتَفَاضَلُ الْمُؤْمِنُونَ فِيهَا عِنْدَ اللهِ قَالَ نَعَمْ قُلْتُ صِفْهُ لِي رَحِمَكَ اللهُ حَتى أَفْهَمَهُ قَالَ إِن اللهَ سَبَقَ بَيْنَ الْمُؤْمِنِينَ كَمَا يُسَبَقُ بَيْنَ الْخَيْلِ يَوْمَ الرِهَانِ ثُم فَضلَهُمْ عَلى دَرَجَاتِهِمْ فِي السَبْقِ إِلَيْهِ فَجَعَلَ كُل امْرِئٍ مِنْهُمْ عَلى دَرَجَةِ سَبْقِهِ لَا يَنْقُصُهُ فِيهَا مِنْ حَقِهِ وَ لَا يَتَقَدمُ مَسْبُوق سَابِقاً وَ لَا مَفْضُولٌ فَاضِلًا تَفَاضَلَ بِذَلِكَ أَوَائِلُ هَذِهِ الْأُمةِ وَ أَوَاخِرُهَا وَ لَوْ لَمْ يَكُنْ لِلسابِقِ إِلَى الْإِيمَانِ فَضْلٌ عَلَى الْمَسْبُوقِ إِذاً لَلَحِقَ آخِرُ هَذِهِ الْأُمةِ أَولَهَا نَعَمْ وَ لَتَقَدمُوهُمْ إِذَا لَمْ يَكُنْ لِمَنْ سَبَقَ إِلَى الْإِيمَانِ الْفَضْلُ عَلَى مَنْ أَبطأَ عَنْهُ وَ لَكِنْ بِدَرَجَاتِ الْإِيمَانِ قَدمَ اللهُ السابِقِينَ وَ بِالْإِبْطَاءِ عَنِ الْإِيمَانِ
أَخرَ اللهُ الْمُقَصرِينَ فَأَنا نَجِدُ مِنَ الْمُؤْمِنِينَ مِنَ الْآخِرِينَ مَنْ هُوَ أَكْثَرُ عَمَلًا مِنَ الْأَولِينَ وَ أَكْثَرُهُمْ صَلَاةً وَ صَوْماً وَ حَجّاً وَ زَكَاةً وَ جِهَاداً وَ إِنْفَاقاً وَ لَوْ لَمْ يَكُنْ سَوَابِقُ يَفْضُلُ بِهَا الْمُؤْمِنُونَ بَعْضُهُمْ بَعْضاً عِنْدَ اللهِ لَكَانَ الْآخِرُونَ بِكَثْرَةِ الْعَمَلِ مُقَدمِينَ عَلَى الْأَولِينَ وَ لَكِنْ أَبَى اللهُ عَز وَ جَل أَنْ يُدْرِكَ آخِرُ دَرَجَاتِ الْإِيمَانِ أَولَهَا وَ يُقَدمَ فِيهَا مَنْ أَخرَ اللهُ أَوْ يُؤَخرَ فِيهَا مَنْ قَدمَ اللهُ قُلْتُ أَخْبِرْنِي عَما نَدَبَ اللهُ عَز وَ جَل الْمُؤْمِنِينَ إِلَيْهِ مِنَ الِاسْتِبَاقِ إِلَى الْإِيمَانِ فَقَالَ قَوْلُ اللهِ عَز وَ جَل سابِقُوا إِلى مَغْفِرَةٍ مِنْ رَبِكُمْ وَ جَنةٍ عَرْضُها كَعَرْضِ السماءِ وَ الْأَرْضِ أُعِدتْ لِلذِينَ آمَنُوا بِاللهِ وَ رُسُلِهِ وَ قَالَ السابِقُونَ السابِقُونَ أُولئِكَ الْمُقَرَبُونَ وَ قَالَ وَ السابِقُونَ الْأَولُونَ مِنَ الْمُهاجِرِينَ وَ الْأَنصارِ وَ الذِينَ اتَبَعُوهُمْ بِإِحْسانٍ رَضِيَ اللهُ عَنْهُمْ وَ رَضُوا عَنْهُ فَبَدَأَ بِالْمُهَاجِرِينَ الْأَولِينَ عَلَى دَرَجَةِ سَبْقِهِمْ ثُم ثَنى بِالْأَنصَارِ ثُم ثَلثَ بِالتابِعِينَ لَهُمْ بِإِحْسَانٍ فَوَضَعَ كُل قَوْمٍ عَلَى قَدْرِ دَرَجَاتِهِمْ وَ مَنَازِلِهِمْ عِنْدَهُ ثُم ذَكَرَ مَا فَضلَ اللهُ عَز وَ جَل بِهِ أَوْلِيَاءَهُ بَعْضَهُمْ عَلَى بَعْضٍ فَقَالَ عَز وَ جَل تِلْكَ الرسُلُ فَضلْنا بَعْضَهُمْ عَلى بَعْضٍ مِنْهُمْ مَنْ كَلَمَ اللهُ وَ رَفَعَ بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجاتٍ إِلَى آخِرِ الْآيَةِ وَ قَالَ وَ لَقَدْ فَضلْنا بَعْضَ النبِيينَ عَلى بَعْضٍ وَ قَالَ انْظُرْ كَيْفَ فَضلْنا بَعْضَهُمْ عَلى بَعْضٍ وَ لَلْآخِرَةُ أَكْبَرُ دَرَجاتٍ وَ أَكْبَرُ تَفْضِيلًا وَ قَالَ هُمْ دَرَجات عِنْدَ اللهِ وَ قَالَ وَ يُؤْتِ كُل ذِي فَضْلٍ فَضْلَهُ وَ قَالَ

الذِينَ آمَنُوا وَ هاجَرُوا وَ جاهَدُوا فِي سَبِيلِ اللهِ بِأَمْوالِهِمْ وَ أَنْفُسِهِمْ أَعْظَمُ دَرَجَةً عِنْدَ اللهِ وَ قالَ فَضلَ اللهُ الْمُجاهِدِينَ عَلَى الْقاعِدِينَ أَجْراً عَظِيماً دَرَجاتٍ مِنْهُ وَ مَغْفِرَةً وَ رَحْمَةً وَ قالَ لا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَ قاتَلَ أُولئِكَ أَعْظَمُ دَرَجَةً مِنَ الذِينَ أَنْفَقُوا مِنْ بَعْدُ وَ قاتَلُوا وَ قالَ يَرْفَعِ اللهُ الذِينَ آمَنُوا مِنْكُمْ وَ الذِينَ أُوتُوا الْعِلْمَ دَرَجاتٍ وَ قالَ ذلِكَ بِأَنَّهُمْ لا يُصِيبُهُمْ ظَمَأٌ وَ لا نَصَبٌ وَ لا مَخْمَصَةٌ فِي سَبِيلِ اللهِ وَ لا يَطَؤُنَ مَوْطِئاً يَغِيظُ الْكُفارَ وَ لا يَنالُونَ مِنْ عَدُوٍّ نَيْلًا إِلا كُتِبَ لَهُمْ بِهِ عَمَلٌ صالِحٌ وَ قالَ وَ ما تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللهِ وَ قالَ فَمَنْ يَعْمَلْ مِثْقالَ ذَرَّةٍ خَيْراً يَرَهُ وَ مَنْ يَعْمَلْ مِثْقالَ ذَرَّةٍ شَراً يَرَهُ فَهذَا ذِكْرُ دَرَجاتِ الْإِيمانِ وَ مَنازِلِهِ عِنْدَ اللهِ عَزَّ وَ جَلَّ

"To those who have believed in Allah, left their homes and fought for His cause with their possessions and in person, Allah will grant high ranks and success." (9:20)
'Allah has said, "He will grant greater reward to those who strive for His cause than to those who stay home (for no reason). (4:95) Allah will grant to those who strive, high ranks, forgiveness and mercy. . . ." (4:96) Allah has said, "Those who spend for the cause of Allah and fight before victory will have higher positions than those who spend for the cause of Allah and fight after victory. . . ." (57:10) Allah has said, "Allah will raise the position of the believers and of those who have received knowledge. Allah is Well-aware of what you do." (58:11)
'Allah has said, ". . . they did not experience any hardships of thirst, fatigue or hunger in their struggle for the cause of Allah, nor has any of their traveling enraged the disbelievers, and they did not receive any injury from enemies for which Allah did not record for them a virtuous deed. . . ." (9:120) Allah has said, "You will receive a good reward from Allah for all your good works. . . ." (2:110) Allah has said, "Whoever has done an atom's weight of good (99:7) will see it, and whoever has done an atom's weight of evil will also see it." (99:8)
'Such are the stages and degrees of belief in the sight of Allah, the Most Majestic, the Most Holy.'"

بَابُ دَرَجَاتِ الْإِيمَانِ

Chapter Seventeen (a)

Degrees of Belief

١ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَمارِ بْنِ أَبِي الْأَحْوَصِ عَنْ أَبِي عَبْدِ اللهِ ع قالَ إِنَّ اللهَ عَزَّ وَ جَلَّ وَضَعَ الْإِيمانَ عَلَى سَبْعَةِ أَسْهُمٍ عَلَى الْبِرِّ وَ الصِّدْقِ وَ الْيَقِينِ وَ الرِّضَا وَ الْوَفاءِ وَ الْعِلْمِ وَ الْحِلْمِ ثُمَّ قَسَمَ ذلِكَ بَيْنَ النَّاسِ فَمَنْ جَعَلَ فِيهِ هذِهِ السَّبْعَةَ الْأَسْهُمَ فَهُوَ كامِلٌ مُحْتَمِلٌ وَ قَسَمَ لِبَعْضِ النَّاسِ السَّهْمَ وَ لِبَعْضِ السَّهْمَيْنِ وَ لِبَعْضِ الثَّلاثَةَ حَتَّى انْتَهَوْا إِلَى السَّبْعَةِ ثُمَّ قالَ لا تَحْمِلُوا عَلَى صاحِبِ السَّهْمِ سَهْمَيْنِ وَ لا عَلَى صاحِبِ السَّهْمَيْنِ ثَلاثَةً فَتُبْهِضُوهُمْ ثُمَّ قالَ كَذلِكَ حَتَّى يَنْتَهِيَ إِلَى السَّبْعَةِ

H 1518, CH 17a, h 1
A number of our people have narrated from Ahmad ibn abu 'Abd Allah from al-Hassan ibn Mahbub from 'Ammar ibn abu al-Ahwas from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Allah, the Most Majestic, the Most Holy, made belief in seven shares: virtue, truthfulness, certainty, compliance, loyalty, knowledge and forbearance. He then distributed it among the people. Whoever received all seven shares is perfect and heavy. He has given to certain people one share or two or three and so on up to seven.' The Imam then said, 'Do not expect two shares from those who have been given one share or three from those who have received two shares lest you overburden them, and so on up to seven,' he added."

٢ - أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى جَمِيعاً عَنِ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ عَنْ أَبِي الْيَقْظانِ عَنْ يَعْقُوبَ بْنِ الضَّحَّاكِ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا سَرَّاجٍ وَ كانَ خادِماً لِأَبِي عَبْدِ اللهِ ع قالَ بَعَثَنِي أَبُو عَبْدِ اللهِ ع فِي حاجَةٍ وَ هُوَ بِالْحِيرَةِ أَنَا وَ جَماعَةٌ مِنْ مَوالِيهِ قالَ فَانْطَلَقْنَا فِيهَا ثُمَّ رَجَعْنَا مُغْتَمِّينَ قالَ وَ كانَ فِرَاشِي فِي الْحَائِرِ الَّذِي كُنَّا فِيهِ نُزُولًا فَجِئْتُ وَ أَنَا بِحالٍ فَرَمَيْتُ بِنَفْسِي فِيهِ أَنَا كَذلِكَ إِذْ أَتَانِي رَسُولُ أَبِي عَبْدِ اللهِ ع قَدْ أَقْبَلَ قالَ فَقالَ قَدْ أَتَيْنَاكَ أَوْ قالَ جِئْنَاكَ فَاسْتَوَيْتُ جالِساً وَ جَلَسَ عَلَى صَدْرِ فِرَاشِي فَسَأَلَنِي عَمَّا بَعَثَنِي لَهُ فَأَخْبَرْتُهُ فَحَمِدَ اللهَ ثُمَّ جَرَى ذِكْرُ قَوْمٍ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنَّا نَبْرَأُ مِنْهُمْ إِنَّهُمْ لا يَقُولُونَ مَا نَقُولُ قالَ فَقالَ يَتَوَلَّوْنَا وَ لا يَقُولُونَ مَا

H 1519, CH 17a, h 2
Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Muhammad ibn Yahya from Ahmad ibn Muhammad ibn 'Isa all from ibn Faddal from al-Hassan ibn al-Jahm from abu al-Yaqzan from Ya'qub ibn al-Dahhak from a man of our people, Sarraj who was a servant of abu 'Abd Allah, recipient of divine supreme covenant, has said the following:
" Abu 'Abd Allah, recipient of divine supreme covenant, once sent me with a group of his followers for an errand and at that time he was in Hirah (a place near Kufa, Iraq). We left for it and returned depressed. My bed was in al-Ha'ir (a comfortable private quarter). I went there in an upset condition and threw myself thereat. At this time abu 'Abd Allah, recipient of divine supreme covenant, came in saying, 'We have come to see you,' or he said, 'We have come to you.' I then sat up straight and he sat in the middle of my bed and asked me about the errand for which he had sent me. I reported to him and he thanked Allah. Thereafter, a mention of certain people came up and I said, 'May Allah keep my soul in service for your cause, we disassociate from these people; they do not say what we say.' The Imam then said, 'If they love and support us, but do not say what you

say, do you (still) disassociate from them?' I then said, 'Yes, we do so.'

"The Imam said, 'It is just like this (*'A'immah's* case). We have what you do not have. Should we disassociate from you?' I then said, 'No, may Allah keep my soul in service for your cause.' The Imam said, 'It is just like this (the case of Allah). With Him there is what we do not have. Do you think we should give it up?'

"I then said, 'No, may Allah keep my soul in service for your cause. We should not do so.' The Imam said, 'Be friends with them and do not disassociate from them. Among the Muslims there are those who have only one share, those who have two shares, three shares, four shares, five shares, six shares and those who have seven shares. It is not proper for those who have one share to blame those who have two shares, or those who have two shares to blame those who have three shares, those who have three shares to blame those who have four shares, those who have four shares to blame those who have five shares, those who have five shares to blame those who have six shares and those who have six shares to blame those who have seven shares. I will give an example:

"A man had a Christian neighbor to whom he preached Islam attractively and the neighbor accepted. It was early next morning when he knocked at his (convert's) door. He said, 'Who is it?' He (the preacher) said, 'I am so and so.' 'What do you want?' the (convert) said. 'Make Wuzu, dress up in your two cloths and join us for prayer,' said the preacher. The new convert then made Wuzu, dressed up in his two pieces of cloth and joined him. They performed prayers a great deal. Then they prayed the morning-prayer, then waited until it was light. The convert got up to go home and the man asked him, 'Where are you going? The day is short. The time left to noontime is very little.' The new convert sat down with him until noontime and they prayed the noontime prayer. Then he said that there is very little time to afternoon prayer. He prevented the new convert from going home until they said the afternoon prayer. He then wanted to go home but he (the preacher) said, 'It is the last part of the day and is less than the beginning of it.' So he (the preacher) stopped him until they performed the prayer at sunset. Then the new convert wanted to go home, he (the preacher) said, 'Only one more prayer is left.' He then waited until they performed the late evening prayer and then they departed each other. Next early morning he (the preacher) went and knocked at the door of the new convert. He (the new convert) asked, 'Who is it?' He (the preacher) said, 'I am so and so.' He (the new convert) asked, 'What do you want?' He (the preacher) said, 'Make Wuzu, dress up in your two pieces of cloth and join us for prayer.' He (the Christian man) said, 'Find other persons for this religion who have more free time. I am a poor person with a family to feed.'

"Abu 'Abd Allah, recipient of divine supreme covenant, then said, 'He (the preacher) took him (Christian) into a thing in such a way that it took him (the new convert) out of it. Or that the Imam said, 'Took him in like this and forced him out like that.'"

Chapter Seventeen (b)

Degrees of Belief (Additional)

H 1520, CH 17b, h 1

Ahmad ibn Muhammad has narrated from al-Hassan ibn Musa from Ahmad

تَقُولُونَ تَبْرَءُونَ مِنْهُمْ قَالَ قُلْتُ نَعَمْ قَالَ فَهُوَ ذَا عِنْدَنَا مَا لَيْسَ عِنْدَكُمْ فَيَنْبَغِي لَنَا أَنْ نَبْرَأَ مِنْكُمْ قَالَ قُلْتُ لَا جُعِلْتُ فِدَاكَ قَالَ وَ هُوَ ذَا عِنْدَ اللهِ مَا لَيْسَ عِنْدَنَا أَ فَنَرَاهُ اطَرَحَنَا قَالَ قُلْتُ لَا وَ اللهِ جُعِلْتُ فِدَاكَ مَا نَفْعَلُ قَالَ فَتَوَلَوْهُمْ وَ لَا تَبرءُوا مِنْهُمْ إِن مِنَ الْمُسْلِمِينَ مَنْ لَهُ سَهْم وَ مِنْهُمْ مَنْ لَهُ سَهْمَانِ وَ مِنْهُمْ مَنْ لَهُ ثَلَاثَةُ أَسْهُمٍ وَ مِنْهُمْ مَنْ لَهُ أَرْبَعَةُ أَسْهُمٍ وَ مِنْهُمْ مَنْ لَهُ خَمْسَةُ أَسْهُمٍ وَ مِنْهُمْ مَنْ لَهُ سِتةُ أَسْهُمٍ وَ مِنْهُمْ مَنْ لَهُ سَبْعَةُ أَسْهُمٍ فَلَيْسَ يَنْبَغِي أَنْ يُحْمَلَ صَاحِبُ السهْمِ عَلَى مَا عَلَيْهِ صَاحِبُ السهْمَيْنِ وَ لَا صَاحِبُ السهْمَيْنِ عَلَى مَا عَلَيْهِ صَاحِبُ الثَلَاثَةِ وَ لَا صَاحِبُ الثَلَاثَةِ عَلَى مَا عَلَيْهِ صَاحِبُ الْأَرْبَعَةِ

وَ لَا صَاحِبُ الْأَرْبَعَةِ عَلَى مَا عَلَيْهِ صَاحِبُ الْخَمْسَةِ وَ لَا صَاحِبُ الْخَمْسَةِ عَلَى مَا عَلَيْهِ صَاحِبُ الستةِ وَ لَا صَاحِبُ الستةِ عَلَى مَا عَلَيْهِ صَاحِبُ السبْعَةِ وَ سَأَضْرِبُ لَكَ مَثَلًا إِن رَجُلًا كَانَ لَهُ جَار وَ كَانَ نَصْرَانِيّاً فَدَعَاهُ إِلَى الْإِسْلَامِ وَ زَيَنَهُ لَهُ فَأَجَابَهُ فَأَتَاهُ سُحَيْراً فَقَرَعَ عَلَيْهِ الْبَابَ فَقَالَ لَهُ مَنْ هَذَا قَالَ أَنَا فُلَانٌ قَالَ وَ مَا حَاجَتُكَ فَقَالَ تَوَضأْ وَ الْبَسْ ثَوْبَيْكَ وَ مُرِ نَا إِلَى الصلَاةِ قَالَ فَتَوَضأَ وَ لَبِسَ ثَوْبَيْهِ وَ خَرَجَ مَعَهُ قَالَ فَصَلَيَا مَا شَاءَ اللهُ ثُم صَلَيَا الْفَجْرَ ثُم مَكَثَا حَتى أَصْبَحَا فَقَامَ الذِي كَانَ نَصْرَانِيّاً يُرِيدُ مَنْزِلَهُ فَقَالَ لَهُ الرجُلُ أَينَ تَذْهَبُ النهَارُ قَصِير وَ الذِي بَيْنَكَ وَ بَيْنَ الظهْرِ قَلِيلٌ قَالَ فَجَلَسَ مَعَهُ إِلَى أَنْ صَلى الظهْرَ ثُم قَالَ وَ مَا بَيْنَ الظهْرِ وَ الْعَصْرِ قَلِيلٌ فَاحْتَبَسَهُ حَتى صَلى الْعَصْرَ قَالَ ثُم قَامَ وَ أَرَادَ أَنْ يَنْصَرِفَ إِلَى مَنْزِلِهِ فَقَالَ لَهُ إِن هَذَا آخِرُ النهَارِ وَ أَقَل مِنْ أَولِهِ فَاحْتَبَسَهُ حَتى صَلى الْمَغْرِبَ ثُم أَرَادَ أَنْ يَنْصَرِفَ إِلَى مَنْزِلِهِ فَقَالَ لَهُ إِنمَا بَقِيَتْ صَلَاةٌ وَاحِدَةٌ قَالَ فَمَكَثَ حَتى صَلى الْعِشَاءَ الْآخِرَةَ ثُم تَفَرقَا فَلَما كَانَ سُحَيْر غَدَا عَلَيْهِ فَضَرَبَ عَلَيْهِ الْبَابَ فَقَالَ مَنْ هَذَا قَالَ أَنَا فُلَانٌ قَالَ وَ مَا حَاجَتُكَ قَالَ تَوَضأْ وَ الْبَسْ ثَوْبَيْكَ وَ اخْرُجْ بِنَا فَصَل قَالَ اطْلُبْ لِهَذَا الدينِ مَنْ هُوَ أَقْرَعُ مِني وَ أَنَا إِنْسَانٌ مِسْكِين وَ عَلَي عِيَالٌ فَقَالَ أَبو عَبْدِ اللهِ ع أَدْخَلَهُ فِي شَيْءٍ أَخْرَجَهُ مِنْهُ أَوْ قَالَ أَدْخَلَهُ مِنْ مِثْلِ ذِهْ وَ أَخْرَجَهُ مِنْ مِثْلِ هَذَا

بَابٌ آخَرُ مِنْهُ

١ - أَحْمَدُ بْنُ مُحَمدٍ عَنِ الْحَسَنِ بْنِ مُوسَى عَنْ أَحْمَدَ

ْبنِ عُمَرَ عَنْ يَحْيَى ْبنِ أَبانٍ عَنْ شِهَابٍ قَالَ سَمِعْتُ أَبا عَبْدِ اللهِ ع يَقُولُ لَوْ عَلِمَ الناسُ كَيفَ خَلَقَ اللهُ تَبارَكَ وَ تَعالَى هَذَا الْخَلْقَ لَمْ يَلُمْ أَحَد أَحَداً فَقُلْتُ أَصْلَحَكَ اللهُ فَكَيْفَ ذَاكَ فَقَالَ إِن اللهَ تَبارَكَ وَ تَعالَى خَلَقَ أَجْزَاءً بَلَغَ بِهَا تِسْعَةً وَ أَرْبِعِينَ جُزْءاً ثُم جَعَلَ الْأَجْزَاءَ أَعْشَاراً فَجَعَلَ الْجُزْءَ عَشْرَةَ أَعْشَارٍ ثُم قَسَمَهُ ْبيْنَ الْخَلْقِ فَجَعَلَ فِي رَجُلٍ عُشْرَ جُزْءٍ وَ فِي آخَرَ عُشْرَيْ جُزْءٍ حَتى بَلَغَ بِهِ جُزْءاً تَامّاً وَ فِي آخَرَ جُزْءاً وَ عُشْرَ جُزْءٍ وَ آخَرَ جُزْءاً وَ عُشْرَيْ جُزْءٍ وَ آخَرَ جُزْءاً وَ ثَلَاثَةَ أَعْشَارِ جُزْءٍ حَتى بَلَغَ بِهِ جُزْءَيْنِ تَامَيْنِ ثُم بِحِسَابِ ذَلِكَ حَتى بَلَغَ بِأَرْقَعِهِمْ تِسْعَةً وَ أَرْبِعِينَ جُزْءاً فَمَنْ لَمْ يَجْعَلْ فِيهِ إِلا عُشْرَ جُزْءٍ لَمْ يَقْدِرْ عَلَى أَنْ يَكُونَ مِثْلَ صَاحِبِ الْعُشْرَيْنِ وَ كَذَلِكَ صَاحِبُ الْعُشْرَيْنِ لَا يَكُونُ مِثْلَ صَاحِبِ الثَلَاثَةِ الْأَعْشَارِ وَ كَذَلِكَ مَنْ تَم لَهُ جُزْءٌ لَا يَقْدِرُ عَلَى أَنْ يَكُونَ مِثْلَ صَاحِبِ الْجُزْءَيْنِ وَ لَوْ عَلِمَ الناسُ أَن اللهَ عَز وَ جَل خَلَقَ هَذَا الْخَلْقَ عَلَى هَذَا لَمْ يَلُمْ أَحَد أَحَداً

ibn ‘Umar from Yahya ibn Aban from Shihab who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘Had the people known how Allah, the Most Blessed, the Most High, has created this creation no one would blame others.’ I then said, ‘May Allah grant you well being, how is that?’ The Imam said, ‘Allah, the Most Blessed, the Most High, created parts numbering ninety-four parts. He then made them into tenths; thus, He made one part into ten parts. He then distributed them among the creatures. In one man He placed one tenth, in another person He placed two tenths until there came a man in whom He place a whole part. In another He placed one part and one tenth, in another person one part and two tenths and in another one part and three tenths up to a man in whom He placed two whole parts and so on up to the highest one in whom He placed ninety-four whole parts. Therefore, one in whom only one tenth of a part is placed cannot be like the one in whom two tenths are placed. The one in whom two tenths of a part are placed cannot be like the one in whom three tenths are placed. So also the owner of one part cannot be like the owner of two whole parts. Had the people known that Allah, the Majestic, the Glorious, has created them in this way no one would have blamed the others.’”

٢ - مُحَمَدُ ْبنُ يَحْيَى عَنْ مُحَمَدِ ْبنِ أَحْمَدَ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْحَسَنِ ْبنِ عَلِي ْبنِ أَبِي عُثْمَانَ عَنْ مُحَمَدِ ْبنِ عُثْمَانَ عَنْ مُحَمَدِ ْبنِ حَمادٍ الْخَزازِ عَنْ عَبْدِ الْعَزِيزِ الْقَرَاطِيسِي قَالَ قَالَ لِي أَبو عَبْدِ اللهِ ع يَا عَبْدَ الْعَزِيزِ إِن الْإِيمَانَ عَشْرُ دَرَجَاتٍ بِمَنْزِلَةِ السلمِ يُصْعَدُ مِنْهُ مِرْقَاةً بَعْدَ مِرْقَاةٍ فَلَا يَقُولَن صَاحِبُ الِاثْنَيْنِ لِصَاحِبِ الْوَاحِدِ لَسْتَ عَلَى شَيْءٍ حَتى يَنْتَهِيَ إِلَى الْعَاشِرِ فَلَا تُسْقِطْ مَنْ هُوَ دُونَكَ فَيُسْقِطَكَ مَنْ هُوَ فَوْقَكَ وَ إِذَا رَأَيتَ مَنْ هُوَ أَسْفَلُ مِنْكَ بِدَرَجَةٍ فَارْفَعْهُ إِلَيْكَ بِرِفْقٍ وَ لَا تَحْمِلَن عَلَيْهِ مَا لَا يُطِيقُ فَتَكْسِرَهُ فَإِن مَنْ كَسَرَ مُؤْمِناً فَعَلَيْهِ جَبْرُهُ

H 1521, CH 17b, h 2
Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad from certain individuals of his people from al-Hassan from Ali ibn abu ‘Uthman from Muhammad ibn ‘Uthman from Muhammad ibn Hammad al-Khazzaz from ‘Abd al-‘Aziz al-Qaratisi who has said the following:
“Once abu ‘Abd Allah, recipient of divine supreme covenant, said, ‘O ‘Abd al-‘Aziz, belief is of ten stages like the steps of a ladder. To climb, one uses it one step after the other one by one. One who possesses two degrees of belief should never say to one who possesses only one degree that he does not have enough belief and so on up to the tenth degree or stage. One who is higher should not throw back the one below because the one above you may also fall. If you see one below, you should help him climb up higher gently and do not burden him with what he cannot lift up; he may break down and if one breaks down a believer, he will be held responsible for compensation to him.’”

٣ - مُحَمَدُ ْبنُ يَحْيَى عَنْ أَحْمَدَ ْبنِ مُحَمَدِ ْبنِ عِيسَى عَنْ مُحَمَدِ ْبنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ سَدِيرٍ قَالَ قَالَ لِي أَبو جَعْفَرٍ ع إِن الْمُؤْمِنِينَ عَلَى مَنَازِلَ مِنْهُمْ عَلَى وَاحِدَةٍ وَ مِنْهُمْ عَلَى اثْنَيْنِ وَ مِنْهُمْ عَلَى ثَلَاثٍ وَ مِنْهُمْ عَلَى أَرْبَعٍ وَ مِنْهُمْ عَلَى خَمْسٍ وَ مِنْهُمْ عَلَى سِت وَ مِنْهُمْ عَلَى سَبْعٍ فَلَوْ ذَهَبْتَ تَحْمِلُ عَلَى صَاحِبِ الْوَاحِدَةِ ثِنْتَيْنِ لَمْ يَقُو وَ عَلَى صَاحِبِ الثِنْتَيْنِ ثَلَاثاً لَمْ يَقُو وَ عَلَى صَاحِبِ الثَلَاثِ أَرْبَعاً لَمْ يَقُو وَ عَلَى صَاحِبِ الْأَرْبَعِ خَمْساً لَمْ يَقُو وَ عَلَى صَاحِبِ الْخَمْسِ سِتّاً لَمْ يَقُو وَ عَلَى صَاحِبِ الست سَبْعاً لَمْ يَقُو وَ عَلَى هَذِهِ الدرَجَاتُ

H 1522, CH 17b, h 3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Sinan from ibn Muskan from Sadir who has said the following:
“Abu Ja’far, recipient of divine supreme covenant, said to me,’Believers are of various positions in connection with belief. There are those who have one degree of belief, others have two degrees, still others may have three or four, five, six or seven degrees of belief. If you expect two degrees of belief from one who has only one degree of belief he is not able to bear it, or expect three degrees of belief from the one who has only two degrees of it he also is not able to bear it. The one who may have three cannot bear four degrees of belief, the one who has four degrees of belief is not able to bear five degrees of belief. One who has only five degrees of belief is not able to bear six degrees of belief and one who has six degrees of belief is not able to bear seven degrees of belief. This is how the degrees of belief are.’”

٤ - عَنْهُ عَنْ عَلِي ْبنِ الْحَكَمِ عَنْ مُحَمَدِ ْبنِ سِنَانٍ عَنِ الصباحِ ْبنِ سَيَابَةَ عَنْ أَبِي عَبْدِ اللهِ ع

H 1523, CH 17b, h 4
It is narrated from him (Muhammad ibn Yahya) from Ali ibn al-Hakam from Muhammad ibn Sinan from al-Sabah ibn Siyabah from abu ‘Abd Allah, recipient

of divine supreme covenant, who has said the following:
"What is this disavowing and disassociation of yours? There are those of you who renounce the others. Among the believers there are those who are better than others. Among them there are those who pray more, and others are of sharp insight. Such are the degrees of belief."

قَالَ مَا أَنْتُمْ وَ الْبَرَاءَةَ يَبْرَأُ بَعْضُكُمْ مِنْ بَعْضٍ إِنَ الْمُؤْمِنِينَ بَعْضُهُمْ أَفْضَلُ مِنْ بَعْضٍ وَ بَعْضُهُمْ أَكْثَرُ صَلَاةً مِنْ بَعْضٍ وَ بَعْضُهُمْ أَنفَذُ بَصَراً مِنْ بَعْضٍ وَ هِيَ الدرَجَاتُ

Chapter Eighteen
Description of Islam

بَابُ نِسْبَةِ الإِسْلَامِ

H 1524, CH 18, h 1
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from certain individuals of our people in a *marfu'* manner from Amir al-Mu'minin (Ali ibn abu Talib) who has said the following:
"I will describe Islam in a way that no one could have done before or would do after me except just as my description: 'Islam is submission and submission is certainty. Certainty is affirmation (and confirmation). Affirmation is professing. Professing is action. Action and deeds are completion and remittance. A believer does not take his religion from his own personal opinion. It comes from his Lord and he accepts it. A believer finds his certainty in his deeds. An unbeliever finds his rejection in his deeds. I swear by the One in whose hands is my soul, they did not recognize their goal. Take a lesson from the case of the filthy deeds of the unbelievers and the hypocrites.'"

١- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا أُنْسَبُ الْإِسْلَامَ نِسْبَةً لَا يَنْسُبُهُ أَحَد قَبْلِي وَ لَا يَنْسُبُهُ أَحَد بَعْدِي إِلا بِمِثْلِ ذَلِكَ إِن الْإِسْلَامَ هُوَ التسْلِيمُ وَ التسْلِيمَ هُوَ الْيَقِينُ وَ الْيَقِينَ هُوَ التصْدِيقُ وَ التصْدِيقَ هُوَ الْإِقْرَارُ وَ الْإِقْرَارَ هُوَ الْعَمَلُ وَ الْعَمَلَ هُوَ الْأَدَاءُ إِن الْمُؤْمِنَ لَمْ يَأْخُذْ دِينَهُ عَنْ رَأْيِهِ وَ لَكِنْ أَتَاهُ مِنْ رَبِهِ فَأَخَذَهُ إِن الْمُؤْمِنَ يُرَى يَقِينُهُ فِي عَمَلِهِ وَ الْكَافِرَ يُرَى إِنْكَارُهُ فِي عَمَلِهِ فَوَ الذِي نَفْسِي بِيَدِهِ مَا عَرَفُوا أَمْرَهُمْ فَاعْتَبِرُوا إِنْكَارَ الْكَافِرِينَ وَ الْمُنَافِقِينَ بِأَعْمَالِهِمُ الْخَبِيثَةِ

H 1525, CH 18, h 2
It is narrated from him from his father from 'Abd Allah ibn al-Qasim from Mudrik ibn 'Abd al-Rahman from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Islam is bare. Its dress is bashfulness, dignity is its ornament, virtuous deeds are its kindness and strict following of law is its support. Everything has a foundation. The foundation of Islam is loving us, *Ahl al-Bayt*.'"

٢- عَنْهُ عَنْ أَبِيهِ عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ عَنْ مُدْرِكِ بْنِ عَبْدِ الرحْمَنِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص الْإِسْلَامُ عُرْيَانٌ فَلِبَاسُهُ الْحَيَاءُ وَ زِينَتُهُ الْوَقَارُ وَ مُرُوءَتُهُ الْعَمَلُ الصالِحُ وَ عِمَادُهُ الْوَرَعُ وَ لِكُل شَيْءٍ أَسَاس وَ أَسَاسُ الْإِسْلَامِ حُبَنَا أَهْلَ الْبَيتِ

H 1526, CH 18, h 3
Ali ibn Ibrahim has narrated from his father from Ali ibn Ma'bad from 'Abd Allah ibn al-Qasim from Murik ibn 'Abd al-Rahman from abu 'Abd Allah, recipient of divine supreme covenant, a similar *Hadith*.

٣- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِي بْنِ مَعْبَدٍ عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ عَنْ مُدْرِكِ بْنِ عَبْدِ الرحْمَنِ عَنْ أَبِي عَبْدِ اللهِ ع مِثْلَهُ

H 1527, CH 18, h 4
A number of our people have narrated from Ahmad ibn Muhammad from 'Abd al-'Azim from 'Abd Allah al-Hassani from Abu Ja'far al-Thani, recipient of divine supreme covenant, from his father from his grandfather, recipient of divine supreme covenant, who has said the following:
"Amir al-Mu'minin (Ali ibn abu Talib), recipient of divine supreme covenant, has said that the Messenger of Allah said, 'Allah created Islam and made for it a backyard and front-yard, a light, a fortress and supporter. Its backyard and front-yard are the Holy Quran. Wisdom is its light. Lawfulness is its fortress. My *Ahl al-Bayt* (my family), our Shi'a (followers) and I are its supporters. You must love my *Ahl al-Bayt* (members of my family), their followers (Shi'a) and their supporters. When I was taken to heaven above the earth, Gibril introduced me to its inhabitants. Allah entrusted the love for me, my *Ahl al-Bayt* and their followers (Shi'a) to the hearts of the angels. It is with them in trust until the Day of Judgment. Then I was brought to earth and he introduced me to the inhabitants of earth. Allah entrusted the love for me, my *Ahl al-Bayt* and their followers (Shi'a) to the hearts of the believers of my people. They will keep my trust and the trust of my *Ahl al-Bayt* until the Day of Judgment. One must know that if a man of my people would worship Allah, the

٤- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللهِ الْحَسَنِي عَنْ أَبِي جَعْفَرٍ الثانِي ع عَنْ أَبِيهِ عَنْ جَدِهِ صَلَوَاتُ اللهِ عَلَيْهِمْ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَالَ رَسُولُ اللهِ ص إِن اللهَ خَلَقَ الْإِسْلَامَ فَجَعَلَ لَهُ عَرْصَةً وَ جَعَلَ لَهُ نُوراً وَ جَعَلَ لَهُ حِصْناً وَ جَعَلَ لَهُ نَاصِراً فَأَما عَرْصَتُهُ فَالْقُرْآنُ وَ أَما نُورُهُ فَالْحِكْمَةُ وَ أَما حِصْنُهُ فَالْمَعْرُوفُ وَ أَما أَنْصَارُهُ فَأَنَا وَ أَهْلُ بَيْتِي وَ شِيعَتُنَا فَأَحِبوا أَهْلَ بَيْتِي وَ شِيعَتَهُمْ وَ أَنْصَارَهُمْ فَإِنهُ لَما أُسْرِيَ بِي إِلَى السمَاءِ الدنْيَا فَنَسَبَنِي جَبْرَئِيلُ ع لِأَهْلِ السمَاءِ اسْتَوْدَعَ اللهُ حُبِي وَ حُب أَهْلِ بَيْتِي وَ شِيعَتِهِمْ فِي قُلُوبِ الْمَلَائِكَةِ فَهُوَ عِنْدَهُمْ وَدِيعَةٌ إِلَى يَوْمِ الْقِيَامَةِ ثُم هَبَطَ بِي إِلَى أَهْلِ الْأَرْضِ فَنَسَبَنِي إِلَى أَهْلِ الْأَرْضِ فَاسْتَوْدَعَ اللهُ عَز وَ جَل حُبِي وَ حُب أَهْلِ بَيْتِي وَ شِيعَتِهِمْ فِي قُلُوبِ مُؤْمِنِي أُمتِي فَمُؤْمِنُو أُمتِي يَحْفَظُونَ وَدِيعَتِي فِي أَهْلِ بَيْتِي إِلَى يَوْمِ الْقِيَامَةِ أَلَا فَلَوْ أَن الرجُلَ

مِنْ أُمتِي عَبَدَ اللهَ عَز وَ جَل عُمُرَهُ أيامَ الدُّنيا ثُم لَقِيَ اللهَ عَز وَ جَل مُبغِضاً لِأَهْل بَيْتِي وَ شِيعَتِي مَا فَرجَ اللهُ صَدْرَهُ إلا عَن النفَاق

Most Majestic, the Most Holy, all the time of his life and then would meet Allah, the Most Majestic, the Most Holy, while hating my *Ahl al-Bayt* and my followers (Shi'a) Allah will not open his chest for anything but in hypocrisy.'"

بَابُ خِصَال الْمُؤْمِن

Chapter Nineteen
Qualities of a Believer

١ - مُحَمَدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عَالِبٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ فِيهِ ثَمَانِي خِصَالٍ وَقُوراً عِنْدَ الْهَزَاهِزِ صَبُوراً عِنْدَ الْبَلَاءِ شَكُوراً عِنْدَ الرخَاءِ قَانِعاً بِمَا رَزَقَهُ اللهُ لَا يَظْلِمُ الْأَعْدَاءَ وَ لَا يَتَحَامَلُ لِلْأَصْدِقَاءِ بَدَنُهُ مِنْهُ فِي تَعَبٍ وَ النَاسُ مِنْهُ فِي رَاحَةٍ إِن الْعِلْمَ خَلِيلُ الْمُؤْمِنِ وَ الْحِلْمَ وَزِيرُهُ وَ الْعَقْلَ أَمِيرُ جُنُودِهِ وَ الرفْقَ أَخُوهُ وَ الْبِر وَالِدُهُ

H 1528, CH 19, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Mahbub from Jamil ibn Salih from 'Abd al-Malik ibn Ghalib from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"A believer should have eight qualities. He is dignified in turbulent times. He is patient in afflicting conditions. He is thankful in prosperous life. He is content with what Allah has granted him. He does not do injustice to the enemies. He does not overburden friends. His own body is tired due to his efforts and people are comfortable with him. Knowledge is a friend of the believer, forbearance is his secretary, reason is the commander-in-chief of his army, kindness is his brother and virtuous deed is his father."

٢ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النوْفَلِي عَنِ السكُونِي عَنْ أَبِي عَبْدِ اللهِ عَنْ أَبِيهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ الْإِيمَانُ لَهُ أَرْكَانٌ أَرْبَعَةٌ التوَكلُ عَلَى اللهِ وَ تَفْوِيضُ الْأَمْرِ إِلَى اللهِ وَ الرضَا بِقَضَاءِ اللهِ وَ التسْلِيمُ لِأَمْرِ اللهِ عَز وَ جَل

H 1529, CH 19, h 2
Ali ibn Ibrahim has narrated from his father from al-Nawfali form al-Sakuni from abu 'Abd Allah from his father, recipient of divine supreme covenant, who has said the following:
"Amir al-Mu'minin (Ali ibn abu Talib), recipient of divine supreme covenant, has said, 'Belief has four corner (stones): They are trust in Allah, having Allah as the person in charge of one's affairs, to agree with the decision of Allah and to submit to the command of Allah, the Most Majestic, the Most Holy.'"

٣ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَمنْ ذَكَرَهُ عَنْ مُحَمدِ بْنِ عَبْدِ الرحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنكُمْ لَا تَكُونُونَ صَالِحِينَ حَتى تَعْرِفُوا وَ لَا تَعْرِفُونَ حَتى تَصَدقُوا وَ لَا تُصَدقُونَ حَتى تُسَلمُوا أَبْوَاباً أَرْبَعَةً لَا يَصْلُحُ أَولُهَا إِلا بِآخِرِهَا ضَل أَصْحَابُ الثلَاثَةِ وَ تَاهُوا تِيهاً بَعِيداً إِن اللهَ تَبَارَكَ وَ تَعَالَى لَا يَقْبَلُ إِلا الْعَمَلَ الصالِحَ وَ لَا يَتَقَبلُ اللهُ إِلا بِالْوَفَاءِ بِالشرُوطِ وَ الْعُهُودِ وَ مَنْ وَفَى اللهَ بِشُرُوطِهِ وَ اسْتَكْمَلَ مَا وَصَفَ فِي عَهْدِهِ نَالَ مَا عِنْدَهُ وَ اسْتَكْمَلَ وَعْدَهُ إِن اللهَ عَز وَ جَل أَخْبَرَ الْعِبَادَ بِطَرِيقِ الْهُدَى وَ شَرَعَ لَهُمْ فِيهَا الْمَنَارَ وَ أَخْبَرَهُمْ كَيْفَ يَسْلُكُونَ فَقَالَ وَ إِنِي لَغَفارٌ لِمَنْ تابَ وَ آمَنَ وَ عَمِلَ صالِحاً ثُم اهْتَدى وَ قَالَ إِنما يَتَقَبلُ اللهُ مِنَ الْمُتقِينَ فَمَنِ اتقَى اللهَ عَز وَ جَل فِيمَا أَمَرَهُ لَقِيَ اللهَ عَز وَ جَل مُؤْمِناً بِمَا جَاءَ بِهِ مُحَمد ص هَيْهَاتَ هَيْهَاتَ فَاتَ قَوْم وَ مَاتُوا قَبْلَ أَنْ يَهْتَدُوا وَ ظَنوا أَنهُمْ آمَنُوا وَ أَشْرَكُوا مِنْ حَيْثُ لَا يَعْلَمُونَ إِنهُ مَنْ أَتَى الْبُيُوتَ مِنْ أَبْوَابِهَا اهْتَدَى

H 1530, Ch 19, h 3
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from those whom he has mentioned from Muhammad ibn 'Abd al-Rahman ibn abu Layla from his father from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"You will not become virtuous until you learn, you will not learn until you affirm and you will not affirm until you accept four Chapters, the first of which will be of no benefit without the last one. People of three Chapters have strayed far away. Allah, the Most Blessed, the Most High, does not accept anything but virtuous deeds and Allah does not accept (anything) without loyalty in keeping up with one's stipulations and covenants. Whoever fulfils his stipulations toward Allah and completes whatever is in one's covenant, he will find (the reward that is) with Him and He will fulfill His promise. Allah, the Most Majestic, the Most Holy, has informed the people of the ways of guidance and has established for it the lighthouse. He has informed them how to behave, saying, 'I am All-forgiving to the righteously striving believers who repent and follow the right guidance.' (20:82) Allah has also said, 'Allah accepts only the offerings of the pious ones.' (5:27)
"Whoever maintains piety before Allah, the Most Majestic, the Most Holy, in the matter of His commands he will come in the presence of Allah, the Most Majestic, the Most Holy, as a believer in whatever Muhammad, recipient of divine supreme covenant, has brought from Him. How remote, far away and lost are the people who have died before achieving guidance, and had thought that they were believers. They had considered things as partners of Allah without knowing what they had done. Whoever comes to a house through its door finds proper

guidance, and whoever looks for a way other than the door has chosen a condemned path. Allah has joined obedience to His Messenger with obedience to those who possess Divine Authority and the obedience to His Messenger with obedience to His own commands. Therefore, whoever does not obey the people who possess Divine Authority, they have not obeyed Allah and His Messenger and it (obedience to people who possess Divine Authority) is the affirmation of what has come from Allah. Dress up (in piety) before every Mosque. Find the houses through the doors to them, the houses for which Allah has granted permission to be raised high, wherein people speak of Him. He has informed you that in these houses there are men who do not become distracted because of trade and business from speaking of Allah, the Most Majestic, the Most Holy, from prayer and paying al-Zakat (charity). These men fear the Day wherein the hearts and eyes undergo turbulent conditions. Allah chose and purified the messengers for His command, then He purified and chose them (people who possess Divine Authority) who are confirmed in His warnings. Allah has said, 'No nation who lived before was left without a Warner. . . .' (35:25)

"Lost are those who remained ignorant and guided are those who thought and understood. Allah, the Most Majestic, the Most Holy, has said, 'It is not their seeing ability that is blind but it is their hearts which are in their chests.' (22:46)

"How can one who does not think find guidance? How can one who has not received warnings think? Follow the Messenger of Allah, affirm whatever has come from Allah, follow the marks of guidance; they are the signs of trust and piety. You must know that if a man rejects Jesus Christ and acknowledges all the other messengers of Allah, he is not a believer. Find the way through finding the lighthouse and look for the marks from behind the curtains. Strive to perfect the affairs of your religion and believe in Allah your Lord.'"

وَ مَنْ أَخَذَ فِي غَيْرِهَا سَلَكَ طَرِيقَ الرَّدَى وَصَلَ اللَّهُ طَاعَةَ وَلِي أَمْرِهِ بِطَاعَةِ رَسُولِهِ ص وَ طَاعَةَ رَسُولِهِ بِطَاعَتِهِ فَمَنْ تَرَكَ طَاعَةَ وُلَاةِ الْأَمْرِ لَمْ يُطِعِ اللَّهَ وَ لَا رَسُولَهُ وَ هُوَ الْإِقْرَارُ بِمَا نَزَلَ مِنْ عِنْدِ اللَّهِ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَ الْتَمِسُوا الْبُيُوتَ الَّتِي أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَ يُذْكَرَ فِيهَا اسْمُهُ فَإِنَّهُ قَدْ خَبَرَكُمْ أَنَّهُمْ رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَ لَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ عَزَّ وَ جَلَّ وَ إِقَامِ الصَّلَاةِ وَ إِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْماً تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَ الْأَبْصَارُ إِنَّ اللَّهَ قَدِ اسْتَخْلَصَ الرُّسُلَ لِأَمْرِهِ ثُمَّ اسْتَخْلَصَهُمْ مُصَدِّقِينَ لِذَلِكَ فِي نُذُرِهِ فَقَالَ وَ إِنْ مِنْ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٌ تَاهَ مَنْ جَهِلَ وَ اهْتَدَى مَنْ أَبْصَرَ وَ عَقَلَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَإِنَّهَا لا تَعْمَى الْأَبْصارُ وَ لكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ وَ كَيْفَ يَهْتَدِي مَنْ لَمْ يُبْصِرْ وَ كَيْفَ يُبْصِرُ مَنْ لَمْ يُنْذَرْ اتَّبِعُوا رَسُولَ اللَّهِ ص وَ أَقِرُّوا بِمَا نَزَلَ مِنْ عِنْدِ اللَّهِ وَ اتَّبِعُوا آثَارَ الْهُدَى فَإِنَّهُمْ عَلَامَاتُ الْأَمَانَةِ وَ التُّقَى

وَ اعْلَمُوا أَنَّهُ لَوْ أَنْكَرَ رَجُلٌ عِيسَى ابْنَ مَرْيَمَ ع وَ أَقَرَّ بِمَنْ سِوَاهُ مِنَ الرُّسُلِ لَمْ يُؤْمَنْ اقْتَصُّوا الطَّرِيقَ بِالْتِمَاسِ الْمَنَارِ وَ الْتَمِسُوا مِنْ وَرَاءِ الْحُجُبِ الْآثَارَ تَسْتَكْمِلُوا أَمْرَ دِينِكُمْ وَ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ

H 1531, CH 19, h 4

It is narrated from him from his father from Sulayman al-Ja'fary from abu al-Hassan al-Rida from his father, recipient of divine supreme covenant, who has said the following:

"A people came to the Messenger of Allah during one of the armed expeditions and he asked who are these people? They said, 'Believers, O Messenger of Allah.' He then asked, 'What is the degree of your belief?' They replied, 'It is patience in hardships, thankfulness in prosperous life and agreement with the decision of Allah.' The Messenger of Allah then said, 'These are forbearing and knowledgeable people. Their understanding is almost to the degree of the prophets. If you really are what you say you are, do not build what you will not use for dwelling, do not accumulate what you will not eat and be pious before Allah to whom you will return.'"

٤ - عَنْهُ عَنْ أَبِيهِ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنْ أَبِي الْحَسَنِ الرِّضَا عَنْ أَبِيهِ ع قَالَ رَفَعَ إِلَى رَسُولِ اللَّهِ ص قَوْمٌ فِي بَعْضِ غَزَوَاتِهِ فَقَالَ مَنِ الْقَوْمُ فَقَالُوا مُؤْمِنُونَ يَا رَسُولَ اللَّهِ قَالَ وَ مَا بَلَغَ مِنْ إِيمَانِكُمْ قَالُوا الصَّبْرُ عِنْدَ الْبَلَاءِ وَ الشُّكْرُ عِنْدَ الرَّخَاءِ وَ الرِّضَا بِالْقَضَاءِ فَقَالَ رَسُولُ اللَّهِ ص حُلَمَاءُ عُلَمَاءُ كَادُوا مِنَ الْفِقْهِ أَنْ يَكُونُوا أَنْبِيَاءَ إِنْ كُنْتُمْ كَمَا تَصِفُونَ فَلَا تَبْنُوا مَا لَا تَسْكُنُونَ وَ لَا تَجْمَعُوا مَا لَا تَأْكُلُونَ وَ اتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُرْجَعُونَ

Chapter Twenty

بَابٌ

H 1532, CH 20, h 1

Ali ibn Ibrahim has narrated from his father from Muhammad ibn Yahya from Ahmad ibn Muhammad ibn 'Isa and a number of our people have narrated from Ahmad ibn Muhammad ibn Khalid all from al-Hassan ibn Mahbub from Ya'qub al-Sarraj from Jabir from Abu Ja'far, recipient of divine supreme covenant, and through various chain of narrators from Asbagh ibn Nubatah who has said the following:

"Amir al-Mu'minin (Ali ibn abu Talib), recipient of divine supreme covenant, once addressed us at his home or - that he said - in the castle, and we were all gathered. He (may Allah's favors be with him) issued a written order that was read to

١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ يَعْقُوبَ السَّرَّاجِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع وَ بِأَسَانِيدَ مُخْتَلِفَةٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ خَطَبَنَا أَمِيرُ الْمُؤْمِنِينَ ع فِي دَارِهِ أَوْ قَالَ فِي الْقَصْرِ وَ

نَحْنُ مُجْتَمِعُونَ ثُم أَمَرَ صَلَوَاتُ اللهِ عَلَيْهِ فَكُتِبَ فِي كِتَابٍ وَ قُرِئَ عَلَى الناسِ وَ رَوَى غَيْرُهُ أَن ابْنَ الْكَوا سَأَلَ أَمِيرَ الْمُؤْمِنِينَ ع عَنْ صِفَةِ الْإِسْلَامِ وَ الْإِيمَانِ وَ الْكُفْرِ وَ النفَاقِ فَقَالَ أَما بَعْدُ فَإِن اللهَ تَبَارَكَ وَ تَعَالَى شَرَعَ الْإِسْلَامَ وَ سَهلَ شَرَائِعَهُ لِمَنْ وَرَدَهُ وَ أَعز أَرْكَانَهُ لِمَنْ حَارَبَهُ وَ جَعَلَهُ عِزّاً لِمَنْ تَوَلاهُ وَ سِلْماً لِمَنْ دَخَلَهُ وَ هُدى لِمَنِ ائْتَم بِهِ وَ زِينَةً لِمَنْ تَجَلَلَهُ وَ عُذْراً لِمَنِ انْتَحَلَهُ وَ عُرْوَةً لِمَنِ اعْتَصَمَ بِهِ وَ حَبْلًا لِمَنِ اسْتَمْسَكَ بِهِ وَ بُرْهَاناً لِمَنْ تَكَلمَ بِهِ وَ نُوراً لِمَنِ اسْتَضَاءَ بِهِ وَ عَوْناً لِمَنِ اسْتَغَاثَ بِهِ وَ شَاهِداً لِمَنْ خَاصَمَ بِهِ وَ فُلْجاً لِمَنْ حَاج بِهِ وَ عِلْماً لِمَنْ وَعَاهُ وَ حَدِيثاً لِمَنْ رَوَى وَ حُكْماً لِمَنْ قَضَى وَ حِلْماً لِمَنْ جَرِبَ وَ لِبَاساً لِمَنْ تَدبَرَ وَ فَهْماً لِمَنْ تَفَطَنَ وَ يَقِيناً لِمَنْ عَقَلَ وَ بَصِيرَةً لِمَنْ عَزَمَ وَ آيَةً لِمَنْ تَوَسمَ وَ عِبْرَةً لِمَنِ اتعظَ وَ نَجَاةً لِمَنْ صَدقَ وَ تُؤَدَةً لِمَنْ أَصْلَحَ وَ زُلْفَى لِمَنِ اقْتَرَبَ وَ ثِقَةً لِمَنْ تَوَكلَ وَ رَخَاءً لِمَنْ فَوضَ وَ

سُبْقَةً لِمَنْ أَحْسَنَ وَ خَيْراً لِمَنْ سَارَعَ وَ جُنةً لِمَنْ صَبَرَ وَ لِبَاساً لِمَنِ اتقَى وَ ظَهِيراً لِمَنْ رَشَدَ وَ كَهْفاً لِمَنْ آمَنَ وَ أَمَنَةً لِمَنْ أَسْلَمَ وَ رَجَاءً لِمَنْ صَدَقَ وَ غِنى لِمَنْ قَنِعَ فَذَلِكَ الْحَق سَبِيلُهُ الْهُدَى وَ مَأْثُرَتُهُ الْمَجْدُ وَ صِفَتُهُ الْحُسْنَى فَهُوَ أَبْلَجُ الْمِنْهَاجِ مُشْرِقُ الْمَنَارِ ذَاكِي الْمِصْبَاحِ رَفِيعُ الْغَايَةِ يَسِيرُ الْمِضْمَارِ جَامِعُ الْحَلْبَةِ سَرِيعُ السبْقَةِ أَلِيمُ النقِمَةِ كَامِلُ الْعُدةِ كَرِيمُ الْفُرْسَانِ فَالْإِيمَانُ مِنْهَاجُهُ وَ الصالِحَاتُ مَنَارُهُ وَ الْفِقْهُ مَصَابِيحُهُ وَ الدنْيَا مِضْمَارُهُ وَ الْمَوْتُ غَايَتُهُ وَ الْقِيَامَةُ حَلْبَتُهُ وَ الْجَنةُ سُبْقَتُهُ وَ النارُ نِقْمَتُهُ وَ التقْوَى عُدتُهُ وَ الْمُحْسِنُونَ فُرْسَانُهُ فَبِالْإِيمَانِ يُسْتَدَل عَلَى الصالِحَاتِ وَ بِالصالِحَاتِ يُعْمَرُ الْفِقْهُ وَ بِالْفِقْهِ يُرْهَبُ الْمَوْتُ وَ بِالْمَوْتِ تُخْتَمُ الدنْيَا وَ بِالدنْيَا تَجُوزُ الْقِيَامَةُ وَ بِالْقِيَامَةِ تُزْلَفُ الْجَنةُ وَ الْجَنةُ حَسْرَةُ أَهْلِ النارِ وَ النارُ مَوْعِظَةُ الْمُتقِينَ وَ التقْوَى سِنْخُ الْإِيمَانِ

بَابُ صِفَةِ الْإِيمَانِ

١ - بِالْإِسْنَادِ الْأول عَنِ ابْنِ مَحْبُوبٍ عَنْ يَعْقُوبَ السراجِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سُئِلَ أَمِيرُ الْمُؤْمِنِينَ ع عَنِ الْإِيمَانِ فَقَالَ إِن اللهَ عَز وَ جَل جَعَلَ الْإِيمَانَ عَلَى أَرْبَعِ دَعَائِمَ عَلَى الصبْرِ وَ الْيَقِينِ وَ الْعَدْلِ وَ الْجِهَادِ

people. Others have narrated that ibn al-Kawwa asked Amir al-Mu'minin (Ali ibn abu Talib), recipient of divine supreme covenant, to describe Islam, belief, rejection and hypocrisy. He then said, '(First I express my thanks to and praise of Allah), thereafter (I must say that) Allah, the Most Blessed, the Most High, established Islam and made its paths clear for the people coming in Islam. He gave strength to its corners against the enemies. He made it (to be a source of) dignity for those who love it, peace for those who enter therein, guidance for those who follow it, beauty for those who glorify it, protection for those who accept it, a stronghold for those who seek security, a rope for those who like to hold on to it, solid proof for those who speak from it, light for those who search for brightness, a rescuer for those who cry for help, a witness for those who fight for it, success for those who argue by the facts therein, knowledge for those who imbibe it, good report for those who narrate it, judgment for those who take it as the source of decrees, forbearance for those who experience it, a dress for those who contemplate on it, understanding for those who find good points in it, certainty for those who reason with it, insight for those who make a decision, a sign for those who take it as landmark, a good lesson for those who look for good lessons, salvation for those who affirm it, serenity for those who reform, success for those who come close to it, confidence for those who trust it, ease for those who make it the factor-in-charge of thier affairs, advancement for those who do it well, goodness for those who come to it fast, a shield for those who bear patience, dressing for those who observe piety, a supporter for those who take it as a guide, a cave of protection for those who seek safety, peace and comfort for those who accept it, hope for those who believe it and self-sufficiency for those who are content. That is the truth. Its path is guidance, its narratives are honorable and its description is goodness. Its system is clear, its lighthouse shines, its lamp is clean and bright, its aims are high, its training is easy and its advancing is a great deal. Its advancing is quick and its disciplining painful. Its assets are sufficient and its staff honorable. Belief is its system, virtuous deeds are its lighthouse, laws and understanding are the sources of its light, the world is its arena and death is its end, the hereafter its reward, paradise its finish line, hell its resentment, piety its supplies and people of good deeds its soldiers. Through belief good deeds are found, with good deeds good understanding is achieved and with good understanding fear for death is felt and with death the world ends. With the world one reaches the Day of Judgment. On the Day of Judgment paradise is bedecked. Paradise is (the cause of) regret for people of hell. Hell is a good lesson for the pious people and piety is the foundation of belief."

Chapter Twenty One

Description of Belief

H 1533, CH 21, h 1

Through the same chain of narrators as the above *Hadith* it is narrated from ibn Mahbub from Ya'qub al-Sarraj from Jabir from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Amir al-Mu'minin (Ali ibn abu Talib), recipient of divine supreme covenant, was asked about belief and he said, 'Allah, the Most Majestic, the Most Holy, made belief upon four pillars: 'Patience, Certainty, Justice and Jihad (hard work for the cause of Allah).

‘The Patience therein has four branches: nostalgia, fear, restraint and vigilance. One who has a longing for paradise forgets the worldly desires. One who has fear of hell abstains from unlawful things. One who exercises restraint in worldly matters the worldly hardships become easier for him, and one who is vigilant of death hastens to good deeds.
‘The Certainty therein is also of four branches. They consist of sharp understanding, proper application of wisdom, recognizing good lessons and knowledge of the traditions of the people of the past. One who possesses sharp understanding recognizes the matters of wisdom. One who applies wisdom properly recognizes the good lessons, and one who recognizes the good lessons recognizes the traditions, and one who recognizes traditions is like the one who has lived with the people of the past and has found proper and firm guidance. He has seen who found salvation and by what means they found. He has also seen those who were destroyed and things that destroyed them. Allah destroys only those who disobey Him and grants salvation for ones obedience to His commands.
‘The Justice therein is also of four branches. It is a matter of deep understanding, a huge body of knowledge, the bloom of wisdom and the garden of forbearance. One who has deep understanding has the ability to interpret all knowledge. One who has a huge body of knowledge knows the ways of wisdom, and one who is forbearing is not an extremist in his decrees and lives among the people with a good name.
‘The Jihad (hard work for the cause of Allah) therein, is also of four branches. They consist of helping others to perform their duties and to stay away from that which is prohibited, to speak the truth whenever needed and to shun sins and sinners. One who helps others to perform their duties has supported the believer. One who helps stop others from sinning has humiliated the hypocrites and has thwarted their wicked plans. One who speaks the truth at the right time, his is the winning side. One who shuns the sinners has used anger for Allah. One who becomes angry for Allah, Allah becomes angry for him. Such is belief, its pillars and branches.’”

فَالصَّبْرُ مِنْ ذَلِكَ عَلَى أَرْبَعِ شُعَبٍ عَلَى الشَّوْقِ وَ الْإِشْفَاقِ وَ الزُّهْدِ وَ التَّرَقُّبِ فَمَنِ اشْتَاقَ إِلَى الْجَنَّةِ سَلَا عَنِ الشَّهَوَاتِ وَ مَنْ أَشْفَقَ مِنَ النَّارِ رَجَعَ عَنِ الْمُحَرَّمَاتِ وَ مَنْ زَهِدَ فِي الدُّنْيَا هَانَتْ عَلَيْهِ الْمُصِيبَاتُ وَ مَنْ رَاقَبَ الْمَوْتَ سَارَعَ إِلَى الْخَيْرَاتِ وَ الْيَقِينُ عَلَى أَرْبَعِ شُعَبٍ تَبْصِرَةِ الْفِطْنَةِ وَ تَأَوُّلِ الْحِكْمَةِ وَ مَعْرِفَةِ الْعِبْرَةِ وَ سُنَّةِ الْأَوَّلِينَ فَمَنْ أَبْصَرَ الْفِطْنَةَ عَرَفَ الْحِكْمَةَ وَ مَنْ تَأَوَّلَ الْحِكْمَةَ عَرَفَ الْعِبْرَةَ وَ مَنْ عَرَفَ الْعِبْرَةَ عَرَفَ السُّنَّةَ وَ مَنْ عَرَفَ السُّنَّةَ فَكَأَنَّمَا كَانَ مَعَ الْأَوَّلِينَ وَ اهْتَدَى إِلَى الَّتِي هِيَ أَقْوَمُ وَ نَظَرَ إِلَى مَنْ نَجَا بِمَا نَجَا وَ مَنْ هَلَكَ بِمَا هَلَكَ وَ إِنَّمَا أَهْلَكَ اللَّهُ مَنْ أَهْلَكَ بِمَعْصِيَتِهِ وَ أَنْجَى مَنْ أَنْجَى بِطَاعَتِهِ وَ الْعَدْلُ عَلَى أَرْبَعِ شُعَبٍ عَامِضِ الْفَهْمِ وَ غَمْرِ الْعِلْمِ وَ زَهْرَةِ الْحُكْمِ وَ رَوْضَةِ الْحِلْمِ فَمَنْ فَهِمَ فَسَّرَ جَمِيعَ الْعِلْمِ وَ مَنْ عَلِمَ عَرَفَ شَرَائِعَ الْحُكْمِ وَ مَنْ حَلُمَ لَمْ
يُفْرِطْ فِي أَمْرِهِ وَ عَاشَ فِي النَّاسِ حَمِيداً وَ الْجِهَادُ عَلَى أَرْبَعِ شُعَبٍ عَلَى الْأَمْرِ بِالْمَعْرُوفِ وَ النَّهْيِ عَنِ الْمُنْكَرِ وَ الصِّدْقِ فِي الْمَوَاطِنِ وَ شَنَآنِ الْفَاسِقِينَ فَمَنْ أَمَرَ بِالْمَعْرُوفِ شَدَّ ظَهْرَ الْمُؤْمِنِ وَ مَنْ نَهَى عَنِ الْمُنْكَرِ أَرْغَمَ أَنْفَ الْمُنَافِقِ وَ أَمِنَ كَيْدَهُ وَ مَنْ صَدَقَ فِي الْمَوَاطِنِ قَضَى الَّذِي عَلَيْهِ وَ مَنْ شَنِئَ الْفَاسِقِينَ غَضِبَ لِلَّهِ وَ مَنْ غَضِبَ لِلَّهِ غَضِبَ اللَّهُ لَهُ فَذَلِكَ الْإِيمَانُ وَ دَعَائِمُهُ وَ شُعَبُهُ

Chapter Twenty Two
Superiority of Belief over Islam and Certainty over Belief

بَابُ فَضْلِ الْإِيمَانِ عَلَى الْإِسْلَامِ وَ الْيَقِينِ عَلَى الْإِيمَانِ

H 1534, CH 22, h 1
Abu Ali al-Ash’ari has narrated from Muhammad ibn Salim from Ahmad ibn al-Nadr from ‘Amr ibn Shamir from Jabir from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, once said, ‘O brother from Ju’f (name of his tribe) belief is superior to Islam and certainty is superior to belief. Nothing there is dearer than certainty.”

١ - أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا أَخَا جُعْفٍ إِنَّ الْإِيمَانَ أَفْضَلُ مِنَ الْإِسْلَامِ وَ إِنَّ الْيَقِينَ أَفْضَلُ مِنَ الْإِيمَانِ وَ مَا مِنْ شَيْءٍ أَعَزَّ مِنَ الْيَقِينِ

H 1535, CH 22, h 2
A number of our people have narrated from Sahl ibn Ziyad and al-Husayn ibn Muhammad from Mu’alla ibn Muhammad all from al-Washsha’ who has said the following:
“I heard abu Al-Hassan, recipient of divine supreme covenant, saying, ‘Belief is above Islam by one degree. Piety is above belief by one degree. Certainty is above piety by one degree. Nothing is distributed so little among people as certainty is.’”

٢ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ جَمِيعاً عَنِ الْوَشَّاءِ عَنْ أَبِي الْحَسَنِ ع قَالَ سَمِعْتُهُ يَقُولُ الْإِيمَانُ فَوْقَ الْإِسْلَامِ بِدَرَجَةٍ وَ التَّقْوَى فَوْقَ الْإِيمَانِ بِدَرَجَةٍ وَ الْيَقِينُ فَوْقَ التَّقْوَى بِدَرَجَةٍ وَ مَا قُسِمَ فِي النَّاسِ شَيْءٌ أَقَلَّ مِنَ الْيَقِينِ

٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ حُمْرَانَ بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ اللَّهَ فَضَلَ الْإِيمَانَ عَلَى الْإِسْلَامِ بِدَرَجَةٍ كَمَا فَضَلَ الْكَعْبَةَ عَلَى الْمَسْجِدِ الْحَرَامِ

H 1536, CH 22, h 3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Al-Hassan ibn Mahbub from Ali ibn Ri’ab from Humran ibn ‘A’Yun who has said the following:
“I heard abu Ja’far, recipient of divine supreme covenant, saying, ‘Allah has given superiority to belief over Islam by one degree just as He has given superiority to al-Ka’ba over the Sacred Mosque.’”

٤- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ أَوْ غَيْرِهِ عَنْ عُمَرَ بْنِ أَبَانٍ الْكَلْبِيِّ عَنْ عَبْدِ الْحَمِيدِ الْوَاسِطِيِّ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا أَبَا مُحَمَّدٍ الْإِسْلَامُ دَرَجَةٌ قَالَ قُلْتُ نَعَمْ قَالَ وَ الْإِيمَانُ عَلَى الْإِسْلَامِ دَرَجَةٌ قَالَ قُلْتُ نَعَمْ قَالَ وَ التَّقْوَى عَلَى الْإِيمَانِ دَرَجَةٌ قَالَ قُلْتُ نَعَمْ قَالَ وَ الْيَقِينُ عَلَى التَّقْوَى دَرَجَةٌ قَالَ قُلْتُ نَعَمْ قَالَ فَمَا أُوتِيَ النَّاسُ أَقَلَّ مِنَ الْيَقِينِ وَ إِنَّمَا تَمَسَّكْتُمْ بِأَدْنَى الْإِسْلَامِ فَإِيَّاكُمْ أَنْ يَنْفَلِتَ مِنْ أَيْدِيكُمْ

H 1537, CH 22, h 4
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Harun ibn al-Jahm or others from ‘Amr ibn Aban ibn al-Kalbi from ‘Abd al-Hamid al-Wasiti from abu Basir who has said the following:
“Once abu ‘Abd Allah, recipient of divine supreme covenant, said to me, ‘O abu Muhammad, Islam is a high status.’ I said, ‘Yes, indeed it is.’ The Imam said, ‘Belief is above Islam by one degree.’ I said, ‘Yes, it is.’ The Imam said, ‘Piety is above belief by one degree.’ I said, ‘Yes, it is.’ The Imam said, ‘Certainty is above piety by one degree.’ I said, ‘Yes, it is.’ The Imam said, ‘Nothing is given to people as little as certainty is. What you are holding to is very little of Islam. Pay attention not to lose it.’”

٥- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا ع عَنِ الْإِيمَانِ وَ الْإِسْلَامِ فَقَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّمَا هُوَ الْإِسْلَامُ وَ الْإِيمَانُ فَوْقَهُ بِدَرَجَةٍ وَ التَّقْوَى فَوْقَ الْإِيمَانِ بِدَرَجَةٍ وَ الْيَقِينُ فَوْقَ التَّقْوَى بِدَرَجَةٍ وَ لَمْ يُقْسَمْ بَيْنَ النَّاسِ شَيْءٌ أَقَلَّ مِنَ الْيَقِينِ قَالَ قُلْتُ فَأَيُّ شَيْءٍ الْيَقِينُ قَالَ التَّوَكُّلُ عَلَى اللَّهِ وَ التَّسْلِيمُ لِلَّهِ وَ الرِّضَا بِقَضَاءِ اللَّهِ وَ التَّفْوِيضُ إِلَى اللَّهِ قُلْتُ فَمَا تَفْسِيرُ ذَلِكَ قَالَ هَكَذَا قَالَ أَبُو جَعْفَرٍ ع

H 1538, CH 22, h 5
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus who has said the following:
“I asked abu al-Hassan al-Rida, recipient of divine supreme covenant, about belief and Islam and he said, abu Ja’far, recipient of divine supreme covenant, has said the following: ‘There is Islam. Belief is one degree higher above Islam, and piety is one degree higher above belief. Certainty is by one degree higher above piety and nothing is distributed among people so little as certainty is.’ I then said, ‘What then is certainty?’ The Imam said, ‘It is trust in Allah, submission to Allah, accepting the decision of Allah and allowing Allah to be the person in charge of one’s affairs.’ I then said, ‘What then is the interpretation of that?’ The Imam said, ‘This is how abu Ja’far, recipient of divine supreme covenant, said it is.’”

٦- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنِ الرِّضَا ع قَالَ الْإِيمَانُ فَوْقَ الْإِسْلَامِ بِدَرَجَةٍ وَ التَّقْوَى فَوْقَ الْإِيمَانِ بِدَرَجَةٍ وَ الْيَقِينُ فَوْقَ التَّقْوَى بِدَرَجَةٍ وَ لَمْ يُقْسَمْ بَيْنَ الْعِبَادِ شَيْءٌ أَقَلَّ مِنَ الْيَقِينِ

H 1539, CH 22, h 6
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ahmad ibn Muhammad ibn abu Nasr from al-Rida, recipient of divine supreme covenant, who has said the following:
“Belief is one degree higher than Islam. Piety is one degree higher than belief. Certainty is one degree higher above piety. Nothing is distributed among people so little as certainty is.”

بَابُ حَقِيقَةِ الْإِيمَانِ وَ الْيَقِينِ

Chapter Twenty Three
The Essence of Belief and Certainty

١- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ مُحَمَّدِ بْنِ عُذَافِرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ بَيْنَا رَسُولُ اللَّهِ ص فِي بَعْضِ أَسْفَارِهِ إِذْ لَقِيَهُ رَكْبٌ فَقَالُوا السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ فَقَالَ مَا أَنْتُمْ فَقَالُوا نَحْنُ مُؤْمِنُونَ يَا رَسُولَ اللَّهِ قَالَ فَمَا حَقِيقَةُ إِيمَانِكُمْ قَالُوا الرِّضَا بِقَضَاءِ اللَّهِ وَ التَّفْوِيضُ إِلَى اللَّهِ وَ التَّسْلِيمُ لِأَمْرِ اللَّهِ فَقَالَ رَسُولُ اللَّهِ ص عُلَمَاءُ حُكَمَاءُ كَادُوا أَنْ يَكُونُوا مِنَ الْحِكْمَةِ أَنْبِيَاءَ فَإِنْ كُنْتُمْ صَادِقِينَ فَلَا تَبْنُوا مَا لَا

H 1540, CH 23, h 1
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Muhammad ibn Isma’il from Bazi’ from Muhammad ibn ‘Azafir from his father from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“During one of the journeys of the Messenger of Allah a group of people who were riding came to meet him. They said, ‘Salute to you O Messenger of Allah.’ He asked, ‘Who are you?’ They replied, ‘We are believers, O Messenger of Allah.’ He then asked, ‘What is the essence of your belief?’ They replied, ‘It is to agree with the decision of Allah, allow Him be the person in charge of one’s affairs and submit to the command of Allah.’ The Messenger of Allah said, ‘They are scholars and people of wisdom who for their wisdom can almost be prophets. If what you say is true then do not build that which you do not use as

dwelling, do not accumulate what you do not eat and be pious before Allah to whom you will return.’”

تَسْكُنونَ وَ لا تَجْمَعُوا مَا لا تَأكُلُونَ وَ اتقُوا اللهَ الذِي إِلَيْهِ تُرْجَعُونَ

H 1541, CH 23, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa and Ali ibn Ibrahim has narrated from his father all from ibn Mahbub from abu Muhammad al-Wabishi and Ibrahim ibn Mehzam from Ishaq ibn ‘Ammar who has said the following:

“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘Once the Messenger of Allah after leading the morningprayer for the people looked at a young man in the Mosque whose head hung down. He looked pale and slim and his eyes sunk into his head. The Messenger of Allah asked, ‘O so and so, how is your morning?’ He (the young man) replied, ‘This morning, I, O Messenger of Allah, am in a condition of certainty. The messenger of Allah admired him for his words and he said, ‘For everything there is an essence. What is the essence of your certainty?’ The young man said, ‘My certainty, O Messenger of Allah, is that which has made me depressed. It has kept me awake all night and to endure thirst during the day. My soul is withdrawn from the world and the things in it, so much so, as if I am looking at the Throne of my Lord that is established to call everyone to Judgment, all creatures are resurrected and I am among them. It is as if I am looking at the people of paradise who enjoy therein being introduced to each other while leaning against raised couches. It is also as if I am looking at the people of hell wherein they suffer and cry for help. Right now, it is as if I hear the roaring of the fire. It is striking against my ears.’ The Messenger of Allah said to his companions, ‘This is a servant of Allah whose heart He has brightened up with belief.’ He (the Messenger of Allah) said to him (the young man), ‘Keep up with what you are in (condition of your belief).’ The young man said, ‘Pray to Allah for me, O Messenger of Allah, to grant me martyrdom (while working hard in support of your cause) along with you.’ The Messenger of Allah prayed for him. Not very long thereafter he joined the prophet in an armed expedition and he was the tenth man to become a martyr.’”

٢- مُحَمدُ بْنُ يَحْيى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى وَ عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي مُحَمدٍ الْوَابِشِي وَ إِبْرَاهِيمَ بْنِ مِهْزَمٍ عَنْ إِسْحَاقَ بْنِ عَمارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ إِن رَسُولَ اللهِ ص صَلى بِالناسِ الصُبْحَ فَنظَرَ إِلى شَابٍ فِي الْمَسْجِدِ وَ هُوَ يَخْفِقُ وَ يَهْوِي بِرَأْسِهِ مُصْفَرّاً لَوْنُهُ قَدْ نَحِفَ جِسْمُهُ وَ غَارَتْ عَيْنَاهُ فِي رَأْسِهِ فَقَالَ لَهُ رَسُولُ اللهِ ص كَيْفَ أَصْبَحْتَ يَا فُلَانُ قَالَ أَصْبَحْتُ يَا رَسُولَ اللهِ مُوقِناً فَعَجِبَ رَسُولُ اللهِ ص مِنْ قَوْلِهِ وَ قَالَ إِن لِكُل يَقِينٍ حَقِيقَةً فَمَا حَقِيقَةُ يَقِينِكَ فَقَالَ إِن يَقِينِي يَا رَسُولَ اللهِ هُوَ الذِي أَحْزَنَنِي وَ أَسْهَرَ لَيْلِي وَ أَظْمَأَ هَوَاجِرِي فَعَزَفَتْ نَفْسِي عَنِ الدُنْيَا وَ مَا فِيهَا حَتى كَأَنِي أَنْظُرُ إِلى عَرْشِ رَبي وَ قَدْ نُصِبَ لِلْحِسَابِ وَ حُشِرَ الْخَلَائِقُ لِذَلِكَ وَ أَنا فِيهِمْ وَ كَأَنِي أَنْظُرُ إِلى أَهْلِ الْجَنةِ يَتَنعَمُونَ فِي الْجَنةِ وَ يَتَعَارَفُونَ وَ عَلَى الْأَرَائِكِ مُتكِئُونَ وَ كَأَنِي أَنظُرُ إِلى أَهْلِ النارِ وَ هُمْ فِيهَا مُعَذبُونَ مُصْطَرِخُونَ وَ كَأَنِي الْآنَ أَسْمَعُ زَفِيرَ النارِ يَدُورُ فِي مَسَامِعِي فَقَالَ رَسُولُ اللهِ ص لِأَصْحَابِهِ هَذَا عَبْد نَورَ اللهُ قَلْبَهُ بِالْإِيمَانِ ثُم قَالَ لَهُ الْزَمْ مَا أَنْتَ عَلَيْهِ فَقَالَ الشاب ادْعُ اللهَ لِي يَا رَسُولَ اللهِ أَنْ أُرْزَقَ الشهَادَةَ مَعَكَ فَدَعَا لَهُ رَسُولُ اللهِ ص فَلَمْ يَلْبَثْ أَنْ خَرَجَ فِي بَعْضِ غَزَوَاتِ النبِي ص فَاسْتُشْهِدَ بَعْدَ تِسْعَةِ نَفَرٍ وَ كَانَ هُوَ الْعَاشِرَ

H 1542, CH 23, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from ‘Abd Allah ibn Muskan from abu Basir from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah once met Harithah ibn Malik al-Nu’man al-Ansari and asked him, ‘How are you, O Harithah ibn Malik?’ He replied, ‘O Messenger of Allah, I am a believer in a real sense.’ The Messenger of Allah then asked, ‘Everything has a reality and essence. What are the reality and essence of your words?’

“He replied, ‘O Messenger of Allah, my soul has withdrawn from this world; it has kept me awake all night and to endure thirst in the middle of the day. It is as if I am looking to the Throne of my Lord that is established to bring all people to account. It is as if I am looking at the people of paradise who are visiting each other and I hear the barking of the people of hell therefrom.’ The Messenger of Allah, then said, ‘He is a servant whose heart is brightened (by the command of) Allah. You have reached (true) understanding, remain steadfast.’ He then asked, ‘O Messenger of Allah, pray to Allah for me to grant me martyrdom (while working hard to support your cause) along with you.’ The Messenger of Allah prayed, ‘O Allah, grant him martyrdom.’ Within very few days thereafter, he (the messenger of Allah) dispatched a group of people for an armed expedition

٣- مُحَمدُ بْنُ يَحْيى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ مُحَمدِ بْنِ سِنَانٍ عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ اسْتَقْبَلَ رَسُولُ اللهِ ص حَارِثَةَ بْنَ مَالِكِ بْنِ النعْمَانِ الْأَنصَارِي فَقَالَ لَهُ كَيْفَ أَنتَ يَا حَارِثَةَ بْنَ مَالِكٍ فَقَالَ يَا رَسُولَ اللهِ مُؤْمِن حَقّاً فَقَالَ لَهُ رَسُولُ اللهِ ص لِكُل شَيْءٍ حَقِيقَةٌ فَمَا حَقِيقَةُ قَوْلِكَ فَقَالَ يَا رَسُولَ اللهِ عَزَفَتْ نَفْسِي عَنِ الدُنْيَا فَأَسْهَرَتْ لَيْلِي وَ أَظْمَأَتْ هَوَاجِرِي وَ كَأَنِي أَنْظُرُ إِلى عَرْشِ رَبي [وَ] قَدْ وُضِعَ لِلْحِسَابِ وَ كَأَنِي أَنظُرُ إِلى أَهْلِ الْجَنةِ يَتَزَاوَرُونَ فِي الْجَنةِ وَ كَأَنِي أَسْمَعُ عُوَاءَ أَهْلِ النارِ فِي النارِ فَقَالَ لَهُ رَسُولُ اللهِ ص عَبْد نَورَ اللهُ قَلْبَهُ أَبْصَرْتَ فَاثْبُتْ فَقَالَ يَا رَسُولَ اللهِ ادْعُ اللهَ لِي أَنْ يَرْزُقَنِي الشهَادَةَ مَعَكَ فَقَالَ اللهُم ارْزُقْ

حَارِثَةَ الشهَادَةَ فَلَمْ يَلْبَثْ إِلا أَياماً حَتى بَعَثَ رَسُولُ اللهِ ص سَرِيةً فَبَعَثَهُ فِيهَا فَقَاتَلَ فَقُتِلَ تِسْعَةٌ أَوْ ثَمَانِيَةٌ ثُم قُتِلَ وَ فِي رِوَايَةِ الْقَاسِمِ بْنِ بُرَيْدٍ عَنْ أَبِي بَصِيرٍ قَالَ اسْتُشْهِدَ مَعَ جَعْفَرِ بْنِ أَبِي طَالِبٍ بَعْدَ تِسْعَةِ نَفَرٍ وَ كَانَ هُوَ الْعَاشِرَ

and Harithah was among them. He (Harithah) fought the enemy and did away with eight or nine people before he became a martyr.
"In the narration of al-Qasim from his father from abu Basir it is said that Harithah was martyred in the army of Ja'far ibn abu Talib after the martyrdom of nine people."

٤ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِي عَنِ السكُونِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللهِ عَلَيْهِ إِن عَلَى كُل حَق حَقِيقَةً وَ عَلَى كُل صَوَابٍ نُوراً

H 1543, CH 23, h 4
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Amir al-Mu'minin (Ali ibn abu Talib), recipient of divine supreme covenant, has said, 'Over every truth there certainly is a reality and over every correct issue there is light.'"

بَابُ التفكر

Chapter Twenty Four
Contemplation (Thinking)

١ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِي عَنِ السكُونِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ نَبِّهْ بِالتفَكرِ قَلْبَكَ وَ جَافِ عَنِ اللَّيْلِ جَنْبَكَ وَ اتقِ اللهَ رَبكَ

H 1544, CH 24, h 1
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Amir al-Mu'minin (Ali ibn abu Talib), recipient of divine supreme covenant, has said, 'Awaken your heart by thinking. Keep your side off the bed at night (meaning stand up for nightly prayers) and be pious before your Lord, Allah.'"

٢ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبَانٍ عَنِ الْحَسَنِ الصيْقَلِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَما يَرْوِي النَاسُ أَن تَفَكرَ سَاعَةٍ خَيْرٍ مِنْ قِيَامِ لَيْلَةٍ قُلْتُ كَيْفَ يَتفَكرُ قَالَ يَمُرُ بِالْخَرِبَةِ أَوْ بِالدارِ فَيَقُولُ أَيْنَ سَاكِنُوكِ أَيْنَ بَانُوكِ مَا بَالُكِ لَا تَتكَلِمِينَ

H 1545, CH 24, h 2
Ali ibn Ibrahim has narrated from his father from certain individuals of his people from Aban from al-Hassan al-Sayqal who has said the following:
"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about what people's narration, 'Thinking for one hour is better than worshipping a whole night,' how should they think? The Imam said, 'They pass by the ruins of dwellings or a building and ask, "Where are your inhabitants? Where are your builders? Why do you not speak?"'"

٣ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ أَبِي نَصْرٍ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ أَفْضَلُ الْعِبَادَةِ إِدْمَانُ التفَكرِ فِي اللهِ وَ فِي قُدْرَتِهِ

H 1546 CH 24, h 3
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Ahmad ibn Muhammad ibn abu Nasr from certain individuals of his people from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'The most virtuous form of worship is thinking about Allah very often and about His power.'"

٤ - مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ مُعَمرِ بْنِ خَلادٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرضَا ع يَقُولُ لَيْسَ الْعِبَادَةُ كَثْرَةَ الصلَاةِ وَ الصوْمِ إِنمَا الْعِبَادَةُ التفَكرُ فِي أَمْرِ اللهِ عَز وَ جَل

H 1547, CH 24, h 4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Mu'ammar ibn Khallad who has said the following:
"I heard abu al-Hassan al-Rida, recipient of divine supreme covenant, saying, 'A great deal of prayer and fasting only are not (everything in) worship. Worship is only in thinking about the affairs of Allah, the Most Majestic, the Most Holy.'"

٥ - مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنْ حَمادٍ عَنْ رِبْعِي قَالَ قَالَ أَبُو عَبْدِ اللهِ ع قَالَ أَمِيرُ الْمُؤْمِنِينَ ص إِن التفَكرَ يَدْعُو إِلَى الْبِر وَ الْعَمَلِ بِهِ

H 1548, CH 24, h 5
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Isma'il ibn Sahl from Hammad from Rib'I who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said that Amir al-Mu'minin (Ali ibn abu Talib), recipient of divine supreme covenant, has said, 'Thinking leads to virtue and to acting virtuously.'"

Chapter Twenty Five
The Noble Qualities (of Man)

بَابُ الْمَكَارِمِ

H 1549, CH 25, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hatham ibn abu Masruq from Yazid ibn Ishaq Sha’ar from al-Husayn ibn al-‘Atiyah from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Noble (human) qualities are ten. If you can establish all of them so be it. Such qualities may be found in a man but may not be found in his children. They may be found in the children but not in the father. At times they are found in a slave person but not in a free one.’ It was asked, ‘What are these noble qualities?’ The Imam said they are: ‘Losing all hope in the true sense for receiving help from anyone other than Allah, truthfulness of tongue, returning the trust (safely), maintaining good relations with relatives, entertaining guests, feeding the needy, making up for favors in a proper corresponding manner, keeping up with one’s responsibilities toward the neighbors and with one’s companion, and the head of such qualities is bashfulness.’”

١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ عَنْ يَزِيدَ بْنِ إِسْحَاقَ شَعِرٍ عَنِ الْحُسَيْنِ بْنِ عَطِيَّةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ الْمَكَارِمُ عَشْرٌ فَإِنِ اسْتَطَعْتَ أَنْ تَكُونَ فِيكَ فَلْتَكُنْ فَإِنَّهَا تَكُونُ فِي الرَّجُلِ وَ لَا تَكُونُ فِي وَلَدِهِ وَ تَكُونُ فِي الْوَلَدِ وَ لَا تَكُونُ فِي أَبِيهِ وَ تَكُونُ فِي الْعَبْدِ وَ لَا تَكُونُ فِي الْحُرِّ قِيلَ وَ مَا هُنَّ قَالَ صِدْقُ الْبَأْسِ وَ صِدْقُ اللِّسَانِ وَ أَدَاءُ الْأَمَانَةِ وَ صِلَةُ الرَّحِمِ وَ إِقْرَاءُ الضَّيْفِ وَ إِطْعَامُ السَّائِلِ وَ الْمُكَافَأَةُ عَلَى الصَّنَائِعِ وَ التَّذَمُّمُ لِلْجَارِ وَ التَّذَمُّمُ لِلصَّاحِبِ وَ رَأْسُهُنَّ الْحَيَاءُ

H 1550, CH 25, h 2
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ‘Uthman ibn ‘Isa from ‘Abd Allah ibn Muskan from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Allah, the Most Majestic, the Most Holy, chose His messengers for noble moral (human) qualities. You must test yourselves. If you find the noble qualities in you then be thankful to Allah and understand that it is of goodness. If you do not find them in you, then pray to Allah to grant them to you and show Him that you are interested in having them. The narrator has said that the Imam counted the noble qualities up to ten: They consist of Certainty, Contentment, Patience, Thankfulness, Forbearance, Good Moral Behavior, Generosity, Dignity, Bravery and Kindness.
“Certain narrators have listed other qualities after the above-mentioned ones and have added to them *Truthfulness* and *Keeping Trust*.”

٢ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنَّ اللهَ عَزَّ وَ جَلَّ خَصَّ رُسُلَهُ بِمَكَارِمِ الْأَخْلَاقِ فَامْتَحِنُوا أَنْفُسَكُمْ فَإِنْ كَانَتْ فِيكُمْ فَاحْمَدُوا اللهَ وَ اعْلَمُوا أَنَّ ذَلِكَ مِنْ خَيْرٍ وَ إِنْ لَا تَكُنْ فِيكُمْ فَاسْأَلُوا اللهَ وَ ارْغَبُوا إِلَيْهِ فِيهَا قَالَ فَذَكَرَهَا عَشَرَةً الْيَقِينَ وَ الْقَنَاعَةَ وَ الصَّبْرَ وَ الشُّكْرَ وَ الْحِلْمَ وَ حُسْنَ الْخُلُقِ وَ السَّخَاءَ وَ الْغَيْرَةَ وَ الشَّجَاعَةَ وَ الْمُرُوءَةَ قَالَ وَ رَوَى بَعْضُهُمْ بَعْدَ هَذِهِ الْخِصَالِ الْعَشَرَةِ وَ زَادَ فِيهَا الصِّدْقَ وَ أَدَاءَ الْأَمَانَةِ

H 1551, CH 25, h 3
It is narrated from him from Bakr ibn Salih from Ja’far ibn Muhammad al-Hashimi from Isma’il ‘Abbad who has said that perhaps he has heard it from Isma’il from ‘Abd Allah ibn Bukayr from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“We certainly love a person of reason, of good understanding, who has good knowledge and understanding of the law, who is forbearing, who is kind, who bears patience, who is truthful and who is loyal. Allah, the Most Majestic, the Most Holy, has chosen the prophets for noble moral (human) qualities. Whoever has them (noble qualities) should be thankful to Allah. Whoever does not have them he must pray humbly to Allah, the Most Majestic, the Most Holy, and request Him to grant them to him.
“I (the narrator) then said, ‘May Allah keep my soul in service for your cause, what are the noble qualities?’
“The Imam said, ‘They consist of restraint from indulging in worldly matters, to be content, to bear patience, to be thankful, to be forbearing, to be bashful, to be generous, to have dignity, to be virtuous, to be truthful in one’s words and to be trustworthy.’”

٣ - عَنْهُ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْهَاشِمِيِّ عَنْ إِسْمَاعِيلَ بْنِ عَبَّادٍ قَالَ بَكْرٌ وَ أَظُنُّنِي قَدْ سَمِعْتُهُ مِنْ إِسْمَاعِيلَ عَنْ عَبْدِ اللهِ بْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنَّا لَنُحِبُّ مَنْ كَانَ عَاقِلًا فَهِماً فَقِيهاً حَلِيماً مُدَارِياً صَبُوراً صَدُوقاً وَفِيّاً إِنَّ اللهَ عَزَّ وَ جَلَّ خَصَّ الْأَنْبِيَاءَ بِمَكَارِمِ الْأَخْلَاقِ فَمَنْ كَانَتْ فِيهِ فَلْيَحْمَدِ اللهَ عَلَى ذَلِكَ وَ مَنْ لَمْ تَكُنْ فِيهِ فَلْيَتَضَرَّعْ إِلَى اللهِ عَزَّ وَ جَلَّ وَ لْيَسْأَلْهُ إِيَّاهَا قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا هُنَّ قَالَ هُنَّ الْوَرَعُ وَ الْقَنَاعَةُ وَ الصَّبْرُ وَ الشُّكْرُ وَ الْحِلْمُ وَ الْحَيَاءُ وَ السَّخَاءُ وَ الشَّجَاعَةُ وَ الْغَيْرَةُ وَ الْبِرُّ وَ صِدْقُ الْحَدِيثِ وَ أَدَاءُ الْأَمَانَةِ

٤ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنَّ اللهَ عَزَّ وَ جَلَّ ارْتَضَى لَكُمُ الْإِسْلَامَ دِيناً فَأَحْسِنُوا صُحْبَتَهُ بِالسَّخَاءِ وَ حُسْنِ الْخُلُقِ

H 1552, CH 25, h 4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Mahbub from certain individuals of his people from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Allah, the Most Majestic, the Most Holy, has chosen Islam to be your religion. Keep good company with your religion by means of exercising generosity and good moral behavior.”

٥ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ص الْإِيمَانُ أَرْبَعَةُ أَرْكَانٍ الرِّضَا بِقَضَاءِ اللهِ وَ التَّوَكُّلُ عَلَى اللهِ وَ تَفْوِيضُ الْأَمْرِ إِلَى اللهِ وَ التَّسْلِيمُ لِأَمْرِ اللهِ

H 1553, CH 25, h 5
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Amir al-Mu’minin (Ali ibn abu Talib) has said, ‘Belief has four pillars. They consist of agreeing with the decision of Allah, trusting Allah, choosing Allah to be the person in charge of all affairs and submission to the command of Allah.’”

٦ - الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ رَجُلٍ مِنْ بَنِي هَاشِمٍ قَالَ أَرْبَعٌ مَنْ كُنَّ فِيهِ كَمَلَ إِسْلَامُهُ وَ لَوْ كَانَ مِنْ قَرْنِهِ إِلَى قَدَمِهِ خَطَايَا لَمْ تَنْقُصْهُ الصِّدْقُ وَ الْحَيَاءُ وَ حُسْنُ الْخُلُقِ وَ الشُّكْرُ

H 1554, CH 25, h 6
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali from ‘Abd Allah ibn Sinan from a man from Banu Hashim who has said the following:
“If four things are found in a person his Islam is perfect, even though he may be filled with sins from his top to his toes it will not harm him. They consist of Truthfulness, Bashfulness, Good Moral Behavior and Thankfulness.”

٧ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ أَبِي حَمْزَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ قَالَ رَسُولُ اللهِ ص أَ لَا أُخْبِرُكُمْ بِخَيْرِ رِجَالِكُمْ قُلْنَا بَلَى يَا رَسُولَ اللهِ قَالَ إِنَّ مِنْ خَيْرِ رِجَالِكُمُ التَّقِيَّ النَّقِيَّ السَّمْحَ الْكَفَّيْنِ النَّقِيَّ الطَّرَفَيْنِ الْبَرَّ بِوَالِدَيْهِ وَ لَا يُلْحِفُ عِيَالَهُ إِلَى غَيْرِهِ

H 1555, CH 25, h 7
A number of our people have narrated from Sahl ibn Ziyad and Ali ibn Ibrahim has narrated from his father all from ibn Mahbub from ibn Ri’ab from abu Hamza from Jabir ibn ‘Abd Allah who has said the following:
“The Messenger of Allah, recipient of divine supreme covenant, once said, ‘Do you want me to tell you about the best men among you?’ We said, ‘Yes, O, Messenger of Allah, do so.’ He said, ‘The best men among you are the pious, clean, of forgiving hands, clean on both ends (tongue and genitals) who is kind to his parents and does not leave out his dependents to (trouble) others.’”

بَابُ فَضْلِ الْيَقِينِ

Chapter Twenty Six
Excellence of Certainty

١ - الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنِ الْمُثَنَّى بْنِ الْوَلِيدِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ لَيْسَ شَيْءٌ إِلَّا وَ لَهُ حَدٌّ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَمَا حَدُّ التَّوَكُّلِ قَالَ الْيَقِينُ قُلْتُ فَمَا حَدُّ الْيَقِينِ قَالَ أَلَّا تَخَافَ مَعَ اللهِ شَيْئاً

H 1556, CH 26, h 1
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Washsha’ from al-Muthanna ibn al-Walid from abu Basir from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, once said, ‘There is nothing without a limit.’ I (the narrator) then asked, ‘May Allah keep my soul in service for your cause, what is the limit of trust?’ The Imam said, ‘It is certainty.’ I then asked, ‘What is the limit of certainty?’ The Imam said, ‘It is when, with having Allah on your side, you do not fear anything.’”

٢ - عَنْهُ عَنْ مُعَلَّى عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللهِ ع وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي وَلَّادٍ الْحَنَّاطِ وَ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مِنْ صِحَّةِ يَقِينِ الْمَرْءِ الْمُسْلِمِ أَنْ لَا يُرْضِيَ النَّاسَ بِسَخَطِ اللهِ وَ لَا يَلُومَهُمْ عَلَى مَا لَمْ يُؤْتِهِ اللهُ فَإِنَّ الرِّزْقَ لَا يَسُوقُهُ

H 1557, CH 26, h 2
It is narrated from him from Mu'alla from al-Hassan ibn Ali al-Washsha’ from ‘Abd Allah ibn Sinan from abu ‘Abd Allah, recipient of divine supreme covenant, and Muhammad ibn Yahya from Ahmad ibn Muhammad from ibn Mahbub from abu Wallad al-Hannat and ‘Abd Allah ibn Sinan from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, once said, ‘It is due to a Muslim’s correctness of certainty that he does not make people happy to anger Allah and does not blame them for what (of belongings) Allah has not given him. The share of sustenance is something that is not driven by the greed

of the greedy ones and is not pushed back due to the dislike of those who dislike. Even if one of you may run away from his share of sustenance just as one runs away from death, still his share of sustenance reaches him just as death one day will reach him.' He then said, 'Allah through His justice and fairness has placed in certainty spirit and comfort and agreement with the decision of Allah. He has placed anxiety and sadness in doubts and anger.'"

حِرْصُ حَرِيصٍ وَ لَا يَرُدُّهُ كَرَاهِيَةُ كَارِهٍ وَ لَوْ أَنَّ أَحَدَكُمْ فَرَّ مِنْ رِزْقِهِ كَمَا يَفِرُّ مِنَ الْمَوْتِ لَأَدْرَكَهُ رِزْقُهُ كَمَا يُدْرِكُهُ الْمَوْتُ ثُمَّ قَالَ إِنَّ اللَّهَ بِعَدْلِهِ وَ قِسْطِهِ جَعَلَ الرَّوْحَ وَ الرَّاحَةَ فِي الْيَقِينِ وَ الرِّضَا وَ جَعَلَ الْهَمَّ وَ الْحَزَنَ فِي الشَّكِّ وَ السَّخَطِ

H 1558, CH 26, h 3

Ibn Mahbub has narrated from Hisham ibn Salim who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'The little but continuous deed with certainty is far better in the sight of Allah than a great deal of deeds without certainty.'"

٣- ابْنُ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْعَمَلَ الدَّائِمَ الْقَلِيلَ عَلَى الْيَقِينِ أَفْضَلُ عِنْدَ اللَّهِ مِنَ الْعَمَلِ الْكَثِيرِ عَلَى غَيْرِ يَقِينٍ

H 1559, CH 26, h 4

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from Aban from Zurara from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Amir al-Mu'minin (Ali ibn abu Talib), recipient of divine supreme covenant, once said from the pulpit, 'No one among you can ever sense the taste of belief until he comes to know that whatever has happened right could not have happened wrong and whatever has happened wrong could not have happened right.'"

٤- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبَانٍ عَنْ زُرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ص عَلَى الْمِنْبَرِ لَا يَجِدُ أَحَدُكُمْ طَعْمَ الْإِيمَانِ حَتَّى يَعْلَمَ أَنَّ مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ وَ مَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ

H 1560, CH 26, h 5

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Zayd al-Shahham from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Once, Amir al-Mu'minin (Ali ibn abu Talib), recipient of divine supreme covenant, during his court session, had sat leaning against a wall that was bent. Certain people asked him not to sit near the defective wall. Amir al-Mu'minin (Ali ibn abu Talib), recipient of divine supreme covenant, said, 'This is like a man's guarding his death,' (Imam's expression shows such guarding is useless). When the Imam moved away, the wall crumbled. The Imam said, 'Amir al-Mu'minin (Ali ibn abu Talib), recipient of divine supreme covenant, would often do such and similar things and that was because of certainty.'"

٥- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ زَيْدٍ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ص جَلَسَ إِلَى حَائِطٍ مَائِلٍ يَقْضِي بَيْنَ النَّاسِ فَقَالَ بَعْضُهُمْ لَا تَقْعُدْ تَحْتَ هَذَا الْحَائِطِ فَإِنَّهُ مَعْوُرٌ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ص حَرَسَ امْرَأً أَجَلُهُ فَلَمَّا قَامَ سَقَطَ الْحَائِطُ قَالَ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع مِمَّا يَفْعَلُ هَذَا وَ أَشْبَاهَهُ وَ هَذَا الْيَقِينُ

H 1561, CH 26, h 6

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Ahmad ibn Muhammad ibn abu Nasr from Safwan al-Jammal who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Holy: 'The tumbling wall belonged to two orphans in the town whose father has been a righteous person. Underneath the wall there was a treasure that belonged to them. . . .' (18:82)

"The Imam said, 'It is a fact that the treasure did not consist of gold and silver. It consisted of four words: "No one deserves to be worshipped except I (Allah). Whoever has realized with certainty that death is inevitable has enough reason not to laugh for a year. Whoever has realized with certainty that accountability on the Day of Judgment is true has enough reason for his heart not to rest in ease. Whoever has realized with certainty that Allah does everything with strict measurements has enough reason not to fear anyone except Allah."'"

٦- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَ كَانَ تَحْتَهُ كَنْزٌ لَهُمَا فَقَالَ أَمَا إِنَّهُ مَا كَانَ ذَهَباً وَ لَا فِضَّةً وَ إِنَّمَا كَانَ أَرْبَعَ كَلِمَاتٍ لَا إِلَهَ إِلَّا أَنَا مَنْ أَيْقَنَ بِالْمَوْتِ لَمْ يَضْحَكْ سِنُّهُ وَ مَنْ أَيْقَنَ بِالْحِسَابِ لَمْ يَفْرَحْ قَلْبُهُ وَ مَنْ أَيْقَنَ بِالْقَدَرِ لَمْ يَخْشَ إِلَّا اللَّهَ

٧- عَنْهُ عَنْ عَلِي بْنِ الْحَكَمِ عَنْ صَفْوَانَ الْجَمال عَنْ أَبِي عَبْدِ اللهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ لَا يَجِدُ عَبْد طَعْمَ الْإِيمَان حَتى يَعْلَمَ أَن مَا أَصَابَهُ لَمْ يَكُنْ لِيُخْطِئَهُ وَ أَن مَا أَخْطَأَهُ لَمْ يَكُنْ لِيُصِيبَهُ وَ أَن الضار النافِعَ هُوَ اللهُ عَز وَ جَل

H 1562, CH 26, h 7
It is narrated from him (narrator of the *Hadith* above) from Ali ibn al-Hakam from Safwan al-Jammal from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Amir al-Mu’minin (Ali ibn abu Talib), recipient of divine supreme covenant, has said, ‘A servant of Allah cannot sense the taste of belief until he comes to know that whatever has happened to him right could not have happened wrong and whatever has happened to him wrong could not have happened right. The one who can harm or benefit others is only Allah, the Most Majestic, the Most Holy.’”

٨- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْوَشَاءِ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي حَمْزَةَ عَنْ سَعِيدِ بْنِ قَيْسٍ الْهَمْدَانِي قَالَ نَظَرْتُ يَوْماً فِي الْحَرْبِ إِلَى رَجُلٍ عَلَيْهِ ثَوْبَانِ فَحَرَكْتُ فَرَسِي فَإِذَا هُوَ أَمِيرُ الْمُؤْمِنِينَ ع فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ فِي مِثْلِ هَذَا الْمَوْضِعِ فَقَالَ نَعَمْ يَا سَعِيدَ بْنَ قَيْسٍ إِنَّهُ لَيْسَ مِنْ عَبْدٍ إِلَا وَ لَهُ مِنَ اللهِ حَافِظٌ وَ وَاقِيَةٌ مَعَهُ مَلَكَانِ يَحْفَظَانِهِ مِنْ أَنْ يَسْقُطَ مِنْ رَأْسِ جَبَلٍ أَوْ يَقَعَ فِي بِئْرٍ فَإِذَا نَزَلَ الْقَضَاءُ خَلَّيَا بَيْنَهُ وَ بَيْنَ كُلِ شَيْءٍ

H 1563, CH 26, h 8
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Washsha’ from ‘Abd ibn Sinan from abu Hamza from Sa’id ibn Qays al-Hamadani who has said the following:
“One day during a war I looked on a man who was wearing two pieces of garment on him. I moved my horse nearer to him and I found him to be Amir al-Mu’minin (Ali ibn abu Talib), recipient of divine supreme covenant, and I said, ‘O Amir al-Mu’minin, is this a place (to be in with just two pieces of garment and no coats of arms)?’ The Imam said, ‘Yes, O Sa’id ibn al-Qays. For every servant of Allah there is a guard from Allah and a protecting angel to see that he will not fall off of a cliff or into a well, but when the appointed time comes for his death the angels just leave him alone to his own self.’”

٩- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلى بْنِ مُحَمَّدٍ عَنْ عَلِي بْنِ أَسْبَاطٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرضَا ع يَقُولُ كَانَ فِي الْكَنْزِ الذِي قَالَ اللهُ عَز وَ جَل وَ كَانَ تَحْتَهُ كَنز لَهُما كَانَ فِيهِ بِسْمِ اللهِ الرحْمَنِ الرحِيمِ عَجِبْتُ لِمَنْ أَيقَنَ بِالْمَوْتِ كَيْفَ يَفْرَحُ وَ عَجِبْتُ لِمَنْ أَيقَنَ بِالْقَدَرِ كَيْفَ يَحْزَنُ وَ عَجِبْتُ لِمَنْ رَأَى الدنْيَا وَ تَقَلبَهَا بِأَهْلِهَا كَيْفَ يَرْكَنُ إِلَيْهَا وَ يَنْبَغِي لِمَنْ عَقَلَ عَنِ اللهِ أَنْ لَا يَتهِمَ اللهَ فِي قَضَائِهِ وَ لَا يَسْتَبْطِئَهُ فِي رِزْقِهِ فَقُلْتُ جُعِلْتُ فِدَاكَ أُرِيدُ أَنْ أَكْتُبَهُ قَالَ فَضَرَبَ وَ اللهِ يَدَهُ إِلَى الدوَاةِ لِيَضَعَهَا بَيْنَ يَدَي فَتَنَاوَلْتُ يَدَهُ فَقَبلْتُهَا وَ أَخَذْتُ الدوَاةَ فَكَتَبْتُهُ

H 1564, CH 26, h 9
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ali ibn Asbat who has said the following:
“I heard abu al-Hassan al-Rida, recipient of divine supreme covenant, saying, ‘In the treasure mentioned in the words of Allah, the Most Majestic, the Most Holy: “Underneath the wall there was a treasure that belonged to them. . . .,” (18:82) there were the following statements: ‘In the name of Allah, the Beneficent, the Merciful, strange to me is the case of a person who is certain of the coming of death but he feels happy. Strange to me is the case of a person who is certain of the strict measurement of Allah but he feels depressed. Strange to me is the case of a person who is aware of all the up and down in the world with its inhabitants but he still relies on it. It is expected from a man who has understanding of Allah not to accuse Allah in His decision and not to consider Him slow in His Providence.’ I then said, ‘May Allah keep my soul in service for your cause, I want to write it down. The Imam gave me, I swear by Allah, the inkpot so I can write. I reached out to his hands and kissed them and then took the inkpot and wrote down the *Hadith*.’”

١٠- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِي بْنِ الْحَكَمِ عَنْ عَبْدِ الرحْمَنِ الْعَرْزَمِي عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ كَانَ

قُنبر غُلَامُ عَلِي يُحِب عَلِيّاً ع حُبّاً شَدِيداً فَإِذَا خَرَجَ عَلِي ص خَرَجَ عَلَى أَثَرِهِ بِالسيْفِ قَرَآهُ ذَاتَ لَيْلَةٍ فَقَالَ يَا قُنبُرُ مَا لَكَ فَقَالَ جِئْتُ لِأَمْشِيَ خَلْفَكَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ وَيْحَكَ أَ مِنْ أَهْلِ السمَاءِ تَحْرُسُنِي أَوْ مِنْ أَهْلِ الْأَرْضِ فَقَالَ لَا بَلْ مِنْ أَهْلِ الْأَرْضِ فَقَالَ إِن أَهْلَ الْأَرْضِ لَا يَسْتَطِيعُونَ لِي شَيْئاً إِلا بِإِذْنِ اللهِ مِنَ السمَاءِ فَارْجِعْ فَرَجَعَ

H 1565, CH 26, h 10
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from ‘Abd al-Rahman al-‘Arzami from his father, from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Qanber, a worker for Ali, recipient of divine supreme covenant, loved Ali intensely. Whenever Imam went out he followed him with a sword for protection. Once at night Imam Ali saw Qanber and asked him, ‘What is the matter with you?’ He said, ‘O Amir al-Mu’minin, I follow you for your protection.’ The Imam said, ‘Qamber, what is the matter with you, are you protecting me from the people of the heavens or from the people of the earth?’ He said, ‘I do not protect you from the people of the heavens but I protect you from the people of the earth.’ The Imam said, ‘The people of the earth can do nothing to me without permission from Allah from the heavens. Qamber, go back home and he obeyed.’”

H 1566, CH 26, h 11
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from the one whom he has mentioned, he has said the following:
“It was said to al-Rida, recipient of divine supreme covenant, ‘You speak of it (Your Divine Authority) and blood drips from the sword (of your enemies).’ The Imam said, ‘Allah has a valley that is gold. He has guarded it with ants, the weakest creature. Even if the camels of Khurasan (North East parts of Iran) try to go there they cannot reach it.’”

١١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَمَّنْ ذَكَرَهُ قَالَ قِيلَ لِلرِّضَا ع إِنَّكَ تَتَكَلَّمُ بِهَذَا الْكَلَامِ وَ السَّيْفُ يَقْطُرُ دَماً فَقَالَ إِنَّ لِلَّهِ وَادِياً مِنْ ذَهَبٍ حَمَاهُ بِأَضْعَفِ خَلْقِهِ النَّمْلِ فَلَوْ رَامَهُ الْبُخَاتِي لَمْ تَصِلْ إِلَيْهِ

Chapter Twenty Seven
To Agree With the Decision (of Allah)

بَابُ الرِّضَا بِالْقَضَاءِ

H 1567, CH 27, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Jamil ibn Salih from certain shaykhs of Banu al-Najashi from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The head of obedience to Allah is patience and agreeing with the decisions of Allah in all matters whether a servant may love or dislike doing so. Of the servant of Allah anyone who agrees with the decisions of Allah in all matters which he loves or dislikes, should know that agreeing, in fact, is in his best interest.”

١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ بَعْضِ أَشْيَاخِ بَنِي النَّجَاشِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ رَأْسُ طَاعَةِ اللَّهِ الصَّبْرُ وَ الرِّضَا عَنِ اللَّهِ فِيمَا أَحَبَّ الْعَبْدُ أَوْ كَرِهَ وَ لَا يَرْضَى عَبْدٌ عَنِ اللَّهِ فِيمَا أَحَبَّ أَوْ كَرِهَ إِلَّا كَانَ خَيْراً لَهُ فِيمَا أَحَبَّ أَوْ كَرِهَ

H 1568, CH 27, h 2
A number of our people have narrated from Ahmad ibn ‘Abd Allah from his father from Hammad ibn ‘Isa from ‘Abd Allah ibn Muskan from Layth al-Muradi from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘The most knowledgeable among people is the one who agrees with the decisions of Allah, the Most Majestic, the Most Holy.’”

٢- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ لَيْثٍ الْمُرَادِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ أَعْلَمَ النَّاسِ بِاللَّهِ أَرْضَاهُمْ بِقَضَاءِ اللَّهِ عَزَّ وَ جَلَّ

H 1569, CH 27, h 3
It is narrated from him from Yahya ibn Ibrahim ibn abu al-Balad from ‘Asim ibn Humayd from abu Hamza al-Thumali from Ali ibn al-Husayn, recipient of divine supreme covenant, who has said the following:
“Patience and agreeing with the decisions of Allah is the head of obedience to Allah. If one exercises patience and agrees with the decisions of Allah in all the matters which he loves or dislikes, Allah, the Most Majestic, the Most Holy, will not make any decision in any of his affairs which he loves or dislikes but that the decisions are in his best interest.”

٣- عَنْهُ عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمْزَةَ الثَّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ الصَّبْرُ وَ الرِّضَا عَنِ اللَّهِ رَأْسُ طَاعَةِ اللَّهِ وَ مَنْ صَبَرَ وَ رَضِيَ عَنِ اللَّهِ فِيمَا قَضَى عَلَيْهِ فِيمَا أَحَبَّ أَوْ كَرِهَ لَمْ يَقْضِ اللَّهُ عَزَّ وَ جَلَّ لَهُ فِيمَا أَحَبَّ أَوْ كَرِهَ إِلَّا مَا هُوَ خَيْرٌ لَهُ

H 1570, CH 27, h 4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn Mahbub from Dawud al-Riqqiy from ‘Ubayda al-Hadhdha’ from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said that Allah, the Most Majestic, the Most Holy, has said, ‘Among My believing servants there are those whose religious lives can only be at their best with wealth, comfort and good health. I try them by means of wealth, comfort and good health and this makes their religious affairs to be in the best condition. Also among My believing servants there are those whose religious lives are only at their best with poverty, destitution and ailing health. I try them by means of poverty, destitution and ailing health and this helps their religious lives to be in the best condition. I know what is good for the religious matters of my believing servants. Among My believing servants there are those who strive to worship Me. They wake up from sleep leaving their comfortable pillow for *Tahajjud* (special prayer at night). They experiences fatigue and I allow slumber overcome them on one or two nights, a trial

٤- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ دَاوُدَ الرَّقِّيِّ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ مِنْ عِبَادِيَ الْمُؤْمِنِينَ عِبَاداً لَا يَصْلُحُ لَهُمْ أَمْرُ دِينِهِمْ إِلَّا بِالْغِنَى وَ السَّعَةِ وَ الصِّحَّةِ فِي الْبَدَنِ فَأَبْلُوهُمْ بِالْغِنَى وَ السَّعَةِ وَ صِحَّةِ الْبَدَنِ فَيُصْلِحُ عَلَيْهِمْ أَمْرَ دِينِهِمْ وَ إِنَّ مِنْ عِبَادِيَ الْمُؤْمِنِينَ لَعِباداً لَا يَصْلُحُ لَهُمْ أَمْرُ دِينِهِمْ إِلَّا بِالْفَاقَةِ وَ الْمَسْكَنَةِ وَ السُّقْمِ فِي أَبْدَانِهِمْ فَأَبْلُوهُمْ بِالْفَاقَةِ وَ الْمَسْكَنَةِ وَ السُّقْمِ فَيُصْلِحُ عَلَيْهِمْ أَمْرَ دِينِهِمْ وَ أَنَا أَعْلَمُ بِمَا يَصْلُحُ عَلَيْهِ أَمْرُ دِينِ عِبَادِيَ الْمُؤْمِنِينَ وَ إِنَّ مِنْ عِبَادِيَ الْمُؤْمِنِينَ لَمَنْ يَجْتَهِدُ فِي عِبَادَتِي فَيَقُومُ مِنْ رُقَادِهِ وَ لَذِيذِ وِسَادِهِ فَيَتَهَجَّدُ لِيَ اللَّيَالِيَ فَيُتْعِبُ نَفْسَهُ فِي عِبَادَتِي فَأَضْرِبُهُ بِالنُّعَاسِ اللَّيْلَةَ وَ اللَّيْلَتَيْنِ نَظَراً مِنِّي لَهُ وَ إِبْقَاءً عَلَيْهِ

فَيَنَامُ حَتى يُصْبِحَ فَيَقُومُ وَ هُوَ مَاقِت لِنَفْسِهِ زَارِئ عَلَيْهَا وَ لَوْ أَخَلي بَيْنَهُ وَ بَيْنَ مَا يُرِيدُ مِنْ عِبَادَتِي لَدَخَلَهُ الْعُجْبُ مِنْ ذَلِكَ فَيُصَيِّرُهُ الْعُجْبُ إِلى الْفِتْنَةِ بِأَعْمَالِهِ فَيَأْتِيهِ مِنْ ذَلِكَ مَا فِيهِ هَلَاكُهُ لِعُجْبِهِ بِأَعْمَالِهِ وَ رِضَاهُ عَنْ نَفْسِهِ حَتى يَظُن أَنَّهُ قَدْ فَاقَ الْعَابِدِينَ وَ جَازَ فِي عِبَادَتِهِ حَد التقْصِيرِ فَيَتَبَاعَدُ مِني عِنْدَ ذَلِكَ وَ هُوَ يَظُن أَنَّهُ يَتَقَرَّبُ إِلي فَلَا يَتكِلِ الْعَامِلُونَ عَلى أَعْمَالِهِمُ الَتِي يَعْمَلُونَهَا لِثَوَابِي فَإِنَّهُمْ لَوِ اجْتَهَدُوا وَ أَتْعَبُوا أَنْفُسَهُمْ وَ أَفْنَوْا أَعْمَارَهُمْ فِي عِبَادَتِي كَانُوا مُقَصِرِينَ غَيْرَ بَالِغِينَ فِي عِبَادَتِهِمْ كُنْهَ عِبَادَتِي فِيمَا يَطْلُبُونَ عِنْدِي مِنْ كَرَامَتِي وَ النعِيمِ فِي جَنَاتِي وَ رَفِيعِ دَرَجَاتِيَ الْعُلى فِي جِوَارِي وَ لَكِنْ فَبِرَحْمَتِي فَلْيَثِقُوا وَ بِفَضْلِي فَلْيَفْرَحُوا وَ إِلى حُسْنِ الظن بِي فَلْيَطْمَئِنوا فَإِن رَحْمَتِي عِنْدَ ذَلِكَ تَدَارَكُهُمْ وَ مَني يُبَلِّغُهُمْ رِضْوَانِي وَ مَغْفِرَتِي تُلْبِسُهُمْ عَفْوِي فَإِني أَنا اللهُ الرَحْمَنُ الرحِيمُ وَ بِذَلِكَ تَسَمَّيْتُ

from Me to see if he continues, he goes to sleep and wakes up upset and angry over his own self. If I allow him to do the way he wants to worship, he may develop a sense of conceit (unwanted pride) that can lead him to mischief in his deeds. This may bring about his destruction. It can so happen due to his happiness with whatever his soul desires. He may begin to feel as if he has excelled all worshippers and has surpassed the limits of defective worship. In so doing he moves away from Me even though he thinks that he is getting closer to Me. Therefore, they must not rely on their good deeds that they do to receive rewards from Me. Even if they strive hard, tire themselves and finish their lives worshipping Me they fall short, in worshipping Me truly, in their quest for My generous rewards, My bounties in paradise and high positions near Me. They must only trust in My mercy, be happy with My generosity and always be hopeful about Me. In such cases My mercy will reach them as well as my approval and forgiveness and my pardon will provide them cover; I am Allah, the Most Beneficent, the Most Merciful, and thus I have taken such names.'"

٥- عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ أَبِي نَصْرٍ عَنْ صَفْوَانَ الْجَمالِ عَنْ أَبِي الْحَسَنِ الْأَولِ ع قَالَ يَنْبَغِي لِمَنْ عَقَلَ عَنِ اللهِ أَنْ لَا يَسْتَبْطِئَهُ فِي رِزْقِهِ وَ لَا يَتهَمَهُ فِي قَضَائِهِ

H 1571, CH 27, h 5
A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad ibn abu Nasr from Safwan al-Jammal from abu al-Hassan, the 1st, recipient of divine supreme covenant, who has said the following:
"One who has proper understanding about Allah must not feel that Allah procrastinates in sending his sustenance or accuse Him in His decisions."

٦- أَبو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ عَبْدِ الْجَبارِ عَنْ مُحَمدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِي بْنِ النعْمَانِ عَنْ عَمْرِو بْنِ سُهَيْلٍ بَياعِ الْهَرَوِي قَالَ قَالَ أَبو عَبْدِ اللهِ ع قَالَ اللهُ عَز وَ جَل عَبْدِيَ الْمُؤْمِنَ لَا أَصْرِفُهُ فِي شَيْءٍ إِلا جَعَلْتُهُ خَيْراً لَهُ فَلْيَرْضَ بِقَضَائِي وَ لْيَصْبِرْ عَلى بَلَائِي وَ لْيَشْكُرْ نَعْمَائِي أَكْتُبْهُ يَا مُحَمدُ مِنَ الصديقِينَ عِنْدِي

H 1572, CH 27, h 6
Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Muhammad ibn Isma'il from Ali ibn al-Nu'man from 'Amr ibn al-Nuhayk Bayya' al-Harawi who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Allah, the Most Majestic, the Most Holy, has said, "Whatever conditions I may turn My believing servant to are for his good. He then must agree with My decisions, be patient in My trial and appreciate My favors. I will then, O Muhammad, count him among the truthful ones."'"

٧- مُحَمدُ بْنُ يَحْيى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيةَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللهِ ع أَن فِيمَا أَوْحَى اللهُ عَز وَ جَل إِلى مُوسَى بْنِ عِمْرَانَ ع يَا مُوسَى بْنَ عِمْرَانَ مَا خَلَقْتُ خَلْقاً أَحَب إِلَي مِنْ عَبْدِيَ الْمُؤْمِنِ فَإِني إِنَمَا أَبْتَلِيهِ لِمَا هُوَ خَيْر لَهُ وَ أُعَافِيهِ لِمَا هُوَ خَيْر لَهُ وَ أَزْوِي عَنْهُ مَا هُوَ شَر لَهُ لِمَا هُوَ خَيْر لَهُ وَ أَنا أَعْلَمُ بِمَا يَصْلُحُ عَلَيْهِ عَبْدِي فَلْيَصْبِرْ عَلى بَلَائِي وَ لْيَشْكُرْ نَعْمَائِي وَ لْيَرْضَ بِقَضَائِي أَكْتُبْهُ فِي الصديقِينَ عِنْدِي إِذَا عَمِلَ بِرِضَائِي وَ أَطَاعَ أَمْرِي

H 1573, CH 27, h 7
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Mahbub from Malik ibn 'Atiyah from Dawud ibn Farqad from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Of the revelations that Allah, the Most Majestic, the Most Holy, sent to Moses ibn 'Imran was as follows: 'O, Moses, son of 'Imran, I have not created anything more beloved to Me than My believing servant. I try him only because it is for his good. I give him good health just for his good. I hold back what is evil for him in favor of what is for his good. I know best in what conditions My servant works for his own best interest. He then must bear patience in My trials, appreciate My favors and agree with My decision. I count him among the truthful ones before Me if he acts according to My pleasure and obeys My command.'"

٨- أَبو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ عَبْدِ الْجَبارِ عَنْ صَفْوَانَ بْنِ يَحْيى عَنْ فُضَيْلِ بْنِ عُثْمَانَ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ عَجِبْتُ لِلْمَرْءِ الْمُسْلِمِ لَا يَقْضِي اللهُ عَز وَ جَل لَهُ قَضَاءً إِلا كَانَ خَيْراً لَهُ وَ إِنْ قُرِضَ بِالْمَقَارِيضِ كَانَ خَيْراً لَهُ وَ إِنْ مَلَكَ مَشَارِقَ الْأَرْضِ وَ مَغَارِبَهَا كَانَ خَيْراً لَهُ

H 1574, CH 27, h 8
Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from Fudayl ibn 'Uthman from ibn abu Ya'fur from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The case of a Muslim (believer) man is amazing. There is no decision that Allah, the Most Majestic, the Most Holy, makes about him but that it is in his best interest. Even if he is cut in pieces with scissors, still it is for his good. If he may possess the

kingdom of the East and West of the earth, still it is for his good."

H 1575, CH 27, h 9

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Sinan from Salih ibn 'Aqaba from 'Abd Allah ibn Muhammad al-Ja'fi from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, has said, 'The most proper people to agree with the decisions of Allah, the Most Majestic, the Most Holy, are those who have recognized Allah, the Most Majestic, the Most Holy. Whoever agrees with the decision of Allah that is to take place anyway, Allah increases his reward. Whoever disagrees with the decision of Allah, the decision is, inevitably, applied to him but his reward becomes void.'"

H 1576, CH 27, h 10

Ali ibn Ibrahim has narrated from his father from al-Qasim ibn Muhammad from al-Minqari form Ali ibn Hashim ibn al-Burayd from his father who has said the following:

"Ali ibn al-Husayn, recipient of divine supreme covenant, has said, 'Abstinence from worldly pleasures has ten levels. Its highest level is the lowest level of piety and reserve. The highest level of piety and reserve is the lowest level of certainty. The highest level of certainty is the lowest level of consent to the decision of Allah.'"

H 1577, CH 27, h 11

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Muhammad ibn Ali from Ali ibn Asbat from those whom he has mentioned from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Al-Hassan ibn Ali, recipient of divine supreme covenant, once met 'Abd Allah ibn Ja'far and said to him, 'O, 'Abd Allah, how can a believer be a believer when he disagrees with the decision of Allah about his share and belittles his position while the ruler over him is Allah? I guarantee that Allah accepts the prayer of one in whose heart (mind) no suggestion takes place except agreement with the decisions of Allah).'"

H 1578, CH 27, h 12

It is narrated from him from his father from ibn Sinan from those whom he has mentioned from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"I (the narrator) asked him, (abu 'Abd Allah, recipient of divine supreme covenant), 'By what means can a believer know that he is a believer?' The Imam said, '(He can find out) by means of his submitting himself to Allah, and agreeing with whatever happiness or sadness that he may experience.'"

H 1579, CH 27, h 13

It is narrated from him from his father from ibn Sinan from al-Husayn ibn al-Muhtar from 'Abd Allah ibn abu Ya'fur from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah, recipient of divine supreme covenant, never said about something that had taken place, 'Would that something else had happened.'"

Chapter Twenty Eight

Leaving It to Allah to Be the Person in Charge of Affairs, and Having Trust in Him

H 1580, CH 28, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Mufaddal from abu 'Abd Allah who has said the

٩- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ سِنَانٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ أَحَقُّ خَلْقِ اللَّهِ أَنْ يُسَلِّمَ لِمَا قَضَى اللَّهُ عَزَّ وَ جَلَّ مَنْ عَرَفَ اللَّهَ عَزَّ وَ جَلَّ وَ مَنْ رَضِيَ بِالْقَضَاءِ أَتَى عَلَيْهِ الْقَضَاءُ وَ عَظَمَ اللَّهُ أَجْرَهُ وَ مَنْ سَخِطَ الْقَضَاءَ مَضَى عَلَيْهِ الْقَضَاءُ وَ أَحْبَطَ اللَّهُ أَجْرَهُ

١٠- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمِنْقَرِيِّ عَنْ عَلِيِّ بْنِ هَاشِمِ بْنِ الْبُرَيْدِ عَنْ أَبِيهِ قَالَ قَالَ لِي عَلِيُّ بْنُ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا الزُّهْدُ عَشَرَةُ أَجْزَاءٍ أَعْلَى دَرَجَةِ الزُّهْدِ أَدْنَى دَرَجَةِ الْوَرَعِ وَ أَعْلَى دَرَجَةِ الْوَرَعِ أَدْنَى دَرَجَةِ الْيَقِينِ وَ أَعْلَى دَرَجَةِ الْيَقِينِ أَدْنَى دَرَجَةِ الرِّضَا

١١- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَقِيَ الْحَسَنُ بْنُ عَلِيٍّ ع عَبْدَ اللَّهِ بْنَ جَعْفَرٍ فَقَالَ يَا عَبْدَ اللَّهِ كَيْفَ يَكُونُ الْمُؤْمِنُ مُؤْمِناً وَ هُوَ يَسْخَطُ قِسْمَهُ وَ يُحَقِّرُ مَنْزِلَتَهُ وَ الْحَاكِمُ عَلَيْهِ اللَّهُ وَ أَنَا الضَّامِنُ لِمَنْ لَمْ يَهْجُسْ فِي قَلْبِهِ إِلَّا الرِّضَا أَنْ يَدْعُوَ اللَّهَ فَيُسْتَجَابَ لَهُ

١٢- عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ سِنَانٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ لَهُ بِأَيِّ شَيْءٍ يَعْلَمُ الْمُؤْمِنُ بِأَنَّهُ مُؤْمِنٌ قَالَ بِالتَّسْلِيمِ لِلَّهِ وَ الرِّضَا فِيمَا وَرَدَ عَلَيْهِ مِنْ سُرُورٍ أَوْ سَخَطٍ

١٣- عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ سِنَانٍ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَمْ يَكُنْ رَسُولُ اللَّهِ ص يَقُولُ لِشَيْءٍ قَدْ مَضَى لَوْ كَانَ غَيْرُهُ

بَابُ التَّفْوِيضِ إِلَى اللَّهِ وَ التَّوَكُّلِ عَلَيْهِ

١- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُفَضَّلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ

أَوْحَى اللهُ عَز وَ جَل إِلَى دَاوُدَ ع مَا اعْتَصَمَ بِي عَبْد مِنْ عِبَادِي دُونَ أَحَدٍ مِنْ خَلْقِي عَرَفْتُ ذَلِكَ مِنْ نِيتِهِ ثُم تَكِيدُهُ السمَاوَاتُ وَ الْأَرْضُ وَ مَنْ فِيهِن إِلا جَعَلْتُ لَهُ الْمَخْرَجَ مِنْ بَيْنِهِن وَ مَا اعْتَصَمَ عَبْد مِنْ عِبَادِي بِأَحَدٍ مِنْ خَلْقِي عَرَفْتُ ذَلِكَ مِنْ نِيتِهِ إِلا قَطَعْتُ أَسْبَابَ السمَاوَاتِ وَ الْأَرْضِ مِنْ يَدَيْهِ وَ أَسَخْتُ الْأَرْضَ مِنْ تَحْتِهِ وَ لَمْ أُبَالِ بِأَيِ وَادٍ هَلَكَ

following:
"Allah, the Most Majestic, the Most Holy, sent revelation to David, 'Any one among my servants who seeks protection with Me and not with any other creature, and I find this in his intention, thereafter even if all the heavens and earth and those in them conspire against him, I will most certainly find for him a way to escape. On the other hand, whoever among My servants tries to seek protection with My creatures, and I find this in his intention, I most certainly cut off from him all the means of the heavens and earth and make it (earth) extremely angry beneath him and I am not concerned in the least where he will perish.'"

٢ - أَبو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ عَبْدِ الْجَبارِ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي حَفْصٍ الْأَعْشَى عَنْ عَمْرٍو [عُمَرَ] ابْنِ خَالِدٍ عَنْ أَبِي حَمْزَةَ الثمَالِي عَنْ عَلِي بْنِ الْحُسَيْنِ ص قَالَ خَرَجْتُ حَتى انْتَهَيْتُ إِلَى هَذَا الْحَائِطِ فَاتكَأْتُ عَلَيْهِ فَإِذَا رَجُلٌ عَلَيْهِ ثَوْبَانِ أَبْيَضَانِ يَنْظُرُ فِي وَجْهِي ثُم قَالَ يَا عَلِي بْنَ الْحُسَيْنِ مَا لِي أَرَاكَ كَئِيباً حَزِيناً أَ عَلَى الدنْيَا فَرِزْقُ اللهِ حَاضِرٌ لِلْبَر وَ الْفَاجِرِ قُلْتُ مَا عَلَى هَذَا أَحْزَنُ وَ إِنهُ لَكَمَا تَقُولُ قَالَ فَعَلَى الْآخِرَةِ فَوَعْد صَادِق يَحْكُمُ فِيهِ مَلِك قَاهِر أَوْ قَالَ قَادِر قُلْتُ مَا عَلَى هَذَا أَحْزَنُ وَ إِنهُ لَكَمَا تَقُولُ فَقَالَ مِم حُزْنُكَ قُلْتُ مِما أَتَخَوفُ مِنْ فِتْنَةِ ابْنِ الزبَيْرِ وَ مَا فِيهِ النَاسُ قَالَ فَضَحِكَ ثُم قَالَ يَا عَلِي بْنَ الْحُسَيْنِ هَلْ رَأَيْتَ أَحَداً دَعَا اللهَ فَلَمْ يُجِبْهُ قُلْتُ لَا قَالَ فَهَلْ رَأَيْتَ أَحَداً تَوَكلَ عَلَى اللهِ فَلَمْ يَكْفِهِ قُلْتُ لَا قَالَ فَهَلْ رَأَيْتَ أَحَداً سَأَلَ اللهَ فَلَمْ يُعْطِهِ قُلْتُ لَا ثُم غَابَ عَني

عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ مِثْلَهُ

H 1581, CH 28, h 2
Abu Ali al-Ash'ari has narrated from ibn 'Abd al-Jabbar from ibn Mahbub from abu Hafs al-'Asha' from Ámr ibn Khalid from abu Hamza al-Thumali from Ali ibn al-Husayn, recipient of divine supreme covenant, who has said the following:
"Once I walked out till I reached this wall and I leaned against it. At that time a man wearing only two pieces of white cloth was looking toward my face. He then said, 'O, Ali son of al-Husayn, recipient of divine supreme covenant, you look very sad, as if you have suffered a great deal. Is it because of worldly things wherein the sustenance from Allah is available for all the good and bad people?' I said, 'I am not sad because of the worldly things; they are just as you said.' He asked, 'Is it then for the matters of the life hereafter, for which the promises will all come true? The Judge therein will be the forceful ruler,' or he said, 'Powerful ruler?' I said, 'This also is not the reason; it is just as you said it is.' He then asked, 'Why are you then so sad?' I said, 'It is because of the mischief of ibn Zubayr and the conditions of the people.' The Imam said, 'He then laughed and said, 'O Ali son of al-Husayn, recipient of divine supreme covenant, have you ever come to know of anyone who prayed and Allah did not listen to his prayer?' I said, 'No, I have not known anyone as such.' He then said, 'Have you come to know of anyone who trusted Allah and He did not protect him?' I said, 'No (I have not found any such person).' He then asked, 'Have you come to know of anyone who asked Allah and he was not given anything?' I said, 'No (I have not found anyone as such).'
"The Imam said, 'The man then disappeared from my sight."
Ali ibn Ibrahim has narrated from his father from ibn Mahbub a similar *Hadith*.

٣ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِي بْنِ حَسانَ عَنْ عَمهِ عَبْدِ الرحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن الْغِنَى وَ الْعِز يَجُولَانِ فَإِذَا ظَفِرَا بِمَوْضِعِ التوَكلِ أَوْطَنَا

عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ مُحَمدِ بْنِ عَلِي عَنْ عَلِي بْنِ حَسانَ مِثْلَهُ

H 1582, CH 28, h 3
A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Hassan from his uncle 'Abd al-Rahman ibn Kathir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Wealth and glory circle around. If they find a place, where trust is found, they settle just therein.'"
A number of our people have narrated from Ahmad ibn abu 'Abd Allah from Muhammad ibn Ali from Ali ibn Hassan a similar *Hadith*.

٤ - مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ أَيمَا عَبْدٍ أَقْبَلَ قِبَلَ مَا يُحِب اللهُ عَز وَ جَل أَقْبَلَ اللهُ قِبَلَ مَا يُحِب وَ مَنِ اعْتَصَمَ بِاللهِ عَصَمَهُ اللهُ وَ مَنْ أَقْبَلَ اللهُ قِبَلَهُ وَ عَصَمَهُ لَمْ يُبَالِ لَوْ سَقَطَتِ السمَاءُ عَلَى الْأَرْضِ أَوْ كَانَتْ نَازِلَةٌ نَزَلَتْ عَلَى أَهْلِ الْأَرْضِ فَشَمِلَتْهُمْ بَلِيةٌ كَانَ فِي حِزْبِ اللهِ بِالتقْوَى مِنْ كُل بَلِيةٍ

H 1583, CH 28, h 4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Mahbub from 'Abd Allah ibn Sinan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Any servan (of Allah) who comes forward to accept what Allah, the Most Majestic, the Most Holy, loves, Allah comes forward with what he (the servant) loves. Whoever seeks protection with Allah, He protects him. To whoever's rescue Allah comes He will protect him even if the skies were to fall on earth or an incident involving all the inhabitants of earth were to befall them, but the person under the protection of Allah would be among the members of the party of Allah, well guarded

against all misfortunes. Is it not that Allah, the Most Majestic, the Most Holy, says, 'The pious people live in a peaceful place?'" (44:51)

أَ لَيْسَ اللَّهُ عَز وَ جَل يَقُولُ إِن الْمُتقِينَ فِي مَقامٍ أَمِينٍ

H 1584, CH 28, h 5

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from more than one narrator from Ali ibn Asbat from Ahmad ibn Úmar al-Hallal from Ali ibn Suwayd who has said the following:

"I asked abu al-Hassan 1st, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Holy: 'Whoever trusts Allah, He is enough protection against all (harms).' (65:3)

"The Imam said, 'Trust in Allah is of several degrees. One level of such trust is to trust Him in all matters. Whatever He does, you must remain happy and agree with His decision, knowing that He does not keep anything good and excellent from you and that the decision in the matter is in His hands. You then must leave all the affairs to Allah to be the person in charge (of all affairs) and have confidence in Him in this and other issues.'"

٥- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ غَيْرِ وَاحِدٍ عَنْ عَلِي بْنِ أَسْبَاطٍ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلالِ عَنْ عَلِي بْنِ سُوَيْدٍ عَنْ أَبِي الْحَسَنِ الْأَول ع قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللهِ عَز وَ جَل وَ مَنْ يَتَوَكلْ عَلَى اللهِ فَهُوَ حَسْبُهُ فَقَالَ التَوَكلُ عَلَى اللهِ دَرَجَات مِنْهَا أَنْ تَتَوَكلَ عَلَى اللهِ فِي أُمُورِكَ كُلِهَا فَمَا فَعَلَ بِكَ كُنتَ عَنْهُ رَاضِياً تَعْلَمُ أَنهُ لَا يَأْلُوكَ خَيْراً وَ فَضْلًا وَ تَعْلَمُ أَن الْحُكْمَ فِي ذَلِكَ لَهُ فَتَوَكلْ عَلَى اللهِ بِتَفْوِيضِ ذَلِكَ إِلَيْهِ وَ ثِقْ بِهِ فِيهَا وَ فِي غَيْرِهَا

H 1585, CH 28, h 6

A number of our people have narrated from Sahl ibn Ziyad and Ali ibn Ibrahim from his father all from Yahya ibn al-Mubarak from 'Abd Allah ibn Jublah from Muáwiyah ibn Wahab from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'To whoever three things are given he is not denied three things. To whoever prayer is given he is given acceptance to his prayer. To whoever thankfulness is given he is given increased favors. To whoever trust is given he is given protection.' Then He said, 'Have you read in the book of Allah, the Most Majestic, the Most Holy, "Whoever places his trust in Allah, He provides him sufficient protection." (14:7) "If you be thankful We will increase the favor. Pray to Me, I will accept your prayer."'" (25:60)

٦- عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللهِ بْنِ جَبَلَةَ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ أُعْطِيَ ثَلَاثاً لَمْ يُمْنَعْ ثَلَاثاً مَنْ أُعْطِيَ الدعَاءَ أُعْطِيَ الْإِجَابَةَ وَ مَنْ أُعْطِيَ الشكْرَ أُعْطِيَ الزِيَادَةَ وَ مَنْ أُعْطِيَ التَوَكلَ أُعْطِيَ الْكِفَايَةَ ثُم قَالَ أَ تَلَوْتَ كِتَابَ اللهِ عَز وَ جَل وَ مَنْ يَتَوَكلْ عَلَى اللهِ فَهُوَ حَسْبُهُ وَ قَالَ لَئِنْ شَكَرْتُمْ لَأَزِيدَنكُمْ وَ قَالَ ادْعُونِي أَسْتَجِبْ لَكُمْ

H 1586 CH 28, h 7

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from abu Ali from Muhammad ibn al-Hassan from al-Husayn ibn Rashid from al-Husayn ibn Úlwan who has said the following:

"We were in a gathering to seek knowledge and education. During one of the journeys I was left without any resources for my expenditures. A certain individual of my friends was concerned about who would look after my needs. I said, 'So and so will look after my needs.' He then said, 'I swear by Allah, you will not get what you need and you will not achieve what you hope to achieve.' I then asked, 'How do you know, may Allah grant you favors?' He said, 'Abu 'Abd Allah, recipient of divine supreme covenant, told me that he has read in a certain book that Allah, the Most Blessed, the Most High, has said, "I swear by My Majesty, by My Glory, by My Greatness, by My Highness over My Throne, I will turn the hopes of all who hope in people other than Me into hopelessness, and I will dress him with the clothe of humiliation before the people, and move him away from nearness to Me. I will move him away from My additional favors. How dare he expects help from others in hardship? All hardships are under My control. He expects others to help him. He knocks on the door of the others and the key to all closed doors is in My hand and My door is open for those who pray to Me. Who is he that hopes to receive help from Me in his difficulties and I have left him in hardship? Is there anyone who had hopes in Me in a great hardship and I cutoff his hopes in Me? I have placed the hopes of My servants safe with

٧- الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ مُعَلى بْنِ مُحَمدٍ عَنْ أَبِي عَلِي عَنْ مُحَمدِ بْنِ الْحَسَنِ عَنِ الْحُسَيْنِ بْنِ رَاشِدٍ عَنِ الْحُسَيْنِ بْنِ عُلْوَانَ قَالَ كُنا فِي مَجْلِسٍ نَطْلُبُ فِيهِ الْعِلْمَ وَ قَدْ نَفِدَتْ نَفَقَتِي فِي بَعْضِ الْأَسْفَارِ فَقَالَ لِي بَعْضُ أَصْحَابِنَا مَنْ تُؤَمِلُ لِمَا قَدْ نَزَلَ بِكَ فَقُلْتُ فُلَاناً فَقَالَ إِذاً وَ اللهِ لَا تُسْعَفُ حَاجَتُكَ وَ لَا يَبْلُغُكَ أَمَلُكَ وَ لَا تُنْجَحُ طِلْبَتُكَ قُلْتُ وَ مَا عَلَمَكَ رَحِمَكَ اللهُ قَالَ إِن أَبَا عَبْدِ اللهِ ع حَدثَنِي أَنهُ قَرَأَ فِي بَعْضِ الْكُتُبِ أَن اللهَ تَبَارَكَ وَ تَعَالَى يَقُولُ وَ عِزتِي وَ جَلَالِي وَ مَجْدِي وَ ارْتِفَاعِي عَلَى عَرْشِي لَأَقْطَعَن أَمَلَ كُل مُؤَمِلٍ [مِنَ الناسِ] غَيْرِي بِالْيَأْسِ وَ لَأَكْسُوَنهُ ثَوْبَ الْمَذَلةِ عِنْدَ الناسِ وَ لَأُنَحيَنهُ مِنْ قُرْبِي وَ لَأُبْعِدَنهُ مِنْ فَضْلِي أُيُؤَمِلُ غَيْرِي فِي الشدَائِدِ وَ الشدَائِدُ بِيَدِي وَ يَرْجُو غَيْرِي وَ يَقْرَعُ بِالْفِكْرِ بَابَ غَيْرِي وَ بِيَدِي مَفَاتِيحُ الْأَبْوَابِ وَ هِيَ مُغْلَقَةٌ وَ بَابِي مَفْتُوح لِمَنْ دَعَانِي فَمَنْ ذَا الذِي أَمَلَنِي لِنَوَائِبِهِ فَقَطَعْتُهُ دُونَهَا وَ مَنْ ذَا الذِي رَجَانِي لِعَظِيمَةٍ فَقَطَعْتُ رَجَاءَهُ مِنِي جَعَلْتُ

آمالَ عِبَادِي عِنْدِي مَحْفُوظَةً فَلَمْ يَرْضَوْا بِحِفْظِي وَ مَلأْتُ سَمَاوَاتِي مِمَّنْ لا يَمَل مِنْ تَسْبِيحِي وَ أَمَرْتُهُمْ أَنْ لا يُغْلِقُوا الأَبْوَابَ بَيْنِي وَ بَيْنَ عِبَادِي فَلَمْ يَثِقُوا بِقَوْلِي أَ لَمْ يَعْلَمْ [أن مَنْ طَرَقَتْهُ نَائِبَةٌ مِنْ نَوَائِبِي أَنَّهُ لا يَمْلِكُ كَشْفَهَا أَحَد غَيْرِي إِلا مِنْ بَعْدِ إِذْنِي فَمَا لِي أَرَاهُ لاهِياً عَنِي أَعْطَيْتُهُ بِجُودِي مَا لَمْ يَسْأَلْنِي ثُم انْتَزَعْتُهُ عَنْهُ فَلَمْ يَسْأَلْنِي رَدَّهُ وَ سَأَلَ غَيْرِي أَ فَيَرَانِي أَبْدَأُ بِالْعَطَاءِ قَبْلَ الْمَسْأَلَةِ ثُم أُسْأَلُ فَلا أُجِيبُ سَائِلِي أَ بَخِيلٌ أَنَا فَيَبْخَلُنِي عَبْدِي أَ وَ لَيْسَ الْجُودُ وَ الْكَرَمُ لِي أَ وَ لَيْسَ الْعَفْوُ وَ الرَّحْمَةُ بِيَدِي أَ وَ لَيْسَ أَنَا مَحَل الآمَالِ فَمَنْ يَقْطَعُهَا دُونِي أَ فَلا يَخْشَى الْمُؤَمِّلُونَ أَنْ يُؤَمِّلُوا غَيْرِي فَلَوْ أَن أَهْلَ سَمَاوَاتِي وَ أَهْلَ أَرْضِي أَمَّلُوا جَمِيعاً ثُم أَعْطَيْتُ كُل وَاحِدٍ مِنْهُمْ مِثْلَ مَا أَمَلَ الْجَمِيعُ مَا انْتَقَصَ مِنْ مُلْكِي مِثْلَ عُضْوِ ذَرَّةٍ وَ كَيْفَ يَنْقُصُ مُلْك أَنَا قَيِّمُهُ فَيَا بُؤْساً لِلْقَانِطِينَ مِنْ رَحْمَتِي وَ يَا بُؤْساً لِمَنْ عَصَانِي وَ لَمْ يُرَاقِبْنِي

Me. They did not agree with My safeguarding their interests. I have filled up My heavens with those who never tire from speaking of My Glory. I have commanded them not to close the doors between Me and My servants. They did not trust My words. Do they not know that if I afflict one with My hardships no one have the ability to remove them without My permission. "Why is it then that I see him mindless of Me? I granted him favor without his asking, then I removed the favor and he did not ask Me to return it but he asked others. Has he not seen Me grant favors even before asking. How would I refuse My favors when I am asked for a favor? Am I stingy and do My servants consider Me as such? Do generosity and benevolence not originate from Me? Are not forgiveness and kindness in My hand? Am I not the center of hopes? Who is he that cuts off his hopes from Me? Are those who cut off their hopes from Me not afraid of placing their hopes in others? If the inhabitants of My heavens and the inhabitants of My earth would all have hopes in Me and I then grant each one equal to that which all of them wished to have, no shortages would take place in my kingdom even to the size of an atom. How can there be any shortages in the kingdom that I Myself am the keeper of? How hopeless is the case of those who cut off their hopes from Me? How hopeless is the case of those who disobey Me and do not expect anything from Me?""""

٨- مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَبَّادِ بْنِ يَعْقُوبَ الرَوَاجِنِي عَنْ سَعِيدِ بْنِ عَبْدِ الرَحْمَنِ قَالَ كُنْتُ مَعَ مُوسَى بْنِ عَبْدِ اللهِ يَنْبُعَ وَ قَدْ نَفِدَتْ نَفَقَتِي فِي بَعْضِ الأَسْفَارِ فَقَالَ لِي بَعْضُ وُلْدِ الْحُسَيْنِ مَنْ تُؤَمِّلُ لِمَا قَدْ نَزَلَ بِكَ فَقُلْتُ مُوسَى بْنَ عَبْدِ اللهِ فَقَالَ إِذاً لا تُقْضَى حَاجَتُكَ ثُم لا تُنْجَحُ طِلْبَتُكَ قُلْتُ وَ لِمَ ذَاكَ قَالَ لأَنِي قَدْ وَجَدْتُ فِي بَعْضِ كُتُبِ آبَائِي أَن اللهَ عَز وَ جَل يَقُولُ ثُم ذَكَرَ مِثْلَهُ فَقُلْتُ يَا ابْنَ رَسُولِ اللهِ أَمْلِ عَلَي فَأَمْلاهُ عَلَي فَقُلْتُ لا وَ اللهِ مَا أَسْأَلُهُ حَاجَةً بَعْدَهَا

H 1587, CH 28, h 8
Muhammad ibn Yahya has narrated from Muhammad ibn al-Hassan from certain individuals of our people from 'Abbad ibn Ya'qub al-Rawijni from Sa'id ibn 'Abd al-Rahman who has said the following:
"I was at Yanbu' with Musa ibn 'Abd Allah. My supplies for my expenses were exhausted during certain journeys. A certain person of the children of al-Husayn asked me, 'Whose assistence do you hope will help out overcome your difficult conditions?' I said, 'Musa ibn 'Abd Allah will provide for my expenses.' He then said, 'He, therefore, will not provide you any help, and you will not succeed in your quest.' I then asked, 'Why it will be as such?' He said, 'It is because I have found in certain books of my ancestors that Allah, the Most Majestic, the Most Holy, has said, ". . . He mentioned a *Hadith* similar to the previous *Hadith*."' I then said, 'O descendent of the Messenger of Allah, dictate it to me.' He dictated it to me and I said, 'I swear by Allah that I will not ask him (Musa ibn 'Abd Allah) to help me.'"

بَابُ الْخَوْفِ وَ الرجَاءِ

Chapter Twenty Nine
Fear and Hope

١- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِي بْنِ حَدِيدٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ أَوْ أَبِيهِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قُلْتُ لَهُ مَا كَانَ فِي وَصِيةِ لُقْمَانَ قَالَ كَانَ فِيهَا الأَعَاجِيبُ وَ

كَانَ أَعْجَبَ مَا كَانَ فِيهَا أَنْ قَالَ لِابْنِهِ خَفِ اللهَ عَز وَ جَل خِيفَةً لَوْ جِئْتَهُ بِبِر الثَقَلَيْنِ لَعَذَبَكَ وَ ارْجُ اللهَ رَجَاءً لَوْ جِئْتَهُ بِذُنُوبِ الثَقَلَيْنِ لَرَحِمَكَ

H 1588, CH 29, h 1
A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn Hadid from Mansur ibn Yunus from al-Harith ibn al-Mughira or his father who has said the following:
"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'What did the will of Luqman (the person mentioned in Chapter 31 of the Holy Quran) contain?' The Imam said, 'It contained amazing things and the most amazing one was what he said to his son, "My son, be pious before Allah, the Majestic, the Glorious, such that even if you come into His presence with the good deeds of all man and Jinn, *Thaqilayn,* you will still fear His punishment. On the other hand your hope in Him must be so great that even if you come into His presence with all the sins of all man and Jinn, *Thaqilayn,* you will still be hopeful for His kindness and mercy."'

“Abu ‘Abd Allah, recipient of divine supreme covenant, then said, ‘My father has said, “There is no believing servant of Allah without the presence of two lights in his heart. There is the light of hope and the light of fear. They are such that on weighing, no one exceeds the other in any way (in lightness or heaviness).”’”

ثُم قَالَ أَبو عَبْدِ اللهِ ع كَانَ أَبِي يَقُولُ إِنَّهُ لَيسَ مِنْ عَبْدٍ مُؤْمِنٍ إِلا]وَ[فِي قَلْبِهِ نُورَانِ نُورُ خِيفَةٍ وَ نُورُ رَجَاءٍ لَوْ وُزِنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا وَ لَوْ وُزِنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا

H 1589, CH 29, h 2

Muhammad ibn al-Hassan has narrated from Sahl ibn Ziyad from Yahya ibn al-Mubarak from ‘Abd Allah ibn Jabala from Ishaq ibn ‘Ammar who has said the following:

“Once abu ‘Abd Allah, recipient of divine supreme covenant, said, ‘O Ishaq, have fear of Allah as if you see Him. Even if you do not see Him He sees you. If you think that He does not see you, you have certainly rejected belief. If you believe that He sees you and you disobey Him you have considered Him as the most insignificant observer.’”

٢- مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمارٍ قَالَ قَالَ أَبو عَبْدِ اللهِ ع يَا إِسْحَاقُ خَفِ اللهَ كَأَنَّكَ تَرَاهُ وَ إِنْ كُنتَ لا تَرَاهُ فَإِنَّهُ يَرَاكَ فَإِنْ كُنتَ تَرَى أَنَّهُ لا يَرَاكَ فَقَدْ كَفَرْتَ وَ إِنْ كُنتَ تَعْلَمُ أَنَّهُ يَرَاكَ ثُم بَرَزْتَ لَهُ بِالْمَعْصِيَةِ فَقَدْ جَعَلْتَهُ مِنْ أَهْوَنِ النَاظِرِينَ عَلَيْكَ

H 1590, CH 29, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Mahbub from al-Hatham ibn Waqid who has said the following:

“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘Whoever fears Allah, Allah causes everything to be afraid of him. Whoever does not fear Allah, Allah frightens him from everything.’”

٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ مَنْ خَافَ اللهَ أَخَافَ اللهُ مِنْهُ كُل شَيْءٍ وَ مَنْ لَمْ يَخَفِ اللهَ أَخَافَهُ اللهُ مِنْ كُل شَيْءٍ

H 1591, CH 29, h 4

A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from his father from Hamza ibn ‘Abd Allah al-Ja‘ fary from Jamil ibn Darraj from abu Hamza who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Whoever has come to know Allah, he fears Allah. Whoever fears Allah, ignores his own soul in this world.’”

٤- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ أَبِيهِ عَنْ حَمْزَةَ بْنِ عَبْدِ اللهِ الْجَعْفَرِي عَنْ جَمِيلِ بْنِ دَرَاجٍ عَنْ أَبِي حَمْزَةَ قَالَ قَالَ أَبو عَبْدِ اللهِ ع مَنْ عَرَفَ اللهَ خَافَ اللهَ وَ مَنْ خَافَ اللهَ سَخَتْ نَفْسُهُ عَنِ الدُنْيَا

H 1592, CH 29, h 5

It is narrated from him (narrator of the *Hadith* above) from ibn abu al-Najran from those whom he has mentioned and who has said the following:

“Once I said to abu ‘Abd Allah, recipient of divine supreme covenant, ‘Certain people commit sins and say that they hope. They continue until their death arrives.’ The Imam said, ‘Such people have strayed away in hopes. They lie and they do not have any hope. Whoever hopes to have something, he tries to find it. People fearing something, run away from it.’”

٥- عَنْهُ عَنِ ابْنِ أَبِي نَجْرَانَ عَمَنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قُلْتُ لَهُ قَوْم يَعْمَلُونَ بِالْمَعَاصِي وَ يَقُولُونَ نَرْجُو فَلَا يَزَالُونَ كَذَلِكَ حَتى يَأْتِيَهُمُ الْمَوْتُ فَقَالَ هَؤُلاءِ قَوْم يَتَرَجحُونَ فِي الْأَمَانِي كَذَبُوا لَيْسُوا بِرَاجِينَ إِن مَنْ رَجَا شَيْئاً طَلَبَهُ وَ مَنْ خَافَ مِنْ شَيْءٍ هَرَبَ مِنْهُ

H 1593, CH 29, h 6

Ali ibn Muhammad has also narrated the above *Hadith* in a mafu’ manner from who has said the following:

“I said to abu ‘Abd Allah, recipient of divine supreme covenant, ‘Certain people of your supporters commit smaller sins and say that they have hope (in Allah’s forgiveness).’ The Imam said, ‘They lie. They are not our supporters. They are a people whose hope has caused them to deviate. Whoever has hope in something, he works to achieve it. Whoever is afraid of something, he keeps away from it.’”

٦- وَ رَوَاهُ عَلِي بْنُ مُحَمدٍ رَفَعَهُ قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع إِن قَوْماً مِنْ مَوَالِيكَ يُلمونَ بِالْمَعَاصِي وَ يَقُولُونَ نَرْجُو فَقَالَ كَذَبُوا لَيْسُوا لَنَا بِمَوَالٍ أُولَئِكَ قَوْم تَرَجحَتْ بِهِمُ الْأَمَانِي مَنْ رَجَا شَيْئاً عَمِلَ لَهُ وَ مَنْ خَافَ مِنْ شَيْءٍ هَرَبَ مِنْهُ

H 1594, CH 29, h 7

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from certain individuals of his people from Salih ibn Hamza in a mafu’ manner from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“To have intense fear of Allah, the Most Majestic, the Most Holy, is part of worship. Allah has said, ‘Of the servants of Allah who fear Him are the scholars.’ (35:28) Allah, Whose praise is great, has said, ‘Do not fear people but fear Me.’ (5:44) Allah, the Most Blessed, the Most High, has said, ‘For those who fear Allah, He finds a way out (in their difficulties).’ (65:2)

٧- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ صَالِحِ بْنِ حَمْزَةَ رَفَعَهُ قَالَ قَالَ أَبو عَبْدِ اللهِ ع إِن مِنَ الْعِبَادَةِ شِدةَ الْخَوْفِ مِنَ اللهِ عَز وَ جَل يَقُولُ اللهُ إِنما يَخْشَى اللهَ مِنْ عِبادِهِ الْعُلَماءُ وَ قَالَ جَل ثَنَاؤُهُ فَلا تَخْشَوُا النَاسَ وَ اخْشَوْنِ وَ قَالَ تَبَارَكَ وَ تَعَالَى وَ مَنْ يَتقِ اللهَ يَجْعَلْ لَهُ مَخْرَجاً

قَالَ وَ قَالَ أَبو عَبْدِ اللهِ ع إِن حُب الشرَفِ وَ الذكْرِ لَا يَكُونَان فِي قَلْبِ الْخَائِفِ الراهِبِ

٨- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ مُحَمدِ بْنِ سِنَانٍ عَنْ أَبِي سَعِيدٍ الْمُكَارِي عَنْ أَبِي حَمْزَةَ الثمَالِي عَنْ عَلِي بْنِ الْحُسَيْنِ ص]قَالَ [قَالَ إِن رَجُلًا رَكِبَ الْبَحْرَ بِأَهْلِهِ فَكُسِرَ بِهِمْ فَلَمْ يَنْجُ مِمنْ كَانَ فِي السفِينَةِ إِلا امْرَأَةُ الرجُلِ فَإِنهَا نَجَتْ عَلَى لَوْحٍ مِنْ أَلْوَاحِ السفِينَةِ حَتى أَلْجَأَتْ عَلَى جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ وَ كَانَ فِي تِلْكَ الْجَزِيرَةِ رَجُلٌ يَقْطَعُ الطرِيقَ وَ لَمْ يَدَعْ لِلهِ حُرْمَةً إِلا انْتَهَكَهَا فَلَمْ يَعْلَمْ إِلا وَ الْمَرْأَةُ قَائِمَةٌ عَلَى رَأْسِهِ فَرَفَعَ رَأْسَهُ إِلَيْهَا فَقَالَ إِنْسِيةٌ أَمْ جِنيةٌ فَقَالَتْ إِنْسِيةٌ فَلَمْ يُكَلِمْهَا كَلِمَةً حَتى جَلَسَ مِنْهَا مَجْلِسَ الرجُلِ مِنْ أَهْلِهِ فَلَما أَنْ هَم بِهَا اضْطَرَبَتْ فَقَالَ لَهَا مَا لَكِ تَضْطَرِبِينَ فَقَالَتْ أَفْرَقُ مِنْ هَذَا وَ أَوْمَأَتْ بِيَدِهَا إِلَى السمَاءِ قَالَ فَصَنَعْتِ مِنْ هَذَا شَيْئاً قَالَتْ لَا وَ عِزتِهِ قَالَ فَأَنتِ تَفْرَقِينَ مِنْهُ هَذَا الْفَرَقَ وَ لَمْ تَصْنَعِي مِنْ هَذَا شَيْئاً وَ إِنمَا أَسْتَكْرِهُكِ اسْتِكْرَاهاً فَأَنَا وَ اللهِ أَوْلَى بِهَذَا الْفَرَقِ وَ الْخَوْفِ وَ أَحَق مِنْكِ قَالَ فَقَامَ وَ لَمْ يُحْدِثْ شَيْئاً وَ رَجَعَ إِلَى أَهْلِهِ وَ لَيْسَتْ لَهُ هِمةٌ إِلا التوْبَةُ وَ الْمُرَاجَعَةُ فَبَيْنَا هُوَ يَمْشِي إِذْ صَادَفَهُ رَاهِب يَمْشِي فِي الطرِيقِ فَحَمِيَتْ عَلَيْهِمَا الشمْسُ فَقَالَ الراهِبُ لِلشاب ادْعُ اللهَ يُظِلنَا بِغَمَامَةٍ فَقَدْ حَمِيَتْ عَلَيْنَا الشمْسُ فَقَالَ الشاب مَا أَعْلَمُ أَن لِي عِنْدَ رَبي حَسَنَةً فَأَتَجَاسَرَ عَلَى أَنْ أَسْأَلَهُ شَيْئاً قَالَ فَأَدْعُو أَنَا وَ تُؤَمنُ أَنتَ قَالَ نَعَمْ فَأَقْبَلَ الراهِبُ يَدْعُو وَ الشاب يُؤَمنُ فَمَا كَانَ بِأَسْرَعَ مِنْ أَنْ أَظَلتْهُمَا غَمَامَةٌ فَمَشَيَا تَحْتَهَا مَلِيّاً مِنَ النهَارِ ثُم تَفَرقَتِ الْجَادةُ جَادتَيْنِ فَأَخَذَ الشاب فِي وَاحِدَةٍ وَ أَخَذَ الراهِبُ فِي وَاحِدَةٍ فَإِذَا السحَابَةُ مَعَ الشاب فَقَالَ الراهِبُ أَنتَ خَيْر مِني لَكَ اسْتُجِيبَ وَ لَمْ يُسْتَجَبْ لِي فَأَخْبِرْنِي مَا قِصتُكَ فَأَخْبَرَهُ بِخَبَرِ الْمَرْأَةِ فَقَالَ غُفِرَ لَكَ مَا مَضَى حَيْثُ دَخَلَكَ الْخَوْفُ فَانْظُرْ كَيْفَ تَكُونُ فِيمَا تَسْتَقْبِلُ

٩- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ عَلِي بْنِ النعْمَانِ عَنْ حَمْزَةَ بْنِ حُمْرَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ إِن مِما حُفِظَ مِنْ خُطْبِ النبِي ص أَنهُ قَالَ يَا أَيهَا الناسُ إِن لَكُمْ مَعَالِمَ فَانْتَهُوا إِلَى مَعَالِمِكُمْ وَ إِن لَكُمْ نِهَايَةً فَانْتَهُوا إِلَى نِهَايَتِكُمْ أَلَا إِن الْمُؤْمِنَ يَعْمَلُ بَيْنَ مَخَافَتَيْنِ بَيْنَ أَجَلٍ قَدْ مَضَى لَا يَدْرِي مَا اللهُ صَانِع فِيهِ وَ بَيْنَ أَجَلٍ قَدْ بَقِيَ لَا يَدْرِي مَا اللهُ قَاضٍ فِيهِ فَلْيَأْخُذِ الْعَبْدُ الْمُؤْمِنُ مِنْ نَفْسِهِ لِنَفْسِهِ وَ مِنْ دُنْيَاهُ لِآخِرَتِهِ وَ فِي الشبِيبَةِ قَبْلَ الْكِبَرِ وَ فِي الْحَيَاةِ قَبْلَ الْمَمَاتِ فَوَ الذِي نَفْسُ مُحَمدٍ بِيَدِهِ مَا بَعْدَ الدنْيَا

"The narrator has said that abu 'Abd Allah, recipient of divine supreme covenant, then said, 'Love for fame and popularity (domination) will not exist in the heart of one who has fear and is concerned (about his relation toward Allah).'"

H 1595, CH 29, h 8

Ali ibn Ibrahim has narrated from Ahmad ibn Muhammad ibn Khalid from al-Hassan ibn al-Husayn from Muhammad ibn Sinan from abu Sa'id al-Makari from abu Hamza al-Thumali from Ali ibn al-Husayn, recipient of divine supreme covenant, who has said the following:

"A man once set sail with his people and suffered a shipwreck. Everyone on board died except his wife who clung to a board and landed on an island where there lived a robber who had left no instance of disobedience to Allah but had committed them all. Without knowing anything about the shipwreck he found the woman standing over his head. He raised his head and asked her, 'Are you a human being or a Jinni?' She replied, 'I am a human being.' He then did not say any other word but began to behave like a husband. When he advanced for a carnal relation she panicked. He asked, 'Why have you panicked?' She said, 'I am afraid of this, pointing to the heavens.' He then asked, 'Have you done any such thing wrong against Him?' She said, 'No, I swear by His Glory that I have not done any such thing against Him.' He then said, 'You fear Him this much when you have done nothing against Him and it is only I that force you into this. In fact, I swear by Allah, I am the one who must be afraid of Him more so than you are.' The robber then moved away without speaking a word and went back to his family. He then had no other aim but to repent and return to Allah. Once as he was walking on the road, a monk joined him walking in the same direction. The day was hot and the monk suggested that they should pray to Allah to send them a piece of cloud to provide shade against the hot sun. The young man (once a robber) said, 'I do not think I have any good deed with my Lord so I dare not pray to Him.' The monk said, 'I pray and you say, *Amen*.' He agreed and the monk began to pray and the young man said the *Amen* part. Quickly a piece of cloud appeared and provided them a shadow. They walked comfortably under the shadow against the sun. The road then divided and the young man walked in one road and the monk in the other one. The shadow went along over the young man. The monk said, 'You are better than me. The prayer was accepted because of you, not because of me. Now tell me what is your story?' The young man told him the story of the woman. The monk said, 'Your sins of the past are forgiven because of fear that entered in your heart. Pay proper attention to your future behaviors.'"

H 1596, CH 29, h 9

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Nu'man from Hamza ibn Humran who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Of the preserved speeches of the Holy Prophet one is his words as follows: "O people, for you there are the sources of knowledge. You must reach out to them. For you there are the end goals and you must reach them. You must know that a believer works between two frightening facts. On one side is the time that has passed and he does not know what Allah has done about it, and on the other is the time to come that he does not know how Allah will decide about. The believing servant (of Allah) must take from hisown soul for hisown soul and from his worldly life for his hereafter, during his youth before his getting old and in his lifetime before his death. I swear by the One in whose hand is the soul of Muhammad that after the worldly life

there will be no chance to please anyone and there will be no other home except paradise or hell.'"

مِنْ مُسْتَعْتَبٍ وَ مَا بَعْدَهَا مِنْ دَارٍ إِلا الْجَنَّةُ أَوِ النَّارُ

H 1597, CH 29, h 10
It is narrated from him (narrator of the *Hadith* above) from Ahmad from ibn Mahbub from Dawud al-Ruqiyy from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"About the words of Allah, the Most Majestic, the Most Holy, 'For one who fears of the position of his Lord there are two gardens.'(55:46) The Imam said, 'One who knows that Allah sees him, hears what he says and knows what he does, good or evil, and it keeps him off wicked deeds, such person is the one who fears the position of his Lord and stops his soul from following his (negative) desires.'"

١٠ - عَنْهُ عَنْ أَحْمَدَ عَنِ ابْنِ مَحْبُوبٍ عَنْ دَاوُدَ الرقي عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَز وَ جَل وَ لِمَنْ خافَ مَقامَ رَبِهِ جَنتان قَالَ مَنْ عَلِمَ أَن اللهَ يَرَاهُ وَ يَسْمَعُ مَا يَقُولُ وَ يَعْلَمُ مَا يَعْمَلُهُ مِنْ خَيْرٍ أَوْ شَر فَيَحْجُزُهُ ذَلِكَ عَنِ الْقَبِيحِ مِنَ الْأَعْمَالِ فَذَلِكَ الذِي خَافَ مَقَامَ رَبِهِ وَ نَهَى النفْسَ عَنِ الْهَوَى

H 1598, CH 29, h 11
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from ibn Sinan from ibn Muskan from al-Hassan ibn abu Sarah who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'A believer is not a believer until he is fearing and hopeful. He cannot become fearing and hopeful until he comes to know what to fear and in whom to have hope.'"

١١ - عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنِ ابْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَسَنِ بْنِ أَبِي سَارَةَ قَالَ سَمِعْتُ أَبا عَبْدِ اللهِ ع يَقُولُ لَا يَكُونُ الْمُؤْمِنُ مُؤْمِناً حَتى يَكُونَ خَائِفاً رَاجِياً وَ لَا يَكُونُ خَائِفاً رَاجِياً حَتى يَكُونَ عَامِلًا لِمَا يَخَافُ وَ يَرْجُو

H 1599, CH 29, h 12
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from Fudayl ibn 'Uthman from abu 'Ubaydah al-Hadhdha' from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"A believer lives in two frightening conditions. In his life he is concerned about his sins of the past about which he does not know how Allah has decided. He is also worried about his future, for not knowing what kind of destructive sins he may get involved in. Therefore, he is always fearful and nothing serves his best interest except fear."

١٢ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ مُحَمدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ فُضَيْلِ بْنِ عُثْمَانَ عَنْ أَبِي عُبَيْدَةَ الْحَذاءِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ الْمُؤْمِنُ بَيْنَ مَخَافَتَيْنِ ذَنْبٍ قَدْ مَضَى لَا يَدْرِي مَا صَنَعَ اللهُ فِيهِ وَ عُمُرٍ قَدْ بَقِيَ لَا يَدْرِي مَا يَكْتَسِبُ فِيهِ مِنَ الْمَهَالِكِ فَهُوَ لَا يُصْبِحُ إِلا خَائِفاً وَ لَا يُصْلِحُهُ إِلا الْخَوْفُ

H 1600, CH 29, h 13
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from certain individuals of his people from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"My father would say, 'In the heart of every believing servant (of Allah) there are two lights. There is the light of fear and the light of hope. On being weighed no one of these lights weighs differently from the other.'"

١٣ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ كَانَ أَبِي ع يَقُولُ إِنهُ لَيْسَ مِنْ عَبْدٍ مُؤْمِنٍ إِلا وَ فِي قَلْبِهِ نُورَانِ نُورُ خِيفَةٍ وَ نُورُ رَجَاءٍ لَوْ وُزِنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا وَ لَوْ وُزِنَ هَذَا لَمْ يَزِدْ عَلَى هَذَا

Chapter Thirty
Hopefulness Toward Allah, the Most Majestic, the Most Holy

بَابُ حُسْنِ الظنِ بِاللهِ عَز وَ جَل

H 1601, CH 30, h 1
A number of our people have narrated from Ahmad ibn Muhammad from ibn Mahbub from Dawud ibn Kathir from abu 'Ubaydah al-Hadhdha' from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Allah, the Most Blessed, the Most High, has said, "The doers of good deeds must not rely on their deeds alone to receive rewards from Me. If they strive and tire themselves (for a lifetime) to worship Me they still have shortcomings in their worship. They cannot reach the essence of worshipping Me to find what they look for. They cannot receive My grace and bounties in My paradise and high ranks near Me without My kindness. They must rely on My kindness, hope for My additional rewards, be comfortable in their hopefulness about Me. My kindness and mercy, in such cases, will reach them, from Me My gratification and forgiveness will close up to

١ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ دَاوُدَ بْنِ كَثِيرٍ عَنْ أَبِي عُبَيْدَةَ الْحَذاءِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللهِ ص قَالَ اللهُ تَبَارَكَ وَ تَعَالَى لَا يَتَكِلِ الْعَامِلُونَ عَلَى أَعْمَالِهِمُ التِي يَعْمَلُونَهَا لِثَوَابِي فَإِنهُمْ لَوِ اجْتَهَدُوا وَ أَتْعَبُوا أَنْفُسَهُمْ أَعْمَارَهُمْ فِي عِبَادَتِي كَانُوا مُقَصِرِينَ غَيْرَ بَالِغِينَ فِي عِبَادَتِهِمْ كُنْهَ عِبَادَتِي فِيمَا يَطْلُبُونَ عِنْدِي مِنْ كَرَامَتِي وَ النعِيمِ فِي جَنَاتِي وَ رَفِيعِ الدرَجَاتِ الْعُلَى فِي جِوَارِي وَ لَكِنْ بِرَحْمَتِي فَلْيَثِقُوا وَ فَضْلِي فَلْيَرْجُوا وَ إِلَى حُسْنِ الظنِ بِي فَلْيَطْمَئِنوا فَإِن رَحْمَتِي

عِنْدَ ذَلِكَ تُدْرِكُهُمْ وَ مَنِي يُبَلِّغُهُمْ رِضْوَانِي وَ مَغْفِرَتِي تُلْبِسُهُمْ عَفْوِي فَإِنِي أَنَا اللَّهُ الرَّحْمَنُ الرَحِيمُ وَ بِذَلِكَ تَسَمَّيْتُ

them, and My pardon will provide them cover. I am Allah, the Beneficent, the Merciful, and thus I have named Myself.""""

٢ - ابْنُ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ وَجَدْنَا فِي كِتَابِ عَلِي ع أَنَ رَسُولَ اللهِ ص قَالَ وَ هُوَ عَلَى مِنْبَرِهِ وَ الذِي لَا إِلَهَ إِلا هُوَ مَا أُعْطِيَ مُؤْمِن قَط خَيْرَ الدُنْيَا وَ الْآخِرَةِ إِلا بِحُسْنِ ظَنِهِ بِاللهِ وَ رَجَائِهِ لَهُ وَ حُسْنِ خُلُقِهِ وَ الْكَف عَنِ اغْتِيَابِ الْمُؤْمِنِينَ وَ الذِي لَا إِلَهَ إِلا هُوَ لَا يُعَذبُ اللهُ مُؤْمِناً بَعْدَ التَوْبَةِ وَ الِاسْتِغْفَارِ إِلا بِسُوءِ ظَنِهِ بِاللهِ وَ تَقْصِيرِهِ مِنْ رَجَائِهِ وَ سُوءِ خُلُقِهِ وَ اغْتِيَابِهِ لِلْمُؤْمِنِينَ وَ الذِي لَا إِلَهَ إِلا هُوَ لَا يَحْسُنُ ظَن عَبْدٍ مُؤْمِنٍ بِاللهِ إِلا كَانَ اللهُ عِنْدَ ظَن عَبْدِهِ الْمُؤْمِنِ لِأَن اللهَ كَرِيم بِيَدِهِ الْخَيْرَاتُ يَسْتَحْيِي أَنْ يَكُونَ عَبْدُهُ الْمُؤْمِنُ قَدْ أَحْسَنَ بِهِ الظن ثُم يُخْلِفَ ظَنَهُ وَ رَجَاءَهُ فَأَحْسِنُوا بِاللهِ الظن وَ ارْغَبُوا إِلَيْهِ

H 1602, CH 30, h 2
Ibn Mahbub has narrated from Jamil ibn Salih from Burayd ibn Mu'awiyah from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"We have found in the book of Ali, recipient of divine supreme covenant, that the Messenger of Allah said from the pulpit, 'I swear by the One besides Whom no one else deserves to be worshipped, a believer never receives any good in this life and in the hereafter, except because of his hopefulness toward Allah, his confidence in Allah, his good moral behavior and his abstaining from backbiting the believers. I swear by the One besides Whom no one else deserves to be worshipped, Allah does not punish a believer after his repenting and asking forgiveness except because of his despair toward Allah, his shortcoming in his hope from Allah, his bad moral behaviors and his backbiting of the believers. I swear by the One besides Whom no one else deserves to be worshipped that, hope of a believer does not exist without Allah running his affairs according to the hopeful intentions of the believer. It is because nobility is of the attributes of Allah; in His hand is all good, and He considers Himself indebted toward His believing servants, who are hopeful about Him, not to allow their hope remain fruitless. Therefore, be hopeful about Allah and be interested with Him.'"

٣ - مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ مُحَمدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ أَبِي الْحَسَنِ الرضَا ع قَالَ أَحْسِنِ الظن بِاللهِ فَإِن اللهَ عَز وَ جَل يَقُولُ أَنا عِنْدَ ظَن عَبْدِيَ الْمُؤْمِنِ بِي إِنْ خَيْراً فَخَيْراً وَ إِنْ شَرّاً فَشَرّاً

H 1603, CH 30, h 3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Isma'il ibn Bazi' from abu al-Hassan al-Rida, recipient of divine supreme covenant, who has said the following:
"Be hopeful about Allah, because Allah, the Most Majestic, the Most Holy, has said, 'I deal according to the thinking of My believing servant toward Me. I am good to him if he thinks good about Me and I am not good to him if he does not think good about Me.'"

٤ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمدٍ عَنِ الْمِنْقَرِي عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ حُسْنُ الظن بِاللهِ أَنْ لَا تَرْجُوَ إِلا اللهَ وَ لَا تَخَافَ إِلا ذَنْبَكَ

H 1604, CH 30, h 4
Ali ibn Ibrahim has narrated from his father from al-Qasim ibn Muhammad al-Minqari from Sufyan ibn 'Uyayna who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'To be hopeful toward Allah means not to have hope in anyone except Allah and not to be afraid of anything but one's sins.'"

بَابُ الِاعْتِرَافِ بِالتقْصِيرِ

Chapter Thirty One
To Profess One's Shortcomings

١ - مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ سَعْدِ بْنِ أَبِي خَلَفٍ عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ قَالَ لِبَعْضِ وُلْدِهِ يَا بُنَي عَلَيْكَ بِالْجِد لَا تُخْرِجَن نَفْسَكَ مِنَ حَد التقْصِيرِ فِي عِبَادَةِ اللهِ عَز وَ جَل وَ طَاعَتِهِ فَإِن اللهَ لَا يُعْبَدُ حَق عِبَادَتِهِ

H 1605, CH 31, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Mahbub from Sa'D ibn abu Khalaf from abu al-Hassan Musa, recipient of divine supreme covenant, who to one of his sons has said the following:
"My son, you must work hard and do not allow your soul to lead you out of a feeling of always falling short in worshipping Allah, the Most Majestic, the Most Holy, and in obedience to Him; Allah is not worshipped as truly as He should be worshipped."

٢ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ بَعْضِ الْعِرَاقِيِينَ عَنْ مُحَمدِ بْنِ الْمُثَنى الْحَضْرَمِي عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ زَيْدٍ عَنْ جَابِرٍ قَالَ

H 1606, CH, h 2
A number of our people have narrated from Ahmad ibn abu 'Abd Allah from certain people (scholars of Kufa) of Iraq from Muhammad al-Muthanna al-Hadrami from his father from 'Uthman ibn Zayd from Jabir who has said the

following:
"Once abu Ja'far, recipient of divine supreme covenant, said to me, 'O Jabir, (I wish) Allah grants you a chance to think of yourself as falling short in your worship and having deficiencies.'"

قَالَ لِي أَبُو جَعْفَرٍ ع يَا جَابِرُ لَا أَخْرَجَكَ اللَّهُ مِنَ النَّقْصِ وَ [لَا] التَّقْصِيرِ

H 1607, CH 31, h 3
It is narrated from him (narrator of the *Hadith* above) from Faddal from al-Hassan al-Jahm who has said the following:
"I heard abu al-Hassan, recipient of divine supreme covenant, saying, 'A man of banu Israel worshipped Allah for forty years. He then offered an offering that was not accepted. He said to his soul, "Whatever I face is only because of you and there is no sin but that you are responsible therefor."' The Imam said, 'Allah, the Most Blessed, the Most High, then revealed to him, "Your blaming your soul is better than your forty years of worship."'

٣- عَنْهُ عَنِ ابْنِ فَضَالٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ إِنَّ رَجُلًا فِي بَنِي إِسْرَائِيلَ عَبَدَ اللَّهَ أَرْبَعِينَ سَنَةً ثُمَّ قَرَّبَ قُرْبَاناً فَلَمْ يُقْبَلْ مِنْهُ فَقَالَ لِنَفْسِهِ مَا أُتِيتُ إِلَّا مِنْكِ وَ مَا الذَّنْبُ إِلَّا لَكِ قَالَ فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيْهِ ذَمُّكَ لِنَفْسِكَ أَفْضَلُ مِنْ عِبَادَتِكَ أَرْبَعِينَ سَنَةً

H 1608, CH 31, h 4
Abu Ali al-Ash'ari has narrated from 'Isa ibn Ayyub from Ali ibn Mahziyar from al-Fadl ibn Yunus from abu al-Hassan, recipient of divine supreme covenant, who has said the following:
"You should say very often, 'O Lord, do not include me among those whose beliefs are temporary and do not make me feel free of shortcomings.' I (the narrator) then asked, 'I know the meaning of people whose beliefs are temporary. They come into a religion and then abandon it. What is the meaning of, "Do not make me feel free of shortcomings?"' The Imam said, 'It is when after all the worship of Allah, the Most Majestic, the Most Holy, that you may do, you still think that you are falling far short of doing true worship. All people fall far short in their worshipping Allah truly except those to whom Allah, the Most Majestic, the Most Holy, has granted protection.'"

٤- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ عِيسَى بْنِ أَيُّوبَ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ الْفَضْلِ بْنِ يُونُسَ عَنْ أَبِي الْحَسَنِ ع قَالَ قَالَ أَكْثِرْ مِنْ أَنْ تَقُولَ اللَّهُمَّ لَا تَجْعَلْنِي مِنَ الْمُعَارِينَ وَ لَا تُخْرِجْنِي مِنَ التَّقْصِيرِ قَالَ قُلْتُ أَمَّا الْمُعَارُونَ فَقَدْ عَرَفْتُ أَنَّ الرَّجُلَ يُعَارُ الدِّينَ ثُمَّ يَخْرُجُ مِنْهُ فَمَا مَعْنَى لَا تُخْرِجْنِي مِنَ التَّقْصِيرِ فَقَالَ كُلُّ عَمَلٍ تُرِيدُ بِهِ اللَّهَ عَزَّ وَ جَلَّ فَكُنْ فِيهِ مُقَصِّراً عِنْدَ نَفْسِكَ فَإِنَّ النَّاسَ كُلَّهُمْ فِي أَعْمَالِهِمْ فِيمَا بَيْنَهُمْ وَ بَيْنَ اللَّهِ مُقَصِّرُونَ إِلَّا مَنْ عَصَمَهُ اللَّهُ عَزَّ وَ جَلَّ

Chapter Thirty Two
Obedience and Piety

بَابُ الطَّاعَةِ وَ التَّقْوَى

H 1609, CH 32, h 1
Ali ibn Ibrahim has narrated from his father from Ahmad ibn Muhammad ibn abu Nasr from Muhammad brother of 'Amr from Muhammad ibn Muslim from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Do not allow (false) religions to confuse you. Of our Shi'a and true followers are only those who obey Allah, the Most Majestic, the Most Holy."

١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ مُحَمَّدٍ أَخِي عُرَامٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ لَا تَذْهَبْ بِكُمُ الْمَذَاهِبُ فَوَ اللَّهِ مَا شِيعَتُنَا إِلَّا مَنْ أَطَاعَ اللَّهَ عَزَّ وَ جَلَّ

H 1610, CH 32, h 2
A number of our people have narrated from Ahmad ibn Muhammad from ibn Fadal from 'Asim ibn Humayd from abu Hamza al-Thumali from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah addressed the people during his farewell (last) visit to Makka, 'O people, I swear by Allah, everything that can take you closer to paradise and farther away from hell I have commanded you all to follow. Everything that may take you closer to hell and farther away from paradise I have prohibited you to do. You must know that the trusted spirit has inspired me that no soul dies before his supply of sustenance is completely exhausted. Be pious before Allah and do your best in search of means of sustenance. Do not allow laziness to overcome you in your search to make a living, or lead you to make a living through improper means; nothing is achievable from what is with Allah except through obedience to Him.'"

٢- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ خَطَبَ رَسُولُ اللَّهِ ع فِي حَجَّةِ الْوَدَاعِ فَقَالَ يَا أَيُّهَا النَّاسُ وَ اللَّهِ مَا مِنْ شَيْءٍ يُقَرِّبُكُمْ مِنَ الْجَنَّةِ وَ يُبَاعِدُكُمْ مِنَ النَّارِ إِلَّا وَ قَدْ أَمَرْتُكُمْ بِهِ وَ مَا مِنْ شَيْءٍ يُقَرِّبُكُمْ مِنَ النَّارِ وَ يُبَاعِدُكُمْ مِنَ الْجَنَّةِ إِلَّا وَ قَدْ نَهَيْتُكُمْ عَنْهُ أَلَا وَ إِنَّ الرُّوحَ الْأَمِينَ نَفَثَ فِي رُوعِي أَنَّهُ لَنْ تَمُوتَ نَفْسٌ حَتَّى تَسْتَكْمِلَ رِزْقَهَا فَاتَّقُوا اللَّهَ وَ أَجْمِلُوا فِي الطَّلَبِ وَ لَا يَحْمِلْ أَحَدَكُمُ اسْتِبْطَاءُ شَيْءٍ مِنَ الرِّزْقِ أَنْ يَطْلُبَهُ بِغَيْرِ حِلِّهِ فَإِنَّهُ لَا يُدْرَكُ مَا عِنْدَ اللَّهِ إِلَّا بِطَاعَتِهِ

H 1611, CH 32, h 3
Abu Ali al-Ash'ari has narrated from Muhammad ibn Salim and Ahmad ibn abu 'Abd Allah from his father all from Ahmad ibn al-Nadr from 'Amr ibn Shamir

٣- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ وَ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ جَمِيعاً عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ

عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ لِي يَا جَابِرُ أَ يَكْتَفِي مَنِ انْتَحَلَ التَشَيُّعَ أَنْ يَقُولَ بِحُبِّنَا أَهْلَ الْبَيْتِ فَوَ اللهِ مَا شِيعَتُنَا إِلا مَنِ اتقَى اللهَ وَ أَطَاعَهُ وَ مَا كَانُوا يُعْرَفُونَ يَا جَابِرُ إِلا بِالتَوَاضُعِ وَ التَخَشُّعِ وَ الْأَمَانَةِ وَ كَثْرَةِ ذِكْرِ اللهِ وَ الصَوْمِ وَ الصلَاةِ وَ الْبِرِ بِالْوَالِدَيْنِ وَ التَعَاهُدِ لِلْجِيرَانِ مِنَ الْفُقَرَاءِ وَ أَهْلِ الْمَسْكَنَةِ وَ الْغَارِمِينَ وَ الْأَيْتَامِ وَ صِدْقِ الْحَدِيثِ وَ تِلَاوَةِ الْقُرْآنِ وَ كَفِّ الْأَلْسُنِ عَنِ النَاسِ إِلا مِنْ خَيْرٍ وَ كَانُوا أُمَنَاءَ عَشَائِرِهِمْ فِي الْأَشْيَاءِ قَالَ جَابِر فَقُلْتُ يَا ابْنَ رَسُولِ اللهِ مَا نَعْرِفُ الْيَوْمَ أَحَداً بِهَذِهِ الصفَةِ فَقَالَ يَا جَابِرُ لَا تَذْهَبَنَّ بِكَ الْمَذَاهِبُ حَسْبُ الرجُلِ أَنْ يَقُولَ أُحِبُ عَلِيّاً وَ أَتَوَلاهُ ثُم لَا يَكُونَ مَعَ ذَلِكَ فَعالًا فَلَوْ قَالَ إِنِي أُحِبُ رَسُولَ اللهِ فَرَسُولُ اللهِ ص خَيْرٌ مِنْ عَلِي ع ثُم لَا يَتَّبِعُ سِيرَتَهُ وَ لَا يَعْمَلُ بِسُنَّتِهِ مَا نَفَعَهُ حُبُّهُ إِيَّاهُ شَيْئاً فَاتقُوا اللهَ وَ اعْمَلُوا لِمَا عِنْدَ اللهِ لَيْسَ بَيْنَ اللهِ وَ بَيْنَ أَحَدٍ قَرَابَةٌ أَحَبُ الْعِبَادِ إِلَى اللهِ عَز وَ جَل وَ أَكْرَمُهُمْ عَلَيْهِ أَتْقَاهُمْ وَ أَعْمَلُهُمْ بِطَاعَتِهِ يَا جَابِرُ وَ اللهِ مَا يُتَقَرَّبُ إِلَى اللهِ تَبَارَكَ وَ تَعَالَى إِلا بِالطَاعَةِ وَ مَا مَعَنَا بَرَاءَةٌ مِنَ النارِ وَ لَا عَلَى اللهِ لِأَحَدٍ مِنْ حُجةٍ مَنْ كَانَ لِلهِ مُطِيعاً فَهُوَ لَنَا وَلِي وَ مَنْ كَانَ لِلهِ عَاصِياً فَهُوَ لَنَا عَدُو وَ مَا تُنَالُ وَلَايَتُنَا إِلا بِالْعَمَلِ وَ الْوَرَعِ

from Jabir from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"O Jabir, do people think just claiming to be our Shi'a and saying they love us (*Ahl al-Bayt*) is enough for their salvation? I swear by Allah, of our Shi'a are only those who are pious before Allah and obey Him. No one, O Jabir, would know them except by their humbleness, submissiveness, trustworthiness, their speaking frequently of Allah, fasting, prayer, virtuous deeds toward parents, good relations with neighbors, the needy, the destitute, the heavily indebted, the orphans, by their truthfulness, recitation of the Holy Quran, and restraining of their tongues except for the good of the people and their being trusted among the people of their tribe in all things. I (Jabir) then said, 'O descendent of the Messenger of Allah, today we do not find anyone with such qualities.' The Imam said, 'O Jabir, do not allow (false) religions confuse you. One should not think, since he loves Ali, recipient of divine supreme covenant, and supports him, thereafter he does not have to be active in anything. If one says he loves the Messenger of Allah who is better than Ali, recipient of divine supreme covenant, but does not follow his way of life or practice his tradition, his love as such is of no benefit for him. You must be pious before Allah and work to achieve things that exist with Allah. There is no family relation between one and Allah. The most beloved one to Allah, the Most Majestic, the Most Holy, is the most noble before Him, the most pious ones before Him and the most obedient ones to Him. O Jabir, I swear by Allah, nothing helps one to become nearer to Allah, the Most Blessed, the Most High, except obedience to Him. There is no immunity from hell and no one possesses any authority over Allah. Only those who obey Allah, they are our supporters. Whoever is disobedient to Allah, is our enemy. Our guardianship applies only to those who do good deeds and maintain restraint over their desires for worldly things.'"

٤ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ يَقُومُ عُنُقٌ مِنَ النَاسِ فَيَأْتُونَ بَابَ الْجَنةِ فَيَضْرِبُونَهُ فَيُقَالُ لَهُمْ مَنْ أَنْتُمْ فَيَقُولُونَ نَحْنُ أَهْلُ الصبْرِ فَيُقَالُ لَهُمْ عَلَى مَا صَبَرْتُمْ فَيَقُولُونَ كُنا نَصْبِرُ عَلَى طَاعَةِ اللهِ وَ نَصْبِرُ عَنْ مَعَاصِي اللهِ فَيَقُولُ اللهُ عَز وَ جَل صَدَقُوا أَدْخِلُوهُمُ الْجَنةَ وَ هُوَ قَوْلُ اللهِ عَز وَ جَل إِنما يُوَفى الصابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسابٍ

H 1612, CH 32, h 4

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma'íl from Fadl ibn Shadhan all from ibn abu 'Umayr from Hisham ibn al-Hakam from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"On the Day of Judgment certain people raise their necks, approach the door of paradise and knock on it. They then will be asked, 'Who are you?' They will say, 'We are the people of patience.' They will then be asked, 'In what matters did you exercise patience?' They will answer, 'We exercised patience in obeying Allah and against disobedience to Allah.' Allah, the Most Majestic, the Most Holy, will say, 'They have spoken the truth, allow them to enter into paradise.' This is in the words of Allah, the Most Majestic, the Most Holy, 'It is those who exercise patience that receive their reward without being asked to clear any accounts.'" (39:10)

٥ - مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ مُحَمدِ بْنِ سِنَانٍ عَنْ فُضَيْلِ بْنِ عُثْمَانَ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ص يَقُولُ لَا يَقِل عَمَلٌ مَعَ تَقْوَى وَ كَيْفَ يَقِل مَا يُتَقَبلُ

H 1613, CH 32, h 5

Muhammad ibn Yahya from Ahmad ibn Muhammad from Muhammad ibn Sinan from Fudayl ibn 'Uthman from 'Ubaydah from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Amir al-Mu'minin (Ali ibn abu Talib), recipient of divine supreme covenant, would say, 'A deed with piety is never considered a little deed. How could it be considered little when it is the very thing with which deeds are accepted?'"

٦ - حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمدِ بْنِ سَمَاعَةَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبَانٍ عَنْ عَمْرِو بْنِ خَالِدٍ

H 1614, CH 32, h 6

Hamid ibn Ziyad has narrated from al-Hassan ibn Muhammad ibn Sama'a from certain individuals of his people from Aban from 'Amr ibn Khalid from abu

Ja'far, recipient of divine supreme covenant, who has said the following:
"Abu Ja'far, recipient of divine supreme covenant, has said, 'O the community of Shi'a, Shi'a of Muhammad, recipient of divine supreme covenant, be the central support so that both *al-Ghali* and *al-Tali* refer to you.' A man from Ansar (people of Madina) called Sa'd, said, 'May Allah keep my soul in service for your cause, what is the meaning of *al-Ghali*?' The Imam said, 'They are the people who say about us what we do not say about ourselves. Thus, they are not of our people and we are not of their people.' The man then asked, 'Who are *al-Tali*?' The Imam said, 'They are those who search for good. They receive good instructions (from our Shi'a) and are rewarded for it.' The Imam then turned to us and said, 'I swear by Allah that we do not possess any amnesty from Allah and there is no family relation between Allah and us nor do we possess any authority over Allah. We do not seek nearness to Allah through any other means but obedience to Him. Whoever of you is obedient to Allah it (our guardianship, *Wilayah*) will benefit him, and whoever of you is disobedient to Allah our guardianship, *Wilayah*, will not benefit him. What is the matter with you? Do not be misled! What is the matter with you? Do not be misled!'"

عَنْ أَبِي جَعْفَرٍ ع قَالَ يَا مَعْشَرَ الشِيعَةِ شِيعَةِ آلِ مُحَمدٍ كُونُوا النمْرُقَةَ الْوُسْطَى يَرْجِعُ إِلَيْكُمُ الْغَالِي وَ يَلْحَقُ بِكُمُ التالِي فَقَالَ لَهُ رَجُلٌ مِنَ الْأَنصَارِ يُقَالُ لَهُ سَعْد جُعِلْتُ فِدَاكَ مَا الْغَالِي قَالَ قَوْم يَقُولُونَ فِينَا مَا لَا نَقُولُهُ فِي أَنفُسِنَا فَلَيْسَ أُولَئِكَ مِنا وَ لَسْنَا مِنْهُمْ قَالَ فَمَا التالِي قَالَ الْمُرْتَادُ يُرِيدُ الْخَيْرَ يُبلِغُهُ الْخَيْرَ يُؤْجَرُ عَلَيْهِ ثُم أَقْبَلَ عَلَيْنَا فَقَالَ وَ اللهِ مَا مَعَنَا مِنَ اللهِ بَرَاءَةٌ وَ لَا بَيْنَنَا وَ بَيْنَ اللهِ قَرَابَةٌ وَ لَا لَنَا عَلَى اللهِ حُجةٌ وَ لَا نَتَقَربُ إِلَى اللهِ إِلا بِالطاعَةِ فَمَنْ كَانَ مِنْكُمْ مُطِيعاً لِلهِ تَنْفَعُهُ وَلَايَتُنَا وَ مَنْ كَانَ مِنْكُمْ عَاصِياً لِلهِ لَمْ تَنْفَعْهُ وَلَايَتُنَا وَيْحَكُمْ لَا تَغْتَروا وَيْحَكُمْ لَا تَغْتَروا

H 1615, CH 32, h 7
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from Mufaddal ibn 'Umar who has said the following:
"Once I was in the presence of abu 'Abd Allah, recipient of divine supreme covenant. We spoke about deeds and I said, 'My deeds are the weakest.' The Imam said, 'Calm down. Ask forgiveness from Allah.' Then the Imam said to me, 'A little deed with piety is better than a great deal of deeds without piety.' I then asked, 'Can there be a great deal of deeds without piety?' The Imam said, 'Yes, it is true. It is like a man who feeds people, who is kind to his neighbors and entertains people at his home, but when a door to unlawful matters opens he enters such a door. Such are deeds without piety. There can be another person who does not have such deeds but when a door to unlawful matters opens he does not enter into such doors.'"

٧- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُفَضلِ بْنِ عُمَرَ قَالَ كُنتُ عِنْدَ أَبِي عَبْدِ اللهِ ع فَذَكَرْنَا الْأَعْمَالَ فَقُلْتُ أَنَا مَا أَضْعَفَ عَمَلِي فَقَالَ مَهْ اسْتَغْفِرِ اللهَ ثُم قَالَ لِي إِن قَلِيلَ الْعَمَلِ مَعَ التقْوَى خَيْر مِنْ كَثِيرِ الْعَمَلِ بِلَا تَقْوَى قُلْتُ كَيْفَ يَكُونُ كَثِير بِلَا تَقْوَى قَالَ نَعَمْ مِثْلُ الرجُلِ يُطْعِمُ طَعَامَهُ وَ يَرْفُقُ جِيرَانَهُ وَ يُوَطئُ رَحْلَهُ فَإِذَا ارْتَفَعَ لَهُ الْبَابُ مِنَ الْحَرَامِ دَخَلَ فِيهِ فَهَذَا الْعَمَلُ بِلَا تَقْوَى وَ يَكُونُ الْآخَرُ لَيْسَ عِنْدَهُ فَإِذَا ارْتَفَعَ لَهُ الْبَابُ مِنَ الْحَرَامِ لَمْ يَدْخُلْ فِيهِ

H 1616, CH 32, h 8
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from abu Dawud al-Mustariqq from Muhsin al-Maythami from Ya'qub ibn Shu'ayb who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Allah, the Most Majestic, the Most Holy, does not transfer a believer from the humiliation of sins to the honor of piety before granting him freedom from wants without property, strength without tribesmen and comforting companionship without people.'"

٨- الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ مُعَلى بْنِ مُحَمدٍ عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِ عَنْ مُحَسنِ الْمِيثَمِي عَنْ يَعْقُوبَ بْنِ شُعَيبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ مَا نَقَلَ اللهُ عَز وَ جَل عَبْداً مِنْ ذُل الْمَعَاصِي إِلَى عِز التقْوَى إِلا أَغْنَاهُ مِنْ غَيْرِ مَالٍ وَ أَعَزهُ مِنْ غَيْرِ عَشِيرَةٍ وَ آنَسَهُ مِنْ غَيْرِ بَشَرٍ

Chapter Thirty Three
Restraint from Worldly Matters (Sins)

بَابُ الْوَرَعِ

H 1617, CH 33, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from abu al-Maghra' from Zayd al-Shahham from 'Amr ibn Sa'id ibn Hilal al-Thaqafi who has said the following:
"Once I said to abu 'Abd Allah, recipient of divine supreme covenant, 'I can visit you only once every several years. Teach me, please, something to which I can hold.' The Imam said, 'I advise you to be pious before Allah, restrain from worldly matters (sins) and work hard. Note it properly that hard work without restraint from worldly matters is of no benefit.'"

١- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيرٍ عَنْ أَبِي الْمَغْرَاءِ عَنْ زَيدٍ الشحامِ عَنْ عَمْرِو بْنِ سَعِيدِ بْنِ هِلَالٍ الثقَفِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قُلْتُ لَهُ إِنِي لَا أَلْقَاكَ إِلا فِي السنِينَ فَأَخْبِرْنِي بِشَيْءٍ آخُذُ بِهِ فَقَالَ أُوصِيكَ بِتَقْوَى اللهِ وَ الْوَرَعِ وَ الِاجْتِهَادِ وَ اعْلَمْ أَنهُ لَا يَنْفَعُ اجْتِهَاد لَا وَرَعَ فِيهِ

٢ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ حَدِيدِ بْنِ حَكِيمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ اتقُوا اللهَ وَ صُونُوا دِينَكُمْ بِالْوَرَعِ

H 1618, CH 33, h 2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from Hadid ibn Hakim who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Be pious before Allah and protect your religion by means of restraint from worldly matters (sins).'"

٣ - أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ يَزِيدَ بْنِ خَلِيفَةَ قَالَ وَعَظَنَا أَبُو عَبْدِ اللهِ ع فَأَمَرَ وَ زَهَدَ ثُم قَالَ عَلَيْكُمْ بِالْوَرَعِ فَإِنَّهُ لَا يُنَالُ مَا عِنْدَ اللهِ إِلَّا بِالْوَرَعِ

H 1619, CH 33, h 3
Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from Yazid ibn Khalifa who has said the following:
"Once abu 'Abd Allah, recipient of divine supreme covenant, spoke to us to advise us. He gave orders and told us to abstain from indulging (ourselves) in worldly matters. He then said, 'You must maintain restraint; one does not receive of the things with Allah except by means of restraint from worldly matters (sins).'"

٤ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ ابْنِ فَضَالٍ عَنْ أَبِي جَمِيلَةَ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ لَا يَنْفَعُ اجْتِهَادٌ لَا وَرَعَ فِيهِ

H 1620, CH 33, h 4
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ibn Faddal from abu Jamilah from ibn abu Ya'fur from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Hard work without restraint from worldly things (sins) is of no benefit.'"

٥ - عَنْهُ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحَسَنِ بْنِ زِيَادٍ الصَّيْقَلِ عَنْ فُضَيْلِ بْنِ يَسَارٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ أَشَدَّ الْعِبَادَةِ الْوَرَعُ

H 1621, CH 33, h 5
It is narrated from him (narrator of the *Hadith* above) from his father from Fadalah ibn Ayyub from al-Hassan ibn Ziyad al-Sayqal from Fudayl ibn Yasar from abu Ja'far who has said the following:
"Abu Ja'far, recipient of divine supreme covenant, has said, 'Restraining from worldly matters (sins) is the most intense form of worship.'"

٦ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ حَنَانِ بْنِ سَدِيرٍ قَالَ قَالَ أَبُو الصباح الْكِنَانِيُّ لِأَبِي عَبْدِ اللهِ ع مَا نَلْقَى مِنَ النَّاسِ فِيكَ فَقَالَ أَبُو عَبْدِ اللهِ ع وَ مَا الَّذِي تَلْقَى مِنَ النَّاسِ فِي فَقَالَ لَا يَزَالُ يَكُونُ بَيْنَنَا وَ بَيْنَ الرَّجُلِ الْكَلَامُ فَيَقُولُ جَعْفَرِيٌّ خَبِيثٌ فَقَالَ يُعَيِّرُكُمُ النَّاسُ بِي فَقَالَ لَهُ أَبُو الصباح نَعَمْ قَالَ فَقَالَ مَا أَقَلَّ وَ اللهِ مَنْ يَتْبَعُ جَعْفَراً مِنْكُمْ إِنَّمَا أَصْحَابِي مَنِ اشْتَدَّ وَرَعُهُ وَ عَمِلَ لِخَالِقِهِ وَ رَجَا ثَوَابَهُ فَهَؤُلَاءِ أَصْحَابِي

H 1622, CH 33, h 6
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Isma'il ibn Bazi' from Hanan ibn Sadir who has said that abu Sabah al-Kanani said to abu 'Abd Allah, recipient of divine supreme covenant,:
"Abu Sabah al-Kanani has said, 'We are not received well among people because of you.' The Imam said, 'How are you received among people because of me?' He said, 'As soon as we speak to a man he then says, "He is a Ja'fari (follower of Imam Ja'far al-Sadiq, recipient of divine supreme covenant) a filthy one."' The Imam said, 'Do they reprimand you because of me?' He said, 'Yes, they do so.' The Imam said, 'I swear by Allah, how few are among you who follow Ja'far ibn Muhammad, recipient of divine supreme covenant? My people and followers are only those who maintain forceful restraint from worldly things (sins), work for their creator, and hope to receive reward from their Lord. Only such people are of my followers.'"

٧ - حَنَانٌ بْنُ سَدِيرٍ عَنْ أَبِي سَارَةَ الْغَزَّالِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ اللهُ عَزَّ وَ جَلَّ ابْنَ آدَمَ اجْتَنِبْ مَا حَرَّمْتُ عَلَيْكَ تَكُنْ مِنْ أَوْرَعِ النَّاسِ

H 1623, CH 33, h 7
Hanan ibn Sadir has narrated from abu Sara al-Ghazzal from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Allah, the Most Majestic, the Most Holy, has said, 'O son of Adam, stay away from what I have made unlawful to you, you then will be of the people who restrain themselves from worldly matters the most.'"

٨ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ الْمِنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنِ الْوَرِعِ مِنَ النَّاسِ فَقَالَ الَّذِي يَتَوَرَّعُ

H 1624, CH 33, h 8
Ali ibn Ibrahim has narrated from his father and Ali ibn Muhammad from al-Qasim ibn Muhammad from Sulayman al-Minqari from Hafs ibn Ghiyath who has said the following:
"I asked abu 'Abd Allah, recipient of divine supreme covenant, what kind of people are those who restrain from worldly matters? The Imam said, 'They are those who stay away from

what Allah, the Most Majestic, the Most Holy, has made unlawful.’”

عَنْ مَحَارِمِ اللهِ عَز وَ جَل

H 1625, CH 33, h 9
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Nu’man from abu ‘Usama who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘You must be pious before Allah, restrain yourself against worldly matters, work hard, speak the truth, keep the trust, have good moral behaviors, be good to your neighbors and be so good that you can attract people without preaching to them by your tongues. Be an honor for us and not a disgrace. You must take a long time during your *Ruku’* and *Sajda* (bowing down in prayer and prostration). When one of you takes a long time during his *Ruku’* and *Sajda*, Satan cries behind him, “Woe upon me, he is obedient and I disobeyed. He prostrates (before the Lord) and I refused.”’”

٩- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ أَبِي أُسَامَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ عَلَيْكَ بِتَقْوَى اللهِ وَ الْوَرَعِ وَ الِاجْتِهَادِ وَ صِدْقِ الْحَدِيثِ وَ أَدَاءِ الْأَمَانَةِ وَ حُسْنِ الْخُلُقِ وَ حُسْنِ الْجِوَارِ وَ كُونُوا دُعَاةً إِلَى أَنْفُسِكُمْ بِغَيْرِ أَلْسِنَتِكُمْ وَ كُونُوا زَيْناً وَ لَا تَكُونُوا شَيْناً وَ عَلَيْكُمْ بِطُولِ الرُّكُوعِ وَ السُّجُودِ فَإِنَّ أَحَدَكُمْ إِذَا أَطَالَ الرُّكُوعَ وَ السُّجُودَ هَتَفَ إِبْلِيسُ مِنْ خَلْفِهِ وَ قَالَ يَا وَيْلَهُ أَطَاعَ وَ عَصَيْتُ وَ سَجَدَ وَ أَبَيْتُ

H 1626, CH 33, h 10
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn abu Zayd from his father who has said the following:
“Once I was in the presence of abu ‘Abd Allah, recipient of divine supreme covenant, when ‘Isa ibn ‘Abd Allah al-Qumi came to see him. The Imam greeted him and gave him a seat near his own seat. The Imam then said, ‘O ‘Isa ibn ‘Abd Allah, one is not from our people, and it is not an honor that one lives in a city of a hundred thousand people and someone else (one who is not a Shi’a) therein excercises more restraint from worldly matters (sins) than he (a Shi’a) does.’”

١٠- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ أَبِي زَيْدٍ عَنْ أَبِيهِ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللهِ ع فَدَخَلَ عِيسَى بْنُ عَبْدِ اللهِ الْقُمِي فَرَحبَ بِهِ وَ قَرَبَ مِنْ مَجْلِسِهِ ثُم قَالَ يَا عِيسَى بْنَ عَبْدِ اللهِ لَيْسَ مِنا وَ لَا كَرَامَةَ مَنْ كَانَ فِي مِصْرٍ فِيهِ مِائَةُ أَلْفٍ أَوْ يَزِيدُونَ وَ كَانَ فِي ذَلِكَ الْمِصْرِ أَحَد أَوْرَعَ مِنْهُ

H 1627 CH 33, h 11
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad ibn ‘Isa from ibn Faddal from Ali ibn ‘Aqaba from abu Kahmas from ‘Amr ibn Sa’id ibn Hilal who has said the following:
“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, to instruct me with good advice. The Imam said, ‘I recommend you to be pious before Allah, restrain from worldly matters (sins) and work hard. Note that there is no benefit in hard work without restraint from worldly matters.’”

١١- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ فَضَالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِي كَهْمَسٍ عَنْ عَمْرِو بْنِ سَعِيدِ بْنِ هِلَالٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع أَوْصِنِي قَالَ أُوصِيكَ بِتَقْوَى اللهِ وَ الْوَرَعِ وَ الِاجْتِهَادِ وَ اعْلَمْ أَنَّهُ لَا يَنْفَعُ اجْتِهَاد لَا وَرَعَ فِيهِ

H 1628, CH 33, h 12
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from Ali ibn al-Hakam from Sayf ibn ‘Amirah from abu al-Sabah al-Kanani from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Abu Ja'far, recipient of divine supreme covenant, has said, ‘Support us by means of restraint from worldly matters; whoever of you will meet Allah, the Most Majestic, the Most Holy, with the quality of restraint from worldly matters will have enough good news from Allah. Allah, the Most Majestic, the Most Holy, has said, “One who obeys Allah and the Messenger is a friend of the prophets, saints, martyrs and the righteous ones to whom Allah has granted His favors. They are the best friends that one can have.” (4:69)
‘Of our people are the prophets, the truthful ones, the martyrs and the virtuous people.’”

١٢- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي الصباح الْكِنَانِي عَنْ أَبِي جَعْفَرٍ ع قَالَ أَعِينُونَا بِالْوَرَعِ فَإِنَّهُ مَنْ لَقِيَ اللهَ عَز وَ جَل مِنْكُمْ بِالْوَرَعِ كَانَ لَهُ غِنْدَ اللهِ فَرَجاً وَ إِن اللهَ عَز وَ جَل يَقُولُ مَنْ يُطِعِ اللهَ وَ الرسُولَ فَأُولئِكَ مَعَ الذِينَ أَنعَمَ اللهُ عَلَيْهِمْ مِنَ النبِيينَ وَ الصديقِينَ وَ الشهَدءِ وَ الصالِحِينَ وَ حَسُنَ أُولئِكَ رَفِيقاً فَمِنا النبِي وَ مِنا الصدِيقُ وَ الشهَدَاءُ وَ الصالِحُونَ

H 1629, CH 33, h 13
Ali ibn Ibrahim has narrated from his father from ibn Mahbub from ibn Ri’ab from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“We do not consider a person a believer until that person follows us in all of our orders and has firmly decided to do so. The decision to exercise restraint against worldly matters consists of

١٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنا لَا نَعُد الرجُلَ مُؤْمِناً حَتى يَكُونَ لِجَمِيعِ أَمْرِنَا مُتبِعاً مُرِيداً أَلَا وَ إِن مِن

اتباع أمرنا و إرادته الورع فتزينوا به يرحمكم الله و كبدوا أعداءنا به ينعشكم الله

following our orders and commands. You must have this beautiful quality. May Allah grant you blessings. With this Quality you defeat our enemies, and Allah will grant you delight and happiness."

١٤ - محمد بن يحيى عن أحمد بن محمد عن الحجال عن العلاء عن ابن أبي يعفور قال قال أبو عبد الله ع كونوا دعاة للناس بغير ألسنتكم ليروا منكم الورع و الاجتهاد و الصلاة و الخير فإن ذلك داعية

H 1630, CH 33, h 14
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hajjal from al-'Ala' from ibn abu Ya'fur from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Preach to people without your tongue. You must show them restraint from worldly matters (sins). You should perform hard work, prayer and good deeds. Such behavior includes preaching."

١٥ - الحسين بن محمد عن علي بن محمد بن سعيد عن محمد بن مسلم عن محمد بن حمزة العلوي قال أخبرني عبيد الله بن علي عن أبي الحسن الأول ع قال كثيراً ما كنت أسمع أبي يقول ليس من شيعتنا من لا تتحدث المخدرات بورعه في خدورهن و ليس من أولياءنا من هو في قرية فيها عشرة آلاف رجل فيهم من خلق الله أورع منه

H 1631, CH 33, h 15
Al-Husayn ibn Muhammad has narrated from Ali ibn Muhammad ibn Sa'id from Muhammad ibn Muslim from Muhammad ibn Hamza al-'Alawi who has said the following:
"'Ubayd Allah ibn Ali reported to me from abu al-Hassan the 1st, recipient of divine supreme covenant, who has said, 'I would hear my father saying, "One of whose restraint from worldly matters (sins) ladies in their private quarters would not speak, is not of our Shi'a, and neither is one who lives in a town of ten thousand people among whom Allah has created someone restraining more from worldly matters than he is.'"

باب العفة

Chapter Thirty Four
Chastity

١ - علي بن إبراهيم عن أبيه عن حماد بن عيسى عن حريز عن زرارة عن أبي جعفر ع قال ما عبد الله بشيء أفضل من عفة بطن و فرج

H 1632, CH 34, h 1
Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Hariz from Zurara from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Abu Ja'far, recipient of divine supreme covenant, has said, 'No obedience and worship in the sight of Allah is better than to be a chaste person in matters of (one's) stomach and genital organs."

٢ - محمد بن يحيى عن أحمد بن محمد عن محمد بن إسماعيل عن حنان بن سدير عن أبيه قال قال أبو جعفر ع إن أفضل العبادة عفة البطن و الفرج

H 1633, CH 34, h 2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Isma'il from Hanan ibn Sadir from his father who has said the following:
"Abu Ja'far, recipient of divine supreme covenant, has said, 'The best worship is to be chaste in the matters of stomach and genital organs.'"

٣ - عدة من أصحابنا عن سهل بن زياد عن جعفر بن محمد الأشعري عن عبد الله بن ميمون القداح عن أبي عبد الله ع قال كان أمير المؤمنين ص يقول أفضل العبادة العفاف

H 1634, CH 34, h 3
A number of our people have narrated from Sahl ibn Ziyad from Ja'far ibn Muhammad al-Ash'ari from 'Abd Allah ibn Maymun al-Qaddah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Amir al-Mu'minin (Ali ibn abu Talib), recipient of divine supreme covenant, would say, 'Chastity is the best worship.'"

٤ - عدة من أصحابنا عن أحمد بن أبي عبد الله عن أبيه عن النضر بن سويد عن يحيى بن عمران الحلبي عن معلى أبي عثمان عن أبي بصير قال قال رجل لأبي جعفر ع إني ضعيف العمل قليل الصيام و لكني أرجو أن لا آكل إلا حلالا قال فقال له أي الاجتهاد أفضل من عفة بطن و فرج

H 1635, CH 34, h 4
A number of our people have narrated from Ahmad ibn abu 'Abd Allah from his father from al-Nadr ibn Suwayd from Yahya ibn 'Imran al-Halabi from Mu'alla abu 'Uthman from abu Basir who has said the following:
"Once a man said to abu Ja'far, recipient of divine supreme covenant, 'My deeds are weak and my fasting is very little but I hope to eat only what is lawful.' The narrator has said that the Imam then said, 'What kind of hard work could be considered better than chastity of stomach and chastity of genital organs?'"

H 1636, CH 34, h 5
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘Of my followers who go to hell, in the case of most of them it will so happen because of two hollow things: the stomach and the genital organs (for consuming unlawful things or committing sins) .’”

٥- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص أَكْثَرُ مَا تَلِجُ بِهِ أُمَّتِي النَّارَ الْأَجْوَفَانِ الْبَطْنُ وَ الْفَرْجُ

H 1637, CH 34, h 6
Ali ibn Ibrahim has narrated from his sources of narrators who have said the following:
“The Messenger of Allah has said, ‘There are three things about which I am afraid for my followers after me: misguidance after recognition of the truth, confusion because of mischief and the desires of stomach and genital organs.’”

٦- وَ بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اللهِ ص ثَلَاثٌ أَخَافُهُنَّ عَلَى أُمَّتِي مِنْ بَعْدِي الضَّلَالَةُ بَعْدَ الْمَعْرِفَةِ وَ مَضَلَّاتُ الْفِتَنِ وَ شَهْوَةُ الْبَطْنِ وَ الْفَرْجِ

H 1638, CH 34, h 7
Abu Ali al-Ash’ari has narrated from Muhammad ibn ‘Abd al-Jabbar from certain individuals of his people from Maymun al-Qaddah who has said the following:
“I heard abu Ja’far, recipient of divine supreme covenant, saying, ‘There is no worship better than the chastity in matters of stomach and genital organs.’”

٧- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مَيْمُونٍ الْقَدَّاحِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ مَا مِنْ عِبَادَةٍ أَفْضَلَ مِنْ عِفَّةِ بَطْنٍ وَ فَرْجٍ

H 1639, CH 34, h 8
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Sayf ibn ‘Amirah from Mansur ibn Hazim from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Abu Ja'far, recipient of divine supreme covenant, has said, ‘In the sight of Allah there is no worship more virtuous than chastity in matters of stomach and genital organs.’”

٨- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ مَا مِنْ عِبَادَةٍ أَفْضَلَ عِنْدَ اللهِ مِنْ عِفَّةِ بَطْنٍ وَ فَرْجٍ

Chapter Thirty Five
Abstaining From Unlawful Matters

بَابُ اجْتِنَابِ الْمَحَارِمِ

H 1640, CH 35, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Mahbub from Dawud ibn Kathir al-Riqqi from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“About the words of Allah, the Most Majestic, the Most Holy, ‘. . . for one who has fear of the position of his Lord there are two gardens,’ (55:46) the Imam said, ‘Whoever knows that Allah, the Most Majestic, the Most Holy, sees him and hears whatever he says or acts for good or evil, and it keeps him back from the evil acts, such person is the “One who has fear of the position of his Lord,” and thus he prohibits the soul from acting according to desires.’”

١- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ دَاوُدَ بْنِ كَثِيرٍ الرَّقِّيِّ عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَزَّ وَ جَلَّ وَ لِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ قَالَ مَنْ عَلِمَ أَنَّ اللهَ عَزَّ وَ جَلَّ يَرَاهُ وَ يَسْمَعُ مَا يَقُولُ وَ يَفْعَلُ مِنْ خَيْرٍ أَوْ شَرٍّ فَيَحْجُزُهُ ذَلِكَ عَنِ الْقَبِيحِ مِنَ الْأَعْمَالِ فَذَلِكَ الَّذِي خَافَ مَقَامَ رَبِّهِ وَ نَهَى النَّفْسَ عَنِ الْهَوَى

H 1641, CH 35, h 2
Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Ibrahim ibn ‘Umar al-Yamani from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Abu Ja'far, recipient of divine supreme covenant, has said, ‘On the Day of Judgment all eyes will be weeping except three kinds of eyes: the eye that spends the night awake in the way of Allah, the eye that weeps in submission before Allah and the eye that turns away from what Allah has made unlawful to look at.’”

٢- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ كُلُّ عَيْنٍ بَاكِيَةٌ يَوْمَ الْقِيَامَةِ غَيْرَ ثَلَاثِ عُيُونٍ سَهِرَتْ فِي سَبِيلِ اللهِ وَ عَيْنٍ فَاضَتْ مِنْ خَشْيَةِ اللهِ وَ عَيْنٍ غُضَّتْ عَنْ مَحَارِمِ اللهِ

H 1642, CH 35, h 3
Ali has narrated from Muhammad ibn ‘Isa from Yunus from those whom he has mentioned (in his book) from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Of the things that Allah, the Majestic, the Glorious, spoke

٣- عَلِيٌّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ فِيمَا نَاجَى اللهُ عَزَّ وَ جَلَّ بِهِ مُوسَى ع

يَا مُوسَى مَا تَقَرَّبَ إِلَيَّ الْمُتَقَرِّبُونَ بِمِثْلِ الْوَرَعِ عَنْ مَحَارِمِي فَإِنِّي أُبِيحُهُمْ جَنَاتِ عَدْنٍ لَا أُشْرِكُ مَعَهُمْ أَحَداً

to Moses one was as follows: 'O Moses, of those who seek nearness to Me no one is like the ones who restrain from what I have made unlawful. I, therefore, open for them the garden of Eden and will not allow anyone else to share it with them.'"

٤ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مِنْ أَشَدِّ مَا فَرَضَ اللهُ عَلَى خَلْقِهِ ذِكْرُ اللهِ كَثِيراً ثُمَّ قَالَ لَا أَعْنِي سُبْحَانَ اللهِ وَ الْحَمْدُ لِلهِ وَ لَا إِلَهَ إِلَّا اللهُ وَ اللهُ أَكْبَرُ وَ إِنْ كَانَ مِنْهُ وَ لَكِنْ ذِكْرُ اللهِ عِنْدَ مَا أَحَلَّ وَ حَرَّمَ فَإِنْ كَانَ طَاعَةً عَمِلَ بِهَا وَ إِنْ كَانَ مَعْصِيَةً تَرَكَهَا

H 1643, CH 35, h 4
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn Salim from abu 'Ubayda from abu 'Abd Allah, recipient of divine supreme covenant,
who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'The most intensive obligation Allah has placed upon His creature is to speak of Allah (remember Him) a great deal.' The Imam then said, 'I did not mean thereby saying, "Glory belongs to Allah, all thanks belong to Allah, no one deserves to be worshipped except Allah and Allah is greater (than to be described)," even though they are a form of speaking of Allah. It is to remember Him (or speak of Him) when one encounters a lawful or an unlawful matter, thus, does not disobey Him if it is an act of worship and stays away from it if it is something unlawful to do.'"

٥ - ابْنُ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ قَوْلِ اللهِ عَزَّ وَ جَلَّ وَ قَدِمْنا إِلى ما عَمِلُوا مِنْ عَمَلٍ فَجَعَلْناهُ هَباءً مَنْثُوراً قَالَ أَمَا وَ اللهِ إِنْ كَانَتْ أَعْمَالُهُمْ أَشَدَّ بَيَاضاً مِنَ الْقَبَاطِيِّ وَ لَكِنْ كَانُوا إِذَا عَرَضَ لَهُمُ الْحَرَامُ لَمْ يَدَعُوهُ

H 1644, CH 35, h 5
Ibn abu 'Umayr has narrated from Hisham ibn Salim from Sulayman ibn Khalid who has said the following:
"I asked abu 'Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Holy, 'We shall call their deeds into Our presence and scatter them into the air as dust (turn them devoid of all virtue).' (25:23) The Imam said, 'I swear by Allah, even though their deeds may have been whiter than the Coptic gown, the nullification of such deed is because on their encountering an unlawful matter they did not stay away from it.'"

٧ - عَلِيٌّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص مَنْ تَرَكَ مَعْصِيَةً لِلهِ مَخَافَةَ اللهِ تَبَارَكَ وَ تَعَالَى أَرْضَاهُ اللهُ يَوْمَ الْقِيَامَةِ

H 1645, CH 35, h 6
Ali has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Whoever stays away from disobeying Allah because of fear of Allah, the Most Blessed, the Most High, Allah will make him happy on the Day of Judgment.'"

بَابُ أَدَاءِ الْفَرَائِضِ

Chapter Thirty Six
Fulfilling Obligations

١ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ص مَنْ عَمِلَ بِمَا افْتَرَضَ اللهُ عَلَيْهِ فَهُوَ مِنْ خَيْرِ النَّاسِ

H 1646, CH 36, h 1
A number of our people have narrated from Sahl ibn Ziyad and Ali ibn Ibrahim has narrated from his father all from ibn Mahbub from abu Hamza al-Thumali who has said the following:
"Ali ibn al-Husayn, recipient of divine supreme covenant, has said, 'One who fulfils what Allah has made obligatory upon him is the best of people.'"

٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ عَبْدِ اللهِ بْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَزَّ وَ جَلَّ اصْبِرُوا وَ صابِرُوا وَ رابِطُوا قَالَ اصْبِرُوا عَلَى الْفَرَائِضِ

H 1647, CH 36, h 2
Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from al-Husayn ibn al-Mukhtar from 'Abd Allah ibn abu Ya'fur from abu 'Abd Allah who has said the following:
"About the words of Allah, the Most Majestic, the Most Holy, 'Believers, have patience, help each other with patience, establish good relations with one another. . . .' (3:200), the Imam said, 'Exercise patience in fulfilling your obligations.'"

H 1648, CH 36, h 3
A number of our people have narrated from Sahl ibn Ziyad from ‘Abd al-Rahman ibn abu Najran from Hammad ibn ‘Isa from abu al-Safatij from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“About the words of Allah, the Most Majestic, the Most Holy, ‘Believers, have patience, help each other with patience, establish good relations with one another. . . . ,’ (3:200) the Imam said, ‘Exercise patience in fulfilling your obligations, help each other with patience in tragedies and establish good relations with *'A'immah* (plural of Imam), recipients of divine supreme covenant.’”
In the narration of ibn Mahbub from abu al-Safatij the following is added, “Have fear of Allah, your Lord, in what He has made obligatory upon you.”

٣ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ أَبِي السَّفَاتِجِ عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَز وَ جَل اصْبِرُوا وَ صَابِرُوا وَ رَابِطُوا قَالَ اصْبِرُوا عَلَى الْفَرَائِضِ وَ صَابِرُوا عَلَى الْمَصَائِبِ وَ رَابِطُوا عَلَى الْأَئِمَّةِ ع وَ فِي رِوَايَةِ ابْنِ مَحْبُوبٍ عَنْ أَبِي السَّفَاتِجِ وَ زَادَ فِيهِ فَاتَّقُوا اللَّهَ رَبَّكُمْ فِيمَا افْتَرَضَ عَلَيْكُمْ

H 1649, CH 36, h 4
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘Fulfill what Allah has made obligatory upon you. You will then be considered the most pious of the people.’”

٤ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص اعْمَلْ بِفَرَائِضِ اللهِ تَكُنْ أَتْقَى النَّاسِ

H 1650, CH 36, h 5
A number of our people have narrated from Ahmad ibn Muhammad from ibn Faddal from abu Jamilah from Muhammad al-Halabi from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Allah, the Most Blessed, the Most High, has said, ‘The most beloved matter to Me through which My servant seeks to be loved is to fulfill what I have made obligatory upon him.’”

٥ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدٍ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى مَا تَحَبَّبَ إِلَيَّ عَبْدِي بِأَحَبَّ مِمَّا افْتَرَضْتُ عَلَيْهِ

Chapter Thirty Seven
Balanced and Continuous Good Deeds

بَابُ اسْتِوَاءِ الْعَمَلِ وَ الْمُدَاوَمَةِ عَلَيْهِ

H 1651, CH 37, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from al-Halabi who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘If a man does a good deed, he should continue for a year before ending, if he may so wish, to perform another good deed. This is because the night of destiny comes in his year in which things that Allah wills come into being.’”

١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلَبِيِّ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع إِذَا كَانَ الرَّجُلُ عَلَى عَمَلٍ فَلْيُدْمْ عَلَيْهِ سَنَةً ثُمَّ يَتَحَوَّلُ عَنْهُ إِنْ شَاءَ إِلَى غَيْرِهِ وَ ذَلِكَ أَنَّ لَيْلَةَ الْقَدْرِ يَكُونُ فِيهَا فِي عَامِهِ ذَلِكَ مَا شَاءَ اللَّهُ أَنْ يَكُونَ

H 1652, CH 37, h 2
Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Hariz from Zurara from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Abu Ja'far, recipient of divine supreme covenant, has said, ‘The most beloved deed in the sight of Allah, the Most Majestic, the Most Holy, is that which is continued even though it is very little.’”

٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَحَبُّ الْأَعْمَالِ إِلَى اللهِ عَز وَ جَل مَا دَاوَمَ عَلَيْهِ الْعَبْدُ وَ إِنْ قَلَّ

H 1653, CH 37, h 3
Abu Ali al-Ash’ari has narrated from ‘Isa ibn Ayyub from Ali ibn Mahziyar from Fadalah ibn Ayyub from Mu’awiyah ibn ‘Ammar from Najbah from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Abu Ja'far, recipient of divine supreme covenant, has said, ‘There is nothing more beloved to Allah, the Most Majestic, the Most Holy, than a deed that is continued by a servant (of Allah) even though it is very little.’”

٣ - أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ عِيسَى بْنِ أَيُّوبَ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ نَجْبَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ مَا مِنْ شَيْءٍ أَحَبَّ إِلَى اللهِ عَز وَ جَل مِنْ عَمَلٍ يُدَاوَمُ عَلَيْهِ وَ إِنْ قَلَّ

H 1654, CH 37, h 4
It is narrated from him (narrator of the *Hadith* above) from Fadalah ibn Ayyub from Mu'awiyah ibn ‘Ammar from abu ‘Abd Allah, recipient of divine supreme

٤ - عَنْهُ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللهِ

ع قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ص يَقُولُ إِنِي لَأُحِب أَنْ أُدَاوِمَ عَلَى الْعَمَلِ وَ إِنْ قَل

covenant, who has said the following:
"Ali ibn al-Husayn, recipient of divine supreme covenant, would say, 'I love to continue a good deed even if it is very little.'"

٥ - عَنْهُ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ص يَقُولُ إِنِي لَأُحِب أَنْ أُقْدِمَ عَلَى رَبِي وَ عَمَلِي مُسْتَوٍ

H 1655, CH 37, h 5
It is narrated from him (narrator of the *Hadith* above) from Fadalah ibn Ayyub from al-'Ala' from Muhammad ibn Muslim from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Ali ibn al-Husayn, recipient of divine supreme covenant, would say, 'I love to go before my Lord with my deeds orderly and balanced.'"

٦ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِيَّاكَ أَنْ تَفْرُضَ عَلَى نَفْسِكَ فَرِيضَةً فَتُفَارِقَهَا اثْنَيْ عَشَرَ هِلَالًا

H 1656, CH 37, h 6
A number of our people have narrated from Ahmad ibn Muhammad from Muhammad ibn Isma'il from Ja'far ibn Bashir from 'Abd al-Karim ibn 'Amr from Sulayman ibn Khalid who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Be careful and do not give up on a good deed that you may have decided to do, before twelve lunar months end.'"
Note: The good deeds and acts of worship in the above *Ahadith* refer to the optional acts of worship; the obligatory ones do not decrease or increase.

بَابُ الْعِبَادَةِ

Chapter Thirty Eight
The Worship

١ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ فِي التَّوْرَاةِ مَكْتُوب يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمْلَأْ قَلْبَكَ غِنًى وَ لَا أَكِلْكَ إِلَى طَلَبِكَ وَ عَلَيَّ أَنْ أَسُد فَاقَتَكَ وَ أَمْلَأْ قَلْبَكَ خَوْفاً مِنِي وَ إِنْ لَا تَفَرَّغْ لِعِبَادَتِي أَمْلَأْ قَلْبَكَ شُغْلًا بِالدُّنْيَا ثُم لَا أَسُد فَاقَتَكَ وَ أَكِلْكَ إِلَى طَلَبِكَ

H 1657, CH 38, h 1
A number of our people have narrated from Ahmad ibn Muhammad from ibn Mahbub from 'Umar ibn Yazid from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'It is written in the Torah, "O son of Adam, devote yourself to my worship and I will fill your heart with riches and will not leave you to your own quest. It is upon Me to meet your needs and fill your heart with fear from Me. If you do not devote yourself to My worship I will fill your heart with preoccupation in worldly matters, and then I will not meet your needs and will leave you up to your own pursuit."'"

٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي جَمِيلَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَا عِبَادِيَ الصديقِينَ تَنَعَّمُوا بِعِبَادَتِي فِي الدُّنْيَا فَإِنَّكُمْ تَتَنَعَّمُونَ بِهَا فِي الْآخِرَةِ

H 1658, CH 38, h 2
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from abu Jamilah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Allah, the Most Blessed, the Most High, has said, "O My truthful servants, enjoy the blessings of worshipping Me in this world; you will enjoy its benefits in the next life."'"

٣ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ عَمْرِو بْنِ جُمَيْعٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَفْضَلُ النَّاسِ مَنْ عَشِقَ الْعِبَادَةَ فَعَانَقَهَا وَ أَحَبَّهَا بِقَلْبِهِ وَ بَاشَرَهَا بِجَسَدِهِ وَ تَفَرَّغَ لَهَا فَهُوَ لَا يُبَالِي عَلَى مَا أَصْبَحَ مِنَ الدُّنْيَا عَلَى عُسْرٍ أَمْ عَلَى يُسْرٍ

H 1659, CH 38, h 3
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from 'Amr ibn Jami' from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'The best of the people are those who love worship (of Allah) intensely. They hold to it, love it in their hearts, accompany it with their body and are devoted in it. Such people are concerned no more about the world, whether it gives them comfort or difficulties.'"

٤ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ شَاذَانَ بْنِ الْخَلِيلِ قَالَ وَ كَتَبْتُ مِنْ كِتَابِهِ بِإِسْنَادٍ لَهُ يَرْفَعُهُ إِلَى عِيسَى بْنِ عَبْدِ اللَّهِ قَالَ قَالَ عِيسَى بْنُ عَبْدِ اللَّهِ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ مَا الْعِبَادَةُ قَالَ

H 1660, CH 38, h 4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Shadhan ibn al-Khalil. The narrator has said that he wrote down from his book through the chain of his narrators who narrated in a marfu' manner from 'Isa ibn 'Abd Allah saying:
"'Isa ibn 'Abd Allah once said to abu 'Abd Allah, recipient of divine supreme covenant, 'May Allah keep my soul in service for your cause, what is worship?' The Imam said, 'It is good

intention in obedience to Allah concerning the aspects through which He is obeyed. As for you, O ‘Isa, you will not be a believer until you can distinguish the abrogating from the abrogated.’ I then said, ‘May Allah keep my soul in service for your cause, what is distinguishing the abrogating from the abrogated?’ The Imam said, ‘Is it not true that you obey an Imam with good intention and in good faith, and when that Imam passes away and another Imam comes, you settle your soul on obedience to him with good intention and in good faith?’ I said, ‘Yes, I do so.’ The Imam said, ‘This is distinguishing the abrogating from the abrogated.’”

حُسْنُ النيةِ بِالطاعَةِ مِنَ الْوُجُوهِ الَتي يُطاعُ اللهُ مِنْهَا أَما إِنكَ يَا عِيسَى لَا تَكُونُ مُؤْمِناً حَتى تَعْرِفَ الناسِخَ مِنَ الْمَنْسُوخِ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا مَعْرِفَةُ الناسِخِ مِنَ الْمَنْسُوخِ قَالَ فَقَالَ أَ لَيْسَ تَكُونُ مَعَ الْإِمَامِ مُوَطناً نَفْسَكَ عَلَى حُسْنِ النيةِ فِي طَاعَتِهِ فَيَمْضِي ذَلِكَ الْإِمَامُ وَ يَأْتِي إِمَام آخَرُ فَتُوَطنُ نَفْسَكَ عَلَى حُسْنِ النيةِ فِي طَاعَتِهِ قَالَ قُلْتُ نَعَمْ قَالَ هَذَا مَعْرِفَةُ الناسِخِ مِنَ الْمَنْسُوخِ

H 1661, CH 38, h 5
Ali ibn Ibrahim has narrated from his father from ibn Mahbub from Jamil from Harun ibn Kharijah from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘There are three kinds of worship: there are people who worship Allah, the Most Majestic, the Most Holy, because of fear. This kind of worship is the worship of slaves. There are people who worship Allah, the Most Blessed, the Most High, for His rewards. This is the worship of people for hire. There are people who worship Allah, the Most Majestic, the Most Holy, for His love. This is the worship of free people and this is the best kind of worship.’”

٥- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلٍ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن الْعِبَادَ ثَلَاثَةٌ قَوْم عَبَدُوا اللهَ عَز وَ جَل خَوْفاً فَتِلْكَ عِبَادَةُ الْعَبِيدِ وَ قَوْم عَبَدُوا اللهَ تَبَارَكَ وَ تَعَالَى طَلَبَ الثَوَابِ فَتِلْكَ عِبَادَةُ الْأُجَرَاءِ وَ قَوْم عَبَدُوا اللهَ عَز وَ جَل حُبّاً لَهُ فَتِلْكَ عِبَادَةُ الْأَحْرَارِ وَ هِيَ أَفْضَلُ الْعِبَادَةِ

H 1662, CH 38, h 6
Ali has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘How ugly is poverty after riches, sin in destitution and worst of all worshipping Allah and then giving up His worship.’”

٦- عَلِي عَنْ أَبِيهِ عَنِ النوْفَلِي عَنِ السكُونِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص مَا أَقْبَحَ الْفَقْرَ بَعْدَ الْغِنَى وَ أَقْبَحَ الْخَطِيئَةَ بَعْدَ الْمَسْكَنَةِ وَ أَقْبَحُ مِنْ ذَلِكَ الْعَابِدُ لِلهِ ثُم يَدَعُ عِبَادَتَهُ

H 1663, CH 38, h 7
Al-Husayn ibn Muhammad has narrated from Mu’alla ibn Muhammad from al-Washsha’ from ‘Asim ibn Humayd from abu Hamza from Ali ibn al-Husayn, recipient of divine supreme covenant, who has said the following:
“Ali ibn al-Husayn, recipient of divine supreme covenant, has said, ‘One who fulfills what Allah has made obligatory upon him, he, among the people, is the one who worships the most.’”

٧- الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ مُعَلى بْنِ مُحَمدٍ عَنِ الْوَشاءِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمْزَةَ عَنْ عَلِي بْنِ الْحُسَيْنِ ع قَالَ مَنْ عَمِلَ بِمَا افْتَرَضَ اللهُ عَلَيْهِ فَهُوَ مِنْ أَعْبَدِ الناسِ

Chapter Thirty Nine
The Intention

بَابُ النيةِ

H 1664, CH 39, h 1
Ali ibn Ibrahim has narrated from his father from ibn Mahbub from Malik ibn ‘Atiyah from abu Hamza from Ali ibn al-Husayn, recipient of divine supreme covenant, who has said the following:
“Ali ibn al-Husayn, recipient of divine supreme covenant, has said, ‘There can be no deed without intention.’”

١- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيةَ عَنْ أَبِي حَمْزَةَ عَنْ عَلِي بْنِ الْحُسَيْنِ ص قَالَ لَا عَمَلَ إِلا بِنِيةٍ

H 1665, CH 39, h 2
Ali has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘The intention of the believer is better than his deeds, and the intention of the unbeliever is more wicked than his deeds. Everyone acts according to his intention.’”

٢- عَلِي عَنْ أَبِيهِ عَنِ النوْفَلِي عَنِ السكُونِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص نِيةُ الْمُؤْمِنِ خَيْر مِنْ عَمَلِهِ وَ نِيةُ الْكَافِرِ شَر مِنْ عَمَلِهِ وَ كُل عَامِلٍ يَعْمَلُ عَلَى نِيتِهِ

H 1666, CH 39, h 3
A number of our people have narrated from Ahmad ibn Muhammad from ibn Mahbub from Hisham ibn Salim from abu Basir from abu ‘Abd Allah, recipient

٣- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع

قَالَ إِن الْعَبْدَ الْمُؤْمِنَ الْفَقِيرَ لَيَقُولُ يَا رَب ارْزُقْنِي حَتى أَفْعَلَ كَذَا وَ كَذَا مِنَ الْبِر وَ وُجُوهِ الْخَيْر فَإِذَا عَلِمَ اللهُ عَز وَ جَل ذَلِكَ مِنْهُ بِصِدْقِ نِيةٍ كَتَبَ اللهُ لَهُ مِنَ الْأَجْرِ مِثْلَ مَا يَكْتُبُ لَهُ لَوْ عَمِلَهُ إِن اللهَ وَاسِع كَرِيم

of divine supreme covenant, who has said the following:
"The poor believing servant (of Allah) says, 'O Lord bestow upon me such and such so that I can do so and so good deeds. If Allah, the Most Majestic, the Most Holy, finds that his intention is true He will write down for him a reward (just for his intention) equal to the degree of good deeds had his intention materialized; Allah is vastly generous.'"

٤ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ عَلِي بْنِ أَسْبَاطٍ عَنْ مُحَمدِ بْنِ إِسْحَاقَ بْنِ الْحُسَيْنِ عَنْ عَمْرٍو عَنْ حَسَنِ بْنِ أَبَانٍ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ حَد الْعِبَادَةِ الَتِي إِذَا فَعَلَهَا فَاعِلُهَا كَانَ مُؤَدِياً فَقَالَ حُسْنُ النِيةِ بِالطَاعَةِ

H 1667, CH 39, h 4
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Ali ibn Asbat from Muhammad ibn Ishaq ibn al-Husayn from Ámr from Hassan ibn Aban from abu Basir who has said the following:
"I asked abu 'Abd Allah, recipient of divine supreme covenant, about worship, 'What kind of worshipping sets the worshipper free from obligations.' The Imam said, 'It is obedience with good intention and in good faith.'"

٥ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمدٍ عَنِ الْمِنْقَرِي عَنْ أَحْمَدَ بْنِ يُونُسَ عَنْ أَبِي هَاشِمٍ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع إِنمَا خُلِدَ أَهْلُ النارِ فِي النارِ لِأَن نِياتِهِمْ كَانَتْ فِي الدنْيَا أَنْ لَوْ خُلِدُوا فِيهَا أَنْ يَعْصُوا اللهَ أَبداً وَ إِنمَا خُلِدَ أَهْلُ الْجَنةِ فِي الْجَنةِ لِأَن نِياتِهِمْ كَانَتْ فِي الدنْيَا أَنْ لَوْ بَقُوا فِيهَا أَنْ يُطِيعُوا اللهَ أَبداً فَبِالنياتِ خُلِدَ هَؤُلَاءِ وَ هَؤُلَاءِ ثُم تَلَا قَوْلَهُ تَعَالَى قُلْ كُل يَعْمَلُ عَلَى شاكِلَتِهِ قَالَ عَلَى نِيتِهِ

H 1668, CH 39, h 5
Ali ibn Ibrahim has narrated from his father from al-Qasim ibn Muhammad from al-Minqari from Ahmad ibn Yunus from abu Hashim who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'People of hell will remain in hell for ever because of their intention in this world to disobey Allah even if they lived here forever. People of paradise will live therein forever because of their intention in this world to worship Allah even if they lived here forever. Because of intentions these and those will remain therein forever. The Imam then recited the words of Allah, "Say, everyone does as he intends (shakilah). . . . ," (17:84) the Imam said, 'It (Shakilah) means intention.'"

بَابٌ

Chapter Forty
Part of Previous Chapter

١ - مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنِ الْأَحْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنِيرِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللهِ ص أَلَا إِن لِكُل عِبَادَةٍ شِرةً ثُم تَصِيرُ إِلَى فَتْرَةٍ فَمَنْ صَارَتْ شِرةُ عِبَادَتِهِ إِلَى سُنَتِي فَقَدِ اهْتَدَى وَ مَنْ خَالَفَ سُنَتِي فَقَدْ ضَل وَ كَانَ عَمَلُهُ فِي تَبَابٍ أَمَا إِنِي أُصَلي وَ أَنَامُ وَ أَصُومُ وَ أُفْطِرُ وَ أَضْحَكُ وَ أَبْكِي فَمَنْ رَغِبَ عَنْ مِنْهَاجِي وَ سُنَتِي فَلَيْسَ مِنِي وَ قَالَ كَفَى بِالْمَوْتِ مَوْعِظَةً وَ كَفَى بِالْيَقِينِ غِنى وَ كَفَى بِالْعِبَادَةِ شُغْلًا

H 1669, CH 40, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Mahbub from al-Ahwal from Salam ibn al-Mustanir from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'For every form of worship there is a strong desire and willingness, then it reduces. Whoever's worship falls within my tradition and practice, he has found the right guidance, and whoever is against my tradition is lost and his deeds are a total loss. I, however, pray, sleep, fast, eat, laugh and weep. Whoever dislikes my tradition and practice is not of my people.' He has said, 'Death is a sufficient preacher, certainty is enough wealth and worship is a complete occupation.'"

٢ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَجال عَنْ ثَعْلَبَةَ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع لِكُل أَحَدٍ شِرةٌ وَ لِكُل شِرةٍ فَتْرَةٌ فَطُوبَى لِمَنْ كَانَتْ فَتْرَتُهُ إِلَى خَيْرٍ

H 1670, CH 40, h 2
A number of our people have narrated from Sahl ibn Ziyad from al-Hajjal from Tha'labah who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Everyone has an enthusiasm and every enthusiasm has a decline. Tuba (a tree in paradise) is for those whose decline is toward a constructive side.'"

بَابُ الِاقْتِصَادِ فِي الْعِبَادَةِ

Chapter Forty One
Moderation in Worship

١ - مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ مُحَمدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ

H 1671, CH 41, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Sinan from abu al-Jarud from abu Ja'far, recipient of divine

supreme covenant, who has said the following:
"The Messenger of Allah has said, 'This religion is strong (and vast). Follow it with care and do not make the servants of Allah dislike the worship of Allah, lest you become like the rider who destroys his carry-animal during a journey, thus has neither reached his destination nor has any animal to ride on.'"
Muhammad ibn Sinan has narrated from Muqrin from Muhammad ibn Sawqah from abu Ja'far, recipient of divine supreme covenant, a similar *Hadith*.

قَالَ رَسُولُ اللهِ ص إِن هَذَا الدينَ مَتِين فَأَوْغِلُوا فِيهِ بِرِفْقٍ وَ لَا تُكَرِّهُوا عِبَادَةَ اللهِ إِلَى عِبَادِ اللهِ فَتَكُونُوا كَالرَاكِبِ الْمُنْبَت الذِي لَا سَفَراً قَطَعَ وَ لَا ظَهْراً أَبقَى
مُحَمَّدُ بْنُ سِنَانٍ عَنْ مُقَرِنٍ عَنْ مُحَمَّدِ بْنِ سُوقَةَ عَنْ أَبِي جَعْفَرٍ ع مِثْلَهُ

H 1672, CH 41, h 2
Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma'il from Fadl ibn Shadhan all from ibn abu 'Umayr from Hafs ibn al-Bakhtari from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Do not cause your souls to dislike worship.'"

٢- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ لَا تُكَرِّهُوا إِلَى أَنْفُسِكُمُ الْعِبَادَةَ

H 1673, CH 41, h 3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Isma'il from Hanan ibn Sadir who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'When Allah, the Most Majestic, the Most Holy, loves any (of His) servants who have done a little good deed, He grants him a great reward for his little deeds. He does not consider granting a great reward, for a little deed, a difficult thing at all.'"

٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَنَانِ بْنِ سَدِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ إِن اللهَ عَز وَ جَل إِذَا أَحَب عَبْداً فَعَمِلَ عَمَلًا قَلِيلًا جَزَاهُ بِالْقَلِيلِ الْكَثِيرَ وَ لَمْ يَتَعَاظَمْهُ أَنْ يَجْزِيَ بِالْقَلِيلِ الْكَثِيرَ لَهُ

H 1674, CH 41, h 4
A number of our people have narrated from Ahmad ibn Muhammad from ibn Faddal from al-Hassan ibn al-Jahm from Mansur from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Once my father passed by during my *Tawaf* (walking seven times around the Ka'ba). I was young and very seriously striving to worship. He saw me sweating and said to me, "O Ja'far, my son, if Allah loves any (of His) servants, He admits him in paradise and becomes happy with him even with a very little good deed.'"

٤- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ عَنْ مَنْصُورٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَر بِي أَبِي وَ أَنَا بِالطَوَافِ وَ أَنا حَدَثٌ وَ قَدِ اجْتَهَدْتُ فِي الْعِبَادَةِ فَرَآنِي وَ أَنَا أَتَصَاب عَرَقاً فَقَالَ لِي يَا جَعْفَرُ يَا بُنَي إِن اللهَ إِذَا أَحَب عَبْداً أَدْخَلَهُ الْجَنةَ وَ رَضِيَ عَنْهُ بِالْيَسِيرِ

H 1675, CH 41, h 5
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hafs ibn al-Bakhtari and others from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'I strived hard in worshipping and I was young. My father said to me, "My son, I want to see you also do things other than what you are doing. Were Allah, the Most Majestic, the Most Holy, to love a servant He would become happy with him even with a very little deed."'"

٥- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِي وَ غَيْرِهِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ اجْتَهَدْتُ فِي الْعِبَادَةِ وَ أَنَا شَاب فَقَالَ لِي أَبِي ع يَا بُنَي دُونَ مَا أَرَاكَ تَصْنَعُ فَإِن اللهَ عَز وَ جَل إِذَا أَحَب عَبْداً رَضِيَ عَنْهُ بِالْيَسِيرِ

H 1676, CH 41, h 6
Hamid ibn Ziyad has narrated from al-Khashshab from ibn Baqqah from Mu'adh ibn Thabit from 'Amr ibn Jami' from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah once said, 'O Ali, this religion is strong (and vast). Follow it with care. Do not cause your soul to hate the worship of your Lord. The extremist is like a person who during a journey destroys his riding animal and is left without any animal to ride before reaching his destination. Do good deeds like one who knows he will die very old and be cautious as one who is afraid of dying the next day.'"

٦- حُمَيْدُ بْنُ زِيَادٍ عَنِ الْخَشابِ عَنِ ابْنِ بَقاحٍ عَنْ مُعَاذِ بْنِ ثَابِتٍ عَنْ عَمْرِو بْنِ جُمَيْعٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص يَا عَلِي إِن هَذَا الدينَ مَتِين فَأَوْغِلْ فِيهِ بِرِفْقٍ وَ لَا تُبغِضْ إِلَى نَفْسِكَ عِبَادَةَ رَبكَ فَإِن الْمُنْبَت يَعْنِي الْمُفْرِطَ لَا ظَهْراً أَبْقَى وَ لَا أَرْضاً قَطَعَ فَاعْمَلْ عَمَلَ مَنْ يَرْجُو أَنْ يَمُوتَ هَرِماً وَ احْذَرْ حَذَرَ مَنْ يَتَخَوفُ أَنْ يَمُوتَ غَداً

بَابُ مَنْ بَلَغَهُ ثَوَابٌ مِنَ اللهِ عَلَى عَمَلٍ

١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ سَمِعَ شَيْئاً مِنَ الثَّوَابِ عَلَى شَيْءٍ فَصَنَعَهُ كَانَ لَهُ وَإِنْ لَمْ يَكُنْ عَلَى مَا بَلَغَهُ

٢ - مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عِمْرَانَ الزَّعْفَرَانِيِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ مَنْ بَلَغَهُ ثَوَابٌ مِنَ اللهِ عَلَى عَمَلٍ فَعَمِلَ ذَلِكَ الْعَمَلَ الْتِمَاسَ ذَلِكَ الثَّوَابِ أُوتِيَهُ وَإِنْ لَمْ يَكُنِ الْحَدِيثُ كَمَا بَلَغَهُ

Chapter Forty Two
One Who Has Learned to Receive Rewards from His Lord for a Certain Deed

H 1677, CH 42, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hisham ibn Salim from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“If one learns (from a *Hadith*) that for a certain act there is a certain reward and he performs that act, he will receive such reward even if, in fact, it (the *Hadith*) may not be as such.”

H 1678, CH 42, h 2
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn Sinan from ‘Imran al-Za’farani from Muhammad ibn Marwan who has said the following:
“I heard abu Ja’far, recipient of divine supreme covenant, saying, ‘If one learns that there is a certain reward from Allah for a certain act and he performs such act to receive such reward, he will be given the reward even if, in fact, the *Hadith* may not be as such that has come to him.’”

بَابُ الصَّبْرِ

١ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ الصَّبْرُ رَأْسُ الْإِيمَانِ

٢ - أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْعَلَاءِ بْنِ فُضَيْلٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ الصَّبْرُ مِنَ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ فَإِذَا ذَهَبَ الرَّأْسُ ذَهَبَ الْجَسَدُ كَذَلِكَ إِذَا ذَهَبَ الصَّبْرُ ذَهَبَ الْإِيمَانُ

٣ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيُّ بْنُ مُحَمَّدٍ الْقَاسَانِيُّ جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْأَصْبَهَانِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع يَا حَفْصُ إِنَّ مَنْ صَبَرَ صَبَرَ قَلِيلًا وَ إِنَّ مَنْ جَزِعَ جَزِعَ قَلِيلًا ثُمَّ قَالَ عَلَيْكَ بِالصَّبْرِ فِي جَمِيعِ أُمُورِكَ فَإِنَّ اللهَ عَزَّ وَ جَلَّ بَعَثَ مُحَمَّداً ص فَأَمَرَهُ بِالصَّبْرِ وَ الرِّفْقِ فَقَالَ وَ اصْبِرْ عَلَى مَا يَقُولُونَ وَ اهْجُرْهُمْ هَجْراً جَمِيلًا وَ ذَرْنِي وَ الْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَ قَالَ تَبَارَكَ وَ تَعَالَى ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ [السَّيِّئَةَ] فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ وَ مَا يُلَقَّاهَا إِلَّا الَّذِينَ صَبَرُوا وَ مَا يُلَقَّاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ فَصَبَرَ رَسُولُ اللهِ ص

Chapter Forty Three
Patience

H 1679, CH 43, h 1
A number of our people have narrated from Sahl ibn Ziyad from al-Hassan ibn Mahbub from Ali ibn Ri’ab from ibn abu Ya’fur from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Patience is the head of belief.”

H 1680, CH 43, h 2
Abu Ali al-Ash’ari has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Sinan from al-‘Ala’ ibn Fudayl from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Patience is to belief as the head is to the body. If the head is gone the body is also destroyed. So also, if patience is vanished belief also goes away and is no more.’”

H 1681, CH 43, h 3
Ali ibn Ibrahim has narrated from his father from Ali ibn Muhammad al-Qasani all from al-Qasim ibn Muhammad al-Asbahani from Sulayman ibn Dawud al-Minqari from Hafs ibn Ghiyath who has said the following:
“Once abu ‘Abd Allah, recipient of divine supreme covenant, said, ‘O Hafs, whoever exercises patience does so only for a short time, and whoever expresses impatience, he does so only for a short time.’
“The Imam then said, ‘You must exercise patience in all of your affairs. Allah, the Most Majestic, the Most Holy, sent Muhammad, recipient of divine supreme covenant, and commanded him to exercise patience and kindness and said, “Bear patiently whatever they say, do not yield to them and distance them gracefully (73:10). Leave the prosperous disbelievers to Me. . . .” (73:11)
‘Allah, the Most Holy, the Most High, has also said, “Virtue and evil are not equal. If you respond (to evil acts) by virtuous ones, you will certainly find that your enemies will become your intimate friends (41:34). Only those who exercise patience and who have been granted a great share of Allah's favor can find such an opportunity.” (41:35) The Messenger of Allah exercised patience in suffering and hardships even when they (pagans)

attacked him with bones (of large animals). He became very depressed, and Allah, the Most Majestic, the Most Holy, revealed to him, “We certainly know that you feel sad about what they say against you (15:97). Glorify and praise your Lord and be with those who prostrate themselves before Allah.” (15:98) They (pagans) rejected his message and caused him physical suffering so he became depressed. Allah, the Most Majestic, the Most Holy, sent him these words, “We certainly know that you (Muhammad) are sad about what they (the unbelievers) say. It is not you (alone) who has been accused of lying. The unjust have always rejected Allah's revelations. (6:33) The Messengers who lived before you were also accused of lying, but they exercised patience. They were cruelly persecuted before We gave them victory. . . .” (6:34) The Holy Prophet held to patience firmly and they (pagans) spoke of Allah, the Most Blessed, the Most High, and called His words as lies. The Messenger of Allah said, “I remained patient about myself, my family and my honor, but I cannot remain quiet when they speak ill of my Lord.” Allah, the Most Majestic, the Most Holy, revealed to him these words, “We created the heavens, the earth and all that is between them in six days without experiencing any fatigue (50:38). (Muhammad), exercise patience against what they say. . . .” (50:39) The Holy Prophet thereafter exercised patience in all matters and then he was given the good news of Imamat (Divine Authority) given to his descendents who were described as (people) exercising patience. Allah, the Most Majestic, the Most Holy, has said, “We appointed from them as *'A'immah* (leaders) for their exercising patience to guide the others to Our commands. They had firm belief in Our revelations.” (32:24)

‘Thereupon the Messenger of Allah said, “Patience is to belief as is the head to the body.” Allah, the Majestic, the Glorious, appreciated this and He, the Most Majestic, the Most Holy, revealed these words: “Thus, the promises of your Lord to the children of Israel all came true because of the patience which they exercised. He destroyed all the establishments of the Pharaoh and his people.” (7:137) The Messenger of Allah said, “This is good news and compensation.” Allah, the Most Majestic, the Most Holy, then made it lawful for him to fight the pagans. Allah then revealed these words, “Slay the pagans wherever you find them. Capture, besiege and watch out for them. If they repent, perform prayers and pay the religious tax, set them free. Allah is Allforgiving and All-Merciful.” (9:5). “Then slay them for it is the recompense that the disbelievers deserve.” (2:191)

‘Allah caused them to be killed by the (forces) of the Messenger of Allah and his friends, and made it a reward for his exercising patience in addition to the rewards reserved for him in the next life. Whoever exercises patience nobly will not leave this world before Allah grants him delight to his heart in the matters of his enemies, in addition to the reward that is reserved for him in the next life.’”

حَتى نَالُوهُ بِالْعِظَامِ وَ رَمَوْهُ بِهَا فَضَاقَ صَدْرُهُ فَأَنْزَلَ اللهُ عَز وَ جَل عَلَيْهِ وَ لَقَدْ نَعْلَمُ أَنكَ يَضِيقُ صَدْرُكَ بِما يَقُولُونَ فَسَبِّحْ بِحَمْدِ رَبكَ وَ كُنْ مِنَ الساجِدِينَ ثُم كَذبُوهُ وَ رَمَوْهُ فَحَزِنَ لِذَلِكَ فَأَنْزَلَ اللهُ عَز وَ جَل قَدْ نَعْلَمُ إِنهُ لَيَحْزُنُكَ الذِي يَقُولُونَ فَإِنهُمْ لا يُكَذبُونَكَ وَ لكِن الظالِمِينَ بِآياتِ اللهِ يَجْحَدُونَ وَ لَقَدْ كُذبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلى ما كُذبُوا وَ أُوذُوا حَتى أَتاهُمْ نَصْرُنا فَأَلْزَمَ النبِي ص نَفْسَهُ الصبْرَ فَتَعَدوْا فَذَكَرَ اللهَ تَبارَكَ وَ تَعالى وَ كَذبُوهُ فَقَالَ قَدْ صَبَرْتُ فِي نَفْسِي وَ أَهْلِي وَ عِرْضِي وَ لا صَبْرَ لِي عَلى ذِكْرِ إِلهِي فَأَنْزَلَ اللهُ عَز وَ جَل وَ لَقَدْ خَلَقْنَا السماواتِ وَ الْأَرْضَ وَ ما بَيْنَهُما فِي سِتةِ أَيامٍ وَ ما مَسنا مِنْ لُغُوبٍ فَاصْبِرْ عَلى ما يَقُولُونَ فَصَبَرَ النبِي ص فِي جَمِيعِ أَحْوَالِهِ ثُم بُشرَ فِي عِتْرَتِهِ بِالْأَئِمةِ وَ وُصِفُوا بِالصبْرِ فَقَالَ جَل ثَنَاؤُهُ وَ جَعَلْنا مِنْهُمْ أَئِمةً يَهْدُونَ بِأَمْرِنا لما صَبَرُوا وَ كانُوا بِآياتِنا يُوقِنُونَ فَعِنْدَ ذَلِكَ قَالَ ص الصبْرُ مِنَ الْإِيمانِ كَالرأْسِ مِنَ الْجَسَدِ فَشَكَرَ اللهُ عَز وَ جَل ذَلِكَ لَهُ فَأَنْزَلَ اللهُ عَز وَ جَل وَ تَمتْ كَلِمَتُ رَبكَ

الْحُسْنى عَلى بَنِي إِسْرائِيلَ بِما صَبَرُوا وَ دَمرْنا ما كانَ يَصْنَعُ فِرْعَوْنُ وَ قَوْمُهُ وَ ما كانُوا يَعْرِشُونَ فَقَالَ ص إِنهُ بُشْرَى وَ انْتِقَام فَأَباحَ اللهُ عَز وَ جَل لَهُ قِتَالَ الْمُشْرِكِينَ فَأَنْزَلَ اللهُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ وَ خُذُوهُمْ وَ احْصُرُوهُمْ وَ اقْعُدُوا لَهُمْ كُل مَرْصَدٍ وَ اقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ فَقَتَلَهُمُ اللهُ عَلى يَدَيْ رَسُولِ اللهِ ص وَ أَخْزَاهُمْ وَ جَعَلَ لَهُ ثَوَابَ صَبْرِهِ مَعَ مَا ادخَرَ لَهُ فِي الْآخِرَةِ فَمَنْ صَبَرَ وَ احْتَسَبَ لَمْ يَخْرُجْ مِنَ الدنْيَا حَتى يُقِر اللهُ لَهُ عَيْنَهُ فِي أَعْدَائِهِ مَعَ مَا يَدخِرُ لَهُ فِي الْآخِرَةِ

H 1682, CH 43, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Hakam from abu Muhammad ‘Abd Allah al-Sarraj who has narrated in a marfu’ manner from Ali ibn al-Husayn, recipient of divine supreme covenant, who has said the following:

“Ali ibn al-Husayn, recipient of divine supreme covenant, has said, ‘Patience is to belief as the head is to the body. One who does not have patience has no belief.’”

٤ - مُحَمدُ بْنُ يَحْيى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ عَلِي بْنِ الْحَكَمِ عَنْ أَبِي مُحَمدٍ عَبْدِ اللهِ السراجِ رَفَعَهُ إِلى عَلِي بْنِ الْحُسَيْنِ ع قَالَ الصبْرُ مِنَ الْإِيمانِ بِمَنْزِلَةِ الرأْسِ مِنَ الْجَسَدِ وَ لا إِيمانَ لِمَنْ لا صَبْرَ لَهُ

٥- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمادِ بْنِ عِيسَى عَنْ رِبْعِيِّ بْنِ عَبْدِ اللهِ عَنْ فُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ الصَّبْرُ مِنَ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ فَإِذَا ذَهَبَ الرَّأْسُ ذَهَبَ الْجَسَدُ كَذَلِكَ إِذَا ذَهَبَ الصَّبْرُ ذَهَبَ الْإِيمَانُ

H 1683, CH 43, h 5
Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Rib’I ibn ‘Abd Allah from Fudayl ibn Yasar from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Patience is to belief as the head is to the body. When the head is no more so also is the body. Similarly, when patience is no more so also is belief.’”

٦- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ إِنَّ الْحُرَّ حُرٌّ عَلَى جَمِيعِ أَحْوَالِهِ إِنْ نَابَتْهُ نَائِبَةٌ صَبَرَ لَهَا وَ إِنْ تَدَاكَتْ عَلَيْهِ الْمَصَائِبُ لَمْ تَكْسِرْهُ وَ إِنْ أُسِرَ وَ قُهِرَ وَ اسْتُبْدِلَ بِالْيُسْرِ عُسْراً كَمَا كَانَ يُوسُفُ الصِّدِّيقُ الْأَمِينُ ص لَمْ يَضُرَّ حُرِّيَّتَهُ أَنِ اسْتُعْبِدَ وَ قُهِرَ وَ أُسِرَ وَ لَمْ تَضُرَّهُ ظُلْمَةُ الْجُبِّ وَ وَحْشَتُهُ وَ مَا نَالَهُ أَنْ مَنَّ اللهُ عَلَيْهِ فَجَعَلَ الْجَبَّارَ الْعَاتِيَ لَهُ عَبْداً بَعْدَ إِذْ كَانَ لَهُ مَالِكاً فَأَرْسَلَهُ وَ رَحِمَ بِهِ أُمَّةً وَ كَذَلِكَ الصَّبْرُ يُعْقِبُ خَيْراً فَاصْبِرُوا وَ وَطِّنُوا أَنْفُسَكُمْ عَلَى الصَّبْرِ تُؤْجَرُوا

H 1684, CH 43, h 6
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from Ali ibn al-Nu’man from ‘Abd Allah ibn Muskan from abu Basir who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘A free person is free in all conditions. Even if hardships strike him he exercises patience, if afflictions batter him he does not break down even if he is taken as a captive and is overpowered and his comfort and prosperity are changed into poverty and hardships, just as in the case of Yusuf (Joseph) the truthful and trustworthy one (may Allah grant him blessings), whose freedom remained unaffected even though he was enslaved, taken as a captive and overpowered. The darkness and loneliness of the well did not harm him, nor did all that he went through until Allah granted him favors. He made the insolent tyrant into a slave for him after his being his king. He set him free and made a whole nation to be kind to him. This is how patience yields goodness. You must exercise patience and settle your soul upon patience and you will, certainly, be rewarded.’”

٧- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللهِ بْنِ بُكَيْرٍ عَنْ حَمْزَةَ بْنِ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ الْجَنَّةُ مَحْفُوفَةٌ بِالْمَكَارِهِ وَ الصَّبْرِ فَمَنْ صَبَرَ عَلَى الْمَكَارِهِ فِي الدُّنْيَا دَخَلَ الْجَنَّةَ وَ جَهَنَّمُ مَحْفُوفَةٌ بِاللَّذَاتِ وَ الشَّهَوَاتِ فَمَنْ أَعْطَى نَفْسَهُ لَذَّتَهَا وَ شَهْوَتَهَا دَخَلَ النَّارَ

H 1685, CH 43, h 7
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Hakam from ‘Abd Allah ibn Bukayr from Hamza ibn Humran from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Abu Ja'far, recipient of divine supreme covenant, has said, ‘Paradise is kept behind layers of hardship and patience. Whoever exercises patience in hardship in the worldly life will go to paradise. Hell is placed behind enjoyments and desires. Whoever allows his soul to indulge in enjoyment and desires will go to hell.’”

٨- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللهِ بْنِ مَرْحُومٍ عَنْ أَبِي سَيَّارٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِذَا دَخَلَ الْمُؤْمِنُ فِي قَبْرِهِ كَانَتِ الصَّلَاةُ عَنْ يَمِينِهِ وَ الزَّكَاةُ عَنْ يَسَارِهِ وَ الْبِرُّ مُطِلٌّ عَلَيْهِ وَ يَتَنَحَّى الصَّبْرُ نَاحِيَةً فَإِذَا دَخَلَ عَلَيْهِ الْمَلَكَانِ اللَّذَانِ يَلِيَانِ مُسَاءَلَتَهُ قَالَ الصَّبْرُ لِلصَّلَاةِ وَ الزَّكَاةِ وَ الْبِرِّ دُونَكُمْ صَاحِبَكُمْ فَإِنْ عَجَزْتُمْ عَنْهُ فَأَنَا دُونَهُ

H 1686, CH 43, h 8
Ali ibn Ibrahim has narrated from his father from ibn Mahbub from ‘Abd Allah ibn Marhum from abu Sayyar from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“When a believer is placed in his grave, prayer will be on his right *al-Zakat* (charity) on his left, and virtuous deeds will provide cover from above and patience will stay aside. When the two angels come to interrogate him, patience will say to the prayer, *al-Zakat* (charity) and virtuous deeds, ‘Help your friend. Were you to become helpless then I will take over.’”

٩- عَلِيٌّ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللهِ بْنِ مَيْمُونٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ دَخَلَ أَمِيرُ الْمُؤْمِنِينَ ص الْمَسْجِدَ فَإِذَا هُوَ بِرَجُلٍ عَلَى بَابِ الْمَسْجِدِ كَئِيبٍ حَزِينٍ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع مَا لَكَ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أُصِبْتُ بِأَبِي [وَ أُمِّي [وَ أَخِي وَ أَخْشَى أَنْ أَكُونَ قَدْ وَجِلْتُ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع عَلَيْكَ بِتَقْوَى اللهِ

H 1687, CH 43, h 9
Ali has narrated from his father from Ja’far ibn Muhammad al-Ash’ari from ‘Abd Allah ibn Maymun from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Once Amir al-Mu’minin (Ali ibn abu Talib), recipient of divine supreme covenant, entered the Mosque and at the door of the Mosque he met a man who was depressed and sad. Amir al-Mu’minin (Ali ibn abu Talib), recipient of divine supreme covenant, asked him ‘What has happened to you?’ He said, ‘It is due to the death of my father, mother and brother. O Amir al-Mu’minin, I am afraid my gall bladder may have ruptured.’ Amir al-Mu’minin (Ali ibn abu Talib), recipient of divine supreme covenant, said, ‘You must be pious before Allah and

exercise patience. Tomorrow (on the Day of Judgment) you will proceed to Him. Patience in the issues (in life) is like a head to a body. If the head departs the body is destroyed, likewise, in the issues (of life), if patience departs the issues, all affairs (of life) are destroyed.'"

وَ الصَّبْرَ تَقْدَمْ عَلَيْهِ غَداً وَ الصَّبْرُ فِي الْأُمُورِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ فَإِذَا فَارَقَ الرَّأْسُ الْجَسَدَ فَسَدَ الْجَسَدُ وَ إِذَا فَارَقَ الصَّبْرُ الْأُمُورَ فَسَدَتِ الْأُمُورُ

H 1688, CH 43, h 10

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from Sama'a ibn Mehran who has said the following:

"Once abu al-Hassan, recipient of divine supreme covenant, said to me, 'What is holding you back from performing Hajj?' I said, 'May Allah keep my soul in service for your cause, I am indebted a great deal and my properties are gone. It is my debt that is holding me down and is worse than the loss of my properties. If someone from our people does not help me out I will not be able to do it myself.' The Imam said, 'If you exercise patience you will be envied, otherwise Allah will execute his measures whether you agree or not.'"

١٠- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي الْحَسَنِ ع قَالَ قَالَ لِي مَا حَبَسَكَ عَنِ الْحَجِّ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَقَعَ عَلَيَّ دَيْنٌ كَثِيرٌ وَ ذَهَبَ مَالِي وَ دَيْنِيَ الَّذِي قَدْ لَزِمَنِي هُوَ أَعْظَمُ مِنْ ذَهَابِ مَالِي فَلَوْ لَا أَنَّ رَجُلًا مِنْ أَصْحَابِنَا أَخْرَجَنِي مَا قَدَرْتُ أَنْ أَخْرُجَ فَقَالَ لِي إِنْ تَصْبِرْ تُغْبَطْ وَ إِلَّا تَصْبِرْ يُنْفِذِ اللَّهُ مَقَادِيرَهُ رَاضِيتَ أَمْ كَارِهاً

H 1689, CH 43, h 11

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Sinan form abu al-Jarud from al-Asbagh who has said the following:

"Amir al-Mu'minin (Ali ibn abu Talib), recipient of divine supreme covenant, has said, 'There are two kinds of patience: to exercise patience in hardship which is good and graceful, yet better than this is to exercise patience against the temptation of committing what Allah, the Most Majestic, the Most Holy, has prohibited one from doing. There are two ways of speaking of Allah: to speak of Allah the Most Majestic, the Most Holy, in suffering hardship, yet better than this is speaking of Allah (remembering Him) when facing temptation to commit what Allah has prohibited one from doing and one's patience serves as a barrier.'"

١١- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنِ الْأَصْبَغِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ الصَّبْرُ صَبْرَانِ صَبْرٌ عِنْدَ الْمُصِيبَةِ حَسَنٌ جَمِيلٌ وَ أَحْسَنُ مِنْ ذَلِكَ الصَّبْرُ عِنْدَ مَا حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْكَ وَ الذِّكْرُ ذِكْرَانِ ذِكْرُ اللَّهِ عَزَّ وَ جَلَّ عِنْدَ الْمُصِيبَةِ وَ أَفْضَلُ مِنْ ذَلِكَ ذِكْرُ اللَّهِ عِنْدَ مَا حَرَّمَ عَلَيْكَ فَيَكُونُ حَاجِزاً

H 1690, CH 43, h 12

Abu Ali al-Ash'ari has narrated from al-Hassan ibn Ali al-kufi from al-'Abbas ibn 'Amir from al-'Arzami from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'A time will come upon people when kingdom can be achieved only by committing murders and tyranny. Wealth can only be achieved through usurpation and stinginess. Love and harmony can be established only by exclusion of religion and by following desires. Those living at such a time must exercise patience in poverty despite the accessability of wealth to them, be patient against the hatred of people toward them even though they can establish love and harmony. They must exercise patience in humiliation even though they can rise with respectable (position). To each one of such persons Allah will grant a reward equal to the reward for fifty truthful people of those who have acknowledged my message.'"

١٢- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنِ الْعَرْزَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سَيَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يُنَالُ الْمُلْكُ فِيهِ إِلَّا بِالْقَتْلِ وَ التَّجَبُّرِ وَ لَا الْغِنَى إِلَّا بِالْغَصْبِ وَ الْبُخْلِ وَ لَا الْمَحَبَّةُ إِلَّا بِاسْتِخْرَاجِ الدِّينِ وَ اتِّبَاعِ الْهَوَى فَمَنْ أَدْرَكَ ذَلِكَ الزَّمَانَ فَصَبَرَ عَلَى الْفَقْرِ وَ هُوَ يَقْدِرُ عَلَى الْغِنَى وَ صَبَرَ عَلَى الْبُغْضَةِ وَ هُوَ يَقْدِرُ عَلَى الْمَحَبَّةِ وَ صَبَرَ عَلَى الذُّلِّ وَ هُوَ يَقْدِرُ عَلَى الْعِزِّ آتَاهُ اللَّهُ ثَوَابَ خَمْسِينَ صِدِّيقاً مِمَّنْ صَدَّقَ بِي

H 1691, CH 43, h 13

A number of our people have narrated from Ahmad ibn abu 'Abd Allah from Isma'il ibn Mehran from Durust ibn abu Mansur from 'Isa ibn Bashir from abu Hamza who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, has said, 'When my father Ali ibn al-Husayn, recipient of divine supreme covenant, was about to leave this world he held me against his chest and said, "My son, I recommend you with the same recommendation with which he (my father) advised me at the time that he was about to leave this world and with the

١٣- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ دُرُسْتَ بْنِ أَبِي مَنْصُورٍ عَنْ عِيسَى بْنِ بَشِيرٍ عَنْ أَبِي حَمْزَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع لَمَّا حَضَرَتْ أَبِي عَلِيَّ بْنَ الْحُسَيْنِ ع الْوَفَاةُ ضَمَّنِي إِلَى صَدْرِهِ وَ قَالَ يَا بُنَيَّ أُوصِيكَ بِمَا أَوْصَانِي بِهِ أَبِي حِينَ حَضَرَتْهُ الْوَفَاةُ وَ بِمَا ذَكَرَ أَنَّ

أَبَاهُ أَوْصَاهُ بِهِ يَا بُنَيِّ اصْبِرْ عَلَى الْحَقِّ وَ إِنْ كَانَ مُرّاً

recommendation that his father had made to him, O my son, hold to the truth with patience even if it is very bitter.’’’’

١٤ - عَنْهُ عَنْ أَبِيهِ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ رَفَعَهُ عَنْ أَبِي جَعْفَرٍ ع قَالَ الصَّبْرُ صَبْرَانِ صَبْرٌ عَلَى الْبَلَاءِ حَسَنٌ جَمِيلٌ وَ أَفْضَلُ الصَّبْرَيْنِ الْوَرَعُ عَنِ الْمَحَارِمِ

H 1692, CH 43, h 14
It is narrated from him (narrator of the *Hadith* above) from his father from Yunus ibn ‘Abd al-Rahman who has narrated it in a marfu’ manner from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Abu Ja'far, recipient of divine supreme covenant, has said, ‘Patience is of two kinds: to exercise patience in hardship, which is good and graceful, yet, the best of patience is that which is exercised to stop one from committing what Allah has prohibited.’”

١٥ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى قَالَ أَخْبَرَنِي يَحْيَى بْنُ سُلَيْمٍ الطَّائِفِيُّ قَالَ أَخْبَرَنِي عَمْرُو بْنُ شِمْرٍ الْيَمَانِيُّ يَرْفَعُ الْحَدِيثَ إِلَى عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الصَّبْرُ ثَلَاثَةٌ صَبْرٌ عِنْدَ الْمُصِيبَةِ وَ صَبْرٌ عَلَى الطَّاعَةِ وَ صَبْرٌ عَنِ الْمَعْصِيَةِ فَمَنْ صَبَرَ عَلَى الْمُصِيبَةِ حَتَّى يَرُدَّهَا بِحُسْنِ عَزَائِهَا كَتَبَ اللَّهُ لَهُ ثَلَاثَمِائَةِ دَرَجَةٍ مَا بَيْنَ الدَّرَجَةِ إِلَى الدَّرَجَةِ كَمَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ وَ مَنْ صَبَرَ عَلَى الطَّاعَةِ كَتَبَ اللَّهُ لَهُ سِتِّمِائَةِ دَرَجَةٍ مَا بَيْنَ الدَّرَجَةِ إِلَى الدَّرَجَةِ كَمَا بَيْنَ تُخُومِ الْأَرْضِ إِلَى الْعَرْشِ وَ مَنْ صَبَرَ عَنِ الْمَعْصِيَةِ كَتَبَ اللَّهُ لَهُ تِسْعَمِائَةِ دَرَجَةٍ مَا بَيْنَ الدَّرَجَةِ إِلَى الدَّرَجَةِ كَمَا بَيْنَ تُخُومِ الْأَرْضِ إِلَى مُنْتَهَى الْعَرْشِ

H 1693, CH 43, h 15
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa who has said that reported to me Yahya ibn Salim al-Ta’ifi who has said that informed me ‘Amr ibn Shamir al-Yamani in a *marfu’* manner from Amir al-Mu’minin (Ali ibn abu Talib), recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘Patience is of three kinds: patience at the time of suffering hardship, patience in performing acts of obedience (worship) and patience to stop one from committing what Allah has prohibited. For one who exercises patience at the time of suffering hardship until one passes it by with grace and goodness Allah writes down three hundred degrees. Each is distant from the other as the sky and the earth. Whoever exercises patience in performing the acts of obeying (worshipping) Allah writes for him six hundred degrees. Each is apart from the other as the core of the earth to the Throne. Whoever exercises such patience that stops one from committing what Allah has prohibited, Allah writes for him nine hundred degrees. Each is apart from the other as is the core of the earth to the end of the Throne.’”

١٦ - عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ أَمَرَنِي أَبُو عَبْدِ اللَّهِ ع أَنْ آتِيَ الْمُفَضَّلَ وَ أُعَزِّيَهُ بِإِسْمَاعِيلَ وَ قَالَ أَقْرِئِ الْمُفَضَّلَ السَّلَامَ وَ قُلْ لَهُ إِنَّا قَدْ أُصِبْنَا بِإِسْمَاعِيلَ فَصَبَرْنَا فَاصْبِرْ كَمَا صَبَرْنَا إِنَّا أَرَدْنَا أَمْراً وَ أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَمْراً فَسَلَّمْنَا لِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ

H 1694, CH 43, h 16
It is narrated from him (narrator of the *Hadith* above) from Ali ibn al-Hakam from Yunus ibn Ya’qub who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, ordered me to meet al-Muffadal and offer him condolences for Isma’il (son of the Imam), ‘Convey my greetings of peace to him and tell him that we have suffered the death of Isma’il but have exercised patience. You must also exercise patience as we have done. We wanted one thing but Allah, the Most Majestic, the Most Holy, decided that another thing happen, and we are submissive to the command of Allah, the Most Majestic, the Most Holy.’”

١٧ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي حَمْزَةَ الثَّمَالِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنِ ابْتُلِيَ مِنَ الْمُؤْمِنِينَ بِبَلَاءٍ فَصَبَرَ عَلَيْهِ كَانَ لَهُ مِثْلُ أَجْرِ أَلْفِ شَهِيدٍ

H 1695, CH 43, h 17
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Sayf ibn ‘Amirah from abu Hamza al-Thumali who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Whoever among the believers exercises patience at the time of suffering hardship he will have a reward equal to the reward of a thousand martyrs.’”

١٨ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْعَمَ عَلَى قَوْمٍ فَلَمْ يَشْكُرُوا فَصَارَتْ عَلَيْهِمْ وَبَالًا

H 1696, CH, h 18
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Sinan from ‘Ammar ibn Marwan ibn Sama’a from abu ‘Abd Allah who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Allah, the Most Majestic, the Most Holy, granted a favor to a people but they did not appreciate it and that favor turned against them in the form of a burden. He tried another nation

with hardships and sufferings but these people exercised patience and the trouble turned into bounties for them.’”

وَ ابْتَلَى قَوْماً بِالْمَصَائِبِ فَصَبَرُوا فَصَارَتْ عَلَيْهِمْ نِعْمَةً

H 1697, CH 43, h 19

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma’il from Fadl ibn Shadhan all from ibn abu ‘Umayr from Ibrahim ibn ‘Abd al-Hamid from Aban ibn abu Musafir from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“About the words of Allah, the Most Majestic, the Most Holy, ‘Believers, have patience, help each other with patience. . . .,’ (3:200) the Imam has said, ‘It means to exercise patience in suffering hardship.’”

In the narration of ibn abu Ya’fur from abu ‘Abd Allah, recipient of divine supreme covenant, it says, “Exercise patience in suffering afflictions.”

١٩- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبَانِ بْنِ أَبِي مُسَافِرٍ عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَز وَ جَل يا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَ صابِرُوا قَالَ اصْبِرُوا عَلَى الْمَصَائِبِ

وَ فِي رِوَايَةِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ صَابِرُوا عَلَى الْمَصَائِبِ

H 1698, CH 43, h 20

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Muhammad ibn ‘Isa from Ali ibn Muhammad ibn abu Jamilah from his grad father abu Jamilah from certain individuals of his people from who have said:

“The Imam said, ‘Had patience not been created before misfortune, it would have torn the believer into pieces like an egg hit against a rock.’”

٢٠- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ أَبِي جَمِيلَةَ عَنْ جَدِّهِ أَبِي جَمِيلَةَ عَنْ بَعْضِ أَصْحَابِهِ قَالَ لَوْ لَا أَنَّ الصَّبْرَ خُلِقَ قَبْلَ الْبَلَاءِ لَتَفَطَّرَ الْمُؤْمِنُ كَمَا تَتَفَطَّرُ الْبَيْضَةُ عَلَى الصَّفَا

H 1699, CH 43, h 21

Abu Ali al-Ash’ari has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan from Ishaq ibn ‘Ammar and ‘Abd ibn Sinan from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said that Allah, the Most Majestic, the Most Holy, has said, ‘I have made the world a borrowing (place) for My servants. Whoever gives Me a loan I will return it ten times over up to seven hundred times over, and more if I so wish. Those who do not lend Me a loan I will take something forcibly from them. If they then exercise patience I will give three such rewards of which if I gave only one to My angels they would all become happy with Me.’ The narrator has said that abu ‘Abd Allah, recipient of divine supreme covenant, recited the words of Allah, the Most Majestic, the Most Holy: ‘. . . those who when suffering hardship say, “We are the servants of Allah and to Him we shall all return,” (2:156) it is they who will receive blessing, [one of the three rewards], and mercy from Allah, [the second of the three rewards], and who have recieved the right guidance (2:157) [the third of the three rewards]. Abu ‘Abd Allah, recipient of divine supreme covenant, then said, ‘This is when Allah takes something from one forcibly.’”

٢١- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ وَ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص قَالَ اللهُ عَز وَ جَل إِنِّي جَعَلْتُ الدُّنْيَا بَيْنَ عِبَادِي قَرْضاً فَمَنْ أَقْرَضَنِي مِنْهَا قَرْضاً أَعْطَيْتُهُ بِكُلِّ وَاحِدَةٍ عَشْراً إِلَى سَبْعِمِائَةِ ضِعْفٍ وَ مَا شِئْتُ مِنْ ذَلِكَ وَ مَنْ لَمْ يُقْرِضْنِي مِنْهَا قَرْضاً فَأَخَذْتُ مِنْهُ شَيْئاً سَرْاً قَصَبَرَ أَعْطَيْتُهُ ثَلَاثَ خِصَالٍ

وَ لَوْ أَعْطَيْتُ وَاحِدَةً مِنْهُنَّ مَلَائِكَتِي لَرَضُوا بِهَا مِنِّي قَالَ ثُمَّ تَلَا أَبُو عَبْدِ اللهِ ع قَوْلَ اللهِ عَز وَ جَل الَّذِينَ إِذا أَصابَتْهُمْ مُصِيبَةٌ قالُوا إِنا لِلَّهِ وَ إِنا إِلَيْهِ راجِعُونَ أُولئِكَ عَلَيْهِمْ صَلَواتٌ مِنْ رَبِّهِمْ وَ رَحْمَةٌ وَ أُولئِكَ هُمُ الْمُهْتَدُونَ ثَلَاثٌ ثُمَّ قَالَ أَبُو عَبْدِ اللهِ ع هَذَا لِمَنْ أَخَذَ اللهُ مِنْهُ شَيْئاً قَسْراً

H 1700, CH 43, h 22

Ali ibn Ibrahim has narrated from his father and Ali ibn Muhammad al-Qasani fro al-Qasim ibn Muhammad from Sulayman ibn Dawud form Yahya ibn Adam from Sharik from Jabir ibn Yazid from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“Abu Ja'far, recipient of divine supreme covenant, has said, ‘The courage to exercise patience in times of need and poverty with chastity and self-sufficiency is more than the courage needed to give charity.’”

٢٢- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيُّ بْنُ مُحَمَّدٍ الْقَاسَانِيُّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ يَحْيَى بْنِ آدَمَ عَنْ شَرِيكٍ عَنْ جَابِرِ بْنِ يَزِيدَ عَنْ أَبِي جَعْفَرٍ ع قَالَ مُرُوءَةُ الصَّبْرِ فِي حَالِ الْحَاجَةِ وَ الْفَاقَةِ وَ التَّعَفُّفِ وَ الْغِنَى أَكْثَرُ مِنْ مُرُوءَةِ الْإِعْطَاءِ

H 1701, CH 43, h 23

Abu Ali al-Ash’ari has narrated from Muhammad ibn ‘Abd al-Jabbar from Ahmad ibn al-Nadr from ‘Amr ibn Shamir from Jabir who has said the following:

“Once I said to abu Ja’far, recipient of divine supreme covenant, ‘May Allah grant you favors, what is graceful patience?’ The Imam said, ‘That is the patience in which there is no complaint before the people.’”

٢٣- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع يَرْحَمُكَ اللهُ مَا الصَّبْرُ الْجَمِيلُ قَالَ ذَلِكَ صَبْرٌ لَيْسَ فِيهِ شَكْوَى إِلَى النَّاسِ

٢٤- حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبَانٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ عَنْ أَبِي النُّعْمَانِ عَنْ أَبِي عَبْدِ اللَّهِ أَوْ أَبِي جَعْفَرٍ ع قَالَ مَنْ لَا يُعِدُّ الصَّبْرَ لِنَوَائِبِ الدَّهْرِ يَعْجِزْ

H 1702, CH 43, h 24
Hamid ibn Ziyad has narrated from al-Hassan ibn Muhammad ibn Sama'a from certain individuals of his people from Aban from 'Abd al-Rahman ibn Seyabah from abu al-Nu'man from abu 'Abd Allah or abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Abu Ja'far, recipient of divine supreme covenant, has said, 'One who does not prepare himself in patience to face the hardships of life, will remain helpless.'"

٢٥- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّا صُبُرٌ وَ شِيعَتُنَا أَصْبَرُ مِنَّا قُلْتُ جُعِلْتُ فِدَاكَ كَيْفَ صَارَ شِيعَتُكُمْ أَصْبَرَ مِنْكُمْ قَالَ لِأَنَّا نَصْبِرُ عَلَى مَا نَعْلَمُ وَ شِيعَتُنَا يَصْبِرُونَ عَلَى مَا لَا يَعْلَمُونَ

H 1703, CH 43, h 25
Abu Ali al-Ash'ari has narrated from Mu'alla ibn Muhammad from al-Washsha' from certain individuals of his people from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'We are strong to exercise patience, and our (Shi'a) followers are stronger than we are.' I then said, 'May Allah keep my soul in service for your cause, how have your followers become stronger than you are?' The Imam said, 'It is because we exercise patience in the matters that we already know, but our (Shi'a) followers exercise patience in matters of the reality of which they have no knowledge.'"

بَابُ الشُّكْرِ

Chapter Forty Four
Gratitude and Thankfulness

١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الطَّاعِمُ الشَّاكِرُ لَهُ مِنَ الْأَجْرِ كَأَجْرِ الصَّائِمِ الْمُحْتَسِبِ وَ الْمُعَافَى الشَّاكِرُ لَهُ مِنَ الْأَجْرِ كَأَجْرِ الْمُبْتَلَى الصَّابِرِ وَ الْمُعْطَى الشَّاكِرُ لَهُ مِنَ الْأَجْرِ كَأَجْرِ الْمَحْرُومِ الْقَانِعِ

H 1704, CH 44, h 1
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'A person feeding (himself) with gratitude (before Allah) has a reward equal to the reward of a fasting person who brings himself to strict account. A person in good health who is grateful receives a reward equal to the reward of a person who suffers from an illness but exercises patience. A person who gives charity with gratitude receives a reward equal to the reward of a deprived person who is content.'"

٢- وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا فَتَحَ اللَّهُ عَلَى عَبْدٍ بَابَ شُكْرٍ فَخَزَنَ عَنْهُ بَابَ الزِّيَادَةِ

H 1705, CH 44, h 2
It is narrated through the same chain of narrators:
"The Messenger of Allah has said, 'Whenever Allah opens the door of gratitude to someone He does not keep the door of increasing (bounties) hidden from him.'"

٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْبَغْدَادِيِّ عَنْ عَبْدِ اللَّهِ بْنِ إِسْحَاقَ الْجَعْفَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَكْتُوبٌ فِي التَّوْرَاةِ اشْكُرْ مَنْ أَنْعَمَ عَلَيْكَ وَ أَنْعِمْ عَلَى مَنْ شَكَرَكَ فَإِنَّهُ لَا زَوَالَ لِلنِّعْمَاءِ إِذَا شُكِرَتْ وَ لَا بَقَاءَ لَهَا إِذَا كُفِرَتْ الشُّكْرُ زِيَادَةٌ فِي النِّعَمِ وَ أَمَانٌ مِنَ الْغِيَرِ

H 1706, CH 44, h 3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ja'far ibn Muhammad al-Baghdadi from 'Abd Allah ibn Ishaq al-Ja'fari from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'This is written in the Torah: "Thank (and be grateful to) those who have done favors to you, and do favors to those who thank you; bounties will not go away if you appreciate them and they will not stay all the time if you reject them. Thankfulness increases the bounties and provides security against changes (from good to worse).""'"

٤- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ يَعْقُوبَ بْنِ سَالِمٍ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ أَوْ أَبِي عَبْدِ اللَّهِ ع قَالَ الْمُعَافَى الشَّاكِرُ لَهُ مِنَ الْأَجْرِ مَا لِلْمُبْتَلَى الصَّابِرِ

H 1707, CH 44, h 4
A number of our people have narrated from Ahmad ibn abu 'Abd Allah from Muhammad ibn Ali from Ali ibn Asbat from Ya'qub ibn Salim from a man from abu Ja'far or abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'A person in good health who is thankful for it receives the same amount of reward as a person who in an ailing health

exercises patience. One who gives (charity) and is thankful (for his ability) receives the same amount of reward as the deprived person who is content.'"

وَ الْمُعْطَى الشاكِرُ لَهُ مِنَ الْأَجْرِ كالْمَحْرُومِ الْقَانِعِ

H 1708, CH 44, h 5

It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad ibn abu Nasr from Dawud al-Hasin from Fadl al-Baqbaq who has said the following:

"I asked abu 'Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Holy, '. . . and proclaim the bounties of your Lord.' (93:11) The Imam said that in the above passage the Holy Prophet is commanded, to proclaim the special treatment that He has granted you, the distinctions that He has given you, the favors that He has presented to you and His being benevolent to you. The Imam then said, 'He (the Holy Prophet) then spoke of His religion, and of what Allah had given him and the bounties that He made available to him.'"

٥- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ أَبِي نَصْرٍ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ فَضْلٍ الْبَقْبَاقِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ قَوْلِ اللهِ عَز وَ جَل وَ أَما بِنِعْمَةِ رَبكَ فَحَدثْ قَالَ الذِي أَنْعَمَ عَلَيْكَ بِمَا فَضلَكَ وَ أَعْطَاكَ وَ أَحْسَنَ إِلَيْكَ ثُم قَالَ فَحَدثَ بِدِينِهِ وَ مَا أَعْطَاهُ اللهُ وَ مَا أَنْعَمَ بِهِ عَلَيْهِ

H 1709, CH 44, h 6

Hamid ibn Ziyad has narrated from al-Hassan ibn Muhammad ibn Sama'a from Wuhayb ibn Hafs from abu Basir from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, has said, 'One night when the Messenger of Allah stayed in 'A'isha's chamber she said, "O Messenger of Allah, why do you tire yourself when Allah has already forgiven all of your past and future sins (that the pagans thought you had committed against them)?" He replied, 'O 'A'ísha, should not I be a grateful servant?'

"The Imam said, 'The Messenger of Allah would standup on his toes worshipping, then Allah revealed this to him, 'Ta. Ha (20:1). We have not sent the Quran to make you, (Muhammad), miserable (20:2) (It is) only a reminder for those who are afraid (of disobeying Allah).'" (20:3)

٦- حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمدِ بْنِ سَمَاعَةَ عَنْ وُهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ كَانَ رَسُولُ اللهِ ص عِنْدَ عَائِشَةَ لَيْلَتَهَا فَقَالَتْ يَا رَسُولَ اللهِ لِمَ تُتْعِبُ نَفْسَكَ وَ قَدْ غَفَرَ اللهُ لَكَ مَا تَقَدمَ مِنْ ذَنْبِكَ وَ مَا تَأَخرَ فَقَالَ يَا عَائِشَةُ أَ لَا أَكُونُ عَبْداً شَكُوراً قَالَ وَ كَانَ رَسُولُ اللهِ ص يَقُومُ عَلَى أَطْرَافِ أَصَابِعِ رِجْلَيْهِ فَأَنْزَلَ اللهُ سُبْحَانَهُ وَ تَعَالَى طه ما أَنْزَلْنا عَلَيْكَ الْقُرْآنَ لِتَشْقى

H 1710, CH 44, h 7

A number of our people have narrated from Ahmad ibn Muhammad from ibn Faddal from Hassan ibn Jahm from abu al-Yaqdan from 'Ubayd Allah ibn al-Walid who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'With the existence of three factors nothing can harm one. These factors include: prayer in difficulties, asking forgiveness in sins and thankfulness for bounties.'"

٧- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنِ ابْنِ فَضالٍ عَنْ حَسَنِ بْنِ جَهْمٍ عَنْ أَبِي الْيَقْظَانِ عَنْ عُبَيْدِ اللهِ بْنِ الْوَلِيدِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ ثَلَاثٌ لَا يَضُر مَعَهُن شَيْءٌ الدعَاءُ عِنْدَ الْكَرْبِ وَ الِاسْتِغْفَارُ عِنْدَ الذنْبِ وَ الشكْرُ عِنْدَ النعْمَةِ

H 1711, CH 44, h 8

A number of our people have narrated from Sahl ibn Ziyad from Yahya ibn al-Mubarak from 'Abd Allah ibn Jabalah from Mu'awiyah ibn Wahab from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Whoever is granted the ability to be thankful is also granted increase in bounties. Allah, the Most Majestic, the Most Holy, has said, ". . . if you give thanks, I shall give you greater (favors). . . ."" (14:7)

٨- عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللهِ بْنِ جَبَلَةَ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ أُعْطِيَ الشكْرَ أُعْطِيَ الزِيَادَةَ يَقُولُ اللهُ عَز وَ جَل لَئِنْ شَكَرْتُمْ لَأَزِيدَنكُمْ

H 1712, CH 44, h 9

Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan from Ishaq ibn 'Ammar from two men of our people who have said the following:

"We heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'If upon Allah's granting a favor to a servant he acknowledges it in his heart, and expresses thanks to Him in public, as soon as his words are completed, an order is issued to give the servant more.'"

٩- أَبُو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ عَبْدِ الْجَبارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمارٍ عَنْ رَجُلَيْنِ مِنْ أَصْحَابِنَا سَمِعَاهُ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَا أَنْعَمَ اللهُ عَلَى عَبْدٍ مِنْ نِعْمَةٍ فَعَرَفَهَا بِقَلْبِهِ وَ حَمِدَ اللهَ ظَاهِراً بِلِسَانِهِ فَتم كَلَامُهُ حَتى يُؤْمَرَ لَهُ بِالْمَزِيدِ

١٠- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مُحَمدِ بْنِ هِشَامٍ عَنْ مُيسِرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ شُكْرُ النِّعْمَةِ اجْتِنَابُ الْمَحَارِمِ وَ تَمَامُ الشكْرِ قَوْلُ الرجُل الْحَمْدُ لِلهِ رَب الْعَالَمِينَ

H 1713, CH 44, h 10
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from certain individuals of our people from Muhammad ibn Hisham from Muyassir from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Not to commit unlawful acts is a form of expressing thanks for a bounty. A complete expression of thankfulness is that one says, “All praise belongs to Allah, Lord of the worlds.”’”

١١- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِي بْنِ عُيَيْنَةَ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ شُكْرُ كُل نِعْمَةٍ وَ إِنْ عَظُمَتْ أَنْ تَحْمَدَ اللهَ عَز وَ جَل عَلَيْهَا

H 1714, CH 44, h 11
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Ali ibn ‘Uyayna from ‘Umar ibn Yazid who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘Expressing one’s thankfulness for any favor, no matter how great it may be, is to thank Allah, the Most Majestic, the Most Holy, for it.’”

١٢- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع هَلْ لِلشكْرِ حَد إِذَا فَعَلَهُ الْعَبْدُ كَانَ شَاكِراً قَالَ نَعَمْ قُلْتُ مَا هُوَ قَالَ يَحْمَدُ اللهَ عَلَى كُل نِعْمَةٍ عَلَيْهِ فِي أَهْلٍ وَ مَالٍ وَ إِنْ كَانَ فِيمَا أَنْعَمَ عَلَيْهِ فِي مَالِهِ حَق أَدَاهُ وَ مِنْهُ قَوْلُهُ جَل وَ عَز سُبْحانَ الذِي سَخرَ لَنا هذا وَ ما كُنا لَهُ مُقْرِنِينَ وَ مِنْهُ قَوْلُهُ تَعَالَى رَب أَنْزِلْنِي مُنْزَلًا مُبارَكاً وَ أَنتَ خَيْرُ الْمُنْزِلِينَ وَ قَوْلُهُ رَب أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَ أَخْرِجْنِي مُخْرَجَ صِدْقٍ وَ اجْعَلْ لِي مِنْ لَدُنْكَ سُلْطاناً نَصِيراً

H 1715, CH 44, h 12
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Isma’il ibn Mehran from Sayf ibn ‘Amirah from abu Basir who has said the following:
“I asked abu ‘Abd Allah, recipient of divine supreme covenant, ‘Is there a limit for the expression of thankfulness, upon which a servant is considered a thankful one?’
“The Imam said, ‘Yes, there is a limit.’ I then asked, ‘What is that limit?’ The Imam said, ‘One must thank Allah for every favor that He has done, such as family and properties. If on the property one has received there is a certain right it must be paid off as is mentioned in the words of Allah, the Most Majestic, the Most Holy, quoting certain people, “Glory belongs to Him who has made it subservient to us when we were not able to do so ourselves.” (43:13) He, the Most High, has also said quoting certain people, “Lord, grant us a blessed landing from the Ark; You are the One who provides the safest landing” (23:29). Allah has also said, “(Muhammad), say, ‘Lord, make me enter through a path that will lead to the Truth and come out of an exit that will take me to the Truth. Grant me supportive authority.’”” (17:80)

١٣- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ مُعَمرِ بْنِ خَلادٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ صَلَوَاتُ اللهِ عَلَيْهِ يَقُولُ مَنْ حَمِدَ اللهَ عَلَى النِّعْمَةِ فَقَدْ شَكَرَهُ وَ كَانَ الْحَمْدُ أَفْضَلَ مِنْ تِلْكَ النِّعْمَةِ

H 1716, CH 44, h 13
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Mu’ammar ibn Khallad who has said the following:
“I heard Abu al-Hassan, recipient of divine supreme covenant, saying, ‘One’s praising Allah for His granting him bounties is considered his expressing thanks to Allah and expressing the praise of Allah, is better than the bounties one has received.’”

١٤- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ عَنْ عَلِي بْنِ الْحَكَمِ عَنْ صَفْوَانَ الْجَمالِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ لِي مَا أَنْعَمَ اللهُ عَلَى عَبْدٍ بِنِعْمَةٍ صَغُرَتْ أَوْ كُبُرَتْ فَقَالَ الْحَمْدُ لِلهِ إِلا أَدى شُكْرَهَا

H 1717, CH 44, h 14
Muhammad ibn Yahya has narrated from Ahmad from Ali ibn al-Hakam from Safwan al-Jammal from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘For any favor that Allah may grant to any one of His servants, a small or a greater favor, if that servant says “All praise belongs to Allah,” has thanked Him properly.’”

١٥- أَبو عَلِي الْأَشْعَرِي عَنْ عِيسَى بْنِ أَيوبَ عَنْ عَلِي بْنِ مَهْزِيَارَ عَنِ الْقَاسِمِ بْنِ مُحَمدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي الْحَسَنِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ أَنْعَمَ اللهُ عَلَيْهِ بِنِعْمَةٍ فَعَرَفَهَا

H 1718, CH 44, h 15
Abu Ali al-Ash’ari has narrated from ‘Isa ibn Ayyub from Ali ibn Mahziyar from al-Qasim ibn Muhammad from Isma’il ibn abu al-Hassan from a man from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Whoever receives a favor from Allah and acknowledges it

in his heart, in so doing he has expressed his thankfuness for it also.’”

بِقَلْبِهِ فَقَدْ أَدى شُكْرَهَا

H 1719, CH 44, h 16
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mansur ibn Yunus from abu Basir who has said the following:
“Once abu ‘Abd Allah, recipient of divine supreme covenant, said, ‘One of you drinks water and for this Allah admits him into paradise.’ The Imam then said, ‘He picks up the bowl of water and places it in his mouth, then mentions the name of Allah and then he drinks. He then removes it from his mouth and expresses praise for Allah, even though he still has a desire to drink. He then drinks and removes the bowl of water from his mouth and expresses praise for Allah. He then drinks and then removes and expresses praise for Allah. Thus, Allah, the Majestic, the Glorious, deems his admission to paradise necessary.’”

١٦- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع إِنَ الرَجُلَ مِنْكُمْ لَيَشْرَبُ الشَرْبَةَ مِنَ الْمَاءِ فَيُوجِبُ اللهُ لَهُ بِهَا الْجَنَةَ ثُم قَالَ إِنَهُ لَيَأْخُذُ الْإِنَاءَ فَيَضَعُهُ عَلَى فِيهِ فَيُسَمي ثُم يَشْرَبُ فَيُنَحيهِ وَ هُوَ يَشْتَهِيهِ فَيَحْمَدُ اللهَ ثُم يَعُودُ فَيَشْرَبُ ثُم يُنَحيهِ فَيَحْمَدُ اللهَ ثُم يَعُودُ فَيَشْرَبُ ثُم يُنَحيهِ فَيَحْمَدُ اللهَ ثُم يَعُودُ فَيَشْرَبُ ثُم يُنَحيهِ فَيَحْمَدُ اللهَ فَيُوجِبُ اللهُ عَز وَ جَل بِهَا لَهُ الْجَنَةَ

H 1720, CH 44, h 17
Ibn abu ‘Umayr has narrated from al-Hassan ibn ‘Atiyyah from ‘Umar ibn Yazid who has said the following:
“Once I said to abu ‘Abd Allah, recipient of divine supreme covenant, ‘I prayed to Allah, the Most Majestic, the Most Holy, for property and He granted me. I prayed to Allah for a child and He granted me. I prayed to Him for a house and He granted me. I am afraid that it (coming true of my wishes) is a kind of leading me to my own destruction (gradually)’ The Imam said, ‘I swear by Allah, it is not so if it takes place along with expressing His praise.’”

١٧- ابْنُ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ عَطِيةَ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع إِني سَأَلْتُ اللهَ عَز وَ جَل أَنْ يَرْزُقَنِي مَالًا فَرَزَقَنِي وَ إِني سَأَلْتُ اللهَ أَنْ يَرْزُقَنِي وَلَداً فَرَزَقَنِي وَلَداً وَ سَأَلْتُهُ أَنْ يَرْزُقَنِي دَاراً فَرَزَقَنِي وَ قَدْ خِفْتُ أَنْ يَكُونَ ذَلِكَ اسْتِدْرَاجاً فَقَالَ أَما وَ اللهِ مَعَ الْحَمْدِ فَلَا

H 1721, CH 44, h 18
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha’ from Hammad ibn ‘Uthman who has said the following:
“Once abu ‘Abd Allah, recipient of divine supreme covenant, came out of the Mosque and his animal that he had ridden was missing. The Imam said, ‘If Allah will return my animal I will thank Him the way He must be thanked.’ Not long thereafter his animal was brought back. The Imam said, ‘All praise belongs to Allah.’ Someone then said, ‘May Allah keep my soul in service for your cause, did you not say, “I will thank Allah the way He must be thanked?”’ The Imam said, ‘Did you not hear me saying, “All praise belongs to Allah?”’”

١٨- الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ مُعَلى بْنِ مُحَمدٍ عَنِ الْوَشاءِ عَنْ حَمادِ بْنِ عُثْمَانَ قَالَ خَرَجَ أَبُو عَبْدِ اللهِ ع مِنَ الْمَسْجِدِ وَ قَدْ ضَاعَتْ دَابَتُهُ فَقَالَ لَئِنْ رَدهَا اللهُ عَلَي لَأَشْكُرَن اللهَ حَق شُكْرِهِ قَالَ فَمَا لَبِثَ أَنْ أُتِيَ بِهَا فَقَالَ الْحَمْدُ لِلهِ فَقَالَ لَهُ قَائِلٌ جُعِلْتُ فِدَاكَ أَ لَيْسَ قُلْتَ لَأَشْكُرَن اللهَ حَق شُكْرِهِ فَقَالَ أَبُو عَبْدِ اللهِ ع أَ لَمْ تَسْمَعْنِي قُلْتُ الْحَمْدُ لِلهِ

H 1722, CH 44, h 19
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Qasim ibn Yahya from his grandfather al-Hassan ibn Rashid from al-Muthanna al-Hannat from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘If the Messenger of Allah were to receive happy news he would say, “All praise belongs to Allah, for His granting this favor.” Whenever he was to receive a sad news he would say, “All praise belongs to Allah in all conditions.”’”

١٩- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِهِ الْحَسَنِ بْنِ رَاشِدٍ عَنِ الْمُثَنى الْحَنَاطِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ كَانَ رَسُولُ اللهِ ص إِذَا وَرَدَ عَلَيْهِ أَمر يَسُرُهُ قَالَ الْحَمْدُ لِلهِ عَلَى هَذِهِ النعْمَةِ وَ إِذَا وَرَدَ عَلَيْهِ أَمر يَغْتَم بِهِ قَالَ الْحَمْدُ لِلهِ عَلَى كُل حَالٍ

H 1723, CH 44, h 20
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from abu Ayyub al-Khazzaz from abu Basir from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Abu Ja'far, recipient of divine supreme covenant, has said, ‘Say three times when you see an ailing person without making him hear it, “All praise belongs to Allah for his keeping me safe from that with which you are afflicted. Had You (the Lord) wanted You could have made me suffer from this also.”’ The Imam said, ‘Whoever says this he will never be afflicted with such ailment.’”

٢٠- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيوبَ الْخَزازِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ تَقُولُ ثَلَاثَ مَراتٍ إِذَا نَظَرْتَ إِلَى الْمُبْتَلَى مِنْ غَيْرِ أَنْ تُسْمِعَهُ الْحَمْدُ لِلهِ الذِي عَافَانِي مِما ابْتَلَاكَ بِهِ وَ لَوْ شَاءَ فَعَلَ قَالَ مَنْ قَالَ ذَلِكَ لَمْ يُصِبْهُ ذَلِكَ الْبَلَاءُ أَبداً

٢١- حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ حَفْصٍ الْكُنَاسِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَا مِنْ عَبْدٍ يَرَى مُبْتَلًى فَيَقُولُ الْحَمْدُ لِلهِ الَّذِي عَدَلَ عَنِّي مَا ابْتَلَاكَ بِهِ وَ فَضَّلَنِي عَلَيْكَ بِالْعَافِيَةِ اللَّهُمَّ عَافِنِي مِمَّا ابْتَلَيْتَهُ بِهِ إِلَّا لَمْ يُبْتَلَ بِذَلِكَ الْبَلَاءِ

H 1724, CH 44, h 21
Hamid ibn Ziyad has narrated from al-Hassan ibn Muhammad ibn Sama'a from more than one person from Aban ibn 'Uthman from Hafs al-Kunansi from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Anyone who upon seeing an ailing person says, "All praise belongs to Allah Who has avoided afflicting me with what He has afflict you and has given preference to me over you in granting a good health. O Allah, grant me good health against the ailment with which he is afflicted." He, because of this prayer, will not suffer from such an ailment.'"

٢٢- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ خَالِدِ بْنِ نَجِيحٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِذَا رَأَيْتَ الرَّجُلَ وَ قَدِ ابْتُلِيَ وَ أَنْعَمَ اللَّهُ عَلَيْكَ فَقُلِ اللَّهُمَّ إِنِّي لَا أَسْخَرُ وَ لَا أَفْخَرُ وَ لَكِنْ أَحْمَدُكَ عَلَى عَظِيمِ نَعْمَائِكَ عَلَيَّ

H 1725, CH 44, h 22
A number of our people have narrated from Ahmad ibn 'Abd Allah from 'Uthman ibn 'Isa from Khalid ibn Najih from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'When you see a man who is in affliction and Allah has granted you a favor, say, "O Allah, I do not ridicule him or boast, but I express Your praise for the great favors that You have done for me."'"

٢٣- عَنْهُ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ حَفْصِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص إِذَا رَأَيْتُمْ أَهْلَ الْبَلَاءِ فَاحْمَدُوا اللهَ وَ لَا تُسْمِعُوهُمْ فَإِنَّ ذَلِكَ يَحْزُنُهُمْ

H 1726, CH 44, h 23
It is narrated from him (narrator of the *Hadith* above) from his father from Harun ibn al-Jahm from Hafs ibn 'Umar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'When you see people who are in affliction, express the praise of Allah but do not make them hear it; it may cause them to feel sad.'"

٢٤- عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنَّ رَسُولَ اللهِ ص كَانَ فِي سَفَرٍ يَسِيرُ عَلَى نَاقَةٍ لَهُ إِذَا نَزَلَ فَسَجَدَ خَمْسَ سَجَدَاتٍ فَلَمَّا أَنْ رَكِبَ قَالُوا يَا رَسُولَ اللهِ إِنَّا رَأَيْنَاكَ صَنَعْتَ شَيْئاً لَمْ تَصْنَعْهُ فَقَالَ نَعَمْ اسْتَقْبَلَنِي جَبْرَئِيلُ ع فَبَشَّرَنِي بِبِشَارَاتٍ مِنَ اللهِ عَزَّ وَ جَلَّ فَسَجَدْتُ لِلهِ شُكْراً لِكُلِّ بُشْرَى سَجْدَةً

H 1727, CH 44, h 24
It is narrated from him (narrator of the *Hadith* above) from 'Uthman ibn 'Isa from 'Abd Allah ibn Muskan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah once was on a small journey on his camel. He dismounted and prostrated five times. When he mounted the camel they said, 'O Messenger of Allah, we saw you do what we had not seen you do before.' He said, 'Yes, it is true, but Jibril came to me with much good news from Allah, the Most Majestic, the Most Holy, and I then made one prostration in gratitude for each word of good news.'"

٢٥- عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِذَا ذَكَرَ أَحَدُكُمْ نِعْمَةَ اللهِ عَزَّ وَ جَلَّ فَلْيَضَعْ خَدَّهُ عَلَى

شُكْراً لِلهِ فَإِنْ كَانَ رَاكِباً فَلْيَنْزِلْ فَلْيَضَعْ خَدَّهُ عَلَى التُّرَابِ وَ إِنْ لَمْ يَكُنْ يَقْدِرُ عَلَى النُّزُولِ لِلشُّهْرَةِ فَلْيَضَعْ خَدَّهُ عَلَى قَرَبُوسِهِ وَ إِنْ لَمْ يَقْدِرْ فَلْيَضَعْ خَدَّهُ عَلَى كَفِّهِ ثُمَّ لْيَحْمَدِ اللهَ عَلَى مَا أَنْعَمَ عَلَيْهِ

H 1728, CH 44, h 25
It is narrated from him (narrator of the *Hadith* above) from 'Uthman ibn 'Isa from Yunus ibn 'Ammar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"When any of you may remember or speak of the bounties of Allah, the Most Majestic, the Most Holy, he should place his cheek on the soil as an expression of gratitude to Allah. If one is riding one should dismount and place one's cheek on the soil. If he is not able to do so because of his avoiding publicity, should place his cheek on the saddle. If this also cannot be done he should place his cheek on his palm, then thank Allah for the favor that He has done for him."

٢٦- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ عَطِيَّةَ عَنْ هِشَامِ بْنِ أَحْمَرَ قَالَ كُنْتُ أَسِيرُ مَعَ أَبِي الْحَسَنِ ع فِي بَعْضِ أَطْرَافِ الْمَدِينَةِ إِذْ ثَنَى رِجْلَهُ عَنْ دَابَّتِهِ فَخَرَّ سَاجِداً فَأَطَالَ وَ أَطَالَ ثُمَّ رَفَعَ رَأْسَهُ وَ رَكِبَ دَابَّتَهُ فَقُلْتُ جُعِلْتُ فِدَاكَ قَدْ أَطَلْتَ السُّجُودَ

H 1729, CH 44, h 26
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Ali ibn 'Atiyah from Hisham ibn Ahmar who has said the following:
"Once I was walking with abu al-Hassan, recipient of divine supreme covenant, on a certain side of the city of Madina. He joined his legs on one side of the animal he was riding, dismounted and went to prostrate on the ground. He prolonged and prolonged the prostration. He then raised his head and mounted the animal. I then said, 'May Allah keep my soul in service for your cause, you had a very long prostration.' The

Imam said, ‘I just remembered a favor that Allah had granted me and I loved for it to thank my Lord.’”

فَقَالَ إِنِّي ذَكَرْتُ نِعْمَةً أَنْعَمَ اللَّهُ بِهَا عَلَيَّ فَأَحْبَبْتُ أَنْ أَشْكُرَ رَبِّي

H 1730, CH 44, h 27
Ali has narrated from father from ibn abu ‘Umayr from abu ‘Abd Allah Sahib al-Sabiri as I know or other people from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Of the things that Allah, the Most Majestic, the Most Holy, revealed to Moses was this: “O Moses, thank Me the way I must be thanked.” Moses said, “O Lord, how can I thank You the way You must be thanked while there is no thanking that I may perform but that in it You grant me a (new) favor.” Allah said, “Now you have thanked Me, for realizing that it (the ability to thank) is also from Me.”’”

٢٧- عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ صَاحِبِ السَّابِرِيِّ فِيمَا أَعْلَمُ أَوْ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ فِيمَا أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مُوسَى ع يَا مُوسَى اشْكُرْنِي حَقَّ شُكْرِي فَقَالَ يَا رَبِّ وَ كَيْفَ أَشْكُرُكَ حَقَّ شُكْرِكَ وَ لَيْسَ مِنْ شُكْرٍ أَشْكُرُكَ بِهِ إِلَّا وَ أَنْتَ أَنْعَمْتَ بِهِ عَلَيَّ قَالَ يَا مُوسَى الْآنَ شَكَرْتَنِي حِينَ عَلِمْتَ أَنَّ ذَلِكَ مِنِّي

H 1731, CH 44, h 28
Ibn abu ‘Umayr has narrated from ibn Ri’ab from Isma’il ibn al-Fadl who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘In the morning and evening say ten times: “O Lord, every morning I find myself with a favor and the well-being of the world or the hereafter. All such favors are from You, from You alone, and no one is Your partner. All praise belongs to You and thanks to You for Your favors to me, O Lord, until You are happy with me. Thanks to You even after Your being happy with me.”’ If you say this you have thanked Allah for what He has granted you on that day and on that night.”

٢٨- ابْنُ أَبِي عُمَيْرٍ عَنِ ابْنِ رِئَابٍ عَنْ إِسْمَاعِيلَ بْنِ الْفَضْلِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا أَصْبَحْتَ وَ أَمْسَيْتَ فَقُلْ عَشْرَ مَرَّاتٍ اللَّهُمَّ مَا أَصْبَحَ بِي مِنْ نِعْمَةٍ أَوْ عَافِيَةٍ مِنْ دِينٍ أَوْ دُنْيَا فَمِنْكَ وَحْدَكَ لَا شَرِيكَ لَكَ لَكَ الْحَمْدُ وَ لَكَ الشُّكْرُ بِهَا عَلَيَّ يَا رَبِّ حَتَّى تَرْضَى وَ بَعْدَ الرِّضَا فَإِنَّكَ إِذَا قُلْتَ ذَلِكَ كُنْتَ قَدْ أَدَّيْتَ شُكْرَ مَا أَنْعَمَ اللَّهُ بِهِ عَلَيْكَ فِي ذَلِكَ الْيَوْمِ وَ فِي تِلْكَ اللَّيْلَةِ

H 1732, CH 44, h 29
Ibn abu ‘Umayr has narrated from Hafs ibn al-Bakhtari from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu Abd Allah, recipient of divine supreme covenant, has said, ‘Noah would say the prayer in the previous *Hadith* every morning and for that reason he is called a thankful person.’ The Imam said, ‘The Messenger of Allah has said, “Whoever accepts the truth from Allah, gains his salvation.”’”

٢٩- ابْنُ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ نُوحٌ ع يَقُولُ ذَلِكَ إِذَا أَصْبَحَ فَسُمِّيَ بِذَلِكَ عَبْداً شَكُوراً وَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَدَقَ اللَّهَ نَجَا

H 1733, CH 44, h 30
Ali ibn Ibrahim has narrated from his father from al-Qasim ibn Muhammad from al-Minqari from Sufyan ibn ‘Uyayna from ‘Ammar al-Dihni who has said the following:
“Allah loves every sad heart and He loves every thankful servant. Allah, the Most Blessed, the Most High, on the Day of Judgment will say to a servant among His servants, ‘Did you thank so and so?’ He (that servant) will say, ‘No, but I thanked You, O Lord.’ Allah will say, ‘You have not thanked Me because you did not thank him.’ The Imam said, ‘The most thankful among you to Allah is the most thankful among you to people.’”

٣٠- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمِنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ عَمَّارٍ الدُّهْنِيِّ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع يَقُولُ إِنَّ اللَّهَ يُحِبُّ كُلَّ قَلْبٍ حَزِينٍ وَ يُحِبُّ كُلَّ عَبْدٍ شَكُورٍ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى لِعَبْدٍ مِنْ عَبِيدِهِ يَوْمَ الْقِيَامَةِ أَ شَكَرْتَ فُلَاناً فَيَقُولُ بَلْ شَكَرْتُكَ يَا رَبِّ فَيَقُولُ لَمْ تَشْكُرْنِي إِذْ لَمْ تَشْكُرْهُ ثُمَّ قَالَ أَشْكَرُكُمْ لِلَّهِ أَشْكَرُكُمْ لِلنَّاسِ

Chapter Forty Five
Excellence in Moral Behaviors

بَابُ حُسْنِ الْخُلُقِ

H 1734, CH 45, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Mahbub from Jamil ibn Salih from Muhammad ibn Muslim from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Abu Ja'far, recipient of divine supreme covenant, has said, ‘Among the believers of perfect belief is one whose moral behavior is excellent.’”

١- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ أَكْمَلَ الْمُؤْمِنِينَ إِيمَاناً أَحْسَنُهُمْ خُلُقاً

٢- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ رَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا يُوضَعُ فِي مِيزَانِ امْرِئٍ يَوْمَ الْقِيَامَةِ أَفْضَلُ مِنْ حُسْنِ الْخُلُقِ

H 1735, CH 45, h 2
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from 'Abd Allah ibn Sinan from a man from the people of Madina from Ali ibn al-Husayn, recipient of divine supreme covenant, who has said the following:
"Ali ibn al-Husayn, recipient of divine supreme covenant, has said, 'The Messenger of Allah has said, "On the Day of Judgment, in the balance of a man, no other things will be as meritorious as excellence in moral behavior."'"

٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي وَلَّادٍ الْحَنَّاطِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ أَرْبَعٌ مَنْ كُنَّ فِيهِ كَمَلَ إِيمَانُهُ وَ إِنْ كَانَ مِنْ قَرْنِهِ إِلَى قَدَمِهِ ذُنُوباً لَمْ يَنْقُصْهُ ذَلِكَ قَالَ وَ هُوَ الصِّدْقُ وَ أَدَاءُ الْأَمَانَةِ وَ الْحَيَاءُ وَ حُسْنُ الْخُلُقِ

H 1736, CH 45, h 3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from abu Wallad al-Hannat from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Whoever has four things, his belief is complete even if he is covered with sins from his top to his toes, and it will not harm him. They are truthfulness, safe return of the trust, bashfulness and excellent moral behavior."

٤- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَنْبَسَةَ الْعَابِدِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع مَا يَقْدُمُ الْمُؤْمِنُ عَلَى اللَّهِ عَزَّ وَ جَلَّ بِعَمَلٍ بَعْدَ الْفَرَائِضِ أَحَبَّ إِلَى اللَّهِ تَعَالَى مِنْ أَنْ يَسَعَ النَّاسَ بِخُلُقِهِ

H 1737, CH 45, h 4
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ibn Mahbub from 'Anbasa al-'Abid who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, once said to me, 'No one comes before Allah, the Most Majestic, the Most Holy, with good deeds, besides the obligatory ones, more beloved to Allah, the Most Blessed, the Most High, than one with excellent moral behavior that has room for all people in it.'"

٥- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ ذَرِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ صَاحِبَ الْخُلُقِ الْحَسَنِ لَهُ مِثْلُ أَجْرِ الصَّائِمِ الْقَائِمِ

H 1738, CH 45, h 5
Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan from Dharih from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'The reward for one who possesses excellent moral behavior is equal to the reward for one who worships all nights and fasts all days.'"

٦- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَكْثَرُ مَا تَلِجُ بِهِ أُمَّتِيَ الْجَنَّةَ تَقْوَى اللَّهِ وَ حُسْنُ الْخُلُقِ

H 1739, CH 45, h 6
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'The fact for which most people from my followers will go to paradise are piety before Allah and excellence in moral behavior.'"

٧- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنٍ الْأَحْمَسِيِّ وَ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ الْخُلُقَ الْحَسَنَ يَمِيثُ الْخَطِيئَةَ كَمَا تَمِيثُ الشَّمْسُ الْجَلِيدَ

H 1740, CH 45, h 7
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Husayn al-Ahmasi and 'Abd Allah ibn Sinan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Excellent moral behavior melts down sins just as the sun melts down hoarfrost.'"

٨- عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ الْبِرُّ وَ حُسْنُ الْخُلُقِ يُعْمُرَانِ الدِّيَارَ وَ يَزِيدَانِ فِي الْأَعْمَارِ

H 1741, CH 45, h 8
It is narrated from him (narrator of the *Hadith* above) from his father from ibn abu 'Umayr from 'Abd Allah ibn Sinan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Virtuous deeds and excellent moral behavior develop the cities and add to longevity of life.'"

٩- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ قَالَ حَدَّثَنِي يَحْيَى بْنُ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ

H 1742, CH 45, h 9
A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn 'Abd al-Hamid who has said that Yahya ibn 'Amr from 'Abd Allah ibn Sinan narrated to me from abu 'Abd Allah, recipient of divine supreme covenant, who

has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Allah, the Most Blessed, the Most High, revealed to one of His prophets this: "Excellent moral behavior melts down sins just as the sun melts down hoarfrost.'"'

قَالَ قَالَ أَبو عَبْدِ اللهِ ع أَوْحَى اللهُ تَبَارَكَ وَ تَعَالَى إِلَى بَعْضِ أَنْبِيَائِهِ ع الْخُلُقُ الْحَسَنُ يَمِيثُ الْخَطِيئَةَ كَمَا تَمِيثُ الشَّمْسُ الْجَلِيدَ

H 1743, CH 45, h 10
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Ali al-Washsha' from 'Abd Allah ibn Sinan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"During the time of the Holy Prophet a man died. The gravediggers could not dig a grave for him. They complained to the Messenger of Allah saying, 'O Messenger of Allah, our picks do not work. It is as if we hit a rock.' The Messenger of Allah said, 'Why it would be as such had your man been excellent in moral behavior. Bring to me a bowl of water.' When water was brought he (the Messenger of Allah), recipient of divine supreme covenant, immersed his hand into it and then sprinkled it on the ground. He then told them to dig. They began to dig and it was like sand falling fast upon them."

١٠ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ هَلَكَ رَجُلٌ عَلَى عَهْدِ النَّبِيِّ ص فَأَتَى الْحَفَّارِينَ فَإِذَا بِهِمْ لَمْ يَحْفِرُوا شَيْئاً وَ شَكَوْا ذَلِكَ إِلَى رَسُولِ اللهِ ص فَقَالُوا يَا رَسُولَ اللهِ مَا يَعْمَلُ حَدِيدُنَا فِي الْأَرْضِ فَكَأَنَّمَا نَضْرِبُ بِهِ فِي الصَّفَا فَقَالَ وَ لِمَ إِنْ كَانَ صَاحِبُكُمْ لَحَسَنَ الْخُلُقِ ائْتُونِي بِقَدَحٍ مِنْ مَاءٍ فَأَتَوْهُ بِهِ فَأَدْخَلَ يَدَهُ فِيهِ ثُمَّ رَشَّهُ عَلَى الْأَرْضِ رَشّاً ثُمَّ قَالَ احْفِرُوا قَالَ فَحَفَرَ الْحَفَّارُونَ فَكَأَنَّمَا كَانَ رَمْلًا يَنْهَايَلُ عَلَيْهِمْ

H 1744, CH 45, h 11
It is narrated from him (narrator of the *Hadith* above) from Muhammad ibn Sinan from Ishaq ibn 'Ammar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Imam said, 'Moral behavior is a gift that, Allah, the Most Majestic, the Most Holy, bestows upon His creature. From moral behavior comes habit and intentions.' I then asked, 'Which one is better?' The Imam said, 'A person with an established habit is not able to do anything else. The person who possesses the intention may exercise patience for worship and thus, is the better one of the two.'"

١١ - عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنَّ الْخُلُقَ سَجِيَّةٌ يَمْنَحُهَا اللهُ عَزَّ وَ جَلَّ خَلْقَهُ فَمِنْهُ سَجِيَّةٌ وَ مِنْهُ نِيَّةٌ فَقُلْتُ فَأَيُّتُهُمَا أَفْضَلُ فَقَالَ صَاحِبُ السَّجِيَّةِ هُوَ مَجْبُولٌ لَا يَسْتَطِيعُ غَيْرَهُ وَ صَاحِبُ النِّيَّةِ يَصْبِرُ عَلَى الطَّاعَةِ تَصَبُّراً فَهُوَ أَفْضَلُهُمَا

H 1745, CH 45, h 12
It is narrated from him (narrator of the *Hadith* above) from Bakr ibn Salih from al-Hassan ibn Ali from 'Abd Allah ibn Ibrahim from Ali ibn abu Ali al-Lahabi from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Allah, the Most Blessed, the Most High, grants good rewards to a person of excellent moral behavior as He grants rewards to one who strives hard (does Jihad) in the way of Allah, mornings and evenings.'"

١٢ - وَ عَنْهُ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللهِ بْنِ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ أَبِي عَلِيٍّ اللَّهَبِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى لَيُعْطِي الْعَبْدَ مِنَ الثَّوَابِ عَلَى حُسْنِ الْخُلُقِ كَمَا يُعْطِي الْمُجَاهِدَ فِي سَبِيلِ اللهِ يَغْدُو عَلَيْهِ وَ يَرُوحُ

H 1746, CH 45, h 13
It is narrated from him (narrator of the *Hadith* above) from 'Abd Allah al-Hajjall from abu 'Uthman al-Qabusi from the people whom he has mentioned (in his book) from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Allah, the Most Blessed, the Most High, has, of the moral behavior of His friends, lent to His enemies so that His friends can live with His enemies in their governments.'"
In another *Hadith* it is stated that had it not been as such they would not have left any of Allah's friends alive.

١٣ - عَنْهُ عَنْ عَبْدِ اللهِ الْحَجَّالِ عَنْ أَبِي عُثْمَانَ الْقَبُّوسِيِّ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى أَعَارَ أَعْدَاءَهُ أَخْلَاقاً مِنْ أَخْلَاقِ أَوْلِيَائِهِ لِيَعِيشَ أَوْلِيَاؤُهُ مَعَ أَعْدَائِهِ فِي دَوْلَاتِهِمْ وَ فِي رِوَايَةٍ أُخْرَى وَ لَوْ لَا ذَلِكَ لَمَا تَرَكُوا وَلِيّاً لِلهِ إِلَّا قَتَلُوهُ

H 1747, CH 45, h 14
Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from al-Husayn ibn al-Mukhtar from 'Ala' ibn Kamil from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"In your association with people you should have the upper hand (to benefit them), if you are able to do so. A servant (of Allah) who has shortcomings in his worship may have commendable moral behavior with which Allah grants him a reward of the degree of one who worships all nights and fasts all days."

١٤ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنِ الْعَلَاءِ بْنِ كَامِلٍ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع إِذَا خَالَطْتَ النَّاسَ فَإِنِ اسْتَطَعْتَ أَنْ لَا تُخَالِطَ أَحَداً مِنَ النَّاسِ إِلَّا كَانَتْ يَدُكَ الْعُلْيَا عَلَيْهِ فَافْعَلْ فَإِنَّ الْعَبْدَ يَكُونُ فِيهِ بَعْضُ التَّقْصِيرِ مِنَ الْعِبَادَةِ وَ يَكُونُ لَهُ حُسْنُ خُلُقٍ فَيُبَلِّغُهُ اللهُ بِ [حُسْنِ] خُلُقِهِ دَرَجَةَ الصَّائِمِ الْقَائِمِ

١٥- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ أَبِيهِ عَنْ حَمادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ عَبْدِ اللهِ عَنْ بَحْرٍ السقاءِ قَالَ قَالَ لِي أَبُو عَبْدِ اللهِ ع يَا بَحْرُ حُسْنُ الْخُلُقِ يُسْر ثُم قَالَ أَ لَا أُخْبِرُكَ بِحَدِيثٍ مَا هُوَ فِي يَدَيْ أَحَدٍ مِنْ أَهْلِ الْمَدِينَةِ قُلْتُ بَلَى قَالَ بَيْنَا رَسُولُ اللهِ ص ذَاتَ يَوْمٍ جَالِس فِي الْمَسْجِدِ إِذْ جَاءَتْ جَارِيَةٌ لِبَعْضِ الْأَنْصَارِ وَ هُوَ قَائِم فَأَخَذَتْ بِطَرَفِ ثَوْبِهِ فَقَامَ لَهَا النبِي ص فَلَمْ تَقُلْ شَيْئاً وَ لَمْ يَقُلْ لَهَا النبِي ص شَيْئاً حَتى فَعَلَتْ ذَلِكَ ثَلَاثَ مَراتٍ فَقَامَ لَهَا النبِي فِي الرابِعَةِ وَ هِيَ خَلْفَهُ فَأَخَذَتْ هُدْبَةً مِنْ ثَوْبِهِ ثُم رَجَعَتْ فَقَالَ لَهَا الناسُ فَعَلَ اللهُ بِكِ وَ فَعَلَ حَبَسْتِ رَسُولَ اللهِ ص ثَلَاثَ مَراتٍ لَا تَقُولِينَ لَهُ شَيْئاً وَ لَا هُوَ يَقُولُ لَكِ شَيْئاً مَا كَانَتْ حَاجَتُكِ إِلَيْهِ قَالَتْ إِن لَنا مَرِيضاً فَأَرْسَلَنِي أَهْلِي لِآخُذَ هُدْبَةً مِنْ ثَوْبِهِ لِيَسْتَشْفِيَ بِهَا فَلَما أَرَدْتُ أَخْذَهَا رَآنِي فَقَامَ فَاسْتَحْيَيْتُ مِنْهُ أَنْ آخُذَهَا وَ هُوَ يَرَانِي وَ أَكْرَهُ أَنْ أَسْأَلَهُ فِي أَخْذِهَا فَأَخَذْتُهَا

H 1748, CH 45, h 15
A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from his father from Hammad ibn ‘Isa from Hariz ibn ‘Abd Allah from Bahr al-Saqqa who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, said to me, ‘O Bahr, excellent moral behavior is prosperity. Would you like me to teach you a *Hadith* which is not found in the hands of any of the people of Madina?’ I said, ‘Yes, please do so.’ The Imam said, ‘Once the Messenger of Allah was in the Mosque when a girl from the people of Ansar came in and he was standing there. She held to one end of his (the Messenger of Allah’s) cloth, the Holy Prophet stood up. She did not say anything and he (the Holy Prophet) also did not say anything to her (he then sat down). She repeated it three times and at the fourth time the Holy Prophet stood up for her and she was behind him. She then took a piece from his cloth and returned back. People rebuked her saying, “May Allah do to you what He may decide to do. You held the Messenger of Allah as your captive. You did it three times. You said nothing to him nor did he say anything to you. What did you want from him?” She then said, “We had a patient and our people sent me to get a piece from his (the Messenger of Allah’s) cloth to be used to cure the patient. When I wanted to get the piece he saw me and stood up. I then felt shy to take what I wanted when he would see me. I did not like to demand anything from him. At last I took what I wanted to get.”’’’

١٦- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَبِيبٍ الْخَثْعَمِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص أَفَاضِلُكُمْ أَحْسَنُكُمْ أَخْلَاقاً الْمُوَطَّئُونَ أَكْنَافاً الذِينَ يَأْلَفُونَ وَ يُؤْلَفُونَ وَ تُوطَأُ رِحَالُهُمْ

H 1749, CH 45, h 16
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Habib al-Khath’ami from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘The meritorious ones among you are those who possess excellent moral behavior, who are easy to associate with, associate others with ease and comfort others.’”

١٧- عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمدِ الْأَشْعَرِي عَنْ عَبْدِ اللهِ بْنِ مَيْمُونٍ الْقَداحِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْمُؤْمِنُ مَأْلُوف وَ لَا خَيْرَ فِيمَنْ لَا يَأْلَفُ وَ لَا يُؤْلَفُ

H 1750, CH 45, h 17
A number of our people have narrated from Sahl ibn Ziyad from Ja’far ibn Muhammad al-Ash’ari from ‘Abd Allah ibn Maymun al-Qaddah from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Amir al-Mu’minin (Ali ibn abu Talib), recipient of divine supreme covenant, has said, ‘A believer is easy to associate with and there is nothing good in one who does not associate with others or is associated with.’”

١٨- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن حُسْنَ الْخُلُقِ يَبْلُغُ بِصَاحِبِهِ دَرَجَةَ الصائِمِ الْقَائِمِ

H 1751, CH 45, h 18
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ‘Abd Allah ibn Sinan from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Excellence in moral behavior takes one to the level of those who worship all nights and fast all days.’”

بَابُ حُسْنِ الْبِشْرِ

Chapter Forty Six
Delightful Appearance

١- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ عَلِي بْنِ الْحَكَمِ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ قَالَ رَسُولُ اللهِ ص يَا بَنِي عَبْدِ الْمُطلِبِ إِنكُمْ لَنْ تَسَعُوا الناسَ بِأَمْوَالِكُمْ فَالْقَوْهُمْ بِطَلَاقَةِ الْوَجْهِ وَ حُسْنِ الْبِشْرِ

H 1752, CH 46, h 1
A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from al-Hassan ibn al-Husayn who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘The Messenger of Allah said, “O children of ‘Abd al-Muttalib, you cannot reach the level of people with your wealth,

but you should meet them with openness and a delightful face.”””

He has narrated also from al-Qasim ibn Yahya from his grandfather al-Hassan ibn Rashid from abu ‘Abd Allah, recipient of divine supreme covenant, a similar *Hadith* except that it says, “O children of Hashim.”

وَ رَوَاهُ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي عَبْدِ اللهِ ع إِلا أَنَّهُ قَالَ يَا بَنِي هَاشِمٍ

H 1753, CH 46, h 2

It is narrated from him (narrator of the *Hadith* above) from ‘Uthman ibn ‘Isa from Sama’a ibn Mehran from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘If Allah grants to a person one of three things, He will make paradise necessary for him. They are: To give charity in poverty, to have delightful appearance in all people and to exercise justice even against one’s own self.’”

٢- عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ ثَلَاثٌ مَنْ أَتَى اللهَ بِوَاحِدَةٍ مِنْهُن أَوْجَبَ اللهُ لَهُ الْجَنَةَ الْإِنْفَاقُ مِنْ إِقْتَارٍ وَ الْبِشْرُ لِجَمِيعِ الْعَالَمِ وَ الْإِنْصَافُ مِنْ نَفْسِهِ

H 1754, CH 46, h 3

Ali ibn Ibrahim has narrated from his father from ibn Mahbub from Hisham ibn Salim from abu Basir from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“Once a man came to the Messenger of Allah, saying, ‘O Messenger of Allah, confer upon me good advice.’ Of the advice given to him was this: ‘Meet your brethren (fellow human beings) with open and delightful face.’”

٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ أَتَى رَسُولَ اللهِ ص رَجُلٌ فَقَالَ يَا رَسُولَ اللهِ أَوْصِنِي فَكَانَ فِيمَا أَوْصَاهُ أَنْ قَالَ الْقَ أَخَاكَ بِوَجْهٍ مُنْبَسِطٍ

H 1755, CH 46, h 4

It is narrated from him (narrator of the *Hadith* above) from ibn Mahbub from certain individuals of his people who has said the following:

“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, ‘What is the limit of excellent moral behavior?’ The Imam said, ‘It is to be relaxed (kindhearted), to have sweet expressions and to meet one’s fellow human beings with a delightful face.’”

٤- عَنْهُ عَنِ ابْنِ مَحْبُوبٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قُلْتُ لَهُ مَا حَدُّ حُسْنِ الْخُلُقِ قَالَ تُلِينُ جَنَاحَكَ وَ تُطِيبُ كَلَامَكَ وَ تَلْقَى أَخَاكَ بِبِشْرٍ حَسَنٍ

H 1756, CH 46, h 5

It is narrated from him (narrator of the *Hadith* above) from his father from Hammad from Rib’I from Fudayl who has said the following:

“Abu Ja’far or abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Doing lawful favors to others and having a delightful appearance earns love and lead one to paradise. Stinginess and a frowning face lead one away from Allah and into fire (of hell).’”

٥- عَنْهُ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ رِبْعِي عَنْ فُضَيْلٍ قَالَ صَنَائِعُ الْمَعْرُوفِ وَ حُسْنُ الْبِشْرِ يَكْسِبَانِ الْمَحَبَّةَ وَ يُدْخِلَانِ الْجَنَّةَ وَ الْبُخْلُ وَ عُبُوسُ الْوَجْهِ يُبْعِدَانِ مِنَ اللهِ وَ يُدْخِلَانِ النَّارَ

H 1757, CH 46, h 6

A number of our people have narrated from Ahmad ibn Muhammad from ‘Uthman ibn ‘Isa from Sama’a from abu al-Hassan Musa, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘Delightful appearance removes ill will.’”

٦- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ قَالَ رَسُولُ اللهِ ص حُسْنُ الْبِشْرِ يَذْهَبُ بِالسَّخِيمَةِ

Chapter Forty Seven

Truthfulness and Trust

بَابُ الصِّدْقِ وَ أَدَاءِ الْأَمَانَةِ

H 1758, CH 47, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Hakam from al-Husayn ibn abu al-‘Ala’ from abu ‘Abd Allah recipient of divine supreme covenant who has said the following:

“Allah, the Most Majestic, the Most Holy, has not sent any prophet who would not be truthful in their words and trustworthy in returning the trust without discriminating between virtuous or otherwise people.”

١- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنَّ اللهَ عَزَّ وَ جَلَّ لَمْ يَبْعَثْ نَبِيّاً إِلَا بِصِدْقِ الْحَدِيثِ وَ أَدَاءِ الْأَمَانَةِ إِلَى الْبَرِّ وَ الْفَاجِرِ

H 1759, CH 47, h 2

It is narrated from him (narrator of the *Hadith* above) from ‘Uthman ibn ‘Isa from Ishaq ibn ‘Ammar and others from abu ‘Abd Allah, recipient of divine

٢- عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ وَ غَيْرِهِ عَنْ أَبِي عَبْدِ اللهِ ع

قَالَ لَا تَغُرَّنَّكُمْ صَلَاتُهُمْ وَ لَا صِيَامُهُمْ فَإِنَّ الرَّجُلَ رُبَّمَا لَهِجَ بِالصَّلَاةِ وَ الصَّوْمِ حَتَّى لَوْ تَرَكَهُ اسْتَوْحَشَ وَ لَكِنِ اخْتَبِرُوهُمْ عِنْدَ صِدْقِ الْحَدِيثِ وَ أَدَاءِ الْأَمَانَةِ

supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Do not allow their prayers or fasts mislead you. A man may develop an attachment to praying or fasting so much so that without it he may feel frightened. Try them how truthful they are in their words or how reliable they are in returning the trust.'"

٣- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مُثَنًّى الْحَنَّاطِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ صَدَقَ لِسَانُهُ زَكَى عَمَلُهُ

H 1760, CH 47, h 3
A number of our people have narrated from Sahl ibn Ziyad from ibn abu Najaran from Muthanna al-Hannat from Muhammad ibn Muslim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Whoever's tongue is truthful; his deeds are clean and pure.'"

٤- مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ قَالَ قَالَ لِي أَبُو جَعْفَرٍ ع فِي أَوَّلِ دَخْلَةٍ دَخَلْتُ عَلَيْهِ تَعَلَّمُوا الصِّدْقَ قَبْلَ الْحَدِيثِ

H 1761, CH 47, h 4
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Musa ibn Sa'dan from 'Abd Allah ibn al-Qasim from 'Amr ibn abu al-Miqdam who has said the following:
"The first time I met abu Ja'far, recipient of divine supreme covenant, he said to me, 'Learn to speak the truth before narrating *al-Hadith* (statements of the Holy prophet and *'A'immah*).'"

٥- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي كَهْمَسٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع عَبْدُ اللَّهِ بْنُ أَبِي يَعْفُورٍ يُقْرِئُكَ السَّلَامَ قَالَ عَلَيْكَ وَ عَلَيْهِ السَّلَامُ إِذَا أَتَيْتَ عَبْدَ اللَّهِ فَأَقْرِئْهُ السَّلَامَ وَ قُلْ لَهُ إِنَّ جَعْفَرَ بْنَ مُحَمَّدٍ يَقُولُ لَكَ انْظُرْ مَا بَلَغَ بِهِ عَلِيٌّ ع عِنْدَ رَسُولِ اللَّهِ ص فَالْزَمْهُ فَإِنَّ عَلِيّاً ع إِنَّمَا بَلَغَ مَا بَلَغَ بِهِ عِنْدَ رَسُولِ اللَّهِ ص بِصِدْقِ الْحَدِيثِ وَ أَدَاءِ الْأَمَانَةِ

H 1762, CH 47, h 5
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Mahbub from abu Kahmas who has said the following:
"Once I said to abu 'Abd Allah, recipient of divine supreme covenant, ''Abd Allah ibn abu Ya'fur has sent you (*salam*) greetings.' The Imam said, 'May *salam* (peace) be with you and with him. If you meet 'Abd Allah convey *salam* to him and say, 'Ja'far, son of Muhammad, says to you, "Consider to what level Ali (Amir al-Mu'minin ibn abu Talib) had reached before the Messenger of Allah. You must follow his manners. Ali, recipient of divine supreme covenant, reached the level that he reached before the Messenger of Allah because of the truthfulness in his words and his trustworthiness in returning the trust."'"

٦- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي إِسْمَاعِيلَ الْبَصْرِيِّ عَنْ فُضَيْلِ بْنِ يَسَارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا فُضَيْلُ إِنَّ الصَّادِقَ أَوَّلُ مَنْ يُصَدِّقُهُ اللَّهُ عَزَّ وَ جَلَّ يَعْلَمُ أَنَّهُ صَادِقٌ وَ تُصَدِّقُهُ نَفْسُهُ تَعْلَمُ أَنَّهُ صَادِقٌ

H 1763, CH 47, h 6
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from abu Isma'il al-Basri from Fudayl ibn Yasar who has said the following:
"Once abu 'Abd Allah, recipient of divine supreme covenant, said to me, 'O Fudayl, the truthfulness of a truthful person is first verified by Allah, the Most Majestic, the Most Holy. He knows that he is truthful. Then his own soul confirms; it knows his truthfulness.'"

٧- ابْنُ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّمَا سُمِّيَ إِسْمَاعِيلُ صَادِقَ الْوَعْدِ لِأَنَّهُ وَعَدَ رَجُلًا فِي مَكَانٍ فَانْتَظَرَهُ فِي ذَلِكَ الْمَكَانِ سَنَةً فَسَمَّاهُ اللَّهُ عَزَّ وَ جَلَّ صَادِقَ الْوَعْدِ ثُمَّ قَالَ إِنَّ الرَّجُلَ أَتَاهُ بَعْدَ ذَلِكَ فَقَالَ لَهُ إِسْمَاعِيلُ مَا زِلْتُ مُنْتَظِراً لَكَ

H 1764, CH 47, h 7
Ibn abu 'Umayr has narrated from Mansur ibn Hazim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Isma'il is called the truthful in his promises; he promised a man to meet him at a certain place and Isma'il waited for him at that place for one year. Thus, Allah, the Most Majestic, the Most Holy, named him the truthful in his promise. The Imam then said, 'The man then came at that place and Isma'il said to him, "I am still waiting for you."'"

٨- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ الْخَزَّازِ عَنْ جَدِّهِ الرَّبِيعِ بْنِ سَعْدٍ قَالَ قَالَ لِي أَبُو جَعْفَرٍ ع يَا رَبِيعُ إِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يُكْتَبَ اللَّهُ صِدِّيقاً

H 1765, CH 47, h 8
Abu Ali al-Ash'ari has narrated from Muhammad ibn Salim from Ahmad ibn al-Nadr al-Khazzaz from his grandfather al-Rabi' ibn Sa'd who has said the following:
"Once abu Ja'far, recipient of divine supreme covenant, said to me, 'O Rab'i, a man must keep speaking the truth until Allah writes him down as a truthful one.'"

H 1766, CH 47, h 9
A number of our people have narrated from Ahmad ibn Muhammad from al-Washsha' from Ali ibn abu Hamza from abu Basir who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'A servant (of Allah) may keep speaking the truth until he is written among the truthful ones before Allah or keep speaking lies until he is written in the (list of) liars before Allah. If a man speaks the truth, Allah, the Most Majestic, the Most Holy, will say, "He has spoken the truth and has acted virtuously." If one speaks lies, Allah, the Most Majestic, the Most Holy, will say, "He has lied and has committed evil."'"

٩- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنِ الْوَشاءِ عَنْ عَلِي بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ إِن الْعَبْدَ لَيصْدُقُ حَتى يُكْتَبَ عِنْدَ اللهِ مِنَ الصادِقِينَ وَ يَكْذِبُ حَتى يُكْتَبَ عِنْدَ اللهِ مِنَ الْكَاذِبِينَ فَإِذَا صَدَقَ قَالَ اللهُ عَز وَ جَل صَدَقَ وَ بَر وَ إِذَا كَذَبَ قَالَ اللهُ عَز وَ جَل كَذَبَ وَ فَجَرَ

H 1767, CH 47, h 10
It is narrated from him (narrator of the *Hadith* above) from ibn Mahbub from al-'Ala' ibn Razin from 'Abd Allah ibn abu Ya'fur from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Preach and call people to the good, but not with your tongues. They must see from your hard work, truthfulness and restraint from worldly matters (sins).'"

١٠- عَنْهُ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلاءِ بْنِ رَزِينٍ عَنْ عَبْدِ اللهِ بْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ كُونُوا دُعَاةً لِلناسِ بِالْخَيْرِ بِغَيْرِ أَلْسِنَتِكُمْ لِيَرَوْا مِنْكُمُ الِاجْتِهَادَ وَ الصدْقَ وَ الْوَرَعَ

H 1768, CH 47, h 11
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam who has said that abu al-Walid, Hassan ibn Ziyad al-Sayqal has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Making one's tongue speak the truth purifies one's deeds. Having good intentions increases one's livelihood. One who betters his kind deeds toward his family is granted longevity in his life.'"

١١- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ عَلِي بْنِ الْحَكَمِ قَالَ قَالَ أَبُو الْوَلِيدِ حَسَنُ بْنُ زِيَادٍ الصيْقَلُ قَالَ أَبُو عَبْدِ اللهِ ع مَنْ صَدَقَ لِسَانُهُ زَكى عَمَلُهُ وَ مَنْ حَسُنَتْ نِيتُهُ زِيدَ فِي رِزْقِهِ وَ مَنْ حَسُنَ بِرهُ بِأَهْلِ بَيْتِهِ مُد لَهُ فِي عُمُرِهِ

H 1769, CH 47, h 12
It is narrated from him (narrator of the *Hadith* above) from abu Talib in a marfu' manner from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Do not look to the long *Ruku'* (bowing down on one's knees for prayer) and *Sajda* (prostrating in prayer) of a man. It may have become his routine; without it he may feel frightened, but look to the truthfulness in his words and his credibility in keeping the trust.'"

١٢- عَنْهُ عَنْ أَبِي طَالِبٍ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع لَا تَنْظُرُوا إِلى طُولِ رُكُوعِ الرجُلِ وَ سُجُودِهِ فَإِن ذَلِكَ شَيْءٌ اعْتَادَهُ فَلَوْ تَرَكَهُ اسْتَوْحَشَ لِذَلِكَ وَ لَكِن انْظُرُوا إِلى صِدْقِ حَدِيثِهِ وَ أَدَاءِ أَمَانَتِهِ

Chapter Forty Eight
Bashfulness

بَابُ الْحَيَاءِ

H 1770, CH, h 1
A number of our people have narrated from Sahl ibn Ziyad from ibn Mahbub from Ali ibn Ri'ab from abu 'Ubayda al-Hadhdha' from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Bashfulness is from belief and belief is in paradise.'"

١- عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِي بْنِ رِئَابٍ عَنْ أَبِي عُبَيْدَةَ الْحَذاءِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ الْحَيَاءُ مِنَ الْإِيمَانِ وَ الْإِيمَانُ فِي الْجَنةِ

H 1771, CH 48, h 2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from ibn Muskan from al-Hassan al-Sayqal from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Bashfulness, chastity, tiredness of tongue (to shun speaking useless things), not tiredness of the heart, are from belief.'"

٢- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ مُحَمدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَسَنِ الصيْقَلِ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع الْحَيَاءُ وَ الْعَفَافُ وَ الْعِي أَعْنِي عِي اللسَانِ لَا عِي الْقَلْبِ مِنَ الْإِيمَانِ

٣- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ النَّهْدِيِّ عَنْ مُصْعَبِ بْنِ يَزِيدَ عَنِ الْعَوَّامِ بْنِ الزُّبَيْرِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ رَقَّ وَجْهُهُ رَقَّ عِلْمُهُ

H 1772, CH 48, h 3
Al-Husayn ibn Muhammad has narrated from Muhammad ibn Ahmad al-Nahdi from Mus'ab ibn Yazid from al -'Awwam ibn al-Zubayr from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'One whose face is thin (bashful and shy) has thin knowledge.'"

٤- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ عَنْ يَحْيَى أَخِي دَارِمٍ عَنْ مُعَاذِ بْنِ كَثِيرٍ عَنْ أَحَدِهِمَا ع قَالَ الْحَيَاءُ وَ الْإِيمَانُ مَقْرُونَانِ فِي قَرَنٍ فَإِذَا ذَهَبَ أَحَدُهُمَا تَبِعَهُ صَاحِبُهُ

H 1773, CH 48, h 4
Ali ibn Ibrahim has narrated from his father from 'Abd Allah ibn al-Mughirah from Yahya brother of Daram from Mu'adh ibn Kathir from one of the two Imam (abu Ja'far or abu 'Abd Allah, recipient of divine supreme covenant) who has said the following:
"Bashfulness and belief are tied with the same rope. If one of them goes away, the other also follows its companion."

٥- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ يَقْطِينٍ عَنِ الْفَضْلِ بْنِ كَثِيرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ لَا إِيمَانَ لِمَنْ لَا حَيَاءَ لَهُ

H 1774, CH 48, h 5
A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn 'Isa from al-Hassan ibn Ali ibn Yaqtin from al-Fadl ibn Kathir from those whom he has mentioned (in his book) from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'One has no belief if he does not have bashfulness.'"

٦- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ قَالَ رَسُولُ اللهِ ص الْحَيَاءُ حَيَاءَانِ حَيَاءُ عَقْلٍ وَ حَيَاءُ حُمْقٍ فَحَيَاءُ الْعَقْلِ هُوَ الْعِلْمُ وَ حَيَاءُ الْحُمْقِ هُوَ الْجَهْلُ

H 1775, CH 48, h 6
A number of our people have narrated from Ahmad ibn abu 'Abd Allah from certain individuals of our people in a marfu' manner from the Messenger of Allah who has said the following:
"There are two kinds of bashfulness: A bashfulness that comes from one's reason and the bashfulness that comes from one's foolishness. The bashfulness that comes from one's reason is knowledge and the bashfulness that comes from one's foolishness is ignorance."

٧- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللهِ بْنِ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ أَبِي عَلِيٍّ اللَّهَبِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص أَرْبَعٌ مَنْ كُنَّ فِيهِ وَ كَانَ مِنْ قَرْنِهِ إِلَى قَدَمِهِ ذُنُوباً بَدَّلَهَا اللهُ حَسَنَاتٍ الصِّدْقُ وَ الْحَيَاءُ وَ حُسْنُ الْخُلُقِ وَ الشُّكْرُ

H 1776, CH 48, h 7
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Bukayr ibn Salih from al-Hassan ibn Ali from 'Abd Allah ibn Ibrahim from Ali ibn abu Ali al-Lahabi from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'If four things are found in a person, even though he may be full of sins from his top to his toes, Allah will change his sins into good deeds. The four things are: truthfulness, bashfulness, excellence in moral behavior and gratefulness.'"

بَابُ الْعَفْوِ

Chapter Forty Nine
Forgiveness

١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص فِي خُطْبَتِهِ أَ لَا أُخْبِرُكُمْ بِخَيْرِ خَلَائِقِ الدُّنْيَا وَ الْآخِرَةِ الْعَفْوُ عَمَّنْ ظَلَمَكَ وَ تَصِلُ مَنْ قَطَعَكَ وَ الْإِحْسَانُ إِلَى مَنْ أَسَاءَ إِلَيْكَ وَ إِعْطَاءُ مَنْ حَرَمَكَ

H 1777, CH 49, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Abd Allah ibn Sinan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah said in a sermon, 'Should I tell you what is the best faculty of creatures of this world and of the next world? It is forgiveness for those who do injustice to you, to establish good relations with those who ignore you, to do favors to those who harm you and to give to those who deprive you.'"

٢- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عُرْوَةَ بْنِ دِينَارٍ الرَّقِّيِّ عَنْ أَبِي إِسْحَاقَ السَّبِيعِيِّ رَفَعَهُ قَالَ قَالَ رَسُولُ اللهِ ص أَ لَا أَدُلُّكُمْ عَلَى خَيْرِ أَخْلَاقِ الدُّنْيَا وَ الْآخِرَةِ

H 1778, CH 49, h 2
A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn 'Abd al-Hamid from Yunus ibn Ya'qub from Ghirrah ibn Dinar al-Riqqi from ibn Ishaq al-Subay'i in a marfu' manner from the Messenger of Allah, recipient of divine supreme covenant, who has said the following:
"I must teach you what is the best moral behavior in this world and in the next world. You must establish relations with those

who disassociate with you, give to those who deprive you and forgive those who do injustice to you.”

تَصِلُ مَنْ قَطَعَكَ وَ تُعْطِي مَنْ حَرَمَكَ وَ تَعْفُو عَمَنْ ظَلَمَكَ

H 1779, CH 49, h 3

Ali ibn Ibrahim has narrated from his father from Muhammad ibn ‘Isa ibn ‘Ubayd from Yunus ibn ‘Abd al-Rahman from abu ‘Abd Allah Nashib al-Lafa’ifi from Humran ibn ‘A’Yun who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Three things are of the noble qualities of this world and of the next world: to forgive those who do injustice to you, to establish relations with those who abandon you and to exercise forbearance when you are ignored.’”

٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ اللهِ النَّشِيبِ اللَّفَائِفِيِّ عَنْ حُمْرَانَ بْنِ أَعْيَنَ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع ثَلَاثٌ مِنْ مَكَارِمِ الدُّنْيَا وَ الْآخِرَةِ تَعْفُو عَمَنْ ظَلَمَكَ وَ تَصِلُ مَنْ قَطَعَكَ وَ تَحْلُمُ إِذَا جُهِلَ عَلَيْكَ

H 1780, CH 49, h 4

Ali has narrated from his father and Muhammad ibn Isma’il from Fadl ibn Shadhan all from ibn abu ‘Umayr from Ibrahim ibn ‘Abd al-Hamid from abu Hamza al-Thumali from Ali ibn al-Husayn, recipient of divine supreme covenant, who has said the following:

“Abu Hamza al-Thumali has said, ‘I heard the Imam saying, “When it will be the Day of Judgment Allah, the Most Blessed, the Most High, will bring together all the people of the past and the later generations on one platform. Then it will be called, ‘Where are the meritorious people?’” The Imam said, ‘Certain necks from among the people will be raised and then the angels will meet them and ask, “What were your merits?” They will say, ‘We would establish relations with those who neglected us, gave those who deprived us and forgave those who did injustice to us.’ The Imam said, ‘They will then be told, “You have indeed spoken the truth, enter in paradise.”’”

٤- عَلِيٌّ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ سَمِعْتُهُ يَقُولُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ جَمَعَ اللهُ تَبَارَكَ وَ تَعَالَى الْأَوَّلِينَ وَ الْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ ثُمَّ يُنَادِي مُنَادٍ أَيْنَ أَهْلُ الْفَضْلِ قَالَ فَيَقُومُ عُنُقٌ مِنَ النَّاسِ فَتَلْقَاهُمُ الْمَلَائِكَةُ فَيَقُولُونَ وَ مَا كَانَ فَضْلُكُمْ فَيَقُولُونَ كُنَّا نَصِلُ مَنْ قَطَعَنَا وَ نُعْطِي مَنْ حَرَمَنَا وَ نَعْفُو عَمَنْ ظَلَمَنَا قَالَ فَيُقَالُ لَهُمْ صَدَقْتُمْ ادْخُلُوا الْجَنَّةَ

H 1781, CH 49, h 5

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Jahm ibn al-Hakam al-Mada’ini from Isma’il ibn abu Ziyad al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘You must forgive. Forgiving increases one’s respect, therefore, forgive so Allah may respect you.’”

٥- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ جَهْمِ بْنِ الْحَكَمِ الْمَدَائِنِيِّ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص عَلَيْكُمْ بِالْعَفْوِ فَإِنَّ الْعَفْوَ لَا يَزِيدُ الْعَبْدَ إِلَّا عِزّاً فَتَعَافَوْا يُعِزَّكُمُ اللهُ

H 1782, CH 49, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Sinan from abu Khalid al-Qammat from Humran from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“Abu Ja'far, recipient of divine supreme covenant, has said, ‘Regret for forgiving is better and easier than regret for being subjected to punishment.’”

٦- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي خَالِدٍ الْقَمَّاطِ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ النَّدَامَةُ عَلَى الْعَفْوِ أَفْضَلُ وَ أَيْسَرُ مِنَ النَّدَامَةِ عَلَى الْعُقُوبَةِ

H 1783, CH 49, h 7

A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from Sa'dan from Mu’attib who has said the following:

“Abu al-Hassan Musa, recipient of divine supreme covenant, once was in his compound that had palm-trees. I looked at one of his slaves who had picked up a certain amount of dates. He threw it on the other side of the wall. I went and picked up what he had thrown and I brought it to the Imam. I said, ‘May Allah keep my soul in service for your cause, I found him and this amount of dates.’ The Imam called the slave, ‘O so and so.’ ‘Yes, sir,’ the slave replied. ‘Are you hungry?’ asked the Imam. ‘No, sir,’ replied the slave. ‘Do you need clothes?’ asked the Imam. ‘No, sir,’ replied the slave. ‘What for did then you take this many dates?’ inquired the Imam. ‘I just wanted,’ said the slave. ‘Take them. They are for you. Let him go,’ the Imam said to others.’”

٧- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ سَعْدَانَ عَنْ مُعَتِّبٍ قَالَ كَانَ أَبُو الْحَسَنِ مُوسَى ع فِي حَائِطٍ لَهُ يَصْرِمُ فَنَظَرْتُ إِلَى غُلَامٍ لَهُ قَدْ أَخَذَ كَارَةً مِنْ تَمْرٍ فَرَمَى بِهَا وَرَاءَ الْحَائِطِ فَأَتَيْتُهُ وَ أَخَذْتُهُ وَ ذَهَبْتُ بِهِ إِلَيْهِ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنِّي وَجَدْتُ هَذَا وَ هَذِهِ الْكَارَةَ فَقَالَ لِلْغُلَامِ يَا فُلَانُ قَالَ لَبَّيْكَ قَالَ أَ تَجُوعُ قَالَ لَا يَا سَيِّدِي قَالَ فَتَعْرَى قَالَ لَا يَا سَيِّدِي قَالَ فَلِأَيِّ شَيْءٍ أَخَذْتَ هَذِهِ قَالَ اشْتَهَيْتُ ذَلِكَ قَالَ اذْهَبْ فَهِيَ لَكَ وَ قَالَ خَلُّوا عَنْهُ

٨- عَنْهُ عَنِ ابْنِ فَضَالٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ مَا الْتَقَتْ فِئَتَانِ قَطِ إِلَّا نُصِرَ أَعْظَمُهُمَا عَفْواً

H 1784, CH 49, h 8
It is narrated from him (narrator of the *Hadith* above) from ibn Faddal who has said the following:
"I heard abu al-Hassan, recipient of divine supreme covenant, saying, 'Whenever two hostile parties face each other, the one who forgives to a greater degree comes out victorious.'"

٩- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ فَضَالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ رَسُولَ اللَّهِ ص أُتِيَ بِالْيَهُودِيَّةِ الَّتِي سَمَّتِ الشَّاةَ لِلنَّبِيِّ ص فَقَالَ لَهَا مَا حَمَلَكِ عَلَى مَا صَنَعْتِ فَقَالَتْ قُلْتُ إِنْ كَانَ نَبِيّاً لَمْ يَضُرَّهُ وَ إِنْ كَانَ مَلِكاً أَرَحْتُ النَّاسَ مِنْهُ قَالَ فَعَفَا رَسُولُ اللَّهِ ص عَنْهَا

H 1785, CH 49, h 9
Muhammad ibn Yahya from Ahmad ibn Muhammad ibn 'Isa from ibn Faddal from ibn Bukayr from Zurara from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"The Jewish woman who had poisoned the sheep to also poison the Holy Prophet was brought before him. He asked her, 'What made you do this?' She said, 'I thought that if he is a prophet it will not harm him and if he is a king people will be relieved of his troubles.' The Messenger of Allah forgave her.'"

١٠- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ ثَلَاثٌ لَا يَزِيدُ اللَّهُ بِهِنَ الْمَرْءَ الْمُسْلِمَ إِلَّا عِزّاً الصَّفْحُ عَمَّنْ ظَلَمَهُ وَ إِعْطَاءُ مَنْ حَرَمَهُ وَ الصِّلَةُ لِمَنْ قَطَعَهُ

H 1786, CH 49, h 10
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from 'Amr ibn Shamir from Jabir from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Abu Ja'far, recipient of divine supreme covenant, has said, 'There are three qualities with which Allah increases the respect of a Muslim: To be lenient to those who do injustice to him, to give to those who deprive him and to establish relations with those who neglect him.'"

بَابُ كَظْمِ الْغَيْظِ

Chapter Fifty
Suppressing one's Anger

١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَقُولُ مَا أُحِبُّ أَنَّ لِي بِذُلِّ نَفْسِي حُمْرَ النَّعَمِ وَ مَا تَجَرَّعْتُ جُرْعَةً أَحَبَّ إِلَيَّ مِنْ جُرْعَةِ غَيْظٍ لَا أُكَافِي بِهَا صَاحِبَهَا

H 1787, CH 50, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn al-Hakam from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"I do not love to humiliate my soul even to achieve the best of the bounties. I have not swallowed a drop more beloved to me than the drop (in the form) of my anger for which I did not seek compensation from the source that had caused it to stir up."

٢- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ وَ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ زَيْدٍ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ نِعْمَ الْجُرْعَةُ الْغَيْظُ لِمَنْ صَبَرَ عَلَيْهَا فَإِنَّ عَظِيمَ الْأَجْرِ لَمِنْ عَظِيمِ الْبَلَاءِ وَ مَا أَحَبَّ اللَّهُ قَوْماً إِلَّا ابْتَلَاهُمْ

H 1788, CH 50, h 2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Sinan and Ali ibn al-Nu'man from 'Ammar ibn Marwan from Zayd al-Shahham from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"How wonderful indeed is the drop of anger for one who curbs it with exercising patience! Great rewards are for those who go through great trials and tribulations. Allah has not loved any people without exposing them to trials and tribulations."

٣- عَنْهُ عَنْ عَلِيِّ بْنِ النُّعْمَانِ وَ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ اصْبِرْ عَلَى أَعْدَاءِ النِّعَمِ فَإِنَّكَ لَنْ تُكَافِئَ مَنْ عَصَى اللَّهَ فِيكَ بِأَفْضَلَ مِنْ أَنْ تُطِيعَ اللَّهَ فِيهِ

H 1789, CH 50, h 3
It is narrated from him (narrator of the *Hadith* above) from Ali ibn al-Nu'man and Muhammad ibn Sinan from 'Ammar ibn Marwan from abu al-Hassan the 1st, recipient of divine supreme covenant, who has said the following:
"Be patient against the enemies (jealous) of bounties. You cannot seek a compensation from one who disobeys Allah in your case, more meritorious and better than obeying Allah in his case (exercise patience against his jealousy)."

٤- عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ ثَابِتٍ مَوْلَى آلِ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَظْمُ الْغَيْظِ عَنِ الْعَدُوِّ فِي دَوْلَتِهِمْ تَقِيَّةٌ حَزْمٌ لِمَنْ أَخَذَ بِهِ

H 1790, CH 50, h 4
It is narrated from him (narrator of the *Hadith* above) from Muhammad ibn Sinan from Thabit Mawla Ale Hariz from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"To suppress one's anger in the face of the enemy, the ruling party's government, for protection (*Taqiyah*), is a cutting edge for those who adopt it. It is to avoid being exposed to suffering

in this world and to the animosity of the ruling party in their government. Opposition to such ruling parties without maintaining protective (*Taqiyah*) measures is ignoring the commands of Allah. Maintain a graceful position toward people; it will grow with them in your favor. Do not deal with them as your enemies; otherwise, you make them impose burdens on you and humiliate you."

وَ تَحَرز مِنَ التَعرضِ لِلْبَلاءِ فِي الدنْيا وَ مُعَانَدَةُ الْأَعْدَاءِ فِي دَوْلَاتِهِمْ وَ مُمَاطَتُهُمْ فِي غَيْرِ تَقِيةٍ تَرْكُ أَمرِ اللهِ فَجَامِلُوا الناسَ يَسْمَنْ ذَلِكَ لَكُمْ عِنْدَهُمْ وَ لَا تُعَادُوهُمْ فَتَحْمِلُوهُمْ عَلَى رِقَابِكُمْ فَتَذِلوا

H 1791, CH 50, h 5

Ali ibn Ibrahim has narrated from certain individuals of his people from Malik ibn Hasin al-Sakuni who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'If a servant (of Allah) suppresses his anger, Allah, the Most Majestic, the Most Holy, increases his respect in this world and in the next world. Allah, the Most Majestic, the Most Holy, has said, ". . . who also harness their anger and forgive the people. Allah loves the righteous ones." (3:134) Allah will give them such rewards; they had suppressed their anger.'"

٥- عَلِي بْنُ إِبْرَاهِيمَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مَالِكِ بْنِ حُصَيْنٍ السكُونِي قَالَ قَالَ أَبو عَبْدِ اللهِ ع مَا مِنْ عَبْدٍ كَظَمَ غَيْظاً إِلا زَادَهُ اللهُ عَز وَ جَل عِزّاً فِي الدنْيا وَ الْآخِرَةِ وَ قَدْ قَالَ اللهُ عَز وَ جَل وَ الْكاظِمِينَ الْغَيْظَ وَ الْعافِينَ عَنِ الناسِ وَ اللهُ يُحِب الْمُحْسِنِينَ وَ أَثَابَهُ اللهُ مَكَانَ غَيْظِهِ ذَلِكَ

H 1792, CH 50, h 6

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Isma'il ibn Mehran ibn Sayf ibn 'Amirah who has said that spoke to him one who had heard from abu 'Abd Allah, recipient of divine supreme covenant, the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Whoever suppressess his anger that he could let out if he wanted, Allah, on the Day of Judgment, will fill his heart with His happiness.'"

٦- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ قَالَ حَدثَنِي مَنْ سَمِعَ أَبا عَبْدِ اللهِ ع يَقُولُ مَنْ كَظَمَ غَيْظاً وَ لَوْ شَاءَ أَنْ يُمْضِيَهُ أَمْضَاهُ أَمْلَأَ اللهُ قَلْبَهُ يَوْمَ الْقِيَامَةِ رِضَاهُ

H 1793, CH 50, h 7

Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from ibn Faddal from Ghalib ibn 'Uthman from 'Abd Allah ibn Mundhir from al-Wassafi from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, has said, 'Whoever controls his anger which he could allow to take its course, Allah on the Day of Judgment will fill his heart with security and belief.'"

٧- أَبو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ عَبْدِ الْجَبارِ عَنِ ابْنِ فَضالٍ عَنْ عَالِبِ بْنِ عُثْمانَ عَنْ عَبْدِ اللهِ بْنِ مُنْذِرٍ عَنِ الْوَصافِي عَنْ أَبِي جَعْفَرٍ ع قَالَ مَنْ كَظَمَ غَيْظاً وَ هُوَ يَقْدِرُ عَلَى إِمْضَائِهِ حَشَا اللهُ قَلْبَهُ أَمناً وَ إِيمَاناً يَوْمَ الْقِيَامَةِ

H 1794, CH 50, h 8

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Washsha' from 'Abd al-Karim ibn 'Amr from abu 'Usama Zayd al-Shahham from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Once the Imam said to me, 'O Zayd be patient against the enemies of the bounties (jealous people). You cannot compensate (retaliate to offset your suffering) from one who disobeys Allah through causing you to suffer, in other ways more properly, than obeying Allah in his case (in not causing any suffering to him). O Zayd Allah has chosen Islam and has selected it. Be good companions of Islam through generosity and excellence in moral behavior.'"

٨- الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ مُعَلى بْنِ مُحَمدٍ عَنِ الْحَسَنِ بْنِ عَلِي الْوَشاءِ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ أَبِي أُسَامَةَ زَيْدٍ الشحامِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ لِي يَا زَيْدُ اصْبِرْ عَلَى أَعْدَاءِ النعَمِ فَإِنكَ لَنْ تُكَافِئَ مَنْ عَصَى اللهَ فِيكَ بِأَفْضَلَ مِنْ أَنْ تُطِيعَ اللهَ فِيهِ يَا زَيْدُ إِن اللهَ اصْطَفَى الْإِسْلَامَ وَ اخْتَارَهُ فَأَحْسِنُوا صُحْبَتَهُ بِالسخَاءِ وَ حُسْنِ الْخُلُقِ

H 1795, CH 50, h 9

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from Hafs Bayya' al-Sabiri from abu Hamza from Ali ibn al-Husayn, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'Of the most beloved path to Allah, the Most Majestic, the Most Holy, there are two drops: The drop of anger that one brushes aside and repels with tolerance and the drop of suffering that one wipes off with patience.'"

٩- عَلِي بْنُ إِبْرَاهِيمَ عَنْ مُحَمدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ حَفْصٍ بَياعِ السابِرِي عَنْ أَبِي حَمْزَةَ عَنْ عَلِي بْنِ الْحُسَيْنِ ع قَالَ قَالَ رَسُولُ اللهِ ص مِنْ أَحَب السبِيلِ إِلَى اللهِ عَز وَ جَل جُرْعَتَانِ جُرْعَةُ غَيْظٍ تَرُدهَا بِحِلْمٍ وَ جُرْعَةُ مُصِيبَةٍ تَرُدهَا بِصَبْرٍ

١٠ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ رِبْعِيٍّ عَمَّنْ حَدَّثَهُ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ لِي أَبِي يَا بُنَيَّ مَا مِنْ شَيْءٍ أَقَرَّ لِعَيْنِ أَبِيكَ مِنْ جُرْعَةِ غَيْظٍ عَاقَبْتَهَا صَبْر وَ مَا مِنْ شَيْءٍ يَسُرُّنِي أَنَّ لِي بِذُلِّ نَفْسِي حُمْرَ النَّعَمِ

H 1796, CH 50, h 10
Ali ibn Ibrahim has narrated from his father from Hammad from Rib'i from his chain of narrators from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"The Imam said, 'My father once said to me, "My son, there is nothing more delightful to the eyes of your father than the drop (feeling) of anger that precedes patience. My receiving the most noble of the bounties does not bring me any happiness if it may cuase humiliation to my soul."'"

١١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ مُعَاذِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ اصْبِرُوا عَلَى أَعْدَاءِ النِّعَمِ فَإِنَّكَ لَنْ تُكَافِئَ مَنْ عَصَى اللَّهَ فِيكَ بِأَفْضَلَ مِنْ أَنْ تُطِيعَ اللَّهَ فِيهِ

H 1797, CH 50, h 11
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn Wahab from Mu'adh ibn Muslim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Bear patience against the enemies of the bounties (jealous people). You cannot compensate (your loss) from one who has disobeyed Allah in your case, in a more proper way than obeying Allah in his case."

١٢ - عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ خَلَّادٍ عَنِ الثُّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ص قَالَ قَالَ مَا أُحِبُّ أَنَّ لِي بِذُلِّ نَفْسِي حُمْرَ النَّعَمِ وَ مَا تَجَرَّعْتُ مِنْ جُرْعَةٍ أَحَبَّ إِلَيَّ مِنْ جُرْعَةِ غَيْظٍ لَا أُكَافِي بِهَا صَاحِبَهَا

H 1798, CH 50, h 12
It is narrated from him (narrator of the *Hadith* above) from his father from ibn abu 'Umayr from Khallad from al-Thumali from Ali ibn al-Husayn, recipient of divine supreme covenant, who has said the following:
"I do not love to have the most noble of the bounties at the cost of humiliation to my soul. I have not swallowed any drop more beloved to me than the drop of anger for which I did not compensate from the one who caused it (my anger)."

١٣ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ مُثَنًّى الْحَنَّاطِ عَنْ أَبِي حَمْزَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا مِنْ جُرْعَةٍ يَتَجَرَّعُهَا الْعَبْدُ أَحَبَّ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ جُرْعَةِ غَيْظٍ يَتَجَرَّعُهَا عِنْدَ تَرَدُّدِهَا فِي قَلْبِهِ بِمَا بِصَبْرٍ وَ بِمَا بِحِلْمٍ

H 1799, CH 50, h 13
A number of our people have narrated from Ahmad ibn Muhammad from al-Washsha' from Muthanna al-Hannat from abu Hamza who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, once said to me, 'The swallowing of a servant (of Allah) of no other drop is more beloved to Allah, the Most Majestic, the Most Holy, than the drop (feeling) of anger when it runs around in his heart, and he swallows it by means of patience and forbearance.'"

بَابُ الْحِلْمِ

Chapter Fifty One
Forbearance

١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ لَا يَكُونُ الرَّجُلُ عَابِداً حَتَّى يَكُونَ حَلِيماً وَ إِنَّ الرَّجُلَ كَانَ إِذَا تَعَبَّدَ فِي بَنِي إِسْرَائِيلَ لَمْ يُعَدَّ عَابِداً حَتَّى يَصْمُتَ قَبْلَ ذَلِكَ عَشْرَ سِنِينَ

H 1800, CH 51, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ahmad ibn Muhammad ibn abu Nasr from Muhammad ibn 'Ubayd Allah who has said the following:
"I heard al-Rida, recipient of divine supreme covenant, saying, 'A man cannot become a worshipper until he becomes a forbearing one. A man in the tribe of Israel wanting to become a worshipper had to keep silent for ten years before he could be considered a worshipper.'"

٢ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي حَمْزَةَ قَالَ الْمُؤْمِنُ خَلْطُ عَمَلِهِ بِالْحِلْمِ يَجْلِسُ لِيَعْلَمَ وَ يَنْطِقُ لِيُفْهَمَ لَا يُحَدِّثُ أَمَانَتَهُ الْأَصْدِقَاءَ وَ لَا يَكْتُمُ شَهَادَتَهُ الْأَعْدَاءَ وَ لَا يَفْعَلُ شَيْئاً مِنَ الْحَقِّ رِيَاءً وَ لَا يَتْرُكُهُ حَيَاءً إِنْ زُكِّيَ خَافَ مِمَّا يَقُولُونَ وَ اسْتَغْفَرَ اللَّهَ مِمَّا لَا يَعْلَمُونَ لَا يَغُرُّهُ قَوْلُ مَنْ جَهِلَهُ وَ يَخْشَى إِحْصَاءَ مَا قَدْ عَمِلَهُ

H 1801, CH 51, h 2
Muhammad ibnYahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Nu'man from ibn Muskan from abu Hamza who has said the following:
"The believer's deeds are mixed with forbearance. He sits to learn and speaks to understand. He does not tell his friends about his trust and he does not hide his testimony for the enemies. He does not do any true thing to show off and does not ignore it due to shyness. If he purifies himself he fears what they may say and he asks forgiveness from Allah for what they do not know. The words of those who do not know him do not make him boastful. He fears from the record of his deeds."

H 1802, CH 51, h 3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn Faddal from ibn Bukayr from Zurara from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Ali ibn al-Husayn, recipient of divine supreme covenant, would say, ‘It is fascinating to me when a man’s forbearance saves him from his anger.’”

٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ فَضَالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَقُولُ إِنَّهُ لَيُعْجِبُنِي الرَّجُلُ أَنْ يُدْرِكَهُ حِلْمُهُ عِنْدَ غَضَبِهِ

H 1803, CH 51, h 4
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Ali ibn al-Hakam from abu Jamilah from Jabir from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Allah, the Most Majestic, the Most Holy, loves the living person who is forbearing.”

٤- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي جَمِيلَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُحِبُّ الْحَيِيَّ الْحَلِيمَ

H 1804, CH 51, h 5
It is narrated from him (narrator of the *Hadith* above) from Ali ibn Hafs al-‘Awsi al-Kufi in a marfu’ manner from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘Allah has never given respect to anyone because of ignorance and He has never humiliated anyone who possessed forbearance.’”

٥- عَنْهُ عَنْ عَلِيِّ بْنِ حَفْصٍ الْعَوْسِيِّ الْكُوفِيِّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا أَعَزَّ اللَّهُ بِجَهْلٍ قَطُّ وَ لَا أَذَلَّ بِحِلْمٍ قَطُّ

H 1805, CH 51, h 6
It is narrated from him (narrator of the *Hadith* above) from certain individuals of his people in a marfu’ manner from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Forbearance is enough as a helper’ and he said, ‘If you are not a forbearing person at least pretend to be like a forebearing person.’”

٦- عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع كَفَى بِالْحِلْمِ نَاصِراً وَ قَالَ إِذَا لَمْ تَكُنْ حَلِيماً فَتَحَلَّمْ

H 1806, CH 51, h 7
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from ‘Abd Allah al-Hajjal from Hafs ibn abu ‘A’isha who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, once sent one of his slaves for a certain work and he delayed. The Imam then went out to find why he has delayed so much. He found him sleeping. He sat near his head fanning to comfort him until he woke up. When he fully woke up, abu ‘Abd Allah, recipient of divine supreme covenant, said to him, ‘O so and so, Allah knows, you are not supposed to do this. You sleep night and day. The night is for you to sleep and your day is for us.’”

٧- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ الْحَجَّالِ عَنْ حَفْصِ بْنِ أَبِي عَائِشَةَ قَالَ بَعَثَ أَبُو عَبْدِ اللَّهِ ع غُلَاماً لَهُ فِي حَاجَةٍ فَأَبْطَأَ فَخَرَجَ أَبُو عَبْدِ اللَّهِ ع عَلَى أَثَرِهِ لِمَا أَبْطَأَ فَوَجَدَهُ نَائِماً فَجَلَسَ عِنْدَ رَأْسِهِ يُرَوِّحُهُ حَتَّى انْتَبَهَ فَلَمَّا تَنَبَّهَ قَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع يَا فُلَانُ وَ اللَّهِ مَا ذَلِكَ لَكَ تَنَامُ اللَّيْلَ وَ النَّهَارَ لَكَ اللَّيْلُ وَ لَنَا مِنْكَ النَّهَارُ

H 1807, CH 51, h 8
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Nu’man from ‘Amr ibn Shamir from Jabir from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘Allah certainly loves the living person who is forbearing, maintains chastity and restrains from worldly matters (sins).’”

٨- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ يُحِبُّ الْحَيِيَّ الْحَلِيمَ الْعَفِيفَ الْمُتَعَفِّفَ

H 1808, CH 51, h 9
Abu Ali al-Ash’ari has narrated from Muhammad ibn Ali ibn Mahbub from Ayyub ibn Nuh from ‘Abbas ibn ‘Amir from Rabi’ ibn Muhammad al-Musalli from abu Muhammad from ‘Imran from Sa'id ibn Yasar from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“When two men dispute each other, two angels come down and say to the foolish one of the two, ‘You said what you said and you were the kind to say what you said and you will be brought to account for what you have said.’ Then they will say to the forbearing one of the two men, ‘You exercised patience and forbearance. Allah will forgive you if you will complete it.’ The Imam said, ‘If the forbearing man answers back to the other man the two angels will ascend.’”

٩- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مَحْبُوبٍ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ عَبَّاسِ بْنِ عَامِرٍ عَنْ رَبِيعِ بْنِ مُحَمَّدٍ الْمُسَلِّي عَنْ أَبِي مُحَمَّدٍ عَنْ عِمْرَانَ عَنْ سَعِيدِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا وَقَعَ بَيْنَ رَجُلَيْنِ مُنَازَعَةٌ نَزَلَ مَلَكَانِ فَيَقُولَانِ لِلسَّفِيهِ مِنْهُمَا قُلْتَ وَ قُلْتَ وَ أَنْتَ أَهْلٌ لِمَا قُلْتَ سَتُجْزَى بِمَا قُلْتَ وَ يَقُولَانِ لِلْحَلِيمِ مِنْهُمَا صَبَرْتَ وَ حَلُمْتَ سَيَغْفِرُ اللَّهُ لَكَ إِنْ أَتْمَمْتَ ذَلِكَ قَالَ فَإِنْ رَدَّ الْحَلِيمُ عَلَيْهِ ارْتَفَعَ الْمَلَكَانِ

بَابُ الصمْتِ وَ حِفْظِ اللسَان

١ - مُحَمدُ بْنُ يَحْيى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ أَبِي نَصْرٍ قَالَ قَالَ أَبو الْحَسَنِ الرضَا ع مِنْ عَلَامَاتِ الْفِقْهِ الْحِلْمُ وَ الْعِلْمُ وَ الصمْتُ إِن الصمْتَ بَاب مِنْ أَبْوَابِ الْحِكْمَةِ إِن الصمْتَ يَكْسِبُ الْمَحَبةَ إِنهُ دَلِيلٌ عَلَى كُل خَيْرٍ

٢ - عَنْهُ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبا جَعْفَرٍ ع يَقُولُ إِنمَا شِيعَتُنَا الْخُرْسُ

٣ - عَنْهُ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي عَلِي الْجَوانِي قَالَ شَهِدْتُ أَبا عَبْدِ اللهِ ع وَ هُوَ يَقُولُ لِمَوْلًى لَهُ يُقَالُ لَهُ سَالِم وَ وَضَعَ يَدَهُ عَلَى شَفَتَيْهِ وَ قَالَ يَا سَالِمُ احْفَظْ لِسَانَكَ تَسْلَمْ وَ لَا تَحْمِلِ الناسَ عَلَى رِقَابِنَا

٤ - عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى قَالَ حَضَرْتُ أَبا الْحَسَنِ صَلَوَاتُ اللهِ عَلَيْهِ وَ قَالَ لَهُ رَجُلٌ أَوْصِنِي فَقَالَ لَهُ احْفَظْ لِسَانَكَ تُعَز وَ لَا تُمَكنِ الناسَ مِنْ قِيَادِكَ فَتُذِل رَقَبَتَكَ

٥ - عَنْهُ عَنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص لِرَجُلٍ أَتَاهُ أَ لَا أَدُلكَ عَلَى أَمْرٍ يُدْخِلُكَ اللهُ بِهِ الْجَنةَ قَالَ بَلَى يَا رَسُولَ اللهِ قَالَ أَنِلْ مِما أَنَالَكَ اللهُ قَالَ فَإِنْ كُنْتُ أَحْوَجَ مِمنْ أُنِيلُهُ قَالَ فَانْصُرِ الْمَظْلُومَ قَالَ وَ إِنْ كُنْتُ أَضْعَفَ مِمنْ أَنصُرُهُ قَالَ فَاصْنَعْ لِلْأَخْرَقِ يَعْنِي أَشِرْ عَلَيْهِ قَالَ فَإِنْ كُنْتُ أَخْرَقَ مِمنْ أَصْنَعُ لَهُ قَالَ فَأَصْمِتْ لِسَانَكَ إِلا مِنْ خَيْرٍ أَ مَا يَسُرُكَ أَنْ تَكُونَ فِيكَ خَصْلَةٌ مِنْ هَذِهِ الْخِصَالِ تَجُرُكَ إِلَى الْجَنةِ

٦ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمدٍ الْأَشْعَرِي عَنِ ابْنِ الْقَدَاحِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ لُقْمَانُ لِابْنِهِ يَا بُنَي إِنْ كُنتَ زَعَمْتَ أَن الْكَلَامَ مِنْ فِضةٍ فَإِن السكُوتَ مِنْ ذَهَبٍ

Chapter Fifty Two

Silence and Controlling the Tongue

H 1809, CH 52, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ahmad ibn Muhammad ibn abu Nasr who has said the following:

“Abu al-Hassan al-Rida, recipient of divine supreme covenant, has said, ‘Of the signs of one’s intelligence is forbearance, knowledge and silence. Silence is one of the doors of wisdom. Silence earns love and it, certainly, is the guide to all good.’”

H 1810, CH 52, h 2

It is narrated from him (narrator of the *Hadith* above) from al-Hassan ibn Mahbub from ‘Abd Allah ibn Sinan from abu Hamza who has said the following:

“I heard abu Ja’far, recipient of divine supreme covenant, saying, ‘Our Shi’a (followers) are just (like) mute people (do not speak uselessly).’”

H 1811, CH 52, h 3

It is narrated from him (narrator of the *Hadith* above) from al-Hassan ibn Mahbub from abu Ali al-Jawwani who has said the following:

“I saw abu ‘Abd Allah, recipient of divine supreme covenant, speaking to one of his slaves called Salim, placing his hands over his (slaves) mouth, ‘O Salim, control your tongue and you will have peace and do not load people over our necks.’”

H 1812, CH 52, h 4

It is narrated from him (narrator of the *Hadith* above) from ‘Uthman ibn ‘Isa who has said the following:

“Once I was in the presence of abu al-Hassan, recipient of divine supreme covenant, and a man said, ‘Please teach me good advice.’ The Imam said, ‘Control your tongue and you will be respected and do not allow people to lead you to humiliation.’”

H 1813, CH 52, h 5

It is narrated from him (narrator of the *Hadith* above) from al-Haytham ibn abu Masruq from Hisham ibn Salim from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah said to a man who had come to see him, ‘Should I guide you to a matter with which Allah will enter you in paradise?’ The man said, ‘Yes, O Messenger of Allah.’ The Messenger of Allah said, ‘Give of what Allah has given you.’ The man asked, ‘What if I were more needy than the recipient?’ The Messenger of Allah said, ‘Then help the oppressed.’ The man asked, ‘What if I were weaker than the oppressed?’ The Messenger of Allah then said, ‘Do what an ignorant person may do, that is, guide him to good.’ The man asked, ‘What if I were more ignorant than him?’ The Messenger of Allah said, ‘Control your tongue except from good. Do you not like to have one of the above mentioned qualities in you that may lead you to paradise?’”

H 1814, CH 52, h 6

A number of our people have narrated from Sahl ibn Ziyad from Ja’far ibn Muhammad al- Ash’ari from ibn al-Qaddah from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Luqman (who is mentioned in Chapter 31 of the Holy Quran) said to his son, ‘My son, if you think speaking is silver, note it down that silence is gold.’”

H 1815, CH 52, h 7
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from al-Halabi in a marfu’ manner from the Messenger of Allah who has said the following:
“Control your tongue; it is a charity that you give to yourself. He then said, ‘A servant (of Allah) will not know the reality of his belief until he reserves (controls) his tongue.’”

٧- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ الْحَلَبِيِّ رَفَعَهُ قَالَ قَالَ رَسُولُ اللهِ ص أَمْسِكْ لِسَانَكَ فَإِنَّهَا صَدَقَةٌ تَصَدَّقُ بِهَا عَلَى نَفْسِكَ ثُمَّ قَالَ وَ لَا يَعْرِفُ عَبْدٌ حَقِيقَةَ الْإِيمَانِ حَتَّى يَخْزُنَ مِنْ لِسَانِهِ

H 1816, CH 52 , h 8
Ali ibn Ibrahim has narrated from his father and Muhammad Isma'il from Fadl ibn Shadhan all from ibn abu ‘Umayr from Ibrahim ibn ‘Abd al-Hamid from ‘Ubayd Allah ibn Ali al-Halabi from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“About the words of Allah, the Most Majestic, the Most Holy: ‘Have you not seen those who were told to control their hands. . . .’ (4:77), the Imam said, ‘It (their hands) stands for their tongue.’”

٨- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ عُبَيْدِ اللهِ بْنِ عَلِيٍّ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَزَّ وَ جَلَّ أَ لَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ قَالَ يَعْنِي كُفُّوا أَلْسِنَتَكُمْ

H 1817, CH 52, h 9
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from al-Halabi in a marfu’ manner from the Messenger of Allah who has said the following:
“The salvation of a believer is in his controlling his tongue.”

٩- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ الْحَلَبِيِّ رَفَعَهُ قَالَ قَالَ رَسُولُ اللهِ ص نَجَاةُ الْمُؤْمِنِ فِي حِفْظِ لِسَانِهِ

H 1818, CH 52, h 10
Yunus has narrated from Muthanna from abu Basir who has said the following:
“I heard abu Ja’far, recipient of divine supreme covenant, saying, abu Dhar may Allah grant him blessings, would say, ‘O you who seek knowledge, this tongues is the key to both good and evil. Seal your tongue as you would seal your gold and silver.’”

١٠- يُونُسُ عَنْ مُثَنًّى عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ كَانَ أَبُو ذَرٍّ رَحِمَهُ اللهُ يَقُولُ يَا مُبْتَغِيَ الْعِلْمِ إِنَّ هَذَا اللِّسَانَ مِفْتَاحُ خَيْرٍ وَ مِفْتَاحُ شَرٍّ فَاخْتِمْ عَلَى لِسَانِكَ كَمَا تَخْتِمُ عَلَى ذَهَبِكَ وَ وَرِقِكَ

H 1819, CH 52, h 11
Hamid ibn Ziyad has narrated from al-Khashshab from ibn Baqqah from Mu’adh ibn Thabit from ‘Amr ibn Jami’ from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Jesus would say, “Do not speak a great deal in things other than speaking of Allah. Those who speak a great deal in things other than speaking of Allah are hardhearted, but they do not know it.”’”

١١- حُمَيْدُ بْنُ زِيَادٍ عَنِ الْخَشَّابِ عَنِ ابْنِ بَقَّاحٍ عَنْ مُعَاذِ بْنِ ثَابِتٍ عَنْ عَمْرِو بْنِ جُمَيْعٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ كَانَ الْمَسِيحُ ع يَقُولُ لَا تُكْثِرُوا الْكَلَامَ فِي غَيْرِ ذِكْرِ اللهِ فَإِنَّ الَّذِينَ يُكْثِرُونَ الْكَلَامَ فِي غَيْرِ ذِكْرِ اللهِ قَاسِيَةٌ قُلُوبُهُمْ وَ لَكِنْ لَا يَعْلَمُونَ

H 1820, CH 52, h 12
A number of our people have narrated from Sahl ibn Ziyad from ibn abu Najran from abu Jamilah from those he has mentioned (in his book) from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“There is no day wherein every part of the body does not bow down before the tongue pleading, ‘We request you, for the sake of Allah, do not subject us to punishment.’”

١٢- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ أَبِي جَمِيلَةَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَا مِنْ يَوْمٍ إِلَّا وَ كُلُّ عُضْوٍ مِنْ أَعْضَاءِ الْجَسَدِ يُكَفِّرُ اللِّسَانَ يَقُولُ نَشَدْتُكَ اللهَ أَنْ تُعَذِّبَ فِيكَ

H 1821, CH 52, h 13
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Hakam from Ibrahim ibn Mahziyar al-Asadi from abu Hamza from Ali ibn al-Husayn, recipient of divine supreme covenant, who has said the following:
“The tongue of Adam’s children addresses all parts of his body and asks, ‘How is your morning?’ They reply, ‘We are fine, if only you leave us alone.’ They further say, ‘For the sake of Allah, for the sake of Allah, we plead before you to note because of only you we may find reward or face punishment.’”

١٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ الْأَسَدِيِّ عَنْ أَبِي حَمْزَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ إِنَّ لِسَانَ ابْنِ آدَمَ يُشْرِفُ عَلَى جَمِيعِ جَوَارِحِهِ كُلَّ صَبَاحٍ فَيَقُولُ كَيْفَ أَصْبَحْتُمْ فَيَقُولُونَ بِخَيْرٍ إِنْ تَرَكْتَنَا وَ يَقُولُونَ اللَّهَ اللَّهَ فِينَا وَ يُنَاشِدُونَهُ وَ يَقُولُونَ إِنَّمَا نُثَابُ وَ نُعَاقَبُ بِكَ

H 1822, CH 52, h 14
Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma’il from Fadl ibn Shadhan all from ibn abu ‘Umayr from Ibrahim ibn ‘Abd al-Hamid from Qays abu Isma'il (he has said that he is fine and is of our people) in a marfu’ manner from the Messenger of Allah, recipient of divine supreme

١٤- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ قَيْسٍ أَبِي إِسْمَاعِيلَ وَ ذَكَرَ أَنَّهُ لَا بَأْسَ بِهِ مِنْ أَصْحَابِنَا رَفَعَهُ

قَالَ جَاءَ رَجُلٌ إِلَى النَبِي ص فَقَالَ يَا رَسُولَ اللهِ أَوْصِنِي فَقَالَ احْفَظْ لِسَانَكَ قَالَ يَا رَسُولَ اللهِ أَوْصِنِي قَالَ احْفَظْ لِسَانَكَ قَالَ يَا رَسُولَ اللهِ أَوْصِنِي قَالَ احْفَظْ لِسَانَكَ وَيْحَكَ وَ هَلْ يَكُب النَاسَ عَلَى مَنَاخِرِهِمْ فِي النارِ إِلا حَصَائِدُ أَلْسِنَتِهِمْ

covenant:
"Once a man came to the Holy Prophet and said, 'O Messenger of Allah, advise me.' The Messenger of Allah, recipient of divine supreme covenant, said, 'Control your tongue.' He then said, 'O Messenger of Allah, advise me.' The Messenger of Allah said, 'Control your tongue.' He again said, 'O Messenger of Allah, advise me.' The Messenger of Allah said, 'Control your tongue. Fie upon you, do people get thrown into fire headlong for any reason other than being a victim due to their own tongue?'"

١٥ - أَبو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ عَبْدِ الْجَبارِ عَنِ ابْنِ فَضالٍ عَمنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص مَنْ لَمْ يَحْسُبْ كَلَامَهُ مِنْ عَمَلِهِ كَثُرَتْ خَطَايَاهُ وَ حَضَرَ عَذَابُهُ

H 1823, CH 52, h 15
Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from ibn Faddal from those he narrated from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'One who does not count his words as his deeds, his sins increase and his punishment approaches.'"

١٦ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النوْفَلِي عَنِ السكُونِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص يُعَذبُ اللهُ اللسَانَ بِعَذَابٍ لَا يُعَذبُ بِهِ شَيْئاً مِنَ الْجَوَارِحِ فَيَقُولُ أَيْ رَب عَذبْتَنِي بِعَذَابٍ لَمْ تُعَذبْ بِهِ شَيْئاً فَيُقَالُ لَهُ خَرَجَتْ مِنْكَ كَلِمَةٌ فَبَلَغَتْ مَشَارِقَ الْأَرْضِ وَ مَغَارِبَهَا فَسُفِكَ بِهَا الدمُ الْحَرَامُ وَ انْتُهِبَ بِهَا الْمَالُ الْحَرَامُ وَ انْتُهِكَ بِهَا الْفَرْجُ الْحَرَامُ وَ عِزتِي وَ جَلَالِي لَأُعَذبَنكَ بِعَذَابٍ لَا أُعَذبُ بِهِ شَيْئاً مِنْ جَوَارِحِكَ

H 1824, CH 52, h 16
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Allah will punish the tongue with a punishment that no other part will suffer thereby. And the tongue will say, "O Lord, You have punished me with a punishment that no one has suffered thereby." It then will be said to the tongue, "From you came out a word that reached the East and West of the earth. It caused unlawful bloodshed, destroyed properties illegally, and caused unlawful sexual relations to take place. I swear by My Majesty and Glory to punish you with a punishment whereby no other parts of you has suffered."'"

١٧ - وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللهِ ص إِنْ كَانَ فِي شَيْءٍ شُؤْم فَفِي اللسَان

H 1825, CH 52, h 17
Through the same chain of narrators it is narrated from the Messenger of Allah, recipient of divine supreme covenant, has said, the following:
"The Messenger of Allah, recipient of divine supreme covenant, has said, 'If there is any wickedness, it is in the tongue.'"

١٨ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ مُعَلى بْنِ مُحَمدٍ جَمِيعاً عَنِ الْوَشاءِ قَالَ سَمِعْتُ الرضَا ع يَقُولُ كَانَ الرجُلُ مِنْ بَنِي إِسْرَائِيلَ إِذَا أَرَادَ الْعِبَادَةَ صَمَتَ قَبْلَ ذَلِكَ عَشْرَ سِنِينَ

H 1826, CH 52, h 18
A number of our people have narrated from Sahl ibn Ziyad and al-Husayn ibn Muhammad from Mu'alla ibn Muhammad all from al-Washsha' who has said the following:
"I heard al-Rida, recipient of divine supreme covenant, say, 'In the tribe of Israel if a man wanted to become a worshipper he was to keep silent for ten years before starting the deed.'"

١٩ - مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْقِفَارِي عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ قَالَ رَسُولُ اللهِ ص مَنْ رَأَى مَوْضِعَ كَلَامِهِ مِنْ عَمَلِهِ قَل كَلَامُهُ إِلا فِيمَا يَعْنِيهِ

H 1827, CH 52, h 19
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Bakr ibn Salih form al-Ghaffari from Ja'far ibn Ibrahim who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, say, 'The Messenger of Allah has said, "If one can realize the effect of his words on his deeds, his words will decrease except for what he needs.'"

٢٠ - أَبو عَلِي الْأَشْعَرِي عَنِ الْحَسَنِ بْنِ عَلِي الْكُوفِي عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَعِيدِ بْنِ يَسَارٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ فِي حِكْمَةِ آلِ دَاوُدَ عَلَى الْعَاقِلِ أَنْ يَكُونَ عَارِفاً بِزَمَانِهِ مُقْبِلًا عَلَى شَأْنِهِ حَافِظاً لِلِسَانِهِ

H 1828, CH 52, h 20
Abu Ali al-Ash'ari has narrated from al-Hassan ibn Ali al-Kufi from 'Uthman ibn 'Isa from Sa'id ibn Yasar from Mansur ibn Yunus from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"It is in the wisdom of Ale (people of) Dawud: 'A person of reason must learn about the nature of his time, pay attention to his affairs and safeguard his tongue.'"

H 1829, CH 52, h 21
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Ali ibn al-Hassan ibn Ribat from certain individuals of his people from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“A believing servant (of Allah) is considered a person of good deeds as long as he does not speak. When he speaks he is considered a person of good deeds or of evil deeds.”

٢١- مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ رِبَاطٍ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ لَا يَزَالُ الْعَبْدُ الْمُؤْمِنُ يُكْتَبُ مُحْسِناً مَا دَامَ سَاكِتاً فَإِذَا تَكَلَّمَ كُتِبَ مُحْسِناً أَوْ مُسِيئاً

Chapter Fifty Three
Gentleness in Dealings

بَابُ الْمُدَارَاةِ

H 1830, CH 53, h 1
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘There are three things for the absence of which none of one’s deeds is complete: restraint from the worldly things to keep him from disobeying Allah, moral behavior with which one can gently deal with people and forbearance with which one can repel the ignorance of ignorant people.’”

١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص ثَلَاثٌ مَنْ لَمْ يَكُنْ فِيهِ لَمْ يَتِمَّ لَهُ عَمَلٌ وَرَعٌ يَحْجُزُهُ عَنْ مَعَاصِي اللهِ وَ خُلُقٌ يُدَارِي بِهِ النَّاسَ وَ حِلْمٌ يَرُدُّ بِهِ جَهْلَ الْجَاهِلِ

H 1831, CH 53, h 2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Hakam from al-Husayn ibn al-Hassan who has said the following:
“I heard abu Ja’far, recipient of divine supreme covenant, say, ‘Jibril (the Archangel) once came to the Holy Prophet and said, “O Muhammad, your Lord sends you greetings of peace and says to you, ‘Be gentle and kind to My creatures.”’”

٢- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ قَالَ سَمِعْتُ جَعْفَراً ع يَقُولُ جَاءَ جَبْرَئِيلُ ع إِلَى النَّبِيِّ ص فَقَالَ يَا مُحَمَّدُ رَبُّكَ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ لَكَ دَارِ خَلْقِي

H 1832, CH 53, h 3
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad ibn ‘Isa from ibn Mahbub from Hisham ibn Salim from Habib al-Sajistani from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“In the Torah it is of the words of Allah, the Most Majestic, the Most Holy, to Moses ibn ‘Imran, ‘O Moses, keep My secret as secret in your secrecy. Demonstrate gentleness from Me in your public life toward your enemy and My enemy among My creatures. Do not express My secret (condemnation of the enemy) for Me before them and in public that, consequently, your enemy and My enemy join to abuse Me.’”

٣- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ حَبِيبٍ السِّجِسْتَانِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ فِي التَّوْرَاةِ مَكْتُوبٌ فِيمَا نَاجَى اللهُ عَزَّ وَ جَلَّ بِهِ مُوسَى بْنَ عِمْرَانَ ع يَا مُوسَى اكْتُمْ مَكْتُومَ سِرِّي فِي سَرِيرَتِكَ وَ أَظْهِرْ فِي عَلَانِيَتِكَ الْمُدَارَاةَ عَنِّي لِعَدُوِّي وَ عَدُوِّكَ مِنْ خَلْقِي وَ لَا تَسْتَسِبَّ لِي عِنْدَهُمْ بِإِظْهَارِ مَكْتُومِ سِرِّي فَتُشْرِكَ عَدُوَّكَ وَ عَدُوِّي فِي سَبِّي

H 1833, CH 53, h 4
Abu Ali al-Ash’ari has narrated from Muhammad ibn ‘Abd al-Jabbar from Muhammad ibn Isma’il from ibn Bazi’ from Hamza ibn Bazi' from ‘Abd Allah ibn Sinan from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘My Lord (Allah) has commanded me to be gentle to people just as He has commanded me to fulfill my obligations.’”

٤- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ حَمْزَةَ بْنِ بَزِيعٍ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص أَمَرَنِي رَبِّي بِمُدَارَاةِ النَّاسِ كَمَا أَمَرَنِي بِأَدَاءِ الْفَرَائِضِ

H 1834, CH 53, h 5
Ali ibn Ibrahim has narrated from Harun ibn Muslim from Mas’adah ibn Sadaqa from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘Dealing kindly with people is half of belief and leniency to them is half of livelihood.’ The Imam then said, ‘Meet the virtuous people privately. Meet the criminals in public and do not be attracted to them; they will do injustice to you. There will come a time when, from the religious people, only those will be safe who are thought of as fools. They exercise patience so much so that they will be called silly.’”

٥- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص مُدَارَاةُ النَّاسِ نِصْفُ الْإِيمَانِ وَ الرِّفْقُ بِهِمْ نِصْفُ الْعَيْشِ ثُمَّ قَالَ أَبُو عَبْدِ اللهِ ع خَالِطُوا الْأَبْرَارَ سِرّاً وَ خَالِطُوا الْفُجَّارَ جِهَاراً وَ لَا تَمِيلُوا عَلَيْهِمْ فَيَظْلِمُوكُمْ فَإِنَّهُ سَيَأْتِي عَلَيْكُمْ زَمَانٌ لَا يَنْجُو فِيهِ مِنْ ذَوِي الدِّينِ إِلَّا مَنْ ظَنُّوا أَنَّهُ أَبْلَهُ وَ صَبَرَ نَفْسَهُ عَلَى أَنْ يُقَالَ [لَهُ] إِنَّهُ أَبْلَهُ لَا عَقْلَ لَهُ

٦- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ بَعْضِ أَصْحَابِهِ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حُذَيْفَةَ بْنِ مَنْصُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ إِنَّ قَوْماً مِنَ النَّاسِ قَلَّتْ مُدَارَاتُهُمْ لِلنَّاسِ فَأُنْفُوا مِنْ قُرَيْشٍ وَ أَيْمُ اللهِ مَا كَانَ بِأَحْسَابِهِمْ بَأْسٌ وَ إِنَّ قَوْماً مِنْ غَيْرِ قُرَيْشٍ حَسُنَتْ مُدَارَاتُهُمْ فَأُلْحِقُوا بِالْبَيْتِ الرَّفِيعِ قَالَ ثُمَّ قَالَ مَنْ كَفَّ يَدَهُ عَنِ النَّاسِ فَإِنَّمَا يَكُفُّ عَنْهُمْ يَداً وَاحِدَةً وَ يَكُفُّونَ عَنْهُ أَيْدِيَ كَثِيرَةً

H 1835, CH 53, h 6
Ali ibn Ibrahim has narrated from certain individuals of his people whom he has mentioned (in his book) from Muhammad ibn Sinan from Hudhayfa ibn Mansur who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, say, 'Certain people lacked gentle dealings with others, they were expelled from the tribe of Quraysh. I swear by Allah, there was nothing wrong with their birth. On the other hand, certain people who were not from the tribe of Quraysh dealt with people gently and they were joined in the family of superior status.' The Imam then said, 'One who holds his hand back from people he only holds back one hand but they (people) hold back from him many hands.'"

بَابُ الرِّفْقِ

Chapter Fifty Four
Friendliness

١- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ لِكُلِّ شَيْءٍ قُفْلًا وَ قُفْلُ الْإِيمَانِ الرِّفْقُ

H 1836, CH 54, h 1
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from who he has mentioned (in his book) from Muhammad ibn 'Abd al-Rahman ibn abu Layla from his father from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"For everything there is a lock and the lock for belief is friendliness."

٢- وَ بِإِسْنَادِهِ قَالَ قَالَ أَبُو جَعْفَرٍ ع مَنْ قُسِمَ لَهُ الرِّفْقُ قُسِمَ لَهُ الْإِيمَانُ

H 1837, CH 54, h 2
Through the same chain of narrators it is narrated from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Whoever has received a share of friendliness has received a share of belief."

٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ يَحْيَى الْأَزْرَقِ عَنْ حَمَّادِ بْنِ بَشِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى رَفِيقٌ يُحِبُّ الرِّفْقَ فَمِنْ رِفْقِهِ بِعِبَادِهِ تَسْلِيطُهُ أَضْغَانَهُمْ وَ مُضَادَّتُهُمْ لِهَوَاهُمْ وَ قُلُوبِهِمْ وَ مِنْ رِفْقِهِ بِهِمْ أَنَّهُ يَدَعُهُمْ عَلَى الْأَمْرِ يُرِيدُ إِزَالَتَهُمْ عَنْهُ رِفْقاً بِهِمْ لِكَيْلَا يُلْقِيَ عَلَيْهِمْ عُرَى الْإِيمَانِ وَ مُثَاقَلَتُهُ جُمْلَةً وَاحِدَةً فَيَضْعُفُوا فَإِذَا أَرَادَ ذَلِكَ نَسَخَ الْأَمْرَ بِالْآخِرِ فَصَارَ مَنْسُوخاً

H 1838, CH 54, h 3
Ali ibn Ibrahim has narrated from his father from Safwan ibn Yahya from Yahya al-Azraq from Hammad ibn Bashir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Allah, the Most Blessed, the Most High, is compassionate and He loves friendliness. Of the examples of His compassion to His worshippers is His reducing and easing off of their feeling grudge, resentment and hatred that confronts their wish and their heart. It is of the examples of His compassion toward them that He calls upon them to obey one of His commands to remove a certain evil (practice) from them for compassionate reasons so that the ring and the weight of belief do not fall upon them at once to make them weak. When He wants to make such a decision (of easing up on them) He cancels one command by another command and it becomes abrogated."

٤- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ مُعَاذِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص الرِّفْقُ يُمْنٌ وَ الْخُرْقُ شُؤْمٌ

H 1839, CH 54, h 4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Mahbub from Mu'awiyah ibn Wahab from Mu'adh ibn Muslim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Friendliness is a blessing and detachment is evil.'"

٥- عَنْهُ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ اللهَ عَزَّ وَ جَلَّ رَفِيقٌ يُحِبُّ الرِّفْقَ وَ يُعْطِي عَلَى الرِّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ

H 1840, CH 54, h 5
It is narrated from him (narrator of the *Hadith* above) from ibn Mahbub from 'Amr ibn Shamir from Jabir from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Allah, the Most Majestic, the Most Holy, is compassionate. He loves kindheartedness and awards for it with such things that He does not give due to rudeness."

H 1841, CH, h 6
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ‘Umar ibn ‘Udhayna from Zurara from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘There is nothing in which friendliness is placed but that such thing is beautified. There is nothing from which friendliness is removed but that such thing is shunned.’”

٦- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللهِ ص إِنَّ الرِّفْقَ لَمْ يُوضَعْ عَلَى شَيْءٍ إِلَّا زَانَهُ وَ لَا نُزِعَ مِنْ شَيْءٍ إِلَّا شَانَهُ

H 1842, CH 54, h 7
Ali has narrated from his father from ‘Abd Allah ibn al-Mughirah from ‘Amr ibn abu al-Miqdam in a marfu’ manner from the Holy prophet who has said the following:
“In friendliness, certainly, there are increased blessings. One dispossessed of (faculty) friendliness is deprived of goodness.”

٧- عَلِيٌّ عَنْ أَبِيهِ عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ رَفَعَهُ إِلَى النَّبِيِّ ص قَالَ إِنَّ فِي الرِّفْقِ الزِّيَادَةَ وَ الْبَرَكَةَ وَ مَنْ يُحْرَمِ الرِّفْقَ يُحْرَمِ الْخَيْرَ

H 1843, CH 54, h 8
It is narrated from him (narrator of the *Hadith* above) from ‘Abd Allah ibn al-Mughirah from those whom he has mentioned (in his book) from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“If kindheartedness goes away from a family, goodness departs them also.”

٨- عَنْهُ عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَا زُوِيَ الرِّفْقُ عَنْ أَهْلِ بَيْتٍ إِلَّا زُوِيَ عَنْهُمُ الْخَيْرُ

H 1844, CH 54, h 9
A number of our people have narrated from Ahmad ibn ‘Abd Allah from Ibrahim ibn Muhammad al-Thaqafi from Ali ibn Mu'alla from Isma’il ibn Yasar from Ahmad ibn Ziyad ibn Arqam al-Kufi from a man from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Any family who has received their share of kindheartedness, Allah has certainly increased their livelihood. Friendliness in matters of earning a living is better than great wealth. Friendliness does not cause any weakness but a spendthrift habit leaves nothing in place. Allah, the Most Majestic, the Most Holy, is compassionate and He loves friendliness.”

٩- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ عَلِيِّ بْنِ الْمُعَلَّى عَنْ إِسْمَاعِيلَ بْنِ يَسَارٍ عَنْ أَحْمَدَ بْنِ زِيَادِ بْنِ أَرْقَمَ الْكُوفِيِّ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ أَيُّمَا أَهْلِ بَيْتٍ أُعْطُوا حَظَّهُمْ مِنَ الرِّفْقِ فَقَدْ وَسَّعَ اللَّهُ عَلَيْهِمْ فِي الرِّزْقِ وَ الرِّفْقُ فِي تَقْدِيرِ الْمَعِيشَةِ خَيْرٌ مِنَ السَّعَةِ فِي الْمَالِ وَ الرِّفْقُ لَا يَعْجِزُ عَنْهُ شَيْءٌ وَ التَّبْذِيرُ لَا يَبْقَى مَعَهُ شَيْءٌ إِنَّ اللَّهَ عَزَّ وَ جَلَّ رَفِيقٌ يُحِبُّ الرِّفْقَ

H 1845, CH 54, h 10
Ali ibn Ibrahim has narrated in a marfu’ manner from Salih ibn ‘Aqaba from Hisham ibn Ahmar from abu al-Hassan, recipient of divine supreme covenant, who has said the following:
“The narrator has said, ‘A conversation took place between a man of the group and me and the Imam said to me, ‘Be friendly with them or else one of them may reject in anger and there is nothing good in rejection that may come from anger.’”

١٠- عَلِيُّ بْنُ إِبْرَاهِيمَ رَفَعَهُ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ هِشَامِ بْنِ أَحْمَرَ عَنْ أَبِي الْحَسَنِ ع قَالَ قَالَ لِي وَ جَرَى بَيْنِي وَ بَيْنَ رَجُلٍ مِنَ الْقَوْمِ كَلَامٌ فَقَالَ لِي ارْفُقْ بِهِمْ فَإِنَّ كُفْرَ أَحَدِهِمْ فِي غَضَبِهِ وَ لَا خَيْرَ فِيمَنْ كَانَ كُفْرُهُ فِي غَضَبِهِ

H 1846, CH 54, h 11
A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Hassan from Musa ibn Bakr from abu al-Hassan Musa, recipient of divine supreme covenant, who has said the following:
“Friendliness is half of livelihood.”

١١- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ الرِّفْقُ نِصْفُ الْعَيْشِ

H 1847, CH 54, h 12
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘Allah, certainly, loves kindheartedness and He supports one to achieve it. If you ride a weak animal allow it to rest whenever needed. If it is a barren land pass it quickly, and if it is a fertile land, allow them to rest as they need.’”

١٢- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ع إِنَّ اللَّهَ يُحِبُّ الرِّفْقَ وَ يُعِينُ عَلَيْهِ فَإِذَا رَكِبْتُمُ الدَّوَابَّ الْعُجْفَ فَأَنْزِلُوهَا مَنَازِلَهَا فَإِنْ كَانَتِ الْأَرْضُ مُجْدِبَةً فَانْجُوا عَنْهَا وَ إِنْ كَانَتْ مُخْصِبَةً فَأَنْزِلُوهَا مَنَازِلَهَا

H 1848, CH 54, h 13
A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from ‘Uthman ibn ‘Isa from ‘Amr ibn Shamir from Jabir from abu Ja’far, recipient of

١٣- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي

جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللهِ ص لَوْ كَانَ الرِّفْقُ خَلْقاً يُرَى مَا كَانَ مِما خَلَقَ اللهُ شَيْءٌ أَحْسَنَ مِنْهُ

١٤- أَبُو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ عَبْدِ الْجَبارِ عَنِ ابْنِ فَضالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَمنْ حَدثَهُ عَنْ أَحَدِهِمَا ع قَالَ إِن اللهَ رَفِيق يُحِب الرِّفْقَ وَ مِنْ رِفْقِهِ بِكُمْ تَسْلِيلُ أَضْغَانِكُمْ وَ مُضَادةِ قُلُوبِكُمْ وَ إِنهُ لَيُرِيدُ تَحْوِيلَ الْعَبْدِ عَنِ الْأَمْرِ فَيَتْرُكُهُ عَلَيْهِ حَتى يُحَولَهُ بِالناسِخ كَرَاهِيَةَ تَثَاقُلِ الْحَق عَلَيْهِ

١٥- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النوْفَلِي عَنِ السكُونِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص مَا اصْطَحَبَ اثْنَانِ إِلا كَانَ أَعْظَمُهُمَا أَجْراً وَ أَحَبهُمَا إِلَى اللهِ عَز وَ جَل أَرْفَقُهُمَا بِصَاحِبِهِ

١٦- أَبُو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ حَسانَ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ فُضَيْلِ بْنِ عُثْمَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ مَنْ كَانَ رَفِيقاً فِي أَمْرِهِ نَالَ مَا يُرِيدُ مِنَ الناسِ

بَابُ التوَاضُعِ

١- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ أَرْسَلَ النجَاشِي إِلَى جَعْفَرِ بْنِ أَبِي طَالِبٍ وَ أَصْحَابِهِ فَدَخَلُوا عَلَيْهِ وَ هُوَ فِي بَيْتٍ لَهُ جَالِس عَلَى الترَابِ وَ عَلَيْهِ خُلْقَانُ الثيَابِ قَالَ فَقَالَ جَعْفَر ع فَأَشْفَقْنَا مِنْهُ حِينَ رَأَيْنَاهُ عَلَى تِلْكَ الْحَال فَلَما رَأَى مَا بِنَا وَ تَغَيرَ وُجُوهِنَا قَالَ الْحَمْدُ لِلهِ الذِي نَصَرَ مُحَمداً وَ أَقَر عَيْنَهُ أَ لَا أُبَشرُكُمْ فَقُلْتُ بَلَى أَيهَا الْمَلِكُ فَقَالَ إِنهُ جَاءَنِي الساعَةَ مِنْ نَحْوِ أَرْضِكُمْ عَيْن مِنْ عُيُونِي هُنَاكَ فَأَخْبَرَنِي أَن اللهَ عَز وَ جَل قَدْ نَصَرَ نَبِيهُ مُحَمداً ص وَ أَهْلَكَ عَدُوهُ وَ أَسِرَ فُلَانٌ وَ فُلَانٌ وَ فُلَانٌ الثقْوَا بِوَادٍ يُقَالُ لَهُ بَدْر كَثِيرِ الْأَرَاكِ لَكَأَني أَنظُرُ إِلَيْهِ حَيْثُ كُنتُ أَرْعَى لِسَيدِي هُنَاكَ وَ هُوَ رَجُلٌ مِنْ بَنِي ضَمْرَةَ فَقَالَ لَهُ جَعْفَر أَيهَا الْمَلِكُ فَمَا لِي أَرَاكَ جَالِساً عَلَى الترَابِ وَ عَلَيْكَ هَذِهِ الْخُلْقَانُ فَقَالَ لَهُ يَا جَعْفَرُ إِنا نَجِدُ فِيمَا أَنزَلَ اللهُ عَلَى عِيسَى ع أَن مِنْ حَق اللهِ عَلَى عِبَادِهِ أَنْ يُحْدِثُوا لَهُ تَوَاضُعاً عِنْدَ مَا يُحْدِثُ لَهُمْ مِنْ نِعْمَةٍ فَلَما أَحْدَثَ اللهُ عَز وَ جَل لِي

divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'If kindheartedness were to be seen like a creature, nothing of the creatures of Allah could have been as good as kindheartedness.'"

H 1849, CH 54, h 14
Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from ibn Faddal from Tha'labi from ibn Maymun from those who narrated to him from one of them (one of the two Imams), recipient of divine supreme covenant, who has said the following:
"Allah is compassionate and He loves kindheartedness. Of the examples of His compassion is His reducing and easing off of your feeling of grudge and hatred that confronts your wish and your heart. When He decides to change a worshipper's habits He issues a command and then changes it with an abrogating command so that the truth does not fall very heavy on him."

H 1850, CH 54, h 15
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Whenever two things accompany each other the recipient of greater reward and the most beloved of the two before Allah, the Most Majestic, the Most Holy, is the kindhearted one to its companion.'"

H 1851, CH 54, h 16
Abu Ali al-Ash'ari has narrated from Muhammad ibn Hassan from al-Hassan ibn al-Husayn from Fudayl ibn 'Uthman who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, say, 'Whoever is friendly in his affairs achieves what he wants from people.'"

Chapter Fifty Five
Humbleness

H 1852, CH 55, h 1
Ali ibn Ibrahim has narrated from his father from Harun ibn Muslim from Mas'adah ibn Sadaqa from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Once al-Najashi (a king of Abyssinia) called to his presence Ja'far ibn abu Talib and his companions. When they came in, they found the king sitting on the ground wearing two old pieces of cloth.' The Imam said that Ja'far has said, 'We felt compassion for him in our hearts when we saw him in that condition. When he noticed our feelings from our faces he said, "All praise is due to Allah for his giving victory to Muhammad and delight to his heart. Should I give you good news?" I said, "Yes, O King." He then said, "This hour my informant people have come from your land and have informed me that Allah, the Most Majestic, the Most Holy, has granted victory to His prophet, Muhammad, recipient of divine supreme covenant, and has destroyed his enemies. So and so are taken captive when they met each other in a land called Badr, which has a great many bushes of Arak as if I can see it, because I was a shepherd grazing the herd for my master who was from the tribe of Damrah." Ja'far then said to him, "O king, why do you sit on the ground wearing two pieces of old cloth?" He then said, "O Ja'far, we find in what Allah had revealed to Jesus that of the rights of Allah on his servants is to show humbleness when He does a favor for them. Since Allah, the Most Majestic, the Most Holy, has done a favor for me by means of granting victory to

Muhammad, recipient of divine supreme covenant, I show humility.’” When this was mentioned to the Holy Prophet he said to his companions, ‘Charity increases the wealth of the donor, therefore, give charity. Humbleness elevates the position of a person, therefore, be humble, Allah will raise your degree in meritorious status. Forgiveness increases the respect of a person, therefore, forgive, Allah will grant you respect.’”

نِعْمَةً بِمُحَمدٍ ص أَحْدَثْتُ لِلهِ هَذَا التَوَاضُعَ فَلَما بَلَغَ النبي ص قَالَ لِأَصْحَابِهِ إِن الصدَقَةَ تَزِيدُ صَاحِبَهَا كَثْرَةً فَتَصدقُوا يَرْحَمْكُمُ اللهُ وَ إِن التوَاضُعَ يَزِيدُ صَاحِبَهُ رِفْعَةً فَتَوَاضَعُوا يَرْفَعْكُمُ اللهُ وَ إِن الْعَفْوَ يَزِيدُ صَاحِبَهُ عِزّاً فَاعْفُوا يُعِزكُمُ اللهُ

H 1853, CH 55, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu'awiyah ibn ‘Ammar from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“I heard the Imam saying, ‘In heaven there are two angels who guard the servants (of Allah). Whoever is humble before Allah, they raise him up, and whoever is arrogant, they bring him low.’”

٢- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمارٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِن فِي السمَاءِ مَلَكَيْنِ مُوَكلَيْنِ بِالْعِبَادِ فَمَنْ تَوَاضَعَ لِلهِ رَفَعَاهُ وَ مَنْ تَكبَرَ وَضَعَاهُ

H 1854, CH 55, h 3

Ibn abu ‘Umayr has narrated from ‘Abd al-Rahman ibn al-Hajjaj from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“In a Thursday evening the Messenger of Allah had completed his day’s fasting and dinner was served in the Mosque of Quba. He asked, ‘Is there any drink?’ Aws ibn Khuli brought him a bowl of milk mixed with honey. When he touched it with his lips he moved it away saying, ‘There are two drinks each of which is enough drink. I will not drink it and I am not making unlawful to drink it, but I want to be humble before Allah. Whoever is humble before Allah, He raises him up, and whoever is arrogant, Allah brings him low. Whoever economizes in his living Allah grants him sustenance. Whoever is a spendthrift, Allah deprives him. Whoever speaks of death very often, Allah loves him.’”

٣- ابْنُ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرحْمَنِ بْنِ الْحَجاجِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ أَفْطَرَ رَسُولُ اللهِ ص عَشِيةَ خَمِيسٍ فِي مَسْجِدِ قُبا فَقَالَ هَلْ مِنْ شَرَابٍ فَأَتَاهُ أَوْسُ بْنُ خَوْلِي الْأَنْصَارِي بِعُس مَخِيضٍ بِعَسَلٍ فَلَما وَضَعَهُ عَلَى فِيهِ نَحاهُ ثُم قَالَ شَرَابَانِ يُكْتَفَى بِأَحَدِهِمَا مِنْ صَاحِبِهِ لَا أَشْرَبُهُ وَ لَا أُحَرمُهُ وَ لَكِنْ أَتَوَاضَعُ لِلهِ فَإِن مَنْ تَوَاضَعَ لِلهِ رَفَعَهُ اللهُ وَ مَنْ تَكبَرَ خَفَضَهُ اللهُ وَ مَنِ اقْتَصَدَ فِي مَعِيشَتِهِ رَزَقَهُ اللهُ وَ مَنْ بَذرَ حَرَمَهُ اللهُ وَ مَنْ أَكْثَرَ ذِكْرَ الْمَوْتِ أَحَبهُ اللهُ

H 1855, CH 55, h 4

Al-Husayn ibn Muhammad has narrated from Mu’alla ibn Muhammad from al-Hassan ibn Ali al-Washsha’ from Dawud al-Hammar from abu ‘Abd Allah, recipient of divine supreme covenant, a similar *Hadith* in which he has said the following:

“Whoever speaks of Allah very often, Allah will provide him shadow in His paradise.”

٤- الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ مُعَلى بْنِ مُحَمدٍ عَنِ الْحَسَنِ بْنِ عَلِي الْوَشاءِ عَنْ دَاوُدَ الْحَمارِ عَنْ أَبِي عَبْدِ اللهِ ع مِثْلَهُ وَ قَالَ مَنْ أَكْثَرَ ذِكْرَ اللهِ أَظَلهُ اللهُ فِي جَنتِهِ

H 1856, CH 55, h 5

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ibn Faddal from al-‘Ala’ ibn Razin from Muhammad ibn Muslim who has said the following:

“I heard abu Ja’far, recipient of divine supreme covenant, saying, ‘Once an angel came to the Messenger of Allah and said, “Allah, the Most Majestic, the Most Holy, gives you the choice to be a servant and a humble messenger, or to be an angel and a messenger.” He looked to Jibril who made a gesture with his hand to be humble. He (the Messenger of Allah) said, “I want to be a humble servant and a messenger.” The messenger (the angel) said, “Despite this, there is no reduction in what is with your Lord.” The Imam said, “With him were the keys to the treasures of earth.”’”

٥- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنِ ابْنِ فَضالٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَذْكُرُ أَنهُ أَتَى رَسُولَ اللهِ ص مَلَكٌ فَقَالَ إِن اللهَ عَز وَ جَل يُخَيرُكَ أَنْ تَكُونَ عَبْداً رَسُولًا مُتَوَاضِعاً أَوْ مَلِكاً رَسُولًا قَالَ فَنَظَرَ إِلَى جَبْرَئِيلَ وَ أَومَأَ بِيَدِهِ أَنْ تَوَاضَعْ فَقَالَ عَبْداً مُتَوَاضِعاً رَسُولًا فَقَالَ الرسُولُ مَعَ أَنهُ لَا يَنْقُصُكَ مِما عِنْدَ رَبكَ شَيْئاً قَالَ وَ مَعَهُ مَفَاتِيحُ خَزَائِنِ الْأَرْضِ

H 1857, CH 55, h 6

Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“It is of humbleness to be happy with one seat instead of another seat, to initiate the greeting of peace to one who meets him and to avoid extreme argumentation even though one is right, and should not love to be praised for piety.”

٦- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النوْفَلِي عَنِ السكُونِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مِنَ التوَاضُعِ أَنْ تَرْضَى بِالْمَجْلِسِ دُونَ الْمَجْلِسِ وَ أَنْ تُسَلمَ عَلَى مَنْ تَلْقَى وَ أَنْ تَتْرُكَ الْمِرَاءَ وَ إِنْ كُنتَ مُحِقّاً وَ أَنْ لَا تُحِب أَنْ تُحْمَدَ عَلَى التقْوَى

٧- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ يَقْطِينٍ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ أَوْحَى اللهُ عَز وَ جَل إِلَى مُوسَى ع أَنْ يَا مُوسَى أَ تَدْرِي لِمَ اصْطَفَيْتُكَ بِكَلَامِي دُونَ خَلْقِي قَالَ يَا رَب وَ لِمَ ذَاكَ قَالَ فَأَوْحَى اللهُ تَبَارَكَ وَ تَعَالَى إِلَيْهِ أَنْ يَا مُوسَى إِنِي قَلَّبْتُ عِبَادِي ظَهْراً لِبَطْنٍ فَلَمْ أَجِدْ فِيهِمْ أَحَداً أَذَلَ لِي نَفْساً مِنْكَ يَا مُوسَى إِنَكَ إِذَا صَلَّيْتَ وَضَعْتَ خَدَكَ عَلَى التُرَابِ أَوْ قَالَ عَلَى الْأَرْضِ

H 1858, CH 55, h 7
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Ali ibn Yaqtin from his narrators from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Allah, the Most Majestic, the Most Holy, sent revelation to Moses asking, ‘Moses, do you know why I chose you to speak to instead of My other creatures?’ He asked, ‘My Lord, why did You do so?’ The Imam said, ‘Allah, the Most Blessed, the Most High, revealed to Moses, “Moses, I turned My creatures upside down and I did not find anyone of a more humble soul than you. O Moses, whenever you prayed you had been placing your cheek on the soil,” or he said, ‘On earth.’”

٨- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَر عَلِيُّ بْنُ الْحُسَيْنِ ص عَلَى الْمُجَذِمِينَ وَ هُوَ رَاكِب حِمَارَهُ وَ هُمْ يَتَغَدَوْنَ فَدَعَوْهُ إِلَى الْغَدَاءِ فَقَالَ أَمَا إِنِي لَوْ لَا أَنِي صَائِم لَفَعَلْتُ فَلَما صَارَ إِلَى مَنْزِلِهِ أَمَرَ بِطَعَامٍ فَصُنِعَ وَ أَمَرَ أَنْ يَتَنَوقُوا فِيهِ ثُم دَعَاهُمْ فَتَغَدَوْا عِنْدَهُ وَ تَغَدى مَعَهُمْ

H 1859, CH 55, h 8
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hisham ibn Salim from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Once, Ali ibn al-Husayn, recipient of divine supreme covenant, was passing by the lepers while riding his donkey. They were having their lunch so they invited him to join them for food. The Imam said, ‘Had I not been fasting I would have joined you.’ When he returned home he asked that good food be prepared. He then invited the lepers for food and he (Ali ibn al-Husayn), recipient of divine supreme covenant, joined them at the table.’”
(Leprosy is a contagious disease.)

٩- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن مِنَ التَوَاضُعِ أَنْ يَجْلِسَ الرجُلُ دُونَ شَرَفِهِ

H 1860, CH 55, h 9
A number of our people have narrated from Ahmad ibn ‘Abd Allah from ‘Uthman ibn ‘Isa from Harun ibn Kharijah from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘It is of the humbleness of a man to sit below the seat that is proper for his dignity.’”

١٠- عَنْهُ عَنِ ابْنِ فَضالٍ وَ مُحَسنِ بْنِ أَحْمَدَ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ نَظَرَ أَبُو عَبْدِ اللهِ ع إِلَى رَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ قَدِ اشْتَرَى لِعِيَالِهِ شَيْئاً وَ هُوَ يَحْمِلُهُ فَلَما رَآهُ الرجُلُ اسْتَحْيَا مِنْهُ فَقَالَ أَبُو عَبْدِ اللهِ ع اشْتَرَيْتَهُ لِعِيَالِكَ وَ حَمَلْتَهُ إِلَيْهِمْ أَما وَ اللهِ لَوْ لَا أَهْلُ الْمَدِينَةِ لَأَحْبَبْتُ أَنْ أَشْتَرِيَ لِعِيَالِيَ الشيْءَ ثُم أَحْمِلُهُ إِلَيْهِمْ

H 1861, CH 55, h 10
It is narrated from him (narrator of the *Hadith* above) from ibn Faddal and Muhsin ibn Ahmad from Yunus ibn Ya’qub who has said the following:
“Once abu ‘Abd Allah, recipient of divine supreme covenant, looked at a man of the people of Madina carrying something that he had purchased for his family. On seeing the Imam the man felt embarrassed. Abu ‘Abd Allah, recipient of divine supreme covenant, said to him, ‘I can see that you carry what you have purchased for your family. I swear by Allah, had it not been because of the people of Madina I would have loved to buy things for my family and myself carry it to them.’”

١١- عَنْهُ عَنْ أَبِيهِ عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ فِيمَا أَوْحَى اللهُ عَز وَ جَل إِلَى دَاوُدَ ع يَا دَاوُدُ كَمَا أَن أَقْرَبَ الناسِ مِنَ اللهِ الْمُتَوَاضِعُونَ كَذَلِكَ أَبْعَدُ الناسِ مِنَ اللهِ الْمُتَكَبِرُونَ

H 1862, CH 55, h 11
It is narrated from him (narrator of the *Hadith* above) from his father from ‘Abd Allah ibn al-Qasim from ‘Amr ibn abu al-Miqdam from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Of the things that Allah, the Most Majestic, the Most Holy, revealed to David was this: ‘O Dawud (David), just as the closest people to Allah are the humble people, arrogant people are the farthest from Allah.’”

١٢- عَنْهُ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحَكَمِ رَفَعَهُ إِلَى أَبِي بَصِيرٍ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ مُوسَى ع فِي السنَةِ الَتِي قُبِضَ فِيهَا أَبُو عَبْدِ اللهِ ع فَقُلْتُ جُعِلْتُ فِدَاكَ مَا لَكَ ذَبَحْتَ كَبْشاً وَ نَحَرَ فُلَانٌ بَدَنَةً فَقَالَ يَا أَبَا مُحَمدٍ إِن نُوحاً ع كَانَ فِي السفِينَةِ وَ كَانَ فِيهَا مَا شَاءَ اللهُ وَ كَانَتِ السفِينَةُ مَأْمُورَةً

H 1863, CH 55, h 12
It is narrated from him (narrator of the *Hadith* above) from his father from Ali ibn al-Hakam in a marfu’ manner from abu Basir who has said the following:
“Once I went to see abu al-Hassan Musa, recipient of divine supreme covenant, and it was in the year that abu ‘Abd Allah, recipient of divine supreme covenant, had passed away. I asked, ‘May Allah keep my soul in service for your cause, how is it that you offered a sheep as sacrifice and so and so offered a camel?’ The Imam said, ‘O abu Muhammad, Noah was in the ark in which there were things that Allah wanted. The ark was

commanded to go seven times around the house. That is *Tawaf al-Nisa'* (walking seven times around the House for women). Noah left the ark free. Allah, the Most Majestic, the Most Holy, inspired the mountains of His decision to allow the ark of Noah, His servant, land on one of the mountains. They all raised and stretched themselves higher. Only Mount Judi which is a mountain near you remained humble. The ark then placed itself on Mount Judi.' The Imam said, 'Noah then said, "O Mari atqan," an Assyrian expression, meaning O Lord, make things go well.' I (the narrator) then thought abu al-Hassan, recipient of divine supreme covenant, was applying it to his own case.'"

فَطَافَتْ بِالْبَيْتِ وَ هُوَ طَوَافُ النِّسَاءِ وَ خَلَّى سَبِيلَهَا نُوح ع فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى الْجِبَالِ أَنِّي وَاضِعٌ سَفِينَةَ نُوحٍ عَبْدِي عَلَى جَبَلٍ مِنْكُنَّ فَتَطَاوَلْتْ وَ شَمَخَتْ وَ تَوَاضَعَ الْجُودِيُّ وَ هُوَ جَبَلٌ عِنْدَكُمْ فَضَرَبَتِ السَّفِينَةُ بِجُؤْجُؤِهَا الْجَبَلَ قَالَ فَقَالَ نُوح ع عِنْدَ ذَلِكَ يَا مَارِي أَتْقِنْ وَ هُوَ بِالسُّرْيَانِيَّةِ يَا رَبِّ أَصْلِحْ قَالَ فَظَنَنْتُ أَنَّ أَبَا الْحَسَنِ ع عَرَّضَ بِنَفْسِهِ

H 1864, CH 55, h 13

It is narrated from him (narrator of the *Hadith* above) from a number of his people from Ali ibn Asbat from al-Hassan ibn al-Jahm from abu al-Hassan al-Rida, recipient of divine supreme covenant, who has said the following:

"Humbleness is a form of behavior that one expects others to behave that way toward him."

"In another *Hadith* the narrator asked, 'What is the definition of humbleness for which a servant (of Allah) could be considered humble?' The Imam said, 'There are several levels of humbleness. One is to know the value of one's soul to place it at the position that it deserves with a peaceful heart and should not love to behave toward others in a way different from what he loves others to behave toward him. If he may find an evil behavior he should change it to a virtuous one. Those who suppress their anger are safe from people and Allah loves those who do good.'"

١٣- عَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ قَالَ التَّوَاضُعُ أَنْ تُعْطِيَ النَّاسَ مَا تُحِبُّ أَنْ تُعْطَاهُ

وَ فِي حَدِيثٍ آخَرَ قَالَ قُلْتُ مَا حَدُّ التَّوَاضُعِ الَّذِي إِذَا فَعَلَهُ الْعَبْدُ كَانَ مُتَوَاضِعاً فَقَالَ التَّوَاضُعُ دَرَجَاتٌ مِنْهَا أَنْ يَعْرِفَ الْمَرْءُ قَدْرَ نَفْسِهِ فَيُنْزِلَهَا مَنْزِلَتَهَا بِقَلْبٍ سَلِيمٍ لَا يُحِبُّ أَنْ يَأْتِيَ إِلَى أَحَدٍ إِلَّا مِثْلَ مَا يُؤْتَى إِلَيْهِ إِنْ رَأَى سَيِّئَةً دَرَأَهَا بِالْحَسَنَةِ كَاظِمُ الْغَيْظِ عَافٍ عَنِ النَّاسِ وَ اللَّهُ يُحِبُّ الْمُحْسِنِينَ

Chapter Fifty Six

Love for the Sake of Allah and Hate for the Sake of Allah

بَابُ الْحُبِّ فِي اللَّهِ وَ الْبُغْضِ فِي اللَّهِ

H 1865, CH 56, h 1

A number of our people have narrated from Ahmad ibn Muhammad ibn 'Isa and Ahmad ibn Muhammad ibn Khalid and Ali ibn Ibrahim has narrated from his father and Sahl ibn Ziyad all from ibn Mahbub from Ali ibn Ri'ab from abu 'Ubaydah al-Hadhdha' from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Whoever loves for the sake of Allah, hates for the sake of Allah and gives for the sake of Allah, he is of those whose belief is complete.'"

١- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى وَ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ سَهْلُ بْنُ زِيَادٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ أَحَبَّ لِلَّهِ وَ أَبْغَضَ لِلَّهِ وَ أَعْطَى لِلَّهِ فَهُوَ مِمَّنْ كَمَلَ إِيمَانُهُ

H 1866, CH 56, h 2

Ibn Mahbub has narrated from Malik ibn 'Atiyah from Sa'id al-A'raj from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The strongest ring of belief to hold onto is to love for the sake of Allah and hate for the sake of Allah, to give for the sake of Allah and deny for the sake of Allah."

٢- ابْنُ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ سَعِيدٍ الْأَعْرَجِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مِنْ أَوْثَقِ عُرَى الْإِيمَانِ أَنْ تُحِبَّ فِي اللَّهِ وَ تُبْغِضَ فِي اللَّهِ وَ تُعْطِيَ فِي اللَّهِ وَ تَمْنَعَ فِي اللَّهِ

H 1867, CH 56, h 3

Ibn Mahbub has narrated from abu Ja'far ibn Muhammad al-Nu'man al-Ahwal Sahib al-Taq from Salam ibn al-Mustanir from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'Love of a believer for another believer only for the sake of Allah is of the greatest branches of belief. It is certain that whoever loves for the sake of Allah, hates for the sake of Allah, gives for the sake of Allah and denies for the sake of Allah is of the chosen people of Allah.'"

٣- ابْنُ مَحْبُوبٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ النُّعْمَانِ الْأَحْوَلِ صَاحِبِ الطَّاقِ عَنْ سَلَّامِ بْنِ الْمُسْتَنِيرِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص وُدُّ الْمُؤْمِنِ لِلْمُؤْمِنِ فِي اللَّهِ مِنْ أَعْظَمِ شُعَبِ الْإِيمَانِ أَلَا وَ مَنْ أَحَبَّ فِي اللَّهِ وَ أَبْغَضَ فِي اللَّهِ وَ أَعْطَى فِي اللَّهِ وَ مَنَعَ فِي اللَّهِ فَهُوَ مِنْ أَصْفِيَاءِ اللَّهِ

٤- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْمُتَحَابِّينَ فِي اللَّهِ يَوْمَ الْقِيَامَةِ عَلَى مَنَابِرَ مِنْ نُورٍ قَدْ أَضَاءَ نُورُ وُجُوهِهِمْ وَ نُورُ أَجْسَادِهِمْ وَ نُورُ مَنَابِرِهِمْ كُلَّ شَيْءٍ حَتَّى يُعْرَفُوا بِهِ فَيُقَالُ هَؤُلَاءِ الْمُتَحَابُّونَ فِي اللَّهِ

H 1868, CH 56, h 4
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Washsha' from Ali ibn abu Hamza from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu Basir has said, 'I heard the Imam saying, "Those who love each other for the sake of Allah, on the Day of Judgment will be seen on the pulpits of light. The light of their faces, the light of their bodies and the light of their pulpits will light up all things so much so that they will become known for it, and they will be called *people loving for the sake of Allah*."'"

٥- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ فُضَيْلِ بْنِ يَسَارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْحُبِّ وَ الْبُغْضِ أَ مِنَ الْإِيمَانِ هُوَ فَقَالَ وَ هَلِ الْإِيمَانُ إِلَّا الْحُبُّ وَ الْبُغْضُ ثُمَّ تَلَا هَذِهِ الْآيَةَ حَبَّبَ إِلَيْكُمُ الْإِيمانَ وَ زَيَّنَهُ فِي قُلُوبِكُمْ وَ كَرَّهَ إِلَيْكُمُ الْكُفْرَ وَ الْفُسُوقَ وَ الْعِصْيانَ أُولئِكَ هُمُ الرَّاشِدُونَ

H 1869, CH 56, h 5
Ali ibn Ibrahim has narrated from his father from Hammad from Hariz from Fudayl ibnYasar who has said the following:
"I asked abu 'Abd Allah, recipient of divine supreme covenant, 'Are love and hate part of belief?' The Imam asked, 'Is belief anything but love and hate?' He then read the words of Allah, '. . . But Allah has endeared belief to you and has made it attractive to your hearts. He has made disbelief, evil deeds and disobedience hateful to you. Such people will have the right guidance.'" (49:7)

٦- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ يَحْيَى فِيمَا أَعْلَمُ عَنْ عَمْرِو بْنِ مُدْرِكٍ الطَّائِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لِأَصْحَابِهِ أَيُّ عُرَى الْإِيمَانِ أَوْثَقُ فَقَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ وَ قَالَ بَعْضُهُمُ الصَّلَاةُ وَ قَالَ بَعْضُهُمُ الزَّكَاةُ وَ قَالَ بَعْضُهُمُ الصِّيَامُ وَ قَالَ بَعْضُهُمُ الْحَجُّ وَ الْعُمْرَةُ وَ قَالَ بَعْضُهُمُ الْجِهَادُ فَقَالَ رَسُولُ اللَّهِ ص لِكُلِّ مَا قُلْتُمْ فَضْلٌ وَ لَيْسَ بِهِ وَ لَكِنْ أَوْثَقُ عُرَى الْإِيمَانِ الْحُبُّ فِي اللَّهِ وَ الْبُغْضُ فِي اللَّهِ وَ تَوَالِي أَوْلِيَاءِ اللَّهِ وَ التَّبَرِّي مِنْ أَعْدَاءِ اللَّهِ

H 1870, CH 56, h 6
A number of our people have narrated from Ahmad ibn abu 'Abd Allah from Muhammad ibn 'Isa from abu al-Hassan Ali ibn Yahya (as far as I know) from 'Amr ibn Mudrik al-Ta'i from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah once asked his companions, 'Which ring of belief is stronger to hold on to?' They said, 'Allah and His Messenger know best.' Certain individuals among them said, 'It is prayer,' others said, 'It is *al-Zakat* (charity)', a few of them said, 'It is fasting', others said, 'It is Hajj and 'Umrah' and still others said, 'It is Jihad (hard work against the enemies).'
"The Messenger of Allah then said, 'For everything you said there is a merit but is not such a ring. In fact the strongest ring of belief to hold on to is love for the sake of Allah, hate for the sake of Allah, support and love those who have received authority from Allah and to disassociate from the enemies of Allah.'"

٧- عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عُمَرَ بْنِ جَبْلَةَ الْأَحْمَسِيِّ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْمُتَحَابُّونَ فِي اللَّهِ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ زَبَرْجَدَةٍ خَضْرَاءَ فِي ظِلِّ عَرْشِهِ عَنْ يَمِينِهِ وَ كِلْتَا يَدَيْهِ يَمِينٌ وُجُوهُهُمْ أَشَدُّ بَيَاضاً وَ أَضْوَأُ مِنَ الشَّمْسِ الطَّالِعَةِ يَغْبِطُهُمْ بِمَنْزِلَتِهِمْ كُلُّ مَلَكٍ مُقَرَّبٍ وَ كُلُّ نَبِيٍّ مُرْسَلٍ يَقُولُ النَّاسُ مَنْ هَؤُلَاءِ فَيُقَالُ هَؤُلَاءِ الْمُتَحَابُّونَ فِي اللَّهِ

H 1871, CH 56, h 7
It is narrated from him (narrator of the *Hadith* above) from Muhammad ibn Ali from 'Umar ibn Jabalah from al-Ahmasi from abu al-Jarud from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Those who love each other for the sake of Allah, on the Day of Judgment will be found on a land of green emerald in the shadow of the Throne to His right - His both hands are right - their faces intensely white and brighter than the shining sun. Every angel close to Allah and every prophet who is a messenger also will envy their position. People will ask, "Who are they?" It will be said, "They are those who loved each other for the sake of Allah."'"

٨- عَنْهُ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ إِذَا جَمَعَ اللَّهُ عَزَّ وَ جَلَّ الْأَوَّلِينَ وَ الْآخِرِينَ قَامَ مُنَادٍ فَنَادَى يُسْمِعُ النَّاسَ فَيَقُولُ أَيْنَ الْمُتَحَابُّونَ فِي اللَّهِ قَالَ فَيَقُومُ عُنُقٌ مِنَ النَّاسِ فَيُقَالُ لَهُمُ ادْهَبُوا إِلَى الْجَنَّةِ بِغَيْرِ حِسَابٍ قَالَ فَتَلْقَاهُمُ الْمَلَائِكَةُ فَيَقُولُونَ إِلَى أَيْنَ فَيَقُولُونَ إِلَى الْجَنَّةِ بِغَيْرِ حِسَابٍ قَالَ

H 1872, CH 56, h 8
It is narrated from him (narrator of the *Hadith* above) from his father from al-Nadr ibn Suwayd from Hisham ibn Salim from abu Hamza al-Thumali from Ali ibn al-Husayn, recipient of divine supreme covenant, who has said the following:
"When Allah, the Majestic, the Glorious, will gather together all the people of the past and the later generations, a caller whom everyone will hear will call, 'Where are those whose love was just for the sake of Allah?' Certain necks will rise from among the people and it will be said to them, 'Go to paradise without any questions asked.' The Imam said, 'The angels will meet them asking, "Where are you going?" They will say, "We are going to paradise without any questions asked." The Imam said,

"The angels will ask, 'What kind of people are you?' They will say, 'We are the people who loved just for the sake of Allah.' The Imam said, 'The angels will ask, "What were your deeds?" They will reply, "We loved for the sake of Allah and hated just for the sake of Allah." The Imam said, 'The angels will say, "How wonderful is the reward of the doers of good deeds!"'"'

فَيَقُولُونَ فَأَيِّ ضَرْبٍ أَنْتُمْ مِنَ النَّاسِ فَيَقُولُونَ نَحْنُ الْمُتَحَابُّونَ فِي اللَّهِ قَالَ فَيَقُولُونَ وَ أَيُّ شَيْءٍ كَانَتْ أَعْمَالُكُمْ قَالُوا كُنَّا نُحِبُّ فِي اللَّهِ وَ نُبْغِضُ فِي اللَّهِ قَالَ فَيَقُولُونَ نِعْمَ أَجْرُ الْعَامِلِينَ

H 1873, CH 56, h 9

It is narrated from him (narrator of the *Hadith* above) from Ali ibn Hassan from those he has mentioned (in his book) from Dawud ibn Farqad from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Three things are of the signs of a believer: His knowledge of Allah, who to love and who to hate.'"

٩- عَنْهُ عَنْ عَلِيِّ بْنِ حَسَّانَ عَمَّنْ ذَكَرَهُ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ ثَلَاثٌ مِنْ عَلَامَاتِ الْمُؤْمِنِ عِلْمُهُ بِاللَّهِ وَ مَنْ يُحِبُّ وَ مَنْ يُبْغِضُ

H 1874, CH 56, h 10

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn Salim and from Hafs ibn al-Bakhtari from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The man loves you (followers of *Ahl al-Bayt*) without knowing your belief and Allah admits him to paradise because he loves you. A man hates you without knowing what your belief is and Allah then admits him in the fire for hating you."

١٠- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ الرَّجُلَ لَيُحِبُّكُمْ وَ مَا يَعْرِفُ مَا أَنْتُمْ عَلَيْهِ فَيُدْخِلُهُ اللَّهُ الْجَنَّةَ بِحُبِّكُمْ وَ إِنَّ الرَّجُلَ لَيُبْغِضُكُمْ وَ مَا يَعْرِفُ مَا أَنْتُمْ عَلَيْهِ فَيُدْخِلُهُ اللَّهُ بِبُغْضِكُمُ النَّارَ

H 1875, CH 56, h 11

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ibn al-'Arzami from his father from Jabir al-Juhfi from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"If you like to know whether there is anything good in you, look into your heart. If it loves people who obey Allah and hates those who disobey Him, then there is good in you and Allah loves you. If it hates the people who obey Allah and loves those who disobey Allah, then there is nothing good in you and Allah hates you. A man is with what he loves."

١١- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ ابْنِ الْعُرْزَمِيِّ عَنْ أَبِيهِ عَنْ جَابِرٍ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِذَا أَرَدْتَ أَنْ تَعْلَمَ أَنَّ فِيكَ خَيْراً فَانْظُرْ إِلَى قَلْبِكَ فَإِنْ كَانَ يُحِبُّ أَهْلَ طَاعَةِ اللَّهِ وَ يُبْغِضُ أَهْلَ مَعْصِيَتِهِ فَفِيكَ خَيْرٌ وَ اللَّهُ يُحِبُّكَ وَ إِنْ كَانَ يُبْغِضُ أَهْلَ طَاعَةِ اللَّهِ وَ يُحِبُّ أَهْلَ مَعْصِيَتِهِ فَلَيْسَ فِيكَ خَيْرٌ وَ اللَّهُ يُبْغِضُكَ وَ الْمَرْءُ مَعَ مَنْ أَحَبَّ

H 1876, CH 56, h 12

It is narrated from him (narrator of the *Hadith* above) from abu Ali al-Wasiti from al-Husayn ibn Aban from those whom he has mentioned (in his book) from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"If a man loves another man just for the sake of Allah, Allah will give him good rewards for his loving him, even if that man is of the people of the fire, in the knowledge of Allah. If a man hates another man just for the sake of Allah, Allah will give him good reward for his hating him, even if that man is of the people of paradise, in the knowledge of Allah."

١٢- عَنْهُ عَنْ أَبِي عَلِيٍّ الْوَاسِطِيِّ عَنِ الْحُسَيْنِ بْنِ أَبَانٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ ع قَالَ لَوْ أَنَّ رَجُلًا أَحَبَّ رَجُلًا لِلَّهِ لَأَثَابَهُ اللَّهُ عَلَى حُبِّهِ إِيَّاهُ وَ إِنْ كَانَ الْمَحْبُوبُ فِي عِلْمِ اللَّهِ مِنْ أَهْلِ النَّارِ وَ لَوْ أَنَّ رَجُلًا أَبْغَضَ رَجُلًا لِلَّهِ لَأَثَابَهُ اللَّهُ عَلَى بُغْضِهِ إِيَّاهُ وَ إِنْ كَانَ الْمُبْغَضُ فِي عِلْمِ اللَّهِ مِنْ أَهْلِ الْجَنَّةِ

H 1877, CH 56, h 13

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from Yahya al-Halabi from Bashir al-Kannasi from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Sometimes love is for the sake of Allah and the Messenger of Allah and sometimes it is for the sake of worldly matters. For love, which is for the sake of Allah and the Messenger of Allah, the reward is with Allah. For love that is for the sake of worldly matters there is nothing."

١٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ بَشِيرٍ الْكُنَاسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَدْ يَكُونُ حُبٌّ فِي اللَّهِ وَ رَسُولِهِ وَ حُبٌّ فِي الدُّنْيَا فَمَا كَانَ فِي اللَّهِ وَ رَسُولِهِ فَثَوَابُهُ عَلَى اللَّهِ وَ مَا كَانَ فِي الدُّنْيَا فَلَيْسَ بِشَيْءٍ

H 1878, CH 56, h 14

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from Sama'a ibn Mehran from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Of the two Muslims who meet each other, the more meritorious is the one who loves his companion more intensely."

١٤- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ الْمُسْلِمَيْنِ يَلْتَقِيَانِ فَأَفْضَلُهُمَا أَشَدُّهُمَا حُبّاً لِصَاحِبِهِ

١٥ - عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ وَ ابْنِ فَضَالٍ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَا الْتَقَى مُؤْمِنَانِ قَطُّ إِلَّا كَانَ أَفْضَلُهُمَا أَشَدَّهُمَا حُبّاً لِأَخِيهِ

H 1879, CH 56, h 15
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn abu Nasr and ibn Faddal from Safwan al-Jammal from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Of the two believers who meet each other, the more meritorious one is the one who loves his brethren more intensely.”

١٦ - الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عِمْرَانَ السِّيبِعِيِّ عَنْ عَبْدِ اللهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ كُلُّ مَنْ لَمْ يُحِبَّ عَلَى الدِّينِ وَ لَمْ يُبْغِضْ عَلَى الدِّينِ فَلَا دِينَ لَهُ

H 1880, CH 56, h 16
Al-Husayn ibn Muhammad has narrated from Muhammad ibn ‘Imran al-Subay’i from ‘Abd Allah ibn Jabalah from Ishaq ibn ‘Ammar from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Whoever does not love because of religion and does not hate because of religion has no religion.”

بَابُ ذَمِّ الدُّنْيَا وَ الزُّهْدِ فِيهَا

Chapter Fifty Seven
Condemnation of Worldly Matters and Abstaining Thereby

١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ الْحَرِيرِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ زَهِدَ فِي الدُّنْيَا أَثْبَتَ اللهُ الْحِكْمَةَ فِي قَلْبِهِ وَ أَنْطَقَ بِهَا لِسَانَهُ وَ بَصَّرَهُ عُيُوبَ الدُّنْيَا دَاءَهَا وَ دَوَاءَهَا وَ أَخْرَجَهُ مِنَ الدُّنْيَا سَالِماً إِلَى دَارِ السَّلَامِ

H 1881, CH 57, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Mahbub from al-Hatham ibn Waqid al-Hariri from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“One who abstains from worldly matters Allah establishes wisdom in his heart, makes his tongue speak it, and opens his eyes to see the defects of the world, its sicknesses and the cures for them. He takes him out of the world safely to the house of peace.”

٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيُّ بْنُ مُحَمَّدٍ الْقَاسَانِيُّ جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سَمِعْتُهُ يَقُولُ جُعِلَ الْخَيْرُ كُلُّهُ فِي بَيْتٍ وَ جُعِلَ مِفْتَاحُهُ الزُّهْدَ فِي الدُّنْيَا ثُمَّ قَالَ قَالَ رَسُولُ اللهِ ص لَا يَجِدُ الرَّجُلُ حَلَاوَةَ الْإِيمَانِ فِي قَلْبِهِ حَتَّى لَا يُبَالِيَ مَنْ أَكَلَ الدُّنْيَا ثُمَّ قَالَ أَبُو عَبْدِ اللهِ ع حَرَامٌ عَلَى قُلُوبِكُمْ أَنْ تَعْرِفَ حَلَاوَةَ الْإِيمَانِ حَتَّى تَزْهَدَ فِي الدُّنْيَا

H 1882, CH 57, h 2
Ali ibn Ibrahim has narrated from his father and Ali ibn Muhammad al-Qasani all from al-Qasim ibn Muhammad from Sulayman ibn Dawud al-Minqari from Hafs ibn Ghiyath from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, say, ‘All the good is placed in a house and the key to that house is abstinence from worldly matters.’ The Imam then said, ‘The Messenger of Allah has said, “A man will not sense the sweetness of belief in his heart until he is free of all concerns about worldly matters.”’ The Imam then said, ‘Before abstaining from the worldly things, to sense the sweetness of belief in you is like a prohibited thing.’”

٣ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ مِنْ أَعْوَنِ الْأَخْلَاقِ عَلَى الدِّينِ الزُّهْدَ فِي الدُّنْيَا

H 1883, CH 57, h 3
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from abu Ayyub al-Khazzaz from abu Hamza from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Amir al-Mu’minin (Ali ibn abu Talib), recipient of divine supreme covenant, has said, ‘The most supportive, of religious moral behavior, is abstinence from worldly matters.’”

٤ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ عَلِيِّ بْنِ هَاشِمِ بْنِ الْبُرَيْدِ عَنْ أَبِيهِ أَنَّ رَجُلًا سَأَلَ عَلِيَّ بْنَ الْحُسَيْنِ ع عَنِ الزُّهْدِ فَقَالَ عَشَرَةُ أَشْيَاءَ فَأَعْلَى دَرَجَةِ الزُّهْدِ أَدْنَى دَرَجَةِ الْوَرَعِ وَ أَعْلَى دَرَجَةِ الْوَرَعِ أَدْنَى دَرَجَةِ الْيَقِينِ وَ أَعْلَى دَرَجَةِ الْيَقِينِ أَدْنَى دَرَجَةِ الرِّضَا أَلَا وَ إِنَّ الزُّهْدَ فِي آيَةٍ مِنْ كِتَابِ اللهِ عَزَّ وَ جَلَّ لِكَيْلَا

H 1884, CH 57, h 4
Ali ibn Ibrahim has narrated from his father and Ali ibn Muhammad from al-Qasim ibn Muhammad from Sulayman ibn Dawud al-Minqari from Ali ibn Hashim ibn al-Burayd from his father has said the following:
“A man asked Ali ibn al-Husayn, recipient of divine supreme covenant, about renunciation of worldly matters. The Imam said, ‘It consists of ten issues. The highest degree of renunciation of worldly matters is the lowest stage of abstinence in worldly matters (sins). The highest stage of abstinence in worldly matters is the lowest degree of certainty. The highest stage of certainty is the lowest stage of consent. It is renunciation of worldly matters that is mentioned in the words of Allah, the Most Majestic, the Most Holy, ‘. . . so that you would neither grieve over what you

have lost nor become much happy about what Allah has granted to you. . . .’” (57:23)

تَأْسَوْا عَلى ما فاتَكُمْ وَ لا تَفْرَحُوا بِما آتاكُمْ

H 1885, CH 57, h 5
It is reported through the same chain of narrators he has narrated from al-Minqari from Sufyan ibn ‘Uyayna who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, say, ‘Any heart in which there is doubt or that considers anything as a partner of Allah, such heart is a failure. The only purpose for their (servants of Allah’s) renunciation of worldly things is to evacuate them from their heart for the matters of next life.’”

٥- وَ بِهَذَا الْإِسْنَادِ عَنِ الْمِنْقَرِي عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع وَ هُوَ يَقُولُ كُلُّ قَلْبٍ فِيهِ شَكٌّ أَوْ شِرْكٌ فَهُوَ سَاقِطٌ وَ إِنَّمَا أَرَادُوا بِالزُّهْدِ فِي الدُّنْيَا لِتَفَرُّغَ قُلُوبُهُمْ لِلْآخِرَةِ

H 1886, CH 57, h 6
Ali has narrated from his father from ibn Mahbub from al-‘Ala’ ibn Razin from Muhammad ibn Muslim from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Amir al-Mu’minin (Ali ibn abu Talib), recipient of divine supreme covenant, has said, ‘Of the signs of one’s interest in the rewards of the next life is his renunciation of immediate attraction of worldly matters. Renunciation of worldly matters does not reduce one’s share of what Allah, the Most Majestic, the Most Holy, has assigned for him despite his renunciation of worldly matters. One’s greed in immediate attraction of worldly matters does not increase anything for him even if he exercises greed. The real loser is one who is deprived from his share of the next life.”

٦- عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ عَلَامَةَ الرَّاغِبِ فِي ثَوَابِ الْآخِرَةِ زُهْدُهُ فِي عَاجِلِ زَهْرَةِ الدُّنْيَا أَمَا إِنَّ زُهْدَ الزَّاهِدِ فِي هَذِهِ الدُّنْيَا لَا يَنْقُصُهُ مِمَّا قَسَمَ اللهُ عَزَّ وَ جَلَّ لَهُ فِيهَا وَ إِنْ زَهِدَ وَ إِنَّ حِرْصَ الْحَرِيصِ عَلَى عَاجِلِ زَهْرَةِ الْحَيَاةِ الدُّنْيَا لَا يَزِيدُهُ فِيهَا وَ إِنْ حَرَصَ فَالْمَغْبُونُ مَنْ حُرِمَ حَظَّهُ مِنَ الْآخِرَةِ

H 1887, CH 57, h 7
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Yahya al-Khath’ami from Talha ibn Zayd from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Every one of things the Messenger of Allah liked from this world was associated with suffering, hunger or fear.’”

٧- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْخَثْعَمِيِّ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَا أَعْجَبَ رَسُولَ اللهِ ص شَيْءٌ مِنَ الدُّنْيَا إِلَّا أَنْ يَكُونَ فِيهَا جَائِعاً خَائِفاً

H 1888, CH 57, h 8
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from al-Qasim ibn Yahya from his grandfather al-Hassan ibn Rashid from ‘Abd Allah ibn Sinan from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Once, the Holy Prophet came out very depressed. An angel came to him with the key to the treasures of the earth and said, ‘O Muhammad, these are the keys to the treasures of the earth and your Lord says, “Open these treasures and take whatever you want. It will not cause any reduction in your reward with Me.” The Messenger of Allah then said, ‘This world is home for the homeless. Only those who have no power of reason accumulate for this world.’ The angel then said, ‘I swear by the One Who has sent you with truth as a prophet that I heard what you just said from an angel saying it in the fourth heaven at the time these keys were given to me.’”

٨- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ خَرَجَ النَّبِيُّ ص وَ هُوَ مَحْزُونٌ فَأَتَاهُ مَلَكٌ وَ مَعَهُ مَفَاتِيحُ خَزَائِنِ الْأَرْضِ فَقَالَ يَا مُحَمَّدُ هَذِهِ مَفَاتِيحُ خَزَائِنِ الْأَرْضِ يَقُولُ لَكَ رَبُّكَ افْتَحْ وَ خُذْ مِنْهَا مَا شِئْتَ مِنْ غَيْرِ أَنْ تَنْقُصَ شَيْئاً عِنْدِي فَقَالَ رَسُولُ اللهِ ص الدُّنْيَا دَارُ مَنْ لَا دَارَ لَهُ وَ لَهَا يَجْمَعُ مَنْ لَا عَقْلَ لَهُ فَقَالَ الْمَلَكُ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيّاً لَقَدْ سَمِعْتُ هَذَا الْكَلَامَ مِنْ مَلَكٍ يَقُولُهُ فِي السَّمَاءِ الرَّابِعَةِ حِينَ أُعْطِيتُ الْمَفَاتِيحَ

H 1889, CH 57, h 9
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Jumayl ibn Darraj from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah, recipient of divine supreme covenant, once passed by a kid of a goat that was dead, with ears cut and was thrown on the trash collection site of a people. He asked those people how much it was worth. They replied, ‘Even when alive it was worth less than a dirham.’ The Holy Prophet then said, ‘I swear by the One in whose hand is my soul that this

٩- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَرَّ رَسُولُ اللهِ ص بِجَدْيِ أَسَكَّ مُلْقًى عَلَى مَزْبَلَةٍ مَيِّتاً فَقَالَ لِأَصْحَابِهِ كَمْ يُسَاوِي هَذَا فَقَالُوا لَعَلَّهُ لَوْ كَانَ حَيّاً لَمْ يُسَاوِ دِرْهَماً فَقَالَ النَّبِيُّ ص وَ الَّذِي نَفْسِي بِيَدِهِ

لِلدُّنيا أَهْوَنُ عَلَى اللهِ مِنْ هَذَا الْجَدْيِ عَلَى أَهْلِهِ

world in the sight of Allah is worth less than this (dead) goat is in the eyes of the people who own it.'"

١٠ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ مُحَمدٍ الْقَاسَانِي عَمنْ ذَكَرَهُ عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِذَا أَرَادَ اللهُ بِعَبْدٍ خَيْراً زَهدَهُ فِي الدُّنيا وَ فَقهَهُ فِي الدينِ وَ بَصرَهُ عُيُوبَهَا وَ مَنْ أُوتِيهُن فَقَدْ أُوتِيَ خَيْرَ الدُّنيا وَ الْآخِرَةِ وَ قَالَ لَمْ يَطْلُبْ أَحَد الْحَق بِبَابٍ أَفْضَلَ مِنَ الزهْدِ فِي الدُّنيا وَ هُوَ ضِد لِمَا طَلَبَ أَعْدَاءُ الْحَق قُلْتُ جُعِلْتُ فِدَاكَ مِما ذَا قَالَ مِنَ الرغْبَةِ فِيهَا وَ قَالَ أَ لَا مِنْ صَابِرٍ كَرِيمٍ فَإِنمَا هِيَ أَيام قَلَائِلُ أَلَا إِنهُ حَرَام عَلَيْكُمْ أَنْ تَجِدُوا طَعْمَ الْإِيمَانِ حَتى تَزْهَدُوا فِي الدُّنيا قَالَ وَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ إِذَا تَخَلى الْمُؤْمِنُ مِنَ الدُّنيا سَمَا وَ وَجَدَ حَلَاوَةَ حُب اللهِ وَ كَانَ عِنْدَ أَهْلِ الدُّنيا كَأَنهُ قَدْ خُولِطَ وَ إِنمَا خَالَطَ الْقَوْمَ حَلَاوَةُ حُب اللهِ فَلَمْ يَشْتَغِلُوا بِغَيْرِهِ قَالَ وَ سَمِعْتُهُ يَقُولُ إِن الْقَلْبَ إِذَا صَفَا ضَاقَتْ بِهِ الْأَرْضُ حَتى يَسْمُوَ

H 1890, CH 57, h 10

Ali ibn Ibrahim has narrated from his father from Muhammad ibn Ali al- Qasani from those he has mentioned (in his book) from 'Abd Allah ibn al-Qasim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'When Allah wants good for a servant (of Allah) He makes him reduce his interest in worldly matters, grants him good understanding in religion, and shows him his shortcomings. Whoever receives these things receives the good of both this and the next life.' The Imam then said, 'For the seekers of truth no other door is better than abstinence from worldly matters and this is exactly opposite to what the enemies of the truth search for.' I (the narrator) then asked, 'May Allah keep my soul in service for your cause, abstinence in what?' The Imam said, 'It is abstinence in desire for worldly matters, except one who exercises graceful patience. It (the worldly life) is only few days. It is unlawful for you to sense the test of belief without reducing your interest in worldly things.' I (the narrator) heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'When the believer evacuates worldly matters from his self he gains new heights. He then senses the sweetness of the love for Allah and to the people of the world he looks like those whose power of reason is mixed and confused. In fact, they have become mixed with the love of Allah and have cut off all business with the others.' I (the narrator) heard the Imam saying, 'When a heart is cleared, the earth will look small for him until he gains real height.'"

١١ - عَلِيٌّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمدٍ الْقَاسَانِي عَنِ الْقَاسِمِ بْنِ مُحَمدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِي عَنْ عَبْدِ الرزاقِ بْنِ هَمامٍ عَنْ مَعْمَرِ بْنِ رَاشِدٍ عَنِ الزهْرِي مُحَمدِ بْنِ مُسْلِمِ بْنِ شِهَابٍ قَالَ سُئِلَ عَلِيُّ بْنُ الْحُسَيْنِ ع أَيُ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللهِ عَز وَ جَل فَقَالَ مَا مِنْ عَمَلٍ بَعْدَ مَعْرِفَةِ اللهِ جَل وَ عَز وَ مَعْرِفَةِ رَسُولِهِ ص أَفْضَلَ مِنْ بُغْضِ الدُّنيا وَ إِن لِذَلِكَ لَشُعَباً كَثِيرَةً وَ لِلْمَعَاصِي شُعَباً فَأَولُ مَا عُصِيَ اللهُ بِهِ الْكِبْرُ وَ هِيَ مَعْصِيَةُ إِبْلِيسَ حِينَ أَبى وَ اسْتَكْبَرَ وَ كَانَ مِنَ الْكَافِرِينَ وَ الْحِرْصُ وَ هِيَ مَعْصِيَةُ آدَمَ وَ حَوَاءَ حِينَ قَالَ اللهُ عَز وَ جَل لَهُمَا فَكُلَا مِنْ حَيْثُ شِئْتُما وَ لا تَقْرَبا هذِهِ الشجَرَةَ فَتَكُونا مِنَ الظالِمِينَ فَأَخَذَا مَا لَا حَاجَةَ بِهِمَا إِلَيْهِ فَدَخَلَ ذَلِكَ عَلَى ذُرِيتِهِمَا إِلَى يَوْمِ الْقِيَامَةِ وَ ذَلِكَ أَن أَكْثَرَ مَا يَطْلُبُ ابْنُ آدَمَ مَا لَا حَاجَةَ بِهِ إِلَيْهِ ثُم الْحَسَدُ وَ هِيَ مَعْصِيَةُ ابْنِ آدَمَ حَيْثُ حَسَدَ أَخَاهُ فَقَتَلَهُ فَتَشَعبَ مِنْ ذَلِكَ حُب النسَاءِ وَ حُب الدُّنيا وَ حُب الرئَاسَةِ وَ حُب الراحَةِ وَ حُب الْكَلَامِ وَ حُب الْعُلُو وَ الثرْوَةِ فَصِرْنَ سَبْعَ خِصَالٍ فَاجْتَمَعْنَ كُلُهُن فِي حُب الدُّنيا فَقَالَ الْأَنْبِيَاءُ وَ الْعُلَمَاءُ بَعْدَ مَعْرِفَةِ ذَلِكَ حُب الدُّنيا رَأْسُ كُل خَطِيئَةٍ وَ الدُّنيا دُنْيَاءَانِ دُنْيَا بَلَاغٍ وَ دُنْيَا مَلْعُونَةٍ

H 1891, CH 57, h 11

Ali has narrated (from his father) from Ali ibn Muhammad al-Qasani from al-Qasim ibn Muhammad from Sulayman ibn Dawud al-Minqari from 'Abd al-Razzaq ibn Hammam from Mu'ammar ibn Rashid from al-Zuhri Muhammad ibn Muslim ibn Shihab who has said the following:

"Ali ibn al-Husayn, recipient of divine supreme covenant, was asked, 'Which deed is more meritorious in the sight of Allah, the Most Majestic, the Most Holy?' The Imam said, 'No deed, after knowing Allah, the Most Majestic, the Most Holy, and the Messenger of Allah is more meritorious than to dislike (and hate) the world. It has many branches. Sins have many branches. The first disobedience to Allah was because of arrogance that Satan committed when he refused boastfully and became of those who reject (the command of Allah). Greed was the sin of Adam and Eve. Allah, the Most Majestic, the Most Holy, has said, 'We told Adam to stay with his spouse (Eve) in the garden and enjoy the foods therein. We (also) told them to stay away from going near a certain tree lest they might become one of the transgressors.' (2:35) They took what they did not need and this remains in their descendents to the Day of Judgment. For this reason most of the things that the children of Adam want they do not need. Then it is jealousy because of which the son of Adam committed disobedience and murdered his brother out of jealousy. From this branch comes love for women, love for the world, love for leadership, love for comfort, love to speak, love for higher position and wealth. They are seven characteristics and all of them are gathered together in the love for the world. The prophets and scholars after knowing this have said: 'Love for the world is the head of all sins.' There are two worlds: the world of bare necessities and the condemned world.'"

H 1892, CH 57, h 12
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ibn Bukayr from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘Seeking worldly benefits amounts to one’s disadvantages of the next world and seeking the advantages of the next world may become losses in the benefits of this world. You must then cause losses to worldly benefits; it is better to suffer worldly losses (than to suffer losses in the next life).’”

١٢- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص إِنَّ فِي طَلَبِ الدُّنْيَا إِضْرَاراً بِالْآخِرَةِ وَ فِي طَلَبِ الْآخِرَةِ إِضْرَاراً بِالدُّنْيَا فَأَضِرُّوا بِالدُّنْيَا فَإِنَّهَا أَوْلَى بِالْإِضْرَارِ

H 1893, CH 57, h 13
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Hakam from abu Ayyub al-Khazzaz from abu ‘Ubaydah al-Hadhdha’ who has said the following:
“I asked abu Ja’far, recipient of divine supreme covenant, ‘(I request you to) teach me a *Hadith* that can benefit me.’ The Imam said, ‘O abu ‘Ubaydah, speak of death very often. No one speaks of death very often but that it reduces his interest in worldly matters.’”

١٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع حَدِّثْنِي بِمَا أَنْتَفِعُ بِهِ فَقَالَ يَا أَبَا عُبَيْدَةَ أَكْثِرْ ذِكْرَ الْمَوْتِ فَإِنَّهُ لَمْ يُكْثِرْ إِنْسَانٌ ذِكْرَ الْمَوْتِ إِلَّا زَهِدَ فِي الدُّنْيَا

H 1894, CH 57, h 14
It is narrated from him (narrator of the *Hadith* above) from Ali ibn al-Hakam from al-Hakam ibn Ayman from Dawud al-Abzari who has said the following:
“Abu Ja’far, recipient of divine supreme covenant, has said, ‘There is an angel that announces every day, “O sons of Adam, reproduce for death, accumulate for annihilation and build for destruction.”’”

١٤- عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحَكَمِ بْنِ أَيْمَنَ عَنْ دَاوُدَ الْأَبْزَارِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ ع مَلَكٌ يُنَادِي كُلَّ يَوْمٍ ابْنَ آدَمَ لِدْ لِلْمَوْتِ وَ اجْمَعْ لِلْفَنَاءِ وَ ابْنِ لِلْخَرَابِ

H 1895, CH 57, h 15
It is narrated from him (narrator of the *Hadith* above) from Ali ibn al-Hakam from ‘Amr ibn Aban from abu Hamza from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Ali ibn al-Husayn, recipient of divine supreme covenant, has said, ‘The world has begun to move backwards and the next world is moving forward. Each world has its sons. Therefore, you must be of the sons of the next world and not the sons of this world. You must be of those who have reduced their interest in worldly matters and of those seriously interested in the next life. You must know that those with reduced interest in worldly matters have taken the earth as their habitat, the soil as their bedding, water as their perfume and have cut themselves off this world in all seriousness.’
“Note that those who are interested in paradise have harnessed their worldly desires and those who are afraid of the fire have turned away from prohibited matters. Whoever reduces his interests in worldly matters, hardships become easy for him.
“Note that there are the servants of Allah who are as if they, actually, see the people of paradise in paradise live forever and the people of fire in the fire in huge suffering. Instead of evil coming from them it is absolute peace, the hearts of these servants of Allah are sad, their soul chaste, and their needs are very light. They exercise patience for a few short days followed by a very long lasting comfort. At night they stand up straight with their feet side by side and tears come down their cheeks. They plead before their Lord and struggle to set their neck free (of sins). In the day they are forbearing scholars, very virtuous and pious. They are slim like an arrow without fins; it is caused by their fear (for possible suffering in the next life) during their worship. On looking to them one may think they suffer from illness. They, in fact, have no illness, or any confusion in their reasoning power, but they have plunged into a tremendously great issue; it is the issue of the fire and all that it involves.”

١٥- عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ أَبَانٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ص إِنَّ الدُّنْيَا قَدِ ارْتَحَلَتْ مُدْبِرَةً وَ إِنَّ الْآخِرَةَ قَدِ ارْتَحَلَتْ مُقْبِلَةً وَ لِكُلٍّ وَاحِدَةٍ مِنْهُمَا بُنُونَ فَكُونُوا مِنْ أَبْنَاءِ الْآخِرَةِ أَلَا وَ مَنِ اشْتَاقَ إِلَى الْجَنَّةِ سَلَا عَنِ الشَّهَوَاتِ وَ مَنْ أَشْفَقَ مِنَ النَّارِ رَجَعَ عَنِ الْمُحَرَّمَاتِ وَ مَنْ زَهِدَ فِي الدُّنْيَا هَانَتْ عَلَيْهِ الْمَصَائِبُ أَلَا إِنَّ لِلَّهِ عِبَاداً كَمَنْ رَأَى أَهْلَ الْجَنَّةِ فِي الْجَنَّةِ مُخَلَّدِينَ وَ كَمَنْ رَأَى أَهْلَ النَّارِ فِي النَّارِ مُعَذَّبِينَ شُرُورُهُمْ مَأْمُونَةٌ وَ قُلُوبُهُمْ مَحْزُونَةٌ أَنْفُسُهُمْ عَفِيفَةٌ وَ حَوَائِجُهُمْ خَفِيفَةٌ صَبَرُوا أَيَّاماً قَلِيلَةً فَصَارُوا بِعُقْبَى رَاحَةٍ طَوِيلَةٍ أَمَا اللَّيْلَ فَصَافُّونَ أَقْدَامُهُمْ تَجْرِي دُمُوعُهُمْ عَلَى خُدُودِهِمْ وَ هُمْ يَجْأَرُونَ إِلَى رَبِّهِمْ يَسْعَوْنَ فِي فَكَاكِ رِقَابِهِمْ وَ أَمَّا النَّهَارَ فَحُلَمَاءُ عُلَمَاءُ بَرَرَةٌ أَتْقِيَاءُ كَأَنَّهُمُ الْقِدَاحُ قَدْ بَرَاهُمُ الْخَوْفُ مِنَ الْعِبَادَةِ يَنْظُرُ إِلَيْهِمُ النَّاظِرُ فَيَقُولُ مَرْضَى وَ مَا بِالْقَوْمِ مِنْ مَرَضٍ أَمْ خُولِطُوا فَقَدْ خَالَطَ الْقَوْمَ أَمْرٌ عَظِيمٌ مِنْ ذِكْرِ النَّارِ وَ مَا فِيهَا

١٦ - عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللهِ الْمُؤْمِنِ عَنْ جَابِرٍ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع فَقَالَ يَا جَابِرُ وَ اللهِ إِنِي لَمَحْزُونٌ وَ إِنِي لَمَشْغُولُ الْقَلْبِ قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا شُغْلُكَ وَ مَا حُزْنُ قَلْبِكَ فَقَالَ يَا جَابِرُ إِنَّهُ مَنْ دَخَلَ قَلْبُهُ صَافِي خَالِصِ دِينِ اللهِ شَغَلَ قَلْبُهُ عَما سِوَاهُ يَا جَابِرُ مَا الدُّنْيَا وَ مَا عَسَى أَنْ تَكُونَ الدُّنْيَا هَلْ هِيَ إِلا طَعَام أَكَلْتُهُ أَوْ ثَوْب لَبِسْتُهُ أَوِ امْرَأَةٌ أَصَبْتَهَا يَا جَابِرُ إِن الْمُؤْمِنِينَ لَمْ يَطْمَئِنوا إِلَى الدُّنْيَا بِبَقَائِهِمْ فِيهَا وَ لَمْ يَأْمَنُوا قُدُومَهُمُ الْآخِرَةَ يَا جَابِرُ الْآخِرَةُ دَارُ قَرَارٍ وَ الدُّنْيَا دَارُ فَنَاءٍ وَ زَوَالٍ وَ لَكِنْ أَهْلُ الدُّنْيَا أَهْلُ غَفْلَةٍ وَ كَأَن الْمُؤْمِنِينَ هُمُ الْفُقَهَاءُ أَهْلُ فِكْرَةٍ وَ عِبْرَةٍ لَمْ يُصِمهُمْ عَنْ ذِكْرِ اللهِ جَل اسْمُهُ مَا سَمِعُوا بِآذَانِهِمْ وَ لَمْ يُعْمِهِمْ عَنْ ذِكْرِ اللهِ مَا رَأَوْا مِنَ الزِينَةِ بِأَعْيُنِهِمْ فَفَازُوا بِثَوَابِ الْآخِرَةِ كَمَا فَازُوا بِذَلِكَ الْعِلْمِ وَ اعْلَمْ يَا جَابِرُ أَن أَهْلَ التقْوَى أَيسَرُ أَهْلِ الدُّنْيَا مَئُونَةً وَ أَكْثَرُهُمْ لَكَ مَعُونَةً تَذْكُرُ فَيُعِينُونَكَ وَ إِنْ نَسِيتَ ذَكَرُوكَ قَوالُونَ بِأَمْرِ اللهِ قَوامُونَ عَلَى أَمْرِ اللهِ قَطَّعُوا مَحَبَتَهُمْ بِمَحَبةِ رَبهِمْ وَ وَحَشُوا الدُّنْيَا لِطَاعَةِ مَلِيكِهِمْ وَ نَظَرُوا إِلَى اللهِ عَز وَ جَل وَ إِلَى مَحَبتِهِ بِقُلُوبِهِمْ وَ عَلِمُوا أَن ذَلِكَ هُوَ الْمَنْظُورُ إِلَيْهِ لِعَظِيمِ شَأْنِهِ فَأَنزِل الدُّنْيَا كَمَنْزِلٍ نَزَلْتَهُ ثُم ارْتَحَلْتَ عَنْهُ أَوْ كَمَالٍ وَجَدْتَهُ فِي مَنَامِكَ فَاسْتَيْقَظْتَ وَ لَيْسَ مَعَكَ مِنْهُ شَيْءٌ إِنِي]إِنمَا [ضَرَبْتُ لَكَ هَذَا مَثَلًا لِأَنهَا عِنْدَ أَهْلِ اللب وَ الْعِلْمِ بِاللهِ كَفَيْءِ الظلَالِ يَا جَابِرُ فَاحْفَظْ مَا اسْتَرْعَاكَ اللهُ جَل وَ عَز مِنْ دِينِهِ وَ حِكْمَتِهِ وَ لَا تَسْأَلَن عَما لَكَ عِنْدَهُ إِلا مَا لَهُ عِنْدَ نَفْسِكَ فَإِنْ تَكُنِ الدُّنْيَا عَلَى غَيْرِ مَا وَصَفْتُ لَكَ فَتَحَولْ إِلَى دَارِ الْمُسْتَعْتَبِ فَلَعَمْرِي لَرُب حَرِيصٍ عَلَى أَمْرٍ قَدْ شَقِيَ بِهِ حِينَ أَتَاهُ وَ لَرُب كَارِهٍ لِأَمْرٍ قَدْ سَعِدَ بِهِ حِينَ أَتَاهُ وَ ذَلِكَ قَوْلُ اللهِ عَز وَ جَل وَ لِيُمَحصَ اللهُ الذِينَ آمَنُوا وَ يَمْحَقَ الْكَافِرِينَ

H 1896, CH 57, h 16

It is narrated from him (narrator of the *Hadith* above) from Ali ibn al-Hakam from abu ‘Abd Allah al-Mu’min from Jabir who has said the following:

“Once I went to visit abu Ja’far, recipient of divine supreme covenant, and he said, ‘O Jabir, I swear by Allah, I am very sad and my heart is pre-occupied.’ I then asked, ‘May Allah keep my soul in service for your cause, what has pre-occupied your heart and what is the reason for your sadness?’ The Imam said, ‘O Jabir, if the religion of Allah in its pure form may enter one’s heart it preoccupies the heart above everything else. O Jabir, what is the world and what can one think it can be? Is it more than food to eat, clothes to wear and a woman whom you may find?’

“O Jabir, the believers are not satisfied with remaining in it (world) and they do not feel safe from the coming of the next life. O Jabir, the next life is the permanent house and this world is finishing and passing but the people of this world are neglectful. The believers are of deep understanding, people of thinking, of learning lessons and their speaking of Allah, Most Glorious is Whose name, is not silenced by means of what their ears hear. Their eyes are not blinded in speaking of Allah due to what they see of the worldly attractions (around). They have suceeded in gaining the rewards of the next life just as they have succeeded in gaining that knowledge.

“O Jabir, you must know that people of piety are of smallest expenses and the most helpful to others. If you speak of them they will assist you and if you forget them they will speak of you. They are the most outspoken for the commands of Allah and steadfast in obeying the orders of Allah. They have discontinued their love (for others) with love for their Lord and they have cut themselves off from the world to obey their owner and king. They look to Allah, the Most Majestic, the Most Holy, and to His love with their hearts, and have learned that this is what they must look at due to its great position. Thus they have considered the world a temporary place to stay and then leave forever, or like a property that one finds in his dream and upon waking finds no trace of it. I give you this example because to people of reason and knowledge of Allah it is like fast-passing shadow. O Jabir, protect what Allah, the Most Majestic, the Most Holy, expects you to protect of His religion and wisdom. Never ask of things that are for you with Him but ask of His things that are with your soul. If the world is other than what I described for you, then consider it a house (a correctional facility) where you can seek to reform yourself. I swear by my life that many are those who are greedy for a certain matter but it makes them miserable when they achieve it and many are those who dislike a certain matter but it makes them fortunate when they find it. This is mentioned in the words of Allah, the Most Majestic, the Most Holy, ‘So that Allah would test the faith of the believers, and deprive the unbelievers of (His) blessings.’” (3:141)

Note: “House (correctional facility) and reform” is a reference to verse, 24, 84, 57, 35 and 24 of Chapters, 41, 16, 30, 45 and 41, respectively.

١٧ - عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ أَبِي إِبْرَاهِيمَ ع قَالَ قَالَ أَبُو ذَر رَحِمَهُ اللهُ جَزَى اللهُ الدُّنْيَا عَني مَذَمةً بَعْدَ رَغِيفَيْنِ مِنَ الشعِيرِ أَتَغَدى بِأَحَدِهِمَا وَ أَتَعَشى بِالْآخَرِ وَ بَعْدَ شَمْلَتي الصوفِ أَتزرُ بِإِحْدَاهُمَا وَ أَتَردى بِالْأُخْرَى

H 1897, CH 57, h 17

It is narrated from him (narrator of the *Hadith* above) from Ali ibn al-Hakam from Musa ibn Bakr from abu Ibrahim, recipient of divine supreme covenant, who has said the following:

“Abu Dhar, may Allah grant him favors, has said, ‘May Allah renounce the world, on my behalf, except for two loaves of barley bread daily, one for my lunch and the other for my dinner and two woolen pieces of cloth which I use one as a shirt and the other as trousers.’”

H 1898, CH 57, h 18

It is narrated from him (narrator of the *Hadith* above) from Ali ibn al-Hakam from al-Muthanna from abu Basir from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Abu Dhar, may Allah grant him favors, has said in his sermons, ‘O you who are found of knowledge, consider worldly things as nothing except what is beneficial in it, and its evil is harmful to people except those to whom Allah has done favors. O you who are found of knowledge do not allow your family and property to preoccupy you so you forget all about your soul. One day you will leave them like a mere guest among them does. You then will depart to be with others. This world and the next world are like two places to move from one to the other. Between death and resurrection, it is like a short nap after which you wake up. O you, who are found of knowledge, send forward supplies for yourself before Allah, the Most Majestic, the Most Holy; you will be rewarded for your knowledge. You shall reap as you sow, O you who are found of knowledge.’”

١٨- وَ عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْمُثَنَّى عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ كَانَ أَبُو ذَرٍ رَضِيَ اللهُ عَنْهُ يَقُولُ فِي خُطْبَتِهِ يَا مُبْتَغِيَ الْعِلْمِ كَأَنْ شَيْئاً مِنَ الدُّنْيَا لَمْ يَكُنْ شَيْئاً إِلَّا مَا يَنْفَعُ خَيْرُهُ وَ يَضُرُّ شَرُّهُ إِلَّا مَنْ رَحِمَ اللهُ يَا مُبْتَغِيَ الْعِلْمِ لَا يَشْغَلْكَ أَهْلٌ وَ لَا مَالٌ عَنْ نَفْسِكَ أَنْتَ يَوْمَ تُفَارِقُهُمْ كَضَيْفٍ بِتَ فِيهِمْ ثُمَّ غَدَوْتَ عَنْهُمْ إِلَى غَيْرِهِمْ وَ الدُّنْيَا وَ الْآخِرَةُ كَمَنْزِلٍ تَحَوَّلْتَ مِنْهُ إِلَى غَيْرِهِ وَ مَا بَيْنَ الْمَوْتِ وَ الْبَعْثِ إِلَّا كَنَوْمَةٍ نِمْتَهَا ثُمَّ اسْتَيْقَظْتَ مِنْهَا يَا مُبْتَغِيَ الْعِلْمِ قَدِّمْ لِمَقَامِكَ بَيْنَ يَدَيِ اللهِ عَزَّ وَ جَلَّ فَإِنَّكَ مُثَابٌ بِعَمَلِكَ كَمَا تَدِينُ تُدَانُ يَا مُبْتَغِيَ الْعِلْمِ

H 1899, CH 57, h 19

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from al-Qasim ibn Yahya from his grand father al-Hassan ibn Rashid from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘What do I have to do with the world. My case with the world is like a traveler who finds a tree in his day of journey and uses its shadow for a short rest and then continues for the rest of his journey, leaving the tree behind.’”

١٩- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص مَا لِي وَ لِلدُّنْيَا إِنَّمَا مَثَلِي وَ مَثَلُهَا كَمَثَلِ الرَّاكِبِ رُفِعَتْ لَهُ شَجَرَةٌ فِي يَوْمٍ صَائِفٍ فَقَالَ تَحْتَهَا ثُمَّ رَاحَ وَ تَرَكَهَا

H 1900, CH 57, h 20

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yahya ibn ‘Aqaba al-Azdi from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Abu Ja’far, recipient of divine supreme covenant, has said, ‘The case of a person who is greedy in worldly matters is like the case of a silkworm. The more it wraps silk around itself the more difficult it becomes for it to get out until at last it dies therein in sorrow.’ The narrator has said that abu ‘Abd Allah, recipient of divine supreme covenant, then said, ‘Of the advice of Luqman to his son was this: ‘My son, people before you collected for their children but their collection never remained in place, nor were those for whom the collection was made. You are only a servant for hire. You are ordered to perform a deed and receive payment for it. Do your deed and receive payment. Do not be like the sheep who, finds a green farm and keeps eating until fatness kills it. Take the world as a bridge to cross a river and leave it when you are on the other side. Never return to it until the end of time. Destroy it and never repair it; you are not ordered to build it.

“Bear in mind that tomorrow you will be questioned before Allah, the Most Majestic, the Most Holy, of four things. You will be asked about your youth, how you made it old, about your life span, how you finished it, and about your properties, how you earned them and how you spent them. Wake up for these questions and prepare the answers. Do not regret for what you have missed of worldly things. The little worldly things do not last very long and more of the worldly things are not without misfortune. Be cautious, work hard in your affairs, remove the curtain before you. Get involved in the lawful matters of your Lord, renew repentance in your heart, work hard when you are free and before you are targeted (by the angel of death) for dying and judgment is issued that separates you from your goal.’”

٢٠- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يَحْيَى بْنِ عُقْبَةَ الْأَزْدِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ أَبُو جَعْفَرٍ ع مَثَلُ الْحَرِيصِ عَلَى الدُّنْيَا كَمَثَلِ دُودَةِ الْقَزِّ كُلَّمَا ازْدَادَتْ عَلَى نَفْسِهَا لَفّاً كَانَ أَبْعَدَ لَهَا مِنَ الْخُرُوجِ حَتَّى تَمُوتَ غَمّاً قَالَ وَ قَالَ أَبُو عَبْدِ اللهِ ع كَانَ فِيمَا وَعَظَ بِهِ لُقْمَانُ ابْنَهُ يَا بُنَيَّ إِنَّ النَّاسَ قَدْ جَمَعُوا قَبْلَكَ لِأَوْلَادِهِمْ فَلَمْ يَبْقَ مَا جَمَعُوا وَ لَمْ يَبْقَ مَنْ جَمَعُوا لَهُ وَ إِنَّمَا أَنْتَ عَبْدٌ مُسْتَأْجَرٌ قَدْ أُمِرْتَ بِعَمَلٍ وَ وُعِدْتَ عَلَيْهِ أَجْراً فَأَوْفِ عَمَلَكَ وَ اسْتَوْفِ أَجْرَكَ وَ لَا تَكُنْ فِي هَذِهِ الدُّنْيَا بِمَنْزِلَةِ شَاةٍ وَقَعَتْ فِي زَرْعٍ أَخْضَرَ فَأَكَلَتْ حَتَّى سَمِنَتْ فَكَانَ حَتْفُهَا عِنْدَ سِمَنِهَا وَ لَكِنِ اجْعَلِ الدُّنْيَا بِمَنْزِلَةِ قَنْطَرَةٍ عَلَى نَهَرٍ جُزْتَ عَلَيْهَا وَ تَرَكْتَهَا وَ لَمْ تَرْجِعْ إِلَيْهَا آخِرَ الدَّهْرِ أَخْرِبْهَا وَ لَا تَعْمُرْهَا فَإِنَّكَ لَمْ تُؤْمَرْ بِعِمَارَتِهَا وَ اعْلَمْ أَنَّكَ سَتُسْأَلُ غَداً إِذَا وَقَفْتَ بَيْنَ يَدَيِ اللهِ عَزَّ وَ جَلَّ عَنْ أَرْبَعِ شَبَابِكَ فِيمَا أَبْلَيْتَهُ وَ عُمُرِكَ فِيمَا أَفْنَيْتَهُ وَ مَالِكَ مِمَّا اكْتَسَبْتَهُ وَ فِيمَا أَنْفَقْتَهُ فَتَأَهَّبْ لِذَلِكَ وَ أَعِدَّ لَهُ جَوَاباً وَ لَا تَأْسَ عَلَى مَا فَاتَكَ مِنَ الدُّنْيَا فَإِنَّ قَلِيلَ الدُّنْيَا لَا يَدُومُ بَقَاؤُهُ وَ كَثِيرَهَا لَا يُؤْمَنُ بَلَاؤُهُ فَخُذْ حِذْرَكَ وَ جِدَّ فِي أَمْرِكَ وَ اكْشِفِ الْغِطَاءَ عَنْ وَجْهِكَ وَ تَعَرَّضْ لِمَعْرُوفِ رَبِّكَ وَ جَدِّدِ التَّوْبَةَ فِي قَلْبِكَ وَ اكْدُشْ فِي فَرَاغِكَ قَبْلَ أَنْ يُقْصَدَ قَصْدُكَ وَ يُقْضَى قَضَاؤُكَ وَ يُحَالَ بَيْنَكَ وَ بَيْنَ مَا تُرِيدُ

٢١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ بَعْضِ أَصْحَابِهِ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ فِيمَا نَاجَى اللهُ عَزَّ وَ جَلَّ بِهِ مُوسَى ع يَا مُوسَى لَا تَرْكَنْ إِلَى الدُّنْيَا رُكُونَ الظَّالِمِينَ وَ رُكُونَ مَنِ اتَّخَذَهَا أَبَاً وَ أُمّاً يَا مُوسَى لَوْ وَكَلْتُكَ إِلَى نَفْسِكَ لَتَنْظُرَ لَهَا إِذاً لَغَلَبَ عَلَيْكَ حُبُّ الدُّنْيَا وَ زَهْرَتُهَا يَا مُوسَى نَافِسْ فِي الْخَيْرِ أَهْلَهُ وَ اسْتَبِقْهُمْ إِلَيْهِ فَإِنَّ الْخَيْرَ كَاسْمِهِ وَ اتْرُكْ مِنَ الدُّنْيَا مَا لَكَ الْغِنَى عَنْهُ وَ لَا تَنْظُرْ عَيْنُكَ إِلَى كُلِّ مَفْتُونٍ بِهَا وَ مُوكِلٍ إِلَى نَفْسِهِ وَ اعْلَمْ أَنَّ كُلَّ فِتْنَةٍ بَدْؤُهَا حُبُّ الدُّنْيَا وَ لَا تَغْبِطْ أَحَداً بِكَثْرَةِ الْمَالِ فَإِنَّ مَعَ كَثْرَةِ الْمَالِ تَكْثُرُ الذُّنُوبُ لِوَاجِبِ الْحُقُوقِ وَ لَا تَغْبِطَنَّ أَحَداً بِرِضَى النَّاسِ عَنْهُ حَتَّى تَعْلَمَ أَنَّ اللهَ رَاضٍ عَنْهُ وَ لَا تَغْبِطَنَّ مَخْلُوقاً بِطَاعَةِ النَّاسِ لَهُ فَإِنَّ طَاعَةَ النَّاسِ لَهُ وَ اتِّبَاعَهُمْ إِيَّاهُ عَلَى غَيْرِ الْحَقِّ هَلَاكٌ لَهُ وَ لِمَنِ اتَّبَعَهُ

H 1901, CH 57, h 21
Ali ibn Ibrahim has narrated from his father from ibn Mahbub from certain individuals of his people from ibn abu Ya'fur who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Of the things that Allah, the Most Majestic, the Most Holy, spoke to Moses was this: "O Moses, do not rely upon the world like the unjust ones or like those who take it as their parents. O Moses, were I to leave you in the care of your own soul, lover of worldly things and its attraction would overcome you. O Moses, race in good, the people of goodness and compete with them in goodness; goodness is like its name. Leave alone of worldly matters what is beyond the bare necessities. Do not allow your eyes to look to every attractive matter that is left to its own self (considered as worthless). Note that every misfortune emerges from the love for the world. No one of you should feel excited for great wealth; with bigger wealth sins in the obligatory rights may increase. No one must feel happy because of people's happiness with him until he learns whether Allah is also happy with him or not. No creature must be excited about people obeying him; people's obeying him and following him on something other than the right thing is destruction for him as well as his followers.'"

٢٢- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنَّ فِي كِتَابِ عَلِيٍّ ص إِنَّمَا مَثَلُ الدُّنْيَا كَمَثَلِ الْحَيَّةِ مَا أَلْيَنَ مَسَّهَا وَ فِي جَوْفِهَا السُّمُّ النَّاقِعُ يَحْذَرُهَا الرَّجُلُ الْعَاقِلُ وَ يَهْوِي إِلَيْهَا الصَّبِيُّ الْجَاهِلُ

H 1902, CH 57, h 22
Ali ibn Ibrahim has narrated from his father from 'Abd Allah ibn al-Mughirah from Ghiyath ibn Ibrahim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"It is in the book of Ali, recipient of divine supreme covenant, 'The example of the world is like a snake which is of soft touch and has deadly poison inside. People of reason stay away from it and ignorant children wish to feel it.'"

٢٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ أَبِي جَمِيلَةَ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع كَتَبَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَى بَعْضِ أَصْحَابِهِ يَعِظُهُ أُوصِيكَ وَ نَفْسِي بِتَقْوَى مَنْ لَا تَحِلُّ مَعْصِيَتُهُ وَ لَا يُرْجَى غَيْرُهُ وَ لَا الْغِنَى إِلَّا بِهِ فَإِنَّ مَنِ اتَّقَى اللهَ جَلَّ وَ عَزَّ وَ قَوِيَ وَ شَبِعَ وَ رَوِيَ وَ رُفِعَ عَقْلُهُ عَنْ أَهْلِ الدُّنْيَا فَبَدَنُهُ مَعَ أَهْلِ الدُّنْيَا وَ قَلْبُهُ وَ عَقْلُهُ مُعَايِنُ الْآخِرَةِ فَأَطْفَأَ بِضَوْءِ قَلْبِهِ مَا أَبْصَرَتْ عَيْنَاهُ مِنْ حُبِّ الدُّنْيَا فَقَذَرَ حَرَامَهَا وَ جَانَبَ شُبُهَاتِهَا وَ أَضَرَّ وَ اللهِ بِالْحَلَالِ الصَّافِي إِلَّا مَا لَا بُدَّ لَهُ مِنْ كِسْرَةٍ مِنْهُ يَشُدُّ بِهَا صُلْبَهُ وَ ثَوْبٍ يُوَارِي بِهِ عَوْرَتَهُ مِنْ أَغْلَظِ مَا يَجِدُ وَ أَخْشَنِهِ وَ لَمْ يَكُنْ لَهُ فِيمَا لَا بُدَّ لَهُ مِنْهُ ثِقَةٌ وَ لَا رَجَاءٌ فَوَقَعَتْ ثِقَتُهُ وَ رَجَاؤُهُ عَلَى خَالِقِ الْأَشْيَاءِ فَجَدَّ وَ اجْتَهَدَ وَ أَتْعَبَ بَدَنَهُ حَتَّى بَدَتِ الْأَضْلَاعُ وَ غَارَتِ الْعَيْنَانِ فَأَبْدَلَ اللهُ لَهُ مِنْ ذَلِكَ قُوَّةً فِي بَدَنِهِ وَ شِدَّةً فِي عَقْلِهِ وَ مَا ذُخِرَ لَهُ فِي الْآخِرَةِ أَكْثَرُ فَارْفُضِ الدُّنْيَا فَإِنَّ حُبَّ الدُّنْيَا يُعْمِي وَ يُصِمُّ وَ يُبْكِمُ وَ يُذِلُّ الرِّقَابَ فَتَدَارَكْ مَا بَقِيَ مِنْ عُمُرِكَ وَ لَا تَقُلْ غَداً أَوْ بَعْدَ غَدٍ فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكَ بِإِقَامَتِهِمْ عَلَى الْأَمَانِيِّ وَ التَّسْوِيفِ حَتَّى أَتَاهُمْ

H 1903, CH 57, h 23
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from abu Jamilah who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Amir al-Mu'minin (Ali ibn abu Talib), recipient of divine supreme covenant, wrote to one of his companions to advise him. "I recommend that you and I be pious before the One whose disobedience is not lawful. Besides Him, in no one else is placing any hope worthwhile. Sufficiency is not achieveable without Him. Whoever is pious before Allah, the Most Majestic, the Most Holy, is strong and satisfied with food and drink, his reason soars above the people of the world. His body is with the people of the world, but his heart and power of reason examine the next life. The light of his heart extinguishes what his eyes see of the love of the world. He considers unlawful things in it filthy and stays away from its doubtful things. He, I swear by Allah, suffers losses in even clean lawful matters except small pieces for the bare necessities that keep him standing to survive and clothes, to cover his privacy, of the roughest and thickest quality that he can find. He did not find anything in which to place his trust and hope in the needed circumstances, so he placed his trust and hope in the Creator of all things. He worked hard and struggled intensely, and suffered fatigue until his ribs appeared and his eyes sunk. Allah, then, in exchange for this, strengthened his body and intensified his power of reason. What He has stored for him in the next life is much greater. Reject the world. Love of the world makes one blind, deaf and dumb and it bends the necks in humiliation. Compensate for what is left of your life and do not leave your task for tomorrow or after tomorrow. Those who were before were destroyed because of their dependence on false hope and temptation, until the

command of Allah came suddenly when they were neglectful. They were transferred on (pieces of) wood to their dark and narrow graves. Their children and family abandoned them there. He was then left to Allah with a submissive heart. Those who reject the world with firmness will face no defeat or betrayal. May Allah help us and you in obeying Him, and may Allah give us and you the opportunity to do what He likes.'"

أَمْرُ اللهِ بَغْتَةً وَ هُمْ غَافِلُونَ فُنقِلُوا عَلَى أَعْوَادِهِمْ إِلَى قُبُورِهِمُ الْمُظْلِمَةِ الضيقَةِ وَ قَدْ أَسْلَمَهُمُ الْأَوْلَادُ وَ الْأَهْلُونَ فَانْقَطِعْ إِلَى اللهِ بِقَلْبٍ مُنِيبٍ مِنْ رَفْضِ الدُّنْيَا وَ عَزْمٍ لَيْسَ فِيهِ انْكِسَارٌ وَ لَا انْخِزَالٌ أَعَانَنَا اللهُ وَ إِيَّاكَ عَلَى طَاعَتِهِ وَ وَفَّقَنَا اللهُ وَ إِيَّاكَ لِمَرْضَاتِهِ

H 1904, CH 57, h 24
Ali ibn Ibrahim has narrated from his father from 'Abd Allah ibn Mughirah and others from Talha ibn Zayd from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The case of the world is like the water of the ocean. The more a thirsty person drinks from it, the thirstier he becomes, consequently, it kills him."

٢٤- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ وَ غَيْرِهِ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَثَلُ الدُّنْيَا كَمَثَلِ مَاءِ الْبَحْرِ كُلَّمَا شَرِبَ مِنْهُ الْعَطْشَانُ ازْدَادَ عَطَشاً حَتَّى يَقْتُلَهُ

H 1905, CH 57, h 25
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' who has said the following:
"I heard al-Rida, recipient of divine supreme covenant, say, 'Jesus son of Mary (peace be upon him) said to his disciples, "O Israelites, do not regret for what you may miss of the world, just as the people of the world (who have no religion) do not regret for what they miss of religion when they find their worldly materials.'"

٢٥- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ قَالَ عِيسَى ابْنُ مَرْيَمَ ص لِلْحَوَارِيِّينَ يَا بَنِي إِسْرَائِيلَ لَا تَأْسَوْا عَلَى مَا فَاتَكُمْ مِنَ الدُّنْيَا كَمَا لَا يَأْسَى أَهْلُ الدُّنْيَا عَلَى مَا فَاتَهُمْ مِنْ دِينِهِمْ إِذَا أَصَابُوا دُنْيَاهُمْ

Chapter Fifty Eight
Additional Ahadith on the Above Subject

بَابٌ

H 1906, CH 58, h 1
Al-Husayn ibn Muhammad al-Ash'ari has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Washsha' from 'Asim ibn Humayd from abu 'Ubaydah from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Allah, the Most Majestic, the Most Holy, says, 'I swear by My Majesty, Glory, Greatness, Height and the height of My position, if anyone of My servant acts as I wish instead of acting according to his own wish, I will protect his lost and straying property and guarantee to provide him sustenance from the heavens and earth, and I will be for him (his supporter) in his business with every merchant.'"

١- الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ اللهَ عَزَّ وَ جَلَّ يَقُولُ وَ عِزَّتِي وَ جَلَالِي وَ عَظَمَتِي وَ عُلُوِّي وَ ارْتِفَاعِ مَكَانِي لَا يُؤْثِرُ عَبْدٌ هَوَايَ عَلَى هَوَى نَفْسِهِ إِلَّا كَفَفْتُ عَلَيْهِ ضَيْعَتَهُ وَ ضَمِنْتُ السَّمَاوَاتِ وَ الْأَرْضَ رِزْقَهُ وَ كُنْتُ لَهُ مِنْ وَرَاءِ تِجَارَةِ كُلِّ تَاجِرٍ

H 1907, CH 58, h 2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from al-'Ala' ibn Razin from ibn Sinan from abu Hamza from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Allah, the Most Majestic, the Most Holy, has said, 'I Swear by My Majesty, My Glory, My Greatness, Beauty and Height of My Highness, if anyone of My servant acts as I wish instead of his own wish in anything of worldly matters I will make him feel rich in his soul and concentrate on his affairs of the next life. I guarantee to provide his sustenance from the heavens and earth, and I will be for him (to support) in all of his dealings with each and every merchant.'"

٢- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ اللهُ عَزَّ وَ جَلَّ وَ عِزَّتِي وَ جَلَالِي وَ عَظَمَتِي وَ بَهَائِي وَ عُلُوِّ ارْتِفَاعِي لَا يُؤْثِرُ عَبْدٌ مُؤْمِنٌ هَوَايَ عَلَى هَوَاهُ فِي شَيْءٍ مِنْ أَمْرِ الدُّنْيَا إِلَّا جَعَلْتُ غِنَاهُ فِي نَفْسِهِ وَ هِمَّتَهُ فِي آخِرَتِهِ وَ ضَمِنْتُ السَّمَاوَاتِ وَ الْأَرْضَ رِزْقَهُ وَ كُنْتُ لَهُ مِنْ وَرَاءِ تِجَارَةِ كُلِّ تَاجِرٍ

Chapter Fifty Nine
Contentment

بَابُ الْقَنَاعَةِ

H 1908, CH 59, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Sinan from 'Ammar ibn Marwan from Zayd al-Shahham from

١- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ زَيْدٍ الشحامِ عَنْ

عَمْرِو بْنِ هِلَالٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِيَاكَ أَنْ تُطْمِحَ بَصَرَكَ إِلَى مَنْ فَوْقَكَ فَكَفَى بِمَا قَالَ اللَّهُ عَز وَ جَل لِنَبِيِهِ ص فَلا تُعْجِبْكَ أَمْوالُهُمْ وَ لا أَوْلادُهُمْ وَ قَالَ وَ لا تَمُدن عَيْنَيْكَ إِلى ما مَتَّعْنا بِهِ أَزْواجاً مِنْهُمْ زَهْرَةَ الْحَياةِ الدُّنيا فَإِنْ دَخَلَكَ مِنْ ذَلِكَ شَيْءٌ فَاذْكُرْ عَيْشَ رَسُولِ اللَّهِ ص فَإِنَّمَا كَانَ قُوتُهُ الشَعِيرَ وَ حَلْوَاهُ التَّمْرَ وَ وَقُودُهُ السَعَفَ إِذَا وَجَدَهُ

'Amr ibn Hilal who has said the following:
"I heard abu Ja'far, recipient of divine supreme covenant, saying, 'You must never allow your eyes aim for one who is above you (in worldly matters that may tempt you wish for his opportunity). The words of Allah, the Most Majestic, the Most Holy, to His Messenger are enough evidence to support it. "Let not their property and children tempt you. . . ." (9:55) 'Do not yearn for other people's property and wives and do not grieve. . . .' (15:88) If you sense such a feeling then consider the life of the Messenger of Allah. He lived on barley loaves and sweetness from dates. For fuel he would use palm tree twigs if he could find them.'"

٢- الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ عَامِرٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ جَمِيعاً عَنِ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنْ أَبِي خَدِيجَةَ سَالِمِ بْنِ مُكْرَمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَأَلَنَا أَعْطَيْنَاهُ وَ مَنِ اسْتَغْنَى أَغْنَاهُ اللَّهُ

H 1909, CH 59, h 2
Al-Husayn ibn Muhammad ibn 'Amir has narrated from Mu'alla ibn Muhammad from Salih ibn abu Hammad all from al-Washsha' from Ahmad ibn 'A'id from abu Khadijah Salim ibn Mukram from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Whoever asks us for help, we help, and whoever shows himself as rich, even though not so in reality, Allah will make him rich.'"

٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ رَضِيَ مِنَ اللَّهِ بِالْيَسِيرِ مِنَ الْمَعَاشِ رَضِيَ اللَّهُ مِنْهُ بِالْيَسِيرِ مِنَ الْعَمَلِ

H 1910, CH 59, h 3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Mahbub from al- Haytham ibn Waqid from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Whoever is happy with the little sustenance (that Allah has given him), Allah becomes happy with his little good deeds."

٤- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَكْتُوب فِي التَّوْرَاةِ ابْنَ آدَمَ كُنْ كَيْفَ شِئْتَ كَمَا تَدِينُ تُدَانُ مَنْ رَضِيَ مِنَ اللَّهِ بِالْقَلِيلِ مِنَ الرِّزْقِ قَبِلَ اللَّهُ مِنْهُ الْيَسِيرَ مِنَ الْعَمَلِ وَ مَنْ رَضِيَ بِالْيَسِيرِ مِنَ الْحَلَالِ خَفَّتْ مَئُونَتُهُ وَ زَكَتْ مَكْسَبَتُهُ وَ خَرَجَ مِنْ حَدِّ الْفُجُورِ

H 1911, CH 59, h 4
A number of our people have narrated from Ahmad ibn abu 'Abd Allah from his father from 'Abd Allah ibn al-Qasim from 'Amr ibn abu al-Miqdam from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"It is written in the Torah: 'O sons of Adam, be as you like to be. You shall reap as you sow. Whoever becomes happy with Allah for a little amount of sustenance, Allah will accept his little good deeds. Whoever becomes happy with the little but lawful, his expenses become light, his earnings pure and he will be out of the limits (environments) of sins.'"

٥- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ عَرَفَةَ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ مَنْ لَمْ يُقْنِعْهُ مِنَ الرِّزْقِ إِلَّا الْكَثِيرُ لَمْ يَكْفِهِ مِنَ الْعَمَلِ إِلَّا الْكَثِيرُ وَ مَنْ كَفَاهُ مِنَ الرِّزْقِ الْقَلِيلُ فَإِنَّهُ يَكْفِيهِ مِنَ الْعَمَلِ الْقَلِيلُ

H 1912, CH 59, h 5
Ali ibn Ibrahim has narrated from Muhammad 'Isa from Muhammad ibn 'Arafah from abu al-Hassan al-Rida, recipient of divine supreme covenant, who has said the following:
"Whoever is not satisfied with anything but a large quantity of sustenance, his deeds will not be enough unless they are a great deal. Whoever is comfortable with little amount of sustenance, even little good deeds will be sufficient for him."

٦- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ص يَقُولُ ابْنَ آدَمَ إِنْ كُنْتَ تُرِيدُ مِنَ الدُّنْيَا مَا يَكْفِيكَ فَإِنَّ أَيْسَرَ مَا فِيهَا يَكْفِيكَ وَ إِنْ كُنْتَ إِنَّمَا تُرِيدُ مَا لَا يَكْفِيكَ فَإِنَّ كُلَّ مَا فِيهَا لَا يَكْفِيكَ

H 1913, CH 59, h 6
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn Salim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Amir al-Mu'minin (Ali ibn abu Talib), recipient of divine supreme covenant, would say, 'O sons of Adam, if you want from the world that much that is sufficient for you, the little that is there will suffice you. However, if you are not satisfied with basic necessities but want more than the basic needs, then the whole thing that is there will not be sufficient for you.'"

٧- مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ الْأَسَدِيِّ عَنْ سَالِمِ بْنِ مُكْرَمٍ عَنْ

H 1914, CH 59, h 7
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from 'Abd al-Rahman ibn Muhammad al-Asadi from Salim ibn Mukram from abu 'Abd

Allah, recipient of divine supreme covenant, who has said the following:
"At one time, among the companions of the Messenger of Allah, the financial conditions of one man became very difficult and his wife suggested that he see the Messenger of Allah about it. He went to the Holy Prophet and, when the Holy Prophet saw him, he said, 'Whoever asks us for help, we help, but whoever appears to be rich when, in fact, he is not so, Allah will make him rich.' The man thought the Holy Prophet had addressed him only. He returned to his wife and told her the story. She said, 'The Messenger of Allah is only a man. Let him know what you need.' He went back and, when the Messenger of Allah saw him, he said, 'Whoever asks us for help we help but whoever appears to be rich when, in fact, he is not so, Allah will make him rich.' This was repeated with that man three times. Thereafter, he borrowed a pick and went to the mountains, climbed it and cut down a certain amount of firewood. He climbed down and sold the firewood for half a mud (a certain measure) of flour, came home and used it for food. The next day he did the same thing and saved a little on the side until he was able to buy a pick of his own and sometime later he bought two young camels and a slave and then he became rich until he became very affluent. One day he went to see the Holy Prophet. He informed him of his whole story. The Holy Prophet said, 'I told you, whoever asks us for help we help, but whoever appears to be rich when, in fact, he is not so, Allah will make him rich.'"

أَبِي عَبْدِ اللهِ ع قَالَ اشْتَدتْ حَالُ رَجُلٍ مِنْ أَصْحَابِ النبِي ص فَقَالَتْ لَهُ امْرَأَتُهُ لَوْ أَتَيتَ رَسُولَ اللهِ ص فَسَأَلْتَهُ فَجَاءَ إِلَى النبِي ص فَلَما رَآهُ النبِي ص قَالَ مَنْ سَأَلَنا أَعْطَيْناهُ وَ مَنِ اسْتَغْنَى أَغْنَاهُ اللهُ فَقَالَ الرجُلُ مَا يَعْنِي غَيْرِي فَرَجَعَ إِلَى امْرَأَتِهِ فَأَعْلَمَهَا فَقَالَتْ إِن رَسُولَ اللهِ ص بَشَر فَأَعْلِمْهُ فَأَتَاهُ فَلَما رَآهُ رَسُولُ اللهِ ص قَالَ مَنْ سَأَلَنا أَعْطَيْناهُ وَ مَنِ اسْتَغْنَى أَغْنَاهُ اللهُ حَتى فَعَلَ الرجُلُ ذَلِكَ ثَلَاثاً ثُم ذَهَبَ الرجُلُ فَاسْتَعَارَ مِعْوَلًا ثُم أَتَى الْجَبَلَ فَصَعِدَهُ فَقَطَعَ حَطَباً ثُم جَاءَ بِهِ فَبَاعَهُ بِنِصْفِ مُد مِنْ دَقِيقٍ فَرَجَعَ بِهِ فَأَكَلَهُ ثُم ذَهَبَ مِنَ الْغَدِ فَجَاءَ بِأَكْثَرَ مِنْ ذَلِكَ فَبَاعَهُ فَلَمْ يَزَلْ يَعْمَلُ وَ يَجْمَعُ حَتى اشْتَرَى مِعْوَلًا ثُم جَمَعَ حَتى اشْتَرَى بَكْرَيْنِ وَ غُلَاماً ثُم أَثْرَى حَتى أَيسَرَ فَجَاءَ إِلَى النبِي ص فَأَعْلَمَهُ كَيفَ جَاءَ يَسْأَلُهُ وَ كَيفَ سَمِعَ النبِي ص فَقَالَ النبِي ص قُلْتُ لَكَ مَنْ سَأَلَنا أَعْطَيْناهُ وَ مَنِ اسْتَغْنَى أَغْنَاهُ اللهُ

H 1915, CH 59, h 8
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Ali ibn al-Hakam from al-Husayn ibn al-Farat from 'Amr ibn Shamir from Jabir from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Whoever wants to be the richest among the people, what is with Allah should be more reliable to him than what is in the hands of others.'"

٨- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ عَلِي بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ الْفُرَاتِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللهِ ص مَنْ أَرَادَ أَنْ يَكُونَ أَغْنَى الناسِ فَلْيَكُنْ بِمَا فِي يَدِ اللهِ أَوْثَقَ مِنْهُ بِمَا فِي يَدِ غَيْرِهِ

H 1916, CH 59, h 9
It is narrated from him (narrator of the *Hadith* above) from ibn Faddal from 'Asim ibn Humayd from abu Hamza from abu Ja'far or abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Whoever is content with what Allah has given him for his sustenance is the richest person of the people."

٩- عَنْهُ عَنِ ابْنِ فَضالٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ أَوْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ قَنِعَ بِمَا رَزَقَهُ اللهُ فَهُوَ مِنْ أَغْنَى الناسِ

H 1917, CH 59, h 10
It is narrated from him (narrator of the *Hadith* above) from ibn Faddal from ibn Bukayr from Hamza ibn Humran who has said the following:
"A man complained before abu 'Abd Allah, recipient of divine supreme covenant, that he works and earns but is not content and his soul's desires compel him to find more. The man asked the Imam to teach him something to benefit him. Abu 'Abd Allah, recipient of divine supreme covenant, said, 'If it (earnings) is enough for your necessities then it should make you rich. Thus, the minimum should suffice you. If this does not suffice then all things that are there will not suffice you.'"

١٠- عَنْهُ عَنِ ابْنِ فَضالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ حَمْزَةَ بْنِ حُمْرَانَ قَالَ شَكَا رَجُلٌ إِلَى أَبِي عَبْدِ اللهِ ع أَنهُ يَطْلُبُ فَيُصِيبُ وَ لَا يَقْنَعُ وَ تُنَازِعُهُ نَفْسُهُ إِلَى مَا هُوَ أَكْثَرُ مِنْهُ وَ قَالَ عَلِمْنِي شَيْئاً أَنْتَفِعُ بِهِ فَقَالَ أَبُو عَبْدِ اللهِ ع إِنْ كَانَ مَا يَكْفِيكَ يُغْنِيكَ فَأَدْنَى مَا فِيهَا يُغْنِيكَ وَ إِنْ كَانَ مَا يَكْفِيكَ لَا يُغْنِيكَ فَكُل مَا فِيهَا لَا يُغْنِيكَ

H 1918, CH 59, h 11
It is narrated from him (narrator of the *Hadith* above) from a number of our people have narrated from Hannan ibn Sadir in a marfu' manner from Amir al-Mu'minin (Ali ibn abu Talib), recipient of divine supreme covenant, who has said the following:

"Whoever is content, with worldly matters, with bare necessities, the minimum suffices him. Whoever is not content,

١١- عَنْهُ عَنْ عِدةٍ مِنْ أَصْحَابِنَا عَنْ حَنَانِ بْنِ سَدِيرٍ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ رَضِيَ مِنَ الدنْيَا بِمَا يُجْزِيهِ كَانَ أَيسَرُ مَا فِيهَا يَكْفِيهِ وَ مَنْ لَمْ يَرْضَ

مِنَ الدُّنْيَا بِمَا يُجْزِيهِ لَمْ يَكُنْ فِيهَا شَيْءٌ يَكْفِيهِ

with worldly matters, with bare necessities, then nothing will be able to suffice him."

بَابُ الْكَفَافِ

Chapter Sixty
Adequacy

١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ غَيْرِ وَاحِدٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ قَالَ رَسُولُ اللهِ ص قَالَ اللهُ عَزَّ وَ جَلَّ إِنَّ مِنْ أَغْبَطِ أَوْلِيَائِي عِنْدِي رَجُلًا خَفِيفَ الْحَالِ ذَا حَظٍّ مِنْ صَلَاةٍ أَحْسَنَ عِبَادَةَ رَبِّهِ بِالْغَيْبِ وَ كَانَ غَامِضاً فِي النَّاسِ جُعِلَ رِزْقُهُ كَفَافاً فَصَبَرَ عَلَيْهِ عُجِّلَتْ مَنِيَّتُهُ فَقَلَّ تُرَاثُهُ وَ قَلَّتْ بَوَاكِيهِ

H 1919, CH 60, h 1
Ali ibn Ibrahim has narrated from his father from more than one person from 'Asim from ibn Hamid from abu 'Ubaydah al-Hadhdha' who has said the following:
"I heard abu Ja'far, recipient of divine supreme covenant, say, 'The Messenger of Allah has said, "Allah, the Most Majestic, the Most Holy, says, 'The most envied person among My servants is a man whose needs are light, has a good share in prayer, who performs the worship of his Lord unseen, is obscure among the people, whose expenses are within the limits of bare necessities with which he exercises patience, whose death is quick (like a dead person free from worldly desires) and whose heirs and mourners are very few.'"

٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص طُوبَى لِمَنْ أَسْلَمَ وَ كَانَ عَيْشُهُ كَفَافاً

H 1920, CH 60, h 2
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Tuba (a tree in paradise) is for those who have become Muslims and whose expenses are within the limits of bare necessities."

٣ - النَّوْفَلِيُّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص اللَّهُمَّ ارْزُقْ مُحَمَّداً وَ آلَ مُحَمَّدٍ وَ مَنْ أَحَبَّ مُحَمَّداً وَ آلَ مُحَمَّدٍ الْعَفَافَ وَ الْكَفَافَ وَ ارْزُقْ مَنْ أَبْغَضَ مُحَمَّداً وَ آلَ مُحَمَّدٍ الْمَالَ وَ الْوَلَدَ

H 1921, CH 60, h 3
Al-Nawfali has narrated from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'O Allah, grant Muhammad, the family of Muhammad and those who love Muhammad and the family of Muhammad, chastity in their personality, and sustenance enough for their exact necessities. Give those who hate Muhammad and the family of Muhammad, property and children.'"

٤ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ رَفَعَهُ إِلَى عَلِيِّ بْنِ الْحُسَيْنِ ص قَالَ مَرَّ رَسُولُ اللهِ ص بِرَاعِي إِبِلٍ فَبَعَثَ يَسْتَسْقِيهِ فَقَالَ أَمَّا مَا فِي ضُرُوعِهَا فَصُبُوحُ الْحَيِّ وَ أَمَّا مَا فِي آنِيَتِنَا فَغُبُوقُهُمْ فَقَالَ رَسُولُ اللهِ ص اللَّهُمَّ أَكْثِرْ مَالَهُ وَ وَلَدَهُ ثُمَّ مَرَّ بِرَاعِي غَنَمٍ فَبَعَثَ إِلَيْهِ يَسْتَسْقِيهِ فَحَلَبَ لَهُ مَا فِي ضُرُوعِهَا وَ أَكْفَأَ مَا فِي إِنَائِهِ فِي إِنَاءِ رَسُولِ اللهِ ص وَ بَعَثَ إِلَيْهِ بِشَاةٍ وَ قَالَ هَذَا مَا عِنْدَنَا وَ إِنْ أَحْبَبْتَ أَنْ نَزِيدَكَ زِدْنَاكَ قَالَ فَقَالَ رَسُولُ اللهِ ص اللَّهُمَّ ارْزُقْهُ الْكَفَافَ فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ يَا رَسُولَ اللهِ دَعَوْتَ لِلَّذِي رَدَّكَ بِدُعَاءٍ عَامَّتُنَا نُحِبُّهُ وَ دَعَوْتَ لِلَّذِي أَسْعَفَكَ بِحَاجَتِكَ بِدُعَاءٍ كُلُّنَا نَكْرَهُهُ فَقَالَ رَسُولُ اللهِ ص إِنَّ مَا قَلَّ وَ كَفَى خَيْرٌ مِمَّا كَثُرَ وَ أَلْهَى

H 1922, CH 60, h 4
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Ya'qub ibn Yazid from Ibrahim ibn Muhammad al-Nawfali in a marfu' manner from Ali ibn al-Husayn, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah once passed by a shepherd of camels and asked him for a drink and he said, 'The milk in their udder is for the morning drink of the people of the village and the milk in the containers is for their evening drink.' The Messenger of Allah then prayed, 'O Lord, give him many children and much wealth.' The Messenger of Allah then passed by a shepherd of sheep and sent his people to ask him for a drink. He milked them and poured it from his milk container altogether in the container for the Messenger of Allah. Along with all the milk he also sent a sheep for him, saying, 'This is what we have and we can bring you more if you like.' The Imam said, 'The Messenger of Allah prayed for him, "O Lord, give him sustenance adequate only for his bare necessities." A certain man of his companion then asked, 'O Messenger of Allah, how is it that you prayed for the shepherd who refused to give you any milk in such a way that we all love. However, for the one who readily provided what you asked, you prayed for him with a prayer that we all dislike?' The Messenger of Allah said, 'The little thing that is adequate is better than a great deal that diverts one's mind (from Allah). O

Lord, grant to Muhammad and the family of Muhammad only that much which is adequate for them.’”

اللهُم ارْزُقْ مُحَمداً وَ آلَ مُحَمدٍ الْكَفَافَ

H 1923, CH 60, h 5
It is narrated from him (narrator of the *Hadith* above) from his father from abu al-Bakhtari from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Allah, the Most Majestic, the Most Holy, has said, ‘I find My believing servant depressed if I provide his sustenance in stringent measures; a condition that is closer to Me but I find My believing servant happier when I provide his sustenance plentifully; however, such condition is further away from Me.’”

٥- عَنْهُ عَنْ أَبِيهِ عَنْ أَبِي الْبَخْتَرِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن اللهَ عَز وَ جَل يَقُولُ يَحْزَنُ عَبْدِيَ الْمُؤْمِنُ إِنْ قَتَرْتُ عَلَيْهِ وَ ذَلِكَ أَقْرَبُ لَهُ مِني وَ يَفْرَحُ عَبْدِيَ الْمُؤْمِنُ إِنْ وَسعْتُ عَلَيْهِ وَ ذَلِكَ أَبْعَدُ لَهُ مِني

H 1924, CH 60, h 6
Al-Husayn ibn Muhammad has narrated from Ahmad ibn Ishaq from Bakr ibn Muhammad al-Azdi from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said that Allah, the Most Majestic, the Most Holy, has said, ‘The most enviable among My friends is a believer who has his share of salvation, performs the worship of his Lord well, worships Allah privately, is obscure among people and no finger rises to point him out. His sustenance is only adequate for his basic needs and he bears it patiently. I cause him to die faster, thus his legacy is little and his mourners are very few.’”

٦- الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمدٍ الْأَزْدِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص قَالَ اللهُ عَز وَ جَل إِن مِنْ أَغْبَطِ أَوْلِيَائِي عِنْدِي عَبْداً مُؤْمِناً ذَا حَظ مِنْ صَلَاحٍ أَحْسَنَ عِبَادَةَ رَبِهِ وَ عَبَدَ اللهَ فِي السرِيرَةِ وَ كَانَ غَامِضاً فِي الناسِ فَلَمْ يُشَرْ إِلَيْهِ بِالْأَصَابِعِ وَ كَانَ رِزْقُهُ كَفَافاً فَصَبَرَ عَلَيْهِ فَعَجلْتُ بِهِ الْمَنِيةُ فَقَل تُرَاثُهُ وَ قَلتْ بَوَاكِيهِ

Chapter Sixty One
Promptness in Good Deeds

بَابُ تَعْجِيلِ فِعْلِ الْخَيْرِ

H 1925, CH 61, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Nu’man who has that narrated to him Hamzah ibn Humran who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘When one of you intends to do a good deed, he should do it without delay; a servant (of Allah) perhaps performs a prayer or fasts for a day, thereupon, it is said to him, “Do whatever you like (other good deeds) after this act, Allah has already granted you forgiveness. (One may not know which of his worships has been accepted.)’”

١- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ عَلِي بْنِ النعْمَانِ قَالَ حَدثَنِي حَمْزَةُ بْنُ حُمْرَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ إِذَا هَم أَحَدُكُمْ بِخَيْرٍ فَلَا يُؤَخرْهُ فَإِن الْعَبْدَ رُبمَا صَلى الصلَاةَ أَوْ صَامَ الْيَوْمَ فَيُقَالُ لَهُ افْعَلْ مَا شِئْتَ بَعْدَهَا فَقَدْ غَفَرَ اللهُ لَكَ

H 1926, CH 61, h 2
It is narrated from him (narrator of the *Hadith* above) from Ali ibn al-Hakam from abu Jamilah who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Begin your day with a good deed, dictate to your guards (angels on both shoulders) good in the beginning and in the end of the day, all that is in between is forgiven if Allah so wills.’”

٢- عَنْهُ عَنْ عَلِي بْنِ الْحَكَمِ عَنْ أَبِي جَمِيلَةَ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع افْتَتِحُوا نَهَارَكُمْ بِخَيْرٍ وَ أَمْلُوا عَلَى حَفَظَتِكُمْ فِي أَوله خَيْراً وَ فِي آخِرِهِ خَيْراً يُغْفَرْ لَكُمْ مَا بَيْنَ ذَلِكَ إِنْ شَاءَ اللهُ

H 1927, CH 61, h 3
It is narrated from him (narrator of the *Hadith* above) from ibn abu ‘Umayr from Marazim ibn Hakim from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“My father, recipient of divine supreme covenant, would say, ‘When you intend to perform a good deed, do not delay; you may not know what happens next.’”

٣- عَنْهُ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُرَازِمِ بْنِ حَكِيمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ كَانَ أَبِي يَقُولُ إِذَا هَمَمْتَ بِخَيْرٍ فَبَادِرْ فَإِنكَ لَا تَدْرِي مَا يَحْدُثُ

H 1928, CH 61, h 4
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ibn ‘Udhayna from Zurara from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘Of the good deeds that Allah loves is that which is done without delays.’”

٤- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللهِ ص إِن اللهَ يُحِب مِنَ الْخَيْرِ مَا يُعَجلُ

٥- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ عَلِي بْنِ الْحَكَمِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ بَشِيرِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِذَا أَرَدْتَ شَيْئاً مِنَ الْخَيْرِ فَلَا تُؤَخرْهُ فَإِن الْعَبْدَ يَصُومُ الْيَوْمَ الْحَار يُرِيدُ مَا عِنْدَ اللهِ فَيُعْتِقُهُ اللهُ بِهِ مِنَ النارِ وَ لَا تَسْتَقِل مَا يُتَقَربُ بِهِ إِلَى اللهِ عَز وَ جَل وَ لَوْ شِق تَمْرَةٍ

H 1929, CH 61, h 5
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Ali ibn al-Hakam from Aban ibn ‘Uthman from Bashir ibn Yasar from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“When you intend to perform anything good, then do not delay. A man may fast on a hot day and hope thereby to receive what is with Allah, and Allah then sets him free from fire. Do not underestimate the good deeds with which one may seek nearness to Allah, the Most Majestic, the Most Holy, even if it is a piece of a date.”

٦- عَنْهُ عَنِ ابْنِ فَضالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ هَم بِخَيْرٍ فَلْيَعجلْهُ وَ لَا يُؤَخرْهُ فَإِن الْعَبْدَ رُبمَا عَمِلَ الْعَمَلَ فَيَقُولُ اللهُ تَبَارَكَ وَ تَعَالَى قَدْ غَفَرْتُ لَكَ وَ لَا أَكْتُبُ عَلَيْكَ شَيْئاً أَبداً وَ مَنْ هَم بِسَيئَةٍ فَلَا يَعْمَلْهَا فَإِنهُ رُبمَا عَمِلَ الْعَبْدُ السيئَةَ فَيَرَاهُ اللهُ سُبْحَانَهُ فَيَقُولُ لَا وَ عِزتِي وَ جَلَالِي لَا أَغْفِرُ لَكَ بَعْدَهَا أَبداً

H 1930, CH 61, h 6
It is narrated from him (narrator of the *Hadith* above) from ibn Faddal from ibn Bukayr from certain individuals of our people from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Whoever intends to perform a good deed should act fast and do not delay. Perhaps a servant (of Allah) performs a deed and Allah, the Most Blessed, the Most High, says, ‘I have granted you forgiveness and will never write down anything against you.’ Whoever intends to perform an evil deed he must not do it. Perhaps a man does an evil deed and Allah, the Most Holy, sees it and says, “I swear by My Majesty and Glory to never forgive you hereafter.”’

٧- عَلِي عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِذَا هَمَمْتَ بِشَيْءٍ مِنَ الْخَيْرِ فَلَا تُؤَخرْهُ فَإِن اللهَ عَز وَ جَل رُبمَا اطلَعَ عَلَى الْعَبْدِ وَ هُوَ عَلَى شَيْءٍ مِنَ الطاعَةِ فَيَقُولُ وَ عِزتِي وَ جَلَالِي لَا أُعَذبُكَ بَعْدَهَا أَبداً وَ إِذَا هَمَمْتَ بِسَيئَةٍ فَلَا تَعْمَلْهَا فَإِنهُ رُبمَا اطلَعَ اللهُ عَلَى الْعَبْدِ وَ هُوَ عَلَى شَيْءٍ مِنَ الْمَعْصِيَةِ فَيَقُولُ وَ عِزتِي وَ جَلَالِي لَا أَغْفِرُ لَكَ بَعْدَهَا أَبداً

H 1931, CH 61, h 7
Ali has narrated from his father from ibn abu ‘Umayr from Hisham ibn Salim from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“When you intend to perform a good deed, do not delay doing it; Allah, the Most Majestic, the Most Holy, perhaps finds a servant (of Allah) during a good deed of obedience and He, the Most Majestic, the Most Holy, may say, ‘I will never subject you to punishment hereafter.’ If you intend to do an evil deed, you must not do it; perhaps Allah finds a servant during an act of disobedience and may say, “I swear by My Majesty and Glory to never forgive you hereafter.”’

٨- أَبو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ عَبْدِ الْجَبارِ عَنِ ابْنِ فَضالٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمدِ بْنِ حُمْرَانَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِذَا هَم أَحَدُكُمْ بِخَيْرٍ أَوْ صِلَةٍ فَإِن عَنْ يَمِينِهِ وَ شِمَالِهِ شَيْطَانَيْنِ فَلْيُبَادِرْ لَا يَكُفاهُ عَنْ ذَلِكَ

H 1932, CH 61, h 8
Abu Ali al-Ash’ari has narrated from Muhammad ibn ‘Abd al-Jabbar from ibn Faddal from abu Jamilah from Muhammad ibn Humran from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“When one of you intends to perform a good deed or establish good relations there will be two Satans, one on each side. He, thus, should perform it immediately before they prevent him from the good deed.”

٩- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ مُحَمدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ مَنْ هَم بِشَيْءٍ مِنَ الْخَيْرِ فَلْيَعجلْهُ فَإِن كُل شَيْءٍ فِيهِ تَأْخِير فَإِن لِلشيْطَانِ فِيهِ نَظْرَةً

H 1933, CH 61, h 9
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from abu al-Jarud who has said the following:
“I heard abu Ja’far, recipient of divine supreme covenant, say, ‘Whoever intends to perform a good deed he should do it without delay; Satan keeps an eye on anything that is delayed.’”

١٠- مُحَمدُ بْنُ يَحْيَى عَنْ مُحَمدِ بْنِ الْحُسَيْنِ عَنْ عَلِي بْنِ أَسْبَاطٍ عَنِ الْعَلَاءِ عَنْ مُحَمدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِن اللهَ ثَقلَ الْخَيْرَ عَلَى أَهْلِ الدنْيَا كَثِقْلِهِ فِي مَوَازِينِهِمْ يَوْمَ الْقِيَامَةِ وَ إِن اللهَ عَز وَ جَل خَففَ الشر عَلَى أَهْلِ الدنْيَا كَخِفتِهِ فِي مَوَازِينِهِمْ يَوْمَ الْقِيَامَةِ

H 1934, CH 61, h 10
Muhammad ibnYahya has narrated from Muhammad ibn al-Husayn from Ali ibn Asbat from al-‘Ala’ from Muhammad ibn Muslim who has said the following:
“I heard abu Ja’far, recipient of divine supreme covenant, say, ‘Allah has made good deeds heavy for the people of the world like its weight in their balance on the Day of Judgment. Allah, the Most Majestic, the Most Holy, has made evil of a light weight on the people of the world just as it will be of a light weight (no value) in their balance on the Day of Judgment.’”

Chapter Sixty Two
Fairness and Justice

بَابُ الْإِنْصَافِ وَ الْعَدْل

H 1935, CH 62, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Hakam from al-Hassan ibn Hamza from his grand father from abu Hamza al-Thumali from Ali ibn al-Husayn, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah at the end of his sermon would say, ‘Tuba (a tree in paradise) is for those whose moral behavior is polite, whose consciences are clean, whose privacy as well as public matters are all well, who give the excess in their properties in charity, who hold back their unnecessary words and yield to justice for people against their own souls.’”

١- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحَسَنِ بْنِ حَمْزَةَ عَنْ جَدِّهِ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ص قَالَ كَانَ رَسُولُ اللَّهِ ص يَقُولُ فِي آخِرِ خُطْبَتِهِ طُوبَى لِمَنْ طَابَ خُلُقُهُ وَ طَهُرَتْ سَجِيَّتُهُ وَ صَلَحَتْ سَرِيرَتُهُ وَ حَسُنَتْ عَلَانِيَتُهُ وَ أَنْفَقَ الْفَضْلَ مِنْ مَالِهِ وَ أَمْسَكَ الْفَضْلَ مِنْ قَوْلِهِ وَ أَنْصَفَ النَّاسَ مِنْ نَفْسِهِ

H 1936, CH 62, h 2
It is narrated from him (narrator of the *Hadith* above) from Muhammad ibn Sinan from Mu'awiyah ibn Wahab from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Whoever likes to guarantee four things for me, I guarantee four homes in paradise. (He should guarantee me) to give charity without fear from his poverty, to speak out loud the greetings of peace in the world and quit excessive argumentation even though he is on the side of right. He must yield to justice for people against his own soul.”

٢- عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ يَضْمَنُ لِي أَرْبَعَةَ بِأَرْبَعَةِ أَبْيَاتٍ فِي الْجَنَّةِ أُنْفِقُ وَ لَا تَخَفْ فَقْراً وَ أُفْشِ السَّلَامَ فِي الْعَالَمِ وَ أَتْرُكِ الْمِرَاءَ وَ إِنْ كُنْتَ مُحِقّاً وَ أَنْصِفِ النَّاسَ مِنْ نَفْسِكَ

H 1937, CH 62, h 3
It is narrated from him (narrator of the *Hadith* above) from al-Hassan ibn Ali ibn Faddal from Ali ibn ‘Aqaba from Jarud from abu al-Mundhir who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘The masters of good deeds are three things: To yield to justice for people against one’s own soul. So what you do not like to happen to you, do not agree to happen to people also, to cooperate with your fellow believer in matters of properties and to speak of Allah in all conditions: not just saying, ‘Glory belongs to Allah, all praise belongs to Allah and no one deserves to be worshipped except Allah, but that if in case Allah, the Most Majestic, the Most Holy, has commanded you to do a certain thing, you must obey the command, and if it is a case you know that Allah, the Most Majestic, the Most Holy, has prohibited you to do, you must stay away form it.’”

٣- عَنْهُ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ جَارُودٍ أَبِي الْمُنْذِرِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ سَيِّدُ الْأَعْمَالِ ثَلَاثَةٌ إِنْصَافُ النَّاسِ مِنْ نَفْسِكَ حَتَّى لَا تَرْضَى بِشَيْءٍ إِلَّا رَضِيتَ لَهُمْ مِثْلَهُ وَ مُوَاسَاتُكَ الْأَخَ فِي الْمَالِ وَ ذِكْرُ اللَّهِ عَلَى كُلِّ حَالٍ لَيْسَ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ فَقَطْ وَ لَكِنْ إِذَا وَرَدَ عَلَيْكَ شَيْءٌ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِهِ أَخَذْتَ بِهِ أَوْ إِذَا وَرَدَ عَلَيْكَ شَيْءٌ نَهَى اللَّهُ عَزَّ وَ جَلَّ عَنْهُ تَرَكْتَهُ

H 1938, CH 62, h 4
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Ibrahim ibn Muhammad al-Thaqafi from Ali ibn Mu'alla from Yahya ibn Ahmad Fadl ibn Shadhan abu Muhammad al-Maythami from Rumi ibn Zurara from his father from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Amir al-Mu’minin (Ali ibn abu Talib), recipient of divine supreme covenant, has said in one of his speeches, ‘You must note that due to a person’s yielding to justice for people against his own self, Allah increases his respect and honor.’”

٤- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ عَلِيِّ بْنِ الْمُعَلَّى عَنْ يَحْيَى بْنِ أَحْمَدَ عَنْ أَبِي مُحَمَّدٍ الْمِيثَمِيِّ عَنْ رُومِيِّ بْنِ زُرَارَةَ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي كَلَامٍ لَهُ أَلَا إِنَّهُ مَنْ يُنْصِفِ النَّاسَ مِنْ نَفْسِهِ لَمْ يَزِدْهُ اللَّهُ إِلَّا عِزّاً

H 1939, CH 62, h 5
It is narrated from him (narrator of the *Hadith* above) from ‘Uthman ibn ‘Isa from ‘Abd Allah ibn Muskan from Muhammad ibn Muslim from abu ‘Abd Allah Who has said the following:
“Three people of all creatures will be the closest to Allah, the Most Majestic, the Most Holy, on the Day of Judgment until all accounting is finished: a man whose power does not lead him in anger to do injustice to his subjects, a man who mediates between two people and does not lean toward anyone of them

٥- عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ ثَلَاثَةٌ هُمْ أَقْرَبُ الْخَلْقِ إِلَى اللَّهِ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ حَتَّى يَفْرُغَ مِنَ الْحِسَابِ رَجُلٌ لَمْ تَدْعُهُ قُدْرَةٌ فِي حَالِ غَضَبِهِ إِلَى أَنْ يَحِيفَ عَلَى مَنْ تَحْتَ يَدِهِ وَ رَجُلٌ مَشَى بَيْنَ اثْنَيْنِ فَلَمْ يَمِلْ

مَعَ أَحَدِهِمَا عَلَى الْآخَرِ بِشَعِيرَةٍ وَ رَجُلٌ قَالَ بِالْحَقِ فِيمَا لَهُ وَ عَلَيْهِ

even to the size of a grain of barley (needle's head), and a man who speaks the truth regardless, it is for or against his own self."

٦- عَنْهُ عَنْ أَبِيهِ عَنِ النَضْرِ بْنِ سُوَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ زُرَارَةَ عَنِ الْحَسَنِ الْبَزاز عَنْ أَبِي عَبْدِ اللهِ ع قَالَ فِي حَدِيثٍ لَهُ أَ لَا أُخْبِرُكُمْ بِأَشَد مَا فَرَضَ اللهُ عَلَى خَلْقِهِ فَذَكَرَ ثَلَاثَةَ أَشْيَاءَ أَولُهَا إِنْصَافُ الناسِ مِنْ نَفْسِكَ

H 1940, CH 62, h 6
It is narrated from him (narrator of the *Hadith* above) from his father from al-Nadr ibn Suwayd from Hisham ibn Salim from Zurara from al-Hassan al-Bazzaz from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"In a *Hadith* he has said, 'What is the most forceful obligation from Allah upon His creatures? I must ask you.' The Imam mentioned three things of which the first was yielding to justice for people against one's own soul."

٧- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَوْفَلِي عَنِ السكُونِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص سَيدُ الْأَعْمَالِ إِنْصَافُ الناسِ مِنْ نَفْسِكَ وَ مُوَاسَاةُ الْأَخِ فِي اللهِ وَ ذِكْرُ اللهِ عَز وَ جَل عَلَى كُل حَالٍ

H 1941, CH 62, h 7
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'The masters of deeds are yielding to justice for people against your own soul, cooperation with your fellow believers for the sake of Allah and to speak of and remember Allah, the Most Majestic, the Most Holy, in all conditions.'"

٨- عَلِي عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ زُرَارَةَ عَنِ الْحَسَنِ الْبَزاز قَالَ قَالَ لِي أَبُو عَبْدِ اللهِ ع أَ لَا أُخْبِرُكَ بِأَشَد مَا فَرَضَ اللهُ عَلَى خَلْقِهِ ثَلَاثٌ قُلْتُ بَلَى قَالَ إِنْصَافُ الناسِ مِنْ نَفْسِكَ وَ مُوَاسَاتُكَ أَخَاكَ وَ ذِكْرُ اللهِ فِي كُل مَوْطِنٍ أَما إِنِي لَا أَقُولُ سُبْحَانَ اللهِ وَ الْحَمْدُ لِلهِ وَ لَا إِلَهَ إِلا اللهُ وَ اللهُ أَكْبَرُ وَ إِنْ كَانَ هَذَا مِنْ ذَاكَ وَ لَكِنْ ذِكْرُ اللهِ جَل وَ عَز فِي كُل مَوْطِنٍ إِذَا هَجَمْتَ عَلَى طَاعَةٍ أَوْ عَلَى مَعْصِيَةٍ

H 1942, CH 62, h 8
Ali has narrated from his father from ibn Mahbub from Hisham ibn Salim from Zurara from al-Hassan al-Bazzaz who has said the following:
"Once abu 'Abd Allah, recipient of divine supreme covenant, said to me, 'Should I tell you about what Allah has emphatically made obligatory on His creatures (are three things)?' I said, 'Yes, please do so.' The Imam said, 'You must yield to justice for people against your own soul, cooperate with your fellow believers, and speak of and remember Allah in all places. I, however, do not mean thereby saying, 'Glory belongs to Allah, all praise belongs to Allah, no one deserves to be worshipped except Allah, and Allah is greater than (can be described), although, it also is speaking of Allah. It is speaking of and remembering Allah, the Most Majestic, the Most Holy, in all places whenever you are faced with a deed of obedience or prohibition.'"

٩- ابْنُ مَحْبُوبٍ عَنْ أَبِي أُسَامَةَ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع مَا ابْتُلِيَ الْمُؤْمِنُ بِشَيْءٍ أَشَد عَلَيْهِ مِنْ خِصَالٍ ثَلَاثٍ يُحْرَمُهَا قِيلَ وَ مَا هُن قَالَ الْمُوَاسَاةُ فِي ذَاتِ يَدِهِ وَ الْإِنْصَافُ مِنْ نَفْسِهِ وَ ذِكْرُ اللهِ كَثِيراً أَما إِنِي لَا أَقُولُ سُبْحَانَ اللهِ وَ الْحَمْدُ لِلهِ وَ لَا إِلَهَ إِلا اللهُ وَ لَكِنْ ذِكْرُ اللهِ عِنْدَ مَا أَحَل لَهُ وَ ذِكْرُ اللهِ عِنْدَ مَا حَرمَ عَلَيْهِ

H 1943, CH 62, h 9
Ibn Mahbub has narrated from abu 'Usamah who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'The believer is not tried with anything more difficult than three depriving things.' It was asked, 'What are they?' The Imam said, 'They are to cooperate with one who has an established relation with you with whatever financial means available, to yield to justice for people against one's own soul and to speak of and remember Allah very often. I, however, do not mean thereby saying, 'All glory belongs to Allah, all praise belongs to Allah, and no one deserves to be worshipped except Allah. Speaking of Allah, and remembering Him is to do so (remember Him) when facing something that He has made lawful or that He has prohibited.'"

١٠- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ أَبِيهِ عَنْ جَدِهِ أَبِي الْبِلَادِ رَفَعَهُ قَالَ جَاءَ أَعْرَابِي إِلَى النبِي ص وَ هُوَ يُرِيدُ بَعْضَ غَزَوَاتِهِ فَأَخَذَ بِغَرْزِ رَاحِلَتِهِ فَقَالَ يَا رَسُولَ اللهِ عَلِمْنِي عَمَلًا أَدْخُلُ بِهِ الْجَنةَ فَقَالَ مَا أَحْبَبْتَ أَنْ يَأْتِيَهُ الناسُ إِلَيْكَ فَأْتِ إِلَيْهِمْ وَ مَا كَرِهْتَ أَنْ يَأْتِيَهُ الناسُ إِلَيْكَ

H 1944, CH 62, h 10
A number of our people have narrated from Ahmad ibn abu 'Abd Allah from Yahya ibn Ibrahim ibn abu al-Bilad from his father from his grandfather, abu al-Bilad in a marfu' manner saying:
"Once an Arab man came to the Holy Prophet when he was about to leave for an armed campaign. The Arab held on to the harness of the horse of the Holy Prophet and said, 'O Messenger of Allah, teach me a deed with which I can go to paradise.' He said, 'Do to people what you like them to do to you, and do not

do anything to people that you do not like to be done to you. Now allow the horse to go.’”

فَلَمَّا تَأَتَّى إِلَيْهِمْ خَلَّ سَبِيلَ الرَّاحِلَةِ

H 1945, CH 62, h 11
Abu Ali al-Ash’ari has narrated from al-Hassan ibn Ali al-Kufi from ‘Ubays ibn Hisham from ‘Abd al-Karim from al-Halabi from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Justice is sweeter than water for a thirsty man. How vast is justice if exercised on an issue, even if it is a little one!”

١١ - أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ عَبْدِ الْكَرِيمِ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ الْعَدْلُ أَحْلَى مِنَ الْمَاءِ يُصِيبُهُ الظَّمْآنُ مَا أَوْسَعَ الْعَدْلَ إِذَا عُدِلَ فِيهِ وَ إِنْ قَلَّ

H 1946, CH 62, h 12
Ali ibn Ibrahim has narrated from his father from ibn Mahbub from certain individuals of his people from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Whoever yields to justice for people against his own soul is accepted to judge others’ cases.”

١٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ أَنْصَفَ النَّاسَ مِنْ نَفْسِهِ رُضِيَ بِهِ حَكَماً لِغَيْرِهِ

H 1947, CH 62, h 13
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Sinan from Yusuf ibn ‘Imran ibn Maytham from Ya’qub ibn Shu’ayb from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Allah, the Most Majestic, the Most Holy, sent a revelation to Adam that said, ‘I will gather together all words for you in four words.’ He asked, ‘O Lord, what are they?’ He said, ‘One is for Me, one for you, one between Me and you and one between you and other people.’ He then said, ‘O Lord, explain them to me so I can learn.’ He said, ‘The one for Me is to worship Me and do not consider anything as My partner. The one for you is that I will reward you for your deed with something that you need most. The one between Me and you is that you pray and I will accept and answer your prayers. The one between you and people is that you must like for people what you like for yourself and dislike for people what you dislike to happen to you.’”

١٣ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ يُوسُفَ بْنِ عِمْرَانَ بْنِ مَيْثَمٍ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى آدَمَ ع أَنِي سَأَجْمَعُ لَكَ الْكَلَامَ فِي أَرْبَعِ كَلِمَاتٍ قَالَ يَا رَبِّ وَ مَا هُنَّ قَالَ وَاحِدَةٌ لِي وَ وَاحِدَةٌ لَكَ وَ وَاحِدَةٌ فِيمَا بَيْنِي وَ بَيْنَكَ وَ وَاحِدَةٌ فِيمَا بَيْنَكَ وَ بَيْنَ النَّاسِ قَالَ يَا رَبِّ بَيِّنْهُنَّ لِي حَتَّى أَعْلَمَهُنَّ قَالَ أَمَّا الَّتِي لِي فَتَعْبُدُنِي لَا تُشْرِكُ بِي شَيْئاً وَ أَمَّا الَّتِي لَكَ فَأَجْزِيكَ بِعَمَلِكَ أَحْوَجَ مَا تَكُونُ إِلَيْهِ وَ أَمَّا الَّتِي بَيْنِي وَ بَيْنَكَ فَعَلَيْكَ الدُّعَاءُ وَ عَلَيَّ الْإِجَابَةُ وَ أَمَّا الَّتِي بَيْنَكَ وَ بَيْنَ النَّاسِ فَتَرْضَى لِلنَّاسِ مَا تَرْضَى لِنَفْسِكَ وَ تَكْرَهُ لَهُمْ مَا تَكْرَهُ لِنَفْسِكَ

H 1948, CH 62, h 14
Abu Ali al-Ash’ari has narrated from Muhammad ibn ‘Abd al-Jabbar from ibn Faddal from Ghalib ibn ‘Uthman from Ruh ibn ‘Ukht (nephew) of Mu'alla from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Be pious before Allah and practice justice; you blame other people for not doing justice to others.”

١٤ - أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ غَالِبِ بْنِ عُثْمَانَ عَنْ رَوْحٍ ابْنِ أُخْتِ الْمُعَلَّى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ اتَّقُوا اللَّهَ وَ اعْدِلُوا فَإِنَّكُمْ تَعِيبُونَ عَلَى قَوْمٍ لَا يَعْدِلُونَ

H 1949, CH 62, h 15
It is narrated from him (narrator of the *Hadith* above) from ibn Mahbub from Mu'awiyah ibn Wahab from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Justice is sweeter than honey, softer than butter and smells sweeter than musk.”

١٥ - عَنْهُ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ الْعَدْلُ أَحْلَى مِنَ الشَّهْدِ وَ أَلْيَنُ مِنَ الزُّبْدِ وَ أَطْيَبُ رِيحاً مِنَ الْمِسْكِ

H 1950, CH 62, h 16
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Isma'il ibn Mehran from ‘Uthman ibn Jabalah from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘Whoever has three things, or even one of them, will have a place under the shadow of the Throne of Allah on the Day when nothing will have any shadows (protective shelter). A man who gives to others what he asks from them, one who does not prevent another man from a forward position or move backward except after knowing that his own moving forward is what Allah wants. A Muslim does not blame his Muslim brethren for a shortcoming until he removes such shortcoming from his own self; as soon one removes one defect from his soul another shortcoming and defect emerges. To be occupied with correcting one’s own self is

١٦ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ عُثْمَانَ بْنِ جَبَلَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثُ خِصَالٍ مَنْ كُنَّ فِيهِ أَوْ وَاحِدَةٌ مِنْهُنَّ كَانَ فِي ظِلِّ عَرْشِ اللَّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ رَجُلٌ أَعْطَى النَّاسَ مِنْ نَفْسِهِ مَا هُوَ سَائِلُهُمْ وَ رَجُلٌ لَمْ يُقَدِّمْ رِجْلًا وَ لَمْ يُؤَخِّرْ رِجْلًا حَتَّى يَعْلَمَ أَنَّ ذَلِكَ لِلَّهِ رِضاً وَ رَجُلٌ لَمْ يَعِبْ أَخَاهُ الْمُسْلِمَ بِعَيْبٍ حَتَّى يُنَقِّيَ ذَلِكَ الْعَيْبَ عَنْ نَفْسِهِ فَإِنَّهُ لَا يُنَقِّي مِنْهَا عَيْباً إِلَّا بَدَا لَهُ عَيْبٌ

وَ كَفَى بِالْمَرْءِ شُغْلًا بِنَفْسِهِ عَنِ النَاسِ

a full time occupation (to deal with before getting involved in people).'"

١٧- عَنْهُ عَنْ عَبْدِ الرَحْمَنِ بْنِ حَمادٍ الْكُوفِي عَنْ عَبْدِ اللهِ بْنِ إِبْرَاهِيمَ الْغِفَارِي عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ الْجَعْفَرِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص مَنْ وَاسَى الْفَقِيرَ مِنْ مَالِهِ وَ أَنْصَفَ النَاسَ مِنْ نَفْسِهِ فَذَلِكَ الْمُؤْمِنُ حَقّاً

H 1951, CH 62, h 17
It is narrated from him (narrator of the *Hadith* above) from 'Abd al-Rahman ibn Hammad al-Kufi from 'Abd Allah ibn Ibrahim al-Ghifari from Ja'far ibn Ibrahim al-Ja'fari from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Whoever comforts the poor with his property and yields to justice for people against his own soul indeed is a believer."

١٨- مُحَمَدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ مُحَمدِ بْنِ سِنَانٍ عَنْ خَالِدِ بْنِ نَافِعٍ بَيَاعِ السابِرِي عَنْ يُوسُفَ الْبَزاز قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ مَا تَدَارَأَ اثْنَانِ فِي أَمْرٍ قط فَأَعْطَى أَحَدُهُمَا النصَفَ صَاحِبَهُ فَلَمْ يَقْبَلْ مِنْهُ إِلا أُدِيلَ مِنْهُ

H 1952, CH 62, h 18
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Khalid ibn Nafi' Bayya' al-Sabiri from Yusuf al-Bazzaz who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, say, 'If two people disagree in something, one of them gives half as much to his companion, but if he would not accept, it will be compensated for him (recipient of more than half for his injustice)."'

١٩- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيوبَ عَنْ مُحَمدِ بْنِ قَيسٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَ لِلهِ جَنةً لَا يَدْخُلُهَا إِلا ثَلَاثَةٌ أَحَدُهُمْ مَنْ حَكَمَ فِي نَفْسِهِ بِالْحَق

H 1953, CH, h 19
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from abu Ayyub from Muhammad ibn Qays from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Allah has a paradise wherein no one is admitted except three kinds of people of whom one is he who judges himself with the truth."

٢٠- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيرٍ عَنْ حَمادٍ عَنِ الْحَلَبِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ الْعَدْلُ أَحْلَى مِنَ الْمَاءِ يُصِيبُهُ الظمْآنُ مَا أَوْسَعَ الْعَدْلَ إِذَا عُدِلَ فِيهِ وَ إِنْ قَل

H 1954, CH 62, h 20
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad from al-Halabi from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Justice is sweeter than water is for a thirsty man. How vast is justice when it is practiced in an issue even though it would be very little!"

بَابُ الِاسْتِغْنَاءِ عَنِ الناسِ

Chapter Sixty Three
Independence from People

١- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ شَرَفُ الْمُؤْمِنِ قِيَامُ اللَيلِ وَ عِزُهُ اسْتِغْنَاؤُهُ عَنِ الناسِ

H 1955, CH 63, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Mahbub from 'Abd Allah ibn Sinan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The nobility of the believer is in his worship at night and his honor is in his independence from people."

٢- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِي بْنُ مُحَمدٍ الْقَاسَانِي جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمدٍ عَنْ سُلَيمَانَ بْنِ دَاوُدَ الْمِنْقَرِي عَنْ حَفْصِ بْنِ غِيَاثٍ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع إِذَا أَرَادَ أَحَدُكُمْ أَنْ لَا يَسْأَلَ رَبهُ شَيْئاً إِلا أَعْطَاهُ فَلْيَيْأَسْ مِنَ الناسِ كُلِهِمْ وَ لَا يَكُونُ لَهُ رَجَاءٌ إِلا عِنْدَ اللهِ فَإِذَا عَلِمَ اللهُ عَز وَ جَل ذَلِكَ مِنْ قَلْبِهِ لَمْ يَسْأَلِ اللهَ شَيْئاً إِلا أَعْطَاهُ

H 1956, CH 63, h 2
Ali ibn Ibrahim has narrated from his father and Ali ibn Muhammad al-Qasani all from al-Qasim ibn Muhammad from Sulayman ibn Dawud al-Minqari from Hafs ibn Ghiyath who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'If any of you would like not to be rejected when asking his Lord (Allah) for something, you must abolish all of your hope in people and place your hope in no one except Allah. When Allah, the Most Majestic, the Most Holy, finds this in one's heart, He then will not reject one's prayers and grant one's wishes.'"

٣- وَ بِهَذَا الْإِسْنَادِ عَنِ الْمِنْقَرِي عَنْ عَبْدِ الرزاق عَنْ مَعْمَرٍ عَنِ الزهْرِي عَنْ عَلِي بْنِ الْحُسَيْنِ ص قَالَ رَأَيتُ الْخَيْرَ كُلُهُ قَدِ اجْتَمَعَ فِي قَطْعِ الطمَعِ عَما فِي

H 1957, CH 63, h 3
Through the same chain of narrators it is narrated from al-Minqari from 'Abd al-Razzaq from Mu'ammar from al-Zuhri from Ali ibn al-Husayn, recipient of divine supreme covenant, who has said the following:
"I saw all good gathered together in cutting off of yearning for what belongs to people and in not having any hope in people in

anything and in leaving his affairs in the hands of Allah, the Most Majestic, the Most Holy, in all matters. Allah, the Most Majestic, the Most Holy, will answer him in all things."

أَيدِي الناسِ وَ مَنْ لَمْ يَرْجُ الناسَ فِي شَيْءٍ وَ رَد أَمْرَهُ إِلَى اللهِ عَز وَ جَل فِي جَمِيعِ أُمورِهِ اسْتَجَابَ اللهُ عَز وَ جَل لَهُ فِي كُل شَيْءٍ

H 1958, CH 63, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from al-Husayn ibn abu al-'Ala' from 'Abd al-'Ala' ibn 'A'yun who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, say, 'Asking people for help is seeking to abolish one's respect, as well as one's bashfulness. Placing no hope in what is in the hands of people is dignity for a believer in his religion and greed is poverty at hand.'"

٤- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ عَلِي بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ طَلَبُ الْحَوَائِجِ إِلَى الناسِ اسْتِلَابٌ لِلْعِز وَ مَذْهَبَةٌ لِلْحَيَاءِ وَ الْيَأْسُ مِما فِي أَيدِي الناسِ عِز لِلْمُؤْمِنِ فِي دِينِهِ وَ الطَمَعُ هُوَ الْفَقْرُ الْحَاضِرُ

H 1959, CH 63, h 5

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Ahmad ibn Muhammad ibn abu Nasr who has said the following:

"Once I said to abu al-Hassan al-Rida, recipient of divine supreme covenant, 'May Allah keep my soul in service for your cause, please write for me to Isma'il ibn Dawud al-Katib. I hope I will receive something from him.' The Imam said, 'I resent that you ask from him or similar persons. Allow it (financial help) to be paid from my property.'"

٥- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ أَبِي نَصْرٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الرضَا ع جُعِلْتُ فِدَاكَ اكْتُبْ لِي إِلَى إِسْمَاعِيلَ بْنِ دَاوُدَ الْكَاتِبِ لَعَلي أُصِيبُ مِنْهُ قَالَ أَنا أُضَمِنُ لَكَ أَنْ تَطْلُبَ مِثْلَ هَذَا وَ شِبْهَهُ وَ لَكِنْ عَولْ عَلَى مَالِي

H 1960, CH 63, h 6

It is narrated from him (narrator of the *Hadith* above) from his father from Hammad ibn 'Isa from Mu'awiyah ibn 'Ammar from Najam ibn Hatim al-Ghanawi from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"A believer's having no hope in (what is in the hands of) people, is his respect and power in his religion. Have you not heard the words of Hatim, 'When I decided not to have any hope I found it to be independence, when I made the soul to know it. Greed is poverty?'" (The quote is due to its popularity not as evidence).

٦- عَنْهُ عَنْ أَبِيهِ عَنْ حَمادِ بْنِ عِيسَى عَنْ مُعَاوِيَةَ بْنِ عَمارٍ عَنْ نَجْمِ بْنِ حُطَيْمٍ الْعَنَوِي عَنْ أَبِي جَعْفَرٍ ع قَالَ الْيَأْسُ مِما فِي أَيدِي الناسِ عِز الْمُؤْمِنِ فِي دِينِهِ أَ وَ مَا سَمِعْتَ قَوْلَ حَاتِمٍ

إِذَا مَا عَزَمْتَ الْيَأْسَ أَلْفَيْتَهُ الْغِنَى إِذَا عَرَفَتْهُ النفْسَ وَ الطَمَعُ الْفَقْرُ

H 1961, CH 63, h 7

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Sinan from 'Ammar al-Sabati from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Amir al-Mu'minin (Ali ibn abu Talib), recipient of divine supreme covenant, would say, 'In your heart you must have both hope in people and independence from them. Your hope and need in people must be in the form of speaking to them softly and with a delightful appearance. Your independence from them must be in the form of maintaining dignity and safety of your respect.'"

٧- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ مُحَمدِ بْنِ سِنَانٍ عَنْ عَمارٍ السابَاطِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ص يَقُولُ لِيَجْتَمِعْ فِي قَلْبِكَ الِافْتِقَارُ إِلَى الناسِ وَ الِاسْتِغْنَاءُ عَنْهُمْ فَيَكُونَ افْتِقَارُكَ إِلَيْهِمْ فِي لِينِ كَلَامِكَ وَ حُسْنِ بِشْرِكَ وَ يَكُونَ اسْتِغْنَاؤُكَ عَنْهُمْ فِي نَزَاهَةِ عِرْضِكَ وَ بَقَاءِ عِزكَ

Ali ibn Ibrahim has narrated from his father from Ali ibn Mu'bid who has that narrated to him Ali ibn 'Umar from Yahya ibn 'Imran from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Amir al-Mu'minin (Ali ibn abu Talib), recipient of divine supreme covenant, would say . . ." then he mentioned a *Hadith* similar to the one above."

عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِي بْنِ مَعْبَدٍ قَالَ حَدثَنِي عَلِي بْنُ عُمَرَ عَنْ يَحْيَى بْنِ عِمْرَانَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ص يَقُولُ ثُم ذَكَرَ مِثْلَهُ

Chapter Sixty Four
Good Relation with Relatives

بَابُ صِلَةِ الرحِمِ

H 1962, CH 64, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Jamil ibn Darraj who has said the following:

"I asked abu 'Abd Allah, recipient of divine supreme covenant, about the words of Allah, Most Glorious is Whose name, '. . . have fear of the One by whose name you swear to settle your

١- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَراجٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ قَوْلِ اللهِ جَل ذِكْرُهُ وَ اتقُوا اللهَ الذِي تَسائَلُونَ بِهِ وَ

الْأَرْحَامَ إِن اللهَ كانَ عَلَيْكُمْ رَقِيباً قَالَ فَقَالَ هِيَ أَرْحَامُ الناسِ إِن اللهَ عَز وَ جَل أَمَرَ بِصِلَتِهَا وَ عَظَمَهَا أَ لَا تَرَى أَنهُ جَعَلَهَا مِنْهُ

differences and have respect for your relatives. Allah certainly keeps watch over you.' (4:1)
"The Imam said, 'It refers to the relatives of people. Allah, the Most Majestic, the Most Holy, has commanded to maintain good relations with relatives and has mentioned it with greatness. Consider that He has placed it next to His own name together with piety.'"

٢- مُحَمدُ بْنُ يَحْيى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ عَلِي بْنِ النعْمَانِ عَنْ إِسْحَاقَ بْنِ عَمارٍ قَالَ قَالَ بَلَغَنِي عَنْ أَبِي عَبْدِ اللهِ ع أَن رَجُلًا أَتى النبِي ص فَقَالَ يَا رَسُولَ اللهِ أَهْلُ بَيْتِي أَبَوْا إِلا تَوَثباً عَلَي وَ قَطِيعَةً لِي وَ شَتِيمَةً فَأَرْفُضُهُمْ قَالَ إِذاً يَرْفُضَكُمُ اللهُ جَمِيعاً قَالَ فَكَيْفَ أَصْنَعُ قَالَ تَصِلُ مَنْ قَطَعَكَ وَ تُعْطِي مَنْ حَرَمَكَ وَ تَعْفُو عَمنْ ظَلَمَكَ فَإِنكَ إِذَا فَعَلْتَ ذَلِكَ كَانَ لَكَ مِنَ اللهِ عَلَيْهِمْ ظَهِير

H 1963, CH 64, h 2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Nu'man from Ishaq ibn 'Ammar who has said the following:
"It is narrated to me from abu 'Abd Allah, recipient of divine supreme covenant, who has said that once a man came to the Holy Prophet and said, 'O Messenger of Allah, my family has refused to do anything for me but to cut off and abuse me, and I also want to reject them.' He (the Messenger of Allah) said, 'If you do so, Allah will reject all of you.' He then asked, 'What should I do?' He (the Messenger of Allah) said, 'Maintain good relations with whoever cuts you off, give to those who deprive you, and forgive those who do injustice to you. If you do this, you will have support for this from Allah.'"

٣- وَ عْنْهُ عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ أَبِي نَصْرٍ عَنْ مُحَمدِ بْنِ عُبَيْدِ اللهِ قَالَ قَالَ أَبُو الْحَسَنِ الرضَا ع يَكُونُ الرجُلُ يَصِلُ رَحِمَهُ فَيَكُونُ قَدْ بَقِيَ مِنْ عُمُرِهِ ثَلَاثُ سِنِينَ فَيُصَيرُهَا اللهُ ثَلَاثِينَ سَنَةً وَ يَفْعَلُ اللهُ مَا يَشَاءُ

H 1964, CH 64, h 3
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad ibn 'Isa from Ahmad ibn Muhammad ibn abu Nasr from Muhammad ibn 'Ubayd Allah who has said the following:
"Abu al-Hassan al-Rida, recipient of divine supreme covenant, has said, 'A man who maintains good relations with his relatives, if he may have only three years to live, Allah, because of his good relations with relatives, will prolong his life up to thirty years; Allah does whatever He wants.'"

٤- وَ عْنْهُ عَنْ عَلِي بْنِ الْحَكَمِ عَنْ خَطابٍ الْأَعْوَرِ عَنْ أَبِي حَمْزَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع صِلَةُ الْأَرْحَامِ تُزَكي الْأَعْمَالَ وَ تُنْمِي الْأَمْوَالَ وَ تَدْفَعُ الْبَلْوَى وَ تُيَسرُ الْحِسَابَ وَ تُنْسِئُ فِي الْأَجَل

H 1965, CH 64, h 4
It is narrated from him (narrator of the *Hadith* above) from Ali ibn al-Hakam from Khattab al-A'War from abu Hamza who has said the following:
"Abu Ja'far, recipient of divine supreme covenant, has said, 'Having good relations with relatives cleanses ones deeds, increases ones wealth, repulses misfortunes, makes reckoning easier and delays the coming of death.'"

٥- وَ عْنْهُ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللهِ ص أُوصِي الشاهِدَ مِنْ أُمتِي وَ الْغَائِبَ مِنْهُمْ وَ مَنْ فِي أَصْلَابِ الرجَالِ وَ أَرْحَامِ النسَاءِ إِلى يَوْمِ الْقِيَامَةِ أَنْ يَصِلَ الرحِمَ وَ إِنْ كَانَتْ مِنْهُ عَلى مَسِيرَةِ سَنَةٍ فَإِن ذَلِكَ مِنَ الدين

H 1966, CH 64, h 5
It is narrated from him (narrator of the *Hadith* above) from al-Hassan ibn Mahbub from 'Amr ibn abu al-Miqdam from Jabir from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'I ask my followers who are present, those who are not present, those in the back of men and in the wombs of women to the Day of Judgment to maintain good relations with their relatives even though they are far away at a distance of one year's journey; it is part of religion.'"

٦- وَ عْنْهُ عَنْ عَلِي بْنِ الْحَكَمِ عَنْ حَفْصٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ صِلَةُ الْأَرْحَامِ تُحَسنُ الْخُلُقَ وَ تُسَمحُ الْكَف وَ تُطَيبُ النفْسَ وَ تَزِيدُ فِي الرزْقِ وَ تُنْسِئُ فِي الْأَجَل

H 1967, CH 64, h 6
It is narrated from him (narrator of the *Hadith* above) from Ali ibn al-Hakam from Hafs from abu Hamza from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Maintaining good relations with relatives improves moral behavior, opens the ability for generosity, helps one's soul agree easily to be generous, increases one's means of sustenance and delays the coming of death."

٧- الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ مُعَلى بْنِ مُحَمدٍ عَنِ الْحَسَنِ بْنِ عَلِي الْوَشاءِ عَنْ عَلِي بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِن الرحِمَ مُعَلقَةٌ بِالْعَرْشِ تَقُولُ اللهُم صِلْ مَنْ وَصَلَنِي وَ

H 1968, CH 64, h 7
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Washsha' from Ali ibn abu Hamza from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Kindred relations hold fast to the Throne (of the Lord)

and say, “Establish those who establish me and cut off those who cut me off. This is the kindred relation of the family of Muhammad, recipient of divine supreme covenant, that is mentioned in the words of Allah, the Most Majestic, the Most Holy, ‘. . . who maintain all the proper relations that Allah has commanded them to maintain. . . ,’ (13:21) and the kindred relation of all relatives.’”

اقْطَعْ مَنْ قَطَعَنِي وَ هِيَ رَحِمُ آلِ مُحَمدٍ وَ هُوَ قَوْلُ اللهِ عَز وَ جَل الذِينَ يَصِلُونَ ما أَمَرَ اللهُ بِهِ أَنْ يُوصَلَ وَ رَحِمُ كُل ذِي رَحِمٍ

H 1969, CH 64, h 8

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from Malik ibn ‘Atiyah from Yunus ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘The first among the parts of human body that will speak on the Day of Judgment will be (that through which) kindred relation (comes into being). It will say, “O Lord, keep good relations with those who kept me properly in the worldly life, and cut off in this life Your good relations with those who cut me off in the worldly life.’”

٨- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيةَ عَنْ يُونُسَ بْنِ عَمارٍ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع أَولُ نَاطِقٍ مِنَ الْجَوَارِحِ يَوْمَ الْقِيَامَةِ الرحِمُ تَقُولُ يَا رَب مَنْ وَصَلَنِي فِي الدنْيَا فَصِلِ الْيَوْمَ مَا بَيْنَكَ وَ بَيْنَهُ وَ مَنْ قَطَعَنِي فِي الدنْيَا فَاقْطَعِ الْيَوْمَ مَا بَيْنَكَ وَ بَيْنَهُ

H 1970, CH 64, h 9

It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad ibn abu Nasr from abu al-Hassan al-Rida, recipient of divine supreme covenant, who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Maintain your kindred relations well even if it is a help with a drink of water. The best in such relations are not to cause any suffering to relatives. Keeping good relations with relatives delays the coming of death and brings love among them.”

٩- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ الرضَا ع قَالَ قَالَ أَبُو عَبْدِ اللهِ ع صِلْ رَحِمَكَ وَ لَوْ بِشَرْبَةٍ مِنْ مَاءٍ وَ أَفْضَلُ مَا تُوصَلُ بِهِ الرحِمُ كَف الْأَذَى عَنْهَا وَ صِلَةُ الرحِمِ مَنْسَأَةٌ فِي الْأَجَلِ مَحْبَبَةٌ فِي الْأَهْلِ

H 1971, CH 64, h 10

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Hariz ibn ‘Abd Allah from Fudayl ibn Yasar who has said the following:

“Abu Ja’far, recipient of divine supreme covenant, has said, ‘Kindred relation will hold to the Throne (of the Lord) on the Day of Judgment and say, “O Lord, establish good relations with those who establish me and cut off good relations with those who cut me off.’”

١٠- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ عَبْدِ اللهِ عَنْ فُضَيْلِ بْنِ يَسَارٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِن الرحِمَ مُعَلقَةٌ يَوْمَ الْقِيَامَةِ بِالْعَرْشِ تَقُولُ اللهُم صِلْ مَنْ وَصَلَنِي وَ اقْطَعْ مَنْ قَطَعَنِي

H 1972, CH 64, h 11

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Isma'il ibn Bazi' from Hanan ibn Sadir from his father from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“Abu Dhar (may Allah be pleased with him) has said, ‘I heard the Messenger of Allah saying, “On the Day of Judgment the bridge will stand on two pillars: the kindred relations and safe keeping of trust. Those who maintain good relations with relatives and return the trust will pass the bridge safely to paradise but when the abuser of trust and neglector of good relations with relatives will try to pass the bridge no other deeds will benefit him and he will be thrown off the bridge into the fire.’”

١١- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ مُحَمدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَبُو ذَر رَضِيَ اللهُ عَنْهُ سَمِعْتُ رَسُولَ اللهِ ص يَقُولُ حَاقَتَا الصرَاطِ يَوْمَ الْقِيَامَةِ الرحِمُ وَ الْأَمَانَةُ فَإِذَا مَر الْوَصُولُ لِلرحِمِ الْمُؤَدي لِلْأَمَانَةِ نَفَذَ إِلَى الْجَنةِ وَ إِذَا مَر الْخَائِنُ لِلْأَمَانَةِ الْقَطُوعُ لِلرحِمِ لَمْ يَنْفَعْهُ مَعَهُمَا عَمَلٌ وَ تَكَفأَ بِهِ الصرَاطُ فِي النارِ

H 1973, CH 64, h 12

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from ibn abu ‘Umayr from Hafs ibn Qart from abu Hamza from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“Abu Ja'far, recipient of divine supreme covenant, has said, ‘Maintaining good relations with relatives improves moral behavior, strengthens the ability to be generous with the pleasure of one’s soul, increases one’s means of sustenance and delays the coming of death.’”

١٢- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيرٍ عَنْ حَفْصِ بْنِ قُرْطٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ صِلَةُ الْأَرْحَامِ تُحَسنُ الْخُلُقَ وَ تُسَمحُ الْكَف وَ تُطَيبُ النفْسَ وَ تَزِيدُ فِي الرزْقِ وَ تُنْسِئُ فِي الْأَجَلِ

١٣ - عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ خَطَابٍ الْأَعْوَرِ عَنْ أَبِي حَمْزَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع صِلَةُ الْأَرْحَامِ تُزَكِّي الْأَعْمَالَ وَ تَدْفَعُ الْبَلْوَى وَ تُنْمِي الْأَمْوَالَ وَ تُنْسِئُ لَهُ فِي عُمُرِهِ وَ تُوَسِّعُ فِي رِزْقِهِ وَ تُحَبِّبُ فِي أَهْلِ بَيْتِهِ فَلْيَتَّقِ اللَّهَ وَ لْيَصِلْ رَحِمَهُ

H 1974, CH 64, h 13
It is narrated from him (narrator of the *Hadith* above) from ‘Uthman ibn ‘Isa from Khattab al-‘A’War from abu Hamza who has said the following:
“Abu Ja’far, recipient of divine supreme covenant, has said, ‘Maintaining good relations with relatives cleanses the deeds, repulses misfortunes, increases wealth, delays the coming of death, enlarges ones share of sustenance and brings love to the family. Therefore, one must be pious before Allah and maintain good relations with one’s relatives.’”

١٤ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْحَكَمِ الْحَنَّاطِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع صِلَةُ الرَّحِمِ وَ حُسْنُ الْجِوَارِ يَعْمُرَانِ الدِّيَارَ وَ يَزِيدَانِ فِي الْأَعْمَارِ

H 1975, CH 64, h 14
Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma'il have narrated from Fadl ibn Shadhan all from ibn abu ‘Umayr from Ibrahim ibn ‘Abd al-Hamid from al-Hakam al-Hannat who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, say, ‘Maintaining good relations with relatives, and keeping good neighborly relations develop towns and increase lifespans.’”

١٥ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْقَدَّاحِ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَعْجَلَ الْخَيْرِ ثَوَاباً صِلَةُ الرَّحِمِ

H 1976, CH 64, h 15
A number of our people have narrated from Sahl ibn Ziyad from Ja’far ibn Muhammad al-Ash’ari from ‘Abd Allah b Maymun al-Qaddah from abu ‘Ubaydah al-Hadhdha’ from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘The good deed with the quickest reward is maintaining good relations with relatives.’”

١٦ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَرَّهُ النَّسَاءُ فِي الْأَجَلِ وَ الزِّيَادَةُ فِي الرِّزْقِ فَلْيَصِلْ رَحِمَهُ

H 1977, CH 64, h 16
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The messenger of Allah has said, ‘One who likes to delay the coming of his death and increase his means of living should maintain good relations with relatives.”

١٧ - عَلِيُّ بْنُ إِبْرَاهِيمَ 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 ثَلَاثاً وَ ثَلَاثِينَ سَنَةً وَ يَكُونُ أَجَلُهُ ثَلَاثاً وَ ثَلَاثِينَ سَنَةً فَيَكُونُ قَاطِعاً لِلرَّحِمِ فَيَنْقُصُهُ اللَّهُ ثَلَاثِينَ سَنَةً وَ يَجْعَلُ أَجَلَهُ إِلَى ثَلَاثِ سِنِينَ
الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبِي الْحَسَنِ الرِّضَا ع مِثْلَهُ

H 1978, CH 64, h 17
Ali ibn Ibrahim has narrated from his father from Safwan ibn Yahya from Ishaq ibn ‘Ammar who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘We do not know of anything that may increase one’s lifespan like maintaining good relations with relatives does. It is so much so that a man’s life span may have only three years been left, but he maintains good relations with relatives, Allah will increase his life to last for thirty years. The total will be thirty-three years, thus the appointed time for his death will be after thirty-three years. In such case, if one is of the neglectors of good relations with relatives will live only for three years.’”
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Washsha’ from abu al-Hassan al-Rida, recipient of divine supreme covenant, a similar *Hadith*.

١٨ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ لَمَّا خَرَجَ أَمِيرُ الْمُؤْمِنِينَ ع يُرِيدُ الْبَصْرَةَ نَزَلَ بِالرَّبَذَةِ فَأَتَاهُ رَجُلٌ مِنْ مُحَارِبٍ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي تَحَمَّلْتُ فِي قَوْمِي حَمَالَةً وَ إِنِّي سَأَلْتُ فِي طَوَائِفَ مِنْهُمُ الْمُوَاسَاةَ وَ الْمَعُونَةَ فَسَبَقَتْ إِلَيَّ أَلْسِنَتُهُمْ بِالنَّكِدِ فَمُرْهُمْ يَا أَمِيرَ الْمُؤْمِنِينَ بِمَعُونَتِي وَ حُثَّهُمْ عَلَى مُوَاسَاتِي فَقَالَ أَيْنَ هُمْ

H 1979, CH 64, h 18
Ali ibn Ibrahim has narrated from his father from certain individuals of his people from ‘Amr ibn Shamir from Jabir from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“When Amir al-Mu’minin (Ali ibn abu Talib), recipient of divine supreme covenant, left Madina for Basra, on his way he stopped at al-Rabadhah (a place near Jaddah). A man from Muharib (a tribe) came and said, ‘O Amir al-Mu’minin, I have been shouldering many responsibilities for my people and I have asked quite a few of them to help and cooperate with me, instead they have been very harsh to me. O Amir al-Mu’minin, command them to help me and encourage them to cooperate with me.’ The Imam asked, ‘Where are they?’ He said, ‘Those

are a few of them as you may see.' The man has said, 'The Imam directed his horse to their direction, which began to move faster than trudge. Certain men from his companions followed, but they had difficulty catching up with him, and he would slow down for them until he reached the people and offered them greetings of peace. He asked them about their lack of cooperation with one of their own people. They complained before the Imam and he complained against them. Amir al-Mu'minin (Ali ibn abu Talib), recipient of divine supreme covenant, said, 'A man must maintain good relations with relatives; they are more deserving of benefitting from his virtuous deeds and achievements. The relatives must maintain good relations with one of their own in times of need when things are against him. Those who maintain good relations with relatives and help financially are rewarded. Those who cut off good relations with relatives and turn away commit a sin.' The man has said, 'The Imam then turned his horse around and directed it to move.'"

فَقَالَ هَؤُلَاءِ فَرِيقٌ مِنْهُمْ حَيْثُ تَرَى قَالَ فَنَصَ رَاحِلَتَهُ فَاندَفَقَتْ كَأَنَّهَا ظَلِيمٌ فَاندَفَ بَعْضُ أَصْحَابِهِ فِي طَلَبِهَا فَلَأْياً بِلَأْيٍ مَا لُحِقَتْ فَانْتَهَى إِلَى الْقَوْمِ فَسَلَمَ عَلَيْهِمْ وَ سَأَلَهُمْ مَا يَمْنَعُهُمْ مِنْ مُوَاسَاةِ صَاحِبِهِمْ فَشَكَوْهُ وَ شَكَاهُمْ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَصَلَ امْرُؤٌ عَشِيرَتَهُ فَإِنَّهُمْ أَوْلَى بِبِرِّهِ وَ ذَاتِ يَدِهِ وَ وَصَلَتِ الْعَشِيرَةُ أَخَاهَا إِنْ عَثَرَ بِهِ دَهْرٌ وَ أَدْبَرَتْ عَنْهُ دُنْيَا فَإِنَّ الْمُتَوَاصِلِينَ الْمُتَبَاذِلِينَ مَأْجُورُونَ وَ إِنَّ الْمُتَقَاطِعِينَ الْمُتَدَابِرِينَ مَوْزُورُونَ قَالَ ثُمَّ بَعَثَ رَاحِلَتَهُ وَ قَالَ حَلْ

H 1980, CH 64, h 19

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from 'Uthman ibn 'Isa from Yahya from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Amir al-Mu'minin (Ali ibn abu Talib), recipient of divine supreme covenant, has said, 'A man must never turn away from his relatives, even if he is wealthy and has many children. He must not fail to love them, must not ignore their honor, their defense with his hands and tongue. They are the strongest defending power behind him and the most kind to him, who care the most for his affairs if a misfortune may befall him or is suffering from a hardship. One who holds back from his kin's people only holds back one hand, and they hold back many hands from him. Whoever shows kindness to his friends finds love with them. Whoever extends his hands in charitable ways when he is able to do so Allah replaces for him in this world and will grant manifold of rewards in the next life. The truthful tongue of a man is a thing that Allah makes serve him among the people better than the property that he consumes or leaves as his legacy. No one of you must ever assume boastfulness and arrogance in his soul and distance himself from his relatives, even if he is a wealthy one. No one of you must ever reduce his good relations with his brother or distance from him when he is poor. No one of you must ever neglect relatives. Kindred relation has a characteristic that holding back from it does not benefit one and spending for it does not harm a person.'"

١٩- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ يَحْيَى عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يَرْغَبَ الْمَرْءُ عَنْ عَشِيرَتِهِ وَ إِنْ كَانَ ذَا مَالٍ وَ وَلَدٍ وَ عَنْ مَوَدَّتِهِمْ وَ كَرَامَتِهِمْ وَ دِفَاعِهِمْ بِأَيْدِيهِمْ وَ أَلْسِنَتِهِمْ هُمْ أَشَدُّ النَّاسِ حِيطَةً مِنْ وَرَائِهِ وَ أَعْطَفُهُمْ عَلَيْهِ وَ أَلَمُّهُمْ لِشَعَثِهِ إِنْ أَصَابَتْهُ مُصِيبَةٌ أَوْ نَزَلَ بِهِ بَعْضُ مَكَارِهِ الْأُمُورِ وَ مَنْ يَقْبِضْ يَدَهُ عَنْ عَشِيرَتِهِ فَإِنَّمَا يَقْبِضُ عَنْهُمْ يَداً وَاحِدَةً وَ تُقْبَضُ عَنْهُ مِنْهُمْ أَيْدٍ كَثِيرَةٌ وَ مَنْ يُلِنْ حَاشِيَتَهُ يَعْرِفْ صَدِيقُهُ مِنْهُ الْمَوَدَّةَ وَ مَنْ بَسَطَ يَدَهُ بِالْمَعْرُوفِ إِذَا وَجَدَهُ يُخْلِفُ اللهُ لَهُ مَا أَنْفَقَ فِي دُنْيَاهُ وَ يُضَاعِفُ لَهُ فِي آخِرَتِهِ وَ لِسَانُ الصِّدْقِ لِلْمَرْءِ يَجْعَلُهُ اللهُ فِي النَّاسِ خَيْراً مِنَ الْمَالِ يَأْكُلُهُ وَ يُورِثُهُ لَا يَزْدَادَنَّ أَحَدُكُمْ كِبْراً وَ عِظَماً فِي نَفْسِهِ وَ نَأْياً عَنْ عَشِيرَتِهِ إِنْ كَانَ مُوسِراً فِي الْمَالِ وَ لَا يَزْدَادَنَّ أَحَدُكُمْ فِي أَخِيهِ زُهْداً وَ لَا مِنْهُ بُعْداً إِذَا لَمْ يَرَ مِنْهُ مُرُوَّةً وَ كَانَ مُعْوِزاً فِي الْمَالِ وَ لَا يَغْفُلُ أَحَدُكُمْ عَنِ الْقَرَابَةِ بِهَا الْخَصَاصَةُ أَنْ يَسُدَّهَا بِمَا لَا يَنْفَعُهُ إِنْ أَمْسَكَهُ وَ لَا يَضُرُّهُ إِنِ اسْتَهْلَكَهُ

H 1981, CH 64, h 20

A number of our people have narrated from Ahmad ibn abu 'Abd Allah from 'Uthman ibn 'Isa from Sulayman ibn Hilal who has said the following:

"Once I said to abu 'Abd Allah, recipient of divine supreme covenant, 'The family of so and so helps each other and maintains good relations.' The Imam said, 'Their wealth will increase and their persons will increase. They will remain as such as long as they will not neglect their good relations, if they neglect then they will lose.'"

٢٠- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سُلَيْمَانَ بْنِ هِلَالٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع إِنَّ آلَ فُلَانٍ يَبَرُّ بَعْضُهُمْ بَعْضاً وَ يَتَوَاصَلُونَ فَقَالَ إِذاً تَنْمِيَ أَمْوَالُهُمْ وَ يَنْمُونَ فَلَا يَزَالُونَ فِي ذَلِكَ حَتَّى يَتَقَاطَعُوا فَإِذَا فَعَلُوا ذَلِكَ انْقَشَعَ عَنْهُمْ

H 1982, CH 64, h 21

It is narrated from him (narrator of the *Hadith* above) from more than one person from Ziyad al-Qandy from 'Abd Allah ibn Sinan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'A people who are evil doers and not of the virtuous ones but maintain good relations with relatives, their wealth increases, and they live longer. Can one

٢١- عَنْهُ عَنْ غَيْرِ وَاحِدٍ عَنْ زِيَادٍ الْقَنْدِيِّ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص إِنَّ الْقَوْمَ لَيَكُونُونَ فَجَرَةً وَ لَا يَكُونُونَ بَرَرَةً فَيَصِلُونَ أَرْحَامَهُمْ فَتَنْمِي أَمْوَالُهُمْ وَ تَطُولُ أَعْمَارُهُمْ

فَكَيْفَ إِذَا كَانُوا أَبْرَاراً بَرَرَةً

imagine their benefits had they been virtuous and of good deeds?'"

٢٢- وَ عَنْهُ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع صِلُوا أَرْحَامَكُمْ وَ لَوْ بِالتَّسْلِيمِ يَقُولُ اللهُ تَبَارَكَ وَ تَعَالَى وَ اتَّقُوا اللهَ الَّذِي تَسائَلُونَ بِهِ وَ الْأَرْحامَ إِنَّ اللهَ كانَ عَلَيْكُمْ رَقِيباً

H 1983, CH 64, h 22
It is narrated from him (narrator of the *Hadith* above) from al-Qasim ibn Yahya from his grandfather al-Hassan ibn Rashid from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Amir al-Mu'minin (Ali ibn abu Talib), recipient of divine supreme covenant, has said, 'One must maintain good relations with relatives. Even offering the greeting of peace should not be held back from them. Allah, the Most Blessed, the Most High, says, "Have fear of the One by whose name you swear to settle your differences and have respect for your relatives. Allah certainly keeps watch over you.'" (4:1)

٢٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ وَقَعَ بَيْنَ أَبِي عَبْدِ اللهِ ع وَ بَيْنَ عَبْدِ اللهِ بْنِ الْحَسَنِ كَلَامٌ حَتَّى وَقَعَتِ الضَّوْضَاءُ بَيْنَهُمْ وَ اجْتَمَعَ النَّاسُ فَافْتَرَقَا عَشِيَّتَهُمَا بِذَلِكَ وَ غَدَوْتُ فِي حَاجَةٍ فَإِذَا أَنَا بِأَبِي عَبْدِ اللهِ ع عَلَى بَابِ عَبْدِ اللهِ بْنِ الْحَسَنِ وَ هُوَ يَقُولُ يَا جَارِيَةُ قُولِي لِأَبِي مُحَمَّدٍ يَخْرُجُ قَالَ فَخَرَجَ فَقَالَ يَا أَبَا عَبْدِ اللهِ مَا بَكَّرَكَ فَقَالَ إِنِّي تَلَوْتُ آيَةً مِنْ كِتَابِ اللهِ عَزَّ وَ جَلَّ الْبَارِحَةَ فَأَقْلَقَتْنِي قَالَ وَ مَا هِيَ قَالَ قَوْلُ اللهِ جَلَّ وَ عَزَّ ذِكْرُهُ الَّذِينَ يَصِلُونَ ما أَمَرَ اللهُ بِهِ أَنْ يُوصَلَ وَ يَخْشَوْنَ رَبَّهُمْ وَ يَخافُونَ سُوءَ الْحِسابِ فَقَالَ صَدَقْتَ لَكَأَنِّي لَمْ أَقْرَأْ هَذِهِ الْآيَةَ مِنْ كِتَابِ اللهِ جَلَّ وَ عَزَّ قَطُّ فَاعْتَنَقَا وَ بَكَيَا

H 1984, CH 64, h 23
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from Safwan al-Jammal who has said the following:
"Once a conversation took place between abu 'Abd Allah, recipient of divine supreme covenant, and 'Abd Allah ibn al-Hassan and it had become quite noisy and people had gathered around. They departed from each other that evening. The next morning I was out for a task and I saw abu 'Abd Allah, recipient of divine supreme covenant, at the door of 'Abd Allah ibn al-Hassan who was saying, 'O girl, tell abu Muhammad to come out.' He came out and said, 'O abu 'Abd Allah what has made you come out this early?' He replied, 'Last night I read a verse of the book of Allah, the Majestic, the Glorious, and it worried me.' He asked, 'Which verse is it?' He said, 'It is the words of Allah, Most Glorious, Most Majestic is Whose mention, ". . . who maintain all the proper relations that Allah has commanded them to maintain, who have fear of their Lord and the hardships of the Day of Judgment," (13:21) He said, 'You have spoken the truth. It seems I have never come across this verse in the book of Allah, the Most Majestic, the Most Holy.' They both wept and hugged each other.'"

٢٤- وَ عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع إِنَّ لِيَ ابْنَ عَمٍّ أَصِلُهُ فَيَقْطَعُنِي وَ أَصِلُهُ فَيَقْطَعُنِي حَتَّى لَقَدْ هَمَمْتُ لِقَطِيعَتِهِ إِيَّايَ أَنْ أَقْطَعَهُ أَ تَأْذَنُ لِي قَطْعَهُ قَالَ إِنَّكَ إِذَا وَصَلْتَهُ وَ قَطَعَكَ وَصَلَكُمَا اللهُ عَزَّ وَ جَلَّ جَمِيعاً وَ إِنْ قَطَعْتَهُ وَ قَطَعَكَ قَطَعَكُمَا اللهُ

H 1985, CH 64, h 24
It is narrated from him (narrator of the *Hadith* above) from Ali ibn al-Hakam from 'Abd Allah ibn Sinan who has said the following:
"Once, I said to abu 'Abd Allah, recipient of divine supreme covenant, 'I have a cousin and with him I maintain the good relations that should be maintained with relatives, but he cuts it off. I establish it again and he cuts it off to the extent that I have begun to think of cutting it off also. Will you grant me permission do so?' The Imam said, 'When you established the relation and he cut it off Allah, the Most Majestic, the Most Holy, established it for both of you. If both of you cut it off, Allah will also cut you off.'"

٢٥- عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللهِ ع إِنِّي أُحِبُّ أَنْ يَعْلَمَ اللهُ أَنِّي قَدْ أَذْلَلْتُ رَقَبَتِي فِي رَحِمِي وَ أَنِّي لَأُبَادِرُ أَهْلَ بَيْتِي أَصِلُهُمْ قَبْلَ أَنْ يَسْتَغْنُوا عَنِّي

H 1986, CH 64, h 25
It is narrated from him (narrator of the *Hadith* above) from Ali ibn al-Hakam from Dawud ibn Farqad who has said the following:
"Once abu 'Abd Allah, recipient of divine supreme covenant, said to me, 'I love to show Allah humbling of my neck for my relatives and that I hasten to do good to my relatives and maintain good relations with them before they become independent of me.'"

٢٦- عَنْهُ عَنِ الْوَشَاءِ عَنْ مُحَمَّدِ بْنِ فُضَيْلٍ الصَّيْرَفِي عَنِ الرِّضَا ع

H 1987, CH 64, h 26
It is narrated from him (narrator of the *Hadith* above) from al-Washsha' from Muhammad ibn Fudayl al-Sayrafi from al-Rida, recipient of divine supreme

covenant, who has said the following:
"The kindred relation of the family of Muhammad, the *'A'immah* (people who possess Divine Authority), recipients of divine supreme covenant, holds to the Throne (of the Lord) and says, 'O Lord establish good relations with those who establish good relations with me and cut off with those who cut off with me.' Thereafter it is applicable to the kindred relations of the believers. The Imam then read this verse: 'Have fear of the One by whose name you swear to settle your differences and have respect for your relatives. . . .'" (4:1)

قَالَ إِن رَحِمَ آلِ مُحَمدٍ الْأَئِمةِ ع لَمُعَلقَةٌ بِالْعَرْشِ تَقُولُ اللهُم صِلْ مَنْ وَصَلَنِي وَ اقْطَعْ مَنْ قَطَعَنِي ثُم هِيَ جَارِيَةٌ بَعْدَهَا فِي أَرْحَامِ الْمُؤْمِنِينَ ثُم تَلَا هَذِهِ الْآيَةَ وَ اتقُوا اللهَ الذِي تَسائَلُونَ بِهِ وَ الْأَرْحامَ

H 1988, CH 64, h 27
A number of our people have narrated from Ahmad ibn abu 'Abd Allah from ibn Faddal from ibn Bukayr from 'Umar ibn Yazid who has said the following:
"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Holy, '. . . who maintain all the proper relations that Allah has commanded them to maintain, who have fear of their Lord and the hardships of the Day of Judgment.' (13:21) The Imam said, "It refers to your relatives.'"

٢٧- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنِ ابْنِ فَضالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ قَوْلِ اللهِ عَز وَ جَل الذِينَ يَصِلُونَ ما أَمَرَ اللهُ بِهِ أَنْ يُوصَلَ فَقَالَ قَرَابَتُكَ

H 1989, CH 64, h 28
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad ibn 'Uthman and Hisham ibn al-Hakam and Durust ibn abu Mansur from 'Umar ibn Yazid who has said the following:
"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about the words of Allah, '. . . who maintain all the proper relations that Allah has commanded them to maintain, who have fear of their Lord and the hardships of the Day of Judgment.' (13:21) The Imam said, 'It was revealed about the family of Muhammad, recipient of divine supreme covenant, and can also apply to your relatives.' Then the Imam said, 'Do not be of those who say about something that it is about one thing only.'"

٢٨- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمادِ بْنِ عُثْمَانَ وَ هِشَامِ بْنِ الْحَكَمِ وَ دُرُسْتَ بْنِ أَبِي مَنْصُورٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع الذِينَ يَصِلُونَ ما أَمَرَ اللهُ بِهِ أَنْ يُوصَلَ قَالَ نَزَلَتْ فِي رَحِمِ آلِ مُحَمدٍ عَلَيْهِ وَ آلِهِ السلَامُ وَ قَدْ تَكُونُ فِي قَرَابَتِكَ ثُم قَالَ فَلَا تَكُونَن مِمنْ يَقُولُ لِلشيْءِ إِنهُ فِي شَيْءٍ وَاحِدٍ

H 1990, CH 64, h 29
A number of our people have narrated from Ahmad ibn abu 'Abd Allah from Muhammad ibn Ali from abu Jamilah from al-Wassafi from Ali ibn al-Husayn, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Whoever loves Allah's giving him a long life and increasing his means of sustenance, he should maintain good relations with relatives; kindred relation, will have a sharp tongue on the Day of Judgment and it will say, "O Lord, establish good relations with those who maintained me properly and cut off those who cut me off. A man could be seen on the ways of good deeds but when the kindred relation that he had cut off would come he will be thrown into the depth of fire.'"

٢٩- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ مُحَمدِ بْنِ عَلِي عَنْ أَبِي جَمِيلَةَ عَنِ الْوَصافِي عَنْ عَلِي بْنِ الْحُسَيْنِ ع قَالَ قَالَ رَسُولُ اللهِ ص مَنْ سَرهُ أَنْ يَمُد اللهُ فِي عُمُرِهِ وَ أَنْ يَبْسُطَ لَهُ فِي رِزْقِهِ فَلْيَصِلْ رَحِمَهُ فَإِن الرحِمَ لَهَا لِسَانٌ يَوْمَ الْقِيَامَةِ ذَلْق تَقُولُ يَا رَب صِلْ مَنْ وَصَلَنِي وَ اقْطَعْ مَنْ قَطَعَنِي فَالرجُلُ لَيُرَى سَبِيلَ خَيْرٍ إِذَا أَتَتْهُ الرحِمُ الَتِي قَطَعَهَا فَتَهْوِي بِهِ إِلَى أَسْفَلِ قَعْرٍ فِي النارِ

H 1991, CH 64, h 30
Ali ibn Muhammad has narrated from Salih ibn abu Hammad from al-Hassan ibn Ali from Safwan from al-Jahm ibn Hamid who has said the following:
"I asked abu 'Abd Allah, recipient of divine supreme covenant, 'I have certain relatives who are not in my way (my belief). Do they have any rights on me?' The Imam said, 'Yes, it is the right of maintaining good relations with relatives that is not cut off by any means. Had they been in the same way as your way they would have had two rights: The right of relatives and the right because of Islam.'"

٣٠- عَلِي بْنُ مُحَمدٍ عَنْ صَالِحِ بْنِ أَبِي حَمادٍ عَنِ الْحَسَنِ بْنِ عَلِي عَنْ صَفْوَانَ عَنِ الْجَهْمِ بْنِ حُمَيْدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع تَكُونُ لِيَ الْقَرَابَةُ عَلَى غَيْرِ أَمْرِي أَ لَهُمْ عَلَي حَق قَالَ نَعَمْ حَق الرحِمِ لَا يَقْطَعُهُ شَيْءٌ وَ إِذَا كَانُوا عَلَى أَمْرِكَ كَانَ لَهُمْ حَقَانِ حَق الرحِمِ وَ حَق الْإِسْلَامِ

H 1992, CH 64, h 31
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn

٣١- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنِ ابْنِ

مَحْبُوبٍ عَنْ إِسْحَاقَ بْنِ عَمارٍ قَالَ سَمِعْتُ أَبا عَبْدِ اللهِ ع يَقُولُ إِن صِلَةَ الرحِمِ وَ الْبِر لَيُهَوِنَان الْحِسَابَ وَ يَعْصِمَان مِنَ الذُنوبِ فَصِلُوا أَرْحَامَكُمْ وَ بَروا بِإِخْوَانِكُمْ وَ لَوْ بِحُسْنِ السلَامِ وَ رَد الْجَوَابِ

Mahbub from Ishaq ibn ‘Ammar who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, say, ‘Maintaining good relations with relatives and virtuous deeds ease off the giving of accounts on the Day of Judgment and safeguard against sins. Maintain good relations with relatives and do virtuous deeds to your brothers, even if it is in the form of offering the greeting of peace or responding to the same.’”

٣٢- عَلِي بْنُ إِبْرَاهِيمَ عَنْ مُحَمدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ عَبْدِ الصمَدِ بْنِ بَشِيرٍ قَالَ قَالَ أَبو عَبْدِ اللهِ ع صِلَةُ الرحِمِ تُهَونُ الْحِسَابَ يَوْمَ الْقِيَامَةِ وَ هِيَ مَنْسَأَةٌ فِي الْعُمُرِ وَ تَقِي مَصَارِعَ السوءِ وَ صَدَقَةُ اللَّيْلِ تُطْفِئُ غَضَبَ الرب

H 1993, CH 64, h 32
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from ‘Abd al-Samad ibn Bashir who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Maintaining good relations with relatives eases off the giving of accounts on the Day of Judgment, delays the coming of death and safeguards against misfortunes. Giving charity at night extinguishes the wrath of the Lord.’”

٣٣- عَلِي عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَمَنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن صِلَةَ الرحِمِ تُزَكي الْأَعْمَالَ وَ تُنمِي الْأَمْوَالَ وَ تُيسرُ الْحِسَابَ وَ تَدْفَعُ الْبَلْوَى وَ تَزِيدُ فِي الرزْقِ

H 1994, CH 64, h 33
Ali has narrated from his father from ibn abu ‘Umayr from Husayn ibn ‘Uthman from those whom he has mentioned (in his book) from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Maintaining good relations with relatives cleanses the deeds, increases wealth, eases off the giving of accounts on the Day of Judgment, repels misfortunes and increases one’s means of sustenance.”

بَابُ الْبِرِ بِالْوَالِدَيْنِ

Chapter Sixty Five
Kindness to Parents

١- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى وَ عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي وَلَادٍ الْحَنَاطِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ قَوْلِ اللهِ عَز وَ جَل وَ بِالْوَالِدَيْنِ إِحْساناً مَا هَذَا الْإِحْسَانُ فَقَالَ الْإِحْسَانُ أَنْ تُحْسِنَ صُحْبَتَهُمَا وَ أَنْ لَا تُكَلفَهُمَا أَنْ يَسْأَلَاكَ شَيْئاً مِما يَحْتَاجَانِ إِلَيْهِ وَ إِنْ كَانَا مُسْتَغْنِيَيْنِ أَ لَيْسَ يَقُولُ اللهُ عَز وَ جَل لَنْ تَنالُوا الْبِر حَتى تُنْفِقُوا مِما تُحِبونَ قَالَ ثُم قَالَ أَبو عَبْدِ اللهِ ع وَ أَما قَوْلُ اللهِ عَز وَ جَل إِما يَبْلُغَن عِنْدَكَ الْكِبَرَ أَحَدُهُما أَوْ كِلَاهُما فَلَا تَقُلْ لَهُما أُف وَ لَا تَنْهَرْهُما قَالَ إِنْ أَضْجَرَاكَ فَلَا تَقُلْ لَهُمَا أُف وَ لَا تَنْهَرْهُمَا إِنْ ضَرَبَاكَ قَالَ وَ قُلْ لَهُما قَوْلًا كَرِيماً قَالَ إِنْ ضَرَبَاكَ فَقُلْ لَهُمَا غَفَرَ اللهُ لَكُمَا فَذَلِكَ مِنْكَ قَوْلٌ كَرِيم قَالَ وَ اخْفِضْ لَهُما جَناحَ الذل مِنَ الرحْمَةِ قَالَ لَا تَمْلَأْ عَيْنَيْكَ مِنَ النظَرِ إِلَيْهِمَا إِلا بِرَحْمَةٍ وَ رِقةٍ وَ لَا تَرْفَعْ صَوْتَكَ فَوْقَ أَصْوَاتِهِمَا وَ لَا يَدَكَ فَوْقَ أَيْدِيهِمَا وَ لَا تَقَدمْ قُدامَهُمَا

H 1995, CH 65, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa and Ali ibn Ibrahim from his father all from al-Hassan ibn Mahbub from abu Wallad al-Hannat who has said the following:
“I asked abu ‘Abd Allah, recipient of divine supreme covenant, about the meaning of ‘kindness’ in the words of Allah, the Most Majestic, the Most Holy, ‘. . . and that you must be kind to your parents. . . .’ (17:23) The Imam said, ‘It means to behave with them in a good manner, not to make them ask you for help, even though they are self-sufficient. Allah, the Most Majestic, the Most Holy, has said, “You can never have extended virtue and righteousness unless you spend part of what you dearly love for the cause of Allah.”’ (3:92)
“The narrator has said that the Imam then said, ‘The words of Allah, the Most Majestic, the Most Holy, “If either or both of your parents should become advanced in age, do not express to them words which show your slightest disappointment. Never shout at them but always speak to them with kindness,” (17:23) if they say harsh words to you, do not say ‘Uff (expression of disappointment) to them, and do not shout at them if they beat you. Allah has said, ‘Speak kind words to them.’ The Imam said, ‘If they beat you say to them, “May Allah forgive you,” and this will be the kind and noble word from you.’ Allah has said, “Be humble and merciful toward them. . . .” (17:24) The Imam said, ‘Do not have an eyeful look at them except with kindness and tender heart, do not raise your voice over their voice or your hands over their hands and do not walk in front of them.’”

٢- ابْنُ مَحْبُوبٍ عَنْ خَالِدِ بْنِ نَافِعٍ الْبَجَلِي عَنْ مُحَمدِ بْنِ مَرْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ إِن رَجُلًا أَتى النبِي ص فَقَالَ

H 1996, CH 65, h 2
Ibn Mahbub has narrated from Khalid ibn Nafi’ al-Bajali from Muhammad ibn Marwan who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘Once a man came to the Holy Prophet and said, “O

Messenger of Allah, give me a good advice.” The Messenger of Allah said, ‘Do not consider anything as partner of Allah even if you are tortured with fire except when your heart is confident with belief. You must obey your parents and be good to them whether living or dead. If they order you to leave your property and family you must do so; it is of belief.’”

يَا رَسُولَ اللهِ أَوْصِنِي فَقَالَ لَا تُشْرِكْ بِاللهِ شَيْئاً وَ إِنْ حُرِّقْتَ بِالنارِ وَ عُذِّبْتَ إِلا وَ قَلْبُكَ مُطْمَئِن بِالْإِيمَانِ وَ وَالِدَيْكَ فَأَطِعْهُمَا وَ بَرَّهُمَا حَيَّيْنِ كَانَا أَوْ مَيِّتَيْنِ وَ إِنْ أَمَرَاكَ أَنْ تَخْرُجَ مِنْ أَهْلِكَ وَ مَالِكَ فَافْعَلْ فَإِن ذَلِكَ مِنَ الْإِيمَان

H 1997, CH 65, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Sayf from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“On the Day of Judgment something will suddenly come behind the believer, rush him forward and admit him in paradise. It will be said, ‘This is kindness.’”

٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَيْفٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ يَأْتِي يَوْمَ الْقِيَامَةِ شَيْءٌ مِثْلُ الْكُبَّةِ فَيَدْفَعُ فِي ظَهْرِ الْمُؤْمِنِ فَيُدْخِلُهُ الْجَنَةَ فَيُقَالُ هَذَا الْبِر

H 1998, CH 65, h 4

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha’ from Mansur ibn Hazim from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“I asked abu ‘Abd Allah, recipient of divine supreme covenant, ‘Which deed is the best?’ The Imam said, ‘Prayer in its proper time, kindness to parents and hard work to strive for the cause of Allah, the Most Majestic, the Most Holy.’”

٤- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قُلْتُ أَيُّ الْأَعْمَالِ أَفْضَلُ قَالَ الصَّلَاةُ لِوَقْتِهَا وَ بِر الْوَالِدَيْنِ وَ الْجِهَادُ فِي سَبِيلِ اللهِ عَز وَ جَل

H 1999, CH 65, h 5

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa ibn ‘Ubayd from Yunus ibn ‘Abd al-Rahman from Durust ibn abu Mansur from abu al-Hassan Musa, recipient of divine supreme covenant, who has said the following:

“Once, a man asked the Messenger of Allah, ‘What is the right of the father on the son?’ The messenger of Allah said, ‘The son must not address his father by his name (first name), must not walk in front of him, must not take a seat before him, and must not cause people to abuse him.’”

٥- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ دُرُسْتَ بْنِ أَبِي مَنْصُورٍ عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ سَأَلَ رَجُلٌ رَسُولَ الله ص مَا حَق الْوَالِدِ عَلَى وَلَدِهِ قَالَ لَا يُسَمِّيهِ بِاسْمِهِ وَ لَا يَمْشِي بَيْنَ يَدَيْهِ وَ لَا يَجْلِسُ قَبْلَهُ وَ لَا يَسْتَسِب لَهُ

H 2000, CH 65, h 6

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from ‘Abd Allah ibn Bahr from ‘Abd Allah ibn Muskan from those whom he has mentioned from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Once the Imam spoke to ‘Abd al-Wahid al-Ansari, while I was present, about kindness to parents mentioned in the words of Allah, the Most Majestic, the Most Holy, ‘Be kind to parents.’ We thought it was the verse in Chapter Seventeen that says, ‘. . . the Lord has ordained that you must not worship anyone other than Him and that you must “Be kind to your parents. . . .’ (17:23) Later I asked the Imam and he said, ‘It was verse 14-15 of Chapter 31, that says, “(Concerning his parents), We advised the man, (to be good to parents). . . . (31:14) If they try to force you to consider things equal to Me, which you cannot justify to be equal to Me, do not obey them.” (31:15) The Imam then said, ‘This shows greater significance of maintaining good relations with them in all cases.’ I asked about: ‘If they try to force you to consider things equal to Me, which you cannot justify to be equal to Me, do not obey them.’ (31:15) The Imam said, ‘It, in fact, is a command to establish good relations with parents even if they struggle to make him consider things equal to Allah. It only shows the greatness of the rights of parents.’”

(Note: al-Majlisi in Mir’at al-‘Uqul has expressed concern about the authenticity of this *Hadith*. For details one may refer to this work.)

٦- عِدَةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللهِ بْنِ بَحْرٍ عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ وَ أَنَا عِنْدَهُ لِعَبْدِ الْوَاحِدِ الْأَنْصَارِي فِي بِر الْوَالِدَيْنِ فِي قَوْلِ اللهِ عَز وَ جَل وَ بِالْوَالِدَيْنِ إِحْساناً فَظَنَنا أَنَّهَا الْآيَةُ الَّتِي فِي بَنِي إِسْرَائِيلَ وَ قَضى رَبُّكَ أَلا تَعْبُدُوا إِلا إِيَّاهُ وَ بِالْوَالِدَيْنِ إِحْساناً فَلَما كَانَ بَعْدُ سَأَلْتُهُ فَقَالَ هِيَ الَّتِي فِي لُقْمَانَ وَ وَصَّيْنَا الْإِنسانَ بِوالِدَيْهِ حُسْناً وَ إِنْ جاهَداكَ عَلى أَنْ تُشْرِكَ بِي ما لَيْسَ لَكَ بِهِ عِلْم فَلا تُطِعْهُما فَقَالَ إِن ذَلِكَ أَعْظَمُ مِنْ أَنْ يَأْمُرَ بِصِلَتِهِمَا وَ حَقِهِمَا عَلَى كُل حَالٍ وَ إِنْ جاهَداكَ عَلى أَنْ تُشْرِكَ بِي ما لَيْسَ لَكَ بِهِ عِلْم فَقَالَ لَا بَلْ يَأْمُرُ بِصِلَتِهِمَا وَ إِنْ جَاهَدَاهُ عَلَى الشِّرْكِ مَا زَادَ حَقُهُمَا إِلا عِظَماً

H 2001, CH 65, h 7

It is narrated from him (narrator of the *Hadith* above) from Muhammad ibn Ali from al-Hakam ibn Miskin from Muhammad ibn Marwan who has said the

٧- عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِي عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ

قَالَ أَبو عَبْدِ اللهِ ع مَا يَمْنَعُ الرجُلَ مِنْكُمْ أَنْ يَبر وَالِدَيْهِ حَيَيْنِ وَ مَيتَيْنِ يُصَلي عَنْهُمَا وَ يَتَصدقُ عَنْهُمَا وَ يَحُج عَنْهُمَا وَ يَصُومَ عَنْهُمَا فَيَكُونَ الذِي صَنَعَ لَهُمَا وَ لَهُ مِثْلُ ذَلِكَ فَيزِيدَهُ اللهُ عَز وَ جَل بِبِرِهِ وَ صِلَتِهِ خَيْراً كَثِيراً

following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Nothing prevents any of you from doing kindness to your parents, who are living or dead, in the form of prayer for them, giving charity on their behalf, performing Hajj and fasting on their behalf. These are things that one can do for them. He will also receive similar credit, thus, Allah, the Most Majestic, the Most Holy, will grant him a great deal of good rewards for his kindness to his parents.'"

٨- مُحَمدُ بْنُ يَحْيى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ مُعَمرِ بْنِ خَلادٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الرضَا ع أَدْعُو لِوَالِدَي إِذَا كَانَا لَا يَعْرِفَانِ الْحَق قَالَ ادْعُ لَهُمَا وَ تَصدقْ عَنْهُمَا وَ إِنْ كَانَا حَيَيْنِ لَا يَعْرِفَانِ الْحَق فَبَارِهِمَا فَإِن رَسُولَ اللهِ ص قَالَ إِن اللهَ بَعَثَنِي بِالرحْمَةِ لَا بِالْعُقُوقِ

H 2002, CH 65, h 8
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Mu'ammar ibn Khallad who has said the following:
"I asked abu al-Hassan al-Rida, recipient of divine supreme covenant, 'Can I pray for my parents who do not know the truth?' The Imam said, 'Pray for them and give charity on their behalf. If they are living and do not know the truth, be kind to them; the Messenger of Allah has said, "Allah has sent me with (message of) kindness and not to punish.'"

٩- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ جَاءَ رَجُلٌ إِلَى النبِي ص فَقَالَ يَا رَسُولَ اللهِ مَنْ أَبر قَالَ أُمكَ قَالَ ثُم مَنْ قَالَ أُمكَ قَالَ ثُم مَنْ قَالَ أُمكَ قَالَ ثُم مَنْ قَالَ أَبَاكَ

H 2003, CH 65, h 9
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn Salim from abu 'Abd Allah who has said the following:
"Once a man came to the Holy Prophet and said, 'O Messenger of Allah, to whom should I be kind?' The Messenger of Allah said, 'Be kind to your mother.' The man asked, 'Then whom?' The Messenger of Allah said, 'Your mother.' The man asked, 'Then whom?' The Messenger of Allah said, 'Your mother.' The man asked, 'Then whom?' The Messenger of Allah said, "Be kind to your father."

١٠- أَبو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ أَتَى رَجُلٌ رَسُولَ اللهِ ص فَقَالَ يَا رَسُولَ اللهِ إِني رَاغِب فِي الْجِهَادِ نَشِيطٌ قَالَ فَقَالَ لَهُ النبِي ص فَجَاهِدْ فِي سَبِيلِ اللهِ فَإِنكَ إِنْ تُقْتَلْ تَكُنْ حَيّاً عِنْدَ اللهِ تُرْزَقْ وَ إِنْ تَمُتْ فَقَدْ وَقَعَ أَجْرُكَ عَلَى اللهِ وَ إِنْ رَجَعْتَ رَجَعْتَ مِنَ الذُنُوبِ كَمَا وُلِدْتَ قَالَ يَا رَسُولَ اللهِ إِن لِي وَالِدَيْنِ كَبِيرَيْنِ يَزْعُمَانِ أَنهُمَا يَأْنَسَانِ بِي وَ يَكْرَهَانِ خُرُوجِي فَقَالَ رَسُولُ اللهِ ص فَقِر مَعَ وَالِدَيْكَ فَوَ الذِي نَفْسِي بِيَدِهِ لَأُنسُهُمَا بِكَ يَوْماً وَ لَيْلَةً خَيْر مِنْ جِهَادِ سَنَةٍ

H 2004, CH 65, h 10
Abu Ali al-Ash'ari has narrated from Muhammad ibn Salim from Ahmad ibn al-Nadr from 'Amr ibn Shamir from Jabir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Once a man came to the Messenger of Allah and said, 'I am interested in Jihad (joining the army) O Messenger of Allah. I am active and light.' The Imam said, 'The Holy Prophet said, "Do Jihad (join the army) in the way of Allah, if you will be killed you will be living with Allah and will receive sustenance. If you die you will receive your reward from Allah, and if you return you will return free from sins as in the day you were born." The man then said, 'O Messenger of Allah, my parents are old and they think my presence is a comfort for them and they do not like my going out.' The Messenger of Allah then said, 'Stay with your parents, I swear by the One in whose hand is my soul, that your parents' receiving comfort from your presence with them for one day and night is more virtuous than Jihad for one year.'"

١١- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ عَلِي بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ زَكَرِيا بْنِ إِبْرَاهِيمَ قَالَ كُنتُ نَصْرَانِيّاً فَأَسْلَمْتُ وَ حَجَجْتُ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللهِ ع فَقُلْتُ إِني كُنتُ عَلَى النصْرَانِيةِ وَ إِني أَسْلَمْتُ فَقَالَ وَ أَي شَيْءٍ رَأَيتَ فِي الْإِسْلَامِ قُلْتُ قَوْلَ اللهِ عَز وَ جَل ما كُنتَ تَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ وَ لَكِنْ جَعَلْنَاهُ نُوراً نَهْدِي بِهِ مَنْ نَشَاءُ فَقَالَ لَقَدْ هَدَاكَ اللهُ ثُم قَالَ اللهُم اهْدِهِ ثَلَاثاً

H 2005, CH 65, h 11
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Ali ibn al-Hakam from Mu'awiyah ibn Wahab from Zakariya ibn Ibrahim who has said the following:
"I was a Christian, then I became a Muslim. I went for Hajj, where I met abu 'Abd Allah, recipient of divine supreme covenant, and I said to him, 'I was a Christian and I have become a Muslim.' The Imam asked, 'What have you seen in Islam?' I said, 'They are the words of Allah, the Most Majestic, the Most Holy, ". . . before, you did not even know what a Book or belief was, but We have made the Quran as a light by which We guide whichever of Our servants We want."' (42:52) The Imam said, 'Allah has certainly granted you guidance.' The Imam then said three times: 'O Allah, guide him. Son, ask

whatever you want to ask.' I then said, 'My parents and my family are Christians and my mother is blind. I live with them. Can I eat from their utensils with them?' The Imam asked, 'Do they eat pork?' I said, 'No, they do not even touch it.' The Imam said, 'There is no offense in your eating with them. Take good care of your mother and be kind to her. When she will die do not leave her to others. You must do everything that she will need (for her funeral). Do not tell anyone of your meeting with me until you will meet me at Mina, if Allah would so will.' I (the narrator) met him at Mina and people were around him as if he were the teacher of children. He asks a question then the other asks a question and so on. I returned to Kufa and I would act more kindly toward my mother. I would feed my mother, wash her clothes, her head and would serve her in other ways.' She said, 'My son, you did not do all this for me when you followed my religion. What is all that I see from you after you left and accepted the religion of submission (Islam)?' I said, 'A man from the descendents of our prophet has commanded me to do all this.' She then asked, 'Is this man a prophet?' I said, 'No, but he is a descendent of a prophet.' She said, 'My son, he is a prophet; these are of the teachings of the prophets.' I said, 'Mother, there will be no other prophet after our prophet. He is a descendent of our prophet.' She then said, 'Your religion is the best religion. Explain it to me.' I then explained to her and she accepted Islam. I taught her more. She prayed, Zuhr, 'Asr, Maghrib and 'Isha' prayers. Thereafter something happened to her at night and she said, 'Son, explain and repeat to me what you told me about Islam and I repeated it to her. She affirmed them and then she died. In the morning the Muslims were the ones who helped with her funeral and washed her. I was the one who prayed on her body and climbed down in her grave (to place her body to rest).'"

سَلْ عَما شِئْتَ يَا بُنَي فَقُلْتُ إِن أَبِي وَ أُمي عَلَى النصْرَانِيةِ وَ أَهْلَ بَيْتِي وَ أُمي مَكْفُوفَةُ الْبصَرِ فَأَكُونُ مَعَهُمْ وَ آكُلُ فِي آنِيَتِهِمْ فَقَالَ يَأْكُلُونَ لَحْمَ الْخِنْزِيرِ فَقُلْتُ لَا وَ لَا يَمَسونَهُ فَقَالَ لَا بَأْسَ فَانْظُرْ أُمكَ قبرهَا فَإِذَا مَاتتْ فَلَا تَكِلْهَا إِلَى غَيْرِكَ كُنْ أَنتَ الذِي تَقُومُ بِشَأْنِهَا وَ لَا تُخْبِرَن أَحَداً أَنكَ أَتَيْتَنِي حَتى تَأْتِيَنِي بِمِنى إِنْ شَاءَ اللهُ قَالَ فَأَتَيْتُهُ بِمِنى وَ النَاسُ حَوْلَهُ كَأَنهُ مُعَلمُ صِبْيَانٍ هَذَا يَسْأَلُهُ وَ هَذَا يَسْأَلُهُ فَلَما قَدِمْتُ الْكُوفَةَ أَلْطَفْتُ لِأُمي وَ كُنتُ أُطْعِمُهَا وَ أَغْلِي ثَوْبَهَا وَ رَأْسَهَا وَ أَخْدُمُهَا فَقَالَتْ لِي يَا بُنَي مَا كُنتَ تَصْنَعُ بِي هَذَا وَ أَنتَ عَلَى دِينِي فَمَا الذِي أَرَى مِنْكَ مُنْذُ هَاجَرْتَ فَدَخَلْتَ فِي الْحَنِيفِيةِ فَقُلْتُ رَجُلٌ مِنْ وُلْدِ نَبِينَا أَمَرَنِي بِهَذَا فَقَالَتْ هَذَا الرجُلُ هُوَ نَبِي فَقُلْتُ لَا وَ لَكِنهُ ابْنُ نَبِي فَقَالَتْ يَا بُنَي إِن هَذَا نَبِي إِن هَذِهِ وَصَايَا الْأَنبِيَاءِ فَقُلْتُ يَا أُمْ إِنهُ لَيْسَ يَكُونُ بَعْدَ نَبِينَا نَبِي وَ لَكِنهُ ابْنُهُ فَقَالَتْ يَا بُنَي دِينُكَ خَيْرُ دِينٍ اعْرِضْهُ عَلَي فَعَرَضْتُهُ عَلَيْهَا فَدَخَلَتْ فِي الْإِسْلَامِ وَ عَلمْتُهَا فَصَلَتِ الظهْرَ وَ الْعَصْرَ وَ الْمَغْرِبَ وَ الْعِشَاءَ الْآخِرَةَ ثُم عَرَضَ لَهَا عَارِض فِي اللَّيْلِ فَقَالَتْ يَا بُنَي أَعِدْ عَلَي مَا عَلمْتَنِي فَأَعَدْتُهُ عَلَيْهَا فَأَقَرتْ بِهِ وَ مَاتتْ فَلَما أَصْبَحَتْ كَانَ الْمُسْلِمُونَ الذِينَ غَسلُوهَا وَ كُنتُ أَنَا الذِي صَلَّيْتُ عَلَيْهَا وَ نَزَلْتُ فِي قَبْرِهَا

H 2006, CH 65, h 12

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam a number of our people from Ahmad ibn abu 'Abd Allah from Isma'il ibn Mehran all from Sayf ibn 'Amirah from 'Abd Allah ibn Muskan from 'Ammar ibn Hayyan who has said the following:

"Once I explained to abu 'Abd Allah, recipient of divine supreme covenant, how kind my son Isma'il was to me. The Imam said, 'I loved him before and this has increased my love for him. Once, the sister of the Messenger of Allah (through breast-feeding) visited him. When he saw her he became very happy to see her, prepared a seat for her, began to talk to her and smiled at her. She left and her brother came. The Holy Prophet did not behave toward him as he did to her. He was asked, 'O Messenger of Allah, you behaved toward his sister differently from the way you behaved toward him, and he is a man.' The Messenger of Allah said, 'It was because she was more kind to her parents than he was.'"

١٢ - مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ عَلِي بْنِ الْحَكَمِ وَ عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ جَمِيعاً عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ عَنْ عَمارِ بْنِ حَيانَ قَالَ خَبرْتُ أَبَا عَبْدِ اللهِ ع بِبِر إِسْمَاعِيلَ ابْنِي بِي فَقَالَ لَقَدْ كُنتُ أُحِبهُ وَ قَدِ ازْدَدْتُ لَهُ حُبّاً إِن رَسُولَ اللهِ ص أَتتْهُ أُخْتُ لَهُ مِنَ الرضَاعَةِ فَلَما نَظَرَ إِلَيْهَا سُر بِهَا وَ بَسَطَ مِلْحَفَتَهُ لَهَا فَأَجْلَسَهَا عَلَيْهَا ثُم أَقْبَلَ يُحَدثُهَا وَ يَضْحَكُ فِي وَجْهِهَا ثُم قَامَتْ وَ ذَهَبَتْ وَ جَاءَ أَخُوهَا فَلَمْ يَصْنَعْ بِهِ مَا صَنَعَ بِهَا فَقِيلَ لَهُ يَا رَسُولَ اللهِ صَنَعْتَ بِأُخْتِهِ مَا لَمْ تَصْنَعْ بِهِ وَ هُوَ رَجُلٌ فَقَالَ لِأَنهَا كَانَتْ أَبر بِوَالِدَيْهَا مِنْهُ

H 2007, CH 65, h 13

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from Sayf ibn 'Amirah from 'Abd Allah ibn Muskan from Ibrahim ibn Shu'ayb who has said the following:

"Once I said to abu 'Abd Allah, recipient of divine supreme covenant, 'My father has become very old and weak. We pick him up and help him for the restrooms.' The Imam said, 'If you can, you should do all of this for him and feed him with your own hand; it is paradise for you tomorrow.'"

١٣ - مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ عَلِي بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ عَنْ إِبْرَاهِيمَ بْنِ شُعَيْبٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع إِن أَبِي قَدْ كَبِرَ جِدّاً وَ ضَعُفَ فَنَحْنُ نَحْمِلُهُ إِذَا أَرَادَ الْحَاجَةَ فَقَالَ إِن اسْتَطَعْتَ أَنْ تَلِيَ ذَلِكَ مِنْهُ فَافْعَلْ وَ لُقْمَهُ بِيَدِكَ فَإِنهُ جُنةٌ لَكَ غَداً

١٤ - عَنْهُ عَنْ عَلِي بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي الصباح عَنْ جَابِرٍ قَالَ سَمِعْتُ رَجُلًا يَقُولُ لِأَبِي عَبْدِ اللهِ ع إِن لِي أَبَوَيْنِ مُخَالِفَيْنِ فَقَالَ بِرهُمَا كَمَا تَبر الْمُسْلِمِينَ مِمنْ يَتَوَلانَا

H 2008, CH 65, h 14
It is narrated from him (narrator of the *Hadith* above) from Ali ibn al-Hakam from Sayf ibn ‘Amirah from abu al-Sabbah from Jabir who has said the following:
“I heard a man saying to abu ‘Abd Allah, recipient of divine supreme covenant, ‘My parents are against us (our belief).’ The Imam said, ‘Be kind to them just as Muslims who follow us are kind (to their parents).’”

١٥ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيةَ عَنْ عَنْبَسَةَ بْنِ مُصْعَبٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ ثَلَاثٌ لَمْ يَجْعَلِ اللهُ عَز وَ جَل لِأَحَدٍ فِيهِن رُخْصَةً أَدَاءُ الْأَمَانَةِ إِلَى الْبر وَ الْفَاجِرِ وَ الْوَفَاءُ بِالْعَهْدِ لِلْبر وَ الْفَاجِرِ وَ بِر الْوَالِدَيْنِ بَرِينِ كَانَا أَوْ فَاجِرَيْنِ

H 2009, CH 65, h 15
Ali ibn Ibrahim has narrated from his father and Muhammad ibn Yahya from Ahmad ibn Muhammad all from ibn Mahbub from Malik ibn ‘Atiyyah from ‘Anbasah ibn Mus’ab from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“There are three things in which Allah, the Most Majestic, the Most Holy, has not given any concession: safely returning of the trust to appropriate people, regardless of their being good or evil people, keeping the promise for good or evil people, and being kind to parents whether of good or of evil manners.”

١٦ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَوْفَلِي عَنِ السكُونِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مِنَ السنةِ وَ الْبِر أَنْ يُكنى الرجُلُ بِاسْمِ أَبِيهِ

H 2010, CH 65, h 16
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘It is of tradition and virtue to adopt al-Kunyah (like abu’ meaning father of or ‘Ibn’) of the name of one’s father.’”

١٧ - الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ مُعَلى بْنِ مُحَمدٍ وَ عَلِي بْنُ مُحَمدٍ عَنْ صَالِحِ بْنِ أَبِي حَمادٍ جَمِيعاً عَنِ الْوَشاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنْ أَبِي خَدِيجَةَ سَالِمِ بْنِ مُكْرَمٍ عَنْ مُعَلى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ جَاءَ رَجُلٌ وَ سَأَلَ النِبِي ص عَنْ بِر الْوَالِدَيْنِ فَقَالَ ابْرَرْ أُمكَ ابْرَرْ أُمكَ ابْرَرْ أُمكَ ابْرَرْ أَبَاكَ ابْرَرْ أَبَاكَ ابْرَرْ أَبَاكَ وَ بَدَأَ بِالْأُم قَبْلَ الْأَبِ

H 2011, CH 65, h 17
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad and Ali ibn Muhammad from Salih ibn abu Hammad all from al-Washsha’ from Ahmad ibn ‘Ai’z from abu Khadijah Salim ibn Mukram from Mu'alla ibn Khanis from abu ‘Abd Allah Who has said the following:
“Once a man came to the Holy Prophet and asked about kindness to parents. The Holy Prophet said, ‘Be kind to your mother, be kind to your mother, be kind to your father, be kind to your father, and be kind to your father. He began with mother before the father.’”

١٨ - الْوَشاءُ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ جَاءَ رَجُلٌ إِلَى النِبِي ص فَقَالَ إِنِي قَدْ وَلَدْتُ بِنْتاً وَ رَبيْتُهَا حَتى إِذَا بَلَغَتْ فَأَلْبَسْتُهَا وَ حَلْيْتُهَا ثُم جِئْتُ بِهَا إِلَى قَلِيبٍ فَدَفَعْتُهَا فِي جَوْفِهِ وَ كَانَ آخِرُ مَا سَمِعْتُ مِنْهَا وَ هِيَ تَقُولُ يَا أَبَتَاهْ فَمَا كَفارَةُ ذَلِكَ قَالَ أَ لَكَ أُم حَيةٌ قَالَ لَا قَالَ فَلَكَ خَالَةٌ حَيةٌ قَالَ نَعَمْ قَالَ فَابْرَرْهَا فَإِنهَا بِمَنْزِلَةِ الْأُم يُكَفرُ عَنْكَ مَا صَنَعْتَ قَالَ أَبو خَدِيجَةَ فَقُلْتُ لِأَبِي عَبْدِ اللهِ ع مَتَى كَانَ هَذَا فَقَالَ كَانَ فِي الْجَاهِلِيةِ وَ كَانُوا يَقْتُلُونَ الْبَنَاتِ مَخَافَةَ أَنْ يُسْبَيْنَ فَيلِدْنَ فِي قَوْمٍ آخَرِينَ

H 2012, CH 65, h 18
Al-Washsha’ has narrated from Ahmad ibn ‘Ai’z from abu Khadijah from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Once a man came to the Holy Prophet and said, ‘I had a daughter and I brought her up until she became an adult. I then dressed her up in beautiful clothes, took her to the well and threw her therein to her death and the last thing I heard from her was; O father! What is the expiation for it?’ The Messenger of Allah asked, ‘Do you have a living mother?’ He said, ‘No, I do not.’ The Messenger of Allah asked, ‘Do you have a living maternal aunt?’ He said, ‘Yes, I do.’ The Messenger of Allah said, ‘Be kind to her; she is like a mother, this will serve as expiation for what you have done.’ Abu Khadijah has said, ‘I asked abu ‘Abd Allah, recipient of divine supreme covenant, ‘When was this?’ The Imam said, ‘It was in the time of *Jahiliyah* (age of darkness). They would kill the girls for fear of being taken captive and giving birth to other people.’”

١٩ - مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ مُحَمدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع هَلْ يَجْزِي الْوَلَدُ وَالِدَهُ فَقَالَ لَيسَ لَهُ جَزَاءٌ إِلا فِي خَصْلَتَيْنِ

H 2013, CH 65, h 19
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Isma'il ibn Bazi' from Hannan ibn Sadir from his father who has said the following:
“I asked abu Ja’far, recipient of divine supreme covenant, ‘Can a son pay back (for the favors of) a father?’ The Imam said, ‘There is no payment for him except two things: if the father is a

slave and the son buys him and sets him free, or the father is in debt and the son pays it off.’”

يَكُونُ الْوَالِدُ مَمْلُوكاً فَيَشْتَرِيهِ ابْنُهُ فَيُعْتِقُهُ أَوْ يَكُونُ عَلَيْهِ دَيْن فَيَقْضِيهِ عَنْهُ

H 2014, CH 65, h 20
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus ibn ‘Abd al-Rahman from ‘Amr ibn Shamir from Jabir who has said the following:
“Once a man came to the Messenger of Allah and said, ‘I am a young and active man and love Jihad (joining the army), but my mother does not like it.’ The Holy Prophet said, ‘Go back and stay with your mother. I swear by the One Who has sent me with the truth as a prophet that her feeling comfort because of your presence for one night is better for your Jihad in the way of Allah for one year.”

٢٠- عَلِي بْنُ إِبْرَاهِيمَ عَنْ مُحَمدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرحْمَنِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ قَالَ أَتى رَجُلٌ رَسُولَ اللهِ ص فَقَالَ إِني رَجُلٌ شَاب نَشِيطٌ وَ أُحِب الْجِهَادَ وَ لِي وَالِدَةٌ تَكْرَهُ ذَلِكَ فَقَالَ لَهُ النبِي ص ارْجِعْ فَكُنْ مَعَ وَالِدَتِكَ فَو الذِي بَعَثَنِي بِالْحَق نَبِيّاً لَأُنْسُهَا بِكَ لَيْلَةً خَيْر مِنْ جِهَادِكَ فِي سَبِيل اللهِ سَنَةً

H 2015, CH 65, h 21
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali from ‘Abd Allah ibn Sinan from Muhammad ibn Muslim from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“A servant (of Allah) may have been kind to his parents during their lifetime but when they die he does not pay their debts, and does not ask forgiveness for them. Allah writes him as unkind (person) to parents. One may have been unkind to parents during their lifetime but after their death, when he pays off their debts and asks forgiveness for them, Allah, the Most Majestic, the Most Holy, writes him down to be among the people who are kind to their parents.”

٢١- الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ مُعَلى بْنِ مُحَمدٍ عَنِ الْحَسَنِ بْنِ عَلِي عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ مُحَمدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِن الْعَبْدَ لَيَكُونُ بَاراً بِوَالِدَيْهِ فِي حَيَاتِهِمَا ثُم يَمُوتَانِ فَلَا يَقْضِي عَنْهُمَا دُيُونَهُمَا وَ لَا يَسْتَغْفِرُ لَهُمَا فَيَكْتُبُهُ اللهُ عَاقّاً وَ إِنهُ لَيَكُونُ عَاقّاً لَهُمَا فِي حَيَاتِهِمَا غَيْرَ بَارٍ بِهِمَا فَإِذَا مَاتَا قَضَى دَيْنَهُمَا وَ اسْتَغْفَرَ لَهُمَا فَيَكْتُبُهُ اللهُ عَز وَ جَل بَاراً

Chapter Sixty Six
Concern for the Affairs of the Muslims, Giving Them Good Advice and to Benefit Them

بَابُ الِاهْتِمَامِ بِأُمُورِ الْمُسْلِمِينَ وَ النصِيحَةِ لَهُمْ وَ نَفْعِهِمْ

H 2016, CH 66, h 1
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘Whoever does not feel any concern about the affairs of Muslims is not a Muslim anymore.’”

١- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النوْفَلِي عَنِ السكُونِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص مَنْ أَصْبَحَ لَا يَهْتَم بِأُمُورِ الْمُسْلِمِينَ فَلَيْسَ بِمُسْلِمٍ

H 2017, CH 66, h 2
It is reported through the same chain of narrators who has said the following:
“The Messenger of Allah has said, ‘The most assiduous worshipper among the people is the one whose inner center is most clean and whose heart is most peaceful toward Muslims.’”

٢- وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللهِ ص أَنسَكُ الناسِ نُسُكاً أَنصَحُهُمْ جَيْباً وَ أَسْلَمُهُمْ قَلْباً لِجَمِيعِ الْمُسْلِمِينَ

H 2018, CH 66, h 3
Ali ibn Ibrahim has narrated from his father from Ali ibn Muhammad al-Qasani from al-Qasim ibn Muhammad from Sulayman ibn Dawud al-Minqari from Sufyan ibn ‘Uyayna who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, say, ‘You must, for the sake of Allah, offer good advice to His creatures; you will not meet Him with any deed better than this.’”

٣- عَلِي بْنُ إِبْرَاهِيمَ عَنْ عَلِي بْنِ مُحَمدٍ الْقَاسَانِي عَنِ الْقَاسِمِ بْنِ مُحَمدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِي عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ عَلَيْكَ بِالنصْحِ لِلهِ فِي خَلْقِهِ فَلَنْ تَلْقَاهُ بِعَمَلٍ أَفْضَلَ مِنْهُ

H 2019, CH 66, h 4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn Mahbub from Muhammad ibn al-Qasim al-Hashimi from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Whoever does not feel any concern about the affairs of Muslims is not a Muslim any longer.”

٤- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمدِ بْنِ الْقَاسِمِ الْهَاشِمِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ لَمْ يَهْتَم بِأُمُورِ الْمُسْلِمِينَ فَلَيْسَ بِمُسْلِمٍ

H 2020, CH 66, h 5
It is narrated from him (narrator of the *Hadith* above) from Salmah ibn al-Khattab from Sulayman ibn Sama'a from his uncle ‘Asim al-Kuzi from abu ‘Abd

٥- عَنْهُ عَنْ سَلَمَةَ بْنِ الْخَطابِ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ عَنْ عَمهِ عَاصِمٍ الْكُوزِي عَنْ

أَبِي عَبْدِ اللهِ ع أَن النبِي ص قَالَ مَنْ أَصْبَحَ لَا يَهْتَم بِأُمُورِ الْمُسْلِمِينَ فَلَيْسَ مِنْهُمْ وَ مَنْ سَمِعَ رَجُلًا يُنَادِي يَا لَلْمُسْلِمِينَ فَلَمْ يُجِبْهُ فَلَيْسَ بِمُسْلِمٍ

Allah, recipient of divine supreme covenant, who has said the following:
"The Holy Prophet has said, 'Whoever does not feel any concern for the affairs of Muslims is no longer one of them. Whoever hears a man calling, "O Muslims, help" and one does not respond, he is not a Muslim.'"

٦- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِي عَنِ السكُونِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص الْخَلْقُ عِيَالُ اللهِ فَأَحَب الْخَلْقِ إِلَى اللهِ مَنْ نَفَعَ عِيَالَ اللهِ وَ أَدْخَلَ عَلَى أَهْلِ بَيْتٍ سُرُوراً

H 2021, CH 66, h 6
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'The creatures are the dependents of Allah. The most beloved creature to Allah is the one who is most beneficial to Allah's dependents (like family members) and who provides the utmost happiness to a family.'"

٧- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ عَلِي بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ قَالَ حَدثَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللهِ ع يَقُولُ سُئِلَ رَسُولُ اللهِ ص مَنْ أَحَب الناسِ إِلَى اللهِ قَالَ أَنفَعُ الناسِ لِلناسِ

H 2022, CH 66, h 7
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Ali ibn al-Hakam from Sayf ibn 'Amirah who has said the following:
"The person who had heard abu 'Abd Allah, recipient of divine supreme covenant, narrated to me the following: He had heard the Imam say, 'The Messenger of Allah was asked, "Who was the most beloved of people to Allah?" The Messenger of Allah replied, 'The most beneficial one to people is the most beloved to Allah.'"

٨- عَنْهُ عَنْ عَلِي بْنِ الْحَكَمِ عَنْ مُثَنى بْنِ الْوَلِيدِ الْحَناطِ عَنْ فِطْرِ بْنِ خَلِيفَةَ عَنْ عُمَرَ بْنِ عَلِي بْنِ الْحُسَيْنِ عَنْ أَبِيهِ ص قَالَ قَالَ رَسُولُ اللهِ ص مَنْ رَد عَنْ قَوْمٍ مِنَ الْمُسْلِمِينَ عَادِيَةَ]مَاءٍ [أَوْ نَارٍ أُوجِبَتْ لَهُ الْجَنةُ

H 2023, CH 66, h 8
It is narrated from him (narrator of the *Hadith* above) from Ali ibn al-Hakam from al-Muthanna ibn al-Walid al-Hannat from Futr ibn Khalifah from 'Amr ibn Ali ibn al-Husayn from his father, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'One who repulses a transgressor from Muslim's (waters) or fire, will as a matter of necessity go to paradise.'"

٩- عَنْهُ عَنِ ابْنِ فَضالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ مُعَاوِيَةَ بْنِ عَمارٍ عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَز وَ جَل وَ قُولُوا لِلناسِ حُسْناً قَالَ قُولُوا لِلناسِ حُسْناً وَ لَا تَقُولُوا إِلا خَيْراً حَتى تَعْلَمُوا مَا هُوَ

H 2024, CH 66, h 9
It is narrated from him (narrator of the *Hadith* above) from ibn Faddal from Tha'labah ibn Maymun from Mu'awiyah ibn 'Ammar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"About the words of Allah, the Majestic, the Glorious, '. . . speak righteous words to people. . . .' (2:83), the Imam said it means, 'Do not say anything about a people except good until you actually learn all about it.'"

١٠- عَنْهُ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ أَبِي جَمِيلَةَ الْمُفَضلِ بْنِ صَالِحٍ عَنْ جَابِرِ بْنِ يَزِيدَ عَنْ أَبِي جَعْفَرٍ ع قَالَ فِي قَوْلِ اللهِ عَز وَ جَل وَ قُولُوا لِلناسِ حُسْناً قَالَ قُولُوا لِلناسِ أَحْسَنَ مَا تُحِبونَ أَنْ يُقَالَ فِيكُمْ

H 2025, CH 66, h 10
It is narrated from him (narrator of the *Hadith* above) from ibn abu Najran from abu Jamilah al-Mufaddal ibn Salih from Jabir ibn Yazid from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"About the words of Allah, the Most Majestic, the Most Holy, '. . . speak righteous words to people, . . .' (2:83) the Imam said, 'It means say to people the best of that which you love to be said about you.'"

١١- عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللهِ بْنِ جَبَلَةَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ فِي قَوْلِ اللهِ عَز وَ جَل وَ جَعَلَنِي مُبَارَكاً أَيْنَ ما كُنتُ قَالَ نَفاعاً

H 2026, CH 66, h 11
A number of our people have narrated from Sahl ibn Ziyad from Yahya ibn al-Mubarak from 'Abd Allah ibn Jabalah from a man from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"About the words of Allah, the Most Majestic, the Most Holy: '. . . He has blessed me no matter where I dwell, . . .' (19:31) the Imam said, '"Blessed" means, the most beneficial to people.'"

Chapter Sixty Seven
High Regards for the Elderly

بَابُ إِجْلَالِ الْكَبِيرِ

H 2027, CH 67, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from certain individuals of his people from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘Of high regard toward Allah, is having high regard for a Muslim who has grown a beard.’”

١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص مِنْ إِجْلَالِ اللهِ إِجْلَالُ ذِي الشَّيْبَةِ الْمُسْلِمِ

H 2028, CH 67, h 2
A number of our people have narrated from Ahmad ibn Muhammad in a marfu’ manner from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Whoever does not consider our elders as dignified and does not show kindness to our people who are yet to grow up, is not from our people.”

٢- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع لَيْسَ مِنَّا مَنْ لَمْ يُوَقِّرْ كَبِيرَنَا وَ يَرْحَمْ صَغِيرَنَا

H 2029, CH 67, h 3
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ‘Abd Allah ibn Aban from al-Wassafi who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Consider your grown up people as great and maintain good relations with relatives. No other way is better to maintain good relations with relatives than keeping all troubles away from them.’”

٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللهِ بْنِ أَبَانٍ عَنِ الْوَصَافِيِّ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع عَظِّمُوا كِبَارَكُمْ وَ صِلُوا أَرْحَامَكُمْ وَ لَيْسَ تَصِلُونَهُمْ بِشَيْءٍ أَفْضَلَ مِنْ كَفِّ الْأَذَى عَنْهُمْ

Chapter Sixty Eight
The Believer’s Mutual Brotherhood

بَابُ أُخُوَّةِ الْمُؤْمِنِينَ بَعْضِهِمْ لِبَعْضٍ

H 2030, CH 68, h 1
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ‘Uthman ibn ‘Isa from al-Mufaddal ibn ‘Umar who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘The believers are but brothers, sons of one father and mother (in the original creation). If one of them may have an distressed vein, others will remain awake all night because of his pain.’”

١- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع إِنَّمَا الْمُؤْمِنُونَ إِخْوَةُ بَنُو أَبٍ وَ أُمٍّ وَ إِذَا ضَرَبَ عَلَى رَجُلٍ مِنْهُمْ عِرْقٌ سَهِرَ لَهُ الْآخَرُونَ

H 2031, CH 68, h 2
It is narrated from him (narrator of the *Hadith* above) from his father from Fadalah ibn Ayyub from ‘Amr ibn Aban from Jabir al-Juhfi who has said the following:
“Once I became depressed in the presence of abu Ja’far, recipient of divine supreme covenant, and asked him, ‘May Allah keep my soul in service for your cause, why is it that sometimes I feel depressed without any apparent cause or incident? Even my family and friends notice it on my face.’ The Imam said, ‘Yes O Jabir, Allah, the Most Majestic, the Most Holy, has created the clay of the believers from the clay of paradise and has made the fragrance of His spirit flow through it; thus, a believer is a brother (in belief) of a believer from his father and mother. When a spirit of those spirits is distressed anywhere with a sadness the other spirits also feel sad; this is from that (clay of paradise).’”

٢- عَنْهُ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أُبَانٍ عَنْ جَابِرٍ الْجُعْفِيِّ قَالَ تَقَبَّضْتُ بَيْنَ يَدَيْ أَبِي جَعْفَرٍ ع فَقُلْتُ جُعِلْتُ فِدَاكَ رُبَّمَا حَزِنْتُ مِنْ غَيْرِ مُصِيبَةٍ تُصِيبُنِي أَوْ أَمْرٍ يَنْزِلُ بِي حَتَّى يُعْرَفَ ذَلِكَ أَهْلِي فِي وَجْهِي وَ صَدِيقِي فَقَالَ نَعَمْ يَا جَابِرُ إِنَّ اللهَ عَزَّ وَ جَلَّ خَلَقَ الْمُؤْمِنِينَ مِنْ طِينَةِ الْجِنَانِ وَ أَجْرَى فِيهِمْ مِنْ رِيحِ رُوحِهِ فَلِذَلِكَ الْمُؤْمِنُ أَخُو الْمُؤْمِنِ لِأَبِيهِ وَ أُمِّهِ فَإِذَا أَصَابَ رُوحاً مِنْ تِلْكَ الْأَرْوَاحِ فِي بَلَدٍ مِنَ الْبُلْدَانِ حُزْنٌ حَزِنَتْ هَذِهِ لِأَنَّهَا مِنْهَا

H 2032, CH 68, h 3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn Faddal from Ali ibn ‘Uqbah from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The believer is a brother (in belief) of a believer, his eyes and his guide. He does not violate his trust, does not do injustice to

٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ الْمُؤْمِنُ أَخُو الْمُؤْمِنِ عَيْنُهُ وَ دَلِيلُهُ لَا يَخُونُهُ وَ

لَا يَظْلِمُهُ وَ لَا يَغُشُّهُ وَ لَا يَعِدُهُ عِدَةً فَيُخْلِفُهُ

him, or deceive him, and does not promise him only to ignore it later on.’”

٤- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ الْمُؤْمِنُ أَخُو الْمُؤْمِنِ كَالْجَسَدِ الْوَاحِدِ إِنِ اشْتَكَى شَيْئاً مِنْهُ وَجَدَ أَلَمَ ذَلِكَ فِي سَائِرِ جَسَدِهِ وَ أَرْوَاحُهُمَا مِنْ رُوحٍ وَاحِدَةٍ وَ إِنَّ رُوحَ الْمُؤْمِنِ لَأَشَدُّ اتِّصَالًا بِرُوحِ اللهِ مِنِ اتِّصَالِ شُعَاعِ الشَّمْسِ بِهَا

H 2033, CH 68, h 4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa and A number of our people have narrated from Sahl ibn Ziyad all from ibn Mahbub from Ali ibn Ri’ab from abu Basir who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, say, ‘The believer is the brother (in belief) of the believer. They are like the same body. If one part complains of pain the rest of the body also feels it. Their spirits are from one spirit. The spirit of the believer’s connection with the spirit of Allah is stronger than the connection of the sun’s rays to the sun.’”

٥- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ مُثَنًّى الْحَنَّاطِ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع الْمُسْلِمُ أَخُو الْمُسْلِمِ هُوَ عَيْنُهُ وَ مِرْآتُهُ وَ دَلِيلُهُ لَا يَخُونُهُ وَ لَا يَخْدَعُهُ وَ لَا يَظْلِمُهُ وَ لَا يَكْذِبُهُ وَ لَا يَغْتَابُهُ

H 2034, CH 68, h 5
A number of our people have narrated from Sahl ibn Ziyad from ‘Abd al-Rahman ibn abu Najran from Muthanna al-Hannat from al-Harith ibn al-Mughirah who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘A Muslim is the brother (in belief) of a Muslim, he is his eyes, his mirror and his guide. He does not violate his trust, does not deceive him, does not do injustice to him, does not call him a liar and does not speak ill behind his back.’”

٦- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللهِ ع وَ دَخَلَ عَلَيْهِ رَجُلٌ فَقَالَ لِي تُحِبُّهُ فَقُلْتُ نَعَمْ فَقَالَ لِي وَ لِمَ لَا تُحِبُّهُ وَ هُوَ أَخُوكَ وَ شَرِيكُكَ فِي دِينِكَ وَ عَوْنُكَ عَلَى عَدُوِّكَ وَ رِزْقُهُ عَلَى غَيْرِكَ

H 2035, CH 68, h 6
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hafs ibn al-Bakhtari who has said the following:
“Once I was in the presence of abu ‘Abd Allah, recipient of divine supreme covenant, when a man came in and the Imam asked me, ‘Do you love him?’ I said, ‘Yes, I love him.’ The Imam asked me, ‘How would you not love him when he is your brother (in belief), your partner in religion, your supporter against your enemies and someone other than you provides his sustenance?’”

٧- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ فُضَيْلٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ الْمُؤْمِنُ أَخُو الْمُؤْمِنِ لِأَبِيهِ وَ أُمِّهِ لِأَنَّ اللهَ عَزَّ وَ جَلَّ خَلَقَ الْمُؤْمِنِينَ مِنْ طِينَةِ الْجِنَانِ وَ أَجْرَى فِي صُوَرِهِمْ مِنْ رِيحِ الْجَنَّةِ فَلِذَلِكَ هُمْ إِخْوَةٌ لِأَبٍ وَ أُمٍّ

H 2036, CH 68, h 7
Abu Ali al-Ash’ari has narrated from al-Husayn ibn al-Hassan from Muhammad ibn ‘Uramah from certain individuals of his people from Muhammad ibn al-Husayn from Muhammad ibn Fudayl from abu Hamza who has said the following:
“I heard abu Ja’far, recipient of divine supreme covenant, say, ‘The believer is the brother (in belief) of the believer from his father and mother; Allah, the Most Majestic, the Most Holy, has created believers from the clay of paradise and has made the fragrance of paradise flow in their forms; thus, they are brothers from father and mother.’”

٨- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَجَّالِ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنَّ الْمُؤْمِنَ أَخُو الْمُؤْمِنِ عَيْنُهُ وَ دَلِيلُهُ لَا يَخُونُهُ وَ لَا يَظْلِمُهُ وَ لَا يَغُشُّهُ وَ لَا يَعِدُهُ عِدَةً فَيُخْلِفُهُ

H 2037, CH 68, h 8
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hajjal from Ali ibn ‘Uqbah from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The believer is the brother (in belief) of the believer, his eyes and his guide. He does not violate his trust, does not do injustice to him, does not deceive him and does not promise him only to ignore it later on.’”

٩- أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ رَجُلٍ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سَمِعْتُهُ يَقُولُ الْمُؤْمِنُونَ خَدَمُ بَعْضِهِمْ لِبَعْضٍ قُلْتُ وَ كَيْفَ يَكُونُونَ خَدَماً بَعْضُهُمْ لِبَعْضٍ قَالَ يُفِيدُ بَعْضُهُمْ بَعْضاً الْحَدِيثَ

H 2038, CH 68, h 9
Ahmad ibn Muhammad ibn ‘Isa has narrated from Ahmad ibn abu ‘Abd Allah from a man from Jamil who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘The believers are like servants for each other.’ I asked, ‘How can they be each other’s servants?’ The Imam said, ‘They benefit each other. . . . (all of this *Hadith* is not mentioned)’”

H 2039, CH 68, h 10
Ali ibn Ibrahim has narrated from his father and Muhammad ibn Yahya from Ahmad ibn Muhammad ibn ‘Isa all from ibn abu ‘Umayr from Isma'il al-Basri from Fudayl ibn Yasar who has said the following:
“I heard abu Ja’far, recipient of divine supreme covenant, say, ‘Once a few Muslims set on a journey but they lost the way and faced severe thirst. They shrouded themselves holding to the roots of a tree. Suddenly an old man in white clothes appeared and told them to get up saying that they had no problems and gave them water. They drank water to their satisfiction and asked him, ‘Who are you?’ He said, ‘I am from Jinn who pledged allegiance to the Messenger of Allah. I heard the Messenger of Allah saying, “A believer is a brother of a believer, his eyes and his guide. How could you lose your lives in my presence?”’

H 2040, CH 68, h 11
Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma'il from Fadl ibn Shadhan all from Hammad ibn ‘Isa from Rib'i from Fudayl ibn Yasar who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘A Muslim is the brother of a Muslim. He does not do injustice to him, does not betray him, does not speak ill of one behind his back, does not violate his trust and does not deprive him.’ Rib'i has said, ‘Certain individuals of our people asked me in Madina saying, “I have heard Fudayl saying what just you said.” I then said to him, ‘Yes, it is true.’ He then said, ‘I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, “A Muslim is the brother of a Muslim. He does not do injustice to him, does not deceive him, does not betray him, does not speak ill of one behind his back, does not violate his trust and does not deprive him.”’

Chapter Sixty Nine
The Rights of One Who Accepts the Belief and Then Severs Away

H 2041, CH, h 1
Ali ibn Ibrahim has narrated from Harun ibn Muslim from Mas’adah ibn Sadaqah who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, when he was asked about belief, and the rights of the believer, his brotherhood and how he is and by what means it is proved and is invalidated, ‘The belief is of two aspects. One is that which is manifested to you from your companion. If he manifests like what you believe in, his *Wilayah* (right of one guardianship) is established as well as his brotherhood unless he then manifests the opposite of what he had manifested before. He then will be out of the rights that were established. That which he manifests later suspends his rights unless he then claims it to be for purposes of protection (*Taqiyah*). Despite this, it is to be seen, if it is of the cases where use of protective measures (*Taqiyah*) is applicable or not, if not then his claim is not accepted. For use of protective measures there are specific instances. Whoever misuses them will not have the benefits thereby. Of such examples one is when there are evil people whose rules and judgments are against the judgment and actions of truth. In such conditions, if the believer may use the protective measures to the limits that do not harm ones religion, such use is permissible.’”

١٠- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْمَاعِيلَ الْبَصْرِيِّ عَنْ فُضَيْلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ نَفَراً مِنَ الْمُسْلِمِينَ خَرَجُوا إِلَى سَفَرٍ لَهُمْ فَضَلُّوا الطَّرِيقَ فَأَصَابَهُمْ عَطَشٌ شَدِيدٌ فَتَكَفَّنُوا وَ لَزِمُوا أُصُولَ الشَّجَرِ فَجَاءَهُمْ شَيْخٌ وَ عَلَيْهِ ثِيَابٌ بِيضٌ فَقَالَ قُومُوا فَلَا بَأْسَ عَلَيْكُمْ فَهَذَا الْمَاءُ فَقَامُوا وَ شَرِبُوا وَ ارْتَوَوْا فَقَالُوا مَنْ أَنْتَ يَرْحَمُكَ اللَّهُ فَقَالَ أَنَا مِنَ الْجِنِّ الَّذِينَ بَايَعُوا رَسُولَ اللَّهِ ص إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ الْمُؤْمِنُ أَخُو الْمُؤْمِنِ عَيْنُهُ وَ دَلِيلُهُ فَلَمْ تَكُونُوا تَضَيَّعُوا بِحَضْرَتِي

١١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رِبْعِيٍّ عَنْ فُضَيْلِ 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 يَحْرِمُهُ قَالَ رِبْعِيٌّ فَسَأَلَنِي رَجُلٌ مِنْ أَصْحَابِنَا بِالْمَدِينَةِ فَقَالَ سَمِعْتُ فُضَيْلًا يَقُولُ ذَلِكَ قَالَ فَقُلْتُ لَهُ نَعَمْ فَقَالَ فَإِنِّي سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَ لَا يَغُشُّهُ وَ لَا يَخْذُلُهُ وَ لَا يَغْتَابُهُ وَ لَا يَخُونُهُ وَ لَا يَحْرِمُهُ

بَابٌ فِيمَا يُوجِبُ الْحَقَّ لِمَنِ انْتَحَلَ الْإِيمَانَ وَ يَنْقُضُهُ

١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَ سُئِلَ عَنْ إِيمَانِ مَنْ يَلْزَمُنَا حَقُّهُ وَ أُخُوَّتُهُ كَيْفَ هُوَ وَ بِمَا يَثْبُتُ وَ بِمَا يَبْطُلُ فَقَالَ إِنَّ الْإِيمَانَ قَدْ يُتَخَذُ عَلَى وَجْهَيْنِ أَمَّا أَحَدُهُمَا فَهُوَ الَّذِي يَظْهَرُ لَكَ مِنْ صَاحِبِكَ فَإِذَا ظَهَرَ لَكَ مِنْهُ مِثْلُ الَّذِي تَقُولُ بِهِ أَنْتَ حَقَّتْ وَلَايَتُهُ وَ أُخُوَّتُهُ إِلَّا أَنْ يَجِيءَ مِنْهُ نَقْضٌ لِلَّذِي وَصَفَ مِنْ نَفْسِهِ وَ أَظْهَرَهُ لَكَ فَإِنْ جَاءَ مِنْهُ مَا تَسْتَدِلُّ بِهِ عَلَى نَقْضِ الَّذِي أَظْهَرَ لَكَ خَرَجَ عِنْدَكَ مِمَّا وَصَفَ لَكَ وَ أَظْهَرَ وَ كَانَ لِمَا أَظْهَرَ لَكَ نَاقِضاً إِلَّا أَنْ يَدَّعِيَ أَنَّهُ إِنَّمَا عَمِلَ ذَلِكَ تَقِيَّةً وَ مَعَ ذَلِكَ يُنْظَرُ فِيهِ فَإِنْ كَانَ لَيْسَ مِمَّا يُمْكِنُ أَنْ تَكُونَ التَّقِيَّةُ فِي مِثْلِهِ لَمْ يُقْبَلْ مِنْهُ ذَلِكَ لِأَنَّ لِلتَّقِيَّةِ مَوَاضِعَ مَنْ أَزَالَهَا عَنْ مَوَاضِعِهَا لَمْ تَسْتَقِمْ لَهُ وَ تَفْسِيرُ مَا يُتَّقَى مِثْلُ أَنْ يَكُونَ قَوْمٌ سَوْءٍ ظَاهِرُ حُكْمِهِمْ وَ فِعْلِهِمْ عَلَى غَيْرِ حُكْمِ الْحَقِّ وَ فِعْلِهِ فَكُلُّ شَيْءٍ يَعْمَلُ الْمُؤْمِنُ بَيْنَهُمْ لِمَكَانِ التَّقِيَّةِ مِمَّا لَا يُؤَدِّي إِلَى الْفَسَادِ فِي الدِّينِ فَإِنَّهُ جَائِزٌ

بَابٌ فِي أَن التوَاخِيَ لَمْ يَقَعْ عَلَى الدين وَ إِنمَا هُوَ التعَارُفُ

١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ حَمْزَةَ بْنِ مُحَمَّدٍ الطيارِ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ لَمْ تَتَوَاخَوْا عَلَى هَذَا الْأَمْرِ وَ إِنمَا تَعَارَفْتُمْ عَلَيْهِ

٢ - عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ ابْنِ مُسْكَانَ وَ سَمَاعَةَ جَمِيعاً عَنْ أَبِي عَبْدِ اللهِ ع قَالَ لَمْ تَتَوَاخَوْا عَلَى هَذَا الْأَمْرِ وَ إِنمَا تَعَارَفْتُمْ عَلَيْهِ

Chapter Seventy
Brotherhood in Belief is not Due to Religion it only is a Way of Recognition

H 2042, CH 70, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Sinan from Hamza ibn Muhammad al-Tayyar from his father from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“You have not become brothers on the basis of this belief (of Shi’a Muslims) but you have recognized each other because of it.’”

H 2043, CH 70, h 2
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from ‘Uthman ibn ‘Isa from ibn Muskan and Sama'a all from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“You have not become brothers on the basis of this matter (*Walayah* the belief of the Shi’a Muslims); it is only that you have recognized each other by means of *Walayah*.”

بَابُ حَق الْمُؤْمِنِ عَلَى أَخِيهِ وَ أَدَاءِ حَقِهِ

١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِي بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ مِنْ حَق الْمُؤْمِنِ عَلَى أَخِيهِ الْمُؤْمِنِ أَنْ يُشْبِعَ جَوْعَتَهُ وَ يُوَارِيَ عَوْرَتَهُ وَ يُفَرِجَ عَنْهُ كُرْبَتَهُ وَ يَقْضِيَ دَيْنَهُ فَإِذَا مَاتَ خَلَفَهُ فِي أَهْلِهِ وَ وُلْدِهِ

٢ - عَنْهُ عَنْ عَلِي بْنِ الْحَكَمِ عَنْ عَبْدِ اللهِ بْنِ بُكَيْرٍ الْهَجَرِي عَنْ مُعَلى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قُلْتُ لَهُ مَا حَق الْمُسْلِمِ عَلَى الْمُسْلِمِ قَالَ لَهُ سَبْعُ حُقُوقٍ وَاجِبَاتٍ مَا مِنْهُن حَق إِلا وَ هُوَ عَلَيْهِ وَاجِب إِنْ ضَيعَ مِنْهَا شَيْئاً خَرَجَ مِنْ وِلَايَةِ اللهِ وَ طَاعَتِهِ وَ لَمْ يَكُنْ لِلهِ فِيهِ مِنْ نَصِيبٍ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ وَ مَا هِيَ قَالَ يَا مُعَلى إِني عَلَيْكَ شَفِيق أَخَافُ أَنْ تُضَيعَ وَ لَا تَحْفَظَ وَ تَعْلَمَ وَ لَا تَعْمَلَ قَالَ قُلْتُ لَهُ لَا قُوةَ إِلا بِاللهِ قَالَ أَيسَرُ حَق مِنْهَا أَنْ تُحِب لَهُ مَا تُحِب لِنَفْسِكَ وَ تَكْرَهَ لَهُ مَا تَكْرَهُ لِنَفْسِكَ وَ الْحَق الثانِي أَنْ تَجْتَنِبَ سَخَطَهُ وَ تَتبِعَ مَرْضَاتَهُ وَ تُطِيعَ أَمْرَهُ وَ الْحَق الثالِثُ أَنْ تُعِينَهُ بِنَفْسِكَ وَ مَالِكَ وَ لِسَانِكَ وَ يَدِكَ وَ رِجْلِكَ وَ الْحَق الرابِعُ أَنْ تَكُونَ عَيْنُهُ وَ دَلِيلُهُ وَ مِرْآتُهُ وَ الْحَق الْخَامِسُ أَنْ لَا تَشْبَعَ وَ يَجُوعُ وَ لَا تَرْوَى وَ يَظْمَأُ وَ لَا تَلْبَسَ وَ يَعْرَى وَ الْحَق السادِسُ أَنْ يَكُونَ لَكَ خَادِم وَ لَيْسَ لِأَخِيكَ خَادِم فَوَاجِب أَنْ تَبْعَثَ خَادِمَكَ فَيَغْسِلَ ثِيَابَهُ وَ يَصْنَعَ طَعَامَهُ وَ يُمَهِدَ فِرَاشَهُ وَ الْحَق السابِعُ أَنْ تُبِر قَسَمَهُ وَ تُجِيبَ دَعْوَتَهُ وَ تَعُودَ

Chapter Seventy One
The Rights of a Believer on his Brother (in belief) and his duty to observe Such Rights

H 2044, CH 71, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Hakam from Sayf ibn ‘Amirah from ‘Amr ibn Shamir from Jabir from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Of the rights of the believer on his believing brother (in belief) is to satisfy his hunger, provide covering for his privacy, facilitate his hardships and pay off his debts. When he dies, look after his family and children.”

H 2045, CH 71, h 2
It is narrated from him (narrator of the *Hadith* above) from Ali ibn al-Hakam from ‘Abd Allah ibn Bukayr al-Hajari from Mu'alla ibn Khanis from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Once I asked the Imam, ‘What are the rights of the Muslim on the Muslim?’ The Imam said, ‘He has seven categories of rights that are obligatory, each of which is compulsory. If he jeopardizes a single one of them he is out of the domain of guardianship (*Walayah*) of Allah and obedience to Him. There will be no share for Allah in him.’ I then said, ‘May Allah keep my soul in service for your cause, what are these rights?’ The Imam said, ‘O Mu'alla, I am afraid you may jeopardize them and may not protect them. You learn them but do not act up on them.’ I (the narrator) then said, ‘There is no power without the power of Allah.’ The Imam said, ‘Of those rights the easiest to fulfill is to love for him what you love for yourself and dislike for him what you dislike for yourself. The second right is to avoid (stirring) his anger, follow his wishes and obey his commands. The third right is to support him with your soul, property, tongue, hands and legs. The fourth right is to be his eyes, his guide and his mirror. The fifth right is that you must not be satisfied with food while he is hungry, with drinks while he is thirsty, and that you dress up in finery while he does not have any clothes. The sixth right is not to allow yourself to have a servant while your brother in belief does not have any servant. It then is necessary to send your servant to wash his clothes, prepare food and his bed for him. The seventh right is to keep his share handsomely, accept his invitations, visit him when he

is ill, attend his funeral and if he needs something, initiate to fulfill it and do not delay until he asks you for help. You must hurry quickly and when you do so you have connected your guardianship with his guardianship and vice versa.'"

مَرِيضَهُ وَ تَشْهَدَ جَنَازَتَهُ وَ إِذَا عَلِمْتَ أَن لَهُ حَاجَةً تُبَادِرُهُ إِلَى قَضَائِهَا وَ لَا تَلْجِئُهُ أَنْ يَسْأَلَكَهَا وَ لَكِنْ تُبَادِرُهُ مُبَادَرَةً فَإِذَا فَعَلْتَ ذَلِكَ وَصَلْتَ وَلَايَتَكَ بِوَلَايَتِهِ وَ وَلَايَتَهُ بِوَلَايَتِكَ

H 2046, CH 71, h 3

It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad ibn 'Isa from Ali ibn Sayf from his father, Sayf from 'Abd al-'Ala' ibn 'A'Yun who has said the following:

"Once certain individual of our people wrote to abu 'Abd Allah, recipient of divine supreme covenant, asking him about certain issues and they ordered me to ask the Imam about the rights of the Muslim on his Muslim brother and I asked the Imam but he did not answer me. When I went to say farewell to him I said, 'I asked you that question but you did not answer me.' The Imam said, 'I am afraid you may disregard them. Of the obligations most pressing that Allah has made obligatory upon His creature are three things: a man's yielding to justice against his own soul so as not to accept for his brother (in belief) what he does not accept for his own self, to assist his brother with his property and speak of Allah in all conditions. I do not mean thereby, saying, 'Glory belongs to Allah and all praise belongs to Allah. Truly speaking of and remembering Allah is to stay away from whatever He has prohibited.'"

٣- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ أَبِيهِ سَيْفٍ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ قَالَ كَتَبَ بَعْضُ أَصْحَابِنَا يَسْأَلُونَ أَبَا عَبْدِ اللهِ ع عَنْ أَشْيَاءَ وَ أَمَرُونِي أَنْ أَسْأَلَهُ عَنْ حَقِّ الْمُسْلِمِ عَلَى أَخِيهِ فَسَأَلْتُهُ فَلَمْ يُجِبْنِي فَلَمَّا جِئْتُ لِأُوَدِّعَهُ فَقُلْتُ سَأَلْتُكَ فَلَمْ تُجِبْنِي فَقَالَ إِنِّي أَخَافُ أَنْ تَكْفُرُوا إِنَّ مِنْ أَشَدِّ مَا افْتَرَضَ اللهُ عَلَى خَلْقِهِ ثَلَاثاً إِنْصَافَ الْمَرْءِ مِنْ نَفْسِهِ حَتَّى لَا يَرْضَى لِأَخِيهِ مِنْ نَفْسِهِ إِلَّا مَا يَرْضَى لِنَفْسِهِ مِنْهُ وَ مُوَاسَاةَ الْأَخِ فِي الْمَالِ وَ ذِكْرَ اللهِ عَلَى كُلِّ حَالٍ لَيْسَ سُبْحَانَ اللهِ وَ الْحَمْدُ لِلهِ وَ لَكِنْ عِنْدَ مَا حَرَّمَ اللهُ عَلَيْهِ فَيَدَعُهُ

H 2047, CH 71, h 4

It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from Jamil from Marazim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Allah the best way to worship is to fulfil (protect) the rights of the believer."

٤- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلٍ عَنْ مُرَازِمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَا عُبِدَ اللهُ بِشَيْءٍ أَفْضَلَ مِنْ أَدَاءِ حَقِّ الْمُؤْمِنِ

H 2048, CH 71, h 5

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Ibrahim ibn 'Umar al-Yamani from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Of the rights of the Muslim on the Muslim is that he must not satisfy himself with food while his Muslim brother is hungry. One must not satisfy himself with water while one's Muslim brother is thirsty, and one must not dress up in finery while his Muslim brother is in need of clothes. How great is the right of the Muslim on his Muslim brother! The Imam then said, 'Love for your Muslim brother what you love for yourself. Ask him when you need him and when he needs you, you must help him and do not frustrate him, but be his supporter; he is your supporter. When he is absent protect his interests in his absence and when he is present visit, honor and respect him; you are from him and he is from you. If he is disappointed with you do not keep away from him before asking him to forgive you and if he gains something, thank Allah for it. If he suffers from something then support him. If he is subjected to a plot, assist him. If a man says to his brother, fie up on you, the relation of guardianship between them remains no longer. If he says, 'You are my enemy, one of them will become an unbeliever. If he accuses him, belief in his heart melts like salt melts in water.' The narrator has said that it is reported to me that the Imam said, 'The light of the believer shines to the inhabitants of the heavens like the stars shine to the inhabitants of earth.' And he said, 'The believer is the friend of Allah Who helps him and grants him favors. He does not say about Him but the truth and he is not afraid of any one other than Him.'"

٥- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ أَنْ لَا يَشْبَعَ وَ يَجُوعَ أَخُوهُ وَ لَا يَرْوَى وَ يَعْطَشَ أَخُوهُ وَ لَا يَكْتَسِيَ وَ يَعْرَى أَخُوهُ فَمَا أَعْظَمَ حَقَّ الْمُسْلِمِ عَلَى أَخِيهِ الْمُسْلِمِ وَ قَالَ أَحِبَّ لِأَخِيكَ الْمُسْلِمِ مَا تُحِبُّ لِنَفْسِكَ وَ إِذَا احْتَجْتَ فَسَلْهُ وَ إِنْ سَأَلَكَ فَأَعْطِهِ لَا تَمَلَّهُ خَيْراً وَ لَا يَمَلَّهُ لَكَ كُنْ لَهُ ظَهْراً فَإِنَّهُ لَكَ ظَهْرٌ إِذَا غَابَ فَاحْفَظْهُ فِي غَيْبَتِهِ وَ إِذَا شَهِدَ فَزُرْهُ وَ أَجِلَّهُ وَ أَكْرِمْهُ فَإِنَّهُ مِنْكَ وَ أَنْتَ مِنْهُ فَإِنْ كَانَ عَلَيْكَ عَاتِباً فَلَا تُفَارِقْهُ حَتَّى تَسْأَلَ سَمِيحَتَهُ وَ إِنْ أَصَابَهُ خَيْرٌ فَاحْمَدِ اللهَ وَ إِنِ ابْتُلِيَ فَاعْضُدْهُ وَ إِنْ تُمْحَلَ لَهُ فَأَعْنِهُ وَ إِذَا قَالَ الرَّجُلُ لِأَخِيهِ أُفٍّ انْقَطَعَ مَا بَيْنَهُمَا مِنَ الْوَلَايَةِ وَ إِذَا قَالَ أَنْتَ عَدُوِّي كَفَرَ أَحَدُهُمَا فَإِذَا اتَّهَمَهُ انْمَاثَ الْإِيمَانُ فِي قَلْبِهِ كَمَا يَنْمَاثُ الْمِلْحُ فِي الْمَاءِ وَ قَالَ بَلَغَنِي أَنَّهُ قَالَ إِنَّ الْمُؤْمِنَ لَيُزْهِرُ نُورُهُ لِأَهْلِ السَّمَاءِ كَمَا تُزْهِرُ نُجُومُ السَّمَاءِ لِأَهْلِ الْأَرْضِ وَ قَالَ إِنَّ الْمُؤْمِنَ وَلِيُّ اللهِ يُعِينُهُ وَ يَصْنَعُ لَهُ وَ لَا يَقُولُ عَلَيْهِ إِلَّا الْحَقَّ وَ لَا يَخَافُ غَيْرَهُ

٦- أَبو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ عَبْدِ الْجَبارِ عَنِ ابْنِ فَضالٍ عَنْ عَلِي بْنِ عُقْبَةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ لِلْمُسْلِمِ عَلَى أَخِيهِ الْمُسْلِمِ مِنَ الْحَقِ أَنْ يُسَلمَ عَلَيْهِ إِذَا لَقِيَهُ وَ يَعُودَهُ إِذَا مَرِضَ وَ يَنْصَحَ لَهُ إِذَا غَابَ وَ يُسَمتَهُ إِذَا عَطَسَ وَ يُجِيبَهُ إِذَا دَعَاهُ وَ يَتْبَعَهُ إِذَا مَاتَ عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنِ ابْنِ فَضالٍ عَنْ عَلِي بْنِ عُقْبَةَ مِثْلَهُ

H 2049, CH 71, h 6
Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from ibn Faddal from Ali ibn 'Uqbah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Of the rights of Muslin on a Muslim is to offer him the greeting of peace upon meeting him, visit him when he is ill, protect his interest when he is absent, say, 'May Allah bless you' when he sneezes, accept his invitation and take part in the procession for his funeral."
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ibn Faddal from Ali ibn 'Uqbah a similar *Hadith*.

٧- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي الْمَأْمُونِ الْحَارِثِي قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع مَا حَق الْمُؤْمِنِ عَلَى الْمُؤْمِنِ قَالَ إِن مِنْ حَق الْمُؤْمِنِ عَلَى الْمُؤْمِنِ الْمَوَدةَ لَهُ فِي صَدْرِهِ وَ الْمُوَاسَاةَ لَهُ فِي مَالِهِ وَ الْخَلَفَ لَهُ فِي أَهْلِهِ وَ النصْرَةَ لَهُ عَلَى مَنْ ظَلَمَهُ وَ إِنْ كَانَ نَافِلَةٌ فِي الْمُسْلِمِينَ وَ كَانَ غَائِباً أَخَذَ لَهُ بِنَصِيبِهِ وَ إِذَا مَاتَ الزِيَارَةَ إِلَى قَبْرِهِ وَ أَنْ لَا يَظْلِمَهُ وَ أَنْ لَا يَغُشهُ وَ أَنْ لَا يَخُونَهُ وَ أَنْ لَا يَخْذُلَهُ وَ أَنْ لَا يُكَذِبَهُ وَ أَنْ لَا يَقُولَ لَهُ أُف وَ إِذَا قَالَ لَهُ أُف فَلَيْسَ بَيْنَهُمَا وَلَايَةٌ وَ إِذَا قَالَ لَهُ أَنت عَدُوي فَقَدْ كَفَرَ أَحَدُهُمَا وَ إِذَا اتهَمَهُ انْمَاثَ الْإِيمَانُ فِي قَلْبِهِ كَمَا يَنْمَاثُ الْمِلْحُ فِي الْمَاءِ

H 2050, CH 71, h 7
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mansur ibn Yunus from abu al-Mamun al-Harithi who has said the following:
"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'What are the rights of the believer on the believer?' The Imam said, 'Of the rights of the believer on the believer is to have compassion for him in his heart, assist him with his property, protect his interests in his absence in the matters of his family and support him against those who do injustice to him. If a benefit is distributed among the Muslims in his absence his believing brother should secure his share thereof. When he dies, he should visit his gravesite, must not do injustice to him, must not deceive him, must not violate his trust, must not betray him, must not call him a liar, must not say to him, 'Fie upon you.' If he says fie up on you then no guardianship (*Walayah*) relations will remain between them. If he says, 'You are my enemy,' one of them becomes an unbeliever and if he accuses him, belief in his heart will melt as salt melts in water.'"

٨- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي عَلِي صَاحِبِ الْكِلَلِ عَنْ أَبَانِ بْنِ تَغْلِبَ قَالَ كُنتُ أَطُوفُ مَعَ أَبِي عَبْدِ اللهِ ع فَعَرَضَ لِي رَجُلٌ مِنْ أَصْحَابِنَا كَانَ سَأَلَنِي الذهَابَ مَعَهُ فِي حَاجَةٍ فَأَشَارَ إِلَي فَكَرِهْتُ أَنْ أَدَعَ أَبَا عَبْدِ اللهِ ع وَ أَذْهَبَ إِلَيْهِ فَبَيْنَا أَنَا أَطُوفُ إِذْ أَشَارَ إِلَي أَيْضاً فَرَآهُ أَبُو عَبْدِ اللهِ ع فَقَالَ يَا أَبَانُ إِيَاكَ يُرِيدُ هَذَا قُلْتُ نَعَمْ قَالَ فَمَنْ هُوَ قُلْتُ رَجُلٌ مِنْ أَصْحَابِنَا قَالَ هُوَ عَلَى مِثْلِ مَا أَنت عَلَيْهِ قُلْتُ نَعَمْ قَالَ فَاذْهَبْ إِلَيْهِ قُلْتُ فَأَقْطَعُ الطوَافَ قَالَ نَعَمْ قُلْتُ وَ إِنْ كَانَ طَوَافَ الْفَرِيضَةِ قَالَ نَعَمْ قَالَ فَذَهَبْتُ مَعَهُ ثُم دَخَلْتُ عَلَيْهِ بَعْدُ فَسَأَلْتُهُ فَقُلْتُ أَخْبِرْنِي عَنْ حَق الْمُؤْمِنِ عَلَى الْمُؤْمِنِ فَقَالَ يَا أَبَانُ دَعْهُ لَا تَرِدْهُ قُلْتُ بَلَى جُعِلْتُ فِدَاكَ فَلَمْ أَزَلْ أُرَدِدُ عَلَيْهِ فَقَالَ يَا أَبَانُ تُقَاسِمُهُ شَطْرَ مَالِكَ ثُم نَظَرَ إِلَي فَرَأَى مَا دَخَلَنِي فَقَالَ يَا أَبَانُ أَ مَا تَعْلَمُ أَن اللهَ عَز وَ جَل قَدْ ذَكَرَ الْمُؤْثِرِينَ عَلَى أَنْفُسِهِمْ قُلْتُ بَلَى جُعِلْتُ فِدَاكَ فَقَالَ أَما إِذَا أَنت قَاسَمْتَهُ فَلَمْ تُؤْثِرْهُ بَعْدُ إِنمَا أَنت وَ هُوَ سَوَاءٌ إِنمَا تُؤْثِرُهُ إِذَا أَنت أَعْطَيْتَهُ مِنَ النصْفِ الْآخَرِ

H 2051, CH 71, h 8
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn abu 'Umayr from abu Ali Sahib al-Kalal from Aban ibn Taghlib who has said the following:
"Once I was performing Tawaf (walking seven times around the Ka'ba) along with abu 'Abd Allah, recipient of divine supreme covenant, when a man from our people came up asking me to go with him for a certain need and hinted to me for that purpose, but I did not like to leave abu 'Abd Allah, recipient of divine supreme covenant, and go with him. I was still performing Tawaf when he made a gesture for the same purpose and abu 'Abd Allah, recipient of divine supreme covenant, saw him and said to me, 'O Aban, does he want you?.' I said, 'Yes, he does so.' The Imam asked, 'Who is he?' I said, 'He is a man from our people.' The Imam asked, 'Is he of the belief that you are?' I said, 'Yes, he is.' The Imam said, 'Then go to him.' I asked, 'Should I discontinue Tawaf?' The Imam said, 'Yes, do so.' I asked, 'Even if it is a compulsory Tawaf?' The Imam said, 'Yes, even if it is such.' I (the narrator) then went with him. Later I went to meet the Imam and I said to him, 'Please tell me about the rights of the believer on the believer.' The Imam asked, 'O Aban, ignore it and do not repeat.' I said, 'Yes, may Allah keep my soul in service for your cause, but I still like to bring up the question. The Imam said, 'O Aban, are you ready to share with him parts of your property?' He then looked at me and found out what was going on in my mind and he asked, 'O Aban do you know what Allah, the Most Majestic, the Most Holy, has said about the self-abnegating people?' I said, 'Yes, may Allah keep my soul in service for your cause, I know about it.' The Imam said, 'If you share with him you have not practiced self-abnegation, but you both are equal. You give him preference only if you give him from the other half also.'"

H 2052, CH 71, h 9

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from Fadalah ibn Ayyub from ‘Amr ibn Aban from ‘Isa ibn abu Mansur who has said the following:

“Once ibn abu Ya’fur, ‘Abd Allah ibn Talha and I were in the presence of abu ‘Abd Allah, recipient of divine supreme covenant, who on his own initiation said, ‘O ibn abu Ya’fur, the Messenger of Allah has said, “There are six things that if found in a person, he will be before Allah, the Most Majestic, the Most Holy, to the right of Allah (to the right of the Throne of Allah).”’ Ibn abu Ya’fur then asked, ‘What are those things, may Allah keep my soul in service for your cause?’ The Imam said, ‘A man must love for his Muslim brother what he loves for the most beloved person of his family and dislike for his Muslim brother what he dislikes for the most beloved person of his family and enlighten him in *Walayah* (the position of people who possess Divine Authority).’ Ibn abu Ya’fur then wept and asked, ‘How does he enlighten about *Walayah*?’ The Imam said, ‘O ibn abu Ya’fur, if he is of the same level (of belief), he should encourage him, show happiness in his happiness and express sadness if he is sad. If he has the means to facilitate him he should do so if not he should pray to Allah for him.’

“The narrator has said that abu ‘Abd Allah, recipient of divine supreme covenant, then said, ‘Three things are for you and three things are for us. What is for us is that you must learn about our excellent merits, follow our footsteps and wait for our end results (Divine Kingdom) to take place. Whoever has these facts will be before Allah, the Most Majestic, the Most Holy, and those below them will receive light from their light. On seeing those who will be to the right of Allah, the ones below will not feel happy because of the enviable merits of the persons above.’ Ibn abu Ya’fur then asked, ‘How is it that they will not see when they are on the right of Allah?’ The Imam said, ‘O ibn abu Ya’fur, they are veiled with the light of Allah. Are you not aware of the *Hadith* that the Messenger of Allah said, ‘Allah has a creature on the right of the Throne before Allah and on the right of Allah their faces are whiter than snow and brighter than the sun of the midday. Someone asks, ‘Who are they?’ It will be said, ‘These are the ones who loved each other in the Glory of Allah.’”

٩- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيوبَ عَنْ عُمَرَ بْنِ أَبَانٍ عَنْ عِيسَى بْنِ أَبِي مَنْصُورٍ قَالَ كُنتُ عِنْدَ أَبِي عَبْدِ اللهِ ع أَنَا وَ ابْنُ أَبِي يَعْفُورٍ وَ عَبْدُ اللهِ بْنُ طَلْحَةَ فَقَالَ ابْتِدَاءً مِنْهُ يَا ابْنَ أَبِي يَعْفُورٍ قَالَ رَسُولُ اللهِ ص سِت خِصَالٍ مَنْ كُن فِيهِ كَانَ بَيْنَ يَدَي اللهِ عَز وَ جَل وَ عَنْ يَمِينِ اللهِ فَقَالَ ابْنُ أَبِي يَعْفُورٍ وَ مَا هُن جُعِلْتُ فِدَاكَ قَالَ يُحِب الْمَرْءُ الْمُسْلِمُ لِأَخِيهِ مَا يُحِب لِأَعَز أَهْلِهِ وَ يَكْرَهُ الْمَرْءُ الْمُسْلِمُ لِأَخِيهِ مَا يَكْرَهُ لِأَعَز أَهْلِهِ وَ يُنَاصِحُهُ الْوَلَايَةَ قَبكَى ابْنُ أَبِي يَعْفُورٍ وَ قَالَ كَيْفَ يُنَاصِحُهُ الْوَلَايَةَ قَالَ يَا ابْنَ أَبِي يَعْفُورٍ إِذَا كَانَ مِنْهُ بِتِلْكَ الْمَنْزِلَةِ بَثَّهُ هَمهُ فَفَرِحَ لِفَرَحِهِ إِنْ هُوَ فَرِحَ وَ حَزِنَ لِحُزْنِهِ إِنْ هُوَ حَزِنَ وَ إِنْ كَانَ عِنْدَهُ مَا يُفَرِجُ عَنْهُ فَرَجَ عَنْهُ وَ إِلا دَعَا اللهَ لَهُ قَالَ ثُم قَالَ أَبو عَبْدِ اللهِ ع ثَلَاثٌ لَكُمْ وَ ثَلَاثٌ لَنَا أَنْ تَعْرِفُوا فَضْلَنَا وَ أَنْ تَطَئُوا عَقِبَنَا وَ أَنْ تَنْتَظِرُوا عَاقِبَتَنَا فَمَنْ كَانَ هَكَذَا كَانَ بَيْنَ يَدَي اللهِ عَز وَ جَل فَيَسْتَضِيءُ بِنُورِهِمْ مَنْ هُوَ أَسْفَلُ مِنْهُمْ وَ أَما الذِينَ عَنْ يَمِينِ اللهِ فَلَوْ أَنهُمْ يَرَاهُمْ مَنْ دُونَهُمْ لَمْ يَهْنِئْهُمُ الْعَيْشُ مِما يَرَوْنَ مِنْ فَضْلِهِمْ فَقَالَ ابْنُ أَبِي يَعْفُورٍ وَ مَا لَهُمْ لَا يَرَوْنَ وَ هُمْ عَنْ يَمِينِ اللهِ فَقَالَ يَا ابْنَ أَبِي يَعْفُورٍ إِنهُمْ مَحْجُوبُونَ بِنُورِ اللهِ أَ مَا بَلَغَكَ الْحَدِيثُ أَن رَسُولَ اللهِ ص كَانَ يَقُولُ إِن لِلهِ خَلْقاً عَنْ يَمِينِ الْعَرْشِ بَيْنَ يَدَي اللهِ وَ عَنْ يَمِينِ اللهِ وُجُوهُهُمْ أَبيضُ مِنَ الثلْجِ وَ أَضْوَأُ مِنَ الشمْسِ الضاحِيَةِ يَسْأَلُ السائِلُ مَا هَؤُلَاءِ فَيُقَالُ هَؤُلَاءِ الذِينَ تَحَابوا فِي جَلَال اللهِ

H 2053, CH 71, h 10

It is narrated from him (narrator of the *Hadith* above) from ‘Uthman ibn ‘Isa from Muhammad ibn ‘Ajlan who has said the following:

“Once, I was in the presence of abu ‘Abd Allah, recipient of divine supreme covenant, when a man came and offered the greeting of peace. The Imam asked, ‘How are your brothers (in belief) whom you have left behind?’ He praised, admired and extolled them. The Imam asked, ‘Do their wealthy ones visit their poor ones?’ He said, ‘It is very rare.’ The Imam asked, ‘Do their rich ones reach out to the poor ones?’ He said, ‘It is very rare.’

“The Imam asked, ‘Do their rich ones maintain good relations with their poor ones financially?’ He said, ‘You are speaking of the moral behavior that is practiced very rarely in our people.’ The narrator has said that the Imam then asked, ‘Why do you then think they are Shi’a (Muslims)?’”

١٠- عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُحَمدِ بْنِ عَجْلَانَ قَالَ كُنتُ عِنْدَ أَبِي عَبْدِ اللهِ ع فَدَخَلَ رَجُلٌ فَسَلَمَ فَسَأَلَهُ كَيْفَ مَنْ خَلفْتَ مِنْ إِخْوَانِكَ قَالَ فَأَحْسَنَ الثنَاءَ وَ زَكى وَ أَطْرَى فَقَالَ لَهُ كَيْفَ عِيَادَةُ أَغْنِيَائِهِمْ عَلَى فُقَرَائِهِمْ فَقَالَ قَلِيلَةٌ قَالَ وَ كَيْفَ مُشَاهَدَةُ أَغْنِيَائِهِمْ لِفُقَرَائِهِمْ قَالَ قَلِيلَةٌ قَالَ فَكَيْفَ صِلَةُ أَغْنِيَائِهِمْ لِفُقَرَائِهِمْ فِي ذَاتِ أَيدِيهِمْ فَقَالَ إِنكَ لَتذْكُرُ أَخْلَاقاً قَل مَا هِيَ فِيمَنْ عِنْدَنَا قَالَ فَقَالَ فَكَيْفَ تَزْعُمُ هَؤُلَاءِ أَنهُمْ شِيعَةٌ

H 2054, CH 71, h 11

Abu Ali al-Ash’ari has narrated from Muhammad ibn Salim from Ahmad ibn al-Nadr from abu Isma'il who has said the following:

“Once I said to abu Ja’far, recipient of divine supreme covenant, ‘May Allah keep my soul in service for your cause, there is a

١١- أَبو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النضْرِ عَنْ أَبِي إِسْمَاعِيلَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع جُعِلْتُ فِدَاكَ إِن الشيعَةَ عِنْدَنَا كَثِير

فَقَالَ فَهَلْ يَعْطِفُ الْغَنِي عَلَى الْفَقِيرِ وَ هَلْ يَتَجَاوَزُ الْمُحْسِنُ عَنِ الْمُسِيءِ وَ يَتَوَاسَوْنَ فَقُلْتُ لَا فَقَالَ لَيْسَ هَؤُلَاءِ شِيعَةَ الشيعَةُ مَنْ يَفْعَلُ هَذَا

great number of Shi'a in our area. The Imam asked, 'Are their rich ones kind to their poor ones? Do their virtuous ones forgive their sinful ones? Do they assist each other financially?' I said, 'No, they do not do so.' The Imam said, 'They are not Shi'a. Shi'a are those who do these things.'"

١٢ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْعَلَاءِ بْنِ فُضَيْلٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ كَانَ أَبُو جَعْفَرٍ ص يَقُولُ عَظِّمُوا أَصْحَابَكُمْ وَ وَقِّرُوهُمْ وَ لَا يَتَّجِهُ بَعْضُكُمْ بَعْضاً وَ لَا تَضَارُّوا وَ لَا تَحَاسَدُوا وَ إِيَّاكُمْ وَ الْبُخْلَ كُونُوا عِبَادَ اللهِ الْمُخْلَصِينَ

H 2055, CH 71, h 12
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Sinan from al-'Ala' ibn Fudayl from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu Ja'far, recipient of divine supreme covenant, would say, 'Dignify your people, honor them and do not be aggressive toward each other, do not harm each other and do not be jealous of each other. You must never be miserly and always be sincere servants of Allah.'"

١٣ - أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ عُمَرَ بْنِ أُبَانٍ عَنْ سَعِيدِ بْنِ الْحَسَنِ قَالَ قَالَ أَبُو جَعْفَرٍ ع أَ يَجِيءُ أَحَدُكُمْ إِلَى أَخِيهِ فَيُدْخِلَ يَدَهُ فِي كِيسِهِ فَيَأْخُذَ حَاجَتَهُ فَلَا يَدْفَعَهُ فَقُلْتُ مَا أَعْرِفُ ذَلِكَ فِينَا فَقَالَ أَبُو جَعْفَرٍ ع فَلَا شَيْءَ إِذاً قُلْتُ فَالْهَلَاكُ إِذاً فَقَالَ إِنَّ الْقَوْمَ لَمْ يُعْطَوْا أَحْلَامَهُمْ بَعْدُ

H 2056, CH 71, h 13
Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from ibn Faddal from 'Amr ibn Aban from Sa'id ibn al-Hassan who has said the following:
"Abu Ja'far, recipient of divine supreme covenant, once asked me, 'Does your brother (in belief) come to you, stretch his hand in your pocket and take what he needs and you do not push him aside?' I said, 'I do not know that such things happen among us.' Abu Ja'far, recipient of divine supreme covenant, then said, 'There is nothing then.' I said, 'It is destruction then.' The Imam said, 'The people have not yet recieved their power of reason.'"

١٤ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ رَفَعَهُ عَنْ مُعَلَّى بْنِ خُنَيْسٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ حَقِّ الْمُؤْمِنِ فَقَالَ سَبْعُونَ حَقّاً لَا أُخْبِرُكَ إِلَّا بِسَبْعَةٍ فَإِنِّي عَلَيْكَ مُشْفِقٌ أَخْشَى أَلَّا تَحْتَمِلَ فَقُلْتُ بَلَى إِنْ شَاءَ اللهُ فَقَالَ لَا تَشْبَعُ وَ يَجُوعُ وَ لَا تَكْتَسِي وَ يَعْرَى وَ تَكُونُ دَلِيلَهُ وَ قَمِيصُهُ الَّذِي يَلْبَسُهُ وَ لِسَانُهُ الَّذِي يَتَكَلَّمُ بِهِ وَ تُحِبُّ لَهُ مَا تُحِبُّ لِنَفْسِكَ وَ إِنْ كَانَتْ لَكَ جَارِيَةٌ بَعَثْتَهَا لِتُمَهِّدَ فِرَاشَهُ وَ تَسْعَى فِي حَوَائِجِهِ بِاللَّيْلِ وَ النَّهَارِ فَإِذَا فَعَلْتَ ذَلِكَ وَصَلْتَ وَلَايَتَكَ بِوَلَايَتِنَا وَ وَلَايَتَنَا بِوَلَايَةِ اللهِ عَزَّ وَ جَلَّ

H 2057, CH 71, h 14
Ali ibn Ibrahim has narrated from al-Husayn ibn al-Hassan from Muhammad ibn 'Uramah in a marfu' manner from Mu'alla ibn Khanis who has said the following:
"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about the rights of the believer. The Imam said, 'There are seventy categories of rights but I will only tell you of seven; I am compassionate for you and I fear you may not be able to bear it.' I said, 'Yes, I will bear it, if Allah so wills.' The Imam said, 'You must not satisfy yourself with food while he is hungry, you must not dress up in finery while he may not have any clothes. You must be as his guide, as his shirt (a means of protection) that he wears, his tongue with which he speaks and love for him what you love for yourself. If you have a maiden servant, send her to prepare his bed and try to serve him during the day or night. If you do this you have connected your guardianship with our guardianship and with the guardianship of Allah, the Most Majestic, the Most Holy.'"

١٥ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الْمَغْرَاءِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَ لَا يَخْذُلُهُ وَ لَا يَخُونُهُ وَ يَحِقُّ عَلَى الْمُسْلِمِينَ الِاجْتِهَادُ فِي التَّوَاصُلِ وَ التَّعَاوُنُ عَلَى التَّعَاطُفِ وَ الْمُوَاسَاةُ لِأَهْلِ الْحَاجَةِ وَ تَعَاطُفُ بَعْضِهِمْ عَلَى بَعْضٍ حَتَّى تَكُونُوا كَمَا أَمَرَكُمُ اللهُ عَزَّ وَ جَلَّ رُحَمَاءَ بَيْنَكُمْ مُتَرَاحِمِينَ مُغْتَمِّينَ لِمَا غَابَ عَنْكُمْ مِنْ أَمْرِهِمْ عَلَى مَا مَضَى عَلَيْهِ مَعْشَرُ الْأَنْصَارِ عَلَى عَهْدِ رَسُولِ اللهِ ص

H 2058, CH 71, h 15
A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from abu al-Maghra' from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Muslim is the brother of the Muslim (in belief). He does not do injustice to him, does not betray him, and does not violate his trust. It is worthwhile for the Muslims to be assiduous in maintaining good relations with each other, be kind to each other, assist the needy ones financially and be compassionate toward each other so that they can be as Allah, the Most Majestic, the Most Holy, has commanded them to be, 'Compassionate toward each other,'(48:29) kind to one another and feel sad for their absence from them. You should be just as the group of Ansar (the supporters) was in the lifetime of the Messenger of Allah, recipient of divine supreme covenant, as mentioned in (48:29)."

H 2059, CH 71, h 16
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘It is a right upon a Muslim to inform his brothers (in belief) of his decision to go on a journey. It is a right upon his Muslim brothers to visit him when he returns from the journey.’”

١٦ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص حَقٌّ عَلَى الْمُسْلِمِ إِذَا أَرَادَ سَفَراً أَنْ يُعْلِمَ إِخْوَانَهُ وَ حَقٌّ عَلَى إِخْوَانِهِ إِذَا قَدِمَ أَنْ يَأْتُوهُ

Chapter Seventy Two
Compassion and Leniency

بَابُ التَّرَاحُمِ وَ التَّعَاطُفِ

H 2060 CH 72, h 1
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from al-Hassan ibn Mahbub from Shu’ayb al-‘Aqar Qufi who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying to his companions, ‘Be pious before Allah and be virtuous brothers who love each other for the sake of Allah, and maintain good relations leniently. Visit one another, meet and speak of our cause and preserve it.’”

١ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ شُعَيْبٍ الْعَقَرْقُوفِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ لِأَصْحَابِهِ اتَّقُوا اللهَ وَ كُونُوا إِخْوَةً بَرَرَةً مُتَحَابِّينَ فِي اللهِ مُتَوَاصِلِينَ مُتَرَاحِمِينَ تَزَاوَرُوا وَ تَلَاقَوْا وَ تَذَاكَرُوا أَمْرَنَا وَ أَحْيُوهُ

H 2061, CH 72, h 2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Sinan from Kulayb al-Saydawi from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Maintain good relations among yourselves, do good to each other, be compassionate with one another and be virtuous brothers as Allah, the Most Majestic, the Most Holy, has commanded you to be.”

٢ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ كُلَيْبٍ الصَّيْدَاوِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ تَوَاصَلُوا وَ تَبَارُوا وَ تَرَاحَمُوا وَ كُونُوا إِخْوَةً بَرَرَةً كَمَا أَمَرَكُمُ اللهُ عَزَّ وَ جَلَّ

H 2062, CH 72, h 3
It is narrated from him (narrator of the *Hadith* above) from Muhammad ibn Sinan from ‘Abd Allah ibn Yahya al-Kahili who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘Maintain good relations among yourselves, do good to one another, be compassionate and lenient to each other.’”

٣ - عَنْهُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَبْدِ اللهِ بْنِ يَحْيَى الْكَاهِلِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ تَوَاصَلُوا وَ تَبَارُوا وَ تَرَاحَمُوا وَ تَعَاطَفُوا

H 2063, CH 72, h 4
It is narrated from him (narrator of the *Hadith* above) from Ali ibn al-Hakam from abu al-Mighra’ from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“It is worthwhile for a Muslim to work assiduously to maintain good relations, to cooperate in kindness and assistance for the needy and to be compassionate to each other. Live out this so that you can be as Allah, the Most Majestic, the Most Holy, has commanded you to be, ‘. . . compassionate to each other, . . .’ (48:29) show kindness to each other and feel sad for their absence from you. You should be just as the group of Ansar (the supporters) was in the lifetime of the Messenger of Allah, recipient of divine supreme covenant, as mentioned in (48:29).’”

٤ - عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي الْمَغْرَاءِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ يَحِقُّ عَلَى الْمُسْلِمِينَ الِاجْتِهَادُ فِي التَّوَاصُلِ وَ التَّعَاوُنُ عَلَى التَّعَاطُفِ وَ الْمُوَاسَاةُ لِأَهْلِ الْحَاجَةِ وَ تَعَاطُفُ بَعْضِهِمْ عَلَى بَعْضٍ حَتَّى تَكُونُوا كَمَا أَمَرَكُمُ اللهُ عَزَّ وَ جَلَّ رُحَمَاءُ بَيْنَهُمْ مُتَرَاحِمِينَ مُغْتَمِّينَ لِمَا عَابَ عَنْكُمْ مِنْ أَمْرِهِمْ عَلَى مَا مَضَى عَلَيْهِ مَعْشَرُ الْأَنْصَارِ عَلَى عَهْدِ رَسُولِ اللهِ ص

Chapter Seventy Three
Visiting Brothers (in belief)

بَابُ زِيَارَةِ الْإِخْوَانِ

H 2064, CH 73, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn Faddal from Ali ibn ‘Aqaba from abu Hamza from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Whoever visits his brother (in belief) for the sake of Allah and for no other reason, seeking thereby the promise of Allah, and to achieve what is with Allah, Allah will appoint seventy thousand angels who applaud, ‘How beautiful is what you have done and how beautiful is paradise (for you).’”

١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ فَضَالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ زَارَ أَخَاهُ لِلهِ لَا لِغَيْرِهِ الْتِمَاسَ مَوْعِدِ اللهِ وَ تَنَجُّزَ مَا عِنْدَ اللهِ وَكَّلَ اللهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُنَادُونَهُ أَلَا طِبْتَ وَ طَابَتْ لَكَ الْجَنَّةُ

٢- عَنْهُ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ خَيْثَمَةَ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع أُوَدِّعُهُ فَقَالَ يَا خَيْثَمَةُ أَبْلِغْ مَنْ تَرَى مِنْ مَوَالِينَا السَّلَامَ وَ أَوْصِهِمْ بِتَقْوَى اللَّهِ الْعَظِيمِ وَ أَنْ يَعُودَ غَنِيُّهُمْ عَلَى فَقِيرِهِمْ وَ قَوِيُّهُمْ عَلَى ضَعِيفِهِمْ وَ أَنْ يَشْهَدَ حَيُّهُمْ جِنَازَةَ مَيِّتِهِمْ وَ أَنْ يَتَلَاقَوْا فِي بُيُوتِهِمْ فَإِنَّ لُقْيَا بَعْضِهِمْ بَعْضاً حَيَاةٌ لِأَمْرِنَا رَحِمَ اللَّهُ عَبْداً أَحْيَا أَمْرَنَا يَا خَيْثَمَةُ أَبْلِغْ مَوَالِينَا أَنَّا لَا نُغْنِي عَنْهُمْ مِنَ اللَّهِ شَيْئاً إِلَّا بِعَمَلٍ وَ أَنَّهُمْ لَنْ يَنَالُوا وَلَايَتَنَا إِلَّا بِالْوَرَعِ وَ أَنَّ أَشَدَّ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَدْلًا ثُمَّ خَالَفَهُ إِلَى غَيْرِهِ

H 2065, CH 73, h 2
It is narrated from him (narrator of the *Hadith* above) from Ali ibn al-Nu'man from ibn Muskan from Khaythamah who has said the following:
"Once I went to see abu Ja'far, recipient of divine supreme covenant, to say farewell. He said, 'O Khaythamah, convey our greeting of peace to whoever of our followers you may see and advise them to be pious before Allah, the Most Great, that their rich ones look after their poor ones, the stronger ones look after their weaker ones, that the living attend the funeral of those who have just died, that they must meet each other in their homes; their meeting as such is life for our cause. May Allah bless the man who preserves our cause. O Khaythamah, inform our followers that we cannot make them independent of Allah in anything without good deeds and that they will not benefit from our Divine Authority without (*al-Wari'*) refraining from worldly attractions (sins). Of the people who regret on the Day of Judgment, most intensely will be the ones who describe justice but do not practice it (explain the right belief but do not establish one)."'

٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص حَدَّثَنِي جَبْرَئِيلُ ع أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَهْبَطَ إِلَى الْأَرْضِ مَلَكاً فَأَقْبَلَ ذَلِكَ الْمَلَكُ يَمْشِي حَتَّى وَقَعَ إِلَى بَابٍ عَلَيْهِ رَجُلٌ يَسْتَأْذِنُ عَلَى رَبِّ الدَّارِ فَقَالَ لَهُ الْمَلَكُ مَا حَاجَتُكَ إِلَى رَبِّ هَذِهِ الدَّارِ قَالَ أَخٌ لِي مُسْلِمٌ زُرْتُهُ فِي اللَّهِ تَبَارَكَ وَ تَعَالَى قَالَ لَهُ الْمَلَكُ مَا جَاءَ بِكَ إِلَّا ذَاكَ قَالَ مَا جَاءَ بِي إِلَّا ذَاكَ فَقَالَ إِنِّي رَسُولُ اللَّهِ إِلَيْكَ وَ هُوَ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ وَجَبَتْ لَكَ الْجَنَّةُ وَ قَالَ الْمَلَكُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ أَيُّمَا مُسْلِمٍ زَارَ مُسْلِماً فَلَيْسَ إِيَّاهُ زَارَ إِيَّايَ زَارَ وَ ثَوَابُهُ عَلَيَّ الْجَنَّةُ

H 2066, CH 73, h 3
Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Ibrahim ibn 'Umar al-Yamani from Jabir from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Jibril spoke to me that Allah, the Most Majestic, the Most Holy, sent an angel to earth and the angel began walking until he came to a door where a man was asking for permission from the people of the house. The angel asked him, 'What do you need from the owner of this house?' He replied, 'He is a Muslim brother (in belief). I have come to visit him for the sake of Allah, the Most Blessed, the Most High.' The angel then asked, 'Is that the only reason for your visit?' The man said, 'Nothing else has brought me here but that.' The angel then said, 'I am the Messenger of Allah to you and He sends you the greeting of peace and says, 'I have made paradise obligatory for you.' The angel then said, 'Allah, the Most Majestic, the Most Holy, says, 'Whoever of the Muslims visits an other Muslim, in fact, has not visited him but he has visited Me and his reward from Me is paradise.'"

٤- عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيٍّ النَّهْدِيِّ عَنِ الْحُصَيْنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ زَارَ أَخَاهُ فِي اللَّهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِيَّايَ زُرْتَ وَ ثَوَابُكَ عَلَيَّ وَ لَسْتُ أَرْضَى لَكَ ثَوَاباً دُونَ الْجَنَّةِ

H 2067, CH 73, h 4
Ali has narrated from his father from ibn abu 'Umayr from Ali al-Nahdi from al-Husayn from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Whoever visits his brother (in belief) for the sake of Allah, Allah, the Most Majestic, the Most Holy, then says, 'You in fact, have visited Me and with Me is your reward and I will not accept anything for your reward except paradise.'"

٥- عِدَّةٌ مِنْ أَصْحَابِنَا 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 الْمِصْرِ ابْتِغَاءَ وَجْهِ اللَّهِ فَهُوَ زَوْرُهُ وَ حَقٌّ عَلَى اللَّهِ أَنْ يُكْرِمَ زَوْرَهُ

H 2068, CH 73, h 5
A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Sayf ibn 'Amirah from Ya'qub ibn Shu'ayb who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Whoever visits his brother (in belief) in a side of the city just to please Allah, has visited Him, and it becomes a responsibility for Allah to honor His visitor.'"

٦- عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ زَارَ أَخَاهُ فِي بَيْتِهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ

H 2069, CH 73, h 6
It is narrated from him (narrator of the *Hadith* above) from Ali ibn al-Hakam from Sayf ibn 'Amirah from Jabir from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'If one visits his brother (in belief) in his house, Allah, the Most Majestic, the Most Holy,

will say, ‘You are My guest and My visitor, your service is on Me and I, for your loving him, have made paradise obligatory for you.’”

لَهُ أَنتَ ضَيْفِي وَ زَائِرِي عَلَيَّ قِرَاكَ وَ قَدْ أَوْجَبْتُ لَكَ الْجَنَةَ بِحُبِّكَ إِيَّاهُ

H 2070, CH 73, h 7

It is narrated from him (narrator of the *Hadith* above) from Ali ibn al-Hakam from Ishaq ibn ‘Ammar from abu Ghirrah who has said the following:

“I heard abu ‘Abd Allah saying, ‘If one visits his brother (in belief) for the sake of Allah, in his illness or in good health, not to deceive or to receive something, Allah will appoint seventy thousand angels to applaud behind him, “How beautiful is your deed! How beautiful is paradise for you! You are the visitor of Allah and the delegate to the Most Beneficent one.” This happens until he comes home.’ Yasyr then asked, ‘May Allah keep my soul in service for your cause, is it so even if the place of visitation is far away?’ The Imam said, ‘Yes, O Yasyr, even if the place of visitation is at a distance of one year’s journey; Allah is generous and the angles are a great many. They escort him until he reaches his home.’”

٧- عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي غُرَّةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ مَنْ زَارَ أَخَاهُ فِي اللهِ فِي مَرَضٍ أَوْ صِحَّةٍ لَا يَأْتِيهِ خِدَاعاً وَ لَا اسْتِبْدَالًا وَكَلَ اللهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُنَادُونَ فِي قَفَاهُ أَنْ طِبْتَ وَ طَابَتْ لَكَ الْجَنَةُ فَأَنْتُمْ زُوَّارُ اللهِ وَ أَنْتُمْ وَفْدُ الرَّحْمَنِ حَتَى يَأْتِيَ مَنْزِلَهُ فَقَالَ لَهُ يُسَيْر جُعِلْتُ فِدَاكَ وَ إِنْ كَانَ الْمَكَانُ بَعِيداً قَالَ نَعَمْ يَا يُسَيْرُ وَ إِنْ كَانَ الْمَكَانُ مَسِيرَةَ سَنَةٍ فَإِنَّ اللهَ جَوَادٌ وَ الْمَلَائِكَةُ كَثِيرَةٌ يُشَيِّعُونَهُ حَتَى يَرْجِعَ إِلَى مَنْزِلِهِ

H 2071, CH 73, h 8

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Ali ibn al-Nahdi from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“If one visits his brother (in belief) due to Allah’s relation and for the sake of Allah, on the Day of Judgment he will come, walking elegantly in a Coptic gown of light and will not pass by anything but that it will shine until he will come before Allah, the Most Majestic, the Most Holy, and Allah, the Most Majestic, the Most Holy, will say, ‘Welcome.’ When He will say welcome, He, the Most Majestic, the Most Holy, will make his reward very handsome.’”

٨- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ النَّهْدِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ زَارَ أَخَاهُ فِي اللهِ وَ لِلهِ جَاءَ يَوْمَ الْقِيَامَةِ يَخْطُرُ بَيْنَ قَبَاطِيَ مِنْ نُورٍ وَ لَا يَمُرُّ بِشَيْءٍ إِلَّا أَضَاءَ لَهُ حَتَى يَقِفَ بَيْنَ يَدَيِ اللهِ عَز وَ جَل فَيَقُولُ اللهُ عَز وَ جَل لَهُ مَرْحَباً وَ إِذَا قَالَ مَرْحَباً أَجْزَلَ اللهُ عَز وَ جَل لَهُ الْعَطِيَةَ

H 2072, CH 73, h 9

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Khalid and al-Husayn ibn Sa’id from al-Nadr ibn Suwayd from Yahya ibn ‘Imran al-Halabi from Bashir from abu Hamza from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“If a Muslim (believing) servant (of Allah) comes out of his house to visit his brother, due to Allah’s relation, not for any other reason and just because of Allah, with interest in what is with Allah, Allah, the Majestic, the Glorious, appoints seventy thousand angels who applaud behind him until he comes home, ‘How beautiful is your deed! How beautiful is paradise for you!’”

٩- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ عَنْ بَشِيرٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ الْعَبْدَ الْمُسْلِمَ إِذَا خَرَجَ مِنْ بَيْتِهِ زَائِراً أَخَاهُ لِلهِ لَا لِغَيْرِهِ الْتِمَاسَ وَجْهِ اللهِ رَغْبَةً فِيمَا عِنْدَهُ وَكَلَ اللهُ عَز وَ جَل بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُنَادُونَهُ مِنْ خَلْفِهِ إِلَى أَنْ يَرْجِعَ إِلَى مَنْزِلِهِ أَلَا طِبْتَ وَ طَابَتْ لَكَ الْجَنَةُ

H 2073, CH 73, h 10

Al-Husayn ibn Muhammad has narrated from [Ahmad ibn Muhammad] from Ahmad ibn Ishaq from Bakr ibn Muhammad from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Whenever a Muslim visits his Muslim brother, due to Allah’s relation, and for the sake of Allah, Allah, the Majestic, the Glorious, will say, ‘O visitor, how beautiful is your deed! How beautiful is paradise as your reward!’”

١٠- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَا زَارَ مُسْلِمٌ أَخَاهُ الْمُسْلِمَ فِي اللهِ وَ لِلهِ إِلَّا نَادَاهُ اللهُ عَز وَ جَل أَيُّهَا الزَّائِرُ طِبْتَ وَ طَابَتْ لَكَ الْجَنَةُ

H 2074, CH 73, h 11

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from A number of our people have narrated from Sahl ibn Ziyad all from ibn Mahbub from abu Ayyub from Muhammad ibn Qays from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“Allah, the Most Majestic, the Most Holy, has a paradise wherein no one can go except three: (a) a man who issues judgment against himself with truth, (b) a man who visits his brother, due to Allah’s relation, and (c) a man who gives

١١- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ لِلهِ عَز وَ جَل جَنَةً لَا يَدْخُلُهَا إِلَّا ثَلَاثَةٌ رَجُلٌ حَكَمَ عَلَى نَفْسِهِ بِالْحَقِّ وَ رَجُلٌ زَارَ أَخَاهُ الْمُؤْمِنَ فِي اللهِ

وَ رَجُلٌ آثَرَ أَخَاهُ الْمُؤْمِنَ فِي اللهِ

preference to his believing brother (in belief), due to Allah's relation.'"

١٢- مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدٍ الْجُعْفِي عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ الْمُؤْمِنَ لَيَخْرُجُ إِلَى أَخِيهِ يَزُورُهُ فَيُوَكِّلُ اللهُ عَزَّ وَ جَلَّ بِهِ مَلَكاً فَيَضَعُ جَنَاحاً فِي الْأَرْضِ وَ جَنَاحاً فِي السَّمَاءِ يُظِلُّهُ فَإِذَا دَخَلَ إِلَى مَنْزِلِهِ نَادَى الْجَبَّارُ تَبَارَكَ وَ تَعَالَى أَيُّهَا الْعَبْدُ الْمُعَظِّمُ لِحَقِّي الْمُتَّبِعُ لِآثَارِ نَبِيِّي حَقّ عَلَيَّ إِعْظَامُكَ سَلْنِي أُعْطِكَ ادْعُنِي أُجِبْكَ اسْكُتْ أَبْتَدِئْكَ فَإِذَا انْصَرَفَ شَيَّعَهُ الْمَلَكُ يُظِلُّهُ بِجَنَاحِهِ حَتَّى يَدْخُلَ إِلَى مَنْزِلِهِ ثُمَّ يُنَادِيهِ تَبَارَكَ وَ تَعَالَى أَيُّهَا الْعَبْدُ الْمُعَظِّمُ لِحَقِّي حَقّ عَلَيَّ إِكْرَامُكَ قَدْ أَوْجَبْتُ لَكَ جَنَّتِي وَ شَفَّعْتُكَ فِي عِبَادِي

H 2075, CH 73, h 12
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn Isma'il ibn Bazi' from Salih ibn 'Aqabah from 'Abd Allah ibn Muhammad al-Juhfi from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"When the believer leaves home to visit his brother (in belief), Allah, the Most Majestic, the Most Holy, appoints an angel to place one wing on earth and one wing in the sky to provide him shadow. When he arrives at his house, the Almighty Allah, the Most Blessed, the Most High, will say, 'O servant (of Allah) who has observed My right with greatness, and followed the tradition of My prophet, it is a right with Me to grant you dignity. Ask Me and I will give you, pray to Me I will answer and if you remain silent I will initiate.' When he returns, the angel will escort him with his wings providing shadow for him until he arrives at his home. Then Allah, the Most Blessed, the Most High, will say, 'O servant (of Allah) who has observed My right with greatness, it is a right with Me to give you honor and I have made it necessary that you be admitted into My paradise. I have granted you permission to intercede for My servants.'"

١٣- صَالِحُ بْنُ عُقْبَةَ عَنْ عُقْبَةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ لَزِيَارَةُ الْمُؤْمِنِ فِي اللهِ خَيْرٌ مِنْ عِتْقِ عَشْرِ رِقَابٍ مُؤْمِنَاتٍ وَ مَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً وَقَى كُلَّ عُضْوٍ عُضْواً مِنَ النَّارِ حَتَّى أَنَّ الْفَرْجَ يَقِي الْفَرْجَ

H 2076, CH 73, h 13
Salih ibn 'Aqabah has narrated from 'Aqabah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Visiting the believing brother (in belief) is certainly better than setting free ten believing slaves. Whoever sets free a believing slave for each part of the body of the slave, one part of his body will be protected against fire, and even the private part will be protected."

١٤- صَالِحُ بْنُ عُقْبَةَ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ أَيُّمَا ثَلَاثَةِ مُؤْمِنِينَ اجْتَمَعُوا عِنْدَ أَخٍ لَهُمْ يَأْمَنُونَ بَوَائِقَهُ وَ لَا يَخَافُونَ عَوَائِلَهُ وَ يَرْجُونَ مَا عِنْدَهُ إِنْ دَعَوُا اللهَ أَجَابَهُمْ وَ إِنْ سَأَلُوا أَعْطَاهُمْ وَ إِنِ اسْتَزَادُوا زَادَهُمْ وَ إِنْ سَكَتُوا ابْتَدَأَهُمْ

H 2077, CH 73, h 14
Salih ibn 'Aqabah has narrated from Safwan al-Jammal from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Whichever three believing brothers (in belief) come together to a brother (in belief) of theirs from whose evils they feel safe, who are not afraid of his rebellion, and who have good hopes in him, if they pray to Allah their prayers will be answered, if they ask, their wish will be granted, if they ask for more it will be increased and if they remain silent, He will initiate."

١٥- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ قَالَ سَمِعْتُ أَبَا حَمْزَةَ يَقُولُ سَمِعْتُ الْعَبْدَ الصَّالِحَ ع يَقُولُ مَنْ زَارَ أَخَاهُ الْمُؤْمِنَ لِلهِ لَا لِغَيْرِهِ يَطْلُبُ بِهِ ثَوَابَ اللهِ وَ تَنْجَزَ مَا وَعَدَهُ اللهُ عَزَّ وَ جَلَّ وَكَّلَ اللهُ عَزَّ وَ جَلَّ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ مِنْ حِينِ يَخْرُجُ مِنْ مَنْزِلِهِ حَتَّى يَعُودَ إِلَيْهِ يُنَادُونَهُ أَلَا طِبْتَ وَ طَابَتْ لَكَ الْجَنَّةُ تَبَوَّأْتَ مِنَ الْجَنَّةِ مَنْزِلًا

H 2078, CH 73, h 15
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from abu Ayyub who has said the following:
"I heard abu Hamza saying, 'I heard the good servant (of Allah) saying, "Whoever visits his believing brother (in belief) for the sake of Allah and for no other reason, seeking thereby the reward from Allah, the promise of Allah, the Most Majestic, the Most Holy, will come true and Allah, the Most Majestic, the Most Holy, will appoint seventy thousand angels, from the time he leaves his home to the time he returns home, applaud behind him, 'How beautiful is your deed! How beautiful is paradise for you! You have found a dwelling in paradise.'"

١٦- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِقَاءُ الْإِخْوَانِ مَغْنَمٌ جَسِيمٌ وَ إِنْ قَلُّوا

H 2079, CH 73, h 16
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Amir al-Mu'minin (Ali ibn abu Talib), recipient of divine supreme covenant, has said, 'Meeting of brothers (in belief) is a great opportunity, even if they are very few.'"

Chapter Seventy Four
Greeting with Handshake

بَابُ الْمُصَافَحَةِ

H 2080, CH 74, h 1
A number of our people have narrated from Ahmad ibn Muhammad from ibn Faddal from Tha'labah ibn Mayamun from Yahya ibn Zakariya from abu 'Ubaydah who has said the following:
"'Ubaydah has said, 'Once I was a partner of abu Ja'far, recipient of divine supreme covenant, on a journey. During the journey, first I would take my seat in the carriage set up on the back of the carry animal and then he would take his seat. He after settling down on his place properly would offer me the greeting of peace and ask a question like a person who has never met the other person. He would also shake hands.' The narrator has said, 'He after dismounting would do so before me and after finding our places on the ground he would offer the greeting of peace and ask questions like he had never met me.' I then said, 'O descendent of the Messenger of Allah, you do things that no one before us has done. Doing (such formalities) only once is more than enough.' The Imam asked, 'Do you know what is in a handshake? The believers meet and shake hands, the sins continue falling off of them just like leaves fall off the trees, and Allah looks upon them until they depart from each other.'"

١ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ يَحْيَى بْنِ زَكَرِيَّا عَنْ أَبِي عُبَيْدَةَ قَالَ كُنْتُ زَمِيلَ أَبِي جَعْفَرٍ ع وَ كُنْتُ أَبْدَأُ بِالرُّكُوبِ ثُمَّ يَرْكَبُ هُوَ فَإِذَا اسْتَوَيْنَا سَلَّمَ وَ سَاءَلَ مُسَاءَلَةَ رَجُلٍ لَا عَهْدَ لَهُ بِصَاحِبِهِ وَ صَافَحَ قَالَ وَ كَانَ إِذَا نَزَلَ نَزَلَ قُبَالِي فَإِذَا اسْتَوَيْتُ أَنَا وَ هُوَ عَلَى الْأَرْضِ سَلَّمَ وَ سَاءَلَ مُسَاءَلَةَ مَنْ لَا عَهْدَ لَهُ بِصَاحِبِهِ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّكَ لَتَفْعَلُ شَيْئاً مَا يَفْعَلُهُ أَحَدٌ مَنْ قِبَلَنَا وَ إِنْ فَعَلَ مَرَّةً فَكَثِيرٌ فَقَالَ أَ مَا عَلِمْتَ مَا فِي الْمُصَافَحَةِ إِنَّ الْمُؤْمِنَيْنِ يَلْتَقِيَانِ فَيُصَافِحُ أَحَدُهُمَا صَاحِبَهُ فَلَا تَزَالُ الذُّنُوبُ تَتَحَاتُّ عَنْهُمَا كَمَا يَتَحَاتُّ الْوَرَقُ عَنِ الشَّجَرِ وَ اللَّهُ يَنْظُرُ إِلَيْهِمَا حَتَّى يَفْتَرِقَا

H 2081, CH 74, h 2
It is narrated from him (narrator of the *Hadith* above) from ibn Faddal from Ali ibn 'Uqbah from abu Khalid al-Qammat from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"When the believing people meet and shake hands Allah inserts His hand between their hands and shakes hands with the one whose love for his brother (in belief) is more intense.'"

٢ - عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِي خَالِدٍ الْقَمَّاطِ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ الْمُؤْمِنَيْنِ إِذَا الْتَقَيَا وَ تَصَافَحَا أَدْخَلَ اللَّهُ يَدَهُ بَيْنَ أَيْدِيهِمَا فَصَافَحَ أَشَدَّهُمَا حُبّاً لِصَاحِبِهِ

H 2082, CH 74, h 3
Ibn Faddal has narrated from Ali ibn 'Uqbah from Ayyub from al-Sumayda' from Malik ibn 'A'Yun al-Juhni from abu Ja'far, recipient of divine supreme covenant, who has said the following:
'When two believing people meet and shake hands Allah, the Most Majestic, the Most Holy, inserts His hand between their hands and faces the one whose love for his brother (in belief) is more intense. When Allah, the Most Majestic, the Most Holy, turns His face to them their sins begin to fall like leaves from trees.'"

٣ - ابْنُ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَيُّوبَ عَنِ السَّمَيْدَعِ عَنْ مَالِكِ بْنِ أَعْيَنَ الْجُهَنِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ الْمُؤْمِنَيْنِ إِذَا الْتَقَيَا فَتَصَافَحَا أَدْخَلَ اللَّهُ عَزَّ وَ جَلَّ يَدَهُ بَيْنَ أَيْدِيهِمَا وَ أَقْبَلَ بِوَجْهِهِ عَلَى أَشَدِّهِمَا حُبّاً لِصَاحِبِهِ فَإِذَا أَقْبَلَ اللَّهُ عَزَّ وَ جَلَّ بِوَجْهِهِ عَلَيْهِمَا تَحَاتَّتْ عَنْهُمَا الذُّنُوبُ كَمَا يَتَحَاتُّ الْوَرَقُ مِنَ الشَّجَرِ

H 2083, CH 74, h 4
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn Salim from abu 'Ubaydah al-Hadhdha' from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"When two believing people meet and shake hands Allah, the Most Majestic, the Most Holy, turns His face (direction, aspect) to them and sins began to fall from them like leaves fall from trees.'"

٤ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ الْمُؤْمِنَيْنِ إِذَا الْتَقَيَا فَتَصَافَحَا أَقْبَلَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِمَا بِوَجْهِهِ وَ تَسَاقَطَتْ عَنْهُمَا الذُّنُوبُ كَمَا يَتَسَاقَطُ الْوَرَقُ مِنَ الشَّجَرِ

H 2084, CH 74, h 5
A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad ibn abu Nasr from Safwan al-Jammal from abu 'Ubaydah al-Hadhdha' who has said the following:
"Once I was a partner of abu Ja'far, recipient of divine supreme covenant, on a journey on one side of the carriage on the camel from Madina to Makka. On the way he dismounted for rest and, when he returned, he asked me for a handshake. He squeezed my hand so hard that my fingers began to hurt. He then said, 'O abu 'Ubaydah, when two Muslims meet, shake hands and crisscross their fingers, their sins begin to fall from them like leaves fall from trees on a fall day.'"

٥ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ قَالَ زَامَلْتُ أَبَا جَعْفَرٍ ع فِي شِقِّ مَحْمِلٍ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَنَزَلَ فِي بَعْضِ الطَّرِيقِ فَلَمَّا قَضَى حَاجَتَهُ وَ عَادَ قَالَ هَاتِ يَدَكَ يَا أَبَا عُبَيْدَةَ فَنَاوَلْتُهُ يَدِي فَغَمَزَهَا حَتَّى وَجَدْتُ الْأَذَى فِي أَصَابِعِي ثُمَّ قَالَ يَا أَبَا عُبَيْدَةَ مَا مِنْ مُسْلِمٍ لَقِيَ أَخَاهُ الْمُسْلِمَ فَصَافَحَهُ وَ شَبَّكَ أَصَابِعَهُ فِي أَصَابِعِهِ إِلَّا تَنَاثَرَتْ عَنْهُمَا ذُنُوبُهُمَا كَمَا يَتَنَاثَرُ الْوَرَقُ مِنَ الشَّجَرِ فِي الْيَوْمِ الشَّاتِي

٦- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ مَالِكٍ الْجُهَنِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَا مَالِكُ أَنْتُمْ شِيعَتُنَا أَ لَا تَرَى أَنَّكَ تُفْرِطُ فِي أَمْرِنَا إِنَّهُ لَا يُقْدَرُ عَلَى صِفَةِ اللَّهِ فَكَمَا لَا يُقْدَرُ عَلَى صِفَةِ اللَّهِ كَذَلِكَ لَا يُقْدَرُ عَلَى صِفَتِنَا وَ كَمَا لَا يُقْدَرُ عَلَى صِفَتِنَا كَذَلِكَ لَا يُقْدَرُ عَلَى صِفَةِ الْمُؤْمِنِ إِنَّ الْمُؤْمِنَ لَيَلْقَى الْمُؤْمِنَ فَيُصَافِحُهُ فَلَا يَزَالُ اللَّهُ يَنْظُرُ إِلَيْهِمَا وَ الذُّنُوبُ تَتَحَاتُّ عَنْ وُجُوهِهِمَا كَمَا تَتَحَاتُّ الْوَرَقُ مِنَ الشَّجَرِ حَتَّى يَفْتَرِقَا فَكَيْفَ يُقْدَرُ عَلَى صِفَةِ مَنْ هُوَ كَذَلِكَ

H 2085, CH 74, h 6
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from Yahya al-Halabi from Malik al-Juhni who has said the following:
“Abu Ja’far, recipient of divine supreme covenant, once said to me, ‘O Malik, you are of our followers (Shi’a). Are you aware that you go to extremes in our cause? No one is able to describe Allah. Just as no one is able to describe Allah, no one is able to describe us. Just as no one is able to describe us, no one is able to describe the believer. When a believer meets the believer and shakes hands, Allah continues looking at them and sins fall from their faces like leaves fall from trees until they depart each other. How then is one able to describe one who is as such?’”

٧- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ مُحَمَّدِ بْنِ فُضَيْلٍ عَنْ أَبِي حَمْزَةَ قَالَ زَامَلْتُ أَبَا جَعْفَرٍ ع فَحَطَطْنَا الرَّحْلَ ثُمَّ مَشَى قَلِيلًا ثُمَّ جَاءَ فَأَخَذَ بِيَدِي فَغَمَزَهَا غَمْزَةً شَدِيدَةً فَقُلْتُ جُعِلْتُ فِدَاكَ أَ وَ مَا كُنْتُ مَعَكَ فِي الْمَحْمِلِ فَقَالَ أَ مَا عَلِمْتَ أَنَّ الْمُؤْمِنَ إِذَا جَالَ جَوْلَةً ثُمَّ أَخَذَ بِيَدِ أَخِيهِ نَظَرَ اللَّهُ إِلَيْهِمَا بِوَجْهِهِ فَلَمْ يَزَلْ مُقْبِلًا عَلَيْهِمَا بِوَجْهِهِ وَ يَقُولُ لِلذُّنُوبِ تَحَاتَّ عَنْهُمَا فَتَتَحَاتُّ يَا أَبَا حَمْزَةَ كَمَا تَتَحَاتُّ الْوَرَقُ عَنِ الشَّجَرِ فَيَفْتَرِقَانِ وَ مَا عَلَيْهِمَا مِنْ ذَنْبٍ

H 2086, CH 74, h 7
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from ‘Umar ibn ‘Abd al-‘Aziz from Muhammad ibn Fudayl from abu Hamza who has said the following:
“Once I was a partner of abu Ja’far, recipient of divine supreme covenant, on a journey. On the way we unloaded our luggage and he walked a little and came back, held my hand and squeezed it hard. I asked, ‘May Allah keep my soul in service for your cause, ‘Was I not with you in the carriage?’ The Imam asked, ‘Did you not know that when the believer comes around, and holds the hand of his brother (in belief), Allah faces them and looks at them. He continues facing them and says to the sins to fall off of them and they began to fall, O abu Hamza, like leaves that fall from trees. They then depart and there no sins will be left on them.’”

٨- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَأَلْتُهُ عَنْ حَدِّ الْمُصَافَحَةِ فَقَالَ دَوْرُ نَخْلَةٍ

H 2087, CH 74, h 8
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hisham ibn Salim who has said the following:
“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, ‘How often is this handshake?’ The Imam said, ‘It is just after going around a palm tree.’”

٩- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمْرِو بْنِ الْأَفْرَقِ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ يَنْبَغِي لِلْمُؤْمِنَيْنِ إِذَا تَوَارَى أَحَدُهُمَا عَنْ صَاحِبِهِ بِشَجَرَةٍ ثُمَّ الْتَقَيَا أَنْ يَتَصَافَحَا

H 2089, CH 74, h 10
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from certain individuals of his people from Muhammad ibn al-Muthanna from his father from ‘Uthman ibn Zayd from Jabir from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘Whenever any of you meets his Muslim brother (in belief) he should offer him the greeting of peace and shake his hand; Allah, the Most Majestic, the Most Holy, has honored the angels with it and you should also do what the angels do.’”

١٠- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ زَيْدٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا لَقِيَ أَحَدُكُمْ أَخَاهُ فَلْيُسَلِّمْ عَلَيْهِ وَ لْيُصَافِحْهُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَكْرَمَ بِذَلِكَ الْمَلَائِكَةَ فَاصْنَعُوا صُنْعَ الْمَلَائِكَةِ

H 2090, CH 74, h 11
It is narrated from him (narrator of the *Hadith* above) from Muhammad ibn Ali from abu Baqqah from Sayf ibn ‘Amirah from ‘Amr ibn Shamir from Jabir from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘Whenever you meet, you should do so by offering the greeting of peace and shaking hands and depart each other with a plea to Allah for forgiveness.’”

١١- عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ بَقَّاحٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا الْتَقَيْتُمْ فَتَلَاقَوْا بِالتَّسْلِيمِ وَ التَّصَافُحِ وَ إِذَا تَفَرَّقْتُمْ فَتَفَرَّقُوا بِالِاسْتِغْفَارِ

H 2091, CH 74, h 12
It is narrated from him (narrator of the *Hadith* above) from Musa ibn al-Qasim from his grandfather, Mu'awiyah ibn Wahab or from others from Razin from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“During an armed expedition the Muslims, along with the Messenger of Allah, each time after passing through a wooded area on reaching the open would look at each other and shake hands.”

١٢ - عَنْهُ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ جَدِهِ مُعَاوِيَةَ بْنِ وَهْبٍ أَوْ غَيْرِهِ عَنْ رَزِينٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ كَانَ الْمُسْلِمُونَ إِذَا غَزَوْا مَعَ رَسُولِ اللهِ ص وَ مَرُوا بِمَكَانٍ كَثِيرِ الشجَرِ ثُم خَرَجُوا إِلَى الْفَضَاءِ نَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ فَتَصَافَحُوا

H 2092, CH 74, h 13
It is narrated from him (narrator of the *Hadith* above) from his father from those who narrated to him from Zayd ibn al-Jahm al-Hilali from Malik ibn ‘Ayun from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“When two people shake hands, the one who continues holding his hand will receive greater reward than the one who releases early. However, the sins fall off of them until no sins remain.”

١٣ - عَنْهُ عَنْ أَبِيهِ عَمَنْ حَدثَهُ عَنْ زَيْدِ بْنِ الْجَهْمِ الْهِلَالِي عَنْ مَالِكِ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِذَا صَافَحَ الرجُلُ صَاحِبَهُ فَالذِي يَلْزَمُ التصَافُحَ أَعْظَمُ أَجْراً مِنَ الذِي يَدَعُ أَلَا وَ إِن الذُنوبَ لَتَتحَات فِيمَا بَيْنَهُمْ حَتى لَا يَبْقَى ذَنْب

H 2093 CH 74, h 14
A number of our people have narrated from Sahl ibn Ziyad from Yahya ibn al-Mubarak from ‘Abd Allah ibn Jabalah from Ishaq ibn ‘Ammar who has said the following:
“Once I went to see abu ‘Abd Allah, recipient of divine supreme covenant, and he looked at me frowning. I asked, ‘May I know how I have disappointed you?’ The Imam said, ‘It is that which has changed you toward your brothers (in belief). It has come to my notice, O Ishaq, that you have appointed someone at your door to drive away the poor people of the Shi’a (our followers).’ I then said, ‘May Allah keep my soul in service for your cause, I was afraid of publicity.’ The Imam asked, ‘Why did you not fear misfortune? Did you not know that when two believing people meet and shake each other’s hands Allah, the Most Majestic, the Most Holy, sends blessings upon them and ninety-nine parts of the reward go to the one who loves his believing brother (in belief) more intensely. If they love equally blessings (of Allah) encompass them both? When they sit to speak to each other the guardian angels will say to each other, ‘Leave them alone, perhaps they have certain secret matters to discuss, and Allah has provided cover for them.’ I then said, ‘Has Allah not said, ‘. . . since the two scribes are sitting on each of his shoulders, he does not utter a word that is not recorded immediately by the watchful scribes.’ (50:17) The Imam said, ‘O Ishaq, if the scribes do not hear, the One who know all secrets hears and sees.’”

١٤ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمارٍ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللهِ ع فَنظَرَ إِلَي بِوَجْهٍ قَاطِبٍ فَقُلْتُ مَا الذِي غَيرَكَ لِي قَالَ الذِي غَيرَكَ لِإِخْوَانِكَ بَلَغَنِي يَا إِسْحَاقُ أَنكَ أَقْعَدْتَ بِبَابِكَ بَواباً يَرُد عَنْكَ فُقَرَاءَ الشيعَةِ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنِي خِفْتُ الشهْرَةَ فَقَالَ أَ فَلَا خِفْتَ الْبِلِيةَ أَ وَ مَا عَلِمْتَ أَن الْمُؤْمِنَيْنِ إِذَا الْتَقَيَا فَتَصَافَحَا أَنْزَلَ اللهُ عَز وَ جَل الرحْمَةَ عَلَيْهِمَا فَكَانَتْ تِسْعَةٌ وَ تِسْعُونَ لِأَشَدهِمَا حُبّاً لِصَاحِبِهِ فَإِذَا تَوَافَقَا عَمَرَتْهُمَا الرحْمَةُ فَإِذَا قَعَدَا يَتَحَدثَانِ قَالَ الْحَفَظَةُ بَعْضُهَا لِبَعْضٍ اعْتَزِلُوا بِنَا فَلَعَل لَهُمَا سِرّاً وَ قَدْ سَتَرَ اللهُ عَلَيْهِمَا فَقُلْتُ أَ لَيْسَ اللهُ عَز وَ جَل يَقُولُ ما يَلْفِظُ مِنْ قَوْلٍ إِلا لَدَيْهِ رَقِيب عَتِيد فَقَالَ يَا إِسْحَاقُ إِنْ كَانَتِ الْحَفَظَةُ لَا تَسْمَعُ فَإِن عَالِمَ السر يَسْمَعُ وَ يَرَى

H 2094, CH 74, h 15
It is narrated from him (narrator of the *Hadith* above) from Isma'il ibn Mehran from Ayman ibn Muhriz from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“When shaking hands with people, the Messenger of Allah had never been the first to discontinue the handshake.”

١٥ - عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ أَيمَنَ بْنِ مُحْرِزٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَا صَافَحَ رَسُولُ اللهِ ص رَجُلًا قَط فَنَزَعَ يَدَهُ حَتى يَكُونَ هُوَ الذِي يَنْزِعُ يَدَهُ مِنْهُ

H 2095, CH 74, h 16
Ali ibn Ibrahim has narrated from his father from Hammad from Rib'i from Zurara who has said the following:
“I heard abu Ja’far, recipient of divine supreme covenant, saying, ‘Allah, the Most Majestic, the Most Holy, cannot be described and how can He be described when He says in His book, “They have not revered (honored and respected) Allah properly. . . .” (22:74) He cannot be described through measurement. He is greater than such measures of respect. The Holy Prophet cannot be described and respected. How can a servant (of Allah) be described whom Allah, the Most Majestic, the Most Holy, has veiled with seven things (no explanation for this seven is available). He has made obedience to him on earth

١٦ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمادٍ عَنْ رِبْعِي عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِن اللهَ عَز وَ جَل لَا يُوصَفُ وَ كَيْفَ يُوصَفُ وَ قَالَ فِي كِتَابِهِ وَ ما قَدَرُوا اللهَ حَق قَدْرِهِ فَلَا يُوصَفُ بِقَدَرٍ إِلا كَانَ أَعْظَمَ مِنْ ذَلِكَ وَ إِن النبِي ص لَا يُوصَفُ وَ كَيْفَ يُوصَفُ عَبْد احْتَجَبَ اللهُ عَز وَ جَل بِسَبْعٍ وَ جَعَلَ طَاعَتَهُ

فِي الْأَرْضِ كَطَاعَتِهِ فِي السَمَاءِ فَقَالَ وَ ما آتاكُمُ الرسُولُ فَخُذُوهُ وَ ما نَهاكُمْ عَنْهُ فَانْتَهُوا وَ مَنْ أَطَاعَ هَذَا فَقَدْ أَطَاعَنِي وَ مَنْ عَصَاهُ فَقَدْ عَصَانِي وَ فَوضَ إِلَيْهِ وَ إِنا لَا نُوصَفُ وَ كَيْفَ يُوصَفُ قَوْم رَفَعَ اللهُ عَنْهُمُ الرِجْسَ وَ هُوَ الشك وَ الْمُؤْمِنُ لَا يُوصَفُ وَ إِن الْمُؤْمِنَ لَيَلْقَى أَخَاهُ فَيُصَافِحُهُ فَلَا يَزَالُ اللهُ يَنْظُرُ إِلَيْهِمَا وَ الذُنُوبُ تَتَحَات عَنْ وُجُوهِهِمَا كَمَا يَتَحَات الْوَرَقُ عَنِ الشجَرِ

like the obedience to His own self in heavens saying, 'Take only what the Messenger gives to you and desist from what he forbids you,' (59:7) whoever obeys him has obeyed Me and whoever disobeys him has disobeyed Me. He (Allah) made him to be the in charge person of the affairs. We also cannot be described and how can a people be described from whom Allah has removed all rijs (uncleanness), which, applies to doubt (doubt is uncleanness). The believing people also cannot be described. When the believer meets his brother (in belief) and they shake hands Allah continues looking at them and the sins fall from their faces like leaves fall off trees.'"

١٧ - مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ عَلِي بْنِ النعْمَانِ عَنْ فُضَيْلِ بْنِ عُثْمَانَ عَنْ أَبِي عُبَيْدَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِذَا الْتَقَى الْمُؤْمِنَانِ فَتَصَافَحَا أَقْبَلَ اللهُ بِوَجْهِهِ عَلَيْهِمَا وَ تَتَحَات الذُنُوبُ عَنْ وُجُوهِهِمَا حَتى يَفْتَرِقَا

H 2096, CH 74, h 17
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Nu'man from Fudayl ibn 'Uthman from abu 'Ubaydah who has said the following:
"I heard abu Ja'far, recipient of divine supreme covenant, saying, 'When two believing people meet and shake hands, Allah turns to them with His face and sins began to fall from their faces until they depart from each other.'"

١٨ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النوْفَلِي عَنِ السكُونِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ تَصَافَحُوا فَإِنهَا تَذْهَبُ بِالسخِيمَةِ

H 2097, CH 74, h 18
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Do shake hands, it removes jealousy."

١٩ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمدٍ الْأَشْعَرِي عَنِ ابْنِ الْقَداحِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ لَقِيَ النبِي ص حُذَيْفَةَ فَمَد النبِي ص يَدَهُ فَكَف حُذَيْفَةُ يَدَهُ فَقَالَ النبِي ص يَا حُذَيْفَةُ بَسَطْتُ يَدِي إِلَيْكَ فَكَفَفْتَ يَدَكَ عَني فَقَالَ حُذَيْفَةُ يَا رَسُولَ اللهِ بِيَدِكَ الرغْبَةُ وَ لَكِني كُنْتُ جُنُباً فَلَمْ أُحِب أَنْ تَمَس يَدِي يَدَكَ وَ أَنا جُنُب فَقَالَ النبِي ص أَ مَا تَعْلَمُ أَن الْمُسْلِمَيْنِ إِذَا الْتَقَيَا فَتَصَافَحَا تَحَاتتْ ذُنُوبُهُمَا كَمَا يَتَحَات وَرَقُ الشجَرِ

H 2098, CH 74, h 19
A number of our people have narrated from Sahl ibn Ziyad from Ja'far ibn Muhammad al-Ash'ari from ibn al-Qaddah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Holy Prophet once met Hudhayfah and he extended his hand, but Hudhayfah held his hand back. The Holy Prophet asked, 'How is it, O Hudhayfah, that I extended my hand to you and you held your hand back?' Hudhayfah then said, 'O Messenger of Allah, your hand is attractive but I had not taken the shower that was required of me due to carnal relations and I did not like to touch your hand with my hand that is not formally cleansed.' The Holy Prophet then said, 'Did you not know that when the Muslims meet and shake hands, their sins fall from them like leaves from trees?'"

٢٠ - الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمدٍ عَنْ إِسْحَاقَ بْنِ عَمارٍ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع إِن اللهَ عَز وَ جَل لَا يَقْدِرُ أَحَد قَدْرَهُ وَ كَذَلِكَ لَا يَقْدِرُ قَدْرَ نَبِيهِ وَ كَذَلِكَ لَا يَقْدِرُ قَدْرَ الْمُؤْمِنِ إِنهُ لَيَلْقَى أَخَاهُ فَيُصَافِحُهُ فَيَنْظُرُ اللهُ إِلَيْهِمَا وَ الذُنُوبُ تَتَحَات عَنْ وُجُوهِهِمَا حَتى يَفْتَرِقَا كَمَا تَتَحَات الرِيحُ الشدِيدَةُ الْوَرَقَ عَنِ الشجَرِ

H 2099, CH 74, h 20
Al-Husayn ibn Muhammad has narrated from Ahmad ibn Ishaq from Bakr ibn Muhammad from Ishaq ibn 'Ammar who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'No one is able to describe Allah, the Most Majestic, the Most Holy, as He should be described. In the same way His Holy Prophet cannot be described. Also, the importance of the believing people cannot be described. When he meets his brother (in belief) and shakes hands, Allah looks toward them and sins began to fall from their faces like strong wind blows away leaves from trees, until they depart each other.'"

٢١ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ مُحَمدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ رِفَاعَةَ قَالَ سَمِعْتُهُ يَقُولُ مُصَافَحَةُ الْمُؤْمِنِ أَفْضَلُ مِنْ مُصَافَحَةِ الْمَلَائِكَةِ

H 2100, CH 74, h 21
Ali ibn Ibrahim has narrated from his father from Muhammad ibn 'Isa from Yunus from Rifa'a who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'A handshake of believing people is better than a handshake of angels.'"

Chapter Seventy Five
Holding in One's Arm

بَابُ الْمُعَانَقَةِ

H 2101, CH 75, h 1
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn Isma'il ibn Bazi' from Salih ibn 'Aqabah from 'Abd Allah ibn Muhammad al-Ju'fi from abu Ja'far and abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Any believer who leaves (his home) to visit his brother (in belief) because of his knowledge of the importance of such person, Allah writes for him, for every step, one good deed, deletes one evil deed, and raises him one degree in meritorious status. When he knocks at his door, the doors to heaven open to him. When they meet, shake hands and hold each other in their arm Allah turns to them with His face and expresses pride because of them to the angels and says, 'Look at My two servants who are visiting each other and love each other for My sake. It is a right upon Me not to make them suffer in fire in the hereafter. When he returns the angels, numbering equal to the number of his breaths, steps and words, will escort him. They protect him against the misfortunes of this world and the hardships of the hereafter up to a similar night next year. If he dies in between he will be exempt from presenting an account of his deeds. If the person visited would know the importance of the visitor as he knew of his importance, he also will have the same privileges."

١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدٍ الْجُعْفِي عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللهِ ع قَالَا أَيُمَا مُؤْمِنٍ خَرَجَ إِلَى أَخِيهِ يَزُورُهُ عَارِفاً بِحَقِّهِ كَتَبَ اللهُ لَهُ بِكُلِّ خُطْوَةٍ حَسَنَةً وَ مُحِيَتْ عَنْهُ سَيِّئَةٌ وَ رُفِعَتْ لَهُ دَرَجَةٌ وَ إِذَا طَرَقَ الْبَابَ فُتِحَتْ لَهُ أَبْوَابُ السَّمَاءِ فَإِذَا الْتَقَيَا وَ تَصَافَحَا وَ تَعَانَقَا أَقْبَلَ اللهُ عَلَيْهِمَا بِوَجْهِهِ ثُمَّ بَاهَى بِهِمَا الْمَلَائِكَةَ فَيَقُولُ انْظُرُوا إِلَى عَبْدَيَّ تَزَاوَرَا وَ تَحَابَّا فِي حَقِّ عَلَيَّ أَلَا أُعَذِّبَهُمَا بِالنَّارِ بَعْدَ هَذَا الْمَوْقِفِ فَإِذَا انْصَرَفَ شَيَّعَهُ الْمَلَائِكَةُ عَدَدَ نَفَسِهِ وَ خُطَاهُ وَ كَلَامِهِ يَحْفَظُونَهُ مِنْ بَلَاءِ الدُّنْيَا وَ بَوَائِقِ الْآخِرَةِ إِلَى مِثْلِ تِلْكَ اللَّيْلَةِ مِنْ قَابِلٍ فَإِنْ مَاتَ فِيمَا بَيْنَهُمَا أُعْفِيَ مِنَ الْحِسَابِ وَ إِنْ كَانَ الْمَزُورُ يَعْرِفُ مِنْ حَقِّ الزَّائِرِ مَا عَرَفَهُ الزَّائِرُ مِنْ حَقِّ الْمَزُورِ كَانَ لَهُ مِثْلُ أَجْرِهِ

H 2102, CH 75, h 2
Ali ibn Ibrahim has narrated from his father from Safwan ibn Yahya from Ishaq ibn 'Ammar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"When two believing people embrace each other, blessings engulf them. When they hold each other just for the sake of Allah and for no worldly reasons, it then will be said to them, 'You are forgiven, resume your deeds.' When they begin asking about each other the angels will say to each other, 'Keep away from them; they have secret matters and Allah has granted them cover and privacy.' I (Ishaq) then asked, 'May Allah keep my soul in service for your cause, how is it that the angels do not write their words when Allah, the Most Majestic, the Most Holy, has said, ". . . he does not utter a word which is not recorded immediately by the watchful scribes"?' (50:17) The narrator has said that abu 'Abd Allah, recipient of divine supreme covenant, took a breath of sigh and wept so much that his tears drenched his beard, and he said, 'O Ishaq, Allah, the Most Blessed, the Most High, commands the angels to leave the believing people who meet each other alone just because of respect for them; otherwise, if the angels do not write their words or do not know them, He knows and saves them; He knows all the secrets and the hidden things.'"

٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنَّ الْمُؤْمِنَيْنِ إِذَا اعْتَنَقَا غَمَرَتْهُمَا الرَّحْمَةُ فَإِذَا الْتَزَمَا لَا يُرِيدَانِ بِذَلِكَ إِلَّا وَجْهَ اللهِ وَ لَا يُرِيدَانِ عَرَضاً مِنْ أَعْرَاضِ الدُّنْيَا قِيلَ لَهُمَا مَغْفُوراً لَكُمَا فَاسْتَأْنِفَا فَإِذَا أَقْبَلَا عَلَى الْمُسَاءَلَةِ قَالَتِ الْمَلَائِكَةُ بَعْضُهَا لِبَعْضٍ تَنَحَّوْا عَنْهُمَا فَإِنَّ لَهُمَا سِرّاً وَ قَدْ سَتَرَ اللهُ عَلَيْهِمَا قَالَ إِسْحَاقُ فَقُلْتُ جُعِلْتُ فِدَاكَ فَلَا يُكْتَبُ عَلَيْهِمَا لَفْظُهُمَا وَ قَدْ قَالَ اللهُ عَزَّ وَ جَلَّ ما يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ قَالَ فَتَنَفَّسَ أَبُو عَبْدِ اللهِ ع الصُّعَدَاءَ ثُمَّ بَكَى حَتَّى اخْضَلَّتْ دُمُوعُهُ لِحْيَتَهُ وَ قَالَ يَا إِسْحَاقُ إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى إِنَّمَا أَمَرَ الْمَلَائِكَةَ أَنْ تَعْتَزِلَ عَنِ الْمُؤْمِنَيْنِ إِذَا الْتَقَيَا إِجْلَالًا لَهُمَا وَ إِنَّهُ وَ إِنْ كَانَتِ الْمَلَائِكَةُ لَا تَكْتُبُ لَفْظَهُمَا وَ لَا تَعْرِفُ كَلَامَهُمَا فَإِنَّهُ يَعْرِفُهُ وَ يَحْفَظُهُ عَلَيْهِمَا عَالِمُ السِّرِّ وَ أَخْفَى

Chapter Seventy Six
Kissing

بَابُ التَّقْبِيلِ

H 2103, CH 76, h 1
Abu Ali al-Ash'ari has narrated from al-Hassan ibn Ali al-Kufi from 'Ubays ibn Hisham from al-Husayn ibn Ahmad al-Minqari from Yunus ibn Zabyan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"In you there is a light by which you are identified in this world. It is as such that even when one of you meets his brother (in belief) he kisses him at the place of light in his forehead."

١ - أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمِنْقَرِيِّ عَنْ يُونُسَ بْنِ ظَبْيَانَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنَّ لَكُمْ لَنُوراً تُعْرَفُونَ بِهِ فِي الدُّنْيَا حَتَّى إِنَّ أَحَدَكُمْ إِذَا لَقِيَ أَخَاهُ قَبَّلَهُ فِي مَوْضِعِ النُّورِ مِنْ جَبْهَتِهِ

٢- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رِفَاعَةَ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللهِ ع قَالَ لَا يُقَبِّلُ رَأْسُ أَحَدٍ وَ لَا يَدُهُ إِلَا يَدُ رَسُولِ اللهِ ص أَوْ مَنْ أُرِيدَ بِهِ رَسُولُ اللهِ ص

H 2104, CH, h 2
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Rufa’ah ibn Musa from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“No one’s head or hand is kissed except those of the Messenger of Allah or one who is intended to be for the Messenger of Allah.”

٣- عَلِي عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ زَيْدٍ النَّرْسِي عَنْ عَلِي بْنِ مَزْيَدٍ صَاحِبِ السَّابِرِي قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللهِ ع فَتَنَاوَلْتُ يَدَهُ فَقَبَّلْتُهَا فَقَالَ أَمَا إِنَّهَا لَا تَصْلُحُ إِلَا لِنَبِيٍّ أَوْ وَصِيِّ نَبِيٍّ

H 2105, CH 76, h 3
Ali has narrated from his father from ibn abu ‘Umayr from Zayd al-Narsi from Ali ibn Mazid Sahib al-Sabiri who has said the following:
“Once I went to see abu ‘Abd Allah, recipient of divine supreme covenant, and I held and kissed his hand and the Imam said, ‘This is only for the Holy Prophet or his successor.’”

٤- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَجَّالِ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع نَاوِلْنِي يَدَكَ أُقَبِّلُهَا فَأَعْطَانِيهَا فَقُلْتُ جُعِلْتُ فِدَاكَ رَأْسَكَ فَفَعَلَ فَقَبَّلْتُهُ فَقُلْتُ جُعِلْتُ فِدَاكَ رِجْلَاكَ فَقَالَ أَقْسَمْتُ أَقْسَمْتُ أَقْسَمْتُ ثَلَاثاً وَ بَقِيَ شَيْءٌ وَ بَقِيَ شَيْءٌ وَ بَقِيَ شَيْءٌ

H 2106, CH 76, h 4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hajjal from Yunus ibn Ya’qub who has said the following:
“Once I went to see abu ‘Abd Allah, recipient of divine supreme covenant, and I asked, ‘Can I kiss your hand, please?’ The Imam agreed and I kissed his hand. I then asked, ‘May Allah keep my soul in service for your cause, can I kiss your head, please?’ The Imam agreed and I kissed his head. Then I asked, ‘Can I kiss your feet, please?’ The Imam said, ‘You had vowed, you had vowed, you had vowed, three and one remains, one remains, and one remains.” (The Imam perhaps indicated that the narrator, in fact, had vowed to kiss the Imam’s (a) hand, (b) head and (c) feet).’”

٥- مُحَمَّدُ بْنُ يَحْيَى عَنِ الْعَمْرَكِيِّ بْنِ عَلِي عَنْ عَلِي بْنِ جَعْفَرٍ عَنْ أَبِي الْحَسَنِ ع قَالَ مَنْ قَبَّلَ لِلرَّحِمِ ذَا قَرَابَةٍ فَلَيْسَ عَلَيْهِ شَيْءٌ وَ قُبْلَةُ الْأَخِ عَلَى الْخَدِّ وَ قُبْلَةُ الْإِمَامِ بَيْنَ عَيْنَيْهِ

H 2107, CH 76, h 5
Muhammad ibn Yahya has narrated from al-‘Amraki ibn Ali ibn Ja’far from abu al-Hassan, recipient of divine supreme covenant, who has said the following:
“Whoever of the relatives kisses a relative out of compassion he has not committed any offense. A brother may kiss the cheek of his brother. Kissing an Imam is between his eyes.”

٦- وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الصَّبَّاحِ مَوْلَى آلِ سَامٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ لَيْسَ الْقُبْلَةُ عَلَى الْفَمِ إِلَا لِلزَّوْجَةِ أَوِ الْوَلَدِ الصَّغِيرِ

H 2108, CH 76, h 6
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad ibn Khalid from Muhammad ibn Sinan from abu al-Sabbah Mawla of Ale Sam from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Kissing on the mouth is only for the spouses and a small child.”

بَابُ تَذَاكُرِ الْإِخْوَانِ

Chapter Seventy Seven
Speak of and Remember the Brothers (in belief)

١- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَلِي بْنِ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ شِيعَتُنَا الرُّحَمَاءُ بَيْنَهُمُ الَّذِينَ إِذَا خَلَوْا ذَكَرُوا اللهَ إِنَّ ذِكْرَنَا مِنْ ذِكْرِ اللهِ إِنَّا إِذَا ذُكِرْنَا ذُكِرَ اللهُ وَ إِذَا ذُكِرَ عَدُوُّنَا ذُكِرَ الشَّيْطَانُ

H 2109, CH 77, h 1
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from Fadalah ibn Ayyub from Ali ibn abu Hamza who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘Our Shi’a are compassionate to each other. When alone they speak of and remember Allah. To speak of us is to speak of Allah. When we are mentioned Allah is mentioned, but when our enemies are spoken of it is like speaking of Satan.’”

٢- مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ يَزِيدَ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ تَزَاوَرُوا فَإِنَّ فِي زِيَارَتِكُمْ إِحْيَاءً لِقُلُوبِكُمْ وَ ذِكْراً لِأَحَادِيثِنَا وَ أَحَادِيثُنَا تُعَطِّفُ بَعْضَكُمْ عَلَى بَعْضٍ فَإِنْ أَخَذْتُمْ بِهَا رَشَدْتُمْ وَ نَجَوْتُمْ وَ إِنْ تَرَكْتُمُوهَا ضَلَلْتُمْ

H 2110, CH 77, h 2
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn Isma'il ibn Bazi' from Salih ibn ‘Aqabah from Yazid ibn ‘Abd al-Malik from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Visit each other; in it there is a revival for your hearts and a study of our *Ahadith* (may take place). Our *Ahadith* helps you to be kind to each other. If you follow them you will find guidance and salvation in them. If you disregard them you will go astray

and be destroyed. Therefore, follow them and I will assure you of your salvation."

وَ هَلَكْتُمْ فَخُذُوا بِهَا وَ أَنَا بِنَجَاتِكُمْ زَعِيم

H 2111, CH 77, h 3

A number of our people have narrated from Sahl ibn Ziyad from al-Washsha' from Mansur ibn Yunus from 'Abbad ibn Kathir who has said the following:

"I said to abu 'Abd Allah, recipient of divine supreme covenant, 'Once I passed by a storyteller who said to his audience, "This is a gathering whose attendants do not suffer wickedness."' The narrator has said that abu 'Abd Allah, recipient of divine supreme covenant, then said, 'How extremely far is it from reality!' You passed by the wrong gathering. (Astahahum al-Hufrah) How terribly wrong is their expresssion! Allah has certain angels who visit places, and they are other than the honorable scribes. When they pass by a people, who speak of Muhammad and Ale Muhammad, recipients of divine supreme covenant, these angels say, "Stop here. You have found what you needed." They will sit down and begin to think and understand with them. When the gathering disperses they visit their people suffering due to ill health, attend their funerals and look after those of them who are absent. That is the gathering whose attendants do not suffer wickedness.'"

٣- عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْوَشاءِ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ عَبادِ بْنِ كَثِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع إِنِي مَرَرْتُ بِقَاصٍ يَقُص وَ هُوَ يَقُولُ هَذَا الْمَجْلِسُ الذِي لَا يَشْقَى بِهِ جَلِيس قَالَ فَقَالَ أَبو عَبْدِ اللهِ ع هَيْهَاتَ هَيْهَاتَ أَخْطَأْتَ أَسْتَاهُهُمُ الْحُفْرَةَ إِن لِلهِ مَلَائِكَةً سَيَاحِينَ سِوَى الْكِرَامِ الْكَاتِبِينَ فَإِذَا مَروا بِقَوْمٍ يَذْكُرُونَ مُحَمداً وَ آلَ مُحَمدٍ قَالُوا قِفُوا فَقَدْ أُصِبْتُمْ حَاجَتَكُمْ فَيَجْلِسُونَ فَيَتَفَقَهُونَ مَعَهُمْ فَإِذَا قَامُوا عَادُوا مَرْضَاهُمْ وَ شَهِدُوا جَنَائِزَهُمْ وَ تَعَاهَدُوا غَائِبَهُمْ فَذَلِكَ الْمَجْلِسُ الذِي لَا يَشْقَى بِهِ جَلِيس

H 2112, CH 77, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from al-Mustawrid al-Nakha'i from those whom he has mentioned (in his book) from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Certain angels of heaven look at one, two or three people on earth speak of the excellence and praise of Muhammad and his family and they say, 'Look the small number of these people, their enemies so numerous, they still speak of the praise of Muhammad and his family, recipients of divine supreme covenant.' The Imam then said, 'Another group of angels say to them, 'It is a favor to them from Allah that He grants to whomever He wants, Allah possesses a great deal of favors.'"

٤- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ عَلِي بْنِ الْحَكَمِ عَنِ الْمُسْتَوْرِدِ النخَعِي عَمَنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن مِنَ الْمَلَائِكَةِ الذِينَ فِي السمَاءِ لَيَطلِعُونَ إِلَى الْوَاحِدِ وَ الِاثْنَيْنِ وَ الثَلَاثَةِ وَ هُمْ يَذْكُرُونَ فَضْلَ آلِ مُحَمدٍ قَالَ فَتَقُولُ أَ مَا تَرَوْنَ إِلَى هَؤُلَاءِ فِي قِلتِهِمْ وَ كَثْرَةِ عَدُوهِمْ يَصِفُونَ فَضْلَ آلِ مُحَمدٍ ص قَالَ فَتَقُولُ الطَائِفَةُ الْأُخْرَى مِنَ الْمَلَائِكَةِ ذَلِكَ فَضْلُ اللهِ يُؤْتِيهِ مَنْ يَشَاءُ وَ اللهُ ذُو الْفَضْلِ الْعَظِيمِ

H 2113, CH 77, h 5

It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from ibn Faddal from ibn Muskan from Muyassir who has said the following:

"Once abu Ja'far, recipient of divine supreme covenant, asked me, 'Do you hold private gatherings wherein you say whatever you want?' I said, 'Yes, I swear by Allah, we hold private gatherings and say whatever we like to say (in praise of Muhammad and his family).' The Imam said, 'I swear by Allah, I wish I could be with you at such gatherings. I swear by Allah, I love your fragrance and your spirits. You, certainly, follow the religion of Allah, and the religion of the angels. Pay attention to restraining from the worldly attractions (sins) and assist yourselves with striving hard in work.'"

٥- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنِ ابْنِ فَضالٍ عَنِ ابْنِ مُسْكَانَ عَنْ مُيسِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ لِي أَ تَخْلُونَ وَ تَتَحَدثُونَ وَ تَقُولُونَ مَا شِئْتُمْ فَقُلْتُ إِي وَ اللهِ إِنا لَنَخْلُو وَ نَتَحَدثُ وَ نَقُولُ مَا شِئْنَا فَقَالَ أَما وَ اللهِ لَوَدِدْتُ أَنِي مَعَكُمْ فِي بَعْضِ تِلْكَ الْمَوَاطِنِ أَما وَ اللهِ إِنِي لَأُحِب رِيحَكُمْ وَ أَرْوَاحَكُمْ وَ إِنكُمْ عَلَى دِينِ اللهِ وَ دِينِ مَلَائِكَتِهِ فَأَعِينُوا بِوَرَعٍ وَ اجْتِهَادٍ

H 2114, CH 77, h 6

Al-Husayn ibn Muhammad and Muhammad ibn Yahya all have narrated from Ali ibn Muhammad ibn Sa'd from Muhammad ibn Muslim from Ahmad ibn Zakariya from Muhammad ibn Khalid ibn Maymun from 'Abd Allah ibn Sinan from Ghiyath ibn Ibrahim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Wherever three or more believing people gather together an equal number of angels also attend it (gathering). If they pray for a good purpose the angels say Amen! If they seek protection (from Allah) against an evil matter, the angels pray to Allah to divert it from them. If they pray so their wishes come true, the

٦- الْحُسَيْنُ بْنُ مُحَمدٍ وَ مُحَمدُ بْنُ يَحْيَى جَمِيعاً عَنْ عَلِي بْنِ مُحَمدِ بْنِ سَعْدٍ عَنْ مُحَمدِ بْنِ مُسْلِمٍ عَنْ أَحْمَدَ بْنِ زَكَرِيا عَنْ مُحَمدِ بْنِ خَالِدِ بْنِ مَيْمُونٍ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَا اجْتَمَعَ ثَلَاثَةٌ مِنَ الْمُؤْمِنِينَ فَصَاعِداً إِلا حَضَرَ مِنَ الْمَلَائِكَةِ مِثْلُهُمْ فَإِنْ دَعَوْا بِخَيْرٍ أَمنُوا وَ إِن اسْتَعَاذُوا مِنْ شَر دَعَوُا اللهَ لِيَصْرِفَهُ عَنْهُمْ وَ إِنْ سَأَلُوا حَاجَةً تَشَفعُوا إِلَى اللهِ وَ

سَأَلُوهُ قَضَاءَهَا وَ مَا اجْتَمَعَ ثَلَاثَةٌ مِنَ الْجَاحِدِينَ إِلا حَضَرَهُمْ عَشَرَةُ أَضْعَافِهِمْ مِنَ الشَيَاطِينِ فَإِنْ تَكَلَمُوا تَكَلَمَ الشَيْطَانُ بِنَحْوِ كَلَامِهِمْ وَ إِذَا ضَحِكُوا ضَحِكُوا مَعَهُمْ وَ إِذَا نَالُوا مِنْ أَوْلِيَاءِ اللهِ نَالُوا مَعَهُمْ فَمَنِ ابْتُلِيَ مِنَ الْمُؤْمِنِينَ بِهِمْ فَإِذَا خَاضُوا فِي ذَلِكَ فَلْيُقُمْ وَ لَا يَكُنْ شِرْكَ شَيْطَانٍ وَ لَا جَلِيسَهُ فَإِن غَضَبَ اللهِ عَز وَ جَل لَا يَقُومُ لَهُ شَيْءٌ وَ لَعْنَتُهُ لَا يَرُدهَا شَيْءٌ ثُم قَالَ ص فَإِنْ لَمْ يَسْتَطِعْ فَلْيُنْكِرْ بِقَلْبِهِ وَ لْيَقُمْ وَ لَوْ حَلْبَ شَاةٍ أَوْ فُوَاقَ نَاقَةٍ

angels intercede for them before Allah and pray to Him to grant their wishes. Wherever three or more rejectors (of belief) gather together, ten times their number, Satan also attends it. If they speak Satan also speaks likewise, if they laugh, they (Satans) laugh with them. If they succeed (in abuse) against the friends of Allah, they (Satans) do the same. If any of the believing people is trapped among them and when they involve themselves in such behaviors he should move away from them so he does not become of the attendance along with Satan; the wrath of Allah, the Most Majestic, the Most Holy, is insurmountable and His condemnation is irremovable.' The Imam, recipient of divine supreme covenant, then said, 'If he cannot do so (move away) he must condemn it in his heart and stand up even for a short while and move a little, like the time of allowing the young animal to have its share of milk while milking the mother.'"

٧- وَ بِهَذَا الْإِسْنَادِ عَنْ مُحَمدِ بْنِ سُلَيْمَانَ عَنْ مُحَمدِ بْنِ مَحْفُوظٍ عَنْ أَبِي الْمَغْرَاءِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ لَيْسَ شَيْءٌ أَنْكَى لِإِبْلِيسَ وَ جُنُودِهِ مِنْ زِيَارَةِ الْإِخْوَانِ فِي اللهِ بَعْضِهِمْ لِبَعْضٍ قَالَ وَ إِن الْمُؤْمِنَيْنِ يَلْتَقِيَانِ فَيَذْكُرَانِ اللهَ ثُم يَذْكُرَانِ فَضْلَنَا أَهْلَ الْبَيْتِ فَلَا يَبْقَى عَلَى وَجْهِ إِبْلِيسَ مُضْغَةُ لَحْمٍ إِلا تَخَددُ حَتى إِن رُوحَهُ لَتَسْتَغِيثُ مِنْ شِدةِ مَا يَجِدُ مِنَ الْأَلَمِ فَتَحُس مَلَائِكَةُ السمَاءِ وَ خُزانُ الْجِنَانِ فَيَلْعَنُونَهُ حَتى لَا يَبْقَى مَلَك مُقَرب إِلا لَعَنَهُ فَيَقَعُ خَاسِئاً حَسِيراً مَدْحُوراً

H 2115, CH 77, h 7
Through the same chain of narrators it is narrated from Muhammad ibn Sulayman from Muhammad ibn Mahfuz from abu al-Maghra' who has said the following:
"I heard abu al-Hassan, recipient of divine supreme covenant, saying, 'There is nothing more injurious to Satan and his soldiers than believing people's visitation of their brothers (in belief) for the sake of Allah.' The Imam said, 'When believing people meet each other, speak of Allah and speak of the praise and excellence of *Ahl al-Bayt*, all the flesh at the face of Satan disappear, he even cries for help due to the severity of his suffering and the angels of heaven sense it as well as the keepers of paradise and they all condemn him until all the angels close to Allah condemn him and Satan remains humiliated, frustrated and defeated.'"

بَابُ إِدْخَالِ السرُورِ عَلَى الْمُؤْمِنِينَ

Chapter Seventy Eight
To Please the Believers

١- عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى جَمِيعاً عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي حَمْزَةَ الثمَالِي قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ قَالَ رَسُولُ اللهِ ص مَنْ سَر مُؤْمِناً فَقَدْ سَرنِي وَ مَنْ سَرنِي فَقَدْ سَر اللهَ

H 2116, CH 78, h 1
A number of our people have narrated from Sahl ibn Ziyad and Muhammad ibn Yahya from Ahmad ibn Muhammad ibn 'Isa all from al-Hassan ibn Mahbub from abu Hamza al-Thumali who has said the following:
"I heard abu Ja'far, recipient of divine supreme covenant, saying, 'The messenger of Allah has said, "Whoever pleases a believer has pleased me, and whoever, pleases me has pleased Allah."'"

٢- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ رَجُلٍ مِنْ أَهْلِ الْكُوفَةِ يُكْنى أَبَا مُحَمدٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ تَبسمُ الرجُلِ فِي وَجْهِ أَخِيهِ حَسَنَةٌ وَ صَرْفُ الْقَذَى عَنْهُ حَسَنَةٌ وَ مَا عُبِدَ اللهُ بِشَيْءٍ أَحَب إِلَى اللهِ مِنْ إِدْخَالِ السرُورِ عَلَى الْمُؤْمِنِ

H 2117, CH 78, h 2
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from a man from the people of al-Kufah called abu Muhammad from 'Amr ibn Shamir from Jabir from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"The smiling of a man for his brother (in belief) is a good deed, so also is removing a speck from him (his eyes). Allah is not worshipped with anything more beloved to Him than bringing joy to the heart of a believer."

٣- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ مُحَمدِ بْنِ سِنَانٍ عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ عَنْ عُبَيْدِ اللهِ بْنِ الْوَلِيدِ الْوَصافِي قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِن فِيمَا نَاجَى اللهُ عَز وَ جَل بِهِ عَبْدَهُ مُوسَى ع قَالَ إِن لِي عِبَاداً أُبِيحُهُمْ جَنتِي وَ أُحَكمُهُمْ فِيهَا قَالَ يَا رَب وَ مَنْ هَؤُلَاءِ الذِينَ تُبِيحُهُمْ جَنتَكَ وَ تُحَكمُهُمْ فِيهَا قَالَ

H 2118, CH 78, h 3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Sinan from 'Abd Allah ibn Muskan from 'Ubayd Allah ibn al-Walid al-Wassafi who has said the following:
"I heard abu Ja'far, recipient of divine supreme covenant, saying, 'Of the private conversations that Allah, the Most Majestic, the Most Holy, made with Moses was this: 'Of my servants there are those to whom I have allotted my paradise and made them rule it.' Moses then asked, Lord, 'Who are these

people to whom you have allotted your paradise and made them rule it?' The Lord said, 'They are those who bring joy to the heart of a believer.' He then said, 'A believing man once lived in the domain of a tyrant and because of fear he moved away from the tyrant into a pagan's land and he found lodging with a pagan who provided him shadow, came forward with friendly behavior and entertained him as a guest. When death approached the pagan man, Allah, the Most Majestic, the Most Holy, inspired him, 'I swear by my Majesty and Glory, had I any place for you in my paradise I would have admitted you therein, but it is forbidden for those who die as pagans. However, O fire, calm down and do not hurt him. His sustenance will be provided in both ends of the day.' I then asked the Imam, '(Does it come) from paradise?' The Imam said, 'It comes from wherever Allah wishes.'"

مَنْ أَدْخَلَ عَلَى مُؤْمِنٍ سُرُوراً ثُم قَالَ إِن مُؤْمِناً كَانَ فِي مَمْلَكَةِ جَبارٍ فَوَلَع بِهِ فَهَرَبَ مِنْهُ إِلَى دَارِ الشِّرْكِ فَنَزَلَ بِرَجُلٍ مِنْ أَهْلِ الشِّرْكِ فَأَظَلَّهُ وَ أَرْفَقَهُ وَ أَضَافَهُ فَلَما حَضَرَهُ الْمَوْتُ أَوْحَى اللهُ عَز وَ جَل إِلَيْهِ وَ عِزتِي وَ جَلَالِي لَوْ كَانَ لَكَ فِي جَنتِي مَسْكَن لَأَسْكَنْتُكَ فِيهَا وَ لَكِنهَا مُحَرمَةٌ عَلَى مَنْ مَاتَ بِي مُشْرِكاً وَ لَكِنْ يَا نَارُ هِيدِيهِ وَ لَا تُؤْذِيهِ وَ يُؤْتَى بِرِزْقِهِ طَرَفَيِ النهَارِ قُلْتُ مِنَ الْجَنةِ قَالَ مِنْ حَيْثُ شَاءَ اللهُ

H 2119, CH 78, h 4

It is narrated from him (narrator of the *Hadith* above) from Bakr ibn Salih from al-Hassan ibn Ali from 'Abd Allah ibn Ibrahim from Ali ibn abu Ali from abu 'Abd Allah from his father from Ali ibn al-Husayn, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'Of the most beloved deed to Allah, the Most Majestic, the Most Holy, is bringing joy to the heart of the believer.'"

٤- عَنْهُ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحَسَنِ بْنِ عَلِي عَنْ عَبْدِ اللهِ بْنِ إِبْرَاهِيمَ عَنْ عَلِي بْنِ أَبِي عَلِي عَنْ أَبِي عَبْدِ اللهِ عَنْ أَبِيهِ عَنْ عَلِي بْنِ الْحُسَيْنِ ص قَالَ قَالَ رَسُولُ اللهِ ص إِن أَحَب الْأَعْمَالِ إِلَى اللهِ عَز وَ جَل إِدْخَالُ السرُورِ عَلَى الْمُؤْمِنِينَ

H 2120, CH 78, h 5

Ali ibn Ibrahim has narrated from his father from ibn Mahbub from 'Abd Allah ibn Sinan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Allah, the Most Majestic, the Most Holy, sent revelations to David that said, 'One of my servants may come to Me with a good deed and I admit him in paradise.' David asked, 'Lord, what is that good deed?' The Lord said, 'It is bringing joy to the heart of my believing servant even if it is by one piece of date.' David then said, 'Lord, it is very true that one who comes to know You must not lose hope of Your kindness.'"

٥- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ أَوْحَى اللهُ عَز وَ جَل إِلَى دَاوُدَ ع إِن الْعَبْدَ مِنْ عِبَادِي لَيَأْتِينِي بِالْحَسَنَةِ فَأُبِيحُهُ جَنتِي فَقَالَ دَاوُدُ يَا رَب وَ مَا تِلْكَ الْحَسَنَةُ قَالَ يُدْخِلُ عَلَى عَبْدِيَ الْمُؤْمِنِ سُرُوراً وَ لَوْ بِتَمْرَةٍ قَالَ دَاوُدُ يَا رَب حَق لِمَنْ عَرَفَكَ أَنْ لَا يَقْطَعَ رَجَاءَهُ مِنْكَ

H 2121, CH 78, h 6

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from Khalaf ibn Hammad from Mufaddal ibn 'Umar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"One of you must not think that when he brings joy to the heart of a believer he has brought joy to his heart only. I swear by Allah, in fact, he has done so to our hearts and also, I swear by Allah, he has done so to (the heart of) the Messenger of Allah."

٦- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ خَلَفِ بْنِ حَمادٍ عَنْ مُفَضلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ لَا يَرَى أَحَدُكُمْ إِذَا أَدْخَلَ عَلَى مُؤْمِنٍ سُرُوراً أَنهُ عَلَيْهِ أَدْخَلَهُ فَقَطْ بَلْ وَ اللهِ عَلَيْنَا بَلْ وَ اللهِ عَلَى رَسُولِ اللهِ ص

H 2122, CH 78, h 7

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma'il from Fadl ibn Shadhan all from ibn abu 'Umayr from Ibrahim ibn 'Abd al-Hamid from abu al-Jarud from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"I heard abu Ja'far, recipient of divine supreme covenant, saying, 'The most beloved of deeds to Allah, the Most Majestic, the Most Holy, is bringing joy to the heart of a believer, by means of satisfying his hunger or paying off his debt.'"

٧- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِن أَحَب الْأَعْمَالِ إِلَى اللهِ عَز وَ جَل إِدْخَالُ السرُورِ عَلَى الْمُؤْمِنِ شَبْعَةُ مُسْلِمٍ أَوْ قَضَاءُ دَيْنِهِ

H 2123, CH 78, h 8

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Mahbub from Sadir al-Sayrafi who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said in a long *Hadith*, 'When Allah raises a believer from his grave along with him, in front, comes out a form. When and wherever the believer faces a frightening scene of the scenes of the Day of Judgment the form says to him, "Do not be afraid or sad. There is good and joyful news of the honor from Allah, the Most

٨- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ سَدِيرٍ الصيْرَفِي قَالَ قَالَ أَبُو عَبْدِ اللهِ ع فِي حَدِيثٍ طَوِيلٍ إِذَا بَعَثَ اللهُ الْمُؤْمِنَ مِنْ قَبْرِهِ خَرَجَ مَعَهُ مِثَالٌ يَقْدُمُ أَمَامَهُ كُلَمَا رَأَى الْمُؤْمِنُ هَوْلًا مِنْ أَهْوَالِ يَوْمِ الْقِيَامَةِ قَالَ لَهُ الْمِثَالُ لَا تَفْزَعْ وَ لَا تَحْزَنْ وَ أَبْشِرْ بِالسرُورِ وَ الْكَرَامَةِ مِنَ اللهِ عَز وَ جَل حَتى يَقِفَ بَيْنَ

يَدَي اللهِ عَز وَ جَل فَيُحَاسِبُهُ حِسَاباً يَسِيراً وَ يَأْمُرُ بِهِ إِلَى الْجَنةِ وَ الْمِثَالُ أَمَامَهُ فَيَقُولُ لَهُ الْمُؤْمِنُ يَرْحَمُكَ اللهُ نِعْمَ الْخَارِجُ خَرَجْتَ مَعِي مِنْ قَبْرِي وَ مَا زِلْتَ تُبَشِّرُنِي بِالسُّرُورِ وَ الْكَرَامَةِ مِنَ اللهِ حَتى رَأَيْتُ ذَلِكَ فَيَقُولُ مَنْ أَنْتَ فَيَقُولُ أَنَا السُّرُورُ الذِي كُنْتَ أَدْخَلْتَ عَلَى أَخِيكَ الْمُؤْمِنِ فِي الدُّنْيَا خَلَقَنِي اللهُ عَز وَ جَل مِنْهُ لِأُبَشِّرَكَ

Majestic, the Most Holy," until he is before Allah, the Most Majestic, the Most Holy. He is held accountable very lightly and then is admitted into paradise with the form in front of him. The believer then says to the form, 'May Allah grant you blessings, you have been a very good companion ever since you came out with me from my grave and continued speaking of joy and honor from Allah until I experienced them. Who are you?' The form will say, 'I am the joy that you had brought to the heart of your believing brother (in belief) in the worldly life. Allah, the Most Majestic, the Most Holy, created me from it to carry good news to you.'"

٩ - مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ السياري عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ قَالَ كَانَ النجَاشِي وَ هُوَ رَجُلٌ مِنَ الدهَاقِينِ عَامِلًا عَلَى الْأَهْوَازِ وَ فَارِسَ فَقَالَ بَعْضُ أَهْلِ عَمَلِهِ لِأَبِي عَبْدِ اللهِ ع إِن فِي دِيوَانِ النجَاشِي عَلَي خَرَاجاً وَ هُوَ مُؤْمِن يَدِينُ بِطَاعَتِكَ فَإِنْ رَأَيْتَ أَنْ تَكْتُبَ لِي إِلَيْهِ كِتاباً قَالَ فَكَتَبَ إِلَيْهِ أَبو عَبْدِ اللهِ ع بِسْمِ اللهِ الرحْمَنِ الرحِيمِ سُر أَخَاكَ يَسُركَ اللهُ قَالَ فَلما وَرَدَ الْكِتَابُ عَلَيْهِ دَخَلَ عَلَيْهِ وَ هُوَ فِي مَجْلِسِهِ فَلما خَلَا نَاوَلَهُ الْكِتَابَ وَ قَالَ هَذَا كِتَابُ أَبِي عَبْدِ اللهِ ع فَقَبلَهُ وَ وَضَعَهُ عَلَى عَيْنَيْهِ وَ قَالَ لَهُ مَا حَاجَتُكَ قَالَ خَرَاج عَلَي فِي دِيوَانِكَ فَقَالَ لَهُ وَ كَمْ هُوَ قَالَ عَشَرَةُ آلَافِ دِرْهَمٍ فَدَعَا كَاتِبَهُ وَ أَمَرَهُ بِأَدَائِهَا عَنْهُ ثُم أَخْرَجَهُ مِنْهَا وَ أَمَرَ أَنْ يُثْبِتَهَا لَهُ لِقَابِلٍ ثُم قَالَ لَهُ سَرَرْتُكَ فَقَالَ نَعَمْ جُعِلْتُ فِدَاكَ ثُم أَمَرَ لَهُ بِمَرْكَبٍ وَ جَارِيَةٍ وَ غُلَامٍ وَ أَمَرَ لَهُ بِتَخْتِ ثِيَابٍ فِي كُل ذَلِكَ يَقُولُ لَهُ هَلْ سَرَرْتُكَ فَيَقُولُ نَعَمْ جُعِلْتُ فِدَاكَ فَكُلَما قَالَ نَعَمْ زَادَهُ حَتى قَرَعَ ثُم قَالَ لَهُ احْمِلْ فُرُشَ هَذَا الْبَيْتِ الذِي كُنتَ جَالِساً فِيهِ حِينَ دَفَعْتَ إِلَي كِتَابَ مَوْلَايَ الذِي نَاوَلْتَنِي فِيهِ وَ ارْفَعْ إِلَي حَوَائِجَكَ قَالَ فَفَعَلَ وَ خَرَجَ الرجُلُ فَصَارَ إِلَى أَبِي عَبْدِ اللهِ ع بَعْدَ ذَلِكَ فَحَدثَهُ الرجُلُ بِالْحَدِيثِ عَلَى جِهَتِهِ فَجَعَلَ يُسَر بِمَا فَعَلَ فَقَالَ الرجُلُ يَا ابْنَ رَسُولِ اللهِ كَأَنهُ قَدْ سَركَ مَا فَعَلَ بِي فَقَالَ إِي وَ اللهِ لَقَدْ سَر اللهَ وَ رَسُولَهُ

H 2124, CH 78, h 9

Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad from al-Sayyari from Muhammad ibn Jumhur who has said the following:

"Al-Najashiy, is a man of the landlords (community) and an agent in al-Ahwaz and Fars. Certain persons of his workers once said to abu 'Abd Allah, recipient of divine supreme covenant, 'In the office of al-Najashiy taxes are recorded as due by me. He is a believer and believes in obedience to you. If you consider it proper, write for me a letter to him (to relieve me of the taxes).' Abu 'Abd Allah, recipient of divine supreme covenant, wrote him, '(I begin) in the name of Allah, the Beneficent the Merciful. Send joy to the heart of your brother, Allah will send joy to your heart.'

"When the letter came he took it to him in his office. When it was private he gave him the letter and said, 'This is a letter from abu 'Abd Allah, recipient of divine supreme covenant.' He kissed the letter and placed it on his eyes and asked, 'What do you want?' He said, 'Certain taxes are recorded in your office as due by me.' He then asked, 'How much are they?' He said, 'Ten thousand dirham.' He then called his secretary and told him to write off all the taxes due by him, and he said not to levy any taxes on him in future. Then he asked, 'Did I make you happy now?' He replied, 'Yes, may I be your servant.' He then ordered to give him an animal so he could ride, a maid servant, a male servant and a set of dress and for each item he would ask, 'Did I make you happy?' He would say, 'Yes, may I be your servant.' As long as he said, 'Yes, he increased his gifts until the last gift. He then said, 'Take the floor covering of this house wherein you gave me the letter of my master and asked me to help you in your needs.'

"I (the narrator) did so as I was told and then went to abu 'Abd Allah, recipient of divine supreme covenant, and informed him of his story the way it had happened. The Imam enjoyed what he had done. I then said, 'O descendent of the Messenger of Allah, it seems he has made you happy by means of his favors to me.' The Imam said, 'Yes, by Allah, he certainly has made Allah and the Messenger of Allah happy.'"

١٠ - أَبو عَلِي الْأَشْعَرِي عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبارِ عَنِ الْحَسَنِ بْنِ عَلِي بْنِ فَضالٍ عَنْ مَنْصُورٍ عَنْ عَمارِ بْنِ أَبِي الْيَقْظَانِ عَنْ أَبانِ بْنِ تَغْلِبَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ حَق الْمُؤْمِنِ عَلَى الْمُؤْمِنِ قَالَ فَقَالَ حَق الْمُؤْمِنِ عَلَى الْمُؤْمِنِ أَعْظَمُ مِنْ ذَلِكَ لَوْ حَدثْتُكُمْ لَكَفَرْتُمْ إِن الْمُؤْمِنَ إِذَا خَرَجَ مِنْ قَبْرِهِ خَرَجَ مَعَهُ مِثَالٌ مِنْ قَبْرِهِ يَقُولُ لَهُ أَبْشِرْ بِالْكَرَامَةِ مِنَ اللهِ وَ السرُورِ فَيَقُولُ لَهُ بَشرَكَ اللهُ بِخَيْرٍ قَالَ ثُم يَمْضِي مَعَهُ يُبَشرُهُ بِمِثْلِ مَا قَالَ وَ إِذَا مَر بِهَوْلٍ قَالَ لَيْسَ هَذَا لَكَ وَ إِذَا مَر

H 2125, CH 78, h 10

Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from al-Hassan ibn Ali ibn Faddal from Mansur from 'Ammar ibn abu al-Yaqzan from Aban ibn Taghlib who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about the rights of a believer on another believer. He has said that the Imam said, 'The right of a believer on a believer is greater than that (description). If I tell you about it you will become unbelievers. When a believer comes out of his grave a form comes out with him and says, "There is good news of honor and happiness for you from Allah." He then says to the form, 'May Allah give you good news.' He then moves with him

and gives him good news as before and as they come across a frightening scene of the Day of Judgment the form says this is not against you. As they come across a good thing the form says this is for you. The form remains with him, giving him comfort and good news of what he loves until it stands with him before Allah, the Most Majestic, the Most Holy, where He orders for him to be taken to paradise. The form says to him, 'Good news for you; Allah, the Most Majestic, the Most Holy, has ordered that you be admitted in paradise.'

"The Imam said, 'He asks, "Who are you, may Allah grant you favors? You have been giving me good news from the time you came out with me from my grave. On the way you have been giving me comfort and informed me of the decision of my Lord?"' The form then says, 'I am the joy that you had sent to the heart of your believing brothers (in belief) in the worldly life. I was created from it to give you good news and comfort you in frightening conditions.'"

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal a similar *Hadith*.

بِخَيْرٍ قَالَ هَذَا لَكَ فَلَا يَزَالُ مَعَهُ يُؤْمِنُهُ مِما يَخَافُ وَ يُبَشرُهُ بِمَا يُحِب حَتى يَقِفَ مَعَهُ بَيْنَ يَدَي اللهِ عَز وَ جَل فَإِذَا أُمِرَ بِهِ إِلَى الْجَنةِ قَالَ لَهُ الْمِثَالُ أَبْشِرْ فَإِن اللهَ عَز وَ جَل قَدْ أَمَرَ بِكَ إِلَى الْجَنةِ قَالَ فَيَقُولُ مَنْ أَنتَ رَحِمَكَ اللهُ تُبَشرُنِي مِنْ حِينِ خَرَجْتُ مِنْ قَبْرِي وَ آنَسْتَنِي فِي طَرِيقِي وَ خَبرْتَنِي عَنْ رَبي قَالَ فَيَقُولُ أَنا السرُورُ الذِي كُنتَ تُدْخِلُهُ عَلَى إِخْوَانِكَ فِي الدنْيَا خُلِقْتُ مِنْهُ لِأُبَشرَكَ وَ أُونِسَ وَحْشَتَكَ

مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنِ ابْنِ فَضالٍ مِثْلَهُ

H 2126, CH 78, h 11

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Malik ibn 'Atiyyah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'The most beloved deed to Allah is the joy that you send to the heart of a believer by means of removing his hunger or relieving him of his suffering.'"

١١- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ عَلِي بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص أَحَب الْأَعْمَالِ إِلَى اللهِ سُرُور]الذِي [تُدْخِلُهُ عَلَى الْمُؤْمِنِ تَطْرُدُ عَنْهُ جُوعَتَهُ أَوْ تَكْشِفُ عَنْهُ كُرْبَتَهُ

H 2127, CH 78, h 12

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from al-Hakam ibn Miskin from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Whoever sends joy to the heart of a believing man, Allah, the Most Majestic, the Most Holy, creates from that joy a creature that meets him at the time of his death and says to him, 'Good news for you, O friend of Allah, with honor from Allah and His happiness with you. The form (creature) remains with him until he is placed in his grave and speaks to him of similar good tidings. When he is raised out of the grave the form meets him and speaks to him of similar good things and remains with him. On coming across frightening things of the Day of Judgment the form gives him good news. He then asks the form, 'Who are you, may Allah grant you favors?' The form says, 'I am the joy that you sent to the heart of so and so.'"

١٢- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيرٍ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ أَدْخَلَ عَلَى مُؤْمِنٍ سُرُوراً خَلَقَ اللهُ عَز وَ جَل مِنْ ذَلِكَ السرُورِ خَلْقاً فَيَلْقَاهُ عِنْدَ مَوْتِهِ فَيَقُولُ لَهُ أَبْشِرْ يَا وَلِي اللهِ بِكَرَامَةٍ مِنَ اللهِ وَ رِضْوَانٍ ثُم لَا يَزَالُ مَعَهُ حَتى يَدْخُلَهُ قَبْرَهُ]فَيَلْقَاهُ [فَيَقُولُ لَهُ مِثْلَ ذَلِكَ فَإِذَا بُعِثَ يَلْقَاهُ فَيَقُولُ لَهُ مِثْلَ ذَلِكَ ثُم لَا يَزَالُ مَعَهُ عِنْدَ كُل هَوْلٍ يُبَشرُهُ وَ يَقُولُ لَهُ مِثْلَ ذَلِكَ فَيَقُولُ لَهُ مَنْ أَنتَ رَحِمَكَ اللهُ فَيَقُولُ أَنا السرُورُ الذِي أَدْخَلْتَهُ عَلَى فُلَانٍ

H 2128, CH 78, h 13

Al-Husayn ibn Muhammad has narrated from Ahmad ibn Ishaq from Sa'dan ibn Muslim from 'Abd Allah ibn Sinan who has said the following:

"Once a man, in the presence of abu 'Abd Allah, recipient of divine supreme covenant, recited this verse of the Holy Quran: 'Those who annoy the believing men and women without reason will bear the sin for a false accusation, a manifest offense.' (33:58) The narrator has said that abu 'Abd Allah, recipient of divine supreme covenant, then asked, 'What then is the reward for sending joy to his heart?' I said, 'May Allah keep my soul in service for your cause, ten good deeds.' The Imam said, 'Yes, by Allah, it is one million good deeds.'"

١٣- الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ قَالَ كَانَ رَجُلٌ عِنْدَ أَبِي عَبْدِ اللهِ ع فَقَرَأَ هَذِهِ الْآيَةَ وَ الذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَ الْمُؤْمِناتِ بِغَيْرِ مَا اكْتَسَبُوا فَقَدِ احْتَمَلُوا بُهْتاناً وَ إِثْماً مُبِيناً قَالَ فَقَالَ أَبُو عَبْدِ اللهِ ع فَمَا ثَوَابُ مَنْ أَدْخَلَ عَلَيْهِ السرُورَ فَقُلْتُ جُعِلْتُ فِدَاكَ عَشْرُ حَسَنَاتٍ فَقَالَ إِي وَ اللهِ وَ أَلْفُ أَلْفِ حَسَنَةٍ

H 2129, CH 78, h 14

A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn 'Uramah from Ali ibn Yahya from al-Walid ibn al-'Ala' from ibn Sinan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the

١٤- عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمدِ بْنِ أُورَمَةَ عَنْ عَلِي بْنِ يَحْيَى عَنِ الْوَلِيدِ بْنِ الْعَلَاءِ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللهِ ع

قَالَ مَنْ أَدْخَلَ السُّرُورَ عَلَى مُؤْمِنٍ فَقَدْ أَدْخَلَهُ عَلَى رَسُولِ اللهِ ص وَ مَنْ أَدْخَلَهُ عَلَى رَسُولِ اللهِ ص فَقَدْ وَصَلَ ذَلِكَ إِلَى اللهِ وَ كَذَلِكَ مَنْ أَدْخَلَ عَلَيْهِ كَرْباً

following:
"Whoever sends joy to the heart of a believer he certainly has sent joy to the heart of the Messenger of Allah. If one sends joy to the heart of the Messenger of Allah such joy reaches Allah. The same is true of causing pain to the heart of a believer."

١٥- عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ مَنْصُورٍ عَنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ أَيُّمَا مُسْلِمٍ لَقِيَ مُسْلِماً فَسَرَّهُ سَرَّهُ اللهُ عَزَّ وَ جَلَّ

H 2130, CH 78, h 15
It is narrated from him (narrator of the *Hadith* above) from Isma'il ibn Mansur from al-Mufaddal from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Any Muslim who, on his meeting another Muslim, sends joy to his heart, Allah, the Most Majestic, the Most Holy, sends joy to his (initiator of joy) heart."

١٦- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مِنْ أَحَبِّ الْأَعْمَالِ إِلَى اللهِ عَزَّ وَ جَلَّ إِدْخَالُ السُّرُورِ عَلَى الْمُؤْمِنِ إِشْبَاعُ جَوْعَتِهِ أَوْ تَنْفِيسُ كُرْبَتِهِ أَوْ قَضَاءُ دَيْنِهِ

H 2131, CH 78, h 16
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn al-Hakam from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Of the most beloved deeds to Allah, the Most Majestic, the Most Holy, is sending joy to the heart of a believer, by means of satisfying his hunger, relief for his suffering or paying off his debt."

بَابُ قَضَاءِ حَاجَةِ الْمُؤْمِنِ

Chapter Seventy Nine
Assisting a Believer in his Needs

١- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ بَكَّارِ بْنِ كَرْدَمٍ عَنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ لِي يَا مُفَضَّلُ اسْمَعْ مَا أَقُولُ لَكَ وَ اعْلَمْ أَنَّهُ الْحَقُّ وَ افْعَلْهُ وَ أَخْبِرْ بِهِ عِلِّيَّةَ إِخْوَانِكَ قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا عِلِّيَّةُ إِخْوَانِي قَالَ الرَّاغِبُونَ فِي قَضَاءِ حَوَائِجِ إِخْوَانِهِمْ قَالَ ثُمَّ قَالَ وَ مَنْ قَضَى لِأَخِيهِ الْمُؤْمِنِ حَاجَةً قَضَى اللهُ عَزَّ وَ جَلَّ لَهُ يَوْمَ الْقِيَامَةِ مِائَةَ أَلْفِ حَاجَةٍ مِنْ ذَلِكَ أَوَّلُهَا الْجَنَّةُ وَ مِنْ ذَلِكَ أَنْ يُدْخِلَ قَرَابَتَهُ وَ مَعَارِفَهُ وَ إِخْوَانَهُ الْجَنَّةَ بَعْدَ أَنْ لَا يَكُونُوا نُصَّاباً وَ كَانَ الْمُفَضَّلُ إِذَا سَأَلَ الْحَاجَةَ أَخاً مِنْ إِخْوَانِهِ قَالَ لَهُ أَ مَا تَشْتَهِي أَنْ تَكُونَ مِنْ عِلِّيَّةِ الْإِخْوَانِ

H 2132, CH 79, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Ali from Bakkar ibn Kardam from al-Mufaddal from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Imam said to me, 'O Mufaddal, listen to what I say to you. Bear in mind that it is the truth. Do it and inform *'Ilyat*, of your brothers (in belief).' I asked, 'May Allah keep my soul in service for your cause, what is ('Ilyah) of my brothers (in belief)?' The Imam said, 'All those interested in helping their brothers (in belief).' The narrator has said that the Imam then said, 'Whoever makes one wish of his brother (in belief) come true Allah, the Most Majestic, the Most Holy, on the Day of Judgment will make one thousand of his wishes come true of which one is his admission in paradise, as well as his relatives, those whom he knows and his brothers will be admitted into paradise, provided, they are not against belief in *Walayah* (Divine Authority) of *'A'immah*. Whenever al-Mufaddal would ask for help from any of his brothers (in belief) he would ask, 'Do you not wish to be a *'Ilyah* (brothers in belief) interested in helping believers?'"

٢- عَنْهُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ قَالَ حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنَّ اللهَ عَزَّ وَ جَلَّ خَلَقَ خَلْقاً مِنْ خَلْقِهِ انْتَجَبَهُمْ لِقَضَاءِ حَوَائِجِ فُقَرَاءِ شِيعَتِنَا لِيُثِيبَهُمْ عَلَى ذَلِكَ الْجَنَّةَ فَإِنِ اسْتَطَعْتَ أَنْ تَكُونَ مِنْهُمْ فَكُنْ ثُمَّ قَالَ لَنَا وَ اللهِ رَبٌّ نَعْبُدُهُ لَا نُشْرِكُ بِهِ شَيْئاً

H 2133, CH 79, h 2
It is narrated from him (narrator of the *Hadith* above) from Muhammad ibn Ziyad who has that Khalid ibn Yazid narrated to him from al-Mufaddal ibn 'Umar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Allah, the Most Majestic, the Most Holy, has created a creature among His creatures. He has chosen to make the wishes of the poor people of the Shi'a come true so that for such good deed they can be counted among those who deserve paradise. Try to be one of them, if you succeeded, so be it.' The Imam then said, 'For us, by Allah, is the Lord. We worship Him and do not consider anything equal to him.'"

٣- عَنْهُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنِ الْحَكَمِ بْنِ أَيْمَنَ عَنْ صَدَقَةَ الْأَحْدَبِ عَنْ أَبِي عَبْدِ اللهِ ع

H 2134, CH 79, h 3
It is narrated from him (narrator of the *Hadith* above) from Muhammad ibn Ziyad from Hakam ibn Ayman from Sadaqah al-Ahdab from abu 'Abd Allah,

recipient of divine supreme covenant, who has said the following:
"Helping to meet the needs of a believer is better than setting free one thousand slaves and better than donating one thousand horses loaded (with good) in the way of Allah."
Ali ibn Ibrahim has narrated from his father from Muhammad ibn Ziyad a *Hadith* similar to the two above *Ahadith*.

قَالَ قَضَاءُ حَاجَةِ الْمُؤْمِنِ خَيْرٌ مِنْ عِتْقِ أَلْفِ رَقَبَةٍ وَ خَيْرٌ مِنْ حُمْلَانِ أَلْفِ فَرَسٍ فِي سَبِيلِ اللهِ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ مِثْلَ الْحَدِيثَيْنِ

H 2135, CH 79, h 4
Ali has narrated from his father from Muhammad ibn Ziyad from Sandal from abu al-Sabbah al-Kinani from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'To help meet the needs of a believing man is more beloved to Allah than twenty Hajj for which one spends one hundred thousand.'"

٤- عَلِيٌّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ صَنْدَلٍ عَنْ أَبِي الصباح الْكِنَانِيِّ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع لَقَضَاءُ حَاجَةِ امْرِئٍ مُؤْمِنٍ أَحَبُّ إِلَى اللهِ مِنْ عِشْرِينَ حَجَّةً كُلُّ حَجَّةٍ يُنْفِقُ فِيهَا صَاحِبُهَا مِائَةَ أَلْفٍ

H 2136, CH, h 5
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from Harun ibn al-Jahm from Isma'il ibn 'Ammar al-Sayrafi who has said the following:
"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'May Allah keep my soul in service for your cause, is a believer a blessing for believers?' The Imam said, 'Yes, he is.' I then asked, 'How is he as such?' The Imam said, 'A believer who may come to his brother (in belief) for help, in fact, is a blessing from Allah whom He has lead to him and has made him a means of blessings for him. If he makes his wish come true he accepts the blessing through his help and if he refuses to help while capable to help he, in fact, has repulsed from himself blessings that Allah, the Most Majestic, the Most Holy, had lead to him and had made him (believer) a means for his receiving rewards. Allah, the Most Majestic, the Most Holy, preserves that blessing to the Day of Judgment so that the needy believer who had faced refusal may decide about it. He may avail it for himself or someone else. O Isma'il, on the Day of Judgment when he will be the judge for the blessing from Allah that is appropriated to him to who do you think he will make it available?' I said, 'I do not think he will turn it away from himself.' The Imam said, 'Do you not think? Be certain that he will not turn it away from himself. O 'Isma'il, if a believer comes to his brother (in belief) for help and he refuses to help, despite being able to help, in his grave Allah will raise a snake to keep biting his thumb to the Day of Judgment wherein he may be forgiven or made to suffer torments.'"

٥- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ إِسْمَاعِيلَ بْنِ عَمَّارٍ الصَّيْرَفِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع جُعِلْتُ فِدَاكَ الْمُؤْمِنُ رَحْمَةٌ عَلَى الْمُؤْمِنِ قَالَ نَعَمْ قُلْتُ وَ كَيْفَ ذَاكَ قَالَ أَيُّمَا مُؤْمِنٍ أَتَى أَخَاهُ فِي حَاجَةٍ فَإِنَّمَا ذَلِكَ رَحْمَةٌ مِنَ اللهِ سَاقَهَا إِلَيْهِ وَ سَبَّبَهَا لَهُ فَإِنْ قَضَى حَاجَتَهُ كَانَ قَدْ قَبِلَ الرَّحْمَةَ بِقَبُولِهَا وَ إِنْ رَدَّهُ عَنْ حَاجَتِهِ وَ هُوَ يَقْدِرُ عَلَى قَضَائِهَا فَإِنَّمَا رَدَّ عَنْ نَفْسِهِ رَحْمَةً مِنَ اللهِ جَلَّ وَ عَزَّ سَاقَهَا إِلَيْهِ وَ سَبَّبَهَا لَهُ وَ ذَخَرَ اللهُ عَزَّ وَ جَلَّ تِلْكَ الرَّحْمَةَ إِلَى يَوْمِ الْقِيَامَةِ حَتَّى يَكُونَ الْمَرْدُودُ عَنْ حَاجَتِهِ هُوَ الْحَاكِمَ فِيهَا إِنْ شَاءَ صَرَفَهَا إِلَى نَفْسِهِ وَ إِنْ شَاءَ صَرَفَهَا إِلَى غَيْرِهِ يَا إِسْمَاعِيلُ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ هُوَ الْحَاكِمُ فِي رَحْمَةٍ مِنَ اللهِ قَدْ شُرِعَتْ لَهُ فَإِلَى مَنْ تَرَى يَصْرِفُهَا قُلْتُ لَا أَظُنُّ يَصْرِفُهَا عَنْ نَفْسِهِ قَالَ لَا تَظُنَّ وَ لَكِنِ اسْتَيْقِنْ فَإِنَّهُ لَنْ يَرُدَّهَا عَنْ نَفْسِهِ يَا إِسْمَاعِيلُ مَنْ أَتَاهُ أَخُوهُ فِي حَاجَةٍ يَقْدِرُ عَلَى قَضَائِهَا فَلَمْ يَقْضِهَا لَهُ سَلَّطَ اللهُ عَلَيْهِ شُجَاعاً يَنْهَشُ إِبْهَامَهُ فِي قَبْرِهِ إِلَى يَوْمِ الْقِيَامَةِ مَغْفُوراً لَهُ أَوْ مُعَذَّباً

H 2137, CH 79, h 6
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from al-Hakam ibn Ayman from Aban ibn Taghlib who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'One who performs Tawaf (walking seven times around the Ka'ba for worship) Allah, the Most Majestic, the Most Holy, will write for him six thousand good deeds, delete his six thousand sins, and will raise him six thousand degrees in meritorious status.' The narrator has said that Ishaq ibn 'Ammar has added, 'His six thousand wishes will be made to come true'.
"The narrator has said that The Imam said, 'To help the wish of a believer come true is better then a Tawaf, and Tawaf. . . . (walking seven times around the Ka'ba for worship), repeating it ten times.'"

٦- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَكَمِ بْنِ أَيْمَنَ عَنْ أَبَانِ بْنِ تَغْلِبَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ مَنْ طَافَ بِالْبَيْتِ أُسْبُوعاً كَتَبَ اللهُ عَزَّ وَ جَلَّ لَهُ سِتَّةَ آلَافِ حَسَنَةٍ وَ مَحَا عَنْهُ سِتَّةَ آلَافِ سَيِّئَةٍ وَ رَفَعَ لَهُ سِتَّةَ آلَافِ دَرَجَةٍ قَالَ وَ زَادَ فِيهِ إِسْحَاقُ بْنُ عَمَّارٍ وَ قَضَى لَهُ سِتَّةَ آلَافِ حَاجَةٍ قَالَ ثُمَّ قَالَ وَ قَضَاءُ حَاجَةِ الْمُؤْمِنِ أَفْضَلُ مِنْ طَوَافٍ وَ طَوَافٍ حَتَّى عَدَّ عَشْراً

H 2138, CH 79, h 7
Al-Husayn ibn Muhammad has narrated from Ahmad ibn Muhammad ibn Ishaq from Bakr ibn Muhammad from abu 'Abd Allah, recipient of divine supreme

٧- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللهِ ع

قَالَ مَا قَضَى مُسْلِم لِمُسْلِمٍ حَاجَةً إِلا نَادَاهُ اللهُ تَبَارَكَ وَ تَعَالَى عَلَي ثَوَابُكَ وَ لا أَرْضَى لَكَ بِدُونِ الْجَنَةِ

covenant, who has said the following:
"Whenever a Muslim helps make the wish of a Muslim to come true, Allah, the Most Blessed, the Most High, says, 'With Me is your reward and I will not agree to allow it to be less than paradise.'"

٨- عَنْهُ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ إِسْحَاقَ بْنِ عَمارٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ مَنْ طَافَ بِهَذَا الْبَيْتِ طَوَافاً وَاحِداً كَتَبَ اللهُ عَز وَ جَل لَهُ سِتَةَ آلافِ حَسَنَةٍ وَ مَحَا عَنْهُ سِتَةَ آلافِ سَيِئَةٍ وَ رَفَعَ اللهُ لَهُ سِتَةَ آلافِ دَرَجَةٍ حَتى إِذَا كَانَ عِنْدَ الْمُلْتَزَمِ فَتَحَ اللهُ لَهُ سَبْعَةَ أَبْوَابٍ مِنْ أَبْوَابِ الْجَنَةِ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ هَذَا الْفَضْلُ كُلُّهُ فِي الطَوَافِ قَالَ نَعَمْ وَ أُخْبِرُكَ بِأَفْضَلَ مِنْ ذَلِكَ قَضَاءُ حَاجَةِ الْمُسْلِمِ أَفْضَلُ مِنْ طَوَافٍ وَ طَوَافٍ وَ طَوَافٍ حَتى بَلَغَ عَشْراً

H 2139, CH 79, h 8
It is narrated from him (narrator of the *Hadith* above) from Sa'dan ibn Muslim from Ishaq ibn 'Ammar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Whoever performs a single Tawaf (walking seven times around the Ka'ba for worship) of this House Allah, the Most Majestic, the Most Holy, writes down for him six thousand good deeds, deletes his six thousand sins, and raises him six thousand degrees in meritorious status until he reaches al-Multazam (a part of Ka'ba) Allah then opens seven doors of paradise for him.' I then asked, 'May Allah keep my soul in service for your cause, all these rewards just for one Tawaf (walking seven times around the Ka'ba for worship)?' The Imam said, 'Yes, and I can tell you something better than this and that is helping the wish of a Muslim to come true. It is better than a Tawaf, a Tawaf. . . . (walking seven times around the Ka'ba for worship), the Imam repeated ten times.'"

٩- مُحَمَدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ الْخَارِقِي قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ مَنْ مَشَى فِي حَاجَةِ أَخِيهِ الْمُؤْمِنِ يَطْلُبُ بِذَلِكَ مَا عِنْدَ اللهِ حَتى تُقْضَى لَهُ كَتَبَ اللهُ عَز وَ جَل لَهُ بِذَلِكَ مِثْلَ أَجْرِ حَجَةٍ وَ عُمْرَةٍ مَبْرُورَتَيْنِ وَ صَوْمِ شَهْرَيْنِ مِنْ أَشْهُرِ الْحُرُمِ وَ اعْتِكَافِهِمَا فِي الْمَسْجِدِ الْحَرَامِ وَ مَنْ مَشَى فِيهَا بِنِيةٍ وَ لَمْ تُقْضَ كَتَبَ اللهُ لَهُ بِذَلِكَ مِثْلَ حَجَةٍ مَبْرُورَةٍ فَارْغَبُوا فِي الْخَيْرِ

H 2140, CH 79, h 9
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Mahbub from Ibrahim al-Khariqi who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Whoever walks to help make the wish of his believing brother (in belief) come true, seeking thereby the reward for it with Allah until he makes it happen, Allah, the Most Majestic, the Most Holy, writes down for him a reward equal to the reward for performing Hajj and 'Umrah that are of virtuous deeds, fasting for two of the sacred months while spending this time in the Sacred Mosque performing 'I'tikaf (a certain form of worship), and if one walks with the intention to help, but does not make it come true, Allah still writes down for him the reward for one Hajj that is accepted. Therefore, be interested in good deeds.'"

١٠- عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَدِ بْنِ أُورَمَةَ عَنِ الْحَسَنِ بْنِ عَلِي بْنِ أَبِي حَمْزَةَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع تَنَافَسُوا فِي الْمَعْرُوفِ لِإِخْوَانِكُمْ وَ كُونُوا مِنْ أَهْلِهِ فَإِن لِلْجَنَةِ بَاباً يُقَالُ لَهُ الْمَعْرُوفُ لا يَدْخُلُهُ إِلا مَنِ اصْطَنَعَ الْمَعْرُوفَ فِي الْحَيَاةِ الدُنْيَا فَإِن الْعَبْدَ لَيَمْشِي فِي حَاجَةِ أَخِيهِ الْمُؤْمِنِ فَيُوَكلُ اللهُ عَز وَ جَل بِهِ مَلَكَيْنِ وَاحِداً عَنْ يَمِينِهِ وَ آخَرَ عَنْ شِمَالِهِ يَسْتَغْفِرَانِ لَهُ رَبَهُ وَ يَدْعُوَانِ بِقَضَاءِ حَاجَتِهِ ثُم قَالَ وَ اللهِ لَرَسُولُ اللهِ ص أَسَر بِقَضَاءِ حَاجَةِ الْمُؤْمِنِ إِذَا وَصَلَتْ إِلَيْهِ مِنْ صَاحِبِ الْحَاجَةِ

H 2141, CH 79, h 10
A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn 'Uramah from al-Hassan ibn Ali ibn abu Hamza from his father from abu Basir who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Compete in *al-Ma'ruf*, doing good to your brothers (in belief) and be of such people; in paradise there is a door called *al-Ma'ruf* through which no one can enter except those who have performed *al-Ma'ruf* (a virtuous deed) in the worldly life. If a servant (of Allah) walks to help his believing brother (in belief), Allah, the Most Majestic, the Most Holy, appoints two angels one from the right and one from the left to ask forgiveness for him from his Lord and pray for his wish to come true.' The Imam then said, 'By Allah, the Messenger of Allah becomes happier for the coming true of the wish of the needy believer than the needy believer himself.'"

١١- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ خَلَفِ بْنِ حَمادٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ وَ اللهِ لَأَنْ أَحُج حَجَةً أَحَب إِلَي مِنْ أَنْ أُعْتِقَ رَقَبَةً وَ رَقَبَةً وَ رَقَبَةً وَ مِثْلَهَا وَ

H 2142, CH 79, h 11
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from Khalaf ibn Hammad from certain individuals of his people from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"By Allah, performing one Hajj is more beloved to me than setting free of ten slaves and up to seventy slaves. If I look after

a Muslim family, satisfy their hunger and clothe them to safeguard their dignity among the people it is more beloved to me than to perform Hajj ten times and so on up to seventy Hajj."

H 2143, CH 79, h 12
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from abu Ali Sahib al-Sha'ir from Muhammad ibn Qays from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Allah, the Most Majestic, the Most Holy, sent revelations to Moses that said, 'Of My servant there are those who perform a good deed seeking thereby nearness to Me and I help him to rule in paradise.' Moses then asked, 'Lord, what is that good deed?' Allah said, 'He walks with his brother (in belief) to help his wish come true, whether it then comes true or not.'"

H 2144, CH 79, h 13
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ahmad ibn Muhammad ibn 'Abd Allah from Ali ibn Ja'far who has said the following:
"I heard abu al-Hassan, recipient of divine supreme covenant, saying, 'To whomever his believing brother (in belief) comes for help, in fact, it is a blessing from Allah, the Most Blessed, the Most High, that He has lead to him. If he accepts that blessing he has connected his guardianship with our guardianship (*al-Walayah*) that is connected to the guardianship of Allah. If he refuses to help when he is able to help, Allah assigns a snake from fire to keep biting him in his grave until the Day of Judgment wherein he will be forgiven or made to suffer torment. If in such case (in need of help) the needy accepts his excuse it will be much worse for him.'"

H 2145, CH 79, h 14
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn Isma'il ibn Bazi' from Salih ibn 'Aqabah from 'Abd Allah ibn Muhammad al-Ju'fi from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"A believer may find his brother (in belief) needy in a certain matter that is not available to him and he intends in his heart to meet such need, Allah, the Most Blessed, the Most High, admits him in paradise just because of his intention."

Chapter Eighty
Endeavor to help a Believer

H 2146, CH 80, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from Muhammad ibn Marwan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'For a believer's walking to help a believing brother (in belief) ten good deeds are written for him, ten of his sins are deleted and he is raised ten degrees in meritorious status.' The narrator has said, 'I do not know what else the Imam said, but (I do know) he (the Imam) said, 'It is equal to setting ten slaves free and performing 'I'tikaf (a certain form of worship) in the Sacred Mosque.'"

H 2147, CH 80, h 2
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from Mu'ammar ibn al-Khallad who has said the following:
"I heard abu al-Hassan, recipient of divine supreme covenant, saying, 'There are servants of Allah on earth who endeavor to help people, these (helping ones) will be secure and safe on the

مِثْلَهَا حَتى بَلَغَ عَشْراً وَ مِثْلَهَا وَ مِثْلَهَا حَتى بَلَغَ السَّبْعِينَ وَ لَأَنْ أَعُولَ أَهْلَ بَيْتٍ مِنَ الْمُسْلِمِينَ أَسُد جَوْعَتَهُمْ وَ أَكْسُوَ عَوْرَتَهُمْ فَأَكُف وُجُوهَهُمْ عَنِ الناسِ أَحَب إِلي مِنْ أَنْ أَحُج حَجةً وَ حَجةً وَ حَجةً وَ مِثْلَهَا وَ مِثْلَهَا حَتى بَلَغَ عَشْراً وَ مِثْلَهَا وَ مِثْلَهَا حَتى بَلَغَ السَّبْعِينَ

١٢- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي عَلِي صَاحِبِ الشَّعِيرِ عَنْ مُحَمدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ أَوْحَى اللهُ عَز وَ جَل إِلَى مُوسَى ع أَن مِنْ عِبَادِي مَنْ يَتَقَربُ إِلي بِالْحَسَنَةِ فَأُحَكِمُهُ فِي الْجَنةِ فَقَالَ مُوسَى يَا رَب وَ مَا تِلْكَ الْحَسَنَةُ قَالَ يَمْشِي مَعَ أَخِيهِ الْمُؤْمِنِ فِي قَضَاءِ حَاجَتِهِ قُضِيَتْ أَوْ لَمْ تُقْضَ

١٣- الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ مُعَلى بْنِ مُحَمدٍ عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عَبْدِ اللهِ عَنْ عَلِي بْنِ جَعْفَرٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ مَنْ أَتَاهُ أَخُوهُ الْمُؤْمِنُ فِي حَاجَةٍ فَإِنَمَا هِيَ رَحْمَةٌ مِنَ اللهِ تَبَارَكَ وَ تَعَالَى سَاقَهَا إِلَيْهِ فَإِنْ قَبِلَ ذَلِكَ فَقَدْ وَصَلَهُ بِوَلَايَتِنَا وَ هُوَ مَوْصُولٌ بِوَلَايَةِ اللهِ وَ إِنْ رَدهُ عَنْ حَاجَتِهِ وَ هُوَ يَقْدِرُ عَلَى قَضَائِهَا سَلطَ اللهُ عَلَيْهِ شُجَاعاً مِنْ نَارٍ يَنْهَشُهُ فِي قَبْرِهِ إِلَى يَوْمِ الْقِيَامَةِ مَغْفُوراً لَهُ أَوْ مُعَذباً فَإِنْ عَذَرَهُ الطَالِبُ كَانَ أَسْوَأَ حَالًا

١٤- مُحَمدُ بْنُ يَحْيَى عَنْ مُحَمدِ بْنِ الْحُسَيْنِ عَنْ مُحَمدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللهِ بْنِ مُحَمدٍ الْجُعْفِي عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنِ الْمُؤْمِنَ لَيَرِدُ عَلَيْهِ الْحَاجَةُ لِأَخِيهِ فَلَا تَكُونُ عِنْدَهُ فَيَهْتَم بِهَا قَلْبُهُ فَيُدْخِلُهُ اللهُ تَبَارَكَ وَ تَعَالَى بِهَمِهِ الْجَنةَ

بَابُ السَّعْيِ فِي حَاجَةِ الْمُؤْمِنِ

١- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ عَلِي بْنِ الْحَكَمِ عَنْ مُحَمدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ مَشْيُ الرجُلِ فِي حَاجَةِ أَخِيهِ الْمُؤْمِنِ يُكْتَبُ لَهُ عَشْرُ حَسَنَاتٍ وَ يُمْحَى عَنْهُ عَشْرُ سَيِئَاتٍ وَ يُرْفَعُ لَهُ عَشْرُ دَرَجَاتٍ قَالَ وَ لَا أَعْلَمُهُ إِلا قَالَ وَ يَعْدِلُ عَشْرَ رِقَابٍ وَ أَفْضَلُ مِنِ اعْتِكَافِ شَهْرٍ فِي الْمَسْجِدِ الْحَرَامِ

٢- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ مُعَمرِ بْنِ خَلَادٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ إِنَ لِلهِ عِبَاداً فِي الْأَرْضِ يَسْعَوْنَ فِي حَوَائِجِ الناسِ هُمُ الْآمِنُونَ

يَوْمَ الْقِيَامَةِ وَ مَنْ أَدْخَلَ عَلَى مُؤْمِنٍ سُرُوراً فَرَحَ اللهُ قَلْبَهُ يَوْمَ الْقِيَامَةِ

Day of Judgment. Whoever sends joy to the heart of a believer, on the Day of Judgment, Allah will fill his heart with joy.'"

٣- عَنْهُ عَنْ أَحْمَدَ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ رَجُلٍ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ قَالَ قَالَ أَبُو جَعْفَرٍ ع مَنْ مَشَى فِي حَاجَةِ أَخِيهِ الْمُسْلِمِ أَظَلَّهُ اللهُ بِخَمْسَةٍ وَ سَبْعِينَ أَلْفَ مَلَكٍ وَ لَمْ يَرْفَعْ قَدَماً إِلَّا كَتَبَ اللهُ لَهُ حَسَنَةً وَ حَطَّ عَنْهُ بِهَا سَيِّئَةً وَ يَرْفَعُ لَهُ بِهَا دَرَجَةً فَإِذَا قَرَعَ مِنْ حَاجَتِهِ كَتَبَ اللهُ عَزَّ وَ جَلَّ لَهُ بِهَا أَجْرَ حَاجٍّ وَ مُعْتَمِرٍ

H 2148, CH 80, h 3
It is narrated from him (narrator of the *Hadith* above) from Ahmad from 'Uthman ibn 'Isa from a man from abu 'Ubaydah al-Hadhdha' who abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Abu Ja'far, recipient of divine supreme covenant, has said, 'One who walks to help his Muslim brother (in belief) Allah will make seventy-five thousand angels to provide him shadow and for each step that he walks Allah writes for him one good deed, deletes one of his sins and raises him by one degree in meritorious satus. When he completes the help, Allah, the Most Majestic, the Most Holy, writes for him the reward for one Hajj and one 'Umrah.'"

٤- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ صَدَقَةَ عَنْ رَجُلٍ مِنْ أَهْلِ حُلْوَانَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ لَأَنْ أَمْشِيَ فِي حَاجَةِ أَخٍ لِي مُسْلِمٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ أَلْفَ نَسَمَةٍ وَ أَحْمِلَ فِي سَبِيلِ اللهِ عَلَى أَلْفِ فَرَسٍ مُسْرَجَةٍ مُلْجَمَةٍ

H 2149, CH 80, h 4
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from Muhammad ibn Sinan from Harun ibn Kharijah from Sadaqah from a man of the people of Hulwan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Walking to help my Muslim brother (in belief) is more beloved to me than setting free one thousand souls and donating one thousand horses, saddled and harnessed, ready for use in the way of Allah."

٥- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَا مِنْ مُؤْمِنٍ يَمْشِي لِأَخِيهِ الْمُؤْمِنِ فِي حَاجَةٍ إِلَّا كَتَبَ اللهُ عَزَّ وَ جَلَّ لَهُ بِكُلِّ خُطْوَةٍ حَسَنَةً وَ حَطَّ عَنْهُ بِهَا سَيِّئَةً وَ رَفَعَ لَهُ بِهَا دَرَجَةً وَ زِيدَ بَعْدَ ذَلِكَ عَشْرُ حَسَنَاتٍ وَ شُفِّعَ فِي عَشْرِ حَاجَاتٍ

H 2150, CH 80, h 5
Ali ibn Ibrahim has narrated from his father from Hammad from Ibrahim ibn 'Umar al-Yamani from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Whoever of the believing people walks to help his believing brother, Allah, the Most Majestic, the Most Holy, writes one good deed for him for every step of his walking, deletes one sin and raises him one degree in meritorious status, adds ten good deeds thereafter and accepts his intercession in ten issues."

٦- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ سَعَى فِي حَاجَةِ أَخِيهِ الْمُسْلِمِ طَلَبَ وَجْهَ اللهِ كَتَبَ اللهُ عَزَّ وَ جَلَّ لَهُ أَلْفَ أَلْفِ حَسَنَةٍ يَغْفِرُ فِيهَا لِأَقَارِبِهِ وَ جِيرَانِهِ وَ إِخْوَانِهِ وَ مَعَارِفِهِ وَ مَنْ صَنَعَ إِلَيْهِ مَعْرُوفاً فِي الدُّنْيَا فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ قِيلَ لَهُ ادْخُلِ النَّارَ فَمَنْ وَجَدْتَهُ فِيهَا صَنَعَ إِلَيْكَ مَعْرُوفاً فِي الدُّنْيَا فَأَخْرِجْهُ بِإِذْنِ اللهِ عَزَّ وَ جَلَّ إِلَّا أَنْ يَكُونَ نَاصِباً

H 2151, CH 80, h 6
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from abu Ayyub al-Khazzaz from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"One who endeavors to help his Muslim brother (in belief) for the sake of Allah, Allah, the Most Majestic, the Most Holy, writes for him one million good deeds, grants forgiveness to his relatives, neighbors, brothers, those whom he knows and those who has done favors for him in the worldly life. On the Day of Judgment it will be said to him, 'Find in the fire those who had done favors for you in the worldly life and take them out by the permission of Allah, the Most Majestic, the Most Holy, except people of harsh behavior against *'A'immah*.'"

٧- عَنْهُ عَنْ أَبِيهِ عَنْ خَلَفِ بْنِ حَمَّادٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ سَعَى فِي حَاجَةِ أَخِيهِ الْمُسْلِمِ فَاجْتَهَدَ فِيهَا فَأَجْرَى اللهُ عَلَى يَدَيْهِ قَضَاءَهَا كَتَبَ اللهُ عَزَّ وَ جَلَّ لَهُ حَجَّةً وَ عُمْرَةً وَ اعْتِكَافَ شَهْرَيْنِ فِي الْمَسْجِدِ الْحَرَامِ وَ صِيَامَهُمَا وَ إِنِ اجْتَهَدَ فِيهَا وَ لَمْ يُجْرِ اللهُ قَضَاءَهَا عَلَى يَدَيْهِ كَتَبَ اللهُ عَزَّ وَ جَلَّ لَهُ حَجَّةً وَ عُمْرَةً

H 2152, CH 80, h 7
It is narrated from him (narrator of the *Hadith* above) from his father from Khalaf Hammad from Ishaq ibn 'Ammar from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Whoever endeavors to help his Muslim brother (in belief) and strives in it and Allah makes it (such help) possible through him, Allah, the Most Majestic, the Most Holy, writes down for him the reward for one Hajj, one 'Umrah and 'I'tikaf (a certain form of worship) for two months in the Sacred Mosque with fasting. If he strives without success, Allah, the Most Majestic, the Most Holy, writes down for him the reward for one Hajj and one 'Umrah."

H 2153, CH 80, h 8
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Ali from Jamil ibn Darraj from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“A believer’s asking help from his brother (in belief) is enough proof of the former’s trust in the latter.”

٨- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ كَفَى بِالْمَرْءِ اعْتِمَاداً عَلَى أَخِيهِ أَنْ يُنْزِلَ بِهِ حَاجَتَهُ

H 2154, CH 80, h 9
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from certain individuals of our people from Safwan al-Jammal who has said the following:
“Once I was in the presence of abu ‘Abd Allah, recipient of divine supreme covenant, when a man from the people of Makkah called Maymun came in and complained to him about his difficulty paying his rent. The Imam said to me, ‘Stand up and help your brother (in belief).’ I then left with him and Allah facilitated payment for his rent and I returned to the assembly. Abu ‘Abd Allah asked, ‘What did you do for your brother (in belief)?’ I said, ‘Allah facilitated it for him, may Allah keep the souls of my parents in service for your cause.’ The Imam said, ‘Your help to your Muslim brother (in belief) is more beloved to me than performing Tawaf (walking seven times around the Ka’ba for worship) around the House.’ The Imam said it on his own initiation. Then the Imam said, ‘Once a man came to al-Hassan ibn Ali, recipient of divine supreme covenant, and said, “May Allah keep the souls of my parents in service for your cause, I need help with a certain matter.” He put on his shoes and left with him. They passed by al-Husayn ibn Ali, recipient of divine supreme covenant, where he was standing in prayer and he (al-Hassan) asked the man, ‘Did you ask abu ‘Abd Allah for help?’ The man said, ‘May Allah keep my soul in service for your cause, I already have done so and abu ‘Abd Allah, recipient of divine supreme covenant, said that he was in ‘I’tikaf (a certain form of worship).’ Al-Hassan, recipient of divine supreme covenant, said, ‘Had he helped you (were he not in ‘I’tikaf), it would have been better for him than ‘I’tikaf for a whole month.’”

٩- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ صَفْوَانَ الْجَمَّالِ قَالَ كُنْتُ جَالِساً مَعَ أَبِي عَبْدِ اللهِ ع إِذْ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ مَكَّةَ يُقَالُ لَهُ مَيْمُونٌ فَشَكَا إِلَيْهِ تَعَذُّرَ الْكِرَاءِ عَلَيْهِ فَقَالَ لِي قُمْ فَأَعِنْ أَخَاكَ فَقُمْتُ مَعَهُ فَيَسَّرَ اللهُ كِرَاهُ فَرَجَعْتُ إِلَى مَجْلِسِي فَقَالَ أَبُو عَبْدِ اللهِ ع مَا صَنَعْتَ فِي حَاجَةِ أَخِيكَ فَقُلْتُ قَضَاهَا اللهُ بِأَبِي أَنْتَ وَ أُمِّي فَقَالَ أَمَا إِنَّكَ أَنْ تُعِينَ أَخَاكَ الْمُسْلِمَ أَحَبُّ إِلَيَّ مِنْ طَوَافٍ أُسْبُوعٍ بِالْبَيْتِ مُبْتَدِئاً ثُمَّ قَالَ إِنَّ رَجُلًا أَتَى الْحَسَنَ بْنَ عَلِيٍّ ع فَقَالَ بِأَبِي أَنْتَ وَ أُمِّي أَعِنِّي عَلَى قَضَاءِ حَاجَةٍ فَانْتَعَلَ وَ قَامَ مَعَهُ فَمَرَّ عَلَى الْحُسَيْنِ ص وَ هُوَ قَائِمٌ يُصَلِّي فَقَالَ لَهُ أَيْنَ كُنْتَ عَنْ أَبِي عَبْدِ اللهِ تَسْتَعِينُهُ عَلَى حَاجَتِكَ قَالَ قَدْ فَعَلْتُ بِأَبِي أَنْتَ وَ أُمِّي فَذُكِرَ أَنَّهُ مُعْتَكِفٌ فَقَالَ لَهُ أَمَا إِنَّهُ لَوْ أَعَانَكَ كَانَ خَيْراً لَهُ مِنِ اعْتِكَافِهِ شَهْراً

H 2155, CH 80, h 10
Ali ibn Ibrahim has narrated from his father from al-Hassan ibn Ali from abu Jamilah from ibn Sinan who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Allah, the Most Majestic, the Most Holy, has said, “Creatures are My dependents. The most beloved among them to Me is the most compassionate of them toward the others and who endeavors the most to help them.’”

١٠- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ أَبِي جَمِيلَةَ عَنِ ابْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع قَالَ اللهُ عَزَّ وَ جَلَّ الْخَلْقُ عِيَالِي فَأَحَبُّهُمْ إِلَيَّ أَلْطَفُهُمْ بِهِمْ وَ أَسْعَاهُمْ فِي حَوَائِجِهِمْ

H 2156, CH 80, h 11
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from certain individuals of his people from abu ‘Ammarah who has said:
“Hammad ibn abu Hanifah during a meeting said to me, ‘Repeat your *Hadith* to me.’ I then narrate to him, ‘It is narrated to us that the worshippers of Israelites on reaching the perfect stage of worshipping would become the walkers to help meet the needs of people and paid proper attention to benefit them.’”

١١- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عُمَارَةَ قَالَ كَانَ حَمَّادُ بْنُ أَبِي حَنِيفَةَ إِذَا لَقِيَنِي قَالَ كَرِّرْ عَلَيَّ حَدِيثَكَ فَأُحَدِّثُهُ قُلْتُ رُوِيَنَا أَنَّ عَابِدَ بَنِي إِسْرَائِيلَ كَانَ إِذَا بَلَغَ الْغَايَةَ فِي الْعِبَادَةِ صَارَ مَشَّاءً فِي حَوَائِجِ النَّاسِ عَانِياً بِمَا يُصْلِحُهُمْ

Chapter Eighty One
Relief for the Suffering of a Believer

بَابُ تَفْرِيجِ كَرْبِ الْمُؤْمِنِ

H 2157, CH 81, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from

١- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى

عَنِ ابْنِ مَحْبُوبٍ عَنْ زَيْدٍ الشحامِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ مَنْ أَعَانَ أَخَاهُ الْمُؤْمِنَ اللهْفَانَ اللهْثَانَ عِنْدَ جَهْدِهِ فَنفسَ كُرْبَتَهُ وَ أَعَانَهُ عَلَى نَجَاحِ حَاجَتِهِ كَتَبَ اللهُ عَز وَ جَل لَهُ بِذَلِكَ ثِنْتَيْنِ وَ سَبْعِينَ رَحْمَةً مِنَ اللهِ يُعَجلُ لَهُ مِنْهَا وَاحِدَةً يُصْلِحُ بِهَا أَمْرَ مَعِيشَتِهِ وَ يَدخِرُ لَهُ إِحْدَى وَ سَبْعِينَ رَحْمَةً لِأَفْزَاعِ يَوْمِ الْقِيَامَةِ وَ أَهْوَالِهِ

ibn Mahbub from Zayd al-Shahham who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'One who helps his brother (in belief) who is grieved and exhausted in his suffering, relieves him of his hardships and helps him to meet his needs, Allah, the Most Majestic, the Most Holy, writes for this seventy-two blessings from Allah of which one is an immediate facilitation of his financial affairs and preserves the other seventy-one blessings for his life in the hereafter to help him in the disastrous and frightening conditions of the Day of Judgment.'"

٢ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النوْفَلِي عَنِ السكُونِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص مَنْ أَعَانَ مُؤْمِناً نَفسَ اللهُ عَز وَ جَل عَنْهُ ثَلَاثاً وَ سَبْعِينَ كُرْبَةً وَاحِدَةً فِي الدنْيَا وَ ثِنْتَيْنِ وَ سَبْعِينَ كُرْبَةً عِنْدَ كُرَبِهِ الْعُظْمَى قَالَ حَيْثُ يَتَشَاغَلُ النَاسُ بِأَنفُسِهِمْ

H 2158, CH 81, h 2
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'One who provides financial help for his brother (in belief), Allah, the Most Majestic, the Most Holy, provides for him relief in seventy-three grievous conditions. One is for the worldly life and the other seventy-two in times of great grief and hardship (Day of Judgment), when people will be preoccupied with the problems of their own souls.'"

٣ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ بْنِ نُعَيْمٍ عَنْ مِسْمَعٍ أَبِي سَيارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ مَنْ نَفسَ عَنْ مُؤْمِنٍ كُرْبَةً نَفسَ اللهُ عَنْهُ كُرَبَ الْآخِرَةِ وَ خَرَجَ مِنْ قَبْرِهِ وَ هُوَ ثَلِجُ الْفُؤَادِ وَ مَنْ أَطْعَمَهُ مِنْ جُوعٍ أَطْعَمَهُ اللهُ مِنْ ثِمَارِ الْجَنةِ وَ مَنْ سَقَاهُ شَرْبَةً سَقَاهُ اللهُ مِنَ الرحِيقِ الْمَخْتُومِ

H 2159, CH 81, h 3
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Husayn ibn Nu'Aim from Musmi' abu Sayyar who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'For one who provides relief for his brother (in belief), Allah provides him relief in hardship in the life hereafter. He will come out of his grave with a comfortable heart. Whoever satisfies his (a believers's) hunger Allah will feed him from the fruits of paradise. One who provides drink for him Allah will quench his (the helper's) thirst with the sealed wine of paradise.'"

٤ - الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ مُعَلى بْنِ مُحَمدٍ عَنِ الْحَسَنِ بْنِ عَلِي الْوَشاءِ عَنِ الرضَا ع قَالَ مَنْ فَرجَ عَنْ مُؤْمِنٍ فَرجَ اللهُ عَنْ قَلْبِهِ يَوْمَ الْقِيَامَةِ

H 2160, CH 81, h 4
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Washsha' from al-Rida, recipient of divine supreme covenant, who has said the following:
"Whoever relieves a believer from suffering, Allah will provide relief for his (helper's) heart on the Day of Judgment."

٥ - مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ ذَرِيحٍ الْمُحَارِبِي قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ أَيمَا مُؤْمِنٍ نَفسَ عَنْ مُؤْمِنٍ كُرْبَةً وَ هُوَ مُعْسِرٍ يَسرَ اللهُ لَهُ حَوَائِجَهُ فِي الدنْيَا وَ الْآخِرَةِ قَالَ وَ مَنْ سَتَرَ عَلَى مُؤْمِنٍ عَوْرَةً يَخَافُهَا سَتَرَ اللهُ عَلَيْهِ سَبْعِينَ عَوْرَةً مِنْ عَوْرَاتِ الدنْيَا وَ الْآخِرَةِ قَالَ وَ اللهُ فِي عَوْنِ الْمُؤْمِنِ مَا كَانَ الْمُؤْمِنُ فِي عَوْنِ أَخِيهِ فَانْتَفِعُوا بِالْعِظَةِ وَ ارْغَبُوا فِي الْخَيْرِ

H 2161, CH 81, h 5
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from Jamil ibn Salih from Dharih al-Muharibi who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Any believer who relieves a believer from his hardships in a constraining condition Allah will make his (helper's) needs easily met in this world and in the next.' The Imam said, 'Whoever provides cover for the private matters of a believer for which he is afraid, Allah will provide cover for his (helper's) seventy private matters of this world and in the next life.' The Imam said, 'Allah supports a believer as long as he supports his believing brother (in belief). You must benefit from the good advice and be interested in good deeds.'"

بَابُ إِطْعَامِ الْمُؤْمِنِ

Chapter Eighty Two
Providing Food for a Believer

١ - مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ أَبِي يَحْيَى الْوَاسِطِي عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللهِ ع

H 2162, CH 82, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from abu Yahya al-Wasiti from certain individuals of our people from abu 'Abd Allah,

recipient of divine supreme covenant, who has said the following:
"Paradise becomes necessary for one who satisfies the hunger of a believer. For one who satisfies the hunger of an unbeliever (for his disbelief) it becomes necessary for Allah to fill his belly with al-Zaqum, the fruit of hell, regardless of his being a believer or unbeliever."

قَالَ مَنْ أَشْبَعَ مُؤْمِناً وَجَبَتْ لَهُ الْجَنةُ وَ مَنْ أَشْبَعَ كَافِراً كَانَ حَقّاً عَلَى اللهِ أَنْ يَمْلَأَ جَوْفَهُ مِنَ الزقومِ مُؤْمِناً كَانَ أَوْ كَافِراً

H 2163, CH 82, h 2
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from 'Uthman ibn 'Isa from certain individuals of our people from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Satisfying the hunger of a Muslim is more beloved to me than feeding a whole horizon of people.' I then asked, 'What is a horizon?' The Imam said, 'It is one hundred thousand or more people.'"

٢- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ لَأَنْ أُطْعِمَ رَجُلًا مِنَ الْمُسْلِمِينَ أَحَب إِلَي مِنْ أَنْ أُطْعِمَ أُفُقاً مِنَ الناسِ قُلْتُ وَ مَا الْأُفُقُ قَالَ مِائَةُ أَلْفٍ أَوْ يَزِيدُونَ

H 2164, CH 82, h 3
It is narrated from him (narrator of the *Hadith* above) from Ahmad from Safwan ibn Yahya from abu Hamza from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Whoever, feeds three Muslims, Allah will feed him from three gardens in the Kingdom of the heaven, the garden of al-Firdaws, (paradise), the garden of Eden and Tuba', the tree that comes out of the garden of Eden is planted by our Lord with His own hands.'"

٣- عَنْهُ عَنْ أَحْمَدَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللهِ ص مَنْ أَطْعَمَ ثَلَاثَةَ نَفَرٍ مِنَ الْمُسْلِمِينَ أَطْعَمَهُ اللهُ مِنْ ثَلَاثِ جِنَانٍ فِي مَلَكُوتِ السمَاوَاتِ الْفِرْدَوْسِ وَ جَنةِ عَدْنٍ وَ طُوبَى [وَ] شَجَرَةٍ تَخْرُجُ مِنْ جَنةِ عَدْنٍ غَرَسَهَا رَبنَا بِيَدِهِ

H 2165, CH 82, h 4
Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Ibrahim ibn 'Umar al-Yamani from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The serving of a man's food at his home to two of the believing people to their satisfaction is more meritorious than the setting free of a human soul."

٤- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَا مِنْ رَجُلٍ يُدْخِلُ بَيْتَهُ مُؤْمِنَيْنِ فَيُطْعِمُهُمَا شِبَعَهُمَا إِلا كَانَ ذَلِكَ أَفْضَلَ مِنْ عِتْقِ نَسَمَةٍ

H 2166, CH 82, h 5
It is narrated from him (narrator of the *Hadith* above) from his father from Hammad from Ibrahim from abu Hamza from Ali ibn al-Husayn, recipient of divine supreme covenant, who has said the following:
"Whoever provides food to a believer to satisfy his hunger Allah will feed him with the fruits of paradise and whoever provides water to quench the thirst of a believer Allah will quench his thirst from the wine of paradise which is in sealed containers."

٥- عَنْهُ عَنْ أَبِيهِ عَنْ حَمادٍ عَنْ إِبْرَاهِيمَ عَنْ أَبِي حَمْزَةَ عَنْ عَلِي بْنِ الْحُسَيْنِ ع قَالَ مَنْ أَطْعَمَ مُؤْمِناً مِنْ جُوعٍ أَطْعَمَهُ اللهُ مِنْ ثِمَارِ الْجَنةِ وَ مَنْ سَقَى مُؤْمِناً مِنْ ظَمَإٍ سَقَاهُ اللهُ مِنَ الرحِيقِ الْمَخْتُومِ

H 2167, CH 82, h 6
A number of our people have narrated from Sahl ibn Ziyad from Ja'far ibn Muhammad al-Ash'ari from 'Abd Allah ibn Maymun al-Qaddah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'If one serves food to a believer to satisfy his hunger, no one of the creatures of Allah will be able to find out how much reward he will have in the hereafter for such service, not even the angels close to Allah or a prophet Divinely commissioned to preach can find out except Allah, Lord of the worlds.' The Imam then said, 'Among the means of forgiveness of sins is feeding a hungry Muslim.' Then he read the words of Allah, the Most Majestic, the Most Holy: '. . . in a day of famine, the feeding of (9:14) an orphaned relative (9:15) and downtrodden destitute person, . . .'" (9:16)

٦- عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمدٍ الْأَشْعَرِي عَنْ عَبْدِ اللهِ بْنِ مَيْمُونٍ الْقَداحِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ أَطْعَمَ مُؤْمِناً حَتى يُشْبِعَهُ لَمْ يَدْرِ أَحَدٌ مِنْ خَلْقِ اللهِ مَا لَهُ مِنَ الْأَجْرِ فِي الْآخِرَةِ لَا مَلَكٌ مُقَرب وَ لَا نَبِي مُرْسَلٌ إِلا اللهُ رَب الْعَالَمِينَ ثُم قَالَ مِنْ مُوجِبَاتِ الْمَغْفِرَةِ إِطْعَامُ الْمُسْلِمِ السغْبَانَ ثُم تَلَا قَوْلَ اللهِ عَز وَ جَل أَوْ إِطْعامٌ فِي يَوْمٍ ذِي مَسْغَبَةٍ يَتِيماً ذا مَقْرَبَةٍ أَوْ مِسْكِيناً ذا مَتْرَبَةٍ

H 2168, CH 82, h 7
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the

٧- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النوْفَلِي عَنِ السكُونِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ

قَالَ رَسُولُ اللهِ ص مَنْ سَقَى مُؤْمِناً شَرْبَةً مِنْ مَاءٍ مِنْ حَيْثُ يَقْدِرُ عَلَى الْمَاءِ أَعْطَاهُ اللهُ بِكُلِّ شَرْبَةٍ سَبْعِينَ أَلْفَ حَسَنَةٍ وَ إِنْ سَقَاهُ مِنْ حَيْثُ لَا يَقْدِرُ عَلَى الْمَاءِ فَكَأَنَّمَا أَعْتَقَ عَشْرَ رِقَابٍ مِنْ وُلْدِ إِسْمَاعِيلَ

following:
"The Messenger of Allah has said, 'Whoever serves a drink of water to a believer who (himself) also can find water, Allah will give him seventy thousand good deeds for each drink and if he provides a drink of water when he (himself) is not able to find one it will be like setting free ten persons from the descendents of 'Isma'il.'"

٨- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ حُسَيْنِ بْنِ نُعَيْمٍ الصحافِ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع أَ تُحِبُّ إِخْوَانَكَ يَا حُسَيْنُ قُلْتُ نَعَمْ قَالَ تَنْفَعُ فُقَرَاءَهُمْ قُلْتُ نَعَمْ قَالَ أَمَا إِنَّهُ يَحِقُّ عَلَيْكَ أَنْ تُحِبَّ مَنْ يُحِبُّ اللهَ أَمَا وَ اللهِ لَا تَنْفَعُ مِنْهُمْ أَحَداً حَتَّى تُحِبَّهُ أَ تَدْعُوهُمْ إِلَى مَنْزِلِكَ قُلْتُ نَعَمْ مَا آكُلُ إِلَّا وَ مَعِيَ مِنْهُمُ الرَّجُلَانِ وَ الثَّلَاثَةُ وَ الْأَقَلُّ وَ الْأَكْثَرُ فَقَالَ أَبُو عَبْدِ اللهِ ع أَمَا إِنَّ فَضْلَهُمْ عَلَيْكَ أَعْظَمُ مِنْ فَضْلِكَ عَلَيْهِمْ فَقُلْتُ جُعِلْتُ فِدَاكَ أُطْعِمُهُمْ طَعَامِي وَ أُوطِئُهُمْ رَحْلِي وَ يَكُونُ فَضْلُهُمْ عَلَيَّ أَعْظَمَ قَالَ نَعَمْ إِنَّهُمْ إِذَا دَخَلُوا مَنْزِلَكَ دَخَلُوا بِمَغْفِرَتِكَ وَ مَغْفِرَةِ عِيَالِكَ وَ إِذَا خَرَجُوا مِنْ مَنْزِلِكَ خَرَجُوا بِذُنُوبِكَ وَ ذُنُوبِ عِيَالِكَ

H 2169, CH 82, h 8
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from Husayn ibn Nu'aim al-Sahhaf who has said the following:
"Once abu 'Abd Allah, recipient of divine supreme covenant, asked, 'Do you love your brothers (in belief) O Husayn?' I said, 'Yes, I love them.' The Imam asked, 'Do you provide any benefit for their poor?' I said, 'Yes, I do so.' The Imam said, 'It is obligatory for you to love whoever loves Allah. By Allah you will not provide any benefit to any of them unless you love them. Do you invite them to your house?' I said, 'Yes, I do so. I do not eat unless there are two, three men or less or more.' Abu 'Abd Allah, recipient of divine supreme covenant, then said, 'Their excellence over you is more than your excellence over them.' I then said, 'May Allah keep my soul in service for your cause, I feed them my food on my own table on my furnishings. How can their excellence be greater than my excellence?' The Imam said, 'Yes, it is because when they come to your house they bring with them forgiveness for you and for your family and when they leave your house they leave along with your sins and the sins of your family.'"

٩- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي مُحَمَّدٍ الْوَابِشِيِّ قَالَ ذُكِرَ أَصْحَابُنَا عِنْدَ أَبِي عَبْدِ اللهِ ع فَقُلْتُ مَا أَتَغَدَّى وَ لَا أَتَعَشَّى إِلَّا وَ مَعِيَ مِنْهُمُ اثْنَانِ وَ الثَّلَاثَةُ وَ أَقَلُّ وَ أَكْثَرُ فَقَالَ أَبُو عَبْدِ اللهِ ع فَضْلُهُمْ عَلَيْكَ أَعْظَمُ مِنْ فَضْلِكَ عَلَيْهِمْ فَقُلْتُ جُعِلْتُ فِدَاكَ كَيْفَ وَ أَنَا أُطْعِمُهُمْ طَعَامِي وَ أُنْفِقُ عَلَيْهِمْ مِنْ مَالِي وَ أُخْدِمُهُمْ عِيَالِي فَقَالَ إِنَّهُمْ إِذَا دَخَلُوا عَلَيْكَ دَخَلُوا بِرِزْقٍ مِنَ اللهِ عَزَّ وَ جَلَّ كَثِيرٍ وَ إِذَا خَرَجُوا خَرَجُوا بِالْمَغْفِرَةِ لَكَ

H 2170, CH 82, h 9
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from abu Muhammad al-Wabishi who has said the following:
"Our people were mentioned before abu 'Abd Allah, recipient of divine supreme covenant. I said, 'I do not eat lunch or dinner without two, three or more or less of them with me.' Abu 'Abd Allah, recipient of divine supreme covenant, said, 'Their merit over you is greater than your merit over them.' I then said, 'May Allah keep my soul in service for your cause, how can it be as such? I feed them and spent for them from my property and my family serves them.' The Imam said, 'When they come to you they come with plenty of sustenance from Allah, the Most Majestic, the Most Holy, and when they leave, they do so with forgiveness for you.'"

١٠- عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ مُقْرِنٍ عَنْ عُبَيْدِ اللهِ الْوَصَافِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ لَأَنْ أُطْعِمَ رَجُلًا مُسْلِماً أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ أُفُقاً مِنَ النَّاسِ قُلْتُ وَ كَمِ الْأُفُقُ فَقَالَ عَشَرَةُ آلَافٍ

H 2171, CH 82, h 10
It is narrated from him (narrator of the *Hadith* above) from his father from ibn abu 'Umayr from Muhammad ibn Muqrin from 'Ubayd Allah al-Wassafi from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Abu Ja'far, recipient of divine supreme covenant, has said, 'Feeding a Muslim man is more beloved to me than setting free a horizon (full) of people.' I then asked, 'How many is a horizon of people?' The Imam said, 'It is ten thousand people.'"

١١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رِبْعِيٍّ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع مَنْ أَطْعَمَ أَخَاهُ فِي اللهِ كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ مَنْ أَطْعَمَ فِئَاماً مِنَ النَّاسِ قُلْتُ وَ مَا الْفِئَامُ مِنَ النَّاسِ قَالَ مِائَةُ أَلْفٍ مِنَ النَّاسِ

H 2172, CH 82, h 11
Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Rib'i who has said the following:
"Once abu 'Abd Allah, recipient of divine supreme covenant, said, 'Whoever feeds his Muslim brother (in belief) for the sake of Allah his reward will be like the reward of a person who feeds a *Fi'Am,* (whole group) of people.' I then asked, 'How many is a *Fi'am* of people?' The Imam said, 'It is one hundred thousand people.'"

H 2173, CH 82, h 12
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hisham ibn al-Hakam from Sadir al-Sayrafi who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has asked, ‘What prevents you from setting free a soul every day?’ I said, ‘My property is not enough to bear it.’ The Imam said, ‘Feed a Muslim every day.’ I asked, ‘Is it so, regardless, of his being affluent or poor?’ The Imam said, ‘Affluent people also desire food.’”

١٢- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ سَدِيرٍ الصَّيْرَفِي قَالَ قَالَ لِي أَبُو عَبْدِ اللهِ ع مَا مَنَعَكَ أَنْ تُعْتِقَ كُلَّ يَوْمٍ نَسَمَةً قُلْتُ لَا يَحْتَمِلُ مَالِي ذَلِكَ قَالَ تُطْعِمُ كُلَّ يَوْمٍ مُسْلِماً فَقُلْتُ مُوسِراً أَوْ مُعْسِراً قَالَ فَقَالَ إِنَّ الْمُوسِرَ قَدْ يَشْتَهِي الطَّعَامَ

H 2174, CH 82, h 13
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Ahmad ibn Muhammad ibn abu Basir from Safwan al-Jammal from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“A meal that (I may provide) for a Muslim brother (in belief) is more beloved to me than setting free a slave.”

١٣- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ أُكْلَةٌ يَأْكُلُهَا أَخِي الْمُسْلِمُ عِنْدِي أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ رَقَبَةً

H 2175, CH 82, h 14
It is narrated from him (narrator of the *Hadith* above) from Isma'il ibn Mehran from Safwan al-Jammal from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Feeding one of my brothers (in belief) to his satisfaction is more beloved to me than entering your market to buy a slave and set him free.”

١٤- عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ لَأَنْ أُشْبِعَ رَجُلًا مِنْ إِخْوَانِي أَحَبُّ إِلَيَّ مِنْ أَنْ أَدْخُلَ سُوقَكُمْ هَذَا فَأَبْتَاعَ مِنْهَا رَأْساً فَأُعْتِقَهُ

H 2176, CH 82, h 15
It is narrated from him (narrator of the *Hadith* above) from Ali ibn al-Hakam from Aban ibn ‘Uthman from ‘Abd al-Rahman ibn abu ‘Abd Allah from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“With five Dirhams, if I enter your market to buy food to feed a few Muslim people is more beloved to me than setting free of a slave.”

١٥- عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللهِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ لَأَنْ آخُذَ خَمْسَةَ دَرَاهِمَ وَ أَدْخُلَ إِلَى سُوقِكُمْ هَذَا فَأَبْتَاعَ بِهَا الطَّعَامَ وَ أُجْمِعَ نَفَراً مِنَ الْمُسْلِمِينَ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ نَسَمَةً

H 2177, CH 82, h 16
It is narrated from him (narrator of the *Hadith* above) from al-Washsha’ from Ali ibn abu Hamza from abu Basir from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Muhammad ibn Ali, recipient of divine supreme covenant, asked, ‘How much is the value of setting free a slave?’ The Imam said, ‘It is equal to feeding a Muslim man to his satisfaction.’”

١٦- عَنْهُ عَنِ الْوَشَّاءِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سُئِلَ مُحَمَّدُ بْنُ عَلِيٍّ ص مَا يَعْدِلُ عِتْقَ رَقَبَةٍ قَالَ إِطْعَامُ رَجُلٍ مُسْلِمٍ

H 2178, CH 82, h 17
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn ibn abu al-Khattab from Muhammad ibn Isma'il from Salih ibn ‘Aqabah from abu Shabal who has said the following:
“I do not find anything equal in reward to visiting a believer except feeding him. Allah considers it His responsibility to feed, from the food of paradise, one who feeds a believer.”

١٧- مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ أَبِي شِبْلٍ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع مَا أَرَى شَيْئاً يَعْدِلُ زِيَارَةَ الْمُؤْمِنِ إِلَّا إِطْعَامَهُ وَ حَقٌّ عَلَى اللهِ أَنْ يُطْعِمَ مَنْ أَطْعَمَ مُؤْمِناً مِنْ طَعَامِ الْجَنَّةِ

H 2179, CH 82, h 18
Muhammad has narrated from Muhammad ibn al-Husayn from Muhammad ibn Isma'il from Salih ibn ‘Aqabah from Rufa’a from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Feeding a needy believer is more beloved to me than visiting him, and to visit him is more beloved to me than setting free of ten slaves.”

١٨- مُحَمَّدٌ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ رِفَاعَةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ لَأَنْ أُطْعِمَ مُؤْمِناً مُحْتَاجاً أَحَبُّ إِلَيَّ مِنْ أَنْ أَزُورَهُ وَ لَأَنْ أَزُورَهُ أَحَبُّ إِلَيَّ مِنْ أَنْ أُعْتِقَ عَشْرَ رِقَابٍ

H 2180, CH 82, h 19
Salih ibn ‘Aqabah has narrated from ‘Abd Allah ibn Muhammad and Yazid ibn ‘Abd al-Malik from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Whoever feeds an affluent believer it is equal to setting free a slave from the descendents of Isma'il and rescuing him from slaughter. Whoever feeds a needy believer, it is equal in reward

١٩- صَالِحُ بْنُ عُقْبَةَ عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدٍ وَ يَزِيدَ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ أَطْعَمَ مُؤْمِناً مُوسِراً كَانَ لَهُ يَعْدِلُ رَقَبَةً مِنْ وُلْدِ إِسْمَاعِيلَ يُنْقِذُهُ مِنَ الذَّبْحِ وَ مَنْ أَطْعَمَ مُؤْمِناً مُحْتَاجاً كَانَ لَهُ يَعْدِلُ

مِائَةَ رَقَبَةٍ مِنْ وُلْدِ إِسْمَاعِيلَ يُنْقِذُهَا مِنَ الذَّبْحِ

for him to set free one hundred slaves from the descendents of Isma'il and rescue them from being slaughtered."

٢٠- صَالِحُ بْنُ عُقْبَةَ عَنْ نَصْرِ بْنِ قَابُوسَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ لِإِطْعَامُ مُؤْمِنٍ أَحَب إِلَيَّ مِنْ عِتْقِ عَشْرِ رِقَابٍ وَ عَشْرِ حِجَجٍ قَالَ قُلْتُ عَشْرِ رِقَابٍ وَ عَشْرِ حِجَجٍ قَالَ فَقَالَ يَا نَصْرُ إِنْ لَمْ تُطْعِمُوهُ مَاتَ أَوْ تَدُلُونَهُ فَيَجِيءُ إِلَى نَاصِبٍ فَيَسْأَلُهُ وَ الْمَوْتُ خَيْرٌ لَهُ مِنْ مَسْأَلَةِ نَاصِبٍ يَا نَصْرُ مَنْ أَحْيَا مُؤْمِناً فَكَأَنَّمَا أَحْيَا النَاسَ جَمِيعاً فَإِنْ لَمْ تُطْعِمُوهُ فَقَدْ أَمَتُمُوهُ وَ إِنْ أَطْعَمْتُمُوهُ فَقَدْ أَحْيَيْتُمُوهُ

H 2181, CH 82, h 20
Salih ibn 'Aqabah has narrated from Nasr ibn Qabus from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Feeding a believer is, indeed, more beloved to me than setting free ten slaves and performing ten Hajj.' I (the narrator) then asked, 'Is it like setting free ten slaves and performing ten Hajj?' He has said that the Imam said, 'O Nasr, if you do not feed him he will die or you will humiliate him, then he will go to one who is a bitter enemy of the Imam and will ask him for help. Death is better for him than asking help from such enemy of the Imam. O Nasr, giving life to a believer is like giving life to all mankind. If you do not feed him you have caused his death, if you feed him you have given him life.'"

بَابُ مَنْ كَسَا مُؤْمِناً

Chapter Eighty Three
Providing Clothes for a Believer

١- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ جَمِيلِ بْنِ دَرَاجٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ كَسَا أَخَاهُ كِسْوَةَ شِتَاءٍ أَوْ صَيْفٍ كَانَ حَقّاً عَلَى اللهِ أَنْ يَكْسُوَهُ مِنْ ثِيَابِ الْجَنَةِ وَ أَنْ يُهَوِنَ عَلَيْهِ سَكَرَاتِ الْمَوْتِ وَ أَنْ يُوَسِعَ عَلَيْهِ فِي قَبْرِهِ وَ أَنْ يَلْقَى الْمَلَائِكَةَ إِذَا خَرَجَ مِنْ قَبْرِهِ بِالْبُشْرَى وَ هُوَ قَوْلُ اللهِ عَز وَ جَل فِي كِتَابِهِ وَ تَتَلَقَاهُمُ الْمَلَائِكَةُ هذا يَوْمُكُمُ الذِي كُنْتُمْ تُوعَدُونَ

H 2182, CH 83, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from 'Umar ibn 'Abd al-'Aziz from Jamil ibn Darraj from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"If a beleiver provides clothes for his brother (in belief) to use in winter or summer, it becomes a right with Allah to dress him with the dresses of paradise, to ease off the agony of death for him, make his grave greatly roomy. On coming out of his grave he meets the angels who give him the good news as Allah, the Most Majestic, the Most Holy, has said, 'The angels will come to them with this glad news: 'This is your day which was promised to you.'" (21:103)

٢- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحَسَنِ بْنِ عَلِي عَنْ عَبْدِ اللهِ بْنِ جَعْفَرِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ كَسَا أَحَداً مِنْ فُقَرَاءِ الْمُسْلِمِينَ ثَوْباً مِنْ عُرْيٍ أَوْ أَعَانَهُ بِشَيْءٍ مِما يَقُوتُهُ مِنْ مَعِيشَتِهِ وَكَلَ اللهُ عَز وَ جَل بِهِ سَبْعَةَ آلَافِ مَلَكٍ مِنَ الْمَلَائِكَةِ يَسْتَغْفِرُونَ لِكُل ذَنْبٍ عَمِلَهُ إِلَى أَنْ يُنْفَخَ فِي الصورِ

H 2183, CH 83, h 2
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from Bakr ibn Salih from al-Hassan ibn Ali from 'Abd Allah ibn Ja'far ibn Ibrahim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Whoever provides a poor Muslim with clothes for covering and assists him in means of his living, Allah, the Most Majestic, the Most Holy, as a reward assigns seven thousand angels to pray and ask forgiveness for him up to the time of sounding off of the trumpet (Day of Judgment) for every sin that he may have committed."

٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ صَفْوَانَ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللهِ ص مَنْ كَسَا أَحَداً مِنْ فُقَرَاءِ الْمُسْلِمِينَ ثَوْباً مِنْ عُرْيٍ أَوْ أَعَانَهُ بِشَيْءٍ مِما يَقُوتُهُ مِنْ مَعِيشَتِهِ وَكَلَ اللهُ عَز وَ جَل بِهِ سَبْعِينَ أَلْفَ مَلَكٍ مِنَ الْمَلَائِكَةِ يَسْتَغْفِرُونَ لِكُل ذَنْبٍ عَمِلَهُ إِلَى أَنْ يُنْفَخَ فِي الصورِ

H 2184, CH 83, h 3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Safwan from abu Hamza from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Whoever provides a poor Muslim with clothes for covering and assists him in means of his living, as reward Allah, the Most Majestic, the Most Holy, assigns seventy thousand angels to pray and ask forgiveness up to the time of the sounding of the trumpet (Day of Judgment) for every sin that he may have committed.'"

٤- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ عَنْ أَبِي حَمْزَةَ الثَمَالِي عَنْ عَلِي بْنِ الْحُسَيْنِ ع قَالَ مَنْ كَسَا مُؤْمِناً كَسَاهُ اللهُ مِنَ الثِيَابِ الْخُضْرِ وَ قَالَ فِي حَدِيثٍ آخَرَ

H 2185, CH 83, h 4
Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Ibrahim ibn 'Umar from abu Hamza al-Thumali from Ali ibn al-Husayn, recipient of divine supreme covenant, who has said the following:
"Whoever provides clothes for a believer, for his reward Allah will dress him all in green.' In another *Hadith* he said, 'He will

live under the protection of Allah as long as a fiber of that clothes is on him (believer).’”

لَا يَزَالُ فِي ضَمَانِ اللهِ مَا دَامَ عَلَيْهِ سِلْكٌ

H 2186, CH 83, h 5
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ‘Uthman ibn ‘Isa from ‘Abd Allah ibn Sinan from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Whoever provides clothes for a believer (while in need) for covering, Allah will dress up the former with Istabraq (a kind of fine clothing) of paradise. Whoever provides clothes for a believer (while he already has enough) for covering he will live under the protection of Allah as long as anything is left of that clothing.”

٥- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللهِ ع أَنَّهُ كَانَ يَقُولُ مَنْ كَسَا مُؤْمِناً ثَوْباً مِنْ عُرْيٍ كَسَاهُ اللهُ مِنْ إِسْتَبْرَقِ الْجَنَّةِ وَ مَنْ كَسَا مُؤْمِناً ثَوْباً مِنْ غِنًى لَمْ يَزَلْ فِي سِتْرِ اللهِ مَا بَقِيَ مِنَ الثَّوْبِ خِرْقَةٌ

Chapter Eighty Four
To Show Kindness to and Honor a Believer

بَابٌ فِي إِلْطَافِ الْمُؤْمِنِ وَ إِكْرَامِهِ

H 2187, CH 84, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Hakam from al-Husayn ibn Hashim from Sa'dan ibn Muslim from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Whoever removes a speck from the face of his brother (in belief), Allah, the Most Majestic, the Most Holy, then will write down for the former ten good deeds and whoever smiles to his brother (in belief) earns one good deed.”

١- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ هَاشِمٍ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ أَخَذَ مِنْ وَجْهِ أَخِيهِ الْمُؤْمِنِ قَذَاةً كَتَبَ اللهُ عَزَّ وَ جَلَّ لَهُ عَشْرَ حَسَنَاتٍ وَ مَنْ تَبَسَّمَ فِي وَجْهِ أَخِيهِ كَانَتْ لَهُ حَسَنَةٌ

H 2188, CH 84, h 2
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from ‘Umar ibn ‘Abd al-‘Aziz from Jamil ibn Darraj from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Whoever says ‘Welcome’ to his brother (in belief) Allah then writes down for him ‘Welcome’ up to the Day of Judgment.”

٢- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ قَالَ لِأَخِيهِ الْمُؤْمِنِ مَرْحَباً كَتَبَ اللهُ تَعَالَى لَهُ مَرْحَباً إِلَى يَوْمِ الْقِيَامَةِ

H 2189, CH 84, h 3
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad ibn ‘Isa from Yunus from ‘Abd Allah ibn Sinan from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“One who honors his Muslim brother (in belief) who has come to him, in fact, has revered Allah, the Most Majestic, the Most Holy.”

٣- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ أَتَاهُ أَخُوهُ الْمُسْلِمُ فَأَكْرَمَهُ فَإِنَّمَا أَكْرَمَ اللهَ عَزَّ وَ جَلَّ

H 2190, CH 84, h 4
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from ibn Mahbub from Nasr ibn Ishaq from al-Harith ibn al-Nu’man from al-Haytham ibn Hammad from abu Dawud from Zayd ibn Arqam who has said the following:
“The Messenger of Allah has said, ‘Whoever of my followers treats his brother (in belief) with gentleness for the sake of Allah, He will provide for him servants of paradise.’”

٤- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ نَصْرِ بْنِ إِسْحَاقَ عَنِ الْحَارِثِ بْنِ النُّعْمَانِ عَنِ الْهَيْثَمِ بْنِ حَمَّادٍ عَنْ أَبِي دَاوُدَ عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ قَالَ رَسُولُ اللهِ ص مَا فِي أُمَّتِي عَبْدٌ أَلْطَفَ أَخَاهُ فِي اللهِ بِشَيْءٍ مِنْ لُطْفٍ إِلَّا أَخْدَمَهُ اللهُ مِنْ خَدَمِ الْجَنَّةِ

H 2191, CH 84, h 5
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from Bakr ibn Salih from al-Hassan ibn Ali from ‘Abd Allah ibn Ja’far ibn Ibrahim from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘Whoever receives his Muslim brother (in belief) with honor and value and relieves his suffering continues living under the extended shadow of Allah with blessings as long as he is in there.’”

٥- وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللهِ بْنِ جَعْفَرِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص مَنْ أَكْرَمَ أَخَاهُ الْمُسْلِمَ بِكَلِمَةٍ يُلْطِفُهُ بِهَا وَ فَرَجَ عَنْهُ كُرْبَتَهُ لَمْ يَزَلْ فِي ظِلِّ اللهِ الْمَمْدُودِ عَلَيْهِ الرَّحْمَةُ مَا كَانَ فِي ذَلِكَ

H 2192, CH 84, h 6
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from ‘Umar ibn ‘Abd al-‘Aziz from Jamil from abu ‘Abd Allah,

٦- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللهِ ع

قَالَ سَمِعْتُهُ يَقُولُ إِن مِما خَص اللهُ عَز وَ جَل بِهِ الْمُؤْمِنَ أَنْ يُعَرفَّهُ بِر إِخْوَانِهِ وَ إِنْ قَل وَ لَيسَ الْبِر بِالْكَثْرَةِ وَ ذَلِكَ أَن اللهَ عَز وَ جَل يَقُولُ فِي كِتَابِهِ وَ يُؤْثِرُونَ عَلى أَنفُسِهِمْ وَ لَوْ كانَ بِهِمْ خَصاصَةٌ ثُم قَالَ وَ مَنْ يُوقَ شُح نَفْسِهِ فَأُولِئكَ هُمُ الْمُفْلِحُونَ وَ مَنْ عَرفَّهُ اللهُ عَز وَ جَل بِذَلِكَ أَحَبهُ اللهُ وَ مَنْ أَحَبهُ اللهُ تَبَارَكَ وَ تَعَالَى وَفاهُ أَجْرَهُ يَوْمَ الْقِيَامَةِ بِغَيْرِ حِسَابٍ ثُم قَالَ يَا جَمِيلُ ارْوِ هَذَا الْحَدِيثَ لِإِخْوَانِكَ فَإِنهُ تَرْغِيب فِي الْبِر

recipient of divine supreme covenant, who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Of the special characteristics that Allah, the Most Majestic, the Most Holy, has given to a believer is that he is the means for the recognition and identification of the good deeds of his brothers (in belief) even if such deeds are small and little. Goodness is not in plentifulness as it is mentioned in the words of Allah, the Most Majestic, the Most Holy, in His book: 'They give preference to them over themselves, even concerning the things that they themselves urgently need. . . .' then He has said, '. . . whoever controls his greed will have everlasting happiness.' (59:9) To whoever Allah, the Most Majestic, the Most Holy, grants such recognition He loves him. Whomever Allah, the Most Blessed, the Most High, loves, He grants him reward in full measures on the Day of Judgment and without keeping any counts.' The Imam said, 'O Jamil, narrate this *Hadith* to your brothers (in belief); it is an exhortation to good deeds.'"

٧- مُحَمدُ بْنُ يَحْيى عَنْ مُحَمدِ بْنِ الْحُسَيْنِ عَنْ مُحَمدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنِ الْمُفَضلِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن الْمُؤْمِنَ لَيتَحِفُ أَخَاهُ التحْفَةَ قُلْتُ وَ أَي شَيْءٍ التحْفَةُ قَالَ مِنْ مَجْلِسٍ وَ مُنكِحٍ وَ طَعَامٍ وَ كِسْوَةٍ وَ سَلَامٍ فَتطَاوَلُ الْجَنةُ مُكَافَأَةً لَهُ وَ يُوحِي اللهُ عَز وَ جَل إِلَيهَا أَني قَدْ حَرمْتُ طَعَامَكِ عَلى أَهْلِ الدنْيَا إِلا عَلى نَبِي أَوْ وَصِي نَبِي فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ أَوْحَى اللهُ عَز وَ جَل إِلَيهَا أَنْ كَافِئِي أَوْلِيَائِي تُتحَفِهِمْ فَيخْرُجُ مِنْهَا وُصَفَاءُ وَ وَصَائِفُ مَعَهُمْ أَطْبَاق مُغَطاةٌ بِمَنَادِيلَ مِنْ لُؤْلُؤٍ فَإِذَا نَظَرُوا إِلى جَهَنمَ وَ هَوْلِهَا وَ إِلى الْجَنةِ وَ مَا فِيهَا طَارَتْ عُقُولُهُمْ وَ امْتَنعُوا أَنْ يَأْكُلُوا فَيُنَادِي مُنَادٍ مِنْ تَحْتِ الْعَرْشِ أَن اللهَ عَز وَ جَل قَدْ حَرمَ جَهَنمَ عَلى مَنْ أَكَلَ مِنْ طَعَامِ جَنتِهِ فَيمُد الْقَوْمُ أَيدِيَهُمْ فَيأْكُلُونَ

H 2193, CH 84, h 7
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Muhammad ibn Isma'il from Salih ibn 'Aqabah from al-Mufaddal from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Believers present *al-Tuhaf,* (gifts) to each other.' I then asked, 'What is *al-Tuhaf*?' The Imam said, 'It can be a seat, a pillow, food, clothes or greetings of peace. Paradise then tries to reach out to serve them food for their good deed. Allah, the Most Majestic, the Most Holy, inspires it: 'I have made your food unlawful for the people of the world except the prophets or the successor of a prophet. When it will be the Day of Judgment Allah, the Most Majestic, the Most Holy, will inspire paradise of His decision to compensate His friends for their gifts. Thereafter, young male and female servants will come out from paradise with special trays of food covered with handkerchiefs made of pearls. When they (believers) will look into the hell and see its terrifying condition and into paradise and all that is therein their power of reason will stop in confusion and they will refuse to eat. They then will be told by someone from the foot of the Throne, 'Allah, the Most Majestic, the Most Holy, has made hell unlawful for those who have eaten the food of paradise, and then they (believers) will extend their hands and eat.'"

٨- مُحَمدُ بْنُ يَحْيى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ مُحَمدِ بْنِ الْفُضَيلِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ يَجِبُ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ أَنْ يَسْتُرَ عَلَيهِ سَبْعِينَ كَبِيرَةً

H 2194, CH 84, h 8
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn al-Fudayl from abu Hamza from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"It is obligatory for a Muslim to cover for a Muslim seventy major sins."

٩- الْحُسَيْنُ بْنُ مُحَمدٍ وَ مُحَمدُ بْنُ يَحْيى جَمِيعاً عَنْ عَلِي بْنِ مُحَمدِ بْنِ سَعْدٍ عَنْ مُحَمدِ بْنِ أَسْلَمَ عَنْ مُحَمدِ بْنِ عَلِي بْنِ عَدِي قَالَ أَمْلَى عَلَي مُحَمدُ بْنُ سُلَيْمَانَ عَنْ إِسْحَاقَ بْنِ عَمارٍ قَالَ قَالَ أَبو عَبْدِ اللهِ ع أَحْسِنْ يَا إِسْحَاقُ إِلى أَوْلِيَائِي مَا اسْتَطَعْتَ فَمَا أَحْسَنَ مُؤْمِن إِلى مُؤْمِنٍ وَ لَا أَعَانَهُ إِلا خَمَشَ وَجْهَ إِبْلِيسَ وَ قَرحَ قَلْبَهُ

H 2195, CH 84, h 9
Al-Husayn ibn Muhammad and Muhammad ibn Yahya have all narrated from Ali ibn Muhammad ibn Sa'd from Muhammad ibn Aslam from Muhammad ibn Ali ibn 'Uday who has said that dictated to h him Muhammad ibn Sulayman from Ishaq ibn 'Ammar who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Be good to my friends, O Ishaq, as much as you can. No believer does something good to another believer or assists him, but that it causes a contusion to the face of Satan and injuries to his heart.'"

Chapter Eighty Five
In the Service of Believing People

بَابٌ فِي خِدْمَتِهِ

H 2196, CH 85, h 1
Muhammad ibn Yahya has narrated from Salmah ibn Khattab from Ibrahim ibn Muhammad al-Thaqafi from Isma'il ibn Aban from Salih ibn abu al-Aswad in a marfu' manner from abu al-Mu'tamar who has said the following:
"I heard Amir al-Mu'minin (Ali ibn abu Talib), recipient of divine supreme covenant, saying, 'The Messenger of Allah has said, "Any Muslim who serves a group of Muslims, Allah in paradise will grant him servants equal to the number of Muslims he had served."'"

١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ إِسْمَاعِيلَ بْنِ أَبَانٍ عَنْ صَالِحِ بْنِ أَبِي الْأَسْوَدِ رَفَعَهُ عَنْ أَبِي الْمُعْتَمِرِ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ قَالَ رَسُولُ اللهِ ص أَيُّمَا مُسْلِمٍ خَدَمَ قَوْماً مِنَ الْمُسْلِمِينَ إِلَّا أَعْطَاهُ اللهُ مِثْلَ عَدَدِهِمْ خُدَّاماً فِي الْجَنَّةِ

Chapter Eighty Six
Giving Good Advice to the Believers

بَابُ نَصِيحَةِ الْمُؤْمِنِ

H 2197, CH 86, h 1
A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from 'Umar ibn Aban from 'Isa ibn abu Mansur from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"It is of a believer's obligations to provide good advice to another believer."

١ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ أَبَانٍ عَنْ عِيسَى بْنِ أَبِي مَنْصُورٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ يَجِبُ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ أَنْ يُنَاصِحَهُ

H 2198, CH 86, h 2
It is narrated from him (narrator of the *Hadith* above) from ibn Mahbub from Mu'awiyah ibn Wahab from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"It is of a believer's obligations to provide good advice to another believer face to face or in his absence."

٢ - عَنْهُ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ يَجِبُ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ النَّصِيحَةُ لَهُ فِي الْمَشْهَدِ وَ الْمَغِيبِ

H 2199, CH 86, h 3
Ibn Mahbub has narrated from ibn Ri'ab from abu 'Ubaydah al-Hadhdha' from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"It is of a believer's obligations to provide good advice to another believer."

٣ - ابْنُ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ عَنْ أَبِي جَعْفَرٍ ع قَالَ يَجِبُ لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ النَّصِيحَةُ

H 2200, CH 86, h 4
Ibn Mahbub has narrated from 'Amr ibn Shamir from Jabir from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Every man among you must provide advice to his brother (in belief) just like the advice for his own self.'"

٤ - ابْنُ مَحْبُوبٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللهِ ص لِيَنْصَحِ الرَّجُلُ مِنْكُمْ أَخَاهُ كَنَصِيحَتِهِ لِنَفْسِهِ

H 2201, CH 86, h 5
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Of the people of the greatest position before Allah on the Day of Judgment will be he who is a person walking on earth the most to provide good advice to His creatures.'"

٥ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص إِنَّ أَعْظَمَ النَّاسِ مَنْزِلَةً عِنْدَ اللهِ يَوْمَ الْقِيَامَةِ أَمْشَاهُمْ فِي أَرْضِهِ بِالنَّصِيحَةِ لِخَلْقِهِ

H 2202, CH 86, h 6
Ali ibn Ibrahim has narrated from his father from al-Qasim ibn Muhammad from al-Minqari from Sufyan ibn 'Uyaynah who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'You must provide good advice for the sake of Allah to His creatures; you will not meet Him with any good deed better than this.'"

٦ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمِنْقَرِيِّ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ عَلَيْكُمْ بِالنُّصْحِ لِلهِ فِي خَلْقِهِ فَلَنْ تَلْقَاهُ بِعَمَلٍ أَفْضَلَ مِنْهُ

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١ - مُحَمَدُ بْنُ يَحْيى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ مُحَمدِ بْنِ سِنَانٍ عَنْ حَمادِ بْنِ أَبِي طَلْحَةَ عَنْ حَبِيبٍ الْأَحْوَل قَالَ سَمِعْتُ أَبا عَبْدِ اللهِ ع يَقُولُ صَدَقَةٌ يُحِبهَا اللهُ إِصْلاحُ بَيْنِ الناسِ إِذَا تَفَاسَدُوا وَ تَقَارُبُ بَيْنِهِمْ إِذَا تَبَاعَدُوا عَنْهُ عَنْ مُحَمدِ بْنِ سِنَانٍ عَنْ حُذَيْفَةَ بْنِ مَنْصُورٍ عَنْ أَبِي عَبْدِ اللهِ ع مِثْلَهُ

Chapter Eighty Seven
Improving Good Relations Among People

H 2203, CH 87, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Hammad ibn abu Talhah from Habib al-Ahwal who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'The charity that Allah loves is to improve good relations among the people when they cause devastation, and closeness when they get far away from each other.'"
It is narrated from him (narrator of the *Hadith* above) from Muhammad ibn Sinan from Hudhayfah ibn Mansur from abu 'Abd Allah, recipient of divine supreme covenant, a similar *Hadith*.

٢ - عَنْهُ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ لَأَنْ أُصْلِحَ بَيْنَ اثْنَيْنِ أَحَب إِلَي مِنْ أَنْ أَتَصَدقَ بِدِينَارَيْنِ

H 2204, CH 87, h 2
It is narrated from him (narrator of the *Hadith* above) from ibn Mahbub from Hisham ibn Salim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"To improve good relations beween two people is more beloved to me than giving two Dinar in charity."

٣ - عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنِ ابْنِ سِنَانٍ عَنْ مُفَضلٍ قَالَ قَالَ أَبو عَبْدِ اللهِ ع إِذَا رَأَيْتَ بَيْنَ اثْنَيْنِ مِنْ شِيعَتِنَا مُنَازَعَةً فَاقْتَدِهَا مِنْ مَالِي

H 2205, CH 87, h 3
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from ibn Sinan from Mufaddal who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'When you find two of our followers disputing, settle it between them by means of paying from my property.'"

٤ - ابْنُ سِنَانٍ عَنْ أَبِي حَنِيفَةَ سَابِقِ الْحَاج قَالَ مَر بِنَا الْمُفَضلُ وَ أَنا وَ خَتَنِي نَتَشَاجَرُ فِي مِيرَاثٍ فَوَقَفَ عَلَيْنَا سَاعَةً ثُم قَالَ لَنا تَعَالَوْا إِلَى الْمَنْزِل فَأَتَيْنَاهُ فَأَصْلَحَ بَيْنَنَا بِأَرْبَعِمِائَةِ دِرْهَمٍ فَدَفَعَهَا إِلَيْنَا مِنْ عِنْدِهِ حَتى إِذَا اسْتَوْثَقَ كُل وَاحِدٍ مِنا مِنْ صَاحِبِهِ قَالَ أَمَا إِنهَا لَيْسَتْ مِنْ مَالِي وَ لَكِنْ أَبو عَبْدِ اللهِ ع أَمَرَنِي إِذَا تَنَازَعَ رَجُلَانِ مِنْ أَصْحَابِنَا فِي شَيْءٍ أَنْ أُصْلِحَ بَيْنَهُمَا وَ أَفْتَدِيَهَا مِنْ مَالِهِ فَهَذَا مِنْ مَالِ أَبِي عَبْدِ اللهِ ع

H 2206, CH 87, h 4
Ibn Sinan has narrated from abu Hanifah Sabiq al-Hajj who has said the following:
"Al-Mufaddal once passed us nearby, while my daughter in-law and I were disputing about a legacy. He stood by for a while and then said to us, 'Come to my house.' We went there and he settled it between us for four hundred dirhams, which he paid from his own pocket until each of us was happy with the other. He then said, 'It was not from my property. It was from the property of abu 'Abd Allah, recipient of divine supreme covenant. He had ordered me that whenever two of our people dispute on an issue; I can settle it from his property. Payment was from the property of abu 'Abd Allah, recipient of divine supreme covenant.'"

٥ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ عَنْ مُعَاوِيَةَ بْنِ عَمارٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ الْمُصْلِحُ لَيْسَ بِكَاذِبٍ

H 2207, CH 87, h 5
Ali ibn Ibrahim has narrated from his father from 'Abd Allah ibn Al-Mughirah from Mu'awiyah ibn 'Ammar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"A councilor cannot lie (is not supposed to)."

٦ - عَلِي عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِي بْنِ إِسْمَاعِيلَ عَنْ إِسْحَاقَ بْنِ عَمارٍ عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْل اللهِ عَز وَ جَل وَ لا تَجْعَلُوا اللهَ عُرْضَةً لِأَيمانِكُمْ أَنْ تَبروا وَ تَتقُوا وَ تُصْلِحُوا بَيْنَ الناسِ قَالَ إِذَا دُعِيتَ لِصُلْحٍ بَيْنَ اثْنَيْنِ فَلَا تَقُلْ عَلَي يَمِين أَلا أَفْعَلَ

H 2208, CH 87, h 6
Ali has narrated from his father from ibn abu 'Umayr from Ali ibn Isma'il from Ishaq ibn 'Ammar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"About the words of Allah, the Most Majestic, the Most Holy, 'Do not swear (saying, 'By Allah') I will not do good things, or have piety, or make peace among people. . . .,' (2:224) the Imam said, "When you are called for arbitration between two people, do not say I have sworn not to do it.'"

٧ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ أَوْ مُعَاوِيَةَ بْنِ عَمارٍ عَنْ أَبِي عَبْدِ اللهِ ع

H 2209, CH 87, h 7
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ibn Mahbub from Mu'awiyah ibn Wahab or Mu'awiyah ibn 'Ammar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the

following:
"Abu 'Abd Allah, recipient of divine supreme covenant, once said, 'Convey from me to so and so, in a few matters that he commanded me to do.' I said, 'Therefore I convey from you to them and say from myself only what you have told me to say and other things that you said.' The Imam said, 'Yes, an arbitrator cannot lie. He is the councilor, not a liar.'"

قَالَ قَالَ أَبْلِغْ عَنِي كَذَا وَ كَذَا فِي أَشْيَاءَ أَمَرَهَا قُلْتُ فَأُبَلِّغُهُمْ عَنْكَ وَ أَقُولُ عَنِي مَا قُلْتَ لِي وَ غَيْرَ الَّذِي قُلْتَ قَالَ نَعَمْ إِنَّ الْمُصْلِحَ لَيْسَ بِكَذَّابٍ إِنَّمَا هُوَ الصُّلْحُ لَيْسَ بِكَذِبٍ

Chapter Eighty Eight
To Revive the Believer

بَابٌ فِي إِحْيَاءِ الْمُؤْمِنِ

H 2210, CH 88, h 1
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from Sama'a from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"I asked him about the words of Allah, the Most Majestic, the Most Holy, '. . . We made it a law for the children of Israel that the killing of a person for reasons other than legal retaliation or for stopping corruption in the land is as great a sin as murdering all of mankind. However, to save a life would be as great a virtue as to save all of mankind...' (5:32)
"The Imam said, 'Whoever takes people from straying to guidance, has given them life. Whoever takes people from guidance to straying, it is as if he has murdered all of them.'"

١ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قُلْتُ لَهُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ مَنْ قَتَلَ نَفْساً بِغَيْرِ نَفْسٍ فَكَأَنَّما قَتَلَ النَّاسَ جَمِيعاً وَ مَنْ أَحْيَاهَا فَكَأَنَّما أَحْيَا النَّاسَ جَمِيعاً

قَالَ مَنْ أَخْرَجَهَا مِنْ ضَلَالٍ إِلَى هُدًى فَكَأَنَّمَا أَحْيَاهَا وَ مَنْ أَخْرَجَهَا مِنْ هُدًى إِلَى ضَلَالٍ فَقَدْ قَتَلَهَا

H 2211, CH 88, h 2
It is narrated from him (narrator of the *Hadith* above) from Ali ibn al-Hakam from Aban ibn 'Uthman from Fudayl ibn Yasar who has said the following:
"I asked abu Ja'far, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Holy, in His book, ' . . . to save a life is as great a virtue as to save all of mankind. . . .' (5:32) The Imam said, 'It refers to burning or drowning someone.' I asked, 'What if someone takes him out of straying to guidance?' The Imam said, 'That is the greatest interpretation of the case in point.'"

٢ - عَنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ فُضَيْلِ بْنِ يَسَارٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ مَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعاً قَالَ مِنْ حَرَقٍ أَوْ غَرَقٍ قُلْتُ فَمَنْ أَخْرَجَهَا مِنْ ضَلَالٍ إِلَى هُدًى قَالَ ذَاكَ تَأْوِيلُهَا الْأَعْظَمُ

H 2212, CH 88, h 3
Muhammad ibn Yahya has narrated from Ahmad and 'Abd Allah the two sons of Muhammad ibn 'Isa from Ali ibn al-Hakam from Aban a similar *Hadith*.

٣ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانٍ مِثْلَهُ

H 2213, CH 88, h 4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Khalid from al- Nadr ibn Suwayd from Yahya ibn 'Imran al-Halabi from abu Khalid al-Qammat from Humran who has said the following:
"Once I said to abu 'Abd Allah, recipient of divine supreme covenant, 'Can I ask you a question, may Allah keep you well?' He said, 'Yes you may do so.' I said, 'I was in a particular condition and today I am in another condition. I would go in the land to invite one or two men and women (to our belief) and Allah would save whomever He wanted. Today I do not invite anyone.' The Imam said, 'It is no offense to you to leave people to their Lord. Whomever Allah wants to guide and take out of darkness to light He does so.' The Imam then said, 'It is not an offense to you if you sense good in someone to introduce an issue.' I then said, 'Tell me about the words of Allah, the Most Majestic, the Most Holy, '. . . to save a life is as great a virtue as to save all of mankind. . . .' (5:32) The Imam said, 'It refers to burning or drowning someone. He then remained quiet and then said, 'Its greatest case in point, is that one is invited (to the truth), and he accepts it.'"

٤ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ عَنْ أَبِي خَالِدٍ الْقَمَّاطِ عَنْ حُمْرَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَسْأَلُكَ أَصْلَحَكَ اللَّهُ فَقَالَ نَعَمْ فَقُلْتُ كُنْتُ عَلَى حَالٍ وَ أَنَا الْيَوْمَ عَلَى حَالٍ أُخْرَى كُنْتُ أَدْخُلُ الْأَرْضَ فَأَدْعُو الرَّجُلَ وَ الِاثْنَيْنِ وَ الْمَرْأَةَ فَيُنْقِذُ اللَّهُ مَنْ شَاءَ وَ أَنَا الْيَوْمَ لَا أَدْعُو أَحَداً فَقَالَ وَ مَا عَلَيْكَ أَنْ تُخَلِّيَ بَيْنَ النَّاسِ وَ بَيْنَ رَبِّهِمْ فَمَنْ أَرَادَ اللَّهُ أَنْ يُخْرِجَهُ مِنْ ظُلْمَةٍ إِلَى نُورٍ أَخْرَجَهُ ثُمَّ قَالَ وَ لَا عَلَيْكَ إِنْ آنَسْتَ مِنْ أَحَدٍ خَيْراً أَنْ تُنْبِذَ إِلَيْهِ الشَّيْءَ نَبْذاً قُلْتُ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعاً قَالَ مِنْ حَرَقٍ أَوْ غَرَقٍ ثُمَّ سَكَتَ ثُمَّ قَالَ تَأْوِيلُهَا الْأَعْظَمُ أَنْ دَعَاهَا فَاسْتَجَابَتْ لَهُ

بَابٌ فِي الدعَاءِ لِلأَهْلِ إِلَى الإِيمَان

١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع إِنَّ لِي أَهْلَ بَيْتٍ وَ هُمْ يَسْمَعُونَ مِنِّي أَ فَأَدْعُوهُمْ إِلَى هَذَا الْأَمْرِ فَقَالَ نَعَمْ إِنَّ اللهَ عَزَّ وَ جَلَّ يَقُولُ فِي كِتَابِهِ يا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَ أَهْلِيكُمْ ناراً وَقُودُهَا النَّاسُ وَ الْحِجارَةُ

Chapter Eighty Nine
Inviting one's Own People to Belief

H 2214, CH 89, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Nu'man from 'Abd Allah ibn Muskan from Sulayman ibn Khalid who has said the following:
"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'I know a family who listens to me, should I invite them to this cause (belief of the Shi'a Muslims)?' The Imam said, 'Yes, Allah, the Most Majestic, the Most Holy, says in His book, 'Believers, save yourselves and your families from the fire which is fueled with people and stones . . .'" (66:6)

بَابٌ فِي تَرْكِ دُعَاءِ النَّاسِ

١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ كُلَيْبِ بْنِ مُعَاوِيَةَ الصَّيْدَاوِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللهِ ع إِيَّاكُمْ وَ النَّاسَ إِنَّ اللهَ عَزَّ وَ جَلَّ إِذَا أَرَادَ بِعَبْدٍ خَيْراً نَكَتَ فِي قَلْبِهِ نُكْتَةً فَتَرَكَهُ وَ هُوَ يَجُولُ لِذَلِكَ وَ يَطْلُبُهُ ثُمَّ قَالَ لَوْ أَنَّكُمْ إِذَا كَلَّمْتُمُ النَّاسَ قُلْتُمْ ذَهَبْنَا حَيْثُ ذَهَبَ اللهُ وَ اخْتَرْنَا مَنِ اخْتَارَ اللهُ وَ اخْتَارَ اللهُ مُحَمَّداً وَ اخْتَرْنَا آلَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَ عَلَيْهِمْ

Chapter Ninety
Not to Invite People to Belief

H 2215, CH 90, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Kulayb ibn Mu'awiyah al-Saydawi who has said the following:
"Once abu 'Abd Allah, recipient of divine supreme covenant, said to me, 'Beware of people.' If Allah, the Most Majestic, the Most Holy, wills good for a servant, He places a dot in his heart. He then leaves him alone and for that reason he moves around and searches it (belief).' The Imam then said, 'Were you to talk to people, say we have gone where Allah goes, we choose whoever Allah chooses. Allah chose Muhammad and we chose the family of Muhammad, recipients of divine supreme covenant.'"

٢ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنِ ابْنِ مُسْكَانَ عَنْ ثَابِتٍ أَبِي سَعِيدٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللهِ ع يَا ثَابِتُ مَا لَكُمْ وَ لِلنَّاسِ كُفُّوا عَنِ النَّاسِ وَ لَا تَدْعُوا أَحَداً إِلَى أَمْرِكُمْ فَوَ اللهِ لَوْ أَنَّ أَهْلَ السَّمَاءِ وَ أَهْلَ الْأَرْضِ اجْتَمَعُوا عَلَى أَنْ يُضِلُّوا عَبْداً يُرِيدُ اللهُ هُدَاهُ مَا اسْتَطَاعُوا كُفُّوا عَنِ النَّاسِ وَ لَا يَقُولُ أَحَدُكُمْ أَخِي وَ ابْنُ عَمِّي وَ جَارِي فَإِنَّ اللهَ عَزَّ وَ جَلَّ إِذَا أَرَادَ بِعَبْدٍ خَيْراً طَيَّبَ رُوحَهُ فَلَا يَسْمَعُ بِمَعْرُوفٍ إِلَّا عَرَفَهُ وَ لَا بِمُنْكَرٍ إِلَّا أَنْكَرَهُ ثُمَّ يَقْذِفُ اللهُ فِي قَلْبِهِ كَلِمَةً يَجْمَعُ بِهَا أَمْرَهُ

H 2216, CH 90, h 2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Isma'il from abu Isma'il Al- Sarraj from ibn Muskan from Thabit abu Sa'id who has said the following:
"Once abu 'Abd Allah, recipient of divine supreme covenant, said to me, 'O Thabit, what do you have to do with people? Leave the people alone and do not invite anyone to your cause (your belief). By Allah, if the inhabitants of heaven and the inhabitants of earth would come together to mislead a servant whom Allah wants to guide, they would not be able to do it. Leave the people alone and no one of you should say: "What about my brother, the son of my Uncle and my neighbor"? When Allah, the Most Majestic, the Most Holy, wills good for a servant, He cleanses his spirit and thereafter he does not listen to any principle but that he recognizes, and acknowledges it and does not hear of a wickedness but that he hates it. Then Allah places a word in his heart that serves as a focal point in his affairs.'"

٣ - أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الْفُضَيْلِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع نَدْعُو النَّاسَ إِلَى هَذَا الْأَمْرِ فَقَالَ يَا فُضَيْلُ إِنَّ اللهَ إِذَا أَرَادَ بِعَبْدٍ خَيْراً أَمَرَ مَلَكاً فَأَخَذَ بِعُنُقِهِ حَتَّى أَدْخَلَهُ فِي هَذَا الْأَمْرِ طَائِعاً أَوْ كَارِهاً

H 2217, CH 90, h 3
Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from Muhammad ibn Marwan from al-Fudayl who has said the following:
"Once I said to abu 'Abd Allah, recipient of divine supreme covenant, 'Should we invite people to this cause (belief of Shi'a Muslims)?' The Imam said, 'O al-Fudayl, it is certain, when Allah wills good for a servant, He commands an angel who holds his neck until he brings him into this cause whether he likes or dislikes it.'"

٤ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى

H 2218, CH 90, h 4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from

ibn Faddal from Ali ibn ‘Uqbah from his father who has said the following:
“Once abu ‘Abd Allah, recipient of divine supreme covenant, said, ‘Keep your cause (belief), for the sake of Allah and do not make it for people; what is for Allah is for Allah and what is for people cannot ascend to heaven. Do not argue with people about your religion; argumentation causes sickness to the heart. Allah, the Most Majestic, the Most Holy, has said to His Holy Prophet, ‘(Muhammad), you cannot guide whomever you love, but Allah guides whomever He wants. . . .’ (28:56) He has also said, ‘. . . (Muhammad), do you force people to have faith’? (10:99). Leave the people alone; they take it from people and you take it from the Messenger of Allah and from Amir al-Mu’minin (Ali ibn abu Talib), recipients of divine supreme covenant, and this is not equal. I heard my father saying, ‘When Allah writes for a servant to enter into this cause (belief of *Ahl al-Bayt*) he rushes to it quicker than a bird to its nest.’”

عَنِ ابْنِ فَضَالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِيهِ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع اجْعَلُوا أَمْرَكُمْ هَذَا لِلهِ وَ لَا تَجْعَلُوهُ لِلنَاسِ فَإِنَّهُ مَا كَانَ لِلهِ فَهُوَ لِلهِ وَ مَا كَانَ لِلنَاسِ فَلَا يَصْعَدُ إِلَى السَمَاءِ وَ لَا تُخَاصِمُوا بِدِينِكُمُ الناسَ فَإِنَ الْمُخَاصَمَةَ مَمْرَضَةٌ لِلْقَلْبِ إِن اللهَ عَز وَ جَل قَالَ لِنَبِيِهِ ص إِنكَ لا تَهْدِي مَنْ أَحْبَبْتَ وَ لكِن اللهَ يَهْدِي مَنْ يَشاءُ وَ قَالَ أَ فَأَنتَ تُكْرِهُ الناسَ حَتى يَكُونُوا مُؤْمِنِينَ ذَرُوا الناسَ فَإِن الناسَ أَخَذُوا عَنِ الناسِ وَ إِنكُمْ أَخَذْتُمْ عَنْ رَسُولِ اللهِ ص وَ عَلِي ع وَ لَا سَوَاءٌ وَ إِنِي سَمِعْتُ أَبِي يَقُولُ إِذَا كَتَبَ اللهُ عَلَى عَبْدٍ أَنْ يُدْخِلَهُ فِي هَذَا الْأَمْرِ كَانَ أَسْرَعَ إِلَيْهِ مِنَ الطَيْرِ إِلَى وَكْرِهِ

H 2219, CH 90, h 5
Ali ibn Ibrahim has narrated from his father from ‘Uthman from ibn ‘Udhaynah from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Allah, the Most Majestic, the Most Holy, has created a people for the truth, when they pass by the door of the truth, their hearts accept it, even though they may not know it. When they pass by the door of falsehood, their hearts reject it, even though they may not know it. He has created a people for things other than this. When they pass by the door of the truth, their hearts reject it, even though they may not know it. When they pass by the door of falsehood, their hearts accept it, even though they may not know it.”

٥- عَلِيُ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ ابْنِ أُذَيْنَةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن اللهَ عَز وَ جَل خَلَقَ قَوْماً لِلْحَق فَإِذَا مَر بِهِمُ الْبَابُ مِنَ الْحَق قَبِلَتْهُ قُلُوبُهُمْ وَ إِنْ كَانُوا لَا يَعْرِفُونَهُ وَ إِذَا مَر بِهِمُ الْبَابُ مِنَ الْبَاطِلِ أَنكَرَتْهُ قُلُوبُهُمْ وَ إِنْ كَانُوا لَا يَعْرِفُونَهُ وَ خَلَقَ قَوْماً لِغَيْرِ ذَلِكَ فَإِذَا مَر بِهِمُ الْبَابُ مِنَ الْحَق أَنكَرَتْهُ قُلُوبُهُمْ وَ إِنْ كَانُوا لَا يَعْرِفُونَهُ وَ إِذَا مَر بِهِمُ الْبَابُ مِنَ الْبَاطِلِ قَبِلَتْهُ قُلُوبُهُمْ وَ إِنْ كَانُوا لَا يَعْرِفُونَهُ

H 2220, CH 90, h 6
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ‘Abd al-Hamid ibn abu al-‘Ala’ from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“When Allah, the Most Majestic, the Most Holy, wills good for a servant, He places a dot of light in his heart, which shines his ears and heart to the extent that he becomes more eager and protective of this cause than you are. When He wills evil for a servant, He places a black dot in his heart and it darkens his ears and his heart. Then he recited this verse, ‘Allah will open the hearts of whomever He wants to guide to Islam, but He will constrict the chest of one whom He has led astray, as though he were to climb high up into the sky. . . .’” (6:125)

٦- عَلِيُ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن اللهَ عَز وَ جَل إِذَا أَرَادَ بِعَبْدٍ خَيْراً نَكَتَ فِي قَلْبِهِ نُكْتَةً مِنْ نُورٍ فَأَضَاءَ لَهَا سَمْعُهُ وَ قَلْبُهُ حَتى يَكُونَ أَحْرَصَ عَلَى مَا فِي أَيْدِيكُمْ مِنْكُمْ وَ إِذَا أَرَادَ بِعَبْدٍ سُوءاً نَكَتَ فِي قَلْبِهِ نُكْتَةً سَوْدَاءَ فَأَظْلَمَ لَهَا سَمْعُهُ وَ قَلْبُهُ ثُم تَلَا هَذِهِ الْآيَةَ فَمَنْ يُرِدِ اللهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلامِ وَ مَنْ يُرِدْ أَنْ يُضِلَهُ يَجْعَلْ صَدْرَهُ ضَيقاً حَرَجاً كَأَنما يَصعدُ فِي السماءِ

H 2221, CH 90, h 7
It is narrated from him (narrator of the *Hadith* above) from his father from ibn abu ‘Umayr from Muhammad ibn Humran from Muhammad ibn Muslim from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“When Allah, the Most Majestic, the Most Holy, wills good for a servant, He places a white dot on his heart, opens up his ears and heart and assigns an angel to keep him on the right path. When He wills evil for a servant, He places a black dot in his heart and shuts down his ears and heart and assigns a Satan to mislead him.”

٧- عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمدِ بْنِ حُمْرَانَ عَنْ مُحَمدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن اللهَ عَز وَ جَل إِذَا أَرَادَ بِعَبْدٍ خَيْراً نَكَتَ فِي قَلْبِهِ نُكْتَةً بَيْضَاءَ وَ فَتَحَ مَسَامِعَ قَلْبِهِ وَ وَكلَ بِهِ مَلَكاً يُسَدِدُهُ وَ إِذَا أَرَادَ بِعَبْدٍ سُوءاً نَكَتَ فِي قَلْبِهِ نُكْتَةً سَوْدَاءَ وَ سَد مَسَامِعَ قَلْبِهِ وَ وَكلَ بِهِ شَيْطَاناً يُضِلُهُ

Chapter Ninety One
Allah Grants Religion only to Whomever He Loves

بَابُ أَن اللهَ إِنمَا يُعْطِي الدينَ مَنْ يُحِبُهُ

H 2222, CH 91, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn Faddal from ibn Bukayr from Hamza ibn Humran from ‘Umar ibn Hanzalah

١- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنِ ابْنِ فَضَالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ حَمْزَةَ بْنِ حُمْرَانَ عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ

قَالَ لِي أَبُو عَبْدِ اللهِ ع يَا أَبَا الصَّخْرِ إِنَّ اللَّهَ يُعْطِي الدُّنْيَا مَنْ يُحِب وَ يُبْغِضُ وَ لَا يُعْطِي هَذَا الْأَمْرَ إِلَّا صَفْوَتَهُ مِنْ خَلْقِهِ أَنْتُمْ وَ اللهِ عَلَى دِينِي وَ دِينِ آبَائِي إِبْرَاهِيمَ وَ إِسْمَاعِيلَ لَا أَعْنِي عَلِيَّ بْنَ الْحُسَيْنِ وَ لَا مُحَمَّدَ بْنَ عَلِيٍّ وَ إِنْ كَانَ هَؤُلَاءِ عَلَى دِينِ هَؤُلَاءِ

who has said the following:
"Once abu 'Abd Allah, recipient of divine supreme covenant, said to me, 'O abu al-Sakhr, Allah indeed grants the world to whoever He loves or hates. He does not grant this cause (belief) but to the chosen ones of His creatures. You, by Allah, follow my religion and the religion of my predecessors, Ibrahim and Isma'il. I do not mean thereby Ali ibn al-Husayn, Muhammad ibn Ali, recipient of divine supreme covenant, even though they follow their (Abraham and Isma'il's) religion.'"

٢ - الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مَالِكِ بْنِ أَعْيَنَ الْجُهَنِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ يَا مَالِكُ إِنَّ اللَّهَ يُعْطِي الدُّنْيَا مَنْ يُحِب وَ يُبْغِضُ وَ لَا يُعْطِي دِينَهُ إِلَّا مَنْ يُحِب

H 2223, CH 91, h 2
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Washsha' from 'Asim ibn Hamidf from Malik ibn 'Ayun al-Juhni who has said the following:
"I heard abu Ja'far, recipient of divine supreme covenant, saying, 'O Malik, Allah grants the world to those whom He loves, and those whom He hates, but He grants His religion only to those whom He loves.'"

٣ - عَنْهُ عَنْ مُعَلَّى عَنِ الْوَشَّاءِ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو الْخَثْعَمِيِّ عَنْ عُمَرَ بْنِ حَنْظَلَةَ وَ عَنْ حَمْزَةَ بْنِ حُمْرَانَ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ هَذِهِ الدُّنْيَا يُعْطِيهَا اللَّهُ الْبَرَّ وَ الْفَاجِرَ وَ لَا يُعْطِي الْإِيمَانَ إِلَّا صَفْوَتَهُ مِنْ خَلْقِهِ

H 2224, CH 91, h 3
It is narrated from him (narrator of the *Hadith* above) from Mu'alla from al-Washsha' from 'Abd al-Karim ibn 'Amr al-Khath'ami from 'Umar ibn Hanzalah and Hamza ibn Humran from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Allah gives this world to both the virtuous and evil-doing people, but He does not give belief to anyone except to His chosen creatures."

٤ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ أَبِي سُلَيْمَانَ عَنْ مُيَسِّرٍ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع إِنَّ الدُّنْيَا يُعْطِيهَا اللَّهُ عَزَّ وَ جَلَّ مَنْ أَحَب وَ مَنْ أَبْغَضَ وَ إِنَّ الْإِيمَانَ لَا يُعْطِيهِ إِلَّا مَنْ أَحَبَّهُ

H 2225, CH 91, h 4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Nu'man from abu Sulayman from Muyassir who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Allah, the Most Majestic, the Most Holy, gives the world to those He loves as well as to those He hates, but He does not give belief to anyone except those He loves."

بَابُ سَلَامَةِ الدِّينِ

Chapter Ninety Two
Sound Religion

١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ أَيُّوبَ بْنِ الْحُرِّ عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَزَّ وَ جَلَّ فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا فَقَالَ أَمَا لَقَدْ بَسَطُوا عَلَيْهِ وَ قَتَلُوهُ وَ لَكِنْ أَ تَدْرُونَ مَا وَقَاهُ وَقَاهُ أَنْ يَفْتِنُوهُ فِي دِينِهِ

H 2226, CH 92, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Nu'man from Ayyub ibn al-Hurr from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"About the words of Allah, the Most Majestic, the Most Holy, 'Allah protected him against their evil plans. . . .,' (40:45) the Imam said, 'In fact, they perpetrated and murdered him but do you know what was protected? He (Allah) protected him against confusion in his religion.'"

٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ أَبِي جَمِيلَةَ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع كَانَ فِي وَصِيَّةِ أَمِيرِ الْمُؤْمِنِينَ ع لِأَصْحَابِهِ اعْلَمُوا أَنَّ الْقُرْآنَ هُدَى اللَّيْلِ وَ النَّهَارِ وَ نُورُ اللَّيْلِ الْمُظْلِمِ عَلَى مَا كَانَ مِنْ جَهْدٍ وَ فَاقَةٍ فَإِذَا حَضَرَتْ بَلِيَّةٌ فَاجْعَلُوا أَمْوَالَكُمْ دُونَ أَنْفُسِكُمْ وَ إِذَا نَزَلَتْ نَازِلَةٌ فَاجْعَلُوا أَنْفُسَكُمْ دُونَ دِينِكُمْ وَ اعْلَمُوا أَنَّ الْهَالِكَ مَنْ هَلَكَ دِينُهُ وَ الْحَرِيبَ مَنْ حُرِبَ دِينُهُ أَلَا وَ إِنَّهُ لَا فَقْرَ بَعْدَ الْجَنَّةِ أَلَا وَ إِنَّهُ

H 2227, CH 92, h 2
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa ibn 'Ubayd from abu Jamilah who has said the following:
"abu 'Abd Allah, recipient of divine supreme covenant, has said, 'It was in the will of Amir al-Mu'minin (Ali ibn abu Talib), recipient of divine supreme covenant, to his companions, "You must know that this Quran is guidance day and night and it is the light in the dark night that is due to hardships and destitution. When misfortune befalls, protect yourselves with your properties. When a misfortune (to religion) befalls, protect your religion with yourselves. You must know that the destroyed, in reality, is the one whose religion is destroyed and looted, in reality, is one whose religion is looted. It is certain that there is no poverty in paradise. It is also certain that there is no

prosperity in hellfire, wherein its captives are never freed and there is no cure for its blind.’”

لَا عِنَى بَعْدَ النارِ لَا فَكَّ أَسِيرُهَا وَ لَا بَرِأَ ضَرِيرُهَا

H 2228, CH 92, h 3
Ali has narrated from his father from Hammad ibn ‘Isa from Rib'i ibn ‘Abd Allah from Fudayl ibn Yasar from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Soundness of religion and good health is better than property. Property is a beauty of the worldly beauties and it is a good thing.”
Muhammad ibn Isma'il has narrated from Fadl ibn Shadhan from Hammad from Rib'i from al-Fudayl from abu Ja’far, recipient of divine supreme covenant, a similar *Hadith*.

٣- عَلِي عَنْ أَبِيهِ عَنْ حَمادِ بْنِ عِيسَى عَنْ رِبْعِي بْنِ عَبْدِ اللهِ عَنْ فُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَلَامَةُ الدينِ وَ صِحةُ الْبَدَنِ خَيْرٌ مِنَ الْمَالِ وَ الْمَالُ زِينَةٌ مِنْ زِينَةِ الدنْيَا حَسَنَةٌ
مُحَمدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمادٍ عَنْ رِبْعِي عَنِ الْفُضَيْلِ عَنْ أَبِي جَعْفَرٍ ع مِثْلَهُ

H 2229, CH 92, h 4
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ibn Faddal from Yunus ibn Ya’qub from certain individuals of his people who has said the following:
“A man, of the companions of abu ‘Abd Allah, recipient of divine supreme covenant, would very often attend the gathering with the Imam. He remained absent for a certain time and did not attend Hajj also. Once a certain individual of his people who knew him came in and the Imam asked, ‘How so and so is doing?’ The narrator has said that the man then began to speak of him in very short expressions thinking that he meant thereby wealth and the world. Abu ‘Abd Allah, recipient of divine supreme covenant, then asked, ‘How is his religion?’ He said, ‘It is just as you love.’ The Imam said, ‘That, by Allah, is wealth.’”

٤- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنِ ابْنِ فَضالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ بَعْضِ أَصْحَابِهِ قَالَ كَانَ رَجُلٌ يَدْخُلُ عَلَى أَبِي عَبْدِ اللهِ ع مِنْ أَصْحَابِهِ فَغَبَرَ زَماناً لَا يَحُج فَدَخَلَ عَلَيْهِ بَعْضُ مَعَارِفِهِ فَقَالَ لَهُ فُلَانٌ مَا فَعَلَ قَالَ فَجَعَلَ يُضَجعُ الْكَلَامَ يَظُن أَنهُ إِنمَا يَعْنِي الْمَيْسَرَةَ وَ الدنْيَا فَقَالَ أَبُو عَبْدِ اللهِ ع كَيْفَ دِينُهُ فَقَالَ كَمَا تُحِب فَقَالَ هُوَ وَ اللهِ الْغِنَى

Chapter Ninety Three
Al-Taqiyyah, Guarding and Cautiousness

بَابُ التقِيةِ

H 2230, CH 93, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hisham ibn Salim and others from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“About the words of Allah, the Most Majestic, the Most Holy, ‘These will receive double reward for their forbearance, replacing evil by virtue. . . .,’ (28:54) the Imam said, ‘Their excercising patience with observing *al-Taqiyyah* (cautious protective measures) and their repelling evil by means of good deeds means: *al-Taqiyyah* is a good deed and publicity or disregarding *al-Taqiyyah* is evil.’”

١- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَ غَيْرِهِ عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَز وَ جَل أُولئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرتَيْنِ بِما صَبَرُوا قَالَ بِمَا صَبَرُوا عَلَى التقِيةِ وَ يَدْرَؤُنَ بِالْحَسَنَةِ السيئَةَ قَالَ الْحَسَنَةُ التقِيةُ وَ السيئَةُ الْإِذَاعَةُ

H 2231, CH 93, h 2
Ibn abu ‘Umayr has narrated from Hisham ibn Salim from abu ‘Umar al-‘A’jami who has said the following:
“Once abu ‘Abd Allah, recipient of divine supreme covenant, said to me, ‘O abu ‘Umar, nine tenths of religion is in *al-Taqiyyah* (cautious measures). One who does not observe *al-Taqiyyah* has no religion. *Al-Taqiyyah* must be observed in all matters except wine and wiping (a part of Wuzu) over the socks.’”

٢- ابْنُ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عُمَرَ الْأَعْجَمِي قَالَ قَالَ لِي أَبُو عَبْدِ اللهِ ع يَا أَبَا عُمَرَ إِن تِسْعَةَ أَعْشَارِ الدينِ فِي التقِيةِ وَ لَا دِينَ لِمَنْ لَا تَقِيةَ لَهُ وَ التقِيةُ فِي كُل شَيْءٍ إِلا فِي النبِيذِ وَ الْمَسْحِ عَلَى الْخُفَّيْنِ

H 2232, CH 93, h 3
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ‘Uthman ibn ‘Isa from Sama'a from abu Basir who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘*Al-Taqiyyah* is of the religion of Allah.’ I asked, ‘Is it of the religion of Allah?’ The Imam said, ‘Yes, by Allah, it is of the religion of Allah. Yusuf (the prophet) had said, ‘O people of the caravan of camels, you are thieves.’ By Allah, they had not stolen anything and Ibrahim had said, ‘I am ill’, by Allah, he had no illness.’”

٣- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع التقِيةُ مِنْ دِينِ اللهِ قُلْتُ مِنْ دِينِ اللهِ قَالَ إِي وَ اللهِ مِنْ دِينِ اللهِ وَ لَقَدْ قَالَ يُوسُفُ ع أَيتُهَا الْعِيرُ إِنكُمْ لَسارِقُونَ وَ اللهِ مَا كَانُوا سَرَقُوا شَيْئاً وَ لَقَدْ قَالَ إِبْرَاهِيمُ ع إِنِي سَقِيم وَ اللهِ مَا كَانَ سَقِيماً

٤- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ عَنْ حُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ حَبِيبِ بْنِ بِشْرٍ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع سَمِعْتُ أَبِي يَقُولُ لَا وَ اللهِ مَا عَلَى وَجْهِ الْأَرْضِ شَيْءٌ أَحَبَّ إِلَيَّ مِنَ التَّقِيَّةِ يَا حَبِيبُ إِنَّهُ مَنْ كَانَتْ لَهُ تَقِيَّةٌ رَفَعَهُ اللهُ يَا حَبِيبُ مَنْ لَمْ تَكُنْ لَهُ تَقِيَّةٌ وَضَعَهُ اللهُ يَا حَبِيبُ إِنَّ النَّاسَ إِنَّمَا هُمْ فِي هُدْنَةٍ فَلَوْ قَدْ كَانَ ذَلِكَ كَانَ هَذَا

H 2233, CH 93, h 4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Khalid and al-Husayn ibn Sa’id all from al-Nadr ibn Suwayd from Yahya ibn ‘Imran al-Halabi from Husayn ibn abu al-‘Ala’ from Habib ibn Bishr who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘I heard my father saying, “By Allah, there is nothing on the face of earth more beloved to me than observing *al-Taqiyyah* (cautious protective measures).” O Habib, whoever observes *al-Taqiyyah* Allah raises him up. O Habib, whoever does not observe *al-Taqiyyah* Allah brings him low. O Habib, people live in peace. When that (reappearing of al-Mahdi) happens this (*al-Taqiyyah*) no more will happen.’”

٥- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ جَابِرٍ الْمَكْفُوفِ عَنْ عَبْدِ اللهِ بْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ اتَّقُوا عَلَى دِينِكُمْ فَاحْجُبُوهُ بِالتَّقِيَّةِ فَإِنَّهُ لَا إِيمَانَ لِمَنْ لَا تَقِيَّةَ لَهُ إِنَّمَا أَنْتُمْ فِي النَّاسِ كَالنَّحْلِ فِي الطَّيْرِ لَوْ أَنَّ الطَّيْرَ تَعْلَمُ مَا فِي أَجْوَافِ النَّحْلِ مَا بَقِيَ مِنْهَا شَيْءٌ إِلَّا أَكَلَتْهُ وَ لَوْ أَنَّ النَّاسَ عَلِمُوا مَا فِي أَجْوَافِكُمْ أَنَّكُمْ تُحِبُّونَا أَهْلَ الْبَيْتِ لَأَكَلُوكُمْ بِأَلْسِنَتِهِمْ وَ لَنَحَلُوكُمْ فِي السِّرِّ وَ الْعَلَانِيَةِ رَحِمَ اللهُ عَبْداً مِنْكُمْ كَانَ عَلَى وَلَايَتِنَا

H 2234, CH 93, h 5
Abu Ali al-Ash’ari has narrated from al-Hassan ibn Ali al-Kufi from al-‘Abbas ibn ‘Amir from Jabir al-Makfuf from ‘Abd Allah ibn abu Ya’fur from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Protect your religion and veil it with *al-Taqiyyah* (protective measures); one who does not observe *al-Taqiyyah* has no belief. You in the people are like honeybees, in birds. Had birds known what is inside honeybees no honeybee would have been left and it all would have been consumed. Had people known that you love *Ahl al-Bayt* they might have destroyed you with their tongues, abusing you in private and in public. May Allah bless those of you who are in our *Walayah* (Divine Guardianship).’”

٦- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَزَّ وَ جَلَّ وَ لَا تَسْتَوِي الْحَسَنَةُ وَ لَا السَّيِّئَةُ قَالَ الْحَسَنَةُ التَّقِيَّةُ وَ السَّيِّئَةُ الْإِذَاعَةُ وَ قَوْلُهُ عَزَّ وَ جَلَّ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةَ قَالَ الَّتِي هِيَ أَحْسَنُ التَّقِيَّةُ فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

H 2235, CH 93, h 6
Ali ibn Ibrahim has narrated from his father from Hammad from Hariz from those who reported to him from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“About the words of Allah, the Most Majestic, the Most Holy, ‘. . . virtue and evil are not equal. . . .’ , the Imam said that ‘Virtue’ refers to *al-Taqiyyah* and ‘Evil’ is disregarding it, and in the words of Allah, the Most Majestic, the Most Holy, ‘If you respond to evil with virtuous deeds . . .’, the Imam said, ‘Virtue’ refers to *al-Taqiyyah*, ‘. . . you will certainly find that your enemies will become your intimate friends.’” (41:34)

٧- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَمْرٍو الْكِنَانِيِّ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع يَا أَبَا عَمْرٍو أَ رَأَيْتَكَ لَوْ حَدَّثْتُكَ بِحَدِيثٍ أَوْ أَفْتَيْتُكَ بِفُتْيَا ثُمَّ جِئْتَنِي بَعْدَ ذَلِكَ فَسَأَلْتَنِي عَنْهُ فَأَخْبَرْتُكَ بِخِلَافِ مَا كُنْتُ أَخْبَرْتُكَ أَوْ أَفْتَيْتُكَ بِخِلَافِ ذَلِكَ بِأَيِّهِمَا كُنْتَ تَأْخُذُ قُلْتُ بِأَحْدَثِهِمَا وَ أَدَعُ الْآخَرَ فَقَالَ قَدْ أَصَبْتَ يَا أَبَا عَمْرٍو أَبَى اللهُ إِلَّا أَنْ يُعْبَدَ سِرّاً أَمَا وَ اللهِ لَئِنْ فَعَلْتُمْ ذَلِكَ إِنَّهُ لَخَيْرٌ لِي وَ لَكُمْ وَ أَبَى اللهُ عَزَّ وَ جَلَّ لَنَا وَ لَكُمْ فِي دِينِهِ إِلَّا التَّقِيَّةَ

H 2236, CH 93, h 7
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Mahbub from Hisham ibn Salim from abu ‘Amr al-Kinani who has said the following:
“Once abu ‘Abd Allah, recipient of divine supreme covenant, said, ‘O abu ‘Amr, what would you do, were I to narrate a *Hadith* to you or give you a *Fatwa* (a legal opinion), and you came to me sometimes later to ask about the same issues, but I gave you a *Hadith* or a *Fatwa* that contradicts the first one, which one would you follow?’ I said, ‘I will follow the latest one and ignore the other one.’ The Imam said, ‘O abu ‘Amr, you are right. Allah refuses to accept anything but to worship Him secretly. By Allah, were you to follow *al-Taqiyyah* it would be better for you and for me. Allah, the Most Majestic, the Most Holy, refuses to accept anything from you and I in His religion but *al-Taqiyyah*.’”

٨- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ دُرُسْتَ الْوَاسِطِيِّ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع مَا بَلَغَتْ تَقِيَّةُ أَحَدٍ تَقِيَّةَ أَصْحَابِ الْكَهْفِ إِنْ كَانُوا لَيَشْهَدُونَ الْأَعْيَادَ وَ يَشُدُّونَ الزَّنَانِيرَ فَأَعْطَاهُمُ اللهُ أَجْرَهُمْ مَرَّتَيْنِ

H 2237, CH 93, h 8
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from al-Hassan ibn Ali from Durust al-Wasiti who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘No one’s *al-Taqiyyah* reached the level of strictness to that of the people of the Cave who would attend the festivities while wearing neck ties, thus, Allah gave them twice as many rewards.”

H 2238, CH 93, h 9
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from al-Hassan ibn Ali ibn Faddal from Hammad ibn Waqid al-Lahham who has said the following:
"Once I came face to face to abu 'Abd Allah, recipient of divine supreme covenant, on a road and I turned my face away and passed him by. Later I went to see him and said, 'May Allah keep my soul in service for your cause, I sometimes may turn my face away and pass you so as not to cause you any trouble.' The Imam said, 'May Allah grant you blessings, however, yesterday a man passed by me in such and such place and said, 'Upon you be peace, O abu 'Abd Allah.' What he did was not any good or beautiful.'"

٩ - عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ حَمَّادِ بْنِ وَاقِدٍ اللَّحَّامِ قَالَ اسْتَقْبَلْتُ أَبَا عَبْدِ اللَّهِ ع فِي طَرِيقٍ فَأَعْرَضْتُ عَنْهُ بِوَجْهِي وَ مَضَيْتُ فَدَخَلْتُ عَلَيْهِ بَعْدَ ذَلِكَ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنِّي لَأَلْقَاكَ فَأَصْرِفُ وَجْهِي كَرَاهَةَ أَنْ أَشُقَّ عَلَيْكَ فَقَالَ لِي رَحِمَكَ اللَّهُ وَ لَكِنَّ رَجُلًا لَقِيَنِي أَمْسِ فِي مَوْضِعِ كَذَا وَ كَذَا فَقَالَ عَلَيْكَ السَّلَامُ يَا أَبَا عَبْدِ اللَّهِ مَا أَحْسَنَ وَ لَا أَجْمَلَ

H 2239, CH 93, h 10
Ali ibn Ibrahim has narrated from Harun ibn Muslim from Mas'adah ibn Sadaqa who has said the following:
"It was said to abu 'Abd Allah, recipient of divine supreme covenant, 'People narrate that Ali, recipient of divine supreme covenant, once said from the pulpit in al-Kufah, "O people, one day you will be told to abuse me. You then will do so, then you will be told to denounce me but you will not denounce me." The Imam said, 'How often has this falsehood (lie) been told about Ali, recipient of divine supreme covenant.' The Imam then said, 'What he said was: 'One day you will be told to abuse me, you must do so then you will be told to denounce me, and I follow the religion of Muhammad, recipient of divine supreme covenant. He did not say do not denounce me.' The person asking the question then asked, 'Do you say he must have chosen being murdered instead of denouncing?' The Imam said, 'By Allah, there was no such thing necessary for him to do. There was nothing for him but that which happened to 'Ammar ibn Yasir when people of Makkah forced him and his heart was confident with belief. Then Allah, the Most Majestic, the Most Holy, revealed His words about it, '. . . except those who are forced but their heart is confident with belief,' (16:106) to which the Holy Prophet said, 'O 'Ammar, if they would do such things again you also may do as you have already done; Allah, the Most Majestic, the Most Holy, has revealed His words about your good excuse and has commanded you to do again what you did before if they ever repeated their misdeed.'"

١٠ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ قِيلَ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ النَّاسَ يَرْوُونَ أَنَّ عَلِيّاً ع قَالَ عَلَى مِنْبَرِ الْكُوفَةِ أَيُّهَا النَّاسُ إِنَّكُمْ سَتُدْعَوْنَ إِلَى سَبِّي فَسُبُّونِي ثُمَّ تُدْعَوْنَ إِلَى الْبَرَاءَةِ مِنِّي فَلَا تَبْرَءُوا مِنِّي فَقَالَ مَا أَكْثَرَ مَا يَكْذِبُ النَّاسُ عَلَى عَلِيٍّ ع ثُمَّ قَالَ إِنَّمَا قَالَ إِنَّكُمْ سَتُدْعَوْنَ إِلَى سَبِّي فَسُبُّونِي ثُمَّ سَتُدْعَوْنَ إِلَى الْبَرَاءَةِ مِنِّي وَ إِنِّي لَعَلَى دِينِ مُحَمَّدٍ وَ لَمْ يَقُلْ لَا تَبْرَءُوا مِنِّي فَقَالَ لَهُ السَّائِلُ أَ رَأَيْتَ إِنِ اخْتَارَ الْقَتْلَ دُونَ الْبَرَاءَةِ فَقَالَ وَ اللَّهِ مَا ذَلِكَ عَلَيْهِ وَ مَا لَهُ إِلَّا مَا مَضَى عَلَيْهِ عَمَّارُ بْنُ يَاسِرٍ حَيْثُ أَكْرَهَهُ أَهْلُ مَكَّةَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِيهِ إِلَّا مَنْ أُكْرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ فَقَالَ لَهُ النَّبِيُّ ص عِنْدَهَا يَا عَمَّارُ إِنْ عَادُوا فَعُدْ فَقَدْ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ عُذْرَكَ وَ أَمَرَكَ أَنْ تَعُودَ إِنْ عَادُوا

H 2240, CH 93, h 11
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Hisham al-Kindy who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'You must never do anything that may embarrass us. A small boy causes embarrassment to his father because of his misdeeds. Be the beauty for those to whom you are devoted and do not be an embarrassment to them. Pray along with their tribes, visit their people in ill health, attend their funerals and do not allow anyone exceed you in good deeds. You have all the more reason to exceed others in good deeds. By Allah, no worship is more beloved to Allah than worshipping Him in (al-Khab').' I then asked, 'What is al-Khab'?' The Imam said, 'It is *al-Taqiyyah*.'"

١١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامٍ الْكِنْدِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِيَّاكُمْ أَنْ تَعْمَلُوا عَمَلًا يُعَيِّرُونَا بِهِ فَإِنَّ وَلَدَ السَّوْءِ يُعَيِّرُ وَالِدَهُ بِعَمَلِهِ كُونُوا لِمَنِ انْقَطَعْتُمْ إِلَيْهِ زَيْناً وَ لَا تَكُونُوا عَلَيْهِ شَيْناً صَلُّوا فِي عَشَائِرِهِمْ وَ عُودُوا مَرْضَاهُمْ وَ اشْهَدُوا جَنَائِزَهُمْ وَ لَا يَسْبِقُونَكُمْ إِلَى شَيْءٍ مِنَ الْخَيْرِ فَأَنْتُمْ أَوْلَى بِهِ مِنْهُمْ وَ اللَّهِ مَا عُبِدَ اللَّهُ بِشَيْءٍ أَحَبَّ إِلَيْهِ مِنَ الْخَبْءِ قُلْتُ وَ مَا الْخَبْءُ قَالَ التَّقِيَّةُ

H 2241, CH 93, h 12
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from Mu'ammar ibn Khallad who has said the following:
"Once I asked abu al-Hassan, recipient of divine supreme covenant, about standing up to salute the rulers (to show respect). He said that abu Ja'far, recipient of divine supreme

١٢ - عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَّادٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ ع عَنِ الْقِيَامِ لِلْوُلَاةِ فَقَالَ قَالَ أَبُو جَعْفَرٍ ع التَّقِيَّةُ مِنْ دِينِي وَ

دِينِ آبَائِي وَ لَا إِيمَانَ لِمَنْ لَا تَقِيَةَ لَهُ

covenant, has said, '*Al-Taqiyyah* is my religion and the religion of my predecessors. Whoever disregards *al-Taqiyyah* has no belief.'"

١٣ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ رِبْعِيٍّ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ التَّقِيَّةُ فِي كُلِّ ضَرُورَةٍ وَ صَاحِبُهَا أَعْلَمُ بِهَا حِينَ تَنْزِلُ بِهِ

H 2242, CH 93, h 13
Ali ibn Ibrahim has narrated from his father from Hammad from Rib'i from Zurara from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"*Al-Taqiyyah* (protective measures) is for when and wherever needed and the one involved in it knows best how to apply it."

١٤ - عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَبِي ع يَقُولُ وَ أَيُّ شَيْءٍ أَقَرَّ لِعَيْنِي مِنَ التَّقِيَّةِ إِنَّ التَّقِيَّةَ جُنَّةُ الْمُؤْمِنِ

H 2243, CH 93, h 14
Ali has narrated from his father from ibn Mahbub from Jamil ibn Salih from Muhammad ibn Marwan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"My father, recipient of divine supreme covenant, has said, 'What could be more delightful to me than *al-Taqiyyah*; it is a shield for believing people.'"

١٥ - عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع مَا مَنَعَ مَيْثَماً رَحِمَهُ اللَّهُ مِنَ التَّقِيَّةِ فَوَ اللَّهِ لَقَدْ عَلِمَ أَنَّ هَذِهِ الْآيَةَ نَزَلَتْ فِي عَمَّارٍ وَ أَصْحَابِهِ إِلَّا مَنْ أُكْرِهَ وَ قَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ

H 2244, CH 93, h 15
Ali has narrated from his father from ibn abu 'Umayr from Jamil from Muhammad ibn Marwan who has said the following:
"Once abu 'Abd Allah, recipient of divine supreme covenant, said to me, 'What was it that prevented Maytham (may Allah grant him blessings) from *al-Taqiyyah*?' He by Allah knew that this verse of the Holy Quran was revealed about 'Ammar and his people, '. . . unless he is forced, but his heart is confident with belief. . . .'" (16:106)

١٦ - أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ شُعَيْبٍ الْحَدَّادِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّمَا جُعِلَتِ التَّقِيَّةُ لِيُحْقَنَ بِهَا الدَّمُ فَإِذَا بَلَغَ الدَّمَ فَلَيْسَ تَقِيَّةٌ

H 2245, CH 93, h 16
Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan from Shu'ayb al-Haddad from Muhammad ibn Muslim from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"*Al-Taqiyyah* is made law to save lives. Once it (danger) is already there to take lives, then there is no *al-Taqiyyah*."

١٧ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كُلَّمَا تَقَارَبَ هَذَا الْأَمْرُ كَانَ أَشَدَّ لِلتَّقِيَّةِ

H 2246, CH 93, h 17
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from ibn Bukayr from Muhammad ibn Muslim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"As it (time of Imam al-Mahdi) draws closer, *al-Taqiyyah* will be more intensely needed."

١٨ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ وَ مُعَمَّرِ بْنِ يَحْيَى بْنِ سَامٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ وَ زُرَارَةَ قَالُوا سَمِعْنَا أَبَا جَعْفَرٍ ع يَقُولُ التَّقِيَّةُ فِي كُلِّ شَيْءٍ يُضْطَرُّ إِلَيْهِ ابْنُ آدَمَ فَقَدْ أَحَلَّهُ اللَّهُ لَهُ

H 2247, CH 93, h 18
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from ibn 'Udhaynah from Isma'il al-Ju'fi and Mu'ammar ibn Yahya ibn Sam and Muhammad ibn Muslim and Zurara who have said the following:
"We heard abu Ja'far, recipient of divine supreme covenant, saying, 'A*l-Taqiyyah* is whenever the son of Adam is compelled; Allah has made it lawful for him.'"

١٩ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ التَّقِيَّةُ تُرْسُ اللَّهِ بَيْنَهُ وَ بَيْنَ خَلْقِهِ

H 2248, CH 93, h 19
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from ibn Muskan from Hariz from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"*Al-Taqiyyah* is a shield of Allah between Allah (His punishing) and His creatures."

٢٠ - الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ أَحْمَدَ بْنِ حَمْزَةَ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع خَالِطُوهُمْ بِالْبِرَانِيَةِ وَ خَالِفُوهُمْ بِالْجَوَانِيَةِ إِذَا كَانَتِ الْإِمْرَةُ صِبْيَانِيَّةً

H 2249, CH 93, h 20
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Muhammad ibn Jumhur from Ahmad ibn Hamza from al-Husayn ibn al-Mukhtar from abu Basir who has said the following:
"Abu Ja'far, recipient of divine supreme covenant, has said, 'Meet them (unfriendly people) outwardly and oppose them inwardly when the rulers are childish.'"

H 2250, CH 93, h 21
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Zakariya al-Mu’min from ‘Abd Allah ibn Asad from ‘Abd Allah ibn ‘Ata’ who has said the following:
“Once I said to abu Ja’far, recipient of divine supreme covenant, ‘Two of the people of Kufah were held and it was said to them, “Denounce Amir al-Mu’minin (Ali ibn abu Talib), recipient of divine supreme covenant. One of them did and the other did not denounce. The one who denounced was released and the other was killed.’ The Imam said, ‘The one who denounced was an expert of law of his religion and the one who did not denounce was in a hurry to go to paradise.’”

٢١- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ زَكَرِيَّا الْمُؤْمِنِ عَنْ عَبْدِ اللهِ بْنِ أَسَدٍ عَنْ عَبْدِ اللهِ بْنِ عَطَاءٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع رَجُلَانِ مِنْ أَهْلِ الْكُوفَةِ أُخِذَا فَقِيلَ لَهُمَا ابْرَأَا مِنْ أَمِيرِ الْمُؤْمِنِينَ فَبَرِئَ وَاحِدٍ مِنْهُمَا وَ أَبَى الْآخَرُ فَخُلِّيَ سَبِيلُ الَّذِي بَرِئَ وَ قُتِلَ الْآخَرُ فَقَالَ أَمَّا الَّذِي بَرِئَ فَرَجُلٌ فَقِيهٌ فِي دِينِهِ وَ أَمَّا الَّذِي لَمْ يَبْرَأْ فَرَجُلٌ تَعَجَّلَ إِلَى الْجَنَّةِ

H 2251, CH 93, h 22
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Jamil ibn Salih who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Stay away from the consequences of slip and mistake (disregarding *al-Taqiyyah*).’”

٢٢- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ صَالِحٍ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع احْذَرُوا عَوَاقِبَ الْعَثَرَاتِ

H 2252, CH 93, h 23
Abu Ali al-Ash’ari has narrated from ‘Abd al-Jabbar from Muhammad ibn Isma'il from Ali ibn al-Nu’man from ibn Muskan from ‘Abd Allah ibn abu Ya’fur who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘*Al-Taqiyyah* for a believer is a shield and protection. One who does not observe *al-Taqiyyah* has no belief. A servant of Allah receives a *Hadith* from us and on that basis he follows the religion of Allah, the Most Majestic, the Most Holy. It then is an honor for him in this world and light for him in the next world. A servant receives a *Hadith* from us and he makes it public and it becomes humiliation for him in this world and Allah, the Most Majestic, the Most Holy, removes that light from him.’”

٢٣- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ عَبْدِ اللهِ بْنِ أَبِي يَعْفُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ التَّقِيَّةُ تُرْسُ الْمُؤْمِنِ وَ التَّقِيَّةُ حِرْزُ الْمُؤْمِنِ وَ لَا إِيمَانَ لِمَنْ لَا تَقِيَّةَ لَهُ إِنَّ الْعَبْدَ لَيَقَعُ إِلَيْهِ الْحَدِيثُ مِنْ حَدِيثِنَا فَيَدِينُ اللهَ عَزَّ وَ جَلَّ بِهِ فِيمَا بَيْنَهُ وَ بَيْنَهُ فَيَكُونُ لَهُ عِزّاً فِي الدُّنْيَا وَ نُوراً فِي الْآخِرَةِ وَ إِنَّ الْعَبْدَ لَيَقَعُ إِلَيْهِ الْحَدِيثُ مِنْ حَدِيثِنَا فَيُذِيعُهُ فَيَكُونُ لَهُ ذُلّاً فِي الدُّنْيَا وَ يَنْزِعُ اللهُ عَزَّ وَ جَلَّ ذَلِكَ النُّورَ مِنْهُ

Chapter Ninety Four
Silence and Restraint against Publicity

بَابُ الْكِتْمَانِ

H 2253, CH 94, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from Malik ibn ‘Atiyyah from abu Hamza from Ali ibn al-Husayn, recipient of divine supreme covenant, who has said the following:
“I, by Allah, love to bail out two things in my followers with parts of my arms: their rush for quick response and lack of silence and restraint.”

١- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْزَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ وَدِدْتُ وَ اللهِ أَنِّي افْتَدَيْتُ خَصْلَتَيْنِ فِي الشِّيعَةِ لَنَا بِبَعْضِ لَحْمِ سَاعِدِي النَّزَقَ وَ قِلَّةَ الْكِتْمَانِ

H 2254, CH94, h 2
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from Muhammad ibn Sinan from ‘Ammar ibn Marwan from abu ‘Usamah Zayd al-Shahham who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘People were commanded to maintain two characteristics, for the loss of which they involved themselves into something else; they were patience and silent abstinence.”

٢- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ أَبِي أُسَامَةَ زَيْدٍ الشَّحَّامِ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع أُمِرَ النَّاسُ بِخَصْلَتَيْنِ فَضَيَّعُوهُمَا فَصَارُوا مِنْهُمَا عَلَى غَيْرِ شَيْءٍ الصَّبْرِ وَ الْكِتْمَانِ

H 2255, CH 94, h 3
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Yunus ibn ‘Ammar from Sulayman ibn Khalid who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, once said, ‘O Sulayman, you follow the religion of one for whose silent abstinence Allah grants him honor, but due to his loud publicity, Allah causes his humiliation.’”

٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ يُونُسَ بْنِ عَمَّارٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع يَا سُلَيْمَانُ إِنَّكُمْ عَلَى دِينِ مَنْ كَتَمَهُ أَعَزَّهُ اللهُ وَ مَنْ أَذَاعَهُ أَذَلَّهُ اللهُ

٤ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللهِ بْنِ بُكَيْرٍ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ دَخَلْنَا عَلَيْهِ جَمَاعَةً فَقُلْنَا يَا ابْنَ رَسُولِ اللهِ إِنَّا نُرِيدُ الْعِرَاقَ فَأَوْصِنَا فَقَالَ أَبُو جَعْفَرٍ ع لِيَقْوَ شَدِيدُكُمْ ضَعِيفَكُمْ وَ لْيَعُدْ غَنِيُّكُمْ عَلَى فَقِيرِكُمْ وَ لَا تُبْثُوا سِرَّنَا وَ لَا تُذِيعُوا أَمْرَنَا وَ إِذَا جَاءَكُمْ عَنَّا حَدِيثٌ فَوَجَدْتُمْ عَلَيْهِ شَاهِداً أَوْ شَاهِدَيْنِ مِنْ كِتَابِ اللهِ فَخُذُوا بِهِ وَ إِلَّا فَقِفُوا عِنْدَهُ ثُمَّ رُدُّوهُ إِلَيْنَا حَتَّى يَسْتَبِينَ لَكُمْ وَ اعْلَمُوا أَنَّ الْمُنْتَظِرَ لِهَذَا الْأَمْرِ لَهُ مِثْلُ أَجْرِ الصَّائِمِ الْقَائِمِ وَ مَنْ أَدْرَكَ قَائِمَنَا فَخَرَجَ مَعَهُ فَقُتِلَ عَدُوَّنَا كَانَ لَهُ مِثْلُ أَجْرِ عِشْرِينَ شَهِيداً وَ مَنْ قُتِلَ مَعَ قَائِمِنَا كَانَ لَهُ مِثْلُ أَجْرِ خَمْسَةٍ وَ عِشْرِينَ شَهِيداً

H 2256, CH 94, h 4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from ‘Abd Allah ibn Bukayr from a man who has said the following:
“Once we in a group went to see abu Ja’far, recipient of divine supreme covenant, and said to him, ‘O descendent of the Messenger of Allah, we intend to travel to Iraq, and request your recommendations.’ Abu Ja’far, recipient of divine supreme covenant, said, ‘The stronger ones among you must support the weak ones, the well to do among you must reach out to the poor ones among you, do not expose our secrets and do not publicize our cause. When you receive a *Hadith* from us accept it only if you find sufficient, two or at least one, supporting evidence from the book of Allah, otherwise, keep it on hold and then refer it to us for verification. You must know that those waiting for this matter (coming of Imam al-Mahdi) have a reward like those who fast all the time and pray every night. Whoever will find himself with our *al-Qa’im* (al-Mahdi) and will come out with him to do away with our enemies he will have a reward equal to that for twenty martyrs and whoever will be killed supporting our *al-Qa’im,* his reward will be equal to that for fifteen martyrs.’”

٥ - عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَبْدِ الْأَعْلَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ إِنَّهُ لَيْسَ مِنِ احْتِمَالِ أَمْرِنَا التَّصْدِيقُ لَهُ وَ الْقَبُولُ فَقَطْ مِنِ احْتِمَالِ أَمْرِنَا سَتْرُهُ وَ صِيَانَتُهُ مِنْ غَيْرِ أَهْلِهِ فَأَقْرِئْهُمُ السَّلَامَ وَ قُلْ لَهُمْ رَحِمَ اللهُ عَبْداً اجْتَرَّ مَوَدَّةَ النَّاسِ إِلَى نَفْسِهِ حَدِّثُوهُمْ بِمَا يَعْرِفُونَ وَ اسْتُرُوا عَنْهُمْ مَا يُنْكِرُونَ ثُمَّ قَالَ وَ اللهِ مَا النَّاصِبُ لَنَا حَرْباً بِأَشَدَّ عَلَيْنَا مَئُونَةً مِنَ النَّاطِقِ عَلَيْنَا بِمَا نَكْرَهُ فَإِذَا عَرَفْتُمْ مِنْ عَبْدٍ إِذَاعَةً فَامْشُوا إِلَيْهِ وَ رُدُّوهُ عَنْهَا فَإِنْ قَبِلَ مِنْكُمْ وَ إِلَّا فَتَحَمَّلُوا عَلَيْهِ بِمَنْ يُنَقِّلُ عَلَيْهِ وَ يَسْمَعُ مِنْهُ فَإِنَّ الرَّجُلَ مِنْكُمْ يَطْلُبُ الْحَاجَةَ فَيَلْطُفُ فِيهَا حَتَّى تُقْضَى لَهُ فَالْطُفُوا فِي حَاجَتِي كَمَا تَلْطُفُونَ فِي حَوَائِجِكُمْ فَإِنْ هُوَ قَبِلَ مِنْكُمْ وَ إِلَّا فَادْفِنُوا كَلَامَهُ تَحْتَ أَقْدَامِكُمْ وَ لَا تَقُولُوا إِنَّهُ يَقُولُ وَ يَقُولُ فَإِنَّ ذَلِكَ يُحْمَلُ عَلَيَّ وَ عَلَيْكُمْ أَمَا وَ اللهِ لَوْ كُنْتُمْ تَقُولُونَ مَا أَقُولُ لَأَقْرَرْتُ أَنَّكُمْ أَصْحَابِي هَذَا أَبُو حَنِيفَةَ لَهُ أَصْحَابٌ وَ هَذَا الْحَسَنُ الْبَصْرِيُّ لَهُ أَصْحَابٌ وَ أَنَا امْرُؤٌ مِنْ قُرَيْشٍ قَدْ وَلَدَنِي رَسُولُ اللهِ ص وَ عَلِمْتُ كِتَابَ اللهِ وَ فِيهِ تِبْيَانُ كُلِّ شَيْءٍ بَدْءِ الْخَلْقِ وَ أَمْرِ السَّمَاءِ وَ أَمْرِ الْأَرْضِ وَ أَمْرِ الْأَوَّلِينَ وَ أَمْرِ الْآخِرِينَ وَ أَمْرِ مَا كَانَ وَ أَمْرِ مَا يَكُونُ كَأَنِّي أَنْظُرُ إِلَى ذَلِكَ نُصْبَ عَيْنِي

H 2257, CH 94, h 5
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from Muhammad ibn Sinan from ‘Abd al-‘Ala’ who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘Just to affirm our cause is not enough to carry it. To bear our cause is to keep it concealed and protect it from those who do not support it. Convey the greeting of peace to them and tell them, “May Allah grant blessings to those who attract people’s love to himself, speak to them (common people) about what they know and conceal from them what they deny.”’ The Imam then said, ‘By Allah, our bitter enemy, is not more of a problem bigger for us than those who speak of us things that we dislike. If you hear a servant (of Allah) publicizing (our cause) then walk to him and turn him away from it. If he did not accept your advice then leave him to one who might prove to be heavier for him and he would listen to him. There are those of you who on request meet the needs of a person with kindness. Be kind to me in my needs as you are kind to each other in your needs. If he accepts from you, that is fine, otherwise, bury his words under your feet and do not say, ‘He says so and so.’ This will make it difficult for you and for me. By Allah, were you to say what I say, I could confirm that you are of my companions. This is abu Hanifah and he has companions. This is al-Hassan al-Basri and he has his companions. I am a man from Quraysh of the descendents of the Messenger of Allah. I knew the book of Allah in which there is explanation for everything, the beginning of creation, the matters of heavens, the issues of earth, the matters of those in the past, the issues of the later generations, and issues of things that existed and the matters of the things that will come into existence. To me these all are as if I see them before my eyes.’”

٦ - عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ الْمُسْلِي عَنْ عَبْدِ اللهِ بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ لِي مَا زَالَ سِرُّنَا مَكْتُوماً حَتَّى صَارَ فِي يَدَيْ وُلْدِ كَيْسَانَ فَتَحَدَّثُوا بِهِ فِي الطَّرِيقِ وَ قُرَى السَّوَادِ

H 2258, CH 94, h 6
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from Ali ibn al-Hakam from al-Rabi’ ibn Muhammad al-Musalli from ‘Abd Allah ibn Sulayman from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, once said to me, ‘Our cause had still been hidden until the children of Kisan began to speak of it on the roads, villages and in large places.’”

H 2259, CH 94, h 7
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from ibn Mahbub from Jamil ibn Salih from abu 'Ubaydah al-Hadhdha' who has said the following:
"I heard abu Ja'far, recipient of divine supreme covenant, saying, 'By Allah, the most beloved to me of my companions are most restraining from the worldly attractions (sins), most knowledgeable in Fiqh (laws of Shari'a) and most secretive in our *Hadith*. Of the worst conditions among them and most disliked is the one who on hearing *Hadith* ascribes it to us and narrates it from us. Not only does he not accept it, also he abhors it and rejects it. He has made those who follow it turn to disbelief while he does not know. Perhaps the *Hadith* has come out from us and to us is ascribed and with this he will be out of our *Walayah* (guardianship).'"

٧- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ وَ اللَّهِ إِنَّ أَحَبَّ أَصْحَابِي إِلَيَّ أَوْرَعُهُمْ وَ أَفْقَهُهُمْ وَ أَكْتَمُهُمْ لِحَدِيثِنَا وَ إِنَّ أَسْوَأَهُمْ عِنْدِي حَالًا وَ أَمْقَتَهُمْ لَلَّذِي إِذَا سَمِعَ الْحَدِيثَ يُنْسَبُ إِلَيْنَا وَ يُرْوَى عَنَّا فَلَمْ يَقْبَلْهُ اشْمَأَزَّ مِنْهُ وَ جَحَدَهُ وَ كَفَرَ مَنْ دَانَ بِهِ وَ هُوَ لَا يَدْرِي لَعَلَّ الْحَدِيثَ مِنْ عِنْدِنَا خَرَجَ وَ إِلَيْنَا أُسْنِدَ فَيَكُونَ بِذَلِكَ خَارِجاً عَنْ وَلَايَتِنَا

H 2260, CH 94, h 8
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from 'Abd Allah ibn Yahya from Hariz from Mu'alla ibn Khanith who has said the following:
"Once abu 'Abd Allah, recipient of divine supreme covenant, said to me, 'O Mu'alla, conceal our cause and do not make it public; to those who conceal our cause and do not publicize it, Allah grants honor in this world. He will make it a light between his eyes in the next life and lead him to paradise. O Mu'alla, whoever publicizes our cause and does not conceal it, Allah humiliates him in this world, removes the light between his eyes in the next life and will make darkness to lead him to fire. O Mu'alla, *al-Taqiyyah* is my religion and the religion of my predecessors. There is no religion for one who does not observe *al-Taqiyyah*. O Mu'alla, Allah loves to be worshipped secretly just as He loves to be worshipped publicly. O Mu'alla, one who publicizes our cause is like one who rejects it altogether.'"

٨- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى عَنْ حَرِيزٍ عَنْ مُعَلَّى بْنِ خُنَيْسٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا مُعَلَّى اكْتُمْ أَمْرَنَا وَ لَا تُذِعْهُ فَإِنَّهُ مَنْ كَتَمَ أَمْرَنَا وَ لَمْ يُذِعْهُ أَعَزَّهُ اللَّهُ بِهِ فِي الدُّنْيَا وَ جَعَلَهُ نُوراً بَيْنَ عَيْنَيْهِ فِي الْآخِرَةِ يَقُودُهُ إِلَى الْجَنَّةِ يَا مُعَلَّى مَنْ أَذَاعَ أَمْرَنَا وَ لَمْ يَكْتُمْهُ أَذَلَّهُ اللَّهُ بِهِ فِي الدُّنْيَا وَ نَزَعَ النُّورَ مِنْ بَيْنِ عَيْنَيْهِ فِي الْآخِرَةِ وَ جَعَلَهُ ظُلْمَةً تَقُودُهُ إِلَى النَّارِ يَا مُعَلَّى إِنَّ التَّقِيَّةَ مِنْ دِينِي وَ دِينِ آبَائِي وَ لَا دِينَ لِمَنْ لَا تَقِيَّةَ لَهُ يَا مُعَلَّى إِنَّ اللَّهَ يُحِبُّ أَنْ يُعْبَدَ فِي السِّرِّ كَمَا يُحِبُّ أَنْ يُعْبَدَ فِي الْعَلَانِيَةِ يَا مُعَلَّى إِنَّ الْمُذِيعَ لِأَمْرِنَا كَالْجَاحِدِ لَهُ

H 2261, CH 94, h 9
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Ali from Marwan ibn Muslim from 'Ammar who has said the following:
"Once abu 'Abd Allah, recipient of divine supreme covenant, asked me, 'Did you tell anyone what I told you?' I said, 'No, I have not told anyone except Sulayman ibn Khalid.' The Imam said, 'Very good. Have you not heard the words of the poet: 'Do not allow my secret and your secret pass to a third party. Is it not the case that a secret passing two people is public?'"

٩- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ عَمَّارٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع أَخْبَرْتَ بِمَا أَخْبَرْتُكَ بِهِ أَحَداً قُلْتُ لَا إِلَّا سُلَيْمَانَ بْنَ خَالِدٍ قَالَ أَحْسَنْتَ أَ مَا سَمِعْتَ قَوْلَ الشَّاعِرِ فَلَا يَعْدُونَّ سِرِّي وَ سِرَّكَ ثَالِثاً أَلَا كُلُّ سِرٍّ جَاوَزَ اثْنَيْنِ شَائِعُ

H 2262, CH 94, h 10
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ahmad ibn Muhammad ibn abu Nasr who has said the following:
"Once I asked abu al-Hassan al-Rida, recipient of divine supreme covenant, a question. He refrained silently and said, 'If we give you everything you want, it may become evil for you and the neck of the owner of this cause will be caught tight.'
"Abu Ja'far, recipient of divine supreme covenant, has said, 'It is the guardianship of Allah, Who told it secretly to Jibril, who secretly told it to Muhammad, recipient of divine supreme covenant, who secretly told it to Ali, recipient of divine supreme covenant, who secretly told it to whoever Allah wanted and then you publicize it. Who is he that has heard a word then has held it secretly?'
"Abu Ja'far, recipient of divine supreme covenant, has said, 'It is in the wisdom of 'Ale Dawud (family of David), "It is necessary for a Muslim to have control over his soul, be attentive to his affairs and have full knowledge of the people of his time." Be pious before Allah and do not publicize our

١٠- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا ع عَنْ مَسْأَلَةٍ فَأَبَى وَ أَمْسَكَ ثُمَّ قَالَ لَوْ أَعْطَيْنَاكُمْ كُلَّمَا تُرِيدُونَ كَانَ شَرّاً لَكُمْ وَ أُخِذَ بِرَقَبَةِ صَاحِبِ هَذَا الْأَمْرِ قَالَ أَبُو جَعْفَرٍ ع وَلَايَةُ اللَّهِ أَسَرَّهَا إِلَى جَبْرَئِيلَ ع وَ أَسَرَّهَا جَبْرَئِيلُ إِلَى مُحَمَّدٍ ص وَ أَسَرَّهَا مُحَمَّدٌ إِلَى عَلِيٍّ ع وَ أَسَرَّهَا عَلِيٌّ إِلَى مَنْ شَاءَ اللَّهُ ثُمَّ أَنْتُمْ تُذِيعُونَ ذَلِكَ مَنِ الَّذِي أَمْسَكَ حَرْفاً سَمِعَهُ قَالَ أَبُو جَعْفَرٍ ع فِي حِكْمَةِ آلِ دَاوُدَ يَنْبَغِي لِلْمُسْلِمِ أَنْ يَكُونَ مَالِكاً لِنَفْسِهِ مُقْبِلًا عَلَى شَأْنِهِ عَارِفاً بِأَهْلِ زَمَانِهِ فَاتَّقُوا اللَّهَ وَ لَا تُذِيعُوا

حَدِيثَنَا قَلْوْ لَا أَن اللهَ يُدَافِعُ عَنْ أَوْلِيَائِهِ وَ يَنْتَقِمُ لِأَوْلِيَائِهِ مِنْ أَعْدَائِهِ أَ مَا رَأَيْتَ مَا صَنَعَ اللهُ بِآلِ بَرْمَكَ وَ مَا انْتَقَمَ اللهُ لِأَبِي الْحَسَنِ ع وَ قَدْ كَانَ بَنُو الْأَشْعَثِ عَلَى خَطَرٍ عَظِيمٍ فَدَفَعَ اللهُ عَنْهُمْ بِوَلَايَتِهِمْ لِأَبِي الْحَسَنِ ع وَ أَنْتُمْ بِالْعِرَاقِ تَرَوْنَ أَعْمَالَ هَؤُلَاءِ الْفَرَاعِنَةِ وَ مَا أَمْهَلَ اللهُ لَهُمْ فَعَلَيْكُمْ بِتَقْوَى اللهِ وَ لَا تَغُرنكُمُ الْحَيَاةُ الدُّنْيَا وَ لَا تَغْتَرُوا بِمَنْ قَدْ أُمْهِلَ لَهُ فَكَأَنَ الْأَمْرَ قَدْ وَصَلَ إِلَيْكُمْ

Hadith. It is a fact that Allah defends his friends and exacts recompense for His friends from His enemies. Have you considered how Allah dealt with Ale Barmak (family of Barmak) and how He recompensed for abu al-Hassan, recipient of divine supreme covenant, when banu ‘Ash’ath faced the great danger and Allah defended them for their supporting abu al-Hassan, recipient of divine supreme covenant? In Iraq you are well aware of the deeds of those Pharaohs and the respite that Allah has given them. Therefore, you must observe piety before Allah and do not allow the worldly life to deceive you. Do not be confused about those who have been given respite. It is as if the matter (reappearance of al-Mahdi, recipient of divine supreme covenant) is almost within your reach.’”

١١ - الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ مُعَلى بْنِ مُحَمدٍ عَنِ الْحَسَنِ بْنِ عَلِي الْوَشاءِ عَنْ عُمَرَ بْنِ أُبانٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سَمِعْتُهُ يَقُولُ قَالَ رَسُولُ اللهِ ص طُوبَى لِعَبْدٍ نُوَمَةٍ عَرَفَهُ اللهُ وَ لَمْ يَعْرِفْهُ النَاسُ أُولَئِكَ مَصَابِيحُ الْهُدَى وَ يَنَابِيعُ الْعِلْمِ يَنْجَلِي عَنْهُمْ كُل فِتْنَةٍ مُظْلِمَةٍ لَيْسُوا بِالْمَذَايِيعِ الْبُذُرِ وَ لَا بِالْجُفَاةِ الْمَرَاءِينَ

H 2263, CH 94, h 11
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Washsha’ from ‘Umar ibn Aban from abu Basir who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘The Messenger of Allah has said, “Tuba’ (a tree in paradise) is for a servant who is unknown to people but Allah knows him. Such people are the torches of guidance and the fountains of knowledge. Through them every darkening calamity brightens. They do not publicize undisclosed facts and they are not quarrelsome braggarts.’”

١٢ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ مُحَمدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ أَبِي الْحَسَنِ الْأَصْبَهَانِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع طُوبَى لِكُل عَبْدٍ نُوَمَةٍ لَا يُؤْبَهُ لَهُ يَعْرِفُ النَاسَ وَ لَا يَعْرِفُهُ النَاسُ يَعْرِفُهُ اللهُ مِنْهُ بِرِضْوَانٍ أُولَئِكَ مَصَابِيحُ الْهُدَى يَنْجَلِي عَنْهُمْ كُل فِتْنَةٍ مُظْلِمَةٍ وَ يُفْتَحُ لَهُمْ بَابُ كُل رَحْمَةٍ لَيْسُوا بِالْبُذُرِ الْمَذَايِيعِ وَ لَا الْجُفَاةِ الْمَرَاءِينَ وَ قَالَ قُولُوا الْخَيْرَ تُعْرَفُوا بِهِ وَ اعْمَلُوا الْخَيْرَ تَكُونُوا مِنْ أَهْلِهِ وَ لَا تَكُونُوا عُجُلًا مَذَايِيعَ فَإِن خِيَارَكُمُ الذِينَ إِذَا نُظِرَ إِلَيْهِمْ ذُكِرَ اللهُ وَ شِرَارُكُمُ الْمَشاءُونَ بِالنمِيمَةِ الْمُفَرقُونَ بَيْنَ الْأَحِبةِ الْمُبْتَغُونَ لِلْبُرَآءِ الْمَعَايِبَ

H 2264, CH 94, h 12
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from abu al-Hassan al-Asbahani from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Amir al-Mu’minin (Ali ibn abu Talib), recipient of divine supreme covenant, has said, ‘Tuba’ (a tree in paradise) is for every servant (of Allah) who is unnoticed among the people but knows people and they do not know him. Allah knows him from His side with happiness. They are the torches of guidance. Through them every darkening calamity is removed aside and for them every door to blessing opens. They do not publicize undisclosed facts and they are not quarrelsome braggarts.’ He has also said, ‘Speak of the good so you become known for it. Do good and be of its people and do not be hastening announcers. The best of you are those who on looking up on them one is reminded of Allah and the wicked ones among you are those who publicize undisclosed facts, cause separation among the loved ones and search for faults in the innocent people.’”

١٣ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَمنْ أَخْبَرَهُ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع كُفوا أَلْسِنَتَكُمْ وَ الْزَمُوا بُيُوتَكُمْ فَإِنهُ لَا يُصِيبُكُمْ أَمر تَخُصونَ بِهِ أَبداً وَ لَا تَزَالُ الزَيْدِيةُ لَكُمْ وِقَاءً أَبداً

H 2265, CH 94, h 13
A number of our people have narrated from Ahmad ibn Muhammad from ‘Uthman ibn ‘Isa from those he has narrated from and who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Control your tongues and stay home, no one will ever disturb you in particular. Zaydi people are still a protection for you and they will always be as such.’”

١٤ - عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي الْحَسَنِ ص قَالَ إِنْ كَانَ فِي يَدِكَ هَذِهِ شَيْءٌ فَإِن اسْتَطَعْتَ أَنْ لَا تَعْلَمَ هَذِهِ فَافْعَلْ قَالَ وَ كَانَ عِنْدَهُ إِنْسَانٌ فَتَذَاكَرُوا الْإِذَاعَةَ فَقَالَ احْفَظْ

H 2266, CH 94, h 14
It is narrated from him (narrator of the *Hadith* above) from ‘Uthman ibn ‘Isa from abu al-Hassan, recipient of divine supreme covenant, who has said the following:
“When there is something in one of your hands, if you can, do not allow the other hand to know about it.’ The narrator has said that there was a man in his presence and they discussed publicity. The Imam said, ‘Control your tongue and you will

find honor and do not allow people to become in control of your neck to humiliate you.’”

لِسَانَكَ تُعَز وَ لَا تُمَكنِ النَاسَ مِنْ قِيَادِ رَقَبَتِكَ فَتَذِل

H 2267, CH 94, h 15
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Hakam from Khalid ibn Nujayh from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Our cause is hidden and veiled by the (Divine) covenant. Whoever disregards it against us Allah will humiliate him.”

١٥- مُحَمدُ بْنُ يَحْيى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ عَلِي بْنِ الْحَكَمِ عَنْ خَالِدِ بْنِ نَجِيحٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن أَمْرَنَا مَسْتُور مُقَنع بِالْمِيثَاقِ فَمَنْ هَتَكَ عَلَيْنَا أَذَلَهُ اللهُ

H 2268, CH 94, h 16
Al-Husayn ibn Muhammad an Muhammad ibn Yahya all have narrated from Ali ibn Muhammad ibn Sa'd from Muhammad ibn Muslim from Muhammad ibn Sa’id ibn Ghazwan from Ali ibn al-Hakam from ‘Umar ibn Aban from ‘Isa ibn abu Mansur who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘A breath with a sigh of concern and sadness due to injustice done to us is Tasbih (speaking of the glory of Allah) and one’s concern about our cause is worship, his concealing our secret is Jihad (hard work for the cause of Allah).’”
“Muhammad ibn Sa’id told me to write it down with gold. I then did not write anything better than that.”

١٦- الْحُسَيْنُ بْنُ مُحَمدٍ وَ مُحَمدُ بْنُ يَحْيى جَمِيعاً عَنْ عَلِي بْنِ مُحَمدِ بْنِ سَعْدٍ عَنْ مُحَمدِ بْنِ مُسْلِمٍ عَنْ مُحَمدِ بْنِ سَعِيدِ بْنِ عَزْوَانَ عَنْ عَلِي بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ أُبَانٍ عَنْ عِيسَى بْنِ أَبِي مَنْصُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ نَفَسُ الْمَهْمُومِ لَنَا الْمُغْتَم لِظُلْمِنَا تَسْبِيح وَ هَمهُ لِأَمْرِنَا عِبَادَةٌ وَ كِتْمَانُهُ لِسِرنَا جِهَاد فِي سَبِيلِ اللهِ قَالَ لِي مُحَمدُ بْنُ سَعِيدٍ اكْتُبْ هَذَا بِالذهَبِ فَمَا كَتَبْتَ شَيْئاً أَحْسَنَ مِنْهُ

Chapter Ninety Five
A Believer’s Signs and Qualities

بَابُ الْمُؤْمِنِ وَ عَلَامَاتِهِ وَ صِفَاتِهِ

H 2269, CH 95, h 1
Muhammad ibn Ja’far has narrated from Muhammad ibn Isma'il from ‘Abd Allah ibn Dahir from al-Hassan ibn Yahya from Qathm abu Qatadah al-Harrani from ‘Abd Allah ibn Yunus from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Once a man called Hammam, an assiduous worshipper practicing religious rules and a hardworking man came to Amir al-Mu’minin (Ali ibn abu Talib), recipient of divine supreme covenant, during his speech and said, ‘O Amir al-Mu’minin, describe for us the qualities of the believer as if we see him before our eyes.’
“Amir al-Mu’minin (Ali ibn abu Talib), recipient of divine supreme covenant, said, ‘O Hammam, a believer is a smart, intelligent one whose delight is on his face and whose sadness is in his heart, his chest is vastly open, his soul is most humble, he criticizes one’s leaning to every mortal, exhorts to go for everything good. He is not hateful, quarrelsome, scandalous, faultfinding or backbiting. He dislikes high positions (of negative nature) and is an enemy of fame and publicity. His sadness remains for a long time, his ambition is far reaching. He very often remains silent, dignified, ever remembering (the Lord), exercising patience, grateful, sad due to his thoughts, happy with his poverty, easy in his nature, kindhearted, of strong loyalty, of very little trouble, not a liar or insulting.
“When laughing, he does not burst. When angry he does not rush. His laughing is smiles, his question is to learn, his review is to understand, his knowledge is plentiful, his forbearance is great and his blessing is a great deal. He is not stingy, he does not hasten, irritate or act as an extremist, is not unjust in his judgment, or unfair due to his knowledge. His soul is more solid than a rock, his labor is more sweet than honey. He is not greedy, intolerant, violent, conceited, pretending or exaggerating. He is graceful in disputed matters, of honorable visitation, a man of justice when angry, a friend when asked. He is not adventurous, or insulting and coercive. His love is pure, he is of solid promise, of fulfilling commitment, affectionate, a keeper of good relations, forbearing, calm, of very little that is

١- مُحَمدُ بْنُ جَعْفَرٍ عَنْ مُحَمدِ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ اللهِ بْنِ دَاهِرٍ عَنِ الْحَسَنِ بْنِ يَحْيى عَنْ قُتَمَ أَبِي قَتَادَةَ الْحَرَانِي عَنْ عَبْدِ اللهِ بْنِ يُونُسَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَامَ رَجُلٌ يُقَالُ لَهُ هَمام وَ كَانَ عَابِداً نَاسِكاً مُجْتَهِداً إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ هُوَ يَخْطُبُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ صِفْ لَنَا صِفَةَ الْمُؤْمِنِ كَأَنَا نَنْظُرُ إِلَيْهِ فَقَالَ يَا هَمامُ الْمُؤْمِنُ هُوَ الْكَيسُ الْفَطِنُ بِشْرُهُ فِي وَجْهِهِ وَ حُزْنُهُ فِي قَلْبِهِ أَوْسَعُ شَيْءٍ صَدْراً وَ أَذَل شَيْءٍ نَفْساً زَاجِر عَنْ كُل قَانٍ حَاض عَلَى كُل حَسَنٍ لَا حَقُود وَ لَا حَسُود وَ لَا وَثاب وَ لَا سَباب وَ لَا عَياب وَ لَا مُغْتَاب يَكْرَهُ الرفْعَةَ وَ يَشْنَأُ السمْعَةَ طَوِيلُ الْغَم بَعِيدُ الْهَم كَثِيرُ الصمْتِ وَقُور ذَكُور صَبُور شَكُور مَغْمُوم بِفِكْرِهِ مَسْرُور بِفَقْرِهِ سَهْلُ الْخَلِيقَةِ لَيِنُ الْعَرِيكَةِ رَصِينُ الْوَقَارِ قَلِيلُ الْأَذَى لَا مُتَأَفك وَ لَا مُتَهَتك إِنْ ضَحِكَ لَمْ يَخْرَقْ وَ إِنْ غَضِبَ لَمْ يَنْزَقْ ضِحْكُهُ تَبسم وَ اسْتِفْهَامُهُ تَعَلم وَ مُرَاجَعَتُهُ تَفَهم كَثِير عِلْمُهُ عَظِيم حِلْمُهُ كَثِيرٌ الرحْمَةِ لَا يَبْخَلُ وَ لَا يَعْجَلُ وَ لَا يَضْجَرُ وَ لَا يَبْطَرُ وَ لَا يَحِيفُ فِي حُكْمِهِ وَ لَا يَجُورُ فِي عِلْمِهِ نَفْسُهُ أَصْلَبُ مِنَ الصلْدِ وَ مُكَادَحَتُهُ أَحْلَى مِنَ الشهْدِ لَا جَشِع وَ لَا هَلِع وَ لَا عَنِف وَ لَا صَلِف وَ لَا مُتَكَلف وَ لَا مُتَعَمق جَمِيلُ الْمُنَازَعَةِ كَرِيمُ الْمُرَاجَعَةِ عَدْلٌ إِنْ غَضِبَ رَفِيق إِنْ طُلِبَ لَا يَتَهَورُ وَ لَا يَتَهَتكُ وَ لَا يَتَجَبرُ خَالِصُ الْوُد وَثِيقُ الْعَهْدِ وَفِي الْعَقْدِ شَفِيق وَصُولٌ حَلِيم خَمُولٌ قَلِيلُ

الْفُضُول رَاضٍ عَنِ اللهِ عَز وَ جَل مُخَالِف لِهَوَاهُ لَا يَغْلَطُ عَلَى مَنْ دُونَهُ وَ لَا يَخُوضُ فِيمَا لَا يَعْنِيهِ نَاصِر لِلدِينِ مُحَامٍ عَنِ الْمُؤْمِنِينَ كَهْف لِلْمُسْلِمِينَ لَا يَخْرِقُ الثَنَاءُ سَمْعَهُ وَ لَا يُنْكِي الطَمَعُ قَلْبُهُ وَ لَا يَصْرِفُ اللعِبُ حُكْمَهُ وَ لَا يُطْلِعُ الْجَاهِلَ عِلْمَهُ قَوالٌ عَمالٌ عَالِم حَازِم لَا بِفَحاشٍ وَ لَا بِطَيَاشٍ وَصُولٌ فِي غَيْرِ عُنْفٍ بَذُولٌ فِي غَيْرِ سَرَفٍ لَا بِخَتَالٍ وَ لَا بِغَدارٍ وَ لَا يَقْتَفِي أَثَراً وَ لَا يَحِيفُ بَشَراً رَفِيق بِالْخَلْقِ سَاعٍ فِي الْأَرْضِ عَوْنٌ لِلضعِيفِ غَوْثٌ لِلْمَلْهُوفِ لَا يَهْتِكُ سِتْراً وَ لَا يَكْشِفُ سِرّاً كَثِيرُ الْبَلْوَى قَلِيلُ الشكْوَى إِنْ رَأَى خَيْراً ذَكَرَهُ وَ إِنْ عَايَنَ شَرّاً سَتَرَهُ يَسْتُرُ الْعَيْبَ وَ يَحْفَظُ الْغَيْبَ وَ يُقِيلُ الْعَثْرَةَ وَ يَغْفِرُ الزلةَ لَا يَطْلِعُ عَلَى نُصْحِ قَيذَرَهُ وَ لَا يَدَعُ جِنْحَ حَيْفٍ يُصْلِحُهُ أَمِين رَصِين تَقِي نَقِي زَكِي رَضِي يَقْبَلُ الْعُذْرَ وَ يُجْمِلُ الذكْرَ وَ يُحْسِنُ بِالناسِ الظن

وَ يَتهمُ عَلَى الْعَيْبِ نَفْسَهُ يُحِب فِي اللهِ بِفِقْهٍ وَ عِلْمٍ وَ يَقْطَعُ فِي اللهِ بِحَزْمٍ وَ عَزْمٍ لَا يَخْرَقُ بِهِ فَرَح وَ لَا يَطِيشُ بِهِ مَرَح مُذَكر لِلْعَالِمِ مُعَلم لِلْجَاهِلِ لَا يُتَوَقعُ لَهُ بَائِقَةٌ وَ لَا يُخَافُ لَهُ عَائِلَةٌ كُل سَعْيِ أَخْلَصُ عِنْدَهُ مِنْ سَعْيِهِ وَ كُل نَفْسٍ أَصْلَحُ عِنْدَهُ مِنْ نَفْسِهِ عَالِم بِعَيْبِهِ شَاغِلٌ بِغَمِهِ لَا يَثِقُ بِغَيْرِ رَبِهِ غَرِيب وَحِيد جَرِيد حَزِين يُحِب فِي اللهِ وَ يُجَاهِدُ فِي اللهِ لِيَتبِعَ رِضَاهُ وَ لَا يَنْتَقِمُ لِنَفْسِهِ بِنَفْسِهِ وَ لَا يُوَالِي فِي سَخَطِ رَبِهِ مُجَالِس لِأَهْلِ الْفَقْرِ مُصَادِق لِأَهْلِ الصدْقِ مُؤَازِر لِأَهْلِ الْحَق عَوْنٌ لِلْقَرِيبِ أَب لِلْيَتِيمِ بَعْلٌ لِلْأَرْمَلَةِ حَفِي بِأَهْلِ الْمَسْكَنَةِ مَرْجُو لِكُل كَرِيهَةٍ مَأْمُولٌ لِكُل شِدةٍ هَشاش بَشاش لَا بِعَباسٍ وَ لَا بِجَساسٍ صَلِيب كَظَام بَسام رَقِيقُ النظَرِ عَظِيمُ الْحَذَرِ لَا يَجْهَلُ وَ إِنْ جُهِلَ عَلَيْهِ يَحْلُمُ لَا يَبْخَلُ وَ إِنْ بُخِلَ عَلَيْهِ صَبَرَ عَقَلَ فَاسْتَحْيَا

وَ قَنِعَ فَاسْتَغْنَى حَيَاؤُهُ يَعْلُو شَهْوَتَهُ وَ وُدهُ يَعْلُو حَسَدَهُ وَ عَفْوُهُ يَعْلُو حِقْدَهُ لَا يَنْطِقُ بِغَيْرِ صَوَابٍ وَ لَا يَلْبَسُ إِلا الِاقْتِصَادِ مَشْيُهُ التوَاضُعُ خَاضِع لِرَبِهِ بِطَاعَتِهِ رَاضٍ عَنْهُ فِي كُل حَالَاتِهِ نِيتُهُ خَالِصَةٌ أَعْمَالُهُ لَيْسَ فِيهَا غِش وَ لَا خَدِيعَةٌ نَظْرُهُ عِبْرَةٌ سُكُوتُهُ فِكْرَةٌ وَ كَلَامُهُ حِكْمَةٌ مُنَاصِحاً مُتَبَاذِلًا مُتَوَاخِياً نَاصِح فِي السر وَ الْعَلَانِيَةِ لَا يَهْجُرُ أَخَاهُ وَ لَا يَغْتَابُهُ وَ لَا يَمْكُرُ بِهِ وَ لَا يَأْسَفُ عَلَى مَا فَاتَهُ وَ لَا يَحْزَنُ عَلَى مَا أَصَابَهُ وَ لَا يَرْجُو مَا لَا يَجُوزُ لَهُ الرجَاءُ وَ لَا يَفْشَلُ فِي الشدةِ وَ لَا يَبْطُرُ فِي الرخَاءِ يَمْزُجُ الْحِلْمَ بِالْعِلْمِ وَ الْعَقْلَ بِالصبْرِ تَرَاهُ بَعِيداً

extraneous, happy with Allah, the Most Majestic, the Most Holy, and opposes his own desires. He is not rough toward his inferiors and does not indulge in what is not his business. He is a supporter of religion, a defender of believers, a stronghold for Muslims, and admiration does not affect him negatively, greed does not hurt his heart, playfulness does not change his judgment and ignorant ones cannot find the limits of his knowledge.

"His words are many and he is a determined scholar. He is not abusive or furious. He reaches out without harshness, is generous not a spendthrift, is not deceitful or treacherous, is not a faultfinder or unjust to a human being. He is a friend of the creatures, effortful on earth, assistant of the weak and a helper of the helpless. He does not violate what is hidden or uncover secrets, his trials are a great deal and his complaints very little. He remembers the good that he had seen, covers up the evil that he may observe, hides the defects, safeguards the unseen, corrects slips and forgives mistakes. He does not walk away from an advice that he can give, and he does not give up reforming an unjust instance. He is trustworthy, steadfast, pious, clean, purified and consenting. He accepts excuses, speaks of someone with grace and he is good and expects good from people.

"He accuses his soul of defects, loves for the sake of Allah with understanding and knowledge, cuts off relations for the sake of Allah with firmness and determination. Happiness does not trespass upon him and intense happiness does not make him excited. He is a reminder for the scholar and a teacher for the ignorant. He is not expected to cause a calamity. He is not feared for causing a tragedy, every effort to him is more sincere than his own and every soul is more correct than his own. He knows his defects. He is busy with his own sadness. He does not trust anyone except his Lord. He feels a stranger, lonely, dispossessed and sad. He loves for the sake of Allah, strives for the sake of Allah to follow His happiness. He does not revenge by himself for his own self. He does not make friends to make his Lord angry. He sits with the poor, is a friend of the truthful ones, a supporter of the people of truth and an assistant for those near to him. He is like a father for the orphans, like a husband for the widows, the first hope for the destitute, expected to remove every resentful matter and to relieve every difficulty.

"He is light and happy, is not frowning or sly, is strong, controlling of anger, smiling, sharp-sighted and greatly cautious. He does not ignore, and if ignored, he is forbearing. He is not stingy and if stinginess, is used against him he exercises patience. He understands, thus he is bashful, is content, independent and is self-sufficient. His bashfulness is higher than his lust, his love is higher than his jealousy and his forgiveness is higher than his hate. He does not speak without correctness and does not dress unless it is economical. He walks humbly, is submissive before his Lord in obedience and is happy with Him in all conditions. His intention is pure and sincere. His deeds are free of fraud and deceit. His observations are good lessons, his silence is thoughtful and his words are wisdom. He is advising, charitable and brotherly. He gives good advice in public and in private. He does not abandon his brother, does not backbite him and does not plot against him. He does not regret what he has missed, and does not become sad for whatever befalls him. He does not hope for what is not lawful. He does not fail in hardships and does not perpetrate in comfort. He mixes forbearance with knowledge and reason with patience. He is not

lazy but is always active, of very short longing and of very few slips. (Good) is expected through him, his heart is fearful, he always speaks of his Lord, his soul is content, his ignorance is negative, his affairs are easy, he is sad for his sins, his lust is dead, his anger is controlled and his moral behaviors are lucent.
"His neighbors live safely with him, his pride is weak, he is content with whatever is determined for him, his patience is strong, his affair is well established and his remembering (the Lord) is a great deal. He meets people to learn and remains silent for safety, he asks questions to understand, and he trades to earn. He does not remain silent for good to be subjected to injustice, and does not speak to be used in doing injustice to others. His soul is tired of him and people are comfortable with him. He has tired his soul for the gains of the next life and has provided comfort to others by means of his soul. If rebellion is committed against him he exercises patience until Allah finds support for him. His distancing when distancing is needed comes in overlooking and in graceful disregard, and his closeness when closeness is needed comes as kindness and blessings. His distancing is not out of boastfulness or greatness and his closeness is not a plot or deceit. It is because he follows the footsteps of those before him, the people of goodness. Thus, he is the leader for those after him.'"
"The narrator has said that Hammam breathed very deeply and fell down unconscious. Amir al-Mu'minin (Ali ibn abu Talib), recipient of divine supreme covenant, said, 'By Allah I was afraid of its effect for him. This is how effective advice works on people deserving such advice. Someone said, 'Why does it not apply to you, O Amir al-Mu'minin?' The Imam said, 'For everything there is an appointed time that is not surpassed and a cause that does not fail. Wait, and do not transgress. It was a blow that Satan made to flow through your tongue.'"

كَسَلُهُ دَائِماً نَشَاطُهُ قَرِيباً أَمَلُهُ قَلِيلًا زَلَلُهُ مُتَوَقعاً لِأَجَلِهِ خَاشِعاً قَلْبُهُ ذَاكِراً رَبُهُ قَانِعَةً نَفْسُهُ مَنْفِيّاً جَهْلُهُ سَهْلًا أَمْرُهُ حَرِيزاً لِدِينِهِ مَيِتَةً شَهْوَتُهُ كَظُوماً غَيْظُهُ صَافِياً خُلُقُهُ آمِناً مِنْهُ جَارُهُ ضَعِيفاً كِبْرُهُ قَانِعاً بِالذِي قُدِرَ لَهُ مَتِيناً صَبْرُهُ مُحْكَماً أَمْرُهُ كَثِيراً ذِكْرُهُ يُخَالِطُ النَاسَ لِيُعْلَمَ وَ يَصْمُتُ لِيَسْلَمَ وَ يَسْأَلُ لِيَفْهَمَ وَ يَتجِرُ لِيَغْنَمَ لَا يُنصِتُ لِلْخَيرِ لِيَفْجُرَ بِهِ وَ لَا يَتكَلمُ لِيَتجَبرَ بِهِ عَلَى مَنْ سِوَاهُ نَفْسُهُ مِنْهُ فِي عَنَاءٍ وَ النَاسُ مِنْهُ فِي رَاحَةٍ أَتعَبَ نَفْسَهُ لِآخِرَتِهِ فَأَرَاحَ النَاسَ مِنْ نَفْسِهِ إِنْ بُغِيَ عَلَيْهِ صَبَرَ حَتى يَكُونَ اللهُ الذِي يَنْتَصِرُ لَهُ بُعْدُهُ مِمنْ تَبَاعَدَ مِنْهُ بُغْض وَ نَزَاهَةٌ وَ دُنُوهُ مِمنْ دَنَا مِنْهُ لِين وَ رَحْمَةٌ لَيْسَ تَبَاعُدُهُ تَكبراً وَ لَا عَظَمَةً وَ لَا دُنُوهُ خَدِيعَةً وَ لَا خِلَابَةً بَلْ يَقْتَدِي بِمَنْ كَانَ قَبْلَهُ مِنْ أَهْلِ الْخَيْرِ فَهُوَ إِمَام لِمَنْ بَعْدَهُ مِنْ أَهْلِ الْبِر قَالَ فَصَاحَ هَمام صَيْحَةً ثُم وَقَعَ مَغْشِيّاً عَلَيْهِ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَما وَ اللهِ لَقَدْ كُنتُ أَخَافُهَا عَلَيْهِ وَ قَالَ هَكَذَا تَصْنَعُ الْمَوْعِظَةُ الْبَالِغَةُ بِأَهْلِهَا فَقَالَ لَهُ قَائِلٌ فَمَا بَالُكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ إِن لِكُل أَجَلًا لَا يَعْدُوهُ وَ سَبَباً لَا يُجَاوِزُهُ فَمَهْلًا لَا تُعِدْ فَإِنمَا نَفَثَ عَلَى لِسَانِكَ شَيْطَانٌ

H 2270, CH 95, h 2
Ali ibn Ibrahim has narrated from his father from ibn Mahbub from Jamil ibn Salih from 'Abd Allah ibn Ghalib from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"It is worthwhile of a believer to have eight qualities:
(a) Dignity in volatile conditions, (b) patience on facing a misfortune, (c) gratitude in comfortable conditions, (d) contentment with what Allah has given him for sustenance, (e) justice for enemies, (f) not to be a burden for the friends, (g) that his own body be tired of him and that (h) people be comfortable with him.'
"Knowledge is the friend of the believer, forbearance is his secretary, patience is the commander of his army, courteousness is his brother and speaking softly is his father."

٢- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ عَبْدِ اللهِ بْنِ غَالِبٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَكُونَ فِيهِ ثَمَانُ خِصَالٍ وَقُورٌ عِنْدَ الْهَزَاهِزِ صَبُورٌ عِنْدَ الْبَلَاءِ شَكُورٌ عِنْدَ الرخَاءِ قَانِعٌ بِمَا رَزَقَهُ اللهُ لَا يَظْلِمُ الْأَعْدَاءَ وَ لَا يَتَحَامَلُ لِلْأَصْدِقَاءِ بَدَنُهُ مِنْهُ فِي تَعَبٍ وَ النَاسُ مِنْهُ فِي رَاحَةٍ إِن الْعِلْمَ خَلِيلُ الْمُؤْمِنِ وَ الْحِلْمَ وَزِيرُهُ وَ الصبْرَ أَمِيرُ جُنُودِهِ وَ الرفْقَ أَخُوهُ وَ اللينَ وَالِدُهُ

H 2271, CH 95, h 3
Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from ibn Faddal from Mansur ibn Yunus from abu Hamza from Ali ibn al-Husayn, recipient of divine supreme covenant, who has said the following:
"The believer remains silent for safety and speaks to benefit. He does not speak of his trust to the friends and does not withhold his testimony for the people of distant relationships. He does not do anything good to show off and does not ignore it due to bashfulness. If he cleanses himself he fears what they (people) say, and asks forgiveness for what they do not know. The words (in his praise) of those who do not know do not make him boastful and he is afraid of the sum of his deeds."

٣- أَبو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ عَبْدِ الْجَبارِ عَنِ ابْنِ فَضالٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي حَمْزَةَ عَنْ عَلِي بْنِ الْحُسَيْنِ ع قَالَ الْمُؤْمِنُ يَصْمُتُ لِيَسْلَمَ وَ يَنْطِقُ لِيَغْنَمَ لَا يُحَدثُ أَمَانَتَهُ الْأَصْدِقَاءَ وَ لَا يَكْتُمُ شَهَادَتَهُ مِنَ الْبُعَدَاءِ وَ لَا يَعْمَلُ شَيْئاً مِنَ الْخَيرِ رِيَاءً وَ لَا يَتْرُكُهُ حَيَاءً إِنْ زُكِيَ خَافَ مِما يَقُولُونَ وَ يَسْتَغْفِرُ اللهَ لِمَا لَا يَعْلَمُونَ لَا يَغُرُهُ قَوْلُ مَنْ جَهِلَهُ وَ يَخَافُ إِحْصَاءَ مَا عَمِلَهُ

٤ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ بَعْضِ مَنْ رَوَاهُ رَفَعَهُ إِلَى أَبِي عَبْدِ اللهِ ع قَالَ الْمُؤْمِنُ لَهُ قُوةٌ فِي دِينٍ وَ حَزْمٌ فِي لِينٍ وَ إِيمَانٌ فِي يَقِينٍ وَ حِرْص فِي فِقْهٍ وَ نَشَاطٌ فِي هُدى وَ بِر فِي اسْتِقَامَةٍ وَ عِلْم فِي حِلْمٍ وَ كَيس فِي رِفْقٍ وَ سَخَاءٌ فِي حَق وَ قَصْد فِي غِنى وَ تَجَملٌ فِي فَاقَةٍ وَ عَفْو فِي قُدْرَةٍ وَ طَاعَةٌ لِلهِ فِي نَصِيحَةٍ وَ اْنتِهَاءٌ فِي شَهْوَةٍ وَ وَرَع فِي رَغْبَةٍ وَ حِرْص فِي جِهَادٍ وَ صَلَاةٌ فِي شُغُلٍ وَ صَبر فِي شِدةٍ وَ فِي الْهَزَاهِزِ وَقُور وَ فِي الْمَكَارِهِ صَبُور وَ فِي الرخَاءِ شَكُور وَ لَا يَغْتَابُ وَ لَا يَتَكبرُ وَ لَا يَقْطَعُ الرحِمَ وَ لَيسَ بَوَاهِنٍ وَ لَا فَظ وَ لَا غَلِيظٍ وَ لَا يَسْبِقُهُ بَصَرُهُ وَ لَا يَفْضَحُهُ بَطْنُهُ وَ لَا يَغْلِبُهُ فَرْجُهُ وَ لَا يَحْسُدُ النَاسَ يُعَيرُ وَ لَا يُعِيرُ وَ لَا يُسْرِفُ يَنْصُرُ الْمَظْلُومَ وَ يَرْحَمُ الْمِسْكِينَ نَفْسُهُ مِنْهُ فِي عَنَاءٍ وَ النَاسُ مِنْهُ فِي رَاحَةٍ لَا يَرْغَبُ فِي عِز الدنْيَا وَ لَا يَجْزَعُ مِنْ ذُلِهَا لِلناسِ هَم قَدْ أَقْبَلُوا عَلَيْهِ وَ لَهُ هَم قَدْ شَغَلَهُ لَا يُرَى فِي حُكْمِهِ نَقْص وَ لَا فِي رَأْيِهِ وَهْن وَ لَا فِي دِينِهِ ضَيَاع يُرْشِدُ مَنِ اسْتَشَارَهُ وَ يُسَاعِدُ مَنْ سَاعَدَهُ وَ يَكِيعُ عَنِ الْخَنَا وَ الْجَهْلِ

H 2272, CH 95, h 4
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from certain individuals who narrated to him in a marfu' manner from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The believer has power in religion. He is of solid determination but with soft words, his belief is in certainty, he has greed in deep understanding, is active in guidance, and virtuous in steadfastness. He has knowledge in forbearance, he is smart in friendliness, and generous in truth, modest in wealth, graceful in poverty, forgiving in power, and obedient to Allah in good advice. His desires are ending, he exsercizes restraint against desires, greed in Jihad (hard work for the cause of Allah), prayer in business, patience in hardships, dignity in volatile conditions, endurance in suffering, and gratefulness in comfortable conditions. He does not backbite or act boastfully, nor does he disregard maintaining good relations with relatives and neither is he neglectful. He is not harsh and stubborn. His eyes are not ahead of him and his stomach does not disgrace him, his private parts do not overpower him. He does not envy people; he measures but is not measured. He is not extravagant, he helps the oppressed, he has blessings for the destitute, his soul is tired of him and people receive comfort from him. He is not interested in worldly honor and does not complain because of worldly humiliation. People look forward to be closer to him but he is preoccupied with his own business. No defect is found in his judgment, no flaw is found in his opinion, and no failure takes place in his religion. He provides instruction for those who consult him and assists those who assist him. He shuns indecency and ignorance."

٥ - عَنْهُ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ عَنْ أَحَدِهِمَا ع قَالَ مَر أَمِيرُ الْمُؤْمِنِينَ ع بِمَجْلِسٍ مِنْ قُرَيْشٍ فَإِذَا هُوَ بِقَوْمٍ بِيضِ ثِيَابُهُمْ صَافِيَةٍ أَلْوَانُهُمْ كَثِيرٍ ضِحْكُهُمْ يُشِيرُونَ بِأَصَابِعِهِمْ إِلَى مَنْ يَمُر بِهِمْ ثُم مَر بِمَجْلِسٍ لِلْأَوْسِ وَ الْخَزْرَجِ فَإِذَا قَوْم يُلِيتْ مِنْهُمُ الْأَبْدَانُ وَ دَقتْ مِنْهُمُ الرقَابُ وَ اصْفَرتْ مِنْهُمُ الْأَلْوَانُ وَ قَدْ تَوَاضَعُوا بِالْكَلَامِ فَتَعَجبَ عَلِي ع مِنْ ذَلِكَ وَ دَخَلَ عَلَى رَسُولِ اللهِ ص فَقَالَ بِأَبِي أَنتَ وَ أُمي إِنِي مَرَرْتُ بِمَجْلِسٍ لِآلِ فُلَانٍ ثُم وَصَفَهُمْ وَ مَرَرْتُ بِمَجْلِسٍ لِلْأَوْسِ وَ الْخَزْرَجِ فَوَصَفَهُمْ ثُم قَالَ وَ جَمِيع مُؤْمِنُونَ فَأَخْبِرْنِي يَا رَسُولَ اللهِ بِصِفَةِ الْمُؤْمِنِ فَنكَسَ رَسُولُ اللهِ ص ثُم رَفَعَ رَأْسَهُ فَقَالَ عِشْرُونَ خَصْلَةً فِي الْمُؤْمِنِ فَإِنْ لَمْ تَكُنْ فِيهِ لَمْ يَكْمُلْ إِيمَانُهُ إِن مِنْ أَخْلَاقِ الْمُؤْمِنِينَ يَا عَلِي الْحَاضِرُونَ الصلَاةَ وَ الْمُسَارِعُونَ إِلَى الزكَاةِ وَ الْمُطْعِمُونَ الْمِسْكِينَ الْمَاسِحُونَ رَأْسَ الْيَتِيمِ الْمُطهِرُونَ أَطْمَارَهُمْ الْمُتزِرُونَ عَلَى أَوْسَاطِهِمُ الذِينَ إِنْ حَدثُوا لَمْ يَكْذِبُوا وَ إِذَا وَعَدُوا لَمْ يُخْلِفُوا وَ إِذَا اُئْتُمِنُوا لَمْ يَخُونُوا وَ إِذَا تَكلَمُوا صَدقُوا رُهْبَانٌ بِاللَيْلِ أُسْدٌ بِالنهَارِ صَائِمُونَ النهَارَ قَائِمُونَ اللَيْلَ لَا يُؤْذُونَ

H 2273, CH 95, h 5
It is narrated from him (narrator of the *Hadith* above) from certain individuals of his people from in a marfu' manner from one of them (abu Ja'far or abu 'Abd Allah, recipient of divine supreme covenant,) who has said the following:
"Amir al-Mu'minin (Ali ibn abu Talib), recipient of divine supreme covenant, once passed by a gathering of Quraysh where he found the people in white clothes, of clear complexion, frequently laughing and who pointed out their fingers to whoever passed (near) by. Then he passed by a gathering of al-Aws and Khazraj where he found people of worn out bodies, whose necks were thinning, their colors had turned pale and were very humble in their words.
"Amir al-Mu'minin (Ali ibn abu Talib), recipient of divine supreme covenant, wondered about his observation, he came to the Messenger of Allah and said, 'May Allah keep my soul and the souls of my parents in service for your cause, I passed by a gathering of the tribe of so and so.' He described them for the Holy Prophet. He then said, 'I also passed by a gathering of al-Aws and al-Khazraj.' He described them for the Holy Prophet. He then said, 'They all are believing people. O Messenger of Allah, describe for me the qualities of the believers.'
"The Messenger of Allah bent down his head for a while, then he raised his head and said, 'There are twenty qualities in a believer without which his belief is not complete. Of the qualities of the believing people, O Ali, is their presence in prayer, quick payment of *al-Zakat* (charity), feeding the destitute, placing of their hand on the heads of the orphans (to comfort them), cleansing of their clothes, and their tying up their waist with covering. They are those who do not lie when speaking, do not disregard their promise, and do not violate their trust. They tell the truth when they speak up, at night they are monks and are lions during the day. During the days they fast and stand up for worship at night. They do not harm the

neighbors and the neighbors do not experience any harm from them. They are those who walk on earth in humble manners, and their steps move to the homes of the widows (to help) and in the procession for funerals. May Allah make us of the pious ones.’”

جَاراً وَ لَا يَتَأَذى بِهِمْ جَار الذِينَ مَشْيُهُمْ عَلَى الْأَرْضِ هَوْناً وَ خُطَاهُمْ إِلَى بُيُوتِ الْأَرَامِلِ وَ عَلَى أَثَرِ الْجَنَائِزِ جَعَلَنَا اللهُ وَ إِيَاكُمْ مِنَ الْمُتقِينَ

H 2274, CH 95, h 6

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from al-Qasim ibn ‘Urwah from abu al-‘Abbas who has said that abu ‘Abd Allah, recipient of divine supreme covenant, has said the following:

“Whoever enjoys a virtuous deed and is disgusted with a sin is a believer.”

٦- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ أَبِي الْعَبَاسِ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع مَنْ سَرَّتْهُ حَسَنَتُهُ وَ سَاءَتْهُ سَيِّئَتُهُ فَهُوَ مُؤْمِن

H 2275, CH 95, h 7

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn al-Hassan ibn (za)’lan from abu Ishaq al-Khurasani from ‘Amr ibn Jumay’ al-‘Abdi from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Our Shi’a (followers) look pale, with parched (lips), slim and they receive the darkening night with sadness.”

٧- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ زَعْلَانَ عَنْ أَبِي إِسْحَاقَ الْخُرَاسَانِي عَنْ عَمْرِو بْنِ جُمَيْعٍ الْعَبْدِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ شِيعَتُنَا هُمُ الشاحِبُونَ الذابِلُونَ الناحِلُونَ الذِينَ إِذَا جَنَّهُمُ اللَّيْلُ اسْتَقْبَلُوهُ بِحُزْنٍ

H 2276, CH 95, h 8

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Ibrahim ibn ‘Umar al-Yamani from a man from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Our Shi’a (followers) are people of guidance, of piety, of goodness, of belief and people of victory and triumph.”

٨- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِي عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ شِيعَتُنَا أَهْلُ الْهُدَى وَ أَهْلُ التقَى وَ أَهْلُ الْخَيْرِ وَ أَهْلُ الْإِيمَان وَ أَهْلُ الْفَتْحِ وَ الظفَرِ

H 2277, CH 95, h 9

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn ‘Isma’il from Mansur Bazarj from Mufaddal who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Beware of the thoughtless people. Shi’a (followers) of Ali, recipient of divine supreme covenant, are only those whose stomach and private parts are chaste, and are intensely involved in Jihad. They work for the sake of their Creator in the hope for His rewards and for fear of His punishment. If you see such people they are the Shi’a (followers) of Ja’far ibn Muhammad, recipient of divine supreme covenant.’”

٩- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورٍ بُزُرْجَ عَنْ مُفَضلٍ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع إِيَاكَ وَ السفِلَةَ فَإِنَمَا شِيعَةُ عَلِي مَنْ عَف بَطْنُهُ وَ فَرْجُهُ وَ اشْتَد جِهَادُهُ وَ عَمِلَ لِخَالِقِهِ وَ رَجَا ثَوَابَهُ وَ خَافَ عِقَابَهُ فَإِذَا رَأَيْتَ أُولَئِكَ فَأُولَئِكَ شِيعَةُ جَعْفَرٍ

H 2278, CH 95, h 10

A number of our people have narrated from Sahl ibn Ziyad from ibn Mahbub from Ali ibn Ri’ab ibn abu Ya’fur from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Shi’a (followers) of Ali, recipient of divine supreme covenant, were of slim and lean bellies, and withered lips. They were people of compassion, knowledge, and forbearance. They were known as of monkish practice. You should assist each other in your cause with restraint from worldly attractions (sins) and be very hard working.”

١٠- عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِي بْنِ رِئَابٍ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن شِيعَةَ عَلِي كَانُوا خُمُصَ الْبُطُونِ ذُبلَ الشفَاهِ أَهْلَ رَأْفَةٍ وَ عِلْمٍ وَ حِلْمٍ يُعْرَفُونَ بِالرهْبَانِيةِ فَأَعِينُوا عَلَى مَا أَنْتُمْ عَلَيْهِ بِالْوَرَعِ وَ الِاجْتِهَادِ

H 2279, CH 95, h 11

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from Safwan al-Jammal who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Of believers are only those who even on becoming angry do not deviate from the truth and when they become happy it does not take them into falsehood and when in power they do not take more than what is for them.’”

١١- عَلِي بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ صَفْوَانَ الْجَمال قَالَ قَالَ أَبُو عَبْدِ اللهِ ع إِنَمَا الْمُؤْمِنُ الذِي إِذَا غَضِبَ لَمْ يُخْرِجْهُ غَضَبُهُ مِنْ حَق وَ إِذَا رَضِيَ لَمْ يُدْخِلْهُ رِضَاهُ فِي بَاطِلٍ وَ إِذَا قَدَرَ لَمْ يَأْخُذْ أَكْثَرَ مِما لَهُ

H 2280, CH 95, h 12

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Nu’man from ibn Muskan from Sulayman ibn Khalid who has said the following:

“Once abu Ja’far, recipient of divine supreme covenant, said to me, ‘O Sulayman, do you know who a Muslim is?’ I said, ‘May

١٢- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِي بْنِ النعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَبُو جَعْفَرٍ ع يَا سُلَيْمَانُ أَتَدْرِي مَنِ الْمُسْلِمُ قُلْتُ

جُعِلْتُ فِدَاكَ أَنتَ أَعْلَمُ قَالَ الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَ يَدِهِ ثُم قَالَ وَ تَدْرِي مَنِ الْمُؤْمِنُ قَالَ قُلْتُ أَنتَ أَعْلَمُ قَالَ إِن الْمُؤْمِنَ مَن ائْتَمَنَهُ الْمُسْلِمُونَ عَلَى أَمْوَالِهِمْ وَ أَنفُسِهِمْ وَ الْمُسْلِمُ حَرَام عَلَى الْمُسْلِمِ أَنْ يَظْلِمَهُ أَوْ يَخْذُلَهُ أَوْ يَدْفَعَهُ دَفْعَةً تَعَنُّهُ

Allah keep my soul in service for your cause, you know better.' The Imam said, 'A Muslim is one from whose tongue and hands other Muslims are safe.' Then the Imam said, 'Do you know who a believer is?' I said, 'You know better.' The Imam said, 'A believer is one who is an accepted trustworthy person among the Muslims in their properties and lives. It is unlawful for a Muslim to be unjust toward a Muslim, betray him or push him aside in his helplessness.'"

١٣ - مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي أَيوبَ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنمَا الْمُؤْمِنُ الذِي إِذَا رَضِيَ لَمْ يُدْخِلْهُ رِضَاهُ فِي إِثْمٍ وَ لَا بَاطِلٍ وَ إِذَا سَخِطَ لَمْ يُخْرِجْهُ سَخَطُهُ مِنْ قَوْلِ الْحَق وَ الذِي إِذَا قَدَرَ لَمْ تُخْرِجْهُ قُدْرَتُهُ إِلَى التَعَدي إِلَى مَا لَيْسَ لَهُ بِحَق

H 2281, CH 95, h 13
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from abu Ayyub from abu 'Ubaydah from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"A believer is one whose agreement does not lead him into sin or falsehood. When he is angry it does not take him out of speaking the words of truth, when in power it does not lead him to cross over to where he has no right."

١٤ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ أَبِي الْبَخْتَرِي رَفَعَهُ قَالَ سَمِعْتُهُ يَقُولُ الْمُؤْمِنُونَ هَيِنُونَ لَيِنُونَ كَالْجَمَلِ الْأَنِفِ إِذَا قِيدَ انْقَادَ وَ إِنْ أُنِيخَ عَلَى صَخْرَةٍ اسْتَنَاخَ

H 2282, CH 95, h 14
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from abu al-Bakhtari in a marfu' manner from the Imam who has said the following:
"Believers are of serenity and soft words. They are easy to lead like the camel harnessed by the nose, who does not resist the leader who makes him sit even on a rock."

١٥ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النوْفَلِي عَنِ السكُونِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ ثَلَاثَةٌ مِنْ عَلَامَاتِ الْمُؤْمِنِ الْعِلْمُ بِاللهِ وَ مَنْ يُحِب وَ مَنْ يَكْرَهُ

H 2283, CH 95, h 15
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah Who has said the following:
"Three things are of the signs of a believer: having knowledge of the existence of Allah, who to love and who dislike."

١٦ - وَ بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللهِ ص الْمُؤْمِنُ كَمِثْلِ شَجَرَةٍ لَا يَتحَات وَرَقُهَا فِي شِتَاءٍ وَ لَا صَيْفٍ قَالُوا يَا رَسُولَ اللهِ وَ مَا هِيَ قَالَ النخْلَةُ

H 2284, CH 95, h 16
Through the same chain of narrators it is narrated from the Messenger of Allah who has said the following:
"A believer is like the tree whose leaves do not fall off in summer or in winter. They asked, 'O Messenger of Allah, what tree is it?' He said, 'It is the palm-tree.'"

١٧ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمدِ بْنِ أُورَمَةَ عَنْ أَبِي إِبْرَاهِيمَ الْأَعْجَمِي عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللهِ ع قَالَ الْمُؤْمِنُ حَلِيم لَا يَجْهَلُ وَ إِنْ جُهِلَ عَلَيْهِ يَحْلُمُ وَ لَا يَظْلِمُ وَ إِنْ ظُلِمَ غَفَرَ وَ لَا يَبْخَلُ وَ إِنْ بُخِلَ عَلَيْهِ صَبَرَ

H 2285, CH 95, h 17
A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn 'Uramah from (abu) Ibrahim al-'A'jami from certain individuals of our people from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"A believer is forbearing. He is not ignorant and if he is ignored he remains forbearing. He does not do injustice and if he is oppressed he forgives. He is not stingy, if stinginess is exercised against him he exercises patience."

١٨ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُنْذِرِ بْنِ جَيْفَرٍ عَنْ آدَمَ أَبِي الْحُسَيْنِ اللؤْلُؤِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ الْمُؤْمِنُ مَنْ طَابَ مَكْسَبُهُ وَ حَسُنَتْ خَلِيقَتُهُ وَ صَحتْ سَرِيرَتُهُ وَ أَنفَقَ الْفَضْلَ مِنْ مَالِهِ وَ أَمْسَكَ الْفَضْلَ مِنْ كَلَامِهِ وَ كَفَى النَاسَ شَرَّهُ وَ أَنصَفَ النَاسَ مِنْ نَفْسِهِ

H 2286, CH 95, h 18
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Isma'il ibn Mehran from Mundhar ibn Jayfar from Adam abu al-Husayn al-Lu'lu'i from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"A believer is one whose earning is pleasantly clean, whose moral behavior is excellent and whose conscience is not ill. He gives to charity the extra from his property and holds back the extra of his words. People do not feel threatened by his evil and he yields to justice for people against his own soul."

١٩ - أَبو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ عَبْدِ الْجَبارِ عَنِ الْحَسَنِ بْنِ عَلِي عَنْ أَبِي كَهْمَسٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللهِ ص أَ لَا أُنَبئُكُمْ بِالْمُؤْمِنِ مَنِ ائْتَمَنَهُ الْمُؤْمِنُونَ

H 2287, CH 95, h 19
Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from al-Hassan ibn Ali from abu Kahmas from Sulayman ibn Khalid from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Do you want me to tell you about believers? He is one whose trustworthiness believers trust

in matters of their lives and properties. Do you want me to tell you who a Muslim is? He is one from whose tongue and hands Muslims are safe. An immigrant is one who migrates from evils and desists from what Allah has prohibited. It is unlawful for believers to be unjust to a believer, betray him, backbite him or push him aside with a harmful push.'"

عَلَى أَنْفُسِهِمْ وَ أَمْوَالِهِمْ أَ لَا أُنَبِّئُكُمْ بِالْمُسْلِمِ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَ يَدِهِ وَ الْمُهَاجِرُ مَنْ هَجَرَ السيِّئَاتِ وَ تَرَكَ مَا حَرَمَ اللَّهُ وَ الْمُؤْمِنُ حَرَام عَلَى الْمُؤْمِنِ أَنْ يَظْلِمَهُ أَوْ يَخْذُلَهُ أَوْ يَغْتَابَهُ أَوْ يَدْفَعَهُ دَفْعَةً

H 2288, CH 95, h 20

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Sinan from Mufaddal ibn 'Umar from abu Ayyub al-'Attar from Jabir who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, has said, 'The Shi'a (followers) of Ali, recipient of divine supreme covenant, are only those who are forbearing, scholars, with parched lips and one can find signs similar to those of the monks on their faces.'"

٢٠- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي أَيُّوبَ الْعَطَّارِ عَنْ جَابِرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّمَا شِيعَةُ عَلِيٍّ الْحُلَمَاءُ الْعُلَمَاءُ الذُّبَّلُ الشِّفَاهِ تُعْرَفُ الرَّهْبَانِيَّةُ عَلَى وُجُوهِهِمْ

H 2289, CH 95, h 21

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from al-Hassan ibn Mahbub from 'Abd Allah ibn Sinan from Ma'ruf ibn Kharrabuz from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Once Amir al-Mu'minin (Ali ibn abu Talib), recipient of divine supreme covenant, prayed the morning prayer with people in Iraq. After prayer he gave a speech on having fear of Allah. He wept and made people weep. He then said, 'By Allah, I lived with a people, in the times of my beloved one, the Messenger of Allah, who were ragged, dusty and slim-bellied. Between their eyes it looked like the hooves of a goat. They spent the night in prostration and in standing position before their Lord, only resting on their feet or forehead. They whispered to their Lord to set their necks free from the fire and, by Allah, I saw them in such condition and they still were afraid and anxious (because of the next life).'"

٢١- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ مَعْرُوفِ بْنِ خَرَّبُوذَ عَنْ أَبِي جَعْفَرٍ ع قَالَ صَلَّى أَمِيرُ الْمُؤْمِنِينَ ع بِالنَّاسِ الصُّبْحَ بِالْعِرَاقِ فَلَمَّا انْصَرَفَ وَعَظَهُمْ فَبَكَى وَ أَبْكَاهُمْ مِنْ خَوْفِ اللَّهِ ثُمَّ قَالَ أَمَا وَ اللَّهِ لَقَدْ عَهِدْتُ أَقْوَاماً عَلَى عَهْدِ خَلِيلِي رَسُولِ اللَّهِ ص وَ إِنَّهُمْ لَيُصْبِحُونَ وَ يُمْسُونَ شُعْثاً غُبْراً خُمُصاً بَيْنَ أَعْيُنِهِمْ كَرُكَبِ الْمِعْزَى يَبِيتُونَ لِرَبِّهِمْ سُجَّداً وَ قِيَاماً يُرَاوِحُونَ بَيْنَ أَقْدَامِهِمْ وَ جِبَاهِهِمْ يُنَاجُونَ رَبَّهُمْ وَ يَسْأَلُونَهُ فَكَاكَ رِقَابِهِمْ مِنَ النَّارِ وَ اللَّهِ لَقَدْ رَأَيْتُهُمْ مَعَ هَذَا وَ هُمْ خَائِفُونَ مُشْفِقُونَ

H 2290, CH 95, h 22

It is narrated from him (narrator of the *Hadith* above) from al-Sindy ibn Muhammad from Muhammad ibn al-Salt from abu Hamza from Ali ibn al-Husayn, recipient of divine supreme covenant, who has said the following:

"Once Amir al-Mu'minin (Ali ibn abu Talib), recipient of divine supreme covenant, prayed the morning prayer and remained in his place until the sun rose up to the length of a spear and then turned his face to people and said, 'By Allah I lived in the times of a people who spent the night prostrating and standing before their Lord, changing positions only to rest on their knees or forehead, as if they could hear the roaring of fire in their ears. Were Allah mentioned they swerved like branches of trees in the wind, as if the people had spent the night totally neglectful (of worship).' The narrator has said, 'The Imam, recipient of divine supreme covenant, thereafter was never seen laughing until he passed away.'"

٢٢- عَنْهُ عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الصَّلْتِ عَنْ أَبِي حَمْزَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ صَلَّى أَمِيرُ الْمُؤْمِنِينَ ع الْفَجْرَ ثُمَّ لَمْ يَزَلْ فِي مَوْضِعِهِ حَتَّى صَارَتِ الشَّمْسُ عَلَى قِيدِ رُمْحٍ وَ أَقْبَلَ عَلَى النَّاسِ بِوَجْهِهِ فَقَالَ وَ اللَّهِ لَقَدْ أَدْرَكْتُ أَقْوَاماً يَبِيتُونَ لِرَبِّهِمْ سُجَّداً وَ قِيَاماً يُخَالِفُونَ بَيْنَ جِبَاهِهِمْ وَ رُكَبِهِمْ كَانَ زَفِيرُ النَّارِ فِي آذَانِهِمْ إِذَا ذُكِرَ اللَّهُ عِنْدَهُمْ مَادُوا كَمَا يَمِيدُ الشَّجَرُ كَأَنَّمَا الْقَوْمُ بَاتُوا غَافِلِينَ قَالَ ثُمَّ قَامَ فَمَا رُئِيَ ضَاحِكاً حَتَّى قُبِضَ ص

H 2291, CH 95, h 23

Ali ibn Ibrahim has narrated from Salih ibn al-Sindy from Ja'far ibn Bashir from al-Mufaddal ibn 'Umar who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'If you want to see my companions then look to those whose restraining from worldly attraction (sins) is intense, who fear their Creator in the hope for His rewards. If you find such people they are my companions.'"

٢٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا أَرَدْتَ أَنْ تَعْرِفَ أَصْحَابِي فَانْظُرْ إِلَى مَنِ اشْتَدَّ وَرَعُهُ وَ خَافَ خَالِقَهُ وَ رَجَا ثَوَابَهُ وَ إِذَا رَأَيْتَ هَؤُلَاءِ فَهَؤُلَاءِ أَصْحَابِي

H 2292, CH 95, h 24

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Muhammad ibn al-Hassan ibn Shammun from 'Abd Allah ibn 'Amr ibn al-

٢٤- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ

الْأَشْعَثِ عَنْ عَبْدِ اللهِ بْنِ حَمادٍ الْأَنصَارِي عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع شِيعَتُنَا الْمُتَبَاذِلُونَ فِي وَلَايَتِنَا الْمُتَحَابُونَ فِي مَوَدَّتِنَا الْمُتَزَاوِرُونَ فِي إِحْيَاءِ أَمْرِنَا الَّذِينَ إِنْ غَضِبُوا لَمْ يَظْلِمُوا وَ إِنْ رَضُوا لَمْ يُسْرِفُوا بَرَكَةٌ عَلَى مَنْ جَاوَرُوا سِلْمٌ لِمَنْ خَالَطُوا

Ash'ath from 'Abd Allah ibn Hammad al-Ansari from 'Amr ibn abu al-Miqdam from his father from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Amir al-Mu'minin (Ali ibn abu Talib), recipient of divine supreme covenant, has said, 'Our Shi'a (followers) spend for (the cause of) our *Walayah* (Divine Authority), love each other for the sake of our love, and visit each other to preserve our cause. They are those who do not commit injustice when angered, and are not excessive when they agree. They are blessings for the neighbors and peace for those who associate with them.'"

٢٥- عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِي عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عِيسَى النَّهْرِيرِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص مَنْ عَرَفَ اللهَ وَ عَظَّمَهُ مَنَعَ فَاهُ مِنَ الْكَلَامِ وَ بَطْنَهُ مِنَ الطَّعَامِ وَ عَفَّى نَفْسَهُ بِالصِّيَامِ وَ الْقِيَامِ قَالُوا بِآبَائِنَا وَ أُمَّهَاتِنَا يَا رَسُولَ اللهِ هَؤُلَاءِ أَوْلِيَاءُ اللهِ قَالَ إِنَّ أَوْلِيَاءَ اللهِ سَكَتُوا فَكَانَ سُكُوتُهُمْ ذِكْراً وَ نَظَرُوا فَكَانَ نَظَرُهُمْ عِبْرَةً وَ نَطَقُوا فَكَانَ نُطْقُهُمْ حِكْمَةً وَ مَشَوْا فَكَانَ مَشْيُهُمْ بَيْنَ النَّاسِ بَرَكَةً لَوْ لَا الْآجَالُ الَّتِي قَدْ كُتِبَتْ عَلَيْهِمْ لَمْ تَقِرَّ أَرْوَاحُهُمْ فِي أَجْسَادِهِمْ خَوْفاً مِنَ الْعَذَابِ وَ شَوْقاً إِلَى الثَّوَابِ

H 2293, CH 95, h 25

It is narrated from him (narrator of the *Hadith* above) from Muhammad ibn Ali from Muhammad ibn Sinan from 'Isa al-Nahriri from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'Whoever comes to know Allah and realizes His greatness does not allow his mouth to speak or his stomach to eat. He engages his soul in fasting and standing for prayer until it is clean and exhausted.' They then said, 'May Allah keep the souls of our parents in service for your cause, O Messenger of Allah, is it not that such people are close friends of Allah?' The Messenger of Allah then said, 'The close friends of Allah kept silent and it was considered speaking of Allah, they looked and it served as a good lesson, they spoke and it was wisdom, they walked and that was blessings among the people. Had it not been for the appointed time of their life span that was written down for them, their spirit would not have remained in their bodies for fear of torment and the desire for rewards.'"

٢٦- عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ مِنَ الْعِرَاقِيِّينَ رَفَعَهُ قَالَ خَطَبَ النَّاسَ الْحَسَنُ بْنُ عَلِي ص فَقَالَ أَيُّهَا النَّاسُ أَنَا أُخْبِرُكُمْ عَنْ أَخٍ لِي كَانَ مِنْ أَعْظَمِ النَّاسِ فِي عَيْنِي وَ كَانَ رَأْسُ مَا عَظَّمَ بِهِ فِي عَيْنِي صِغَرَ الدُّنْيَا فِي عَيْنِهِ كَانَ خَارِجاً مِنْ سُلْطَانِ بَطْنِهِ فَلَا يَشْتَهِي مَا لَا يَجِدُ وَ لَا يُكْثِرُ إِذَا وَجَدَ كَانَ خَارِجاً مِنْ سُلْطَانِ فَرْجِهِ فَلَا يَسْتَخِفُّ لَهُ عَقْلُهُ وَ لَا رَأْيُهُ كَانَ خَارِجاً مِنْ سُلْطَانِ الْجَهَالَةِ فَلَا يَمُدُّ يَدَهُ إِلَّا عَلَى ثِقَةٍ لِمَنْفَعَةٍ كَانَ لَا يَتَشَهَّى وَ لَا يَتَسَخَّطُ وَ لَا يَتَبَرَّمُ كَانَ أَكْثَرُ دَهْرِهِ صَمَاتاً فَإِذَا قَالَ بَذَّ الْقَائِلِينَ كَانَ لَا يَدْخُلُ فِي مِرَاءٍ وَ لَا يُشَارِكُ فِي دَعْوَى وَ لَا يُدْلِي بِحُجَّةٍ حَتَّى يَرَى قَاضِياً وَ كَانَ لَا يَغْفُلُ عَنْ إِخْوَانِهِ وَ لَا يَخُصُّ نَفْسَهُ بِشَيْءٍ دُونَهُمْ كَانَ ضَعِيفاً مُسْتَضْعَفاً فَإِذَا جَاءَ الْجِدُّ كَانَ لَيْثاً عَادِياً كَانَ لَا يَلُومُ أَحَداً فِيمَا يَقَعُ الْعُذْرُ فِي مِثْلِهِ حَتَّى يَرَى الْاعْتِذَارَ كَانَ يَفْعَلُ مَا يَقُولُ وَ يَفْعَلُ مَا لَا يَقُولُ كَانَ إِذَا أُبْتُزَّ أَمْرَانِ لَا يَدْرِي أَيُّهُمَا أَفْضَلُ نَظَرَ إِلَى أَقْرَبِهِمَا إِلَى الْهَوَى فَخَالَفَهُ كَانَ لَا يَشْكُو وَجَعاً إِلَّا عِنْدَ مَنْ يَرْجُو عِنْدَهُ الْبُرْءَ وَ لَا يَسْتَشِيرُ إِلَّا مَنْ يَرْجُو عِنْدَهُ النَّصِيحَةَ كَانَ لَا يَتَبَرَّمُ وَ لَا يَتَسَخَّطُ وَ لَا يَتَشَكَّى وَ لَا يَتَشَهَّى وَ لَا يَنْتَقِمُ وَ لَا يَغْفُلُ عَنِ الْعَدُوِّ فَعَلَيْكُمْ بِمِثْلِ هَذِهِ الْأَخْلَاقِ الْكَرِيمَةِ إِنْ أَطَقْتُمُوهَا فَإِنْ لَمْ تُطِيقُوهَا كُلَّهَا

H 2294, CH 95, h 26

It is narrated from him (narrator of the *Hadith* above) from certain individuals of his people from the people of Iraq in a marfu' manner who has said the following:

"Al-Hassan ibn Ali, recipient of divine supreme covenant, once addressed the people saying, 'I like to tell you about one of my friends who was the greatest in my sight. The head of what was the greatest in my sight about him was the worthlessness of the world in his sight. He was free of the control of his stomach, thus, he did not have any appetite for what he could not find; he, however, would not accede when he did find it. He was out of the control of his private parts and it would not weigh his reason and opinion lightly. He was out of the control of ignorance, thus, he would not extend his hands unless he was confident of its benefits. He did not desire, become angry, or disappointed. Most of the time he remained silent, and when he spoke, he surpassed the speakers. He did not enter in arguments or take part in claims. He would not testify without the presence of a judge. He was not unaware of his brothers (in belief) and did not appropriate anything for himself without them. He was the weakest of the weak people but in serious matters he acted as an advancing lion. He did not blame anyone without a good cause. He would do what he said, and would not say what he would not do. When he became attracted to two things that he did not know which is better he would ignore that which he desired most. He would not complain for any pain before anyone unless he had known that one had a cure for it and would not consult anyone unless he had hope for good advice from him. He did not become frustrated, angered, and did not complain, desire, revenge and did not remain neglectful of his enemies. Therefore, you must acquire such noble moral behaviors if you can. You

must acquire the little if you cannot bear the whole. There is no means and power without Allah.'"

فَأْخُذُ الْقَلِيل خَيرٍ مِنْ تَرْكِ الْكَثِيرِ وَ لَا حَوْلَ وَ لَا قُوةَ إِلا بِاللهِ

H 2295, CH 95, h 27

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from Mihzam and certain individuals of our people from Muhammad ibn Ali from Muhammad ibn Ishaq al-Kahili and Abu Ali al-Ash'ari from al-Hassan ibn Ali al-Kufi from al-'Abbas ibn 'Amir from Rabi' ibn Muhammad all from Mehzam al-Asadi who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, once said, 'O Mehzam, our Shi'a (followers) are those whose voices do not extend farther than their ears and their animosity do not reach beyond their bodies. They do not praise us openly, associate faultfinders with us and do not argue in our defense against our enemies. When they meet the believers they respect and honor them. When they meet the ignorant they distance themselves from him.' I (the narrator) then asked the Imam, 'May Allah keep my soul in service for your cause, how should I deal with these pretending Shi'as?' The Imam said, 'With them there are cases of distinguishing, changes and filtrations. Certain years destroy them, plagues kill them, and schisms disintegrate them. Our Shi'a (followers) do not do the barking of a dog or the craving of a crow, do not ask our enemies for help even if he may die of hunger.' The narrator has said that I then asked, 'May Allah keep my soul in service for your cause, where can I find them?' The Imam said, 'You may find them around the world. The standard of living of our Shi'a (followers) is low and their homes are transient. Although present in a place, they are not noticeable, in their absence they are not missed, of death they are not frightened, on the graves they visit each other and on being asked for help they show kindness. Their hearts do not have differences even if their homes might be different.' The Imam then said, 'The Messenger of Allah has said, "I am a city and Ali is the door. One who thinks he can enter the city but not through the door is a liar, so also is one who thinks he loves me but he hates Ali, recipient of divine supreme covenant.'"

٢٧- عَلِي بْنُ إِبْرَاهِيمَ عَنْ مُحَمدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ مِهْزَمٍ وَ بَعْضُ أَصْحَابِنَا عَنْ مُحَمدِ بْنِ عَلِي عَنْ مُحَمدِ بْنِ إِسْحَاقَ الْكَاهِلِي وَ أَبو عَلِي الْأَشْعَرِي عَنِ الْحَسَنِ بْنِ عَلِي الْكُوفِي عَنِ الْعَبَاسِ بْنِ عَامِرٍ عَنْ رَبِيعِ بْنِ مُحَمدٍ جَمِيعاً عَنْ مِهْزَمٍ الْأَسَدِي قَالَ قَالَ أَبو عَبْدِ اللهِ ع يَا مِهْزَمُ شِيعَتُنَا مَنْ لَا يَعْدُو صَوْتُهُ سَمْعَهُ وَ لَا شَحْنَاؤُهُ بَدَنَهُ وَ لَا يَمْتَدِحُ بِنَا مُعْلِناً وَ لَا يُجَالِسُ لَنَا عَائِباً وَ لَا يُخَاصِمُ لَنَا قَالِياً إِنْ لَقِيَ مُؤْمِناً أَكْرَمَهُ وَ إِنْ لَقِيَ جَاهِلًا هَجَرَهُ قُلْتُ جُعِلْتُ فِدَاكَ فَكَيْفَ أَصْنَعُ بِهَؤُلَاءِ الْمُتَشَيعَةِ قَالَ فِيهِمُ التَّمْيِيزُ وَ فِيهِمُ التَّبْدِيلُ وَ فِيهِمُ التَّمْحِيصُ تَأْتِي عَلَيْهِمْ سِنُونَ تُفْنِيهِمْ وَ طَاعُونٌ يَقْتُلُهُمْ وَ اخْتِلَافٌ يُبَدِدُهُمْ شِيعَتُنَا مَنْ لَا يَهِر هَرِيرَ الْكَلْبِ وَ لَا يَطْمَعُ طَمَعَ الْغُرَابِ وَ لَا يَسْأَلُ عَدُوَنَا وَ إِنْ مَاتَ جُوعاً قُلْتُ جُعِلْتُ فِدَاكَ فَأَيْنَ أَطْلُبُ هَؤُلَاءِ قَالَ فِي أَطْرَافِ الْأَرْضِ أُولَئِكَ الْخَفِيضُ عَيْشُهُمُ الْمُنْتَقِلَةُ دِيَارُهُمْ إِنْ شَهِدُوا لَمْ يُعْرَفُوا وَ إِنْ غَابُوا لَمْ يُفْتَقَدُوا وَ مِنَ الْمَوْتِ لَا يَجْزَعُونَ وَ فِي الْقُبُورِ يَتَزَاوَرُونَ وَ إِنْ لُجَأَ إِلَيْهِمْ ذُو حَاجَةٍ مِنْهُمْ رَحِمُوهُ لَنْ تَخْتَلِفَ قُلُوبُهُمْ وَ إِن اخْتَلَفَ بِهِمُ الدارُ ثُم قَالَ قَالَ رَسُولُ اللهِ ص أَنَا الْمَدِينَةُ وَ عَلِي الْبَابُ وَ كَذَبَ مَنْ زَعَمَ أَنَهُ يَدْخُلُ الْمَدِينَةَ لَا مِنْ قِبَلِ الْبَابِ وَ كَذَبَ مَنْ زَعَمَ أَنَهُ يُحِبِنِي وَ يُبْغِضُ عَلِيّاً ص

H 2296, CH 95, h 28

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from Sama'a ibn Mehran from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Whoever in his dealing with people does not do injustice to them, in his speaking does not lie to them and in his promise does not fail to keep it is among those whose backbiting is unlawful, whose kindness is complete, whose justice has become public and it is necessary to establish brotherly relations with him."

٢٨- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ مَنْ عَامَلَ الناسَ فَلَمْ يَظْلِمْهُمْ وَ حَدثَهُمْ فَلَمْ يَكْذِبْهُمْ وَ وَعَدَهُمْ فَلَمْ يُخْلِفْهُمْ كَانَ مِمنْ حُرمَتْ غِيبَتُهُ وَ كَمُلَتْ مُرُوءَتُهُ وَ ظَهَرَ عَدْلُهُ وَ وَجَبَتْ أُخُوتُهُ

H 2297, CH 95, h 29

It is narrated from him (narrator of the *Hadith* above) from ibn Faddal from 'Asim ibn Humayd from abu Hamza al-Thumali from 'Abd Allah ibn al-Hassan from his mother, Fatimah bint al-Husayn ibn Ali, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'Whoever has three qualities, the quality of his belief is complete: if he is happy it does not lead him to falsehood, his anger does not lead him out of the truth and when in power does not take hold of what is not rightfully his.'"

٢٩- عَنْهُ عَنِ ابْنِ فَضالٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمْزَةَ الثَمَالِي عَنْ عَبْدِ اللهِ بْنِ الْحَسَنِ عَنْ أُمِهِ فَاطِمَةَ بِنْتِ الْحُسَيْنِ بْنِ عَلِي ع قَالَ قَالَ رَسُولُ اللهِ ص ثَلَاثُ خِصَالٍ مَنْ كُن فِيهِ اسْتَكْمَلَ خِصَالَ الْإِيمَانِ إِذَا رَضِيَ لَمْ يُدْخِلْهُ رِضَاهُ فِي بَاطِلٍ وَ إِذَا غَضِبَ لَمْ يُخْرِجْهُ الْغَضَبُ مِنَ الْحَق وَ إِذَا قَدَرَ لَمْ يَتَعَاطَ مَا لَيْسَ لَهُ

H 2298, CH 95, h 30

It is narrated from him (narrator of the *Hadith* above) from his father from 'Abd Allah ibn al-Qasim from abu Basir from abu 'Abd Allah, recipient of divine

٣٠- عَنْهُ عَنْ أَبِيهِ عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِن لِأَهْلِ الدينِ عَلَامَاتٍ يُعْرَفُونَ بِهَا صِدْقَ الْحَدِيثِ وَ أَدَاءَ الْأَمَانَةِ وَ وَفَاءً بِالْعَهْدِ وَ صِلَةَ الْأَرْحَامِ وَ رَحْمَةَ الضعَفَاءِ وَ قِلَةَ الْمُرَاقَبَةِ لِلنسَاءِ أَوْ قَالَ قِلَةَ الْمُوَاتَاةِ لِلنسَاءِ وَ بَذْلَ الْمَعْرُوفِ وَ حُسْنَ الْخُلُقِ وَ سَعَةَ الْخُلُقِ وَ اتبَاعَ الْعِلْمِ وَ مَا يُقَرِّبُ إِلَى اللهِ عَز وَ جَل زُلْفَى طُوبَى لَهُمْ وَ حُسْنُ مَآبٍ وَ طُوبَى شَجَرَةٌ فِي الْجَنةِ أَصْلُهَا فِي دَارِ النبِي مُحَمدٍ ص وَ لَيسَ مِنْ مُؤْمِنٍ إِلا وَ فِي دَارِهِ غُصْنٌ مِنْهَا لَا يَخْطُرُ عَلَى قَلْبِهِ شَهْوَةُ شَيْءٍ إِلا أَتَاهُ بِهِ ذَلِكَ وَ لَوْ أَن رَاكِباً مُجِدّاً سَارَ فِي ظِلِّهَا مِائَةَ عَامٍ مَا خَرَجَ مِنْهُ وَ لَوْ طَارَ مِنْ أَسْفَلِهَا غُرَابٌ مَا بَلَغَ أَعْلَاهَا حَتى يَسْقُطَ هَرِماً أَلَا فَفِي هَذَا فَارْغَبُوا إِن الْمُؤْمِنَ مِنْ نَفْسِهِ فِي شُغُلٍ وَ الناسُ مِنْهُ فِي رَاحَةٍ إِذَا جَن عَلَيْهِ اللَّيْلُ افْتَرَشَ وَجْهَهُ وَ سَجَدَ لِلهِ عَز وَ جَل بِمَكَارِمِ بَدَنِهِ يُنَاجِي الذِي خَلَقَهُ فِي فَكَاكِ رَقَبَتِهِ أَلَا فَهَكَذَا كُونُوا

supreme covenant, who has said the following:
"Amir al-Mu'minin (Ali ibn abu Talib), recipient of divine supreme covenant, has said, 'Religious people have certain signs by means of which they are recognized. Of such signs are truthfulness in their words, safekeeping of trust, steadfastness in their promise, maintaining good relations with relatives, kindness to weak ones, smaller degree of expectation from women, [or he said, yield to them in smaller degrees], excellence in moral behavior, vastness of moral discipline, following knowledge and that which leads closer to Allah, the Most Majestic, the Most Holy, with distinction. Tuba' is for them and the good ending. 'Tuba' is a tree in paradise that has its roots in the house of the Holy Prophet, Muhammad, recipient of divine supreme covenant. 'Which quality is more graceful for a man?' The Imam said. There will be no believer with a home without a branch of that tree. No desire will emerge in their heart but that the branch will provide. A horseman may run under its shadow for a hundred years and the shadow will not end. A crow (with the longest life span in birds) may fly from its trunk upward but before reaching the top of the tree will drop death due to old age. Therefore, you must develop an interest in this. Believers are busy with themselves and people are comfortable with them. When the night grows dark they fix their faces on earth in prostration before Allah, the Most Majestic, the Most Holy, with the noblest parts of their body. They whisper to the the One Who has created them, about setting free of their necks from fire and as such you must also become.'"

٣١- عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ سُلَيْمَانَ بْنِ عَمْرٍو النخَعِي قَالَ وَ حَدثَنِي الْحُسَيْنُ بْنُ سَيْفٍ عَنْ أَخِيهِ عَلِي عَنْ سُلَيْمَانَ عَمَنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ ع قَالَ سُئِلَ النبِي ص عَنْ خِيَارِ الْعِبَادِ فَقَالَ الذِينَ إِذَا أَحْسَنُوا اسْتَبْشَرُوا وَ إِذَا أَسَاءُوا اسْتَغْفَرُوا وَ إِذَا أُعْطُوا شَكَرُوا وَ إِذَا ابْتُلُوا صَبَرُوا وَ إِذَا غَضِبُوا غَفَرُوا

H 2299, CH 95, h 31
It is narrated from him (narrator of the *Hadith* above) from Isma'il ibn Mehran from Sayf ibn 'Amirah from Sulayman ibn 'Amr al-Nakha'i who has said that narrated to him al-Husayn ibn Sayf from his brother Ali from Sulayman from those who he mentioned (in his book) from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"The Holy Prophet was asked about the best ones among the servants (of Allah). The Holy Prophet said, 'They are those who enjoy doing good deeds, and ask forgiveness when they do bad deeds, thank when they are favored, exercise patience when they suffer and forgive when they are subjected to anger.'"

٣٢- وَ بِإِسْنَادِهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ النبِي ص إِن خِيَارَكُمْ أُولُو النهَى قِيلَ يَا رَسُولَ اللهِ وَ مَنْ أُولُو النهَى قَالَ هُمْ أُولُو الْأَخْلَاقِ الْحَسَنَةِ وَ الْأَحْلَامِ الرزِينَةِ وَ صَلَةُ الْأَرْحَامِ وَ الْبَرَرَةُ بِالْأُمهَاتِ وَ الْآبَاءِ وَ الْمُتَعَاهِدِينَ لِلْفُقَرَاءِ وَ الْجِيرَانِ وَ الْيَتَامَى وَ يُطْعِمُونَ الطعَامَ وَ يُفْشُونَ السلَامَ فِي الْعَالَمِ وَ يُصَلونَ وَ الناسُ نِيَام غَافِلُونَ

H 2300, CH 95, h 32
Through the same chain of narrators it is narrated from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"The Holy Prophet has said, 'The best among you are those who possess al-Nuha'.' He was asked, 'O Messenger of Allah, who are possessors of al-Nuha'?' He then said, 'They are those who possess excellent moral discipline and a heavy power of reason, maintain good relations with relatives, who are kind to mothers and fathers, committed to help the poor, neighbors, orphans, who serve food (to the needy), who spread peace in the world and who pray when people sleep negligently.'"

٣٣- عَنْهُ عَنِ الْهَيْثَمِ النهْدِي عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِي قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع أَي الْخِصَالِ بِالْمَرْءِ أَجْمَلُ فَقَالَ وَقَارٌ بِلَا مَهَابَةٍ وَ سَمَاحٌ بِلَا طَلَبِ مُكَافَأَةٍ وَ تَشَاغُلٌ بِغَيْرِ مَتَاعِ الدنْيَا

H 2301, CH 95, h 33
It is narrated from him (narrator of the *Hadith* above) from al-Haytham al-Nahdi from 'Abd al-'Aziz ibn 'Umar from certain individuals of his people from Yahya ibn 'Imran al-Halabi who has said the following:
"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'Which quality is more graceful for a man?' The Imam said, 'Of such qualities are: reverence that is not a cause for any fear, magnanimity without expecting any recompense, and business, but not in worldly matters.'"

H 2302, CH 95, h 34
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Mahbub from abu Wallad al-Hannat from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Ali ibn al-Husayn, recipient of divine supreme covenant, has said, ‘Signs of perfect religion of a Muslim are his restraining from speaking things that do not concern him, his reduced disagreement, his forbearance, patience and his excellent moral behavior.’”

٣٤- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي وَلَّادٍ الْحَنَّاطِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَقُولُ إِنَّ مِنْ كَمَالِ الْمَعْرِفَةِ بِدِينِ الْمُسْلِمِ تَرْكَهُ الْكَلَامَ فِيمَا لَا يَعْنِيهِ وَ قِلَّةَ مِرَائِهِ وَ حِلْمَهُ وَ صَبْرَهُ وَ حُسْنَ خُلُقِهِ

H 2303, CH 95, h 35
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from Muhammad ibn ‘Arafah from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The Holy Prophet once asked, ‘Do you want me to tell you who is more similar to me? They replied, ‘Yes, O Messenger of Allah.’ The Holy Prophet then said, ‘It is he whose moral behavior is most excellent, whose sheltering for protection is most gentle, who is most virtuous toward his relatives, of the most intense love for his brothers in religion, who bears the most patience for the truth, who suppresses his anger the most, whose forgiveness is most graceful and whose yielding to justice is most strict in both relaxed and irritated conditions.’”

٣٥- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ مُحَمَّدِ بْنِ عَرَفَةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ النَّبِيُّ ص أَ لَا أُخْبِرُكُمْ بِأَشْبَهِكُمْ بِي قَالُوا بَلَى يَا رَسُولَ اللهِ قَالَ أَحْسَنُكُمْ خُلُقاً وَ أَلْيَنُكُمْ كَنَفاً وَ أَبَرُّكُمْ بِقَرَابَتِهِ وَ أَشَدُّكُمْ حُبّاً لِإِخْوَانِهِ فِي دِينِهِ وَ أَصْبَرُكُمْ عَلَى الْحَقِّ وَ أَكْظَمُكُمْ لِلْغَيْظِ وَ أَحْسَنُكُمْ عَفْواً وَ أَشَدُّكُمْ مِنْ نَفْسِهِ إِنْصَافاً فِي الرِّضَا وَ الْغَضَبِ

H 2304, CH 95, h 36
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from Malik ibn ‘Atiyyah from abu Hamza from Ali ibn al-Husayn, recipient of divine supreme covenant, who has said the following:
“It is of the moral behavior of believers to spend proportionately to their standard of living, raise such standards to what is possible, fairness to people and initiation in offering the greeting of peace.”

٣٦- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْزَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ مِنْ أَخْلَاقِ الْمُؤْمِنِ الْإِنْفَاقُ عَلَى قَدْرِ الْإِقْتَارِ وَ التَّوَسُّعُ عَلَى قَدْرِ التَّوَسُّعِ وَ إِنْصَافُ النَّاسِ وَ ابْتِدَاؤُهُ إِيَّاهُمْ بِالسَّلَامِ عَلَيْهِمْ

H 2305, CH 95, h 37
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn Faddal from ibn Bukayr from Zurara from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“A believer is stronger than a mountain. A mountain loses its parts but no loss takes place in the religion of a believer.”

٣٧- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ الْمُؤْمِنُ أَصْلَبُ مِنَ الْجَبَلِ الْجَبَلُ يُسْتَقَلُ مِنْهُ وَ الْمُؤْمِنُ لَا يُسْتَقَلُ مِنْ دِينِهِ شَيْءٌ

H 2306, CH 95, h 38
Ali ibn Ibrahim has narrated from Salih ibn Sindy from Ja’far ibn Bashir from Ishaq ibn ‘Ammar from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“A believer is of valuable assistance, of very light expenses, of excellent plans for living and does not allow to be bitten twice from the same opening.”

٣٨- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ الْمُؤْمِنُ حَسَنُ الْمَعُونَةِ خَفِيفُ الْمَئُونَةِ جَيِّدُ التَّدْبِيرِ لِمَعِيشَتِهِ لَا يُلْسَعُ مِنْ جُحْرٍ مَرَّتَيْنِ

H 2307, CH 95, h 39
Ali ibn Muhammad ibn Bandar has narrated from Ibrahim ibn Ishaq from Sahl ibn al-Harith from al-Dalhath servant of al-Rida, recipient of divine supreme covenant, who has said the following:
“I heard al-Rida, recipient of divine supreme covenant, saying, ‘A believer cannot become a believer unless he has three qualities: one tradition from his Lord, one from His Holy Prophet and one from His *Waliyy* (one who possess Divine Authority). The tradition from his Lord is to hide his secret as Allah, the Most Majestic, the Most Holy, has said, ‘He knows the unseen and He does not allow anyone to know His secrets except those of His Messengers whom He chooses.’ (72:26) The tradition from the Holy Prophet is to show kindness to people. Allah, the Most Majestic, the Most Holy, commanded His Holy Prophet to be kind to people saying, ‘Be forgiving, preach the truth, . . .’ (7:199) The tradition from His *Waliyy* is to exercise patience in harsh and difficult conditions.’”

٣٩- عَلِيُّ بْنُ مُحَمَّدِ بْنِ بُنْدَارَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ سَهْلِ بْنِ الْحَارِثِ عَنِ الدَّلْهَاثِ مَوْلَى الرِّضَا ع قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ لَا يَكُونُ الْمُؤْمِنُ مُؤْمِناً حَتَّى يَكُونَ فِيهِ ثَلَاثُ خِصَالٍ سُنَّةٌ مِنْ رَبِّهِ وَ سُنَّةٌ مِنْ نَبِيِّهِ وَ سُنَّةٌ مِنْ وَلِيِّهِ فَأَمَّا السُّنَّةُ مِنْ رَبِّهِ فَكِتْمَانُ سِرِّهِ قَالَ اللهُ عَزَّ وَ جَلَّ عَالِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَداً إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ وَ أَمَّا السُّنَّةُ مِنْ نَبِيِّهِ فَمُدَارَاةُ النَّاسِ فَإِنَّ اللهَ عَزَّ وَ جَلَّ أَمَرَ نَبِيَّهُ ص بِمُدَارَاةِ النَّاسِ فَقَالَ خُذِ الْعَفْوَ وَ أْمُرْ بِالْعُرْفِ وَ أَمَّا السُّنَّةُ مِنْ وَلِيِّهِ فَالصَّبْرُ فِي الْبَأْسَاءِ وَ الضَّرَّاءِ

بَابٌ فِي قِلَّةِ عَدَدِ الْمُؤْمِنِينَ

١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ قُتَيْبَةَ الْأَعْشَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ الْمُؤْمِنَةُ أَعَزُّ مِنَ الْمُؤْمِنِ وَ الْمُؤْمِنُ أَعَزُّ مِنَ الْكِبْرِيتِ الْأَحْمَرِ فَمَنْ رَأَى مِنْكُمُ الْكِبْرِيتَ الْأَحْمَرَ

٢ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مُثَنًّى الْحَنَّاطِ عَنْ كَامِلٍ التَّمَّارِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ النَّاسُ كُلُّهُمْ بَهَائِمُ ثَلَاثاً إِلَّا قَلِيلًا مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنُ غَرِيبٌ ثَلَاثَ مَرَّاتٍ

٣ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ لِأَبِي بَصِيرٍ أَمَا وَ اللهِ لَوْ أَنِّي أَجِدُ مِنْكُمْ ثَلَاثَةَ مُؤْمِنِينَ يَكْتُمُونَ حَدِيثِي مَا اسْتَحْلَلْتُ أَنْ أُكْتِمَهُمْ حَدِيثاً

٤ - مُحَمَّدُ بْنُ الْحَسَنِ وَ عَلِيُّ بْنُ مُحَمَّدِ بْنِ بُنْدَارَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللهِ بْنِ حَمَّادٍ الْأَنْصَارِيِّ عَنْ سَدِيرٍ الصَّيْرَفِيِّ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللهِ ع فَقُلْتُ لَهُ وَ اللهِ مَا يَسَعُكَ الْقُعُودُ فَقَالَ وَ لِمَ يَا سَدِيرُ قُلْتُ لِكَثْرَةِ مَوَالِيكَ وَ شِيعَتِكَ وَ أَنْصَارِكَ وَ اللهِ لَوْ كَانَ لِأَمِيرِ الْمُؤْمِنِينَ ع مَا لَكَ مِنَ الشِّيعَةِ وَ الْأَنْصَارِ وَ الْمَوَالِي مَا طَمِعَ فِيهِ تَيْمٌ وَ لَا عَدِيٌّ فَقَالَ يَا سَدِيرُ وَ كَمْ عَسَى أَنْ يَكُونُوا قُلْتُ مِائَةَ أَلْفٍ قَالَ مِائَةُ أَلْفٍ قُلْتُ نَعَمْ وَ مِائَتَيْ أَلْفٍ قَالَ مِائَتَيْ أَلْفٍ قُلْتُ نَعَمْ وَ نِصْفَ الدُّنْيَا قَالَ فَسَكَتَ عَنِّي ثُمَّ قَالَ يَخِفُّ عَلَيْكَ أَنْ تَبْلُغَ مَعَنَا إِلَى يَنْبُعَ قُلْتُ نَعَمْ فَأَمَرَ بِحِمَارٍ وَ بَغْلٍ أَنْ يُسْرَجَا فَبَادَرْتُ فَرَكِبْتُ الْحِمَارَ فَقَالَ يَا سَدِيرُ أَ تَرَى أَنْ تُؤْثِرَنِي بِالْحِمَارِ قُلْتُ الْبَغْلُ أَزْيَنُ وَ أَنْبَلُ قَالَ الْحِمَارُ أَرْفَقُ بِي فَنَزَلْتُ فَرَكِبَ الْحِمَارَ وَ رَكِبْتُ الْبَغْلَ فَمَضَيْنَا فَحَانَتِ الصَّلَاةُ فَقَالَ يَا سَدِيرُ أَنِزْلْ بِنَا نُصَلِّ ثُمَّ قَالَ هَذِهِ أَرْضٌ سَبِخَةٌ لَا تَجُوزُ الصَّلَاةُ فِيهَا فَسِرْنَا حَتَّى صِرْنَا إِلَى أَرْضٍ حَمْرَاءَ وَ نَظَرَ إِلَى غُلَامٍ يَرْعَى جِدَاءً فَقَالَ وَ اللهِ يَا سَدِيرُ لَوْ كَانَ لِي شِيعَةٌ بِعَدَدِ هَذِهِ الْجِدَاءِ مَا وَسِعَنِي الْقُعُودُ وَ نَزَلْنَا وَ صَلَّيْنَا فَلَمَّا فَرَغْنَا مِنَ الصَّلَاةِ عَطَفْتُ عَلَى الْجِدَاءِ فَعَدَدْتُهَا فَإِذَا هِيَ سَبْعَةَ عَشَرَ

Chapter Ninety Six
The Rarity of Believers

H 2308, CH 96, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Sinan from Qutaybah al-‘A’sha’ who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘The female believer is more valued than a male believer and a male believer is more valued than alchemy. Who among you has ever seen alchemy?’”

H 2309, CH 96, h 2
A number of our people have narrated from Sahl ibn Ziyad from ibn abu Najaran from Muthanna al-Hannat from Kamil al-Tammar who has said the following:
“I heard abu Ja’far, recipient of divine supreme covenant, saying three times, ‘People are animals, people are animals, people are animals, except a few of believers. Believers are rare, believers are rare, and believers are rare, (more cherished).’”

H 2310, CH 96, h 3
Ali ibn Ibrahim has narrated from his father from ibn Mahbub from ibn Ri’ab who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying to abu Basir, ‘By Allah were I to find three believers among you who keep our *Hadith* concealed I would not have considered it lawful to conceal any *Hadith* from them.’”

H 2311, CH 96, h 4
Muhammad ibn al-Hassan and Ali ibn Muhammad ibn Bandar have narrated from Ibrahim ibn Ishaq from ‘Abd Allah ibn Hammad al-Ansari from Sadir al-Sayrafi who has said the following:
“Once I went in the presence of abu ‘Abd Allah, recipient of divine supreme covenant, and said, ‘By Allah, it is your obligation not to sit (without proclaiming your leadership).’ The Imam asked, ‘Why O Sadir?’ I said, ‘Because your friends, Shi’a (followers) and supporters are so many. By Allah, were Amir al-Mu’minin (Ali ibn abu Talib), recipient of divine supreme covenant, to have that many Shi’a (followers) as your Shi’a, friends and supporters, no one of the tribe of Tamim or ‘Ady could dare to disturb him.’ The Imam said, ‘O Sadir, how many do you think they are?’ I said, ‘One hundred thousand.’ The Imam said, ‘One hundred thousand!’ I said, ‘Yes, in fact, they are up to two hundred thousand, and I said, ‘Half of the world (population) is your Shi’a.’
“The narrator has said that the Imam remained calm and then said, ‘Is it possible to come with us to Yanbu’?’ I said, ‘It is fine with me.’ He then asked to bring a donkey and a mule already saddled. I hurried to ride the donkey and he said, ‘O Sadir, can you consider to allow me ride the donkey?’ I said, ‘The mule is more beautiful and noble.’ He said, ‘The donkey is friendlier for me.’ I then dismounted and he rode the donkey and I rode the mule. We traveled until it was time for prayer. He said, ‘O Sadir, dismount and we should pray.’ Then he said, ‘This ground is soft, prayer is not permissible here.’ We moved to a red ground and he looked to a boy who shepherded goats. He said, ‘O Sadir, were I to have as many Shi’a (followers) as the number of these goats, then it would not have been permissible for me to sit (without proclaiming my leadership).’ We dismounted and prayed. When we finished the prayer I turned to the goats and counted them. There were seventeen heads of goats in the flock.’”

H 2312, CH 96, h 5
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Sinan from ‘Ammar ibn Marwan from Sama'a ibn Mehran who has said the following:
“A virtuous servant (of Allah), recipient of divine supreme covenant, said to me, ‘O Sama'a, they (pretending Shi’a) found their belief in their beds and they (attempt) to frighten me (ignoring *al-Taqiyah*). By Allah, once of the whole world and all that is therein there was only one person who worshipped Allah. Had there been anyone else, Allah, the Most Majestic, the Most Holy, would have mentioned him with him in His words, ‘Abraham was, certainly, a nation, (in terms of having a whole culture and tradition) obedient and upright person. He was not a pagan.’ (16:120)
“Time passed as Allah willed. Allah then provided him comfort with Isma'il and Ishaq and they numbered three. By Allah, believers are very few and unbelievers (people of imperfect belief) are many. Do you know why that is?’ I said, ‘May Allah keep my soul in service for your cause, I do not know.’ The Imam said, ‘They (less perfect believers) have become a source of comfort for the believers who spread their secrets to the hearts (of less perfect believers) to find relief and in this they do find relief.”

٥- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ قَالَ لِي عَبْدٌ صَالِحٌ ص يَا سَمَاعَةُ أُمِنُوا عَلَى فُرُشِهِمْ وَ أَخَافُونِي أَمَا وَ اللَّهِ لَقَدْ كَانَتِ الدُّنْيَا وَ مَا فِيهَا إِلَّا وَاحِدٌ يَعْبُدُ اللَّهَ وَ لَوْ كَانَ مَعَهُ غَيْرُهُ لَأَضَافَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ حَيْثُ يَقُولُ إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قانِتاً لِلَّهِ حَنِيفاً وَ لَمْ يَكُ مِنَ الْمُشْرِكِينَ فَعَبَّرَ بِذَلِكَ مَا شَاءَ اللَّهُ ثُمَّ إِنَّ اللَّهَ آنَسَهُ بِإِسْمَاعِيلَ وَ إِسْحَاقَ فَصَارُوا ثَلَاثَةً أَمَا وَ اللَّهِ إِنَّ الْمُؤْمِنَ لَقَلِيلٌ وَ إِنَّ أَهْلَ الْكُفْرِ لَكَثِيرٌ أَ تَدْرِي لِمَ ذَاكَ فَقُلْتُ لَا أَدْرِي جُعِلْتُ فِدَاكَ فَقَالَ صُيِّرُوا أُنْساً لِلْمُؤْمِنِينَ يُبُثُّونَ إِلَيْهِمْ مَا فِي صُدُورِهِمْ فَيَسْتَرِيحُونَ إِلَى ذَلِكَ وَ يَسْكُنُونَ إِلَيْهِ

H 2313, CH 96, h 6
A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn ‘Uramah from al-Nadr from Yahya ibn abu Khalid al-Qammat from Humran ibn ‘Ayun who has said the following:
“Once I asked abu Ja’far, recipient of divine supreme covenant, ‘May Allah keep my soul in service for your cause, how small is our number! It is so small that all combined feasting on a goat cannot finish it.’ The Imam asked, ‘Do you want to hear more astonishing things? The immigrants (Muslim of Makkah) and supporters (Muslim of Madina) all went (to abu Bakr).’ He (the Imam) pointed with his hands, ‘except three, (Salman, abu Dhar and Miqdad) who remained as true supporters of Amir al-Mu’minin (Ali ibn abu Talib, recipient of divine supreme covenant).’ I (Humran) then asked, ‘May Allah keep my soul in service for your cause, what about ‘Ammar?’ The Imam said, ‘May Allah grant him favors, the alert man pledged allegiance (to abu Bakr) but he died as a martyr.’ I (Humran) then said to myself that there is nothing better than martyrdom. The Imam looked at me and said, ‘Perhaps you thought he was like one of the three. That is far remote from reality.’”

٦- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ عَنِ النَّضْرِ عَنْ يَحْيَى بْنِ أَبِي خَالِدٍ الْقَمَّاطِ عَنْ حُمْرَانَ بْنِ أَعْيَنَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع جُعِلْتُ فِدَاكَ مَا أَقَلَّنَا لَوِ اجْتَمَعْنَا عَلَى شَاةٍ مَا أَفْنَيْنَاهَا فَقَالَ أَ لَا أُحَدِّثُكَ بِأَعْجَبَ مِنْ ذَلِكَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ ذَهَبُوا إِلَّا وَ أَشَارَ بِيَدِهِ ثَلَاثَةً قَالَ حُمْرَانُ فَقُلْتُ جُعِلْتُ فِدَاكَ مَا حَالُ عَمَّارٍ قَالَ رَحِمَ اللَّهُ عَمَّاراً أَبَا الْيَقْظَانِ بَايَعَ وَ قُتِلَ شَهِيداً فَقُلْتُ فِي نَفْسِي مَا شَيْءٌ أَفْضَلَ مِنَ الشَّهَادَةِ فَنَظَرَ إِلَيَّ فَقَالَ لَعَلَّكَ تَرَى أَنَّهُ مِثْلُ الثَّلَاثَةِ أَيْهَاتَ أَيْهَاتَ

H 2314, CH 96, h 7
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ahmad ibn Muhammad ibn ‘Abd Allah from Ali ibn Ja’far who has said the following:
“I heard abu al-Hassan, recipient of divine supreme covenant, saying, ‘Not everyone who speaks of our *Walayah* (Divine Authority) is a believer. They, however, are made to serve as boasting morals of the believing people.’”

٧- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ لَيْسَ كُلُّ مَنْ قَالَ بِوَلَايَتِنَا مُؤْمِناً وَ لَكِنْ جُعِلُوا أُنْساً لِلْمُؤْمِنِينَ

Chapter Ninety Seven
Accepting the Gift of Belief and to Exercise Patience in all Matters Thereafter

بَابُ الرِّضَا بِمَوْهِبَةِ الْإِيمَانِ وَ الصَّبْرِ عَلَى كُلِّ شَيْءٍ بَعْدَهُ

H 2315, CH 97, h 1
A number of our people have narrated from Ahmad ibn Muhammad from ibn Faddal from ibn Bukayr from Fudayl ibn Yasar from ‘Abd al-Wahid ibn al-

١- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ فُضَيْلِ بْنِ يَسَارٍ عَنْ عَبْدِ الْوَاحِدِ بْنِ

الْمُخْتَارِ الْأَنْصَارِي قَالَ قَالَ أَبُو جَعْفَرٍ ع يَا عَبْدَ الْوَاحِدِ مَا يَضُر رَجُلًا إِذَا كَانَ عَلَى ذَا الرأي مَا قَالَ الناسُ لَهُ وَ لَوْ قَالُوا مَجْنُونٌ وَ مَا يَضُرُّهُ وَ لَوْ كَانَ عَلَى رَأْسِ جَبَلٍ يَعْبُدُ اللَّهَ حَتى يَجِيئُهُ الْمَوْتُ

Mukhtar al-Ansari who has said the following:
"Once abu Ja'far, recipient of divine supreme covenant, said to me, 'O 'Abd al-Wahid, nothing can harm one, if he is a person of proper understanding, who believes in our (Divine Authority), no matter what people may say about him. Although they may call him insane it will not harm him even if he lives on a mountain worshipping Allah until death approaches him.'"

٢- عَلِي بْنُ إِبْرَاهِيمَ عَنْ مُحَمدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ عَنْ مُعَلى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لَوْ لَمْ يَكُنْ فِي الْأَرْضِ إِلا مُؤْمِن وَاحِد لَاسْتَغْنَيْتُ بِهِ عَنْ جَمِيعِ خَلْقِي وَ لَجَعَلْتُ لَهُ مِنْ إِيمَانِهِ أُنساً لَا يَحْتَاجُ إِلَى أَحَدٍ

H 2316, CH 97, h 2
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from ibn Muskan from Mu'alla ibn Khanis from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Allah, the Most Blessed, the Most High, has said, "Had there not been more than one believer on earth, he would have been sufficient for Me in place of all of My other creatures and I would have made his belief to provide him good company to help him live independent of all creatures."'

٣- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ أَبِي نَصْرٍ عَنِ الْحُسَيْنِ بْنِ مُوسَى عَنْ فُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ مَا يُبَالِي مَنْ عَرفَهُ اللهُ هَذَا الْأَمْرَ أَنْ يَكُونَ عَلَى قُلَةِ جَبَلٍ يَأْكُلُ مِنْ نَبَاتِ الْأَرْضِ حَتى يَأْتِيَهُ الْمَوْتُ

H 2317, CH 97, h 3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ahmad ibn Muhammad ibn abu Nasr from al-Husayn ibn Musa from Fudayl ibn Yasar from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"One to whom Allah grants belief in this cause (our Divine Authority) will have no trouble even if he were to live on top of a mountain using plants for food until approaching of one's death."

٤- عَلِي بْنُ إِبْرَاهِيمَ عَنْ مُحَمدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ كُلَيْبِ بْنِ مُعَاوِيَةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَسْتَوْحِشَ إِلَى أَخِيهِ فَمَنْ دُونَهُ الْمُؤْمِنُ عَزِيز فِي دِينِهِ

H 2318, CH 97, h 4
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from Kulayb ibn Mu'awiyah who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'It does not benefit a believer to be apprehensive of his brother (in belief) of less perfect belief; believers are highly valued people in their religion.'"

٥- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ مُحَمدِ بْنِ خَالِدٍ عَنْ فَضَالَةَ بْنِ أَيوبَ عَنْ عُمَرَ بْنِ أُبَانٍ وَ سَيْفِ بْنِ عَمِيرَةَ عَنْ فُضَيْلِ بْنِ يَسَارٍ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللهِ ع فِي مَرْضَةٍ مَرِضَهَا لَمْ يَبْقَ مِنْهُ إِلا رَأْسُهُ فَقَالَ يَا فُضَيْلُ إِنِي كَثِيراً مَا أَقُولُ مَا عَلَى رَجُلٍ عَرفَهُ اللهُ هَذَا الْأَمْرَ لَوْ كَانَ فِي رَأْسِ جَبَلٍ حَتى يَأْتِيَهُ الْمَوْتُ يَا فُضَيْلَ بْنَ يَسَارٍ إِن الناسَ أَخَذُوا يَمِيناً وَ شِمَالًا وَ إِنا وَ شِيعَتَنَا هُدِينَا الصرَاطَ الْمُسْتَقِيمَ يَا فُضَيْلَ بْنَ يَسَارٍ إِن الْمُؤْمِنَ لَوْ أَصْبَحَ لَهُ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ كَانَ ذَلِكَ خَيْراً لَهُ وَ لَوْ أَصْبَحَ مُقَطعاً أَعْضَاؤُهُ كَانَ ذَلِكَ خَيْراً لَهُ يَا فُضَيْلَ بْنَ يَسَارٍ إِن اللَّهَ لَا يَفْعَلُ بِالْمُؤْمِنِ إِلا مَا هُوَ خَيْر لَهُ يَا فُضَيْلَ بْنَ يَسَارٍ لَوْ عَدَلَتِ الدنْيَا عِنْدَ اللهِ عَز وَ جَل جَنَاحَ بَعُوضَةٍ مَا سَقَى عَدُوهُ مِنْهَا شَرْبَةَ مَاءٍ يَا فُضَيْلَ بْنَ يَسَارٍ إِنهُ مَنْ كَانَ هَمهُ هَمّاً وَاحِداً كَفَاهُ اللهُ هَمهُ وَ مَنْ كَانَ هَمهُ فِي كُل وَادٍ لَمْ يُبَال اللهُ بِأَي وَادٍ هَلَكَ

H 2319, CH 97, h 5
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from Muhammad ibn Khalid from Faddalah ibn Ayyub from 'Umar ibn Aban and Sayf ibn abu 'Amirah from Fudayl ibn Yasar who has said the following:
"Once I went to see abu 'Abd Allah, recipient of divine supreme covenant, in his illness that he endured and nothing was left of him except his head (due to weakness). The Imam said, I very often O Fudayl, say, 'A man to whom Allah grants belief in this cause (our Divine Authority) will have no trouble even if he were to live on a mountain until the coming of his death. O Fudayl ibn Yasar, people took to the right and left, but our Shi'a (followers) and we found guidance in the right path. O Fudayl ibn Yasar, for a believer it (belief) is better than his having all that is between the East and West. It (belief) is better for him even if he is cut in pieces. O Fudayl ibn Yasar, Allah does not do anything to believers except what is best for them. O Fudayl ibn Yasar, had the world been worth the wing of a fly, Allah, the Majestic, the Glorious, would not have allowed His enemies to drink even a drop of water from it. O Fudayl ibn Yasar, whoever finds one goal (the true belief) Allah suffices him in all other goals (affairs), however, one who has a goal in every valley Allah will be concerned the least where he may perish.'"

٦- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ مُحَمدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ مَنْصُورٍ الصيْقَلِ وَ الْمُعَلى

H 2320, CH 97, h 6
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from ibn Muskan from Mansur al-Sayqal and al-Mu'alla

ibn Khanis who have said the following:
"We heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'The Messenger of Allah has said, "Allah, the Most Majestic, the Most Holy, has said, 'I never hesitated in doing anything as I do about the death of My believing servant. I love to meet him but he dislikes death and I then hold it back from him. He prays to Me and I answer his prayers, he asks Me for help and I provide him help. Had there been even only one of my believing servants he would have been sufficient for Me of all others and I would make his belief to provide him company so that he would not feel frightened from anyone.'"

ْبنِ خُنَيْسٍ قَالَا سَمِعْنَا أَبَا عَبْدِ اللهِ ع يَقُولُ قَالَ رَسُولُ اللهِ ص قَالَ اللهُ عَز وَ جَل مَا تَرَدَّدْتُ فِي شَيْءٍ أَنَا فَاعِلُهُ كَتَرَدُّدِي فِي مَوْتِ عَبْدِيَ الْمُؤْمِنِ إِنِّي لَأُحِب لِقَاءَهُ وَ يَكْرَهُ الْمَوْتَ فَأَصْرِفُهُ عَنْهُ وَ إِنَّهُ لَيَدْعُونِي فَأُجِيبُهُ وَ إِنَّهُ لَيَسْأَلُنِي فَأُعْطِيهِ وَ لَوْ لَمْ يَكُنْ فِي الدُّنْيَا إِلَّا وَاحِد مِنْ عَبِيدِي مُؤْمِن لَاسْتَغْنَيْتُ بِهِ عَنْ جَمِيعِ خَلْقِي وَ لَجَعَلْتُ لَهُ مِنْ إِيمَانِهِ أُنساً لَا يَسْتَوْحِشُ إِلَى أَحَدٍ

Chapter Ninety Eight
A Believer Finds Comfort With Another Believer

بَابٌ فِي سُكُونِ الْمُؤْمِنِ إِلَى الْمُؤْمِنِ

H 2321, CH 98, h 1
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa ibn 'Ubayd from Yunus from those he has mentioned (in his book) from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"A believer finds comfort with another believer just as a thirsty person finds relief from cool water."

١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنَّ الْمُؤْمِنَ لَيَسْكُنُ إِلَى الْمُؤْمِنِ كَمَا يَسْكُنُ الظَّمْآنُ إِلَى الْمَاءِ الْبَارِدِ

Chapter Ninety Nine
Things That Allah Removes Through a Believer

بَابٌ فِيمَا يَدْفَعُ اللهُ بِالْمُؤْمِنِ

H 2322, CH 99, h 1
Muhammad ibn Yahya has narrated from Ali ibn al-Hassan al-Taymi from Muhammad ibn 'Abd Allah ibn Zurara from Muhammad ibn al-Fudayl from abu Hamza from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Allah wards off destruction from a whole town just because of the existence of one believer in it."

١- مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ الْحَسَنِ التَّيْمِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ زُرَارَةَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ اللهَ لَيَدْفَعُ بِالْمُؤْمِنِ الْوَاحِدِ عَنِ الْقَرْيَةِ الْفَنَاءَ

H 2323, CH 99, h 2
Muhammad ibn Yahya has narrated from Ahmad ib Muhammad from ibn Mahbub from 'Abd Allah ibn Sinan from abu Hamza from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"A town in which seven believers live remains safe from torment."

٢- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ لَا يُصِيبُ قَرْيَةً عَذَاب وَ فِيهَا سَبْعَةٌ مِنَ الْمُؤْمِنِينَ

H 2324, CH 99, h 3
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from more than one narrator from abu 'Abd Allah who has said the following:
"It was asked, 'In the case of punishment that descends upon a people, does it affect the believers also?' The Imam said, 'Yes, but they find salvation in the hereafter.'"

٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ اللهِ قَالَ قِيلَ لَهُ فِي الْعَذَابِ إِذَا نَزَلَ بِقَوْمٍ يُصِيبُ الْمُؤْمِنِينَ قَالَ نَعَمْ وَ لَكِنْ يَخْلُصُونَ بَعْدُ

Chapter One Hundred
Believing People are of Two Kinds

بَابٌ فِي أَنَّ الْمُؤْمِنَ صِنْفَانِ

H 2325, CH 100, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Nasir abu al-Hakim al-Khath'ami from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"There are two kinds of believing people: one kind is true to the covenant with Allah and has kept the stipulation as Allah, the Most Majestic, the Most Holy, has said, 'Among the believers there are people who are true in their promise to Allah. . . .' (33:23) This kind of believing people do not become subject to any fear, worldly or in the hereafter. They are those who intercede for others but need no intercession. There are the kinds of believing people who are like a sprouting plant that grows straight sometimes and not so straight under certain conditions.

١- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ نَصْرٍ أَبِي الْحَكَمِ الْخَثْعَمِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ الْمُؤْمِنُ مُؤْمِنَانِ فَمُؤْمِن صَدَقَ بِعَهْدِ اللهِ وَ وَفَى بِشَرْطِهِ وَ ذَلِكَ قَوْلُ اللهِ عَز وَ جَل رِجالٌ صَدَقُوا ما عاهَدُوا اللهَ عَلَيْهِ فَذَلِكَ الَّذِي لَا تُصِيبُهُ أَهْوَالُ الدُّنْيَا وَ لَا أَهْوَالُ الْآخِرَةِ وَ ذَلِكَ مِمَّنْ يَشْفَعُ وَ لَا يُشْفَعُ لَهُ وَ مُؤْمِن كَخَامَةِ الزَّرْعِ تَعْوَجُّ أَحْيَاناً وَ تَقُومُ أَحْيَاناً

فَذَلِكَ مِمَّنْ تُصِيبُهُ أَهْوَالُ الدُّنْيَا وَ أَهْوَالُ الْآخِرَةِ وَ ذَلِكَ مِمَّنْ يُشْفَعُ لَهُ وَ لَا يَشْفَعُ

This kind of believing people may become subject to fear in this world as well as in the next life. They need intercession but cannot intercede for anyone.”

٢- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ عَنْ خَالِدٍ الْعَمِّي عَنْ خَضِرِ بْنِ عَمْرٍو عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سَمِعْتُهُ يَقُولُ الْمُؤْمِنُ مُؤْمِنَانِ مُؤْمِنٌ وَفَى لِلَّهِ بِشُرُوطِهِ الَّتِي شَرَطَهَا عَلَيْهِ فَذَلِكَ مَعَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسُنَ أُولَئِكَ رَفِيقاً وَ ذَلِكَ مَنْ يَشْفَعُ وَ لَا يُشْفَعُ لَهُ وَ ذَلِكَ مِمَّنْ لَا تُصِيبُهُ أَهْوَالُ الدُّنْيَا وَ لَا أَهْوَالُ الْآخِرَةِ وَ مُؤْمِنٌ زَلَّتْ بِهِ قَدَمٌ فَذَلِكَ كَخَامَةِ الزَّرْعِ كَيْفَمَا كَفَأَتْهُ الرِّيحُ انْكَفَأَ وَ ذَلِكَ مِمَّنْ تُصِيبُهُ أَهْوَالُ الدُّنْيَا وَ الْآخِرَةِ وَ يُشْفَعُ لَهُ وَ هُوَ عَلَى خَيْرٍ

H 2326, CH 100, h 2

A number of our people have narrated from Sah ibn Ziyad from Muhammad ibn ‘Abd Allah from Khalid al-‘Ammi from Khidr ibn ‘Amr from abu ‘Abd Alllah (RecipientofDivineSupremeCovenant who has said the following:

“I heard the Imam saying, ‘There are two kinds of believing people: one kind is true to the stipulations that He has made with him. He is with the prophets, the truthful ones, the martyrs and the virtuous ones. These indeed are good companions. Such ones intercede on behalf of others but they themselves do not need anyone’s intercessions on their behalf. Such believers do not suffer from any frightening thing in this world or in the hereafter. There are the believers who lose balance. Such believers are like a sprouting plant that deals with the wind as it goes. Such believers face the frightening things in this world and in the hereafter. They need others intercession on their behalf but they are in good hands.’”

٣- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي مَرْيَمَ الْأَنْصَارِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَامَ رَجُلٌ بِالْبَصْرَةِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنَا عَنِ الْإِخْوَانِ فَقَالَ الْإِخْوَانُ صِنْفَانِ إِخْوَانُ الثِّقَةِ وَ إِخْوَانُ الْمُكَاشَرَةِ فَأَمَّا إِخْوَانُ الثِّقَةِ فَهُمُ الْكَفُّ وَ الْجَنَاحُ وَ الْأَهْلُ وَ الْمَالُ فَإِذَا كُنْتَ مِنْ أَخِيكَ عَلَى حَدِّ الثِّقَةِ فَابْذُلْ لَهُ مَالَكَ وَ بَدَنَكَ وَ صَافِ مَنْ صَافَاهُ وَ عَادِ مَنْ عَادَاهُ وَ اكْتُمْ سِرَّهُ وَ عَيْبَهُ وَ أَظْهِرْ مِنْهُ الْحَسَنَ وَ اعْلَمْ أَيُّهَا السَّائِلُ أَنَّهُمْ أَقَلُّ مِنَ الْكِبْرِيتِ الْأَحْمَرِ وَ أَمَّا إِخْوَانُ الْمُكَاشَرَةِ فَإِنَّكَ تُصِيبُ لَذَّتَكَ مِنْهُمْ فَلَا تَقْطَعَنَّ ذَلِكَ مِنْهُمْ وَ لَا تَطْلُبَنَّ مَا وَرَاءَ ذَلِكَ مِنْ ضَمِيرِهِمْ وَ ابْذُلْ لَهُمْ مَا بَذَلُوا لَكَ مِنْ طَلَاقَةِ الْوَجْهِ وَ حَلَاوَةِ اللِّسَانِ

H 2327, CH 100, h 3

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Isma'il ibn Mehran from Yunus ibn Ya’qub from abu Maryam al-Ansari from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“Once a man in Basra stood before Amir al-Mu’minin (Ali ibn abu Talib), recipient of divine supreme covenant, and asked, ‘O Amir al-Mu’minin, speak to us of brothers (in belief).’ The Imam said, ‘Brothers are of two kinds: Trustworthy brothers and smiling brothers. The trustworthy brothers are one’s palms, wings, the family and wealth. If they are trustworthy you may spend and work for them, be sincere to those sincere to him, and be the enemy of his enemies, conceal his secrets and faults and publicize his virtuous qualities. You (questioning person) must know that they are as rare as alchemy. On the other hand, you may enjoy the smiling brother’s association that you should not cut it off from them but do not seek anything beyond it of their conscience. Do for them as much as they do for you like a happy face and sweet expressions.’”

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

Chapter One Hundred One

The Matters in Which Allah Has Made a Covenant With Believing People in Exchange for Their Exercising Patience in Their Suffering

١- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ أَخَذَ اللَّهُ مِيثَاقَ الْمُؤْمِنِ عَلَى أَنْ لَا تُصَدَّقَ مَقَالَتُهُ وَ لَا يَنْتَصِفَ مِنْ عَدُوِّهِ وَ مَا مِنْ مُؤْمِنٍ يَشْفِي نَفْسَهُ إِلَّا بِفَضِيحَتِهَا لِأَنَّ كُلَّ مُؤْمِنٍ مُلْجَمٌ

H 2328, CH 101, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Nu’man from Dawud ibn Farqad from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Allah has made a covenant with a believer (to have patience) when his words are not accepted as true and he does not avenge his enemies. A believer will not have any satisfaction without subjecting his soul to disgrace (before his own conscience); every believer is harnessed (as to his soul in the matters of worldly desires).”

٢- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ أَبِي عَبْدِ اللهِ ع

H 2329, CH 101, h 2

A number of our people have narrated from Sahl ibn Ziyad and Muhammad ibn Yahya from Ahmad ibn Muhammad all from ibn Mahbub from abu Hamza al-Thumali from abu ‘Abd Allah, recipient of divine supreme covenant, who has

said the following:
"The Messenger of Allah has said, 'Allah has made a covenant with a believer to exercise patience in the face of four kinds of misfortunes: the least serious of these is the envying of another believer against him who has the same belief, or a hypocrite that follows him (for hypocritical reason), Satan who tries to tempt him or an unbeliever against whom Jihad (working hard in the way of Allah) is necessary may cause him suffering. What then is left for a believer?"

قَالَ قَالَ رَسُولُ اللهِ ص إِن اللهَ أَخَذَ مِيثَاقَ الْمُؤْمِنِ عَلَى بَلَايَا أَرْبَعٍ أَيسَرُهَا عَلَيْهِ مُؤْمِن يَقُولُ بِقَوْلِهِ يَحْسُدُهُ أَوْ مُنَافِق يَقْفُو أَثَرَهُ أَوْ شَيْطَانٌ يُغْوِيهِ أَوْ كَافِر يَرَى جِهَادَهُ فَمَا بَقَاءُ الْمُؤْمِنِ بَعْدَ هَذَا

H 2330, CH 101, h 3
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from ibn Muskan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"A believer cannot escape one of three problems or perhaps all three at the same time: someone at home always bites him and closes his door to hurt him, a neighbor who annoys him, or someone on his way to work troubles him. Even if a believer may live on top of a mountain, Allah, the Majestic, the Glorious, sends Satan, who hurts him, but He makes his belief a source of comfort, and with it he does not feel frightened from anyone."

٣- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَا أَفْلَتَ الْمُؤْمِنُ مِنْ وَاحِدَةٍ مِنْ ثَلَاثٍ وَ لَرُبمَا اجْتَمَعَتِ الثلَاثُ عَلَيْهِ إِما بُغْضُ مَنْ يَكُونُ مَعَهُ فِي الدارِ يُغْلِقُ عَلَيْهِ بَابَهُ يُؤْذِيهِ أَوْ جَارٍ يُؤْذِيهِ أَوْ مَنْ فِي طَرِيقِهِ إِلَى حَوَائِجِهِ يُؤْذِيهِ وَ لَوْ أَن مُؤْمِناً عَلَى قُلَةِ جَبَلٍ لَبَعَثَ اللهُ عَز وَ جَل إِلَيْهِ شَيْطَاناً يُؤْذِيهِ وَ يَجْعَلُ اللهُ لَهُ مِنْ إِيمَانِهِ أُنساً لَا يَسْتَوْحِشُ مَعَهُ إِلَى أَحَدٍ

H 2331, CH 101, h 4
A number of our people have narrated from Sahl ibn Ziyad from Ahmad ibn Muhammad from ibn abu Nasr from Dawud ibn Sarhan who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'A believer is not without four things or at least one of them at a time: he suffers from the envy of a believer and it is the most difficult one, stalking of a hypocrite, the struggle of an enemy against him or the temptation of Satan.'"

٤- عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ أَبِي نَصْرٍ عَنْ دَاوُدَ بْنِ سِرْحَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ أَرْبَع لَا يَخْلُو مِنْهُن الْمُؤْمِنُ أَوْ وَاحِدَةٍ مِنْهُن مُؤْمِن يَحْسُدُهُ وَ هُوَ أَشَدهُن عَلَيْهِ وَ مُنَافِق يَقْفُو أَثَرَهُ أَوْ عَدُو يُجَاهِدُهُ أَوْ شَيْطَانٌ يُغْوِيهِ

H 2332, CH 101, h 5
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Sinan from 'Ammar ibn Marwan from Sama'a ibn Mehran from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Allah, the Most Majestic, the Most Holy, has made His friend to become a victim of His enemy in this world."

٥- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنِ ابْنِ سِنَانٍ عَنْ عَمارِ بْنِ مَرْوَانَ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن اللهَ عَز وَ جَل جَعَلَ وَلِيهُ فِي الدنْيَا عَرَضاً لِعَدُوِهِ

H 2333, CH 101, h 6
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from Muhammad ibn 'Ajlan who has said the following:
"Once I was in the presence of abu 'Abd Allah, recipient of divine supreme covenant, when a man complained to him about something he needed. The Imam said, 'Be patient, Allah will make a way out for you.' The narrator has said that he remained quiet for a while then he turned to the man and said, 'Tell me about the jail in Kufah, how is it?' The man said, 'May Allah keep you well, it is congested, foul smelling and people are in the worst condition.' The Imam said, 'You are in a jail and expect comfort. You should bear in mind that this world is a prison for believing people'"

٦- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُحَمدِ بْنِ عَجْلَانَ قَالَ كُنتُ عِنْدَ أَبِي عَبْدِ اللهِ ع فَشَكَا إِلَيْهِ رَجُلٌ الْحَاجَةَ فَقَالَ لَهُ اصْبِرْ فَإِن اللهَ سَيَجْعَلُ لَكَ فَرَجاً قَالَ ثُم سَكَتَ سَاعَةً ثُم أَقْبَلَ عَلَى الرجُلِ فَقَالَ أَخْبِرْنِي عَنْ سِجْنِ الْكُوفَةِ كَيْفَ هُوَ فَقَالَ أَصْلَحَكَ اللهُ ضَيق مُنْتِن وَ أَهْلُهُ بِأَسْوَإِ حَالٍ قَالَ فَإِنمَا أَنتَ فِي السجْنِ تُرِيدُ أَنْ تَكُونَ فِيهِ فِي سَعَةٍ أَ مَا عَلِمْتَ أَن الدنْيَا سِجْنُ الْمُؤْمِنِ

H 2334, CH 101, h 7
It is narrated from him (narrator of the *Hadith* above) from Muhammad ibn Ali from Ibrahim al-Hadhdha' from Muhammad ibn Saghir from his grandfather, Shu'ayb who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'This world is a prison for believing people. Which prison is it wherein anything good may exist?"

٧- عَنْهُ عَنْ مُحَمدِ بْنِ عَلِي عَنْ إِبْرَاهِيمَ الْحَذاءِ عَنْ مُحَمدِ بْنِ صَغِيرٍ عَنْ جَدهِ شُعَيْبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ الدنْيَا سِجْنُ الْمُؤْمِنِ فَأَي سِجْنٍ جَاءَ مِنْهُ خَيْر

H 2335, CH 101, h 8
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hajjal from Dawud ibn abu Yazid from abu 'Abd Allah, recipient of divine

٨- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنِ الْحَجال عَنْ دَاوُدَ بْنِ أَبِي يَزِيدَ عَنْ أَبِي عَبْدِ اللهِ ع

قَالَ الْمُؤْمِنُ مُكفر وَ فِي رِوَايَةٍ أُخْرَى وَ ذَلِكَ أَن مَعْرُوفٌ يَصْعُدُ إِلَى اللهِ قَلَّا يُنشَرُ فِي الناسِ وَ الْكَافِرُ مَشْكُور

supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'A believer is not appreciated.'
It is narrated in another *Hadith*: 'This is because the virtues of a believer are taken to Allah, thus, they do not spread among the people and an unbeliever is appreciated.'"

٩ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَا مِنْ مُؤْمِنٍ إِلا وَ قَدْ وَكلَ اللهُ بِهِ أَرْبَعَةَ شَيْطَاناً يُغْوِيهِ يُرِيدُ أَنْ يُضِلَهُ وَ كَافِراً يُقَاتِلُهُ وَ مُؤْمِناً يَحْسُدُهُ وَ هُوَ أَشَدهُمْ عَلَيْهِ وَ مُنَافِقاً يَتَتَبعُ عَثَرَاتِهِ

H 2336, CH 101, h 9
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Abd Allah ibn Sinan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"To every believer Allah has assigned four things: a Satan who wants to mislead him, an unbeliever who fights him, a believer who envies him - it is the most difficult one - and a hypocrite who tracks down his mistakes (for evil purposes)."

١٠ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِذَا مَاتَ الْمُؤْمِنُ خَلى عَلَى حِيرَانِهِ مِنَ الشَيَاطِينِ عَدَدَ رَبِيعَةَ وَ مُضَرَ كَانُوا مُشْتَغِلِينَ بِهِ

H 2337, CH 101, h 10
A number of our people have narrated from Sahl ibn Ziyad from ibn Mahbub from 'Amr ibn Shamir from Jabir who has said the following:
"I heard abu Ja'far, recipient of divine supreme covenant, saying, 'When a believer dies the devils working to mislead him, now released among his neighbors, number equal to all the people of the tribe of Rabi' and Mudar.'"

١١ - سَهْلُ بْنُ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمارٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَا كَانَ وَ لَا يَكُونُ وَ لَيْسَ بِكَائِنٍ مُؤْمِنٍ إِلا وَ لَهُ جَارٌ يُؤْذِيهِ وَ لَوْ أَن مُؤْمِناً فِي جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ لَابْتَعَثَ اللهُ لَهُ مَنْ يُؤْذِيهِ

H 2338, CH 101, h 11
Sahl ibn Ziyad has narrated from Yahya ibn al-Mubarak from 'Abd Allah ibn Jabalah from Ishaq ibn 'Ammar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"There had never been, there is no one and will never be a believer but that a neighbor causes him suffering. Even if a believer may live on an island Allah sends someone to cause him suffering."

١٢ - مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ عَلِي بْنِ الْحَكَمِ عَنْ أَبِي أَيوبَ عَنْ إِسْحَاقَ بْنِ عَمارٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَا كَانَ فِيمَا مَضَى وَ لَا فِيمَا بَقِيَ وَ لَا فِيمَا أَنْتُمْ فِيهِ مُؤْمِنٍ إِلا وَ لَهُ جَارٌ يُؤْذِيهِ

H 2339, CH 101, h 12
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from abu Ayyub from Ishaq ibn 'Ammar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"In the past, in future and in your time there has never been a believer, whom a neighbor did not make suffer."

١٣ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمارٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَا كَانَ وَ لَا يَكُونُ إِلَى أَنْ تَقُومَ السَاعَةُ مُؤْمِنٍ إِلا وَ لَهُ جَارٌ يُؤْذِيهِ

H 2340, CH 101, h 13
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'There has never been or will be a believer up to the Hour of Doom free from suffering, caused by his neighbor.'"

بَابُ شِدةِ ابْتِلَاءِ الْمُؤْمِنِ

Chapter One Hundred Two
The Severity of the Trial of a Believer

١ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن أَشَد الناسِ بَلَاءً الْأَنْبِيَاءُ ثُم الذِينَ يَلُونَهُمْ ثُم الْأَمْثَلُ فَالْأَمْثَلُ

H 2341, CH 102, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn Salim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The trial (suffering hardships in life) of the prophets is the most difficult then is that for those next to the prophets in a (spiritual) position and thereafter those similar to the previous group and so forth."

٢ - مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ الرحْمَنِ بْنِ الْحَجاجِ قَالَ ذُكِرَ عِنْدَ أَبِي عَبْدِ اللهِ ع الْبَلَاءُ وَ مَا يَخُص اللهُ عَز وَ جَل بِهِ الْمُؤْمِنَ

H 2342, CH 102, h 2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Mahbub from 'Abd al-Rahman ibn al-Hajjaj who has said the following:
"Once, trials and misfortunes and things that Allah, the Majestic, the Glorious, has specially set for the believers were mentioned

in the presence of abu ‘Abd Allah, recipient of divine supreme covenant, and the qualities of the believer. The Imam said, ‘The Messenger of Allah was asked, ‘Who suffers the most in this world?’ The Messenger of Allah said, ‘The prophets suffer the most and thereafter people similar to them and then those similar in position to the second group and so forth. A believer suffers proportionate to his belief and good deeds; thus, whoever’s belief is more correct as well as deeds their trails and suffering are more intense, and whoever’s belief comes from a weak power of reason and whose deeds are weak their trials and suffering are less intense.’”

فَقَالَ سُئِلَ رَسُولُ اللهِ ص مَنْ أَشَد الناسِ بَلَاءً فِي الدُّنْيا فَقَالَ النبِيونَ ثُم الْأَمْثَلُ فَالْأَمْثَلُ وَ يُبْتَلَى الْمُؤْمِنُ بَعْدُ عَلَى قَدْرِ إِيمَانِهِ وَ حُسْنِ أَعْمَالِهِ فَمَنْ صَح إِيمَانُهُ وَ حَسُنَ عَمَلُهُ اشْتَد بَلَاؤُهُ وَ مَنْ سَخُفَ إِيمَانُهُ وَ ضَعُفَ عَمَلُهُ قَل بَلَاؤُهُ

H 2343, CH 102, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Sinan from ‘Ammar ibn Marwan from Zayd al-Shahham from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The greatest reward comes from greatest trials and suffering. There have never been a people whom Allah loved but were not put to trial.”

٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ زَيْدٍ الشحامِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن عَظِيمَ الْأَجْرِ لَمَعَ عَظِيمِ الْبَلَاءِ وَ مَا أَحَب اللهُ قَوْماً إِلا ابْتَلَاهُمْ

H 2344, CH 102, h 4

Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma’il from Fadl ibn Shadhan all from Hammad ibn ‘Isa from Rib'i ibn ‘Abd Allah from Fudayl ibn Yasar from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“People who are put to the most severe trials and sufferings are the prophets, then the successors of the prophets and then those similar to the last group in position and so forth.”

٤- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ حَمادِ بْنِ عِيسَى عَنْ رِبْعِي بْنِ عَبْدِ اللهِ عَنْ فُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ أَشَد الناسِ بَلَاءً الْأَنْبِيَاءُ ثُم الْأَوْصِيَاءُ ثُم الْأَمَاثِلُ فَالْأَمَاثِلُ

H 2345, CH 102, h 5

A number of our people have narrated from Sahl ibn Ziyad from ibn Mahbub from ibn Ri’ab from abu Basir from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Allah, the Most Majestic, the Most Holy, has His most sincere of all of His servants on earth. He does not send any gift from the heavens but that is diverted away from them (His most sincere servants) to others and no misfortune comes down but that is directed to them (His most sincere servants).”

٥- عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن لِلهِ عَز وَ جَل عِبَاداً فِي الْأَرْضِ مِنْ خَالِصِ عِبَادِهِ مَا يُنْزِلُ مِنَ السمَاءِ تُحْفَةً إِلَى الْأَرْضِ إِلا صَرَفَهَا عَنْهُمْ إِلَى غَيْرِهِمْ وَ لَا بَلِيةً إِلا صَرَفَهَا إِلَيْهِمْ

H 2346, CH 102, h 6

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Ahmad ibn ‘Ubayd from al-Husayn ibn ‘Ulwan from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Sadir was present when the Imam said, ‘When Allah loves a servant He deeply immerses him in misfortunes. You and we, O Sadir, live in it mornings and evenings.’”

٦- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ عُبَيْدٍ عَنِ الْحُسَيْنِ بْنِ عُلْوَانَ عَنْ أَبِي عَبْدِ اللهِ ع أَنه قَالَ وَ عِنْدَهُ سَدِيرٍ إِن اللهَ إِذَا أَحَب عَبْداً غَتَّهُ بِالْبَلَاءِ غَتّاً وَ إِنا وَ إِيَاكُمْ يَا سَدِيرُ لَنُصْبِحُ بِهِ وَ نُمْسِي

H 2347, CH 102, h 7

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Sinan from al-Walid ibn al-‘Ala’ from Hammad from his father from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“When Allah, the Majestic, the Glorious, loves any of His servants He immerses him in misfortunes deeply and allows him bleed a bleeding (like sacrificial animals). When he prays to Him, He answers, ‘Yes, my servant, if I like to answer your prayer quickly I have the power to do so, but if I save for you what I may save is better (for you).’”

٧- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْوَلِيدِ بْنِ عَلَاءٍ عَنْ حَمادٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِن اللهَ تَبَارَكَ وَ تَعَالَى إِذَا أَحَب عَبْداً غَتَّهُ بِالْبَلَاءِ غَتّاً وَ تَجَهُ بِالْبَلَاءِ تَجّاً فَإِذَا دَعَاهُ قَالَ لَبَّيْكَ عَبْدِي لَئِنْ عَجلْتُ لَكَ مَا سَأَلْتَ إِنِي عَلَى ذَلِكَ لَقَادِرٌ وَ لَئِن ادخَرْتُ لَكَ فَمَا ادخَرْتُ لَكَ فَهُوَ خَيْرٌ لَكَ

H 2348, CH 102, h 8

It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from ibn Mahbub from Zayd al-Zarrad from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘The great misfortunes are matched with great rewards. When Allah loves a servant He tries

٨- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ زَيْدٍ الزرادِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص إِن عَظِيمَ الْبَلَاءِ يُكَافَأُ بِهِ عَظِيمُ الْجَزَاءِ فَإِذَا أَحَب اللهُ عَبْداً

ٱبْتَلَاهُ بِعَظِيمِ الْبَلَاءِ فَمَنْ رَضِيَ فَلَهُ عِنْدَ اللهِ الرِضَا وَ مَنْ سَخِطَ الْبَلَاءَ فَلَهُ عِنْدَ اللهِ السخَطُ

him with great misfortunes. Whoever accepts it, Allah accepts him and whoever becomes angry with misfortunes, with Allah for him there is anger.'"

٩- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ عَلِي بْنِ الْحَكَمِ عَنْ زَكَرِيا بْنِ الْحُر عَنْ جَابِرِ بْنِ يَزِيدَ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنمَا يُبْتَلَى الْمُؤْمِنُ فِي الدنْيَا عَلَى قَدْرِ دِينِهِ أَوْ قَالَ عَلَى حَسَبِ دِينِهِ

H 2349, CH 102, h 9
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from Ali ibn al-Hakam from Zakariya ibn al-Hurr from Jabir ibn Yazid from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"A believer is tried in this world proportionately to the perfection of his religion or degree of his excellence in religion (uncertainty is from the narrator)."

١٠- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمدِ بْنِ الْمُثَنى الْحَضْرَمِي عَنْ مُحَمدِ بْنِ بُهْلُولِ بْنِ مُسْلِمٍ الْعَبْدِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنمَا الْمُؤْمِنُ بِمَنْزِلَةِ كِفةِ الْمِيزَانِ كُلمَا زِيدَ فِي إِيمَانِهِ زِيدَ فِي بَلَائِهِ

H 2350, CH 102, h 10
A number of our people have narrated from Ahmad ibn abu'Abd Allah from certain individuals of his people from Muhammad ibn al-Muthanna al-Hazrami from Muhammad ibn Bahlul ibn Muslim al-'Abdi from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The believers are like the two sides of a balance, as his belief increases in strength, his trial also increases in intensity."

١١- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيرٍ عَنْ أَبِي أَيوبَ عَنْ مُحَمدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ الْمُؤْمِنُ لَا يَمْضِي عَلَيْهِ أَرْبَعُونَ لَيْلَةً إِلا عَرَضَ لَهُ أَمر يَحْزُنُهُ يُذَكرُهِ

H 2351, CH 102, h 11
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from abu Ayyub from Muhammad ibn Muslim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Before forty days pass something causes sadness to a believer to remind him."

١٢- مُحَمدُ بْنُ يَحْيَى عَنْ مُحَمدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ مُعَاوِيَةَ بْنِ عَمارٍ عَنْ نَاجِيَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع إِن الْمُغِيرَةَ يَقُولُ إِن الْمُؤْمِنَ لَا يُبْتَلَى بِالْجُذَامِ وَ لَا بِالْبَرَصِ وَ لَا بِكَذَا وَ لَا بِكَذَا فَقَالَ إِنْ كَانَ لَغَافِلًا عَنْ صَاحِبِ يَاسِينَ إِنهُ كَانَ مُكْنعاً ثُم رَد أَصَابِعَهُ فَقَالَ كَأَنِي أَنظُرُ إِلَى تَكْنِيعِهِ أَتَاهُمْ فَأَنْذَرَهُمْ ثُم عَادَ إِلَيْهِمْ مِنَ الْغَدِ فَقَتَلُوهُ ثُم قَالَ إِن الْمُؤْمِنَ يُبْتَلَى بِكُل بَلِيةٍ وَ يَمُوتُ بِكُل مِيتَةٍ إِلا أَنهُ لَا يَقْتُلُ نَفْسَهُ

H 2352, CH 102, h 12
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Safwan from Mu'awiyah ibn 'Ammar from Najiyah who has said the following:
"Once I said to abu Ja'far, recipient of divine supreme covenant, 'Al-Mughirah says, 'A believer does not suffer from leprosy, bars (a form of leprosy) or so and so."' The Imam said, 'He must be unaware of *Sahib Yasin* (the man mentioned in (36:20)) whose hand was paralyzed - the Imam let his fingers hanging - and said, "It is as if I look at his paralysis. He came to the people, warning them against disbelief and the next day he was murdered." The Imam then said, 'A believer may suffer any form of misfortune and die by any form of death but does not commit suicide.'"

١٣- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمدٍ الْأَشْعَرِي عَنْ عُبَيدِ بْنِ زُرَارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ إِن الْمُؤْمِنَ مِنَ اللهِ عَز وَ جَل لِأَفْضَلَ مَكَانٍ ثَلَاثاً إِنهُ لَيَبْتَلِيهِ بِالْبَلَاءِ ثُم يَنْزِعُ نَفْسَهُ عُضْواً عُضْواً مِنْ جَسَدِهِ وَ هُوَ يَحْمَدُ اللهَ عَلَى ذَلِكَ

H 2353, CH 102, h 13
A number of our people have narrated from Ahmad ibn abu 'Abd Allah from his father from Ibrahim ibn Muhammad al-Ash'ari from 'Ubayd ibn Zurara who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'A believer has the best place in the sight of Allah, the Majestic, the Glorious, – three times. Allah tries him with misfortunes and then pulls his soul out of the parts of his body one after the other but he continues praising Allah.'"

١٤- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ عَلِي بْنِ الْحَكَمِ عَنْ فُضَيْلِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن فِي الْجَنةِ مَنْزِلَةً لَا يَبْلُغُهَا عَبْد إِلا بِالِابْتِلَاءِ فِي جَسَدِهِ

H 2354, CH 102, h 14
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from Fudayl ibn 'Uthman from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"In paradise there is a position that is accessible only to those who have gone through bodily trials of suffering in this world."

١٥- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمدٍ الْأَشْعَرِي عَنْ أَبِي يَحْيَى الْحَناطِ عَنْ عَبْدِ اللهِ بْنِ أَبِي يَعْفُورٍ قَالَ شَكَوْتُ إِلَى أَبِي عَبْدِ اللهِ ع مَا أَلْقَى مِنَ الْأَوْجَاعِ وَ كَانَ مِسْقَاماً فَقَالَ لِي يَا عَبْدَ اللهِ لَوْ يَعْلَمُ الْمُؤْمِنُ

H 2355, CH 102, h 15
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from Ibrahim ibn Muhammad al-Ash'ari from abu Yahya al-Hannat from 'Abd Allah ibn abu Ya'fur who has said the following:
"Once I complained to abu 'Abd Allah, recipient of divine supreme covenant, about pain. (He was often in pains). The Imam said, 'O 'Abd Allah, had a believer known about the

reward for suffering from afflictions, he would have wished to be cut in pieces with scissors.’”

مَا لَهُ مِنَ الْأَجْرِ فِي الْمَصَائِبِ لَتَمَنى أَنهُ قُرِضَ بِالْمَقَارِيضِ

H 2356, CH 102, h 16
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Yunus ibn Ribat who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘The people of truth had always, since their coming into being, been in suffering but that is for a short time which is followed by everlasting happiness.’”

١٦- مُحَمدُ بْنُ يَحْيى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ مُحَمدِ بْنِ سِنَانٍ عَنْ يُونُسَ بْنِ رِبَاطٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ إِن أَهْلَ الْحَق لَمْ يَزَالُوا مُنْذُ كَانُوا فِي شِدةٍ أَما إِن ذَلِكَ إِلى مُدةٍ قَلِيلَةٍ وَ عَاقِبَةٍ طَوِيلَةٍ

H 2357, CH 102, h 17
Ali ibn Ibrahim has narrated from his father from certain individuals of his people from al-Husayn ibn al-Mukhtar from abu ‘Usamah from Humran from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Allah, the Most Majestic, the Most Holy, has an undertaking to try the believers with misfortune just as a man is committed to send gifts to his family in his absence. He holds him (believer) back from the worldly things just as the physicians hold back a patient from certain items of food.”

١٧- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي أُسَامَةَ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِن اللهَ عَز وَ جَل لَيَتَعَاهَدُ الْمُؤْمِنَ بِالْبَلَاءِ كَمَا يَتَعَاهَدُ الرجُلُ أَهْلَهُ بِالْهَدِيةِ مِنَ الْغَيْبَةِ وَ يَحْمِيهِ الدنْيَا كَمَا يَحْمِي الطَبِيبُ الْمَرِيضَ

H 2358, CH 102, h 18
Ali has narrated from his father from ‘Abd Allah ibn al-Mughirah from Muhammad ibn Yahya al-Khath’ami from Muhammad ibn Bulul al-‘Abdi who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘Allah has not protected the believers from the turmoil of the world but He has protected them from blindness in it and the wickedness of the next life.’”

١٨- عَلِي عَنْ أَبِيهِ عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ عَنْ مُحَمدِ بْنِ يَحْيى الْخَثْعَمِي عَنْ مُحَمدِ بْنِ بُهْلُولٍ الْعَبْدِي قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ لَمْ يُؤْمِنِ اللهُ الْمُؤْمِنَ مِنْ هَزَاهِزِ الدنْيَا وَ لَكِنهُ آمَنَهُ مِنَ الْعَمَى فِيهَا وَ الشقَاءِ فِي الْآخِرَةِ

H 2359, CH 102, h 19
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Husayn ibn Nu’aiim al-Sahhaf from Dhurayh al-Muharibi from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Ali ibn al-Husayn, recipient of divine supreme covenant, has said, ‘I do not like a person’s (total freedom from) suffering in the world from misfortunes.’”

١٩- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ بْنِ نُعَيْمٍ الصحافِ عَنْ ذَرِيحٍ الْمُحَارِبِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ كَانَ عَلِي بْنُ الْحُسَيْنِ ع يَقُولُ إِنِي لَأَكْرَهُ لِلرجُلِ أَنْ يُعَافَى فِي الدنْيَا فَلَا يُصِيبَهُ شَيْءٌ مِنَ الْمَصَائِبِ

H 2360, CH 102, h 20
A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from Nuh ibn Shu’ayb from abu Dawud al-Mustariqq in a marfu’ manner from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Once, the Holy Prophet was invited for food. When he entered the house he saw a hen that had laid an egg on a wall and it fell on the top of a stake. It stayed there and did not fall off or break. The Holy Prophet expressed astonishment and the man said, ‘Were you astonished because of this egg? I swear by the One who has sent you with the truth that I have never suffered any loss.’ The Imam said, ‘The Holy Prophet then stood up and left without having any food saying, ‘One who does not suffer any losses, Allah is not interested in him.’”

٢٠- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ نُوحِ بْنِ شُعَيْبٍ عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع دُعِيَ النبِي ص إِلى طَعَامٍ فَلَما دَخَلَ مَنْزِلَ الرجُلِ نَظَرَ إِلى دَجَاجَةٍ فَوْقَ حَائِطٍ قَدْ بَاضَتْ فَتَقَعُ الْبَيْضَةُ عَلَى وَتِدٍ فِي حَائِطٍ فَثَبَتَتْ عَلَيْهِ وَ لَمْ تَسْقُطْ وَ لَمْ تَنْكَسِرْ فَتَعَجبَ النبِي ص مِنْهَا فَقَالَ لَهُ الرجُلُ أَ عَجِبْتَ مِنْ هَذِهِ الْبَيْضَةِ فَوَ الذِي بَعَثَكَ بِالْحَق مَا رُزِئْتُ شَيْئاً قَط قَالَ فَنَهَضَ رَسُولُ اللهِ ص وَ لَمْ يَأْكُلْ مِنْ طَعَامِهِ شَيْئاً وَ قَالَ مَنْ لَمْ يُرْزَأْ فَمَا لِلهِ فِيهِ مِنْ حَاجَةٍ

H 2361, CH 102, h 21
It is narrated from him (narrator of the *Hadith* above) from Ali ibn al-Hakam from Aban ibn ‘Uthman from ‘Abd al-Rahman [ibn abu ‘Abd Allah and abu Basir] from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘Allah is not interested in a person in whose property or his own self there is no share (of losses).’”

٢١- عَنْهُ عَنْ عَلِي بْنِ الْحَكَمِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ عَبْدِ الرحْمَنِ بْنِ أَبِي عَبْدِ اللهِ وَ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص لَا حَاجَةَ لِلهِ فِيمَنْ لَيْسَ لَهُ فِي مَالِهِ وَ بَدَنِهِ نَصِيب

H 2362, CH 102, h 22
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from ‘Uthman al-Nawa’ from those he has mentioned (in his book) from abu ‘Abd Allah, recipient of divine supreme covenant, who has

٢٢- مُحَمدُ بْنُ يَحْيى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ مُحَمدِ بْنِ سِنَانٍ عَنْ عُثْمَانَ النواءِ عَمنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللهِ ع

قَالَ إِن اللهَ عَز وَ جَل يَبْتَلِي الْمُؤْمِنَ بِكُل بَلِيةٍ وَ يُمِيتُهُ بِكُل مِيتَةٍ وَ لَا يَبْتَلِيهِ بِذَهَابِ عَقْلِهِ أَ مَا تَرَى أيوبَ كَيْفَ سُلطَ إِبْلِيسُ عَلَى مَالِهِ وَ عَلَى وُلْدِهِ وَ عَلَى أَهْلِهِ وَ عَلَى كُل شَيْءٍ مِنْهُ وَ لَمْ يُسَلطْ عَلَى عَقْلِهِ تُرِكَ لَهُ لِيُوَحدَ اللهَ بِهِ

said the following:
"Allah, the Most Majestic, the Most Holy, sets the believers into trials of all kinds and causes them to die by all kinds of deaths but He does not make them suffer the loss of their power of reason. Consider (prophet) Ayyub (Job) how Iblis (the devil) controlled his property, children, wife and all things that were his but had no control over his power of reason, which was left for him to maintain his belief in Allah only."

٢٣- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنِ ابْنِ فَضالٍ عَنْ عَلِي بْنِ عُقْبَةَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنهُ لَيَكُونُ لِلْعَبْدِ مَنْزِلَةٌ عِنْدَ اللهِ فَمَا يَنَالُهَا إِلا بِإِحْدَى خَصْلَتَيْنِ إِما بِذَهَابِ مَالِهِ أَوْ بَلِيةٍ فِي جَسَدِهِ

H 2363, CH 102, h 23
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Faddal from Ali ibn 'Uqbah from Sulayman ibn Khalid from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"For a servant (of Allah) there is a position with Allah that he can reach only through two qualities: Loss of his property or misfortune in his body."

٢٤- عَنْهُ عَنِ ابْنِ فَضالٍ عَنْ مُثَنى الْحَناطِ عَنْ أَبِي أُسَامَةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ اللهُ عَز وَ جَل لَوْ لَا أَنْ يَجِدَ عَبْدِيَ الْمُؤْمِنُ فِي قَلْبِهِ لَعَصَبْتُ رَأْسَ الْكَافِرِ بِعِصَابَةِ حَدِيدٍ لَا يُصَدعُ رَأْسُهُ أَبداً

H 2364, CH 102, h 24
It is narrated from him (narrator of the *Hadith* above) from ibn Faddal from Muthanna al-Hannat from abu 'Usamah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Allah, the Most Majestic, the Most Holy, has said, 'Had my believing servant not felt sadness in his heart, I would have wrapped up the head of the unbelievers for protection with iron wrapping material so he would never experience any headaches.'"

٢٥- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص مَثَلُ الْمُؤْمِنِ كَمَثَلِ خَامَةِ الزرْعِ تُكْفِئُهَا الرِيَاحُ كَذَا وَ كَذَا وَ كَذَلِكَ الْمُؤْمِنُ تُكْفِئُهُ الْأَوْجَاعُ وَ الْأَمْرَاضُ وَ مَثَلُ الْمُنَافِقِ كَمَثَلِ الْإِرْزَةِ الْمُسْتَقِيمَةِ الَتِي لَا يُصِيبُهَا شَيْءٌ حَتى يَأْتِيَهُ الْمَوْتُ فَيَقْصِفُهُ قَصْفاً

H 2365, CH 102 h 25
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Husayn ibn 'Uthman from 'Abd Allah ibn Muskan from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'The likeness of the believers is like sprouting plants that are swirled back and forth by the winds. The believers are also turned and bent by pain and illness. The likeness of a hypocrite is that of an iron that is not affected by anything until death comes and shatters him with a (fatal) shattering.'"

٢٦- عَلِي بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص يَوْماً لِأَصْحَابِهِ مَلْعُونٌ كُل مَالٍ لَا يُزَكى مَلْعُونٌ كُل جَسَدٍ لَا يُزَكى وَ لَوْ فِي كُل أَرْبَعِينَ يَوْماً مَرةً فَقِيلَ يَا رَسُولَ اللهِ أَما زَكَاةُ الْمَالِ فَقَدْ عَرَفْنَاهَا فَمَا زَكَاةُ الْأَجْسَادِ فَقَالَ لَهُمْ أَنْ تُصَابَ بِآفَةٍ قَالَ فَتَغَيرَتْ وُجُوهُ الَذِينَ سَمِعُوا ذَلِكَ مِنْهُ فَلَما رَآهُمْ قَدْ تَغَيرَتْ أَلْوَانُهُمْ قَالَ لَهُمْ أَ تَدْرُونَ مَا عَنَيْتُ بِقَوْلِي قَالُوا لَا يَا رَسُولَ اللهِ قَالَ بَلَى الرجُلُ يُخْدَشُ الْخَدْشَةَ وَ يُنكَبُ النكْبَةَ وَ يَعْثُرُ الْعَثْرَةَ وَ يُمْرَضُ الْمَرْضَةَ وَ يُشَاكُ الشوْكَةَ وَ مَا أَشْبَهَ هَذَا حَتى ذَكَرَ فِي حَدِيثِهِ اخْتِلَاجَ الْعَيْنِ

H 2366, CH 102, h 26
Ali ibn Ibrahim has narrated from Harun ibn Muslim from Mas'adah ibn Sadaqa from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah one day said to his companions, 'Condemned is every property that is not purified by paying *al-Zakat* (charity), condemned is the body that is not purified once in every forty days.' He was then asked, 'O Messenger of Allah, we know how property is purified, but what is *al-Zakat* (purification) of the bodies?' The Messenger of Allah said, 'It is the suffering of the body from certain forms of trouble.' The narrator has said that the faces of those who heard it changed and when he noticed the change in their faces he asked them, 'Did you understand what I meant by what I just said?' They said, 'No, O Messenger of Allah.' He then said, 'What I meant was that a man suffers a scratch or a set back, a slip, or illness, or is pricked by a spike or such other things.' In his *Hadith* he also mentioned even sourness in the eyes."

٢٧- أَبو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ عَبْدِ الْجَبارِ عَنِ ابْنِ فَضالٍ عَنِ ابْنِ بُكَيْرٍ قَالَ سَأَلْتُ أَبا عَبْدِ اللهِ ع أَ يُبْتَلى الْمُؤْمِنُ بِالْجُذَامِ وَ الْبَرَصِ وَ أَشْبَاهِ هَذَا قَالَ فَقَالَ وَ هَلْ كُتِبَ الْبَلَاءُ إِلا عَلَى الْمُؤْمِنِ

H 2367, CH 102, h 27
Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from ibn Faddal from ibn Bukayr who has said the following:
"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'Does a believer suffer from leprosy or similar diseases?' The Imam asked, 'Is misfortune written for anyone other than the believers?'"

H 2368, CH 102, h 28
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from his narrators, from al-Halabi from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“A believer is so important to Allah that if he asks Him paradise and all that is therein, He will give it to him without any shortages caused to His kingdom. The unbeliever is so insignificant before Allah that if he asks the whole world and all that is therein, He will give it to him without any shortages caused in His kingdom. Allah is committed to sending misfortune to the believers just like one’s commitment to his family in sending them souvenirs during his absence from home. He holds him back from worldly things like the physician who holds back a patient from certain food items.”

٢٨- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ رَوَاهُ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنَّ الْمُؤْمِنَ لَيُكْرَمُ عَلَى اللهِ حَتَّى لَوْ سَأَلَهُ الْجَنَّةَ بِمَا فِيهَا أَعْطَاهُ ذَلِكَ مِنْ غَيْرِ أَنْ يَنْتَقِصَ مِنْ مُلْكِهِ شَيْئاً وَ إِنَّ الْكَافِرَ لَيَهُونُ عَلَى اللهِ حَتَّى لَوْ سَأَلَهُ الدُّنْيَا بِمَا فِيهَا أَعْطَاهُ ذَلِكَ مِنْ غَيْرِ أَنْ يَنْتَقِصَ مِنْ مُلْكِهِ شَيْئاً وَ إِنَّ اللهَ لَيَتَعَاهَدُ عَبْدَهُ الْمُؤْمِنَ بِالْبَلَاءِ كَمَا يَتَعَاهَدُ الْغَائِبُ أَهْلَهُ بِالطَّرَفِ وَ إِنَّهُ لَيَحْمِيهِ الدُّنْيَا كَمَا يَحْمِي الطَّبِيبُ الْمَرِيضَ

H 2369, CH 102, h 29
Ali ibn Ibrahim has narrated from his father from ibn Mahbub from Sama'a from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“It is in the book of Ali, recipient of divine supreme covenant, that the people who suffer from the most intense form of misfortune are the prophets, then the successors of the prophets, then are people of closer position to the successors of the prophets and so on are the other groups. The trials of the believers are proportionate to their good deeds. Whoever’s religion is perfect and his deeds are good, his suffering is more intense because Allah, the Most Majestic, the Most Holy, has not made this world the reward for the believers or punishment for the unbelievers. Whoever’s religion is inferior and whose deeds are weak, his misfortunes are less. The misfortunes come quicker to the believers than rain to well situated land environment.”

٢٩- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنَّ فِي كِتَابِ عَلِيٍّ ع أَنَّ أَشَدَّ النَّاسِ بَلَاءً النَّبِيُّونَ ثُمَّ الْوَصِيُّونَ ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ وَ إِنَّمَا يُبْتَلَى الْمُؤْمِنُ عَلَى قَدْرِ أَعْمَالِهِ الْحَسَنَةِ فَمَنْ صَحَّ دِينُهُ وَ حَسُنَ عَمَلُهُ اشْتَدَّ بَلَاؤُهُ وَ ذَلِكَ أَنَّ اللهَ عَزَّ وَ جَلَّ لَمْ يَجْعَلِ الدُّنْيَا ثَوَاباً لِمُؤْمِنٍ وَ لَا عُقُوبَةً لِكَافِرٍ وَ مَنْ سَخُفَ دِينُهُ وَ ضَعُفَ عَمَلُهُ قَلَّ بَلَاؤُهُ وَ أَنَّ الْبَلَاءَ أَسْرَعُ إِلَى الْمُؤْمِنِ التَّقِيِّ مِنَ الْمَطَرِ إِلَى قَرَارِ الْأَرْضِ

H 2370, CH 102, h 30
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Hakam from Malik ibn ‘Atiyyah from Yunus ibn ‘Ammar who has said the following:
“Once I said to abu ‘Abd Allah, recipient of divine supreme covenant, ‘About this thing that has appeared on my face, people think Allah does not make suffer (from this) any servant in whom He is interested.’ The Imam said, ‘The believer among the people of Pharaoh had crippled fingers. He would extend his fingers and say, “My people follow the Messengers (of Allah).”’ Then the Imam said to me, ‘In the beginning of the third part of the night get up and make Wuzu and stand up for your prayer that you pray. In the last prostration of first two Rak’at say, “O the Most high, the Most great, O Beneficent, O Merciful, O the One Who listens to the prayers, O the One Who grants all good, bestow blessings upon Muhammad and his family, recipients of divine supreme covenant, and grant me the good things of the world and of the next life and of that which You deem proper to grant me. Remove from me the evil of this world and of the hereafter and of that which You deem proper to grant and remove from me this pain - mention its name - it has angered and depressed me,” Then insist pleading.’ The narrator has said that before I reached al-Kufah, Allah had removed that entire thing from my face.”

٣٠- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ يُونُسَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع إِنَّ هَذَا الَّذِي ظَهَرَ بِوَجْهِي يَزْعُمُ النَّاسُ أَنَّ اللهَ لَمْ يَبْتَلِ بِهِ عَبْداً لَهُ فِيهِ حَاجَةٌ قَالَ فَقَالَ لِي لَقَدْ كَانَ مُؤْمِنُ آلِ فِرْعَوْنَ مُكَنَّعَ الْأَصَابِعِ فَكَانَ يَقُولُ هَكَذَا وَ يَمُدُّ يَدَيْهِ وَ يَقُولُ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ثُمَّ قَالَ لِي إِذَا كَانَ الثُّلُثُ الْأَخِيرُ مِنَ اللَّيْلِ فِي أَوَّلِهِ فَتَوَضَّأْ وَ قُمْ إِلَى صَلَاتِكَ الَّتِي تُصَلِّيهَا فَإِذَا كُنْتَ فِي السَّجْدَةِ الْأَخِيرَةِ مِنَ الرَّكْعَتَيْنِ الْأُولَيَيْنِ فَقُلْ وَ أَنْتَ سَاجِدٌ يَا عَلِيُّ يَا عَظِيمُ يَا رَحْمَانُ يَا رَحِيمُ يَا سَامِعَ الدَّعَوَاتِ يَا مُعْطِيَ الْخَيْرَاتِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَعْطِنِي مِنْ خَيْرِ الدُّنْيَا وَ الْآخِرَةِ مَا أَنْتَ أَهْلُهُ وَ اصْرِفْ عَنِّي مِنْ شَرِّ الدُّنْيَا وَ الْآخِرَةِ مَا أَنْتَ أَهْلُهُ وَ اذْهَبْ عَنِّي بِهَذَا الْوَجَعِ وَ تُسَمِّيهِ فَإِنَّهُ قَدْ غَاظَنِي وَ أَحْزَنَنِي وَ أَلِحَّ فِي الدُّعَاءِ قَالَ فَمَا وَصَلْتُ إِلَى الْكُوفَةِ حَتَّى أَذْهَبَ اللهُ بِهِ عَنِّي كُلَّهُ

بَابُ فَضْلِ فُقَرَاءِ الْمُسْلِمِينَ

١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْعَلَاءِ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنَّ فُقَرَاءَ الْمُسْلِمِينَ يَتَقَلَّبُونَ فِي رِيَاضِ الْجَنَّةِ قَبْلَ أَغْنِيَائِهِمْ بِأَرْبَعِينَ خَرِيفاً ثُمَّ قَالَ سَأَضْرِبُ لَكَ مَثَلَ ذَلِكَ إِنَّمَا مَثَلُ ذَلِكَ مَثَلُ سَفِينَتَيْنِ مُرَّ بِهِمَا عَلَى عَاشِرٍ فَنَظَرَ فِي إِحْدَاهُمَا فَلَمْ يَرَ فِيهَا شَيْئاً فَقَالَ أَسْرِبُوهَا وَ نَظَرَ فِي الْأُخْرَى فَإِذَا هِيَ مَوْقُورَةٌ فَقَالَ احْبِسُوهَا

٢ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ سَعْدَانَ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع الْمَصَائِبُ مِنَحٌ مِنَ اللهِ وَ الْفَقْرُ مَخْزُونٌ عِنْدَ اللهِ

٣ - وَ عَنْهُ رَفَعَهُ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص يَا عَلِيُّ إِنَّ اللهَ جَعَلَ الْفَقْرَ أَمَانَةً عِنْدَ خَلْقِهِ فَمَنْ سَتَرَهُ أَعْطَاهُ اللهُ مِثْلَ أَجْرِ الصَّائِمِ الْقَائِمِ وَ مَنْ أَفْشَاهُ إِلَى مَنْ يَقْدِرُ عَلَى قَضَاءِ حَاجَتِهِ فَلَمْ يَفْعَلْ فَقَدْ قَتَلَهُ أَمَا إِنَّهُ مَا قَتَلَهُ بِسَيْفٍ وَ لَا رُمْحٍ وَ لَكِنَّهُ قَتَلَهُ بِمَا نَكَى مِنْ قَلْبِهِ

٤ - عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ دَاوُدَ الْحَذَّاءِ عَنْ مُحَمَّدِ بْنِ صَغِيرٍ عَنْ جَدِّهِ شُعَيْبٍ عَنْ مُفَضَّلٍ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع كُلَّمَا ازْدَادَ الْعَبْدُ إِيمَاناً ازْدَادَ ضِيقاً فِي مَعِيشَتِهِ

٥ - وَ بِإِسْنَادِهِ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع لَوْ لَا إِلْحَاحُ الْمُؤْمِنِينَ عَلَى اللهِ فِي طَلَبِ الرِّزْقِ لَنَقَلَهُمْ مِنَ الْحَالِ الَّتِي هُمْ فِيهَا إِلَى حَالٍ أَضْيَقَ مِنْهَا

٦ - عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع مَا أُعْطِيَ عَبْدٌ مِنَ الدُّنْيَا إِلَّا اعْتِبَاراً وَ مَا زُوِيَ عَنْهُ إِلَّا اخْتِبَاراً

٧ - عَنْهُ عَنْ نُوحِ بْنِ شُعَيْبٍ وَ أَبِي إِسْحَاقَ الْخَفَّافِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ لَيْسَ لِمُصَاصِ شِيعَتِنَا فِي دَوْلَةِ الْبَاطِلِ إِلَّا الْقُوتُ شَرِفُوا إِنْ شِئْتُمْ أَوْ عَرِبُوا لَنْ تُرْزَقُوا إِلَّا الْقُوتَ

Chapter One Hundred Three

The Excellence of the Poor Muslims

H 2371, CH 103, h 1

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from Muhammad ibn Sinan from al-‘Ala’ from ibn abu Ya’fur from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The poor Muslims will stroll in the gardens of paradise forty years before the wealthy Muslims. An example of this is the case of two ships arriving at the tax collector’s post. The tax collector searches one of the ships and finds it empty. He withdraws and the ship is free to go. But he finds the other ship full of goods. He then orders his people to follow the accounting procedure.’”

H 2372, CH 103, h 2

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from Sa'dan who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Misfortunes are gifts from Allah and poverty is in His treasure.’”

H 2373, CH 103, h 3

It is narrated from him (narrator of the *Hadith* above) in a marfu’ manner from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘O Ali, Allah has made poverty a trust in His creatures. Whoever hides it, Allah grants him a reward equal to the reward for a fasting person who stands at night to worship Allah. One who reveals it to a person, who is able to help but does not help, it is then as if he has killed him. Although he has not killed him with a sword, or with a spear, but has done so by breaking his heart.’”

H 2374, CH 103, h 4

It is narrated from him (narrator of the *Hadith* above) from Muhammad ibn Ali from Dawud al-Hadhdha’ from Muhammad ibn Saghir from his grandfather, Shu’ayb from Mufaddal who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘As the belief of a person increases in strength, his poverty intensifies.’”

H 2375, CH 103, h 5

Through his chain of narrators (Ali ibn Ibrahim) has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Had it not been due to the believers’ pleading before Allah to increase their sustenance, He would have moved them to a poorer condition.’”

H 2376, CH 103, h 6

It is narrated from him (narrator of the *Hadith* above) from certain individuals of his people in a marfu’ manner from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Whatever a servant is given of worldly things is to make him learn a lesson and whatever is withheld from him is to place him under the trial.’”

H 2377, CH 103, h 7

It is narrated from him (narrator of the *Hadith* above) from Nuh ibn Shu’ayb and abu Ishaq al-Khaffaf from a man from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“For our pure Shi’a (followers) there is nothing under the rule of the unjust power more than bare necessities. Westernize or Easternize, you will never gain more than bare necessities.”

H 2378, CH 103, h 8
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn al-Hassan al-Ash'ari from certain individuals of his teachers from Edris ibn 'Abd Allah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Holy Prophet has said, 'O Ali, the need (poverty) is Allah's trust with His creatures. Whoever keeps it secret Allah grants him a reward equal to that for one who prays, but if he reveals it to one who is able to help and does not help he has killed him, not with a sword or spears, but has killed him by breaking his heart.'"

٨- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْأَشْعَرِيِّ عَنْ بَعْضِ مَشَايِخِهِ عَنْ إِدْرِيسَ بْنِ عَبْدِ اللهِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ النَّبِيُّ ص يَا عَلِيُّ الْحَاجَةُ أَمَانَةُ اللهِ عِنْدَ خَلْقِهِ فَمَنْ كَتَمَهَا عَلَى نَفْسِهِ أَعْطَاهُ اللهُ ثَوَابَ مَنْ صَلَّى وَ مَنْ كَشَفَهَا إِلَى مَنْ يَقْدِرُ أَنْ يُفَرِّجَ عَنْهُ وَ لَمْ يَفْعَلْ فَقَدْ قَتَلَهُ أَمَا إِنَّهُ لَمْ يَقْتُلْهُ بِسَيْفٍ وَ لَا سِنَانٍ وَ لَا سَهْمٍ وَ لَكِنْ قَتَلَهُ بِمَا نَكَى مِنْ قَلْبِهِ

H 2379, CH 103, h 9
It is narrated from him (narrator of the *Hadith* above) from Ahmad from Ali ibn al-Hakam from Sa'dan who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'On the Day of Judgment Allah, the Majestic, the Glorious, will turn to the poor believing people, similar to an apologetic one, and will say, "I swear by My Majesty and Glory that I did not make you suffer poverty in the world, considering you insignificant. You will find out how I treat you today. Hold the hands of those who helped you in the worldly life and take them to paradise." The narrator has said that the Imam then said, 'A man from among them will say, 'O Lord, people competed in their world to marry, dress up in fine garments, to have fine food, nice houses, and riding best animals, thus, give me what you had given to them.' Allah, the Most Blessed, the Most High, will say, 'You and every one of you will have what I had given to the people of the world from its beginning to its end, seventy times as much.'"

٩- وَ عَنْهُ عَنْ أَحْمَدَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَعْدَانَ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع إِنَّ اللهَ عَزَّ وَ جَلَّ يَلْتَفِتُ يَوْمَ الْقِيَامَةِ إِلَى فُقَرَاءِ الْمُؤْمِنِينَ شَبِيهاً بِالْمُعْتَذِرِ إِلَيْهِمْ فَيَقُولُ وَ عِزَّتِي وَ جَلَالِي مَا أَفْقَرْتُكُمْ فِي الدُّنْيَا مِنْ هَوَانٍ بِكُمْ عَلَيَّ وَ لَتَرَوْنَ مَا أَصْنَعُ بِكُمُ الْيَوْمَ فَمَنْ زَوَّدَ أَحَداً مِنْكُمْ فِي دَارِ الدُّنْيَا مَعْرُوفاً فَخُذُوا بِيَدِهِ فَأَدْخِلُوهُ الْجَنَّةَ قَالَ فَيَقُولُ رَجُلٌ مِنْهُمْ يَا رَبِّ إِنَّ أَهْلَ الدُّنْيَا تَنَافَسُوا فِي دُنْيَاهُمْ فَنَكَحُوا النِّسَاءَ وَ لَبِسُوا الثِّيَابَ اللَّيِّنَةَ وَ أَكَلُوا الطَّعَامَ وَ سَكَنُوا الدُّورَ وَ رَكِبُوا الْمَشْهُورَ مِنَ الدَّوَابِّ فَأَعْطِنِي مِثْلَ مَا أَعْطَيْتَهُمْ فَيَقُولُ تَبَارَكَ وَ تَعَالَى لَكَ وَ لِكُلِّ عَبْدٍ مِنْكُمْ مِثْلُ مَا أَعْطَيْتُ أَهْلَ الدُّنْيَا مُنْذُ كَانَتِ الدُّنْيَا إِلَى أَنِ انْقَضَتِ الدُّنْيَا سَبْعُونَ ضِعْفاً

H 2380, CH 103, h 10
A number of our people have narrated from Sahl ibn Ziyad from Ibrahim ibn 'Aqabah from Isma'il ibn Sahl and Isma'il ibn 'Abbad all in a marfu' manner from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"There was no one of the children of Adam who was a believer but that was poor and there was no one of the children of Adam who was an unbeliever but that was rich until Ibrahim came. He said, 'O Lord, save us from the evil intentions of the unbelievers. . . .' (60:5) Thereafter Allah made these (believing people) rich as well as needy and those (unbelievers) wealthy as well as poor and needy."

١٠- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ وَ إِسْمَاعِيلَ بْنِ عَبَّادٍ جَمِيعاً يَرْفَعَانِهِ إِلَى أَبِي عَبْدِ اللهِ ع قَالَ مَا كَانَ مِنْ وُلْدِ آدَمَ مُؤْمِنٍ إِلَّا فَقِيراً وَ لَا كَافِرٍ إِلَّا غَنِيّاً حَتَّى جَاءَ إِبْرَاهِيمُ ع فَقَالَ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا فَصَيَّرَ اللهُ فِي هَؤُلَاءِ أَمْوَالًا وَ حَاجَةً وَ فِي هَؤُلَاءِ أَمْوَالًا وَ حَاجَةً

H 2381, CH 103, h 11
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from those he has mentioned (in his book) from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Once a wealthy man in clean clothes came to the Messenger of Allah and sat down near the Messenger of Allah. Thereafter a poor man in not so clean clothes came and sat next to the wealthy man who then pulled his clothes away from underneath the thighs of the poor man. The Messenger of Allah then asked the wealthy man, 'Did you fear his poverty might stick to you?' The wealthy man said, 'No, that was not the reason.' The Messenger of Allah asked, 'Did you fear that something from your wealth might go to him?' He said, 'No, that was not the reason.' The Messenger of Allah said, 'Did you fear that your clothes may get dirty?' He said, 'No, that was not the reason.' The Messenger of Allah asked, 'What then was the reason?' He said, 'O Messenger of Allah, I have an associate who makes every evil thing attractive to me and vice versa in every good thing. I have decided to give half of my wealth to him (the poor man).' The Messenger of Allah asked the poor man, 'Do you

١١- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ جَاءَ رَجُلٌ مُوسِرٌ إِلَى رَسُولِ اللهِ ص نَقِيُّ الثَّوْبِ فَجَلَسَ إِلَى رَسُولِ اللهِ ص فَجَاءَ رَجُلٌ مُعْسِرٌ دَرِنُ الثَّوْبِ فَجَلَسَ إِلَى جَنْبِ الْمُوسِرِ فَقَبَضَ الْمُوسِرُ ثِيَابَهُ مِنْ تَحْتِ فَخِذَيْهِ فَقَالَ لَهُ رَسُولُ اللهِ ص أَ خِفْتَ أَنْ يَمَسَّكَ مِنْ فَقْرِهِ شَيْءٌ قَالَ لَا قَالَ فَخِفْتَ أَنْ يُصِيبَهُ مِنْ غِنَاكَ شَيْءٌ قَالَ لَا قَالَ فَخِفْتَ أَنْ يُوَسِّخَ ثِيَابَكَ قَالَ لَا قَالَ فَمَا حَمَلَكَ عَلَى مَا صَنَعْتَ فَقَالَ يَا رَسُولَ اللهِ إِنَّ لِي قَرِيناً يُزَيِّنُ لِي كُلَّ قَبِيحٍ وَ يُقَبِّحُ لِي كُلَّ حَسَنٍ وَ قَدْ

جَعَلْتُ لَهُ نِصْفَ مَالِي فَقَالَ رَسُولُ اللهِ ص لِلْمُعْسِرِ أَ تَقْبَلُ قَالَ لَا فَقَالَ لَهُ الرجُلُ وَ لِمَ قَالَ أَخَافُ أَنْ يَدْخُلَنِي مَا دَخَلَكَ

accept it?' He said, 'No, I do not accept it.' The wealthy man asked the poor man, 'Why do you not accept my offer?' The poor man said, 'I am afraid, I will began to feel the way your associate makes you feel.'"

١٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ مُحَمدٍ الْقَاسَانِي عَنِ الْقَاسِمِ بْنِ مُحَمدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِي عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ فِي مُنَاجَاةِ مُوسَى ع يَا مُوسَى إِذَا رَأَيْتَ الْفَقْرَ مُقْبِلًا فَقُلْ مَرْحَباً بِشِعَارِ الصالِحِينَ وَ إِذَا رَأَيْتَ الْغِنَى مُقْبِلًا فَقُلْ ذَنْب عُجِلَتْ عُقُوبَتُهُ

H 2382, CH 103, h 12
Ali ibn Ibrahim has narrated from Ali ibn Muhammad al-Qasani from al-Qasim ibn Muhammad from Sulayman ibn Dawud al-Minqari from Hafs ibn Ghiyath from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"It is in the conversation of Moses, 'O Moses, when you see poverty coming say, "Welcome to the way of life of the virtuous people. When, you see wealth coming, say, 'It is a sin. I wanted to experience its punishment early (before the Day of Judgment).'"

١٣ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَوْفَلِي عَنِ السكُونِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ النبِي ص طُوبَى لِلْمَسَاكِينِ بِالصبْرِ وَ هُمُ الذِينَ يَرَوْنَ مَلَكُوتَ السمَاوَاتِ وَ الْأَرْض

H 2383, CH 103, h 13
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Holy Prophet has said, 'Tuba (a tree in paradise) is for the destitutes who bear patience and they are the ones who observe the kingdom of heavens and earth.'"

١٤ - وَ بِإِسْنَادِهِ قَالَ قَالَ النبِي ص يَا مَعْشَرَ الْمَسَاكِينِ طِيبُوا نَفْساً وَ أَعْطُوا اللهَ الرضَا مِنْ قُلُوبِكُمْ يُثِبْكُمُ اللهُ عَز وَ جَل عَلَى فَقْرِكُمْ فَإِنْ لَمْ تَفْعَلُوا فَلَا ثَوَابَ لَكُمْ

H 2384, CH 103, h 14
Through the same chain of narrators he has said the following:
"The Holy Prophet has said, 'O destitute people, rejoice and be happy wholeheartedly with Allah. Allah, the Most Majestic, the Most Holy, will reward you because of your poverty, if you did not do so, you will not receive any rewards."

١٥ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ أَبِي نَصْرٍ عَنْ عِيسَى الْفَرَاءِ عَنْ مُحَمدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَمَرَ اللهُ تَبَارَكَ وَ تَعَالَى مُنَادِياً يُنَادِي بَيْنَ يَدَيْهِ أَيْنَ الْفُقَرَاءُ فَيَقُومُ عُنُق مِنَ الناسِ كَثِير فَيَقُولُ عِبَادِي فَيَقُولُونَ لَبيْكَ رَبنَا فَيَقُولُ إِنِي لَمْ أُفْقِرْكُمْ لِهَوَانٍ بِكُمْ عَلَي وَ لَكِنِي إِنمَا اخْتَرْتُكُمْ لِمِثْلِ هَذَا الْيَوْمِ تَصَفحُوا وُجُوهَ الناسِ فَمَنْ صَنَعَ إِلَيْكُمْ مَعْرُوفاً لَمْ يَصْنَعْهُ إِلا فِي فَكَافُوهُ عَنِي بِالْجَنةِ

H 2385, CH 103, h 15
A number of our people have narrated from Ahmad ibn Muhammad ibn abu Nasr from 'Isa al-Farra' from Muhammad ibn Muslim from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"When it will be the Day of Judgment, Allah, the Most Blessed, the Most High, will command an announcer to announce and call before Him, 'Where are the poor people?' certain heads will rise and they will be many. Allah will say, 'My servants.' They will say, 'Yes, our Lord.' Allah will say, 'I did not make you poor considering you as insignificant. I chose you for this day. Search among the people those who helped you for My sake and compensate them on My behalf with paradise.'"

١٦ - مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ الْحَذاءِ عَنْ مُحَمدِ بْنِ صَغِيرٍ عَنْ جَدهِ شُعَيْبٍ عَنْ مُفَضلٍ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع لَوْ لَا إِلْحَاحُ هَذِهِ الشيعَةِ عَلَى اللهِ فِي طَلَبِ الرزْقِ لَنَقَلَهُمْ مِنَ الْحَالِ التِي هُمْ فِيهَا إِلَى مَا هُوَ أَضْيَقُ مِنْهَا

H 2386, CH 103, h 16
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ibrahim al-Hadhdha' from Muhammad ibn Saghir from his grandfather, Shu'ayb from Mufaddal who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Had it not been for this Shi'a's (followers) insistence on receiving more sustenance from Allah He would have moved them from their present condition to a more severe poverty."

١٧ - أَبُو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ عَبْدِ الْجَبارِ عَنِ ابْنِ فَضالٍ عَنْ مُحَمدِ بْنِ الْحُسَيْنِ بْنِ كَثِيرٍ الْخَزازِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ لِي أَ مَا تَدْخُلُ السوقَ أَ مَا تَرَى الْفَاكِهَةَ تُبَاعُ وَ الشيْءَ مِما تَشْتَهِيهِ قُلْتُ بَلَى فَقَالَ أَما إِن لَكَ بِكُل مَا تَرَاهُ قَلَا تَقْدِرُ عَلَى شِرَائِهِ حَسَنَةً

H 2387, CH 103, h 17
Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from ibn Faddal from Muhammad ibn al-Husayn ibn Kathir al-Khazzaz who has said the following:
"Once abu 'Abd Allah, recipient of divine supreme covenant, asked me, 'Do you want to go to the market where fruits and things that you desire are sold?' I said, 'Yes, I like to go.' The Imam said, 'However, for everything that you like to buy but cannot buy there is a reward of one good deed for you.'"

H 2388, CH 103, h 18
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Sinan from Ali ibn ‘Affan from Mufaddal ibn ‘Umar from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Allah, the Most Exalted of praise, will apologize to His believing servants who are poor in this world just as a brother apologizes to a brother and He will say, ‘I swear by my Majesty and Glory that I did not make you poor in the world considering you insignificant. Remove this curtain and look what I have given you in exchange for your poverty in the world.’ The Imam said, ‘He will then raise the curtain and say, ‘(O Lord,) your withholding the wealth of the world from me in exchange for what You have kept in reserve for me has not harmed me at all.’”

١٨- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَلِيِّ بْنِ عَفَّانَ عَنْ مُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنَّ اللهَ جَلَّ ثَنَاؤُهُ لَيَعْتَذِرُ إِلَى عَبْدِهِ الْمُؤْمِنِ الْمُحْوِجِ فِي الدُّنْيَا كَمَا يَعْتَذِرُ الْأَخُ إِلَى أَخِيهِ فَيَقُولُ وَ عِزَّتِي وَ جَلَالِي مَا أَحْوَجْتُكَ فِي الدُّنْيَا مِنْ هَوَانٍ كَانَ بِكَ عَلَيَّ فَارْفَعْ هَذَا السَّجْفَ فَانْظُرْ إِلَى مَا عَوَّضْتُكَ مِنَ الدُّنْيَا قَالَ فَيَرْفَعُ فَيَقُولُ مَا ضَرَّنِي مَا مَنَعْتَنِي مَعَ مَا عَوَّضْتَنِي

H 2389, CH 103, h 19
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hisham ibn al-Hakam from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“When it will be the Day of Judgment certain necks of people will rise, approach the door of paradise and knock on it. They will be asked, ‘Who are you?’ They will say, ‘We are the poor people.’ They will be told, ‘Show your accounts.’ They will say, ‘You did not give us anything. Why do you ask us for accounts?’ Allah, the Most Majestic, the Most Holy, will say they have spoken the truth admit them into paradise.’”

١٩- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ قَامَ عُنُقٌ مِنَ النَّاسِ حَتَّى يَأْتُوا بَابَ الْجَنَّةِ فَيَضْرِبُوا بَابَ الْجَنَّةِ فَيُقَالُ لَهُمْ مَنْ أَنْتُمْ فَيَقُولُونَ نَحْنُ الْفُقَرَاءُ فَيُقَالُ لَهُمْ أَ قَبْلَ الْحِسَابِ فَيَقُولُونَ مَا أَعْطَيْتُمُونَا شَيْئاً تُحَاسِبُونَا عَلَيْهِ فَيَقُولُ اللهُ عَزَّ وَ جَلَّ صَدَقُوا ادْخُلُوا الْجَنَّةَ

H 2390, CH 103, h 20
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ‘Uthman ibn ‘Isa from Mubarak slave of Shu’ayb who has said the following:
“I heard abu al-Hassan Musa, recipient of divine supreme covenant, saying, ‘Allah, the Most Majestic, the Most Holy, says, “I have not made certain people rich because they are important to Me and I have not made certain people poor because they are insignificant to Me. It is because I wanted to try the rich through the poor. Had there been no poor, the rich ones would not have deserved paradise.’”

٢٠- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُبَارَكٍ غُلَامِ شُعَيْبٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى ع يَقُولُ إِنَّ اللهَ عَزَّ وَ جَلَّ يَقُولُ إِنِّي لَمْ أُغْنِ الْغَنِيَّ لِكَرَامَةٍ بِهِ عَلَيَّ وَ لَمْ أُفْقِرِ الْفَقِيرَ لِهَوَانٍ بِهِ عَلَيَّ وَ هُوَ مِمَّا ابْتَلَيْتُ بِهِ الْأَغْنِيَاءَ بِالْفُقَرَاءِ وَ لَوْ لَا الْفُقَرَاءُ لَمْ يَسْتَوْجِبِ الْأَغْنِيَاءُ الْجَنَّةَ

H 2391, CH 103, h 21
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from Ishaq ibn ‘Isa from Ishaq ibn ‘Ammar and al-Mufaddal ibn ‘Umar who have said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Our wealthy Shi’a (followers) are our trustees for our poor Shi’a. Protect us by protecting them (the poor Shi’a).’”

٢١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ إِسْحَاقَ بْنِ عِيسَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ وَ الْمُفَضَّلِ بْنِ عُمَرَ قَالَا قَالَ أَبُو عَبْدِ اللهِ ع مَيَاسِيرُ شِيعَتِنَا أُمَنَاؤُنَا عَلَى مَحَاوِيجِهِمْ فَاحْفَظُونَا فِيهِمْ يَحْفَظْكُمُ اللهُ

H 2392, CH 103, h 22
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hisham ibn Salim from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Amir al-Mu’minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, ‘Poverty is more beautifying for the believers than the best decorated harness with ornament is for the head of a horse.’”

٢٢- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْفَقْرُ أَزْيَنُ لِلْمُؤْمِنِ مِنَ الْعِذَارِ عَلَى خَدِّ الْفَرَسِ

H 2393 CH 103, h 23
A number of our people have narrated from Sahl ibn Ziyad from ibn Mahbub from ‘Abd Allah ibn Ghalib from his father from Sa’id ibn al-Musayyib who has said the following:
“Once I asked Ali ibn al-Husayn, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Holy, ‘Were it not that all people would become one nation, . . .’ - and the Imam said, ‘It (all people) stands for the followers of Muhammad, recipient of divine supreme covenant, all of whom

٢٣- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللهِ بْنِ غَالِبٍ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ سَأَلْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع عَنْ قَوْلِ اللهِ عَزَّ وَ جَلَّ وَ لَوْ لا أَنْ يَكُونَ النَّاسُ أُمَّةً واحِدَةً قَالَ عَنَى بِذَلِكَ أُمَّةَ مُحَمَّدٍ

ص أَنْ يَكُونُوا عَلَى دِينٍ وَاحِدٍ كُفاراً كُلُّهُمْ لَجَعَلْنا لِمَنْ يَكْفُرُ بِالرَّحْمنِ لِبُيُوتِهِمْ سُقُفاً مِنْ فِضةٍ وَ لَوْ فَعَلَ اللهُ ذَلِكَ بِأُمةِ مُحَمدٍ ص لَحَزِنَ الْمُؤْمِنونَ وَ عَمهُمْ ذَلِكَ وَ لَمْ يُناكِحُوهُمْ وَ لَمْ يُوارِثُوهُمْ

might turn to disbelief, - ‘ . . . We would have made for the unbelievers in the Beneficent, ceilings out of silver. . . .’ (43:33) Had Allah done so to the followers of Muhammad, recipient of divine supreme covenant, the believers might feel very depressed and they would not establish any marital relations with and inheritance for those turning to disbelief (thus, they might become extinct).’”

Note: To understand better, read the whole verse: ‘Were it not that all people would become one nation, We would have made for the unbelievers in the Beneficent, ceilings out of silver. . . .” (43:33
Had all unbelievers been given so much wealth, the common Muslims might have abandoned their religion considering the prosperity of the unbelievers as a sign of Allah’s happiness with them. In fact, according to Allah, worldly things are of no significance at all.

بَابٌ

Chapter One Hundred Four

١ - مُحَمدُ بْنُ يَحْيى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ مُحَمدِ بْنِ سِنَانٍ عَنْ أَبانِ بْنِ عَبْدِ الْمَلِكِ قَالَ حَدثَنِي بَكْرٌ الْأَرْقَطُ عَنْ أَبِي عَبْدِ اللهِ أَوْ عَنْ شُعَيبٍ عَنْ أَبِي عَبْدِ اللهِ ع أَنهُ دَخَلَ عَلَيْهِ وَاحِد فَقَالَ أَصْلَحَكَ اللهُ إِنِي رَجُلٌ مُنْقَطِع إِلَيْكُمْ بِمَوَدتِي وَ قَدْ أَصَابَتْنِي حَاجَةٌ شَدِيدَةٌ وَ قَدْ تَقَرَبْتُ بِذَلِكَ إِلَى أَهْلِ بَيْتِي وَ قَوْمِي فَلَمْ يَزِدْنِي بِذَلِكَ مِنْهُمْ إِلا بُعْداً قَالَ فَمَا آتَاكَ اللهُ خَيْر مِما أَخَذَ مِنْكَ قَالَ جُعِلْتُ فِدَاكَ ادْعُ اللهَ لِي أَنْ يُغْنِيَنِي عَنْ خَلْقِهِ قَالَ إِن اللهَ قَسمَ رِزْقَ مَنْ شَاءَ عَلَى يَدَيْ مَنْ شَاءَ وَ لَكِنْ سَلِ اللهَ أَنْ يُغْنِيَكَ عَنِ الْحَاجَةِ الِتي تَضْطَرُكَ إِلَى لِئَامِ خَلْقِهِ

H 2394, CH 104, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Aban ibn ‘Abd al-Malik who has said that narrated to him Bakr ibn Arqat from abu ‘Abd Allah, recipient of divine supreme covenant, or from Shu’ayb from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Once someone came to abu ‘Abd Allah, recipient of divine supreme covenant, and said, ‘May Allah keep you well, I am a man who devoutly loves you. I face a pressing need. I sought help from my family and tribe but it only has distanced me from them.’ The Imam said, ‘What Allah has given you is better than what He has taken from you.’ The man said, ‘May Allah keep my soul in service for your cause, pray for me to Allah so He will make me independent of His creatures.’ The Imam said, ‘Allah has assigned the sustenance of whomever He wanted to come through the hands of whomever He wanted, however, you can ask Allah to make you free of such needs that may force you to ask for help the ignoble ones of His creatures.’”

٢ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِي بْنِ أَسْبَاطٍ عَمنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ الْفَقْرُ الْمَوْتُ الْأَحْمَرُ فَقُلْتُ لِأَبِي عَبْدِ اللهِ ع الْفَقْرُ مِنَ الدينَارِ وَ الدرْهَمِ فَقَالَ لَا وَ لَكِنْ مِنَ الدينِ

H 2395, CH 104, h 2
A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbat from those he has mentioned (in his book) from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Poverty is a painful death.’ I (the narrator) then asked him, ‘Is it poverty due to deficiency of Dirham and Dinar (units of money)?’ The Imam said, ‘No, in fact, it is poverty due to deficiency in religion.’”

بَابُ أَنِ لِلْقَلْبِ أُذُنَيْنِ يَنْفُثُ فِيهِمَا الْمَلَكُ وَ الشَّيْطَانُ

Chapter One Hundred Five
The Heart has Two Ears in which Angel and Satan Blow

١ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيرٍ عَنْ حَمادٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَا مِنْ قَلْبٍ إِلا وَ لَهُ أُذُنَانِ عَلَى إِحْدَاهُمَا مَلَك مُرْشِد وَ عَلَى الْأُخْرَى شَيْطَانٌ مُفْتِن هَذَا يَأْمُرُهُ وَ هَذَا يَزْجُرُهُ الشَّيْطَانُ يَأْمُرُهُ بِالْمَعَاصِي وَ الْمَلَكُ يَزْجُرُهُ عَنْهَا وَ هُوَ قَوْلُ اللهِ عَز وَ جَل عَنِ الْيَمِينِ وَ عَنِ الشمالِ قَعِيد ما يَلْفِظُ مِنْ قَوْلٍ إِلا لَدَيْهِ رَقِيب عَتِيد

H 2396, CH 105, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“There is no heart without two ears. On one of them there is an angel who provides guidance and on the other there is a Satan (devil) who induces temptation. This one commands him and that one prohibits him. Satan commands him to disobey and the angel prohibits him from sins as it is mentioned in the words of Allah, the Most Majestic, the Most Holy, ‘. . . since the two scribes are sitting on each of his shoulders, he does not utter a word that is not recorded immediately by the watchful scribes.’” (50:17).

H 2397, CH 105, h 2
Al-Husayn ibn Muhammad has narrated from Ahmad ibn Ishaq from Sa'dan from abu Basir from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The heart has two ears. When a servant (of Allah) thinks to commit a sin the spirit of belief says to him, ‘Do not do it’ and Satan says, ‘Do it.’ When he is on her belly (for an indecent act) the spirit of belief is taken away from him.’”

H 2398, CH 105, h 3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Hakam from Sayf ibn ‘Amirah from Aban ibn Taghlib from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“There is no believer but that his heart inside him has two ears. Into one of them al-Waswas and al-Khannas (two devils) blow and in the other ear an angel blows. Allah supports the believer through the angel as He has said, ‘. . . supported them by a Spirit from Himself . . .’” (58:22)

Chapter One Hundred Six
The Spirit through Whom a Believer Is Supported

H 2399, CH 106, h 1
Al-Husayn ibn Muhammad and Muhammad ibn Yahya have all narrated from Ali ibn Muhammad ibn Sa'd from Muhammad ibn Muslim from abu Salmah from Muhammad ibn Sa’id ibn Ghazwan from ibn abu Najran from Muhammad ibn Sinan from abu Khadijah who has said the following:
“Once I went to see abu al-Hassan, recipient of divine supreme covenant, and he said to me, ‘Allah, the Most Blessed, the Most High, supports a believer with a spirit from His side who attends him in all times that he performs a good deed and observes piety. The spirit remains absent in all times that he commits sins and transgresses. The spirit vibrates with joy when he does a good deed and turns into a despicable thing and lowly to earth when he commits a sin. O servants of Allah, be committed to benefit from the favors of Allah to correct and reform yourselves; it (commitment) will increase your certainty and you earn fine and valuable things. May Allah grant favors to those who think of doing good and perform it or think of committing something bad, but refrain and desist.’ The Imam then said, ‘We support and strengthen the spirit by means of obeying Allah and working for Him.’”

Chapter One Hundred Seven
The Sins

H 2400, CH 107, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Sinan from Talhah ibn Zayd from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“My father would say, ‘There is nothing more destructive to the heart than sins. The heart falls on sins and remains that way until sins subdue it and then it turns upside down.’”

H 2401, CH 107, h 2
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ‘Uthman ibn ‘Isa from ‘Abd Allah ibn Muskan from those he has mentioned (in his book) from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“About the words of Allah, the Most Majestic, the Most Holy, ‘What has made them remain so patient in the fire?’ (2:175) The Imam said, ‘What has made them so patiently do something that they know will lead them to the fire?’”

٢ - الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنَّ لِلْقَلْبِ أُذُنَيْنِ فَإِذَا هَمَّ الْعَبْدُ بِذَنْبٍ قَالَ لَهُ رُوحُ الْإِيمَانِ لَا تَفْعَلْ وَ قَالَ لَهُ الشَّيْطَانُ افْعَلْ وَ إِذَا كَانَ عَلَى بَطْنِهَا نُزِعَ مِنْهُ رُوحُ الْإِيمَانِ

٣ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبَانِ بْنِ تَغْلِبَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَا مِنْ مُؤْمِنٍ إِلَّا وَ لِقَلْبِهِ أُذُنَانِ فِي جَوْفِهِ أُذُنٌ يُنْفَثُ فِيهَا الْوَسْوَاسُ الْخَنَّاسُ وَ أُذُنٌ يُنْفَثُ فِيهَا الْمَلَكُ فَيُؤَيِّدُ اللَّهُ الْمُؤْمِنَ بِالْمَلَكِ فَذَلِكَ قَوْلُهُ وَ أَيَّدَهُمْ بِرُوحٍ مِنْهُ

بَابُ الروح الذِي أيَدَ بِهِ الْمُؤْمِنُ

٤ - الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعاً عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي سَلَمَةَ عَنْ مُحَمَّدِ بْنِ سَعِيدِ بْنِ غَزْوَانَ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي خَدِيجَةَ قَالَ دَخَلْتُ عَلَى أَبِي الْحَسَنِ ع فَقَالَ لِي إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَيَّدَ الْمُؤْمِنَ بِرُوحٍ مِنْهُ تَحْضُرُهُ فِي كُلِّ وَقْتٍ يُحْسِنُ فِيهِ وَ يَتَّقِي وَ تَغِيبُ عَنْهُ فِي كُلِّ وَقْتٍ يُذْنِبُ فِيهِ وَ يَعْتَدِي فَهِيَ مَعَهُ تَهْتَزُّ سُرُوراً عِنْدَ إِحْسَانِهِ وَ تَسِيحُ فِي الثَّرَى عِنْدَ إِسَاءَتِهِ فَتَعَاهَدُوا عِبَادَ اللهِ نِعَمَهُ بِإِصْلَاحِكُمْ أَنْفُسَكُمْ تَزْدَادُوا يَقِيناً وَ تَرْبَحُوا نَفِيساً ثَمِيناً رَحِمَ اللَّهُ امْرَأً هَمَّ بِخَيْرٍ فَعَمِلَهُ أَوْ هَمَّ بِشَرٍّ فَارْتَدَعَ عَنْهُ ثُمَّ قَالَ نَحْنُ نُؤَيِّدُ الرُّوحَ بِالطَّاعَةِ لِلَّهِ وَ الْعَمَلِ لَهُ

بَابُ الذُّنُوبِ

١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ كَانَ أَبِي ع يَقُولُ مَا مِنْ شَيْءٍ أَفْسَدَ لِلْقَلْبِ مِنْ خَطِيئَةٍ إِنَّ الْقَلْبَ لَيُوَاقِعُ الْخَطِيئَةَ فَمَا تَزَالُ بِهِ حَتَّى تَغْلِبَ عَلَيْهِ فَيَصِيرَ أَعْلَاهُ أَسْفَلَهُ

٢ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَزَّ وَ

٣- عَنْهُ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ أَمَا إِنَّهُ لَيْسَ مِنْ عِرْقٍ يَضْرِبُ وَ لَا نَكْبَةٍ وَ لَا صُدَاعٍ وَ لَا مَرَضٍ إِلَّا بِذَنْبٍ وَ ذَلِكَ قَوْلُ اللهِ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ ما أَصابَكُمْ مِنْ مُصِيبَةٍ فَبِما كَسَبَتْ أَيْدِيكُمْ وَ يَعْفُوا عَنْ كَثِيرٍ قَالَ ثُمَّ قَالَ وَ مَا يَعْفُو اللهُ أَكْثَرُ مِمَّا يُؤَاخِذُ بِهِ

H 2402, CH 107, h 3
It is narrated from him (narrator of the *Hadith* above) from his father from al-Nadr ibn Suwayd from Hisham ibn Salim from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“No vein is injured, no failure takes place, no headache or illness occurs but because of the sin. This is mentioned in the words of Allah, the Most Majestic, the Most Holy, ‘Whatever hardship befalls you is the result of your own deeds. Allah pardons many of your sins.’ (42:30) The Imam then said, ‘Allah forgives more than what He punishes for.’”

٤- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ مَا مِنْ نَكْبَةٍ تُصِيبُ الْعَبْدَ إِلَّا بِذَنْبٍ وَ مَا يَعْفُو اللهُ عَنْهُ أَكْثَرُ

H 2403, CH 107, h 4
Ali ibn Ibrahim has narrated from his father from Hammad from Hariz from Fudayl ibn Yasar from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“No failure ever takes place in the life of a servant (of Allah) except because of sin and that which Allah forgives him for is much more.”

٥- عَلِيٌّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ لَا تُبْدِيَنَّ عَنْ وَاضِحَةٍ وَ قَدْ عَمِلْتَ الْأَعْمَالَ الْقَاضِحَةَ وَ لَا يَأْمَنِ الْبَيَاتَ مَنْ عَمِلَ السَّيِّئَاتِ

H 2404, CH 107, h 5
Ali has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Amir al-Mu’minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, ‘You must never show your teeth (smile) when you have committed disgraceful deeds and never feel safe from misfortune to strike you due to (your) sinful deeds.’”

٦- عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي أُسَامَةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سَمِعْتُهُ يَقُولُ تَعَوَّذُوا بِاللهِ مِنْ سَطَوَاتِ اللهِ بِاللَّيْلِ وَ النَّهَارِ قَالَ قُلْتُ لَهُ وَ مَا سَطَوَاتُ اللهِ قَالَ الْأَخْذُ عَلَى الْمَعَاصِي

H 2405, CH 107, h 6
It is narrated from him (narrator of the *Hadith* above) from his father from ibn abu ‘Umayr from Ibrahim ibn ‘Abd al-Hamid from ibn ‘Usamah who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘Seek refuge with Allah from His striking you at night or during the day.’ I (the narrator) asked him, ‘What is Allah’s striking?’ The Imam said, ‘It is Allah’s punishing for sins.’”

٧- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ أَبِيهِ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنْ عَبْدِ اللهِ بْنِ بُكَيْرٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ الذُّنُوبُ كُلُّهَا شَدِيدَةٌ وَ أَشَدُّهَا مَا نَبَتَ عَلَيْهِ اللَّحْمُ وَ الدَّمُ لِأَنَّهُ إِمَّا مَرْحُومٌ وَ إِمَّا مُعَذَّبٌ وَ الْجَنَّةُ لَا يَدْخُلُهَا إِلَّا طَيِّبٌ

H 2406, CH 107, h 7
A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from his father from Sulayman al-Ja’fari from ‘Abd Allah ibn Bukayr from Zurara from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“All sins are intense and severe. The most severe is that which increases flesh and blood (consumption of unlawful foods). Sins are either forgiven or one is punished for and paradise is only for the clean ones to enter.”

٨- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبَانٍ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ الْعَبْدَ لَيُذْنِبُ الذَّنْبَ فَيُزْوَى عَنْهُ الرِّزْقُ

H 2407, CH 107, h 8
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha’ from Aban from al-Fudayl ibn Yasar from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“A servant (of Allah) commits a sin it causes a serious reduction in his means of living.”

٩- عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ النَّوْفَلِيِّ عَنِ الْحُسَيْنِ بْنِ مُخْتَارٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص مَلْعُونٌ مَلْعُونٌ مَنْ عَبَدَ الدِّينَارَ وَ الدِّرْهَمَ مَلْعُونٌ مَلْعُونٌ مَنْ كَمَهَ أَعْمَى مَلْعُونٌ مَلْعُونٌ مَنْ نَكَحَ بَهِيمَةً

H 2408, CH 107, h 9
Ali ibn Muhammad has narrated from Salih ibn abu Hammad from Muhammad ibn Ibrahim al-Nawfali from al-Husayn ibn Mukhtar from a man from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘Condemned and condemned is one who worships Dirham and Dinar, condemned and condemned is one who is blind (toward the truth). Condemned and condemned is one who carries out carnal relations with animals.’”

١٠- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ

H 2409, CH 107, h 10
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-

Washsha’ from Ali ibn abu Hamza from abu Basir who has said the following:
“I heard abu Ja’far, recipient of divine supreme covenant, saying, ‘Stay away from insignificant sins because there is demand for them. One of you will say, ‘I sin and ask forgiveness.’ Allah, the Most Majestic, the Most Holy, has said, ‘It is We who bring the dead to life and record the deeds of human beings and their consequences (of continual effects). We keep everything recorded in an illustrious Imam (leader).’ (36:12) Allah, the Most Majestic, the Most Holy, in the words of Luqman, has also said, ‘My son, Allah keeps the records of all the good and evil deeds, even if they are as small as a grain of mustard seed, hidden in a rock or in the heavens or the earth. Allah is subtle and All-aware.’” (31:16)

الْوَشاءِ عَنْ عَلِي بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ اتقُوا الْمُحَقرَاتِ مِنَ الذُنوبِ فَإِن لَهَا طَالِباً يَقُولُ أَحَدُكُمْ أُذْنِبُ وَ أَسْتَغْفِرُ إِن اللهَ عَز وَ جَل يَقُولُ وَ نَكْتُبُ ما قَدمُوا وَ آثَارَهُمْ وَ كُل شَيْءٍ أَحْصَيْنَاهُ فِي إِمامٍ مُبِينٍ وَ قَالَ عَز وَ جَل إِنها إِنْ تَكُ مِثْقَالَ حَبةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السماواتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللهُ إِن اللهَ لَطِيف خَبِير

H 2410, CH 107, h 11
Abu Ali al-Ash’ari has narrated from Muhammad ibn ‘Abd al-Jabbar from ibn Faddal from Tha’labah from Sulayman ibn Turayf from Muhammad ibn Muslim who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘The sin deprives the servant (of Allah) of sustenance.’”

١١ - أَبو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ عَبْدِ الْجَبارِ عَنِ ابْنِ فَضالٍ عَنْ ثَعْلَبَةَ عَنْ سُلَيْمَانَ بْنِ طَرِيفٍ عَنْ مُحَمدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِن الذَنْبَ يَحْرِمُ الْعَبْدَ الرزْقَ

H 2411, CH 107, h 12
Muhammad ibn Yahya has narrated from ‘Abd Allah ibn Muhammad from Ali ibn al-Hakam from Aban ibn ‘Uthman from al-Fudayl from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“A man commits a sin and it moves sustenance away from him and he (Imam) read this verse of the Holy Quran: ‘. . . when they swore to pluck all the fruits of the garden in the morning, (68:17) without adding, "if Allah wills" (18). A visitor (destruction) from your Lord circled (destroyed totally) around the garden during the night while they were asleep.’” (68:19)

١٢ - مُحَمدُ بْنُ يَحْيَى عَنْ عَبْدِ اللهِ بْنِ مُحَمدٍ عَنْ عَلِي بْنِ الْحَكَمِ عَنْ أَبانِ بْنِ عُثْمَانَ عَنِ الْفُضَيْلِ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِن الرجُلَ لَيُذْنِبُ الذَنْبَ فَيُدْرَأُ عَنْهُ الرزْقُ وَ تَلَا هَذِهِ الْآيَةَ إِذْ أَقْسَمُوا لَيَصْرِمُنها مُصْبِحِينَ وَ لا يَسْتَثْنُونَ فَطافَ عَلَيْها طائِف مِنْ رَبكَ وَ هُمْ نائِمُونَ

H 2412, CH 107, h 13
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from ibn Faddal from ibn Bukayr from abu Basir who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘When a man commits a sin a black dot appears in his heart. If he then repents, the dot will disappear, if he commits more sins it will increase until it will take over his heart and he then will never have salvation.’”

١٣ - عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنِ ابْنِ فَضالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبا عَبْدِ اللهِ ع يَقُولُ إِذَا أَذْنَبَ الرجُلُ خَرَجَ فِي قَلْبِهِ نُكْتَةٌ سَوْدَاءُ فَإِنْ تَابَ انْمَحَتْ وَ إِنْ زَادَ زَادَتْ حَتى تَغْلِبَ عَلَى قَلْبِهِ فَلا يُفْلِحُ بَعْدَهَا أَبداً

H 2413, CH 107, h 14
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from ibn Mahbub from abu Ayyub from Muhammad ibn Muslim from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“When a servant (of Allah) prays, his prayer is supposed to be answered within a short or a longer time. The servant (of Allah) commits a sin and Allah, the Most Blessed, the Most High, says to the angel not to answer his prayer and deprive him; he is subjected to My anger and he deserves deprivation from Me.”

١٤ - عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيوبَ عَنْ مُحَمدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِن الْعَبْدَ يَسْأَلُ اللهَ الْحَاجَةَ فَيَكُونُ مِنْ شَأْنِهِ قَضَاؤُهَا إِلَى أَجَلٍ قَرِيبٍ أَوْ إِلَى وَقْتٍ بَطِيءٍ فَيُذْنِبُ الْعَبْدُ ذَنْباً فَيَقُولُ اللهُ تَبَارَكَ وَ تَعَالَى لِلْمَلَكِ لَا تَقْضِ حَاجَتَهُ وَ احْرِمْهُ إِيَاهَا فَإِنهُ تَعَرضَ لِسَخَطِي وَ اسْتَوْجَبَ الْحِرْمَانَ مِني

H 2414, CH 107, h 15
Ibn Mahbub has narrated from Malik ibn ‘Atiyyah from abu Hamza who has said the following:
“I heard abu Ja’far, recipient of divine supreme covenant, saying, ‘The amount of rain each year is the same but Allah sets it as He wills. When a people commit sins, Allah, the Most Majestic, the Most Holy, reduces their share of rain in that year and diverts it to other places such as open lands, oceans and mountains. Allah makes the beetles suffer in their hiding places by means of stopping the rain fall in that area because of the sins of those who live near by while He has created ways for it

١٥ - ابْنُ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيةَ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِنهُ مَا مِنْ سَنَةٍ أَقَل مَطَراً مِنْ سَنَةٍ وَ لَكِن اللهَ يَضَعُهُ حَيْثُ يَشَاءُ إِن اللهَ عَز وَ جَل إِذَا عَمِلَ قَوْم بِالْمَعَاصِي صَرَفَ عَنْهُمْ مَا كَانَ قَدرَ لَهُمْ مِنَ الْمَطَرِ فِي تِلْكَ السنَةِ إِلَى غَيْرِهِمْ وَ إِلَى الْفَيَافِي وَ الْبِحَارِ وَ الْجِبَالِ وَ إِن اللهَ لَيُعَذبُ الْجُعَلَ فِي جُحْرِهَا بِحَبْسِ الْمَطَرِ عَنِ الْأَرْضِ الَتِي هِيَ بِمَحَلِهَا بِخَطَايَا مَنْ بِحَضْرَتِهَا وَ قَدْ جَعَلَ اللهُ لَهَا السبِيلَ فِي مَسْلَكٍ سِوَى مَحَلِةِ أَهْلِ

الْمَعَاصِي قَالَ ثُم قَالَ أَبو جَعْفَرٍ ع فَاعْتَبِرُوا يَا أُولِي الْأَبْصَارِ

(beetles) to move away where sins are not committed.' The Imam then said, 'Learn a lesson, O people of reason.'"

١٦- أَبو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ عَبْدِ الْجَبارِ عَنِ ابْنِ فَضالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن الرجُلَ يُذْنِبُ الذنْبَ فَيُحْرَمُ صَلَاةَ اللَّيْلِ وَ إِن الْعَمَلَ السيئَ أَسْرَعُ فِي صَاحِبِهِ مِنَ السكينِ فِي اللحْمِ

H 2415, CH 107, h 16
Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from ibn Faddal from ibn Bukayr from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"A man commits sins and he is deprived of the prayer at night. The bad deed runs quicker (in a destructive way) into its owner than the sharp knife into the flesh."

١٧- عَنْهُ عَنِ ابْنِ فَضالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ هَم بِسَيئَةٍ فَلَا يَعْمَلْهَا فَإِنهُ رُبمَا عَمِلَ الْعَبْدُ السيئَةَ فَيَرَاهُ الرب تَبَارَكَ وَ تَعَالَى فَيَقُولُ وَ عِزتِي وَ جَلَالِي لَا أَغْفِرُ لَكَ بَعْدَ ذَلِكَ أَبداً

H 2416, CH 107, h 17
It is narrated from him (narrator of the *Hadith* above) from ibn Faddal from ibn Bukayr from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"One who thinks to commit a sin, must not commit it; perhaps a servant (of Allah) commits a sin and the Lord, the Most Blessed, the Most High, finds him in that condition, He will say, 'I swear by my Majesty and Glory that I will never forgive you thereafter.'"

١٨- الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ مُحَمدِ بْنِ أَحْمَدَ النهْدِي عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ رَجُلٍ عَنْ أَبِي الْحَسَنِ ع قَالَ حَق عَلَى اللهِ أَنْ لَا يُعْصَى فِي دَارٍ إِلا أَضْحَاهَا لِلشمْسِ حَتى تُطَهرَهَا

H 2417, CH 107, h 18
Al-Husayn ibn Muhammad has narrated from Muhammad ibn Ahmad al-Nahdi from 'Amr ibn 'Uthman from a man from abu al-Hassan, recipient of divine supreme covenant, who has said the following:
"It is a responsibility for Allah to expose the house wherein sin is committed, to the sun to cleanse it (subject it to ruination)."

١٩- عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمدِ بْنِ الْحَسَنِ بْنِ شَمونٍ عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرحْمَنِ الْأَصَم عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ع إِن الْعَبْدَ لَيُحْبَسُ عَلَى ذَنبٍ مِنْ ذُنُوبِهِ مِائَةَ عَامٍ وَ إِنهُ لَيَنْظُرُ إِلَى أَزْوَاجِهِ فِي الْجَنةِ يَتَنعَمْنَ

H 2418, CH 107, h 19
A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn al-Hassan ibn Shammun from 'Abd Allah ibn 'Abd al-Rahman al-Asamm from Musma' ibn 'Abd al-Malik from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'A servant (of Allah) may become imprisoned for a hundred years because of one of his sins. He will see his spouses enjoy blessings in paradise.'"

٢٠- أَبو عَلِي الْأَشْعَرِي عَنْ عِيسَى بْنِ أَيوبَ عَنْ عَلِي بْنِ مَهْزِيَارَ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ مَا مِنْ عَبْدٍ إِلا وَ فِي قَلْبِهِ نُكْتَةٌ بَيْضَاءُ فَإِذَا أَذْنَبَ ذَنْباً خَرَجَ فِي النكْتَةِ نُكْتَةٌ سَوْدَاءُ فَإِنْ تَابَ ذَهَبَ ذَلِكَ السوَادُ وَ إِنْ تَمَادَى فِي الذنُوبِ زَادَ ذَلِكَ السوَادُ حَتى يُغَطيَ الْبَيَاضَ فَإِذَا غَطى الْبَيَاضَ لَمْ يَرْجِعْ صَاحِبُهُ إِلَى خَيْرٍ أَبداً وَ هُوَ قَوْلُ اللهِ عَز وَ جَل كَلَا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

H 2419, CH 107, h 20
Abu Ali al-Ash'ari has narrated from 'Isa ibn Ayyub from Ali ibn Mahziyar from al-Qasim ibn 'Urwah from ibn Bukayr from Zurara from abu Ja'far who has said the following:
"In the heart of every servant (of Allah) there is a white dot. When he commits a sin a black dot appears in the white one. If he repents the black dot goes away, but if he continues committing sins the black dot enlarges until it covers the white dot and when the white dot is covered the person thereafter does not return to good things as Allah, the Most Majestic, the Most Holy, has said, 'In fact, their hearts are stained by their deeds.'" (83:14)

٢١- عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِي بْنِ أَسْبَاطٍ عَنْ أَبِي الْحَسَنِ الرضَا ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا تُبْدِيَن عَنْ وَاضِحَةٍ وَ قَدْ عَمِلْتَ الْأَعْمَالَ الْفَاضِحَةَ وَ لَا تَأْمَنِ الْبَيَاتَ وَ قَدْ عَمِلْتَ السيئَاتِ

H 2420, CH 107, h 21
A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbat from abu al-Hassan al-Rida, recipient of divine supreme covenant, who has said the following:
"Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, 'Do not show your teeth (smile) if you have committed disgraceful sins. Do not feel safe from misfortunes if you have performed evil deeds.'"

٢٢- مُحَمدُ بْنُ يَحْيَى وَ أَبو عَلِي الْأَشْعَرِي عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِي بْنِ مَهْزِيَارَ عَنْ حَمادِ بْنِ عِيسَى عَنْ أَبِي عَمْرٍو الْمَدَائِنِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سَمِعْتُهُ يَقُولُ كَانَ أَبِي ع يَقُولُ إِن اللهَ قَضَى قَضَاءً حَتْماً

H 2421, CH 107, h 22
Muhammad ibn Yahya and Abu Ali al-Ash'ari have narrated from al-Husayn ibn Ishaq from Ali ibn Mahziyar from Hammad ibn 'Isa from abu 'Amr al-Mada'ini who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'My father has said, "Allah has made a firm decision not

to take away the blessing that He has granted to a servant of His until he commits a sin that subjects him to misfortune.'"

أَلا يُنعِمَ عَلَى الْعَبدِ نِعْمَةٍ فَيَسْلُبَها إِيّاهُ حَتى يُحْدِثَ الْعَبْدُ ذَنباً يَستَحِق بِذَلِكَ النِقمَةَ

H 2422, CH 107, h 23

Ali ibn Ibrahim has narrated from his father from ibn Mahbub from Jamil ibn Salih from Sadir who has said the following:

"Once a man asked abu 'Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Holy, ' . . . They said, "Lord, make the distances of our journeys longer." They did injustice to themselves. . . .' (34:19) The Imam said, 'They were a people who lived in towns that were attached to each other, and they could see each other. There were canals with flowing water and large properties. They did not appreciate the favors of Allah, the Most Majestic, the Most Holy, and changed the manners in their souls, the comfort that Allah had granted them, thus, Allah changed the blessings they enjoyed. Allah does not change the conditions of any people until they themselves change their manners in their souls. Allah sent upon them a huge flood that drowned their towns, destroyed their homes and properties. Allah changed their gardens into two gardens that had only bitter fruits, tamarisk and a few lotus trees and then Allah said, "This was how We recompensed them for their ungratefulness and thus do We recompense the ungrateful ones.'" (34:17)

٢٣- عَلِي بْنُ إِبْراهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ سَدِيرٍ قَالَ سَأَلَ رَجُلٌ أَبَا عَبْدِ اللهِ ع عَنْ قَوْلِ اللهِ عَز وَ جَل فَقالُوا رَبنا باعِدْ بَيْنَ أَسْفارِنا وَ ظَلَمُوا أَنفُسَهُمْ الْآيَةَ فَقَالَ هَؤُلَاءِ قَوْم كَانَتْ لَهُمْ قُرى مُتصِلَةٌ يَنظُرُ بَعْضُهُمْ إِلَى بَعْضٍ وَ أَنهَار جَارِيَةٌ وَ أَمْوَالٌ ظَاهِرَةٌ فَكَفَرُوا نِعَمَ اللهِ عَز وَ جَل وَ غَيرُوا مَا بِأَنفُسِهِمْ مِنْ عَافِيَةِ اللهِ فَغَيرَ اللهُ مَا بِهِمْ مِنْ نِعْمَةٍ وَ إِن اللهَ لا يُغَيرُ ما بِقَوْمٍ حَتى يُغَيرُوا ما بِأَنفُسِهِمْ فَأَرْسَلَ اللهُ عَلَيْهِمْ سَيْلَ الْعَرِمِ فَغَرقَ قُرَاهُمْ وَ خَرِبَ دِيَارَهُمْ وَ أَذْهَبَ أَمْوَالَهُمْ وَ أَبْدَلَهُمْ مَكَانَ جَنَاتِهِمْ جَنتَيْنِ ذَوَاتَيْ أُكُلٍ خَمْطٍ وَ أَثْلٍ وَ شَيْءٍ مِنْ سِدْرٍ قَلِيلٍ ثُم قَالَ ذَلِكَ جَزَيْناهُمْ بِما كَفَرُوا وَ هَلْ نُجازِي إِلا الْكَفُورَ

H 2423, CH 107, h 24

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Sama'a who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Allah does not take away the favor that He grants to a servant as long as he does not commit a sin that may subject him to losing Allah's favor.'"

٢٤- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ مُحَمدِ بْنِ سِنَانٍ عَنْ سَمَاعَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ مَا أَنْعَمَ اللهُ عَلَى عَبْدٍ نِعْمَةً فَسَلَبَهَا إِيّاهُ حَتى يُذْنِبَ ذَنباً يَسْتَحِق بِذَلِكَ السلْبَ

H 2424, CH 107, h 25

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad fand Ali ibn Ibrahim has narrated from his father all from ibn Mahbub from al-Haytham ibn Waqid al-Jazari who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Allah, the Most Majestic, the Most Holy, sent a prophet to his people and inspired him to tell his people that the Lord says, 'There has not been any inhabitants of a town or people who obeyed Me and lived happily and then changed from the condition that I loved to what I disliked, but that I also changed their condition from what they liked to what they disliked. There has not been any inhabitant of a town or a house who disobeyed Me and were suffering hardships. They then changed their condition from what I disliked to what I loved, I also then changed their condition from what they disliked to what they loved. Tell them that My favors come before My anger. Do not despair of receiving My favors; sins are not much greater to Me to forgive. Tell them not to subject themselves stubbornly to My anger and do not consider My friends insignificant; when angry, My striking is insurmountable and no one of the creatures can withstand it.'"

٢٥- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدٍ وَ عَلِي بْنُ إِبْراهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ الْجَزَرِي قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ إِن اللهَ عَز وَ جَل بَعَثَ نَبِيّاً مِنْ أَنبِيَائِهِ إِلَى قَوْمِهِ وَ أَوْحَى إِلَيْهِ أَنْ قُلْ لِقَوْمِكَ إِنهُ لَيسَ مِنْ أَهْل قَرْيَةٍ وَ لا أُناسٍ كَانُوا عَلَى طَاعَتِي فَأَصَابَهُمْ فِيهَا سَرَاءُ فَتَحَولُوا عَما أُحِب إِلَى مَا أَكْرَهُ إِلا تَحَولْتُ لَهُمْ عَما يُحِبونَ إِلَى مَا يَكْرَهُونَ وَ لَيسَ مِنْ أَهْل قَرْيَةٍ وَ لا أَهْل بَيْتٍ كَانُوا عَلَى مَعْصِيَتِي فَأَصَابَهُمْ فِيهَا ضَرَاءُ فَتَحَولُوا عَما أَكْرَهُ إِلَى مَا أُحِب إِلا تَحَولْتُ لَهُمْ عَما يَكْرَهُونَ إِلَى مَا يُحِبونَ وَ قُلْ لَهُمْ إِن رَحْمَتِي سَبَقَتْ غَضَبِي فَلَا تَقْنَطُوا مِنْ رَحْمَتِي فَإِنهُ لا يَتَعَاظَمُ عِنْدِي ذَنب أَغْفِرُهُ وَ قُلْ لَهُمْ لا يَتَعَرضُوا مُعَانِدِينَ لِسَخَطِي وَ لا يَسْتَخِفوا بِأَوْلِيَائِي فَإِن لِي سَطَوَاتٍ عِنْدَ غَضَبِي لا يَقُومُ لَهَا شَيْءٌ مِنْ خَلْقِي

H 2425, CH 107, h 26

Ali ibn Ibrahim al-Hashimi has narrated from his grandfather, Muhammad ibn al-Hassan ibn Muhammad ibn 'Ubayd Allah from Sulayman al-Ja'fary from al-Rida, recipient of divine supreme covenant, who has said the following:

"Allah, the Most Majestic, the Most Holy, sent revelation to one of the prophets that said, 'When I am obeyed I become happy. When I become happy I grant blessings and there is no end to My blessings. When I am disobeyed I become angry, when I

٢٦- عَلِي بْنُ إِبْراهِيمَ الْهَاشِمِي عَنْ جَدِهِ مُحَمدِ بْنِ الْحَسَنِ بْنِ مُحَمدِ بْنِ عُبَيْدِ اللهِ عَنْ سُلَيْمَانَ الْجَعْفَرِي عَنِ الرضَا ع قَالَ أَوْحَى اللهُ عَز وَ جَل إِلَى نَبِي مِنَ الْأَنْبِيَاءِ إِذَا أُطِعْتُ رَضِيتُ وَ إِذَا رَضِيتُ بَارَكْتُ وَ لَيسَ لِبَرَكَتِي نِهَايَةٌ وَ إِذَا عُصِيتُ غَضِبْتُ

وَ إِذَا غَضِبْتُ لَعَنْتُ وَ لَعْنَتِي تَبْلُغُ السابِعَ مِنَ الْوَرَى

become angry I condemn and My condemnation reaches seven levels (generations).'"

٢٧- مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللهِ ع أَنَّهُ قَالَ إِنْ أَحَدَكُمْ لَيَكْثُرُ بِهِ الْخَوْفُ مِنَ السُّلْطَانِ وَ مَا ذَلِكَ إِلَّا بِالذُّنُوبِ فَتَوَقَّوْهَا مَا اسْتَطَعْتُمْ وَ لَا تَمَادَوْا فِيهَا

H 2426, CH 107, h 27
Muhammad ibn Yahya has narrated from Ali ibn al-Hassan from Muhammad ibn al-Walid from Yunus ibn Ya'qub from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"You may feel afraid of a king because of your disobeying him. You must avoid it if you can and do not continue in such condition."

٢٨- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا وَجَعَ أَوْجَعُ لِلْقُلُوبِ مِنَ الذُّنُوبِ وَ لَا خَوْفَ أَشَدُّ مِنَ الْمَوْتِ وَ كَفَى بِمَا سَلَفَ تَفَكُّراً وَ كَفَى بِالْمَوْتِ وَاعِظاً

H 2427, CH 107, h 28
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus in a marfu' manner from Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, who has said the following:
"No pain is more painful to the heart than sins and there is no fear more intense than fear of death. Past experience is enough material for thinking and death is more than enough a preacher."

٢٩- أَحْمَدُ بْنُ مُحَمَّدٍ الْكُوفِيُّ عَنْ عَلِيِّ بْنِ الْحَسَنِ الْمِيثَمِيِّ عَنِ الْعَبَّاسِ بْنِ هِلَالٍ الشَّامِيِّ مَوْلًى لِأَبِي الْحَسَنِ مُوسَى ع قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ كُلَّمَا أَحْدَثَ الْعِبَادُ مِنَ الذُّنُوبِ مَا لَمْ يَكُونُوا يَعْمَلُونَ أَحْدَثَ اللهُ لَهُمْ مِنَ الْبَلَاءِ مَا لَمْ يَكُونُوا يَعْرِفُونَ

H 2428, CH 107, h 29
Ahmad ibn Muhammad al-Kufi has narrated from Ali ibn al-Hassan al-Maythami from al-'Abbas ibn Hilal al-Shami, Mawla of abu al-Hassan Musa, recipient of divine supreme covenant, who has said the following:
"I heard al-Rida, recipient of divine supreme covenant, saying, 'Whenever servants commit such sins that they had not committed before, Allah creates a new misfortune against them of which they had no knowledge.'"

٣٠- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبَّادِ بْنِ صُهَيْبٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ يَقُولُ اللهُ عَزَّ وَ جَلَّ إِذَا عَصَانِي مَنْ عَرَفَنِي سَلَّطْتُ عَلَيْهِ مَنْ لَا يَعْرِفُنِي

H 2429, CH 107, h 30
Ali ibn Ibrahim has narrated from his father from ibn Mahbub from 'Abbad ibn Suhayb from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Allah, the Most Majestic, the Most Holy, has said, 'When a person who knows Me commits a sin, I subject him to the troubles from one who does not know Me.'"

٣١- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ ابْنِ عَرْفَةَ عَنْ أَبِي الْحَسَنِ ع قَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ مُنَادِياً يُنَادِي مَهْلًا مَهْلًا عِبَادَ اللهِ عَنْ مَعَاصِي اللهِ فَلَوْ لَا بَهَائِمُ رُتَّعٍ وَ صِبْيَةٌ رُضَّعٌ وَ شُيُوخٌ رُكَّعٌ لَصُبَّ عَلَيْكُمُ الْعَذَابُ صَبّاً ثُمَّ تَرْضَوْنَ بِهِ رَضّاً

H 2430, CH 107, h 31
A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbat from ibn 'Arafah from abu al-Hassan, recipient of divine supreme covenant, who has said the following:
"Allah, the Most Majestic, the Most Holy, has an announcer who announces every day and night, 'O servants of Allah, hold and stop committing sins and disobedience to Allah. Had it not been for the presence of grazing animals, breastfeeding children, bent down old people among you, torment would have definitely been poured down upon you and you would have been battered severely.'"

بَابُ الْكَبَائِرِ

Chapter One Hundred Eight
The Major Sins

١- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَزَّ وَ جَلَّ إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَ نُدْخِلْكُمْ مُدْخَلًا كَرِيماً قَالَ الْكَبَائِرُ الَّتِي أَوْجَبَ اللهُ عَزَّ وَ جَلَّ عَلَيْهَا النَّارَ

H 2431, CH 108, h 1
A number of our people have narrated from Ahmad ibn Muhammad from ibn Faddal from abu Jamilah from al-Halabi from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"About the words of Allah, the Most Majestic, the Most Holy, 'If you avoid violating that which has been prohibited, your (lesser) sins will be forgiven and you will be admitted into a graceful dwelling,' (4:31) the Imam said, 'Major sins are those for which Allah, the Most Majestic, the Most Holy, has made it necessary that the sinner suffer the torment of the fire.'"

٢- عَنْهُ عَنِ ابْنِ مَحْبُوبٍ

H 2432, CH 108, h 2
It is narrated from him (narrator of the *Hadith* above) from ibn Mahbub who has

said the following:
"Once certain individuals of our people and I wrote to abu al-Hassan, recipient of divine supreme covenant, asking what and how many were the major sins. He wrote back to us about major sins, 'Whoever avoids the act for which Allah has decided to send one in the fire, his evil deeds are expiated, if he is of the believers. The seven acts that subject one to punishment are to commit murder, a disregard of kindness to parents, collecting unlawful interest in trade, alienating oneself from religion after accepting it, accusing married women of committing indecent acts, consuming the properties of orphans and running away from the enemy during an offensive in battle.'"

قَالَ كَتَبَ مَعِي بَعْضُ أَصْحَابِنَا إِلَى أَبِي الْحَسَنِ ع يَسْأَلُهُ عَنِ الْكَبَائِرِ كَمْ هِيَ وَ مَا هِيَ فَكَتَبَ الْكَبَائِرُ مَنِ اجْتَنَبَ مَا وَعَدَ اللهُ عَلَيْهِ النارَ كَفَرَ عَنْهُ سَيِّئَاتِهِ إِذَا كَانَ مُؤْمِناً وَ السَّبْعُ الْمُوجِبَاتُ قَتْلُ النفْسِ الْحَرَامِ وَ عُقُوقُ الْوَالِدَيْنِ وَ أَكْلُ الرِّبَا وَ التَّعَرُّبُ بَعْدَ الْهِجْرَةِ وَ قَذْفُ الْمُحْصَنَاتِ وَ أَكْلُ مَالِ الْيَتِيمِ وَ الْفِرَارُ مِنَ الزَّحْفِ

H 2433, CH 108, h 3
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from 'Abd Allah ibn Muskan from Muhammad ibn Muslim who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'The major sins are seven in number: Murdering a believer intentionally, Accusing a married women of committing indecent act, Running away from the enemy in the battle field during an offensive, Alienating one's self from religion after accepting it, Consuming the properties of the orphans unjustly, Consuming unlawful interest in trade after knowing it clearly and all such acts that Allah has considered to be the cause for one's being subjected to suffering in the fire.'"

٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سَمِعْتُهُ يَقُولُ الْكَبَائِرُ سَبْعٌ قَتْلُ الْمُؤْمِنِ مُتَعَمِّداً وَ قَذْفُ الْمُحْصَنَةِ وَ الْفِرَارُ مِنَ الزَّحْفِ وَ التَّعَرُّبُ بَعْدَ الْهِجْرَةِ وَ أَكْلُ مَالِ الْيَتِيمِ ظُلْماً وَ أَكْلُ الرِّبَا بَعْدَ الْبَيِّنَةِ وَ كُلُّ مَا أَوْجَبَ اللهُ عَلَيْهِ النارَ

H 2434, CH 108, h 4
Yunus has narrated from 'Abd Allah ibn Sinan who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Of the major sins are disregard of good relation with parents, despair for the mercy of Allah, feeling safe from the punishment of Allah and it is narrated that the biggest of the major sins is to consider things as partners of Allah.'"

٤- يُونُسُ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ إِنَّ مِنَ الْكَبَائِرِ عُقُوقَ الْوَالِدَيْنِ وَ الْيَأْسَ مِنْ رَوْحِ اللهِ وَ الْأَمْنَ لِمَكْرِ اللهِ وَ قَدْ رُوِيَ أَنَّ أَكْبَرَ الْكَبَائِرِ الشِّرْكُ بِاللهِ

H 2435, CH 108, h 5
Yunus has narrated from Hammad from Nu'man al-Razi who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Whoever commits fornication suffers the loss of his belief, one who drinks wine suffers the loss of belief and one who breaks intentionally the fast in the month of Ramadhan suffers the loss of his belief.'"

٥- يُونُسُ عَنْ حَمَّادٍ عَنْ نُعْمَانَ الرَّازِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ مَنْ زَنَى خَرَجَ مِنَ الْإِيمَانِ وَ مَنْ شَرِبَ الْخَمْرَ خَرَجَ مِنَ الْإِيمَانِ وَ مَنْ أَفْطَرَ يَوْماً مِنْ شَهْرِ رَمَضَانَ مُتَعَمِّداً خَرَجَ مِنَ الْإِيمَانِ

H 2436, CH 108, h 6
It is narrated from him (narrator of the *Hadith* above) from Muhammad ibn 'Abdahu who has said the following:
"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'Is it true that a fornicator does not fornicate if he is a believer?' The Imam said, 'No, it is not as such, however, when he is on her belly, belief is taken away from him and when he moves away, his belief is returned to him, if he repeats it his belief is taken away from him.' I then asked, 'Even if he wants to repeat?' The Imam said, there are many who want to repeat but do not do so.'"

٦- عَنْهُ عَنْ مُحَمَّدِ بْنِ عَبْدَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع لَا يَزْنِي الزَّانِي وَ هُوَ مُؤْمِنٌ قَالَ لَا إِذَا كَانَ عَلَى بَطْنِهَا سُلِبَ الْإِيمَانُ مِنْهُ فَإِذَا قَامَ رُدَّ إِلَيْهِ فَإِذَا عَادَ سُلِبَ قُلْتُ فَإِنَّهُ يُرِيدُ أَنْ يَعُودَ فَقَالَ مَا أَكْثَرَ مَنْ يُرِيدُ أَنْ يَعُودَ فَلَا يَعُودُ إِلَيْهِ أَبداً

H 2437, CH 108, h 7
Yunus has narrated from Ishaq ibn 'Ammar who has said the following:
"About the words of Allah, the Most Majestic, the Most Holy, 'Those who stay away from grave sins and indecency (should know that) for their *Lamam* (certain sins) your Lord's forgiveness is vast. . . .' (53:32) the Imam said, 'Indecency is fornication and theft. *Lamam* is when a man commits a sin, then regrets and asks forgiveness from Allah.' I then asked, 'Is there

٧- يُونُسُ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَز وَ جَل الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَ الْفَوَاحِشَ إِلَّا اللَّمَمَ قَالَ الْفَوَاحِشُ الزِّنَى وَ السَّرِقَةُ وَ اللَّمَمُ الرَّجُلُ يُلِمُّ بِالذَّنْبِ فَيَسْتَغْفِرُ اللهَ مِنْهُ قُلْتُ

بَيْنَ الضلَال وَ الْكُفْرِ مَنْزِلَةٌ فَقَالَ مَا أَكْثَرَ عُرَى الْإِيمَان

any difference between straying and disbelief?' The Imam said, 'How numerous (an indication of difference between the two) are the rings of belief!'"

٨- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَحْمَنِ بْنِ الْحَجاجِ عَنْ عُبَيْدِ بْنِ زُرَارَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنِ الْكَبَائِرِ فَقَالَ هُنَ فِي كِتَابِ عَلِي ع سَبْعٌ الْكُفْرُ بِاللهِ وَ قَتْلُ النفْسِ وَ عُقُوقُ الْوَالِدَيْنِ وَ أَكْلُ الرِبَا بَعْدَ الْبَيِنَةِ وَ أَكْلُ مَالِ الْيَتِيمِ ظُلْماً وَ الْفِرَارُ مِنَ الزحْفِ وَ التعَربُ بَعْدَ الْهِجْرَةِ قَالَ قُلْتُ فَهَذَا أَكْبَرُ الْمَعَاصِي قَالَ نَعَمْ قُلْتُ فَأَكْلُ دِرْهَمٍ مِنْ مَالِ الْيَتِيمِ ظُلْماً أَكْبَرُ أَمْ تَرْكُ الصلَاةِ قَالَ تَرْكُ الصلَاةِ قُلْتُ فَمَا عَدَدْتَ تَرْكَ الصلَاةِ فِي الْكَبَائِرِ فَقَالَ أَي شَيْءٍ أَولُ مَا قُلْتُ لَكَ قَالَ قُلْتُ الْكُفْرُ قَالَ فَإِن تَارِكَ الصلَاةِ كَافِر يَعْنِي مِنْ غَيْرِ عِلَةٍ

H 2438, CH 108, h 8

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Abd al-Rahman ibn al-Hajjaj from 'Ubayd ibn Zurara who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about the major sins. The Imam said, 'They according to the book of Ali, recipient of divine supreme covenant, are seven: Disbelief in Allah, Murdering a soul, Disregard of good relations with parents, Consuming unlawful interest from trade with evidence, Consuming the properties of orphans unjustly, Running away from the enemy in battlefield during an offensive and Alienation from religion after accepting it.' I (the narrator) then asked, 'Are these the biggest sins?' The Imam said, 'Yes, they are.' I then asked, 'Is consuming one dirham from the property of an orphan unjustly a bigger sin or disregarding the prayer?' The Imam said, 'Disregard of the prayer is a bigger sin.'

"I then said, 'You did not mention disregard of prayer among the major sins.' The Imam said, 'What was the first item that I mentioned to you?' I said, 'It was disbelief in Allah.' The Imam said, 'One who disregards prayer is an unbeliever (that is, he is considered as such for ignoring prayer without reason?)'"

٩- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ مُحَمدِ بْنِ حَبِيبٍ عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرحْمَنِ الْأَصَم عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ص مَا مِنْ عَبْدٍ إِلا وَ عَلَيْهِ أَرْبَعُونَ جُنةً حَتى يَعْمَلَ أَرْبَعِينَ كَبِيرَةً فَإِذَا عَمِلَ أَرْبَعِينَ كَبِيرَةً انْكَشَفَتْ عَنْهُ الْجُنَ فَيُوحِي اللهُ إِلَيْهِمْ أَنِ اسْتُرُوا عَبْدِي بِأَجْنِحَتِكُمْ فَتَسْتُرُهُ الْمَلَائِكَةُ بِأَجْنِحَتِهَا قَالَ فَمَا يَدَعُ شَيْئاً مِنَ الْقَبِيحِ إِلا قَارَفَهُ حَتى يَمْتَدِحَ إِلَى النَاسِ بِفِعْلِهِ الْقَبِيحِ فَيَقُولُ الْمَلَائِكَةُ يَا رَب هَذَا عَبْدُكَ مَا يَدَعُ شَيْئاً إِلا رَكِبَهُ وَ إِنا لَنَسْتَحْيِي مِما يَصْنَعُ فَيُوحِي اللهُ عَز وَ جَل إِلَيْهِمْ أَنِ ارْفَعُوا أَجْنِحَتَكُمْ عَنْهُ فَإِذَا فُعِلَ ذَلِكَ أَخَذَ فِي بُغْضِنَا أَهْلَ الْبَيْتِ فَعِنْدَ ذَلِكَ يَنْهَتِكُ سِتْرُهُ فِي السمَاءِ وَ سِتْرُهُ فِي الْأَرْضِ فَيَقُولُ الْمَلَائِكَةُ يَا رَب هَذَا عَبْدُكَ قَدْ بَقِيَ مَهْتُوكَ الستْرِ فَيُوحِي اللهُ عَز وَ جَل إِلَيْهِمْ لَوْ كَانَتْ لِلهِ فِيهِ حَاجَةٌ مَا أَمَرَكُمْ أَنْ تَرْفَعُوا أَجْنِحَتَكُمْ عَنْهُ وَ رَوَاهُ ابْنُ فَضالٍ عَنِ ابْنِ مُسْكَانَ

H 2439 CH 108, h 9

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Muhammad ibn Habib from 'Abd Allah ibn 'Abd al-Rahman al-Asamm from 'Abd Allah ibn Muskan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, 'There is no believer without forty shields on him until he commits forty major sins. When he commits forty major sins, the shields are removed. Allah then sends revelations to them (angels), "Cover My servant with your wings," and the angels cover him with their wings. The Imam then said, 'He then leaves no evil deeds without committing, praising himself among people for his evil deeds. The angels will say, 'Lord, Your servant has left no evil deed uncommitted and we feel embarrassed for what he does. Allah, the Most Majestic, the Most Holy, will reveal this to them, 'Move your wings away from him.' When they do this he then is held responsible for his animosity to us (*Ahl al-Bayt*). At this point his privacy is disregarded in heaven and on earth and the angels will say, 'O Lord Your servant is disgraced.' Allah, the Most Majestic, the Most Holy, will reveal this to them: 'Had Allah any interest in him He would not have commanded you to remove your wings from him.'"

Ibn Faddal has narrated a similar *Hadith* from ibn Muskan.

١٠- عَلِي بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ الْكَبَائِرُ الْقُنُوطُ مِنْ رَحْمَةِ اللهِ وَ الْيَأْسُ مِنْ رَوْحِ اللهِ وَ الْأَمْنُ مِنْ مَكْرِ اللهِ وَ قَتْلُ النفْسِ الَتِي حَرمَ اللهُ وَ عُقُوقُ الْوَالِدَيْنِ وَ أَكْلُ مَالِ الْيَتِيمِ ظُلْماً وَ أَكْلُ الرِبَا بَعْدَ الْبَيِنَةِ وَ التعَربُ بَعْدَ الْهِجْرَةِ وَ قَذْفُ الْمُحْصَنَةِ

H 2440, CH 108, h 10

Ali ibn Ibrahim has narrated from Harun ibn Muslim from Mas'adah ibn Sadaqa who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Of the major sins is to Despair from the mercy of Allah and Losing hope of receiving happiness from Allah, to feel secure of the punishment of Allah, murdering a soul that Allah has made unlawful to murder, keeping good relations with parents on hold and disregarded, consuming the property of orphans unjustly, consuming unlawful interest in trade despite evidence, alienation from religion after accepting the same, accusing married women of committing indecent acts and

running away from the enemy in the battlefield during an offensive.' The Imam then was asked, 'A person who commits a major sin and dies, does he lose his belief and if he will be punished will he be punished like a pagan or that his punishment will discontinue?' The Imam said, 'He will lose his Islam if he would think that such acts are lawful and for this reason he will face the most intense torment. However, if he would acknowledge that they are major sins and it is unlawful for him to commit them and that he will be punished for them and that they are unlawful, then he will be punished but not as intensely as the one mentioned before. It causes him to lose belief but not Islam.'"

وَ الْفِرَارُ مِنَ الزحْفِ فَقِيلَ لَهُ أَ رَأَيتَ الْمُرْتكِبُ لِلْكَبِيرَةِ يَمُوتُ عَلَيْهَا أَ تُخْرِجُهُ مِنَ الْإِيمَان وَ إِنْ عُذبَ بِهَا فَيكُونُ عَذَابُهُ كَعَذَابِ الْمُشْرِكِينَ أَوْ لَهُ انْقِطَاع قَالَ يَخْرُجُ مِنَ الْإِسْلَامِ إِذَا زَعَمَ أَنهَا حَلَالٌ وَ لِذَلِكَ يُعَذبُ أَشَد الْعَذَابِ وَ إِنْ كَانَ مُعْتَرِفاً بِأَنهَا كَبِيرَةٌ وَ هِيَ عَلَيْهِ حَرَام وَ أَنهُ يُعَذبُ عَلَيْهَا وَ أَنهَا غَيْرُ حَلَالٍ فَإِنهُ مُعَذب عَلَيْهَا وَ هُوَ أَهْوَنُ عَذَاباً مِنَ الْأَول وَ يُخْرِجُهُ مِنَ الْإِيمَان وَ لَا يُخْرِجُهُ مِنَ الْإِسْلَامِ

H 2441, CH 108, h 11

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from ibn Bukayr who has said the following:

"Once I asked abu Ja'far, recipient of divine supreme covenant, about the words of the Messenger of Allah, 'When a person commits fornication the spirit of belief departs him,' the Imam said, 'It is mentioned in His (Allah) words, 'He has supported them with a spirit from Him,' that is the spirit that departs him.'"

١١ - مُحَمدُ بْنُ يَحْيى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنِ ابْنِ فَضالٍ عَنِ ابْنِ بُكَيرٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع فِي قَوْل رَسُول اللهِ ص إِذَا زَنَى الرجُلُ فَارَقَهُ رُوحُ الْإِيمَان قَالَ هُوَ قَوْلُهُ وَ أَيدَهُمْ بِرُوحٍ مِنْهُ ذَاكَ الذِي يُفَارِقُهُ

H 2442, CH 108, h 12

Ali ibn Ibrahim has narrated from his father from Hammad from Rib'i from al-Fudayl from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The spirit of belief is moved away from him as long as he is on her belly and when he comes down the spirit returns.' The narrator has said that he then asked, 'What if one intends to commit fornication?' The Imam said, 'No, consider, if one intends to steal, will his hand be cut?'"

١٢ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمادٍ عَنْ رِبْعِي عَنِ الْفُضَيلِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ يُسْلَبُ مِنْهُ رُوحُ الْإِيمَان مَا دَامَ عَلَى بَطْنِهَا فَإِذَا نَزَلَ عَادَ الْإِيمَانُ

قَالَ قُلْتُ لَهُ أَ رَأَيتَ إِنْ هَم قَالَ لَا أَ رَأَيتَ إِنْ هَم أَنْ يَسْرِقَ أُتْقْطَعُ يَدُهُ

H 2443, CH 108, h 13

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar from Sabah ibn Siyabah who has said the following:

"Once I was in the presence of abu 'Abd Allah, recipient of divine supreme covenant, and Muhammad ibn 'Abdahu said, 'A fornicator fornicates. Is he still a believer?' The Imam said, 'As long as he is on her belly he is not a believer and when he stands up, belief is returned to him.' I then asked, 'What if one intends to repeat?' The Imam said, 'How many are they who intend but do not repeat!'"

١٣ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيرٍ عَنْ مُعَاوِيَةَ بْنِ عَمارٍ عَنْ صَباحِ بْنِ سَيَابَةَ قَالَ كُنتُ عِنْدَ أَبِي عَبْدِ اللهِ ع فَقَالَ لَهُ مُحَمدُ بْنُ عَبْدَةَ يَزْنِي الزانِي وَ هُوَ مُؤْمِن قَالَ لَا إِذَا كَانَ عَلَى بَطْنِهَا سُلِبَ الْإِيمَانُ مِنْهُ فَإِذَا قَامَ رُد عَلَيْهِ قُلْتُ فَإِنهُ أَرَادَ أَنْ يَعُودَ قَالَ مَا أَكْثَرَ مَا يَهُم أَنْ يَعُودَ ثُم لَا يَعُودُ

H 2444, CH 108, h 14

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from Aban from abu Basir who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'The major sins are seven: One of them is murdering a soul intentionally, considering things as a partner of Allah the Most Great, accusing a married women of committing an indecent act, consuming unlawful interest in trade with evidence, running away from the battlefield during an offensive against the enemy, alienation from religion after accepting it, disregarding to maintain good relations with parents and consuming the property of orphans unjustly.' The Imam said, 'Alienation and paganism are the same.'"

١٤ - الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ مُعَلى بْنِ مُحَمدٍ عَنِ الْوَشاءِ عَنْ أَبانٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سَمِعْتُهُ يَقُولُ الْكَبَائِرُ سَبْعَةٌ مِنْهَا قَتْلُ النفْسِ مُتَعَمداً وَ الشرْكُ بِاللهِ الْعَظِيمِ وَ قَذْفُ الْمُحْصَنَةِ وَ أَكْلُ الرِبَا بَعْدَ الْبَيِنَةِ وَ الْفِرَارُ مِنَ الزحْفِ وَ التعَربُ بَعْدَ الْهِجْرَةِ وَ عُقُوقُ الْوَالِدَيْنِ وَ أَكْلُ مَال الْيَتِيمِ ظُلْماً قَالَ وَ التعَربُ وَ الشرْكُ وَاحِد

H 2445, CH 108, h 15

Aban has narrated from Ziyad al-Kanasi who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'A son who condemns his father when he calls him and the father who beats up his son who responds to the father's call are the same.'"

١٥ - أَبانٌ عَنْ زِيَادٍ الْكُنَاسِي قَالَ قَالَ أَبُو عَبْدِ اللهِ ع وَ الذِي إِذَا دَعَاهُ أَبُوهُ لَعَنَ أَبَاهُ وَ الذِي إِذَا أَجَابَهُ ابْنُهُ يَضْرِبُهُ

١٦- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ أَبِيهِ رَفَعَهُ عَنْ مُحَمدِ بْنِ دَاوُدَ الْقَنَوِي عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ ص فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِن نَاساً زَعَمُوا أَن الْعَبْدَ لَا يَزْنِي وَ هُوَ مُؤْمِن وَ لَا يَسْرِقُ وَ هُوَ مُؤْمِن وَ لَا يَشْرَبُ الْخَمْرَ وَ هُوَ مُؤْمِن وَ لَا يَأْكُلُ الرِبَا وَ هُوَ مُؤْمِن وَ لَا يَسْفِكُ الدمَ الْحَرَامَ وَ هُوَ مُؤْمِن فَقَدْ ثَقُلَ عَلَي هَذَا وَ حَرِجَ مِنْهُ صَدْرِي حِينَ أَزْعُمُ أَن هَذَا الْعَبْدَ يُصَلي صَلَاتِي وَ يَدْعُو دُعَائِي وَ يُنَاكِحُنِي وَ أُنَاكِحُهُ وَ يُوَارِثُنِي وَ أُوَارِثُهُ وَ قَدْ خَرَجَ مِنَ الْإِيمَانِ مِنْ أَجْلِ ذَنْبٍ يَسِيرٍ أَصَابَهُ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ص صَدَقْتَ سَمِعْتُ رَسُولَ اللهِ ص يَقُولُ وَ الدلِيلُ عَلَيْهِ كِتَابُ اللهِ خَلَقَ اللهُ عَز وَ جَل الناسَ عَلَى ثَلَاثِ طَبَقَاتٍ وَ أَنْزَلَهُمْ ثَلَاثَ مَنَازِلَ وَ ذَلِكَ قَوْلُ اللهِ عَز وَ جَل فِي الْكِتَابِ أَصْحَابُ الْمَيْمَنَةِ وَ أَصْحَابُ الْمَشْأَمَةِ وَ السابِقُونَ فَأَما مَا ذَكَرَ مِنْ أَمرِ السابِقِينَ فَإِنهُمْ أَنبِيَاءُ مُرْسَلُونَ وَ غَيْرُ مُرْسَلِينَ جَعَلَ اللهُ فِيهِمْ خَمْسَةَ أَرْوَاحٍ رُوحَ الْقُدُسِ وَ رُوحَ الْإِيمَانِ وَ رُوحَ الْقُوةِ وَ رُوحَ الشهْوَةِ وَ رُوحَ الْبَدَنِ فَبِرُوحِ الْقُدُسِ بُعِثُوا أَنبِيَاءَ مُرْسَلِينَ وَ غَيْرَ مُرْسَلِينَ وَ بِهَا عَلِمُوا الْأَشْيَاءَ وَ بِرُوحِ الْإِيمَانِ عَبَدُوا اللهَ وَ لَمْ يُشْرِكُوا بِهِ شَيْئاً وَ بِرُوحِ الْقُوةِ جَاهَدُوا عَدُوهُمْ وَ عَالَجُوا مَعَاشَهُمْ وَ بِرُوحِ الشهْوَةِ أَصَابُوا لَذِيذَ الطعَامِ وَ نَكَحُوا الْحَلَالَ مِنْ شَبَابِ النسَاءِ وَ بِرُوحِ الْبَدَنِ دَبوا وَ دَرَجُوا فَهَؤُلَاءِ مَغْفُور لَهُمْ مَصْفُوح عَنْ ذُنُوبِهِمْ ثُم قَالَ قَالَ اللهُ عَز وَ جَل تِلْكَ الرسُلُ فَضلْنا بَعْضَهُمْ عَلى بَعْضٍ مِنْهُمْ مَنْ كَلمَ اللهُ وَ رَفَعَ بَعْضَهُمْ دَرَجاتٍ وَ آتَينا عِيسَى ابْنَ مَرْيَمَ الْبَيناتِ وَ أَيدْناهُ بِرُوحِ الْقُدُسِ ثُم قَالَ فِي جَمَاعَتِهِمْ وَ أَيدَهُمْ بِرُوحٍ مِنْهُ يَقُولُ أَكْرَمَهُمْ بِهَا فَفَضلَهُمْ عَلَى مَنْ سِوَاهُمْ فَهَؤُلَاءِ مَغْفُور لَهُمْ مَصْفُوح عَنْ ذُنُوبِهِمْ ثُم ذَكَرَ أَصْحَابَ الْمَيْمَنَةِ وَ هُمُ الْمُؤْمِنُونَ حَقّاً بِأَعْيَانِهِمْ جَعَلَ اللهُ فِيهِمْ أَرْبَعَةَ أَرْوَاحٍ رُوحَ الْإِيمَانِ وَ رُوحَ الْقُوةِ وَ رُوحَ الشهْوَةِ وَ رُوحَ الْبَدَنِ فَلَا يَزَالُ الْعَبْدُ يَسْتَكْمِلُ هَذِهِ الْأَرْوَاحَ الْأَرْبَعَةَ حَتى تَأْتِيَ عَلَيْهِ حَالَات فَقَالَ الرجُلُ يَا أَمِيرَ الْمُؤْمِنِينَ مَا هَذِهِ الْحَالَاتُ فَقَالَ أَما أُولَاهُن فَهُوَ كَمَا قَالَ اللهُ عَز وَ جَل وَ مِنْكُمْ مَنْ يُرَد إِلى أَرْذَلِ الْعُمُرِ لِكَيْ لا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئاً فَهَذَا يُنْتَقَصُ مِنْهُ جَمِيعُ الْأَرْوَاحِ وَ لَيسَ بِالذِي يَخْرُجُ مِنْ دِينِ اللهِ لِأَن الْفَاعِلَ بِهِ رَدَهُ إِلَى أَرْذَلِ عُمُرِهِ فَهُوَ لَا يَعْرِفُ لِلصلَاةِ وَقْتاً وَ لَا يَسْتَطِيعُ التهَجدَ بِاللَّيلِ وَ لَا بِالنهَارِ وَ لَا الْقِيَامَ فِي الصف مَعَ الناسِ فَهَذَا نُقْصَانٌ مِنْ رُوحِ الْإِيمَانِ وَ لَيسَ يَضُرُهُ شَيْئاً وَ مِنْهُمْ مَنْ يُنْتَقَصُ مِنْهُ رُوحُ الْقُوةِ فَلَا يَسْتَطِيعُ جِهَادَ عَدُوهِ وَ لَا يَسْتَطِيعُ طَلَبَ الْمَعِيشَةِ وَ مِنْهُمْ مَنْ يُنْتَقَصُ مِنْهُ رُوحُ الشهْوَةِ فَلَوْ

H 2446, CH 108, h 16

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father in a marfu' manner from Muhammad ibn Dawud al-Ghanawi from Asbagh ibn Nubatah who has said the following:

"Once a man came to Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, and said, 'O Amir al-Mu'minin, certain people think a servant of Allah, who is a believer, does not fornicate, commit theft, drink wine, consume unlawful interest in trade, and does not spill blood that is not lawful to spill. This has become heavy on me and my chest feels constrained when I think that this servant (of Allah) prays the way I do, pleads to Allah the way I do, marries from us and agrees we marry from them, he can inherit us and I can inherit him but is out of belief just because of a few sins.' Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, said, 'You spoke the truth. I heard the Messenger of Allah saying, and evidence to it is the book of Allah, the Most Majestic, the Most Holy, 'People are of three categories and of three stages as mentioned in the book of Allah, the Most Majestic, the Most Holy: people of the right, people of the left and the foremost people. The foremost people are the Messenger prophets and non-Messenger prophets. In these people Allah has placed five spirits: The Holy Spirit, the spirit of belief, the spirit of power, the spirit of desire and the spirit of the body. With the Holy Spirit they were raised as the prophets who were Messengers and non-Messengers and with this they received the knowledge about things. With the spirit of belief they worshipped Allah and did not consider anything as His partners. With the spirit of power they performed Jihad (hard work in the way of Allah) and managed their living. With the spirit of desire they enjoyed food, lawful carnal relations with young women. With the spirit of the body they were able to move and walk around. These people are forgiven and no sin is recorded against them. Then he (the Messenger of Allah) said, 'Allah, the Most Majestic, the Most Holy, has said, 'We gave certain ones of Our Messengers preference over others. There are those to whom Allah spoke and He raised the rank of certain others. We gave authoritative proof to Jesus, son of Mary, and supported him by means of the Holy Spirit. . . .' (2:253) Then about one group He has said, 'He has supported them with a spirit from Him.' He (Allah) says that He has given them honor with it and has granted excellence over the others. These are forgiven and no sins are recorded against them.'

"He (the Messenger of Allah) then mentioned the people of the right hand and they are the believers in truth, in reality. Allah has placed four spirits in them: The spirit of belief, the spirit of power, the spirit of desire and the spirit of the body. A servant continues to perfect these four spirits and goes through conditions.' The man then asked, 'O Amir al-Mu'minin, what are these conditions?' The Imam said, 'The first condition is as Allah, the Most Majestic, the Most Holy, has said, 'Certain individuals among you will grow to an extremely old age and lose their memory. . . .' (16:70) All the spirits in him reduce and it is not a case wherein he is out of the religion of Allah. It is because the agent has returned him to the weakest point of life. He does not recognize the time for prayer, he is not able to perform *Tahajjud* (prayer at night) nor is he able to stand up in line with people. It is a reduction in the spirit of belief but it does not harm him. In certain ones of them the spirit of power is reduced; thus, they are not able to fight the enemy or make a living. In others the spirit of desire is reduced and a time comes when the daughters of Adam show no passion for him; he does

not stand up. The spirit of the body remains with him. He moves and walks around until the angel of death comes. This condition is good because Allah, the Most Majestic, the Most Holy, is the power behind it. He faces other conditions when he is strong and young. He thinks of committing sins and the spirit of power encourages him, the spirit of desire makes it attractive to him and the spirit of the body leads him until he falls in sin. If he faces weakness in belief and it moves away from him it (belief) will not return to him before repentance. If he then repents, Allah turns to him (with forgiveness) but if he repeats the sin, Allah sends him to fire.'

"The people of the left are the Jews and the Christians as Allah, the Most Majestic, the Most Holy, has said, 'Those to whom We have given the Book (Bible) know you (Muhammad) just as good as they know their sons.' They know Muhammad and *al-Walayah* (the status of people who possess Divine Authority) from the Torah and the Gospel just as they know their sons in their homes. ' . . . It is clear that certain individuals among them deliberately hide the truth. (2:146) Never doubt that the essence of truth (that you are the Messenger of Allah to them) comes from your Lord.' (2:147) When they rejected what they knew Allah placed them under the trial. He removed the spirit of belief from them and allowed the three spirits to remain in them: The spirit of power, the spirit of desire and the spirit of the body. Thereafter He added them to the animals saying, 'They are like cattle or even more, straying and confused.' (25:44) The animals carry loads because of the spirit of power, feed themselves because of the spirit of desire and move around because of the spirit of the body.' The man who had asked the question then said, 'You brought life to my heart by the permission of Allah, O Amir al-Mu'minin, recipient of divine supreme covenant.'"

يَحِنُ إِلَيْهَا وَ لَمْ يَقُمْ وَ تَبْقَى رُوحُ الْبَدَنِ فِيهِ فَهُوَ يَدِبُ وَ يَدْرُجُ حَتَى يَأْتِيَهُ مَلَكُ الْمَوْتِ فَهَذَا الْحَالُ خَيْرٌ لِأَن اللهَ عَز وَ جَل هُوَ الْفَاعِلُ بِهِ وَ قَدْ تَأْتِي عَلَيْهِ حَالَات فِي قُوتِهِ وَ شَبَابِهِ فَيهُم بِالْخَطِيئَةِ فَيُشَجِعُهُ رُوحُ الْقُوةِ وَ يُزَينُ لَهُ رُوحُ الشهْوَةِ وَ يَقُودُهُ رُوحُ الْبَدَنِ حَتى تُوقِعَهُ فِي الْخَطِيئَةِ فَإِذَا لَامَسَهَا نَقَصَ مِنَ الْإِيمَانِ وَ تَنقَص مِنْهُ فَلَيسَ يَعُودُ فِيهِ حَتى يَتُوبَ فَإِذَا تَابَ تَابَ اللهُ عَلَيْهِ وَ إِنْ عَادَ أَدْخَلَهُ اللهُ نَارَ جَهَنمَ فَأَما أَصْحَابُ الْمَشْأَمَةِ فَهُمُ الْيَهُودُ وَ النصَارَى يَقُولُ اللهُ عَز وَ جَل الذِينَ آتَينَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَما يَعْرِفُونَ أَبنَاءَهُمْ يَعْرِفُونَ مُحَمداً وَ الْوَلَايَةَ فِي التوْرَاةِ وَ الْإِنْجِيلِ كَمَا يَعْرِفُونَ أَبنَاءَهُمْ فِي مَنَازِلِهِمْ وَ إِن فَرِيقاً مِنْهُمْ لَيكْتُمُونَ الْحَق وَ هُمْ يَعْلَمُونَ الْحَق مِنْ رَبكَ أَنكَ الرسُولُ إِلَيْهِمْ فَلَا تَكُونَن مِنَ الْمُمْتَرِينَ فَلَما جَحَدُوا مَا عَرَفُوا ابْتَلَاهُمُ اللهُ بِذَلِكَ فَسَلَبَهُمْ رُوحَ الْإِيمَانِ وَ أَسْكَنَ أَبْدَانَهُمْ ثَلَاثَةَ أَرْوَاحٍ رُوحَ الْقُوةِ وَ رُوحَ الشهْوَةِ وَ رُوحَ الْبَدَنِ ثُم أَضَافَهُمْ إِلَى الْأَنْعَامِ فَقَالَ إِنْ هُمْ 4إِلا كَالْأَنعامِ لِأَن الدابةَ إِنمَا تَحْمِلُ بِرُوحِ الْقُوةِ وَ تَعْتَلِفُ بِرُوحِ الشهْوَةِ وَ تَسِيرُ بِرُوحِ الْبَدَنِ فَقَالَ لَهُ السائِلُ أَحْيَيْتَ قَلْبِي بِإِذْنِ اللهِ يَا أَمِيرَ الْمُؤْمِنِينَ

H 2447, CH 108, h 17

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from Dawud who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about the words of the Messenger of Allah, 'When a man fornicates, the spirit of belief departs him.' The narrator has said that the Imam said, 'It is like the words of Allah, the Most Majestic, the Most Holy, ["". . . do not even think of spending for the cause of Allah worthless things that you yourselves would be reluctant to accept. . . ." (2:267) The narrator has said that the Imam then said, 'Another verse is more clear than this. It is the words of Allah, the Most Majestic, the Most Holy,] " . . . and supported them by means of a spirit from Him, . . ." (58:22) that is the spirit that departs him.'"

١٧- عَلِي بْنُ إِبْرَاهِيمَ عَنْ مُحَمدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ دَاوُدَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ قَوْلِ رَسُولِ اللهِ ص إِذَا زَنَى الرجُلُ فَارَقَهُ رُوحُ الْإِيمَانِ قَالَ فَقَالَ هُوَ مِثْلُ قَوْلِ اللهِ عَز وَ جَل وَ لا تَيمَمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ ثُم قَالَ غَيْرُ هَذَا أَبيَنُ مِنْهُ ذَلِكَ قَوْلُ اللهِ عَز وَ جَل وَ أَيدَهُمْ بِرُوحٍ مِنْهُ هُوَ الذِي فَارَقَهُ

H 2448, CH 108, h 18

Yunus has narrated from ibn Bukayr from Sulayman ibn Khalid from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Imam said that Allah has said, 'Allah does not forgive the sin of considering others equal to Him, however, He may grant exceptions in other forms of sins that He may choose to forgive, . . .' (4:48) It is a reference to the major sins and the lesser sins." I (the narrator) asked the Imam, 'Does the above exception apply to any of one's major sins?' The Imam said, 'Yes, it does apply to the major sins.'"

١٨- يُونُسُ عَنِ ابْنِ بُكَيرٍ عَنْ سُلَيمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن اللهَ لا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَ يَغْفِرُ ما دُونَ ذَلِكَ لِمَنْ يَشاءُ الْكَبَائِرَ فَمَا سِوَاهَا قَالَ قُلْتُ دَخَلَتِ الْكَبَائِرُ فِي الِاسْتِثْنَاءِ قَالَ نَعَمْ

H 2449, CH 108, h 19

Yunus has narrated from Ishaq ibn 'Ammar who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'Does the exception apply to the major sins and Allah

١٩- يُونُسُ عَنْ إِسْحَاقَ بْنِ عَمارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع الْكَبَائِرُ فِيهَا

اسْتِثْنَاءُ أَنْ يَغْفِرَ لِمَنْ يَشَاءُ قَالَ نَعَمْ

may chose to forgive (whichever He may so choose)?' The Imam said, 'Yes, it does apply.'"

٢٠- يُونُسُ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سَمِعْتُهُ يَقُولُ وَ مَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْراً كَثِيراً قَالَ مَعْرِفَةُ الْإِمَامِ وَ اجْتِنَابُ الْكَبَائِرِ الَّتِي أَوْجَبَ اللهُ عَلَيْهَا النَارَ

H 2450, CH 108, h 20
Yunus has narrated from ibn Muskan from abu Basir who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying about, 'Whoever is given wisdom, certainly, has received much good. . . .,' (2:269) it (such wisdom) means (having the ability to) recognize the Imam and avoid committing major sins for which Allah has made it necessary to send the perpetrators to fire.'"

٢١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ ع الْكَبَائِرُ تُخْرِجُ مِنَ الْإِيمَانِ فَقَالَ نَعَمْ وَ مَا دُونَ الْكَبَائِرِ قَالَ رَسُولُ اللهِ ص لَا يَزْنِي الزَانِي وَ هُوَ مُؤْمِنٌ وَ لَا يَسْرِقُ السَارِقُ وَ هُوَ مُؤْمِنٌ

H 2451, CH 108, h 21
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Muhammad ibn Hakim who has said the following:
"I asked abu al-Hassan, recipient of divine supreme covenant, 'Does committing a major sin remove one away from belief?' The Imam said, 'Yes, even less than major sins do. The Messenger of Allah has said, "A fornicator does not commit such a thing while he is a believer and a thief does not steal while he is a believer."'"

٢٢- ابْنُ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ الزياتِ عَنْ عُبَيْدِ بْنِ زُرَارَةَ قَالَ دَخَلَ ابْنُ قَيْسٍ الْمَاصِرِ وَ عَمْرُو بْنُ ذَرٍ وَ أَظُنُّ مَعَهُمَا أَبُو حَنِيفَةَ عَلَى أَبِي جَعْفَرٍ ع فَتَكَلَّمَ ابْنُ قَيْسٍ الْمَاصِرِ فَقَالَ إِنَا لَا نُخْرِجُ أَهْلَ دَعْوَتِنَا وَ أَهْلَ مِلَّتِنَا مِنَ الْإِيمَانِ فِي الْمَعَاصِي وَ الذُنُوبِ قَالَ فَقَالَ لَهُ أَبُو جَعْفَرٍ ع يَا ابْنَ قَيْسٍ أَمَا رَسُولُ اللهِ ص فَقَدْ قَالَ لَا يَزْنِي الزَانِي وَ هُوَ مُؤْمِنٌ وَ لَا يَسْرِقُ السَارِقُ وَ هُوَ مُؤْمِنٌ فَاذْهَبْ أَنْتَ وَ أَصْحَابُكَ حَيْثُ شِئْتَ

H 2452, CH 108, h 22
Ibn abu 'Umayr has narrated from Ali (ibn) al-Zayyat from 'Ubayd ibn Zurara who has said the following:
"Once ibn Qays al-Masir and 'Amr ibn Dharr - I think also abu Hanifah - came to see abu Ja'far, recipient of divine supreme covenant. Ibn Qays al-Masir spoke and said, 'We do not expel people of our own mission and people of our own nation from belief just because of disobedience and sin.' Abu Ja'far, recipient of divine supreme covenant, said, 'O ibn Qays, the Messenger of Allah has said, 'One does not fornicate while he is a believer, and one does not steal while he is a believer.' You and your people may go wherever you wish.'"

٢٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنِ الرجُلِ يَرْتَكِبُ الْكَبِيرَةَ مِنَ الْكَبَائِرِ فَيَمُوتُ هَلْ يُخْرِجُهُ ذَلِكَ مِنَ الْإِسْلَامِ وَ إِنْ عُذِبَ كَانَ عَذَابُهُ كَعَذَابِ الْمُشْرِكِينَ أَمْ لَهُ مُدَةٌ وَ انْقِطَاعٌ فَقَالَ مَنِ ارْتَكَبَ كَبِيرَةً مِنَ الْكَبَائِرِ فَزَعَمَ أَنَهَا حَلَالٌ أَخْرَجَهُ ذَلِكَ مِنَ الْإِسْلَامِ وَ عُذِبَ أَشَدَ الْعَذَابِ وَ إِنْ كَانَ مُعْتَرِفاً أَنَهُ أَذْنَبَ وَ مَاتَ عَلَيْهِ أَخْرَجَهُ مِنَ الْإِيمَانِ وَ لَمْ يُخْرِجْهُ مِنَ الْإِسْلَامِ وَ كَانَ عَذَابُهُ أَهْوَنَ مِنْ عَذَابِ الْأَوَلِ

H 2453, CH 108, h 23
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from 'Abd Allah ibn Sinan who has said the following:
"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about a man who commits a major sin and then dies whether it takes him away from Islam and if he will be punished, will it be like that for the pagans or will it finish on a certain time? The Imam said, 'One who commits any of the major sins considering it to be lawful it will take him away from Islam and he will face the most severe punishment. However, if he affirms that what he has done is a sin and dies, he is taken out of belief but not out of Islam and his punishment will be less severe than the one mentioned before.'"

٢٤- عِدَةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللهِ الْحَسَنِي قَالَ حَدَثَنِي أَبُو جَعْفَرٍ ص قَالَ سَمِعْتُ أَبِي يَقُولُ سَمِعْتُ أَبِي مُوسَى بْنَ جَعْفَرٍ ع يَقُولُ دَخَلَ عَمْرُو بْنُ عُبَيْدٍ عَلَى أَبِي عَبْدِ اللهِ ع فَلَما سَلَمَ وَ جَلَسَ تَلَا هَذِهِ الْآيَةَ الَذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَ الْفَوَاحِشَ ثُم أَمْسَكَ فَقَالَ لَهُ أَبُو عَبْدِ اللهِ ع مَا أَسْكَتَكَ قَالَ أُحِب أَنْ أَعْرِفَ الْكَبَائِرَ مِنْ كِتَابِ اللهِ عَز وَ جَل

H 2454, CH 108, h 24
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Abd al-'Azim ibn 'Abd Allah al-Hassani who has said the following:
"Abu Ja'far, recipient of divine supreme covenant, narrated to me saying, 'I heard my father saying, "I heard my father, Musa ibn Ja'far, recipient of divine supreme covenant, saying, 'Once 'Amr ibn 'Ubayd came to see abu 'Abd Allah, recipient of divine supreme covenant, and when he offered the greeting of peace and took his seat he read the following verse of the Holy Quran, "Those who stay away from grave (major) sins and indecency . . ." (53:32) and stopped reading further. Abu 'Abd Allah, recipient of divine supreme covenant, asked, 'What made you stop reading further?' He said, 'I like to know the major sins from the book of Allah, the Most Majestic, the Most Holy.' The

فَقَالَ نَعَمْ يَا عَمْرُو أَكْبَرُ الْكَبَائِرِ الْإِشْرَاكُ بِاللهِ يَقُولُ اللهُ وَ مَنْ يُشْرِكْ بِاللهِ فَقَدْ حَرَمَ اللهُ عَلَيْهِ الْجَنةَ وَ بَعْدَهُ الْإِيَاسُ مِنْ رَوْحِ اللهِ لِأَن اللهَ عَز وَ جَل يَقُولُ إِنهُ لا يَيْأَسُ مِنْ رَوْحِ اللهِ إِلا الْقَوْمُ الْكافِرُونَ ثُم الْأَمْنُ لِمَكْرِ اللهِ لِأَن اللهَ عَز وَ جَل يَقُولُ فَلا يَأْمَنُ مَكْرَ اللهِ إِلا الْقَوْمُ الْخاسِرُونَ وَ مِنْهَا عُقُوقُ الْوَالِدَيْنِ لِأَن اللهَ سُبْحَانَهُ جَعَلَ الْعَاق جَباراً شَقِيّاً وَ قَتْلُ النفْسِ الَتِي حَرَمَ اللهُ إِلا بِالْحَق لِأَن اللهَ عَز وَ جَل يَقُولُ فَجَزاؤُهُ جَهَنمُ خالِداً فِيها إِلى آخِرِ الْآيَةِ وَ قَذْفُ الْمُحْصَنَةِ لِأَن اللهَ عَز وَ جَل يَقُولُ لُعِنُوا فِي الدنْيا وَ الْآخِرَةِ وَ لَهُمْ عَذاب عَظِيم وَ أَكْلُ مَال الْيَتِيمِ لِأَن اللهَ عَز وَ جَل يَقُولُ إِنما يَأْكُلُونَ فِي بُطُونِهِمْ ناراً وَ سَيَصْلَوْنَ سَعِيراً وَ الْفِرَارُ مِنَ الزحْفِ لِأَن اللهَ عَز وَ جَل يَقُولُ وَ مَنْ يُوَلِهِمْ يَوْمَئِذٍ دُبُرَهُ إِلا مُتَحَرفاً لِقِتالٍ أَوْ مُتَحَيزاً إِلى فِئَةٍ فَقَدْ باءَ بِغَضَبٍ مِنَ اللهِ وَ مَأْواهُ جَهَنمُ وَ بِئْسَ الْمَصِيرُ وَ أَكْلُ الرِبا لِأَن اللهَ عَز وَ جَل يَقُولُ الذِينَ يَأْكُلُونَ الربا لا يَقُومُونَ إِلا كَما يَقُومُ الذِي يَتَخَبطُهُ الشيْطانُ مِنَ الْمَس وَ السحْرُ لِأَن اللهَ عَز وَ جَل يَقُولُ وَ لَقَدْ عَلِمُوا لَمَنِ اشْتَراهُ ما لَهُ فِي الْآخِرَةِ مِنْ خَلاقٍ وَ الزنا لِأَن اللهَ عَز وَ جَل يَقُولُ وَ مَنْ يَفْعَلْ ذِلِكَ يَلْقَ أَثاماً يُضاعَفْ لَهُ الْعَذابُ يَوْمَ الْقِيامَةِ وَ يَخْلُدْ فِيهِ مُهاناً وَ الْيَمِينُ الْغَمُوسُ الْفَاجِرَةُ لِأَن اللهَ عَز وَ جَل يَقُولُ الذِينَ يَشْتَرُونَ بِعَهْدِ اللهِ وَ أَيمانِهِمْ ثَمَناً قَلِيلًا أُولِئِكَ لا خَلاقَ لَهُمْ فِي الْآخِرَةِ وَ الْغُلُولُ لِأَن اللهَ عَز وَ جَل يَقُولُ وَ مَنْ يَغْلُلْ يَأْتِ بِما غَل يَوْمَ الْقِيامَةِ وَ مَنْعُ الزكَاةِ الْمَفْرُوضَةِ لِأَن اللهَ عَز وَ جَل يَقُولُ فَتُكْوى بِها جِباهُهُمْ وَ جُنُوبُهُمْ وَ ظُهُورُهُمْ وَ شَهَادَةُ الزورِ وَ كِتْمَانُ الشهَادَةِ لِأَن اللهَ عَز وَ جَل يَقُولُ وَ مَنْ يَكْتُمْها فَإِنهُ آثِم قَلْبُهُ وَ شُرْبُ الْخَمْرِ لِأَن اللهَ عَز وَ جَل نَهى عَنْهَا كَما نَهى عَنْ عِبَادَةِ الْأَوْثَانِ وَ تَرْكُ الصلَاةِ مُتَعَمداً أَوْ شَيْئاً مِما فَرَضَ اللهُ لِأَن رَسُولَ اللهِ ص قَالَ مَنْ تَرَكَ الصلَاةَ مُتَعَمداً فَقَدْ بَرِئَ مِنْ ذِمةِ اللهِ وَ ذِمةِ رَسُولِ اللهِ ص وَ نَقْضُ الْعَهْدِ وَ قَطِيعَةُ الرحِمِ

Imam said, ‘O ‘Amr, the biggest of the major sins is to consider things as partners of Allah. Allah says, ‘Whoever considers things as partners of Allah must know that Allah has forbidden their entering into paradise.’ Thereafter is to despair of the mercy of Allah; Allah, the Most Majestic, the Most Holy, says, ‘No one despairs from the mercy of Allah except the unbelievers.’ (12:87) Another of the major sins is to feel safe from the punishment of Allah; Allah, the Most Majestic, the Most Holy, says, “No one disregards the punishment of Allah except the losing people.” (7:99) Of the major sins is to disregard maintaining good relations with parents; Allah, the Most Glorious, has considered such a person oppressive and hard-hearted. (19:4) Another of the major sins is murdering, for no good reason, a person that Allah has made unlawful to murder; Allah, the Most Majestic, the Most Holy, has said, ‘The punishment for one who purposely slays a believer will be to live in hell fire forever.’ (4:93) Accusing a married women of committing indecent acts is a major sin; Allah, the Most Majestic, the Most Holy, has said, ‘They are condemned in this world and in the next life and for them there is a great punishment.’ (24:23) Consuming the property of the orphans as Allah, the Most Majestic, the Most Holy, has said, ‘They eat fire in their belly and they will feel the heat of a blazing fire.’ (4:10) Running away from the enemy in the battlefield; Allah, the Most Majestic, the Most Holy, says, ‘. . . whoever would turn back at that time, except for strategic reasons or to join another band (8:15) will incur the wrath of Allah and will dwell in hell, a terrible dwelling.’ (8:16) Consuming unlawful interest in trade is among the major sins; Allah, the Most Majestic, the Most Holy, says, ‘Those who take unlawful interest will stand before Allah (on the Day of Judgment) as those who suffer from a mental imbalance because of Satan's touch.’ (2:275) Another major sin is performing magic: Allah, the Most Majestic, the Most Holy, says, ‘. . . They knew very well that one who engaged in witchcraft will have no reward in the life hereafter. . . .’ (2:102) Fornication is a major sin; Allah, the Most Majestic, the Most Holy, says, ‘. . . those who commit fornication have committed a sin (25:68) and on the Day of Judgment their torment will be double. They will suffer forever in disgrace.’ (25:69) False oath for an unlawful purpose is a major sin; Allah, the Most Majestic, the Most Holy, says, ‘Those who sell their covenant with Allah and their promises for a small price will have no share in the life hereafter. . . .’ (3:77) Treachery in dealing with property seized from the enemy in battle; Allah, the Most Majestic, the Most Holy, says, ‘A treacherous person will be brought before Allah on the Day of Judgment with his treacherous deeds. . . .’ (3:161) Not to pay *al-Zakat*, obligatory (charity) is a major sin; Allah, the Most Majestic, the Most Holy, says, ‘. . . their treasures will be heated by the fire of hell and pressed against their foreheads, sides and backs. . . .’ (9:35) To present false testimony and to hide a testimony is a major sin; Allah, the Most Majestic, the Most Holy, says, ‘Do not refuse to testify to what you bore witness. Whoever does so has committed a sin. . . .’ (2:283) Drinking wine is a major sin; Allah, The Most Majestic, the Most High has prohibited it as He has prohibited the worship of idols and disregarding intentionally to perform prayers or anything that Allah has made obligatory; the messenger of Allah has said, ‘Those who disregard, intentionally, the prayer Allah and His Messenger will have no responsibility toward such people. Disregarding one’s promise and covenant and disregard of maintaining good relations with relatives are among the major

لِأَن اللهَ عَز وَ جَل يَقُولُ أُولئِكَ لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوءُ الدارِ قَالَ فَخَرَجَ عَمْرو وَ لَهُ صُرَاخ مِنْ بُكائِهِ وَ هُوَ يَقُولُ هَلَكَ مَنْ قَالَ بِرَأْيِهِ وَ نَازَعَكُمْ فِي الْفَضْلِ وَ الْعِلْمِ

sins; Allah, The Most Majestic, the Most High says, 'These . . . will have Allah's condemnation and will face the most terrible end.' (13:25)
"The narrator has said that 'Amr left sobbing and saying, 'Destroyed is one who speaks of his opinion (in religious issues) and opposes you (Imam) in the matters of excellence and knowledge.'"

بَابُ اسْتِصْغَارِ الذَّنْبِ

١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي أُسَامَةَ زَيْدٍ الشحامِ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع اتقُوا الْمُحَقرَاتِ مِنَ الذُنوبِ فَإِنهَا لَا تُغْفَرُ قُلْتُ وَ مَا الْمُحَقرَاتُ قَالَ الرجُلُ يُذْنِبُ الذَنبَ فَيَقُولُ طُوبَى لِي لَوْ لَمْ يَكُنْ لِي غَيْرُ ذَلِكَ

٢ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ لَا تَسْتَكْثِرُوا كَثِيرَ الْخَيْرِ وَ لَا تَسْتَقِلوا قَلِيلَ الذُنوبِ فَإِن قَلِيلَ الذُنوبِ يَجْتَمِعُ حَتى يَكُونَ كَثِيراً وَ خَافُوا اللهَ فِي السر حَتى تُعْطُوا مِنْ أَنْفُسِكُمُ النصَفَ

٣ - أَبُو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ عَبْدِ الْجَبارِ عَنِ ابْنِ فَضالٍ وَ الْحَجالِ جَمِيعاً عَنْ ثَعْلَبَةَ عَنْ زِيَادٍ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع إِن رَسُولَ اللهِ ص نَزَلَ بِأَرْضٍ قَرْعَاءَ فَقَالَ لِأَصْحَابِهِ ائْتُوا بِحَطَبٍ فَقَالُوا يَا رَسُولَ اللهِ نَحْنُ بِأَرْضٍ قَرْعَاءَ مَا بِهَا مِنْ حَطَبٍ قَالَ فَلْيَأْتِ كُل إِنْسَانٌ بِمَا قَدَرَ عَلَيْهِ فَجَاءُوا بِهِ حَتى رَمَوْا بَيْنَ يَدَيْهِ بَعْضَهُ عَلَى بَعْضٍ فَقَالَ رَسُولُ اللهِ ص هَكَذَا تَجْتَمِعُ الذُنوبُ ثُم قَالَ إِيَاكُمْ وَ الْمُحَقرَاتِ مِنَ الذُنوبِ فَإِن لِكُل شَيْءٍ طَالِباً أَلَا وَ إِن طَالِبَهَا يَكْتُبُ ما قَدمُوا وَ آثَارَهُمْ وَ كُل شَيْءٍ أَحْصَيْنَاهُ فِي إِمامٍ مُبِينٍ

Chapter One Hundred Nine
Belittling Sins

H 2455, CH 109, h 1
Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma'il from Fadl ibn Shadhan all from ibn abu 'Umayr from Ibrahim ibn 'Abd al-Hamid from abu 'Usamah Zayd al-Shahham from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Guard against *al-Muhaqqarat* (sins); they will not be forgiven.' I then asked the Imam, 'What is *al-Muhaqqarat*?' The Imam said, 'A man commits a sin and says, "I will have Tuba (a tree in paradise) if I did not have any other sins."'

H 2456, CH 109, h 2
A number of our people have narrated from Ahmad ibn Muhammad from 'Uthman ibn 'Isa from Sama'a who has said the following:
"I heard abu al-Hassan, recipient of divine supreme covenant, saying, 'Do not consider a great deal of good a great deal, and do not consider a little sin very little; little sins accumulate and become a great deal. Have fear of Allah in private so you can yield to justice against yourselves.'"

H 2457, CH 109, h 3
Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from ibn Faddal and al-Hajjal all from Tha'labah from Ziyad who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Once the Messenger of Allah stopped, during a journey on a barren land, for rest and asked his companions to collect firewood. The companions said, 'O Messenger of Allah, we are in a barren land and there is no firewood around here.' He said, 'Let everyone bring whatever he can.' They collected firewood and placed one piece over the other before him. The Messenger of Allah then said, 'This is how sins also accumulate.' Then he said, 'You must never commit *al-Muhaqqarat* (see *Hadith* 1 above) of sins; everything is in demand. You must know that the finder of sins writes them down: "It is We Who bring the dead to life and record the deeds of human beings and their consequences (of continual effects). We keep everything recorded in an illustrious Imam (leader or Book)."' (36:12)

بَابُ الْإِصْرَارِ عَلَى الذَّنْبِ

١ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللهِ بْنِ مُحَمدٍ النهيكِي عَنْ عَمارِ بْنِ مَرْوَانَ الْقَنْدِي عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ لَا صَغِيرَةَ مَعَ الْإِصْرَارِ وَ لَا كَبِيرَةَ مَعَ الِاسْتِغْفَارِ

Chapter One Hundred Ten
Persistence in Sins

H 2458, CH 110, h 1
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Abd Allah ibn Muhammad al-Nuhayki from 'Ammar ibn Marwan al-Qandi from 'Abd Allah ibn Sinan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Minor sins are not minor if one persists committing such sins and major sins are not major if followed by plea for forgiveness."

H 2459, CH 110, h 2
Abu Ali al-Ash'ari has narrated from Muhammad ibn Salim from Ahmad ibn al-Nadr from 'Amr ibn Shamir from Jabir from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"About the words of Allah, the Most Majestic, the Most Holy, '. . . and who do not knowingly persist in their mistakes,' (3:135) the Imam said, 'Persistence is when one commits and does not ask forgiveness from Allah nor say anything to himself about repentance. Such attitude is persistence in sin.'"

٢- أَبو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللهِ عَز وَ جَل وَ لَمْ يُصِروا عَلى ما فَعَلُوا وَ هُمْ يَعْلَمُونَ قَالَ الْإِصْرَارُ هُوَ أَنْ يُذْنِبَ الذنْبَ فَلَا يَسْتَغْفِرَ اللهَ وَ لَا يُحَدثَ نَفْسَهُ بِتَوْبَةٍ فَذَلِكَ الْإِصْرَارُ

H 2460, CH 110, h 3
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mansur ibn Yunus from abu Basir who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'No, I swear by Allah, Allah does not accept any act of one's obedience to Him when one is persisting in disobedience to Him.'"

٣- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ لَا وَ اللهِ لَا يَقْبَلُ اللهُ شَيْئاً مِنْ طَاعَتِهِ عَلَى الْإِصْرَارِ عَلَى شَيْءٍ مِنْ مَعَاصِيهِ

Chapter One Hundred Eleven
Roots of Disbelief

بَابٌ فِي أُصُولِ الْكُفْرِ وَ أَرْكَانِهِ

H 2461, CH 111, h 1
Al-Husayn ibn Muhammad has narrated from Ahmad ibn Ishaq from Bakr ibn Muhammad from abu Basir who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'The roots of disbelief are three: Greed, Self-aggrandizement and Envy. It was greed that led Adam to eat from the prohibited tree. It was Self-aggrandizement that led Satan to refuse prostration before Adam. Envy led one of the sons of Adam to murder his own brother.'"

١- الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمدٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبو عَبْدِ اللهِ ع أُصُولُ الْكُفْرِ ثَلَاثَةٌ الْحِرْصُ وَ الِاسْتِكْبَارُ وَ الْحَسَدُ فَأَما الْحِرْصُ فَإِن آدَمَ ع حِينَ نُهِيَ عَنِ الشجَرَةِ حَمَلَهُ الْحِرْصُ عَلَى أَنْ أَكَلَ مِنْهَا وَ أَما الِاسْتِكْبَارُ فَإِبْلِيسُ حَيْثُ أُمِرَ بِالسجُودِ لِآدَمَ فَأَبى وَ أَما الْحَسَدُ فَابْنَا آدَمَ حَيْثُ قَتَلَ أَحَدُهُمَا صَاحِبَهُ

H 2462, CH 111, h 2
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Holy Prophet has said, 'The pillars of disbelief are four: Greed, Fear, Resentment and Anger.'"

٢- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النوْفَلِي عَنِ السكُونِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ النبِي ص أَرْكَانُ الْكُفْرِ أَرْبَعَةٌ الرغْبَةُ وَ الرهْبَةُ وَ السخَطُ وَ الْغَضَبُ

H 2463, CH 111, h 3
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Nuh ibn Shu'ayb from 'Abd Allah al-Dehqan from 'Abd Allah ibn Sinan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'The things with which Allah was disobeyed first were six: Love of the worldly things, Love to be the leader, Love for food, Love to sleep, Love for comfort and Love of women (to such extremes that may lead one to sins).'"

٣- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ نُوحِ بْنِ شُعَيبٍ عَنْ عَبْدِ اللهِ الدهْقَانِ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص إِن أَولَ مَا عُصِيَ اللهُ عَز وَ جَل بِهِ سِت حُب الدنْيَا وَ حُب الرئَاسَةِ وَ حُب الطعَامِ وَ حُب النوْمِ وَ حُب الرَاحَةِ وَ حُب النسَاءِ

H 2464, CH 111, h 4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Talhah ibn Zayd from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Once a man from Khath'am (a tribe) came to the Holy Prophet and asked, 'Which of the acts is more resented in the sight of Allah, the Most Majestic, the Most Holy?' The Messenger of Allah said, 'Considering things as partners of Allah.' The man asked, then what is more resented?' The Messenger of Allah said, 'Disregard of maintaining good relations with relatives.' The man asked, 'Then what is more resented?' The Messenger of Allah said, 'Commanding others to commit unlawful acts and prohibiting them to perform obligatory ones.'"

٤- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ مُحَمدِ بْنِ سِنَانٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللهِ ع أَن رَجُلًا مِنْ خَثْعَمٍ جَاءَ إِلَى النبِي ص فَقَالَ أَي الْأَعْمَالِ أَبْغَضُ إِلَى اللهِ عَز وَ جَل فَقَالَ الشرْكُ بِاللهِ قَالَ ثُم مَا ذَا قَالَ قَطِيعَةُ الرحِمِ قَالَ ثُم مَا ذَا قَالَ الْأَمْرُ بِالْمُنْكَرِ وَ النهْيُ عَنِ الْمَعْرُوفِ

٥- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَسَنِ بْنِ عَطِيَّةَ عَنْ يَزِيدَ الصَّائِغِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع رَجُلٌ عَلَى هَذَا الْأَمْرِ إِنْ حَدَّثَ كَذَبَ وَ إِنْ وَعَدَ أَخْلَفَ وَ إِنِ ائْتُمِنَ خَانَ مَا مَنْزِلَتُهُ قَالَ هِيَ أَدْنَى الْمَنَازِلِ مِنَ الْكُفْرِ وَ لَيْسَ بِكَافِرٍ

H 2465, CH 111, h 5
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hassan ibn ‘Atiyyah from Yazid al-Sa’igh who has said the following:
“Once I said to abu ‘Abd Allah, recipient of divine supreme covenant, ‘A man who is in this cause (belief of Shi’a Muslims), but the words he speaks are lies, disregards his promise, and violates his trust. What is his value?’ The Imam said, ‘It is very close to disbelief but he is not an unbeliever.’”

٦- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص مِنْ عَلَامَاتِ الشَّقَاءِ جُمُودُ الْعَيْنِ وَ قَسْوَةُ الْقَلْبِ وَ شِدَّةُ الْحِرْصِ فِي طَلَبِ الدُّنْيَا وَ الْإِصْرَارُ عَلَى الذَّنْبِ

H 2466, CH 111, h 6
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘Among the signs of wickedness is piercing eyes (devoid of bashfulness), hardheartedness, intense greed for worldly gains and persistence in sins.’”

٧- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ دَاوُدَ بْنِ النُّعْمَانِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ خَطَبَ رَسُولُ اللهِ ص النَّاسَ فَقَالَ أَ لَا أُخْبِرُكُمْ بِشِرَارِكُمْ قَالُوا بَلَى يَا رَسُولَ اللهِ قَالَ الَّذِي يَمْنَعُ رِفْدَهُ وَ يَضْرِبُ عَبْدَهُ وَ يَتَزَوَّدُ وَحْدَهُ فَظَنُّوا أَنَّ اللهَ لَمْ يَخْلُقْ خَلْقاً هُوَ شَرٌّ مِنْ هَذَا ثُمَّ قَالَ أَ لَا أُخْبِرُكُمْ بِمَنْ هُوَ شَرٌّ مِنْ ذَلِكَ قَالُوا بَلَى يَا رَسُولَ اللهِ قَالَ الَّذِي لَا يُرْجَى خَيْرُهُ وَ لَا يُؤْمَنُ شَرُّهُ فَظَنُّوا أَنَّ اللهَ لَمْ يَخْلُقْ خَلْقاً هُوَ شَرٌّ مِنْ هَذَا ثُمَّ قَالَ أَ لَا أُخْبِرُكُمْ بِمَنْ هُوَ شَرٌّ مِنْ ذَلِكَ قَالُوا بَلَى يَا رَسُولَ اللهِ قَالَ الْمُتَفَحِّشُ اللَّعَّانُ الَّذِي إِذَا ذُكِرَ عِنْدَهُ الْمُؤْمِنُونَ لَعَنَهُمْ وَ إِذَا ذَكَرُوهُ لَعَنُوهُ

H 2467, CH 111, h 7
Ali ibn Ibrahim has narrated from his father from Ali ibn Asbat from Dawud b al-Nu’man from abu Hamza from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Once the Messenger of Allah addressed the people and asked, ‘Should I tell you about the wicked ones among you?’ They said, ‘Yes, O Messenger of Allah, please do so.’ The Messenger of Allah said, ‘They are those of you who refuse to make any gifts (to anyone), beat up their slaves and supplies just his own self.’ They thought that Allah has not created any creature most wicked than such person.
“Then the Messenger of Allah said, ‘Should I tell who is most wicked than he?’ They said, ‘Yes, O Messenger of Allah, please do so.’ The Messenger of Allah said, ‘Most wicked than he is one from whom no good can be expected and from whose evil people do not feel safe.’ They thought that Allah has not created anyone most wicked than he.
“The Messenger of Allah then said, ‘Should I tell who is most wicked than he?’ They said, ‘Yes, O Messenger of Allah, please do so.’ The Messenger of Allah said, ‘He is a foulmouthed, profane person. When believers are mentioned before him, he abuses them and, when he is mentioned before the believers, they condemn him.’”

٨- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص ثَلَاثٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقاً وَ إِنْ صَامَ وَ صَلَّى وَ زَعَمَ أَنَّهُ مُسْلِمٌ مَنْ إِذَا ائْتُمِنَ خَانَ وَ إِذَا حَدَّثَ كَذَبَ وَ إِذَا وَعَدَ أَخْلَفَ إِنَّ اللهَ عَزَّ وَ جَلَّ قَالَ فِي كِتَابِهِ إِنَّ اللهَ لَا يُحِبُّ الْخَائِنِينَ وَ قَالَ أَنْ لَعْنَتَ اللهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ وَ فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ اذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَ كَانَ رَسُولًا نَبِيًّا

H 2468, CH 111, h 8
A number of our people have narrated from Sahl ibn Ziyad from certain individuals of his people from ‘Abd Allah ibn Sinan from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘There are three things that on being found in a person prove him to be a hypocrite, even though he may fast, pray and think that he is a Muslim: Violation of trust when he is thought of as trustworthy, lying in one’s words and disregard of one’s promises. Allah, the Most Majestic, the Most Holy, has said in His book, ‘. . . Allah does not love the treacherous ones’, (8:58) also in His words, ‘. . . let Allah's condemnation be upon him if he lies’ (24:7), and in the words of Allah, the Most Majestic, the Most Holy, ‘Mention in the Book (the Quran) the story of Ishmael; he was true to his promise, a Messenger and a Prophet.’” (19:54)

٩- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص أَ لَا أُخْبِرُكُمْ بِأَبْعَدِكُمْ مِنِّي شَبَهاً قَالُوا بَلَى

H 2469, CH 111, h 9
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from certain individuals of his people from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah once asked, ‘Should I tell you who is more dissimilar to me among you?’ They said, ‘Yes, O

Messenger of Allah, please do so.' The Messenger of Allah said, 'He is an indecent, scandalous one, foulmouthed, stingy, deceitful, hateful, envious, and hardhearted who is far from being expected to do any good, and from whom all kinds of frightening evil is expected to emerge.'"

يَا رَسُولَ اللهِ قَالَ الْفَاحِشُ الْمُتَفَحشُ الْبَذِيءُ الْبَخِيلُ الْمُخْتَالُ الْحَقُودُ الْحَسُودُ الْقَاسِي الْقَلْبِ الْبَعِيدُ مِنْ كُل خَيْرٍ يُرْجَى غَيْرُ الْمَأْمُونِ مِنْ كُل شَر يُتقَى

H 2470, CH 111, h 10

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Mansur ibn al-'Abbas from Ali ibn Asbat in a marfu' manner from Salman who has said the following:

"When Allah, the Most Majestic, the Most Holy, wants to destroy a person He removes bashfulness from him. When bashfulness is removed, you will not find anything in him but deceit and causing deception. When one is deceitful and deceptive, no one trusts him and when he can no longer be trusted you will not find him anything but an intensely harsh tempered one. When one is intensely harsh tempered the harness of belief is removed from him and when the harness of belief is removed from him you will find him to be nothing else but a condemned Satan."

١٠- الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ مُعَلى بْنِ مُحَمدٍ عَنْ مَنْصُورِ بْنِ الْعَباسِ عَنْ عَلِي بْنِ أَسْبَاطٍ رَفَعَهُ إِلى سَلْمَانَ قَالَ إِذَا أَرَادَ اللهُ عَز وَ جَل هَلَاكَ عَبْدٍ نَزَعَ مِنْهُ الْحَيَاءَ فَإِذَا نَزَعَ مِنْهُ الْحَيَاءَ لَمْ تَلْقَهُ إِلا خَائِناً مَخُوناً فَإِذَا كَانَ خَائِناً مَخُوناً نُزِعَتْ مِنْهُ الْأَمَانَةُ فَإِذَا نُزِعَتْ مِنْهُ الْأَمَانَةُ لَمْ تَلْقَهُ إِلا فَظّاً غَلِيظاً فَإِذَا كَانَ فَظّاً غَلِيظاً نُزِعَتْ مِنْهُ رِبْقَةُ الْإِيمَانِ فَإِذَا نُزِعَتْ مِنْهُ رِبْقَةُ الْإِيمَانِ لَمْ تَلْقَهُ إِلا شَيْطَاناً مَلْعُوناً

H 2471, CH 111, h 11

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Ibrahim ibn Ziyad al-Karkhi from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'Three things are condemned and condemned are those who perform them: Defecating in recreational places, blocking allocated water and blocking public roads.'"

١١- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ زِيَادٍ الْكَرْخِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص ثَلَاثٌ مَلْعُونَاتٌ مَلْعُونٌ مَنْ فَعَلَهُن الْمُتَغَوطُ فِي ظِل النزال وَ الْمَانِعُ الْمَاءَ الْمُنْتَابَ وَ الساد الطرِيقَ الْمُعَرَّبَةَ

H 2472, CH 111, h 12

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from Ibrahim al-Karkhi from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'There are three things whose performer is condemned: Defecating in recreational places, blocking allocated water and public roads.'"

١٢- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ الْكَرْخِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص ثَلَاثٌ مَلْعُونٌ مَنْ فَعَلَهُن الْمُتَغَوطُ فِي ظِل النزال وَ الْمَانِعُ الْمَاءَ الْمُنْتَابَ وَ الساد الطرِيقَ الْمَسْلُوكَ

H 2473, CH 111, h 13

A number of our people have narrated from Sahl ibn Ziyad and Ali ibn Ibrahim has narrated from his father all from ibn Mahbub from ibn Ri'ab from abu Hamza from Jabir ibn 'Abd Allah who has said the following:

"The Messenger of Allah, recipient of divine supreme covenant, once asked, 'Should I tell you who is the most wicked among your men?' They said, 'Yes, O Messenger of Allah.' He said, 'Of the wicked ones among you is a man, accusing, boldly foulmouthed, eating all alone, refusing to give any gifts, beats up his slave and causes his family to seek refuge in others.'"

١٣- عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ أَبِي حَمْزَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ قَالَ رَسُولُ اللهِ ص أَ لَا أُخْبِرُكُمْ بِشِرَارِ رِجَالِكُمْ قُلْنَا بَلَى يَا رَسُولَ اللهِ فَقَالَ إِن مِنْ شِرَارِ رِجَالِكُمُ الْبهاتَ الْجَرِيءَ الْفَحاشَ الْآكِلَ وَحْدَهُ وَ الْمَانِعَ رِفْدَهُ وَ الضارِبَ عَبْدَهُ وَ الْمُلْجِئَ عِيَالَهُ إِلى غَيْرِهِ

H 2474, CH 111, h 14

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Muyassir from his father from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'I have condemned five things and so also has every prophet whose prayer would not miss acceptance: One who adds things to the book of Allah, ignores my *Sunnah* (traditions), rejects Allah's measures, legalizes things that Allah has made unlawful about my descendents and the undeserved appropriator of *al-Fay'* (property acquired from the enemy in battle) to himself, considering it lawful.'"

١٤- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُيسِرٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللهِ ص خَمْسَةٌ لَعَنْتُهُمْ وَ كُل نَبِي مُجَابٍ الزائِدُ فِي كِتَابِ اللهِ وَ التارِكُ لِسُنتِي وَ الْمُكَذبُ بِقَدَرِ اللهِ وَ الْمُسْتَحِل مِنْ عِتْرَتِي مَا حَرمَ اللهُ وَ الْمُسْتَأْثِرُ بِالْفَيْءِ وَ الْمُسْتَحِل لَهُ

بَابُ الرِيَاءِ

١ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمدٍ الْأَشْعَرِي عَنِ ابْنِ الْقَداحِ عَنْ أَبِي عَبْدِ اللهِ ع أَنهُ قَالَ لِعَبادِ بْنِ كَثِيرٍ الْبَصْرِي فِي الْمَسْجِدِ وَيْلَكَ يَا عَبادُ إِياكَ وَ الرِيَاءَ فَإِنهُ مَنْ عَمِلَ لِغَيْرِ اللهِ وَكَلَهُ اللهُ إِلَى مَنْ عَمِلَ لَهُ

Chapter One Hundred Twelve

Showing off

H 2475, CH 112, h 1

A number of our people have narrated from Sahl ibn Ziyad from Ja'far ibn Muhammad al-Ash'ari from ibn al-Qaddah who has said the following:

"Once abu 'Abd Allah, recipient of divine supreme covenant, said to 'Abbad ibn Kathir al-Basri in the Mosque, 'Woe upon you, O 'Abbad, you must never show off; whoever works for someone other than Allah, He will assign him to that for which he has worked.'"

٢ - مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنِ ابْنِ فَضالٍ عَنْ عَلِي بْنِ عُقْبَةَ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ اجْعَلُوا أَمْرَكُمْ هَذَا لِلهِ وَ لَا تَجْعَلُوهُ لِلناسِ فَإِنهُ مَا كَانَ لِلهِ فَهُوَ لِلهِ وَ مَا كَانَ لِلناسِ فَلَا يَصْعَدُ إِلَى اللهِ

H 2476, CH 112, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Faddal from Ali ibn 'Uqbah from his father who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Allow your cause (Shi'a belief) to be just for the sake of Allah and do not assign it to people; whatever is for the sake of Allah is for Allah, and what is for people is unable to rise to Allah (will not be accepted).'"

٣ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْمَغْرَاءِ عَنْ يَزِيدَ بْنِ خَلِيفَةَ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع كُل رِيَاءٍ شِرْكٌ إِنهُ مَنْ عَمِلَ لِلناسِ كَانَ ثَوَابُهُ عَلَى الناسِ وَ مَنْ عَمِلَ لِلهِ كَانَ ثَوَابُهُ عَلَى اللهِ

H 2477, CH 112, h 3

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from abu al-Mighra' from Yazid ibn Khalifah who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Showing off is considering things as partners of Allah. Whoever works for people, his rewards are upon the people and whoever works for Allah, his reward is before Allah.'"

٤ - مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَاحٍ الْمَدَائِنِي عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَز وَ جَل فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِهِ فَلْيَعْمَلْ عَمَلًا صَالِحاً وَ لَا يُشْرِكْ بِعِبَادَةِ رَبِهِ أَحَداً قَالَ الرجُلُ يَعْمَلُ شَيْئاً مِنَ الثوَابِ لَا يَطْلُبُ بِهِ وَجْهَ اللهِ إِنمَا يَطْلُبُ تَزْكِيَةَ الناسِ يَشْتَهِي أَنْ يُسْمِعَ بِهِ الناسَ فَهَذَا الذِي أَشْرَكَ بِعِبَادَةِ رَبِهِ ثُم قَالَ مَا مِنْ عَبْدٍ أَسَر خَيْراً فَذَهَبَتِ الْأَيامُ أَبداً حَتى يُظْهِرَ اللهُ لَهُ خَيْراً وَ مَا مِنْ عَبْدٍ يُسِر شَرّاً فَذَهَبَتِ الْأَيامُ أَبداً حَتى يُظْهِرَ اللهُ لَهُ شَرّاً

H 2478, CH 112, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from al-Qasim ibn Sulayman from Jarrah al-Mada'ini who has said the following:

"About the words of Allah, the Most Majestic, the Most Holy, '. . . whoever desires to meet his Lord should strive righteously and should worship no one besides Him,' (18:110) abu 'Abd Allah, recipient of divine supreme covenant, has said, "A man performs a good deed and thereby he does not seek rewards from Allah but rather he wants to purify people desiring them to hear him. He has made his obedience for Allah to be shared with others." The Imam then said, 'Any servant (of Allah) who performs a good deed privately and times pass forever still, Allah will manifest its good (result) for him. Any servant (of Allah) who performs an evil deed privately and times pass forever still, Allah will uncover for him an evil (result).'"

٥ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ مُحَمدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ مُحَمدِ بْنِ عَرَفَةَ قَالَ قَالَ لِي الرضَا ع وَيْحَكَ يَا ابْنَ عَرَفَةَ اعْمَلُوا لِغَيْرِ رِيَاءٍ وَ لَا سُمْعَةٍ فَإِنهُ مَنْ عَمِلَ لِغَيْرِ اللهِ وَكَلَهُ اللهُ إِلَى مَا عَمِلَ وَيْحَكَ مَا عَمِلَ أَحَد عَمَلًا إِلا رَدَاهُ اللهُ إِنْ خَيْراً فَخَيْر وَ إِنْ شَرّاً فَشَر

H 2479, CH 112, h 5

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa ibn 'Ubayd from Muhammad ibn 'Arafah who has said the following:

"Once al-Rida, recipient of divine supreme covenant, said to me, 'Woe upon you, O ibn 'Arafah, you must work without showing off and publicity; those who work for anyone other than Allah, He assigns him to whomever he has worked. Woe upon you, whatever one does, Allah returns it back, good (result) if it is good and evil (results) if it is bad.'"

٦ - مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ عَلِي بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ إِنِي لَأَتَعَشى مَعَ أَبِي عَبْدِ اللهِ ع إِذْ تَلَا هَذِهِ الْآيَةَ بَلِ الْإِنْسانُ عَلَى نَفْسِهِ بَصِيرَةٌ وَ لَوْ أَلْقَى مَعَاذِيرَهُ يَا أَبَا

H 2480, CH 112, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from 'Umar ibn Yazid who has said the following:

"Once I was having dinner with abu 'Abd Allah, recipient of divine supreme covenant, and he read this verse of the Holy Quran: 'In fact, people are well-aware of their own soul (75:14) even though they make excuses.' (75:15) The Imam said, 'O abu

Hafs, why should a human being seek closeness (by the form of the deed) to Allah, the Most Majestic, the Most Holy, while it is against the knowledge of Allah (in one's intention being to show off)? The Messenger of Allah has said, 'Whoever does a deed secretly, Allah returns it in a certain dress, as good rewards, were it a good deed, and in an evil form, were it an evil deed.'"

حَفْصٍ مَا يَصْنَعُ الْإِنْسَانُ أَنْ يَتَقَرَّبَ إِلَى اللهِ عَز وَ جَل بِخِلَافِ مَا يَعْلَمُ اللهُ تَعَالَى إِن رَسُولَ اللهِ ص كَانَ يَقُولُ مَنْ أَسَر سَرِيرَةً رَدَاهُ اللهُ رِدَاءَهَا إِنْ خَيْراً فَخَيْر وَ إِنْ شَرّاً فَشَر

H 2481, CH 112, h 7

Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Holy Prophet has said, 'The angel ascends with the good deeds of a servant (of Allah) with happiness and joy and Allah, the Most Majestic, the Most Holy, will say, 'Keep them along with the records of evil people; he has not done them for Me.'"

٧- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِي عَنِ السَّكُونِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ النَّبِي ص إِن الْمَلَكَ لَيَصْعَدُ بِعَمَلِ الْعَبْدِ مُبْتَهِجاً بِهِ فَإِذَا صَعِدَ بِحَسَنَاتِهِ يَقُولُ اللهُ عَز وَ جَل اجْعَلُوهَا فِي سِجِّينٍ إِنَّهُ لَيْسَ إِيَّايَ أَرَادَ بِهَا

H 2482, CH 112, h 8

He (Ali ibn Ibrahim) has narrated through his chain of narrators the following:

"Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, 'A showoff has three signs: he is very active when people are present, very lazy when he is alone and he loves to be praised in all matters.'"

٨- وَ بِإِسْنَادِهِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع ثَلَاثُ عَلَامَاتٍ لِلْمُرَائِي يَنْشَطُ إِذَا رَأَى النَّاسَ وَ يَكْسَلُ إِذَا كَانَ وَحْدَهُ وَ يُحِب أَنْ يُحْمَدَ فِي جَمِيعِ أُمُورِهِ

H 2483, CH 112, h 9

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from Ali ibn Salim who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Allah, the Most Majestic, the Most Holy, has said, "I am the best associate (in a deal). Whoever associates others with Me in a deed that he has done, I will not accept it; I accept only what is purely for Me.'"

٩- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَلِي بْنِ سَالِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ قَالَ اللهُ عَز وَ جَل أَنَا خَيْرُ شَرِيكٍ مَنْ أَشْرَكَ مَعِي غَيْرِي فِي عَمَلٍ عَمِلَهُ لَمْ أَقْبَلْهُ إِلَّا مَا كَانَ لِي خَالِصاً

H 2484, CH 112, h 10

Ali ibn Ibrahim has narrated from his father from ibn Mahbub from Dawud from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Whoever shows off to people an act that Allah loves and opposes Allah with what He dislikes (showoff), he will find Allah at war with him."

١٠- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ دَاوُدَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ أَظْهَرَ لِلنَّاسِ مَا يُحِب اللهُ وَ بَارَزَ اللهَ بِمَا كَرِهَهُ لَقِيَ اللهَ وَ هُوَ مَاقِت لَهُ

H 2485, CH 112, h 11

Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan from Fadl abu al-'Abbas from abu 'Abd Allah who has said the following:

"Why should one of you publicize a good deed and hide an evil one? Can he not find in his own-self that it is not right? Allah, the Most Majestic, the Most Holy, has said, 'In fact, human beings are well aware of their souls.' (75:14) When the private side is correct, the public side becomes strong.'"

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Muhammad ibn Jumhur from Fadalah from Mu'awiyah from al-Fudayl from abu 'Abd Allah, recipient of divine supreme covenant, a similar *Hadith*.

١١- أَبُو عَلِي الْأَشْعَرِي عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ فَضْلٍ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَا يَصْنَعُ أَحَدُكُمْ أَنْ يُظْهِرَ حَسَناً وَ يُسِر سَيِّئاً أَ لَيْسَ يَرْجِعُ إِلَى نَفْسِهِ فَيَعْلَمَ أَن ذَلِكَ لَيْسَ كَذَلِكَ وَ اللهُ عَز وَ جَل يَقُولُ بَلِ الْإِنْسانُ عَلى نَفْسِهِ بَصِيرَةٌ إِن السَّرِيرَةَ إِذَا صَحَّتْ قَوِيَتِ الْعَلَانِيَةُ

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جُمْهُورٍ عَنْ فَضَالَةَ عَنْ مُعَاوِيَةَ عَنِ الْفُضَيْلِ عَنْ أَبِي عَبْدِ اللهِ ع مِثْلَهُ

١٢- عَلِي بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِي عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَلِي بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع مَا مِنْ عَبْدٍ يُسِر خَيْراً إِلَّا لَمْ تَذْهَبِ الْأَيَّامُ حَتَّى يُظْهِرَ اللهُ لَهُ خَيْراً وَ مَا مِنْ عَبْدٍ يُسِر شَرّاً إِلَّا لَمْ تَذْهَبِ الْأَيَّامُ حَتَّى يُظْهِرَ اللهُ لَهُ شَرّاً

H 2486, CH 112, h 12

Ali ibn Ibrahim has narrated from Salih ibn Sindy from Ja'far ibn Bashir from Ali ibn abu Hamza from abu Basir who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, said, 'Whenever a servant (of Allah) does a good deed secretly, not very long thereafter Allah uncovers for him good rewards. Whenever a servant (of Allah) does an evil deed secretly, very shortly thereafter Allah uncovers for him an evil return and misfortune.'"

١٣ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِي بْنِ أَسْبَاطٍ عَنْ يَحْيَى بْنِ بَشِيرٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ أَرَادَ اللهَ عَز وَ جَل بِالْقَلِيلِ مِنْ عَمَلِهِ أَظْهَرَ اللهُ لَهُ أَكْثَرَ مِما أَرَادَ وَ مَنْ أَرَادَ النَاسَ بِالْكَثِيرِ مِنْ عَمَلِهِ فِي تَعَبٍ مِنْ بَدَنِهِ وَ سَهَرٍ مِنْ لَيْلِهِ أَبى اللهُ عَز وَ جَل إِلا أَنْ يُقَلِلَهُ فِي عَيْنِ مَنْ سَمِعَهُ

H 2487, CH 112, h 13
A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbat from Yahya ibn Bashir from his father from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Whoever wants Allah, the Majestic, the Glorious, with a small deed Allah uncovers for him a reward bigger than what he wanted. Whoever wants people with a great deal of deeds, physical effort, and with, nightly vigil, Allah, the Majestic, the Glorious, deems it necessary to belittle it (his effort) in the eyes of those for whom they (the deeds) were meant to be.”

١٤ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَوْفَلِي عَنِ السكُونِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص سَيَأْتِي عَلَى النَاسِ زَمَانٌ تَخْبُثُ فِيهِ سَرَائِرُهُمْ وَ تَحْسُنُ فِيهِ عَلَانِيَتُهُمْ طَمَعاً فِي الدُنْيَا لَا يُرِيدُونَ بِهِ مَا عِنْدَ رَبِهِمْ يَكُونُ دِينُهُمْ رِيَاءً لَا يُخَالِطُهُمْ خَوْف يَعُمهُمُ اللهُ بِعِقَابٍ فَيَدْعُونَهُ دُعَاءَ الْغَرِيقِ فَلَا يَسْتَجِيبُ لَهُمْ

H 2488, CH 112, h 14
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘There will come a time when people will be filthy from the inside but good looking from the outside due to worldly greed. They will not have any intention of seeking the rewards with Allah. Their religion will be a showoff and not for fear (from the hereafter). Allah will punish them universally, even though they may pray like a drowning person (in desperation) but it will not be accepted.’”

١٥ - مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ عَلِي بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ إِنِي لَأَتَعَشى مَعَ أَبِي عَبْدِ اللهِ ع إِذْ تَلَا هَذِهِ الْآيَةَ بَلِ الْإِنسانُ عَلى نَفْسِهِ بَصِيرَةٌ وَ لَوْ أَلْقى مَعاذِيرَهُ يَا أَبَا حَفْصٍ مَا يَصْنَعُ الْإِنْسَانُ أَنْ يَعْتَذِرَ إِلَى النَاسِ بِخِلَافِ مَا يَعْلَمُ اللهُ مِنْهُ إِن رَسُولَ اللهِ ص كَانَ يَقُولُ مَنْ أَسَر سَرِيرَةً أَلْبَسَهُ اللهُ رِدَاءَهَا إِنْ خَيْراً فَخَيْر وَ إِنْ شَرّاً فَشَر

H 2489, CH 112, h 15
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from ‘Umar ibn Yazid who has said the following:
“Once I was having dinner with abu ‘Abd Allah, recipient of divine supreme covenant, and he read this verse of the Holy Quran: ‘In fact, people are well aware of their own soul (75:14) even though they make excuses.’ (75:15) The Imam said, ‘O abu Hafs, why should a human being make excuses before the people, opposing what Allah knows about him (his intention being to show off)? The Messenger of Allah has said, “Whoever does a deed secretly Allah will make him wear its (the deed’s) garment as good rewards were it a good deed, and in an evil form were it an evil deed.’”

١٦ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِي بْنِ أَسْبَاطٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي جَعْفَرٍ ع أَنهُ قَالَ الْإِبْقَاءُ عَلَى الْعَمَلِ أَشَد مِنَ الْعَمَلِ قَالَ وَ مَا الْإِبْقَاءُ عَلَى الْعَمَلِ قَالَ يَصِلُ الرجُلُ بِصِلَةٍ وَ يُنْفِقُ نَفَقَةً لِلهِ وَحْدَهُ لَا شَرِيكَ لَهُ فَكُتِبَ لَهُ سِرّاً ثُم يَذْكُرُهَا وَ تُمْحَى فَتُكْتَبُ لَهُ عَلَانِيَةً ثُم يَذْكُرُهَا فَتُمْحَى وَ تُكْتَبُ لَهُ رِيَاءً

H 2490, CH 112, h 16
A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbat from certain individuals of his people from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Abu Ja’far, recipient of divine supreme covenant, has said, ‘*’Ibqa* (preservation) of a deed is more difficult than performing the deed.’ The narrator then asked, ‘What is ‘*Ibqa*’?’ The Imam said, ‘It is when a man maintains good relations with relatives or spends something just for the sake of Allah, Who has no partners. This will be recorded for him as a good deed, performed secretly. He then mentions it to people, and then it (deed performed secretly) is deleted but is recorded as a good deed performed publicly. Then he mentions it to people again and it then is deleted and is recorded as a deed to show off.’”

١٧ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمدٍ الْأَشْعَرِي عَنِ ابْنِ الْقَدَاحِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ص اخْشَوُا اللهَ خَشْيَةً لَيْسَتْ بِتَعْذِيرٍ وَ اعْمَلُوا لِلهِ فِي غَيْرِ رِيَاءٍ وَ لَا سُمْعَةٍ فَإِنهُ مَنْ عَمِلَ لِغَيْرِ اللهِ وَكَلَهُ اللهُ إِلَى عَمَلِهِ

H 2491, CH 112, h 17
A number of our people have narrated from Sahl ibn Ziyad from Ja’far ibn Muhammad al-Ash’ari from ibn al-Qaddah from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Amir al-Mu’minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, ‘Be concerned and worried about (your relation with) Allah, a worry in which there are no excuses. Perform good deeds without showing off or publicity; Allah assigns one who performs a deed for something other than Him, to his own deed (and no reward from Allah).’”

H 2492, CH 112, h 18
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Jamil ibn Darraj from Zurara who has said the following:
“Once I asked abu Ja’far, recipient of divine supreme covenant, ‘What do you say about a man who does a good deed while a human being sees him and it makes him happy?’ The Imam said, ‘There is no offense in it. There is no one who does not love people seeing something good come from him even though he may not have done it for such purposes (people see him doing good).’”

١٨- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَاجٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَعْمَلُ الشَّيْءَ مِنَ الْخَيْرِ فَيَرَاهُ إِنْسَانٌ فَيَسُرُّهُ ذَلِكَ فَقَالَ لَا بَأْسَ مَا مِنْ أَحَدٍ إِلَّا وَ هُوَ يُحِبُّ أَنْ يَظْهَرَ لَهُ فِي النَّاسِ الْخَيْرُ إِذَا لَمْ يَكُنْ صَنَعَ ذَلِكَ لِذَلِكَ

Chapter One Hundred Thirteen
Seeking Leadership

بَابُ طَلَبِ الرِّئَاسَةِ

H 2493, CH 113, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Mu’ammar ibn Khallad from abu al-Hassan, recipient of divine supreme covenant, who has said the following:
“It was mentioned before the Imam that a certain man loves to have leadership. The Imam said, ‘Two fierce wolves in a flock of sheep, whose shepherd is far away, are not more harmful to the flock than seeking leadership to a Muslim’s religion is.’”

١- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُعَمَّرِ بْنِ خَلَّادٍ عَنْ أَبِي الْحَسَنِ ع أَنَّهُ ذَكَرَ رَجُلًا فَقَالَ إِنَّهُ يُحِبُّ الرِّئَاسَةَ فَقَالَ مَا ذِئْبَانِ ضَارِيَانِ فِي غَنَمٍ قَدْ تَفَرَّقَ رِعَاؤُهَا بِأَضَرَّ فِي دِينِ الْمُسْلِمِ مِنَ الرِّئَاسَةِ

H 2494, CH 113, h 2
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Sa’id ibn Janah from his brother, abu ‘Amir from a man from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Whoever seeks leadership is destroyed.’”

٢- عَنْهُ عَنْ أَحْمَدَ عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ أَخِيهِ أَبِي عَامِرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ طَلَبَ الرِّئَاسَةَ هَلَكَ

H 2495, CH 113, h 3
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from ‘Abd Allah ibn al-Mughirah from ‘Abd Allah ibn Muskan who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘Beware of these leaders who pretend to be leaders. I swear by Allah, shoes (people) have never marched behind a man, but that he destroys (them) and (he) is destroyed.”

٣- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِيَّاكُمْ وَ هَؤُلَاءِ الرُّؤَسَاءَ الَّذِينَ يَتَرَأَّسُونَ فَوَ اللَّهِ مَا خَفَقَتِ النِّعَالُ خَلْفَ رَجُلٍ إِلَّا هَلَكَ وَ أَهْلَكَ

H 2496, CH 113, h 4
It is narrated from him (narrator of the *Hadith* above) from Muhammad ibn Isma'il ibn Bazi' and others in a marfu’ manner who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Condemned is one who seeks leadership, condemned is one who intends to become a leader and condemned is one who speaks to himself of leadership.’”

٤- عَنْهُ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ وَ غَيْرِهِ رَفَعُوهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَلْعُونٌ مَنْ تَرَأَّسَ مَلْعُونٌ مَنْ هَمَّ بِهَا مَلْعُونٌ مَنْ حَدَّثَ بِهَا نَفْسَهُ

H 2497, CH 113, h 5
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Ayyub from abu ‘Aqilah al-Sayrafi who has said that Karram narrated to us from abu Hamza al-Thumali who has said the following:
“Once abu ‘Abd Allah, recipient of divine supreme covenant, said to me, ‘Beware of leadership and beware of marching behind men (following them).’ I (the narrator) asked, ‘May Allah keep my soul in service for your cause, I understand what leadership is. However, as far as walking behind men is concerned, I must acknowledge that two thirds of what I know are but from my walking behind and following men.’ The Imam said to me, ‘That is not the way you think. Beware of supporting a man who does not have any (Divine) Authority but you acknowledge whatever he has said.’”

٥- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ أَيُّوبَ عَنْ أَبِي عَقِيلَةَ الصَّيْرَفِيِّ قَالَ حَدَّثَنَا كَرَّامٌ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع إِيَّاكَ وَ الرِّئَاسَةَ وَ إِيَّاكَ أَنْ تَطَأَ أَعْقَابَ الرِّجَالِ قَالَ قُلْتُ جُعِلْتُ فِدَاكَ أَمَّا الرِّئَاسَةُ فَقَدْ عَرَفْتُهَا وَ أَمَّا أَنْ أَطَأَ أَعْقَابَ الرِّجَالِ فَمَا ثُلُثَا مَا فِي يَدِي إِلَّا مِمَّا وَطِئْتُ أَعْقَابَ الرِّجَالِ فَقَالَ لِي لَيْسَ حَيْثُ تَذْهَبُ إِيَّاكَ أَنْ تَنْصِبَ رَجُلًا دُونَ الْحُجَّةِ فَتُصَدِّقَهُ فِي كُلِّ مَا قَالَ

٦- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ لِي وَيْحَكَ يَا أَبَا الرَّبِيعِ لَا تَطْلُبَنَّ الرِّئَاسَةَ وَ لَا تَكُنْ ذِئْباً وَ لَا تَأْكُلْ بِنَا النَّاسَ فَيُفْقِرَكَ اللَّهُ وَ لَا تَقُلْ فِينَا مَا لَا نَقُولُ فِي أَنْفُسِنَا فَإِنَّكَ مَوْقُوفٌ وَ مَسْئُولٌ لَا مَحَالَةَ فَإِنْ كُنْتَ صَادِقاً صَدَّقْنَاكَ وَ إِنْ كُنْتَ كَاذِباً كَذَّبْنَاكَ

H 2498, CH 113, h 6
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from abu al-Rabi’ al-Shami who has said the following:
“Once abu Ja’far, recipient of divine supreme covenant, said to me, ‘Woe upon you, O abu al-Rabi’, do not seek leadership and do not be a wolf, do not eat people (consume their properties) through us so Allah makes you poor, do not say about us what we do not say about ourselves. One day you will be made to stand up (before the Judge) and will inevitably be questioned. Had you been a truthful person, we, approve you and, had you been lying, we will declare you a liar.’”

٧- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنِ ابْنِ مَيَّاحٍ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ أَرَادَ الرِّئَاسَةَ هَلَكَ

H 2499, CH 113, h 7
A number of our people have narrated from Sahl ibn Ziyad from Mansur ibn al-‘Abbas from ibn Mayyah from his father who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘Whoever wants leadership is destroyed.’”

٨- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أَ تَرَى لَا أَعْرِفُ خِيَارَكُمْ مِنْ شِرَارِكُمْ بَلَى وَ اللَّهِ وَ إِنِّي شِرَارُكُمْ مَنْ أَحَبَّ أَنْ يُوطَأَ عَقِبُهُ إِنَّهُ لَا بُدَّ مِنْ كَذَّابٍ أَوْ عَاجِزِ الرَّأْيِ

H 2500, CH 113, h 8
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from al-‘Ala’ from Muhammad ibn Muslim who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, asking, ‘Do you think I do not distinguish the bad from good among you? Yes, by Allah, the bad ones among you are those who love people walking behind him. Such a person is inevitably a liar or a helpless one (due to his ignorance) in his opinion.’”

بَابُ اخْتِتَالِ الدُّنْيَا بِالدِّينِ

Chapter One Hundred Fourteen
Abuse of Religion for Worldly Matters

١- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ يُونُسَ بْنِ ظَبْيَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَيْلٌ لِلَّذِينَ يَخْتِلُونَ الدُّنْيَا بِالدِّينِ وَ وَيْلٌ لِلَّذِينَ يَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ وَ وَيْلٌ لِلَّذِينَ يَسِيرُ الْمُؤْمِنُ فِيهِمْ بِالتَّقِيَّةِ أَ بِي يَغْتَرُّونَ أَمْ عَلَيَّ يَجْتَرِءُونَ فَبِي حَلَفْتُ لَأُتِيحَنَّ لَهُمْ فِتْنَةً تَتْرُكُ الْحَلِيمَ مِنْهُمْ حَيْرَانَ

H 2501, CH 114, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Isma'il ibn Jabir from Yunus ibn Zabyan who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘The Messenger of Allah has said, “Allah, the Most Majestic, the Most Holy, has said, ‘Woe upon those who treacherously use religion for their worldly goals and fight those who command people to yield to justice. Woe upon those among whom the believers live frightened and hide their belief. Are they deceiving Me or that they dare to oppose Me? I swear by Myself that I will allow them to be afflicted by means of such strife whereby the most forbearing will suffer confusion.’”

بَابُ مَنْ وَصَفَ عَدْلًا وَ عَمِلَ بِغَيْرِهِ

Chapter One Hundred Fifteen
Preaching Justice without Practice

١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ يُوسُفَ الْبَزَّازِ عَنْ مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ إِنَّ مِنْ أَشَدِّ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَدْلًا ثُمَّ عَمِلَ بِغَيْرِهِ

H 2502, CH 115, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Yusuf al-Bazzaz from Mu'alla ibn Khanis from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“One who, on the Day of Judgment, will regret the most is he who preaches justice but himself acts otherwise.”

٢- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ قُتَيْبَةَ الْأَعْشَى عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ إِنَّ مِنْ أَشَدِّ النَّاسِ عَذَاباً يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَدْلًا وَ عَمِلَ بِغَيْرِهِ

H 2503, CH 115, h 2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Sinan from Qutaybah al-‘A’sha’ from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Of the people suffering most severely on the Day of Judgment will be one who preaches justice but acts otherwise.”

H 2504, CH 115, h 3
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hisham ibn Salim from ibn abu Ya’fur from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Of the people who, on the Day of Judgment, will regret the most is one who preaches justice but himself does not yield to justice.”

٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنَّ مِنْ أَعْظَمِ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَدْلًا ثُمَّ خَالَفَهُ إِلَى غَيْرِهِ

H 2505, CH 115, h 4
Muhammad ibn Yahya has narrated from al-Husayn ibn Ishaq from Ali ibn Mahziyar from ‘Abd Allah ibn Yahya from ibn Muskan from abu Basir who has said the following:
“About the words of Allah, the Most Majestic, the Most Holy, ‘. . . they and rebellious ones will all be thrown headlong into hell. . . .,’ (26:94) the Imam said, ‘O abu Basir, they are those who preach justice by their tongues, but they themselves do not yield to justice.’”

٤- مُحَمَّدُ بْنُ يَحْيَى عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ عَبْدِ اللهِ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ فِي قَوْلِ اللهِ عَزَّ وَ جَلَّ فَكُبْكِبُوا فِيهَا هُمْ وَ الْغَاوُونَ قَالَ يَا أَبَا بَصِيرٍ هُمْ قَوْمٌ وَصَفُوا عَدْلًا بِأَلْسِنَتِهِمْ ثُمَّ خَالَفُوهُ إِلَى غَيْرِهِ

H 2506, CH 115, h 5
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn abu ‘Umayr from Ali ibn ‘Atiyyah from Khaythamah who has said the following:
“Once abu Ja’far, recipient of divine supreme covenant, said to me, ‘Convey to our Shi’a (followers) that what is with Allah is not achievable by any other means but by good deeds. Convey to our Shi’a (followers) that of the people who, on the Day of Judgment, will regret the most is the one who preaches justice but does not yield to justice in favor of the others.’”

٥- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ عَطِيَّةَ عَنْ خَيْثَمَةَ قَالَ قَالَ لِي أَبُو جَعْفَرٍ ع أَبْلِغْ شِيعَتَنَا أَنَّهُ لَنْ يُنَالَ مَا عِنْدَ اللهِ إِلَّا بِعَمَلٍ وَ أَبْلِغْ شِيعَتَنَا أَنَّ أَعْظَمَ النَّاسِ حَسْرَةً يَوْمَ الْقِيَامَةِ مَنْ وَصَفَ عَدْلًا ثُمَّ خَالَفَهُ إِلَى غَيْرِهِ

Chapter One Hundred Sixteen
Disputation, Quarrels and Animosity to Men

بَابُ الْمِرَاءِ وَ الْخُصُومَةِ وَ مُعَادَاةِ الرِّجَالِ

H 2507, CH 116, h 1
Ali ibn Ibrahim has narrated from Harun ibn Muslim from Mas’adah ibn Sadaqa from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Amir al-Mu’minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, ‘Beware of disputations and quarrels; they create ill feelings toward the brothers (in belief) and upon these two hypocrisy grows.’”

١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِيَّاكُمْ وَ الْمِرَاءَ وَ الْخُصُومَةَ فَإِنَّهُمَا يُمْرِضَانِ الْقُلُوبَ عَلَى الْإِخْوَانِ وَ يَنْبُتُ عَلَيْهِمَا النِّفَاقُ

H 2508, CH 116, h 2
Through the same chain of narrators he has narrated the following:
“The Holy Prophet has said, ‘Whoever will find himself in the presence of Allah, the Most Majestic, the Most Holy, with three things will enter paradise through whichever gate he will like: one’s proper moral discipline, one’s worries and concern about and fear of Allah in secret and in public and refraining from disputations even if one is the rightful party.’”

٢- وَ بِإِسْنَادِهِ قَالَ قَالَ النَّبِيُّ ص ثَلَاثٌ مَنْ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ بِهِنَّ دَخَلَ الْجَنَّةَ مِنْ أَيِّ بَابٍ شَاءَ مَنْ حَسُنَ خُلُقُهُ وَ خَشِيَ اللَّهَ فِي الْمَغِيبِ وَ الْمَحْضَرِ وَ تَرَكَ الْمِرَاءَ وَ إِنْ كَانَ مُحِقّاً

H 2509, CH 116, h 3
Through the same chain of narrators he has narrated the following:
“The Holy Prophet has said, ‘Whoever targets Allah in a quarrel (quarrelling with a creature is quarrelling with Him) may go through quick transitions (from truth to falsehood).’”

٣- وَ بِإِسْنَادِهِ قَالَ مَنْ نَصَبَ اللَّهَ غَرَضاً لِلْخُصُومَاتِ أَوْشَكَ أَنْ يُكْثِرَ الِانْتِقَالَ

H 2510, CH 116, h 4
Ali ibn Ibrahim has narrated from Salih ibn al-Sindy from Ja’far ibn Bashir from ‘Ammar ibn Marwan who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Do not engage in a disputation against either a forbearing or a thoughtless person; a forbearing person turns into your foe and a thoughtless person will hurt you.’”

٤- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع لَا تُمَارِيَنَّ حَلِيماً وَ لَا سَفِيهاً فَإِنَّ الْحَلِيمَ يَقْلِيكَ وَ السَّفِيهَ يُؤْذِيكَ

٥- عَلِي عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ عَطِيَّةَ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص مَا كَادَ جَبْرَئِيلُ ع يَأْتِينِي إِلا قَالَ يَا مُحَمَّدُ اتقِ شَحْنَاءَ الرِجَالِ وَ عَدَاوَتَهُمْ

H 2511, CH 116, h 5
Ali has narrated from his father from ibn abu ‘Umayr from al-Hassan ibn ‘Atiyyah from ‘Umr ibn Yazid from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘Almost every time Jibril (Gabriel) on coming to me would say, “O Muhammad, guard (your) anger against men and animosity for them.’”

٦- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِي بْنِ الْحَكَمِ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ الْكِنْدِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ جَبْرَئِيلُ ع لِلنَبِي ص إِيَاكَ وَ مُلَاحَاةَ الرِجَالِ

H 2512, CH 116, h 6
A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from al-Hassan ibn al-Husayn al-Kindy from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Jibril (Gabriel) said to the Holy Prophet, ‘Beware of engaging in disputes against men.’”

٧- عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَبْدِ الرَحْمَنِ بْنِ سَيَابَةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِيَاكُمْ وَ الْمُمَارَاةَ فَإِنَهَا تُورِثُ الْمَعَرَةَ وَ تُظْهِرُ الْعَوْرَةَ

H 2513, CH 116, h 7
It is narrated from him (narrator of the *Hadith* above) from ‘Uthman ibn ‘Isa from ‘Abd al-Rahman ibn Siyabah from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Guard (yourself) against engaging in disputes; it causes losses and reveals defects.”

٨- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ عَنْبَسَةَ الْعَابِدِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِيَاكُمْ وَ الْخُصُومَةَ فَإِنَهَا تَشْغَلُ الْقَلْبَ وَ تُورِثُ النِفَاقَ وَ تَكْسِبُ الضَغَائِنَ

H 2514, CH 116, h 8
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn Mahbub from ‘Anbasah al-‘Abid from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Beware of quarreling; it occupies the heart, causes hypocrisy and brings in hatred.”

٩- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ عَطِيَّةَ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص مَا كَادَ جَبْرَئِيلُ ع يَأْتِينِي إِلا قَالَ يَا مُحَمَّدُ اتقِ شَحْنَاءَ الرِجَالِ وَ عَدَاوَتَهُمْ

H 2515, CH 116, h 9
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from al-Hassan ibn ‘Atiyyah from ‘Umar ibn Yazid from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘Almost every time Jibril (Gabriel), on coming to me, would say, “O Muhammad, guard (your) anger against men and animosity to them.’” (This *Hadith* is a repeat of H 5 perhaps by the scribe)

١٠- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ مِهْرَانَ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص مَا أَتَانِي جَبْرَئِيلُ ع قَط إِلا وَعَظَنِي فَآخِرُ قَوْلِهِ لِي إِيَاكَ وَ مُمَارَاةَ النَاسِ فَإِنَهَا تَكْشِفُ الْعَوْرَةَ وَ تَذْهَبُ بِالْعِز

H 2516, CH 116, h 10
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Mehran from ‘Abd Allah ibn Sinan from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘Jibril (Gabriel) never came to me without advice and guidance. The last advice that he brought was: “Beware of engaging in disputations against men; it reveals the defects and eliminates one’s high regard.’”

١١- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ قَالَ رَسُولُ اللهِ ص مَا عَهِدَ إِلَي جَبْرَئِيلُ ع فِي شَيْءٍ مَا عَهِدَ إِلَي فِي مُعَادَاةِ الرِجَالِ

H 2517, CH 116, h 11
Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma'il from Fadl ibn Shadhan all from ibn abu ‘Umayr from Ibrahim ibn ‘Abd al-Hamid from Walid ibn Sabih who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘The Messenger of Allah has said, “Jibril (Gabriel) never cautioned me so emphatically about anything as he did about opposition to men.’”

١٢- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع مَنْ زَرَعَ الْعَدَاوَةَ حَصَدَ مَا بَذَرَ

H 2518, CH 116, h 12
A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from certain individuals of his people in a marfu’ manner the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Whoever plants animosity will reap what he has sown.’”

Chapter One Hundred Seventeen
Anger

بَابُ الْغَضَبِ

H 2519, CH 117, h 1
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘Anger spoils belief just as vinegar spoils honey.”

١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص الْغَضَبُ يُفْسِدُ الْإِيمَانَ كَمَا يُفْسِدُ الْخَلُّ الْعَسَلَ

H 2520, CH 117, h 2
Abu Ali al-Ash’ari has narrated from Muhammad ibn ‘Abd al-Jabbar from ibn Faddal from Ali ibn ‘Uqbah from his father from Muyassir who has said the following:
“Once anger was mentioned before abu Ja’far, recipient of divine supreme covenant, and he said, ‘Once a man is angered (unless something is done to control it) he will never become happy until he enters the fire. Therefore, whoever becomes angry with people if he is standing must sit down immediately. The filth of Satan goes away from him. Whenever one becomes angry with a relative he should reach out and touch him; when kinship is touched, it calms down.’”

٢ - أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِيهِ عَنْ مُيَسِّرٍ قَالَ ذُكِرَ الْغَضَبُ عِنْدَ أَبِي جَعْفَرٍ ع فَقَالَ إِنَّ الرَّجُلَ لَيَغْضَبُ فَمَا يَرْضَى أَبَداً حَتَّى يَدْخُلَ النَّارَ فَأَيُّمَا رَجُلٍ غَضِبَ عَلَى قَوْمٍ وَ هُوَ قَائِمٌ فَلْيَجْلِسْ مِنْ فَوْرِهِ ذَلِكَ فَإِنَّهُ سَيَذْهَبُ عَنْهُ رِجْزُ الشَّيْطَانِ وَ أَيُّمَا رَجُلٍ غَضِبَ عَلَى ذِي رَحِمٍ فَلْيَدْنُ مِنْهُ فَلْيَمَسَّهُ فَإِنَّ الرَّحِمَ إِذَا مُسَّتْ سَكَنَتْ

H 2521, CH 117, h 3
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from Dawud ibn Farqad who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Anger is the key to all evil.’”

٣ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع الْغَضَبُ مِفْتَاحُ كُلِّ شَرٍّ

H 2522, CH 117, h 4
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from al-Nadr ibn Suwayd from al-Qasim ibn Sulayman from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“I heard my father saying, ‘Once a Bedouin man came to the Messenger of Allah and said, “I live in the Sahara, please teach me comprehensive words of advice.” The Messenger of Allah said, ‘I command you not to become angry.’ The man from the desert repeated his question three times. He then realized the fact and said, ‘I will not ask for anything hereinafter. The Messenger of Allah has commanded me nothing but good.’ The Imam said, ‘My father has said, “What can be more severe (in harmfulness) than anger? A man becomes angry, he commits murder that is unlawful and accuses a married woman of committing indecent acts.”’”

٤ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سَمِعْتُ أَبِي ع يَقُولُ أَتَى رَسُولَ اللهِ ص رَجُلٌ بَدَوِيٌّ فَقَالَ إِنِّي أَسْكُنُ الْبَادِيَةَ فَعَلِّمْنِي جَوَامِعَ الْكَلَامِ فَقَالَ آمُرُكَ أَنْ لَا تَغْضَبَ فَأَعَادَ عَلَيْهِ الْأَعْرَابِيُّ الْمَسْأَلَةَ ثَلَاثَ مَرَّاتٍ حَتَّى رَجَعَ الرَّجُلُ إِلَى نَفْسِهِ فَقَالَ لَا أَسْأَلُ عَنْ شَيْءٍ بَعْدَ هَذَا مَا أَمَرَنِي رَسُولُ اللهِ ص إِلَّا بِالْخَيْرِ قَالَ وَ كَانَ أَبِي يَقُولُ أَيُّ شَيْءٍ أَشَدُّ مِنَ الْغَضَبِ إِنَّ الرَّجُلَ لَيَغْضَبُ فَيَقْتُلُ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ وَ يَقْذِفُ الْمُحْصَنَةَ

H 2523, CH 117, h 5
It is narrated from him (narrator of the *Hadith* above) from ibn Faddal from Ibrahim ibn Muhammad al-Ash’ari from ‘Abd al-‘Ala who has said the following:
“Once I said to abu ‘Abd Allah, recipient of divine supreme covenant, ‘Please teach me good advice that will help me learn a lesson.’ The Imam said, ‘Once a man came to the Messenger of Allah and said, “O Messenger of Allah, teach me an advice that will help me learn a good lesson.” The Messenger of Allah said, ‘Go, but do not become angry.’ The man repeated his question the Messenger of Allah said three times, ‘Go and do not become angry.’”

٥ - عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ الْأَعْلَى قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع عَلِّمْنِي عِظَةً أَتِعِظُ بِهَا فَقَالَ إِنَّ رَسُولَ اللهِ ص أَتَاهُ رَجُلٌ فَقَالَ لَهُ يَا رَسُولَ اللهِ عَلِّمْنِي عِظَةً أَتِعِظُ بِهَا فَقَالَ لَهُ انْطَلِقْ وَ لَا تَغْضَبْ ثُمَّ أَعَادَ إِلَيْهِ فَقَالَ لَهُ انْطَلِقْ وَ لَا تَغْضَبْ ثَلَاثَ مَرَّاتٍ

H 2524, CH 117, h 6
It is narrated from him (narrator of the *Hadith* above) from Isma'il ibn Mehran from Sayf ibn ‘Amirah from the one who had heard abu ‘Abd Allah, recipient of divine supreme covenant, saying:
“Whoever controls his anger, Allah covers his defects for him.’”

٦ - عَنْهُ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَمَّنْ سَمِعَ أَبَا عَبْدِ اللهِ ع يَقُولُ مَنْ كَفَّ غَضَبَهُ سَتَرَ اللَّهُ عَوْرَتَهُ

٧- عَنْهُ عَنِ ٱبنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ حَبِيبٍ السجِسْتَانِي عَنْ أَبِي جَعْفَرٍ ع قَالَ مَكْتُوب فِي التَّوْرَاةِ فِيمَا نَاجَى اللَّهُ عَز وَ جَل بِهِ مُوسَى ع يَا مُوسَى أَمْسِكْ غَضَبَكَ عَمَّنْ مَلَّكْتُكَ عَلَيْهِ أَكُف عَنْكَ غَضَبِي

H 2525, CH 117, h 7
It is narrated from him (narrator of the *Hadith* above) from ibn Mahbub from Hisham ibn Salim from Habib al-Sajistani from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"It is written in the Torah of the conversations of Musa and Allah, the Most Majestic, the Most Holy, 'O Moses, control your anger against those whom I have given you to own, I will keep my anger away from you.'"

٨- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ يَحْيَى بْنِ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَوْحَى اللَّهُ عَز وَ جَل إِلَى بَعْضِ أَنْبِيَائِهِ يَا ٱبْنَ آدَمَ اذْكُرْنِي فِي غَضَبِكَ أَذْكُرْكَ فِي غَضَبِي لَا أَمْحَقْكَ فِيمَنْ أَمْحَقُ وَ ٱرْضَ بِي مُنْتَصِراً فَإِنَّ ٱنْتِصَارِي لَكَ خَيْرٌ مِنِ ٱنْتِصَارِكَ لِنَفْسِكَ

H 2526, CH 117, h 8
A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn al-Hamid from Yahya ibn 'Amr from 'Abd Allah ibn Sinan who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Allah, the Most Majestic, the Most Holy, revealed to certain persons of His prophets: "O sons of Adam, remember Me in your anger, I will remember you in My anger and will not eliminate you along with the things that I eliminate. Be happy with My support; My support is better for you than your support for your own self'"

٩- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ٱبْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع مِثْلَهُ وَ زَادَ فِيهِ وَ إِذَا ظُلِمْتَ بِمَظْلَمَةٍ فَارْضَ بِٱنْتِصَارِي لَكَ فَإِنَّ ٱنْتِصَارِي لَكَ خَيْرٌ مِنِ ٱنْتِصَارِكَ لِنَفْسِكَ

H 2527, CH 117, h 9
Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from ibn Faddal from Ali ibn 'Uqbah from 'Abd Allah ibn Sinan from abu 'Abd Allah, recipient of divine supreme covenant, a similar *Hadith* with the following addition:
"When injustice is done to you in an oppressive condition, be happy with My support; My support for you is better than your own support for yourself."

١٠- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ٱبْنِ مَحْبُوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ فِي التَّوْرَاةِ مَكْتُوباً يَا ٱبْنَ آدَمَ اذْكُرْنِي حِينَ تَغْضَبُ أَذْكُرْكَ عِنْدَ غَضَبِي فَلَا أَمْحَقْكَ فِيمَنْ أَمْحَقُ وَ إِذَا ظُلِمْتَ بِمَظْلَمَةٍ فَارْضَ بِٱنْتِصَارِي لَكَ فَإِنَّ ٱنْتِصَارِي لَكَ خَيْرٌ مِنِ ٱنْتِصَارِكَ لِنَفْسِكَ

H 2528, CH 117, h 10
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Mahbub from Ishaq ibn 'Ammar who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'It is written in the Torah: "Remember Me when you are angry so I remember you when I am angry and will not efface you along with those whom I will blot out. When injustice is done to you, accept My support; My support for you is better than your support for yourself.'"

١١- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ جَمِيعاً عَنِ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنْ أَبِي خَدِيجَةَ عَنْ مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَجُلٌ لِلنَّبِيِّ ص يَا رَسُولَ اللَّهِ عَلِّمْنِي قَالَ اذْهَبْ وَ لَا تَغْضَبْ فَقَالَ الرَّجُلُ قَدْ اكْتَفَيْتُ بِذَاكَ فَمَضَى إِلَى أَهْلِهِ فَإِذَا بَيْنَ قَوْمِهِ حَرْبٌ قَدْ قَامُوا صُفُوفاً وَ لَبِسُوا السِّلَاحَ فَلَمَّا رَأَى ذَلِكَ لَبِسَ سِلَاحَهُ ثُمَّ قَامَ مَعَهُمْ ثُمَّ ذَكَرَ قَوْلَ رَسُولِ اللَّهِ ص لَا تَغْضَبْ فَرَمَى السِّلَاحَ ثُمَّ جَاءَ يَمْشِي إِلَى الْقَوْمِ الَّذِينَ هُمْ عَدُوُّ قَوْمِهِ فَقَالَ يَا هَؤُلَاءِ مَا كَانَتْ لَكُمْ مِنْ جِرَاحَةٍ أَوْ قَتْلٍ أَوْ ضَرْبٍ لَيْسَ فِيهِ أَثَرٌ فَعَلَيَّ فِي مَالِي أَنَا أُوفِيكُمُوهُ فَقَالَ الْقَوْمُ فَمَا كَانَ فَهُوَ لَكُمْ نَحْنُ أَوْلَى بِذَلِكَ مِنْكُمْ قَالَ فَاصْطَلَحَ الْقَوْمُ وَ ذَهَبَ الْغَضَبُ

H 2529, CH 117, h 11
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad and Ali ibn Muhammad from Salih ibn abu Hammad all from al-Washsha' from Ahmad ibn 'A'id from abu Khadijah from Mu'alla ibn Khanis from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Once a man said to the Holy Prophet, 'O Messenger of Allah, teach me.' The Messenger of Allah said, 'You may go and do not become angry.' The man said, 'I have taken it as a sufficient lesson.' He went to his family and found his people fighting, all of them lined up in arms. When he saw it he also armed himself and stood up in line with them and then he remembered the words of the Messenger of Allah, 'Do not become angry'. He threw away his arms and moved forward to the enemies of his people and said, 'O people, I will take responsibility for any loss of life, serious or slight injury that you may have suffered, I will pay you.' The people said, 'Whatever happened we give permission to go in your favor. It is more proper for us to make such undertakings.' The Imam then said, 'The people made peace and anger was gone.'"

١٢- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ٱبْنِ مَحْبُوبٍ عَنِ ٱبْنِ رِئَابٍ عَنْ أَبِي حَمْزَةَ الثَّمَالِي

H 2530, CH 117, h 12
A number of our people have narrated from Sahl ibn Ziyad and Ali ibn Ibrahim from his father all from ibn Mahbub from ibn Ri'ab from abu Hamza al-Thumali from abu Ja'far, recipient of divine supreme covenant, who has said the

following:
"This anger is a spark from Satan that he lights up in the hearts of the children of Adam. Whenever any of you becomes angry, his eyes turn red, his veins puff up and Satan enters into it. If any of you fears this, he must hold to the earth; in so doing the evil of Satan goes away."

عَنْ أَبِي جَعْفَرٍ ع قَالَ إِن هَذَا الْغَضَبَ جَمْرَةٌ مِنَ الشَيْطَانِ تُوقَدُ فِي قَلْبِ ابْنِ آدَمَ وَ إِن أَحَدَكُمْ إِذَا غَضِبَ احْمَرتْ عَيْنَاهُ وَ انْتَفَخَتْ أَوْدَاجُهُ وَ دَخَلَ الشَيْطَانُ فِيهِ فَإِذَا خَافَ أَحَدُكُمْ ذَلِكَ مِنْ نَفْسِهِ فَلْيَلْزَمِ الْأَرْضَ فَإِن رِجْزَ الشَيْطَانِ لَيَذْهَبُ عَنْهُ عِنْدَ ذَلِكَ

H 2531, CH 117, h 13
A number of our people have narrated from Ahmad ibn 'Abd Allah from certain individuals of his people in a marfu' manner has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Anger darkens the heart of a wise person.' The Imam then said, 'One who loses control of his anger loses his power of reason.'"

١٣- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ أَبو عَبْدِ اللهِ ع الْغَضَبُ مَمْحَقَةٌ لِقَلْبِ الْحَكِيمِ وَ قَالَ مَنْ لَمْ يَمْلِكْ غَضَبَهُ لَمْ يَمْلِكْ عَقْلَهُ

H 2532, CH 117, h 14
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali from 'Asim ibn Humayd from abu Hamza from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Whoever controls his soul from hurting people, on the Day of Judgment Allah will agree to grant relief to his soul. Whoever controls his anger against people, consequently, Allah, the Most Blessed, the Most High, will, on the Day of Judgment, hold back the fire from him."

١٤- الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ مُعَلى بْنِ مُحَمدٍ عَنِ الْحَسَنِ بْنِ عَلِي عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللهِ ص مَنْ كف نَفْسَهُ عَنْ أَعْرَاضِ الناسِ أَقَالَ اللهُ نَفْسَهُ يَوْمَ الْقِيَامَةِ وَ مَنْ كف غَضَبَهُ عَنِ الناسِ كف اللهُ تَبَارَكَ وَ تَعَالَى عَنْهُ عَذَابَ يَوْمِ الْقِيَامَةِ

H 2533, CH 117, h 15
A number of our people have narrated from Sahl ibn Ziyad from ibn Mahbub from abu Hamza from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Whoever controls his anger against people, consequently, Allah will, on the Day of Judgment, hold back the fire from him."

١٥- عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ مَنْ كف غَضَبَهُ عَنِ الناسِ كف اللهُ عَنْهُ عَذَابَ يَوْمِ الْقِيَامَةِ

Chapter One Hundred Eighteen
Envy

بَابُ الْحَسَدِ

H 2534, CH 118, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from al-'Ala' ibn Razin from Muhammad ibn Muslim who has said the following:
"Abu Ja'far, recipient of divine supreme covenant, has said, 'The man may hastily commit any evil deed and then (gradually) turn in disbelief, however, envy consumes belief (immediately) just as fire consumes firewood."

١- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبو جَعْفَرٍ ع إِن الرجُلَ لَيَأْتِي بِأَي بَادِرَةٍ فَيَكْفُرُ وَ إِن الْحَسَدَ لَيَأْكُلُ الْإِيمَانَ كَمَا تَأْكُلُ النارُ الْحَطَبَ

H 2535, CH 118, h 2
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from Muhammad ibn Khalid and al-Husayn ibn Sa'id from al-Nadr ibn Suwayd from al-Qasim ibn Sulayman from Jarrah al-Mada'ini from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Envy consumes belief just as fire consumes firewood."

٢- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ مُحَمدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النضْرِ بْنِ سُوَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَاحٍ الْمَدَائِنِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن الْحَسَدَ يَأْكُلُ الْإِيمَانَ كَمَا تَأْكُلُ النارُ الْحَطَبَ

H 2536, CH 118, h 3
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ibn Mahbub from Dawud al-Riqqi who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Be pious before Allah and do not envy each other. It was in the Shari'a of Jesus to travel in the land. During one of his journeys one of his companions, who was of short height, accompanied him very often. When they reached the sea, Jesus with correct certainty said, '(I begin) in the name of Allah,' and began to walk over the water. The short man, looking at Jesus walking over the water, also with correct certainty said, '(I begin) in the name of Allah', walked over the water and reached Jesus. At such time he felt proud of himself and said, 'This is

٣- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ دَاوُدَ الرقي قَالَ سَمِعْتُ أَبا عَبْدِ اللهِ ع يَقُولُ اتقُوا اللهَ وَ لَا يَحْسُدْ بَعْضُكُمْ بَعْضاً إِن عِيسَى ابْنَ مَرْيَمَ كَانَ مِنْ شَرَائِعِهِ السيْحُ فِي الْبِلَادِ فَخَرَجَ فِي بَعْضِ سَيْحِهِ وَ مَعَهُ رَجُلٌ مِنْ أَصْحَابِهِ قَصِيرٍ وَ كَانَ كَثِيرَ اللزُومِ لِعِيسَى ع فَلَما انْتَهَى عِيسَى إِلَى الْبَحْرِ قَالَ بِسْمِ اللهِ بِصِحةِ يَقِينٍ مِنْهُ فَمَشَى عَلَى ظَهْرِ الْمَاءِ فَقَالَ الرجُلُ الْقَصِيرُ حِينَ نَظَرَ إِلَى عِيسَى ع جَازَهُ بِسْمِ اللهِ بِصِحةِ يَقِينٍ مِنْهُ فَمَشَى

عَلَى الْمَاءِ وَ لَحِقَ عِيسَى ع فَدَخَلَهُ الْعُجْبُ بِنَفْسِهِ فَقَالَ هَذَا عِيسَى رُوحُ اللهِ يَمْشِي عَلَى الْمَاءِ وَ أَنَا أَمْشِي عَلَى الْمَاءِ فَمَا فَضْلُهُ عَلَيَّ قَالَ فَرُمِسَ فِي الْمَاءِ فَاسْتَغَاثَ بِعِيسَى فَتَنَاوَلَهُ مِنَ الْمَاءِ فَأَخْرَجَهُ ثُم قَالَ لَهُ مَا قُلْتَ يَا قَصِيرُ قَالَ قُلْتُ هَذَا رُوحُ اللهِ يَمْشِي عَلَى الْمَاءِ وَ أَنَا أَمْشِي عَلَى الْمَاءِ فَدَخَلَنِي مِنْ ذَلِكَ عُجْب فَقَالَ لَهُ عِيسَى لَقَدْ وَضَعْتَ نَفْسَكَ فِي غَيْرِ الْمَوْضِعِ الذِي وَضَعَكَ اللهُ فِيهِ فَمَقَتَكَ اللهُ عَلَى مَا قُلْتَ فَتُبْ إِلَى اللهِ عَز وَ جَل مِما قُلْتَ قَالَ فَتَابَ الرجُلُ وَ عَادَ إِلَى مَرْتَبَتِهِ الِتي وَضَعَهُ اللهُ فِيهَا فَاتقُوا اللهَ وَ لَا يَحْسُدَن بَعْضُكُمْ بَعْضاً

٤ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَوْفَلِي عَنِ السكُونِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص كَادَ الْفَقْرُ أَنْ يَكُونَ كُفْراً وَ كَادَ الْحَسَدُ أَنْ يَغْلِبَ الْقَدَرَ

٥ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ قَالَ أَبو عَبْدِ اللهِ ع آفَةُ الدينِ الْحَسَدُ وَ الْعُجْبُ وَ الْفَخْرُ

٦ - يُونُسُ عَنْ دَاوُدَ الرقي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص قَالَ اللهُ عَز وَ جَل لِمُوسَى بْنِ عِمْرَانَ ع يَا ابْنَ عِمْرَانَ لَا تَحْسُدَن الناسَ عَلَى مَا آتَيْتُهُمْ مِنْ فَضْلِي وَ لَا تَمُدن عَيْنَيْكَ إِلَى ذَلِكَ وَ لَا تَتْبَعْهُ نَفْسَكَ فَإِن الْحَاسِدَ سَاخِطٌ لِنَعمِي صَاد لِقَسْمِيَ الذِي قَسَمْتُ بَيْنَ عِبَادِي وَ مَنْ يَكُ كَذَلِكَ فَلَسْتُ مِنْهُ وَ لَيسَ مِني

٧ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمدٍ عَنِ الْمِنْقَرِي عَنِ الْفُضَيْلِ بْنِ عِيَاضٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن الْمُؤْمِنَ يَغْبِطُ وَ لَا يَحْسُدُ وَ الْمُنَافِقُ يَحْسُدُ وَ لَا يَغْبِطُ

بَابُ الْعَصَبِيةِ

١ - مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ بْنِ النعْمَانِ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ تَعصبَ أَوْ تُعصبَ لَهُ فَقَدْ خَلَعَ رِبْقَةَ الْإِيمَانِ مِنْ عُنُقِهِ

٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيرٍ عَنْ هِشَامِ بْنِ سَالِمٍ وَ دُرُسْتَ بْنِ أَبِي مَنْصُورٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص مَنْ تَعصبَ أَوْ تُعصبَ لَهُ فَقَدْ خَلَعَ رِبْقَ الْإِيمَانِ مِنْ عُنُقِهِ

Jesus, the Spirit of Allah who walks over the water, and I also walk over the water. Why then should he be more excellent than me?' The Imam said, 'He then sunk in the water and cried for help from Jesus, who took him out of water and asked, 'What did you say, O short man?' He replied, 'This is Jesus, the Spirit of Allah who walks over the water and I also walk over the water, and I sensed pride inside.' Jesus said to him, 'You placed yourself in a place where Allah had not placed it. Allah resented what you said. Repent and return to Allah, the Most Majestic, the Most Holy, because of what you have said.' The man repented and returned to his position that Allah had given him. Be pious before Allah and no one of you must envy the others.'"

H 2537, CH 118, h 4
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Poverty can almost be disbelief, and envy may almost overcome (disable) the power of an envying person.'"

H 2538, CH 118, h 5
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from Mu'awiyah ibn Wahab who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Among the tragedies for religion is envy, feeling self-important and proud.'"

H 2539, CH 118, h 6
Yunus has narrated from Dawud al-Riqqi from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Allah, the Most Majestic, the Most Holy, said to Moses, "O son of 'Imran, do not envy people for what I have given them of My favors, do not focus your eyes on it (what I have given to people), and do not allow your soul to follow it; an envious person is angry with My bounties, and blocks My distribution (favors) among My servants. Whoever is as such, I am not for him, and he is not from Me.'"

H 2540, CH 118, h 7
Ali ibn Ibrahim has narrated from his father from al-Qasim ibn Muhammad from al-Minqari from al-Fudayl ibn 'Iyad from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"A believer asks Allah for help but does not envy, and a hypocrite envies, but does not ask Allah for help."

Chapter One Hundred Nineteen
Racism

H 2541, CH 119, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from Dawud ibn al-Nu'man from Mansur ibn Hazim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Whoever exercises racial discrimination or it is exercised for him, he has taken off the collar of belief from his neck."

H 2542, CH 119, h 2
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn Salim and Drust ibn abu Mansur from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Whoever practices racial discrimination or it is practiced for him has removed the collar of belief from his neck.'"

H 2543, CH 119, h 3
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘Whoever has racist feelings in his heart of the size of mustard seed, on the Day of Judgment Allah will raise him with the Arabs of the time of *Jahiliyah* (dark age).’”

٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص مَنْ كَانَ فِي قَلْبِهِ حَبَّةٌ مِنْ خَرْدَلٍ مِنْ عَصَبِيَّةٍ بَعَثَهُ اللهُ يَوْمَ الْقِيَامَةِ مَعَ أَعْرَابِ الْجَاهِلِيَّةِ

H 2544, CH 119, h 4
Abu Ali al-Ash’ari has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from Khudr from Muhammad ibn Muslim from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“On the Day of Judgment Allah will join those who practice racial discrimination with a race in fire.”

٤- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ خَضِرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ تَعَصَّبَ عَصَّبَهُ اللهُ بِعِصَابَةٍ مِنْ نَارٍ

H 2545, CH 119, h 5
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Ahmad ibn Muhammad ibn abu Nasr from Safwan ibn Mehran from ‘Amir ibn al-Simt from Habib ibn abu Thabit from Ali ibn al-Husayn, recipient of divine supreme covenant, who has said the following:
“Tribal and racist feelings will not enter paradise except that of Hamza ibn ‘Abd al-Muttalib. When he accepted Islam he expressed such angered feelings over the story of the contents of a camel’s stomach poured over the Holy Prophet.”

٥- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ صَفْوَانَ بْنِ مِهْرَانَ عَنْ عَامِرِ بْنِ السَّمْطِ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ لَمْ يُدْخِلِ الْجَنَّةَ حَمِيَّةٌ غَيْرُ حَمِيَّةِ حَمْزَةَ بْنِ عَبْدِ الْمُطَّلِبِ وَ ذَلِكَ حِينَ أَسْلَمَ غَضَباً لِلنَّبِيِّ ص فِي حَدِيثِ السَّلَى الَّذِي أُلْقِيَ عَلَى النَّبِيِّ ص

H 2546, CH 119, h 6
It is narrated from him (narrator of the *Hadith* above) from his father from Fadalah from Dawud ibn Farqad from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The angels thought that Satan was one of them. In the knowledge of Allah he was not one of them. He (Satan) let out that which was in his soul with racist feelings and anger saying, ‘You have created me from fire and You created him from clay.’”

٦- عَنْهُ عَنْ أَبِيهِ عَنْ فَضَالَةَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنَّ الْمَلَائِكَةَ كَانُوا يَحْسَبُونَ أَنَّ إِبْلِيسَ مِنْهُمْ وَ كَانَ فِي عِلْمِ اللهِ أَنَّهُ لَيْسَ مِنْهُمْ فَاسْتَخْرَجَ مَا فِي نَفْسِهِ بِالْحَمِيَّةِ وَ الْغَضَبِ فَقَالَ خَلَقْتَنِي مِنْ نَارٍ وَ خَلَقْتَهُ مِنْ طِينٍ

H 2547, CH 119, h 7
Ali ibn Ibrahim has narrated from his father and Ali ibn Muhammad al-Qasani from al-Qasim ibn Muhammad from al-Minqari from ‘Abd al-Razzaq from Mu’ammar from al-Zuhri who has said the following:
“Once, Ali ibn al-Husayn, recipient of divine supreme covenant, was asked about racist feelings. He said, ‘The racist feeling that is a sin is the one that makes a person call the evil doers of his own people better than the virtuous individuals of the other people. A man’s loving his own people is not racism but it is a sin to help one’s own people to commit injustice.”

٧- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيُّ بْنُ مُحَمَّدٍ الْقَاسَانِيُّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمِنْقَرِيِّ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ قَالَ سُئِلَ عَلِيُّ بْنُ الْحُسَيْنِ ع عَنِ الْعَصَبِيَّةِ فَقَالَ الْعَصَبِيَّةُ الَّتِي يَأْثَمُ عَلَيْهَا صَاحِبُهَا أَنْ يَرَى الرَّجُلُ شِرَارَ قَوْمِهِ خَيْراً مِنْ خِيَارِ قَوْمٍ آخَرِينَ وَ لَيْسَ مِنَ الْعَصَبِيَّةِ أَنْ يُحِبَّ الرَّجُلُ قَوْمَهُ وَ لَكِنْ مِنَ الْعَصَبِيَّةِ أَنْ يُعِينَ قَوْمَهُ عَلَى الظُّلْمِ

Chapter One Hundred Twenty
Arrogance

بَابُ الْكِبْرِ

H 2548, CH 120, h 1
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from Aban from Hakim who has said the following:
“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, about a minimum degree of atheism and the Imam said, ‘Arrogance is its minimum.’”

١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ أَبَانٍ عَنْ حُكَيْمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ أَدْنَى الْإِلْحَادِ فَقَالَ إِنَّ الْكِبْرَ أَدْنَاهُ

H 2549, CH 120, h 2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Hakam from al-Husayn ibn abu al-‘Ala’ who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘Arrogance can be found in mischievous people of all sexes. Pride is the gown of Allah. Therefore, whoever disputes Allah, the Majestic, the Glorious, about His gown; it will only

٢- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سَمِعْتُهُ يَقُولُ الْكِبْرُ قَدْ يَكُونُ فِي شِرَارِ النَّاسِ مِنْ كُلِّ جِنْسٍ وَ الْكِبْرُ رِدَاءُ اللهِ فَمَنْ نَازَعَ اللهَ عَزَّ وَ جَلَّ رِدَاءَهُ لَمْ يَزِدْهُ اللهُ إِلَّا

سَفَالًا إِن رَسُولَ اللهِ ص مَر فِي بَعْضِ طُرُقِ الْمَدِينَةِ وَ سَوْدَاءُ تَلْقُطُ السِّرْقِينَ فَقِيلَ لَهَا تَنحيْ عَنْ طَرِيقِ رَسُولِ اللهِ فَقَالَتْ إِن الطرِيقَ لَمُعْرَض فَهم بِهَا بَعْضُ الْقَوْمِ أَنْ يَتَنَاوَلَهَا فَقَالَ رَسُولُ اللهِ ص دَعُوهَا فَإِنهَا جَبارَةٌ

bring him low. Once, the Messenger of Allah was passing through one of the streets of Madina. On the way there was a black lady collecting manure (to fuel fire). She was told to move to the side to clear the way for the Messenger of Allah. She said, 'The road is wide.' Certain individuals wanted to push her aside but the Messenger of Allah said, 'Leave her alone, she is a bully.'"

٣- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ الْعَلَاءِ بْنِ الْفُضَيْلِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ أَبو جَعْفَرٍ ع الْعِز رِدَاءُ اللهِ وَ الْكِبْرُ إِزَارُهُ فَمَنْ تَنَاوَلَ شَيْئاً مِنْهُ أَكَبهُ اللهُ فِي جَهَنمَ

H 2550, CH 120, h 3
A number of our people have narrated from Ahmad ibn abu 'Abd Allah from 'Uthman ibn 'Isa from al-'Ala' ibn al-Fudayl from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu Ja'far, recipient of divine supreme covenant, has said, 'Majesty is the gown of Allah and pride is His loin clothe, therefore, whoever holds to any of these, Allah will throw him in hell.'"

٤- أَبو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ عَبْدِ الْجَبارِ عَنِ ابْنِ فَضالٍ عَنْ ثَعْلَبَةَ عَنْ مَعْمَرِ بْنِ عُمَرَ بْنِ عَطَاءٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ الْكِبْرُ رِدَاءُ اللهِ وَ الْمُتَكبرُ يُنَازِعُ اللهَ رِدَاءَهُ

H 2551, CH 120, h 4
Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from ibn Faddal from Tha'labah from Mu'ammar ibn 'Umar ibn 'Ata' from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Pride is the gown of Allah. An arrogant person (assuming arrogance) disputes Allah about His gown."

٥- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ مُحَمدِ بْنِ عَلِي عَنْ أَبِي جَمِيلَةَ عَنْ لَيْثٍ الْمُرَادِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ الْكِبْرُ رِدَاءُ اللهِ فَمَنْ نَازَعَ اللهَ شَيْئاً مِنْ ذَلِكَ أَكبهُ اللهُ فِي النارِ

H 2552, CH 120, h 5
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Muhammad ibn Ali from abu Jamilah from Lath al-Muradi from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Pride is the gown of Allah and whoever disputes Allah in anything about it, Allah will throw him into the fire."

٦- عَنْهُ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عَبْدِ اللهِ بْنِ بُكَيْرٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللهِ ع قَالَا لَا يَدْخُلُ الْجَنةَ مَنْ فِي قَلْبِهِ مِثْقَالُ ذَرةٍ مِنْ كِبْرٍ

H 2553, CH 120, h 6
It is narrated from him (narrator of the *Hadith* above) from his father from al-Qasim ibn 'Urwah from 'Abd Allah ibn Bukayr from Zurara from abu Ja'far and abu 'Abd Allah, recipient of divine supreme covenant, who have said the following:
"Whoever in his heart may have an amount of arrogance of the size of an atom he will not be able to enter paradise."

٧- عَلِي بْنُ إِبْرَاهِيمَ عَنْ مُحَمدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ أَبِي أَيوبَ عَنْ مُحَمدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ع قَالَ لَا يَدْخُلُ الْجَنةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبةٍ مِنْ خَرْدَلٍ مِنَ الْكِبْرِ قَالَ فَاسْتَرْجَعْتُ فَقَالَ مَا لَكَ تَسْتَرْجِعُ قُلْتُ لِمَا سَمِعْتُ مِنْكَ فَقَالَ لَيْسَ حَيْثُ تَذْهَبُ إِنمَا أَعْنِي الْجُحُودَ إِنمَا هُوَ الْجُحُودُ

H 2554, CH 120, h 7
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from abu Ayyub from Muhammad ibn Muslim from one of them (two Imam) who has said the following:
"Whoever has an amount of arrogance in his heart of the size of a mustard seed, he will not be able to enter paradise." I then expressed astonishment saying, 'To Allah we belong and to Him we return!' The Imam asked, 'What has made you astonish?' I said, 'I have not heard such *Hadith* from you.' The Imam said, 'It is not the way you have thought. I meant thereby denial and rejection; it (arrogance) is rejection.'"

٨- أَبو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ عَبْدِ الْجَبارِ عَنِ ابْنِ فَضالٍ عَنْ عَلِي بْنِ عُقْبَةَ عَنْ أَيوبَ بْنِ الْحُر عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ اللهِ ع قَالَ الْكِبْرُ أَنْ تَغْمِصَ النَاسَ وَ تَسْفَهَ الْحَق

H 2555, CH 120, h 8
Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from ibn Faddal from Ali ibn 'Uqbah from Ayyub ibn al-Hurr from 'Abd al-'Ala' from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Arrogance is when one belittles the people and calls the truth foolishness."

٩- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ عَلِي بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ قَالَ قَالَ أَبو عَبْدِ اللهِ ع قَالَ رَسُولُ اللهِ ص إِن أَعْظَمَ الْكِبْرِ غَمْصُ الْخَلْقِ وَ سَفْهُ الْحَق قَالَ قُلْتُ وَ مَا غَمْصُ الْخَلْقِ

H 2556, CH 120, h 9
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from Sayf ibn 'Amirah from 'Abd al-'Ala' ibn 'A'Yun who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'The Messenger of Allah has said, "The biggest form of arrogance is to sink (belittle or look down upon) people and

consider the truth foolishness.” I (the narrator) then asked, ‘What is to ‘sink’ the people and hoodwink the truth?’ The Imam said, ‘It is ignoring the truth and criticizing the people of truth. Whoever does it has disputed Allah, the Majestic, the Glorious, about His gown.”””

وَ سَفَهُ الْحَقِ قَالَ يَجْهَلُ الْحَقِ وَ يَطْعَنُ عَلَى أَهْلِهِ فَمَنْ فَعَلَ ذَلِكَ فَقَدْ نَازَعَ اللَّهَ عَز وَ جَل رِدَاءَهُ

H 2557, CH 120, h 10

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ibn Bukayr from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“In hell there is a valley for the arrogant people and it is called ‘Saqar’. It complained to Allah of excessive heat and asked Him to allow it to breathe. When it took a breath, it burnt (all of) hell.”

١٠- عَلِيُ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن فِي جَهَنَمَ لَوَادِياً لِلْمُتَكَبِرِينَ يُقَالُ لَهُ سَقَرُ شَكَا إِلَى اللهِ عَز وَ جَل شِدةَ حَرِهِ وَ سَأَلَهُ أَنْ يَأْذَنَ لَهُ أَنْ يَتَنفسَ فَتَنفسَ فَأَحْرَقَ جَهَنَمَ

H 2558, CH 120, h 11

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Sinan from Dawud ibn Farqad from his brother who has said the following:

“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘The arrogant people will be turned into particles on whom people will walk until Allah will finalize (people’s) accounts.’”

١١- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ مُحَمدِ بْنِ سِنَانٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَخِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ إِن الْمُتَكَبِرِينَ يُجْعَلُونَ فِي صُوَرِ الذر يَتَوَطأُهُمُ الناسُ حَتى يَفْرُغَ اللهُ مِنَ الْحِسَابِ

H 2559, CH 120, h 12

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from more than one person from Ali ibn Asbat from his uncle, Ya’qub ibn Salim from ‘Abd al-‘Ala’ who has said the following:

“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, ‘What is arrogance?’ The Imam said, ‘The biggest arrogance is to hoodwink the truth and look down upon the people.’ I then asked, ‘What is to hoodwink the truth and belittle the people?’ The Imam said, ‘It is one’s disregarding and ignoring the truth and his criticizing the people of the truth.’”

١٢- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ غَيْرِ وَاحِدٍ عَنْ عَلِيِ بْنِ أَسْبَاطٍ عَنْ عَمهِ يَعْقُوبَ بْنِ سَالِمٍ عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قُلْتُ لَهُ مَا الْكِبْرُ فَقَالَ أَعْظَمُ الْكِبْرِ أَنْ تَسْفَهَ الْحَقَ وَ تَغْمِصَ الناسَ قُلْتُ وَ مَا سَفَهُ الْحَقِ قَالَ يَجْهَلُ الْحَقَ وَ يَطْعَنُ عَلَى أَهْلِهِ

H 2560, CH 120, h 13

It is narrated from him (narrator of the *Hadith* above) from Ya’qub ibn Yazid from Muhammad ibn ‘Umar ibn Yazid from his father who has said the following:

“Once, I said to abu ‘Abd Allah, recipient of divine supreme covenant, ‘I eat good food, use good perfumes, and ride good energetic animals and a young man escorts me. Do you see anything tyrannical in it so I should avoid it? Abu ‘Abd Allah, recipient of divine supreme covenant, remained quiet for a while. He then said, ‘A condemned tyrant is one who ignores people and disregards the truth.’ ‘Umar has said that he then said, ‘I do not disregard the truth, but ignoring people is not clear for me.’ The Imam said, ‘Tyranny is when one considers people insignificant and acts among them repressively, such person is a tyrant.’”

١٣- عَنْهُ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمدِ بْنِ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِيهِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع إِنِي آكُلُ الطعَامَ الطيبَ وَ أَشَم الرِيحَ الطيبَةَ وَ أَرْكَبُ الدابةَ الْفَارِهَةَ وَ يَتْبَعُنِي الْغُلَامُ فَتَرَى فِي هَذَا شَيْئاً مِنَ التجَبرِ فَلَا أَفْعَلُهُ فَأَطْرَقَ أَبُو عَبْدِ اللهِ ع ثُم قَالَ إِنمَا الْجَبارُ الْمَلْعُونُ مَنْ غَمَصَ الناسَ وَ جَهِلَ الْحَقَ قَالَ عُمَرُ فَقُلْتُ أَما الْحَقَ فَلَا أَجْهَلُهُ وَ الْغَمْصُ لَا أَدْرِي مَا هُوَ قَالَ مَنْ حَقَرَ الناسَ وَ تَجَبرَ عَلَيْهِمْ فَذَلِكَ الْجَبارُ

H 2561, CH 120, h 14

Muhammad ibn Ja’far has narrated from Muhammad ibn ‘Abd al-Hamid from ‘Asim ibn Humayd from abu Hamza from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“The messenger of Allah has said, ‘There are three kinds of people to whom, on the Day of Judgment, Allah will not speak or look to and will not purify them. They will suffer a painful punishment: an old man who fornicates, a tyrant king and an arrogant poor person.”

١٤- مُحَمدُ بْنُ جَعْفَرٍ عَنْ مُحَمدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللهِ ص ثَلَاثَةٌ لَا يُكَلمُهُمُ اللهُ وَ لَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَ لَا يُزَكيهِمْ وَ لَهُمْ عَذَاب أَلِيم شَيْخ زَانٍ وَ مَلِك جَبار وَ مُقِل مُخْتَالٌ

H 2562, CH 120, h 15

A number of our people have narrated from Ahmad ibn Muhammad from Marwak ibn ‘Ubayd from those narrated to him from abu ‘Abd Allah, recipient

١٥- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ مَرْوَكِ بْنِ عُبَيْدٍ عَمنْ حَدثَهُ عَنْ

أَبِي عَبْدِ اللهِ ع قَالَ إِن يُوسُفَ ع لما قَدِمَ عَلَيْهِ الشَّيْخُ يَعْقُوبُ ع دَخَلَهُ عِز الْمُلْكِ فَلَمْ يَنزِلْ إِلَيْهِ فَهَبَطَ جَبْرَئِيلُ ع فَقَالَ يَا يُوسُفُ ابْسُطْ رَاحَتَكَ فَخَرَجَ مِنْهَا نُور سَاطِع فَصَارَ فِي جَو السمَاءِ فَقَالَ يُوسُفُ يَا جَبْرَئِيلُ مَا هَذَا النورُ الذِي خَرَجَ مِنْ رَاحَتِي فَقَالَ نُزِعَتِ النُبوةُ مِنْ عَقِبِكَ عُقُوبَةً لِمَا لَمْ تَنزِلْ إِلَى الشَّيْخِ يَعْقُوبَ فَلَا يَكُونُ مِنْ عَقِبِكَ نَبِي

١٦- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَا مِنْ عَبْدٍ إِلا وَ فِي رَأْسِهِ حِكْمَةٌ وَ مَلَك يَمْسِكُهَا فَإِذَا تَكبَرَ قَالَ لَهُ اتضِعْ وَضَعَكَ اللهُ فَلَا يَزَالُ أَعْظَمَ الناسِ فِي نَفْسِهِ وَ أَصْغَرَ الناسِ فِي أَعْيُنِ الناسِ وَ إِذَا تَوَاضَعَ رَفَعَهُ اللهُ عَز وَ جَل ثُم قَالَ لَهُ انْتَعِشْ نَعَشَكَ اللهُ فَلَا يَزَالُ أَصْغَرَ الناسِ فِي نَفْسِهِ وَ أَرْفَعَ الناسِ فِي أَعْيُنِ الناسِ

١٧- مُحَمدُ بْنُ يَحْيَى عَنْ مُحَمدِ بْنِ أَحْمَدَ عَنْ بَعْضِ أَصْحَابِهِ عَنِ النهْدِي عَنْ يَزِيدَ بْنِ إِسْحَاقَ شَعِرٍ عَنْ عَبْدِ اللهِ بْنِ الْمُنْذِرِ عَنْ عَبْدِ اللهِ بْنِ بُكَيْرٍ قَالَ قَالَ أَبو عَبْدِ اللهِ ع مَا مِنْ أَحَدٍ يَتِيهُ إِلا مِنْ ذِلةٍ يَجِدُهَا فِي نَفْسِهِ وَ فِي حَدِيثٍ آخَرَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَا مِنْ رَجُلٍ تَكبَرَ أَوْ تَجَبرَ إِلا لِذِلةٍ وَجَدَهَا فِي نَفْسِهِ

بَابُ الْعُجْبِ

١- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ عَلِي بْنِ أَسْبَاطٍ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا مِنْ أَهْلِ خُرَاسَانَ مِنْ وُلْدِ إِبْرَاهِيمَ بْنِ سَيارٍ يَرْفَعُهُ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن اللهَ عَلِمَ أَن الذَنبَ خَيْر لِلْمُؤْمِنِ مِنَ الْعُجْبِ وَ لَوْ لَا ذَلِكَ مَا ابْتَلَى مُؤْمِناً بِذَنبٍ أَبداً

٢- عَنْهُ عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ أَخِيهِ أَبِي عَامِرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ دَخَلَهُ الْعُجْبُ هَلَكَ

٣- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِي بْنِ أَسْبَاطٍ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلَالِ عَنْ عَلِي بْنِ سُوَيْدٍ عَنْ أَبِي الْحَسَنِ ع قَالَ سَأَلْتُهُ عَنِ الْعُجْبِ الذِي يُفْسِدُ الْعَمَلَ فَقَالَ الْعُجْبُ دَرَجَات مِنْهَا أَنْ يُزَينَ لِلْعَبْدِ سُوءُ عَمَلِهِ فَيَرَاهُ حَسَناً فَيُعْجِبُهُ وَ يَحْسَبَ أَنهُ يُحْسِنُ صُنْعاً وَ مِنْهَا أَنْ يُؤْمِنَ الْعَبْدُ بِرَبِهِ فَيَمُن عَلَى اللهِ عَز وَ جَل وَ لِلهِ عَلَيْهِ فِيهِ الْمَن

of divine supreme covenant, who has said the following:
"Joseph, Yusuf, peace be upon him, met his old father, Ya'qub and because of majestic feeling of a king he did not dismount. Jibril (Gabriel) descended to him and said, 'O Yusuf, (look on) your palm.' A shining light came out and went into the sky. Joseph asked, 'O Jibril (Gabriel), what was that light that came out of my palm?' He said, 'Prophet-hood was removed from your descendents as punishment for not dismounting to the old Ya'qub, thus, there will be no prophet in your descendents.'"

H 2563, CH 120, h 16
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from certain individuals of his people from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Every servant (of Allah) has in his head a certain degree of wisdom being held therein by an angel. When he expresses arrogance the angel says, 'Be humble, may Allah bring you low.' Thereafter he thinks himself to be the greatest of people but in the eyes of the people he remains the lowest of all. When he behaves humbly, Allah, the Most Majestic, the Most Holy, lifts him up. The angel then says, 'Be lofty, may Allah grant you dignity.' He thereafter remains the lowest of all people before his own soul and the most dignified in the eyes of people.'"

H 2564, CH 120, h 17
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from certain individuals of his people from al-Nahdi from Yazid ibn Ishaq Sha'ar from 'Abd Allah ibn al-Mudar from 'Abd Allah ibn Bukayr who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'No one expresses arrogance but because of lowliness that he feels in his soul.' In another *Hadith* abu 'Abd Allah, recipient of divine supreme covenant, has said, 'There is no man who expresses arrogance or tyranny but because of lowliness that he feels in his soul."

Chapter One Hundred Twenty One
Feeling of Self-importance

H 2565, CH 121, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn Asbat from a man of our people from Khurasan of the children of Ibrahim ibn Sayyar in a marfu' manner from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Allah knew that sin is better for believing people than feeling self-important. Were it not as such, a believer would never sin."

H 2566, CH 121, h 2
It is narrated from him (narrator of the *Hadith* above) from Sa'id ibn Janah from his brother abu 'Amir from a man from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Whoever has a feeling of self-importance is destroyed."

H 2567, CH 121, h 3
Ali ibn Ibrahim has narrated from his father from Ali ibn Asbat from Ahmad ibn 'Umar al-Hallal from Ali ibn Suwayd who has said the following:
"Once I asked abu al-Hassan, recipient of divine supreme covenant, about the feeling of self-importance that destroys good deeds. The Imam said, 'The feeling of self-importance is of several degrees. Of such feeling is that one's bad deeds seem attractive to him. He considers it good and it gives him a feeling of self-importance. He thinks that he is doing well. Of such a feeling is that a servant (of Allah) believes in his Lord and begins to like doing a favor to Allah, the Most Majestic, the Most Holy, in fact, Allah has done him the favor.'"

H 2568, CH 121, h 4
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ‘Abd al-Rahman ibn al-Hajjaj from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“A man sins and then feels regretful. He then does a good deed that gives him happiness (feeling of self-importance). He then weakens. His being in a condition (regretful) is better than what he finds himself in (after a good deed with feeling of self-importance).”

٤- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنَّ الرَّجُلَ لَيُذْنِبُ الذَّنْبَ فَيَنْدَمُ عَلَيْهِ وَ يَعْمَلُ الْعَمَلَ فَيَسُرُّهُ ذَلِكَ فَيَتَرَاخَى عَنْ حَالِهِ تِلْكَ فَلَأَنْ يَكُونَ عَلَى حَالِهِ تِلْكَ خَيْرٌ لَهُ مِمَّا دَخَلَ فِيهِ

H 2569, CH 121, h 5
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Nadr ibn Qirwash from Ishaq ibn ‘Ammar from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Once a scholar went to see a worshipper and asked, ‘How are your prayers?’ He (the worshipper) replied, ‘Is a person like me questioned about his prayers? I have been worshipping Allah from such and such times.’ The scholar then asked, ‘How is your weeping?’ He (the worshipper) said, ‘I weep until my tears flow.’ The scholar said, ‘In fact, your laughing with fear is better than your weeping with bravado; nothing of the deeds of boastful people ascends (to heaven).’”

٥- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ نَضْرِ بْنِ فَرْوَاشٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ أَتَى عَالِمٌ عَابِداً فَقَالَ لَهُ كَيْفَ صَلَاتُكَ فَقَالَ مِثْلِي يُسْأَلُ عَنْ صَلَاتِهِ وَ أَنَا أَعْبُدُ اللهَ مُنْذُ كَذَا وَ كَذَا قَالَ فَكَيْفَ بُكَاؤُكَ قَالَ أَبْكِي حَتَّى تَجْرِيَ دُمُوعِي فَقَالَ لَهُ الْعَالِمُ فَإِنَّ ضَحِكَكَ وَ أَنْتَ خَائِفٌ أَفْضَلُ مِنْ بُكَائِكَ وَ أَنْتَ مُدِلٌّ إِنَّ الْمُدِلَّ لَا يَصْعَدُ مِنْ عَمَلِهِ شَيْءٌ

H 2570, CH 121, h 6
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from Ahmad ibn abu Dawud from certain individuals of our people from one of the two Imam, recipient of divine supreme covenant, who has said the following:
“Two people went to a Mosque. One was a worshipper and the other a sinful one. They left the Mosque. The sinner was a true believer, but the worshipper had become a sinner. It so happened, because the worshipper went to the Mosque boastful of his worshipping, thus, his thoughts were all the time on boastfulness. The sinner was regretful for his sins and was asking forgiveness from Allah.”

٦- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَبِي دَاوُدَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَحَدِهِمَا ع قَالَ دَخَلَ رَجُلَانِ الْمَسْجِدَ أَحَدُهُمَا عَابِدٌ وَ الْآخَرُ فَاسِقٌ فَخَرَجَا مِنَ الْمَسْجِدِ وَ الْفَاسِقُ صِدِّيقٌ وَ الْعَابِدُ فَاسِقٌ وَ ذَلِكَ أَنَّهُ يَدْخُلُ الْعَابِدُ الْمَسْجِدَ مُدِلّاً بِعِبَادَتِهِ يُدِلُّ بِهَا فَتَكُونُ فِكْرَتُهُ فِي ذَلِكَ وَ تَكُونُ فِكْرَةُ الْفَاسِقِ فِي التَّنَدُّمِ عَلَى فِسْقِهِ وَ يَسْتَغْفِرُ اللهَ عَزَّ وَ جَلَّ مِمَّا صَنَعَ مِنَ الذُّنُوبِ

H 2571, CH 121, h 7
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from ‘Abd al-Rahman ibn al-Hajjaj who has said the following:
“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, ‘A man performs a deed and he is fearful and worried. Then he performs a good deed that gives him a feeling of self-importance.’ The Imam said, ‘His being in a fearful condition is better than his having a feeling of self-importance.’”

٧- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع الرَّجُلُ يَعْمَلُ الْعَمَلَ وَ هُوَ خَائِفٌ مُشْفِقٌ ثُمَّ يَعْمَلُ شَيْئاً مِنَ الْبِرِّ فَيَدْخُلُهُ شِبْهُ الْعُجْبِ بِهِ فَقَالَ هُوَ فِي حَالِهِ الْأُولَى وَ هُوَ خَائِفٌ أَحْسَنُ حَالًا مِنْهُ فِي حَالِ عُجْبِهِ

H 2572, CH 121, h 8
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa ibn ‘Ubayd from Yunus from certain individuals of his people from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘Once Moses was sitting when Satan came to him with a many-colored hooded cloak on him. When he approached Moses he took his cloak off, stood nearby, and offered him the greeting of peace. Moses asked, ‘Who are you?’ He replied, ‘I am Satan.’ Moses said, ‘Is it you? May Allah not bring you near by.’ Satan said, ‘I came to offer you greetings of peace because of your closeness to Allah.’ The Imam said, ‘Moses then asked, ‘What is this hooded cloak for?’ He said, ‘With this I kidnap the hearts of the children of Adam.’ Moses said, ‘Tell me which sin is it that when the children of Adam commit it you feel successful?’ He said, ‘It is when he feels self-important, his good deeds are a great deal and his sins trivial.’
“The Imam said, ‘Allah, the Most Majestic, the Most Holy, said to David, “O David, give good news to the sinners and warn the

٨- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص بَيْنَمَا مُوسَى ع جَالِساً إِذْ أَقْبَلَ إِبْلِيسُ وَ عَلَيْهِ بُرْنُسٌ ذُو أَلْوَانٍ فَلَمَّا دَنَا مِنْ مُوسَى ع خَلَعَ الْبُرْنُسَ وَ قَامَ إِلَى مُوسَى فَسَلَّمَ عَلَيْهِ فَقَالَ لَهُ مُوسَى مَنْ أَنْتَ فَقَالَ أَنَا إِبْلِيسُ قَالَ أَنْتَ فَلَا قَرَّبَ اللهُ دَارَكَ قَالَ إِنِّي إِنَّمَا جِئْتُ لِأُسَلِّمَ عَلَيْكَ لِمَكَانِكَ مِنَ اللهِ قَالَ فَقَالَ لَهُ مُوسَى ع فَمَا هَذَا الْبُرْنُسُ قَالَ بِهِ أَخْتَطِفُ قُلُوبَ بَنِي آدَمَ فَقَالَ مُوسَى فَأَخْبِرْنِي بِالذَّنْبِ الَّذِي إِذَا أَذْنَبَهُ ابْنُ آدَمَ اسْتَحْوَذْتَ عَلَيْهِ قَالَ إِذَا أَعْجَبَتْهُ نَفْسُهُ وَ اسْتَكْثَرَ عَمَلَهُ وَ صَغُرَ فِي عَيْنِهِ ذَنْبُهُ وَ قَالَ قَالَ اللهُ عَزَّ وَ جَلَّ لِدَاوُدَ ع يَا دَاوُدُ بَشِّرِ الْمُذْنِبِينَ وَ أَنْذِرِ

الصديقين قَالَ كَيْفَ أُبشرُ الْمُذْنِبِينَ وَ أُنذِرُ الصديقِينَ قَالَ يَا دَاوُدُ بَشرِ الْمُذْنِبِينَ أني أَقْبَلُ التَّوْبَةَ وَ أَعْفُو عَنِ الذَّنبِ وَ أُنذِرِ الصديقِينَ أَلا يُعْجَبُوا بِأَعْمَالِهِمْ فَإِنَّهُ لَيْسَ عَبْد أُنصِبُهُ لِلْحِسَابِ إِلا هَلَكَ

true believers.” He asked, ‘How should I give good news to the sinners and warn the true believers?’ Allah said, ‘Give good news to the sinners that I accept repentance and forgive their sins. Warn the true believers against feeling self-important due to their deeds. If I will ever make anyone settle his accounts, he is destroyed.’”

بَابُ حُب الدُّنيَا وَ الْحِرْص عَلَيْهَا

Chapter One Hundred Twenty Two
Love of and Greed for Worldly Things

١ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ دُرُسْتَ بْنِ أَبِي مَنْصُورٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللهِ ع وَ هِشَامٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ رَأْسُ كُل خَطِيئَةٍ حُب الدُّنيَا

H 2573, CH 122, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Drust ibn abu Mansur from a man from abu ‘Abd Allah, recipient of divine supreme covenant, and Hisham from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘The head of all sins is love of this world.’”

٢ - عَلِي عَنْ أَبِيهِ عَنِ ابْنِ فَضالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ حَمادِ بْنِ بَشِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ مَا ذِئْبَانِ ضَارِيَانِ فِي غَنَمٍ قَدْ فَارَقَهَا رِعَاؤُهَا أَحَدُهُمَا فِي أَوَّلِهَا وَ الْآخَرُ فِي آخِرِهَا بِأَفْسَدَ فِيهَا مِنْ حُب الْمَالِ وَ الشَرَفِ فِي دِينِ الْمُسْلِمِ

H 2574 CH 122, h 2
Ali has narrated from his father from ibn Faddal from ibn Bukayr from Hammad ibn Bashir who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘No two fierce wolves in a flock of sheep in the absence of their shepherd, one wolf on either side is as destructive to them as the love of property and honor is to the religion of a Muslim.”

٣ - عَنْهُ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي أيوبَ عَنْ مُحَمدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ مَا ذِئْبَانِ ضَارِيَانِ فِي غَنَمٍ لَيْسَ لَهَا رَاعٍ هَذَا فِي أَوَّلِهَا وَ هَذَا فِي آخِرِهَا بِأَسْرَعَ فِيهَا مِنْ حُب الْمَالِ وَ الشَرَفِ فِي دِينِ الْمُؤْمِنِ

H 2575, CH 122, h 3
It is narrated from him (narrator of the *Hadith* above) from his father from ‘Uthman ibn ‘Isa from abu Ayyub from Muhammad ibn Muslim from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“No two fierce wolves in a flock of sheep without a shepherd, one wolf on either side is as quick (to destroy them) as the love of property and honor (popularity) is to destroy the religion of a believer.”

٤ - مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ مُحَمدِ بْنِ يَحْيَى الْخَزازِ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن الشَيْطَانَ يُدِيرُ ابْنَ آدَمَ فِي كُل شَيْءٍ فَإِذَا أَعْيَاهُ جَثَمَ لَهُ عِنْدَ الْمَالِ فَأَخَذَ بِرَقَبَتِهِ

H 2576, CH 122, h 4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Yahya al-Khazzaz from Ghiyath ibn Ibrahim from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Satan circles around the children of Adam in every (evil) matter (to make him sin), when he is frustrated (man did not sin) he ambushes him through his (love of) property and holds him (man) through such love by his neck.”

٥ - عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ عَلِي بْنِ النعْمَانِ عَنْ أَبِي أُسَامَةَ زَيْدٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص مَنْ لَمْ يَتَعَزَ بِعَزَاءِ اللهِ تَقَطَعَتْ نَفْسُهُ حَسَرَاتٍ عَلَى الدُّنيَا وَ مَنْ أَتْبَعَ بَصَرَهُ مَا فِي أَيْدِي النَاسِ كَثُرَ هَمهُ وَ لَمْ يَشْفِ غَيْظُهُ وَ مَنْ لَمْ يَرَ لِلهِ عَز وَ جَل عَلَيْهِ نِعْمَةً إِلا فِي مَطْعَمٍ أَوْ مَشْرَبٍ أَوْ مَلْبَسٍ فَقَدْ قَصَرَ عَمَلُهُ وَ دَنَا عَذَابُهُ

H 2577, CH 122, h 5
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from Ali ibn al-Nu’man from abu ‘Usamah Zayd from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘One who is not comforted and satisfied with relief from Allah, his soul will be torn in pieces due to his sorrow for the world. One who follows his eyes to what is in the hands of the people, his depressed condition will increase and his anguish will not cease. One who does not appreciate Allah’s bounties, besides food, drinks and clothes, his deeds fall short and his suffering draws near.”

٦ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنْ زِيَادٍ الْقَنْدِي عَنْ أَبِي وَكِيعٍ عَنْ أَبِي إِسْحَاقَ السبِيعِي عَنِ الْحَارِثِ الْأَعْوَرِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللهِ ص إِن الدِينَارَ وَ الدرْهَمَ أَهْلَكَا مَنْ كَانَ قَبْلَكُمْ وَ هُمَا مُهْلِكَاكُمْ

H 2578, CH 122, h 6
A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from Ya’qub ibn Yazid from Ziyad al-Qandi from abu Waki’ from ibn Ishaq al-Sabi’i from al-Harith al-A’War from Amir al-Mu’minin, Ali ibn abu Talib, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘The world and dirham (money) have destroyed those who lived before you and they will destroy you also.’”

H 2579, CH 122, h 7
Ali ibn Ibrahim has narrated from his father Muhammad ibn ‘Isa from Yahya ibn ‘Uqbah al-Azdi from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu Ja’far, recipient of divine supreme covenant, has said, ‘A person greedy of the worldly things is like a silkworm, the more silk it produces around itself the more difficult it becomes to come out, until it dies in sorrow.’ Abu ‘Abd Allah, recipient of divine supreme covenant, then said, ‘The richest person is one who is not a captive of greed.’ The Imam has said, ‘Do not allow your hearts to become preoccupied with what has already gone; it distracts your hearts from the task of readiness for what is to come.’”

٧- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يَحْيَى بْنِ عُقْبَةَ الْأَزْدِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ أَبُو جَعْفَرٍ ع مَثَلُ الْحَرِيصِ عَلَى الدُّنْيَا مَثَلُ دُودَةِ الْقَزِ كُلَّمَا ازْدَادَتْ مِنَ الْقَزِ عَلَى نَفْسِهَا لَفّاً كَانَ أَبْعَدَ لَهَا مِنَ الْخُرُوجِ حَتَّى تَمُوتَ غَمّاً وَ قَالَ أَبُو عَبْدِ اللهِ ع أَغْنَى الْغِنَى مَنْ لَمْ يَكُنْ لِلْحِرْصِ أَسِيراً وَ قَالَ لَا تُشْعِرُوا قُلُوبَكُمُ الِاشْتِغَالَ بِمَا قَدْ فَاتَ فَتَشْغَلُوا أَذْهَانَكُمْ عَنِ الِاسْتِعْدَادِ لِمَا لَمْ يَأْتِ

H 2580, CH 122, h 8
Ali ibn Ibrahim has narrated from his father and Ali ibn Muhammad all from al-Qasim ibn Muhammad from Sulayman al-Minqari from ‘Abd al-Razzaq ibn Hammam from Mu’ammar ibn Rashid from al-Zuhri Muhammad ibn Muslim ibn ‘Ubayd Allah who has said the following:
“Ali ibn al-Husayn, recipient of divine supreme covenant, was asked, ‘Which deed is more excellent before Allah?’ The Imam said, ‘No deed, after knowing Allah, the Most Majestic, the Most Holy, and knowing the Messenger of Allah, is more excellent than hating the world. It has many branches, and the sins have branches also. The first sin committed was Arrogance, the sin of Satan, when he refused to obey (Allah), assumed arrogance and became an unbeliever. Thereafter it is Greed, the sin of Adam and Eve. When Allah, the Most Majestic, the Most Holy, told them, ‘Enjoy the foods therein, but do not go near a certain tree lest you become of the transgressors.’ (2:35) They took what they did not need and it remained in their descendents to the Day of Judgment. For this reason most of the things that the children of Adam want do not need them. Thereafter is Envy. It is the sin of the son of Adam who envied his brother and killed him. From this branches love for women, love for the world, love to become the leader, the love to be comfortable, the love to speak, the love to be superior and rich. They total seven characteristics and all are found in the love for the world. The prophets and the scholars after knowing this have said, ‘Love for the world is the head of all sins.’ The world is of two kinds: The world of bare necessities and the condemned one.’”

٨- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِيُّ بْنُ مُحَمَّدٍ جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ الْمِنْقَرِيِّ عَنْ عَبْدِ الرزاق بْنِ هَمَّامٍ عَنْ مَعْمَرِ بْنِ رَاشِدٍ عَنِ الزُّهْرِيِّ مُحَمَّدِ بْنِ مُسْلِمِ بْنِ عُبَيْدِ اللهِ قَالَ سُئِلَ عَلِيُّ بْنُ الْحُسَيْنِ ع أَيُّ الْأَعْمَالِ أَفْضَلُ عِنْدَ اللهِ قَالَ مَا مِنْ عَمَلٍ بَعْدَ مَعْرِفَةِ اللهِ عَزَّ وَ جَلَّ وَ مَعْرِفَةِ رَسُولِهِ ص أَفْضَلَ مِنْ بُغْضِ الدُّنْيَا فَإِنَّ لِذَلِكَ لَشُعَباً كَثِيرَةً وَ لِلْمَعَاصِي شُعَبٌ فَأَوَّلُ مَا عُصِيَ اللهُ بِهِ الْكِبْرُ مَعْصِيَةُ إِبْلِيسَ حِينَ أَبَى وَ اسْتَكْبَرَ وَ كَانَ مِنَ الْكَافِرِينَ ثُمَّ الْحِرْصُ وَ هِيَ مَعْصِيَةُ آدَمَ وَ حَوَّاءَ ع حِينَ قَالَ اللهُ عَزَّ وَ جَلَّ لَهُمَا فَكُلا مِنْ حَيْثُ شِئْتُما وَ لا تَقْرَبا هذِهِ الشَّجَرَةَ فَتَكُونا مِنَ الظَّالِمِينَ فَأَخَذَا مَا لَا حَاجَةَ بِهِمَا إِلَيْهِ فَدَخَلَ ذَلِكَ عَلَى ذُرِّيَّتِهِمَا إِلَى يَوْمِ الْقِيَامَةِ وَ ذَلِكَ أَنَّ أَكْثَرَ مَا يَطْلُبُ ابْنُ آدَمَ مَا لَا حَاجَةَ بِهِ إِلَيْهِ ثُمَّ الْحَسَدُ وَ هِيَ مَعْصِيَةُ ابْنِ آدَمَ حَيْثُ حَسَدَ أَخَاهُ فَقَتَلَهُ فَتَشَعَّبَ مِنْ ذَلِكَ حُبُّ النِّسَاءِ وَ حُبُّ الدُّنْيَا وَ حُبُّ الرِّئَاسَةِ وَ حُبُّ الرَّاحَةِ وَ حُبُّ الْكَلَامِ وَ حُبُّ الْعُلُوِّ وَ الثَّرْوَةِ فَصِرْنَ سَبْعَ خِصَالٍ فَاجْتَمَعْنَ كُلُّهُنَّ فِي حُبِّ الدُّنْيَا فَقَالَ الْأَنْبِيَاءُ وَ الْعُلَمَاءُ بَعْدَ مَعْرِفَةِ ذَلِكَ حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ وَ الدُّنْيَا دُنْيَاءَانِ دُنْيَا بَلَاغٍ وَ دُنْيَا مَلْعُونَةٍ

H 2581, CH 122, h 9
Through the same chain of narrators it is narrated from al-Minqari from Hafs ibn Ghiyath from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“It is in the conversations of Moses: ‘O Moses, the world is the home of suffering. I caused Adam to suffer in it when he made a mistake and I have condemned it. Everything in it is condemned except what is for Me. O Moses, My virtuous servants reduce their interests in the world proportionate to the degree of their knowledge, and other creatures developed interest in it proportionate to the degree of their ignorance. There is no one who for his appreciation of the world has found any delight to his eyes and no one belittled it but that he found benefits in it.’”

٩- وَ بِهَذَا الْإِسْنَادِ عَنِ الْمِنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ فِي مُنَاجَاةِ مُوسَى ع يَا مُوسَى إِنَّ الدُّنْيَا دَارُ عُقُوبَةٍ عَاقَبْتُ فِيهَا آدَمَ عِنْدَ خَطِيئَتِهِ وَ جَعَلْتُهَا مَلْعُونَةً مَلْعُونٌ مَا فِيهَا إِلَّا مَا كَانَ فِيهَا لِي يَا مُوسَى إِنَّ عِبَادِيَ الصَّالِحِينَ زَهِدُوا فِي الدُّنْيَا بِقَدْرِ عِلْمِهِمْ وَ سَائِرَ الْخَلْقِ رَغِبُوا فِيهَا بِقَدْرِ جَهْلِهِمْ وَ مَا مِنْ أَحَدٍ عَظَّمَهَا فَقَرَتْ عَيْنَاهُ فِيهَا وَ لَمْ يُحَقِّرْهَا أَحَدٌ إِلَّا انْتَفَعَ بِهَا

H 2582, CH 122, h 10
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from abu Jamilah from Muhammad al-Halabi from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“No two fierce wolves in a flock of sheep without a shepherd, one wolf on either side is as quick (to destroy them) as the love of property and fame is to destroy the religion of a Muslim.”

١٠- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدٍ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَا ذِئْبَانِ ضَارِيَانِ فِي غَنَمٍ قَدْ فَارَقَهَا رِعَاؤُهَا وَاحِدٌ فِي أَوَّلِهَا وَ هَذَا فِي آخِرِهَا بِأَفْسَدَ فِيهَا مِنْ حُبِّ الْمَالِ وَ الشَّرَفِ فِي دِينِ الْمُسْلِمِ

١١- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ مَنْصُورِ بْنِ الْعَباسِ عَنْ سَعِيدِ بْنِ جَنَاحٍ عَنْ عُثْمَانَ بْنِ سَعِيدٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ عَلِي الْكُوفِي عَنْ مُهَاجِرٍ الْأَسَدِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَر عِيسَى ابْنُ مَرْيَمَ ع عَلَى قَرْيَةٍ قَدْ مَاتَ أَهْلُهَا وَ طَيْرُهَا وَ دَوَابهَا فَقَالَ أَما إِنهُمْ لَمْ يَمُوتُوا إِلا بِسَخْطَةٍ وَ لَوْ مَاتُوا مُتَفَرقِينَ لَتَدَافَنُوا فَقَالَ الْحَوَارِيونَ يَا رُوحَ اللهِ وَ كَلِمَتَهُ ادْعُ اللهَ أَنْ يُحْيِيَهُمْ لَنا فَيُخْبِرُونَا مَا كَانَتْ أَعْمَالُهُمْ فَنَجْتَنِبَهَا فَدَعَا عِيسَى ع رَبهُ فَنُودِيَ مِنَ الْجَو أَنْ نَادِهِمْ فَقَامَ عِيسَى ع بِاللَّيْلِ عَلَى شَرَفٍ مِنَ الْأَرْضِ فَقَالَ يَا أَهْلَ هَذِهِ الْقَرْيَةِ فَأَجَابَهُ مِنْهُمْ مُجِيب لَبيْكَ يَا رُوحَ اللهِ وَ كَلِمَتَهُ فَقَالَ وَيْحَكُمْ مَا كَانَتْ أَعْمَالُكُمْ قَالَ عِبَادَةُ الطاغُوتِ وَ حُب الدنْيَا مَعَ خَوْفٍ قَلِيلٍ وَ أَمَلٍ بَعِيدٍ وَ غَفْلَةٍ فِي لَهْوٍ وَ لَعِبٍ فَقَالَ كَيْفَ كَانَ حُبكُمْ لِلدنْيَا قَالَ كَحُب الصبِي لِأُمِهِ إِذَا أَقْبَلَتْ عَلَيْنَا فَرِحْنَا وَ سُرِرْنَا وَ إِذَا أَدْبَرَتْ عَنا بَكَيْنَا وَ حَزِنا قَالَ كَيْفَ كَانَتْ عِبَادَتُكُمْ لِلطاغُوتِ قَالَ الطاعَةُ لِأَهْلِ الْمَعَاصِي قَالَ كَيْفَ كَانَ عَاقِبَةُ أَمرِكُمْ قَالَ بِتْنَا لَيْلَةً فِي عَاقِبَةٍ وَ أَصْبَحْنَا فِي الْهَاوِيَةِ فَقَالَ وَ مَا الْهَاوِيَةُ فَقَالَ سِجين قَالَ وَ مَا سِجين قَالَ جِبَالٌ مِنْ جَمْرٍ تُوقَدُ عَلَيْنَا إِلَى يَوْمِ الْقِيَامَةِ قَالَ فَمَا قُلْتُمْ وَ مَا قِيلَ لَكُمْ قَالَ قُلْنَا رُدنَا إِلَى الدنْيَا فَنَزْهَدَ فِيهَا قِيلَ لَنا كَذِبْتُمْ قَالَ وَيْحَكَ كَيْفَ لَمْ يُكَلمْنِي غَيْرُكَ مِنْ بَيْنِهِمْ قَالَ يَا رُوحَ اللهِ إِنهُمْ مُلْجَمُونَ بِلِجَامٍ مِنْ نَارٍ بِأَيْدِي مَلَائِكَةٍ غِلَاظٍ شِدَادٍ وَ إِنِي كُنتُ فِيهِمْ وَ لَمْ أَكُنْ مِنْهُمْ فَلَما نَزَلَ الْعَذَابُ عَمِنِي مَعَهُمْ فَأَنَا مُعَلقٌ بِشَعْرَةٍ عَلَى شَفِيرِ جَهَنمَ لَا أَدْرِي أُكَبْكَبُ فِيهَا أَمْ أَنْجُو مِنْهَا فَالْتَفَتَ عِيسَى ع إِلَى الْحَوَارِيينَ فَقَالَ يَا أَوْلِيَاءَ اللهِ أَكْلُ الْخُبْزِ الْيَابِسِ بِالْمِلْحِ الْجَرِيشِ وَ النوْمُ عَلَى الْمَزَابِلِ خَيْر كَثِير مَعَ عَاقِبَةِ الدنْيَا وَ الْآخِرَةِ

١٢- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَا فَتَحَ اللهُ عَلَى عَبْدٍ بَاباً مِنْ أَمرِ الدنْيَا إِلا فَتَحَ اللهُ عَلَيْهِ مِنَ الْحِرْصِ مِثْلَهُ

١٣- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمدٍ عَنِ الْمِنْقَرِي عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ عِيسَى ابْنُ مَرْيَمَ ص تَعْمَلُونَ لِلدنْيَا وَ أَنْتُمْ تُرْزَقُونَ فِيهَا بِغَيْرِ عَمَلٍ وَ لَا تَعْمَلُونَ لِلْآخِرَةِ وَ أَنْتُمْ لَا تُرْزَقُونَ فِيهَا إِلا بِالْعَمَلِ وَيْلَكُمْ عُلَمَاءَ سَوْءٍ الْأَجْرَ تَأْخُذُونَ وَ الْعَمَلَ تُضَيعُونَ يُوشِكُ رَب الْعَمَلِ أَنْ يُقْبِلَ عَمَلَهُ وَ يُوشِكُ أَنْ يُخْرِجُوا مِنْ ضِيقِ الدنْيَا إِلَى ظُلْمَةِ الْقَبْرِ كَيْفَ يَكُونُ مِنْ أَهْلِ الْعِلْمِ مَنْ هُوَ فِي مَسِيرِهِ إِلَى آخِرَتِهِ وَ هُوَ مُقْبِلٌ عَلَى دُنْيَاهُ وَ مَا يَضُرهُ أَحَب إِلَيْهِ مِما يَنْفَعُهُ

H 2583, CH 122, h 11

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Mansur ibn al-'Abbas from Sa'id ibn Janah from 'Uthman ibn Sa'id from 'Abd al-Hamid ibn Ali al-Kufi from Muhajir al-Asadi from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Once Jesus, son of Mary, passed by a town, in which people, birds and animals had all died. Jesus said, 'They all have died from violence. Had they died individually they would have buried each other.' The disciples said, 'O Spirit of Allah and His word, pray to Allah to bring them to life so we may ask about their deeds and avoid them (bad ones).' Jesus prayed to his Lord and from space he was told to call them. Jesus at night stood on a high ground that dominated the town and said, 'O people of the town?' A certain individual replied, 'Yes, O the Spirit of Allah and His word.' He then said, 'Woe upon you. What kind of deeds did you have?' He said, 'We worshipped the devil, loved the world with little fear, had long hopes and neglectfully engaged in useless and playful activities.' Jesus asked, 'How was your love of the world?' He replied, 'It was like a child's love for his mother. When it came to us we rejoiced in happiness and when it went away we felt sad and cried.' He then asked, 'How was your worship of the devil?' He replied, 'It was obedience to the sinful people.' Jesus asked, 'How were the consequences of your activities?' He replied, 'We spent one night in comfort and in the morning we found ourselves in *Hawiyah* (a place in hell).' Jesus asked, 'What is *Hawiyah*?' He said, 'It is *Sijjin*' Jesus asked, 'What is *Sijjin*?' He said, 'It is a mountain of burning coal that smolders upon us to the Day of Judgment.' Jesus asked, 'What did you say and what was said to you?' He replied, 'We said, 'Return us to the worldly life so we can live piously, and it was said to us, "You are lying."' Jesus asked, 'Why do not the others of you talk to me?' He said, 'O Spirit of Allah, they are harnessed with a harness of fire which is in the hands of stern and strong angels. I was among them, but not one of them. When punishment struck it took me with them. I am hanged by a hair on the brink of hell and I do not know if I will be saved or thrown into hell.' Jesus then turned to the disciples and said, 'Friends of Allah, eating dried up bread with not so pleasant salt and sleeping on the trash collection sites is much better in good health and safety in this world and in the next life.'"

H 2584, CH 122, h 12

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn Salim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"With every door to the worldly affairs that Allah opens to a servant, He also opens a door of greed to him."

H 2585, CH 122, h 13

Ali ibn Ibrahim has narrated from his father from al-Qasim ibn Muhammad from al-Minqari from Hafs ibn Ghiyath from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Jesus, son of Mary, peace be upon him, has said, 'You work for the worldly things while your sustenance is there without work. You do not work for the next life where you will not receive any sustenance without work. Woe upon you. You are bad scholars. You receive payments but destroy the work. Perhaps the worshippers' deeds are accepted and perhaps they will be taken out of the narrow space of this world to the darkness of the grave. How can one be of the scholars who is on his way to the next life while he is holding to the world and what is harmful to him is more beloved to him than what is beneficial to him?'"

H 2586, CH 122, h 14
It is narrated from him (narrator of the *Hadith* above) from his father from Muhammad ‘Amr – as far as I know- from abu Ali al-Hadhdha’ from Hariz from Zurara and Muhammad ibn Muslim from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The farthest that a servant can be from Allah, the Most Majestic, the Most Holy, is the condition wherein one has no other concern but his stomach and his genitals.”

١٤- عَنْهُ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو فِيمَا أَعْلَمُ عَنْ أَبِي عَلِي الْحَذَّاءِ عَنْ حَرِيزٍ عَنْ زُرَارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ أَبْعَدُ مَا يَكُونُ الْعَبْدُ مِنَ اللَّهِ عَزَّ وَ جَلَّ إِذَا لَمْ يُهِمَّهُ إِلَّا بَطْنُهُ وَ فَرْجُهُ

H 2587, CH 122, h 15
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from ‘Abd Allah ibn Sinan and ‘Abd al-‘Aziz al-’Abdi from ‘Abd Allah ibn abu Ya’fur from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Whoever passes the nights and days with the world as his biggest concern, Allah places poverty between his eyes, makes his affairs chaotic and he will receive of the world only what Allah has made his allocated share of the world. Whoever passes nights and the days with the next life as his biggest concern, Allah places wealth in his heart and sets his affairs in an orderly manner.’

١٥- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ وَ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ أَصْبَحَ وَ أَمْسَى وَ الدُّنْيَا أَكْبَرُ هَمِّهِ جَعَلَ اللَّهُ تَعَالَى الْفَقْرَ بَيْنَ عَيْنَيْهِ وَ شَتَّتَ أَمْرَهُ وَ لَمْ يَنَلْ مِنَ الدُّنْيَا إِلَّا مَا قَسَمَ اللَّهُ لَهُ وَ مَنْ أَصْبَحَ وَ أَمْسَى وَ الْآخِرَةُ أَكْبَرُ هَمِّهِ جَعَلَ اللَّهُ الْغِنَى فِي قَلْبِهِ وَ جَمَعَ لَهُ أَمْرَهُ

H 2588, CH 122, h 16
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from ibn Sinan from Hafs ibn Qurt from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Whoever’s entanglement with the world is greater his sorrow to leave this world becomes more intense.”

١٦- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ ابْنِ سِنَانٍ عَنْ حَفْصِ بْنِ قُرْطٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ كَثُرَ اشْتِبَاكُهُ بِالدُّنْيَا كَانَ أَشَدَّ لِحَسْرَتِهِ عِنْدَ فِرَاقِهَا

H 2589, CH 122, h 17
Ali ibn Ibrahim has narrated from his father from ibn Mahbub from ‘Abd al-‘Aziz al-‘Abdi from ibn abu Ya’fur who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘Whoever’s heart is lodged with the world is ensnared with three things: a concern that never vanishes, a wish that never comes true and a hope that never materializes.’”

١٧- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ تَعَلَّقَ قَلْبُهُ بِالدُّنْيَا تَعَلَّقَ قَلْبُهُ بِثَلَاثِ خِصَالٍ هَمٍّ لَا يَفْنَى وَ أَمَلٍ لَا يُدْرَكُ وَ رَجَاءٍ لَا يُنَالُ

Chapter One Hundred Twenty Three
Greed

بَابُ الطَّمَعِ

H 2590, CH 123, h 1
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Ali ibn Hassan from those who narrated to him from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘How disgraceful to a believer is a desire that humiliates him!’”

١- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَا أَقْبَحَ بِالْمُؤْمِنِ أَنْ تَكُونَ لَهُ رَغْبَةٌ تُذِلُّهُ

H 2591, CH 123, h 2
It is narrated from him (narrator of the *Hadith* above) from his father from those whom he has mentioned in his book from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Abu Ja'far, recipient of divine supreme covenant, has said, ‘The worst servant is the servant who has a greed that dominates him and so also is a servant whose desires humiliate him.’”

٢- عَنْهُ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ بَلَغَ بِهِ أَبَا جَعْفَرٍ ع قَالَ بِئْسَ الْعَبْدُ عَبْدٌ لَهُ طَمَعٌ يَقُودُهُ وَ بِئْسَ الْعَبْدُ عَبْدٌ لَهُ رَغْبَةٌ تُذِلُّهُ

H 2592, CH 123, h 3
Ali ibn Ibrahim has narrated from his father from al-Qasim ibn Muhammad from al-Minqari from ‘Abd al-Razzaq from Mu’ammar from al-Zuhri who has said the following:
“Ali ibn al-Husayn, recipient of divine supreme covenant, has said, ‘I have seen all good is gathered together in eradicating of greed for what is in people’s possession.’”

٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ الْمِنْقَرِيِّ عَنْ عَبْدِ الرزاق عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع رَأَيْتُ الْخَيْرَ كُلَّهُ قَدِ اجْتَمَعَ فِي قَطْعِ الطَّمَعِ عَمَّا فِي أَيْدِي النَّاسِ

٤ - مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ سُلَيْمَانَ بْنِ رُشَيْدٍ عَنْ مُوسَى بْنِ سَلَّامٍ عَنْ سَعْدَانَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قُلْتُ لَهُ مَا الَّذِي يُثْبِتُ الْإِيمَانَ فِي الْعَبْدِ قَالَ الْوَرَعُ وَ الَّذِي يُخْرِجُهُ مِنْهُ قَالَ الطَّمَعُ

H 2593, CH 123, h 4
Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad from certain individuals of our people from Ali ibn Sulayman ibn Rashid from Musa ibn Salam from Sa'dan who has said the following:
"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'What (deed) establishes belief firmly in a servant (of Allah)?' The Imam said, 'It is restraint from the worldly attractions (sins).' I then asked, 'What (kind of thing) removes belief from a person?' The Imam said, 'It is greed.'"

بَابُ الْخُرْقِ

Chapter One Hundred Twenty Four
Harshness (of Manners)

١ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ أَبِيهِ عَمَّنْ حَدَّثَهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِي جَعْفَرٍ ع قَالَ مَنْ قُسِمَ لَهُ الْخُرْقُ حُجِبَ عَنْهُ الْإِيمَانُ

H 2594, CH 124, h 1
A number of our people have narrated from Ahmad ibn abu 'Abd Allah from his father from those he has narrated from Muhammad ibn 'Abd al-Rahman ibn abu Layla' from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Abu Ja'far, recipient of divine supreme covenant, has said, 'Whoever has a share of harshness (in his behavior), belief is separated from him.'"

٢ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللهِ ص لَوْ كَانَ الْخُرْقُ خَلْقاً يُرَى مَا كَانَ شَيْءٌ مِما خَلَقَ اللهُ أَقْبَحَ مِنْهُ

H 2595, CH 123, h 2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Nu'man from 'Amr ibn Shamir from Jabir from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Had harshness been among the visible creatures it would have looked the most loathsome of the creatures of Allah.'"

بَابُ سُوءِ الْخُلُقِ

Chapter One Hundred Twenty Five
Evil Behavior

١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنَّ سُوءَ الْخُلُقِ يُفْسِدُ الْعَمَلَ كَمَا يُفْسِدُ الْخَلُّ الْعَسَلَ

H 2596, CH 125, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Abd Allah ibn Sinan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Wickedness and evil behavior destroys and spoils good deeds just as vinegar spoils honey.'"

٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ النَّبِيُّ ص أَبَى اللهُ عَزَّ وَ جَلَّ لِصَاحِبِ الْخُلُقِ السَّيِّئِ بِالتَّوْبَةِ قِيلَ وَ كَيْفَ ذَاكَ يَا رَسُولَ اللهِ قَالَ لِأَنَّهُ إِذَا تَابَ مِنْ ذَنْبٍ وَقَعَ فِي ذَنْبٍ أَعْظَمَ مِنْهُ

H 2597, CH 125, h 2
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Holy Prophet has said, 'Allah, the Most Majestic, the Most Holy, refuses to accept the repentance of a person of bad conduct.' It was asked, 'Why is it so, O Messenger of Allah?' He said, 'It is because when he repents from a sin he falls into a greater sin.'"

٣ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنَّ سُوءَ الْخُلُقِ يُفْسِدُ الْإِيمَانَ كَمَا يُفْسِدُ الْخَلُّ الْعَسَلَ

H 2598, CH 125, h 3
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Isma'il ibn Mehran from Sayf ibn 'Amirah from those whom he has mentioned (in his book) from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Wicked and evil behavior spoils good deeds just as vinegar spoils honey.'"

٤ - عَنْهُ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ عَبْدِ اللهِ بْنِ عُثْمَانَ عَنِ الْحُسَيْنِ بْنِ مِهْرَانَ عَنْ إِسْحَاقَ بْنِ غَالِبٍ عَنْ أَبِي عَبْدِ اللهِ ع

H 2599, CH 125, h 4
It is narrated from him (narrator of the *Hadith* above) from Muhammad ibn Isma'il ibn Bazi' from 'Abd Allah ibn 'Uthman from al-Husayn ibn Mehran from Ishaq ibn Ghalib from abu 'Abd Allah, recipient of divine supreme covenant,

who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Whoever's behavior is bad and evil, his soul lives in suffering.'"

قَالَ مَنْ سَاءَ خُلُقُهُ عَذبَ نَفْسَهُ

H 2600, CH 125, h 5
A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn 'Abd al-Hamid from Yahya ibn 'Amr from 'Abd Allah ibn Sinan who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Allah, the Most Majestic, the Most Holy, sent revelations to one of His prophets and it said, 'Bad and evil behavior spoils good deeds just as vinegar spoils honey.'"

٥- عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ يَحْيَى بْنِ عَمْرٍو عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع أَوْحَى اللهُ عَز وَ جَل إِلَى بَعْضِ أَنْبِيَائِهِ الْخُلُقُ السيئُ يُفْسِدُ الْعَمَلَ كَمَا يُفْسِدُ الْخَل الْعَسَلَ

Chapter One Hundred Twenty Six
Dimwittedness

بَابُ السفَهِ

H 2601, CH 126, h 1
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Sharif ibn Sabiq from al-Fadl ibn abu Qurrah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Dimwittedness is a bad attitude. Such an individual intimidates those below him and is humble (inferior) before those above him.'"

١- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنِ الْفَضْلِ بْنِ أَبِي غُرةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن السفَهَ خُلُقٌ لَئِيمٍ يَسْتَطِيلُ عَلَى مَنْ هُوَ دُونَهُ وَ يَخْضَعُ لِمَنْ [هُوَ] فَوْقَهُ

H 2602, CH 126, h 2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from certain individuals of his people from abu al-Maghra' from al-Halabi from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Do not behave as dimwitted ones; your *'A'immah*, recipients of divine supreme covenant, have not been dimwitted people.' Abu 'Abd Allah, recipient of divine supreme covenant, has also said, 'Whoever deals with a dimwitted person in a reciprocal manner is as if he has agreed to what he has faced and has behaved similarly (followed the footsteps of the dimwitted person).'"

٢- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي الْمَغْرَاءِ عَنِ الْحَلَبِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ لَا تَسْفَهُوا فَإِن أَئِمتَكُمْ لَيْسُوا بِسُفَهَاءَ وَ قَالَ أَبُو عَبْدِ اللهِ ع مَنْ كَافَأَ السفِيهَ بِالسفَهِ فَقَدْ رَضِيَ بِمَا أَتَى إِلَيْهِ حَيْثُ احْتَذَى مِثَالَهُ

H 2603, CH 126, h 3
Ali ibn Ibrahim has narrated from his father from ibn Mahbub from 'Abd al-Rahman ibn al-Hajjaj from abu al-Hassan Musa, recipient of divine supreme covenant, who has said the following:
"Two people were abusing each other and the Imam said, 'The initiator is more unjust. His own sins and the sins of his companion are on him as long as the oppressed one does not transgress.'"

٣- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الرحْمَنِ بْنِ الْحَجاجِ عَنْ أَبِي الْحَسَنِ مُوسَى ع فِي رَجُلَيْنِ يَتَسَابانِ فَقَالَ الْبَادِي مِنْهُمَا أَظْلَمُ وَ وِزْرُهُ وَ وِزْرُ صَاحِبِهِ عَلَيْهِ مَا لَمْ يَتَعَد الْمَظْلُومُ

H 2604, CH 126, h 4
A number of our people have narrated from Sahl ibn Ziyad from Safwan from 'Iys ibn al-Qasim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'The most hated of the creatures of Allah is one from whose tongue people are afraid.'"

٤- عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ صَفْوَانَ عَنْ عِيصِ بْنِ الْقَاسِمِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن أَبْغَضَ خَلْقِ اللهِ عَبْد اتقَى الناسُ لِسَانُهُ

Chapter One Hundred Twenty Seven
Abusiveness

بَابُ الْبذَاءِ

H 2605, CH 127, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Faddal from abu al-Maghra' from abu Basir from abu 'Abd Allah, recipient

١- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنِ ابْنِ فَضالٍ عَنْ أَبِي الْمَغْرَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع

قَالَ إِن مِنْ عَلَامَاتِ شِرْكِ الشَّيْطَانِ الذِي لَا يُشَك فِيهِ أَنْ يَكُونَ فَحاشاً لَا يُبَالِي مَا قَالَ وَ لَا مَا قِيلَ فِيهِ

of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Of the signs of the association of Satan with a person, without any doubt, is that he becomes abusive and is no more concerned about what he says or what is said about him.'"

٢- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص إِذَا رَأَيْتُمُ الرجُلَ لَا يُبَالِي مَا قَالَ وَ لَا مَا قِيلَ لَهُ فَإِنَهُ لِغَيةٍ أَوْ شِرْكِ شَيْطَانٍ

H 2606, CH 127, h 2
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Abd Allah ibn Sinan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The messenger of Allah has said, 'If you find a man who is not concerned at all about what he says or what is said about him, he certainly is an straying person or an associate of Satan.'"

٣- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ أَبَانِ بْنِ أَبِي عَيَاشٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللهِ ص إِن اللهَ حَرمَ الْجَنةَ عَلَى كُل فَحاشٍ بَذِيءٍ قَلِيل الْحَيَاءِ لَا يُبَالِي مَا قَالَ وَ لَا مَا قِيلَ لَهُ فَإِنكَ إِنْ فَتَشْتَهُ لَمْ تَجِدْهُ إِلا لِغَيةٍ أَوْ شِرْكِ شَيْطَانٍ فَقِيلَ يَا رَسُولَ اللهِ وَ فِي النَاسِ شِرْكُ شَيْطَانٍ فَقَالَ رَسُولُ اللهِ ص أَ مَا تَقْرَأُ قَوْلَ اللهِ عَز وَ جَل وَ شَارِكْهُمْ فِي الْأَمْوَالِ وَ الْأَوْلَادِ قَالَ وَ سَأَلَ رَجُلٌ فَقِيهاً هَلْ فِي النَاسِ مَنْ لَا يُبَالِي مَا قِيلَ لَهُ قَالَ مَنْ تَعَرضَ لِلنَاسِ يَشْتِمُهُمْ وَ هُوَ يَعْلَمُ أَنهُمْ لَا يَتْرُكُونَهُ فَذَلِكَ الذِي لَا يُبَالِي مَا قَالَ وَ لَا مَا قِيلَ فِيهِ

H 2607, CH 127, h 3
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from 'Umar ibn 'Udhaynah from Aban ibn abu 'Ayyash from Sulaym ibn Qays from Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Allah has made paradise unlawful for every abusive, immoral, and (persons) lacking bashfulness who is not concerned about what he says or what is said to him. If (investigated) you find him to be an straying person or a partner of Satan.' It was asked, O Messenger of Allah, 'Does Satan become a partner of people?' the Messenger of Allah said, 'Have you not read the words of Allah, the Most Majestic, the Most Holy, ' . . . share them in their properties and children. . . .' (17:64)
"The narrator has said that a man then asked a one learned in the law (the Imam), 'Is there among the people anyone who is not concerned about what he says or what is said about him?' The Imam said, 'One who disturbs people and abuses them knowing that people do not leave him without a response, such a person is the one who is not concerned about what he says or what is said about him.'"

٤- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ عَلِي بْنِ الْحَكَمِ عَنْ أَبِي جَمِيلَةَ يَرْفَعُهُ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِن اللهَ يُبْغِضُ الْفَاحِشَ الْمُتَفَحشَ

H 2608, CH 127, h 4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from abu Jamilah in a marfu' manner from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Abu Ja'far, recipient of divine supreme covenant, has said, 'Allah hates an abusive obscenity-monger.'"

٥- أَبو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ نَصْرٍ عَنْ عَمْرِو بْنِ نُعْمَانَ الْجُعْفِي قَالَ كَانَ لِأَبِي عَبْدِ اللهِ ع صَدِيق لَا يَكَادُ يُفَارِقُهُ إِذَا ذَهَبَ مَكَاناً فَبَيْنَمَا هُوَ يَمْشِي مَعَهُ فِي الْحَذاءِينَ وَ مَعَهُ غُلَام لَهُ سِنْدِي يَمْشِي خَلْفَهُمَا إِذَا الْتَفَتَ الرجُلُ يُرِيدُ غُلَامَهُ ثَلَاثَ مَراتٍ فَلَمْ يَرَهُ فَلَما نَظَرَ فِي الرابِعَةِ قَالَ يَا ابْنَ الْفَاعِلَةِ أَيْنَ كُنتَ قَالَ فَرَفَعَ أَبو عَبْدِ اللهِ ع يَدَهُ فَصَك بِهَا جَبْهَةَ نَفْسِهِ ثُم قَالَ سُبْحَانَ اللهِ تَقْذِفُ أُمهُ قَدْ كُنتُ أَرَى أَن لَكَ وَرَعاً فَإِذَا لَيْسَ لَكَ وَرَع فَقَالَ جُعِلْتُ فِدَاكَ إِن أُمهُ سِنْدِيةٌ مُشْرِكَةٌ فَقَالَ أَ مَا عَلِمْتَ أَن لِكُل أُمةٍ نِكَاحاً تَنَح عَني قَالَ فَمَا رَأَيْتُهُ يَمْشِي مَعَهُ حَتى فَرقَ الْمَوْتُ بَيْنَهُمَا

H 2609, CH 127, h 5
Abu Ali al-Ash'ari has narrated from from Muhammad ibn Salim from Ahmad ibn al-Nadr from 'Amr ibn Nu'man al-Ju'fi who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, had a friend who almost all the time accompanied him whenever he went somewhere. Once he was walking with the Imam in the shoemaker's place and his (man's) slave from Sind was walking behind them. The man looked to find where his slave was. He could not see him. He tried three times and could not find him. At the fourth time he found him and said, 'Where have you been, O son of a fornicating woman?' The narrator has said that the Imam raised his hand and hit his own forehead and said, 'All glory belongs to Allah, how you could accuse his mother? I considered you a pious person (restraining from sins). Now it shows you have no piety and restraint against evil.' The man said, 'May Allah keep my soul in service for your cause, his mother is a Sindy, (a pagan).' The Imam said, 'Did you not know that every people have a system of marriage? Stay away from me.' The narrator has said that thereafter I never saw him walk with the Imam until death separated them from each other.'

"In another *Hadith* it says, 'Every people have a system of marriage. It keeps them reserved and away from fornication.'"

وَ فِي رِوَايَةٍ أُخْرَى إِنَّ لِكُلِّ أُمَّةٍ نِكَاحاً يَحْتَجِزُونَ بِهِ مِنَ الزِّنَا

H 2610, CH 127, h 6
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from ibn 'Udhaynah from Zurara from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'If obscene language had a form and shape it would have been a very ugly one.'"

٦- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللهِ ص إِنَّ الْفُحْشَ لَوْ كَانَ مِثَالًا لَكَانَ مِثَالَ سَوْءٍ

H 2611, CH 127, h 7
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Mahbub from 'Umar ibn Yazid from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"In the tribe of Israel there was a man who prayed to Allah for a son for three years. When he found that Allah did not answer his prayer, he then asked, 'O Lord, am I far away from You and You do not hear me or You are close to me but do not answer me?' The Imam said, 'Someone came in his dream and said, 'You have prayed to Allah, the Majestic, the Glorious, for three years in an obscene language, with an oppressive heart that is impious and with untrue intentions. Stay away from obscenity, be pious before Allah and make your intention to be good.' The Imam said, 'The man followed the instruction, and prayed to Allah, only then a son was born to him.'"

٧- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ كَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ قَدَعَا اللهَ أَنْ يَرْزُقَهُ غُلَاماً ثَلَاثَ سِنِينَ فَلَمَّا رَأَى أَنَّ اللهَ لَا يُجِيبُهُ قَالَ يَا رَبِّ أَبَعِيدٌ أَنَا مِنْكَ فَلَا تَسْمَعُنِي أَمْ قَرِيبٌ أَنْتَ مِنِّي فَلَا تُجِيبُنِي قَالَ فَأَتَاهُ آتٍ فِي مَنَامِهِ فَقَالَ إِنَّكَ تَدْعُو اللهَ عَزَّ وَ جَلَّ مُنْذُ ثَلَاثِ سِنِينَ بِلِسَانٍ بَذِيءٍ وَ قَلْبٍ عَاتٍ غَيْرِ تَقِيٍّ وَ نِيَّةٍ غَيْرِ صَادِقَةٍ فَاقْلَعْ عَنْ بَذَائِكَ وَ لْيَتَّقِ اللهَ قَلْبُكَ وَ لْتَحْسُنْ نِيَّتُكَ قَالَ فَفَعَلَ الرَّجُلُ ذَلِكَ ثُمَّ دَعَا اللهَ فَوُلِدَ لَهُ غُلَامٌ

H 2612, CH 127, h 8
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from Sama'a from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The messenger of Allah has said, 'Of the most wicked and evil servants (of Allah) are those with whom association is disliked due to their use of foul language."

٨- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص إِنَّ مِنْ شَرِّ عِبَادِ اللهِ مَنْ تُكْرَهُ مُجَالَسَتُهُ لِفُحْشِهِ

H 2613, CH 127, h 9
A number of our people have narrated from Sahl ibn Ziyad from ibn Mahbub from ibn Ri'ab from abu 'Ubaydah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Using foul language is injustice and injustice is in the fire.'"

٩- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ الْبَذَاءُ مِنَ الْجَفَاءِ وَ الْجَفَاءُ فِي النَّارِ

H 2614, CH 127, h 10
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from ibn Muskan from al-Hassan al-Sayqal who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, abusive, foul language and a sharp tongue is hypocrisy.'"

١٠- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَسَنِ الصَّيْقَلِ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع إِنَّ الْفُحْشَ وَ الْبَذَاءَ وَ السَّلَاطَةَ مِنَ النِّفَاقِ

H 2615, CH 127, h 11
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from Ali ibn al-Nu'man from 'Amr ibn Shimr from Jabir from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Allah hates those who use foul language and the insistant beggar."

١١- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللهِ ص إِنَّ اللهَ يُبْغِضُ الْفَاحِشَ الْبَذِيءَ وَ السَّائِلَ الْمُلْحِفَ

H 2616, CH 127, h 12
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from ibn 'Udhaynah from Zurara from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah once said to 'A'íshah, 'O 'A'ishah, had foul language had a form and shape it would have been a very ugly form and shape."

١٢- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللهِ ص لِعَائِشَةَ يَا عَائِشَةُ إِنَّ الْفُحْشَ لَوْ كَانَ مُمَثَّلًا لَكَانَ مِثَالَ سَوْءٍ

١٣ - الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ رِجَالِهِ قَالَ قَالَ مَنْ فَحُشَ عَلَى أَخِيهِ الْمُسْلِمِ نَزَعَ اللَّهُ مِنْهُ بَرَكَةَ رِزْقِهِ وَ وَكَلَهُ إِلَى نَفْسِهِ وَ أَفْسَدَ عَلَيْهِ مَعِيشَتَهُ

H 2617, CH 127, h 13
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ahmad ibn Muhammad from certain individuals of his people from who has said the following:
"The Imam has said, 'Whoever uses foul language against his Muslim brother (in belief) Allah removes blessings from his livelihood, leaves him to be on his own and destroys his means of living.'"

١٤ - عَنْهُ عَنْ مُعَلَّى عَنْ أَحْمَدَ بْنِ عَسَانَ عَنْ سَمَاعَةَ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لِي مُبْتَدِئاً يَا سَمَاعَةُ مَا هَذَا الَّذِي كَانَ بَيْنَكَ وَ بَيْنَ جَمَّالِكَ إِيَّاكَ أَنْ تَكُونَ فَحَّاشاً أَوْ صَخَّاباً أَوْ لَعَّاناً فَقُلْتُ وَ اللَّهِ لَقَدْ كَانَ ذَلِكَ أَنَّهُ ظَلَمَنِي فَقَالَ إِنْ كَانَ ظَلَمَكَ لَقَدْ أَرْبَيْتَ عَلَيْهِ إِنَّ هَذَا لَيْسَ مِنْ فِعَالِي وَ لَا آمُرُ بِهِ شِيعَتِي اسْتَغْفِرْ رَبَّكَ وَ لَا تَعُدْ قُلْتُ أَسْتَغْفِرُ اللَّهَ وَ لَا أَعُودُ

H 2618, CH 127, h 14
It is narrated from him (narrator of the *Hadith* above) from Mu'alla from Ahmad ibn Ghassan from Sama'a who has said the following:
"Once I went to see abu 'Abd Allah, recipient of divine supreme covenant. The Imam on his own initiation said to me, 'O Sama'a, what was that between you and your camel man? Beware of becoming abusive, loud and using foul language.' I (the narrator) then said, 'By Allah, it happened but he did injustice to me.' The Imam said, 'If he has done injustice to you, you have gained over him. This is not among my behaviors and I do not command my Shi'a (followers) to behave as such. Ask forgiveness from your Lord and do not repeat.' I then said, 'I ask forgiveness from Allah and I will not repeat.'"

بَابُ مَنْ يُتَّقَى شَرُّهُ

Chapter One Hundred Twenty Eight
Those Whose Evil Is Feared

١ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ النَّبِيَّ ص بَيْنَا هُوَ ذَاتَ يَوْمٍ عِنْدَ عَائِشَةَ إِذَا اسْتَأْذَنَ عَلَيْهِ رَجُلٌ فَقَالَ رَسُولُ اللَّهِ ص بِئْسَ أَخُو الْعَشِيرَةِ فَقَامَتْ عَائِشَةُ فَدَخَلَتِ الْبَيْتَ وَ أَذِنَ رَسُولُ اللَّهِ ص لِلرَّجُلِ فَلَمَّا دَخَلَ أَقْبَلَ عَلَيْهِ بِوَجْهِهِ وَ بِشْرِهِ إِلَيْهِ يُحَدِّثُهُ حَتَّى إِذَا قَرَعَ وَ خَرَجَ مِنْ عِنْدِهِ قَالَتْ عَائِشَةُ يَا رَسُولَ اللَّهِ بَيْنَا أَنْتَ تَذْكُرُ هَذَا الرَّجُلَ بِمَا ذَكَرْتَهُ بِهِ إِذْ أَقْبَلْتَ عَلَيْهِ بِوَجْهِكَ وَ بِشْرِكَ فَقَالَ رَسُولُ اللَّهِ ص عِنْدَ ذَلِكَ إِنَّ مِنْ شَرِّ عِبَادِ اللَّهِ مَنْ تُكْرَهُ مُجَالَسَتُهُ لِفُحْشِهِ

H 2619, CH 128, h 1
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from Sama'a from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"One day, when the Holy Prophet was with 'A'ishah, a man asked permission to meet him. The Messenger of Allah said, 'What an evil fellow from the tribe!' 'A'ishah then went to her chamber and the Holy Prophet granted permission to the man for a meeting. When he came in, the Holy Prophet met him cheerfully, politely speaking to him until the meeting was over and the man left. 'A'ishah then asked, 'O Messenger of Allah, a while ago you said about the man what you said and then you met him in such a cheerful and polite manner!' The Messenger of Allah said, 'Of the most evil among the servants (of Allah) is one whose meeting is disliked because of his using obscene language.'"

٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص شَرُّ النَّاسِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ الَّذِينَ يُكْرَمُونَ اتِّقَاءَ شَرِّهِمْ

H 2620, CH 128, h 2
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'The most evil among people in the sight of Allah on the Day of Judgment will be the one whom people respect for fear from his evil manners.'"

٣ - عَنْهُ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ خَافَ النَّاسُ لِسَانَهُ فَهُوَ فِي النَّارِ

H 2621, CH 128, h 3
It is narrated from him (narrator of the *Hadith* above) from Muhammad ibn 'Isa from 'Ubayd from Yunus from 'Abd Allah ibn Sinan who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Whoever is feared because of his foul language will be in the fire.'"

٤ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ أَبِي حَمْزَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ

H 2622, CH 128, h 4
A number of our people have narrated from Sahl ibn Ziyad from ibn Mahbub from ibn Ri'ab from abu Hamza from Jabir ibn 'Abd Allah who has said the

following:
"The Messenger of Allah has said, 'The most evil among people on the Day of Judgment will be one whom people respect for fear of his evil manners'"

قَالَ قَالَ رَسُولُ اللهِ ص شَر الناسِ يَوْمَ الْقِيَامَةِ الذِينَ يُكْرَمُونَ اتقَاءَ شَرِهِمْ

Chapter One Hundred Twenty Nine
Tyrannical Transgression

بَابُ الْبَغْي

H 2623, CH 129, h 1
A number of our people have narrated from Sahl ibn Ziyad from Ja'far ibn Muhammad al-Ash'ari from ibn al-Qaddah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'The evil most quickly facing punishment is tyrannical transgression.'"

١ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمدٍ الْأَشْعَرِي عَنِ ابْنِ قَدَاحٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص إِن أَعْجَلَ الشر عُقُوبَةً الْبَغْيُ

H 2624, CH 129, h 2
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Satan says to his soldiers, 'Throw unto them envy and tyrannical transgression; in the sight of Allah these two are equal to considering things as partners of Allah.'"

٢ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النوْفَلِي عَنِ السكُونِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ يَقُولُ إِبْلِيسُ لِجُنُودِهِ أَلْقُوا بَيْنَهُمُ الْحَسَدَ وَ الْبَغْيَ فَإِنهُمَا يَعْدِلَانِ عِنْدَ اللهِ الشرْكَ

H 2625, CH 129, h 3
Ali has narrated from his father from Hammad from Hariz from Misma' abu Sayyar who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, once wrote a letter to me in which he had said, 'Keep in mind not to ever speak a tyrannical and transgressing word even though your own soul and tribe are more captivating to you.'"

٣ - عَلِي عَنْ أَبِيهِ عَنْ حَمادٍ عَنْ حَرِيزٍ عَنْ مِسْمَعٍ أَبِي سَيارٍ أَن أَبَا عَبْدِ اللهِ ع كَتَبَ إِلَيهِ فِي كِتَابٍ انْظُرْ أَنْ لَا تُكَلمَن بِكَلِمَةِ بَغْيٍ أَبداً وَ إِنْ أَعْجَبَتْكَ نَفْسَكَ وَ عَشِيرَتَكَ

H 2626, CH 129, h 4
Ali has narrated from his father from ibn Mahbub from ibn Ri'ab and Ya'qub ibn al-Sarraj all from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, 'O people, tyrannical transgression leads its associates to the fire. The first person who committed it against Allah was 'Unaq, daughter of Adam, the first one that Allah killed was 'Unaq who, when sitting occupied one acre. She had twenty fingers each of which had two fingernails like two sickles. Allah made a lion of the size of an elephant, a wolf of the size of a camel and a vulture of the size of a donkey to kill her. Allah has eliminated the transgressing tyrants in their most ideal and peaceful conditions.'"

٤ - عَلِي عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ وَ يَعْقُوبَ السراجِ جَمِيعاً عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَيهَا الناسُ إِن الْبَغْيَ يَقُودُ أَصْحَابَهُ إِلَى النارِ وَ إِن أَولَ مَنْ بَغَى عَلَى اللهِ عَنَاقُ بِنْتُ آدَمَ فَأَولُ قَتِيلٍ قَتَلَهُ اللهُ عَنَاقُ وَ كَانَ مَجْلِسُهَا جَرِيباً فِي جَرِيبٍ وَ كَانَ لَهَا عِشْرُونَ إِصْبَعاً فِي كُل إِصْبَعٍ ظُفُرَانِ مِثْلُ الْمِنْجَلَيْنِ فَسَلطَ اللهُ عَلَيْهَا أَسَداً كَالْفِيلِ وَ ذِئْباً كَالْبَعِيرِ وَ نَسْراً مِثْلَ الْبَغْلِ فَقَتَلْتُهَا وَ قَدْ قَتَلَ اللهُ الْجَبَابِرَةَ عَلَى أَفْضَلِ أَحْوَالِهِمْ وَ آمَنِ مَا كَانُوا

Chapter One Hundred Thirty
Pride and Arrogance

بَابُ الْفَخْرِ وَ الْكِبْرِ

H 2627, CH 130, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Mahbub from Hisham ibn Salim from abu Hamza al-Thumali who has said the following:
"Ali ibn al-Husayn, recipient of divine supreme covenant, has said, 'It is astonishing how one who yesterday was only a sperm and tomorrow will turn into a carcass displays arrogance and boastfulness.'"

١ - مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْزَةَ الثمَالِي قَالَ قَالَ عَلِي بْنُ الْحُسَيْنِ ع عَجَباً لِلْمُتَكَبرِ الْفَخُورِ الذِي كَانَ بِالْأَمْسِ نُطْفَةً ثُم هُوَ غَداً جِيفَةٌ

H 2628, CH 130, h 2
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'The misfortune for lineage is boastfulness and feeling self-important.'"

٢ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النوْفَلِي عَنِ السكُونِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص آفَةُ الْحَسَبِ الِافْتِخَارُ وَ الْعُجْبُ

٣- أَبو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ عَبْدِ الْجَبارِ عَنْ مُحَمدِ بْنِ إِسْمَاعِيلَ عَنْ حَنانٍ عَنْ عُقْبَةَ بْنِ بَشِيرٍ الْأَسَدِي قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع أَنا عُقْبَةُ بْنُ بَشِيرٍ الْأَسَدِي وَ أَنا فِي الْحَسَبِ الضخْمِ مِنْ قَوْمِي قَالَ فَقَالَ مَا تَمُن عَلَيْنَا بِحَسَبِكَ إِن اللهَ رَفَعَ بِالْإِيمَانِ مَنْ كَانَ الناسُ يَسَمونَهُ وَضِيعاً إِذَا كَانَ مُؤْمِناً وَ وَضَعَ بِالْكُفْرِ مَنْ كَانَ الناسُ يُسَمونَهُ شَرِيفاً إِذَا كَانَ كَافِراً فَلَيْسَ لِأَحَدٍ فَضْلٌ عَلَى أَحَدٍ إِلا بِالتقْوَى

H 2629, CH 130, h 3
Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Muhammad ibn Isma'il from Hanan ibn 'Uqbah ibn Bashir al-Asadi who has said the following:
"Once, I said to abu Ja'far, recipient of divine supreme covenant, 'I am 'Uqbah ibn Bashir al-Asadi and among my people my lineage is very prominent.' The narrator has said that the Imam then asked, 'What is it that makes you oblige us because of your lineage? Due to proper belief, Allah has exalted those whom people consider low. Due to disbelief, He has made low those whom people called men of dignity. No one is superior, because of any other reason, to the others except due to piety.'"

٤- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عِيسَى بْنِ الضحاكِ قَالَ قَالَ أَبو جَعْفَرٍ ع عَجَباً لِلْمُخْتَالِ الْفَخُورِ وَ إِنمَا خُلِقَ مِنْ نُطْفَةٍ ثُم يَعُودُ جِيفَةً وَ هُوَ فِيمَا بَيْنَ ذَلِكَ لَا يَدْرِي مَا يُصْنَعُ بِهِ

H 2630, CH 130, h 4
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from 'Isa ibn al-Dahhak who has said the following:
"Abu Ja'far, recipient of divine supreme covenant, has said, 'It is astonishing how one acts boastfully and arrogantly, when it is a fact that he is created from sperm and he will soon turn into a carcass and, in between, he does not know what may happen to him.'"

٥- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النوْفَلِي عَنِ السكُونِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ أَتى رَسُولَ اللهِ ص رَجُلٌ فَقَالَ يَا رَسُولَ اللهِ أَنا فُلَانُ بْنُ فُلَانٍ حَتى عَد تِسْعَةً فَقَالَ لَهُ رَسُولُ اللهِ ص أَما إِنكَ عَاشِرُهُمْ فِي النارِ

H 2631, CH 130, h 5
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Once a man came to the Messenger of Allah and said, 'O Messenger of Allah, I am so and so son of so and so counting (boastfully) up to nine generations.' The Messenger of Allah said, 'You are the tenth of them in the fire.'"

٦- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النوْفَلِي عَنِ السكُونِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص آفَةُ الْحَسَبِ الِافْتِخَارُ

H 2632, CH 130, h 6
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'The misfortune for lineage is boastfulness.'"

بَابُ الْقَسْوَةِ

Chapter One Hundred Thirty One
Hardheartedness

١- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَلِي بْنِ عِيسَى رَفَعَهُ قَالَ فِيمَا نَاجَى اللهُ عَز وَ جَل بِهِ مُوسَى ع يَا مُوسَى لَا تُطَولْ فِي الدنْيَا أَمَلَكَ فَيَقْسُوَ قَلْبُكَ وَ الْقَاسِي الْقَلْبِ مِني بَعِيد

H 2633, CH 131, h 1
A number of our people have narrated from Ahmad ibn Muhammad from 'Amr ibn 'Uthman from Ali ibn 'Isa in a marfu' manner has said the following:
"It is in the conversations of Moses with Allah, the Most Majestic, the Most Holy, 'O Moses, do not prolong your hopes in the world; it hardens your heart and the hardhearted people are far away from Me.'"

٢- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمدِ بْنِ حَفْصٍ عَنْ إِسْمَاعِيلَ بْنِ دُبَيْسٍ عَمنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِذَا خَلَقَ اللهُ الْعَبْدَ فِي أَصْلِ الْخِلْقَةِ كَافِراً لَمْ يَمُتْ حَتى يُحَببَ اللهُ إِلَيْهِ الشر فَيَقْرُبَ مِنْهُ فَابْتَلَاهُ بِالْكِبْرِ وَ الْجَبْرِيةِ فَقَسَا قَلْبُهُ وَ سَاءَ خُلُقُهُ وَ غَلُظَ وَجْهُهُ وَ ظَهَرَ فُحْشُهُ وَ قَل حَيَاؤُهُ وَ كَشَفَ اللهُ سِتْرَهُ وَ رَكِبَ الْمَحَارِمَ فَلَمْ يَنْزِعْ عَنْهَا ثُم رَكِبَ مَعَاصِيَ اللهِ وَ أَبْغَضَ طَاعَتَهُ وَ وَثَبَ عَلَى الناسِ لَا يَشْبَعُ مِنَ الْخُصُومَاتِ

H 2634, CH 131, h 2
Ali ibn Ibrahim has narrated from his father from Muhammad ibn Hafs from Isma'il ibn Dabis from those whom has mentioned (in his book) from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"If Allah creates a servant as an unbeliever in the beginning of his creation he will not die until He makes evil seem attractive to him so he draws nearer to evil. He then makes him turn out as arrogant and tyrannical. His heart then hardens, his behavior worsens, his face thickens (shameless), his obscenity becomes public, his bashfulness reduces and Allah opens his secrets. Thereafter unlawful dealing becomes his way of life and he does not separate from it. He then grows disobedient to Allah all the time and begins to hate obedience to Allah. He then moves on the offensive against people and is never satisfied with quarrels.

Thus, you must ask Allah to grant you well-being, and you must seek to achieve it from Him.’”

فَاسْأَلُوا اللهَ الْعَافِيَةَ وَ اطْلُبُوهَا مِنْهُ

H 2635, CH 131, h 3
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Amir al-Mu’minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, ‘There are two kinds of motivations, one from Satan and one from the angel. The motivation from the angel is tenderheartedness and sharp understanding, and the motivation from Satan is confusion and hardheartedness.’”

٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لُمَتَانِ لُمَةٌ مِنَ الشَّيْطَانِ وَ لُمَةٌ مِنَ الْمَلَكِ فَلُمَةُ الْمَلَكِ الرِّقَّةُ وَ الْفَهْمُ وَ لُمَةُ الشَّيْطَانِ السَّهْوُ وَ الْقَسْوَةُ

Chapter One Hundred Thirty Two
Injustice, Oppression

بَابُ الظُّلْمِ

H 2636, CH 132, h 1
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from Harun ibn al-Jahm from al-Mufaddal ibn Salih from Sa'd ibn Tarif from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“There are three kinds of injustice: the injustice that Allah forgives, the injustice He does not forgive and the injustices that He does not leave without His judgment. The injustice that He does not forgive is to consider things to be His partners. The one that He forgives is the injustice of people against their own souls in the matters between them and Allah. The one that He does not leave without His judgment is the injustice that one person commits against the other in their dealings.”

١- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ الظُّلْمُ ثَلَاثَةٌ ظُلْمٌ يَغْفِرُهُ اللهُ وَ ظُلْمٌ لَا يَغْفِرُهُ اللهُ وَ ظُلْمٌ لَا يَدَعُهُ اللهُ فَأَمَّا الظُّلْمُ الَّذِي لَا يَغْفِرُهُ فَالشِّرْكُ وَ أَمَّا الظُّلْمُ الَّذِي يَغْفِرُهُ فَظُلْمُ الرَّجُلِ نَفْسَهُ فِيمَا بَيْنَهُ وَ بَيْنَ اللهِ وَ أَمَّا الظُّلْمُ الَّذِي لَا يَدَعُهُ فَالْمُدَايَنَةُ بَيْنَ الْعِبَادِ

H 2637, CH 132, h 2
It is narrated from him (narrator of the *Hadith* above) from al-Hajjal from Ghalib ibn Muhammad from those whom has mentioned (in his book) from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“About the words of Allah, the Most Majestic, the Most Holy, ‘. . . your Lord keeps an eye on (*al-Mirsad*) (all evil-doing people),’ (89:14) the Imam said, ‘*Al-Mirsad* in this verse refers to a bridge on the way (to paradise) that is not passable for a servant who has committed injustice to others.’”

٢- عَنْهُ عَنِ الْحَجَّالِ عَنْ غَالِبِ بْنِ مُحَمَّدٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَزَّ وَ جَلَّ إِنَّ رَبَّكَ لَبِالْمِرْصَادِ قَالَ قَنْطَرَةٌ عَلَى الصِّرَاطِ لَا يَجُوزُهَا عَبْدٌ بِمَظْلِمَةٍ

H 2638, CH 132, h 3
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Wahab ibn ‘Abd Rabbihi and ‘Ubayd Allah al-Tawil from Shaykh from al-Nakha’ who has said the following:
“Once I asked abu Ja’far, recipient of divine supreme covenant, ‘I have been working as a governor from the time of al-Hajjaj to this time, can my repentance be accepted?’ The Imam remained quiet. I repeated my question and then he said, ‘No, until you pay back everything that you owe to the people.’”

٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ وَهْبِ بْنِ عَبْدِ رَبِّهِ وَ عُبَيْدِ اللهِ الطَّوِيلِ عَنْ شَيْخٍ مِنَ النَّخَعِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع إِنِّي لَمْ أَزَلْ وَالِياً مُنْذُ زَمَنِ الْحَجَّاجِ إِلَى يَوْمِي هَذَا فَهَلْ لِي مِنْ تَوْبَةٍ قَالَ فَسَكَتَ ثُمَّ أَعَدْتُ عَلَيْهِ فَقَالَ لَا حَتَّى تُؤَدِّيَ إِلَى كُلِّ ذِي حَقٍّ حَقَّهُ

H 2639, CH 132, h 4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Husayn ibn Sa’id from Ibrahim ibn ‘Abd al-Hamid from al-Walid ibn Sabiyh from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“No injustice is more severe than the one against which the oppressed cannot find any support except Allah, the Most Majestic, the Most Holy.”

٤- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَا مِنْ مَظْلِمَةٍ أَشَدَّ مِنْ مَظْلِمَةٍ لَا يَجِدُ صَاحِبُهَا عَلَيْهَا عَوْناً إِلَّا اللهَ عَزَّ وَ جَلَّ

H 2640, CH 132, h 5
A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from Isma'il ibn Mehran from Drust ibn abu Mansur from ‘Isa ibn Bashir from abu Hamza al-Thumali from abu Ja’far, recipient of divine supreme covenant, who

٥- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ دُرُسْتَ بْنِ أَبِي مَنْصُورٍ عَنْ عِيسَى بْنِ بَشِيرٍ عَنْ أَبِي حَمْزَةَ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع

قَالَ لما حَضَرَ عَلِي بْنَ الْحُسَيْنِ ع الْوَفَاةُ ضَمِنِي إِلَى صَدْرِهِ ثُم قَالَ يَا بُنَي أُوصِيكَ بِمَا أَوْصَانِي بِهِ أَبِي ع حِينَ حَضَرَتْهُ الْوَفَاةُ وَ بِمَا ذَكَرَ أَن أَبَاهُ أَوْصَاهُ بِهِ قَالَ يَا بُنَي إِيَاكَ وَ ظُلْمَ مَنْ لَا يَجِدُ عَلَيْكَ نَاصِراً إِلا اللَّهَ

has said the following:
"When Ali ibn al-Husayn, recipient of divine supreme covenant, was about to pass away he held me to his chest and then said, 'My son, I make my will to you as my father did to me when he was about to pass away and that which his father willed to him.' He said, 'My son, beware of the kind of injustice against which the oppressed cannot find any support except Allah.'"

٦- عَنْهُ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ حَفْصِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ص مَنْ خَافَ الْقِصَاصَ كَف عَنْ ظُلْمِ الناسِ

H 2641, CH 132, h 6
It is narrated from him (narrator of the *Hadith* above) from his father from Harun ibn al-Jahm from Hafs ibn 'Umar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, 'Whoever is afraid of retaliation should stay away from doing injustice to people.'"

٧- أَبُو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ عَبْدِ الْجَبارِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمارٍ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع مَنْ أَصْبَحَ لَا يَنْوِي ظُلْمَ أَحَدٍ غَفَرَ اللهُ لَهُ مَا أَذْنَبَ ذَلِكَ الْيَوْمَ مَا لَمْ يَسْفِكْ دَماً أَوْ يَأْكُلْ مَالَ يَتِيمٍ حَرَاماً

H 2642, CH 132, h 7
Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan from Ishaq ibn 'Ammar who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Whoever rises in the morning without any intention of doing injustice to anyone, Allah forgives his sins that day unless it is a murder or consuming the property of the orphans unjustly.'"

٨- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَوْفَلِي عَنِ السكُونِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص مَنْ أَصْبَحَ لَا يَهُم بِظُلْمِ أَحَدٍ غَفَرَ اللهُ مَا اجْتَرَمَ

H 2643, CH 132, h 8
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The messenger of Allah has said, 'Whoever rises in the morning without any intention of doing injustice to anyone, Allah forgives his sins."

٩- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ ظَلَمَ مَظْلِمَةً أُخِذَ بِهَا فِي نَفْسِهِ أَوْ فِي مَالِهِ أَوْ فِي وُلْدِهِ

H 2644, CH 132, h 9
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn Salim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Whoever does injustice (financially), it (recompense) is taken from his life, property or his children."

١٠- ابْنُ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص اتقُوا الظلْمَ فَإِنهُ ظُلُمَاتُ يَوْمِ الْقِيَامَةِ

H 2645, CH 132, h 10
Ibn abu 'Umayr has narrated from certain individuals of his people from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Beware of doing injustice; on the Day of Judgment there will be much darkness.'"

١١- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ مُحَمدِ بْنِ عِيسَى عَنْ مَنْصُورٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص اتقُوا الظلْمَ فَإِنهُ ظُلُمَاتُ يَوْمِ الْقِيَامَةِ

H 2646, CH 132, h 11
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn 'Isa from Mansur from Hisham ibn Salim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Be afraid of doing injustice; on the Day of Judgment there will be much darkness.'"

١٢- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ مَا مِنْ أَحَدٍ يَظْلِمُ بِمَظْلَمَةٍ إِلا أَخَذَهُ اللهُ بِهَا فِي نَفْسِهِ وَ مَالِهِ وَ أما الظلْمُ الذِي بَيْنَهُ وَ بَيْنَ اللهِ فَإِذَا تَابَ غَفَرَ اللهُ لَهُ

H 2647, CH 132, h 12
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Umar ibn 'Udhaynah from Zurara from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Abu Ja'far, recipient of divine supreme covenant, has said, 'Whoever does injustice (financially) Allah takes it (recompense) from his life or property. However, the injustice that is between him and Allah, Allah forgives it if he repents.'"

H 2648, CH 132, h 13
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ibn abu Najaran from ‘Ammar ibn Hakim from ‘Abd al-‘Ala’ Mawla Ale Sam who has said the following:
“Once abu ‘Abd Allah, recipient of divine supreme covenant, on his own initiation said, ‘Whoever does injustice, Allah makes someone to dominate him or his descendents of first or second generations.’ I then asked, ‘It is he who has done injustice, how will Allah make his descendents suffer?’ The Imam said, ‘Allah, the Most Majestic, the Most Holy, says, “Those who are concerned about the welfare of their own children after their death, should have fear of Allah (when dealing with the orphans) and guide them properly.’” (4:9)

١٣ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عَمارِ بْنِ حَكِيمٍ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ قَالَ أَبو عَبْدِ اللهِ ع مُبْتَدِئاً مَنْ ظَلَمَ سَلطَ اللهُ عَلَيْهِ مَنْ يَظْلِمُهُ]أَوْ عَلَى عَقِبِهِ [أَوْ عَلَى عَقِبِ عَقِبِهِ قُلْتُ هُوَ يَظْلِمُ فَيُسَلطُ اللهُ عَلَى عَقِبِهِ أَوْ عَلَى عَقِبِ عَقِبِهِ فَقَالَ إِن اللهَ عَز وَ جَل يَقُولُ وَ لْيَخْشَ الذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِيةً ضِعافاً خافُوا عَلَيْهِمْ فَلْيَتقُوا اللهَ وَ لْيَقُولُوا قَوْلًا سَدِيداً

H 2649, CH 132, h 14
It is narrated from him (narrator of the *Hadith* above) from ibn Mahbub from Ishaq ibn ‘Ammar from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Allah, the Most Majestic, the Most Holy, sent revelations to one of His prophets who lived in the time of an oppressive and tyranical ruler. It said, ‘Tell this tyrant, “I have not given you this opportunity to shade blood and seize properties. I have given you this opportunity only that you hold back the voices of the oppressed from coming to Me. I will not allow any oppression without justice being served, even though they (the oppressed) might be unbelievers.”’

١٤ - عَنْهُ عَنِ ابْنِ مَحْبُوبٍ عَنْ إِسْحَاقَ بْنِ عَمارٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن اللهَ عَز وَ جَل أَوْحَى إِلَى نَبِي مِنْ أَنْبِيَائِهِ فِي مَمْلَكَةِ جَبارٍ مِنَ الْجَبارِينَ أَن ائْتِ هَذَا الْجَبارَ فَقُلْ لَهُ إِنني لَمْ أَسْتَعْمِلْكَ عَلَى سَفْكِ الدمَاءِ وَ اتخَاذِ الْأَمْوَالِ وَ إِنمَا اسْتَعْمَلْتُكَ لِتَكُف عَني أَصْوَاتَ الْمَظْلُومِينَ فَإِني لَمْ أَدَعْ ظُلَامَتَهُمْ وَ إِنْ كَانُوا كُفاراً

H 2650, CH 132, h 15
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Washsha’ from Ali ibn abu Hamza from abu Basir who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘Whoever consumes the property of his brother (in belief) unjustly and does not return it to him, he will have to eat a chunk of fire on the Day of Judgment.’”

١٥ - الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ مُعَلى بْنِ مُحَمدٍ عَنِ الْحَسَنِ بْنِ عَلِي الْوَشاءِ عَنْ عَلِي بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبا عَبْدِ اللهِ ع يَقُولُ مَنْ أَكَلَ مَالَ أَخِيهِ ظُلْماً وَ لَمْ يَرُدهُ إِلَيْهِ أَكَلَ جَذْوَةً مِنَ النارِ يَوْمَ الْقِيَامَةِ

H 2651, CH 132, h 16
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Talhah ibn Zayd from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘One acting unjustly, his supporter, and one who agrees with such act are three partners.’”

١٦ - مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ مُحَمدِ بْنِ سِنَانٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ الْعَامِلُ بِالظلْمِ وَ الْمُعِينُ لَهُ وَ الراضِي بِهِ شُرَكَاءُ ثَلَاثتُهُمْ

H 2652, CH 132, h 17
A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Hisham ibn Salim who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘A servant (of Allah) may become oppressed and continues praying against the oppressor until he himself becomes an oppressor (for excessive praying against him).’”

١٧ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ عَلِي بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ سَمِعْتُ أَبا عَبْدِ اللهِ ع يَقُولُ إِن الْعَبْدَ لَيَكُونُ مَظْلُوماً فَمَا يَزَالُ يَدْعُو حَتى يَكُونَ ظَالِماً

H 2653, CH 132, h 18
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from abu Nahshal from ‘Abd Allah ibn Sinan from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Whoever finds excuses for an unjust person Allah gives power to another person who will oppress him. If he prays, his prayers will not be heard and Allah will not give him any reward for his suffering injustice.”

١٨ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ أَبِي نَهْشَلٍ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ مَنْ عَذَرَ ظَالِماً بِظُلْمِهِ سَلطَ اللهُ عَلَيْهِ مَنْ يَظْلِمُهُ فَإِنْ دَعَا لَمْ يَسْتَجِبْ لَهُ وَ لَمْ يَأْجُرْهُ اللهُ عَلَى ظُلَامَتِهِ

H 2654, CH 132, h 19
It is narrated from him (narrator of the *Hadith* above) from Muhammad ibn ‘Isa from Ibrahim ibn ‘Abd al-Hamid from Ali ibn abu Hamza from abu Basir from his father abu Ja’far, recipient of divine supreme covenant, who has said the

١٩ - عَنْهُ عَنْ مُحَمدِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ عَلِي بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ

قَالَ مَا انْتَصَرَ اللهُ مِنْ ظَالِمٍ إِلا بِظَالِمٍ وَ ذَلِكَ قَوْلُهُ عَز وَ جَل وَ كَذلِكَ نُوَلي بَعْضَ الظالِمِينَ بَعْضاً

following:
"Allah retaliates an oppressor through another oppressor only. It is in the words of Allah, the Most Majestic, the Most Holy, 'Thus do We make the unjust friends of one another because of their evil deeds.'" (6:129)

٢٠- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِي عَنِ السكُونِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص مَنْ ظَلَمَ أَحَداً فَفَاتَهُ فَلْيَسْتَغْفِرِ اللهَ لَهُ فَإِنَهُ كَفارَةٌ لَهُ

H 2655, CH 132, h 20
Ali ibn Ibrahim has narrated from his father from his father al-Nawfali from his father al-Sakuni from his father abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'If one does injustice to a person and he passes away, he (the doer of injustice) must ask forgiveness from Allah for him (oppressed) and it will be the expiation for his injustice.'"

٢١- أَحْمَدُ بْنُ مُحَمدٍ الْكُوفِي عَنْ إِبْرَاهِيمَ بْنِ الْحُسَيْنِ عَنْ مُحَمدِ بْنِ خَلَفٍ عَنْ مُوسَى بْنِ إِبْرَاهِيمَ الْمَرْوَزِي عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ قَالَ رَسُولُ اللهِ ص مَنْ أَصْبَحَ وَ هُوَ لا يَهُم بِظُلْمِ أَحَدٍ غَفَرَ اللهُ لَهُ مَا اجْتَرَمَ

H 2656, CH 132, h 21
Ahmad ibn Muhammad al-Kufi has narrated from Ibrahim ibn al-Husayn from Muhammad ibn Khalaf from Musa ibn Ibrahim al-Marwazi from abu al-Hassan Musa, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Whoever rises in the morning and has no intention to do injustice to anyone Allah forgives his sins."

٢٢- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِي بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ دَخَلَ رَجُلانِ عَلَى أَبِي عَبْدِ اللهِ ع فِي مُدَارَاةٍ بَيْنَهُمَا وَ مُعَامَلَةٍ فَلَما أَنْ سَمِعَ كَلامَهُمَا قَالَ أَما إِنَهُ مَا ظَفِرَ أَحَد بِخَيْرٍ مِنْ ظَفَرٍ بِالظلْمِ أَما إِن الْمَظْلُومَ يَأْخُذُ مِنْ دِينِ الظالِمِ أَكْثَرَ مِما يَأْخُذُ الظالِمُ مِنْ مَالِ الْمَظْلُومِ ثُم قَالَ مَنْ يَفْعَلِ الشر بِالناسِ فَلا يُنْكِرِ الشر إِذَا فُعِلَ بِهِ أَما إِنَهُ إِنمَا يَحْصُدُ ابْنُ آدَمَ مَا يَزْرَعُ وَ لَيْسَ يَحْصِدُ أَحَد مِنَ الْمُر حُلْواً وَ لا مِنَ الْحُلْوِ مُرّاً فَاصْطَلَحَ الرجُلانِ قَبْلَ أَنْ يَقُومَا

H 2657, CH 132, h 22
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Mahbub from Ali ibn abu Hamza from abu Basir who has said the following:
"Once two people came to see abu 'Abd Allah, recipient of divine supreme covenant, about the differences that they had over a deal between them and when the Imam heard their case, he said, 'To achieve victory through injustice is not victory in anything good. What the oppressed takes away from the religion of the oppressor is much more than what the oppressor takes from the property of the oppressed.' The Imam then said, 'Whoever does evil to people should call it evil when it is done to him. Is it not the case that children of Adam reap what they sow? No one expects to harvest sweet from sour and vice versa. The two men then agreed to a settlement before standing up to leave.'"

٢٣- عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِي بْنِ أَسْبَاطٍ عَمنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص مَنْ خَافَ الْقِصَاصَ كَف عَنْ ظُلْمِ الناسِ

H 2658, CH 132, h 23
A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbat from those whom has mentioned (in his book) from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'One who is afraid of retaliation does not do injustice to people.'"

بَابُ اتبَاعِ الْهَوَى

Chapter One Hundred Thirty Three
Following Desires

١- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي مُحَمدٍ الْوَابِشِي قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ احْذَرُوا أَهْوَاءَكُمْ كَمَا تَحْذَرُونَ أَعْدَاءَكُمْ فَلَيْسَ شَيْءٌ أَعْدَى لِلرجَالِ مِن اتبَاعِ أَهْوَائِهِمْ وَ حَصَائِدِ أَلْسِنَتِهِمْ

H 2659, CH 133, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Mahbub from abu Muhammad al-Wabishi who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Be afraid of your desires just as you fear your enemies. Nothing is a more dangerous enemy to men than following their desires and what their tongues harvest.'"

٢- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللهِ ص يَقُولُ اللهُ عَز وَ جَل وَ عِزتِي وَ جَلالِي وَ عَظَمَتِي وَ

H 2660, CH 133, h 2
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from 'Abd Allah ibn al-Qasim from abu Hamza from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Allah, the Most Majestic, the Most Holy, has said, 'By My Majesty, Glory, Greatness,

Supremacy, My Light, Highness, and Exalted position, whoever of the servants gives preference to his desires over My wish, I make his affairs disintegrate, confuse his world upon him, make his heart grow preoccupied with it (desire) and will not give him more than what I have determined for him. By my Majesty, Glory, Greatness, My Light, Highness, and Exalted position, any servant who gives preference to My wish over his own desire, I will assign My angels for his security, make the skies and earth to guarantee his sustenance and I will be behind each one of his business deals with the merchants and the world will come to him subdued and compelled.'"

كِبْرِيَائِي وَ نُورِي وَ عُلُوي وَ ارْتِفَاعِ مَكَانِي لَا يُؤْثِرُ عَبْد هَوَاهُ عَلَى هَوَايَ إِلا شَتت عَلَيْهِ أَمْرَهُ وَ لَبسْتُ عَلَيْهِ دُنْيَاهُ وَ شَغَلْتُ قَلْبَهُ بِهَا وَ لَمْ أُؤْتِهِ مِنْهَا إِلا مَا قَدَرْتُ لَهُ وَ عِزتي وَ جَلَالِي وَ عَظَمَتِي وَ نُورِي وَ عُلُوي وَ ارْتِفَاعِ مَكَانِي لَا يُؤْثِرُ عَبْد هَوَايَ عَلَى هَوَاهُ إِلا اسْتَحْفَظْتُهُ مَلَائِكَتِي وَ كَفلْتُ السمَاوَاتِ وَ الْأَرَضِينَ رِزْقَهُ وَ كُنتُ لَهُ مِنْ وَرَاءِ تِجَارَةِ كُل تَاجِرٍ وَ أَتَتْهُ الدنْيَا وَ هِيَ رَاغِمَةٌ

H 2661, CH 133, h 3
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from 'Asim ibn Humayd from abu Hamza from Yahya ibn 'Aqil who has said the following:
"Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, 'I am afraid for you from two things: following your desires and your never ending hopes of worldly matters; following of desires obstructs one from the truth and never ending hope in worldly matters makes one forget the hereafter.'"

٣ - الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ مُعَلى بْنِ مُحَمدٍ عَنِ الْوَشاءِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمْزَةَ عَنْ يَحْيَى بْنِ عُقَيْلٍ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنمَا أَخَافُ عَلَيْكُمُ اثْنَتَيْنِ اتبَاعَ الْهَوَى وَ طُولَ الْأَمَلِ أَما اتبَاعُ الْهَوَى فَإِنهُ يَصُد عَنِ الْحَق وَ أَما طُولُ الْأَمَلِ فَيُنْسِي الْآخِرَةَ

H 2662, CH 133, h 4
A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn al-Hassan ibn Shammun from 'Abd Allah ibn 'Abd al-Rahman al-Asamm from 'Abd al-Rahman ibn al-Hajjaj who has said the following:
"Abu al-Hassan, recipient of divine supreme covenant, once said to me, 'Beware of an easy climb up that has a very deep and steep climb down.'
"The narrator has said that Abu 'Abd Allah, recipient of divine supreme covenant, would say, 'Do not leave the soul with its desires unguarded; its desires are to destroy it. Leaving the soul with its desires unguarded is hurting the soul, however, guarding the soul against its desires is medicine for its illness.'"

٤ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمدِ بْنِ الْحَسَنِ بْنِ شَمونٍ عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرحْمَنِ الْأَصَم عَنْ عَبْدِ الرحْمَنِ بْنِ الْحَجاجِ قَالَ قَالَ لِي أَبُو الْحَسَنِ ع اتقِ الْمُرْتَقَى السهْلَ إِذَا كَانَ مُنْحَدَرُهُ وَعْراً قَالَ وَ كَانَ أَبُو عَبْدِ اللهِ ع يَقُولُ لَا تَدَعِ النفْسَ وَ هَوَاهَا فَإِن هَوَاهَا فِي رَدَاهَا وَ تَرْكُ النفْسِ وَ مَا تَهْوَى أَذَاهَا وَ كف النفْسِ عَما تَهْوَى دَوَاهَا

Chapter One Hundred Thirty Four
Evil Plans, Treachery and Deceit

بَابُ الْمَكْرِ وَ الْغَدْرِ وَ الْخَدِيعَةِ

H 2663, CH 134, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn Salim in a marfu' manner who has said the following:
"Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, 'Had evil planning and deceit not been in the fire, I would have been extremely skillful in evil planning.'"

١ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَوْ لَا أَن الْمَكْرَ وَ الْخَدِيعَةَ فِي النارِ لَكُنتُ أَمْكَرَ الناسِ

H 2664, CH 134, h 2
Ali has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'On the Day of Judgment all the treacherous people will come with a leader, his mouth badly deformed, and end up in the fire. All those breaking out allegiance of the Imam also will come with their hand cut off and end up in the fire.'"

٢ - عَلِي عَنْ أَبِيهِ عَنِ النوْفَلِي عَنِ السكُونِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص يَجِيءُ كُل غَادِرٍ يَوْمَ الْقِيَامَةِ بِإِمَامٍ مَائِلِ شِدْقُهُ حَتى يَدْخُلَ النارَ وَ يَجِيءُ كُل نَاكِثِ بَيْعَةِ إِمَامٍ أَجْذَمَ حَتى يَدْخُلَ النارَ

H 2665, CH 134, h 3
It is narrated from him (narrator of the *Hadith* above) from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'One who makes evil plans against a Muslim is not from us.'"

٣ - عَنْهُ عَنْ أَبِيهِ عَنِ النوْفَلِي عَنِ السكُونِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص لَيْسَ مِنا مَنْ مَاكَرَ مُسْلِماً

٤- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سَأَلْتُهُ عَنْ قَرْيَتَيْنِ مِنْ أَهْلِ الْحَرْبِ لِكُلِّ وَاحِدَةٍ مِنْهُمَا مَلِكٌ عَلَى حِدَةٍ اقْتَتَلُوا ثُمَّ اصْطَلَحُوا ثُمَّ إِنَّ أَحَدَ الْمَلِكَيْنِ غَدَرَ بِصَاحِبِهِ فَجَاءَ إِلَى الْمُسْلِمِينَ فَصَالَحَهُمْ عَلَى أَنْ يَغْزُوَ مَعَهُمْ تِلْكَ الْمَدِينَةَ فَقَالَ أَبُو عَبْدِ اللهِ ع لَا يَنْبَغِي لِلْمُسْلِمِينَ أَنْ يَغْدِرُوا وَ لَا يَأْمُرُوا بِالْغَدْرِ وَ لَا يُقَاتِلُوا مَعَ الَّذِينَ غَدَرُوا وَ لَكِنَّهُمْ يُقَاتِلُونَ الْمُشْرِكِينَ حَيْثُ وَجَدُوهُمْ وَ لَا يَجُوزُ عَلَيْهِمْ مَا عَاهَدَ عَلَيْهِ الْكُفَّارُ

٥- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونٍ عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْأَشْعَثِ عَنْ عَبْدِ اللهِ بْنِ حَمَّادٍ الْأَنْصَارِيِّ عَنْ يَحْيَى بْنِ عَبْدِ اللهِ بْنِ الْحَسَنِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص يَجِيءُ كُلُّ غَادِرٍ بِإِمَامِهِ يَوْمَ الْقِيَامَةِ مَائِلًا شِدْقُهُ حَتَّى يَدْخُلَ النَّارَ

٦- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ عَنْ أَبِي الْحَسَنِ الْعَبْدِيِّ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع ذَاتَ يَوْمٍ وَ هُوَ يَخْطُبُ عَلَى الْمِنْبَرِ بِالْكُوفَةِ يَا أَيُّهَا النَّاسُ لَوْ لَا كَرَاهِيَةُ الْغَدْرِ كُنْتُ مِنْ أَدْهَى النَّاسِ أَلَا إِنَّ لِكُلِّ غُدَرَةٍ فُجَرَةً وَ لِكُلِّ فُجَرَةٍ كُفَرَةً أَلَا وَ إِنَّ الْغَدْرَ وَ الْفُجُورَ وَ الْخِيَانَةَ فِي النَّارِ

بَابُ الْكَذِبِ

١- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي النُّعْمَانِ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَا أَبَا النُّعْمَانِ لَا تَكْذِبْ عَلَيْنَا كَذِبَةً فَتَسْلُبَ الْحَنِيفِيَّةَ وَ لَا تَطْلُبْ أَنْ تَكُونَ رَأْساً فَتَكُونَ ذَنَباً وَ لَا تَسْتَأْكِلِ النَّاسَ بِنَا فَتَفْتَقِرَ فَإِنَّكَ مَوْقُوفٌ لَا مَحَالَةَ وَ مَسْئُولٌ فَإِنْ صَدَقْتَ صَدَقْنَاكَ وَ إِنْ كَذَبْتَ كَذَبْنَاكَ

٢- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَمَّنْ حَدَّثَهُ عَنْ أَبِي جَعْفَرٍ ع قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ص يَقُولُ لِوُلْدِهِ اتَّقُوا الْكَذِبَ الصَّغِيرَ مِنْهُ وَ الْكَبِيرَ فِي كُلِّ جِدٍّ وَ هَزْلٍ فَإِنَّ الرَّجُلَ إِذَا كَذَبَ فِي الصَّغِيرِ اجْتَرَى عَلَى الْكَبِيرِ أَ مَا عَلِمْتُمْ أَنَّ رَسُولَ اللهِ ص قَالَ مَا يَزَالُ الْعَبْدُ يَصْدُقُ حَتَّى يَكْتُبَهُ اللهُ

H 2666, CH 134, h 4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Yahya from Talhah ibn Zayd who has said the following:
“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, ‘There are two towns of the people in the state of war against the Muslims. Each town has a king. They had a war and then made peace. Thereafter one king acted treacherously against the other king, came to the Muslims and made peace to help him against the other town.’ Abu ‘Abd Allah, recipient of divine supreme covenant, said, ‘It is not worthy of the Muslims to act treacherously or command people to act treacherously or fight along side the treacherous people. However, they fight the pagans wherever they find them. The covenant of the unbelievers is not effective.’”

H 2667, CH 134, h 5
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Muhammad ibn al-Hassan ibn Shammun from ‘Abd Allah ibn ‘Amr ibn al-Ash’ath from ‘Abd Allah ibn Hammad al-Ansari from Yahya ibn ‘Abd Allah ibn al-Hassan from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘On the Day of Judgment all the treacherous people will come with an Imam whose mouth will be badly deformed and end up in the fire.’”

H 2668, CH 134, h 6
Ali ibn Ibrahim has narrated from his father from Ali ibn Asbat from his uncle Ya’qub ibn Salim from abu al-Hassan al-‘Abdi from Sa'd ibn Tarif from al-Asbagh ibn Nubatah who has said the following:
“Amir al-Mu’minin, Ali ibn abu Talib, recipient of divine supreme covenant, one day in his speech from the pulpit in al-Kufah said, ‘O people, were it not for my intense dislike of treachery I could have been the most clever among people. You must know that in every act of treachery there is a sin of disbelief. You must also know that treachery, sins and dishonesty are all in the fire (of hell).’”

Chapter One Hundred Thirty Five
Lies and Forgery

H 2669, CH 135, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Hakam from Ishaq ibn ‘Ammar from abu al-Nu’man who has said the following:
“Once abu Ja’far, recipient of divine supreme covenant, said to me, ‘O abu al-Nu’man, do not forge lies against us; it removes (your) true belief. Do not seek to be the head to become a sin and do not use people as means of your earning through us; it will make you poor. You will be held accountable and will be stopped for interrogations. If you speak the truth we will certify you and, if you lie, we will reject you.’”

H 2670, CH 135, h 2
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Isma'il ibn Mehran from Sayf ibn ‘Amirah from those whom has mentioned (in his book) from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Ali ibn al-Husayn, recipient of divine supreme covenant, would say to his children, ‘Be on your guard against lies, the small lies and the bigger lies in all the serious and trivial matters. If a man lies in a small matter, he grows bold to lie in a bigger one. Have you not noted that the Messenger of Allah has said, ‘As long as a servant (of Allah) speaks the truth Allah writes him down as the

truthful one and, if one continues speaking lies Allah writes him down as a liar? ’”

صِدِيقاً وَ مَا يَزَالُ الْعَبْدُ يَكْذِبُ حَتى يَكْتُبَهُ اللهُ كَذاباً

H 2671, CH 135, h 3
It is narrated from him (narrator of the *Hadith* above) from ‘Uthman ibn ‘Isa from ibn Muskan from Muhammad ibn Muslim from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Allah, the Most Majestic, the Most Holy, has created certain locks for evil. He has made wine the key to those locks. Lying is more evil than wine.”

٣- عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِن اللهَ عَز وَ جَل جَعَلَ لِلشر أَقْفَالًا وَ جَعَلَ مَفَاتِيحَ تِلْكَ الْأَقْفَال الشرَابَ وَ الْكَذِبُ شَر مِنَ الشرَابِ

H 2672, CH 135, h 4
It is narrated from him (narrator of the *Hadith* above) from his father from those whom has mentioned (in his book) from Muhammad ibn ‘Abd al-Rahman from abu Layla’ from his father from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Abu Ja'far, recipient of divine supreme covenant, has said, ‘Lying is the destruction of belief.’”

٤- عَنْهُ عَنْ أَبِيهِ عَمنْ ذَكَرَهُ عَنْ مُحَمدِ بْنِ عَبْدِ الرحْمَنِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِن الْكَذِبَ هُوَ خَرَابُ الْإِيمَان

H 2673, CH 135, h 5
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad and Ali ibn Muhammad from Salih ibn abu Hammad all from al-Washsha’ from Ahmad ibn ‘A’id from abu Khadijah from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Forgery against Allah and the Messenger of Allah is of the major sins.’”

٥- الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ مُعَلى بْنِ مُحَمدٍ وَ عَلِي بْنُ مُحَمدٍ عَنْ صَالِحِ بْنِ أَبِي حَمادٍ جَمِيعاً عَنِ الْوَشاءِ عَنْ أَحْمَدَ بْنِ عَائِذٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ الْكَذِبُ عَلَى اللهِ وَ عَلَى رَسُولِهِ ص مِنَ الْكَبَائِرِ

H 2674, CH 135, h 6
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Hakam from Aban al-Ahmar from Fudayl ibn Yasar from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Abu Ja'far, recipient of divine supreme covenant, has said, ‘The first one to rebuff the liar is Allah, the Most Majestic, the Most Holy, then the two angels who are with him, then he is the one who knows he is a liar.’”

٦- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ عَلِي بْنِ الْحَكَمِ عَنْ أَبَانٍ الْأَحْمَرِ عَنْ فُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِن أَولَ مَنْ يُكَذبُ الْكَذابَ اللهُ عَز وَ جَل ثُم الْمَلَكَان اللذَان مَعَهُ ثُم هُوَ يَعْلَمُ أَنهُ كَاذِب

H 2675, CH 135, h 7
Ali ibn al-Hakam has narrated (from Aban) from ‘Umar ibn Yazid who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘A liar is destroyed by means of clear evidence (his false claims) and his followers are destroyed on ambiguous evidence (accepting a leader whose qualification is doubtful).’”

٧- عَلِي بْنُ الْحَكَمِ عَنْ أَبَانٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ إِن الْكَذابَ يَهْلِكُ بِالْبَينَاتِ وَ يَهْلِكُ أَتْبَاعُهُ بِالشبُهَاتِ

H 2676, CH 135, h 8
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn abu Najran from Mu’awiyah ibn Wahab who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘Of the signs of lies in a liar is his telling you news of heaven, earth, East and West, but when you ask him about what Allah has made unlawful and what He has made lawful, you will find nothing with him (devoid of the knowledge of Shari’a).’”

٨- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ إِن آيَةَ الْكَذابِ بِأَنْ يُخْبِرَكَ خَبَرَ السمَاءِ وَ الْأَرْضِ وَ الْمَشْرِقِ وَ الْمَغْرِبِ فَإِذَا سَأَلْتَهُ عَنْ حَرَامِ اللهِ وَ حَلَالِهِ لَمْ يَكُنْ عِنْدَهُ شَيْءٌ

H 2677, CH 135, h 9
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mansur ibn Yunus from abu Basir who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘It is certain that a lie destroys fasting (invalidates it).’ I then said, ‘Who is he among us who is not such a person?’ The Imam said, ‘It is not as you think it is. It is forging lies against Allah, the Messenger of Allah and *‘A’immah*, recipients of divine supreme covenant.’”

٩- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ إِن الْكَذِبَةَ لَتُفَطرُ الصائِمَ قُلْتُ وَ أَينَا لَا يَكُونُ ذَلِكَ مِنْهُ قَالَ لَيْسَ حَيْثُ ذَهَبْتَ إِنمَا ذَلِكَ الْكَذِبُ عَلَى اللهِ وَ عَلَى رَسُولِهِ وَ عَلَى الْأَئِمةِ ص

١٠- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللهِ ع قَالَ ذُكِرَ الْحَائِكُ لِأَبِي عَبْدِ اللهِ ع أَنَّهُ مَلْعُونٌ فَقَالَ إِنَّمَا ذَاكَ الَّذِي يَحُوكُ الْكَذِبَ عَلَى اللهِ وَ عَلَى رَسُولِهِ ص

H 2678, CH 135, h 10
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from certain individuals of his people in a marfu’ manner from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“It was mentioned before abu ‘Abd Allah, recipient of divine supreme covenant, that the weaver (knitting) is condemned. The Imam said, ‘It is the one who weaves and fabricates lies against Allah and the Messenger of Allah.’”

١١- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عَبْدِ الْحَمِيدِ الطَّائِيِّ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يَجِدُ عَبْدٌ طَعْمَ الْإِيمَانِ حَتَّى يَتْرُكَ الْكَذِبَ هَزْلَهُ وَ جِدَّهُ

H 2679, CH 135, h 11
A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from his father from al-Qasim ibn ‘Urwah from ‘Abd al-Hamid al-Ta’I from al-Asbagh ibn Nubatah who has said the following:
“Amir al-Mu’minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, ‘A servant (of Allah) does not sense the taste of belief until he stays away from lies, serious ones as well as trivial ones.’”

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

H 2680, CH 135, h 12
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ‘Abd al-Rahman ibn al-Hajjaj who has said the following:
“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, ‘Is a liar one who lies about something?’ The Imam said, ‘No, there is no one who does not do so. It is those in whom lying becomes a thing of second nature.’”

١٣- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنِ الْحَسَنِ بْنِ ظَرِيفٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ عِيسَى ابْنُ مَرْيَمَ ع مَنْ كَثُرَ كَذِبُهُ ذَهَبَ بَهَاؤُهُ

H 2681, CH 135, h 13
A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from al-Hassan ibn Tarif from his father from those whom has mentioned (in his book) from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Jesus, son of Mary has said, “One who lies, often his grace goes away.”’

١٤- عَنْهُ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ سَالِمٍ رَفَعَهُ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَنْبَغِي لِلرَّجُلِ الْمُسْلِمِ أَنْ يَجْتَنِبَ مُوَاخَاةَ الْكَذَّابِ فَإِنَّهُ يَكْذِبُ حَتَّى يَجِيءَ بِالصِّدْقِ فَلَا يُصَدَّقُ

H 2682, CH 135, h 14
It is narrated from him (narrator of the *Hadith* above) from ‘Amr ibn ‘Uthman from Muhammad ibn Salim in a marfu’ manner from Amir al-Mu’minin, Ali ibn abu Talib, recipient of divine supreme covenant, who has said the following:
“It is very proper for a Muslim man to avoid friendship and brotherhood with a liar; he lies and, even if he comes with truth, he is not believed and trusted.”

١٥- عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عُبَيْدِ بْنِ زُرَارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ إِنَّ مِمَّا أَعَانَ اللَّهُ بِهِ عَلَى الْكَذَّابِينَ النِّسْيَانَ

H 2683, CH 135, h 15
It is narrated from him (narrator of the *Hadith* above) from ibn Faddal from Ibrahim ibn Muhammad al-Ash’ari from ‘Ubayd ibn Zurara who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘The assistance that Allah finds (for His cause) against the liars is in (their) forgetfulness.’”

١٦- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللهِ ع قَالَ الْكَلَامُ ثَلَاثَةٌ صِدْقٌ وَ كَذِبٌ وَ إِصْلَاحٌ بَيْنَ النَّاسِ قَالَ قِيلَ لَهُ جُعِلْتُ فِدَاكَ مَا الْإِصْلَاحُ بَيْنَ النَّاسِ قَالَ تَسْمَعُ مِنَ الرَّجُلِ كَلَاماً يَبْلُغُهُ فَتَخْبُثُ نَفْسُهُ فَتَلْقَاهُ فَتَقُولُ سَمِعْتُ مِنْ فُلَانٍ قَالَ فِيكَ مِنَ الْخَيْرِ كَذَا وَ كَذَا خِلَافَ مَا سَمِعْتَ مِنْهُ

H 2684, CH 135, h 16
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from abu Yahya al-Wasiti from certain individuals of our people from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Statements are of three kinds: true, false and to establish truce among people.’ The narrator has said that it was asked of him, ‘May Allah keep my soul in service for your cause, what is establishing truce among people?’ The Imam said, ‘It is when you hear something about a man that, if he himself may hear it, his soul turns filthy (with anger) but when you meet him you say, ‘I heard so and so saying very good things about you, which is opposite of what you have actually heard about him.’”

H 2685, CH 135, h 17
Ali ibn Ibrahim has narrated from his father from Ahmad ibn Muhammad ibn abu Nasr from Hammad ibn ‘Uthman from al-Hassan al-Sayqal who has said the following:
“Once I said to abu ‘Abd Allah, recipient of divine supreme covenant, ‘We narrate it from abu Ja’far, recipient of divine supreme covenant, about the words of Yusuf, “O people of the camels, you are thieves.” (12:70) The Imam said, ‘By Allah, they did not steal and he did not lie.’
“The narrator has said that he then said, Ibrahim said, ‘In fact, it is the large one among them who has done it. Ask them if they can speak.’ (22:63) The Imam said, ‘By Allah, they did not do it and he did not lie.’ The narrator has said that abu ‘Abd Allah, recipient of divine supreme covenant, then asked, ‘What explanation do you have, O al-Sayqal?’ I (the narrator) then said, ‘We have no explanation, but accept it as is.’ The narrator has said that the Imam then said, ‘Allah loves two things and hates two things: He loves shows of arrogance between two fighting armies and loves lies to establish peace. He hates shows of arrogance on the roads and lies in the matters other than establishing reform. Ibrahim (Abraham) said, ‘It is the large one who has done it,’ with the intention to bring about social reform to prove that the idols cannot do such things. Yusuf (Joseph) said what he said and it was for social well-being.’”

١٧- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَسَنِ الصَّيْقَلِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع إِنَّا قَدْ رُوِّينَا عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ يُوسُفَ ع أَيَّتُهَا الْعِيرُ إِنَّكُمْ لَسَارِقُونَ فَقَالَ وَ اللهِ مَا سَرَقُوا وَ مَا كَذَبَ وَ قَالَ إِبْرَاهِيمُ ع بَلْ فَعَلَهُ كَبِيرُهُمْ هذا فَسْئَلُوهُمْ إِنْ كانُوا يَنْطِقُونَ فَقَالَ وَ اللهِ مَا فَعَلُوا وَ مَا كَذَبَ قَالَ فَقَالَ أَبُو عَبْدِ اللهِ ع مَا عِنْدَكُمْ فِيهَا يَا صَيْقَلُ قَالَ فَقُلْتُ مَا عِنْدَنَا فِيهَا إِلَّا التَّسْلِيمُ قَالَ فَقَالَ إِنَّ اللهَ أَحَبَّ اثْنَيْنِ وَ أَبْغَضَ اثْنَيْنِ أَحَبَّ الْخَطَرَ فِيمَا بَيْنَ الصَّفَّيْنِ وَ أَحَبَّ الْكَذِبَ فِي الْإِصْلَاحِ وَ أَبْغَضَ الْخَطَرَ فِي الطُّرُقَاتِ وَ أَبْغَضَ الْكَذِبَ فِي غَيْرِ الْإِصْلَاحِ إِنَّ إِبْرَاهِيمَ ع إِنَّمَا قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هذا إِرَادَةَ الْإِصْلَاحِ وَ دَلَالَةً عَلَى أَنَّهُمْ لَا يَفْعَلُونَ وَ قَالَ يُوسُفُ ع إِرَادَةَ الْإِصْلَاحِ

H 2686, CH 135, h 18
It is narrated from him (narrator of the *Hadith* above) from his father from Safwan from abu Mukhallad al-Sarraj from ‘Isa ibn Hassan who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘A person lying will be held accountable for all kinds of lies except three kinds: a man plotting in his fight will not be held accountable, a man trying to establish peace between antagonistic parties who may say something other than a party may have said with the intention to establish peace between them or a man who may promise his family something but he does not want to complete it.’”

١٨- عَنْهُ عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ أَبِي مَخْلَدٍ السَّرَّاجِ عَنْ عِيسَى بْنِ حَسَّانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ كُلُّ كَذِبٍ مَسْئُولٌ عَنْهُ صَاحِبُهُ يَوْماً إِلَّا كَذِباً فِي ثَلَاثَةٍ رَجُلٌ كَائِدٌ فِي حَرْبِهِ فَهُوَ مَوْضُوعٌ عَنْهُ أَوْ رَجُلٌ أَصْلَحَ بَيْنَ اثْنَيْنِ يَلْقَى هَذَا بِغَيْرِ مَا يَلْقَى بِهِ هَذَا يُرِيدُ بِذَلِكَ الْإِصْلَاحَ مَا بَيْنَهُمَا أَوْ رَجُلٌ وَعَدَ أَهْلَهُ شَيْئاً وَ هُوَ لَا يُرِيدُ أَنْ يُتِمَّ لَهُمْ

H 2687, CH 135, h 19
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from ‘Abd Allah ibn Mughirah from Mu'awiyah ibn ‘Ammar from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘A reformer (a peace maker) is not a liar.’”

١٩- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ الْمُصْلِحُ لَيْسَ بِكَذَّابٍ

H 2688, CH 135, h 20
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from ‘Abd Allah ibn Yahya al-Kahili from Muhammad ibn Malik from ‘Abd al-‘Ala’ Mawla ale Sam who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, stated to me a *Hadith* and I said, ‘May Allah keep my soul in service for your cause, did you not have a (Za’m) about me a while ago of such and such nature?’ The Imam said, ‘No.’ The narrator has said that it became very hard for me to understand and I said, ‘Yes, by Allah you did have such (Za’m) about me.’ The Imam said, ‘No, by Allah, I did not have such (Za’m) about you.’ The narrator has said that it became even more difficult for me to understand and I said, ‘Yes, by Allah, you did say it.’ The Imam said, ‘Yes, I did say but do you not know that all (Za’m) in the Quran signify lies?’
(The word *Za’m* in Arabic may mean to believe, to think, to guess, to surmise and so forth. The Imam, recipient of divine supreme covenant, explained to the narrator that in the Quran this word is used to mean something not true and that

٢٠- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللهِ بْنِ يَحْيَى الْكَاهِلِيِّ عَنْ مُحَمَّدِ بْنِ مَالِكٍ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ قَالَ حَدَّثَنِي أَبُو عَبْدِ اللهِ ع بِحَدِيثٍ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَ لَيْسَ زَعَمْتَ لِيَ السَّاعَةَ كَذَا وَ كَذَا فَقَالَ لَا فَعَظُمَ ذَلِكَ عَلَيَّ فَقُلْتُ بَلَى وَ اللهِ زَعَمْتَ فَقَالَ لَا وَ اللهِ مَا زَعَمْتُهُ قَالَ فَعَظُمَ عَلَيَّ فَقُلْتُ جُعِلْتُ فِدَاكَ بَلَى وَ اللهِ قَدْ قُلْتَهُ قَالَ نَعَمْ قَدْ قُلْتُهُ أَ مَا عَلِمْتَ أَنَّ كُلَّ زَعْمٍ فِي الْقُرْآنِ كَذِبٌ

he (the Imam) had not used the word "Za'm" in the sense the Holy Quran has used)

٢١ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِي بْنِ أَسْبَاطٍ عَنْ أَبِي إِسْحَاقَ الْخُرَاسَانِي قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ص يَقُولُ إِيَاكُمْ وَ الْكَذِبَ فَإِن كُل رَاجٍ طَالِب وَ كُل خَائِفٍ هَارِب

H 2689, CH 135, h 21
A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbat from abu Ishaq al-Khurasani who has said the following:
"Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, would say, 'Beware of lying; every hopeful strives to make his wish come true and every fearful person runs away (and I do not find this quality in you)."

٢٢ - أَبو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ عَبْدِ الْجَبارِ عَنِ الْحَجال عَنْ ثَعْلَبَةَ عَنْ مَعْمَرِ بْنِ عَمْرٍو عَنْ عَطَاءٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص لَا كَذَبَ عَلَى مُصْلِحٍ ثُم تَلَا أَيتُهَا الْعِيرُ إِنكُمْ لَسارِقُونَ ثُم قَالَ وَ اللهِ مَا سَرَقُوا وَ مَا كَذَبَ ثُم تَلَا بَلْ فَعَلَهُ كَبِيرُهُمْ هذا فَسْئَلُوهُمْ إِنْ كَانُوا يَنْطِقُونَ ثُم قَالَ وَ اللهِ مَا فَعَلُوهُ وَ مَا كَذَبَ

H 2690, CH 135, h 22
Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Hajjal from Tha'labah from Mu'ammar ibn 'Amr from 'Ata' from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'A peace maker is not accused of lying' and then he read the following verse of the Holy Quran: '. . . O people of camel, you are thieves.' (12:70) Then he said, 'By Allah, they did not steal and he (Joseph) did not lie.' Then he read the following verse: '. . . in fact, it is the large one among them who has done it. Ask them if they can speak.' (22: 63) Then he said, 'By Allah, they (people) did not do it (asked the idols) and he did not lie.'"

بَابُ ذِي اللِسَانَيْنِ

Chapter One Hundred Thirty Six
Duplicity

١ - مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ مُحَمدِ بْنِ سِنَانٍ عَنْ عَوْنٍ الْقَلَانِسِي عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ لَقِيَ الْمُسْلِمِينَ بِوَجْهَيْنِ وَ لِسَانَيْنِ جَاءَ يَوْمَ الْقِيَامَةِ وَ لَهُ لِسَانَانِ مِنْ نَارٍ

H 2691, CH 136, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Sinan from 'Awn al-Qalanisi from ibn abu Ya'fur from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Whoever meets the Muslims with two faces and tongues, he on the Day of Judgment will be raised with two tongues of fire."

٢ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي شَيْبَةَ عَنِ الزهْرِي عَنْ أَبِي جَعْفَرٍ ع قَالَ بِئْسَ الْعَبْدُ عَبْد يَكُونُ ذَا وَجْهَيْنِ وَ ذَا لِسَانَيْنِ يُطْرِي أَخَاهُ شَاهِداً وَ يَأْكُلُهُ غَائِباً إِنْ أُعْطِيَ حَسَدَهُ وَ إِن ابْتُلِيَ خَذَلَهُ

H 2692, CH 136, h 2
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from abu Shaybah from al-Zuhri from abu 'Ja'far, recipient of divine supreme covenant, who has said the following:
"The worst servant (of Allah) is a servant who has two faces and tongues. He praises his brother (in belief) on his face and backbites him in his absence. If his brother (in belief) gains something, he envies him, and if he faces difficult conditions, he betrays him."

٣ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِي بْنِ أَسْبَاطٍ عَنْ عَبْدِ الرحْمَنِ بْنِ حَمادٍ رَفَعَهُ قَالَ قَالَ اللهُ تَبَارَكَ وَ تَعَالَى لِعِيسَى ابْنِ مَرْيَمَ ع يَا عِيسَى لِيَكُنْ لِسَانُكَ فِي السر وَ الْعَلَانِيَةِ لِسَاناً وَاحِداً وَ كَذَلِكَ قَلْبُكَ إِني أُحَذِرُكَ نَفْسَكَ وَ كَفَى بِي خَبِيراً لَا يَصْلُحُ لِسَانَانِ فِي فَمٍ وَاحِدٍ وَ لَا سَيْفَانِ فِي غِمْدٍ وَاحِدٍ وَ لَا قَلْبَانِ فِي صَدْرٍ وَاحِدٍ وَ كَذَلِكَ الْأَذْهَانُ

H 2693, CH 136, h 3
Ali ibn Ibrahim has narrated from his father from Ali ibn Asbat from 'Abd al-Rahman ibn Hammad in a marfu' manner from the Imam who has said the following:
"Allah, the Most Blessed, the Most High, said to Jesus, son of Mary (peace be upon them), 'O Jesus, your tongue must be one tongue in private and in public so also must be your heart. I warn you against your own soul and Myself am a sufficient expert over your (activities). Two tongues are not proper for one mouth just as two swords are not proper in one sheath or two hearts in one chest, and so also are minds.'"

بَابُ الْهِجْرَةِ

Chapter One Hundred Thirty Seven
Abandonment and Desertion

١ - الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ جَعْفَرِ بْنِ مُحَمدٍ عَنِ الْقَاسِمِ بْنِ الربِيعِ وَ عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ رَفَعَهُ قَالَ فِي وَصِيةِ الْمُفَضل

H 2694, CH 137, h 1
Al-Husayn ibn Muhammad has narrated from Ja'far ibn Muhammad from al-Qasim ibn al-Rabi' and certain individuals of our people from Ahmad ibn Muhammad ibn Khalid in a marfu' manner it is in the advice to al-Mufaddal who

has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Of the two people who depart each other to abandon and walk out on each other, one is subject to disowning and condemnation or perhaps both of them will face such conditions.' Mu'attib then said, 'May Allah keep my soul in service for your cause, one is unjust, what about the oppressed?' The Imam said, 'It is because he did not ask his brother (in belief) to maintain good brotherly relations and did not ignore his words. I heard my father saying, "Whenever two people dispute and one of them over power the other, the oppressed should turn to his companion and say to him, 'O brother (in belief), I am the unjust,'" so that forsaking and abandonment would not take place among them. Allah, the Most Blessed, the Most High, is the Judge with justice, He judges with justice for the oppressed against the oppressor.'"

سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ لَا يَفْتَرِقُ رَجُلَانِ عَلَى الْهِجْرَانِ إِلَّا اسْتَوْجَبَ أَحَدُهُمَا الْبَرَاءَةَ وَ اللَّعْنَةَ وَ رُبَمَا اسْتَحَقَّ ذَلِكَ كِلَاهُمَا فَقَالَ لَهُ مُعَتِّب جَعَلَنِيَ اللهُ فِدَاكَ هَذَا الظَّالِمُ فَمَا بَالُ الْمَظْلُومِ قَالَ لِأَنَّهُ لَا يَدْعُو أَخَاهُ إِلَى صِلَتِهِ وَ لَا يَتَغَامَسُ لَهُ عَنْ كَلَامِهِ سَمِعْتُ أَبِي يَقُولُ إِذَا تَنَازَعَ اثْنَانِ فَغَازَ أَحَدُهُمَا الْآخَرَ فَلْيَرْجِعِ الْمَظْلُومُ إِلَى صَاحِبِهِ حَتَّى يَقُولَ لِصَاحِبِهِ أَيْ أَخِي أَنَا الظَّالِمُ حَتَّى يَقْطَعَ الْهِجْرَانَ بَيْنَهُ وَ بَيْنَ صَاحِبِهِ فَإِنَّ اللهَ تَبَارَكَ وَ تَعَالَى حَكَمٌ عَدْلٌ يَأْخُذُ لِلْمَظْلُومِ مِنَ الظَّالِمِ

H 2695, CH 137, h 2
Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma'il from Fadl ibn Shadhan from ibn abu 'Umayr from Hisham ibn al-Hakam from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, '(Due to) walking out on another person (separation) should not continue more than three days.'"

٢- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص لَا هِجْرَةَ فَوْقَ ثَلَاثٍ

H 2696, CH 137, h 3
Hamid ibn Ziyad has narrated from al-Hassan ibn Muhammad ibn Sama'a from Wuhayb ibn Hafs from abu Basir who has said the following:
"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about a man who has forsaken his relatives who do not recognize the truth.' The Imam said, 'It is not proper for him to abandon them.'"

٣- حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ وُهَيْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنِ الرَّجُلِ يَصْرِمُ ذَوِي قَرَابَتِهِ مِمَّنْ لَا يَعْرِفُ الْحَقَّ قَالَ لَا يَنْبَغِي لَهُ أَنْ يَصْرِمَهُ

H 2697, CH 137, h 4
A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn Hadid from his uncle, Murazim ibn Hakim who has said the following:
"In the presence of abu 'Abd Allah, recipient of divine supreme covenant, there was a man from our people, also called Shalqan. The Imam had appointed him over his household expenses (included among his dependents) but he had bad manners so he was removed from the job (by Murazim). One day the Imam asked me, 'O Murazim, have you talked to 'Isa (Shalqan)?' I said, 'Yes, I have talked to him.' The Imam said, 'You have done the right thing; there is nothing good in being neglectful.'"

٤- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ عَمِّهِ مُرَازِمِ بْنِ حَكِيمٍ قَالَ كَانَ عِنْدَ أَبِي عَبْدِ اللهِ ع رَجُلٌ مِنْ أَصْحَابِنَا يُلَقَّبُ شَلْقَانَ وَ كَانَ قَدْ صَيَّرَهُ فِي نَفَقَتِهِ وَ كَانَ سَيِّئَ الْخُلُقِ فَهَجَرَهُ فَقَالَ لِي يَوْماً يَا مُرَازِمُ وَ تُكَلِّمُ عِيسَى قُلْتُ نَعَمْ فَقَالَ أَصَبْتَ لَا خَيْرَ فِي الْمُهَاجَرَةِ

H 2698, CH 137, h 5
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from abu Sa'id al-Qammat from Dawud ibn Kathir who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'My father has said, "The Messenger of Allah has said, 'Whoever of two Muslims forsake the other and do not make peace within three days they both will be considered out of Islam and there will be no Divine Guardianship relations among them. Whoever of the two speaks first to the other, he, on the Day of Judgment, will be the first one to enter paradise.'"

٥- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي سَعِيدٍ الْقَمَّاطِ عَنْ دَاوُدَ بْنِ كَثِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ قَالَ أَبِي ع قَالَ رَسُولُ اللهِ ص أَيُّمَا مُسْلِمَيْنِ تَهَاجَرَا فَمَكَثَا ثَلَاثاً لَا يَصْطَلِحَانِ إِلَّا كَانَا خَارِجَيْنِ مِنَ الْإِسْلَامِ وَ لَمْ يَكُنْ بَيْنَهُمَا وَلَايَةٌ فَأَيُّهُمَا سَبَقَ إِلَى كَلَامِ أَخِيهِ كَانَ السَّابِقَ إِلَى الْجَنَّةِ يَوْمَ الْحِسَابِ

H 2699, CH 137, h 6
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from ibn 'Udhaynah from Zurara from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Satan keeps throwing animosity among the believers until one of them forsakes his religion. When this happens, Satan stretches down on his back and says, 'This is my victory.' May Allah

٦- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ الشَّيْطَانَ يُغْرِي بَيْنَ الْمُؤْمِنِينَ مَا لَمْ يَرْجِعْ أَحَدُهُمْ عَنْ دِينِهِ فَإِذَا فَعَلُوا ذَلِكَ اسْتَلْقَى عَلَى قَفَاهُ وَ تَمَدَّدَ ثُمَّ

قَالَ قُلْتُ فَرَحِمَ اللَّهُ امْرَأً أَلَفَ بَيْنَ وَلِيَّيْنِ لَنَا يَا مَعْشَرَ الْمُؤْمِنِينَ تَأَلَّفُوا وَ تَعَاطَفُوا

grant blessings to those who make peace between two of our friends. O believing people, unite and be compassionate to each other.'"

٧- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ مَحْفُوظٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَا يَزَالُ إِبْلِيسُ فَرِحاً مَا اهْتَجَرَ الْمُسْلِمَانِ فَإِذَا الْتَقَيَا اصْطَكَّتْ رُكْبَتَاهُ وَ تَخَلَّعَتْ أَوْصَالُهُ وَ نَادَى يَا وَيْلَهُ مَا لَقِيَ مِنَ الثُّبُورُ

H 2700, CH 137, h 7
Al-Husayn ibn Muhammad has narrated from Ali ibn Muhammad ibn Sa'id from Muhammad ibn Muslim from Muhammad ibn Mahfuz from Ali ibn al-Nu'man from ibn Muskan from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"As long as two Muslims continue abandoning each other, Satan enjoys it. When they meet, his (Satan's) knees began to shake and his bone joints began to come apart and he cries, 'Woe upon me; I have to face this destruction.'"

بَابُ قَطِيعَةِ الرحِمِ

Chapter One Hundred Thirty Eight
Failing to Maintain Good Relations with Relatives

١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص فِي حَدِيثٍ أَلَا إِنِّي أَنْهَى فِي التَّبَاغُضِ الْحَالِقَةَ لَا أَعْنِي حَالِقَةَ الشَّعْرِ وَ لَكِنْ حَالِقَةَ الدِّينِ

H 2701, CH 138, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Umar ibn 'Udhaynah from Misma' ibn 'Abd al-Malik from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said in a *Hadith*, 'It must be noted that in hatred there is shaving. I do not mean thereby shaving and tearing out of hairs, but it is shaving (destruction) of religion.'"

٢- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ حُذَيْفَةَ بْنِ مَنْصُورٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع اتَّقُوا الْحَالِقَةَ فَإِنَّهَا تُمِيتُ الرِّجَالَ قُلْتُ وَ مَا الْحَالِقَةُ قَالَ قَطِيعَةُ الرَّحِمِ

H 2702, CH 138, h 2
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Muhammad ibn Ali from Muhammad ibn al-Fudayl from Hudhayfah ibn Mansur who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Be afraid of al-*Haliqah*; it kills men.' I then asked, 'What is *al-Haliqah*?' The Imam said, 'It is failing to maintain good relations with relatives.'"

٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ 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 أَلْجَئُونِي مِنْهَا إِلَى بَيْتٍ وَ لَوْ تَكَلَّمْتُ أَخَذْتُ مَا فِي أَيْدِيهِمْ قَالَ فَقَالَ لِيَ اصْبِرْ فَإِنَّ اللَّهَ سَيَجْعَلُ لَكَ فَرَجاً قَالَ فَانْصَرَفْتُ وَ وَقَعَ الْوَبَاءُ فِي سَنَةِ إِحْدَى وَ ثَلَاثِينَ وَ مِائَةٍ فَمَاتُوا وَ اللَّهِ كُلُّهُمْ فَمَا بَقِيَ مِنْهُمْ أَحَدٌ قَالَ فَخَرَجْتُ فَلَمَّا دَخَلْتُ عَلَيْهِ قَالَ مَا حَالُ أَهْلِ بَيْتِكَ قَالَ قُلْتُ لَهُ قَدْ مَاتُوا وَ اللَّهِ كُلُّهُمْ فَمَا بَقِيَ مِنْهُمْ أَحَدٌ فَقَالَ هُوَ بِمَا صَنَعُوا بِكَ وَ بِعُقُوقِهِمْ إِيَّاكَ وَ قَطْعِ رَحِمِهِمْ يُتِرُوا أَ تُحِبُّ أَنَّهُمْ بَقُوا وَ أَنَّهُمْ ضَيَّقُوا عَلَيْكَ قَالَ قُلْتُ إِي وَ اللَّهِ

H 2703, CH 138, h 3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from 'Uthman ibn 'Isa from certain individuals of our people who has said the following:
"Once I ('Isa) said to abu 'Abd Allah, recipient of divine supreme covenant, 'My brothers and cousins have made life very difficult for me. They have forced me out of the house to another house. If I talk to them I am capable to take away what is in their hands.' The Imam said, 'Be patient. Allah will make a way out for you.' I (the narrator) changed my mind. In the year one hundred thirty-one a plague came and they all died. No one of them was left alive. I (the narrator) then went to see the Imam, recipient of divine supreme covenant, and he asked me, 'How is the condition of your family?' I said, 'By Allah, all of them have died and not one is left alive.' The Imam said, 'It was because of their failing to maintain good relations with you, suspending you from their favors, withholding kindness from relatives and boycotting them. Do you love and wish that they remained alive even though they caused you difficulties?' I said, 'Yes, by Allah (I do wish so).'"

٤- عَنْهُ عَنْ أَحْمَدَ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ فِي كِتَابِ عَلِيٍّ ع ثَلَاثُ خِصَالٍ لَا يَمُوتُ صَاحِبُهُنَّ أَبَداً حَتَّى يَرَى وَبَالَهُنَّ الْبَغْيُ وَ قَطِيعَةُ الرَّحِمِ وَ الْيَمِينُ الْكَاذِبَةُ يُبَارِزُ اللَّهَ بِهَا وَ إِنَّ أَعْجَلَ الطَّاعَةِ ثَوَاباً لَصِلَةُ الرَّحِمِ وَ

H 2704, CH 138, h 4
It is narrated from him (narrator of the *Hadith* above) from Ahmad from al-Hassan ibn Mahbub from Malik ibn 'Atiyyah from abu 'Ubaydah from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"It is written in the book of Ali, recipient of divine supreme covenant, 'There are three characteristics, that if found in anyone, he will never die before suffering their consequences: treachery, failing to maintain good relations with relatives and

taking a false oath to oppose Allah thereby. Of the acts of obedience with the quickest best result is to maintain good relations with relatives. A people may happen to be unjust in their affairs but maintain good relations with relatives, their wealth increases and they grow rich. False oath and failing to maintain good relations with relatives can leave a town in ruins, empty of the inhabitants and transform the family. Transformation of family is discontinuation of the lineage and reproduction.'"

إِن الْقَوْمَ لَيَكُونُونَ فُجاراً فَيَتَوَاصَلُونَ فَتَنْمِي أَمْوَالُهُمْ وَ يُثْرُونَ وَ إِن الْيَمِينَ الْكَاذِبَةَ وَ قَطِيعَةَ الرحِمِ لَتَذَرَانِ الدِيَارَ بَلَاقِعَ مِنْ أَهْلِهَا وَ تَنْقُلُ الرحِمَ وَ إِن نَقْلَ الرحِمِ انْقِطَاعُ النسْلِ

H 2705, CH 138, h 5
Ali ibn Ibrahim has narrated from Salih ibn al-Sindy from Ja'far ibn Bashir from 'Anbasah al-'Abid who has said the following:
"Once a man came to abu 'Abd Allah, recipient of divine supreme covenant, and complained before him about his relatives. Abu 'Abd Allah, recipient of divine supreme covenant, said, 'Keep your anger down and do it (maintain good relations).' The man said, 'They do and do it (act against me).' The Imam asked, 'Do you also want to act like them, if so Allah will not look to you (with kindness)?'"

٥- عَلِي بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السنْدِي عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عَنْبَسَةَ الْعَابِدِ قَالَ جَاءَ رَجُلٌ فَشَكَا إِلَى أَبِي عَبْدِ اللهِ ع أَقَارِبَهُ فَقَالَ لَهُ اكْظِمْ غَيْظَكَ وَ افْعَلْ فَقَالَ إِنهُمْ يَفْعَلُونَ وَ يَفْعَلُونَ فَقَالَ أَ تُرِيدُ أَنْ تَكُونَ مِثْلَهُمْ فَلَا يَنْظُرُ اللهُ إِلَيْكُمْ

H 2706, CH 138, h 6
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Do not fail to maintain good relations with relatives, even if they fail to maintain good relations with you.'"

٦- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النوْفَلِي عَنِ السكُونِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص لَا تَقْطَعْ رَحِمَكَ وَ إِنْ قَطَعَتْكَ

H 2707, CH 138, h 7
A number of our people have narrated from Ahmad ibn abu 'Abd Allah from his father in a marfu' manner from abu Hamza al-Thumali who has said the following:
"Once Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, said in one of his sermons, 'I seek refuge in Allah from sins that accelerate destruction.' The narrator has said that at this point 'Abd Allah ibn al-Kawwa' al-Yashkuri stood up and asked, 'O Amir al-Mu'minin, do sins hasten one's destruction?' The Imam said, 'Yes, it does. Woe upon you, it is failing to maintain good relations with relatives. A family lives together and cooperates with each other, even though they may happen to be a sinful people, Allah grants them sustenance. A family who fails to maintain good relations with relatives face Allah's depriving them (from benefits), even though they are pious people.'"

٧- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ أَبِيهِ رَفَعَهُ عَنْ أَبِي حَمْزَةَ الثمَالِي قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي خُطْبَتِهِ أَعُوذُ بِاللهِ مِنَ الذُنُوبِ الَتِي تُعَجلُ الْفَنَاءَ فَقَامَ إِلَيْهِ عَبْدُ اللهِ بْنُ الْكوَاءِ الْيَشْكُرِي فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَ وَ تَكُونُ ذُنُوب تُعَجلُ الْفَنَاءَ فَقَالَ نَعَمْ وَيْلَكَ قَطِيعَةُ الرحِمِ إِن أَهْلَ الْبَيْتِ لَيَجْتَمِعُونَ وَ يَتَوَاسَوْنَ وَ هُمْ فَجَرَةٌ فَيَرْزُقُهُمُ اللهُ وَ إِن أَهْلَ الْبَيْتِ لَيَتَفَرقُونَ وَ يَقْطَعُ بَعْضُهُمْ بَعْضاً فَيَحْرِمُهُمُ اللهُ وَ هُمْ أَتْقِيَاءُ

H 2708, CH 138, h 8
It is narrated from him (narrator of the *Hadith* above) from ibn Mahbub from Malik ibn 'Atiyyah from abu Hamza from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, 'When they fail to maintain good relations with relatives properties are left under the control of the evil ones.'"

٨- عَنْهُ عَنِ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيةَ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا قَطَعُوا الْأَرْحَامَ جُعِلَتِ الْأَمْوَالُ فِي أَيْدِي الْأَشْرَارِ

Chapter One Hundred Thirty Nine
Causing Suffering and Disappointment to Parents (al-'Uquq)

بَابُ الْعُقُوقِ

H 2709, CH 139, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Sinan from Hadid ibn Hakim from abu 'Abd Allah, recipient of

١- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ مُحَمدِ بْنِ سِنَانٍ عَنْ حَدِيدِ بْنِ حَكِيمٍ عَنْ أَبِي عَبْدِ اللهِ ع

قَالَ أَدْنَى الْعُقُوقِ أُف وَ لَوْ عَلِمَ اللهُ عَز وَ جَل شَيْئاً أَهْوَنَ مِنْهُ لَنَهى عَنْهُ

divine supreme covenant, who has said the following:
"Minimum of *al-'Uquq*, (to cause disappointment) is to say *'Uff* (expression of disapproval). Had Allah, the Majestic, the Glorious, known anything expressing a lesser degree of disappointment than this *'Uff,* He would have prohibited it."

٢ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللهِ بْنِ الْمُغِيرَةِ عَنْ أَبِي الْحَسَنِ ع قَالَ قَالَ رَسُولُ اللهِ ص كُنْ بَارّاً وَ اقْتُصِرْ عَلَى الْجَنَةِ وَ إِنْ كُنتَ عَاقّاً قَطّاً فَاقْتَصِرْ عَلَى النارِ

H 2710, CH 139, h 2
Ali ibn Ibrahim has narrated from his father from 'Abd Allah ibn al-Mughirah from abu al-Hassan, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Be good (to parents), you will have paradise, if you cause suffering (to parents) and are hardheaded, then be prepared to suffer in the fire.'"

٣ - أَبو عَلِي الْأَشْعَرِي عَنِ الْحَسَنِ بْنِ عَلِي الْكُوفِي عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ صَالِحٍ الْحَذاءِ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ كُشِفَ غِطَاءٌ مِنْ أَغْطِيَةِ الْجَنةِ فَوَجَدَ رِيحَهَا مَنْ كَانَتْ لَهُ رُوح مِنْ مَسِيرَةِ خَمْسِمِائَةِ عَامٍ إِلا صِنْف وَاحِد قُلْتُ مَنْ هُمْ قَالَ الْعَاق لِوَالِدَيْهِ

H 2711, CH 139, h 3
Abu Ali al-Ash'ari has narrated from al-Hassan ibn Ali al-Kufi from 'Ubays ibn Hisham from Salih al-Hadhdha' from Ya'qub ibn Shu'ayb from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"When it will be the Day of Judgment a curtain of the curtains of paradise will rise and everything with a spirit will sense its fragrance from a distance of a five hundred years journey except one group of people.' I (the narrator) has said that then asked, 'Who is that group?' The Imam said, 'It is those who cause suffering and disappointments to their parents.'"

٤ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النوْفَلِي عَنِ السكُونِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص فَوْقَ كُل ذِي بِر بِر حَتى يُقْتَلَ الرجُلُ فِي سَبِيلِ اللهِ فَإِذَا قُتِلَ فِي سَبِيلِ اللهِ فَلَيْسَ فَوْقَهُ بِر وَ إِن فَوْقَ كُل عُقُوقٍ عُقُوقاً حَتى يَقْتُلَ الرجُلُ أَحَدَ وَالِدَيْهِ فَإِذَا فَعَلَ ذَلِكَ فَلَيْسَ فَوْقَهُ عُقُوق

H 2712, CH 139, h 4
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Over and above every virtuous deed there is a virtuous deed, up to a man's accepting martyrdom and being killed for the cause of Allah. When he is killed for the cause of Allah, then there is no virtuous deed over and above it. Also, over and above every sin of causing suffering and disappointment to parents there is another sin until a man murders one of his parents, and when he does this there is nothing above this sin in the sins of causing suffering to parents.'"

٥ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ نَظَرَ إِلَى أَبَوَيْهِ نَظَرَ مَاقِتٍ وَ هُمَا ظَالِمَان لَهُ لَمْ يَقْبَلِ اللهُ لَهُ صَلَاةً

H 2713, CH 139, h 5
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Isma'il ibn Mehran from Sayf ibn 'Amirah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"If one looks with anger to his parents when they are unjust to him, Allah will not accept any of his prayers."

٦ - عَنْهُ عَنْ مُحَمدِ بْنِ عَلِي عَنْ مُحَمدِ بْنِ فُرَاتٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللهِ ص فِي كَلَامٍ لَهُ إِيَاكُمْ وَ عُقُوقَ الْوَالِدَيْنِ فَإِن رِيحَ الْجَنةِ تُوجَدُ مِنْ مَسِيرَةِ أَلْفِ عَامٍ وَ لَا يَجِدُهَا عَاق وَ لَا قَاطِعُ رَحِمٍ وَ لَا شَيْخ زَانٍ وَ لَا جَار إِزَارِهِ خُيَلَاءَ إِنمَا الْكِبْرِيَاءُ لِلهِ رَب الْعَالَمِينَ

H 2714, CH 139, h 6
It is narrated from him (narrator of the *Hadith* above) from Muhammad ibn Ali from Muhammad ibn Furat from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said in one of his speeches, 'Beware of causing suffering and disappointment to parents. The fragrance of paradise can be sensed from a distance of a one thousand year journey, but those causing suffering and disappointments to parents, those failing to maintain good relations with relatives, an old fornicating man and one who drags his garments out of arrogance and boastfulness will not sense such fragrance. Greatness belongs only to Allah, Lord of the worlds.'"

٧ - عَنْهُ عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ السلَمِي عَنْ أَبِيهِ عَنْ جَدِهِ عَنْ أَبِي عَبْدِ اللهِ ع

H 2715, CH 139, h 7
It is narrated from him (narrator of the *Hadith* above) from Yahya ibn Ibrahim ibn abu al-Balad al-Sullami from his father from his grand father from abu 'Abd

Allah, recipient of divine supreme covenant, who has said the following:
"Had Allah known anything expressing a lesser degree of disappointment than *'Uff*, He would have prohibited to use it against parents. Using the expression *'Uff* is the minimum form of causing suffering and disappointment to parents. Of the cases of causing suffering and disappointment to parents is one's look and staring at them."

قَالَ لَوْ عَلِمَ اللهُ شَيْئاً أَدْنى مِنْ أُف لَنهى عَنْهُ وَ هُوَ مِنْ أَدْنى الْعُقُوق وَ مِنَ الْعُقُوق أَنْ يَنْظُرَ الرجُلُ إِلى وَالِدَيْهِ فَيُحِد النظَرَ إِلَيْهِمَا

H 2716, CH 139, h 8
Ali has narrated from his father from Harun ibn al-Jahm from 'Abd Allah ibn Sulayman from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Once, my father saw a man walking with his son who was leaning against his father's arm. My father in dislike never spoke to him until he left this world."

٨- عَلِي عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ عَبْدِ اللهِ بْنِ سُلَيْمَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِن أَبِي نَظَرَ إِلى رَجُلٍ وَ مَعَهُ ابْنُهُ يَمْشِي وَ الِابْنُ مُتكِى عَلى ذِرَاعِ الْأَبِ قَالَ فَمَا كَلَمَهُ أَبِي ع مَقْتاً لَهُ حَتى فَارَقَ الدنْيَا

H 2717, CH 139, h 9
Abu Ali al-Ash'ari has narrated from Ahmad ibn Muhammad from Muhsin ibn Ahmad from Aban ibn 'Uthman from Hadid ibn Hakim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'The minimum form of causing suffering and disappointment to parents is the expression, *'Uff*. Had Allah known anything less disappointing than *'Uff*, He would have prohibited it.'"

٩- أَبو عَلِي الْأَشْعَرِي عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ مُحَسنِ بْنِ أَحْمَدَ عَنْ أَبانِ بْنِ عُثْمَانَ عَنْ حَدِيدِ بْنِ حَكِيمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ أَدْنى الْعُقُوق أُف وَ لَوْ عَلِمَ اللهُ أَيسَرَ مِنْهُ لَنهى عَنْهُ

Chapter One Hundred Forty
Disowning Lineage

بَابُ الِانْتِفَاءِ

H 2718, CH 140, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'It is to disbelieve Allah to disown one's lineage even though it (the lineage) is very lowly.'"

١- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ كَفَرَ بِاللهِ مَنْ تَبرأَ مِنْ نَسَبٍ وَ إِنْ دَق

H 2719, CH 140, h 2
A number of our people have narrated from Ahmad ibn Muhammad from ibn Faddal from abu al-Maghra' from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'It is to disbelieve Allah to disown one's lineage even though it is very lowly.'"

٢- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنِ ابْنِ فَضالٍ عَنْ أَبِي الْمَغْرَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ كَفَرَ بِاللهِ مَنْ تَبرأَ مِنْ نَسَبٍ وَ إِنْ دَق

H 2720, CH 140, h 3
Ali ibn Muhammad has narrated from Salih ibn abu Hammad from ibn abu 'Umayr from and ibn Faddal from various people from abu Ja'far and abu 'Abd Allah, recipient of divine supreme covenant, who have said the following:
"Abu Ja'far, recipient of divine supreme covenant, has said, 'It is to disbelieve Allah, the Most Great, to disown one's lineage even though it is very lowly.'"

٣- عَلِي بْنُ مُحَمدٍ عَنْ صَالِحِ بْنِ أَبِي حَمادٍ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ ابْنِ فَضالٍ عَنْ رِجَالٍ شَتى عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللهِ ع أَنهُمَا قَالَا كُفْرٌ بِاللهِ الْعَظِيمِ الِانْتِفَاءُ مِنْ حَسَبٍ وَ إِنْ دَق

Chapter One Hundred Forty One
One Who Causes Suffering to Muslims and Belittles Them

بَابُ مَنْ آذَى الْمُسْلِمِينَ وَ احْتَقَرَهُمْ

H 2721, CH 141, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from Hisham ibn Salim who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Allah, the Most Majestic, the Most Holy, has said, "He who causes suffering to the believers has declared war against Me. He who respects and honors My believing servant should

١- مُحَمدُ بْنُ يَحْيى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ سَمِعْتُ أَبا عَبْدِ اللهِ ع يَقُولُ قَالَ اللهُ عَز وَ جَل لْيَأْذَنْ بِحَرْبٍ مِني مَنْ آذَى عَبْدِيَ الْمُؤْمِنَ وَ لْيَأْمَنْ غَضَبِي مَنْ أَكْرَمَ عَبْدِيَ الْمُؤْمِنَ

وَ لَوْ لَمْ يَكُنْ مِنْ خَلْقِي فِي الْأَرْضِ فِيمَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ إِلَّا مُؤْمِن وَاحِد مَعَ إِمَامٍ عَادِلٍ لَاسْتَغْنَيْتُ بِعِبَادَتِهِمَا عَنْ جَمِيعِ مَا خَلَقْتُ فِي أَرْضِي وَ لَقَامَتْ سَبْعُ سَمَاوَاتٍ وَ أَرَضِينَ بِهِمَا وَ لَجَعَلْتُ لَهُمَا مِنْ إِيمَانِهِمَا أُنساً لَا يَحْتَاجَانِ إِلَى أُنسِ سِوَاهُمَا

have no fear of My anger. Had there been no other creature on earth between the West and the East, except a believer with a just Imam, I would have been free of want (reason for My granting rewards) with their worship, from all that I have created on earth. The seven heavens and earths would remain up in their service and, out of their belief, I provide them company with which they did not need company from anyone besides themselves.'"

٢ - عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانٍ عَنْ مُنْذِرِ بْنِ يَزِيدَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ أَيْنَ الصُّدُودُ لِأَوْلِيَائِي فَيَقُومُ قَوْم لَيْسَ عَلَى وُجُوهِهِمْ لَحْم فَيُقَالُ هَؤُلَاءِ الَّذِينَ آذَوُا الْمُؤْمِنِينَ وَ نَصَبُوا لَهُمْ وَ عَانَدُوهُمْ وَ عَنَفُوهُمْ فِي دِينِهِمْ ثُمَّ يُؤْمَرُ بِهِمْ إِلَى جَهَنَّمَ

H 2722, CH 141, h 2
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from ibn Sinan from Mundhir ibn Yazid from al-Mufaddal ibn 'Umar who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'When it will be the Day of Judgment, an announcer will announce, "Where are those causing obstacles and hindrance for My friends." A people will rise who will have no flesh on their faces. It will be said, 'These are the one's who made the believers suffer; treated them with animosity, opposition, and violence in the matters of their religion. Then they will be ordered into the hell.'"

٣ - أَبُو عَلِي الْأَشْعَرِي عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ حَمَّادِ بْنِ بَشِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص قَالَ اللهُ تَبَارَكَ وَ تَعَالَى مَنْ أَهَانَ لِي وَلِيّاً فَقَدْ أَرْصَدَ لِمُحَارَبَتِي

H 2723, CH 141, h 3
Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from ibn Faddal from Tha'labah ibn Maymun from Hammad ibn Bashir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Allah, the Most Blessed, the Most High, has said, "Whoever insults any of My friends has waged a war against Me.'"

٤ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ حَقَرَ مُؤْمِناً مِسْكِيناً أَوْ غَيْرَ مِسْكِينٍ لَمْ يَزَلِ اللهُ عَزَّ وَ جَلَّ حَاقِراً لَهُ مَاقِتاً حَتَّى يَرْجِعَ عَنْ مَحْقَرَتِهِ إِيَّاهُ

H 2724, CH 141, h 4
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from al-Hus,ayn ibn 'Uthman from Muhammad ibn abu Hamza from those whom has mentioned (in his book) from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Whoever looks down upon a believer, destitute or not, Allah, the Most Majestic, the Most Holy, continues looking down upon him and hate him until he changes his attitude as such toward a believer.'"

٥ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ مُعَلَّى بْنِ خُنَيْسٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ إِنَّ اللهَ تَبَارَكَ وَ تَعَالَى يَقُولُ مَنْ أَهَانَ لِي وَلِيّاً فَقَدْ أَرْصَدَ لِمُحَارَبَتِي وَ أَنَا أَسْرَعُ شَيْءٍ إِلَى نُصْرَةِ أَوْلِيَائِي

H 2725, CH 141, h 5
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Nu'man from ibn Muskan from Mu'alla ibn Khunayth who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Allah, the Most Blessed, the Most High, says, 'Whoever insults any of My friends has waged a war against Me. I am the quickest to support My friends.'"

٦ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص قَالَ اللهُ عَزَّ وَ جَلَّ قَدْ نَابَذَنِي مَنْ أَذَلَّ عَبْدِيَ الْمُؤْمِنَ

H 2726, CH 141, h 6
A number of our people have narrated from Sahl ibn Ziyad from ibn Mahbub from Hisham ibn Salim from Mu'alla ibn Khunays from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Allah, the Most Majestic, the Most Holy, has said, 'To cause suffering to My believing servant is certainly a declaration of animosity against Me.'"

٧ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى وَ أَبُو عَلِي الْأَشْعَرِي عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ حَمَّادِ بْنِ بَشِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ قَالَ رَسُولُ اللهِ ص قَالَ اللهُ عَزَّ وَ

H 2727, CH 141, h 7
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from and abu Ali al-Ash'ari from Muhammad ibn 'Abd al-Jabbar all from ibn Faddal from Ali ibn 'Uqbah from Hammad ibn Bashir who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'The Messenger of Allah has said, "Allah, the Most Majestic, the Most Holy, has said, 'Whoever insults any of My

friends has waged a war against Me. Whoever of the servant seeks closeness to Me should know that there is nothing in that matter more beloved to Me than his fulfilling his obligations and he should seek nearness to Me by performing optional acts so I may love him; when I love him I will be his ears with which he will hear, his eyes with which he will see, his tongue with which he will speak and his hands with which he will perform his activities. Whenever he prays, I answer. Whenever he will ask for help, I will help him. I have not so much hesitated in all that I do as my hesitation at the time of the death of a believer who dislikes death and I dislike disappointing him.'"

جَل مَنْ أَهانَ لِي وَلِيّاً فَقَدْ أَرْصَدَ لِمُحارَبَتِي وَ مَا تَقَرَبَ إِلَي عَبْد بِشَيْءٍ أَحَب إِلَي مِما افْتَرَضْتُ عَلَيْهِ وَ إِنَهُ لَيَتَقَرَبُ إِلَي بِالنافِلَةِ حَتى أُحِبَهُ فَإِذَا أَحْبَبْتُهُ كُنتُ سَمْعَهُ الذِي يَسْمَعُ بِهِ وَ بَصَرَهُ الذِي يُبْصِرُ بِهِ وَ لِسَانَهُ الذِي يَنْطِقُ بِهِ وَ يَدَهُ التِي يَبْطِشُ بِهَا إِنْ دَعَانِي أَجَبْتُهُ وَ إِنْ سَأَلَنِي أَعْطَيْتُهُ وَ مَا تَرَدَدْتُ عَنْ شَيْءٍ أَنا فَاعِلُهُ كَتَرَدِدِي عَنْ مَوْتِ الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَ أَكْرَهُ مَسَاءَتَهُ

H 2728, CH 141, h 8

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Isma'il ibn Mehran from abu Sa'id al-Qammat from Aban ibn Taghlib from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"When the Holy Prophet was taken to visit the heavens, he asked, 'O Lord, how is the condition of the believers before you?' He (Allah) said, 'O Muhammad, whoever insults any of My friends has declared war against Me. I am the quickest to help My friends. I have not hesitated in any of My acts as much as I do at the time of the death of a believer who dislikes death and I dislike to disappoint him. Of My believing servants there are those who do not perform well without wealth and if I change his condition he is destroyed. Also among My believing servants are those who do not perform well unless they are poor and, if I change their condition to something else, they are destroyed. For seeking nearness to Me there is no better means for My servant than to fulfill what I have made obligatory for them and that he should seek nearness to Me through performing optional acts of worship so I will love him. When I will love him I will be his ears with which he will hear, his eyes with which he will see, his tongue with which he will speak and his hands with which he will perform his activities. Whenever he prays I will answer him and, whenever he asks a favor, I will grant him.'"

٨- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ أَبِي سَعِيدٍ الْقَماطِ عَنْ أَبانِ بْنِ تَغْلِبَ عَنْ أَبِي جَعْفَرٍ ع قَالَ لَما أُسْرِيَ بِالنبِي ص قَالَ يَا رَب مَا حَالُ الْمُؤْمِنِ عِنْدَكَ قَالَ يَا مُحَمدُ مَنْ أَهانَ لِي وَلِيّاً فَقَدْ بَارَزَنِي بِالْمُحَارَبَةِ وَ أَنا أَسْرَعُ شَيْءٍ إِلَى نُصْرَةِ أَوْلِيَائِي وَ مَا تَرَدَدْتُ عَنْ شَيْءٍ أَنا فَاعِلُهُ كَتَرَدِدِي عَنْ وَفَاةِ الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَ أَكْرَهُ مَسَاءَتَهُ وَ إِن مِنْ عِبَادِيَ الْمُؤْمِنِينَ مَنْ لَا يُصْلِحُهُ إِلا الْغِنَى وَ لَوْ صَرَفْتُهُ إِلَى غَيْرِ ذَلِكَ لَهَلَكَ وَ إِن مِنْ عِبَادِيَ الْمُؤْمِنِينَ مَنْ لَا يُصْلِحُهُ إِلا الْفَقْرُ وَ لَوْ صَرَفْتُهُ إِلَى غَيْرِ ذَلِكَ لَهَلَكَ وَ مَا يَتَقَرَبُ إِلَي عَبْد مِنْ عِبَادِي بِشَيْءٍ أَحَب إِلَي مِما افْتَرَضْتُ عَلَيْهِ وَ إِنهُ لَيَتَقَرَبُ إِلَي بِالنافِلَةِ حَتى أُحِبَهُ فَإِذَا أَحْبَبْتُهُ كُنتُ إِذاً سَمْعَهُ الذِي يَسْمَعُ بِهِ وَ بَصَرَهُ الذِي يُبْصِرُ بِهِ وَ لِسَانَهُ الذِي يَنْطِقُ بِهِ وَ يَدَهُ التِي يَبْطِشُ بِهَا إِنْ دَعَانِي أَجَبْتُهُ وَ إِنْ سَأَلَنِي أَعْطَيْتُهُ

H 2729, CH 141, h 9

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from certain individuals of his people from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Whoever looks down upon a believer or belittles him because of his small resources or poverty, on the Day of Judgment Allah will make (his disgrace) public to all creatures."

٩- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنِ اسْتَذَلَ مُؤْمِناً وَ اسْتَحْقَرَهُ لِقِلةِ ذَاتِ يَدِهِ وَ لِفَقْرِهِ شَهَرَهُ اللهُ يَوْمَ الْقِيَامَةِ عَلَى رُءُوسِ الْخَلَائِقِ

H 2730, CH 141, h 10

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from Mu'awiyah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'My Lord took me for a journey and revealed to me from behind the curtain whatever He wanted to reveal, and spoke to me vocally and said to me, "O Muhammad, whoever insults any of My friends has waged a war against Me. Whoever fights Me, I fight him." I then said, 'O Lord, who is this friend of Yours? I have learned that whoever fights You, You fight him.' He said to me, 'This friend is the one with whom I have made a covenant, that he must accept your Divine Authority and Guardianship, the Divine Authority and Guardianship of the executor of your will and the Divine Authority and Guardianship of the descendents of both of you.'"

١٠- عَلِي بْنُ إِبْرَاهِيمَ عَنْ مُحَمدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ مُعَاوِيَةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص لَقَدْ أُسْرِيَ رَبِي بِي فَأَوْحَى إِلَي مِنْ وَرَاءِ الْحِجَابِ مَا أَوْحَى وَ شَافَهَنِي إِلَى أَنْ قَالَ لِي يَا مُحَمدُ مَنْ أَذَلَ لِي وَلِيّاً فَقَدْ أَرْصَدَنِي بِالْمُحَارَبَةِ وَ مَنْ حَارَبَنِي حَارَبْتُهُ قُلْتُ يَا رَب وَ مَنْ وَلِيكَ هَذَا فَقَدْ عَلِمْتُ أَن مَنْ حَارَبَكَ حَارَبْتُهُ قَالَ لِي ذَاكَ مَنْ أَخَذْتُ مِيثَاقَهُ لَكَ وَ لِوَصِيكَ وَ لِذُرِيتِكُمَا بِالْوَلَايَةِ

H 2731, CH 141, h 11

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from ibn Muskan from Mu'alla ibn Khunays from abu 'Abd Allah, recipient of divine

١١- عَلِي بْنُ إِبْرَاهِيمَ عَنْ مُحَمدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ عَنْ مُعَلى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللهِ ع

قَالَ قَالَ رَسُولُ اللهِ ص قَالَ اللهُ عَز وَ جَل مَنِ اسْتَذَلَ عَبْدِيَ الْمُؤْمِنَ فَقَدْ بَارَزَنِي بِالْمُحَارَبَةِ وَ مَا تَرَدَّدْتُ فِي شَيْءٍ أَنَا فَاعِلُهُ كَتَرَدُّدِي فِي عَبْدِيَ الْمُؤْمِنِ إِنِي أُحِب لِقَاءَهُ فَيَكْرَهُ الْمَوْتَ فَأَصْرِفُهُ عَنْهُ وَ إِنَّهُ لَيَدْعُونِي فِي الْأَمْرِ فَأَسْتَجِيبُ لَهُ بِمَا هُوَ خَيْر لَهُ

supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Allah, the Most Majestic, the Most Holy, has said, "Whoever humiliates My believing servant has asked Me for a fight. I have not hesitated as much as I did at the time of the death of My believing servant. I love to meet him and he dislikes death. I then divert it from him. He prays to Me in a matter and I answer his prayer in what is better for him."'

بَابُ مَنْ طَلَبَ عَثَرَاتِ الْمُؤْمِنِينَ وَ عَوْرَاتِهِمْ

Chapter One Hundred Forty Two
Those Who Seek to Find Mistakes and (expose) Privacies of the Believers

١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ إِبْرَاهِيمَ وَ الْفَضْلِ ابْنَيْ يَزِيدَ الْأَشْعَرِي عَنْ عَبْدِ اللهِ بْنِ بُكَيْرٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللهِ ع قَالَا أَقْرَبُ مَا يَكُونُ الْعَبْدُ إِلَى الْكُفْرِ أَنْ يُوَاخِيَ الرَّجُلَ عَلَى الدِينِ فَيُحْصِيَ عَلَيْهِ عَثَرَاتِهِ وَ زَلَّاتِهِ لِيُعَنِّفَهُ بِهَا يَوْماً مَا

H 2732, CH 142, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Sinan from Ibrahim and al-Fadl sons of Yazid al-Ash'ari from 'Abd Allah ibn Bukayr from Zurara from abu Ja'far and abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'A servant (of Allah) is closest to disbelief when he assumes brotherhood (in belief) with a man and then begins to count his mistakes and slips so he can one day use them against him.'"

٢ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِي بْنِ النُعْمَانِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ قَالَ رَسُولُ اللهِ ص يَا مَعْشَرَ مَنْ أَسْلَمَ بِلِسَانِهِ وَ لَمْ يُخْلِصِ الْإِيمَانَ إِلَى قَلْبِهِ لَا تَذُمُّوا الْمُسْلِمِينَ وَ لَا تَتَّبِعُوا عَوْرَاتِهِمْ فَإِنَّهُ مَنْ تَتَبَّعَ عَوْرَاتِهِمْ تَتَبَّعَ اللهُ عَوْرَتَهُ وَ مَنْ تَتَبَّعَ اللهُ تَعَالَى عَوْرَتَهُ يَفْضَحْهُ وَ لَوْ فِي بَيْتِهِ
عَنْهُ عَنْ عَلِي بْنِ النُعْمَانِ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع مِثْلَهُ

H 2733, CH 142, h 2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Nu'man from Ishaq ibn 'Ammar who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'The Messenger of Allah has said, "O group of people who have accepted Islam with their tongue and belief has not yet purely and freely entered into their hearts, do not criticize the Muslims and do not seek to search into their privacies to find faults in them; Allah will then do the same to them and to whomever Allah will do such a thing, He may disgrace him even in the privacy of his own home.'"
It is narrated from him (narrator of the *Hadith* above) from Ali ibn al-Nu'man from abu al-Jarud from abu Ja'far, recipient of divine supreme covenant, a similar *Hadith*.

٣ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَلِي بْنِ الْحَكَمِ عَنْ عَبْدِ اللهِ بْنِ بُكَيْرٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِن أَقْرَبَ مَا يَكُونُ الْعَبْدُ إِلَى الْكُفْرِ أَنْ يُوَاخِيَ الرَّجُلُ الرَّجُلَ عَلَى الدِينِ فَيُحْصِيَ عَلَيْهِ عَثَرَاتِهِ وَ زَلَّاتِهِ لِيُعَنِّفَهُ بِهَا يَوْماً مَا

H 2734, CH 142, h 3
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Ali ibn al-Hakam from 'Abd Allah ibn Bukayr from Zurara from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Abu Ja'far, recipient of divine supreme covenant, has said, 'A servant (of Allah) is closest to disbelief when he assumes brotherhood (in belief) with a man and then begins to count his mistakes and slips so he can one day use them against him.'"

٤ - عَنْهُ عَنِ الْحَجَالِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللهِ ص يَا مَعْشَرَ مَنْ أَسْلَمَ بِلِسَانِهِ وَ لَمْ يُسْلِمْ بِقَلْبِهِ لَا تَتَّبِعُوا عَثَرَاتِ الْمُسْلِمِينَ فَإِنَّهُ مَنْ تَتَبَّعَ عَثَرَاتِ الْمُسْلِمِينَ تَتَبَّعَ اللهُ عَثَرَاتِهِ وَ مَنْ تَتَبَّعَ اللهُ عَثَرَاتِهِ يَفْضَحْهُ

H 2735, CH 142, h 4
It is narrated from him (narrator of the *Hadith* above) from al-Hajjal from 'Asim ibn Humayd from abu Basir from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'O group of people who have accepted Islam with their tongue and not yet with their heart, do not seek to search into the privacies of the Muslims to find faults in them; Allah will then do the same to them and to whomever Allah will do such a thing, He will bring disgrace upon him.'"

٥ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِي بْنِ إِسْمَاعِيلَ عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ أَوِ الْحَلَبِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص لَا تَطْلُبُوا عَثَرَاتِ الْمُؤْمِنِينَ فَإِن

H 2736, CH 142, h 5
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Ali ibn Isma'il from ibn Muskan from Muhammad ibn Muslim or al-Halabi from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Do not seek to find faults with the believers; if one seeks to find fault with his brother (in

belief), Allah will find faults with him and whoever's fault Allah will seek to find, He will bring disgrace upon him and it may take place even inside his very own home.'"

مَنْ تَتَبَّعَ عَثَرَاتِ أَخِيهِ تَتَبَّعَ اللَّهُ عَثَرَاتِهِ وَ مَنْ تَتَبَّعَ اللَّهُ عَثَرَاتِهِ يَفْضَحْهُ وَ لَوْ فِي جَوْفِ بَيْتِهِ

H 2737, CH 142, h 6
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ibn Faddal from ibn Bukayr from Zurara from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Abu Ja'far, recipient of divine supreme covenant, has said, 'A servant (of Allah) is closest to disbelief when he assumes brotherhood (in belief) with a man and then begins to count his mistakes and slips so he can one day use them against him to disgrace him.'"

٦- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ أَقْرَبُ مَا يَكُونُ الْعَبْدُ إِلَى الْكُفْرِ أَنْ يُوَاخِيَ الرَّجُلُ الرَّجُلَ عَلَى الدِّينِ فَيُحْصِيَ عَلَيْهِ زَلَّاتِهِ لِيُعَيِّرَهُ بِهَا يَوْماً مَا

H 2738, CH 142, h 7
It is narrated from him (narrator of the *Hadith* above) from ibn Faddal from ibn Bukayr from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'A servant (of Allah) is farthest from Allah when he assumes brotherhood (in belief) with a man and keeps counting his slips and mistakes so he can one day use them against him.'"

٧- عَنْهُ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ أَبْعَدُ مَا يَكُونُ الْعَبْدُ مِنَ اللَّهِ أَنْ يَكُونَ الرَّجُلُ يُوَاخِيَ الرَّجُلَ وَ هُوَ يَحْفَظُ عَلَيْهِ زَلَّاتِهِ لِيُعَيِّرَهُ بِهَا يَوْماً مَا

Chapter One Hundred Forty Three
Rebuking People

بَابُ التَّعْيِيرِ

H 2739, CH 143, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from al-Husayn ibn 'Uthman from a man from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Whoever rebukes a believer, Allah will debase him in this world and in the hereafter.'"

١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ أَنَبَ مُؤْمِناً أَنَبَهُ اللَّهُ فِي الدُّنْيَا وَ الْآخِرَةِ

H 2740, CH 143, h 2
It is narrated from him (narrator of the *Hadith* above) from his father from ibn abu 'Umayr from Isma'il ibn 'Ammar from Ishaq ibn 'Ammar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Whoever publicizes an indecent act is considered as the initiator of such deed and whoever rebukes a believer for a thing will not die before he himself commits such a thing.'"

٢- عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْمَاعِيلَ بْنِ عَمَّارٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَذَاعَ فَاحِشَةً كَانَ كَمُبْتَدِئِهَا وَ مَنْ عَيَّرَ مُؤْمِناً بِشَيْءٍ لَمْ يَمُتْ حَتَّى يَرْكَبَهُ

H 2741, CH 143, h 3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Mahbub from 'Abd Allah ibn Sinan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Whoever debases a believer for a sin will not die before he himself commits such a sin.'"

٣- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ عَيَّرَ مُؤْمِناً بِذَنْبٍ لَمْ يَمُتْ حَتَّى يَرْكَبَهُ

H 2742, CH 143, h 4
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ibn Faddal from Husayn ibn 'Umar ibn Sulayman from Mu'awiyah ibn 'Ammar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Allah will rebuke in this world and in the next life a person who meets a believer in a reproachful manner.'"

٤- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ ابْنِ فَضَّالٍ عَنْ حُسَيْنِ بْنِ عُمَرَ بْنِ سُلَيْمَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ لَقِيَ أَخَاهُ بِمَا يُؤْنِبُهُ أَنَبَهُ اللَّهُ فِي الدُّنْيَا وَ الْآخِرَةِ

بَابُ الْغِيبَةِ وَ الْبُهْتِ

١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص الْغِيبَةُ أَسْرَعُ فِي دِينِ الرَّجُلِ الْمُسْلِمِ مِنَ الْأُكِلَةِ فِي جَوْفِهِ قَالَ وَ قَالَ رَسُولُ اللهِ ص الْجُلُوسُ فِي الْمَسْجِدِ انْتِظَارَ الصَّلَاةِ عِبَادَةٌ مَا لَمْ يُحْدِثْ قِيلَ يَا رَسُولَ اللهِ وَ مَا يُحْدِثُ قَالَ الِاغْتِيَابَ

٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ قَالَ فِي مُؤْمِنٍ مَا رَأَتْهُ عَيْنَاهُ وَ سَمِعَتْهُ أُذُنَاهُ فَهُوَ مِنَ الَّذِينَ قَالَ اللهُ عَزَّ وَ جَلَّ إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ

٣ - الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ دَاوُدَ بْنِ سِرْحَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنِ الْغِيبَةِ قَالَ هُوَ أَنْ تَقُولَ لِأَخِيكَ فِي دِينِهِ مَا لَمْ يَفْعَلْ وَ تُثَبِّتَ عَلَيْهِ أَمْراً قَدْ سَتَرَهُ اللهُ عَلَيْهِ لَمْ يُقَمْ عَلَيْهِ فِيهِ حَدٌّ

٤ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ حَفْصِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سُئِلَ النَّبِيُّ ص مَا كَفَّارَةُ الِاغْتِيَابِ قَالَ تَسْتَغْفِرُ اللهَ لِمَنِ اغْتَبْتَهُ كُلَّمَا ذَكَرْتَهُ

٥ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ بَهَتَ مُؤْمِناً أَوْ مُؤْمِنَةً بِمَا لَيْسَ فِيهِ بَعَثَهُ اللهُ فِي طِينَةِ خَبَالٍ حَتَّى يَخْرُجَ مِمَّا قَالَ قُلْتُ وَ مَا طِينَةُ الْخَبَالِ قَالَ صَدِيدٌ يَخْرُجُ مِنْ فُرُوجِ الْمُومِسَاتِ

٦ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَبَانٍ عَنْ رَجُلٍ لَا نَعْلَمُهُ إِلَّا يَحْيَى الْأَزْرَقَ قَالَ قَالَ لِي أَبُو الْحَسَنِ ص مَنْ ذَكَرَ رَجُلًا مِنْ خَلْفِهِ بِمَا هُوَ فِيهِ مِمَّا عَرَفَهُ النَّاسُ لَمْ يَغْتَبْهُ وَ مَنْ ذَكَرَهُ مِنْ خَلْفِهِ بِمَا هُوَ فِيهِ مِمَّا لَا يَعْرِفُهُ النَّاسُ اغْتَابَهُ وَ مَنْ ذَكَرَهُ بِمَا لَيْسَ فِيهِ فَقَدْ بَهَتَهُ

Chapter One Hundred Forty Four

Backbiting and Accusations

H 2743, CH 144, h 1

Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘Backbiting destroys the religion of a person faster than an internal cancerous disease.’

“The Imam has also said, ‘The Messenger of Allah has said, “Sitting in the mosque is worship as long as it does not happen.” He was asked, ‘O Messenger of Allah, ‘What has not happened?’ He said, ‘Backbiting.’”

H 2744, CH 144, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from certain individuals of his people from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Whoever says something about a believer that has not seen with his eyes and has not heard with his ears is then considered among those about whom Allah, the Most Majestic, the Most Holy, has said, ‘Those who like to publicize indecency among the believers will face painful torment in this world and in the life to come. . . .’” (24:19)

H 2745, CH 144, h 3

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Washsha’ from Dawud ibn Sarhan who has said the following:

“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, about backbiting. The Imam said, ‘It is when you say about your brother in belief something about his religion that he has not done, and publicize against him something that Allah has covered up for him and he is not convicted for such crimes.’”

H 2746, CH 144, h 4

A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from his father from Harun ibn al-Jahm from Hafs ibn ‘Umar from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Holy Prophet was asked, ‘What is the expiation for backbiting?’ He said, ‘It is to ask forgiveness from Allah for the person backbitten whenever one remembers him.’”

H 2747, CH 144, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Mahbub from Malik ibn ‘Atiyyah from ibn abu Ya’fur from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Whoever accuses a believer with something that is not in him, Allah will raise him formed with the clay of *Khabal,* in which he will remain until he is out of what he had said.’ I (the narrator) then asked, ‘What is *Khabal*?’ The Imam said, ‘It is the puss that comes out from the vagina of the prostitutes.’”

H 2748, CH 144, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-‘Abbas ibn ‘Amir from Aban from a man we do not know except Yahya al-Azraq who has said the following:

“Abu al-Hassan, recipient of divine supreme covenant, once said to me, ‘Anyone’s mentioning a man behind his back with something that is found in him and people know is not backbiting. Whoever mentions a person behind his back with something that is found in him and people do not know it, he has backbitten him. Whoever mentions a person with something that is not found in him has accused him falsely.’”

H 2749, CH 144, h 7
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from ‘Abd al-Rahman from ‘Abd al-Rahman ibn Sayabah who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘Backbiting is when you say something about your brother (in belief) that Allah has covered up for him. However, the matters that are manifest in him like hot-temperedness and haste is not backbiting. Accusation is when you say about him what is not found in him.’”

٧- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ الْغِيبَةُ أَنْ تَقُولَ فِي أَخِيكَ مَا سَتَرَهُ اللهُ عَلَيْهِ وَ أَمَّا الْأَمْرُ الظَّاهِرُ فِيهِ مِثْلُ الْحِدَّةِ وَ الْعَجَلَةِ فَلَا وَ الْبُهْتَانُ أَنْ تَقُولَ فِيهِ مَا لَيْسَ فِيهِ

Chapter One Hundred Forty Five
Narration Against a Believer

بَابُ الرِّوَايَةِ عَلَى الْمُؤْمِنِ

H 2750, CH 145, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Sinan from Mufaddal ibn ‘Umar who has said the following:
“Once abu ‘Abd Allah, recipient of divine supreme covenant, said to me, ‘Whoever makes a narration against a believer intending thereby to defame him and destroy his honor to discredit him in the eyes of people, Allah moves him out of His guardianship to that of Satan, and Satan will not accept him.’”

١- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ لِي أَبُو عَبْدِ اللهِ ع مَنْ رَوَى عَلَى مُؤْمِنٍ رِوَايَةً يُرِيدُ بِهَا شَيْنَهُ وَ هَدْمَ مُرُوءَتِهِ لِيَسْقُطَ مِنْ أَعْيُنِ النَّاسِ أَخْرَجَهُ اللهُ مِنْ وَلَايَتِهِ إِلَى وَلَايَةِ الشَّيْطَانِ فَلَا يَقْبَلُهُ الشَّيْطَانُ

H 2751, CH 145, h 2
It is narrated from him (narrator of the *Hadith* above) from Ahmad from al-Hassan ibn Mahbub from ‘Abd Allah ibn Sinan who has said the following:
“Once I asked him (abu ‘Abd Allah), recipient of divine supreme covenant, ‘Is it unlawful to publicize the secrets and privacy of a believer before another believer?’ The Imam said, ‘Yes, it is unlawful.’ I then asked, ‘Do you thereby (privacy) mean his two lower organs (anus and genitals)?’ The Imam said, ‘It is not what you thought it is. It is to publicize his secrets and private matters.’”

٢- عَنْهُ عَنْ أَحْمَدَ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ قَالَ قُلْتُ لَهُ عَوْرَةُ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ حَرَامٌ قَالَ نَعَمْ قُلْتُ تَعْنِي سُفْلَيْهِ قَالَ لَيْسَ حَيْثُ تَذْهَبُ إِنَّمَا هِيَ إِذَاعَةُ سِرِّهِ

H 2752, CH 145, h 3
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from al-Husayn ibn Mukhtar from Zayd from abu ‘Abd Allah, recipient of divine supreme covenant, the following:
“About the *Hadith* that says, ‘Privacy of a believer is unlawful for another believer,’ the Imam has said, ‘It is not that they (genitals) are exposed and one sees certain parts of them. It is to make certain narrations against him to reproach and defame him.’”

٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ الْحُسَيْنِ بْنِ مُخْتَارٍ عَنْ زَيْدٍ عَنْ أَبِي عَبْدِ اللهِ ع فِيمَا جَاءَ فِي الْحَدِيثِ عَوْرَةُ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ حَرَامٌ قَالَ مَا هُوَ أَنْ يَنْكَشِفَ فَتَرَى مِنْهُ شَيْئاً إِنَّمَا هُوَ أَنْ تَرْوِيَ عَلَيْهِ أَوْ تَعِيبَهُ

Chapter One Hundred Forty Six
Rejoicing at Others Troubles

بَابُ الشَّمَاتَةِ

H 2753, CH 146, h 1
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from al-Hassan ibn Ali ibn Faddal from Ibrahim ibn Muhammad al-Ash’ari from Aban ibn ‘Abd al-Malik from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Do not express joy at the trouble of your brother (in belief); Allah may grant him a favor and transfer that trouble to you.’ The Imam also said, ‘Whoever rejoices at the suffering that has come upon his brother (in belief) he will not leave this world before going through such suffering himself.’”

١- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ أَبَانِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللهِ ع أَنَّهُ قَالَ لَا تُبْدِي الشَّمَاتَةَ لِأَخِيكَ فَيَرْحَمُهُ اللهُ وَ يُصَيِّرَهَا بِكَ وَ قَالَ مَنْ شَمِتَ بِمُصِيبَةٍ نَزَلَتْ بِأَخِيهِ لَمْ يَخْرُجْ مِنَ الدُّنْيَا حَتَّى يُفْتَتَنَ

بَابُ السِّبَابِ

١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص سِبَابُ الْمُؤْمِنِ كَالْمُشْرِفِ عَلَى الْهَلَكَةِ

Chapter One Hundred Forty Seven
Revilement

H 2754, CH 147, h 1
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘Reviling a believer is like one’s positioning one’s self at the verge of destruction.’”

٢ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ اللهِ بْنِ بُكَيْرٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللهِ ص سِبَابُ الْمُؤْمِنِ فُسُوقٌ وَ قِتَالُهُ كُفْرٌ وَ أَكْلُ لَحْمِهِ مَعْصِيَةٌ وَ حُرْمَةُ مَالِهِ كَحُرْمَةِ دَمِهِ

H 2755, CH 147, h 2
A number of our people have narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Husayn ibn Sa’id from Fadalah ibn Ayyub from ‘Abd Allah ibn Bukayr from abu Basir from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“The Messenger of Allah has said, ‘Reviling a believer is a gross sin, fighting him is disbelief, eating his flesh (backbiting) is disobedience and the illegality of consuming his property is like the illegality of spilling his blood (taking his life).’”

٣ - عَنْهُ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ رَجُلًا مِنْ بَنِي تَمِيمٍ أَتَى النَّبِيَّ ص فَقَالَ أَوْصِنِي فَكَانَ فِيمَا أَوْصَاهُ أَنْ قَالَ لَا تَسُبُّوا النَّاسَ فَتَكْتَسِبُوا الْعَدَاوَةَ بَيْنَهُمْ

H 2756, CH 147, h 3
It is narrated from him (narrator of the *Hadith* above) from al-Hassan ibn Mahbub from Hisham ibn Salim from abu Basir from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Once a man from the people of Tamim came to the Holy Prophet and said, ‘Instruct me with good advice.’ Of the good advice given to him was: ‘Do not revile people; it only earns their animosity against you.’”

٤ - ابْنُ مَحْبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي الْحَسَنِ مُوسَى ع فِي رَجُلَيْنِ يَتَسَابَّانِ قَالَ الْبَادِي مِنْهُمَا أَظْلَمُ وَ وِزْرُهُ وَ وِزْرُ صَاحِبِهِ عَلَيْهِ مَا لَمْ يَعْتَذِرْ إِلَى الْمَظْلُومِ

H 2757, CH 147, h 4
Ibn Mahbub has narrated from ‘Abd al-Rahman ibn Al-Hajjaj from abu al-Hassan Musa, recipient of divine supreme covenant, who has said the following about two people reviling:
“Abu al-Hassan Musa, recipient of divine supreme covenant, has said, ‘Of the two people reviling each other, the initiator is more unjust. He bears his own sin and the sin of his companion as long as he does not apologize to the oppressed.’”

٥ - أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ مَا شَهِدَ رَجُلٌ عَلَى رَجُلٍ بِكُفْرٍ قَطُّ إِلَّا بَاءَ بِهِ أَحَدُهُمَا إِنْ كَانَ شَهِدَ بِهِ عَلَى كَافِرٍ صَدَقَ وَ إِنْ كَانَ مُؤْمِناً رَجَعَ الْكُفْرُ عَلَيْهِ فَإِيَّاكُمْ وَ الطَّعْنَ عَلَى الْمُؤْمِنِينَ

H 2758, CH 147, h 5
Abu Ali al-Ash’ari has narrated from Muhammad ibn Salim from Ahmad ibn al-Nadr from ‘Amr ibn Shimr from Jabir from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Whoever testifies to the disbelief of a man will turn to one of them (one of them becomes an unbeliever). If one testifies to the disbelief of an unbeliever, he is right and if the party is a believer it turns to the testifier. You must never revile a believer.”

٦ - الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَحَدِهِمَا ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّعْنَةَ إِذَا خَرَجَتْ مِنْ فِي صَاحِبِهَا تَرَدَّدَتْ فَإِنْ وَجَدَتْ مَسَاغاً وَ إِلَّا رَجَعَتْ عَلَى صَاحِبِهَا

H 2759, CH 147, h 6
Al-Hassan ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Washsha’ from Ali ibn abu Hamza who has said the following:
“I heard one of them (the two Imam), recipient of divine supreme covenant, saying, ‘When reviling words come from the mouth of reviling people they move back and forth. They will reach the deserving party, if any; otherwise, they come back to the reviling person.’”

٧ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ اللَّعْنَةَ إِذَا خَرَجَتْ مِنْ فِي صَاحِبِهَا تَرَدَّدَتْ

H 2760, CH 147, h 7
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Ali ibn from ‘Ali ibn Uqbah from ‘Abd Allah ibn Sinan from abu Hamza al-Thumali who has said the following:
“I heard abu Ja’far, recipient of divine supreme covenant, saying, ‘When words of condemnation come out of the mouth of a person they move back and forth between the two to find the

deserving party. If the deserving party is not found they come back to their owner (speaker of words of condemnation).'"

بَيْنَهُمَا فَإِنْ وَجَدَتْ مَسَاغاً وَ إِلا رَجَعَتْ عَلَى صَاحِبِهَا

H 2761, CH 147, h 8
Abu Ali al-Ash'ari has narrated from Muhammad ibn Hassan from Muhammad ibn Ali from Muhammad ibn al-Fudayl from abu Hamza who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'When a man says to his believing brother (in belief), *'Uff* (an expression of slight disappointment) he has moved out of his guardianship. If he says, 'You are my enemy,' one of them becomes an unbeliever. Allah does not accept the good deeds of any believer while he hides in him evil for his believing brother (in belief).'"

٨- أَبُو عَلِي الْأَشْعَرِي عَنْ مُحَمَّدِ بْنِ حَسَانَ عَنْ مُحَمَّدِ بْنِ عَلِي عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ إِذَا قَالَ الرَّجُلُ لِأَخِيهِ الْمُؤْمِنِ أُفٍ خَرَجَ مِنْ وَلَايَتِهِ وَ إِذَا قَالَ أَنْتَ عَدُوِي كَفَرَ أَحَدُهُمَا وَ لَا يَقْبَلُ اللهُ مِنْ مُؤْمِنٍ عَمَلًا وَ هُوَ مُضْمِرٌ عَلَى أَخِيهِ الْمُؤْمِنِ سُوءاً

H 2762, CH 147, h 9
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Sinan from Hammad ibn 'Uthman from Rib'i from al-Fudayl from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Abu Ja'far, recipient of divine supreme covenant, has said, 'Whoever reviles a believer face-to-face dies in the worst condition and deserves not to find any goodness.'"

٩- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ رِبْعِي عَنِ الْفُضَيْلِ عَنْ أَبِي جَعْفَرٍ ع قَالَ مَا مِنْ إِنْسَانٍ يَطْعَنُ فِي عَيْنِ مُؤْمِنٍ إِلا مَاتَ بِشَرِّ مِيتَةٍ وَ كَانَ قَمِناً أَنْ لَا يَرْجِعَ إِلَى خَيْرٍ

Chapter One Hundred Forty Eight
Accusation and Evil Guessing

بَابُ التَّهَمَةِ وَ سُوءِ الظَّنِ

H 2763, CH 148, h 1
Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Ibrahim ibn 'Umar al-Yamani from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'When a believer accuses his brother (in faith), belief melts away in his heart just as salt melts away in water.'"

١- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِذَا اتَّهَمَ الْمُؤْمِنُ أَخَاهُ انْمَاثَ الْإِيمَانُ مِنْ قَلْبِهِ كَمَا يَنْمَاثُ الْمِلْحُ فِي الْمَاءِ

H 2764, CH 148, h 2
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from certain individuals of his people from al-Husayn ibn Hazim from Husayn ibn 'Umar ibn Yazid from his father who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Whenever one accuses his brother (in belief) in his religious matters, religious relations will cease to exist between them. Whoever deals with his brother (in belief) just as he deals with other people, his religious relations (religious brotherhood) toward him all comes apart.'"

٢- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْحُسَيْنِ بْنِ حَازِمٍ عَنْ حُسَيْنِ بْنِ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ مَنِ اتَّهَمَ أَخَاهُ فِي دِينِهِ فَلَا حُرْمَةَ بَيْنَهُمَا وَ مَنْ عَامَلَ أَخَاهُ بِمِثْلِ مَا عَامَلَ بِهِ النَّاسَ فَهُوَ بَرِيءٌ مِمَّا يَنْتَحِلُ

H 2765, CH 148, h 3
It is narrated from him (narrator of the *Hadith* above) from his father from those whom he has mentioned (in his book) from al-Husayn ibn al-Mukhtar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said in one of his speeches, 'Deal with the issues related to your brother (in belief) with best interpretations until you receive overwhelming evidence to support the facts. Do not act on (evil) guesswork about a word that has come from your brother (in belief) as long as you can manage to find a place for it in goodness.'"

٣- عَنْهُ عَنْ أَبِيهِ عَمَّنْ حَدَّثَهُ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي كَلَامٍ لَهُ ضَعْ أَمْرَ أَخِيكَ عَلَى أَحْسَنِهِ حَتَّى يَأْتِيَكَ مَا يَغْلِبُكَ مِنْهُ وَ لَا تَظُنَّنَّ بِكَلِمَةٍ خَرَجَتْ مِنْ أَخِيكَ سُوءاً وَ أَنْتَ تَجِدُ لَهَا فِي الْخَيْرِ مَحْمِلًا

Chapter One Hundred Forty Nine
Insincerity Toward One's Brother (in Belief)

بَابُ مَنْ لَمْ يُنَاصِحْ أَخَاهُ الْمُؤْمِنَ

H 2766, CH 149, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Ali ibn al-Nu'man from abu Hafs al-'A'sha' who has said the

١- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِي بْنِ النُّعْمَانِ عَنْ أَبِي حَفْصٍ الْأَعْشَى عَنْ أَبِي عَبْدِ اللهِ ع

قَالَ سَمِعْتُهُ يَقُولُ قَالَ رَسُولُ اللهِ ص مَنْ سَعَى فِي حَاجَةِ أَخِيهِ فَلَمْ يَنْصَحْهُ فَقَدْ خَانَ اللهَ وَ رَسُولَهُ

following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'The Messenger of Allah has said, "Whoever works to help his brother (in belief), but is not sincere, has breached his trust with Allah and the Messenger of Allah.'"

٢ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ أَيمَا مُؤْمِنٍ مَشَى فِي حَاجَةِ أَخِيهِ فَلَمْ يُنَاصِحْهُ فَقَدْ خَانَ اللهَ وَ رَسُولَهُ

H 2767, CH 149, h 2
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from Sama'a who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Any believer who works to help his brother (in belief) but is not sincere enough has breached his trust with Allah and the Messenger of Allah.'"

٣ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ وَ أَبو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ حَسانَ جَمِيعاً عَنْ إِدْرِيسَ بْنِ الْحَسَنِ عَنْ مُصَبحِ بْنِ هِلْقَامَ قَالَ أَخْبَرَنَا أَبو بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ أَيمَا رَجُلٍ مِنْ أَصْحَابِنَا اسْتَعَانَ بِهِ رَجُلٌ مِنْ إِخْوَانِهِ فِي حَاجَةٍ فَلَمْ يُبَالِغْ فِيهَا بِكُل جُهْدِهِ فَقَدْ خَانَ اللهَ وَ رَسُولَهُ وَ الْمُؤْمِنِينَ قَالَ أَبو بَصِيرٍ قُلْتُ لِأَبِي عَبْدِ اللهِ ع مَا تَعْنِي بِقَوْلِكَ وَ الْمُؤْمِنِينَ قَالَ مِنْ لَدُنْ أَمِيرِ الْمُؤْمِنِينَ إِلَى آخِرِهِمْ

H 2768, CH 149, h 3
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid and abu Ali al-Ash'ari from Muhammad ibn Hassan all from Edris ibn al-Hassan from Musabbih ibn Hilqam who has said that abu Basir narrated to him the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Whoever of our people is asked for help by any of his brothers (in belief) and does not do his best to help, has breached his trust with Allah, the Messenger of Allah and the believers.' Abu Basir has said that he then asked abu 'Abd Allah, recipient of divine supreme covenant, 'What do you mean by "The believers"?' The Imam said, 'It applies to Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, as well as *'A'immah* (Leaders with Divine Authority) to the very last of them,.'"

٤ - عَنْهُمَا جَمِيعاً عَنْ مُحَمدِ بْنِ عَلِي عَنْ أَبِي جَمِيلَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ مَنْ مَشَى فِي حَاجَةِ أَخِيهِ ثُم لَمْ يُنَاصِحْهُ فِيهَا كَانَ كَمَنْ خَانَ اللهَ وَ رَسُولَهُ وَ كَانَ اللهُ خَصْمَهُ

H 2769, CH 149, h 4
It is narrated from both of them from Muhammad ibn Ali from abu Jamilah who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Whoever walks to help his brother (in belief) but not with enough sincerity is like one who has breached his trust with Allah and the Messenger of Allah, and Allah will be his foe.'"

٥ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ حُسَيْنِ بْنِ حَازِمٍ عَنْ حُسَيْنِ بْنِ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنِ اسْتَشَارَ أَخَاهُ فَلَمْ يَمْحَضْهُ مَحْضَ الرأْيِ سَلَبَهُ اللهُ عَز وَ جَل رَأْيَهُ

H 2770, CH 149, h 5
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from certain individuals of his people from Husayn ibn Hazim from Husayn ibn 'Umar ibn Yazid from his father from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'If anyone consults his brother (in belief) and he does not help him with sincere opinions, Allah, the Majestic, the Glorious, takes away his good opinion (ability to form good opinions).'"

٦ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ مُحَمدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ سَمَاعَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ أَيمَا مُؤْمِنٍ مَشَى مَعَ أَخِيهِ الْمُؤْمِنِ فِي حَاجَةٍ فَلَمْ يُنَاصِحْهُ فَقَدْ خَانَ اللهَ وَ رَسُولَهُ

H 2771, CH 149, h 6
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa ibn 'Ubayd from Yunus from Sama'a who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Any believer who walks with his brother (in belief) to help, but is not sincere enough has breached his trust with Allah and the Messenger of Allah.'"

بَابُ خُلْفِ الْوَعْدِ

Chapter One Hundred Fifty
Breach of Promise

١ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامٍ

H 2772, CH 150, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham

ibn Salim who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'The promise of a believer to his brother (in belief) is a vow that has no expiation. Whoever violates it has initiated to violate Allah and has subjected himself to His anger as it is said in His words: "Believers, why do you preach what you do not practice? (61:2). It is most hateful in the sight of Allah if you say something and do not practice it."' (61:3)

H 2773, CH 150, h 2
Ali has narrated from his father from ibn abu 'Umayr from Shu'ayb al-'Aqarqufi from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Whoever believes in Allah, and in the Day of Judgment, must fulfill his promise.'"

Chapter One Hundred Fifty One
Obstructing One's Brother (In Belief)

H 2774, CH 151, h 1
Abu Ali al-Ash'ari has narrated from Muhammad ibn Hassan and A number of our people from Ahmad ibn Muhammad ibn Khalid all from Muhammad ibn Ali from Muhammad ibn Sinan from al-Mufaddal ibn 'Umar who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Any believer who creates a barrier between himself and another believer, Allah, the Most Majestic, the Most Holy, will create between him and paradise seventy thousand walls, each one apart from the other by a distance of a one thousand year journey.'"

H 2775, CH 151, h 2
Ali ibn Muhammad has narrated from Muhammad ibn Jumhur from Ahmad ibn al-Husayn from his father from Isma'il ibn Muhammad from Muhammad ibn Sinan who has said the following:
"Once I was in the presence of al-Rida, recipient of divine supreme covenant, and he stated to me as follows: 'O Muhammad, in the time of the children of Israel there were four believing people. One of them once went to the house where the other three had gathered together for a meeting on a certain issue among them. He knocked the door and a slave came to him. He then asked, 'Where is your master?' The slave replied, 'He is not home.' The man returned back and the slave went inside. His master asked, 'Who was at the door?' The slave replied, 'It was so and so and I told him that you were not home.' He remained quiet without regretting or blaming the slave for his false reply, nor did the other two show any concern for the return of their friend from the door and they continued talking. Next morning the man (their friend) came to the door very early and met the other three when they were leaving to go to a certain property that belonged to one of them. He offered them his greeting of peace and said, 'I also want to come with you.' They agreed but did not apologize to him for their attitude the day before. The man was needy or weak. On a certain part of the way a piece of cloud appeared over their heads with shadows and they thought it might rain. They began to move faster. When the cloud reached exactly over their heads an announcer announced from the cloud, 'O fire, strike them. I am Jibril (Gabriel), the Messenger of Allah.' Suddenly, fire from the cloud snatched the three away and the man remained frightened and astonished for what had happened to the other people. He did not know the reason. He came to the city and met Yusha' ibn Nun (peace be upon him). He explained to him what he had seen and heard.

ْبنِ سَالِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ عِدَةُ الْمُؤْمِنِ أَخَاهُ نَذْرٌ لَا كَفَارَةَ لَهُ فَمَنْ أَخْلَفَ فَبِخُلْفِ اللهِ بَدَأَ وَ لِمَقْتِهِ تَعَرضَ وَ ذَلِكَ قَوْلُهُ يا أَيهَا الذِينَ آمَنُوا لِمَ تَقُولُونَ ما لا تَفْعَلُونَ كَبُرَ مَقْتاً عِنْدَ اللهِ أَنْ تَقُولُوا ما لا تَفْعَلُونَ

٢- عَلِي عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ شُعَيْبٍ الْعَقَرْقُوفِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص مَنْ كَانَ يُؤْمِنُ بِاللهِ وَ الْيَوْمِ الْآخِرِ فَلْيفِ إِذَا وَعَدَ

بَابُ مَنْ حَجَبَ أَخَاهُ الْمُؤْمِنَ

١- أَبُو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ حَسانَ وَ عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ جَمِيعاً عَنْ مُحَمدِ بْنِ عَلِي عَنْ مُحَمدِ بْنِ سِنَانٍ عَنِ الْمُفَضلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع أَيمَا مُؤْمِنٍ كَانَ بَيْنَهُ وَ بَيْنَ مُؤْمِنٍ حِجَاب ضَرَبَ اللهُ عَز وَ جَل بَيْنَهُ وَ بَيْنَ الْجَنةِ سَبْعِينَ أَلْفَ سُورٍ مَا بَيْنَ السورِ إِلَى السورِ مَسِيرَةُ أَلْفِ عَامٍ

٢- عَلِي بْنُ مُحَمدٍ عَنْ مُحَمدِ بْنِ جُمْهُورٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مُحَمدٍ عَنْ مُحَمدِ بْنِ سِنَانٍ قَالَ كُنْتُ عِنْدَ الرضَا ص فَقَالَ لِي يَا مُحَمدُ إِنهُ كَانَ فِي زَمَنِ بَنِي إِسْرَائِيلَ أَرْبَعَةُ نَفَرٍ مِنَ الْمُؤْمِنِينَ فَأَتَى وَاحِد مِنْهُمُ الثَلَاثَةَ وَ هُمْ مُجْتَمِعُونَ فِي مَنْزِلِ أَحَدِهِمْ فِي مُنَاظَرَةٍ بَيْنَهُمْ فَقَرَعَ الْبَابَ فَخَرَجَ إِلَيْهِ الْغُلَامُ فَقَالَ أَيْنَ مَوْلَاكَ فَقَالَ لَيْسَ هُوَ فِي الْبَيْتِ فَرَجَعَ الرجُلُ وَ دَخَلَ الْغُلَامُ إِلَى مَوْلَاهُ فَقَالَ لَهُ مَنْ كَانَ الذِي قَرَعَ الْبَابَ قَالَ كَانَ فُلَانٌ فَقُلْتُ لَهُ لَسْتَ فِي الْمَنْزِلِ فَسَكَتَ وَ لَمْ يَكْتَرِثْ وَ لَمْ يَلُمْ غُلَامَهُ وَ لَا اغْتَم أَحَد مِنْهُمْ لِرُجُوعِهِ عَنِ الْبَابِ وَ أَقْبَلُوا فِي حَدِيثِهِمْ فَلَما كَانَ مِنَ الْغَدِ بَكَرَ إِلَيْهِمُ الرجُلُ فَأَصَابَهُمْ وَ قَدْ خَرَجُوا يُرِيدُونَ ضَيْعَةً لِبَعْضِهِمْ فَسَلَمَ عَلَيْهِمْ وَ قَالَ أَنَا مَعَكُمْ فَقَالُوا لَهُ نَعَمْ وَ لَمْ يَعْتَذِرُوا إِلَيْهِ وَ كَانَ الرجُلُ مُحْتَاجاً ضَعِيفَ الْحَالِ فَلَما كَانُوا فِي بَعْضِ الطرِيقِ إِذَا غَمَامَةٌ قَدْ أَظَلتْهُمْ فَظَنوا أَنهُ مَطَر فَبَادَرُوا فَلَما اسْتَوَتِ الْغَمَامَةُ عَلَى رُءُوسِهِمْ إِذَا مُنَادٍ يُنَادِي مِنْ جَوْفِ الْغَمَامَةِ أَيتُهَا النارُ خُذِيهِمْ وَ أَنَا جَبْرَئِيلُ رَسُولُ اللهِ إِذَا نَار مِنْ جَوْفِ الْغَمَامَةِ قَدِ اخْتَطَفَتِ الثَلَاثَةَ النفَرِ وَ بَقِيَ الرجُلُ مَرْعُوباً يَعْجَبُ مِما نَزَلَ بِالْقَوْمِ وَ لَا يَدْرِي مَا السبَبُ فَرَجَعَ إِلَى الْمَدِينَةِ فَلَقِيَ يُوشَعَ بْنَ نُونٍ ع فَأَخْبَرَهُ الْخَبَرَ وَ مَا رَأَى وَ مَا سَمِعَ

فَقَالَ يُوشَعُ بْنُ نُونٍ ع أَ مَا عَلِمْتَ أَنَ اللهَ سَخِطَ عَلَيْهِمْ بَعْدَ أَنْ كَانَ عَنْهُمْ رَاضِياً وَ ذَلِكَ بِفِعْلِهِمْ بِكَ فَقَالَ وَ مَا فِعْلُهُمْ بِي فَحَدَثَهُ يُوشَعُ فَقَالَ الرجُلُ فَأَنا أَجْعَلُهُمْ فِي حِل وَ أَعْفُو عَنْهُمْ قَالَ لَوْ كَانَ هَذَا قَبْلُ لَنفَعَهُمْ فَأَما الساعَةَ فَلَا وَ عَسَى أَنْ يَنْفَعَهُمْ مِنْ بَعْدُ

Yusha' asked, 'Did you not know that Allah had become angry with them, after that He was happy with them? It was because of the way they behaved toward you.' He asked, 'What had they done to me?' Yusha' informed him of their behavior and the man said, 'I, however, am ready to forgive them.' Yusha' said, 'Had this happened before it could have benefited them but now it does not benefit them and perhaps it may benefit them afterwards.'"

٣ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ مُحَمدِ بْنِ سِنَانٍ عَنْ مُفَضلٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ أَيمَا مُؤْمِنٍ كَانَ بَيْنَهُ وَ بَيْنَ مُؤْمِنٍ حِجَاب ضَرَبَ اللهُ بَيْنَهُ وَ بَيْنَ الْجَنةِ سَبْعِينَ أَلْفَ سُورٍ غِلَظُ كُل سُورٍ مَسِيرَةُ أَلْفِ عَامٍ مَا بَيْنَ السورِ إِلَى السورِ مَسِيرَةُ أَلْفِ عَامٍ

H 2776, CH 151, h 3
A number of our people have narrated from Sahl ibn Ziyad from Bakr ibn Salih from Muhammad ibn Sinan from Mufaddal from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"If a believer creates a barrier between himself and another believer, Allah creates between him and paradise seventy thousand walls each of which will be as thick as the distance of a one thousand year journey, and of the same length will be the distance from one wall to the other wall."

٤ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللهِ بْنِ جَبَلَةَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَا تَقُولُ فِي مُسْلِمٍ أَتَى مُسْلِماً زَائِراً أَوْ طَالِبَ حَاجَةٍ وَ هُوَ فِي مَنْزِلِهِ فَاسْتَأْذَنَ عَلَيْهِ فَلَمْ يَأْذَنْ لَهُ وَ لَمْ يَخْرُجْ إِلَيْهِ قَالَ يَا أَبَا حَمْزَةَ أَيمَا مُسْلِمٍ أَتَى مُسْلِماً زَائِراً أَوْ طَالِبَ حَاجَةٍ وَ هُوَ فِي مَنْزِلِهِ فَاسْتَأْذَنَ لَهُ وَ لَمْ يَخْرُجْ إِلَيْهِ لَمْ يَزَلْ فِي لَعْنَةِ اللهِ حَتى يَلْتَقِيَا فَقُلْتُ جُعِلْتُ فِدَاكَ فِي لَعْنَةِ اللهِ حَتى يَلْتَقِيَا قَالَ نَعَمْ يَا أَبَا حَمْزَةَ

H 2777, CH 151, h 4
Ali ibn Ibrahim has narrated from his father from Yahya ibn al-Mubarak from 'Abd Allah ibn Jabalah from 'Asim ibn Humayd from abu Hamza who has said the following:
"Once I said to abu Ja'far, recipient of divine supreme covenant, 'May Allah keep my soul in service for your cause, what do you say about a Muslim who comes to the door of a Muslim as a visitor, or for help when he is home, and is asked permission for a meeting but does not give permission, nor does he come out to see his visitor?' The Imam said, 'O abu Hamza, if a Muslim comes to a Muslim as a visitor, or for help and he is home, and is asked permission but he does not come out to meet him, he continues living in the condemnation of Allah until the two will meet.' I (the narrator) then asked the Imam, 'May Allah keep my soul in service for your cause, will he live with the condemnation of Allah until the two will meet?' The Imam said, 'Yes, O abu Hamza.'"

بَابُ مَن اسْتَعَانَ بِهِ أَخُوهُ فَلَمْ يُعِنْهُ

Chapter One Hundred Fifty Two
Refusing to Help a Brother (in Belief)

١ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ وَ أَبُو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ حَسانَ عَنْ مُحَمدِ بْنِ عَلِي عَنْ سَعْدَانَ عَنْ حُسَيْنِ بْنِ أَبِينٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ مَنْ بَخِلَ بِمَعُونَةِ أَخِيهِ الْمُسْلِمِ وَ الْقِيَامِ لَهُ فِي حَاجَتِهِ إِلَا ابْتُلِيَ بِمَعُونَةِ مَنْ يَأْثَمُ عَلَيْهِ وَ لَا يُؤْجَرُ

H 2778, CH 152, h 1
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid and abu Ali al-Ash'ari from Muhammad ibn Hassan from Muhammad ibn Ali from Sa'dan from Husayn ibn 'Amin from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Abu Ja'far, recipient of divine supreme covenant, has said, 'Whoever exercises stinginess in assisting his Muslim brother and in helping him in his needs will run into an involvement of such an assistance that will make him sin and receive no rewards for it.'"

٢ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ مُحَمدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ أَيمَا رَجُلٍ مِنْ شِيعَتِنَا أَتَى رَجُلًا مِنْ إِخْوَانِهِ فَاسْتَعَانَ بِهِ فِي حَاجَتِهِ فَلَمْ يُعِنْهُ وَ هُوَ يَقْدِرُ إِلا ابْتَلَاهُ اللهُ بِأَنْ يَقْضِيَ حَوَائِجَ غَيْرِهِ مِنْ أَعْدَائِنَا يُعَذِبُهُ اللهُ عَلَيْهَا يَوْمَ الْقِيَامَةِ

H 2779, CH 152, h 2
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from ibn Muskan from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"If anyone of our Shi'a (followers) comes to his brother (in belief) for help and does not help him while he is able to help, Allah will make him help other people of our enemies and on the Day of Judgment Allah will punish him for such help."

٣ - أَبُو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ حَسانَ عَنْ مُحَمدِ بْنِ أَسْلَمَ عَنِ الْخَطابِ بْنِ مُصْعَبٍ عَنْ سَدِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع

H 2780, CH 152, h 3
Abu Ali al-Ash'ari has narrated from Muhammad ibn Hassan from Muhammad ibn Aslam from al-Khattab ibn Mas'ab ibn Sadir from abu 'Abd Allah, recipient

of divine supreme covenant, who has said the following:
"Whoever ignores assistance to his Muslim brother and the endeavor to cooperate with him will be involved in assisting someone who commits sins. It (assistance) does not bring him any rewards."

قَالَ لَمْ يَدَعْ رَجُلٌ مَعُونَةَ أَخِيهِ الْمُسْلِمِ حَتى يَسْعَى فِيهَا وَ يُوَاسِيَهُ إِلا ابْتُلِيَ بِمَعُونَةِ مَنْ يَأْثَمُ وَ لا يُؤْجَرُ

H 2781, CH 152, h 4
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ahmad ibn Muhammad ibn 'Abd Allah from Ali ibn Ja'far from his brother abu al-Hassan, recipient of divine supreme covenant, who has said the following:
"I heard abu al-Hassan, recipient of divine supreme covenant, saying, 'Anyone whose brother (in belief) comes to him for help and support in his affairs and one does not provide any support or assistance when capable of doing so, has cut off oneself from the guardianship of Allah, the Most Majestic, the Most Holy.'"

٤ - الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ مُعَلى بْنِ مُحَمدٍ عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عَبْدِ اللهِ عَنْ عَلِي بْنِ جَعْفَرٍ عَنْ أَخِيهِ أَبِي الْحَسَنِ ع قَالَ سَمِعْتُهُ يَقُولُ مَنْ قَصَدَ إِلَيْهِ رَجُلٌ مِنْ إِخْوَانِهِ مُسْتَجِيراً بِهِ فِي بَعْضِ أَحْوَالِهِ فَلَمْ يُجِرْهُ بَعْدَ أَنْ يَقْدِرَ عَلَيْهِ فَقَدْ قَطَعَ وَلايَةَ اللهِ عَز وَ جَل

Chapter One Hundred Fifty Three
Refusing a Believer a Thing of One's Own or Others

بَابُ مَنْ مَنَعَ مُؤْمِناً شَيْئاً مِنْ عِنْدِهِ أَوْ مِنْ عِنْدِ غَيْرِهِ

H 2782, CH 153, h 1
A number of our people have narrated from Ahmad ibn Muhammad and Abu Ali al-Ash'ari from Muhammad ibn Hassan all from Muhammad ibn Ali from Muhammad ibn Sinan from Furat ibn Ahnaf from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"If a believer refuses to give a needy believer something that he from his own or from another person can provide, due to such refusal on the Day of Judgment, Allah will raise him (refusing to help) with his face blackened, his eyes turned blue, his hands chained to his neck and it will be said, 'Violator of trust who breached his trust with Allah and the Messenger of Allah,' and then he is ordered into the fire.'"

١ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدٍ وَ أَبو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ حَسانَ جَمِيعاً عَنْ مُحَمدِ بْنِ عَلِي عَنْ مُحَمدِ بْنِ سِنَانٍ عَنْ فُرَاتِ بْنِ أَحْنَفَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ أَيمَا مُؤْمِنٍ مَنَعَ مُؤْمِناً شَيْئاً مِما يَحْتَاجُ إِلَيْهِ وَ هُوَ يَقْدِرُ عَلَيْهِ مِنْ عِنْدِهِ أَوْ مِنْ عِنْدِ غَيْرِهِ أَقَامَهُ اللهُ يَوْمَ الْقِيَامَةِ مُسْوَدّاً وَجْهُهُ مُزْرَقةً عَيْنَاهُ مَغْلُولَةً يَدَاهُ إِلَى عُنُقِهِ فَيُقَالُ هَذَا الْخَائِنُ الذِي خَانَ اللهَ وَ رَسُولَهُ ثُم يُؤْمَرُ بِهِ إِلَى النارِ

H 2783, CH 153, h 2
Ibn Sinan has narrated from Yunus ibn Zabyan who has said the following:
"Once abu 'Abd Allah, recipient of divine supreme covenant, said to me, 'O Yunus, whoever hinders a believer's rights, because of such hindrance, Allah, the Most Majestic, the Most Holy, on the Day of Judgment will make him stand up on his feet for five hundred years until his sweat or blood flow and an announcer will announce from Allah, 'This unjust is the one who hindered the right of Allah.' The Imam said, 'He will be ridiculed for forty years and then will be ordered to the fire.'"

٢ - ابْنُ سِنَانٍ عَنْ يُونُسَ بْنِ ظَبْيَانَ قَالَ قَالَ أَبو عَبْدِ اللهِ ع يَا يُونُسُ مَنْ حَبَسَ حَق الْمُؤْمِنِ أَقَامَهُ اللهُ عَز وَ جَل يَوْمَ الْقِيَامَةِ خَمْسَمِائَةِ عَامٍ عَلَى رِجْلَيْهِ حَتى يَسِيلَ عَرَقُهُ أَوْ دَمُهُ وَ يُنَادِي مُنَادٍ مِنْ عِنْدِ اللهِ هَذَا الظالِمُ الذِي حَبَسَ عَنِ اللهِ حَقهُ قَالَ فَيُوَبخُ أَرْبَعِينَ يَوْماً ثُم يُؤْمَرُ بِهِ إِلَى النارِ

H 2784, CH 153, h 3
Muhammad ibn Sinan has narrated from Mufaddal ibn 'Umar who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'If one has a home and a believer needs a place to live and is denied to use the house, Allah, the Most Majestic, the Most Holy, says, 'O My angels, My servant has denied My other servant a living place in the worldly home, by My Majesty and Glory, he will never live in My paradise.'"

٣ - مُحَمدُ بْنُ سِنَانٍ عَنْ مُفَضلِ بْنِ عُمَرَ قَالَ قَالَ أَبو عَبْدِ اللهِ ع مَنْ كَانَتْ لَهُ دَار فَاحْتَاجَ مُؤْمِنٌ إِلَى سُكْنَاهَا فَمَنَعَهُ إِيَاهَا قَالَ اللهُ عَز وَ جَل يَا مَلَائِكَتِي أَبَخِلَ عَبْدِي عَلَى عَبْدِي بِسُكْنَى الدارِ الدنْيَا وَ عِزتِي وَ جَلالِي لا يَسْكُنُ جِنَانِي أَبداً

H 2785, CH 153, h 4
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ahmad ibn Muhammad ibn 'Abd Allah from Ali ibn Ja'far who has said the following:
"I heard abu al-Hassan, recipient of divine supreme covenant, saying, 'Whoever has a brother (in belief) who comes to him for help it is a favor to him from Allah, the Most Majestic, the Most Holy, Who has sent to him. If he accepted it (the favor) he has connected his guardianship with ours, which is connected with the guardianship of Allah, the Most Majestic, the Most Holy, and if he did not help while capable of helping, Allah will make

٤ - الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ مُعَلى بْنِ مُحَمدٍ عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عَبْدِ اللهِ عَنْ عَلِي بْنِ جَعْفَرٍ قَالَ سَمِعْتُ أَبا الْحَسَنِ ع يَقُولُ مَنْ أَتَاهُ أَخُوهُ الْمُؤْمِنُ فِي حَاجَةٍ فَإِنمَا هِيَ رَحْمَةٌ مِنَ اللهِ عَز وَ جَل سَاقَهَا إِلَيْهِ فَإِنْ قَبِلَ ذَلِكَ فَقَدْ وَصَلَهُ بِوَلايَتِنَا وَ هُوَ مَوْصُولٌ بِوَلايَةِ اللهِ عَز وَ جَل وَ إِنْ رَدهُ عَنْ حَاجَتِهِ وَ هُوَ يَقْدِرُ عَلَى قَضَائِهَا سَلطَ اللهُ

عَلَيْهِ شُجَاعاً مِنْ نَارٍ يَنْهَشُهُ فِي قَبْرِهِ إِلَى يَوْمِ الْقِيَامَةِ مَغْفُور لَهُ أَوْ مُعَذب فَإِنْ عَذَرَهُ الطَالِبُ كَانَ أَسْوَأَ حَالًا قَالَ وَ سَمِعْتُهُ يَقُولُ مَنْ قَصَدَ إِلَيْهِ رَجُلٌ مِنْ إِخْوَانِهِ مُسْتَجِيراً بِهِ فِي بَعْضِ أَحْوَالِهِ فَلَمْ يُجِرْهُ بَعْدَ أَنْ يَقْدِرَ عَلَيْهِ فَقَدْ قَطَعَ وَلَايَةَ اللهِ تَبَارَكَ وَ تَعَالَى

a serpent from the fire to bite him in his grave up to the Day of Judgment when he may be forgiven or punished, and if the needy person accepts his (unreal) apology, it will be much worse for him.'
"I (the narrator) heard the Imam saying, 'Whoever has a brother (in belief) who comes to him for help in his needy condition, but does not provide help while capable to help, he (refusing to help) has cut off the guardianship of Allah, the Most Blessed, the Most High."

بَابُ مَنْ أَخَافَ مُؤْمِناً

Chapter One Hundred Fifty Four
Frightening a Believer

١ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ مُحَمدِ بْنِ عِيسَى عَنِ الْأَنْصَارِي عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص مَنْ نَظَرَ إِلَى مُؤْمِنٍ نَظْرَةً لِيُخِيفَهُ بِهَا أَخَافَهُ اللهُ عَز وَ جَل يَوْمَ لَا ظِلَ إِلَا ظِلُّهُ

H 2786, CH 154, h 1
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Muhammad ibn 'Isa from al-Ansari from 'Abd Allah ibn Sinan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Whoever looks upon a believer to frighten him, Allah, the Most Majestic, the Most Holy, will frighten him on the day when there will be no shadow (protection), accept His shadow.'"

٢ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِي إِسْحَاقَ الْخَفافِ عَنْ بَعْضِ الْكُوفِيينَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ رَوعَ مُؤْمِناً بِسُلْطَانٍ لِيُصِيبَهُ مِنْهُ مَكْرُوه فَلَمْ يُصِبْهُ فَهُوَ فِي النارِ وَ مَنْ رَوعَ مُؤْمِناً بِسُلْطَانٍ لِيُصِيبَهُ مِنْهُ مَكْرُوه فَأَصَابَهُ فَهُوَ مَعَ فِرْعَوْنَ وَ آلِ فِرْعَوْنَ فِي النارِ

H 2787, CH 154, h 2
Ali ibn Ibrahim has narrated from his father from abu Ishaq al-Khaffaf from certain people of al-Kufah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Whoever frightens a believer with an authority and force that may harm him but is not harmed (the frightening person) will be in the fire. Whoever frightens a believer by an authority and forces to harm him and he is harmed, (the frightening person) will be raised with the Pharaoh and the people of Pharaoh in the fire."

٣ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ أَعَانَ عَلَى مُؤْمِنٍ بِشَطْرِ كَلِمَةٍ لَقِيَ اللهَ عَز وَ جَل يَوْمَ الْقِيَامَةِ مَكْتُوب بَيْنَ عَيْنَيْهِ آيِس مِنْ رَحْمَتِي

H 2788, CH 154, h 3
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from certain individuals of his people from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Whoever helps (someone) against a believer, even with a part of a word, will meet Allah, the Most Majestic, the Most Holy, on the Day of Judgment with a writing between his eyes that will say, 'Deprived of My mercy.'"

بَابُ النمِيمَةِ

Chapter One Hundred Fifty Five
Gossip Mongering

١ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص أَ لَا أُنبِئُكُمْ بِشِرَارِكُمْ قَالُوا بَلَى يَا رَسُولَ اللهِ قَالَ الْمَشاءُونَ بِالنمِيمَةِ الْمُفَرقُونَ بَيْنَ الْأَحِبةِ الْبَاغُونَ لِلْبُرَآءِ الْمَعَايِبَ

H 2789, CH 155, h 1
A number of our people have narrated from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from 'Abd Allah ibn Sinan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has asked, 'Should I tell you who the evil ones among you are?' They said, 'Yes, O Messenger of Allah.' The Messenger of Allah said, 'They are those who spread gossip that causes separation among the loved ones and those who seek to label the innocent with faults.'"

٢ - مُحَمدُ بْنُ يَحْيَى عَنْ مُحَمدِ بْنِ أَحْمَدَ عَنْ مُحَمدِ بْنِ عِيسَى عَنْ يُوسُفَ بْنِ عَقِيلٍ عَنْ مُحَمدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ مُحَرمَةٌ الْجَنةُ عَلَى الْقَتَاتِينَ الْمَشاءِينَ بِالنمِيمَةِ

H 2790, CH 155, h 2
Muhammad ibn Yahya has narrated from Muhammad ibn Ahmad from Muhammad ibn 'Isa from Yusuf ibn 'Aqil from Muhammad ibn Qays from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Abu Ja'far, recipient of divine supreme covenant, has said, 'Entering paradise is prohibited to spies and gossip mongers.'"

H 2791, CH 155, h 3
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from abu al-Hassan al-Asbahani from those whom has mentioned (in his book) from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Amir al-Mu’minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, ‘The evil ones among you are those who spread gossip that causes separation among the loved ones, and seek to label the innocent with defects.’”

٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ أَبِي الْحَسَنِ الْأَصْبَهَانِيِّ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع شِرَارُكُمُ الْمَشَّاؤُونَ بِالنَّمِيمَةِ الْمُفَرِّقُونَ بَيْنَ الْأَحِبَّةِ الْمُبْتَغُونَ لِلْبُرَآءِ الْمَعَايِبَ

Chapter One Hundred Fifty Six
Publicity of Confidentialities

بَابُ الْإِذَاعَةِ

H 2792, CH 156, h 1
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ‘Uthman ibn ‘Isa from Muhammad ibn ‘Ajlan who has said the following:
“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘Allah, the Most Majestic, the Most Holy, has criticized people for publicizing confidential matters in His words, “When they receive any news of peace or war, they announce it in public. . . .” (4:83) Therefore, be on your guard against publicity of confidential matters.’”

١- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ عَجْلَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ إِنَّ اللهَ عَزَّ وَ جَلَّ عَيَّرَ أَقْوَاماً بِالْإِذَاعَةِ فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ إِذا جاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوِ الْخَوْفِ أَذاعُوا بِهِ فَإِيَّاكُمْ وَ الْإِذَاعَةَ

H 2793, CH 156, h 2
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from Muhammad al-Khazzaz from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Whoever publicizes our (confidential) *Hadith* is like one who has denied our rights.’ The Imam, recipient of divine supreme covenant, had also said to al-Mu’alla ibn khunays, ‘One who publicizes our Hadith is like one who rejects them.’”

٢- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ مُحَمَّدٍ الْخَزَّازِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ أَذَاعَ عَلَيْنَا حَدِيثَنَا فَهُوَ بِمَنْزِلَةِ مَنْ جَحَدَنَا حَقَّنَا قَالَ وَ قَالَ لِمُعَلَّى بْنِ خُنَيْسٍ الْمُذِيعُ حَدِيثَنَا كَالْجَاحِدِ لَهُ

H 2794, CH 156, h 3
Yunus has narrated from ibn Muskan from ibn abu Ya’fur who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Whoever publicizes our (confidential) *Hadith,* Allah will take away his belief.’”

٣- يُونُسُ عَنِ ابْنِ مُسْكَانَ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع مَنْ أَذَاعَ عَلَيْنَا حَدِيثَنَا سَلَبَهُ اللهُ الْإِيمَانَ

H 2795, CH 156, h 4
Yunus ibn Ya’qub has narrated from certain individuals of his people from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Whoever publicizes our (confidential) *Hadith* is like one who does not kill us by mistake but he does so on purpose.’”

٤- يُونُسُ بْنُ يَعْقُوبَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَا قَتَلَنَا مَنْ أَذَاعَ حَدِيثَنَا قَتْلَ خَطَإٍ وَ لَكِنْ قَتَلَنَا قَتْلَ عَمْدٍ

H 2796, CH 156, h 5
Yunus has narrated from al-‘Ala’ from Muhammad ibn Muslim who has said the following:
“I heard abu Ja’far, recipient of divine supreme covenant, saying, ‘A servant (of Allah) will be raised on the Day of Judgment, although he had not caused any bloodshed, something containing a dose or more blood will be given to him and he will be told, “This is your share of the blood of so and so.” He will say, ‘Lord, You know that You caused me to die and I had not committed any bloodshed.’ The Lord will say, ‘Yes, you did commit bloodshed. You heard such and such facts from so and so, you narrated it against his interests and transmitted it until it reached so and so tyrant, who murdered him on the basis of the narration, and this is your share of that blood.’”

٥- يُونُسُ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ يُحْشَرُ الْعَبْدُ يَوْمَ الْقِيَامَةِ وَ مَا دَمِيَ دَماً فَيُدْفَعُ إِلَيْهِ شِبْهُ الْمِحْجَمَةِ أَوْ فَوْقَ ذَلِكَ فَيُقَالُ لَهُ هَذَا سَهْمُكَ مِنْ دَمِ فُلَانٍ فَيَقُولُ يَا رَبِّ إِنَّكَ لَتَعْلَمُ أَنَّكَ قَبَضْتَنِي وَ مَا سَفَكْتُ دَماً فَيَقُولُ بَلَى سَمِعْتَ مِنْ فُلَانٍ رِوَايَةَ كَذَا وَ كَذَا فَرَوَيْتَهَا عَلَيْهِ فَنُقِلَتْ حَتَّى صَارَتْ إِلَى فُلَانٍ الْجَبَّارِ فَقَتَلَهُ عَلَيْهَا وَ هَذَا سَهْمُكَ مِنْ دَمِهِ

H 2797, CH 156, h 6
Yunus has narrated from ibn Sinan from Ishaq ibn ‘Ammar from abu ‘Abd

٦- يُونُسُ عَنِ ابْنِ سِنَانٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللهِ ع

وَ تَلَا هَذِهِ الْآيَةَ ذِلكَ بِأَنهُمْ كانُوا يَكْفُرُونَ بِآياتِ اللهِ وَ يَقْتُلُونَ النبِيينَ بِغَيْرِ الْحَق ذِلكَ بِما عَصَوْا وَ كانُوا يَعْتَدُونَ قَالَ وَ اللهِ مَا قَتَلُوهُمْ بِأَيْدِيهِمْ وَ لَا ضَرَبُوهُمْ بِأَسْيَافِهِمْ وَ لَكِنهُمْ سَمِعُوا أَحَادِيثَهُمْ فَأَذَاعُوهَا فَأُخِذُوا عَلَيْهَا فَقُتِلُوا فَصَارَ قَتْلًا وَ اعْتِدَاءً وَ مَعْصِيَةً

Allah, recipient of divine supreme covenant, who has said the following:
"The Imam recited this verse: '. . . for they denied the evidence (of the existence of Allah) and murdered His Prophets without reason; they were disobedient transgressors.' (2:61) The Imam said, 'By Allah they did not murder them with their hands or swords but they would hear their *Hadith* and publicize them, causing them to be captured and murdered. It then became murder, transgression and disobedience.'"

٧- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَز وَ جَل وَ يَقْتُلُونَ الْأَنبِياءَ بِغَيْرِ حَق فَقَالَ أَما وَ اللهِ مَا قَتَلُوهُمْ بِأَسْيَافِهِمْ وَ لَكِنْ أَذَاعُوا سِرهُمْ وَ أَفْشَوْا عَلَيْهِمْ فَقُتِلُوا

H 2798, CH 156, h 7
A number of our people have narrated from Ahmad ibn abu 'Abd Allah from 'Uthman ibn 'Isa from Sama'a from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"About the words of Allah, the Most Majestic, the Most Holy, '. . . for unjustly murdering the prophets . . .,' (3:112) the Imam said, 'By Allah, they did not murder them with their swords but they publicized their secrets, spread them against the prophets who then were murdered.'"

٨- عَنْهُ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُحَمدِ بْنِ عَجْلَانَ عَنْ أَبِي عَبْدِ اللهِ قَالَ قَالَ إِن اللهَ عَز وَ جَل عَيرَ قَوْماً بِالْإِذَاعَةِ فَقَالَ وَ إِذا جاءَهُمْ أَمر مِنَ الْأَمنِ أَوِ الْخَوْفِ أَذاعُوا بِهِ فَإِياكُمْ وَ الْإِذَاعَةَ

H 2799, CH 156, h 8
It is narrated from him (narrator of the *Hadith* above) from 'Uthman ibn 'Isa from Muhammad ibn 'Ajlan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Allah, the Most Majestic, the Most Holy, in His words has criticized a people for publicizing confidential facts: 'When they receive any news of peace or war, they announce it in public . . . ,' (4:83) therefore, be on your guard against publicizing confidential facts.'"

٩- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ بْنِ عُثْمَانَ عَمنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ أَذَاعَ عَلَيْنَا شَيْئاً مِنْ أَمرِنَا فَهُوَ كَمَنْ قَتَلَنَا عَمْداً وَ لَمْ يَقْتُلْنَا خَطأً

H 2800, CH 156, h 9
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Husayn ibn 'Uthman from those who reported to him from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Whoever publicizes our (confidential) cause is like one who murders us on purpose, and not by mistake.'"

١٠- الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ مُعَلى بْنِ مُحَمدٍ عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ نَصْرِ بْنِ صَاعِدٍ مَوْلَى أَبِي عَبْدِ اللهِ ع عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ مُذِيعُ السر شَاك وَ قَائِلُهُ عِنْدَ غَيْرِ أَهْلِهِ كَافِر وَ مَنْ تَمسكَ بِالْعُرْوَةِ الْوُثْقَى فَهُوَ نَاج قُلْتُ مَا هُوَ قَالَ التسْلِيمُ

H 2801, CH 156, h 10
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ahmad ibn Muhammad from Nasr ibn Sa'id, Mawla abu 'Abd Allah, recipient of divine supreme covenant, from his father who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'The propagator (of the confidential *Hadith* of *'A'immah*) is in doubt (about his belief in *'A'immah*) and the narrator (of confidential matter) before a stranger (unreliable audience) is an unbeliever. Whoever holds fast to the firm ring, is saved.' I (the narrator) then asked, 'What is it (the ring)?' The Imam said, 'It is submission (to the commands of *'A'immah,* and acceptance of the same).'"

١١- عَلِي بْنُ مُحَمدٍ عَنْ صَالِحِ بْنِ أَبِي حَمادٍ عَنْ رَجُلٍ مِنَ الْكُوفِيينَ عَنْ أَبِي خَالِدٍ الْكَابُلِي عَنْ أَبِي عَبْدِ اللهِ ع أَنهُ قَالَ إِن اللهَ عَز وَ جَل جَعَلَ الدينَ دَوْلَتَيْنِ دَوْلَةَ آدَمَ وَ هِيَ دَوْلَةُ اللهِ وَ دَوْلَةَ إِبْلِيسَ فَإِذَا أَرَادَ اللهُ أَنْ يُعْبَدَ عَلَانِيَةً كَانَتْ دَوْلَةُ آدَمَ وَ إِذَا أَرَادَ اللهُ أَنْ يُعْبَدَ فِي السر كَانَتْ دَوْلَةُ إِبْلِيسَ وَ الْمُذِيعُ لِمَا أَرَادَ اللهُ سَتْرَهُ مَارِق مِنَ الدينِ

H 2802, CH 156, h 11
Ali ibn Muhammad has narrated from Salih ibn abu Hammad from a man of the people of Kufah from abu Khalid al-Kabuli from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Allah, the Most Majestic, the Most Holy, has made religion into two kingdoms; the kingdom of Adam, which is the kingdom of Allah, and the kingdom of Satan. When Allah wants to be worshipped publicly such time is the time of the kingdom of Adam. When Allah wants to be worshipped in hiding and secretly, such time is the time of the kingdom of Satan. The publisher of what Allah wants to remain secret is out of the limits and sanctuary of religion."

H 2803, CH 156, h 12
Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan from 'Abd al-Rahman ibn al-Hajjaj from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Whoever opens his morning activities with the publicity of our secrets Allah will make the heat of iron and the congestion of prisons dominate him.'"

١٢- أَبو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ عَبْدِ الْجَبارِ عَنْ صَفْوَانَ عَنْ عَبْدِ الرحْمَنِ بْنِ الْحَجاجِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَن اسْتَفْتَحَ نَهارَهُ بِإِذَاعَةِ سِرنَا سَلطَ اللهُ عَلَيْهِ حَر الْحَدِيدِ وَ ضِيقَ الْمَحَابِسِ

Chapter One Hundred Fifty Seven
Obeying the Creature in Disobedience to the Creator

بَابُ مَنْ أَطَاعَ الْمَخْلُوقَ فِي مَعْصِيَةِ الْخَالِقِ

H 2804, CH 157, h 1
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Whoever seeks the pleasure of people to anger Allah, Allah will make the people who praise him vilify.'"

١- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النوْقَلِي عَنِ السكُونِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص مَنْ طَلَبَ رِضَا الناسِ بِسَخَطِ اللهِ جَعَلَ اللهُ حَامِدَهُ مِنَ الناسِ ذَامّاً

H 2805, CH 157, h 2
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Isma'il ibn Mehran from Sayf ibn 'Amirah from 'Amr ibn Shimr from Jabir from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Whoever seeks the pleasure of people with that which angers Allah, the people praising will belittle him. Whoever gives preference to Allah's obedience with that which angers people, Allah will suffice him against the animosity of every enemy, the envy of all enviers and the transgression of all transgressors. Allah, the Most Majestic, the Most Holy, will be his helper and supporter.'"

٢- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللهِ ص مَنْ طَلَبَ مَرْضَاةَ الناسِ بِمَا يُسْخِطُ اللهَ كَانَ حَامِدُهُ مِنَ الناسِ ذَامّاً وَ مَنْ آثَرَ طَاعَةَ اللهِ بِغَضَبِ الناسِ كَفَاهُ اللهُ عَدَاوَةَ كُل عَدُو وَ حَسَدَ كُل حَاسِدٍ وَ بَغْيَ كُل بَاغٍ وَ كَانَ اللهُ عَز وَ جَل لَهُ نَاصِراً وَ ظَهِيراً

H 2806, CH 157, h 3
It is narrated from him (narrator of the *Hadith* above) from Sharif ibn Sabiq from al-Fadl ibn abu Qarrah from abu Qurrah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Once, a man wrote al-Husayn, recipient of divine supreme covenant, asking, 'Instruct me with good advice in two letters.' The Imam wrote back to him, 'Whoever seeks to acquire something by means of what angers Allah (his deed as such) will be most harmful to his hopes and most hastening to the coming of that which frightens him.'"

٣- عَنْهُ عَنْ شَرِيفِ بْنِ سَابِقٍ عَنِ الْفَضْلِ بْنِ أَبِي قُرةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ كَتَبَ رَجُلٌ إِلَى الْحُسَيْنِ ص عِظْنِي بِحَرْفَيْنِ فَكَتَبَ إِلَيْهِ مَنْ حَاوَلَ أَمراً بِمَعْصِيَةِ اللهِ كَانَ أَفْوَتَ لِمَا يَرْجُو وَ أَسْرَعَ لِمَجِيءِ مَا يَحْذَرُ

H 2807, CH 157, h 4
Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan from al-'Ala' from Muhammad ibn Muslim who has said the following:
"Abu Ja'far, recipient of divine supreme covenant, has said, 'Whoever obeys, considering it a matter of his religion, one who disobeys Allah, has no religion, and so also is one who follows what is forged against Allah as well as one who accepts as a matter of his religion, to reject any signs of Allah.'"

٤- أَبو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ عَبْدِ الْجَبارِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبو جَعْفَرٍ ع لَا دِينَ لِمَنْ دَانَ بِطَاعَةِ مَنْ عَصَى اللهَ وَ لَا دِينَ لِمَنْ دَانَ بِفِرْيَةٍ بَاطِلٍ عَلَى اللهِ وَ لَا دِينَ لِمَنْ دَانَ بِجُحُودِ شَيْءٍ مِنْ آيَاتِ اللهِ

H 2808, CH 157, h 5
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, from his father from Jabir ibn 'Abd Allah (al-Ansari) who has said the following:
"The Messenger of Allah has said, 'Whoever seeks the pleasure of a king by a means that anger Allah, has moved out of the religion of Allah.'"

٥- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النوْقَلِي عَنِ السكُونِي عَنْ أَبِي عَبْدِ اللهِ عَنْ أَبِيهِ ع عَنْ جَابِرِ بْنِ عَبْدِ اللهِ الْأَنصَارِي قَالَ قَالَ رَسُولُ اللهِ ص مَنْ أَرْضَى سُلْطَاناً بِسَخَطِ اللهِ خَرَجَ مِنْ دِينِ اللهِ

بَابٌ فِي عُقُوبَاتِ الْمَعَاصِي الْعَاجِلَةِ

١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ أَبَانٍ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص خَمْسٌ إِنْ أَدْرَكْتُمُوهُنَّ فَتَعَوَّذُوا بِاللَّهِ مِنْهُنَّ لَمْ تَظْهَرِ الْفَاحِشَةُ فِي قَوْمٍ قَطُّ حَتَّى يُعْلِنُوهَا إِلَّا ظَهَرَ فِيهِمُ الطَّاعُونُ وَ الْأَوْجَاعُ الَّتِي لَمْ تَكُنْ فِي أَسْلَافِهِمُ الَّذِينَ مَضَوْا وَ لَمْ يَنْقُصُوا الْمِكْيَالَ وَ الْمِيزَانَ إِلَّا أُخِذُوا بِالسِّنِينَ وَ شِدَّةِ الْمَئُونَةِ وَ جَوْرِ السُّلْطَانِ وَ لَمْ يَمْنَعُوا الزَّكَاةَ إِلَّا مُنِعُوا الْقَطْرَ مِنَ السَّمَاءِ وَ لَوْ لَا الْبَهَائِمُ لَمْ يُمْطَرُوا وَ لَمْ يَنْقُضُوا عَهْدَ اللَّهِ وَ عَهْدَ رَسُولِهِ إِلَّا سَلَّطَ اللَّهُ عَلَيْهِمْ عَدُوَّهُمْ وَ أَخَذُوا بَعْضَ مَا فِي أَيْدِيهِمْ وَ لَمْ يَحْكُمُوا بِغَيْرِ مَا أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ إِلَّا جَعَلَ اللَّهُ عَزَّ وَ جَلَّ بَأْسَهُمْ بَيْنَهُمْ

٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ وَجَدْنَا فِي كِتَابِ رَسُولِ اللَّهِ ص إِذَا ظَهَرَ الزِّنَا مِنْ بَعْدِي كَثُرَ مَوْتُ الْفَجْأَةِ وَ إِذَا طُفِّفَ الْمِكْيَالُ وَ الْمِيزَانُ أَخَذَهُمُ اللَّهُ بِالسِّنِينَ وَ النَّقْصِ وَ إِذَا مَنَعُوا الزَّكَاةَ مُنِعَتِ الْأَرْضُ بَرَكَتَهَا مِنَ الزَّرْعِ وَ الثِّمَارِ وَ الْمَعَادِنِ كُلِّهَا وَ إِذَا جَارُوا فِي الْأَحْكَامِ تَعَاوَنُوا عَلَى الظُّلْمِ وَ الْعُدْوَانِ وَ إِذَا نَقَضُوا الْعَهْدَ سَلَّطَ اللَّهُ عَلَيْهِمْ عَدُوَّهُمْ وَ إِذَا قَطَعُوا الْأَرْحَامَ جُعِلَتِ الْأَمْوَالُ فِي أَيْدِي الْأَشْرَارِ وَ إِذَا لَمْ يَأْمُرُوا بِالْمَعْرُوفِ وَ لَمْ يَنْهَوْا عَنِ الْمُنْكَرِ وَ لَمْ يَتَّبِعُوا الْأَخْيَارَ مِنْ أَهْلِ بَيْتِي سَلَّطَ اللَّهُ عَلَيْهِمْ شِرَارَهُمْ فَيَدْعُو خِيَارُهُمْ فَلَا يُسْتَجَابُ لَهُمْ

بَابُ مُجَالَسَةِ أَهْلِ الْمَعَاصِي

١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي زِيَادٍ النَّهْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ صَالِحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَا يَنْبَغِي لِلْمُؤْمِنِ أَنْ يَجْلِسَ مَجْلِساً يُعْصَى اللَّهُ فِيهِ وَ لَا يَقْدِرُ عَلَى تَغْيِيرِهِ

٢ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنِ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ مَا لِي رَأَيْتُكَ عِنْدَ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ فَقَالَ إِنَّهُ خَالِي

Chapter One Hundred Fifty Eight
Immediate Punishment of Sins

H 2809, CH 158, h 1
Ali ibn Ibrahim has narrated from his father and a number of our people have narrated from Ahmad ibn Muhammad all from Ahmad ibn Muhammad ibn abu Nasr from Aban from a man from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'If you find five things, then seek refuge to Allah against them: indecency has never become manifest in a people to the limit of an open performance, but that a plague and such pains that were never experienced before by their ancestors will appear among them. People who cheat in weighing and measurements face a famine, harsh conditions of living and injustice of the king. If a people deny payment of *al-Zakat* (charity) they will be denied rains from the skies. Were it not for the existence of animals no rain would come down upon them. If a people disregard the covenant of Allah, and the Messenger of Allah, Allah will make dominant over them their enemy and will take away certain items of their possession. If a people judge their cases by that which is not from Allah, the Most Majestic, the Most Holy, Allah, the Most Majestic, the Most Holy, will make them to suffer a civil war.'"

H 2810, CH 158, h 2
Ali ibn Ibrahim has narrated from his father and a number of our people have narrated from Ahmad ibn Muhammad all from ibn Mahbub from Malik ibn 'Atiyyah from abu Hamza from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"We have found in the book of the Messenger of Allah the following: after my leaving this world when fornication will turn out to be apparent among people, sudden death will take place more frequently. When weighing and measurement will become light, people will face famine and shortages of livelihood. When they deny paying *al-Zakat* (charity) the land will deny them its blessings of all of its farming, fruits and minerals. When people become unjust in their judgment, they will cooperate in injustice and animosity. When they disregard their covenant, Allah will make their enemies dominate them. When they fail to maintain good relations with relatives, properties will go in the hands of evildoers. When people stop commanding the fulfillment of obligations and prohibiting the unlawful matters and do not follow the virtuous people of my family, Allah will make their evil people dominate them. Their virtuous ones will pray but their prayers will not be heard."

Chapter One Hundred Fifty Nine
Association with Sinful People

H 2811, CH 159, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from abu Ziyad al-Nahdi from 'Abd Allah ibn Salih from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'It is not proper for a believer to attend a meeting wherein Allah is disobeyed and one is not able to change it.'"

H 2812, CH 159, h 2
A number of our people have narrated from Ahmad ibn Muhammad from Bakr ibn Muhammad from al-Ja'fari who has said the following:
"I heard abu al-Hassan, recipient of divine supreme covenant, saying, 'Why is it that I find you with 'Abd al-Rahman ibn Ya'qub?' I (the narrator) then said, 'It is because he is my uncle

from my mother's side.' The Imam said, 'He says great heavy words about Allah. He describes Allah who is beyond description. You either sit with him and leave us or sit with us and leave him.' I then said, 'He may say anything he wants but what does that have to do with me when I say none of the things that he says?' Abu al-Hassan, recipient of divine supreme covenant, said, 'Are you not afraid of the misfortune that may befall him and involve all of you also? Do you not know about the thing that happened to the people of Moses? The father of one of them was of the people of the Pharaoh. When the Pharaoh's horsemen approached Moses, he withdrew himself from Moses to convince his father to join Moses but his father kept moving while he argued against his father until they reached the shore and both were drowned. The news reached Moses and he said, 'He is in the mercy of Allah, but when misfortune falls there is no defense for those who are close to the sinners.'"

فَقَالَ إِنَّهُ يَقُولُ فِي اللهِ قَوْلًا عَظِيماً يَصِفُ اللهَ وَ لَا يُوصَفُ فَإِما جَلَسْتَ مَعَهُ وَ تَرَكْتَنَا وَ إِما جَلَسْتَ مَعَنَا وَ تَرَكْتَهُ فَقُلْتُ هُوَ يَقُولُ مَا شَاءَ أَيِ شَيْءٍ عَلَيَّ مِنْهُ إِذَا لَمْ أَقُلْ مَا يَقُولُ فَقَالَ أَبُو الْحَسَنِ ع أَ مَا تَخَافُ أَنْ تَنْزِلَ بِهِ نَقِمَةٌ فَتُصِيبَكُمْ جَمِيعاً أَ مَا عَلِمْتَ بِالَّذِي كَانَ مِنْ أَصْحَابِ مُوسَى ع وَ كَانَ أَبُوهُ مِنْ أَصْحَابِ فِرْعَوْنَ فَلَما لَحِقَتْ خَيْلُ فِرْعَوْنَ مُوسَى تَخَلَّفَ عَنْهُ لِيَعِظَ أَبَاهُ فَيُلْحِقَهُ بِمُوسَى فَمَضَى أَبُوهُ وَ هُوَ يُرَاغِمُهُ حَتَّى بَلَغَا طَرَفاً مِنَ الْبَحْرِ فَغَرِقَا جَمِيعاً فَأَتَى مُوسَى ع الْخَبَرُ فَقَالَ هُوَ فِي رَحْمَةِ اللهِ وَ لَكِنِ النِّقْمَةَ إِذَا نَزَلَتْ لَمْ يَكُنْ لَهَا عَمَّنْ قَارَبَ الْمُذْنِبَ دِفَاع

H 2813, CH 159, h 3

Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from 'Abd al-Rahman ibn abu Najran from 'Umar ibn Yazid from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Do not associate with the heretics and do not sit with them so you may become one of them in the eyes of the people. The Messenger of Allah has said, 'A man is in the religion of his friends and associates.'"

٣- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللهِ ع أَنَّهُ قَالَ لَا تَصْحَبُوا أَهْلَ الْبِدَعِ وَ لَا تُجَالِسُوهُمْ فَتَصِيرُوا عِنْدَ النَّاسِ كَوَاحِدٍ مِنْهُمْ قَالَ رَسُولُ اللهِ ص الْمَرْءُ عَلَى دِينِ خَلِيلِهِ وَ قَرِينِهِ

H 2814, CH 159, h 4

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Ahmad ibn Muhammad ibn abu Nasr from Dawud ibn Sarhan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'When you after me find people of heresy and skepticism express your disapproval of them and increase your condemnation, words and opposition to and evidence against them so they may not become greedy to bring destruction to Islam. You must warn people against them and against learning their heretic ideas. Allah will reward you for this and will raise your position in the next life.'"

٤- مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص إِذَا رَأَيْتُمْ أَهْلَ الرَّيْبِ وَ الْبِدَعِ مِنْ بَعْدِي فَأَظْهِرُوا الْبَرَاءَةَ مِنْهُمْ وَ أَكْثِرُوا مِنْ سَبِّهِمْ وَ الْقَوْلَ فِيهِمْ وَ الْوَقِيعَةَ وَ بَاهِتُوهُمْ كَيْلَا يَطْمَعُوا فِي الْفَسَادِ فِي الْإِسْلَامِ وَ يَحْذَرُهُمُ النَّاسُ وَ لَا يَتَعَلَّمُوا مِنْ بِدَعِهِمْ يَكْتُبِ اللهُ لَكُمْ بِذَلِكَ الْحَسَنَاتِ وَ يَرْفَعْ لَكُمْ بِهِ الدَّرَجَاتِ فِي الْآخِرَةِ

H 2815, CH 159, h 5

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from Muhammad ibn Yusuf from Muyassir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'It is not proper for a Muslim to establish friendship and brothehhood with a blatant sinner, a silly person or a liar.'"

٥- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ يُوسُفَ عَنْ مُيَسِّرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ لَا يَنْبَغِي لِلْمُسْلِمِ أَنْ يُوَاخِيَ الْفَاجِرَ وَ لَا الْأَحْمَقَ وَ لَا الْكَذَّابَ

H 2816, CH 159, h 6

It is narrated from him (narrator of the *Hadith* above) from 'Amr ibn 'Uthman from Muhammad ibn Salim al-Kendi from those who narrated to him from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, from the pulpit would say, 'It is very proper for a Muslim not to establish brotherhood with three kinds of people: a vulgar, a silly or a lying person; a vulgar person polishes his acts for you and loves that you become like him. He does not help you in your religious matters and your life in the hereafter. Association with him is injustice and hardheartedness. His coming and going with you is a disgrace.

"A silly person does not show you anything good. There is no hope in his diverting any evil from you even if he may make an effort to help. Perhaps he may like to benefit you, instead he harms you. His death is better than his living, his silence is better

٦- عَنْهُ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ سَالِمٍ الْكِنْدِيِّ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ص إِذَا صَعِدَ الْمِنْبَرَ قَالَ يَنْبَغِي لِلْمُسْلِمِ أَنْ يَجْتَنِبَ مُوَاخَاةَ ثَلَاثَةٍ الْمَاجِنِ وَ الْأَحْمَقِ وَ الْكَذَّابِ فَأَمَّا الْمَاجِنُ فَيُزَيِّنُ لَكَ فِعْلَهُ وَ يُحِبُّ أَنْ تَكُونَ مِثْلَهُ وَ لَا يُعِينُكَ عَلَى أَمْرِ دِينِكَ وَ مَعَادِكَ وَ مُقَارَنَتُهُ جَفَاءٌ وَ قَسْوَةٌ وَ مَدْخَلُهُ وَ مَخْرَجُهُ عَلَيْكَ عَارٌ وَ أَمَّا الْأَحْمَقُ فَإِنَّهُ لَا يُشِيرُ عَلَيْكَ بِخَيْرٍ وَ لَا يُرْجَى لِصَرْفِ السُّوءِ عَنْكَ وَ لَوْ أَجْهَدَ نَفْسَهُ وَ رُبَّمَا أَرَادَ مَنْفَعَتَكَ فَضَرَّكَ فَمَوْتُهُ خَيْرٌ مِنْ حَيَاتِهِ وَ سُكُوتُهُ خَيْرٌ مِنْ نُطْقِهِ

وَ بُعْدُهُ خَيْر مِنْ قُرْبِهِ وَ أما الْكذابُ فَإِنَّهُ لا يَهْنِئُكَ مَعَهُ عَيْش يَنْقُلُ حَدِيثَكَ وَ يَنْقُلُ إِلَيْكَ الْحَدِيثَ كُلَمَا أَفْنى أُحْدُوثَةً مَطَها بِأُخْرَى حَتى إِنَّهُ يُحَدثُ بِالصدْقِ فَمَا يُصَدقُ وَ يُغْرِي بَيْنَ الناسِ بِالْعَدَاوَةِ فَيُبِيتُ السخَائِمَ فِي الصدُورِ فَاتقُوا اللهَ وَ انْظُرُوا لِأَنْفُسِكُمْ

than speaking, and his being at a distance is better than his being nearby.
"You can never have a happy life with a lying person. He narrates your words to others and the words of the others to you. Whenever he runs out of a story, he stretches one story to the other so much so that even if he may tell the truth it is not believed. He creates animosity among people and grows hatred in the hearts. Be pious before Allah and look after your souls.'"

٧- عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمدِ بْنِ عُذَافِرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمدِ بْنِ مُسْلِمٍ أَوْ أَبِي حَمْزَةَ عَنْ أَبِي عَبْدِ اللهِ عَنْ أَبِيهِ ع قَالَ قَالَ لِي عَلِي بْنُ الْحُسَيْنِ ص يَا بُنَي انْظُرْ خَمْسَةً فَلَا تُصَاحِبْهُمْ وَ لَا تُحَادِثْهُمْ وَ لَا تُرَافِقْهُمْ فِي طَرِيقٍ فَقُلْتُ يَا أَبَهْ مَنْ هُمْ قَالَ إِيَاكَ وَ مُصَاحَبَةَ الْكَذابِ فَإِنَّهُ بِمَنْزِلَةِ السرَابِ يُقَرِبُ لَكَ الْبَعِيدَ وَ يُبَاعِدُ لَكَ الْقَرِيبَ وَ إِيَاكَ وَ مُصَاحَبَةَ الْفَاسِقِ فَإِنَّهُ بَائِعُكَ بِأُكْلَةٍ أَوْ أَقَل مِنْ ذَلِكَ وَ إِيَاكَ وَ مُصَاحَبَةَ الْبَخِيلِ فَإِنَّهُ يَخْذُلُكَ فِي مَالِهِ أَحْوَجَ مَا تَكُونُ إِلَيْهِ وَ إِيَاكَ وَ مُصَاحَبَةَ الْأَحْمَقِ فَإِنَّهُ يُرِيدُ أَنْ يَنْفَعَكَ فَيَضُرك وَ إِيَاكَ وَ مُصَاحَبَةَ الْقَاطِعِ لِرَحِمِهِ فَإِنِي وَجَدْتُهُ مَلْعُوناً فِي كِتَابِ اللهِ عَز وَ جَل فِي ثَلَاثَةِ مَوَاضِعَ قَالَ اللهُ عَز وَ جَل فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تُقَطِّعُوا أَرْحَامَكُمْ أُولئِكَ الذِينَ لَعَنَهُمُ اللهُ فَأَصَمهُمْ وَ أَعْمى أَبْصارَهُمْ وَ قَالَ الذِينَ يَنْقُضُونَ عَهْدَ اللهِ مِنْ بَعْدِ مِيثاقِهِ وَ يَقْطَعُونَ ما أَمَرَ اللهُ بِهِ أَنْ يُوصَلَ وَ يُفْسِدُونَ فِي الْأَرْضِ أُولئِكَ لَهُمُ اللَّعْنَةُ وَ لَهُمْ سُوءُ الدارِ وَ قَالَ فِي الْبَقَرَةِ الذِينَ يَنْقُضُونَ عَهْدَ اللهِ مِنْ بَعْدِ مِيثاقِهِ وَ يَقْطَعُونَ ما أَمَرَ اللهُ بِهِ أَنْ يُوصَلَ وَ يُفْسِدُونَ فِي الْأَرْضِ أُولئِكَ هُمُ الْخاسِرُونَ

H 2817, CH 159, h 7
A number of our people have narrated from Sahl ibn Ziyad from 'Amr ibn 'Uthman from Muhammad ibn 'Adhafir from certain individuals of his people from Muhammad ibn Muslim or abu Hamza from abu 'Abd Allah, recipient of divine supreme covenant, from his father, recipient of divine supreme covenant, who has said the following:
"Once Ali ibn al-Husayn, recipient of divine supreme covenant, said to me, 'My son, beware of five kinds of people and do not associate with, speak to and accompany them on the road.' I then asked, 'Who are they O father?' He then said, 'You must not accompany a lying person; he is like a phantom. He tells you of what, in fact, is faraway to be very near and what, in fact, is near to be very far. You must not associate with a sinful person; he may sell you for a single loaf or even less to this or that person. You must not associate with a stingy person; he leaves you out in the cold in financial matters in your desperate conditions. You must not associate with a silly person; he may want to benefit you instead he causes you harm.
"You must not associate one who has failed to maintain good relations with relatives; I have found him as condemned in three places of the book of Allah, the Most Majestic, the Most Holy, 'If you ignore the commands of Allah, would you then also spread evil in the land and sever the ties of kinship? (47:22) Allah has condemned these people and made them deaf, dumb, and blind.' (47:23) 'Those who disregard their covenant with Allah after He has taken such a pledge from them, who sever the proper relations that Allah has commanded them to establish, and those who spread evil in the land will have Allah's condemnation instead of reward and will face the most terrible end.' (13:25) '. . . The evil doers (2:26) who break their established covenant with Him and the relations He has commanded to be kept and who spread evil in the land; these are the ones who lose a great deal.'" (2:27)

٨- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ شُعَيْبٍ الْعَقَرْقُوفِي قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ قَوْلِ اللهِ عَز وَ جَل وَ قَدْ نَزلَ عَلَيْكُمْ فِي الْكِتابِ أَنْ إِذا سَمِعْتُمْ آياتِ اللهِ يُكْفَرُ بِها وَ يُسْتَهْزَأُ بِها إِلى آخِرِ الْآيَةِ فَقَالَ إِنَما عَنى بِهَذَا إِذَا سَمِعْتُمُ الرجُلَ الذِي يَجْحَدُ الْحَق وَ يُكَذبُ بِهِ وَ يَقَعُ فِي الْأَئِمةِ فَقُمْ مِنْ عِنْدِهِ وَ لَا تُقَاعِدْهُ كَائِناً مَنْ كَانَ

H 2818, CH 159, h 8
A number of our people have narrated from Ahmad ibn Muhammad from ibn Mahbub from Shu'ayb al-'Aqaqufi who has said the following:
"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Holy, 'Allah has told you (believers) in the Book that when you hear people disbelieving and mocking Allah's revelations, do not sit with them unless they change the subject. You will become like them. Allah will gather all the hypocrites and the unbelievers together in hellfire.' (4:140) The Imam said, 'It means that when you hear the man who rejects the truth, denies it and opposes *'A'immah,* you then must leave him and do not sit with him no matter whoever he may be.'"

٩- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِي بْنِ أَسْبَاطٍ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللهِ ع

H 2819, CH 159, h 9
Ali ibn Ibrahim has narrated from his father from Ali ibn Asbat from Sayf ibn 'Amirah from 'Abd al-'Ala' ibn 'Ayun from abu 'Abd Allah, recipient of divine

supreme covenant, who has said the following:
"Whoever believes in Allah and in the Day of Judgment must not sit in a seat whereby an Imam is belittled or a believer is criticized."

قَالَ مَنْ كَانَ يُؤْمِنُ بِاللهِ وَ الْيَوْمِ الْآخِرِ فَلَا يَجْلِسُ مَجْلِساً يُنْتَقَصُ فِيهِ إِمَام أَوْ يُعَابُ فِيهِ مُؤْمِن

H 2820, CH 159, h 10
A number of our people have narrated from Sahl ibn Ziyad from Ja'far ibn Muhammad al-Ash'ari from ibn al-Qaddah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, 'Whoever believes in Allah and in the Day of Judgment must not stay in a place that casts doubt on one's credentials and make them murky.'"

١٠- عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمدٍ الْأَشْعَرِي عَنِ ابْنِ الْقَداحِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ص مَنْ كَانَ يُؤْمِنُ بِاللهِ وَ الْيَوْمِ الْآخِرِ فَلَا يَقُومُ مَكَانَ رِيبَةٍ

H 2821, CH 159, h 11
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Sayf ibn 'Amirah from 'Abd al-'Ala' who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Whoever believes in Allah and in the Day of Judgment must not sit in a place where an Imam is belittled or a believer is criticized.'"

١١- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ عَلِي بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ الْأَعْلَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ مَنْ كَانَ يُؤْمِنُ بِاللهِ وَ الْيَوْمِ الْآخِرِ فَلَا يَقْعُدَن فِي مَجْلِسٍ يُعَابُ فِيهِ إِمَام أَوْ يُنْتَقَصُ فِيهِ مُؤْمِن

H 2822, CH 159, h 12
Al-Husayn ibn Muhammad has narrated from Ali ibn Muhammad ibn Sa'd from Muhammad ibn Muslim from Ishaq ibn Musa who has said that narrated to him his brother and uncle from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"There are three kinds of gatherings that Allah despises and sends His anger upon the attendance therein. You must not sit there to associate with them: a gathering wherein there is one whose tongue speaks lies in his *Fatwas* (legal opinion), a gathering wherein our enemies are praised freshly and we are mentioned as old (of less value) ones, and a gathering wherein obstacles are created for us and you know it.' The Imam then read three verses from the book of Allah as if they were in his mouth (or as if they were on his palms): 'O believers, do not say bad words against the idols lest they (pagans) in their hostility and ignorance say such words against Allah.'(6:108) 'When you see people mocking Our revelations, turn away from them so that they may change the subject. . . .' (6:68) '(Unbelievers), do not follow whatever your lying tongues may tell you is lawful or unlawful to invent lies against Allah. . . .'" (16:116)

١٢- الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ عَلِي بْنِ مُحَمدِ بْنِ سَعْدٍ عَنْ مُحَمدِ بْنِ مُسْلِمٍ عَنْ إِسْحَاقَ بْنِ مُوسَى قَالَ حَدثَنِي أَخِي وَ عَمي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ ثَلَاثَةُ مَجَالِسَ يَمْقُتُهَا اللهُ وَ يُرْسِلُ نِقمَتَهُ عَلَى أَهْلِهَا فَلَا تُقَاعِدُوهُمْ وَ لَا تُجَالِسُوهُمْ مَجْلِساً فِيهِ مَنْ يَصِفُ لِسَانُهُ كَذِباً فِي فُتْيَاهُ وَ مَجْلِساً ذِكْرُ أَعْدَائِنَا فِيهِ جَدِيد وَ ذِكْرُنَا فِيهِ رَث وَ مَجْلِساً فِيهِ مَنْ يَصُد عَنا وَ أَنتَ تَعْلَمُ قَالَ ثُم تَلَا أَبُو عَبْدِ اللهِ ع ثَلَاثَ آيَاتٍ مِنْ كِتَابِ اللهِ كَأَنمَا كُن فِي فِيهِ أَوْ قَالَ فِي كَفِهِ وَ لَا تَسُبوا الذِينَ يَدْعُونَ مِنْ دُونِ اللهِ فَيَسُبوا اللهَ عَدْواً بِغَيْرِ عِلْمٍ وَ إِذا رَأَيْتَ الذِينَ يَخُوضُونَ فِي آيَاتِنا فَأَعْرِضْ عَنْهُمْ حَتى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَ لَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هذا حَلَالٌ وَ هذا حَرَام لِتَفْتَرُوا عَلَى اللهِ الْكَذِبَ

H 2823, CH 159, h 13
Through the same chain of narrators it is narrated from Muhammad ibn Muslim from Dawud ibn Farqad who has said that narrated to him Sa'id al-Jumahhi who has that narrated to him Hisham ibn Salim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"If you are caught up with the people who are bitter enemies of *'A'immah*, recipients of divine supreme covenant, and you associate with them, you must act like a person on a piece of stone heated in a furnace whereby you move away as fast as you can; Allah hates them and condemns them. If you find them, speak against any one of *'A'immah,* you must move away from them; Allah's anger descend down there upon them."

١٣- وَ بِهَذَا الْإِسْنَادِ عَنْ مُحَمدِ بْنِ مُسْلِمٍ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ حَدثَنِي مُحَمدُ بْنُ سَعِيدٍ الْجُمَحِي قَالَ حَدثَنِي هِشَامُ بْنُ سَالِمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِذَا ابْتُلِيتَ بِأَهْلِ النصْبِ وَ مُجَالَسَتِهِمْ فَكُنْ كَأَنكَ عَلَى الرضْفِ حَتى تَقُومَ فَإِن اللهَ يَمْقُتُهُمْ وَ يَلْعَنُهُمْ فَإِذَا رَأَيْتَهُمْ يَخُوضُونَ فِي ذِكْرِ إِمَامٍ مِنَ الْأَئِمةِ فَقُمْ فَإِن سَخَطَ اللهِ يَنْزِلُ هُنَاكَ عَلَيْهِمْ

H 2824, CH 159, h 14
Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan from 'Abd al-Rahman ibn al-Hajjaj from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Whoever sits with those who abuse the friends of Allah has certainly disobeyed Allah,the Most High.'"

١٤- أَبُو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ عَبْدِ الْجَبارِ عَنْ صَفْوَانَ عَنْ عَبْدِ الرحْمَنِ بْنِ الْحَجاجِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ قَعَدَ عِنْدَ سَبابِ لِأَوْلِيَاءِ اللهِ فَقَدْ عَصَى اللهَ تَعَالَى

١٥ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ عُبَيْدِ بْنِ زُرَارَةَ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ مَنْ قَعَدَ فِي مَجْلِسٍ يُسَب فِيهِ إِمَام مِنَ الْأَئِمةِ يَقْدِرُ عَلَى الِانْتِصَابِ فَلَمْ يَفْعَلْ أَلْبَسَهُ اللهُ الذل فِي الدنْيَا وَ عَذَبَهُ فِي الْآخِرَةِ وَ سَلَبَهُ صَالِحَ مَا مَن بِهِ عَلَيْهِ مِنْ مَعْرِفَتِنَا

H 2825, CH 159, h 15
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from al-Qasim ibn ‘Urwah from ‘Ubayd ibn Zurara from his father from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Whoever sits in a gathering where any of *‘A’immah* is abused and one is able to move out of such gathering, but does not do so, Allah will dress him with humiliation in this world and punish him in the next life and take away from him the goodness that was granted to him due to his acquaintance with us.’”

١٦ - الْحُسَيْنُ بْنُ مُحَمدٍ وَ مُحَمدُ بْنُ يَحْيَى عَنْ عَلِي بْنِ مُحَمدِ بْنِ سَعْدٍ عَنْ مُحَمدِ بْنِ مُسْلِمٍ عَنِ الْحَسَنِ بْنِ عَلِي بْنِ النعْمَانِ قَالَ حَدثَنِي أَبِي عَلِي بْنِ النعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنِ الْيَمَانِ بْنِ عُبَيْدِ اللهِ قَالَ رَأَيْتُ يَحْيَى ابْنَ أُم الطوِيلِ وَقَفَ بِالْكُنَاسَةِ ثُم نَادَى بِأَعْلَى صَوْتِهِ مَعْشَرَ أَوْلِيَاءِ اللهِ إِنا بُرَآءُ مِما تَسْمَعُونَ مَنْ سَب عَلِيّاً ع فَعَلَيْهِ لَعْنَةُ اللهِ وَ نَحْنُ بُرَآءُ مِنْ آلِ مَرْوَانَ وَ مَا يَعْبُدُونَ مِنْ دُونِ اللهِ ثُم يَخْفِضُ صَوْتَهُ فَيَقُولُ مَنْ سَب أَوْلِيَاءَ اللهِ فَلَا تُقَاعِدُوهُ وَ مَنْ شَك فِيمَا نَحْنُ عَلَيْهِ فَلَا تُفَاتِحُوهُ وَ مَنِ احْتَاجَ إِلَى مَسْأَلَتِكُمْ مِنْ إِخْوَانِكُمْ فَقَدْ خُنْتُمُوهُ ثُم يَقْرَأُ إِنا أَعْتَدْنا لِلظالِمِينَ ناراً أَحاطَ بِهِمْ سُرادِقُها وَ إِنْ يَسْتَغِيثُوا يُغاثُوا بِماءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشرابُ وَ ساءَتْ مُرْتَفَقاً

H 2826, CH 159, h 16
Al-Husayn ibn Muhammad and Muhammad ibn Yahya have narrated from Ali ibn Muhammad ibn Sa'd from Muhammad ibn Muslim from al-Hassan ibn Ali ibn al-Nu’man who has said that his father narrated to him from Ali ibn al-Nu’man from ibn Muskan from al-Yaman ibn ‘Ubayd Allah who has said the following:
“I saw Yahya ibn ‘Umm Tawil standing at al-Kunasa (an open area in Kufah) calling at the peak of his voice, ‘O group of friends of Allah, I disavow whatever you hear. Whoever abuses Ali, recipient of divine supreme covenant, allow the condemnation of Allah be upon him. We renounce the people of the family of Marwan and all that they worship besides Allah.’ He then would lower his voice and say, ‘Do not sit with those who abuse the friends of Allah. Do not sit with those who doubt our belief and do not accept them as your judge. If any of your brothers (in belief) would need to ask you questions (help), then you have violated your trust with him (for not helping before his appeal).’ He then would read, ‘. . . For the unjust We have prepared a fire which will engulf them with its flames. Whenever they cry for help they will be answered with water as hot as liquefied brass, which will blister their faces. How terrible is such a drink and such a resting place!’” (18:29)

بَابُ أَصْنَافِ الناسِ

Chapter One Hundred Sixty
Kinds of People

١ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِي بْنِ أَسْبَاطٍ عَنْ سُلَيْمٍ مَوْلَى طِرْبَالٍ قَالَ حَدثَنِي هِشَام عَنْ حَمْزَةَ بْنِ الطيارِ قَالَ قَالَ لِي أَبُو عَبْدِ اللهِ ع الناسُ عَلَى سِتةِ أَصْنَافٍ قَالَ قُلْتُ أَ تَأْذَنُ لِي أَنْ أَكْتُبَهَا قَالَ نَعَمْ قُلْتُ مَا أَكْتُبُ قَالَ اكْتُبْ أَهْلَ الْوَعِيدِ مِنْ أَهْلِ الْجَنةِ وَ أَهْلِ النارِ وَ اكْتُبْ وَ آخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحاً وَ آخَرَ سَيئاً قَالَ قُلْتُ مَنْ هَؤُلَاءِ قَالَ وَحْشِي مِنْهُمْ قَالَ وَ اكْتُبْ وَ آخَرُونَ مُرْجَوْنَ لِأَمْرِ اللهِ إِما يُعَذِّبُهُمْ وَ إِما يَتُوبُ عَلَيْهِمْ قَالَ وَ اكْتُبْ إِلا الْمُسْتَضْعَفِينَ مِنَ الرجالِ وَ النساءِ وَ الْوِلْدانِ لا يَسْتَطِيعُونَ حِيلَةً وَ لا يَهْتَدُونَ سَبِيلًا لَا يَسْتَطِيعُونَ حِيلَةً إِلَى الْكُفْرِ وَ لَا يَهْتَدُونَ سَبِيلًا إِلَى الْإِيمَانِ فَأُولَئِكَ عَسَى اللهُ أَنْ يَعْفُوَ عَنْهُمْ قَالَ وَ اكْتُبْ أَصْحَابَ الْأَعْرَافِ قَالَ قُلْتُ وَ مَا أَصْحَابُ الْأَعْرَافِ قَالَ قَوْم اسْتَوَتْ حَسَنَاتُهُمْ وَ سَيئَاتُهُمْ فَإِنْ أَدْخَلَهُمُ النارَ فَبِذُنُوبِهِمْ وَ إِنْ أَدْخَلَهُمُ الْجَنةَ فَبِرَحْمَتِهِ

H 2827, CH 160, h 1
A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbat from Sulaym Mawla Tirbal who has said the Hisham narrated to him from Hamza ibn al-Tayyar who has said the following:
“Once abu ‘Abd Allah, recipient of divine supreme covenant, said to me, ‘People are of six categories.’ I then asked, ‘Can I write them down?’ The Imam said, ‘Yes, you can do so.’ I then asked, ‘What should I write?’ The Imam said, ‘Write down: the people promised paradise and those warned against the fire (but ignored it). Write down, “. . . others of them have already confessed their sins and have mixed virtuous deeds with sinful ones.”’ (9:102) I then asked, ‘Who are such people?’ The Imam said, ‘Wahshi (assassin of Hamza) is one of them.’ The Imam said, ‘Write down, “There are others who have no good deeds for which they may receive any reward or sins for which they may be punished. . . .” (9:106) The Imam said, ‘Write down, “As for the really weak and oppressed men, women, and children who were not able to find any means of obtaining their freedom or of having the right guidance, (4:98) [are not able to do anything against the unbelievers or find the right guidance] perhaps Allah will forgive them; He is All-merciful and All-forgiving.” (4:99) The Imam said, ‘Write down the people of ‘A’raf.’ I asked, ‘Who are they?’ The Imam said, ‘They are the people whose good and bad deeds measure equally. If they will be sent to the fire it will be due to their sins and if they will be sent to paradise it will be due to His kindness.’”

H 2828, CH 160, h 2
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from ‘Ubayd from Yunus from Hammad from Hamza ibn al-Tayyar from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“People are of six categories. All of them come from three groups: people of belief, disbelief and straying. All three are the people of two promises. Allah has promised paradise and fire. There are the believers, and the unbelievers. Besides, there are the weak ones who hope in the command of Allah whereby they may be punished or forgiven and there are those who have confessed to their sins and have mixed good deeds with bad deeds. Also there are the people of ‘A’raf. (Straying people are of four groups and with the other two: believing people and unbelievers total six groups).”

٢- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ حَمَّادٍ عَنْ حَمْزَةَ بْنِ الطَّيَّارِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع النَّاسُ عَلَى سِتِّ فِرَقٍ يَئُولُونَ كُلُّهُمْ إِلَى ثَلَاثِ فِرَقٍ الْإِيمَانِ وَ الْكُفْرِ وَ الضَّلَالِ وَ هُمْ أَهْلُ الْوَعْدَيْنِ الَّذِينَ وَعَدَهُمُ اللَّهُ الْجَنَّةَ وَ النَّارَ الْمُؤْمِنُونَ وَ الْكَافِرُونَ وَ الْمُسْتَضْعَفُونَ وَ الْمُرْجَوْنَ لِأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَ إِمَّا يَتُوبُ عَلَيْهِمْ وَ الْمُعْتَرِفُونَ بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحاً وَ آخَرَ سَيِّئاً وَ أَهْلُ الْأَعْرَافِ

H 2829, CH 160, h 3
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hisham ibn Salim from Zurara who has said the following:
“Once Humran and I or Bukayr and I went in the presence of abu Ja’far, recipient of divine supreme covenant, and I said, ‘We use the Mitmar.’ The Imam said, ‘What is the Mitmar?’ I said, ‘It is a measuring device. Whoever of ‘Alawi or none ‘Alawi agrees with us we love them and whoever, ‘Alawi or none ‘Alawi opposes us, we disavow them.’ The Imam said, ‘O Zurara, the words of Allah are more true than your words. Where are those about whom Allah, the Most Majestic, the Most Holy, has said, ‘As for the really weak and oppressed men, women, and children who were not able to find any means of obtaining their freedom or of having the right guidance,’ (4:98) and where are those who have hope in Allah’s command? Where are those who mix good deeds with bad deeds? Where are the people of ‘A’raf and where are people whose hearts incline to the truth?’”
“Hammad has added in the *Hadith*: The voices of abu Ja’far, recipient of divine supreme covenant, and I became loud and people at the door could hear them.
“Jamil from Zurara has added: When many words were exchanged between him and I, he said, ‘O Zurara, it is a right on Allah not to send the straying people to paradise.’”

٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ زُرَارَةَ قَالَ دَخَلْتُ أَنَا وَ حُمْرَانُ أَوْ أَنَا وَ بُكَيْرٌ عَلَى أَبِي جَعْفَرٍ ع قَالَ قُلْتُ لَهُ إِنَّا نَمُدُّ الْمِطْمَارَ قَالَ وَ مَا الْمِطْمَارُ قُلْتُ التِّرُ فَمَنْ وَافَقَنَا مِنْ عَلَوِيٍّ أَوْ غَيْرِهِ تَوَلَّيْنَاهُ وَ مَنْ خَالَفَنَا مِنْ عَلَوِيٍّ أَوْ غَيْرِهِ بَرِئْنَا مِنْهُ فَقَالَ لِي يَا زُرَارَةُ قَوْلُ اللَّهِ أَصْدَقُ مِنْ قَوْلِكَ فَأَيْنَ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجالِ وَ النِّساءِ وَ الْوِلْدانِ لا يَسْتَطِيعُونَ حِيلَةً وَ لا يَهْتَدُونَ سَبِيلًا أَيْنَ الْمُرْجَوْنَ لِأَمْرِ اللَّهِ أَيْنَ الَّذِينَ خَلَطُوا عَمَلًا صَالِحاً وَ آخَرَ سَيِّئاً أَيْنَ أَصْحَابُ الْأَعْرَافِ أَيْنَ الْمُؤَلَّفَةُ قُلُوبُهُمْ
وَ زَادَ حَمَّادٌ فِي الْحَدِيثِ قَالَ فَارْتَفَعَ صَوْتُ أَبِي جَعْفَرٍ ع وَ صَوْتِي حَتَّى كَانَ يَسْمَعُهُ مَنْ عَلَى بَابِ الدَّارِ
وَ زَادَ فِيهِ جَمِيلٌ عَنْ زُرَارَةَ فَلَمَّا كَثُرَ الْكَلَامُ بَيْنِي وَ بَيْنَهُ قَالَ لِي يَا زُرَارَةُ حَقٌّ عَلَى اللَّهِ أَنْ لَا يُدْخِلَ الضُّلَّالَ الْجَنَّةَ

Chapter One Hundred Sixty One
Disbelief

بَابُ الْكُفْرِ

H 2830, CH 161, h1
A number of our people have narrated from Ahmad ibn Muhammad from al-Hassan ibn Mahbub from Dawud ibn Kathir al-Raqqi who has said the following:
“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, ‘Are the traditions, *Sunan* of the Messenger of Allah like the obligations Allah, the Most Majestic, the Most Holy, has sanctioned?’ The Imam said, ‘Allah, the Most Majestic, the Most Holy, has sanctioned obligations that are compulsory for the servants (of Allah). Whoever ignores an obligation of the compulsory ones; does not perform it and rejects it, he becomes an unbeliever. The Messenger of Allah has commanded certain matters to be performed and they all are good deeds. One does not become an unbeliever for ignoring a few of the obligations that Allah, the Most Majestic, the Most Holy, has commanded His servant to perform, however, he has ignored a virtue and has cut down goodness.’”

١- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ دَاوُدَ بْنِ كَثِيرٍ الرَّقِّيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع سُنَنُ رَسُولِ اللَّهِ ص كَفَرَائِضِ اللَّهِ عَزَّ وَ جَلَّ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ فَرَضَ فَرَائِضَ مُوجَبَاتٍ عَلَى الْعِبَادِ فَمَنْ تَرَكَ فَرِيضَةً مِنَ الْمُوجَبَاتِ فَلَمْ يَعْمَلْ بِهَا وَ جَحَدَهَا كَانَ كَافِراً وَ أَمَرَ رَسُولُ اللَّهِ بِأُمُورٍ كُلُّهَا حَسَنَةٌ فَلَيْسَ مَنْ تَرَكَ بَعْضَ مَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِهِ عِبَادَهُ مِنَ الطَّاعَةِ بِكَافِرٍ وَ لَكِنَّهُ تَارِكٌ لِلْفَضْلِ مَنْقُوصٌ مِنَ الْخَيْرِ

٢- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ وَ اللهِ إِن الْكُفْرُ لَأَقْدَمُ مِنَ الشرْكِ وَ أَخْبَثُ وَ أَعْظَمُ قَالَ ثُم ذَكَرَ كُفْرَ إِبْلِيسَ حِينَ قَالَ اللهُ لَهُ اسْجُدْ لِآدَمَ فَأَبى أَنْ يَسْجُدَ فَالْكُفْرُ أَعْظَمُ مِنَ الشرْكِ فَمَنِ اخْتَارَ عَلَى اللهِ عَز وَ جَل وَ أَبى الطاعَةَ وَ أَقَامَ عَلَى الْكَبائِرِ فَهُوَ كَافِر وَ مَنْ نَصَبَ دِيناً غَيْرَ دِينِ الْمُؤْمِنِينَ فَهُوَ مُشْرِك

H 2831, CH 161, h 2
Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Hariz from Zurara from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“By Allah, disbelief is before paganism and it is greater in filth. The narrator has said that the Imam then mentioned the disbelief of Satan when Allah told him to bow down before Adam and refused to prostrate, that disbelief is greater than considering things partners of Allah. Whoever chooses something instead of Allah, the Most Majestic, the Most Holy, refuses to obey and commits major sins is an unbeliever. One who establishes a religion other than the religion of the believers has considered things as partners of Allah.”

٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ عَبْدِ اللهِ بْنِ بُكَيْرٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ ذُكِرَ عِنْدَهُ سَالِمُ بْنُ أَبِي حَفْصَةَ وَ أَصْحَابُهُ فَقَالَ إِنهُمْ يُنكِرُونَ أَنْ يَكُونَ مَنْ حَارَبَ عَلِيّاً ع مُشْرِكِينَ فَقَالَ أَبُو جَعْفَرٍ ع فَإِنهُمْ يَزْعُمُونَ أَنهُمْ كُفار ثُم قَالَ لِي إِن الْكُفْرَ أَقْدَمُ مِنَ الشرْكِ ثُم ذَكَرَ كُفْرَ إِبْلِيسَ حِينَ قَالَ لَهُ اسْجُدْ فَأَبى أَنْ يَسْجُدَ وَ قَالَ الْكُفْرُ أَقْدَمُ مِنَ الشرْكِ فَمَنِ اجْتَرَى عَلَى اللهِ فَأَبى الطاعَةَ وَ أَقَامَ عَلَى الْكَبائِرِ فَهُوَ كَافِر يَعْنِي مُسْتَخِف كَافِر

H 2832, CH 161, h 3
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from ‘Abd Allah ibn Bukayr from Zurara from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“The narrator has said that once Salim ibn abu Hafs and his companions were mentioned before abu Ja’far, recipient of divine supreme covenant, and that they denied that those who waged war against Ali, recipient of divine supreme covenant, are of the people who consider things as partners of Allah (*Mushrik*). Abu Ja’far, recipient of divine supreme covenant, said, ‘So they think such people are unbelievers.’ The Imam then said to me, ‘Disbelief is before paganism.’ He (the Imam) then mentioned Satan when Allah told him to prostrate, and he refused to do so. The Imam said that disbelief is before *al-Shirk* (paganism and considering things as partners of Allah). Whoever boldly disobeys Allah and commits major sins is an unbeliever. He has considered belief insignificant so he is an unbeliever.’”

٤- عَنْهُ عَنْ عَبْدِ اللهِ بْنِ بُكَيْرٍ عَنْ زُرَارَةَ عَنْ حُمْرَانَ بْنِ أَعْيَنَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ قَوْلِهِ عَز وَ جَل إِنا هَدَيْناهُ السبِيلَ إِما شاكِراً وَ إِما كَفُوراً قَالَ إِما آخِذٌ فَهُوَ شَاكِر وَ إِما تَارِك فَهُوَ كَافِر

H 2833, CH 161, h 4
It is narrated from him (narrator of the *Hadith* above) from ‘Abd Allah ibn Bukayr from Zurara from Humran ibn ‘A’yun who has said the following:
“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Holy, ‘We showed him the right path, whether he would be grateful or ungrateful.’ (76:3) The Imam said, ‘If he accepts it (belief), he is then grateful or rejects it; he then is an unbeliever.’”

٥- الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ مُعَلى بْنِ مُحَمدٍ عَنِ الْحَسَنِ بْنِ عَلِي عَنْ حَمادِ بْنِ عُثْمَانَ عَنْ عُبَيْدٍ عَنْ زُرَارَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ قَوْلِ اللهِ عَز وَ جَل وَ مَنْ يَكْفُرْ بِالْإِيمانِ فَقَدْ حَبِطَ عَمَلُهُ قَالَ تَرْكُ الْعَمَلِ الذِي أَقَرَ بِهِ مِنْ ذَلِكَ أَنْ يَتْرُكَ الصلاةَ مِنْ غَيْرِ سُقْمٍ وَ لَا شُغُلٍ

H 2834, CH 161, h 5
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali from Hammad ibn ‘Uthman from ‘Ubayd from Zurara who has said the following:
“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Holy, ‘The deeds of anyone who rejects belief, certainly, become fruitless. He, on the Day of Judgment will be of those who lose.’ (5:5) The Imam said, ‘It is disregarding the deeds that he has confessed to be true. Of such deeds is disregarding prayer without suffering from illness or being preoccupied.’”

٦- عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِي بْنِ أَسْبَاطٍ عَنْ مُوسَى بْنِ بُكَيْرٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ ع عَنِ الْكُفْرِ وَ الشرْكِ أَيهُمَا أَقْدَمُ قَالَ فَقَالَ لِي مَا عَهْدِي بِكَ تُخَاصِمُ الناسَ قُلْتُ أَمَرَنِي هِشَامُ بْنُ سَالِمٍ أَنْ أَسْأَلَكَ عَنْ ذَلِكَ فَقَالَ لِي الْكُفْرُ أَقْدَمُ وَ هُوَ الْجُحُودُ

H 2835, CH 161, h 6
A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbat from Musa ibn Bukayr who has said the following:
“Once I asked abu al-Hassan, recipient of divine supreme covenant, about disbelief and *al-Shirk* (paganism) as to which is before. The Imam said to me, ‘I have not experienced your involvement in polemics among the people.’ I then said, ‘Hisham ibn Salim has ordered me to ask you this question.’ The Imam said, ‘Disbelief is before and it is denial and rejection.

Allah, the Most Majestic, the Most Holy, has said, ". . . except Iblis (Satan) who abstained out of pride, and so he became one of those who deny the truth.'" (2:34)

قَالَ اللهُ عَز وَ جَل إِلا إِبْلِيسَ أَبى وَ اسْتَكْبَرَ وَ كانَ مِنَ الْكافِرِينَ

H 2836, CH 161, h 7

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Abd al-Rahman ibn al-Hajjaj from Zurara who has said the following:

"Once I asked abu Ja'far, recipient of divine supreme covenant, 'Will a believer go in the fire?' The Imam said, 'No, by Allah.' I then asked, 'So no one will be sent in the fire except the unbelievers?' The Imam said, 'No, except whoever Allah wills.' I (the narrator) repeated my question several times and the Imam said, 'O Zurara, I say, "No," and I say, 'Except whoever Allah will wish' and you say, "No," but do not say, 'Except whoever Allah will wish.'"

٧- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَحْمَنِ بْنِ الْحَجاجِ عَنْ زُرَارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ع يَدْخُلُ النارَ مُؤْمِن قَالَ لَا وَ اللهِ قُلْتُ فَمَا يَدْخُلُهَا إِلا كَافِر قَالَ لَا إِلا مَنْ شَاءَ اللهُ فَلَما رَدَدْتُ عَلَيْهِ مِرَاراً قَالَ لِي أَيْ زُرَارَةُ إِنِي أَقُولُ لَا وَ أَقُولُ إِلا مَنْ شَاءَ اللهُ وَ أَنتَ تَقُولُ لَا وَ لَا تَقُولُ إِلا مَنْ شَاءَ اللهُ قَالَ فَحَدثَنِي هِشَامُ بْنُ الْحَكَمِ وَ حَماد عَنْ زُرَارَةَ قَالَ قُلْتُ فِي نَفْسِي شَيْخ لَا عِلْمَ لَهُ بِالْخُصُومَةِ قَالَ فَقَالَ لِي يَا زُرَارَةُ مَا تَقُولُ فِيمَنْ أَقر لَكَ بِالْحُكْمِ أَ تَقْتُلُهُ مَا تَقُولُ فِي خَدَمِكُمْ وَ أَهْلِيكُمْ أَ تَقْتُلُهُمْ قَالَ فَقُلْتُ أَنَا وَ اللهِ الذِي لَا عِلْمَ لِي بِالْخُصُومَةِ

Ibn abu 'Umayr has said that Hisham ibn al-Hakam and Hammad have narrated from Zurara who has said the following:

"I said to myself, 'An old man has no knowledge of polemics.' The narrator (Zurara) has said the Imam said to me, 'O Zurara, what do you say about one who says, 'I am at your command (whatever you say in matters of belief I accept). Will you kill him? What do you say about your servants and people very closely related to you? Will you kill them?'

"I (the narrator) then said to myself, 'I am the one who has no knowledge of polemics.'"

H 2837, CH 161, h 8

Ali ibn Ibrahim has narrated from Harun ibn Muslim from Mas'adah ibn Sadaqa who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, when he was asked about disbelief and paganism which one was first, 'Disbelief is first. Satan was the first to become an unbeliever and his disbelief was something other than *al-Shirk* (paganism) he did not invite to worship anyone other than Allah, he invited to such worship afterwards and thus, became a pagan.'"

٨- عَلِي بْنُ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع وَ سُئِلَ عَنِ الْكُفْرِ وَ الشرْكِ أَيهُمَا أَقْدَمُ فَقَالَ الْكُفْرُ أَقْدَمُ وَ ذَلِكَ أَن إِبْلِيسَ أَولُ مَنْ كَفَرَ وَ كَانَ كُفْرُهُ غَيْرَ شِرْكٍ لِأَنهُ لَمْ يَدْعُ إِلَى عِبَادَةِ غَيْرِ اللهِ وَ إِنمَا دَعَا إِلَى ذَلِكَ بَعْدُ فَأَشْرَكَ

H 2838, CH 161, h 9

Harun has narrated from Mas'adah ibn Sadaqa who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, when he was asked, 'Why is it that a fornicator is not considered an unbeliever as one ignoring the prayer is? What is the reason and evidence?' The Imam said, 'A fornicator and so forth commits such act due to lust that influences him, while one ignoring the prayer does so due to his considering it insignificant. You do not find a fornicator contact a female for any other reason besides lust and desire that motivates him. One who ignores the prayer does not do so for pleasure. When you negate lust and pleasure then the motive is considering it insignificant, and when this happens it is disbelief.'

"The narrator has said that abu 'Abd Allah, recipient of divine supreme covenant, was asked, 'What is the difference between a person's looking at a female, then fornicating or to wine, then drinking it and one who ignores the prayer? Why is it that in the two aforementioned cases it is not *'considered insignificant'* as is the case with ignoring prayer? What is the proof and reason that establish a difference?' The Imam said, 'Proof is that whenever you place your soul in something without any urging motive like lust and so forth, that are found in fornication and wine. In a case such as prayer in which there is no lust and desire, then it (the motive) is considering it insignificant and that is the difference between this and the other two cases.'"

٩- هَارُونُ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع وَ سُئِلَ مَا بَالُ الزانِي لَا تُسَمِيهِ كَافِراً وَ تَارِكُ الصلَاةِ قَدْ سَمَيْتُهُ كَافِراً وَ مَا الْحُجةُ فِي ذَلِكَ فَقَالَ لِأَن الزانِيَ وَ مَا أَشْبَهَهُ إِنمَا يَفْعَلُ ذَلِكَ لِمَكَانِ الشهْوَةِ لِأَنهَا تَغْلِبُهُ وَ تَارِكُ الصلَاةِ لَا يَتْرُكُهَا إِلا اسْتِخْفَافاً بِهَا وَ ذَلِكَ لِأَنكَ لَا تَجِدُ الزانِيَ يَأْتِي الْمَرْأَةَ إِلا وَ هُوَ مُسْتَلِذ لِإِتْيَانِهِ إِيَاهَا قَاصِداً إِلَيْهَا وَ كُل مَنْ تَرَكَ الصلَاةَ قَاصِداً إِلَيْهَا فَلَيْسَ يَكُونُ قَصْدُهُ لِتَرْكِهَا اللذةَ فَإِذَا نُفِيَتِ اللذةُ وَقَعَ الِاسْتِخْفَافُ وَ إِذَا وَقَعَ الِاسْتِخْفَافُ وَقَعَ الْكُفْرُ قَالَ وَ سُئِلَ أَبُو عَبْدِ اللهِ ع وَ قِيلَ لَهُ مَا الْفَرْقُ بَيْنَ مَنْ نَظَرَ إِلَى امْرَأَةٍ فَزَنَى بِهَا أَوْ خَمْرٍ فَشَرِبَهَا وَ بَيْنَ مَنْ تَرَكَ الصلَاةَ حَتى لَا يَكُونَ الزانِي وَ شَارِبُ الْخَمْرِ مُسْتَخِفّاً كَمَا يَسْتَخِف تَارِكُ الصلَاةِ وَ مَا الْحُجةُ فِي ذَلِكَ وَ مَا الْعِلةُ الِتي تَفْرُقُ بَيْنَهُمَا قَالَ الْحُجةُ أَن كُلَمَا أَدْخَلْتَ أَنتَ نَفْسَكَ فِيهِ لَمْ يَدْعُكَ إِلَيْهِ دَاعٍ وَ لَمْ يَغْلِبْكَ غَالِبُ شَهْوَةٍ مِثْلَ الزنَى وَ شُرْبِ الْخَمْرِ وَ أَنتَ دَعَوْتَ نَفْسَكَ إِلَى تَرْكِ الصلَاةِ وَ لَيْسَ ثَم شَهْوَةٌ فَهُوَ الِاسْتِخْفَافُ بِعَيْنِهِ وَ هَذَا فَرْقُ مَا بَيْنَهُمَا

١٠- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ شَكَّ فِي اللَّهِ وَ فِي رَسُولِهِ ص فَهُوَ كَافِرٌ

H 2839, CH 161, h 10
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn Mahbub from ‘Abd Allah ibn Sinan from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Whoever doubts Allah and the Messenger of Allah is an unbeliever.’”

١١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَنْ شَكَّ فِي رَسُولِ اللَّهِ ص قَالَ كَافِرٌ قُلْتُ فَمَنْ شَكَّ فِي كُفْرِ الشَّاكِّ فَهُوَ كَافِرٌ فَأَمْسَكَ عَنِّي فَرَدَدْتُ عَلَيْهِ ثَلَاثَ مَرَّاتٍ فَاسْتَبَنْتُ فِي وَجْهِهِ الْغَضَبَ

H 2840, CH 161, h 11
Ali ibn Ibrahim has narrated from his father from Safwan from Mansur ibn Hazim who has said the following:
“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, ‘What if one doubts the Messenger of Allah?’ The Imam said, ‘He is an unbeliever.’ I then asked, ‘What if one doubts the disbelief of such a doubting person? Is he also an unbeliever?’ The Imam did not answer me and I asked it three times. Then I noticed anger on his face?’”

١٢- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَارَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يَكْفُرْ بِالْإِيمانِ فَقَدْ حَبِطَ عَمَلُهُ فَقَالَ مَنْ تَرَكَ الْعَمَلَ الَّذِي أَقَرَّ بِهِ قُلْتُ فَمَا مَوْضِعُ تَرْكِ الْعَمَلِ حَتَّى يَدَعَهُ أَجْمَعَ قَالَ مِنْهُ الَّذِي يَدَعُ الصَّلَاةَ مُتَعَمِّداً لَا مِنْ سُكْرٍ وَ لَا مِنْ عِلَّةٍ

H 2841, CH 161, h 12
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from ibn Bukayr from ‘Ubayd ibn Zurara who has said the following:
“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Holy, ‘The deeds of anyone who rejects belief, certainly, become fruitless. He on the Day of Judgment will be of those who lose.’ (5:5) The Imam said, ‘It is he who ignores a deed that has held to be true.’ I then asked, ‘What kind of deed is it that has such consequences if ignored?’ The Imam said, ‘Of such deed is ignoring the prayer purposely not because of drunkenness or illness.’”

١٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ وَ حَمَّادٍ عَنْ أَبِي مَسْرُوقٍ قَالَ سَأَلَنِي أَبُو عَبْدِ اللَّهِ ع عَنْ أَهْلِ الْبَصْرَةِ فَقَالَ لِي مَا هُمْ قُلْتُ مُرْجِئَةٌ وَ قَدَرِيَّةٌ وَ حَرُورِيَّةٌ فَقَالَ لَعَنَ اللَّهُ تِلْكَ الْمِلَلَ الْكَافِرَةَ الْمُشْرِكَةَ الَّتِي لَا تَعْبُدُ اللَّهَ عَلَى شَيْءٍ

H 2842, CH 161, h 13
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Muhammad ibn Hakim and Hammad from abu Masruq who has said the following:
“Once abu ‘Abd Allah, recipient of divine supreme covenant, asked me about the people of Basra and asked me, ‘Who are they?’ I said, ‘They are *Murji’a’, Qadriah and Harawriah*’ (names of groups of certain beliefs). The Imam said, ‘May Allah condemn such nations of disbelief and paganism who have no basis for worshipping Allah.’”
Note: *Murji’a* were those who did not believe in the true position of Amir al-Mu’minin, Ali ibn abu Talib, recipient of divine supreme covenant, *Qadriah* believed in absolute free will and *Harawriah* was of the group who opposed Amir al-Mu’minin, Ali ibn abu Talib, recipient of divine supreme covenant.

١٤- عَنْهُ عَنِ الْخَطَّابِ بْنِ مَسْلَمَةَ وَ أَبَانٍ عَنِ الْفُضَيْلِ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع وَ عِنْدَهُ رَجُلٌ فَلَمَّا قَعَدْتُ قَامَ الرَّجُلُ فَخَرَجَ فَقَالَ لِي يَا فُضَيْلُ مَا هَذَا عِنْدَكَ قُلْتُ وَ مَا هُوَ قَالَ حَرُورِيٌّ قُلْتُ كَافِرٌ قَالَ إِي وَ اللَّهِ مُشْرِكٌ

H 2843, CH 161, h 14
It is narrated from him (narrator of the *Hadith* above) from al-Khattab ibn Muslimah and Aban from al-Fudayl who has said the following:
“Once I went in the presence of abu Ja’far, recipient of divine supreme covenant, and saw a man with him. As I sat down, the man stood up and left. The Imam said to me, ‘O Fudayl, what is this with you?’ I asked, ‘What is he?’ The Imam said, ‘He is a *Harawri*.’ I asked, ‘Is he an unbeliever?’ The Imam said, ‘Yes, by Allah, he is a *Mushrik* (one who considers things as partners of Allah).’”

١٥- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ كُلُّ شَيْءٍ يَجْرُهُ الْإِقْرَارُ وَ التَّسْلِيمُ فَهُوَ الْإِيمَانُ وَ كُلُّ شَيْءٍ يَجُرُّهُ الْإِنْكَارُ وَ الْجُحُودُ فَهُوَ الْكُفْرُ

H 2844, CH 161, h 15
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from abu Ayyub from Muhammad ibn Muslim who has said the following:
“I heard abu Ja’far, recipient of divine supreme covenant, saying, ‘Anything that professing and submission carry is belief, and anything that denial and rejection carry is disbelief.’”

H 2845, CH 161, h 16
Al-Husayn ibn Muhammad has narrated from Mu'alla' ibn Muhammad from al-Washsha' from 'Abd Allah ibn Sinan from abu Hamza who has said the following:
"I heard abu Ja'far, recipient of divine supreme covenant, saying, 'Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, is a (means of) access that Allah has prepared. Whoever approaches through this access is a believer and whoever departs is an unbeliever.'"

١٦- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي حَمْزَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ عَلِيّاً ص بَابٌ فَتَحَهُ اللَّهُ مَنْ دَخَلَهُ كَانَ مُؤْمِناً وَ مَنْ خَرَجَ مِنْهُ كَانَ كَافِراً

H 2846, CH 161, h 17
A number of our people have narrated from Sahl ibn Ziyad from Yahya ibn al-Mubarak from 'Abd Allah ibn Jabalah from Ishaq ibn 'Ammar and ibn Sinan and Sama'a from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Obedience to Ali, recipient of divine supreme covenant, is suffering (in this world) and disobedience to him is disbelief in Allah.' It was said, 'O Messenger of Allah, how can obedience to Ali, recipient of divine supreme covenant, be suffering and disobedience to him disbelief in Allah?' The Messenger of Allah said, 'Ali, recipient of divine supreme covenant, leads you to the truth. If you obey him you will suffer and if you disobey him you will become unbelievers in Allah, the Most Majestic, the Most Holy.'"

١٧- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ وَ ابْنِ سِنَانٍ وَ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص طَاعَةُ عَلِيٍّ ع ذُلٌّ وَ مَعْصِيَتُهُ كُفْرٌ بِاللَّهِ قِيلَ يَا رَسُولَ اللَّهِ وَ كَيْفَ يَكُونُ طَاعَةُ عَلِيٍّ ع ذُلّاً وَ مَعْصِيَتُهُ كُفْراً بِاللَّهِ قَالَ إِنَّ عَلِيّاً ع يَحْمِلُكُمْ عَلَى الْحَقِّ فَإِنْ أَطَعْتُمُوهُ ذَلَلْتُمْ وَ إِنْ عَصَيْتُمُوهُ كَفَرْتُمْ بِاللَّهِ عَزَّ وَ جَلَّ

H 2847, CH 161, h 18
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' who has said that narrated to him Ibrahim ibn abu Bakr who has said the following:
"I heard abu al-Hassan Musa, recipient of divine supreme covenant, saying, 'Ali, recipient of divine supreme covenant, is a door of the doors of guidance. Whoever enters by the door of Ali, recipient of divine supreme covenant, is a believer and whoever ignors this door is an unbeliever. Whoever does not enter and does not leave is among the group about whom Allah has the will and decision.'"

١٨- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ أَبِي بَكْرٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى ع يَقُولُ إِنَّ عَلِيّاً ع بَابٌ مِنْ أَبْوَابِ الْهُدَى فَمَنْ دَخَلَ مِنْ بَابِ عَلِيٍّ كَانَ مُؤْمِناً وَ مَنْ خَرَجَ مِنْهُ كَانَ كَافِراً وَ مَنْ لَمْ يَدْخُلْ فِيهِ وَ لَمْ يَخْرُجْ مِنْهُ كَانَ فِي الطَّبَقَةِ الَّذِينَ لِلَّهِ فِيهِمُ الْمَشِيئَةُ

H 2848, CH 161, h 19
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from ibn Bukayr from Zurara from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Had the servants (of Allah) when ignorant stood on hold and did not reject or deny they would not become unbelievers.'"

١٩- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ لَوْ أَنَّ الْعِبَادَ إِذَا جَهِلُوا وَقَفُوا وَ لَمْ يَجْحَدُوا لَمْ يَكْفُرُوا

H 2849, CH 161, h 20
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from Fudayl ibn Yasar from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Allah, the Most Majestic, the Most Holy, has appointed Ali, recipient of divine supreme covenant, as a sign between Himself and His creatures. Those who come to know him turn into believing people and those who reject him end up as unbelievers. Those who are ignorant of him become among the straying people. Those who appoint something with him grow to be *Mushrik* (pagans) and those who come under his guardianship will enter paradise and those who come with his animosity will enter the fire.'"

٢٠- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ فُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ نَصَبَ عَلِيّاً ع عَلَماً بَيْنَهُ وَ بَيْنَ خَلْقِهِ فَمَنْ عَرَفَهُ كَانَ مُؤْمِناً وَ مَنْ أَنْكَرَهُ كَانَ كَافِراً وَ مَنْ جَهِلَهُ كَانَ ضَالّاً وَ مَنْ نَصَبَ مَعَهُ شَيْئاً كَانَ مُشْرِكاً وَ مَنْ جَاءَ بِوَلَايَتِهِ دَخَلَ الْجَنَّةَ وَ مَنْ جَاءَ بِعَدَاوَتِهِ دَخَلَ النَّارَ

H 2850, CH 161, h 21
Yunus has narrated from Musa ibn Bukayr from abu Ibrahim, recipient of divine supreme covenant, who has said the following:
"Ali, recipient of divine supreme covenant, is a door of the doors of paradise. Whoever approaches through him is a believer, those who depart him are unbelievers, and those who do not

٢١- يُونُسُ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ أَبِي إِبْرَاهِيمَ ع قَالَ إِنَّ عَلِيّاً ع بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ فَمَنْ دَخَلَ بَابَهُ كَانَ مُؤْمِناً وَ مَنْ خَرَجَ مِنْ بَابِهِ كَانَ كَافِراً وَ مَنْ

لَمْ يَدْخُلْ فِيهِ وَ لَمْ يَخْرُجْ مِنْهُ كانَ فِي الطَّبَقَةِ الَّتِي لِلّهِ فِيهِمُ الْمَشِيئَةُ

بَابُ وُجُوهِ الْكُفْرِ

١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْقَاسِمِ بْنِ يَزِيدَ عَنْ أَبِي عَمْرٍو الزُّبَيْرِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قُلْتُ لَهُ أَخْبِرْنِي عَنْ وُجُوهِ الْكُفْرِ فِي كِتَابِ اللهِ عَزَ وَ جَلَ قَالَ الْكُفْرُ فِي كِتَابِ اللهِ عَلَى خَمْسَةِ أَوْجُهٍ فَمِنْهَا كُفْرُ الْجُحُودِ وَ الْجُحُودُ عَلَى وَجْهَيْنِ وَ الْكُفْرُ بِتَرْكِ مَا أَمَرَ اللهُ وَ كُفْرُ الْبَرَاءَةِ وَ كُفْرُ النِّعَمِ فَأَمَّا كُفْرُ الْجُحُودِ فَهُوَ الْجُحُودُ بِالرُّبُوبِيَّةِ وَ هُوَ قَوْلُ مَنْ يَقُولُ لَا رَبَّ وَ لَا جَنَّةَ وَ لَا نَارَ وَ هُوَ قَوْلُ صِنْفَيْنِ مِنَ الزَّنَادِقَةِ يُقَالُ لَهُمُ الدَّهْرِيَّةُ وَ هُمُ الَّذِينَ يَقُولُونَ وَ ما يُهْلِكُنا إِلَّا الدَّهْرُ وَ هُوَ دِينٌ وَضَعُوهُ لِأَنْفُسِهِمْ بِالِاسْتِحْسَانِ عَلَى غَيْرِ تَثَبُّتٍ مِنْهُمْ وَ لَا تَحْقِيقٍ لِشَيْءٍ مِمَّا يَقُولُونَ قَالَ اللهُ عَزَ وَ جَلَّ إِنْ هُمْ إِلَّا يَظُنُّونَ أَنَّ ذَلِكَ كَمَا يَقُولُونَ وَ قَالَ إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَ أَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لا يُؤْمِنُونَ يَعْنِي بِتَوْحِيدِ اللهِ تَعَالَى فَهَذَا أَحَدُ وُجُوهِ الْكُفْرِ وَ أَمَّا الْوَجْهُ الْآخَرُ مِنَ الْجُحُودِ عَلَى مَعْرِفَةٍ وَ هُوَ أَنْ يَجْحَدَ الْجَاحِدُ وَ هُوَ يَعْلَمُ أَنَّهُ حَقٌّ قَدِ اسْتَقَرَّ عِنْدَهُ وَ قَدْ قَالَ اللهُ عَزَ وَ جَلَ وَ جَحَدُوا بِها وَ اسْتَيْقَنَتْها أَنْفُسُهُمْ ظُلْماً وَ عُلُوّاً وَ قَالَ اللهُ عَزَ وَ جَلَ وَ كانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جاءَهُمْ ما عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللهِ عَلَى الْكافِرِينَ فَهَذَا تَفْسِيرُ وَجْهَيِ الْجُحُودِ وَ الْوَجْهُ الثَّالِثُ مِنَ الْكُفْرِ كُفْرُ النِّعَمِ وَ ذَلِكَ قَوْلُهُ تَعَالَى يَحْكِي قَوْلَ سُلَيْمَانَ ع هذا مِنْ فَضْلِ رَبِّي لِيَبْلُوَنِي أَ أَشْكُرُ أَمْ أَكْفُرُ وَ مَنْ شَكَرَ فَإِنَّما يَشْكُرُ لِنَفْسِهِ وَ مَنْ كَفَرَ فَإِنَّ رَبِّي غَنِيٌّ كَرِيمٌ وَ قَالَ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَ لَئِنْ كَفَرْتُمْ إِنَّ عَذابِي لَشَدِيدٌ وَ قَالَ فَاذْكُرُونِي أَذْكُرْكُمْ وَ اشْكُرُوا لِي وَ لا تَكْفُرُونِ وَ الْوَجْهُ الرَّابِعُ مِنَ الْكُفْرِ تَرْكُ مَا أَمَرَ اللهُ عَزَ وَ جَلَّ بِهِ وَ هُوَ قَوْلُ اللهِ عَزَ وَ جَلَ وَ إِذْ أَخَذْنا مِيثاقَكُمْ لا تَسْفِكُونَ دِماءَكُمْ وَ لا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيارِكُمْ ثُمَّ أَقْرَرْتُمْ وَ أَنْتُمْ تَشْهَدُونَ ثُمَّ أَنْتُمْ هؤُلاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَ تُخْرِجُونَ فَرِيقاً مِنْكُمْ مِنْ دِيارِهِمْ تَظاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَ الْعُدْوانِ وَ إِنْ يَأْتُوكُمْ أُسارى تُفادُوهُمْ وَ هُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْراجُهُمْ أَ فَتُؤْمِنُونَ بِبَعْضِ الْكِتابِ وَ تَكْفُرُونَ بِبَعْضٍ فَما جَزاءُ مَنْ يَفْعَلُ ذلِكَ مِنْكُمْ فَكَفَرُهُمْ بِتَرْكِ مَا أَمَرَ اللهُ

approach or leave are among the group about whom Allah has the will to decide."

Chapter One Hundred Sixty Two

The Aspects of Disbelief

H 2851, CH 162, h 1

Ali ibn Ibrahim has narrated from his father from Bakr ibn Salih from al-Qasim ibn Yazid from abu 'Amr al-Zubayri who has said the following:

"Once I said to abu 'Abd Allah, recipient of divine supreme covenant, 'Instruct me about the kinds of disbelief (mentioned) in the book of Allah, the Most Majestic, the Most Holy.' The Imam said, 'Disbelief in the book of Allah is of five kinds:

"(1) Of disbelief is denial, which is of two kinds. (2) There is disbelief for disregarding the commands of Allah. (3) Another form of disbelief for disavowing, and (4) disbelief in the bounties is still another form of disbelief.

"Disbelief for denial is (a) denial of His Lordship and it is the belief of those who say that there is no Lord, paradise and fire. It is the belief of two kinds of atheism, called Dahriah, who say, 'It is only time that destroys us.' (45:23) It is a religion that they made for themselves on the basis of what they felt to be good with out proof and research in any of the things they say. Allah, the Most Majestic, the Most Holy, has said, 'It is only what they guess, . . .' (45:23) their religion is based on mere guessing. Allah has said, 'Those who deny your message will not believe, whether you warn them or not.' (2:6) They will not believe in the Oneness of Allah. This is one kind of disbelief.

(b) The other kind of denial is denial of knowledge. This is when the denying person denies knowing well the truth that is established before him. Allah, the Most Majestic, the Most Holy, has said, 'They rejected the evidence because of their arrogance and injustice, although their souls knew it to be true. . . .' (27:14) Allah, the Most Majestic, the Most Holy, has said, '. . . despite the fact that they had been praying for victory over the disbelievers (by the help of the truthful Prophet), they refused to accept this book, even though they knew it (to be the Truth). May Allah condemn those who hide the Truth." (2:89) This is the explanation of two kinds of disbelief.'

"The third kind of disbelief is disbelief in the bounties as Allah, the Most High, has said quoting Sulayman, '. . . This is a favor from my Lord by which He wants to test whether I am grateful or ungrateful. Whoever thanks Allah, does so for his own good. Whoever is ungrateful to Allah should know that my Lord is Self-sufficient and Benevolent.' (27:40) Allah has said, 'If you give thanks, I shall give you greater (favors), but if you deny the Truth, know that My retribution is severe.' (14:7) Allah has said, ' . . . remember Me and I shall remember you. Thank Me and do not hide the truth about Me.' (2:152)

"The fourth kind of disbelief is disbelief in the form of disregard of what Allah, the Most Majestic, the Most Holy, has commanded as in the words of Allah, the Most Majestic, the Most Holy, 'We made a covenant with you that you should not shed each other's blood or expel each other from your homeland. You accepted and bore witness to this covenant, (2:84) yet you murdered each other and forced a number of your people out of their homeland, helping each other to commit sin and to be hostile to one another. When you had expelled people from their homeland and later they had been made captives (of other people), you then paid their ransom (thinking that it was a righteous deed). Allah forbade you to expel these people in the

first place. Do you believe in one part of the Book and not in the other? [They are called unbelievers due to their disregard of the commands of Allah, the Most Majestic, the Most Holy, and He has ascribed them to belief but He has not accepted it and it has been of no benefit before Him] and He has said, '. . . Those who behave in this way shall reap disgrace in this world and severe punishment on the Day of Resurrection. Allah is not unaware of things that you do.' (2:85)

"The fifth kind of disbelief is disbelief in the form of disavowing as in the words of Allah, the Most Majestic, the Most Holy, quoting Ibrahim (Abraham), 'We have rejected you. Enmity and hatred will separate us forever unless you believe in Allah only. . . .' (60:4) This is disavowing. Allah has said when mentioning (the case of) Satan and his friend of man on the Day of Judgment, 'I did not agree with your belief that I was equal to Allah. . . .' (14:22) Allah has said, '. . . you believe in idols besides Allah, only out of worldly love, but on the Day of Judgment you will reject and condemn each other . . .' (29:25) That is disavowing each other.'"

Chapter One Hundred Sixty Three (a)

Pillars and Branches of Disbelief

H 2852, CH 163, h 1

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Ibrahim ibn 'Umar al-Yamani from 'Umar ibn 'Udhaynah from Aban ibn abu 'Ayyash from Sulaym ibn Qays al-Hilali from Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, who has said the following:

"Disbelief is established on four pillars: Sinfulness, Extremism, Doubt and Skepticism. Sinfulness has four branches: harshness of manners, blindness of heart, neglect, and arrogance. Whoever behaves in a harsh manner belittles the truth, hates the people of profound understanding and persists in great sins. Whoever becomes blind of heart forgets to remember (the truth), follows guesses, opposes his Creator and Satan turns bold toward him. He asks forgiveness without repenting, feeling humble and without being unaware of sin. Whoever is neglectful and careless commits a crime against his own soul, turns himself upside down and thinks of his misguidance as guidance. Yearnings deceives him, remorse and pangs of guilt seize him and when the matters settle and the curtain is raised, he finds it to be what he did not expect. Whoever is arrogant to obey the commands of Allah doubts and whoever doubts, Allah overpowers him and humiliates him by His Authority and makes him little by His Glory as he has played deceit against his Honorable Lord and has gone to extremes in his affairs.

"Extremism is of four branches: Seeking profundity of opinion, disputation over an opinion, looking for deviations in it and creating a schism therein.

"Whoever seeks extreme complexity he does not return to the truth, and does not gain anything except sinking in deeper troubles. He does not finish removing one before another trouble overwhelms him. His religion sustains holes and he falls deeper in chaos. Whoever seeks disputation in an opinion and quarrels, his absurdity comes in the open due to prolonged controversy. Whoever deviates, goodness seems terrible to him and evil begins to look lovelier.

"Whoever creates a schism, his paths lead to dead end, his affairs burden him, his escape narrows if he would not follow the path of the believers.

"Doubt is of four branches: Suspicion, desire, hesitation and submission. It is mentioned in the words of Allah, the Most

عَز وَ جَل بِهِ وَ نَسَبَهُمْ إِلَى الْإِيمَانِ وَ لَمْ يَقْبَلْهُ مِنْهُمْ وَ لَمْ يَنْفَعْهُمْ عِنْدَهُ فَقَالَ فَما جَزاءُ مَنْ يَفْعَلُ ذلِكَ مِنْكُمْ إِلا خِزْيٌ فِي الْحَياةِ الدُّنيا وَ يَوْمَ الْقِيامَةِ يُرَدُّونَ إِلى أَشَدِّ الْعَذابِ وَ مَا اللَّهُ بِغافِلٍ عَما تَعْمَلُونَ وَ الْوَجْهُ الْخَامِسُ مِنَ الْكُفْرِ كُفْرُ الْبَرَاءَةِ وَ ذَلِكَ قَوْلُهُ عَز وَ جَل يَحْكِي قَوْلَ إِبْرَاهِيمَ ع كَفَرْنا بِكُمْ وَ بَدا بَيْنَنا وَ بَيْنَكُمُ الْعَداوَةُ وَ الْبَغْضاءُ أَبَداً حَتى تُؤْمِنُوا بِاللهِ وَحْدَهُ يَعْنِي تَبَرَّأْنا مِنْكُمْ وَ قَالَ يَذْكُرُ إِبْلِيسَ وَ تَبَرِّئَتُهُ مِنْ أَوْلِيَائِهِ مِنَ الْإِنْسِ يَوْمَ الْقِيَامَةِ إِنِي كَفَرْتُ بِما أَشْرَكْتُمُونِ مِنْ قَبْلُ وَ قَالَ إِنَمَا اتَخَذْتُمْ مِنْ دُونِ اللهِ أَوْثاناً مَوَدَةَ بَيْنِكُمْ فِي الْحَياةِ الدُّنيا ثُم يَوْمَ الْقِيامَةِ يَكْفُرُ بَعْضُكُمْ بِبَعْضٍ وَ يَلْعَنُ بَعْضُكُمْ بَعْضاً يَعْنِي يَتَبَرَّأُ بَعْضُكُمْ مِنْ بَعْضٍ

بَابُ دَعَائِمِ الْكُفْرِ وَ شُعَبِهِ

١ - عَلِيُ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِي عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ أَبَانِ بْنِ أَبِي عَياشٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ الْهِلَالِي عَنْ أَمِيرِ الْمُؤْمِنِينَ ص قَالَ بُنِيَ الْكُفْرُ عَلَى أَرْبَعِ دَعَائِمَ الْفِسْقِ وَ الْغُلُو وَ الشك وَ الشُبْهَةِ وَ الْفِسْقُ عَلَى أَرْبَعِ شُعَبٍ عَلَى الْجَفَاءِ وَ الْعَمَى وَ الْغَفْلَةِ وَ الْعُتو فَمَنْ جَفَا احْتَقَرَ الْحَق وَ مَقَتَ الْفُقَهَاءَ وَ أَصَر عَلَى الْحِنْثِ الْعَظِيمِ وَ مَنْ عَمِيَ نَسِيَ الذكْرَ وَ اتبَعَ الظن وَ بَارَزَ خَالِقَهُ وَ أَلح عَلَيْهِ الشيْطَانُ وَ طَلَبَ الْمَغْفِرَةَ بِلَا تَوْبَةٍ وَ لَا اسْتِكَانَةٍ وَ لَا عَقْلَةٍ وَ مَنْ عَقَلَ جَنى عَلَى نَفْسِهِ وَ انْقَلَبَ عَلَى ظَهْرِهِ وَ حَسِبَ غَيهُ رُشْداً وَ غَرَتْهُ الْأَمَانِي وَ أَخَذَتْهُ الْحَسْرَةُ وَ النَدَامَةُ إِذَا قُضِيَ الْأَمْرُ وَ انْكَشَفَ عَنْهُ الْغِطَاءُ وَ بَدَا لَهُ مَا لَمْ يَكُنْ يَحْتَسِبُ وَ مَنْ عَتَا عَنْ أَمْرِ اللهِ شَك وَ مَنْ شَك تَعَالَى اللهُ عَلَيْهِ فَأَذَلَهُ بِسُلْطَانِهِ وَ صَغَرَهُ بِجَلَالِهِ كَمَا اغْتَر بِرَبِهِ الْكَرِيمِ وَ فَرطَ فِي أَمْرِهِ وَ الْغُلُو عَلَى أَرْبَعِ شُعَبٍ عَلَى التعَمقِ بِالرأْيِ وَ التنَازُعِ فِيهِ وَ الزَيْغِ وَ الشقَاقِ فَمَنْ تَعَمقَ لَمْ يُنِبْ إِلَى الْحَق وَ لَمْ يَزْدَدْ إِلا غَرَقاً فِي الْغَمَرَاتِ وَ لَمْ تَنْحَسِرْ عَنْهُ فِتْنَةٌ إِلا غَشِيَتْهُ أُخْرَى وَ انْخَرَقَ دِينُهُ فَهُوَ يَهْوِي فِي أَمْرٍ مَرِيجٍ وَ مَنْ نَازَعَ فِي الرأْيِ وَ خَاصَمَ شُهِرَ بِالْعَتْلِ مِنْ طُولِ اللجَاجِ وَ مَنْ زَاغَ قَبُحَتْ عِنْدَهُ الْحَسَنَةُ وَ حَسُنَتْ عِنْدَهُ السيئَةُ وَ مَنْ شَاقَ اعْوَرَتْ عَلَيْهِ طُرُقُهُ وَ اعْتَرَضَ عَلَيْهِ أَمْرُهُ فَضَاقَ عَلَيْهِ مَخْرَجُهُ إِذَا لَمْ يَتبِعْ سَبِيلَ الْمُؤْمِنِينَ وَ الشك عَلَى أَرْبَعِ شُعَبٍ عَلَى الْمِرْيَةِ وَ الْهَوَى وَ التَرَددِ وَ الِاسْتِسْلَامِ وَ هُوَ قَوْلُ

اللهِ عَز وَ جَل فَبِأَيِ آلاءِ رَبكَ تَتمارى وَ فِي رِوَايَةٍ أُخْرَى عَلَى الْمِرْيَةِ وَ الْهَوْلِ مِنَ الْحَقِ وَ التَرَدِدِ وَ الِاسْتِسْلَامِ لِلْجَهْلِ وَ أَهْلِهِ فَمَنْ هَالَهُ مَا بَيْنَ يَدَيْهِ نَكَصَ عَلَى عَقِبَيْهِ وَ مَنِ امْتَرَى فِي الدِينِ تَرَدَدَ فِي الرَيْبِ وَ سَبَقَهُ الْأَوْلُونَ مِنَ الْمُؤْمِنِينَ وَ أَدْرَكَهُ الْآخَرُونَ وَ وَطِئَتْهُ سَنَابِكُ الشَيْطَانِ وَ مَنِ اسْتَسْلَمَ لِهَلَكَةِ الدُنْيَا وَ الْآخِرَةِ هَلَكَ فِيمَا بَيْنَهُمَا وَ مَنْ نَجَا مِنْ ذَلِكَ فَمِنْ فَضْلِ الْيَقِينِ وَ لَمْ يَخْلُقِ اللهُ خَلْقاً أَقَل مِنَ الْيَقِينِ وَ الشَهْهَةُ عَلَى أَرْبَعِ شُعَبٍ إِعْجَابٍ بِالزِينَةِ وَ تَسْوِيلِ النفْسِ وَ تَأَولِ الْعِوَجِ وَ لُبسِ الْحَقِ بِالْبَاطِلِ وَ ذَلِكَ بِأَن الزِينَةَ تَصْدِفُ عَنِ الْبَيِنَةِ وَ أَن تَسْوِيلَ النفْسِ يُقَحِمُ عَلَى الشَهْوَةِ وَ أَن الْعِوَجَ يَمِيلُ بِصَاحِبِهِ مَيْلًا عَظِيماً وَ أَن اللُبسَ ظُلُمَات بَعْضُهَا فَوْقَ بَعْضٍ فَذَلِكَ الْكُفْرُ وَ دَعَائِمُهُ وَ شُعَبُهُ

Majestic, the Most Holy, 'About which of the bounties of your Lord can they persistently dispute and cast doubts?' (53:55)

"In another *Hadith* it is said, 'It branches in suspicion, fear of truth, hesitation and submission before ignorance and ignorant people.'

"Whoever fears what is before him turns back. Whoever is suspicious of religion remains hesitant in doubts and the foremost believing people move forward before him and those behind catch up with him. He turns out to be flattened under the hooves of Satan. Whoever submits to worldly destruction and that of the next life is destroyed between the two. Whoever is saved from such condition is due to the excellence of certainty. Allah has not created any creature fewer than certainty.

"Casting doubt is of four branches: a liking of attractiveness, stimulation of soul, interpretation of crookedness and mixing of truth with falsehood.

"This is because attractiveness clashes with evidence, stimulation of soul indulges in desires and crookedness bends its companion a great bent. Hiding and mixing truth with falsehood is darkness upon darkness. That is disbelief, its pillars and branches.'"

بَابُ صِفَةِ النفَاقِ وَ الْمُنَافِقِ

Chapter One Hundred Sixty Three (b)

Description of Hypocrisy and Hypocrites

١- قَالَ وَ النفَاقُ عَلَى أَرْبَعِ دَعَائِمَ عَلَى الْهَوَى وَ الْهُوَيْنَا وَ الْحَفِيظَةِ وَ الطَمَعِ فَالْهَوَى عَلَى أَرْبَعِ شُعَبٍ عَلَى الْبَغْيِ وَ الْعُدْوَانِ وَ الشهْوَةِ وَ الطغْيَانِ فَمَنْ بَغَى كَثُرَتْ عَوَائِلُهُ وَ تُخُلِيَ مِنْهُ وَ قُصِرَ عَلَيْهِ وَ مَنِ اعْتَدَى لَمْ يُؤْمَنْ بَوَائِقُهُ وَ لَمْ يَسْلَمْ قَلْبُهُ وَ لَمْ يَمْلِكْ نَفْسَهُ عَنِ الشهَوَاتِ وَ مَنْ لَمْ يَعْدِلْ نَفْسَهُ فِي الشهَوَاتِ خَاضَ فِي الْخَبِيثَاتِ وَ مَنْ طَغَى ضَل عَلَى عَمْدٍ بِلَا حُجةٍ وَ الْهُوَيْنَا عَلَى أَرْبَعِ شُعَبٍ عَلَى الْغِرةِ وَ الْأَمَلِ وَ الْهَيْبَةِ وَ الْمُمَاطَلَةِ وَ ذَلِكَ بِأَن الْهَيْبَةَ تَرُد عَنِ الْحَقِ وَ الْمُمَاطَلَةَ تُفَرطُ فِي الْعَمَلِ حَتى يَقْدَمَ عَلَيْهِ الْأَجَلُ وَ لَوْ لَا الْأَمَلُ عَلِمَ الْإِنسَانُ حَسَبَ مَا هُوَ فِيهِ وَ لَوْ عَلِمَ حَسَبَ مَا هُوَ فِيهِ مَاتَ خُفَاتاً مِنَ الْهَوْلِ وَ الْوَجَلِ وَ الْغِرةَ تَقْصُرُ بِالْمَرْءِ عَنِ الْعَمَلِ وَ الْحَفِيظَةُ عَلَى أَرْبَعِ شُعَبٍ عَلَى الْكِبْرِ وَ الْفَخْرِ وَ الْحَمِيةِ وَ الْعَصَبِيةِ فَمَنِ اسْتَكْبَرَ أَدْبَرَ عَنِ الْحَقِ وَ مَنْ فَخَرَ فَجَرَ وَ مَنْ حَمِيَ أَصَر عَلَى الذُنُوبِ وَ مَنْ أَخَذَتْهُ الْعَصَبِيةُ جَارَ قِسْطَ الْأَمْرُ أَمر بَيْنَ إِدْبَارٍ وَ فُجُورٍ وَ إِصْرَارٍ وَ جَوْرٍ عَلَى الصرَاطِ وَ الطمَعُ عَلَى أَرْبَعِ شُعَبٍ الْفَرَحِ وَ الْمَرَحِ وَ اللجَاجَةِ وَ التكَاثُرِ فَالْفَرَحُ مَكْرُوه عِنْدَ اللهِ وَ الْمَرَحُ خُيَلَاءُ وَ اللجَاجَةُ بَلَاءٌ لِمَنِ اضْطَرتْهُ إِلَى حَمْلِ الْآثَامِ وَ التكَاثُرُ لَهْو وَ لَعِب وَ شُغُلٌ وَ اسْتِبْدَالُ الذِي هُوَ أَدْنَى بِالذِي هُوَ خَيْر

(This is part of the previous *Hadith*. The compiler has presented it in a separate Chapter).

"Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, 'Hypocrisy has four pillars: Desire, Neglect, Resentment and Greed.

"Desire is of four branches: disproportionate behavior, transgression, lust and insubordination. Whoever behaves disproportionately faces great risks, remains lonely and without supporters. Whoever transgresses does not remain immune to harmful consequences, his heart is not in peace and he does not control his soul against lustful matters. Whoever has not balanced his soul in lustful matters he indulges in filthy activities. Whoever acts insubordinately purposely and without evidence strays in falsehood.

"Neglect is of four branches: dishonesty, yearning, fear and procrastination. Fear and apprehension turns one away from the truth and procrastination leads to extremely reduced activities until the deadline approaches. If one does not have any yearnings he knows his true condition and measures. If he knows the true measure of his condition in which he is, he would die suddenly due to fear and apprehension. Dishonesty cuts short one's deeds.

"Resentment is of four branches: arrogance, boastfulness, egoistic, and racism. Whoever is arrogant turns his back to the truth. Whoever is boastful indulges in sins. Whoever is egoistic persists in sins. Whoever comes in the clench of racism commits injustice.

"Thus, evil is the affair that swings in deterioration, indecency, persistence and injustice on the path.

"Greed is of four branches: exhilaration, pleasure seeking, worrying and superfluity. Exhilaration is detestable before Allah. Pleasure seeking is feeblemindedness. Worrisome is a misfortune for one who is forced to carry sins. Seeking superfluity is useless, a childish manner, a vastful preoccupation and an effort to change what is of a lower quality to a better one.

“This is how hypocrisy its pillars and branches are. Allah is dominant over his servants. Speaking of Him is exalted and glory is His. He has created all things in good fashion, His hands are free, His favor is universal, His command is manifest, His light shines, His blessing overflows, His wisdom is the source of light, His book is overriding, His evidence is overwhelming, His religion is pure, His kingdom is powerful, His word is the truth, His measures are just and His messengers have already preached. Thus, He has made evil a sin, sin a misfortune and misfortune a filth.

“He has made virtuous deeds a threshold. The threshold is repentance and repentance is purification. One who repents finds guidance. One who plots goes astray, as long as he does not repent before Allah and confess to his sins. No one dares to act, to his own destruction, against Allah, except those who are doomed.

“Allah! Allah! How vast is what He has for repentance, favors, joy and great forbearance. How severe is what is before Him of retribution, hell, and a hard grip! Whoever succeeds in obedience to Him attracts His generosity. Whoever indulges in disobedience to Him he will test the results of His disapproval and very shortly he will become regretful.’”

فَذَلِكَ النِفَاقُ وَ دَعَائِمُهُ وَ شُعَبُهُ وَ اللهُ قَاهِر فَوْقَ عِبَادِهِ تَعَالَى ذِكْرُهُ وَ جَل وَجْهُهُ وَ أَحْسَنَ كُل شَيْءٍ خَلْقُهُ وَ انْبَسَطَتْ يَدَاهُ وَ وَسِعَتْ كُل شَيْءٍ رَحْمَتُهُ وَ ظَهَرَ أَمْرُهُ وَ أَشْرَقَ نُورُهُ وَ فَاضَتْ بَرَكَتُهُ وَ اسْتَضَاءَتْ حِكْمَتُهُ وَ هَيْمَنَ كِتَابُهُ وَ قَلَجَتْ حُجَتُهُ وَ خَلُصَ دِينُهُ وَ اسْتَظْهَرَ سُلْطَانُهُ وَ حَقَتْ كَلِمَتُهُ وَ أَقْسَطَتْ مَوَازِينُهُ وَ بَلَغَتْ رُسُلُهُ فَجَعَلَ السيئَةَ ذَنْباً وَ الذَنْبَ فِتْنَةً وَ الْفِتْنَةَ دَنَساً وَ جَعَلَ الْحُسْنَى عُتْبَى وَ الْعُتْبَى تَوْبَةً وَ التَوْبَةَ طُهُوراً فَمَنْ تَابَ اهْتَدَى وَ مَنِ افْتَتَنَ غَوَى مَا لَمْ يَتُبْ إِلَى اللهِ وَ يَعْتَرِفْ بِذَنْبِهِ وَ لَا يَهْلِكُ عَلَى اللهِ إِلا هَالِك اللهَ اللهَ فَمَا أَوْسَعَ مَا لَدَيْهِ مِنَ التَوْبَةِ وَ الرحْمَةِ وَ الْبُشْرَى وَ الْحِلْمِ الْعَظِيمِ وَ مَا أَنْكَلَ مَا عِنْدَهُ مِنَ الْأَنْكَالِ وَ الْجَحِيمِ وَ الْبَطْشِ الشدِيدِ فَمَنْ ظَفِرَ بِطَاعَتِهِ اجْتَلَبَ كَرَامَتَهُ وَ مَنْ دَخَلَ فِي مَعْصِيَتِهِ ذَاقَ وَبَالَ نَقِمَتِهِ وَ عَما قَلِيلٍ لَيُصْبِحُن نَادِمِينَ

H 2853, CH 163, h 2

Muhammad ibn Yahya has narrated from al-Husayn ibn Ishaq from Ali ibn Mahziyar from Muhammad ibn ‘Abd Hamid and al-Husayn ibn Sa’id all from Muhammad ibn al-Fudayl who has said the following:

“Once I wrote to abu al-Hassan, recipient of divine supreme covenant, asking him a question and he wrote back to me, ‘The hypocrites try to deceive Allah, but He, in fact, deceives them. They stand up in prayer lazily just to show that they pray, but, in truth, they remember Allah very little. (4:142)

“They are hesitant people belonging to neither side. You can find no other way for one whom Allah has caused to go astray.’ (4:143) They are not of the unbelievers, or of the believers or of the Muslims. They claim to be of belief. They change to disbelief and denial. May Allah condemn them all.’”

٢- مُحَمدُ بْنُ يَحْيَى عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِي بْنِ مَهْزِيَارَ عَنْ مُحَمدِ بْنِ عَبْدِ الْحَمِيدِ وَ الْحُسَيْنِ بْنِ سَعِيدٍ جَمِيعاً عَنْ مُحَمدِ بْنِ الْفُضَيْلِ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ ع أَسْأَلُهُ عَنْ مَسْأَلَةٍ فَكَتَبَ إِلَي إِنَ الْمُنَافِقِينَ يُخَادِعُونَ اللهَ وَ هُوَ خَادِعُهُمْ وَ إِذَا قَامُوا إِلَى الصلَاةِ قَامُوا كُسَالَى يُرَاؤُنَ النَاسَ وَ لَا يَذْكُرُونَ اللهَ إِلا قَلِيلًا مُذَبْذَبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَ لَا إِلَى هَؤُلَاءِ وَ مَنْ يُضْلِلِ اللهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا لَيْسُوا مِنَ الْكَافِرِينَ وَ لَيْسُوا مِنَ الْمُؤْمِنِينَ وَ لَيْسُوا مِنَ الْمُسْلِمِينَ يُظْهِرُونَ الْإِيمَانَ وَ يَصِيرُونَ إِلَى الْكُفْرِ وَ التَكْذِيبِ لَعَنَهُمُ اللهُ

H 2854, CH 163, h 3

Al-Husayn ibn Muhammad has narrated from Muhammad ibn Jumhur from ‘Abd Allah ibn ‘Abd al-Rahman al-‘Assam from al-Haytham ibn Waqid from Muhammad ibn Sulayman from ibn Muskan from abu Hamza from Ali ibn al-Husayn, recipient of divine supreme covenant, who has said the following:

“Ali ibn al-Husayn, recipient of divine supreme covenant, has said, ‘A hypocrite forbids others, but himself does not desist from prohibited matters and commands others with what he himself does not perform. When prayer is to begin he (‘*I’taraza*) avoids it.’ I (the narrator) then asked, ‘O descendent of the messenger of Allah, “What is ‘*I’tiraz*?” The Imam said, ‘It is turning away. When he is in the Ruku’ position (kneeling) he uses it as resting place. Toward the evening his only concern is dinner, even though he is not fasting. Toward morning his only concern is more sleep, even though he has not passed the night awake worshipping. If he speaks to you, he lies. If you trust him, he breaches it. Behind your back, he backbites you and if he promises you, he disregards his promise.’”

٣- الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ مُحَمدِ بْنِ جُمْهُورٍ عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرحْمَنِ الْأَصَم عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ عَنْ مُحَمدِ بْنِ سُلَيْمَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي حَمْزَةَ عَنْ عَلِي بْنِ الْحُسَيْنِ ص قَالَ قَالَ إِنَ الْمُنَافِقَ يَنْهَى وَ لَا يَنْتَهِي وَ يَأْمُرُ بِمَا لَا يَأْتِي وَ إِذَا قَامَ إِلَى الصلَاةِ اعْتَرَضَ قُلْتُ يَا ابْنَ رَسُولِ اللهِ وَ مَا الِاعْتِرَاضُ قَالَ الِالْتِفَاتُ وَ إِذَا رَكَعَ رَبَضَ يُمْسِي وَ هَمُهُ الْعَشَاءُ وَ هُوَ مُفْطِر وَ يُصْبِحُ وَ هَمُهُ النوْمُ وَ لَمْ يَسْهَرْ إِنْ حَدثَكَ كَذَبَكَ وَ إِنِ ائْتَمَنْتَهُ خَانَكَ وَ إِنْ غِبْتَ اغْتَابَكَ وَ إِنْ وَعَدَكَ أَخْلَفَكَ

H 2855, CH 163, h 4

It is narrated from him (narrator of the *Hadith* above) from ibn Jumhur from Sulayman ibn Sama'a from ‘Abd al-Malik ibn Bahr in a marfu’ manner a similar

٤- عَنْهُ عَنِ ابْنِ جُمْهُورٍ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ بَحْرٍ رَفَعَهُ مِثْلَ

ذَلِكَ وَ زَادَ فِيهِ إِذَا رَكَعَ رَبَضَ وَ إِذَا سَجَدَ نَقَرَ وَ إِذَا جَلَسَ شَغَرَ

Hadith with the following addition:
"In, *Ruku'* position he rests and in *Sajdah* (the prostration) he acts like a crow picking up grains very fast, and sits on his heels."

٥- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَعِيدِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص مَثَلُ الْمُنَافِقِ مَثَلُ جِذْعِ النَّخْلِ أَرَادَ صَاحِبُهُ أَنْ يَنْتَفِعَ بِهِ فِي بَعْضِ بِنَائِهِ فَلَمْ يَسْتَقِمْ لَهُ فِي الْمَوْضِعِ الَّذِي أَرَادَ فَحَوَّلَهُ فِي مَوْضِعٍ آخَرَ فَلَمْ يَسْتَقِمْ لَهُ فَكَانَ آخِرُ ذَلِكَ أَنْ أَحْرَقَهُ بِالنَّارِ

H 2856, CH 163, h 5
Abu Ali al-Ash'ari has narrated from al-Hassan ibn Ali al-Kufi from 'Uthman ibn 'Isa from Sa'id ibn Yasar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'The case of a hypocrite is like the trunk of a palm tree. His owner wants to use it in a construction but it does not fit where he wants it to fit. He then tries it in another place and it still does not fit. At last he burns it in the fire.'"

٦- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص مَا زَادَ خُشُوعُ الْجَسَدِ عَلَى مَا فِي الْقَلْبِ فَهُوَ عِنْدَنَا نِفَاقٌ

H 2857, CH 163, h 6
A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn al-Hassan ibn Shammun from 'Abd Allah ibn 'Abd al-Rahman from Misma' ibn 'Abd al-Malik from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'If humility expressed physically is more than what is in the heart, in our view it is hypocrisy.'"

بَابُ الشِّرْكِ

Chapter One Hundred Sixty Four
Paganism Considering Things as Partners of Allah

١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ بُرَيْدٍ الْعِجْلِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَأَلْتُهُ عَنْ أَدْنَى مَا يَكُونُ الْعَبْدُ بِهِ مُشْرِكاً قَالَ فَقَالَ مَنْ قَالَ لِلنَّوَاةِ إِنَّهَا حَصَاةٌ وَ لِلْحَصَاةِ إِنَّهَا نَوَاةٌ ثُمَّ دَانَ بِهِ

H 2858, CH 164, h 1
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from Burayd al-'Ijli who has said the following:
"Once I asked abu Ja'far, recipient of divine supreme covenant, of the minimum amount of belief with which one is considered a polytheist (one who considers other things as partners of Allah). The narrator has said that the Imam said, 'It is he who calls a nut a pebble and a pebble a nut and considers it his religion.'"

٢- عَنْهُ عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ عَنْ أَبِي الْعَبَّاسِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ أَدْنَى مَا يَكُونُ بِهِ الْإِنْسَانُ مُشْرِكاً قَالَ فَقَالَ مَنِ ابْتَدَعَ رَأْياً فَأَحَبَّ عَلَيْهِ أَوْ أَبْغَضَ عَلَيْهِ

H 2859, CH 164, h 2
It is narrated from him (narrator of the *Hadith* above) from 'Abd Allah ibn Muskan from abu al-'Abbas who has said the following:
"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about the minimum degree of *al-Shirk* (paganism). The Imam said, 'It is one's inventing an opinion and thereafter love and hate (people) on that basis.'"

٣- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللهِ بْنِ جَبَلَةَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ وَ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَزَّ وَ جَلَّ وَ مَا يُؤْمِنُ أَكْثَرُهُمْ بِاللهِ إِلَّا وَ هُمْ مُشْرِكُونَ قَالَ يُطِيعُ الشَّيْطَانَ مِنْ حَيْثُ لَا يَعْلَمُ فَيُشْرِكُ

H 2860, CH 164, h 3
A number of our people have narrated from Sahl ibn Ziyad from Yahya ibn al-Mubarak from 'Abd Allah ibn Jabalah from Sama'a from abu Basir and Ishaq ibn 'Ammar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"About the words of Allah, the Most Majestic, the Most Holy, 'Most of them do not believe in Allah; they are but pagans,' (12:106) the Imam said, 'They obey Satan without realizing it and so they grow to be pagans.'"

٤- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ ابْنِ بُكَيْرٍ عَنْ ضُرَيْسٍ عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَزَّ وَ جَلَّ وَ مَا يُؤْمِنُ أَكْثَرُهُمْ بِاللهِ إِلَّا وَ هُمْ مُشْرِكُونَ قَالَ شِرْكُ طَاعَةٍ وَ لَيْسَ شِرْكَ عِبَادَةٍ وَ عَنْ قَوْلِهِ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَنْ يَعْبُدُ اللهَ عَلَى حَرْفٍ

H 2861, CH 164, h 4
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from ibn Bukayr from Durays from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"About the words of Allah, the Most Majestic, the Most Holy, 'Most of them do not believe in Allah; they are but pagans,' (12:106) the Imam said, '*Al-Shirk* (paganism) is obedience and it is not worship,' and the words of Allah, the Most Majestic, the Most Holy, ' . . . certain people worship Allah to achieve worldly gains. . . .,' (22:11) the Imam said, 'A verse comes

down about a man and then it applies to his followers.' I then said, 'Do those who appoint others (as people possessing Divine Authority) instead of you (*Ahl al-Bayt*) worship for worldly gains?' The Imam said, 'Yes, at certain cases it is just that (*al-Shirk*).'"

قَالَ إِن الْآيَةَ تَنزِلُ فِي الرجُل ثُم تَكُونُ فِي أَتْبَاعِهِ ثُم قُلْتُ كُل مَنْ نَصَبَ دُونَكُمْ شَيْئاً فَهُوَ مِمنْ يَعْبُدُ اللهَ عَلَى حَرْفٍ فَقَالَ نَعَمْ وَ قَدْ يَكُونُ مَحْضاً

H 2862, CH 164, h 5

Yunus has narrated from Dawud ibn Farqad from Hassan al-Jammal from 'Amirah who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'People are commanded to know us (*Ahl al-Bayt*), and they are referred to us and to submit to us.' The Imam then said, 'If they fast, perform prayers, testify that there is no one who deserves to be worshipped except Allah but keep it in themselves and do not refer to us for guidance, for this they will be considered *Mushrik*, (considering things as partners of Allah).'"

٥- يُونُسُ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ حَسانَ الْجَمالِ عَنْ عَمِيرَةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سَمِعْتُهُ يَقُولُ أُمِرَ الناسُ بِمَعْرِفَتِنَا وَ الرد إِلَيْنَا وَ التسْلِيمِ لَنَا ثُم قَالَ وَ إِنْ صَامُوا وَ صَلوْا وَ شَهِدُوا أَنْ لَا إِلَهَ إِلا اللهُ وَ جَعَلُوا فِي أَنْفُسِهِمْ أَنْ لَا يَرُدوا إِلَيْنَا كَانُوا بِذَلِكَ مُشْرِكِينَ

H 2863, CH 164, h 6

Ali ibn Ibrahim has narrated from his father from Ahmad ibn Muhammad ibn abu Nasr from 'Abd Allah ibn Yahya al-Kahili who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'If a people worship Allah alone and do not consider anything as His partner, perform the prayer, pay *al-Zakat* (charity), perform Hajj of the Sacred House, fast in the month of Ramadan and then say about something Allah has done or the Holy Prophet has done, "Why not is it done as such and such?" Or they find such things in their hearts, for this they will turn into *Mushrik*, considering things as partners of Allah.' The Imam then read this verse of the Holy Quran: 'I swear by your Lord that they will not be considered believers until they allow you to settle their disputes and then they will find nothing in their souls to prevent them from accepting your judgment, thus, submitting themselves to the will of Allah.' (4:65) Abu 'Abd Allah, recipient of divine supreme covenant, then said, 'You must submit yourselves (to the command of Allah)'"

٦- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ أَبِي نَصْرٍ عَنْ عَبْدِ اللهِ بْنِ يَحْيَى الْكَاهِلِي قَالَ قَالَ أَبو عَبْدِ اللهِ ع لَوْ أَن قَوْماً عَبَدُوا اللهَ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَقَامُوا الصلَاةَ وَ آتَوُا الزكَاةَ وَ حَجوا الْبَيْتَ وَ صَامُوا شَهْرَ رَمَضَانَ ثُم قَالُوا لِشَيْءٍ صَنَعَهُ اللهُ أَوْ صَنَعَهُ النبِي ص أَلَا صَنَعَ خِلَافَ الذِي صَنَعَ أَوْ وَجَدُوا ذَلِكَ فِي قُلُوبِهِمْ لَكَانُوا بِذَلِكَ مُشْرِكِينَ ثُم تَلَا هَذِهِ الْآيَةَ فَلا وَ رَبكَ لا يُؤْمِنُونَ حَتى يُحَكمُوكَ فِيما شَجَرَ بَيْنَهُمْ ثُم لا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجاً مِما قَضَيْتَ وَ يُسَلمُوا تَسْلِيماً ثُم قَالَ أَبو عَبْدِ اللهِ ع فَعَلَيْكُمْ بِالتسْلِيمِ

H 2864, CH 164, h 7

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from 'Abd Allah ibn Yahya from 'Abd Allah ibn Muskan from abu Basir who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Holy, '. . . they (unconditionally) obeyed the rabbis and the monks. . . . as they should have obeyed Allah. . . .' (9:31) The Imam said, 'By Allah, they (rabbis and monks) did not call the people to worship them. Had they done so people would not have listened to them. They, however, made certain things lawful and unlawful as they liked and people obeyed and worshipped them without realizing the evil in such worship.'"

٧- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللهِ بْنِ يَحْيَى عَنْ عَبْدِ اللهِ بْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ قَوْلِ اللهِ عَز وَ جَل اتخَذُوا أَحْبَارَهُمْ وَ رُهْبَانَهُمْ أَرْباباً مِنْ دُونِ اللهِ فَقَالَ أَما وَ اللهِ مَا دَعَوْهُمْ إِلَى عِبَادَةِ أَنْفُسِهِمْ وَ لَوْ دَعَوْهُمْ إِلَى عِبَادَةِ أَنْفُسِهِمْ لَمَا أَجَابُوهُمْ وَ لَكِنْ أَحَلوا لَهُمْ حَرَاماً وَ حَرمُوا عَلَيْهِمْ حَلَالًا فَعَبَدُوهُمْ مِنْ حَيْثُ لَا يَشْعُرُونَ

H 2865, CH 164, h 8

Ali ibn Muhammad has narrated from Salih ibn abu Hammad and Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from a man from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Whoever obeys a man in a sin has worshipped him.'"

٨- عَلِي بْنُ مُحَمدٍ عَنْ صَالِحِ بْنِ أَبِي حَمادٍ وَ عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ أَطَاعَ رَجُلًا فِي مَعْصِيَةٍ فَقَدْ عَبَدَهُ

بَابُ الشك

١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ الْحُسَيْنِ بْنِ الْحَكَمِ قَالَ كَتَبْتُ إِلَى الْعَبْدِ الصَّالِحِ ع أُخْبِرُهُ أَنِّي شَاكٌّ وَ قَدْ قَالَ إِبْرَاهِيمُ ع رَبِّ أَرِنِي كَيْفَ تُحْيِ الْمَوْتى وَ أَنِّي أُحِبُّ أَنْ تُرِيَنِي شَيْئاً فَكَتَبَ ع إِنَّ إِبْرَاهِيمَ كَانَ مُؤْمِناً وَ أَحَبَّ أَنْ يَزْدَادَ إِيمَاناً وَ أَنْتَ شَاكٌّ وَ الشَّاكُّ لَا خَيْرَ فِيهِ وَ كَتَبَ إِنَّمَا الشَّكُّ مَا لَمْ يَأْتِ الْيَقِينُ فَإِذَا جَاءَ الْيَقِينُ لَمْ يَجُزِ الشَّكُّ وَ كَتَبَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ ما وَجَدْنا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَ إِنْ وَجَدْنا أَكْثَرَهُمْ لَفاسِقِينَ قَالَ نَزَلَتْ فِي الشَّاكِّ

Chapter One Hundred Sixty Five
Doubt

H 2866, CH 165, h 1
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from al-Husayn ibn Hakam who has said the following:
“Once I wrote to the virtuous servant (of Allah) saying that I had doubt and Ibrahim, peace be upon him, had said, ‘Lord, show me how you will bring the dead to life?’ (2: 260) and I would love that you show me something. The Imam wrote back to me, ‘Ibrahim was a believer. He wanted to increase his belief. You, however, have doubt and there is nothing good in doubt.’ The Imam further wrote, ‘Doubt comes when there is no certainty when certainty, comes then doubting is not permissible.’ He wrote further, ‘Allah, the Most Majestic, the Most Holy, has said, “We did not find many among them keeping their promises. However, We did find many evil-doers among them.” (7:102) The Imam said, ‘It was revealed about people who doubt.’”

٢ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ أَبِي إِسْحَاقَ الْخُرَاسَانِيِّ قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ فِي خُطْبَتِهِ لَا تَرْتَابُوا فَتَشُكُّوا وَ لَا تَشُكُّوا فَتَكْفُرُوا

H 2867, CH 165, h 2
A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbat from abu Ishaq al-Khurasani who has said the following:
“Amir al-Mu’minin, Ali ibn abu Talib, recipient of divine supreme covenant, would say in his sermons, ‘Do not suspect; you will doubt and do not doubt; you will become unbelievers.’”

٣ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ خَلَفِ بْنِ حَمَّادٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع جَالِساً عَنْ يَسَارِهِ وَ زُرَارَةُ عَنْ يَمِينِهِ فَدَخَلَ عَلَيْهِ أَبُو بَصِيرٍ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ مَا تَقُولُ فِيمَنْ شَكَّ فِي اللَّهِ فَقَالَ كَافِرٌ يَا أَبَا مُحَمَّدٍ قَالَ فَشَكَّ فِي رَسُولِ اللَّهِ فَقَالَ كَافِرٌ قَالَ ثُمَّ الْتَفَتَ إِلَى زُرَارَةَ فَقَالَ إِنَّمَا يَكْفُرُ إِذَا جَحَدَ

H 2868, CH 165, h 3
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from Khalaf ibn Hammad from abu Ayyub al-Khazzaz from Muhammad ibn Muslim who has said the following:
“Once I was in the presence of abu ‘Abd Allah, recipient of divine supreme covenant, sitting to his left side and Zurara was sitting to his right side. Abu Basir came in and he asked, ‘What do you say if one doubts in Allah?’ The Imam said, ‘He is an unbeliever, O abu Muhammad.’ Abu Basir then asked, ‘What if one has doubts in the Messenger of Allah?’ The Imam said, ‘He is an unbeliever.’ The narrator has said that the Imam then turned to Zurara and said, ‘He (such a person) is an unbeliever only if he rejects.’”

٤ - عَنْهُ عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ الْحَلَبِيِّ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ آمَنُوا وَ لَمْ يَلْبِسُوا إِيمانَهُمْ بِظُلْمٍ قَالَ بِشَكٍّ

H 2869, CH 165, h 4
It is narrated from him (narrator of the *Hadith* above) from his father from al-Nadr ibn Suwayd from Yahya ibn ‘Imran al-Halabi from Harun ibn Kharijah from abu Basir who has said the following:
“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Holy, ‘Those who have accepted the faith and have kept it pure from injustice have achieved security and guidance.’ (6:82) The Imam said, ‘(It means one) who has kept it (belief) pure from doubt.’”

٥ - الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ الشَّكَّ وَ الْمَعْصِيَةَ فِي النَّارِ لَيْسَا مِنَّا وَ لَا إِلَيْنَا

H 2870, CH 165, h 5
Al-Husayn ibn Muhammad has narrated from Ahmad ibn Ishaq from Bakr ibn Muhammad from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Doubts and disobedience are in the fire. It (doubt or people having doubts) is not from us nor is it directed to us.’”

٦ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع

H 2871, CH 165, h 6
A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from ‘Uthman ibn ‘Isa from a man from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'One who doubts in Allah after being born from Muslim parents, forever, will not end up to anything good.'"

قَالَ مَنْ شَكَّ فِي اللهِ بَعْدَ مَوْلِدِهِ عَلَى الْفِطْرَةِ لَمْ يَفِئْ إِلَى خَيْرٍ أَبَداً

H 2872, CH 165, h 7
It is narrated from him (narrator of the *Hadith* above) from his father in a marfu' manner from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Abu Ja'far, recipient of divine supreme covenant, has said, 'No deed with doubt and denial will be of any benefit.'"

٧- عَنْهُ عَنْ أَبِيهِ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ ع قَالَ لَا يَنْفَعُ مَعَ الشَّكِّ وَ الْجُحُودِ عَمَلٌ

H 2873, CH 165, h 8
It is in the advice to al-Mufaddal who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'One who has doubt or Zann (better than doubt and less than certainty) and lives with one of them (such conditions), Allah turns his deeds fruitless. The authority and proof for (existence of) Allah is clear authority and proof.'"

٨- وَ فِي وَصِيَّةِ الْمُفَضَّلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ مَنْ شَكَّ أَوْ ظَنَّ وَ أَقَامَ عَلَى أَحَدِهِمَا أَحْبَطَ اللهُ عَمَلَهُ إِنَّ حُجَّةَ اللهِ هِيَ الْحُجَّةُ الْوَاضِحَةُ

H 2874, CH 165, h 9
It is narrated from him (narrator of the *Hadith* above) from Ali ibn Asbat from al-'Ala' ibn Razin from Muhammad ibn Muslim who has said the following:
"Once I said to one of (two Imam), recipient of divine supreme covenant, 'We find a man who worships, and strives with humility but does not believe in the truth (Shi'a belief). Will it be of any benefit for him?' The Imam said, 'O abu Muhammad, the case of *Ahl al-Bayt* (of Muhammad) is like that *Ahl al-Bayt* in the family of Israel. An individual of that family would strive for forty nights and pray, his prayers received the answer. Only one man of that family strived for forty nights and prayed but his prayer did not receive any answer. When Jesus, son of Mary came, he complained to him about his case and asked him for prayer. The Imam said that Jesus then cleansed himself, said the prayer, prayed to Allah, the Most Majestic, the Most Holy, and Allah, the Most Majestic, the Most Holy, sent revelations to Jesus that said, 'O Jesus, My servant came to Me from a door that is other than the door from which one must come to Me. He prayed and there was doubt in his heart about you. Were he to pray to Me until his neck would be cut off (disintegrate) and his fingers turn into dust, I would not answer his prayer.' The Imam said, 'Jesus then turned to the man and asked, 'Do you ask your Lord for help while you have doubt in His prophet?' The man said, 'O Spirit of Allah and His word, it has been just as you said. Pray to Allah for me to remove doubt from me.' The Imam said that Jesus than prayed for him and Allah accepted his repentance and he became like all the other ones of that family."'

٩- عَنْهُ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ع قَالَ قُلْتُ إِنَّا لَنَرَى الرَّجُلَ لَهُ عِبَادَةٌ وَ اجْتِهَادٌ وَ خُشُوعٌ وَ لَا يَقُولُ بِالْحَقِّ فَهَلْ يَنْفَعُهُ ذَلِكَ شَيْئاً فَقَالَ يَا أَبَا مُحَمَّدٍ إِنَّمَا مَثَلُ أَهْلِ الْبَيْتِ مَثَلُ أَهْلِ بَيْتٍ كَانُوا فِي بَنِي إِسْرَائِيلَ كَانَ لَا يَجْتَهِدُ أَحَدٌ مِنْهُمْ أَرْبَعِينَ لَيْلَةً إِلَّا دَعَا فَأُجِيبَ وَ إِنَّ رَجُلًا مِنْهُمُ اجْتَهَدَ أَرْبَعِينَ لَيْلَةً ثُمَّ دَعَا فَلَمْ يُسْتَجَبْ لَهُ فَأَتَى عِيسَى ابْنَ مَرْيَمَ ع يَشْكُوا إِلَيْهِ مَا هُوَ فِيهِ وَ يَسْأَلُهُ الدُّعَاءَ قَالَ فَتَطَهَّرَ عِيسَى وَ صَلَّى ثُمَّ دَعَا اللهَ عَزَّ وَ جَلَّ فَأَوْحَى اللهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا عِيسَى إِنَّ عَبْدِي أَتَانِي مِنْ غَيْرِ الْبَابِ الَّذِي أُوتَى مِنْهُ إِنَّهُ دَعَانِي وَ فِي قَلْبِهِ شَكٌّ مِنْكَ فَلَوْ دَعَانِي حَتَّى يَنْقَطِعَ عُنُقُهُ وَ تَنْتَثِرَ أَنَامِلُهُ مَا اسْتَجَبْتُ لَهُ قَالَ فَالْتَفَتَ إِلَيْهِ عِيسَى ع فَقَالَ تَدْعُو رَبَّكَ وَ أَنْتَ فِي شَكٍّ مِنْ نَبِيِّهِ فَقَالَ يَا رُوحَ اللهِ وَ كَلِمَتَهُ قَدْ كَانَ وَ اللهِ مَا قُلْتَ فَادْعُ اللهَ لِي أَنْ يَذْهَبَ بِهِ عَنِّي قَالَ فَدَعَا لَهُ عِيسَى ع فَتَابَ اللهُ عَلَيْهِ وَ قَبِلَ مِنْهُ وَ صَارَ فِي حَدِّ أَهْلِ بَيْتِهِ

Chapter One Hundred Sixty Six
Straying

بَابُ الضلال

H 2875, CH 166, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Abd al-Rahman ibn al-Hajjaj from Hashim Sahib al-Barid who has said the following:
"Once Muhammad ibn Muslim, abu al-Khattab and I were together and abu Khattab asked, 'What do you say about a person who does not believe in this cause (Divine Authority of *Ahl al-Bayt*)?' I then said, 'Anyone who does not believe in this cause is an unbeliever.' Abu al-Khattab said, 'He is not an unbeliever until all evidence is established against him, when evidence and proof is established and he did not recognize then he becomes an unbeliever.' Muhammad ibn Muslim asked him,

١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ هَاشِمٍ صَاحِبِ الْبَرِيدِ قَالَ كُنْتُ أَنَا وَ مُحَمَّدُ بْنُ مُسْلِمٍ وَ أَبُو الْخَطَّابِ مُجْتَمِعِينَ فَقَالَ لَنَا أَبُو الْخَطَّابِ مَا تَقُولُونَ فِيمَنْ لَمْ يَعْرِفْ هَذَا الْأَمْرَ فَقُلْتُ مَنْ لَمْ يَعْرِفْ هَذَا الْأَمْرَ فَهُوَ كَافِرٌ فَقَالَ أَبُو الْخَطَّابِ لَيْسَ بِكَافِرٍ حَتَّى تَقُومَ عَلَيْهِ الْحُجَّةُ فَإِذَا قَامَتْ عَلَيْهِ الْحُجَّةُ فَلَمْ يَعْرِفْ فَهُوَ كَافِرٌ فَقَالَ لَهُ مُحَمَّدُ بْنُ مُسْلِمٍ

سُبْحَانَ اللهِ مَا لَهُ إِذَا لَمْ يَعْرِفْ وَ لَمْ يَجْحَدْ يَكْفُرُ لَيْسَ بِكَافِرٍ إِذَا لَمْ يَجْحَدْ قَالَ فَلَما حَجَجْتُ دَخَلْتُ عَلَى أَبِي عَبْدِ اللهِ فَأَخْبَرْتُهُ بِذَلِكَ فَقَالَ إِنكَ قَدْ حَضَرْتَ وَ غَابَا وَ لَكِنْ مَوْعِدُكُمُ اللَّيْلَةَ الْجَمْرَةُ الْوُسْطَى بِمِنى فَلَما كَانتِ اللَّيْلَةُ اجْتَمَعْنَا عِنْدَهُ وَ أَبُو الْخَطابِ وَ مُحَمدُ بْنُ مُسْلِمٍ فَتَنَاوَلَ وِسَادَةً فَوَضَعَهَا فِي صَدْرِهِ ثُم قَالَ لَنَا مَا تَقُولُونَ فِي خَدَمِكُمْ وَ نِسَائِكُمْ وَ أَهْلِيكُمْ أَ لَيْسَ يَشْهَدُونَ أَنْ لَا إِلَهَ إِلا اللهُ قُلْتُ بَلَى قَالَ أَ لَيْسَ يَشْهَدُونَ أَن مُحَمداً رَسُولُ اللهِ ص قُلْتُ بَلَى قَالَ أَ لَيْسَ يُصَلونَ وَ يَصُومُونَ وَ يَحُجونَ قُلْتُ بَلَى قَالَ فَيَعْرِفُونَ مَا أَنْتُمْ عَلَيْهِ قُلْتُ لَا قَالَ فَمَا هُمْ عِنْدَكُمْ قُلْتُ مَنْ لَمْ يَعْرِفْ هَذَا الْأَمْرَ فَهُوَ كَافِر قَالَ سُبْحَانَ اللهِ أَ مَا رَأَيتَ أَهْلَ الطرِيقِ وَ أَهْلَ الْمِيَاهِ قُلْتُ بَلَى قَالَ أَ لَيْسَ يُصَلونَ وَ يَصُومُونَ وَ يَحُجونَ أَ لَيْسَ يَشْهَدُونَ أَنْ لَا إِلَهَ إِلا اللهُ وَ أَن مُحَمداً رَسُولُ اللهِ قُلْتُ بَلَى قَالَ فَيَعْرِفُونَ مَا أَنْتُمْ عَلَيْهِ قُلْتُ لَا قَالَ فَمَا هُمْ عِنْدَكُمْ قُلْتُ مَنْ لَمْ يَعْرِفْ هَذَا الْأَمْرَ فَهُوَ كَافِر قَالَ سُبْحَانَ اللهِ أَ مَا رَأَيتَ الْكَعْبَةَ وَ الطوَافَ وَ أَهْلَ الْيَمَنِ وَ تَعَلقَهُمْ بِأَسْتَارِ الْكَعْبَةِ قُلْتُ بَلَى قَالَ أَ لَيْسَ يَشْهَدُونَ أَنْ لَا إِلَهَ إِلا اللهُ وَ أَن مُحَمداً رَسُولُ اللهِ ص وَ يُصَلونَ وَ يَصُومُونَ وَ يَحُجونَ قُلْتُ بَلَى قَالَ فَيَعْرِفُونَ مَا أَنْتُمْ عَلَيْهِ قُلْتُ لَا قَالَ فَمَا تَقُولُونَ فِيهِمْ قُلْتُ مَنْ لَمْ يَعْرِفْ فَهُوَ كَافِر قَالَ سُبْحَانَ اللهِ هَذَا قَوْلُ الْخَوَارِجِ ثُم قَالَ إِنْ شِئْتُمْ أَخْبَرْتُكُمْ فَقُلْتُ أَنَا لَا فَقَالَ أَما إِنهُ شَر عَلَيْكُمْ أَنْ تَقُولُوا بِشَيْءٍ مَا لَمْ تَسْمَعُوهُ مِنا قَالَ فَظَنَنْتُ أَنهُ يُدِيرُنَا عَلَى قَوْلِ مُحَمدِ بْنِ مُسْلِمٍ

‘Glory belongs to Allah, what has he done that for not knowing and not denying becomes an unbeliever? He is not an unbeliever if he does not deny and reject.’ I (the narrator) argued and then went in the presence of abu ‘Abd Allah, recipient of divine supreme covenant, and informed him of the discussion. The Imam said, ‘You have come and they both are absent. All of you may come to me tonight by the middle Jamara (pillar of stones) in Mina.’

“That night we gathered together before him. Abu al-Khattab and Muhammad ibn Muslim also were there. The Imam picked up the pillow and held it against his chest and asked us, ‘What do you say about your servants, women, and people of your house? Do they not say, ‘No one deserves to be worshipped except Allah?’ I said, ‘Yes, they do say so.’ The Imam asked, ‘Do they not say, Muhammad is the Messenger of Allah?’ I said, ‘Yes, they do say so.’ The Imam asked, ‘Do they not perform the prayer, fast and perform Hajj?’ I said, ‘Yes, they do so.’ The Imam asked, ‘Do they know and recognize what you believe in?’ I said, ‘No, they do not do so.’ The Imam asked, ‘What are they then in your views?’ I said, ‘Anyone who does not know this cause (Divine Authority of *Ahl al-Bayt*) is an unbeliever.’ The Imam asked, ‘Glory belongs to Allah, have you considered the people in the streets and the water carriers?’ I said, ‘Yes, I have done so.’ The Imam asked, ‘Do they not perform the prayer, fast, and perform Hajj? Do they not testify that no one deserves to be worshipped except Allah and that Muhammad is the Messenger of Allah?’ I said, ‘Yes, they do so.’ The Imam said, ‘Do they know and recognize what you believe in?’ I said, ‘No, they do not do so.’ The Imam said, ‘What are they then in your view?’ I said, ‘Anyone who does not know and recognize this cause, is an unbeliever.’ The Imam said, ‘Glory belongs to Allah, have you seen the Ka’bah, the Tawaf (walking seven times around the Ka’bah), the people of Yeman and their clinging to the curtain of the Ka’bah?’ I said, ‘Yes, I see them.’ The Imam said, ‘Do they not testify that no one deserves to be worshipped except Allah? That Muhammad is the Messenger of Allah? Do they not perform the prayer, fast, and perform Hajj?’ I said, ‘Yes they do so.’ The Imam said, ‘Do they know and recognize what you believe in?’ I said, ‘No they do not do so.’ The Imam said, ‘What do you say about them?’ I said, ‘Anyone who does not know (believe in this cause) is an unbeliever.’

“The Imam said, ‘Glory belongs to Allah, this is what al-Khawarij (the group that turned against Ali, recipient of divine supreme covenant) say.’ The Imam then said, ‘If you like, I may tell you.’ I said, ‘No, do not tell us.’ The Imam said, ‘It is evil against you to say what you have not heard from us.’ I (the narrator) then guessed that he is turning us upon the words of Muhammad ibn Muslim (namely, one is not an unbeliever until he denies and rejects the Divine Authority of *Ahl al-Bayt*).’”

٢ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ مُحَمدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قُلْتُ لَهُ فَمَا تَقُولُ فِي مُنَاكَحَةِ النَاسِ فَإِنِي قَدْ بَلَغْتُ مَا تَرَاهُ وَ مَا تَزَوجْتُ قَط فَقَالَ وَ مَا يَمْنَعُكَ مِنْ ذَلِكَ فَقُلْتُ مَا يَمْنَعُنِي إِلا أَنِي أَخْشَى أَنْ لَا تَحِل لِي مُنَاكَحَتُهُمْ فَمَا تَأْمُرُنِي فَقَالَ فَكَيْفَ تَصْنَعُ وَ أَنتَ شَاب أَ تَصْبِرُ قُلْتُ أَتخِذُ الْجَوَارِيَ قَالَ فَهَاتِ الْآنَ فَمَا تَسْتَحِل الْجَوَارِيَ قُلْتُ إِن الْأَمَةَ لَيْسَتْ بِمَنْزِلَةِ

H 2876, CH 166, h 2

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from a man from Zurara who has said the following:

“Once I asked abu Ja’far, recipient of divine supreme covenant, ‘What do you say about marriage of the people. I have reached this age as you can see and I am not married yet.’ The Imam asked, ‘What prevents you from becoming married?’ I said, ‘What prevents me is fear that it may not be lawful to marry from them. What is your instruction?’ The Imam asked, ‘How can you live and you are young, can you exercise patience?’ I said, ‘I can buy slaves.’ The Imam asked, ‘Here you are, how, can slaves be lawful?’ I said, ‘A slave is not like a free person. If

something may make me suspicious I can sell her and stay away from her.' The Imam said, 'Tell me how you make her lawful.' I (the narrator) had no answers.

"I then asked him, 'What do you say if I married?' The Imam said, 'I do not mind if you marry.' I said, 'Consider your words, 'I do not mind if you did,' it has two aspects: I do not mind if you sinned without my command. What is your command? Should I do it by your command?' The Imam said, 'The Messenger of Allah had married. There are the cases of the wives of Noah and Lot as they were in wedlock with two virtuous servants (of Allah).' I said, 'The Messenger of Allah is not of the same position as I. She was under his control and acknowledged his judgment and his religion.' The Imam asked, 'What do you think of unfaithfulness in the words of Allah, the Most Majestic, the Most Holy, 'They both were unfaithful to the two of them.' (66:9) He does not mean thereby anything other than indecent acts. The Messenger of Allah had married so and so.'

"I then said, 'May Allah keep you well, what do you command me? Should I go and marry by your command?' The Imam said to me, 'Were you to marry, you should marry *al-Bulaha'* of women.' I asked, 'Who are *al-Bulaha'* of women?' The Imam said, 'Those who observe Hijab and are chaste.' I asked, 'How is she who is in the religion of Salim ibn abu Hafsah?' The Imam said, 'No.' I said, 'How is she that is in the religion of Rabi'ah al-Ra'i?' The Imam said, 'No, but marry those who are under the guardianship of their fathers, who are not unbelievers and do not know what you believe in.' I asked, 'Is it not the case that she is either a believer or an unbeliever?' The Imam said, 'One who fasts, performs prayer, is pious before Allah and does not know what is your cause.' I said, 'Allah, the Most Majestic, the Most Holy, has said, 'It is He Who has created you. Among you there are believer and unbelievers,' (64:2) no, by Allah, there is no one in the people who is not a believer or an unbeliever.'

"The narrator has said that abu Ja'far, recipient of divine supreme covenant, then said, 'The words of Allah are truer than your words, O Zurara. Have you not considered the words of Allah, the Most Majestic, the Most Holy, ' . . . they have mixed virtuous deeds with sinful ones. Perhaps Allah will forgive them. Allah is All-forgiving and All-merciful.' (9:102) Why has Allah said, "perhaps"?' I said, 'They are either believing people or unbelievers.'

"The narrator has said that the Imam then asked, 'What do you think of the words of Allah, the Most Majestic, the Most Holy, 'As for the really weak and oppressed men, women, and children who were not able to find any means of obtaining their freedom or of having the right guidance, . . . ' (4:98) guidance to belief?' I said, 'They are either believers or unbelievers.' The Imam said, 'By Allah they are not believing people nor unbelievers.' Then the Imam turned to me and asked, 'What do you think of the people of 'A'raf?' I said, 'They are none other than either believers or unbelievers. If they enter paradise they are believers and if they go in the fire, they are unbelievers.' The Imam said, 'By Allah, they are not believers nor are they unbelievers. Were they believers they would have entered paradise like the other believing people. Were they unbelievers they would have gone in the fire like the other unbelievers. In fact, they are people whose good and bad deeds were equal. They had shortages of deeds. They will be as Allah, the Most Majestic, the Most Holy, has said.' I asked, 'Are they of the people of paradise or of the people of the fire?' The Imam said, 'Leave them alone as Allah

الْحُرِّةِ إِنْ رَابَتْنِي بِشَيْءٍ بِعْتُهَا وَ اعْتَزَلْتُهَا قَالَ فَحَدِّثْنِي بِمَا اسْتَحْلَلْتَهَا قَالَ فَلَمْ يَكُنْ عِنْدِي جَوَاب فَقُلْتُ لَهُ فَمَا تَرَى أَتَزَوَّجُ فَقَالَ مَا أُبَالِي أَنْ تَفْعَلَ قُلْتُ أَ رَأَيْتَ قَوْلَكَ مَا أُبَالِي أَنْ تَفْعَلَ فَإِنَّ ذَلِكَ عَلَى جِهَتَيْنِ تَقُولُ لَسْتُ أُبَالِي أَنْ تَأْتِيَ مِنْ غَيْرِ أَنْ آمُرَكَ فَمَا تَأْمُرُنِي أَفْعَلُ ذَلِكَ بِأَمْرِكَ فَقَالَ لِي قَدْ كَانَ رَسُولُ اللهِ ص تَزَوَّجَ وَ قَدْ كَانَ مِنْ أَمْرِ امْرَأَةِ نُوحٍ وَ امْرَأَةِ لُوطٍ مَا قَدْ كَانَ إِنَّهُمَا قَدْ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَقُلْتُ إِنَّ رَسُولَ اللهِ ص لَيْسَ فِي ذَلِكَ بِمَنْزِلَتِي إِنَّمَا هِيَ تَحْتَ يَدِهِ وَ هِيَ مُقِرَّةٌ بِحُكْمِهِ مُقِرَّةٌ بِدِينِهِ قَالَ فَقَالَ لِي مَا تَرَى مِنَ الْخِيَانَةِ فِي قَوْلِ اللهِ عَزَّ وَ جَلَّ فَخانَتاهُما مَا يَعْنِي بِذَلِكَ إِلَّا الْفَاحِشَةَ وَ قَدْ زَوَّجَ رَسُولُ اللهِ ص فُلَاناً قَالَ قُلْتُ أَصْلَحَكَ اللَّهُ مَا تَأْمُرُنِي أَنْطَلِقُ فَأَتَزَوَّجُ بِأَمْرِكَ فَقَالَ لِي إِنْ كُنْتَ فَاعِلًا فَعَلَيْكَ بِالْبُلَهَاءِ مِنَ النِّسَاءِ قُلْتُ وَ مَا الْبُلَهَاءُ قَالَ ذَوَاتُ الْخُدُورِ الْعَفَائِفُ قُلْتُ مَنْ هِيَ عَلَى دِينِ سَالِمِ بْنِ أَبِي حَفْصَةَ قَالَ لَا قُلْتُ مَنْ هِيَ عَلَى دِينِ رَبِيعَةِ الرَّأْيِ قَالَ لَا وَ لَكِنِ الْعَوَاتِقَ اللَّوَاتِي لَا يَنْصِبْنَ كُفْراً وَ لَا يَعْرِفْنَ مَا تَعْرِفُونَ قُلْتُ وَ هَلْ تَعْدُو أَنْ تَكُونَ مُؤْمِنَةً أَوْ كَافِرَةً فَقَالَ تَصُومُ وَ تُصَلِّي وَ تَتَّقِي اللَّهَ وَ لَا تَدْرِي مَا أَمْرُكُمْ فَقُلْتُ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَ مِنْكُمْ مُؤْمِنٌ لَا وَ اللهِ لَا يَكُونُ أَحَدٌ مِنَ النَّاسِ لَيْسَ بِمُؤْمِنٍ وَ لَا كَافِرٍ قَالَ فَقَالَ أَبُو جَعْفَرٍ ع قَوْلُ اللهِ أَصْدَقُ مِنْ قَوْلِكَ يَا زُرَارَةُ أَ رَأَيْتَ قَوْلَ اللهِ عَزَّ وَ جَلَّ خَلَطُوا عَمَلًا صَالِحاً وَ آخَرَ سَيِّئاً عَسَى اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ فَلِمَا قَالَ عَسَى فَقُلْتُ مَا هُمْ إِلَّا مُؤْمِنِينَ أَوْ كَافِرِينَ قَالَ فَقَالَ مَا تَقُولُ فِي قَوْلِهِ عَزَّ وَ جَلَّ إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجالِ وَ النِّساءِ وَ الْوِلْدانِ لا يَسْتَطِيعُونَ حِيلَةً وَ لا يَهْتَدُونَ سَبِيلًا إِلَى الْإِيمَانِ فَقُلْتُ مَا هُمْ إِلَّا مُؤْمِنِينَ أَوْ كَافِرِينَ فَقَالَ وَ اللهِ مَا هُمْ بِمُؤْمِنِينَ وَ لَا كَافِرِينَ ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ مَا تَقُولُ فِي أَصْحَابِ الْأَعْرَافِ فَقُلْتُ مَا هُمْ إِلَّا مُؤْمِنِينَ أَوْ كَافِرِينَ إِنْ دَخَلُوا الْجَنَّةَ فَهُمْ مُؤْمِنُونَ وَ إِنْ دَخَلُوا النَّارَ فَهُمْ كَافِرُونَ فَقَالَ وَ اللهِ مَا هُمْ بِمُؤْمِنِينَ وَ لَا كَافِرِينَ وَ لَوْ كَانُوا مُؤْمِنِينَ لَدَخَلُوا الْجَنَّةَ كَمَا دَخَلَهَا الْمُؤْمِنُونَ وَ لَوْ كَانُوا كَافِرِينَ لَدَخَلُوا النَّارَ كَمَا دَخَلَهَا الْكَافِرُونَ وَ لَكِنَّهُمْ قَوْمٌ قَدِ اسْتَوَتْ حَسَنَاتُهُمْ وَ سَيِّئَاتُهُمْ فَقَصُرَتْ بِهِمُ الْأَعْمَالُ وَ أَنَّهُمْ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَقُلْتُ أَ مِنْ أَهْلِ الْجَنَّةِ هُمْ أَمْ مِنْ أَهْلِ النَّارِ فَقَالَ اتْرُكْهُمْ حَيْثُ تَرَكَهُمُ اللهُ

قُلْتُ أَ فَتُرْجِئُهُمْ قَالَ نَعَمْ أُرْجِئُهُمْ كَمَا أَرْجَأَهُمُ اللهُ إِنْ شَاءَ أَدْخَلَهُمُ الْجَنةَ بِرَحْمَتِهِ وَ إِنْ شَاءَ سَاقَهُمْ إِلَى النارِ بِذُنوبِهِمْ وَ لَمْ يَظْلِمْهُمْ فَقُلْتُ هَلْ يَدْخُلُ الْجَنةَ كَافِر قَالَ لَا قُلْتُ فَهَلْ يَدْخُلُ النارَ إِلا كَافِر قَالَ فَقَالَ لَا إِلا أَنْ يَشَاءَ اللهُ يَا زُرَارَةُ إِنني أَقُولُ مَا شَاءَ اللهُ وَ أَنْتَ لَا تَقُولُ مَا شَاءَ اللهُ أَما إِنكَ إِنْ كِبِرْتَ رَجَعْتَ وَ تحَللَتْ عُنْكَ عُقَدُكَ

has done.' I asked, 'Do you leave their affairs in postponement?' The Imam said, 'Yes, I do as Allah has done. If Allah wills He will send them to paradise through his favor, and if He wills He will drive them to the fire for their sins without being unjust to them.' I said, 'Will unbelievers go to paradise?' The Imam said, 'No.' I asked, 'Will anyone other than unbelievers go in the fire?'

"The narrator has said that the Imam said, 'No, except what Allah will wish. O Zurara, I say, 'What Allah wills and you do not say what Allah wills. When you will grow up you will turn around and your knots ease up (on your opponents).'"

Note: The above *Hadith* is very critical of the attitude of Zurara, according to commentators. In his defense, due to his prominent position in view of the scholars, it is said that either at that time he was very young or later he matured. He believed those who did not, would not and could not believe in the Divine Authority of *'A'immah* could never go to paradise. Also, it is said that perhaps the whole *Hadith* due to weakness in the chain of narrators is not reliable. Zurara seems unable to find any room in his heart for those who did not respect *Ahl al-Bayt*, recipient of divine supreme covenant, properly.

بَابُ الْمُسْتَضْعَفِ

١ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ مُحَمدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ زُرَارَةَ قَالَ سَأَلْتُ أَبا جَعْفَرٍ ع عَنِ الْمُسْتَضْعَفِ فَقَالَ هُوَ الذِي لَا يَهْتَدِي حِيلَةً إِلَى الْكُفْرِ فَيَكْفُرَ وَ لَا يَهْتَدِي سَبِيلًا إِلَى الْإِيمَانِ لَا يَسْتَطِيعُ أَنْ يُؤْمِنَ وَ لَا يَسْتَطِيعُ أَنْ يَكْفُرَ فَهُمُ الصبْيَانُ وَ مَنْ كَانَ مِنَ الرجَالِ وَ النسَاءِ عَلَى مِثْلِ عُقُولِ الصبْيَانِ مَرْفُوعٍ عَنْهُمُ الْقَلَمُ

Chapter One Hundred Sixty Seven

The Feeble-minded People

H 2877, CH 167, h 1

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from certain individuals of his people from Zurara who has said the following:

"Once I asked abu Ja'far, recipient of divine supreme covenant, about feeble-minded (weak) people. The Imam said, 'They are those who have no means to become unbelievers and cannot find guidance to belief. They are not able to establish belief or to become unbelievers. Of such people are children and those of men and women who are of children's mentality; the pen is held back from writing to hold them responsible.'"

٢ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ الْمُسْتَضْعَفُونَ الذِينَ لا يَسْتَطِيعُونَ حِيلَةً وَ لا يَهْتَدُونَ سَبِيلًا قَالَ لَا يَسْتَطِيعُونَ حِيلَةً إِلَى الْإِيمَانِ وَ لَا يَكْفُرُونَ الصبْيَانُ وَ أَشْبَاهُ عُقُولِ الصبْيَانِ مِنَ الرجَالِ وَ النسَاءِ

H 2878, CH 167, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Jamil from Zurara from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"The feeble-minded people are those who are not able to find the means, the guidance or the way. The Imam said, 'They are not able to find the means to belief and they do not disbelieve, like children and those who are of children's mental condition, male and female.'"

٣ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ زُرَارَةَ قَالَ سَأَلْتُ أَبا جَعْفَرٍ ع عَنِ الْمُسْتَضْعَفِ فَقَالَ هُوَ الذِي لَا يَسْتَطِيعُ حِيلَةً يَدْفَعُ بِهَا عَنْهُ الْكُفْرَ وَ لَا يَهْتَدِي بِهَا إِلَى سَبِيلِ الْإِيمَانِ لَا يَسْتَطِيعُ أَنْ يُؤْمِنَ وَ لَا يَكْفُرَ قَالَ وَ الصبْيَانُ وَ مَنْ كَانَ مِنَ الرجَالِ وَ النسَاءِ عَلَى مِثْلِ عُقُولِ الصبْيَانِ

H 2879, CH 167, h 3

A number of our people have narrated from Sahl ibn Ziyad from ibn Mahbub from ibn Ri'ab from Zurara who has said the following:

"Once I asked abu Ja'far, recipient of divine supreme covenant, about the feeble-minded people. The Imam said, 'They are those who are not able to defend themselves against disbelief or find the means to the way in the direction of belief. They are not able to have belief and do not disbelieve.' The Imam said, 'Children and those of men and women who are of children's mental condition are among such people.'"

٤ - مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ عَلِي بْنِ الْحَكَمِ عَنْ عَبْدِ اللهِ بْنِ جُنْدَبٍ عَنْ سُفْيَانَ بْنِ السمْطِ الْبَجَلِي قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع مَا تَقُولُ فِي الْمُسْتَضْعَفِينَ فَقَالَ لِي شَبِيهاً بِالْفَزِعِ قَتَرَكْتُمْ أَحَداً يَكُونُ مُسْتَضْعَفاً وَ أَينَ الْمُسْتَضْعَفُونَ قَوِ اللهِ لَقَدْ مَشَى بِأَمْرِكُمْ هَذَا

H 2880, CH 167, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from 'Abd Allah ibn Jundab from Sufyan ibn al-Samt al-Bajilli who has said the following:

"Once I said to abu 'Abd Allah, recipient of divine supreme covenant, 'What do you say about the feeble-minded people?' The Imam asked me in a manner similar to one frightened, 'Have you left anyone to be considered feeble? By Allah, girls behind the curtains have heard about your cause (Divine

Authority of *Ahl al-Bayt*) and water carriers in the street of Madina speak about it.'"

الْعَوَاتِقُ إِلَى الْعَوَاتِقِ فِي خُدُورِهِنَّ وَ تُحَدِّثُ بِهِ السُّقَّايَاتُ فِي طَرِيقِ الْمَدِينَةِ

H 2881, CH 167, h 5

It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Fudalah ibn Ayyub from 'Umar ibn Aban who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about the feeble-minded people. The Imam said, 'They are the people under guardianship.' I then asked, 'What kind of guardianship is it?' The Imam said, 'It is not a religious guardianship. It is guardianship in marriages, inheritance and social affairs. They are neither believers nor unbelievers. There are those among them for whom one may hope in the command of Allah, the Most Majestic, the Most Holy.'"

٥- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عُمَرَ بْنِ أُبَانٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْمُسْتَضْعَفِينَ فَقَالَ هُمْ أَهْلُ الْوَلَايَةِ فَقُلْتُ أَيِّ وَلَايَةٍ فَقَالَ أَمَا إِنَّهَا لَيْسَتْ بِالْوَلَايَةِ فِي الدِّينِ وَ لَكِنَّهَا الْوَلَايَةُ فِي الْمَنَاكَحَةِ وَ الْمَوَارِيثِ وَ الْمُخَالَطَةِ وَ هُمْ لَيْسُوا بِالْمُؤْمِنِينَ وَ لَا بِالْكُفَّارِ وَ مِنْهُمُ الْمُرْجَوْنَ لِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ

H 2882, CH 167, h 6

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from Muthanna from Isma'il al-Ju'fi who has said the following:

"Once I asked abu Ja'far, recipient of divine supreme covenant, about how much religious knowledge people must have. The Imam said, 'Religion is vast but the Khawarij (those who turned against Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant) group has narrowed it down upon themselves due to their ignorance.' I asked, 'May Allah keep my soul in service for your cause, can I tell you what kind of religion I believe in?' The Imam said, 'Yes, you may do so.' I said, 'I testify that no one deserves to be worshipped except Allah and I testify that Muhammad is His servant and messenger. I affirm to whatever he has brought from Allah. I love you (*Ahl al-Bayt*) and disavow your enemies and those who have suppressed you, kept (unjust) control over you and who have usurped your rights.' The Imam said, 'You are not ignorant of anything. This, by Allah is what we follow.' I asked, 'Is one who does not know this (cause) safe?' The Imam said, 'No, except the feeble-minded people.' I asked, 'Who are they?' The Imam said, 'Your women and children.' Then he said, 'Consider 'Umm 'Ayman. I testify that she is of the people of paradise, but she did not know what you believe.'"

٦- الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ مُثَنًّى عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ع عَنِ الدِّينِ الَّذِي لَا يَسَعُ الْعِبَادَ جَهْلُهُ فَقَالَ الدِّينُ وَاسِعٌ وَ لَكِنَّ الْخَوَارِجَ ضَيَّقُوا عَلَى أَنْفُسِهِمْ مِنْ جَهْلِهِمْ قُلْتُ جُعِلْتُ فِدَاكَ فَأَحَدِّثُكَ بِدِينِيَ الَّذِي أَنَا عَلَيْهِ فَقَالَ بَلَى فَقُلْتُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ وَ الْإِقْرَارَ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ وَ أَتَوَلَّاكُمْ وَ أَبْرَأُ مِنْ عَدُوِّكُمْ وَ مَنْ رَكِبَ رِقَابَكُمْ وَ تَأَمَّرَ عَلَيْكُمْ وَ ظَلَمَكُمْ حَقَّكُمْ فَقَالَ مَا جَهِلْتَ شَيْئاً هُوَ وَ اللَّهِ الَّذِي نَحْنُ عَلَيْهِ قُلْتُ فَهَلْ سَلِمَ أَحَدٌ لَا يَعْرِفُ هَذَا الْأَمْرَ فَقَالَ لَا إِلَّا الْمُسْتَضْعَفِينَ قُلْتُ مَنْ هُمْ قَالَ نِسَاؤُكُمْ وَ أَوْلَادُكُمْ ثُمَّ قَالَ أَ رَأَيْتَ أُمَّ أَيْمَنَ فَإِنِّي أَشْهَدُ أَنَّهَا مِنْ أَهْلِ الْجَنَّةِ وَ مَا كَانَتْ تَعْرِفُ مَا أَنْتُمْ عَلَيْهِ

H 2883, CH 167, h 7

Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from ibn Muskan from abu Basir who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Whoever knows the differences among people is not a feeble-minded person.'"

٧- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ عَرَفَ اخْتِلَافَ النَّاسِ لَيْسَ بِمُسْتَضْعَفٍ

H 2884, CH 167, h 8

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Mahbub from Jamil ibn Darraj who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'I may have mentioned those feeble-minded people and I say that those people and we are in homes of paradise.' Abu 'Abd Allah, recipient of divine supreme covenant, said, 'Allah will never do that to you.'"

٨- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي رُبَّمَا ذَكَرْتُ هَؤُلَاءِ الْمُسْتَضْعَفِينَ فَأَقُولُ نَحْنُ وَ هُمْ فِي مَنَازِلِ الْجَنَّةِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَا يَفْعَلُ اللَّهُ ذَلِكَ بِكُمْ أَبَداً

H 2885, CH 167, h 9

It is narrated from him (narrator of the *Hadith* above) from Ali ibn al-Hassan al-Taymi from his two brothers, Muhammad and Ahmad sons of al-Hassan from Ali ibn Ya'qub from Marwan ibn Muslim from Ayyub ibn al-Hurr who has said the following:

"Once a man said to abu 'Abd Allah, recipient of divine supreme covenant, while we were present, 'May Allah keep my soul in service for your cause, we are afraid that because of our sins we

٩- عَنْهُ عَنْ عَلِيِّ بْنِ الْحَسَنِ التَّيْمِيِّ عَنْ أَخَوَيْهِ مُحَمَّدٍ وَ أَحْمَدَ ابْنَيِ الْحَسَنِ عَنْ عَلِيِّ بْنِ يَعْقُوبَ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ أَيُّوبَ بْنِ الْحُرِّ قَالَ قَالَ رَجُلٌ لِأَبِي عَبْدِ اللَّهِ ع وَ نَحْنُ عِنْدَهُ جُعِلْتُ فِدَاكَ إِنَّا نَخَافُ أَنْ نُنْزَلَ بِذُنُوبِنَا مَنَازِلَ

الْمُسْتَضْعَفِينَ قَالَ فَقَالَ لَا وَ اللهِ لَا يَفْعَلُ اللهُ ذَلِكَ بِكُمْ أَبداً عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللهِ ع مِثْلَهُ

will be treated as feeble-minded people.' The narrator has said that the Imam said, 'No, by Allah, Allah will never do that to you.'"
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from a man from abu 'Abd Allah, recipient of divine supreme covenant, a similar *Hadith*.

١٠- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْمَغْرَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ عَرَفَ اخْتِلَافَ النَاسِ فَلَيْسَ بِمُسْتَضْعَفٍ

H 2886, CH 167, h 10
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from abu al-Maghra' from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Whoever knows the differences among people is not a feeble-minded person."

١١- عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُحَمدِ بْنِ مَنْصُورٍ الْخُزَاعِي عَنْ عَلِي بْنِ سُوَيْدٍ عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ سَأَلْتُهُ عَنِ الضعَفَاءِ فَكَتَبَ إِلَي الضعِيفُ مَنْ لَمْ تُرْفَعْ إِلَيْهِ حُجةٌ وَ لَمْ يَعْرِفِ الِاخْتِلَافَ فَإِذَا عَرَفَ الِاخْتِلَافَ فَلَيْسَ بِمُسْتَضْعَفٍ

H 2887, CH 167, h 11
A number of our people have narrated from Sahl ibn Ziyad from Isma'il ibn Mehran from Muhammad ibn Mansur al-Khuza'i from Ali ibn Suwayd who has said the following:
"Once I asked abu al-Hassan Musa, recipient of divine supreme covenant, about the feeble-minded people and he wrote to me, 'A feeble-minded is one to whom evidence and proof is not (or cannot be) presented and he does not know the differences among people. If he knows the differences among people he is not an enfeeble person.'"

١٢- بَعْضُ أَصْحَابِنَا عَنْ عَلِي بْنِ الْحَسَنِ عَنْ عَلِي بْنِ حَبِيبٍ الْخَثْعَمِي عَنْ أَبِي سَارَةَ إِمَامِ مَسْجِدِ بَنِي هِلَالٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ لَيْسَ الْيَوْمَ مُسْتَضْعَف أَبْلَغَ الرجَالُ الرجَالَ وَ النسَاءُ النسَاءَ

H 2888, CH 167, h 12
Certain individuals of our people have narrated from Ali ibn al-Hassan from Ali ibn Habib al-Khath'ami from abu Sarah Imam of the Mosque of Banu Hilal from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Today no one is a feeble-minded person. Men have informed men and women have informed women."

بَابُ الْمُرْجَوْنَ لِأَمرِ اللهِ

Chapter One Hundred Sixty Eight
People in Postponement for the Command of Allah

١- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ عَلِي بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللهِ عَز وَ جَل وَ آخَرُونَ مُرْجَوْنَ لِأَمرِ اللهِ قَالَ قَوْم كَانُوا مُشْرِكِينَ فَقَتَلُوا مِثْلَ حَمْزَةَ وَ جَعْفَرٍ وَ أَشْبَاهِهِمَا مِنَ الْمُؤْمِنِينَ ثُم إِنهُمْ دَخَلُوا فِي الْإِسْلَامِ فَوَحدُوا اللهَ وَ تَرَكُوا الشرْكَ وَ لَمْ يَعْرِفُوا الْإِيمَانَ بِقُلُوبِهِمْ فَيَكُونُوا مِنَ الْمُؤْمِنِينَ فَتَجِبَ لَهُمُ الْجَنةُ وَ لَمْ يَكُونُوا عَلَى جُحُودِهِمْ فَيَكْفُرُوا فَتَجِبَ لَهُمُ النارُ فَهُمْ عَلَى تِلْكَ الْحَالِ إِما يُعَذِبُهُمْ وَ إِما يَتُوبُ عَلَيْهِمْ

H 2889, CH 168, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Musa ibn Bakr from Zurara from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"About the words of Allah, the Most Majestic, the Most Holy, '. . . there are others who have no good deeds for which they may receive any reward or sins for which they may be punished. Their fate will be in the hands of Allah. Allah is All-knowing and All-wise,' (9:106) the Imam said, 'Certain people were pagans. They murdered people like Hamza and Ja'far and similar persons from the believers. Then they accepted Islam and Allah only and gave up paganism, but did not know belief with their heart so they could be among the believers to deserve paradise. They were not in denial and a rejecting attitude as unbelievers to be subjected to fire (of hell). They are in that condition as such that it will be up to Allah to punish or accept their repentance.'"

٢- عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِي بْنِ حَسانَ عَنْ مُوسَى بْنِ بَكْرٍ الْوَاسِطِي عَنْ رَجُلٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع الْمُرْجَوْنَ قَوْم كَانُوا مُشْرِكِينَ فَقَتَلُوا مِثْلَ حَمْزَةَ وَ جَعْفَرٍ وَ أَشْبَاهِهِمَا مِنَ الْمُؤْمِنِينَ ثُم إِنهُمْ بَعْدَ ذَلِكَ دَخَلُوا فِي الْإِسْلَامِ فَوَحدُوا اللهَ وَ تَرَكُوا الشرْكَ وَ لَمْ يَكُونُوا يُؤْمِنُونَ فَيَكُونُوا مِنَ الْمُؤْمِنِينَ وَ لَمْ يُؤْمِنُوا فَتَجِبَ لَهُمُ الْجَنةُ وَ لَمْ يَكْفُرُوا فَتَجِبَ لَهُمُ النارُ

H 2890, CH 168, h 2
A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Hassan from Musa ibn Bakr al-Wasiti from a man who has said the following:
"Abu Ja'far, recipient of divine supreme covenant, has said, '*Al-Murjawn* were a pagan people. They murdered people like Hamza and Ja'far and similar persons from the believers. Then they accepted Islam. They accepted Allah only. They gave up paganism, but did not believe to be among believing people. They did not believe to deserve paradise. They were not in denial and a rejecting attitude to be subjected to fire (of hell).

They are in that condition as such that it will be up to Allah to punish or accept their repentance.’”

Chapter One Hundred Sixty Nine
People of al-‘A’raf

H 2891, CH 169, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from ibn Bukayr and Ali ibn Ibrahim from Muhammad ibn ‘Isa from Yunus from a man all from Zurara who has said the following:
“Once, abu Ja’far, recipient of divine supreme covenant, asked me, ‘What do you say about the people of al-‘A’raf?’ I said, ‘They are either believing people or unbelievers. If they will enter paradise they will be believing people, and if they go in fire they will be unbelievers.’ The Imam then said, ‘By Allah, they are not believing people nor are they unbelievers. Had they been of the believers they would have entered paradise like the believers. Were they unbelievers they would have gone in fire like the unbelievers. They, however, are a people whose good and bad deeds are equal. Their deeds fall short and they are as Allah, the Most Majestic, the Most Holy, has said they are.’ I asked, ‘Are they among the people of paradise or of the people of fire?’ The Imam said, ‘Leave them as Allah has done.’ I said, ‘Do you leave them in postponement?’ The Imam said, ‘Yes, just as Allah has done. If He will wish, He will send them in paradise through His favor, and if He will wish He will drive them to fire for their sins; He will not be doing injustice to them.’ I asked, ‘Will unbelievers enter paradise?’ The Imam said, ‘No.’ I said, ‘Will anyone besides unbelievers go to fire?’ The Imam said, ‘No, unless Allah will wish. O Zurara, I say, ‘As Allah wills and you do not say, ‘As Allah wills.’ When you will grow up you will turn back and your knots ease up (on your opponent).’”

H 2892, CH 169, h 2
A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Hassan from Musa ibn Bakr from a man who has said the following:
“Once abu Ja’far, recipient of divine supreme covenant, said, ‘Those who have mixed good deeds with bad deeds’ are a believing people. They create in their belief such things, due to sins, that believing people censure and dislike. They are as such that perhaps Allah may accept their repentance.’”

Chapter One Hundred Seventy
Kids of People Opposed to Shi’a, al-Qadriah, al-Khawarij, al-Murji’ah and People of Towns (Names of People of Certain Beliefs)

H 2893, CH 170, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Marwak ibn ‘Ubayd from a man from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, once said, ‘May Allah condemn *al-Qadriah*, may Allah condemn *al-Khawarij*, may Allah condemn *al-Murji’a* and may Allah condemn *al-Murji’a*.’ I asked, ‘Why did you condemn these once and those twice?’ The Imam said, ‘These say, ‘Our assassins are believers, thus our blood will stain their clothes up to the Day of Judgment. Allah has quoted a people in His book: ‘. . . Allah has commanded us not to believe any messenger unless he offers a burnt offering,’ and (Muhammad) say,

قَهُمْ عَلَى تِلْكَ الْحَالِ مُرْجَوْنَ لِأَمْرِ اللهِ

بَابُ أَصْحَابِ الْأَعْرَافِ

١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنِ ابْنِ بُكَيْرٍ وَ عَلِيِّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ رَجُلٍ جَمِيعاً عَنْ زُرَارَةَ قَالَ قَالَ لِي أَبُو جَعْفَرٍ ع مَا تَقُولُ فِي أَصْحَابِ الْأَعْرَافِ فَقُلْتُ مَا هُمْ إِلَّا مُؤْمِنُونَ أَوْ كَافِرُونَ إِنْ دَخَلُوا الْجَنَّةَ فَهُمْ مُؤْمِنُونَ وَ إِنْ دَخَلُوا النَّارَ فَهُمْ كَافِرُونَ فَقَالَ وَ اللهِ مَا هُمْ بِمُؤْمِنِينَ وَ لَا كَافِرِينَ وَ لَوْ كَانُوا مُؤْمِنِينَ دَخَلُوا الْجَنَّةَ كَمَا دَخَلَهَا الْمُؤْمِنُونَ وَ لَوْ كَانُوا كَافِرِينَ لَدَخَلُوا النَّارَ كَمَا دَخَلَهَا الْكَافِرُونَ وَ لَكِنَّهُمْ قَوْمٌ اسْتَوَتْ حَسَنَاتُهُمْ وَ سَيِّئَاتُهُمْ فَقَصُرَتْ بِهِمُ الْأَعْمَالُ وَ إِنَّهُمْ لَكَمَا قَالَ اللهُ عَزَّ وَ جَلَّ فَقُلْتُ أَ مِنْ أَهْلِ الْجَنَّةِ هُمْ أَوْ مِنْ أَهْلِ النَّارِ فَقَالَ أَتْرُكُهُمْ حَيْثُ تَرَكَهُمُ اللهُ قُلْتُ أَ فَتُرْجِئُهُمْ قَالَ نَعَمْ أَرْجِئُهُمْ كَمَا أَرْجَأَهُمُ اللهُ إِنْ شَاءَ أَدْخَلَهُمُ الْجَنَّةَ بِرَحْمَتِهِ وَ إِنْ شَاءَ سَاقَهُمْ إِلَى النَّارِ بِذُنُوبِهِمْ وَ لَمْ يَظْلِمْهُمْ فَقُلْتُ هَلْ يَدْخُلُ الْجَنَّةَ كَافِرٌ قَالَ لَا قُلْتُ هَلْ يَدْخُلُ النَّارَ إِلَّا كَافِرٌ قَالَ فَقَالَ لَا إِلَّا أَنْ يَشَاءَ اللهُ يَا زُرَارَةُ إِنِّي أَقُولُ مَا شَاءَ اللهُ وَ أَنْتَ لَا تَقُولُ مَا شَاءَ اللهُ أَمَا إِنَّكَ إِنْ كِبِرْتَ رَجَعْتَ وَ تَحَلَّلَتْ عُنْكَ عُقَدُكَ

٢ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ رَجُلٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع الَّذِينَ خَلَطُوا عَمَلًا صَالِحاً وَ آخَرَ سَيِّئاً فَأُولَئِكَ قَوْمٌ مُؤْمِنُونَ يُحْدِثُونَ فِي إِيمَانِهِمْ مِنَ الذُّنُوبِ الَّتِي يَعِيبُهَا الْمُؤْمِنُونَ وَ يَكْرَهُونَهَا فَأُولَئِكَ عَسَى اللهُ أَنْ يَتُوبَ عَلَيْهِمْ

بَابٌ فِي صُنُوفِ أَهْلِ الْخِلَافِ وَ ذِكْرِ الْقَدَرِيَّةِ وَ الْخَوَارِجِ وَ الْمُرْجِئَةِ وَ أَهْلِ الْبُلْدَانِ

١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مَرْوَكِ بْنِ عُبَيْدٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ لَعَنَ اللهُ الْقَدَرِيَّةَ لَعَنَ اللهُ الْخَوَارِجَ لَعَنَ اللهُ الْمُرْجِئَةَ لَعَنَ اللهُ الْمُرْجِئَةَ قَالَ قُلْتُ لَعَنْتَ هَؤُلَاءِ مَرَّةً مَرَّةً وَ لَعَنْتَ هَؤُلَاءِ مَرَّتَيْنِ قَالَ إِنَّ هَؤُلَاءِ يَقُولُونَ إِنَّ قَتْلَانَا مُؤْمِنُونَ قَدِمَاؤُنَا مُتَلَطِّخَةٌ ثِيَابُهُمْ إِلَى يَوْمِ الْقِيَامَةِ إِنَّ اللهَ حَكَى عَنْ قَوْمٍ فِي كِتَابِهِ أَلَّا نُؤْمِنَ لِرَسُولٍ حَتَّى يَأْتِيَنَا بِقُرْبَانٍ تَأْكُلُهُ النَّارُ

قُلْ قَدْ جاءَكُمْ رُسُلٌ مِنْ قَبْلِي بِالْبيناتِ وَ بِالذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صادِقِينَ قَالَ كَانَ بَيْنَ الْقَاتِلِينَ وَ الْقَائِلِينَ خَمْسُمِائَةِ عَامٍ فَأَلْزَمَهُمُ اللهُ الْقَتْلَ بِرِضَاهُمْ مَا فَعَلُوا

'Messengers came to you before me with certain miracles and with that which you had asked for (burnt offering). Why, then, did you slay them if you were true in your claim?' (3:183) The Imam said, 'Between the people saying such things and the killers there was a period of five hundred years. Allah held them (the former) responsible for murder due to their condoning such an act.'"

٢- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَدِ بْنِ حَكِيمٍ وَ حَمادِ بْنِ عُثْمَانَ عَنْ أَبِي مَسْرُوقٍ قَالَ سَأَلَنِي أَبُو عَبْدِ اللهِ ع عَنْ أَهْلِ الْبَصْرَةِ مَا هُمْ فَقُلْتُ مُرْجِئَةٌ وَ قَدَرِيةٌ وَ حَرُورِيةٌ فَقَالَ لَعَنَ اللهُ تِلْكَ الْمِلَلَ الْكَافِرَةَ الْمُشْرِكَةَ الَتِي لَا تَعْبُدُ اللهَ عَلَى شَيْءٍ

H 2894, CH 170, h 2
Ali ibn Ibrahim has narrated from ibn abu 'Umayr from Muhammad ibn Hakim and Hammad ibn 'Uthman from abu Masruq who has said the following:
"Once abu 'Abd Allah, recipient of divine supreme covenant, asked me about the people of Basra in respect to who they are. I said, 'They are *Murji'a, Qadriah* and *Harawriah*.' The Imam said, 'May Allah condemn such pagan nations who do not worship Allah on good grounds.'"

٣- مُحَمَدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَدٍ عَنْ عَلِي بْنِ الْحَكَمِ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ أَهْلُ الشامِ شَر مِنْ أَهْلِ الرومِ وَ أَهْلُ الْمَدِينَةِ شَر مِنْ أَهْلِ مَكةَ وَ أَهْلُ مَكةَ يَكْفُرُونَ بِاللهِ جَهْرَةً

H 2895, CH 170, h 3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Mansur ibn Yunus from Sulayman ibn Khalid from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"People of Damascus are more evil than the people of Rome, who are more evil than the people of Madina, who are more evil than the people of Makka, who disbelieve Allah openly."
Note: This *Hadith*, according to al-Majlisi, perhaps dates from the period of the rule of Amawides, when there were many hypocrites in those cities.

٤- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا ع قَالَ إِن أَهْلَ مَكةَ لَيكْفُرُونَ بِاللهِ جَهْرَةً وَ إِن أَهْلَ الْمَدِينَةِ أَخْبَثُ مِنْ أَهْلِ مَكةَ أَخْبَثُ مِنْهُمْ سَبْعِينَ ضِعْفاً

H 2896, CH 170, h 4
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from Sama'a from abu Basir from one of the two Imams, recipient of divine supreme covenant, who has said the following:
"People of Makka disbelieve Allah openly and people of Madina are seventy times filthier than those of Makka."

٥- مُحَمَدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أيوبَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْحَضْرَمِي قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع أَهْلُ الشامِ شَر أَمْ أَهْلُ الرومِ فَقَالَ إِن الرومَ كَفَرُوا وَ لَمْ يُعَادُونَا وَ إِن أَهْلَ الشامِ كَفَرُوا وَ عَادَوْنَا

H 2897, CH 170, h 5
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Husayn ibn Sa'id from Fadalah ibn Ayyub from Sayf ibn 'Amirah from abu Bakr al-Hadrami who has said the following:
"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'Are people of Damascus more evil than the people of Rome?' The Imam said, 'People of Rome disbelieved, but are not hostile to us. The people of Damascus have disbelieved and are hostile to us.'"

٦- عَنْهُ عَنْ مُحَمَدِ بْنِ الْحُسَيْنِ عَنِ النضْرِ بْنِ شُعَيْبٍ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ لَا تُجَالِسُوهُمْ يَعْنِي الْمُرْجِئَةَ لَعَنَهُمُ اللهُ وَ لَعَنَ اللهُ مِلَلَهُمُ الْمُشْرِكَةَ الذِينَ لَا يَعْبُدُونَ اللهَ عَلَى شَيْءٍ مِنَ الْأَشْيَاءِ

H 2898, CH 170, h 6
It is narrated from him (narrator of the *Hadith* above) from Muhammad ibn al-Husayn from al-Nadr ibn Shu'ayb from Aban ibn 'Uthman from al-Fudayl ibn Yasar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Do not sit with them -*al-Murji'a*. May Allah condemn them! Allah has condemned their pagan nations which do not worship Allah on any good grounds."

بَابُ الْمُؤَلَفَةِ قُلُوبُهُمْ

Chapter One Hundred Seventy One
People with Inclined Hearts

١- مُحَمَدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَدٍ عَنْ عَلِي بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرٍ وَ عَلِي بْنُ إِبْرَاهِيمَ عَنْ مُحَمَدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ رَجُلٍ جَمِيعاً عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ الْمُؤَلَفَةُ قُلُوبُهُمْ قَوْم وَحَدُوا اللهَ وَ خَلَعُوا عِبَادَةَ مَنْ يُعْبَدُ مِنْ دُونِ اللهِ

H 2899, CH 171, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Musa ibn Bakr and Ali ibn Ibrahim from Muhammad ibn 'Isa from Yunus from a man all from Zurara from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"*Al-Mu'allafah Qulubuhum* (people with inclined hearts to Islam) were a people who had accepted Allah only and had given up the worship of things besides Allah. However, true knowledge and belief that Muhammad is the Messenger of Allah

had not entered their hearts. The Messenger of Allah showed them kindness, provided them knowledge, so they might know the truth and he would teach them.”

وَ لَمْ تَدْخُلِ الْمَعْرِفَةُ قُلُوبَهُمْ أَنَ مُحَمداً رَسُولُ اللهِ وَ كَانَ رَسُولُ اللهِ ص يَتَأَلَّفُهُمْ وَ يُعَرِّفُهُمْ لِكَيْمَا يَعْرِفُوا وَ يُعَلِّمُهُمْ

H 2900, CH 171, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ‘Umar ibn ‘Udhaynah from Zurara who has said the following:

“Once I asked abu Ja’far, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Holy, ‘*Al-Mu’allafah Qulubuhum* (the people with inclined hearts)’ (9:60) the Imam said, ‘They were a people who accepted Allah, the Most Majestic, the Most Holy, only, stopped worshipping things that were worshipped besides Allah, they had testified that no one deserves to be worshipped except Allah and that Muhammad is the Messenger of Allah and in that condition they had doubts about certain issue(s) that Muhammad, recipient of divine supreme covenant, had brought. Allah, the Most Majestic, the Most Holy, commanded His Holy Prophet to attract them with financial means and gifts so that their Islam may improve and they remain steadfast in their religion which they had just accepted and professed.’

“On the day of Hunayn (a battle field) the Messenger of Allah had a meeting with leaders of Arabs from Quraysh, and others from the tribe of Mudar. Among such people were abu Sufyan ibn Harb, ‘Uyaynah ibn Hasin al-Farazi and other such people. The Ansar, people of Madina, became angry and gathered around Sa'd ibn ‘Ubadah. He went with them to see the Messenger of Allah at al-Ja’ranah. He asked, ‘O Messenger of Allah, can I speak?’ He said, ‘Yes, you may speak.’ He said, ‘If the case of these goods that you have distributed among your tribesmen is something that has come from Allah, we agree, and if it is something else, we do not agree.’ Zurara has said, ‘I heard abu Ja’far saying, “The Messenger of Allah asked, ‘O people of Ansar, are all of you of the opinion of your master Sa’d?’” They said, ‘Our master is Allah and the Messenger of Allah.’ Then they said at the third time, ‘We are of the same opinion and words.’ Zurara has said, ‘I heard abu Ja’far, recipient of divine supreme covenant, saying, “For this reason Allah decreased the light of their belief and assigned a share for people of inclined hearts in the Holy Quran.”’

٢ - عَلِيٌ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللهِ عَز وَ جَل وَ الْمُؤَلَّفَةِ قُلُوبُهُمْ قَالَ هُمْ قَوْمٌ وَحَّدُوا اللهَ عَز وَ جَل وَ خَلَعُوا عِبَادَةَ مَنْ يُعْبَدُ مِنْ دُونِ اللهِ وَ شَهِدُوا أَنْ لَا إِلَهَ إِلَّا اللهُ وَ أَنَ مُحَمداً رَسُولُ اللهِ ص وَ هُمْ فِي ذَلِكَ شُكَّاكٌ فِي بَعْضِ مَا جَاءَ بِهِ مُحَمد ص فَأَمَرَ اللهُ عَز وَ جَل نَبِيَهُ ص أَنْ يَتَأَلَّفَهُمْ بِالْمَالِ وَ الْعَطَاءِ لِكَيْ يَحْسُنَ إِسْلَامُهُمْ وَ يَثْبُتُوا عَلَى دِينِهِمُ الَّذِي دَخَلُوا فِيهِ وَ أَقَرُّوا بِهِ وَ إِنَ رَسُولَ اللهِ ص يَوْمَ حُنَيْنٍ تَأَلَّفَ رُؤَسَاءَ الْعَرَبِ مِنْ قُرَيْشٍ وَ سَائِرِ مُضَرَ مِنْهُمْ أَبُو سُفْيَانَ بْنُ حَرْبٍ وَ عُيَيْنَةُ بْنُ حُصَيْنٍ الْفَزَارِيُّ وَ أَشْبَاهُهُمْ مِنَ النَّاسِ فَغَضِبَتِ الْأَنْصَارُ وَ اجْتَمَعَتْ إِلَى سَعْدِ بْنِ عُبَادَةَ فَانْطَلَقَ بِهِمْ إِلَى رَسُولِ اللهِ ص بِالْجِعْرَانَةِ فَقَالَ يَا رَسُولَ اللهِ أَ تَأْذَنُ لِي فِي الْكَلَامِ فَقَالَ نَعَمْ فَقَالَ إِنْ كَانَ هَذَا الْأَمْرُ مِنْ هَذِهِ الْأَمْوَالِ الَّتِي قَسَمْتَ بَيْنَ قَوْمِكَ شَيْئاً أَنْزَلَهُ اللهُ رَضِينَا وَ إِنْ كَانَ غَيْرَ ذَلِكَ لَمْ نَرْضَ قَالَ زُرَارَةُ وَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ فَقَالَ رَسُولُ اللهِ ص يَا مَعْشَرَ الْأَنْصَارِ أَ كُلُّكُمْ عَلَى قَوْلِ سَيِّدِكُمْ سَعْدٍ فَقَالُوا سَيِّدُنَا اللهُ وَ رَسُولُهُ ثُمَ قَالُوا فِي الثَّالِثَةِ نَحْنُ عَلَى مِثْلِ قَوْلِهِ وَ رَأْيِهِ قَالَ زُرَارَةُ فَسَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ فَحَطَ اللهُ نُورَهُمْ وَ قَرَضَ اللهُ لِلْمُؤَلَّفَةِ قُلُوبُهُمْ سَهْماً فِي الْقُرْآنِ

H 2901, CH 171, h 3

Ali has narrated from Muhammad ibn ‘Isa from Yunus from a man from Zurara from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“Abu Ja'far, recipient of divine supreme covenant, has said, ‘*Al-Mu’allafah Qulubuhum* (People of inclined hearts) have never been more numerous than they are today.’”

٣ - عَلِيٌ عَنْ مُحَمدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ الْمُؤَلَّفَةُ قُلُوبُهُمْ لَمْ يَكُونُوا قَط أَكْثَرَ مِنْهُمُ الْيَوْمَ

H 2902, CH 171, h 4

Ali has narrated from his father from ibn abu ‘Umayr from Ibrahim ibn ‘Abd al-Hamid from Ishaq ibn Ghalib who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, once asked, ‘O Ishaq, how many people can you find to whom this verse, ‘ . . . They are pleased when you give them something from it, but if they receive nothing, they become angry with you,’ (9:58) applies? The Imam then said, ‘They are more than two thirds of the people.’”

٤ - عَلِيٌ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ إِسْحَاقَ بْنِ عَالِبٍ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع يَا إِسْحَاقُ كَمْ تَرَى أَهْلَ هَذِهِ الْآيَةِ قَالَ إِنْ أُعْطُوا مِنْهَا رَضُوا وَ إِنْ لَمْ يُعْطَوْا مِنْهَا إِذَا هُمْ يَسْخَطُونَ قَالَ ثُمَ قَالَ هُمْ أَكْثَرُ مِنْ ثُلُثَيِ النَّاسِ

H 2903, CH 171, h 5

A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Hassan

٥ - عِدَةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِ بْنِ حَسَانَ

عَنْ مُوسَى بْنِ بَكْرٍ عَنْ رَجُلٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع مَا كَانَتِ الْمُؤَلَّفَةُ قُلُوبُهُمْ قَطُّ أَكْثَرَ مِنْهُمُ الْيَوْمَ وَ هُمْ قَوْمٌ وَحَّدُوا اللَّهَ وَ خَرَجُوا مِنَ الشِّرْكِ وَ لَمْ تَدْخُلْ مَعْرِفَةُ مُحَمَّدٍ رَسُولِ اللَّهِ ص قُلُوبَهُمْ وَ مَا جَاءَ بِهِ فَتَأَلَّفَهُمْ رَسُولُ اللَّهِ ص وَ تَأَلَّفَهُمُ الْمُؤْمِنُونَ بَعْدَ رَسُولِ اللَّهِ ص لِكَيْمَا يَعْرِفُوا

from Musa ibn Bakr from a man who has said the following:
"Abu Ja'far, recipient of divine supreme covenant, has said, 'People of inclined hearts had never been as many as they are today. They were a people who accepted Allah only, had come out of paganism but the true knowledge about Muhammad, the Messenger of Allah had not entered their hearts as well as certain issues of what he had brought from Allah. The Messenger of Allah would meet them with kindness and after the Messenger of Allah the believers would meet them with kindness so they might receive true knowledge.'"

بَابٌ فِي ذِكْرِ الْمُنَافِقِينَ وَ الضلال وَ إِبْلِيسَ فِي الدَّعْوَةِ

Chapter One Hundred Seventy Two

Hypocrites, Straying and Satan Addressed by the call to Islam

١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ قَالَ كَانَ الطَّيَّارُ يَقُولُ لِي إِبْلِيسُ لَيْسَ مِنَ الْمَلَائِكَةِ وَ إِنَّمَا أُمِرَتِ الْمَلَائِكَةُ بِالسُّجُودِ لِآدَمَ ع فَقَالَ إِبْلِيسُ لَا أَسْجُدُ فَمَا لِإِبْلِيسَ يَعْصِي حِينَ لَمْ يَسْجُدْ وَ لَيْسَ هُوَ مِنَ الْمَلَائِكَةِ قَالَ فَدَخَلْتُ أَنَا وَ هُوَ عَلَى أَبِي عَبْدِ اللَّهِ ع قَالَ فَأَحْسَنَ وَ اللَّهِ فِي الْمَسْأَلَةِ فَقَالَ جُعِلْتُ فِدَاكَ أَ رَأَيْتَ مَا نَدَبَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ الْمُؤْمِنِينَ مِنْ قَوْلِهِ يا أَيُّهَا الَّذِينَ آمَنُوا أَ دَخَلَ فِي ذَلِكَ الْمُنَافِقُونَ مَعَهُمْ قَالَ نَعَمْ وَ الضُّلَّالُ وَ كُلُّ مَنْ أَقَرَّ بِالدَّعْوَةِ الظَّاهِرَةِ وَ كَانَ إِبْلِيسُ مِمَّنْ أَقَرَّ بِالدَّعْوَةِ الظَّاهِرَةِ مَعَهُمْ

H 2904, CH 172, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Jamil who has said the following:
"Al-Tayyar would say to me that Satan is not among the angels. Only angels were commanded to bow down in prostration before Adam and Satan said, 'I will not bow down in prostration.' Why should Satan be called disobedient for not bowing down in prostration when he is not among the angels? The narrator has said that he and I went in the presence of abu 'Abd Allah, recipient of divine supreme covenant. He, by Allah, presented his question very nicely saying, 'May Allah keep my soul in service for your cause, please consider Allah's, the Most Majestic, the Most Holy, calling the believers, "O believing people," are hypocrites also addressed along with the believers?' The Imam said, 'Yes, also the straying people and all who had affirmed the public call to Islam. Satan was included in the public call with them (the angles).'"

بَابٌ فِي قَوْلِهِ تَعَالَى وَ مِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ

Chapter One Hundred Seventy Three (a)

About the Words of Allah, the Most High, Certain people worship Allah with deviance

١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنِ الْفُضَيْلِ وَ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَ إِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الدُّنْيَا وَ الْآخِرَةَ قَالَ زُرَارَةُ سَأَلْتُ عَنْهَا أَبَا جَعْفَرٍ ع فَقَالَ هَؤُلَاءِ قَوْمٌ عَبَدُوا اللَّهَ وَ خَلَعُوا عِبَادَةَ مَنْ يُعْبَدُ مِنْ دُونِ اللَّهِ وَ شَكُّوا فِي مُحَمَّدٍ ص وَ مَا جَاءَ بِهِ فَتَكَلَّمُوا بِالْإِسْلَامِ وَ شَهِدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّداً رَسُولُ اللَّهِ وَ أَقَرُّوا بِالْقُرْآنِ وَ هُمْ فِي ذَلِكَ شَاكُّونَ فِي مُحَمَّدٍ ص وَ مَا جَاءَ بِهِ وَ لَيْسُوا شُكَّاكاً فِي اللَّهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ يَعْنِي عَلَى شَكٍّ فِي مُحَمَّدٍ ص وَ مَا جَاءَ بِهِ فَإِنْ أَصَابَهُ خَيْرٌ يَعْنِي عَافِيَةً

H 2905, CH 173a, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Umar ibn 'Udhaynah from al-Fudayl and Zurara who has said the following:
"Once I (Zurara) asked abu Ja'far, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Holy, 'Certain people worship Allah to achieve worldly gains. They are confident when they are prosperous, but when they face hardships they turn away from (worship). They are lost in this life and will be lost in the life to come. Such loss is indeed destructive.' (22:11)
"The Imam said, 'These were people who worshipped Allah and gave up the worship of things worshipped besides Allah. They, however, had doubt in Muhammad, recipient of divine supreme covenant, and what he had brought from Allah. They spoke of Islam and testified that no one deserves to be worshipped except Allah, that Muhammad is the Messenger of Allah and affirmed the Holy Quran. Despite this they would doubt Muhammad, recipient of divine supreme covenant, and what he had brought from Allah. They did not have doubt in Allah, the Most Majestic, the Most Holy. 'Certain people worship Allah with deviation,' (22:11) refers to their doubt in Muhammad, recipient of divine supreme covenant, and what he had brought from Allah. 'When they are prosperous,' refers to well being in their

health, properties and children. ‘He is confident’, he is happy, ‘When afflictions befall him,’ refers to misfortune in his body or property that he considers as an unfortunate omen and dislikes keeping up with his testimony about the truthfulness of the Holy Prophet; thus, he returns to hesitation and doubt. He becomes hostile toward Allah and the Messenger of Allah, rejects the Holy Prophet and whatever he has brought from Allah.’”

H 2906, CH 172a, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Musa ibn Bakr from Zurara who has said the following:

“Once I asked abu Ja’far, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Holy, ‘Certain people worship Allah for worldly gains.’ (22:11) The Imam said, ‘They were a people who accepted Allah only, gave up the worship of things worshipped besides Allah; thus they came out of paganism and did not know that Muhammad is the Messenger of Allah. Therefore they worshipped Allah with doubts in Muhammad and what he had brought from Allah. They would come to the Messenger of Allah and say (to each other), ‘We will see if our properties increase, we and our children enjoy good health then we will believe that he is the Messenger of Allah; otherwise, we will think.’

“Allah, the Most Majestic, the Most Holy, has said, ‘When they receive good things they enjoy confidence in it, . . .’ [worldly well being], ‘ . . . when they suffer hardships . . .’ [misfortune in his life and property], ‘ . . . he turns backwards,’ [in doubt to paganism, thus] ‘. . . they suffer loses in this world and in the next life, an obvious loss. They call for help from things other than Allah that do not harm or benefit them.’ (22:12) The Imam said, ‘He turns to paganism and calls for help from things other than Allah and worships things besides Allah. There are those of them who learn true knowledge and belief enters their heart. They become believers. They acknowledge the truth and move from their doubtful position to belief. There are those of them who remain in doubt and still others of them return to paganism.’”

Ali ibn Ibrahim has narrated from his father from Muhammad ibn ‘Isa from Yunus from a man from Zurara a similar *Hadith*.

Chapter One Hundred Seventy Three (b)

The Minimum of what Establishes Belief, Disbelief or Straying

H 2907, CH 173b, h 1

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Ibrahim ibn ‘Umar al-Yamani from ibn ‘Udhaynah from Aban ibn ‘Uthman ibn abu ‘Ayyash from Sulaym ibn Qays who has said the following:

“Once a man came to Amir al-Mu’minin, Ali ibn abu Talib, recipient of divine supreme covenant, and asked him, ‘What is the least of that with which a servant (of Allah) becomes a believer, or an unbeliever or a straying person?’ I heard the Imam say, ‘You asked the question, now try to understand the answer. The least of that with which one may be considered a believer is that Allah, the Most Blessed, the Most High, makes him know His Ownself, then he professes to obey Him. He (Allah) makes him know His Holy Prophet, then he professes to obey him and He makes him know His Imam, His Authority on His earth and His witness over His creatures, then he professes to obey him.’

“I then asked, ‘O Amir al-Mu’minin, does this hold true even if one is ignorant of all other things besides what you just

فِي نَفْسِهِ وَ مَالِهِ وَ وُلْدِهِ اطْمَأَنَ بِهِ وَ رَضِيَ بِهِ وَ إِنْ أَصَابَتْهُ فِتْنَةٌ يَعْنِي بَلَاءً فِي جَسَدِهِ أَوْ مَالِهِ تَطَيَّرَ وَ كَرِهَ الْمُقَامَ عَلَى الْإِقْرَارِ بِالنَّبِيِّ ص فَرَجَعَ إِلَى الْوُقُوفِ وَ الشَّكِّ فَنَصَبَ الْعَدَاوَةَ لِلَّهِ وَ لِرَسُولِهِ وَ الْجُحُودَ بِالنَّبِيِّ وَ مَا جَاءَ بِهِ

٢ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مِنَ النَّاسِ مَنْ يَعْبُدُ اللَّهَ عَلَى حَرْفٍ قَالَ هُمْ قَوْمٌ وَحَّدُوا اللَّهَ وَ خَلَعُوا عِبَادَةَ مَنْ يُعْبَدُ مِنْ دُونِ اللَّهِ فَخَرَجُوا مِنَ الشِّرْكِ وَ لَمْ يَعْرِفُوا أَنَّ مُحَمَّداً ص رَسُولُ اللَّهِ فَهُمْ يَعْبُدُونَ اللَّهَ عَلَى شَكٍّ فِي مُحَمَّدٍ ص وَ مَا جَاءَ بِهِ فَأَتَوْا رَسُولَ اللَّهِ ص وَ قَالُوا نَنْظُرُ فَإِنْ كَثُرَتْ أَمْوَالُنَا وَ عُوفِينَا فِي أَنْفُسِنَا وَ أَوْلَادِنَا عَلِمْنَا أَنَّهُ صَادِقٌ وَ أَنَّهُ رَسُولُ اللَّهِ وَ إِنْ كَانَ غَيْرَ ذَلِكَ نَظَرْنَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ يَعْنِي عَافِيَةً فِي الدُّنْيَا وَ إِنْ أَصَابَتْهُ فِتْنَةٌ يَعْنِي بَلَاءً فِي نَفْسِهِ وَ مَالِهِ انْقَلَبَ عَلَى وَجْهِهِ انْقَلَبَ عَلَى شَكِّهِ إِلَى الشِّرْكِ خَسِرَ الدُّنْيَا وَ الْآخِرَةَ ذَلِكَ هُوَ الْخُسْرانُ الْمُبِينُ يَدْعُوا مِنْ دُونِ اللَّهِ ما لا يَضُرُّهُ وَ ما لا يَنْفَعُهُ قَالَ يَنْقَلِبُ مُشْرِكاً يَدْعُو غَيْرَ اللَّهِ وَ يَعْبُدُ غَيْرَهُ فَمِنْهُمْ مَنْ يَعْرِفُ وَ يَدْخُلُ الْإِيمَانُ قَلْبَهُ فَيُؤْمِنُ وَ يُصَدِّقُ وَ يَزُولُ عَنْ مَنْزِلَتِهِ مِنَ الشَّكِّ إِلَى الْإِيمَانِ وَ مِنْهُمْ مَنْ يَثْبُتُ عَلَى شَكِّهِ وَ مِنْهُمْ مَنْ يَنْقَلِبُ إِلَى الشِّرْكِ

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ زُرَارَةَ مِثْلَهُ

بَابُ أَدْنَى مَا يَكُونُ بِهِ الْعَبْدُ مُؤْمِناً أَوْ كَافِراً أَوْ ضَالًّا

١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنِ ابْنِ أُذَيْنَةَ عَنْ أَبَانِ بْنِ عَيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ قَالَ سَمِعْتُ عَلِيّاً ص يَقُولُ وَ أَتَاهُ رَجُلٌ فَقَالَ لَهُ مَا أَدْنَى مَا يَكُونُ بِهِ الْعَبْدُ مُؤْمِناً وَ أَدْنَى مَا يَكُونُ بِهِ الْعَبْدُ كَافِراً وَ أَدْنَى مَا يَكُونُ بِهِ الْعَبْدُ ضَالّاً فَقَالَ لَهُ قَدْ سَأَلْتَ فَافْهَمِ الْجَوَابَ أَمَّا أَدْنَى مَا يَكُونُ بِهِ الْعَبْدُ مُؤْمِناً أَنْ يَعْرِفَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى نَفْسَهُ فَيُقِرَّ لَهُ بِالطَّاعَةِ وَ يَعْرِفَهُ نَبِيَّهُ ص فَيُقِرَّ لَهُ بِالطَّاعَةِ وَ يَعْرِفَهُ إِمَامَهُ وَ حُجَّتَهُ فِي أَرْضِهِ وَ شَاهِدَهُ عَلَى خَلْقِهِ فَيُقِرَّ لَهُ بِالطَّاعَةِ قُلْتُ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ إِنْ

جَهلَ جَمِيعَ الْأَشْيَاءِ إِلا مَا وَصَفْتَ قَالَ نَعَمْ إِذَا أُمِرَ أَطَاعَ وَ إِذَا نُهِيَ انْتَهَى وَ أَدْنَى مَا يَكُونُ بِهِ الْعَبْدُ كَافِراً مَنْ زَعَمَ أَن شَيْئاً نَهَى اللهُ عَنْهُ أَن اللهَ أَمَرَ بِهِ وَ نَصَبَهُ دِيناً يَتَوَلى عَلَيْهِ وَ يَزْعُمُ أَنهُ يَعْبُدُ الذِي أَمَرَهُ بِهِ وَ إِنمَا يَعْبُدُ الشيْطَانَ وَ أَدْنَى مَا يَكُونُ بِهِ الْعَبْدُ ضَالّا أَنْ لَا يَعْرِفَ حُجةَ اللهِ تَبَارَكَ وَ تَعَالَى وَ شَاهِدَهُ عَلَى عِبَادِهِ الذِي أَمَرَ اللهُ عَز وَ جَل بِطَاعَتِهِ وَ فَرَضَ وَلَايَتَهُ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ صِفْهُمْ لِي فَقَالَ الذِينَ قَرَنَهُمُ اللهُ عَز وَ جَل بِنَفْسِهِ وَ نَبِيهِ فَقَالَ يا أَيهَا الذِينَ آمَنُوا أَطِيعُوا اللهَ وَ أَطِيعُوا الرسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ قُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ جَعَلَنِيَ اللهُ فِدَاكَ أَوْضِحْ لِي فَقَالَ الذِينَ قَالَ رَسُولُ اللهِ ص فِي آخِرِ خُطْبَتِهِ يَوْمَ قَبَضَهُ اللهُ عَز وَ جَل إِلَيْهِ إِني قَدْ تَرَكْتُ فِيكُمْ أَمْرَيْنِ لَنْ تَضِلوا بَعْدِي مَا إِنْ تَمَسكْتُمْ بِهِمَا كِتَابَ اللهِ وَ عِتْرَتِي أَهْلَ بَيْتِي فَإِن اللطِيفَ الْخَبِيرَ قَدْ عَهِدَ إِلَي أَنهُمَا لَنْ يَفْتَرِقَا حَتى يَرِدَا عَلَي الْحَوْضَ كَهَاتَيْنِ وَ جَمَعَ بَيْنَ مُسَبحَتَيْهِ وَ لَا أَقُولُ كَهَاتَيْنِ وَ جَمَعَ بَيْنَ الْمُسَبحَةِ وَ الْوُسْطَى فَتَسْبِقَ إِحْدَاهُمَا الْأُخْرَى فَتَمَسكُوا بِهِمَا لَا تَزِلوا وَ لَا تَضِلوا وَ لَا تَقَدمُوهُمْ فَتَضِلوا

mentioned?' The Imam said, 'Yes, if he when commanded obeys and when prohibited upholds it. The least of that with which a servant (of Allah) becomes an unbeliever is that when upon a mere guess one says that this is what Allah has commanded and this is what Allah has prohibited. Then he assigns it to be his religion upon which he bases his system of guardianship (religious authority). He guesses that he obeys the one who has commanded him to do it and, in fact, he worships Satan only.'

"The least of that with which a servant (of Allah) is considered straying is when he does not know the Authority of Allah, the Most Blessed, the Most High, His witness over His servants. The Authority about whom Allah, the Most Majestic, the Most Holy, has commanded His servants to obey and has made it obligatory to love him as one's Divine Guardian.' I then said, 'O Amir al-Mu'minin, describe them (the people who possess Divine Authority) for me.' The Imam said, 'They are those whom Allah, the Most Majestic, the Most Holy, has mentioned along with His Ownself and His Holy Prophet saying, 'Believers, obey Allah, His Messenger, and your leaders (people who possess Divine Authority). . . .' (4:59) I said, 'O Amir al-Mu'minin, May Allah keep my soul in service for your cause, explain it to me.' The Imam said, 'They (people who possess Divine Authority) are those about whom the Messenger of Allah in his last sermon on the day that Allah, the Most Majestic, the Most Holy, took him (from this world) said, 'I leave among you behind me two matters. If you will hold firmly to these two you will never stray: the book of Allah and my descendents, my family. The Most Subtle and Most Expert, (Allah) has informed me that these two will never separate from each other until they will arrive before me at the pond in paradise like this - he joined his index finger and thumb - not like this - he joined his middle finger and thumb so that one may proceed before the other. You must hold firmly to these two, you will not slip, or stray and do not go before them; you will stray.'"

بَابٌ

١ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمدٍ عَنِ الْمِنْقَرِي عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن بَنِي أُمَيةَ أُطْلِقُوا لِلناسِ تَعْلِيمَ الْإِيمَانِ وَ لَمْ يُطْلِقُوا تَعْلِيمَ الشرْكِ لِكَيْ إِذَا حَمَلُوهُمْ عَلَيْهِ لَمْ يَعْرِفُوهُ

Chapter One Hundred Seventy Four

H 2908, CH 174, h 1

Ali ibn Ibrahim has narrated from his father from al-Qasim ibn Muhammad from al-Minqari from Sufyan ibn 'Uyayna from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Amawides provided people with studies of Islamic belief in generalized manner but did not allow people to study paganism, so that when they might impose it (paganism and evil deed) upon people they (people) would not consider it evil; (the Amawides preached predestination to cover up their own evil deeds)."

بَابُ ثُبوتِ الْإِيمَانِ وَ هَلْ يَجُوزُ أَنْ يَنْقُلَهُ اللهُ

١ - مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ حُسَيْنِ بْنِ نُعَيْمٍ الصحافِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع لِمَ يَكُونُ الرجُلُ عِنْدَ اللهِ مُؤْمِناً قَدْ ثَبتَ لَهُ الْإِيمَانُ عِنْدَهُ ثُم يَنْقُلُهُ اللهُ بَعْدُ مِنَ الْإِيمَانِ إِلَى الْكُفْرِ قَالَ فَقَالَ إِن اللهَ عَز وَ جَل هُوَ الْعَدْلُ إِنمَا

Chapter One Hundred Seventy Five

Establishment of Belief and its Abolishment by Allah

H 2909, CH 175, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Mahbub from Husayn ibn Nu'aym al-Sahhaf who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'Why is it that a man is a believer before Allah and belief is established for him, then Allah transfers him from belief to disbelief?' The narrator has said that the Imam said, 'Allah, the Most Majestic, the Most Holy, is just. He has called the

servants to believe in Him, not to disbelief and does not call anyone to disbelieve Him. Whoever believes in Allah and belief is then established for him before Allah, Allah, the Most Majestic, the Most Holy, does not transfer him thereafter from belief to disbelief.' I said, 'If a man is an unbeliever whose disbelief is established before Allah, will He transfer him from disbelief to belief?' The Imam said, 'Allah, the Most Majestic, the Most Holy, has created people - all of them - with the nature upon which He has fashioned them. They do not know belief in a way of life and a system of laws (is necessary) or that disbelief is denial (of something). Allah sent the Messengers who called people to believe in Him. Certain people are those whom Allah has guided (to the right path) and also among them are those whom He has not guided (to the right path).'"

دَعَا الْعِبَادَ إِلَى الْإِيمَانِ بِهِ لَا إِلَى الْكُفْرِ وَ لَا يَدْعُو أَحَداً إِلَى الْكُفْرِ بِهِ فَمَنْ آمَنَ بِاللهِ ثُم ثَبتَ لَهُ الْإِيمَانُ عِنْدَ اللهِ لَمْ يَنْقُلْهُ اللهُ عَز وَ جَل بَعْدَ ذَلِكَ مِنَ الْإِيمَانِ إِلَى الْكُفْرِ قُلْتُ لَهُ فَيكُونُ الرجُلُ كَافِراً قَدْ ثَبتَ لَهُ الْكُفْرُ عِنْدَ اللهِ ثُم يَنْقُلُهُ بَعْدَ ذَلِكَ مِنَ الْكُفْرِ إِلَى الْإِيمَانِ قَالَ فَقَالَ إِن اللهَ عَز وَ جَل خَلَقَ الناسَ كُلَّهُمْ عَلَى الْفِطْرَةِ الَتِي فَطَرَهُمْ عَلَيْهَا لَا يَعْرِفُونَ إِيمَاناً بِشَرِيعَةٍ وَ لَا كُفْراً بِجُحُودٍ ثُم بَعَثَ اللهُ الرسُلَ تَدْعُوا الْعِبَادَ إِلَى الْإِيمَانِ بِهِ فَمِنْهُمْ مَنْ هَدَى اللهُ وَ مِنْهُمْ مَنْ لَمْ يَهْدِهِ اللهُ

Chapter One Hundred Seventy Six
The Transients

بَابُ الْمُعَارِينَ

H 2910, CH 176, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from abu Ayyub from Muhammad ibn Muslim who has said the following:
"I heard either of the two Imams, recipient of divine supreme covenant, saying, 'Allah, the Most Majestic, the Most Holy, has created a creature for belief and there is no transition in it. He has created a creature for disbelief and there is no transition in it. He has created a creature in between. He has deposited belief in certain individuals among them. If He wills to complete it for them He does so for them, and if He wishes to remove it from them He does so and so and so was of transient (belief) among them.'" (So and so is a reference to Muhammad ibn Miqlas al-Asadi al-Kufi)

١ - مُحَمدُ بْنُ يَحْيى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ عَلِي بْنِ الْحَكَمِ عَنْ أَبِي أَيوبَ عَنْ مُحَمدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ع قَالَ سَمِعْتُهُ يَقُولُ إِن اللهَ عَز وَ جَل خَلَقَ خَلْقاً لِلْإِيمَانِ لَا زَوَالَ لَهُ وَ خَلَقَ خَلْقاً لِلْكُفْرِ لَا زَوَالَ لَهُ وَ خَلَقَ خَلْقاً بَيْنَ ذَلِكَ وَ اسْتَوْدَعَ بَعْضَهُمُ الْإِيمَانَ فَإِنْ يَشَأْ أَنْ يُتمهُ لَهُمْ أَتمهُ وَ إِنْ يَشَأْ أَنْ يَسْلُبَهُمْ إِيَاهُ سَلَبَهُمْ وَ كَانَ قُلَّانٌ مِنْهُمْ مُعَاراً

H 2911, CH 176, h 2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id from Fadalah ibn Ayyub and al-Qasim ibn Muhammad al-Jawhari from Kulayb ibn Mu'awiyah al-Asadi from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'A servant (of Allah) may live in the morning as a believer and in the evening as an unbeliever. One may live in the morning as an unbeliever and in the evening as a believer. A people borrow belief then it is removed from them and they are called people with transient (belief).' Then the Imam said, 'So and so is among them (the last group).'"

٢ - مُحَمدُ بْنُ يَحْيى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيوبَ وَ الْقَاسِمِ بْنِ مُحَمدٍ الْجَوْهَرِي عَنْ كُلَيبِ بْنِ مُعَاوِيَةَ الْأَسَدِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن الْعَبْدَ يُصْبِحُ مُؤْمِناً وَ يُمْسِي كَافِراً وَ يُصْبِحُ كَافِراً وَ يُمْسِي مُؤْمِناً وَ قَوْم يُعَارُونَ الْإِيمَانَ ثُم يُسْلَبُونَهُ وَ يُسَمَوْنَ الْمُعَارِينَ ثُم قَالَ قُلَّانٌ مِنْهُمْ

H 2912, CH 176, h 3
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hafs ibn al-Bakhtari and others from 'Isa Shalqan who has said the following:
"Once I was sitting when abu al-Hassan Musa, recipient of divine supreme covenant, passed by and with him was a goat. I (the narrator) asked him, 'O young man, do you know what your father does? He commands us to do something and then he prohibits us to do the same thing. He commanded us to be friends with abu al-Khattab and then he commanded us to condemn and disown him.' Abu al-Hassan, recipient of divine supreme covenant, said, and he was only a young boy, 'Allah has created a creature for belief that does not vanish. He has created a creature for disbelief that does not vanish. He has created a creature in between and has deposited belief in them and they are called people with transient belief. When He wills He removes belief from them and abu al-Khattab was one in whom belief was deposited temporarily.' I (the narrator) then

٣ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِي وَ غَيرِهِ عَنْ عِيسَى شَلْقَانَ قَالَ كُنْتُ قَاعِداً فَمَر أَبُو الْحَسَنِ مُوسَى ع وَ مَعَهُ بَهْمَةٌ قَالَ قُلْتُ يَا غُلَامُ مَا تَرَى مَا يَصْنَعُ أَبُوكَ يَأْمُرُنَا بِالشَيْءِ ثُم يَنْهَانَا عَنْهُ أَمَرَنَا أَنْ نَتَوَلى أَبَا الْخَطابِ ثُم أَمَرَنَا أَنْ نَلْعَنَهُ وَ نَتَبرأَ مِنْهُ فَقَالَ أَبُو الْحَسَنِ ع وَ هُوَ غُلَام إِن اللهَ خَلَقَ خَلْقاً لِلْإِيمَانِ لَا زَوَالَ لَهُ وَ خَلَقَ خَلْقاً لِلْكُفْرِ لَا زَوَالَ لَهُ وَ خَلَقَ خَلْقاً بَيْنَ ذَلِكَ أَعَارَهُ الْإِيمَانَ يُسَمَوْنَ الْمُعَارِينَ إِذَا شَاءَ سَلَبَهُمْ وَ كَانَ أَبُو الْخَطابِ مِمنْ أُعِيرَ الْإِيمَانَ قَالَ

فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللهِ ع فَأَخْبَرْتُهُ مَا قُلْتُ لِأَبِي الْحَسَنِ ع وَ مَا قَالَ لِي فَقَالَ أَبُو عَبْدِ اللهِ ع إِنَّهُ نَبْعَةُ نُبُوَّةٍ

went in the presence of abu ‘Abd Allah, recipient of divine supreme covenant, and informed him of what I had said to abu al-Hassan and what abu al-Hassan, recipient of divine supreme covenant, had said to me. Abu ‘Abd Allah, recipient of divine supreme covenant, then said, ‘He is one of the fountains from prophet-hood.’”

٤ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَارٍ عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي الْحَسَنِ ص قَالَ إِنَّ اللَّهَ خَلَقَ النَّبِيِّينَ عَلَى النُّبُوَّةِ فَلَا يَكُونُونَ إِلَّا أَنْبِيَاءَ وَ خَلَقَ الْمُؤْمِنِينَ عَلَى الْإِيمَانِ فَلَا يَكُونُونَ إِلَّا مُؤْمِنِينَ وَ أَعَارَ قَوْماً إِيمَاناً فَإِنْ شَاءَ تَمَّمَهُ لَهُمْ وَ إِنْ شَاءَ سَلَبَهُمْ إِيَّاهُ قَالَ وَ فِيهِمْ جَرَتْ فَمُسْتَقَرٌّ وَ مُسْتَوْدَعٌ وَ قَالَ لِي إِنَّ فُلَاناً كَانَ مُسْتَوْدَعاً إِيمَانُهُ فَلَمَّا كَذَبَ عَلَيْنَا سُلِبَ إِيمَانُهُ ذَلِكَ

H 2913, CH 176, h 4
Ali ibn Ibrahim has narrated from his father from Isma'il ibn Marrar from Yunus from certain individuals of our people from abu al-Hassan, recipient of divine supreme covenant, who has said the following:
“Allah has created the prophets with prophet-hood, thus, they are nothing else but prophets. He has created the believers upon belief and they are nothing else but believers. He has deposited belief in a people. If He wills He completes it in them and if He wishes He removes it from them.’ The Imam said, ‘About these people it is said, “. . . the permanent and transient. . . .” (6:98) The Imam said to me, ‘The belief of so and so was temporary. When he made false statements against us his belief was removed.’”

٥ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ حَبِيبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنَّ اللَّهَ جَبَلَ النَّبِيِّينَ عَلَى نُبُوَّتِهِمْ فَلَا يَرْتَدُّونَ أَبَداً وَ جَبَلَ الْأَوْصِيَاءَ عَلَى وَصَايَاهُمْ فَلَا يَرْتَدُّونَ أَبَداً وَ جَبَلَ بَعْضَ الْمُؤْمِنِينَ عَلَى الْإِيمَانِ فَلَا يَرْتَدُّونَ أَبَداً وَ مِنْهُمْ مَنْ أُعِيرَ الْإِيمَانَ عَارِيَةً فَإِذَا هُوَ دَعَا وَ أَلَحَّ فِي الدُّعَاءِ مَاتَ عَلَى الْإِيمَانِ

H 2914, CH 176, h 5
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Husayn ibn Sa’id from al-Qasim ibn Habib from Ishaq ibn ‘Ammar from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Allah has formed the prophets upon their prophet-hood, thus they never, turn away therefrom. He has formed the successors of the prophets upon their successor-ship and they never turn away therefrom. He has formed certain believers upon belief and they never turn away therefrom. Belief in certain ones among them is deposited and if he prays persistently he dies upon belief.”

بَابٌ فِي عَلَامَةِ الْمُعَارِ

Chapter One Hundred Seventy Seven
Signs of Transience

١ - عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ الْجُعْفِيِّ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع إِنَّ الْحَسْرَةَ وَ النَّدَامَةَ وَ الْوَيْلَ كُلَّهُ لِمَنْ لَمْ يَنْتَفِعْ بِمَا أَبْصَرَهُ وَ لَمْ يَدْرِ مَا الْأَمْرُ الَّذِي هُوَ عَلَيْهِ مُقِيمٌ أَ نَفْعٌ لَهُ أَمْ ضَرٌّ قُلْتُ لَهُ فَبِمَ يُعْرَفُ النَّاجِي مِنْ هَؤُلَاءِ جُعِلْتُ فِدَاكَ قَالَ مَنْ كَانَ فِعْلُهُ لِقَوْلِهِ مُوَافِقاً فَأُثْبِتَتْ لَهُ الشَّهَادَةُ بِالنَّجَاةِ وَ مَنْ لَمْ يَكُنْ فِعْلُهُ لِقَوْلِهِ مُوَافِقاً فَإِنَّمَا ذَلِكَ مُسْتَوْدَعٌ

H 2915, CH 177, h 1
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from Muhammad ibn Sinan from al-Mufaddal al-Ju’fi who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Sorrow, regret and lamentation strikes one who does not benefit from what he sees and does not know upon what ground is he standing; is it beneficial for him or harmful?’ I (the narrator) then asked, ‘May Allah keep my soul in service for your cause, by what means are the ones who have found salvation recognized?’ The Imam said, ‘One whose acts agree with his words, testimony for his salvation holds true and one whose deeds do not agree with his words, his belief is transient.’”

بَابُ سَهْوِ الْقَلْبِ

Chapter One Hundred Seventy Eight
Confusion of the Heart

١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَعْفَرِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ وَ غَيْرِهِ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع إِنَّ الْقَلْبَ لَيَكُونُ السَّاعَةَ مِنَ اللَّيْلِ وَ النَّهَارِ مَا فِيهِ كُفْرٌ وَ لَا إِيمَانٌ كَالثَّوْبِ الْخَلَقِ قَالَ ثُمَّ قَالَ لِي أَ مَا

H 2916, CH 178, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Ja’far ibn ‘Uthman from Sama'a from abu Basir and others who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘The heart in certain hours of the night and day has no disbelief or belief in it and it is like an old rug.’ The narrator has said that the Imam then asked, ‘Do you not find that in yourself?

Then there is a dot from Allah in the heart of the kind that He wills in the form of disbelief or belief.’”

A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn al-Husayn from Muhammad ibn abu ‘Umayr a similar *Hadith*.

تَجِدُ ذَلِكَ مِنْ نَفْسِكَ قَالَ ثُم تَكُونُ النكْتَةُ مِنَ اللهِ فِي الْقَلْبِ بِمَا شَاءَ مِنْ كُفْرٍ وَ إِيمَانٍ

عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمدِ بْنِ الْحُسَيْنِ عَنْ مُحَمدِ بْنِ أَبِي عُمَيْرٍ مِثْلَهُ

H 2917, CH 178, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-‘Abbas ibn Ma’ruf from Hammad ibn ‘Isa from al-Husayn ibn al-Mukhtar from abu Basir who has said the following:

“I heard abu Ja’far, recipient of divine supreme covenant, saying, ‘There is the heart in which there is no belief or disbelief, like a chunk of flesh. Does any one of you feel it is as such sometimes?’”

٢- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ حَمادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ يَكُونُ الْقَلْبُ مَا فِيهِ إِيمَانٌ وَ لَا كُفْرٌ شِبْهَ الْمُضْغَةِ أَ مَا يَجِدُ أَحَدُكُمْ ذَلِكَ

H 2918, CH 178, h 3

Muhammad ibn Yahya has narrated from al-‘Amraki ibn Ali from Ali ibn Ja’far from abu al-Hassan Musa, recipient of divine supreme covenant, who has said the following:

“Allah has created the hearts of the believers, in which belief is wrapped up and is unknown. When He wills to light up what is in it He sprinkles it with wisdom and plants knowledge therein. The farmer and guardian thereof is the Lord, the Cherisher of the worlds.”

٣- مُحَمدُ بْنُ يَحْيَى عَنِ الْعَمْرَكِيِّ بْنِ عَلِي عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ الْحَسَنِ مُوسَى ع قَالَ إِن اللهَ خَلَقَ قُلُوبَ الْمُؤْمِنِينَ مَطْوِيةً مُبْهَمَةً عَلَى الْإِيمَانِ فَإِذَا أَرَادَ اسْتِنَارَةَ مَا فِيهَا نَضَحَهَا بِالْحِكْمَةِ وَ زَرَعَهَا بِالْعِلْمِ وَ زَارِعُهَا وَ الْقَيمُ عَلَيْهَا رَب الْعَالَمِينَ

H 2919, CH 178, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from al-Husayn ibn al-Mukhtar from abu Basir from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The heart vibrates between the chest and the throat until it forms belief, when it does so it rests as is in the words of Allah, the Most Majestic, the Most Holy, ‘Whoever believes in Allah his heart calms down.’” (64:11)

٤- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ مُحَمدِ بْنِ سِنَانٍ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن الْقَلْبَ لَيتَرَجرَجُ فِيمَا بَيْنَ الصدْرِ وَ الْحَنْجَرَةِ حَتى يُعْقَدَ عَلَى الْإِيمَانِ فَإِذَا عُقِدَ عَلَى الْإِيمَانِ قَر وَ ذَلِكَ قَوْلُ اللهِ عَز وَ جَل وَ مَنْ يُؤْمِنْ بِاللهِ يَهْدِ قَلْبَهُ

H 2920, CH 178, h 5

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ibn Faddal from abu Jamilah from Muhammad al-Halabi from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The heart beats noisily inside in search of the truth. If it finds the truth it calms down and rests.’ The Imam then recited this verse: ‘Allah will open the hearts of whomever He wants to guide to Islam, but He will tighten the chest of one whom He has led astray, as though he were climbing high up into the sky. Thus, God places wickedness on those who do not accept the faith. (6:125)’”

٥- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنِ ابْنِ فَضالٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمدٍ الْحَلَبِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن الْقَلْبَ لَيتَجَلْجَلُ فِي الْجَوْفِ يَطْلُبُ الْحَق فَإِذَا أَصَابَهُ اطْمَأَن وَ قَر ثُم تَلَا أَبُو عَبْدِ اللهِ ع هَذِهِ الْآيَةَ فَمَنْ يُرِدِ اللهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ إِلَى قَوْلِهِ كَأَنما يَصعدُ فِي السماءِ

H 2921, CH 178, h 6

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from abu al-Maghra’ from abu Basir who has said the following:

“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘The heart in (certain) hours of the night and day has no belief or disbelief in it. Do you not find that in yourself? Thereafter, a dot from Allah comes in the heart of His servant in the form that He wills. If He wills, it is with belief and if He wills, it is in disbelief.’”

٦- عَلِي بْنُ إِبْرَاهِيمَ عَنْ مُحَمدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ أَبِي الْمَغْرَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِن الْقَلْبَ يَكُونُ فِي السَاعَةِ مِنَ اللَّيْلِ وَ النهَارِ لَيسَ فِيهِ إِيمَانٌ وَ لَا كُفْرٌ أَ مَا تَجِدُ ذَلِكَ ثُم تَكُونُ بَعْدَ ذَلِكَ نُكْتَةٌ مِنَ اللهِ فِي قَلْبِ عَبْدِهِ بِمَا شَاءَ إِنْ شَاءَ بِإِيمَانٍ وَ إِنْ شَاءَ بِكُفْرٍ

H 2922, CH 178, h 7

A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn al-Hassan ibn Shammun from ‘Abd Allah ibn ‘Abd al-Rahman from ‘Abd Allah ibn al-Qasim from Yunus ibn Zabyan from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Allah has created the hearts of the believers wrapped up over belief. When He wills to light it up He opens it with wisdom and plants it with knowledge. The farmer and guardian thereof is the Lord of the worlds.”

٧- عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمدِ بْنِ الْحَسَنِ بْنِ شَمونٍ عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرحْمَنِ عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ عَنْ يُونُسَ بْنِ ظَبْيَانَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن اللهَ خَلَقَ قُلُوبَ الْمُؤْمِنِينَ مُبْهَمَةً عَلَى الْإِيمَانِ فَإِذَا أَرَادَ اسْتِنَارَةَ مَا فِيهَا فَتَحَهَا بِالْحِكْمَةِ وَ زَرَعَهَا بِالْعِلْمِ وَ زَارِعُهَا وَ الْقَيمُ عَلَيْهَا رَب الْعَالَمِينَ

بَابٌ فِي ظُلْمَةِ قَلْبِ الْمُنَافِقِ وَ إِنْ أُعْطِيَ اللِّسَانَ وَ نُورِ قَلْبِ الْمُؤْمِنِ وَ إِنْ قَصَّرَ بِهِ لِسَانُهُ

١- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ عَمْرٍو عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ لَنَا ذَاتَ يَوْمٍ تَجِدُ الرَّجُلَ لَا يُخْطِئُ بِلَامٍ وَ لَا وَاوٍ خَطِيباً مِصْقَعاً وَ لَقَلْبُهُ أَشَدُّ ظُلْمَةً مِنَ اللَّيْلِ الْمُظْلِمِ وَ تَجِدُ الرَّجُلَ لَا يَسْتَطِيعُ يُعَبِّرُ عَمَّا فِي قَلْبِهِ بِلِسَانِهِ وَ قَلْبُهُ يَزْهَرُ كَمَا يَزْهَرُ الْمِصْبَاحُ

H 2923, CH 179, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn Faddal from Ali ibn ‘Uqbah from ‘Amr from abu ‘Abd Allah who has said the following:
“One day the Imam said to us, ‘You may find a man who does not make any mistakes of the size of letter ‘L’ or ‘W’ and he is an exuberant speaker while his heart is darker than the darkest night. You may also find a man who is not able to express what is in his heart with his tongue while his heart shines like a lantern.’”

٢- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنِ الْمُفَضَّلِ عَنْ سَعْدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ الْقُلُوبَ أَرْبَعَةٌ قَلْبٌ فِيهِ نِفَاقٌ وَ إِيمَانٌ وَ قَلْبٌ مَنْكُوسٌ وَ قَلْبٌ مَطْبُوعٌ وَ قَلْبٌ أَزْهَرُ أَجْرَدُ فَقُلْتُ مَا الْأَزْهَرُ قَالَ فِيهِ كَهَيْئَةِ السِّرَاجِ فَأَمَّا الْمَطْبُوعُ فَقَلْبُ الْمُنَافِقِ وَ أَمَّا الْأَزْهَرُ فَقَلْبُ الْمُؤْمِنِ إِنْ أَعْطَاهُ شَكَرَ وَ إِنِ ابْتَلَاهُ صَبَرَ وَ أَمَّا الْمَنْكُوسُ فَقَلْبُ الْمُشْرِكِ ثُمَّ قَرَأَ هَذِهِ الْآيَةَ أَ فَمَنْ يَمْشِي مُكِبّاً عَلى وَجْهِهِ أَهْدى أَمَّنْ يَمْشِي سَوِيّاً عَلى صِراطٍ مُسْتَقِيمٍ فَأَمَّا الْقَلْبُ الَّذِي فِيهِ إِيمَانٌ وَ نِفَاقٌ فَهُمْ قَوْمٌ كَانُوا بِالطَّائِفِ فَإِنْ أَدْرَكَ أَحَدَهُمُ أَجَلُهُ عَلَى نِفَاقِهِ هَلَكَ وَ إِنْ أَدْرَكَهُ عَلَى إِيمَانِهِ نَجَا

H 2924, CH 179, h 2
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from Harun ibn al-Jahm from al-Mufaddal from Sa'd from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“There are four kinds of hearts: the heart in which there is hypocrisy and belief, the heart that is upside down, the heart that is stamped and the heart that is Azhar and is free. I then asked, ‘What is ‘Azhar’? The Imam said, ‘In it (the heart) there is something like a lamp. The stamped heart is the heart of hypocrite. Azhar is the heart of the believer who upon receiving favors, thanks, and in suffering exercises patience. The upside down heart is the heart of the pagans.’ The Imam then read this verse: ‘Can one who walks with his head hanging down be better guided than one who walks with his head upright?’ (67:22) The heart with belief and hypocrisy therein was the heart of a people in Ta’if. If death seized one of them upon his hypocrisy, he perished, and if it approached him upon belief he gained salvation.’”

٣- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ الْقُلُوبُ ثَلَاثَةٌ قَلْبٌ مَنْكُوسٌ لَا يَعِي شَيْئاً مِنَ الْخَيْرِ وَ هُوَ قَلْبُ الْكَافِرِ وَ قَلْبٌ فِيهِ نُكْتَةٌ سَوْدَاءُ فَالْخَيْرُ وَ الشَّرُّ فِيهِ يَعْتَلِجَانِ فَأَيُّهُمَا كَانَتْ مِنْهُ غَلَبَ عَلَيْهِ وَ قَلْبٌ مَفْتُوحٌ فِيهِ مَصَابِيحُ تَزْهَرُ وَ لَا يُطْفَأُ نُورُهُ إِلَى يَوْمِ الْقِيَامَةِ وَ هُوَ قَلْبُ الْمُؤْمِنِ

H 2925, CH 179, h 3
A number of our people have narrated from Sahl ibn Ziyad from ibn Mahbub from abu Hamza al-Thumali from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Hearts are of three kinds: an upside down heart that holds nothing good is the heart of an unbeliever. The heart in which there is a black dot, thus, good and evil duel therein. Whichever dominates the heart defeats the other. There is the open heart. In it lamps shine and its light does not extinguish until the Day of Judgment and that is the heart of a believer.’”

بَابٌ فِي تَنَقُّلِ أَحْوَالِ الْقَلْبِ

١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ النُّعْمَانِ الْأَحْوَلِ عَنْ سَلَّامِ بْنِ الْمُسْتَنِيرِ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ ع فَدَخَلَ عَلَيْهِ حُمْرَانُ بْنُ أَعْيَنَ وَ سَأَلَهُ عَنْ أَشْيَاءَ فَلَمَّا هَمَّ حُمْرَانُ بِالْقِيَامِ قَالَ لِأَبِي جَعْفَرٍ ع أُخْبِرُكَ أَطَالَ اللَّهُ بَقَاءَكَ لَنَا وَ أَمْتَعَنَا بِكَ أَنَا نَأْتِيكَ فَمَا نَخْرُجُ مِنْ

Chapter One Hundred Seventy Nine
About the Darkness of the Heart of the Hypocrite Even Though He Has a Tongue and the Light of the Heart of the Believer Even Though His Tongue May Fall Short

Chapter One Hundred Eighty
The Changing Conditions of the Heart

H 2926, CH 180, h 1
Ali ibn Ibrahim has narrated from his father and a number of our people have narrated from Sahl ibn Ziyad and Muhammad ibn Yahya from Ahmad ibn Muhammad all from ibn Mahbub from Muhammad ibn al-Nu’man al-‘Ahwal from Sallam ibn al-Mustanir who has said the following:
“Once I was in the presence of abu Ja’far, recipient of divine supreme covenant, when Humran ibn ‘A’yan came in and asked him a few things. When Humran wanted to stand up and leave he said to abu Ja’far, recipient of divine supreme covenant, ‘I like to tell you, may Allah grant you long life for us so we benefit from you more, whenever we come to you and then leave our hearts feel affectionate, we forget ourselves in the world, and

what is in the hands of people of belongings seem to us insignificant. When we leave you and meet others and business people we begin to love the world.' Abu Ja'far, recipient of divine supreme covenant, said, 'The hearts sometimes harden and at other times soften.'

"Abu Ja'far, recipient of divine supreme covenant, then said, 'The companions of Muhammad, recipient of divine supreme covenant, had said, 'O Messenger of Allah, we are afraid of hypocrisy.' The Imam said that the Messenger of Allah then asked, 'Why are you afraid of it?' They said, 'When we are in your presence, you remind us (of our religion), encourage us to good deeds, we feel fear, forget the world and restrain ourselves from it, as if we observe the next life, paradise and fire while we are in your presence. When we leave your presence, go to these houses, sense the smell of the children and see the family and relatives, our condition that we had in your presence changes. It is as if we are on nothing (of belief or religion). Do you fear that is hypocrisy in us?' The Messenger of Allah said, 'Beware; this is among the steps of Satan who encourages you to be interested in the world. By Allah, if you continue in such condition that you described to exist in you, the angels shake hands with you and you can walk over the water. Even if you do not commit any sin and do not need to ask Allah's forgiveness, Allah will create a creature who will sin then ask Him for forgiveness and He will forgive them. Believing people are under trial and they repent. Have you not heard the words of Allah, the Most Majestic, the Most Holy, 'Allah loves those who repent and those who cleanse themselves,' (2:222) also He has said, 'Ask your Lord for forgiveness and turn to Him in repentance.'" (11:3)

Chapter One Hundred Eighty One

Temptation and Soul's Tale Telling

H 2927, CH 181, h 1

Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from Muhammad ibn Humran who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'What if temptation (soul's tale telling) becomes a great deal.' The Imam said, 'There is nothing in it. Say, 'No one deserves to be worshipped except Allah.'"

H 2928, CH 181, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Jamil ibn Darraj who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'A great thing happens in my heart.' The Imam told me to say, 'No one deserves to be worshipped except Allah.' Jamil has said, 'Whenever anything happens in my heart I say, 'No one deserves to be worshipped except Allah,' and it goes away.'"

H 2929, CH 181, h 3

Ibn abu 'Umayr has narrated from Muhammad ibn Muslim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Once a man came to the Holy Prophet and said, 'O Messenger of Allah, I am destroyed,' and the Messenger of Allah said, 'Has the filthy one come to you and asked you, "Who has created you?" and you said, 'Allah has created me,' and he said, "Who has created Allah?" The man said, 'Yes, by the One Who has sent you with the truth, it was just as you said.' The Messenger of Allah said, 'That by Allah is pure belief.'

عِنْدِكَ حَتى تَرِق قُلُوبُنا وَ تَسْلُو أَنفُسُنا عَنِ الدنْيا وَ يَهُونَ عَلَيْنا مَا فِي أَيدِي الناسِ مِنْ هَذِهِ الْأَمْوَالِ ثُم نَخْرُجُ مِنْ عِنْدِكَ فَإِذَا صِرْنا مَعَ الناسِ وَ التجارِ أَحْبَبنَا الدنْيا قَالَ فَقَالَ أَبو جَعْفَرٍ ع إِنمَا هِيَ الْقُلُوبُ مَرةً تَصْعُبُ وَ مَرةً تَسْهُلُ ثُم قَالَ أَبو جَعْفَرٍ ع أَما إِن أَصْحَابَ مُحَمدٍ ص قَالُوا يَا رَسُولَ اللهِ نَخَافُ عَلَيْنا النفَاقَ قَالَ فَقَالَ وَ لِمَ تَخَافُونَ ذَلِكَ قَالُوا إِذَا كُنا عِنْدَكَ فَذَكرْتَنا وَ رَغبْتَنا وَجِلْنا وَ نَسِينَا الدنْيا وَ زَهِدْنا حَتى كَأَنا نُعَايِنُ الْآخِرَةَ وَ الْجَنةَ وَ النارَ وَ نَحْنُ عِنْدَكَ فَإِذَا خَرَجْنا مِنْ عِنْدِكَ وَ دَخَلْنا هَذِهِ الْبُيوتَ وَ شَمِمْنا الْأَوْلَادَ وَ رَأَينا الْعِيالَ وَ الْأَهْلَ يَكَادُ أَنْ نُحَولَ عَنِ الْحَالِ الِتي كُنا عَلَيْهَا عِنْدَكَ وَ حَتى كَأَنا لَمْ نَكُنْ عَلَى شَيْءٍ أَ فَتَخَافُ عَلَيْنا أَنْ يَكُونَ ذَلِكَ نِفَاقاً فَقَالَ لَهُمْ رَسُولُ اللهِ ص كَلا إِن هَذِهِ خُطُوَاتُ الشيْطَانِ لِيُرَغبَكُمْ فِي الدنْيا وَ اللهِ لَوْ تَدُومُونَ عَلَى الْحَالَةِ الِتي وَصَفْتُمْ أَنْفُسَكُمْ بِهَا لَصَافَحَتْكُمُ الْمَلَائِكَةُ وَ مَشَيْتُمْ عَلَى الْمَاءِ وَ لَوْ لَا أَنكُمْ تُذْنِبُونَ فَتَسْتَغْفِرُونَ اللهَ لَخَلَقَ اللهُ خَلْقاً حَتى يُذْنِبُوا ثُم يَسْتَغْفِرُوا اللهَ فَيَغْفِرَ اللهُ لَهُمْ إِن الْمُؤْمِنَ مُفَتنٌ تَواب أَ مَا سَمِعْتَ قَوْلَ اللهِ عَز وَ جَل إِن اللهَ يُحِب التوابِينَ وَ يُحِب الْمُتَطَهرِينَ وَ قَالَ اسْتَغْفِرُوا رَبكُمْ ثُم تُوبُوا إِلَيْهِ

بَابُ الْوَسْوَسَةِ وَ حَدِيثِ النفْسِ

١- الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ مُعَلى بْنِ مُحَمدٍ عَنِ الْوَشاءِ عَنْ مُحَمدِ بْنِ حُمْرَانَ قَالَ سَأَلْتُ أَبا عَبْدِ اللهِ ع عَنِ الْوَسْوَسَةِ وَ إِنْ كَثُرَتْ فَقَالَ لَا شَيْءَ فِيهَا تَقُولُ لَا إِلَهَ إِلا اللهُ

٢- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَراجٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قُلْتُ لَهُ إِنهُ يَقَعُ فِي قَلْبِي أَمر عَظِيم فَقَالَ قُلْ لَا إِلَهَ إِلا اللهُ قَالَ جَمِيلٌ فَكُلَمَا وَقَعَ فِي قَلْبِي شَيْءٌ قُلْتُ لَا إِلَهَ إِلا اللهُ فَيذْهَبُ عَني

٣- ابْنُ أَبِي عُمَيْرٍ عَنْ مُحَمدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ جَاءَ رَجُلٌ إِلَى النبِي ص فَقَالَ يَا رَسُولَ اللهِ هَلَكْتُ فَقَالَ لَهُ ع أَتاكَ الْخَبِيثُ فَقَالَ لَكَ مَنْ خَلَقَكَ فَقُلْتَ اللهُ فَقَالَ لَكَ اللهُ مَنْ خَلَقَهُ فَقَالَ إِي وَ الذِي بَعَثَكَ بِالْحَق لَكَانَ كَذَا فَقَالَ رَسُولُ اللهِ ص ذَاكَ وَ اللهِ مَحْضُ الْإِيمَانِ

قَالَ ابْنُ أَبِي عُمَيْرٍ فَحَدَّثْتُ بِذَلِكَ عَبْدَ الرَّحْمَنِ بْنَ الْحَجَّاجِ فَقَالَ حَدَّثَنِي أَبِي عَنْ أَبِي عَبْدِ اللهِ ع أَنَّ رَسُولَ اللهِ ص إِنَّمَا عَنَى بِقَوْلِهِ هَذَا وَ اللهِ مَحْضَ الْإِيمَانِ خَوْفَهُ أَنْ يَكُونَ قَدْ هَلَكَ حَيْثُ عَرَضَ لَهُ ذَلِكَ فِي قَلْبِهِ

Ibn abu ‘Umayr has said that I told this to ‘Abd al-Rahman ibn al-Hajjaj and he said that his father narrated to him from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“By saying, ‘This by Allah it is pure belief’ the Messenger of Allah referred to his fear of temptation and to the degree that he thought it (soul’s such tale telling) is destructive.’”

٤ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ عَلِيِّ بْنِ مَهْزِيَارَ قَالَ كَتَبَ رَجُلٌ إِلَى أَبِي جَعْفَرٍ ع يَشْكُو إِلَيْهِ لَمَماً يَخْطُرُ عَلَى بَالِهِ فَأَجَابَهُ فِي بَعْضِ كَلَامِهِ إِنَّ اللهَ عَزَّ وَ جَلَّ إِنْ شَاءَ ثَبَّتَكَ فَلَا يَجْعَلُ لِإِبْلِيسَ عَلَيْكَ طَرِيقاً قَدْ شَكَا قَوْمٌ إِلَى النَّبِيِّ ص لَمَماً يَعْرِضُ لَهُمْ لِأَنْ تَهْوِيَ بِهِمُ الرِّيحُ أَوْ يُقَطَّعُوا أَحَبَّ إِلَيْهِمْ مِنْ أَنْ يَتَكَلَّمُوا بِهِ فَقَالَ رَسُولُ اللهِ ص أَ تَجِدُونَ ذَلِكَ قَالُوا نَعَمْ فَقَالَ وَ الَّذِي نَفْسِي بِيَدِهِ إِنَّ ذَلِكَ لَصَرِيحُ الْإِيمَانِ فَإِذَا وَجَدْتُمُوهُ فَقُولُوا آمَنَّا بِاللهِ وَ رَسُولِهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللهِ

H 2930, CH 181, h 4
A number of our people have narrated from Sahl ibn Ziyad and Muhammad ibn Yahya from Ahmad ibn Muhammad (all them) from Ali ibn Mahziyar who has said the following:
“A man wrote to abu Ja’far, recipient of divine supreme covenant, and complained about what would pass in his mind. The Imam answered him in certain parts of his words: ‘If Allah, the Most Majestic, the Most Holy, wills, He will keep you steadfast and He will not allow Satan to find way in you. Certain people complained to the Holy Prophet for what happened in their mind so much so that they liked to be blown away by the wind or being cut in pieces than to speak out of that thing in their mind. The Messenger of Allah asked, ‘Do you find that?’ They said, ‘Yes we do.’ The Messenger of Allah said, ‘By the One in whose hands is my soul that it is clear belief. Whenever you sense it say, “We believe in Allah and His Messenger and there is no means and power without Allah.’”

٥ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ بَكْرِ بْنِ جَنَاحٍ عَنْ زَكَرِيَّا بْنِ مُحَمَّدٍ عَنْ أَبِي الْيَسَعِ دَاوُدَ الْأَبْزَارِيِّ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ رَجُلًا أَتَى رَسُولَ اللهِ ص فَقَالَ يَا رَسُولَ اللهِ إِنِّي نَافَقْتُ فَقَالَ وَ اللهِ مَا نَافَقْتَ وَ لَوْ نَافَقْتَ مَا أَتَيْتَنِي تُعْلِمُنِي مَا الَّذِي رَابَكَ أَظُنُّ الْعَدُوَّ الْحَاضِرَ أَتَاكَ فَقَالَ لَكَ مَنْ خَلَقَكَ فَقُلْتَ اللهُ خَلَقَنِي فَقَالَ لَكَ مَنْ خَلَقَ اللهَ قَالَ إِي وَ الَّذِي بَعَثَكَ بِالْحَقِّ لَكَانَ كَذَا فَقَالَ إِنَّ الشَّيْطَانَ أَتَاكُمْ مِنْ قِبَلِ الْأَعْمَالِ فَلَمْ يَقْوَ عَلَيْكُمْ فَأَتَاكُمْ مِنْ هَذَا الْوَجْهِ لِكَيْ يَسْتَزِلَّكُمْ فَإِذَا كَانَ كَذَلِكَ فَلْيَذْكُرْ أَحَدُكُمُ اللهَ وَحْدَهُ

H 2931, CH 181, h 5
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Isma'il ibn Muhammad from Muhammad ibn Bakr ibn Janah from Zakariya ibn Muhammad from ibn al-Yasa’, Dawud al-Abzari has narrated from Humran from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Once a man came to the Messenger of Allah and said, O Messenger of Allah, ‘I have become a hypocrite.’ The Messenger of Allah said, ‘By Allah, you have not become a hypocrite, otherwise, you would not have come to me to tell me what has made you suspicious. I think the present enemy has come to you asking, “Who has created you?” You said, ‘Allah has created me,’ and he asked, “Who has created Allah?” The man said, ‘Yes, by the One Who has sent you with the truth, it was just like that.’ The Messenger of Allah said, ‘Satan comes to you through the deeds and fails to overpower you. Then he comes to you from this aspect to make you slip, if this happens you must speak of Allah alone (and say, ‘No one deserves to be worshipped except Allah).’”

بَابُ الِاعْتِرَافِ بِالذُّنُوبِ وَ النَّدَمِ عَلَيْهَا

Chapter One Hundred Eighty Two
Confessing Sins and Regret for it

١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيٍّ الْأَحْمَسِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ وَ اللهِ مَا يَنْجُو مِنَ الذَّنْبِ إِلَّا مَنْ أَقَرَّ بِهِ قَالَ وَ قَالَ أَبُو جَعْفَرٍ ع كَفَى بِالنَّدَمِ تَوْبَةً

H 2932, CH 182, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu‘Umayr from Ali al-Ahmasi from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Abu Ja’far, recipient of divine supreme covenant, has said, ‘By Allah no one escapes sins except those who confess it.’ The narrator has said that abu Ja’far, recipient of divine supreme covenant, then said, ‘Repenting is enough proof of one’s being regretful.’”

٢ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَمَّنْ ذَكَرَهُ عَنْ

H 2933, CH 182, h 2
A number of our people have narrated from Ahmad ibn Muhammad from ibn Faddal from those whom has mentioned (in his book) from abu Ja’far, recipient

of divine supreme covenant, who has said the following:
"Abu Ja'far, recipient of divine supreme covenant, has said, 'By Allah, Allah, the Most High, wants two characteristics from people: to confess that He has granted them favors so He will increase them and to confess their sins so He will forgive them.'"

أَبِي جَعْفَرٍ ع قَالَ لَا وَ اللهِ مَا أَرَادَ اللَّهُ تَعَالَى مِنَ النَاسِ إِلا خَصْلَتَيْنِ أَنْ يُقِروا لَهُ بِالنَعَمِ فَيَزِيدَهُمْ وَ بِالذُنوبِ فَيَغْفِرَهَا لَهُمْ

H 2934, CH 182, h 3
Ali ibn Ibrahim has narrated from his father from 'Umar ('Amr) ibn 'Uthman from certain individuals of his people who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'A man commits a sin and because of it Allah will admit him in paradise.' I asked, 'Will Allah admit him in paradise because of his sin?' The Imam said, 'Yes, he commits a sin and continues living in fear, and angry on his own self. Allah then grants him mercy and admits him in paradise.'"

٣- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِن الرجُلَ لَيُذْنِبُ الذَنبَ فَيُدْخِلُهُ اللهُ بِهِ الْجَنةَ قُلْتُ يُدْخِلُهُ اللهُ بِالذَنبِ الْجَنةَ قَالَ نَعَمْ إِنهُ لَيُذْنِبُ فَلَا يَزَالُ مِنْهُ خَائِفاً مَاقِتاً لِنَفْسِهِ فَيَرْحَمُهُ اللهُ فَيُدْخِلُهُ الْجَنةَ

H 2935, CH 182, h 4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Mu'awiyah ibn 'Ammar who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'By Allah a servant cannot get out of sin while persisting in it and a servant cannot get out of sin without confessing to it.'"

٤- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ مُحَمدِ بْنِ سِنَانٍ عَنْ مُعَاوِيَةَ بْنِ عَمارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ إِنهُ وَ اللهِ مَا خَرَجَ عَبْد مِنْ ذَنبٍ بِإِصْرَارٍ وَ مَا خَرَجَ عَبْد مِنْ ذَنبٍ إِلا بِإِقْرَارٍ

H 2936, CH 182, h 5
Al-Husayn ibn Muhammad has narrated from Muhammad ibn 'Imran ibn al-Hajjaj al-Subay'i (from Muhammad ibn Walid) from Yunus ibn Ya'qub who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'If one commits a sin and knows that Allah is aware of it, He punishes him if He so wills or forgives him if He so wills. In such case, He (Allah) forgives him even if he does not ask forgiveness.'"

٥- الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ مُحَمدِ بْنِ عِمْرَانَ بْنِ الْحَجاجِ السبِيعِي عَنْ مُحَمدِ بْنِ وَلِيدٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَنْ أَذْنَبَ ذَنْباً فَعَلِمَ أَن اللهَ مُطلِع عَلَيْهِ إِنْ شَاءَ عَذَبَهُ وَ إِنْ شَاءَ غَفَرَ لَهُ غَفَرَ لَهُ وَ إِنْ لَمْ يَسْتَغْفِرْ

H 2937, CH 182, h 6
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Muhammad ibn Ali from 'Abd al-Rahman ibn Muhammad ibn abu Hashim from 'Anbasah al-'Abid from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Allah loves that a servant asks Him for help in great crimes and He hates the servant who considers trivial sins insignificant.'"

٦- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ مُحَمدِ بْنِ عَلِي عَنْ عَبْدِ الرحْمَنِ بْنِ مُحَمدِ بْنِ أَبِي هَاشِمٍ عَنْ عَنْبَسَةَ الْعَابِدِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن اللهَ يُحِب الْعَبْدَ أَنْ يَطْلُبَ إِلَيْهِ فِي الْجُرْمِ الْعَظِيمِ وَ يُبْغِضُ الْعَبْدَ أَنْ يَسْتَخِف بِالْجُرْمِ الْيَسِيرِ

H 2938, CH 182, h 7
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Isma'il ibn Sahl from Hammad from Rib'i from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, 'Regret for an evil deed leads one to stay away from it.'"

٧- مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ إِسْمَاعِيلَ بْنِ سَهْلٍ عَنْ حَمادٍ عَنْ رِبْعِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ص إِن الندَمَ عَلَى الشر يَدْعُو إِلَى تَرْكِهِ

H 2939, CH 182, h 8
Muhammad ibn Yahya has narrated from al-Husayn al-Daqqaq from 'Abd Allah ibn Muhammad from Ahmad ibn 'Umar from Zayd al-Qattat from Aban ibn Taghlib who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'If a servant commits a sin and then regrets, Allah forgives him before he asks forgiveness. If a servant receives a favor from Allah and he learns that it is from Allah, He grants him forgiveness (protection) before he offers his thanks.'"

٨- مُحَمدُ بْنُ يَحْيَى عَنْ عَلِي بْنِ الْحُسَيْنِ الدقاق عَنْ عَبْدِ اللهِ بْنِ مُحَمدٍ عَنْ أَحْمَدَ بْنِ عُمَرَ عَنْ زَيْدٍ الْقَنَاتِ عَنْ أَبَانِ بْنِ تَغْلِبَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ مَا مِنْ عَبْدٍ أَذْنَبَ ذَنْباً فَنَدِمَ عَلَيْهِ إِلا غَفَرَ اللهُ لَهُ قَبْلَ أَنْ يَسْتَغْفِرَ وَ مَا مِنْ عَبْدٍ أَنْعَمَ اللهُ عَلَيْهِ نِعْمَةً فَعَرَفَ أَنهَا مِنْ عِنْدِ اللهِ إِلا غَفَرَ اللهُ لَهُ قَبْلَ أَنْ يَحْمَدَهُ

بَابُ سَتْرِ الذُّنوبِ

١ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ مُحَمدِ بْنِ عَلِي عَنِ الْعباسِ مَوْلَى الرضَا ع قَالَ سَمِعْتُهُ ع يَقُولُ الْمُسْتِتْرُ بِالْحَسَنَةِ يَعْدِلُ سَبْعِينَ حَسَنَةً وَ الْمُذِيعُ بِالسيئَةِ مَخْذُولٌ وَ الْمُسْتِتْرُ بِالسيئَةِ مَغْفُور لَهُ

Chapter One Hundred Eighty Three
Concealing Sins

H 2940, CH 183, h 1
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Muhammad ibn Ali from al-'Abbas Mawla al-Rida, recipient of divine supreme covenant, who has said the following:
"I heard the Imam saying, 'To keep a good deed unnoticed is equal to seventy good deeds. Publicizing an evil deed brings humiliation and for its concealment one may receive forgiveness.'"

٢ - مُحَمدُ بْنُ يَحْيَى عَنْ مُحَمدِ بْنِ صَنْدَلٍ عَنْ يَاسِرٍ عَنِ الْيَسَعِ بْنِ حَمْزَةَ عَنِ الرضَا ع قَالَ قَالَ رَسُولُ اللهِ ص الْمُسْتِتْرُ بِالْحَسَنَةِ يَعْدِلُ سَبْعِينَ حَسَنَةً وَ الْمُذِيعُ بِالسيئَةِ مَخْذُولٌ وَ الْمُسْتِتْرُ بِهَا مَغْفُور لَهُ

H 2941, CH 183, h 2
Muhammad ibn Yahya has narrated from Muhammad ibn Sandal from Yasir from al-Yasa' ibn Hamza from al-Rida, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'To keep a good deed unnoticed is equal to seventy good deeds. Publicizing an evil deed brings humiliation and for its concealment one may receive forgiveness.'"

بَابُ مَنْ يَهُم بِالْحَسَنَةِ أَوْ السيئَةِ

١ - مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ عَلِي بْنِ حَدِيدٍ عَنْ جَمِيلِ بْنِ دَراجٍ عَنْ زُرَارَةَ عَنْ أَحَدِهِمَا ع قَالَ إِن اللهَ تَبَارَكَ وَ تَعَالَى جَعَلَ لِآدَمَ فِي ذُرِيتِهِ مَنْ هَم بِحَسَنَةٍ وَ لَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ وَ مَنْ هَم بِحَسَنَةٍ وَ عَمِلَهَا كُتِبَتْ لَهُ بِهَا عَشْراً وَ مَنْ هَم بِسَيئَةٍ وَ لَمْ يَعْمَلْهَا لَمْ تُكْتَبْ عَلَيْهِ سَيئَةٌ وَ مَنْ هَم بِهَا وَ عَمِلَهَا كُتِبَتْ عَلَيْهِ سَيئَةٌ

Chapter One Hundred Eighty Four
Intending to Perform a Good or an Evil Deed

H 2942, CH 184, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn Hadid from Jamil ibn Darraj from Zurara from one of the two Imam, recipients of divine supreme covenant, who has said the following:
"Allah, the Most Blessed, the Most High, set for Adam in his offspring the following rules about their deeds: whoever intends to perform a good deed but does not do it, still (the reward for) one good deed will be written for him. Whoever intends to perform a good deed and actually performs it, (the reward for) ten good deeds will be written down for him. Whoever intends to commit an evil deed but does not do it, nothing will be written against him. Whoever intends to commit an evil deed and actually performs it, only one evil deed will be written against him.'"

٢ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن الْمُؤْمِنَ لَيهُم بِالْحَسَنَةِ وَ لَا يَعْمَلُ بِهَا فَتُكْتَبُ لَهُ حَسَنَةٌ وَ إِنْ هُوَ عَمِلَهَا كُتِبَتْ لَهُ عَشْرُ حَسَنَاتٍ وَ إِن الْمُؤْمِنَ لَيهُم بِالسيئَةِ أَنْ يَعْمَلَهَا فَلَا يَعْمَلُهَا فَلَا تُكْتَبُ عَلَيْهِ

H 2943, CH 184, h 2
A number of our people have narrated from Ahmad ibn abu 'Abd Allah from 'Uthman ibn 'Isa from Sama'a ibn Mehran from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"A believer may intend to perform a good deed but does not do it, still (the reward for) one good deed will be written for him and if he actually completes it, (the reward for) ten good deeds will be written in his favor. A believer may intend to commit an evil deed but if he does not do it, nothing will be written against him."

٣ - عَنْهُ عَنْ عَلِي بْنِ حَفْصٍ الْعَوْسِي عَنْ عَلِي بْنِ السائِحِ عَنْ عَبْدِ اللهِ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ قَالَ سَأَلْتُهُ عَنِ الْمَلَكَيْنِ هَلْ يَعْلَمَانِ بِالذنْبِ إِذَا أَرَادَ الْعَبْدُ أَنْ يَفْعَلَهُ أَوِ الْحَسَنَةِ فَقَالَ رِيحُ الْكَنِيفِ وَ رِيحُ الطيبِ سَوَاءٌ قُلْتُ لَا قَالَ إِن الْعَبْدَ إِذَا هَم بِالْحَسَنَةِ خَرَجَ نَفَسُهُ طَيبَ الرِيحِ فَقَالَ صَاحِبُ الْيَمِينِ لِصَاحِبِ الشمَالِ قُمْ فَإِنهُ قَدْ هَم بِالْحَسَنَةِ فَإِذَا فَعَلَهَا كَانَ لِسَانُهُ قَلَمَهُ وَ رِيقُهُ مِدَادَهُ فَأَثْبَتَهَا لَهُ وَ إِذَا هَم بِالسيئَةِ خَرَجَ نَفَسُهُ مُنْتِنَ الرِيحِ فَيَقُولُ صَاحِبُ الشمَالِ لِصَاحِبِ الْيَمِينِ قِفْ

H 2944, CH 184, h 3
It is narrated from him (narrator of the *Hadith* above) from Ali ibn Hafs al-'Awsi from Ali ibn al-Sa'ih from 'Abd Allah ibn Musa ibn Ja'far from his father, recipient of divine supreme covenant, who has said the following:
"Once I asked him, recipient of divine supreme covenant, if the two angels know the sin or good deed that a servant (of Allah) may intend to perform. The Imam said, 'Are the smell of a trash collection site and a sweet smelling substance the same?' I said, 'No, they are not the same.' The Imam said, 'Whenever a servant (of Allah) intends to perform a good deed his breath comes out with a good smell and the angel on the right side says to the one on the left side, 'Stand up; he intends to perform a good deed.' When he performs it his tongue serves as his pen

and his saliva as ink and he writes it down for him. Whenever he intends to commit an evil deed his breath comes out with a foul smell. The angel on the left says to the one on the right, 'Stop; he intends to commit an evil deed.' For an evil act his tongue serves as the pen and his saliva as ink and he writes it down against him.'"

H 2945, CH 184, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from Fadl ibn 'Uthman al-Muradi who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'The Messenger of Allah has said, 'If four things are found in a person Allah will not allow his destruction to take place unless he is one of those doomed to destruction: (1) a servant (of Allah) intends to perform a good deed and actually does it, (2) even if he does not do it Allah still writes for him one good deed because of his good intention, but if he actually does perform it Allah will write ten good deeds for him. (3) One may intend to commit an evil deed and if he does not do it nothing will be written against him, however, (4) if he does commit such act he will be given seven hours. The angel for the good deeds will say to the one for the evil deeds who is on the left side, 'Do not hurry, perhaps he may perform a good deed that will cancel the evil deed as Allah, the Most Majestic, the Most Holy, says, 'The good deeds remove the bad deeds,' (11:115) if he may say, 'I ask forgiveness from Allah, besides whom no one deserves to be worshipped. He knows the unseen and the manifest, He is the most majestic, the most wise, the forgiving, the merciful, glorious and honorable and I turn in repentance to Him,' nothing will be written against him. If seven hours pass, and he performs no good deed or repentance the angel for the good deeds will say to the one for the evil deeds, 'Write it down against the wicked and deprived one that he is.'"

Chapter One Hundred Eighty Five

Repentance

H 2946, CH 185, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Mahbub from Mu'awiyah ibn Wahab who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'When a servant (of Allah) repents in the form of the repentance of Nasuh (sincere advise to one's soul, or name of a person who repented in the real sense), Allah then loves him, covers and protects him in this world and in the next life.' I then asked, 'How will He cover him?' The Imam said, 'He will make the two angels forget what they have written against him. He will inspire the parts of his body to hide his sins and the places of earth to hide the sins that he had committed thereat. Allah will meet him while there will be nothing to testify anything against him.'"

H 2947, CH 185, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from abu Ayyub al-Khazzaz from Muhammad ibn Muslim from one of the two Imams, recipient of divine supreme covenant, who has said the following:

"About the words of Allah, the Most Majestic, the Most Holy, '. . . one who has received advice from his Lord and has stopped committing sins will be rewarded for his previous good deeds . . .' (2:275) The Imam said, 'A*dvice* means repentance.'"

فَإِنَّهُ قَدْ هَمَّ بِالسيِّئَةِ فَإِذَا هُوَ فَعَلَهَا كَانَ لِسَانُهُ قَلَمَهُ وَ رِيقُهُ مِدَادَهُ وَ أَثْبَتَهَا عَلَيْهِ

٤ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ فَضْلِ بْنِ عُثْمَانَ الْمُرَادِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ قَالَ رَسُولُ اللهِ ص أَرْبَعٌ مَنْ كُنَّ فِيهِ لَمْ يَهْلِكْ عَلَى اللهِ بَعْدَهُنَّ إِلَّا هَالِكٌ يَهُمُّ الْعَبْدُ بِالْحَسَنَةِ فَيَعْمَلُهَا فَإِنْ هُوَ لَمْ يَعْمَلْهَا كَتَبَ اللهُ لَهُ حَسَنَةً بِحُسْنِ نِيَّتِهِ وَ إِنْ هُوَ عَمِلَهَا كَتَبَ اللهُ لَهُ عَشْراً وَ يَهُمُّ بِالسيِّئَةِ أَنْ يَعْمَلَهَا فَإِنْ لَمْ يَعْمَلْهَا لَمْ يُكْتَبْ عَلَيْهِ شَيْءٌ وَ إِنْ هُوَ عَمِلَهَا أُجِّلَ سَبْعَ سَاعَاتٍ وَ قَالَ صَاحِبُ الْحَسَنَاتِ لِصَاحِبِ السيِّئَاتِ وَ هُوَ صَاحِبُ الشِّمَالِ لَا تَعْجَلْ عَسَى أَنْ يَتْبَعَهَا بِحَسَنَةٍ تَمْحُوهَا فَإِنَّ اللهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السيِّئَاتِ أَوِ الِاسْتِغْفَارُ فَإِنْ هُوَ قَالَ أَسْتَغْفِرُ اللهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمَ الْغَيْبِ وَ الشَّهَادَةِ الْعَزِيزَ الْحَكِيمَ الْغَفُورَ الرَّحِيمَ ذَا الْجَلَالِ وَ الْإِكْرَامِ وَ أَتُوبُ إِلَيْهِ لَمْ يُكْتَبْ عَلَيْهِ شَيْءٌ وَ إِنْ مَضَتْ سَبْعُ سَاعَاتٍ وَ لَمْ يَتْبَعْهَا بِحَسَنَةٍ وَ لَا اسْتِغْفَارٍ قَالَ صَاحِبُ الْحَسَنَاتِ لِصَاحِبِ السيِّئَاتِ اكْتُبْ عَلَى الشَّقِيِّ الْمَحْرُومِ

بَابُ التَّوْبَةِ

١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ إِذَا تَابَ الْعَبْدُ تَوْبَةً نَصُوحاً أَحَبَّهُ اللهُ فَسَتَرَ عَلَيْهِ فِي الدُّنْيَا وَ الْآخِرَةِ قُلْتُ وَ كَيْفَ يَسْتُرُ عَلَيْهِ قَالَ يُنْسِي مَلَكَيْهِ مَا كَتَبَا عَلَيْهِ مِنَ الذُّنُوبِ وَ يُوحِي إِلَى جَوَارِحِهِ اكْتُمِي عَلَيْهِ ذُنُوبَهُ وَ يُوحِي إِلَى بِقَاعِ الْأَرْضِ اكْتُمِي مَا كَانَ يَعْمَلُ عَلَيْكِ مِنَ الذُّنُوبِ فَيَلْقَى اللهَ حِينَ يَلْقَاهُ وَ لَيْسَ شَيْءٌ يَشْهَدُ عَلَيْهِ بِشَيْءٍ مِنَ الذُّنُوبِ

٢ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ع فِي قَوْلِ اللهِ عَزَّ وَ جَلَّ فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهى فَلَهُ ما سَلَفَ قَالَ الْمَوْعِظَةُ التَّوْبَةُ

٣- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ مُحَمدِ بْنِ عَلِي عَنْ مُحَمدِ بْنِ الْفُضَيْل عَنْ أَبِي الصباح الْكِنَانِي قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ قَوْل اللهِ عَز وَ جَل يا أَيهَا الذِينَ آمَنُوا تُوبُوا إِلى اللهِ تَوْبَةً نَصُوحاً قَالَ يَتُوبُ الْعَبْدُ مِنَ الذنبِ ثُم لَا يَعُودُ فِيهِ قَالَ مُحَمدُ بْنُ الْفُضَيْل سَأَلْتُ عَنْهَا أَبَا الْحَسَنِ ع فَقَالَ يَتُوبُ مِنَ الذنبِ ثُم لَا يَعُودُ فِيهِ وَ أَحَب الْعِبَادِ إِلى اللهِ تَعَالَى الْمُفَتنُونَ التوابُونَ

H 2948, CH 185, h 3
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Muhammad ibn Ali from Muhammad ibn al-Fudayl from abu al-Sabah al-Kinani who has said the following:
"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Holy, 'Believers, turn to Allah in repentance, in a *Nasuh* manner, with the intention of never repeating the same sin.' (66:8) The Imam said, 'It means a servant (of Allah) repents from sins and never repeats them.'
"Muhammad ibn al-Fudayl has said, 'I asked abu al-Hassan, recipient of divine supreme covenant, about it (repentance in a *Nasuh* manner) he said, 'One repents from sin and then does not repeat it. The most beloved among the servants (of Allah) to Allah, the Most High, are those who are put to trial and who repent from sins.'"

٤- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيوبَ عَنْ أَبِي بَصِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع يا أَيهَا الذِينَ آمَنُوا تُوبُوا إِلى اللهِ تَوْبَةً نَصُوحاً قَالَ هُوَ الذنبُ الذِي لَا يَعُودُ فِيهِ أَبداً قُلْتُ وَ أَينَا لَمْ يَعُدْ فَقَالَ يَا أَبَا مُحَمدٍ إِن اللهَ يُحِب مِنْ عِبَادِهِ الْمُفَتنَ التوابَ

H 2949, CH 185, h 4
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from abu Ayyub from abu Basir who has said the following:
"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Holy, 'Believers, turn to Allah in repentance, "In a *Nasuh* manner," with the intention of never repeating the same sin.' (66:8) The Imam said, 'It is the sin that one never repeats.' I then asked, 'Who among us does not repeat?' The Imam said, 'O abu Muhammad, of His servants Allah loves those who are put to trial and the ones who repent very often.'"

٥- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ إِن اللهَ عَز وَ جَل أَعْطَى التائِبِينَ ثَلَاثَ خِصَالٍ لَوْ أَعْطَى خَصْلَةً مِنْهَا جَمِيعَ أَهْل السمَاوَاتِ وَ الْأَرْضِ لَنَجَوْا بِهَا قَوْلُهُ عَز وَ جَل إِن اللهَ يُحِب التوابِينَ وَ يُحِب الْمُتَطَهرِينَ فَمَنْ أَحَبهُ اللهُ لَمْ يُعَذبْهُ وَ قَوْلُهُ الذِينَ يَحْمِلُونَ الْعَرْشَ وَ مَنْ حَوْلَهُ يُسَبحُونَ بِحَمْدِ رَبهِمْ... وَ يَسْتَغْفِرُونَ لِلذِينَ آمَنُوا رَبنا وَسِعْتَ كُل شَيْءٍ رَحْمَةً وَ عِلْماً فَاغْفِرْ لِلذِينَ تابُوا وَ اتبَعُوا سَبِيلَكَ وَ قِهِمْ عَذابَ الْجَحِيمِ رَبنا وَ أَدْخِلْهُمْ جَناتِ عَدْنٍ الِتي وَعَدْتَهُمْ وَ مَنْ صَلَحَ مِنْ آبائِهِمْ وَ أَزْواجِهِمْ وَ ذُرِياتِهِمْ إِنكَ أَنتَ الْعَزِيزُ الْحَكِيمُ وَ قِهِمُ السيئاتِ وَ مَنْ تَقِ السيئاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَ ذلِكَ هُوَ الْفَوْزُ الْعَظِيمُ وَ قَوْلُهُ عَز وَ جَل وَ الذِينَ لا يَدْعُونَ مَعَ اللهِ إِلهاً آخَرَ وَ لا يَقْتُلُونَ النفْسَ الِتي حَرمَ اللهُ إِلا بِالْحَق وَ لا يَزْنُونَ وَ مَنْ يَفْعَلْ ذلِكَ يَلْقَ أَثاماً يُضاعَفْ لَهُ الْعَذابُ يَوْمَ الْقِيامَةِ وَ يَخْلُدْ فِيهِ مُهاناً إِلا مَنْ تابَ وَ آمَنَ وَ عَمِلَ عَمَلًا صالِحاً فَأُولئِكَ يُبَدلُ اللهُ سَيئاتِهِمْ حَسَناتٍ وَ كانَ اللهُ غَفُوراً رَحِيماً

H 2950, CH 185, h 5
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from certain individuals of our people in a *marfu'* manner from the Imam, recipient of divine supreme covenant, who has said the following:
"Allah, the Most Majestic, the Most Holy, has given three things to the repenting people. Had any of it been given to all of those in the heavens and on earth, all have had their salvation. The following words of Allah, the Most Majestic, the Most Holy, mention those three things: 'Allah loves those who 'Repent' and those who cleanse themselves, (2:222) whomever Allah loves He will not punish him.' 'The bearers of the Throne glorify their Lord with His praise. They believe in Him and ask Him to forgive the believers. They say, "Our Lord, Your mercy and knowledge encompass all things. Forgive those who turn to You in 'Repentance' and follow Your path. Lord, save them from the torment of hell. (40:7) Lord, admit them and their fathers, spouses, and offspring who have reformed themselves to the gardens of Eden which You have promised them. You are Majestic and All-wise. (40:8)
"Lord, keep them away from evil deeds. Whomever You have saved from evil on the Day of Judgment has certainly been granted Your mercy and this is the greatest triumph.' (40:9)
"The last thing is in the words of Allah, the Most Majestic, the Most Holy, ' . . . who do not worship idols besides Allah, nor without a just cause murder a soul whom Allah has granted protection, who do not commit fornication; those who do so have committed a sin (25:68) and on the Day of Judgment their torment will be double. They will suffer forever in disgrace. (25:69) But only those who 'Repent' believe and act righteously will have their sins replaced with virtue; Allah is All-forgiving and All-merciful.'" (25:70)

H 2951, CH 185, h 6
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from al-'Ala' from Muhammad ibn Muslim from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Once abu Ja'far, recipient of divine supreme covenant, said, 'O Muhammad ibn Muslim, if believing people repent for their sins they will be forgiven. Believing people must resume their good deeds after repentance and forgiveness. By Allah, this is only for the believers.' I then asked, 'What if he goes back to sin after repenting and asking for forgiveness and repents again?' The Imam said, 'O Muhammad ibn Muslim, do you think a believing servant (of Allah) regrets his sins, asks forgiveness and repents but Allah does not accept his repentance?' I said, 'He, however, has done it many times. He sins, repents and asks forgiveness (from Allah).' The Imam said, 'Whenever a believing servant (of Allah) returns back for repentance and pleas for forgiveness, Allah returns to him with forgiveness; Allah is forgiving and merciful. He accepts repentance and effaces the evil deeds. You must never cause a believer to lose hope in the favor and mercy of Allah.'"

٦- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ يَا مُحَمَّدَ بْنَ مُسْلِمٍ ذُنُوبُ الْمُؤْمِنِ إِذَا تَابَ مِنْهَا مَغْفُورَةٌ لَهُ فَلْيَعْمَلِ الْمُؤْمِنُ لِمَا يَسْتَأْنِفُ بَعْدَ التَّوْبَةِ وَ الْمَغْفِرَةِ أَمَا وَ اللهِ إِنَّهَا لَيْسَتْ إِلَّا لِأَهْلِ الْإِيمَانِ قُلْتُ فَإِنْ عَادَ بَعْدَ التَّوْبَةِ وَ الِاسْتِغْفَارِ مِنَ الذُّنُوبِ وَ عَادَ فِي التَّوْبَةِ فَقَالَ يَا مُحَمَّدَ بْنَ مُسْلِمٍ أَ تَرَى الْعَبْدَ الْمُؤْمِنَ يَنْدَمُ عَلَى ذَنْبِهِ وَ يَسْتَغْفِرُ مِنْهُ وَ يَتُوبُ ثُمَّ لَا يَقْبَلُ اللهُ تَوْبَتَهُ قُلْتُ فَإِنَّهُ فَعَلَ ذَلِكَ مِرَاراً يُذْنِبُ ثُمَّ يَتُوبُ وَ يَسْتَغْفِرُ اللهَ فَقَالَ كُلَّمَا عَادَ الْمُؤْمِنُ بِالِاسْتِغْفَارِ وَ التَّوْبَةِ عَادَ اللهُ عَلَيْهِ بِالْمَغْفِرَةِ وَ إِنَّ اللهَ غَفُورٌ رَحِيمٌ يَقْبَلُ التَّوْبَةَ وَ يَعْفُو عَنِ السَّيِّئَاتِ فَإِيَّاكَ أَنْ تُقَنِّطَ الْمُؤْمِنِينَ مِنْ رَحْمَةِ اللهِ

H 2952, CH 185, h 7
Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from ibn Faddal from Tha'labah ibn Maymun from abu Basir who has said the following:
"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Holy, 'When a Satanic thought starts to bother the pious ones, they understand and see the light.' (7:201) The Imam said, 'It means that a servant (of Allah) intends to commit an evil deed then he realizes it and holds back and that is indicated in His words, 'They understand and see.'"

٧- أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللهِ عَزَّ وَ جَلَّ إِذا مَسَّهُمْ طائِف مِنَ الشَّيْطانِ تَذَكَّرُوا فَإِذا هُمْ مُبْصِرُونَ قَالَ هُوَ الْعَبْدُ يَهُمُّ بِالذَّنْبِ ثُمَّ يَتَذَكَّرُ فَيُمْسِكُ فَذَلِكَ قَوْلُهُ تَذَكَّرُوا فَإِذا هُمْ مُبْصِرُونَ

H 2953, CH 185, h 8
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Umar ibn 'Udhaynah from abu 'Ubaydah al-Hadhdha' who has said the following:
"I heard abu Ja'far, recipient of divine supreme covenant, saying, 'Allah, the Most High, is more pleased for the repentance of His servant than one who loses his animals, that carry his load and supplies, in a dark night and then finds them out. Allah is more pleased for the repentance of His servant than the person who finds his lost properties.'"

٨- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ اللهَ تَعَالَى أَشَدُّ فَرَحاً بِتَوْبَةِ عَبْدِهِ مِنْ رَجُلٍ أَضَلَّ رَاحِلَتَهُ وَ زَادَهُ فِي لَيْلَةٍ ظَلْمَاءَ فَوَجَدَهَا فَاللهُ أَشَدُّ فَرَحاً بِتَوْبَةِ عَبْدِهِ مِنْ ذَلِكَ الرَّجُلِ بِرَاحِلَتِهِ حِينَ وَجَدَهَا

H 2954, CH 185, h 9
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Isma'il from 'Abd Allah ibn 'Uthman from abu Jamilah who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Allah loves the servant who is put to trial (by sin) and repents, however, one without such (sinful) condition is better.'"

٩- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ اللهِ بْنِ عُثْمَانَ عَنْ أَبِي جَمِيلَةَ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع إِنَّ اللهَ يُحِبُّ الْعَبْدَ الْمُفَتَّنَ التَّوَّابَ وَ مَنْ لَمْ يَكُنْ ذَلِكَ مِنْهُ كَانَ أَفْضَلَ

H 2955, CH 185, h 10
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from Ali ibn al-Nu'man from Muhammad ibn Sinan from Yusuf (ibn) abu Ya'qub Bayya' al-Arz from Jabir who has said the following:
"I heard abu Ja'far, recipient of divine supreme covenant, saying, 'A person repenting from sins is like one who has not sinned. One who persists in sin and asks forgiveness is like one contemptuous of it (repentance).'"

١٠- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ يُوسُفَ بْنِ أَبِي يَعْقُوبَ بَيَّاعِ الْأَزُرِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ وَ الْمُقِيمُ عَلَى الذَّنْبِ وَ هُوَ مُسْتَغْفِرٌ مِنْهُ كَالْمُسْتَهْزِئِ

H 2956, CH 185, h 11
Ali ibn Ibrahim has narrated from his father and a number of our people have narrated from Sahl ibn Ziyad all from ibn Mahbub from abu Hamza from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Allah, the Most Majestic, the Most Holy, sent revelation to David, 'Meet My servant Daniel and say to him, 'You have

١١- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ اللهَ عَزَّ وَ جَلَّ أَوْحَى إِلَى دَاوُدَ ع أَنِ ائْتِ عَبْدِي دَانِيَالَ فَقُلْ لَهُ

إِنكَ عَصَيْتَنِي فَغَفَرْتُ لَكَ وَ عَصَيْتَنِي فَغَفَرْتُ لَكَ وَ عَصَيْتَنِي فَغَفَرْتُ لَكَ فَإِنْ أَنتَ عَصَيْتَنِي الرابِعَةَ لَمْ أَغْفِرْ لَكَ فَأَتاهُ دَاوُدُ ع فَقَالَ يَا دَانِيَالُ إِنِي رَسُولُ اللهِ إِلَيْكَ وَ هُوَ يَقُولُ لَكَ إِنكَ عَصَيْتَنِي فَغَفَرْتُ لَكَ وَ عَصَيْتَنِي فَغَفَرْتُ لَكَ وَ عَصَيْتَنِي فَغَفَرْتُ لَكَ فَإِنْ أَنتَ عَصَيْتَنِي الرابِعَةَ لَمْ أَغْفِرْ لَكَ فَقَالَ لَهُ دَانِيَالُ قَدْ أَبْلَغْتَ يَا نَبِي اللهِ فَلَما كَانَ فِي السحَرِ قَامَ دَانِيَالُ فَنَاجَى رَبهُ فَقَالَ يَا رَب إِن دَاوُدَ نَبِيكَ أَخْبَرَنِي عَنْكَ أَنِي قَدْ عَصَيْتُكَ فَغَفَرْتَ لِي وَ عَصَيْتُكَ فَغَفَرْتَ لِي وَ عَصَيْتُكَ فَغَفَرْتَ لِي وَ أَخْبَرَنِي عَنْكَ أَنِي إِنْ عَصَيْتُكَ الرابِعَةَ لَمْ تَغْفِرْ لِي فَوَ عِزتِكَ لَئِنْ لَمْ تَعْصِمْنِي لَأَعْصِيَنكَ ثُم لَأَعْصِيَنكَ

disobeyed Me and I forgave you, you disobeyed Me, I forgave you, you disobeyed Me and I forgave you. If you will disobey Me the forth time I will not forgive you.' David went to meet Daniel and said, 'O Daniel, I am the Messenger of Allah and He says to you, "You disobeyed Me and I forgave you, you disobeyed Me and I forgave you, you disobeyed Me and I forgave you. If you will disobey Me the forth time I will not forgive you."' Daniel said, 'O prophet of Allah, you have conveyed your message.' In the early morning Daniel woke up and prayed to his Lord, saying, 'O Lord, Your prophet David informed me that I have disobeyed You and You forgave me, I disobeyed You and You forgave me, I disobeyed You and You forgave me and if I will disobey You the forth time You will not forgive me. I swear by Your Majesty, if You will not protect me I will certainly disobey You, I will certainly disobey You, I will certainly disobey You.'"

H 2957, CH 185, h 12

١٢ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ جَدهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ إِذَا تَابَ الْعَبْدُ تَوْبَةً نَصُوحاً أَحَبهُ اللهُ فَسَتَرَ عَلَيْهِ قُلْتُ وَ كَيْفَ يَسْتُرُ عَلَيْهِ قَالَ يُنْسِي مَلَكَيْهِ مَا كَانَا يَكْتُبَانِ عَلَيْهِ وَ يُوحِي اللهُ إِلَى جَوَارِحِهِ وَ إِلَى بِقَاعِ الْأَرْضِ أَنِ اكْتُمِي عَلَيْهِ ذُنُوبَهُ فَيَلْقَى اللهَ عَز وَ جَل حِينَ يَلْقَاهُ وَ لَيْسَ شَيْءٌ يَشْهَدُ عَلَيْهِ بِشَيْءٍ مِنَ الذُنُوبِ

A number of our people have narrated from Ahmad ibn Muhammad from Musa ibn al-Qasim from his grandfather al-Hassan ibn Rashid from Mu'awiyah ibn Wahab who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'When a servant (of Allah) repents in the form of the repentance of *Nasuh* (sincerely repenting) Allah loves him and covers him up.' I then asked, 'How He covers him up?' The Imam said, 'He makes his two angels forget whatever they have written against him and Allah sends inspiration to the parts of his body and to the parts of the earth to hide his sins and he will meet Allah, the Most Majestic, the Most Holy in his meeting while there will be no one to testify anything against him for his sins.'"

H 2958, CH 185, h 13

١٣ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمدٍ الْأَشْعَرِي عَنِ ابْنِ الْقَداحِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن اللهَ عَز وَ جَل يَفْرَحُ بِتَوْبَةِ عَبْدِهِ الْمُؤْمِنِ إِذَا تَابَ كَمَا يَفْرَحُ أَحَدُكُمْ بِضَالتِهِ إِذَا وَجَدَهَا

A number of our people have narrated from Sahl ibn Ziyad from Ja'far ibn Muhammad al-Ash'ari from ibn al-Qaddah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'The repentance of a servant (of Allah) from sins pleases Allah, the Majestic, the Glorious, more than a person's finding a dearly cherished thing that he has lost.'"

بَابُ الِاسْتِغْفَارِ مِنَ الذنبِ

Chapter One Hundred Eighty Six

Pleading for Forgiveness

H 2959, CH 186, h 1

١ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمدِ بْنِ حُمْرَانَ عَنْ زُرَارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ إِن الْعَبْدَ إِذَا أَذْنَبَ ذَنْباً أُجِلَ مِنْ غُدْوَةٍ إِلَى اللَيْلِ فَإِن اسْتَغْفَرَ اللهَ لَمْ يُكْتَبْ عَلَيْهِ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Muhammad ibn Humran from Zurara who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'When a servant (of Allah) commits a sin he is given respite from morning to evening. If within such time he pleaded before Allah for forgiveness no sin will be written against him.'"

H 2960, CH 186, h 2

٢ - عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ أَبُو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ عَبْدِ الْجَبارِ عَنْ صَفْوَانَ عَنْ أَبِي أَيوبَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ عَمِلَ سَيئَةً أُجِلَ فِيهَا سَبْعَ سَاعَاتٍ مِنَ النهَارِ فَإِنْ قَالَ أَسْتَغْفِرُ اللهَ الذِي لَا إِلَهَ إِلا هُوَ الْحَي الْقَيومُ ثَلَاثَ مَراتٍ لَمْ تُكْتَبْ عَلَيْهِ

It is narrated from him (narrator of the *Hadith* above) from his father from ibn abu 'Umayr and Abu Ali al-Ash'ari from Muhammad ibn 'Abd al-Jabbar from Safwan from abu Ayyub from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"If one commits a sin he is given seven hours respite during the day. If he says, 'I ask forgiveness from Allah, besides Whom no one deserves to be worshipped, Who is living and controls all things, - three times - no sin will be written against him.'"

H 2961, CH 186, h 3
Ali ibn Ibrahim has narrated from his father and Abu Ali al-Ash'ari and Muhammad ibn Yahya all from al-Husayn ibn Ishaq from Ali ibn Mahziyar from Fadalah ibn Ayyub from 'Abd al-Samad ibn Bashir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"When a believing servant (of Allah) commits a sin Allah gives him seven hours respite. If he pleads for forgiveness from Allah within such time nothing will be written against him. If the hours pass and he did not plead for forgiveness one sin will be written against him. A believer remembers his sin even after twenty years so that he may plead to his Lord for forgiveness and He forgives him. An unbeliever forgets his sin within the same hour.'"

٣- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ أَبُو عَلِيٍّ الْأَشْعَرِيُّ وَ مُحَمَّدُ بْنُ يَحْيَى جَمِيعاً عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ الْعَبْدُ الْمُؤْمِنُ إِذَا أَذْنَبَ ذَنْباً أَجَّلَهُ اللهُ سَبْعَ سَاعَاتٍ فَإِنِ اسْتَغْفَرَ اللهَ لَمْ يُكْتَبْ عَلَيْهِ شَيْءٌ وَ إِنْ مَضَتِ السَّاعَاتُ وَ لَمْ يَسْتَغْفِرْ كُتِبَتْ عَلَيْهِ سَيِّئَةٌ وَ إِنَّ الْمُؤْمِنَ لَيَذْكُرُ ذَنْبَهُ بَعْدَ عِشْرِينَ سَنَةً حَتَّى يَسْتَغْفِرَ رَبَّهُ فَيَغْفِرَ لَهُ وَ إِنَّ الْكَافِرَ لَيَنْسَاهُ مِنْ سَاعَتِهِ

H 2962, CH 186, h 4
Humayd ibn Ziyad has narrated from al-Hassan ibn Muhammad from more than one narrator from Aban from Zayd al-Shahham from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah would plead before Allah, the Most Majestic, the Most Holy, seventy times every day.' I (the narrator) then asked, 'Would he say, 'I ask Allah to forgive me and I turn to Him in repentance?' The Imam said, 'He, however, would say, 'I return to Allah.' I then said, 'The Messenger of Allah would *yatub* (repent) and would not repeat, we repent and repeat.' The Imam said, 'Allah is the source of help.'"

٤- حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبَانٍ عَنْ زَيْدٍ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ كَانَ رَسُولُ اللهِ ص يَتُوبُ إِلَى اللهِ عَزَّ وَ جَلَّ فِي كُلِّ يَوْمٍ سَبْعِينَ مَرَّةً فَقُلْتُ أَ كَانَ يَقُولُ أَسْتَغْفِرُ اللهَ وَ أَتُوبُ إِلَيْهِ قَالَ لَا وَ لَكِنْ كَانَ يَقُولُ أَتُوبُ إِلَى اللهِ قُلْتُ إِنَّ رَسُولَ اللهِ ص كَانَ يَتُوبُ وَ لَا يَعُودُ وَ نَحْنُ نَتُوبُ وَ نَعُودُ فَقَالَ اللهُ الْمُسْتَعَانُ

H 2963, CH 186, h 5
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from abu Ayyub from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"If one commits a sin he is given seven hours time during the day. If he says, 'I plead before Allah, besides whom no one deserves to be worshipped, the living, the controlling power (over creation) and turn to Him in repentance - three times - nothing will be written against him.'"

٥- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ عَمِلَ سَيِّئَةً أُجِّلَ فِيهَا سَبْعَ سَاعَاتٍ مِنَ النَّهَارِ فَإِنْ قَالَ أَسْتَغْفِرُ اللهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ أَتُوبُ إِلَيْهِ ثَلَاثَ مَرَّاتٍ لَمْ تُكْتَبْ عَلَيْهِ

H 2964, CH 186, h 6
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from ibn Faddal from Ali ibn 'Uqbah Bayya' al-Aksiyah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"A believer commits a sin and remembers it after twenty years, then he pleads before Allah for forgiveness, He still forgives him. He is made to remember so He may forgive him. An unbeliever commits a sin and forgets it within the same hour.'"

٦- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ بَيَّاعِ الْأَكْسِيَةِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنَّ الْمُؤْمِنَ لَيُذْنِبُ الذَّنْبَ فَيُذَكَّرُ بَعْدَ عِشْرِينَ سَنَةً فَيَسْتَغْفِرُ اللهَ مِنْهُ فَيَغْفِرُ لَهُ وَ إِنَّمَا يُذَكَّرُهُ لِيَغْفِرَ لَهُ وَ إِنَّ الْكَافِرَ لَيُذْنِبُ الذَّنْبَ فَيَنْسَاهُ مِنْ سَاعَتِهِ

H 2965, CH 186, h 7
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ibn Mahbub from Hisham ibn Salim from those whom has mentioned (in his book) from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"If a believer commits forty major sins within one day and night and then regretfully says, 'I plead before Allah, besides Whom no one deserves to be worshipped, the living, the controlling power (over creation) the inventor of the heavens and earth, possessor of glory, and honor. I ask Him to grant favors upon Muhammad and his family and to forgive me and accept my repentance. Allah, the Most Majestic, the Most Holy, will forgive all of them, however, there is no good in one who commits more than forty major sins in a day.'"

٧- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَا مِنْ مُؤْمِنٍ يُقَارِفُ فِي يَوْمِهِ وَ لَيْلَتِهِ أَرْبَعِينَ كَبِيرَةً فَيَقُولُ وَ هُوَ نَادِمٌ أَسْتَغْفِرُ اللهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ بَدِيعُ السَّمَاوَاتِ وَ الْأَرْضِ ذُو الْجَلَالِ وَ الْإِكْرَامِ وَ أَسْأَلُهُ أَنْ يُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ يَتُوبَ عَلَيَّ إِلَّا غَفَرَهَا اللهُ عَزَّ وَ جَلَّ لَهُ وَ لَا خَيْرَ فِيمَنْ يُقَارِفُ فِي يَوْمٍ أَكْثَرَ مِنْ أَرْبَعِينَ كَبِيرَةً

H 2966, CH 186, h 8
It is narrated from him (narrator of the *Hadith* above) from a number of our people in a marfu' manner from him, recipient of divine supreme covenant, who

٨- عَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا رَفَعُوهُ قَالُوا

قَالَ لِكُل شَيْءٍ دَوَاءٌ وَ دَوَاءُ الذنُوبِ الِاسْتِغْفَارُ

has said the following:
"For everything there is a medicine and the medicine for sins is pleading (before Allah) for forgiveness."

٩ - أبو عَلِي الْأَشْعَرِي وَ مُحَمدُ بْنُ يَحْيى جَمِيعاً عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ وَ عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ عَلِي بْنِ مَهْزِيَارَ عَنِ النضْرِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ حَفْصٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ مَا مِنْ مُؤْمِنٍ يُذْنِبُ ذَنْباً إِلا أَجلَّهُ اللهُ عَز وَ جَل سَبْعَ سَاعَاتٍ مِنَ النهَارِ فَإِنْ هُوَ تَابَ لَمْ يُكْتَبْ عَلَيْهِ شَيْءٌ وَ إِنْ هُوَ لَمْ يَفْعَلْ كَتَبَ اللهُ عَلَيْهِ سَيئَةً فَأَتَاهُ عَباد الْبَصْرِي فَقَالَ لَهُ بَلَغَنَا أَنكَ قُلْتَ مَا مِنْ عَبْدٍ يُذْنِبُ ذَنْباً إِلا أَجلَّهُ اللهُ عَز وَ جَل سَبْعَ سَاعَاتٍ مِنَ النهَارِ فَقَالَ لَيْسَ هَكَذَا قُلْتُ وَ لَكِني قُلْتُ مَا مِنْ مُؤْمِنٍ وَ كَذَلِكَ كَانَ قَوْلِي

H 2967, CH 186, h 9
Abu Ali al-Ash'ari and Muhammad ibn Yahya all has narrated from al-Husayn ibn Ishaq and Ali ibn Ibrahim has narrated from his father all from Ali ibn Mahziyar from al-Nadr ibn Suwayd from 'Abd Allah ibn Sinan from Hafs who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'If any believer commits a sin Allah, the Most Majestic, the Most Holy, gives him seven hours of a day's respite; if he repents, nothing will be written against him but if he did not repent Allah will write only one sin against him.' Thereafter 'Abbad al-Basri came to him (abu 'Abd Allah) and said, 'We have heard that you have said, 'If a servant (of Allah) commits a sin, Allah, the Most Majestic, the Most Holy, gives him seven hours of a day's respite.' The Imam said, 'I have not said as such. What I have said is 'If any believer . . .' and the rest of my words.'"

١٠ - مُحَمدُ بْنُ يَحْيى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ مُحَمدِ بْنِ سِنَانٍ عَنْ عَمارِ بْنِ مَرْوَانَ قَالَ قَالَ أَبو عَبْدِ اللهِ ع مَنْ قَالَ أَسْتَغْفِرُ اللهَ مِائَةَ مَرةٍ فِي كُل يَوْمٍ غَفَرَ اللهُ عَز وَ جَل لَهُ سَبْعَمِائَةِ ذَنْبٍ وَ لَا خَيْرَ فِي عَبْدٍ يُذْنِبُ فِي كُل يَوْمٍ سَبْعَمِائَةِ ذَنْبٍ

H 2968, CH 186, h 10
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Sinan from 'Ammar ibn Marwan who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'If one says, "I plead for forgiveness before Allah" one hundred times every day, Allah, the Most Majestic, the Most Holy, will forgive his seven hundred sins, but there is nothing good in a servant (of Allah) who commits seven hundred sins a day.'"

بَابٌ فِيمَا أَعْطَى اللهُ عَز وَ جَل آدَمَ ع وَقْتَ التوْبَةِ

Chapter One Hundred Eighty Seven
Things that Allah, the Most Majestic, the Most Holy, gave Adam at the Time of Repentance

١ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَاجٍ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللهِ أَوْ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِن آدَمَ ع قَالَ يَا رَب سَلطْتَ عَلَي الشيْطَانَ وَ أَجْرَيْتَهُ مِني مَجْرَى الدمِ فَاجْعَلْ لِي شَيْئاً فَقَالَ يَا آدَمُ جَعَلْتُ لَكَ أَن مَنْ هَم مِنْ ذُرِيتِكَ بِسَيئَةٍ لَمْ تُكْتَبْ عَلَيْهِ فَإِنْ عَمِلَهَا كُتِبَتْ عَلَيْهِ سَيئَةٌ وَ مَنْ هَم مِنْهُمْ بِحَسَنَةٍ فَإِنْ لَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ فَإِنْ هُوَ عَمِلَهَا كُتِبَتْ لَهُ عَشْراً قَالَ يَا رَب زِدْنِي قَالَ جَعَلْتُ لَكَ أَن مَنْ عَمِلَ مِنْهُمْ سَيئَةً ثُم اسْتَغْفَرَ لَهُ غَفَرْتُ لَهُ قَالَ يَا رَب زِدْنِي قَالَ جَعَلْتُ لَهُمُ التوْبَةَ أَوْ قَالَ بَسَطْتُ لَهُمُ التوْبَةَ حَتى تَبْلُغَ النفْسُ هَذِهِ قَالَ يَا رَب حَسْبِي

H 2969, CH 187, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Jamil ibn Darraj from ibn Bukayr from abu 'Abd Allah or abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Adam said, 'O Lord, you have made Satan dominate me and made him flow in me like blood, so make something for me also.' The Lord said, 'O Adam, for your benefit I have given your offspring the advantage of not writing down against them any sin if they only intend to commit an evil deed. If they actually commit an evil deed only one evil deed is written against them. If anyone of them intends to perform a good deed one good deed is written down for him even if he did not perform it. If, however, he actually performs it ten good deeds are written for him.' Adam said, 'O Lord, increase favors upon me.' The Lord said, 'I have also assigned for your benefit that if anyone of your offspring commits a sin and then pleads before Me for forgiveness I forgive him.' Adam said, 'Lord, grant me more favors.' The Lord said, 'I, for their advantage, have made repentance available to them' or he (the Imam) said that the Lord said, 'I have extended the time for repentance in their favor up to the time the soul reaches this (throat).' Adam then said, 'Lord, this is sufficient for me.'"

٢ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنِ ابْنِ فَضالٍ عَمنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللهِ ع

H 2970, CH 187, h 2
A number of our people have narrated from Ahmad ibn Muhammad from ibn Faddal from those whom he has mentioned (in his book) from abu 'Abd Allah,

recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'If one repents one year before his death, Allah accepts his repentance.' Then he said, 'One year is a long time. Whoever repents one month before his death Allah accepts his repentance.' Then he said, 'One month is a long time. Whoever repents one week before his death, Allah accepts his repentance.' Then he said, 'One week is a long time. Whoever repents one day before his death, Allah accepts his repentance.' Then he said, 'One day is a long time. Whoever repents before he sees (the consequences), Allah accepts his repentance.'"

قَالَ قَالَ رَسُولُ اللهِ ص مَنْ تَابَ قَبْلَ مَوْتِهِ بِسَنَةٍ قَبِلَ اللهُ تَوْبَتَهُ ثُم قَالَ إِن السَنَةَ لَكَثِيرَةٌ مَنْ تَابَ قَبْلَ مَوْتِهِ بِشَهْرٍ قَبِلَ اللهُ تَوْبَتَهُ ثُم قَالَ إِن الشهْرَ لَكَثِير مَنْ تَابَ قَبْلَ مَوْتِهِ بِجُمْعَةٍ قَبِلَ اللهُ تَوْبَتَهُ ثُم قَالَ إِن الْجُمْعَةَ لَكَثِير مَنْ تَابَ قَبْلَ مَوْتِهِ بِيَوْمٍ قَبِلَ اللهُ تَوْبَتَهُ ثُم قَالَ إِن يَوْماً لَكَثِير مَنْ تَابَ قَبْلَ أَنْ يُعَايِنَ قَبِلَ اللهُ تَوْبَتَهُ

H 2971, CH 187, h 3
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Jamil from Zurara from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"When the soul reaches this - pointing to his throat - there will be no repentance for one who has knowledge, however, there will be repentance for an ignorant person."

٣ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِذَا بَلَغَتِ النفْسُ هَذِهِ وَ أَهْوَى بِيَدِهِ إِلَى حَلْقِهِ لَمْ يَكُنْ لِلْعَالِمِ تَوْبَةٌ وَ كَانَتْ لِلْجَاهِلِ تَوْبَةٌ

H 2972, CH 187, h 4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Sinan from Mu'awiyah ibn Wahab who has said the following:
"Once we left for Makka and with us there was an old man, very religious and worshipping but did not know this cause (Shi'a Muslim belief). He would pray full (not in reduced form) on a journey and with him there was the son of his brother, also a Muslim. The old man became ill and I said to the son of his brother, 'If you introduce this cause to your uncle perhaps Allah may grant him freedom.' All of them said, 'Leave the old man alone to die in his condition; he looks just fine.' The son of his brother did not wait and said, 'Uncle, people after the Messenger of Allah proselytized (gave up their religion) except a very few people. Ali ibn abu Talib must have been obeyed just like the Messenger of Allah had been obeyed. After the Messenger of Allah it was the right of Ali to be obeyed.'
"The narrator has said that the old man sighed deeply and said, 'I am upon this (belief),' and he died. We then went in the presence of abu 'Abd Allah, recipient of divine supreme covenant, and Ali ibn al-Sariy narrated the story before abu 'Abd Allah, recipient of divine supreme covenant, and he said, 'He was a man of paradise.' Ali ibn al-Sariy said, 'He had no knowledge of this cause except for one Sa'ah there.' The Imam said, 'What else do you want from him. He, by Allah, has entered paradise.'"

٤ - مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ مُحَمدِ بْنِ سِنَانٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ خَرَجْنَا إِلَى مَكةَ وَ مَعَنَا شَيْخ مُتَأَله مُتَعَبد لَا يَعْرِفُ هَذَا الْأَمْرَ يُتِم الصلَاةَ فِي الطرِيقِ وَ مَعَهُ ابْنُ أَخٍ لَهُ مُسْلِم فَمَرِضَ الشيْخُ فَقُلْتُ لِابْنِ أَخِيهِ لَوْ عَرَضْتَ هَذَا الْأَمْرَ عَلَى عَمكَ لَعَل اللهَ أَنْ يُخَلصَهُ فَقَالَ كُلُهُمْ دَعُوا الشيْخَ حَتى يَمُوتَ عَلَى حَالِهِ فَإِنهُ حَسَنُ الْهَيْئَةِ فَلَمْ يَصْبِرِ ابْنُ أَخِيهِ حَتى قَالَ لَهُ يَا عَم إِن الناسَ ارْتَدوا بَعْدَ رَسُولِ اللهِ ص إِلا نَفَراً يَسِيراً وَ كَانَ لِعَلِي بْنِ أَبِي طَالِبٍ ع مِنَ الطاعَةِ مَا كَانَ لِرَسُولِ اللهِ ص وَ كَانَ بَعْدَ رَسُولِ اللهِ الْحَق وَ الطاعَةُ لَهُ قَالَ فَتَنفسَ الشيْخُ وَ شَهَقَ وَ قَالَ أَنَا عَلَى هَذَا وَ خَرَجَتْ نَفْسُهُ فَدَخَلْنَا عَلَى أَبِي عَبْدِ اللهِ ع فَعَرَضَ عَلِي بْنُ السرِي هَذَا الْكَلَامَ عَلَى أَبِي عَبْدِ اللهِ ع فَقَالَ هُوَ رَجُلٌ مِنْ أَهْلِ الْجَنةِ قَالَ لَهُ عَلِي بْنُ السرِي إِنهُ لَمْ يَعْرِفْ شَيْئاً مِنْ هَذَا غَيْرَ سَاعَتِهِ تِلْكَ قَالَ فَتُرِيدُونَ مِنْهُ مَا ذَا قَدْ دَخَلَ وَ اللهِ الْجَنةَ

Chapter One Hundred Eighty Eight
Sins Committed From Time to Time (al-Lamam)

بَابُ اللمَمِ

H 2973, CH 188, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from abu Ayyub from Muhammad ibn Muslim who has said the following:
"Once I said to abu 'Abd Allah, recipient of divine supreme covenant, 'How do you consider the words of Allah, the Most Majestic, the Most Holy, ". . . those who avoid major sins and indecent acts except *al-Lamam* (sins committed from time to time). . . ." (53:33) The Imam said, 'It is the sin that one may commit then stops it, as Allah wills, and then commits it again."

١ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيوبَ عَنْ مُحَمدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قُلْتُ لَهُ أَ رَأَيْتَ قَوْلَ اللهِ عَز وَ جَل الذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَ الْفَوَاحِشَ إِلا اللمَمَ قَالَ هُوَ الذنْبُ يُلِمُ بِهِ الرجُلُ فَيَمْكُثُ مَا شَاءَ اللهُ ثُم يُلِمُ بِهِ بَعْدُ

H 2974, CH 188, h 2
Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from

٢ - أَبُو عَلِي الْأَشْعَرِي عَنْ مُحَمدِ بْنِ عَبْدِ الْجَبارِ عَنْ

صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ع قَالَ قُلْتُ لَهُ الذِينَ يَجْتَنِبُونَ كَبائِرَ الْإِثْمِ وَ الْفَواحِشَ إِلا اللمَمَ قَالَ الْهَنَةُ بَعْدَ الْهَنَةِ أَيِ الذَنْبُ بَعْدَ الذَنْبِ يُلِمُ بِهِ الْعَبْدُ

Safwan from al-'Ala' from Muhammad ibn Muslim who has said the following:
"Once I read the words of Allah, the Most Majestic, the Most Holy, before one of the two Imam, recipient of divine supreme covenant, '. . . those who avoid the major sins and indecent acts except the *al-Lamam* ones . . .' (53:33) The Imam said, 'It is a thing after a thing, that is, a sin after a sin that a servant (of Allah) commits.'"

٣ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ مُحَمدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ إِسْحَاقَ بْنِ عَمارٍ قَالَ قَالَ أَبو عَبْدِ اللهِ ع مَا مِنْ مُؤْمِنٍ إِلا وَ لَهُ ذَنب يَهْجُرُهُ زَماناً ثُم يُلِم بِهِ وَ ذَلِكَ قَوْلُ اللهِ عَز وَ جَل إِلا اللمَمَ وَ سَأَلْتُهُ عَنْ قَوْلِ اللهِ عَز وَ جَل الذِينَ يَجْتَنِبُونَ كَبائِرَ الْإِثْمِ وَ الْفَواحِشَ إِلا اللمَمَ قَالَ الْفَواحِشُ الزنَى وَ السرِقَةُ وَ اللمَمُ الرجُلُ يُلِم بِالذَنْبِ فَيَسْتَغْفِرُ اللهَ مِنْهُ

H 2975, CH 188, h 3
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from Ishaq ibn 'Ammar who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Every believer may have a sin and he shuns it for a period of time, then he commits it again and this is that which is mentioned in the words of Allah, the Most Majestic, the Most Holy, as 'Except *al-Lamam'* (the sins committed from time to time).' The narrator has said that I asked the Imam about the words of Allah, the Most Majestic, the Most Holy, '. . . those who avoid the major sins and the indecent acts, except the *al-Lamam*.' (53:33) The Imam said, 'Indecent acts are fornication and theft and *al-Lamam* is that which a man commits, and then pleads before Allah for forgiveness.'"

٤ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَارِثِ بْنِ بَهْرَامَ عَنْ عَمْرِو بْنِ جُمَيْعٍ قَالَ قَالَ أَبو عَبْدِ اللهِ ع مَنْ جَاءَنَا يَلْتَمِسُ الْفِقْهَ وَ الْقُرْآنَ وَ تَفْسِيرَهُ قَدَعُوهُ وَ مَنْ جَاءَنَا يُبْدِي عَوْرَةً قَدْ سَتَرَهَا اللهُ فَنحوهُ فَقَالَ لَهُ رَجُلٌ مِنَ الْقَوْمِ جُعِلْتُ فِدَاكَ وَ اللهِ إِنِي لَمُقِيم عَلَى ذَنْبٍ مُنْذُ دَهْرٍ أُرِيدُ أَنْ أَتَحَولَ عَنْهُ إِلَى غَيْرِهِ فَمَا أَقْدِرُ عَلَيْهِ فَقَالَ لَهُ إِنْ كُنْتَ صَادِقاً فَإِن اللهَ يُحِبكَ وَ مَا يَمْنَعُهُ أَنْ يَنْقُلَكَ مِنْهُ إِلَى غَيْرِهِ إِلا لِكَيْ تَخَافَهُ

H 2976, CH 188, h 4
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from al-Harith ibn Bahram from 'Amr ibn Jumay' who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Whoever comes to us seeking to learn Fiqh (laws of Shari'a) and the Holy Quran, allow him to come in. Whoever comes to us to make public what Allah has covered, you must move him away.' A man from the people then said, 'May Allah keep my soul in service for your cause, I have been involved in sin for a long time and I want to change to something else but I am not able to do so.' The Imam said, 'If you are true, Allah loves you. There is nothing to prevent Him from changing you to something else, it is only as such so that you can be fearing Him.'"

٥ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ إِسْحَاقَ بْنِ عَمارٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَا مِنْ ذَنبٍ إِلا وَ قَدْ طُبِعَ عَلَيْهِ عَبْد مُؤْمِن يَهْجُرُهُ الزمَانَ ثُم يُلِم بِهِ وَ هُوَ قَوْلُ اللهِ عَز وَ جَل الذِينَ يَجْتَنِبُونَ كَبائِرَ الْإِثْمِ وَ الْفَواحِشَ إِلا اللمَمَ قَالَ اللمامُ الْعَبْدُ الذِي يُلِم الذَنْبَ بَعْدَ الذَنْبِ لَيْسَ مِنْ سَلِيقَتِهِ أَيْ مِنْ طَبِيعَتِهِ

H 2977, CH 188, h 5
Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from (Hariz) from Ishaq ibn 'Ammar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Any sin that may become imprinted in a believing servant (of Allah) he shuns it for a period of time then commits it again as it is mentioned in the words of Allah, the Most Majestic, the Most Holy, ' . . . those who avoid the major sins and the indecent acts except the *al-Lamam* . . .' (53:33) The Imam said, 'One committing *al-Lamam*, sins often, is he (servant) who commits such sins one after the other and it is not of his normal behavior and nature.'"

٦ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ إِن الْمُؤْمِنَ لَا يَكُونُ سَجِيتُهُ الْكَذِبَ وَ الْبُخْلَ وَ الْفُجُورَ وَ رُبمَا أَلم مِنْ ذَلِكَ شَيْئاً لَا يَدُومُ عَلَيْهِ قِيلَ فَيَزْنِي قَالَ نَعَمْ وَ لَكِنْ لَا يُولَدُ لَهُ مِنْ تِلْكَ النطْفَةِ

H 2978, CH 188, h 6
Ali ibn Ibrahim has narrated from his father and a number of our people have narrated from Sahl ibn Ziyad all from ibn Mahbub from ibn Ri'ab who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'A believer does not have lying, stinginess or indecent acts as part of his nature and normal behavior, perhaps he may commit certain sins in which he does not continue.' It was asked, 'Does he commit fornication?' The Imam said, 'Yes, but no child is beggotten from that seed.'"

Chapter One Hundred Eighty Nine
Sins Are of Three Kinds

بَابٌ فِي أَن الذُنوبَ ثَلاثَةٌ

H 2979, CH 189, h 1
Ali ibn Ibrahim has narrated from his father from ‘Abd al-Rahman ibn Hammad from certain individuals of his people in a marfu’ manner who has said the following:
“Once Amir al-Mu’minin, Ali ibn abu Talib, recipient of divine supreme covenant, climbed the Minbar (pulpit) in al-Kufah, praised Allah and spoke of His glory and then said, ‘O people sins are of three kinds’ and he remained quiet. Habbah al-‘Arani, said, ‘O Amir al-Mu’minin, you just said, “Sins are of three kinds, and then remained silent.’ The Imam said, ‘Yes, I mentioned them and wanted to explain and interpret them but a breathing problem prevented me from speaking. Yes, sins are of three kinds: A sin that is forgiven, a sin that is not forgiven and a sin for whose owner we have hopes and fears.’ The man said, ‘O Amir al-Mu’minin, explain them for us.’
“The Imam said, ‘Yes, the sin that is forgiven is one for which Allah has punished the sinner in this world and He is by far much Forbearing and Honorable to punish His servant twice.
“The sin that is not forgiven is people’s injustice to each other (in the matters of property and so forth). When Allah, the Most Blessed, the Most High, will manifest himself to His creatures, He will swear by His Ownself saying, ‘By My Majesty and Glory that the injustice of the unjust cannot bypass Me, even though it is in the form of a slap for a slap, a rubbing for a slap, or blow by those having horns to those without horns.’ He will retaliate for His servants from the others until no one will be left without receiving justice and thereafter they will be sent for reckoning.
“The third kind of sin is the sin that Allah has covered for His servants and has granted them repentance. He lives in fear because of his sin with hopes in his Lord. We toward him are just as he is to himself. We wish he will be granted mercy and fear for his suffering punishment.’”

١ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ الرحْمَنِ بْنِ حَمادٍ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ صَعِدَ أَمِيرُ الْمُؤْمِنِينَ ع بِالْكُوفَةِ الْمِنْبَرَ فَحَمِدَ اللهَ وَ أَثْنى عَلَيْهِ ثُم قَالَ أَيهَا الناسُ إِن الذُنوبَ ثَلاثَةٌ ثُم أَمْسَكَ فَقَالَ لَهُ حَبةُ الْعُرَنِي يَا أَمِيرَ الْمُؤْمِنِينَ قُلْتَ الذُنوبُ ثَلاثَةٌ ثُم أَمْسَكْتَ فَقَالَ مَا ذَكَرْتُهَا إِلا وَ أَنا أُرِيدُ أَنْ أُفَسرَهَا وَ لَكِنْ عَرَضَ لِي بُهْر حَالَ بَيْنِي وَ بَيْنَ الْكَلامِ نَعَمْ الذُنوبُ ثَلاثَةٌ فَذَنب مَغْفُور وَ ذَنب غَيْرُ مَغْفُورٍ وَ ذَنب نَرْجُو لِصَاحِبِهِ وَ نَخَافُ عَلَيْهِ قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ فَبَيْنَهَا لَنا قَالَ نَعَمْ أَما الذَنْبُ الْمَغْفُورُ فَعَبد عَاقَبَهُ اللهُ عَلَى ذَنْبِهِ فِي الدُنْيَا فَاللهُ أَحْلَمُ وَ أَكْرَمُ مِن أَنْ يُعَاقِبَ عَبْدَهُ مَرتَيْنِ وَ أَما الذَنْبُ الذِي لا يُغْفَرُ فَمَظَالِمُ الْعِبَادِ بَعْضِهِمْ لِبَعْضٍ إِن اللهَ تَبَارَكَ وَ تَعَالَى إِذَا بَرَزَ لِخَلْقِهِ أَقْسَمَ قَسَماً عَلَى نَفْسِهِ فَقَالَ وَ عِزتِي وَ جَلالِي لا يَجُوزُنِي ظُلْمُ ظَالِمٍ وَ لَوْ كَف بِكَف وَ لَوْ مَسْحَةٌ بِكَف وَ لَوْ نَطْحَةٌ مَا بَيْنَ الْقَرْنَاءِ إِلَى الْجَماءِ فَيَقْتَص لِلْعِبَادِ بَعْضِهِمْ مِنْ بَعْضٍ حَتى لا تَبْقَى لِأَحَدٍ عَلَى أَحَدٍ مَظْلِمَةٌ ثُم يَبْعَثُهُمْ لِلْحِسَابِ وَ أَما الذَنْبُ الثَالِثُ فَذَنب سَتَرَهُ اللهُ عَلَى خَلْقِهِ وَ رَزَقَهُ التوْبَةَ مِنْهُ فَأَصْبَحَ خَائِفاً مِنْ ذَنْبِهِ رَاجِياً لِرَبِهِ فَنَحْنُ لَهُ كَمَا هُوَ لِنَفْسِهِ نَرْجُو لَهُ الرحْمَةَ وَ نَخَافُ عَلَيْهِ الْعَذَابَ

H 2980, CH 189, h 2
Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from ibn Bukayr from Zurara from Humran who has said the following:
“Once I asked abu Ja’far, recipient of divine supreme covenant, about a man who is convicted and punished by stoning to death whether he will be punished in the next life for that sin again, and the Imam said, ‘Allah is by far more Honorable, He will not do such a thing (punish again).’”

٢ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ مُحَمدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَارَةَ عَنْ حُمْرَانَ قَالَ سَأَلْتُ أَبا جَعْفَرٍ ع عَنْ رَجُلٍ أُقِيمَ عَلَيْهِ الْحَد فِي الرجْمِ أَ يُعَاقَبُ عَلَيْهِ فِي الْآخِرَةِ قَالَ إِن اللهَ أَكْرَمُ مِنْ ذَلِكَ

Chapter One Hundred Ninety
Quickness of Punishment for Sins

بَابُ تَعْجِيلِ عُقُوبَةِ الذَنبِ

H 2981, CH 190, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Mahbub from ‘Abd Allah ibn Sinan from Hamza ibn Humran from his father from abu Ja’far, recipient of divine supreme covenant, who has said the following:
“Of the decision of Allah, the Most Majestic, the Most Holy, in the affairs of a servant whom He honors and who has a sin, is that Allah causes him to suffer certain illnesses. If He does not do this He causes him to become needy, if He does not do this He causes death to become very difficult for him to compensate from him for the sin.’
“The Imam said, ‘Also of the decision of Allah, in the case of a person who is insignificant to Him, but he has good deeds before

١ - مُحَمدُ بْنُ يَحْيى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ حَمْزَةَ بْنِ حُمْرَانَ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِن اللهَ عَز وَ جَل إِذَا كَانَ مِنْ أَمْرِهِ أَنْ يُكْرِمَ عَبْداً وَ لَهُ ذَنب ابْتَلاهُ بِالسقْمِ فَإِنْ لَمْ يَفْعَلْ ذَلِكَ لَهُ ابْتَلاهُ بِالْحَاجَةِ فَإِنْ لَمْ يَفْعَلْ بِهِ ذَلِكَ شَدَدَ عَلَيْهِ الْمَوْتَ لِيُكَافِيَهُ بِذَلِكَ الذَنبِ قَالَ وَ إِذَا كَانَ مِنْ أَمْرِهِ أَنْ يُهِينَ عَبْداً وَ لَهُ عِنْدَهُ حَسَنَةٌ

صَحَّ بَدَنُهُ فَإِنْ لَمْ يَفْعَلْ بِهِ ذَلِكَ وَسَّعَ عَلَيْهِ فِي رِزْقِهِ فَإِنْ هُوَ لَمْ يَفْعَلْ ذَلِكَ بِهِ هَوَّنَ عَلَيْهِ الْمَوْتَ لِيُكَافِيَهُ بِتِلْكَ الْحَسَنَةِ

Allah, is that He grants him good health. If He does not do this, He expands the means of living for him and if He does not do this to him also He causes death to become easy for him to match his good deed.'"

٢- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع إِنَّ الْعَبْدَ إِذَا كَثُرَتْ ذُنُوبُهُ وَ لَمْ يَكُنْ عِنْدَهُ مِنَ الْعَمَلِ مَا يُكَفِّرُهَا ابْتَلَاهُ بِالْحُزْنِ لِيُكَفِّرَهَا

H 2982, CH 190, h 2
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Isma'il ibn Ibrahim from Hakam ibn 'Utaybah who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'When the sins of a servant (of Allah) increase and he does not have enough good deeds to expiate them, Allah causes him to suffer sadness and depression.'"

٣- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص قَالَ اللهُ عَزَّ وَ جَلَّ وَ عِزَّتِي وَ جَلَالِي لَا أُخْرِجُ عَبْداً مِنَ الدُّنْيَا وَ أَنَا أُرِيدُ أَنْ أَرْحَمَهُ حَتَّى أَسْتَوْفِيَ مِنْهُ كُلَّ خَطِيئَةٍ عَمِلَهَا إِمَّا بِسُقْمٍ فِي جَسَدِهِ وَ إِمَّا بِضِيقٍ فِي رِزْقِهِ وَ إِمَّا بِخَوْفٍ فِي دُنْيَاهُ فَإِنْ بَقِيَتْ عَلَيْهِ بَقِيَّةٌ شَدَّدْتُ عَلَيْهِ عِنْدَ الْمَوْتِ وَ عِزَّتِي وَ جَلَالِي لَا أُخْرِجُ عَبْداً مِنَ الدُّنْيَا وَ أَنَا أُرِيدُ أَنْ أُعَذِّبَهُ حَتَّى أُوَفِّيَهُ كُلَّ حَسَنَةٍ عَمِلَهَا إِمَّا بِسَعَةٍ فِي رِزْقِهِ وَ إِمَّا بِصِحَّةٍ فِي جِسْمِهِ وَ إِمَّا بِأَمْنٍ فِي دُنْيَاهُ فَإِنْ بَقِيَتْ عَلَيْهِ بَقِيَّةٌ هَوَّنْتُ عَلَيْهِ بِهَا الْمَوْتَ

H 2983, CH 190, h 3
A number of our people have narrated from Sahl ibn Ziyad from Ja'far ibn Muhammad al-Ash'ari from ibn al-Qaddah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said that Allah, the Most Majestic, the Most Holy, has said, 'I swear by My Majesty and Glory, I will not take out of this world a servant whom I want to receive mercy until I will compensate from him for all the sins that he has committed. (I will do so) by causing illness in his body, constraint in the means of his living or fear for his worldly affairs. If anything is left to offset this I will cause his death to be a severe suffering.'
"I swear by My Majesty and Glory that I will not take out of this world a servant whom I want to be punished until I will fully compensate him for his good deeds in this world. This I will do either by expanding the means of his living, granting him good health in his body or by grating him peace in this world and if anything will be left without compensation I will cause his death to take place with ease.'"

٤- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبَانِ بْنِ تَغْلِبَ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع إِنَّ الْمُؤْمِنَ لَيُهَوَّلُ عَلَيْهِ فِي نَوْمِهِ فَيُغْفَرُ لَهُ ذُنُوبُهُ وَ إِنَّهُ لَيُمْتَهَنُ فِي بَدَنِهِ فَيُغْفَرُ لَهُ ذُنُوبُهُ

H 2984, CH 190, h 4
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ibn Mahbub from Hisham ibn Salim from Aban ibn Taghlib who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'A believer may suffer a nightmare so his sins are forgiven or is bodily humiliated so his sins are forgiven.'"

٥- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ السَّرِيِّ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِذَا أَرَادَ اللهُ عَزَّ وَ جَلَّ بِعَبْدٍ خَيْراً عَجَّلَ لَهُ عُقُوبَتَهُ فِي الدُّنْيَا وَ إِذَا أَرَادَ بِعَبْدٍ سُوءاً أَمْسَكَ عَلَيْهِ ذُنُوبَهُ حَتَّى يُوَافِيَ بِهَا يَوْمَ الْقِيَامَةِ

H 2985, CH 190, h 5
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from al-Sariy ibn Khalid from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"When Allah, the Most Majestic, the Most Holy, wants good for a servant He hastens his punishment in this world. When He wants evil for a servant He preserves his sins for him to find their consequences on the Day of Judgment."

٦- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُّونٍ عَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي قَوْلِ اللهِ عَزَّ وَ جَلَّ وَ ما أَصابَكُمْ مِنْ مُصِيبَةٍ فَبِما كَسَبَتْ أَيْدِيكُمْ وَ يَعْفُوا عَنْ كَثِيرٍ لَيْسَ مِنَ الْتِوَاءِ عِرْقٍ وَ لَا نَكْبَةِ حَجَرٍ وَ لَا عَثْرَةِ قَدَمٍ وَ لَا خَدْشِ عُودٍ إِلَّا بِذَنْبٍ وَ لَمَا يَعْفُو اللهُ أَكْثَرُ فَمَنْ عَجَّلَ اللهُ عُقُوبَةَ ذَنْبِهِ فِي الدُّنْيَا فَإِنَّ اللهَ عَزَّ وَ جَلَّ أَجَلُّ وَ أَكْرَمُ

H 2986, CH 190, h 6
A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn al-Hassan ibn Shammun from 'Abd Allah ibn 'Abd al-Rahman from Misma' ibn 'Abd al-Malik from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Holy, 'Whatever hardship befalls you is the result of your own deeds. Allah pardons many of your sins,' (42:30) has said, 'The spraining of one's muscles, bumping over a stone, the slip of foot or being bruised by a piece of wood is all because of sins and what Allah forgives is much more. In the matters of whoever faces quick suffering for sins in this world, Allah, the Most Majestic, the Most Holy, is by far more Honorable and

Great and will not allow a repeat of his suffering in the next life.'"

وَ أَعْظَمُ مِنْ أَنْ يَعُودَ فِي عُقُوبَتِهِ فِي الْآخِرَةِ

H 2987, CH 190, h 7
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-'Abbas ibn Musa al-Warraq from Ali al-Ahmasi from a man from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Anxiety and sadness continue to trouble a believer until no sin is left in him.'"

٧- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْعَبَّاسِ بْنِ مُوسَى الْوَرَّاقِ عَنْ عَلِيٍّ الْأَحْمَسِيِّ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا يَزَالُ الْهَمُّ وَ الْغَمُّ بِالْمُؤْمِنِ حَتَّى مَا يَدَعُ لَهُ ذَنْباً

H 2988, CH 190, h 8
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad and Ali ibn Ibrahim has narrated from his father all from ibn abu 'Umayr from al-Harith ibn Bahram from 'Amr ibn Jumay' who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'A believer continues facing anxiety and sadness in this world until he leaves it with no sins in him.'"

٨- عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَارِثِ بْنِ بَهْرَامَ عَنْ عَمْرِو بْنِ جُمَيْعٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْعَبْدَ الْمُؤْمِنَ لَيَهْتَمُّ فِي الدُّنْيَا حَتَّى يَخْرُجَ مِنْهَا وَ لَا ذَنْبَ عَلَيْهِ

H 2989, CH 190, h 9
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Ali al-Ahmasi from a man from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Abu Ja'far, recipient of divine supreme covenant, has said, 'A believer continues facing anxiety and sadness until no sin is left in him.'"

٩- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيٍّ الْأَحْمَسِيِّ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ لَا يَزَالُ الْهَمُّ وَ الْغَمُّ بِالْمُؤْمِنِ حَتَّى مَا يَدَعُ لَهُ مِنْ ذَنْبٍ

H 2990, CH 190, h 10
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Mu'awiyah ibn Wahab from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Allah, the Most Majestic, the Most Holy, has said, "Any servant whom I want to admit in paradise I cause bodily suffering to expiate for his sins, if this would not be enough I then cause dying to become a severe suffering until he comes before Me without any sins, then I admit him in paradise.
"Any servant whom I want to go in fire, I grant him health in his body. If this completes compensation to him I then call him to My presence, otherwise, I grant him security from the rulers. If this completes compensation to him I then call him in My presence, otherwise, I expand the means for his living. If this completes compensation to him I then call him in My presence, otherwise, I make dying easy for him so he comes in My presence without any good deeds before Me, then I send him in fire.'"

١٠- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ عَزَّ وَ جَلَّ مَا مِنْ عَبْدٍ أُرِيدُ أَنْ أُدْخِلَهُ الْجَنَّةَ إِلَّا ابْتَلَيْتُهُ فِي جَسَدِهِ فَإِنْ كَانَ ذَلِكَ كَفَّارَةً لِذُنُوبِهِ وَ إِلَّا شَدَدْتُ عَلَيْهِ عِنْدَ مَوْتِهِ حَتَّى يَأْتِيَنِي وَ لَا ذَنْبَ لَهُ ثُمَّ أُدْخِلُهُ الْجَنَّةَ وَ مَا مِنْ عَبْدٍ أُرِيدُ أَنْ أُدْخِلَهُ النَّارَ إِلَّا صَحَحْتُ لَهُ جِسْمَهُ فَإِنْ كَانَ ذَلِكَ تَمَاماً لِطَلِبَتِهِ عِنْدِي وَ إِلَّا آمَنْتُ خَوْفَهُ مِنْ سُلْطَانِهِ فَإِنْ كَانَ ذَلِكَ تَمَاماً لِطَلِبَتِهِ عِنْدِي وَ إِلَّا وَسَّعْتُ عَلَيْهِ فِي رِزْقِهِ فَإِنْ كَانَ ذَلِكَ تَمَاماً لِطَلِبَتِهِ عِنْدِي وَ إِلَّا هَوَّنْتُ عَلَيْهِ مَوْتَهُ حَتَّى يَأْتِيَنِي وَ لَا حَسَنَةَ لَهُ عِنْدِي ثُمَّ أُدْخِلُهُ النَّارَ

H 2991, CH 190, h 11
A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn 'Uramah from Nadr ibn Suwayd from Drust ibn abu Mansur from ibn Muskan from certain individuals of our people from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"A prophet of the prophets among the descendents of Israel once passed by a man. Half of the body of the man was under the wall and the other half out of the wall. The birds had scattered it and dogs had chewed it up. Then he came to a city where the chief had passed away. His body laid in state covered with the most beautiful cloths with a huge crowed around it. He prayed to Allah saying, 'O Lord, I testify that you make just decisions, and do not do injustice. That servant of Your's never considered anything as your partner, even for a blinking of an eye, and You caused him to die that kind of death. This servant of You has not believed in You, even for a blinking of an eye, and You have caused him to die this kind of death.' Allah said, 'My servant, I am as you said I am. I make decisions with justice and do not do

١١- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ دُرُسْتَ بْنِ أَبِي مَنْصُورٍ عَنِ ابْنِ مُسْكَانَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي جَعْفَرٍ ع قَالَ مَرَّ نَبِيٌّ مِنْ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ بِرَجُلٍ بَعْضُهُ تَحْتَ حَائِطٍ وَ بَعْضُهُ خَارِجٌ مِنْهُ قَدْ شَغَّتْهُ الطَّيْرُ وَ مَزَّقَتْهُ الْكِلَابُ ثُمَّ مَضَى فَرُفِعَتْ لَهُ مَدِينَةٌ فَدَخَلَهَا فَإِذَا هُوَ بِعَظِيمٍ مِنْ عُظَمَائِهَا مَيِّتٍ عَلَى سَرِيرٍ مُسَجًّى بِالدِّيبَاجِ حَوْلَهُ الْمِجْمَرُ فَقَالَ يَا رَبِّ أَشْهَدُ أَنَّكَ حَكَمٌ عَدْلٌ لَا تَجُورُ هَذَا عَبْدُكَ لَمْ يُشْرِكْ بِكَ طَرْفَةَ عَيْنٍ أَمَتَّهُ بِتِلْكَ الْمِيتَةِ وَ هَذَا عَبْدُكَ لَمْ يُؤْمِنْ بِكَ طَرْفَةَ عَيْنٍ أَمَتَّهُ بِهَذِهِ الْمِيتَةِ فَقَالَ عَبْدِي أَنَا كَمَا قُلْتَ حَكَمٌ عَدْلٌ لَا

أُجُورُ ذَلِكَ عَبْدِي كَانَتْ لَهُ عِنْدِي سَيِّئَةٌ أَوْ ذَنْب أَمَتُهُ بِتِلْكَ الْمِيتَةِ لِكَيْ يَلْقَانِي وَ لَمْ يَبْقَ عَلَيْهِ شَيْءٌ وَ هَذَا عَبْدِي كَانَتْ لَهُ عِنْدِي حَسَنَةٌ فَأَمَتُهُ بِهَذِهِ الْمِيتَةِ لِكَيْ يَلْقَانِي وَ لَيْسَ لَهُ عِنْدِي حَسَنَةٌ

injustice. That servant of Mine had certain sins and I caused him to die that way so he could come in My presence without any sins. This servant of Mine had certain good deeds before Me, thus, I caused him to die this way so he would come in My presence without any good deeds before Me.'"

١٢ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي الصباحِ الْكِنَانِي قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللهِ ع فَدَخَلَ عَلَيْهِ شَيْخ فَقَالَ يَا أَبَا عَبْدِ اللهِ أَشْكُو إِلَيْكَ وُلْدِي وَ عُقُوقَهُمْ وَ إِخْوَانِي وَ جَفَاهُمْ عِنْدَ كِبَرِ سِنِي فَقَالَ أَبُو عَبْدِ اللهِ ع يَا هَذَا إِنِ لِلْحَق دَوْلَةً وَ لِلْبَاطِلِ دَوْلَةً وَ كُل وَاحِدٍ مِنْهُمَا فِي دَوْلَةِ صَاحِبِهِ ذَلِيلٌ وَ إِن أَدْنَى مَا يُصِيبُ الْمُؤْمِنَ فِي دَوْلَةِ الْبَاطِلِ الْعُقُوقُ مِنْ وُلْدِهِ وَ الْجَفَاءُ مِنْ إِخْوَانِهِ وَ مَا مِنْ مُؤْمِنٍ يُصِيبُهُ شَيْءٌ مِنَ الرقَاهِيَةِ فِي دَوْلَةِ الْبَاطِلِ إِلا ابْتُلِيَ قَبْلَ مَوْتِهِ إِما فِي بَدَنِهِ وَ إِما فِي وُلْدِهِ وَ إِما فِي مَالِهِ حَتى يُخَلصَهُ اللهُ مِما اكْتَسَبَ فِي دَوْلَةِ الْبَاطِلِ وَ يُوفَرَ لَهُ حَظهُ فِي دَوْلَةِ الْحَق فَاصْبِرْ وَ أَبْشِرْ

H 2992, CH 190, h 12
A number of our people have narrated from Ahmad ibn Muhammad from ibn Mahbub from abu al-Sabbah al-Kinani who has said the following:
"Once I was in the presence of abu 'Abd Allah, recipient of divine supreme covenant, that an old man came and said, 'O abu 'Abd Allah, recipient of divine supreme covenant, I complain to you against my sons for their failing to maintain good relations with parents and against my brothers for their injustice to me during my old age.' Abu 'Abd Allah, recipient of divine supreme covenant, said, 'O you, for truth there is a kingdom and for falsehood there is a kingdom. Each of them is humiliated in the kingdom of the other. The least that a believer may suffer in the kingdom of falsehood is the failure of his children to maintain good relations with parents, and injustice from his brothers. Any believer who may receive comfort in the kingdom of falsehood, for this he faces suffering before his death, either in his physical health, his children or his property until Allah purifies him from what he has received in the kingdom of falsehood and will expand his share in the kingdom of truth. Exercise patience and be happy.'"

بَابٌ فِي تَفْسِيرِ الذُنُوبِ

Chapter One Hundred Ninety One
Interpretation of Sins

١ - الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ مُعَلى بْنِ مُحَمدٍ عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنِ الْعَبَاسِ بْنِ الْعَلَاءِ عَنْ مُجَاهِدٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ الذُنُوبُ الَتِي تُغَيرُ النعَمَ الْبَغْيُ وَ الذُنُوبُ الَتِي تُورِثُ الندَمَ الْقَتْلُ وَ الَتِي تُنْزِلُ النقَمَ الظلْمُ وَ الَتِي تَهْتِكُ الستْرَ شُرْبُ الْخَمْرِ وَ الَتِي تَحْبِسُ الرزْقَ الزنَا وَ الَتِي تُعَجلُ الْفَنَاءَ قَطِيعَةُ الرحِمِ وَ الَتِي تَرُد الدعَاءَ وَ تُظْلِمُ الْهَوَاءَ عُقُوقُ الْوَالِدَيْنِ

H 2993, CH 191, h 1
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ahmad ibn Muhammad from al-'Abbas ibn al-'Ala' from Mujahid from his father from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The sins that change the bounties (of Allah) are transgressions, the sins that bring regret are murder, the one that brings hatred is injustice, that which brings disgrace is drinking wine, the sin which holds back the means of living is fornication, the one that hastens one's perishing is failing to maintain good relations with relatives and the sins that cause the prayers to be rejected and brings darkness (in life) is failing to maintain good relations with parents."

٢ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ إِسْحَاقَ بْنِ عَمارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ كَانَ أَبِي ع يَقُولُ نَعُوذُ بِاللهِ مِنَ الذُنُوبِ الَتِي تُعَجلُ الْفَنَاءَ وَ تُقَرِبُ الْآجَالَ وَ تُخْلِي الدِيَارَ وَ هِيَ قَطِيعَةُ الرحِمِ وَ الْعُقُوقُ وَ تَرْكُ الْبِر

H 2994, CH 191, h 2
Ali ibn Ibrahim has narrated from his father from ibn Mahbub from Ishaq ibn 'Ammar who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'My father would say, "We seek refuge in Allah against the sin that hastens one's perishing, draws death closer, and vacates the towns. Such sins are failing to maintain good relations with relatives, failing to maintain good relations with parents and disregarding virtuous deeds.'"

٣ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَيوبَ بْنِ نُوحٍ أَوْ بَعْضُ أَصْحَابِهِ عَنْ أَيوبَ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ حَدثَنِي بَعْضُ أَصْحَابِنَا قَالَ قَالَ أَبُو عَبْدِ اللهِ ع إِذَا فَشَا أَرْبَعَةٌ ظَهَرَتْ أَرْبَعَةٌ إِذَا فَشَا الزنَا ظَهَرَتِ الزلْزَلَةُ وَ إِذَا فَشَا الْجَوْرُ فِي الْحُكْمِ احْتُبِسَ الْقَطْرُ وَ إِذَا خُفِرَتِ الذمةُ أُدِيلَ

H 2995, CH 191, h 3
Ali ibn Ibrahim has narrated from Ayyub ibn Nuh or certain individuals of his people from Ayyub from Safwan ibn Yahya who has said that certain individuals of our people has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'When four things spread four other things appear: When fornication spreads all over, earthquakes turn out to be apparent. When injustice in governing is widespread, drops (of rain are) held back, when the rights of *al-Dhimmah* taxpayers are ignored,

the pagans dominate the followers of Islam and when payment of *al-Zakat* (charity) is held back poverty spreads all over.'"

لِأَهْلِ الشِّرْكِ مِنْ أَهْلِ الْإِسْلَامِ وَ إِذَا مُنِعَتِ الزَّكَاةُ ظَهَرَتِ الْحَاجَةُ

Chapter One Hundred Ninety Two
A Rare Hadith

بَابٌ نَادِرٌ

H 2996, CH 192, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Mahbub from 'Abd al-'Aziz al-'Abdi from ibn abu Ya'fur who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Allah, the Most Majestic, the Most Holy, has said, "A servant among My believing servants commits a great sin that will make him subject to My punishment in this world and in the next life. I then see what is best for him in his next life. I then like to speed up punishment for him in this world to get even for that sin. I determine the punishment for that sin and make a decision about it. I then keep it on hold without executing and, in its execution I have a wish, and My servant does not know about it. I then hesitate many times in its execution. I then keep it on hold and do not execute; I dislike making him suffer and avoid sending affliction upon him. I then grant him forgiveness and ignore (his sin) because of love for his offsetting the sin through his many optional prayers at nights, as well as during the day, with which he tries to get closer to Me. I then divert the misfortune from him even though I had already determined, decided and had kept it on hold and for its execution I had a wish. I then write for him a great reward for the 'Would be coming misfortune' upon him. I preserve it for him, make his reward available and he does not realize it. No trouble or misfortune reaches him. I am Allah, the Honorable, the Compassionate, the Merciful.'"

١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنِ ابْنِ أَبِي يَعْفُورٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ قَالَ اللهُ عَزَّ وَ جَلَّ إِنَّ الْعَبْدَ مِنْ عَبِيدِيَ الْمُؤْمِنِينَ لَيُذْنِبُ الذَّنْبَ الْعَظِيمَ مِمَّا يَسْتَوْجِبُ بِهِ عُقُوبَتِي فِي الدُّنْيَا وَ الْآخِرَةِ فَأَنْظُرُ لَهُ فِيمَا فِيهِ صَلَاحُهُ فِي آخِرَتِهِ فَأُعَجِّلُ لَهُ الْعُقُوبَةَ عَلَيْهِ فِي الدُّنْيَا لِأُجَازِيَهُ بِذَلِكَ الذَّنْبِ وَ أُقَدِّرُ عُقُوبَةَ ذَلِكَ الذَّنْبِ وَ أُمْضِيهِ وَ أَتْرُكُهُ عَلَيْهِ مَوْقُوفاً غَيْرَ مُمْضًى وَ لِي فِي إِمْضَائِهِ الْمَشِيئَةُ وَ مَا يَعْلَمُ عَبْدِي بِهِ فَأَتَرَدَّدُ فِي ذَلِكَ مِرَاراً عَلَى إِمْضَائِهِ ثُمَّ أُمْسِكُ عَنْهُ قَلَّا أُمْضِيهِ كَرَاهَةً لِمَسَاءَتِهِ وَ حَيْداً عَنْ إِدْخَالِ الْمَكْرُوهِ عَلَيْهِ فَأَتَطَوَّلُ عَلَيْهِ بِالْعَفْوِ عَنْهُ وَ الصَّفْحِ مَحَبَّةً لِمُكَافَاتِهِ لِكَثِيرِ نَوَافِلِهِ الَّتِي يَتَقَرَّبُ بِهَا إِلَيَّ فِي لَيْلِهِ وَ نَهَارِهِ فَأَصْرِفُ ذَلِكَ الْبَلَاءَ عَنْهُ وَ قَدْ قَدَّرْتُهُ وَ قَضَيْتُهُ وَ تَرَكْتُهُ مَوْقُوفاً وَ لِي فِي إِمْضَائِهِ الْمَشِيئَةُ ثُمَّ أَكْتُبُ لَهُ عَظِيمَ أَجْرِ نُزُولِ ذَلِكَ الْبَلَاءِ وَ أُدَّخِرُهُ وَ أُوَفِّرُ لَهُ أَجْرَهُ وَ لَمْ يَشْعُرْ بِهِ وَ لَمْ يَصِلْ إِلَيْهِ أَذَاهُ وَ أَنَا اللهُ الْكَرِيمُ الرَّءُوفُ الرَّحِيمُ

Chapter One Hundred Ninety Three
Other Rare Ahadith

بَابٌ نَادِرٌ أَيْضاً

H 2997, CH 193, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from ibn Bukayr who has said the following:
"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Holy, 'Whatever affliction befalls you is because of what your hands have obtained.'(42:30) The Imam said, '. . . He forgives a great deal,' (42:30) I (the narrator) then said, 'I did not mean in that sense. Consider what befell Ali, recipient of divine supreme covenant, and people like him from *Ahl al-Bayt* (family of Holy Prophet).' The Imam said, 'The Messenger of Allah would plead, to return before Allah seventy times a day without committing any sin.'"

١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ ع فِي قَوْلِ اللهِ عَزَّ وَ جَلَّ وَ ما أَصابَكُمْ مِنْ مُصِيبَةٍ فَبِما كَسَبَتْ أَيْدِيكُمْ فَقَالَ هُوَ وَ يَعْفُوا عَنْ كَثِيرٍ قَالَ قُلْتُ لَيْسَ هَذَا أَرَدْتُ أَ رَأَيْتَ مَا أَصَابَ عَلِيّاً وَ أَشْبَاهَهُ مِنْ أَهْلِ بَيْتِهِ ع مِنْ ذَلِكَ فَقَالَ إِنَّ رَسُولَ اللهِ ص كَانَ يَتُوبُ إِلَى اللهِ فِي كُلِّ يَوْمٍ سَبْعِينَ مَرَّةً مِنْ غَيْرِ ذَنْبٍ

H 2998, CH 193, h 2
A number of our people have narrated from Sahl ibn Ziyad and Ali ibn Ibrahim has narrated from his father all from ibn Mahbub from Ali ibn Ri'ab who has said the following:
"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Holy, 'Whatever afflictions befall you is because of what your hands have obtained,' (42:29) do you consider whatever befell Ali and his family, recipient of divine supreme covenant, after him was because of their deeds and acquisition of their hands despite the fact that they were members of the family of *al-Taharah* (cleansed by the will of Allah), the infallible people?'

٢ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ قَوْلِ اللهِ عَزَّ وَ جَلَّ وَ ما أَصابَكُمْ مِنْ مُصِيبَةٍ فَبِما كَسَبَتْ أَيْدِيكُمْ أَ رَأَيْتَ مَا أَصَابَ عَلِيّاً وَ أَهْلَ بَيْتِهِ ع مِنْ بَعْدِهِ هُوَ بِمَا كَسَبَتْ أَيْدِيهِمْ وَ هُمْ أَهْلُ بَيْتِ طَهَارَةٍ مَعْصُومُونَ فَقَالَ إِنَّ رَسُولَ اللهِ ص كَانَ يَتُوبُ إِلَى اللهِ وَ يَسْتَغْفِرُهُ فِي كُلِّ يَوْمٍ

وَ لَيْلَةٍ مِائَةَ مَرَّةٍ مِنْ غَيْرِ ذَنْبٍ إِن اللهَ يَخُص أَوْلِيَاءَهُ بِالْمَصَائِبِ لِيَأْجُرَهُمْ عَلَيْهَا مِنْ غَيْرِ ذَنْبٍ

The Imam said, 'The Messenger of Allah would plead, to return, before Allah seventy times every day and night without any sins. Allah wants his friends, especially, to suffer so He may grant them rewards without sins.'"

٣- عَلِي بْنُ إِبْرَاهِيمَ رَفَعَهُ قَالَ لَما حُمِلَ عَلِي بْنُ الْحُسَيْنِ ص إِلَى يَزِيدَ بْنِ مُعَاوِيَةَ فَأُوقِفَ بَيْنَ يَدَيْهِ قَالَ يَزِيدُ لَعَنَهُ اللهُ وَ ما أَصابَكُمْ مِنْ مُصِيبَةٍ فِيما كَسَبَتْ أَيْدِيكُمْ فَقَالَ عَلِي بْنُ الْحُسَيْنِ ع لَيْسَتْ هَذِهِ الْآيَةُ فِينَا إِن فِينَا قَوْلَ اللهِ عَز وَ جَل ما أَصابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَ لا فِي أَنْفُسِكُمْ إِلا فِي كِتابٍ مِنْ قَبْلِ أَنْ نَبْرَأَها إِن ذلِكَ عَلَى اللهِ يَسِيرٍ

H 2999, CH 193, h 3
Ali ibn Ibrahim has narrated in a marfu' manner has narrated from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"When Ali ibn al-Husayn, recipient of divine supreme covenant, was taken as a captive to Damascus and was made to stand before Yazid ibn Mu'awiyah, he, (Yazid) may Allah condemn him, read this verse: 'Whatever affliction befalls you is because of what your hands have obtained,' (42:30) Ali ibn al-Husayn, recipient of divine supreme covenant, said, 'This verse is not about us. What applies to us are the words of Allah, the Most Majestic, the Most Holy, 'Whatever hardships you face on earth and in your souls, were written in the Book before the creation of souls. This is certainly easy for Allah.'" (57:22)

بَابُ أَن اللهَ يَدْفَعُ بِالْعَامِلِ عَنْ غَيْرِ الْعَامِلِ

Chapter One Hundred Ninety Four
Allah Defends With Those Who Do Good Deeds From Those Who Do Not Do Good Deeds

١- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِي بْنِ مَعْبَدٍ عَنْ عَبْدِ اللهِ بْنِ الْقَاسِمِ عَنْ يُونُسَ بْنِ ظَبْيَانَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن اللهَ لَيَدْفَعُ بِمَنْ يُصَلِي مِنْ شِيعَتِنَا عَمَنْ لا يُصَلِي مِنْ شِيعَتِنَا وَ لَوْ أَجْمَعُوا عَلَى تَرْكِ الصَلاةِ لَهَلَكُوا وَ إِن اللهَ لَيَدْفَعُ بِمَنْ يُزَكِي مِنْ شِيعَتِنَا عَمَنْ لا يَزَكِي وَ لَوْ أَجْمَعُوا عَلَى تَرْكِ الزكَاةِ لَهَلَكُوا وَ إِن اللهَ لَيَدْفَعُ بِمَنْ يَحُج مِنْ شِيعَتِنَا عَمَنْ لا يَحُج وَ لَوْ أَجْمَعُوا عَلَى تَرْكِ الْحَج لَهَلَكُوا وَ هُوَ قَوْلُ اللهِ عَز وَ جَل وَ لَوْ لا دَفْعُ اللهِ النَاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَ لَكِن اللهَ ذُو فَضْلٍ عَلَى الْعالَمِينَ فَوَ اللهِ مَا نَزَلَتْ إِلا فِيكُمْ وَ لا عَنَى بِهَا غَيْرَكُمْ

H 3000, CH 194, h 1
Ali ibn Ibrahim has narrated from his father from Ali ibn Ma'bad from 'Abd Allah ibn al-Qasim from Yunus ibn Zabyan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Allah defends through those of our Shi'a (followers) who perform prayer from those of our Shi'a (followers) who do not perform prayers, and if they all stop praying all of them will face destruction. Allah defends through those of our Shi'a (followers) who pay *al-Zakat* (charity) from those who do not pay *al-Zakat* and if they all stop paying *al-Zakat* all of them will be destroyed. Allah defends through those of our Shi'a (followers) who perform Hajj from those who do not perform Hajj and if they all stop performing Hajj all of them will be destroyed. This is indicated in the words of Allah, the Most Majestic, the Most Holy, 'Had Allah not defended one group of people through the other, the earth would have been destroyed, but Allah is generous to the worlds.' (2:251) This, by Allah, has been revealed about you and no one else is meant thereby.'"

بَابُ أَن تَرْكَ الْخَطِيئَةِ أَيسَرُ مِنْ طَلَبِ التَوْبَةِ

Chapter One Hundred Ninety Five
Avoiding Sin Is Easier Than Pleading For Forgiveness

١- مُحَمَدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَدِ بْنِ عِيسَى عَنْ عَلِي بْنِ الْحَكَمِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي الْعَباسِ الْبَقْبَاقِ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع قَالَ أَمِيرُ الْمُؤْمِنِينَ ع تَرْكُ الْخَطِيئَةِ أَيسَرُ مِنْ طَلَبِ التَوْبَةِ وَ كَمْ مِنْ شَهْوَةِ سَاعَةٍ أَوْرَثَتْ حُزْناً طَوِيلًا وَ الْمَوْتُ فَضَحَ الدنْيَا فَلَمْ يَتْرُكْ لِذِي لُب فَرَحاً

H 3001, CH 195, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from certain individuals of his people from al-'Abbas al-Baqbaq who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, "Avoiding sin is easier than pleading for forgiveness. How many are the cases of very short period of lustful activities that cause prolonged sadness. Death disgraces the world (uncovers its worthlessness) and it has not left any happiness for the people of proper understanding.'"

Chapter One Hundred Ninety Six
Gradual Progress

بَابُ الِاسْتِدْرَاجِ

H 3002, CH 196, h 1
A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from ‘Abd Allah ibn Jundab from Sufyan ibn al-Samt who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘When Allah wills good for a servant upon his committing a sin He causes it to be followed by a misfortune to remind him of the need to plead for forgiveness. When Allah wills evil for a servant upon his committing a sin He causes it to be followed by his gaining bounties that make him forget the need to plead for forgiveness and continue in sin. This is indicated in the words of Allah, the Most Majestic, the Most Holy, ‘We gradually lead those who have called Our revelations mere lies, to destruction. Their destruction will be such that they will not even notice how it seized them.’ (7:182) This happens to them by means of His granting them bounties when they commit sins.’”

١ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللهِ بْنِ جُنْدَبٍ عَنْ سُفْيَانَ بْنِ السَّمْطِ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع إِنَّ اللهَ إِذَا أَرَادَ بِعَبْدٍ خَيْراً فَأَذْنَبَ ذَنْباً أَتْبَعَهُ بِنَقِمَةٍ وَ يُذَكِّرُهُ الِاسْتِغْفَارَ وَ إِذَا أَرَادَ بِعَبْدٍ شَرّاً فَأَذْنَبَ ذَنْباً أَتْبَعَهُ بِنِعْمَةٍ لِيُنْسِيَهُ الِاسْتِغْفَارَ وَ يَتَمَادَى بِهَا وَ هُوَ قَوْلُ اللهِ عَزَّ وَ جَلَّ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لا يَعْلَمُونَ بِالنِّعَمِ عِنْدَ الْمَعَاصِي

H 3003, CH 196, h 2
A number of our people have narrated from Sahl ibn Ziyad and Ali ibn Ibrahim has narrated from his father all from ibn Mahbub from ibn Ri’ab from certain individuals of his people who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, was asked about *al-‘Istidraj,* (gradual steps). The Imam said, ‘It happens when a servant (of Allah) commits a sin he is given respite, new bounties come to him and he overlooks beseeching forgiveness for sins, thus, he is taken in gradual steps but he has not taken any notice of it.’”

٢ - عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ بَعْضِ أَصْحَابِهِ قَالَ سُئِلَ أَبُو عَبْدِ اللهِ ع عَنِ الِاسْتِدْرَاجِ فَقَالَ هُوَ الْعَبْدُ يُذْنِبُ الذَّنْبَ فَيُمْلَى لَهُ وَ تُجَدَّدُ لَهُ عِنْدَهَا النِّعَمُ فَتُلْهِيهِ عَنِ الِاسْتِغْفَارِ مِنَ الذُّنُوبِ فَهُوَ مُسْتَدْرَجٌ مِنْ حَيْثُ لا يَعْلَمُ

H 3004, CH 196, h 3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Sinan from ‘Ammar ibn Marwan from Sama'a ibn Mehran who has said the following:
“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Holy, ‘We gradually lead those who have called Our revelations mere lies to destruction. Their destruction will be such that they will not even notice how it seized them.’ (7:182) The Imam said, ‘It happens when a servant (of Allah) commits a sin, new bounties come to him which keeps him amused and he overlooks pleading for forgiveness for that sin.’”

٣ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنْ قَوْلِ اللهِ عَزَّ وَ جَلَّ سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لا يَعْلَمُونَ قَالَ هُوَ الْعَبْدُ يُذْنِبُ الذَّنْبَ فَتُجَدَّدُ لَهُ النِّعْمَةُ مَعَهُ تُلْهِيهِ تِلْكَ النِّعْمَةُ عَنِ الِاسْتِغْفَارِ مِنْ ذَلِكَ الذَّنْبِ

H 3005, CH 196, h 4
Ali ibn Ibrahim has narrated from his father from al-Qasim ibn Muhammad from Sulayman (ibn Dawud) al-Minqari from Hafs ibn Ghiyath from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“How many are those who suffer losses due to the bounties that Allah grant them! How many are those who gradually move to destruction due to Allah’s covering their sins! How many are of the people misled due to other’s prais and applause for them!’”

٤ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ كَمْ مِنْ مَغْرُورٍ بِمَا قَدْ أَنْعَمَ اللهُ عَلَيْهِ وَ كَمْ مِنْ مُسْتَدْرَجٍ بِسَتْرِ اللهِ عَلَيْهِ وَ كَمْ مِنْ مَفْتُونٍ بِثَنَاءِ النَّاسِ عَلَيْهِ

Chapter One Hundred Ninety Seven
Evaluation of Deeds

بَابُ مُحَاسَبَةِ الْعَمَلِ

H 3006, CH 197, h 1
Ali ibn Ibrahim has narrated from his father and a number of our people have narrated from Sahl ibn Ziyad all from al-Hassan ibn Mahbub from Ali ibn Ri’ab from abu Hamza from Ali ibn al-Husayn, recipient of divine supreme covenant, who has said the following:
“Amir al-Mu’minin, Ali ibn abu Talib, recipient of divine supreme covenant, would say, ‘Time consists of three days in

١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِئَابٍ عَنْ أَبِي حَمْزَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ إِنَّمَا الدَّهْرُ ثَلاثَةُ أَيَّامٍ

أَنتَ فِيمَا بَيْنَهُن مَضَى أَمسِ بِمَا فِيهِ فَلَا يَرْجِعُ أَبداً فَإِنْ كُنتَ عَمِلْتَ فِيهِ خَيْراً لَمْ تَحْزَنْ لِذَهَابِهِ وَ فَرِحْتَ بِمَا اسْتَقْبَلْتَهُ مِنْهُ وَ إِنْ كُنتَ قَدْ فَرطْتَ فِيهِ فَحَسْرَتُكَ شَدِيدَةٌ لِذَهَابِهِ وَ تَفْرِيطِكَ فِيهِ وَ أَنتَ فِي يَوْمِكَ الذِي أَصْبَحْتَ فِيهِ مِنْ غَدٍ فِي غِرةٍ وَ لَا تَدْرِي لَعَلكَ لَا تَبْلُغُهُ وَ إِنْ بَلَغْتَهُ لَعَل حَظكَ فِيهِ فِي التفْرِيطِ مِثْلُ حَظكَ فِي الْأَمسِ الْمَاضِي عَنْكَ فَيَوْم مِنَ الثلَاثَةِ قَدْ مَضَى أَنتَ فِيهِ مُفَرطٌ وَ يَوْم تَنْتَظِرُهُ لَسْتَ أَنتَ مِنْهُ عَلَى يَقِينٍ مِنْ تَرْكِ التفْرِيطِ وَ إِنمَا هُوَ يَوْمُكَ الذِي أَصْبَحْتَ فِيهِ وَ قَدْ يَنْبَغِي لَكَ أَنْ عَقَلْتَ وَ فَكرْتَ فِيمَا فَرطْتَ فِي الْأَمسِ الْمَاضِي مِما فَاتَكَ فِيهِ مِنْ حَسَنَاتٍ أَلَا تَكُونَ اكْتَسَبْتَهَا وَ مِنْ سَيئَاتٍ أَلَا تَكُونَ أَقْصَرْتَ عَنْهَا وَ أَنتَ مَعَ هَذَا مَعَ اسْتِقْبَالِ غَدٍ عَلَى غَيْرِ ثِقَةٍ مِنْ أَنْ تَبْلُغَهُ وَ عَلَى غَيْرِ يَقِينٍ مِنِ اكْتِسَابِ حَسَنَةٍ أَوْ مُرْتَدَعٍ عَنْ سَيئَةٍ مُحْبِطَةٍ فَأَنتَ مِنْ يَوْمِكَ الذِي تَسْتَقْبِلُ عَلَى مِثْلِ يَوْمِكَ الذِي اسْتَدْبَرْتَ فَاعْمَلْ عَمَلَ رَجُلٍ لَيْسَ يَأْمُلُ مِنَ الْأَيامِ إِلا يَوْمَهُ الذِي أَصْبَحَ فِيهِ وَ لَيْلَتُهُ فَاعْمَلْ أَوْ دَعْ وَ اللهُ الْمُعِينُ عَلَى ذَلِكَ

the middle of which you live. Yesterday that has passed in history with all that was in it and it will never return. If you had done good deeds in it you do not feel sad about it's passing into history and you feel happy about everything that you experienced in it. If you had acted extremely (bad) in it your regret is severe, for it's passing into history, due to your acting extremely (bad). While you are in the day that you live, about tomorrow you are unaware, you do not know if you will ever reach it. Perhaps your share of acting extremely (bad) in it will be just as yesterday that has passed into history.'

"One of the three days has passed and in it you had acted extremely (bad). There is the day that you are waiting for and you are not sure if you will avoid acting extremely (bad) in it. What is left is the day in which you live and it is very proper for you to use your power of reason and think about your acting extremely (bad) yesterday that passed and of the good deeds that you missed to perform when you should have performed them and the evil deeds that you should have avoided. Despite this, about tomorrow you are not certain of reaching it and whether you will perform any good deeds in it or avoid committing evil deeds that deletes the good deeds. Thus, your position toward tomorrow is like your position toward yesterday. Therefore, you must act like one who has no hope in any of the days except the day and night in which he lives. Do good deeds and save and Allah is the supporter for such task.'"

٢ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمادِ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِي عَنْ أَبِي الْحَسَنِ الْمَاضِي ص قَالَ لَيْسَ مِنا مَنْ لَمْ يُحَاسِبْ نَفْسَهُ فِي كُل يَوْمٍ فَإِنْ عَمِلَ حَسَناً اسْتَزَادَ اللهَ وَ إِنْ عَمِلَ سَيئاً اسْتَغْفَرَ اللهَ مِنْهُ وَ تَابَ إِلَيْهِ

H 3007, CH 197, h 2

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Ibrahim ibn 'Umar al-Yamani from abu al-Hassan (Ali ibn al-Husayn), recipient of divine supreme covenant, who has said the following:

"One who does not evaluate his deeds every day is not one of us. One must evaluate his deeds and pray to Allah to increase his good deeds, plead for forgiveness to Allah due to one's committing evil deeds and turn to Him in repentance."

٣ - مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ عِيسَى عَنْ عَلِي بْنِ النعْمَانِ عَنْ إِسْحَاقَ بْنِ عَمارٍ عَنْ أَبِي النعْمَانِ الْعِجْلِي عَنْ أَبِي جَعْفَرٍ ع قَالَ يَا أَبَا النعْمَانِ لَا يَغُرنكَ الناسُ مِنْ نَفْسِكَ فَإِنَ الْأَمْرَ يَصِلُ إِلَيْكَ دُونَهُمْ وَ لَا تَقْطَعْ نَهَارَكَ بِكَذَا وَ كَذَا فَإِن مَعَكَ مَنْ يَحْفَظُ عَلَيْكَ عَمَلَكَ وَ احْسِنْ فَإِني لَمْ أَرَ شَيْئاً أَحْسَنَ دَرَكاً وَ لَا أَسْرَعَ طَلَباً مِنْ حَسَنَةٍ مُحْدَثَةٍ لِذَنْبٍ قَدِيمٍ عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي النعْمَانِ مِثْلَهُ

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from certain individuals of our people from abu al-Nu'man a similar *Hadith*.

H 3009, CH 197, h 4

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from certain individuals of our people from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Exercise patience in worldly matters; it is only an hour. You do not find any pain or happiness in whatever has passed. The hour that has not yet arrived is unknown to you in matters of its contents. The only time is the hour in which you live. Exercise patience in it to obey Allah and exercise patience in such time in the matters of disobedience to Allah."

٤ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ اصْبِرُوا عَلَى الدنْيَا فَإِنمَا هِيَ سَاعَةٌ فَمَا مَضَى مِنْهُ فَلَا تَجِدُ لَهُ أَلَماً وَ لَا سُرُوراً وَ مَا لَمْ يَجِئْ فَلَا تَدْرِي مَا هُوَ وَ إِنمَا هِيَ سَاعَتُكَ الِتي أَنتَ فِيهَا فَاصْبِرْ فِيهَا عَلَى طَاعَةِ اللهِ وَ اصْبِرْ فِيهَا عَنْ مَعْصِيَةِ اللهِ

H 3010, CH 197, h 5

It is narrated from him (narrator of the *Hadith* above) from certain individuals of

٥ - عَنْهُ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ

our people in a marfu' manner who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Hold your soul responsible for yourself. If you did not do so others will not do for you.'"

قَالَ أَبو عَبْدِ اللهِ ع احْمِلْ نَفْسَكَ لِنَفْسِكَ فَإِنْ لَمْ تَفْعَلْ لَمْ يَحْمِلْكَ غَيْرُكَ

H 3011, CH 197, h 6
It is narrated from him (narrator of the *Hadith* above) in a marfu' manner from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following to a man:
"You have been made the physician for your own self. Medicine is prescribed for you; signs of good health are shown to you, and the direction for medicine is given to you. It is all up to you how you treat yourself."

٦- عَنْهُ رَفَعَهُ قَالَ قَالَ أَبو عَبْدِ اللهِ ع لِرَجُلٍ إِنكَ قَدْ جُعِلْتَ طَبِيبَ نَفْسِكَ وَ بُيِنَ لَكَ الدَاءُ وَ عُرِفْتَ آيَةَ الصحةِ وَ دُلِلْتَ عَلَى الدوَاءِ فَانْظُرْ كَيْفَ قِيَامُكَ عَلَى نَفْسِكَ

H 3012, CH 197, h 7
It is narrated from him (narrator of the *Hadith* above) in a marfu' manner from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following to a man:
"Make your heart a virtuous companion for yourself or like a child who does not fail to maintain good relations with parents. Consider your deeds as your father whom you follow, consider your soul as your enemy against whom you strive and consider your properties as borrowed for the safe return of which you are responsible."

٧- عَنْهُ رَفَعَهُ قَالَ قَالَ أَبو عَبْدِ اللهِ ع لِرَجُلٍ اجْعَلْ قَلْبَكَ قَرِيناً بَرّاً أَوْ وَلَداً وَاصِلًا وَ اجْعَلْ عَمَلَكَ وَالِداً تَتبِعُهُ وَ اجْعَلْ نَفْسَكَ عَدُوّاً تُجَاهِدُهَا وَ اجْعَلْ مَالَكَ عَارِيةً تَرُدهَا

H 3013, CH 197, h 8
It is narrated from him (narrator of the *Hadith* above) in a marfu' manner from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Hold back your soul from that which harms it before it departs you, strive to set it free just as you strive to make a living; your soul's well being depends upon your good deeds."

٨- وَ عَنْهُ رَفَعَهُ قَالَ قَالَ أَبو عَبْدِ اللهِ ع اقْصُرْ نَفْسَكَ عَما يَضُرهَا مِنْ قَبْلِ أَنْ تُفَارِقَكَ وَ اسْعَ فِي فَكَاكِهَا كَمَا تَسْعَى فِي طَلَبِ مَعِيشَتِكَ فَإِن نَفْسَكَ رَهِينَةٌ بِعَمَلِكَ

H 3014, CH 197, h 9
It is narrated from him (narrator of the *Hadith* above) from certain individuals of his people in a marfu' manner from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"How many are those who seek worldly gains but can not achieve them and how many are those who had achieved worldly gains but have already departed them! Do not allow your seeking worldly gains prevent you from good deeds. You must request worldly gains from the One Who grants them and is the owner of the same. How many were those who were greedy of the worldly gains that were destroyed and whose preoccupation in them prevented them from seeking the gains of the next life until their lives finished and the appointed time approached them!
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'A prisoner is one whose worldly affairs imprison him so he cannot do anything for his next life.'"

٩- عَنْهُ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ قَالَ أَبو عَبْدِ اللهِ ع كَمْ مِنْ طَالِبٍ لِلدنْيَا لَمْ يُدْرِكْهَا وَ مُدْرِكٍ لَهَا قَدْ فَارَقَهَا فَلَا يَشْغَلَنكَ طَلَبُهَا عَنْ عَمَلِكَ وَ الْتَمِسْهَا مِنْ مُعْطِيهَا وَ مَالِكِهَا فَكَمْ مِنْ حَرِيصٍ عَلَى الدنْيَا قَدْ صَرَعَتْهُ وَ اشْتَغَلَ بِمَا أَدْرَكَ مِنْهَا عَنْ طَلَبِ آخِرَتِهِ حَتى فَنِيَ عُمُرُهُ وَ أَدْرَكَهُ أَجَلُهُ وَ قَالَ أَبو عَبْدِ اللهِ ع الْمَسْجُونُ مَنْ سَجَنَتْهُ دُنْيَاهُ عَنْ آخِرَتِهِ

H 3015, CH 197, h 10
It is narrated from him (narrator of the *Hadith* above) in a marfu' manner from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"When a man reaches the age of forty it is said to him, 'Beware, you have no excuses!' In fact, a person at the age of forty is not obliged to exercise caution against sins more than the person at the age of twenty. What is after both of them is the same (that is death) and it is not sleeping. Perform good deeds for what lies ahead of frightening conditions and stop the unnecessary words.'"

١٠- وَ عَنْهُ رَفَعَهُ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ إِذَا أَتتْ عَلَى الرجُلِ أَرْبَعُونَ سَنَةً قِيلَ لَهُ خُذْ حِذْرَكَ فَإِنكَ غَيْرُ مَعْذُورٍ وَ لَيْسَ ابْنُ الْأَرْبَعِينَ بِأَحَق بِالْحِذْرِ مِنِ ابْنِ الْعِشْرِينَ فَإِن الذِي يَطْلُبُهُمَا وَاحِد وَ لَيْسَ بِرَاقِدٍ فَاعْمَلْ لِمَا أَمَامَكَ مِنَ الْهَوْلِ وَ دَعْ عَنْكَ فُضُولَ الْقَوْلِ

H 3016, CH 197, h 11
It is narrated from him (narrator of the *Hadith* above) from Ali ibn al-Hakam

١١- عَنْهُ عَنْ عَلِي بْنِ الْحَكَمِ عَنْ حَسانَ

عَنْ زَيْدٍ الشحامِ قَالَ قَالَ أَبو عَبْدِ اللهِ ع خُذْ لِنفْسِكَ مِنْ نَفْسِكَ خُذْ مِنْهَا فِي الصحةِ قَبْلَ السقْمِ وَ فِي الْقُوةِ قَبْلَ الضعْفِ وَ فِي الْحَيَاةِ قَبْلَ الْمَمَاتِ

from Hassan from Zayd al-Shahham who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Take from your soul for your soul. Take from it in good health before illness, during its strength before weakness and in its lifetime before death.'"

١٢ - عَنْهُ عَنْ عَلِي بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن النهَارَ إِذَا جَاءَ قَالَ يَا ابْنَ آدَمَ اعْمَلْ فِي يَوْمِكَ هَذَا خَيْراً أَشْهَدْ لَكَ بِهِ عِنْدَ رَبكَ يَوْمَ الْقِيَامَةِ فَإِني لَمْ آتِكَ فِيمَا مَضَى وَ لَا آتِيكَ فِيمَا بَقِيَ وَ إِذَا جَاءَ اللَّيْلُ قَالَ مِثْلَ ذَلِكَ

H 3017, CH 197, h 12
It is narrated from him (narrator of the *Hadith* above) from Ali ibn al-Hakam from Hisham ibn Salim from certain individuals of his people from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"When the day comes it says, 'O son of Adam do good deeds this day so I may bear witness to it to testify (in your support) before your Lord on the Day of Judgment. I had not come to you before and will not come to you in future.' When the night comes it speaks likewise.'"

١٣ - الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ مُعَلى بْنِ مُحَمدٍ عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ شُعَيْبِ بْنِ عَبْدِ اللهِ عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَوْصِنِي بِوَجْهٍ مِنْ وُجُوهِ الْبِر أَنْجُو بِهِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَيهَا السائِلُ اسْتَمِعْ ثُم اسْتَفْهِمْ ثُم اسْتَيْقِنْ ثُم اسْتَعْمِلْ وَ اعْلَمْ أَن الناسَ ثَلَاثَةٌ زَاهِد وَ صَابِر وَ رَاغِب فَأَما الزاهِدُ فَقَدْ خَرَجَتِ الْأَحْزَانُ وَ الْأَفْرَاحُ مِنْ قَلْبِهِ فَلَا يَفْرَحُ بِشَيْءٍ مِنَ الدنْيَا وَ لَا يَأْسَى عَلَى شَيْءٍ مِنْهَا فَأَنه فَهُوَ مُسْتَرِيح وَ أَما الصابِرُ فَإِنهُ يَتَمَناهَا بِقَلْبِهِ فَإِذَا نَالَ مِنْهَا أَلْجَمَ نَفْسَهُ عَنْهَا لِسُوءِ عَاقِبَتِهَا وَ شَنَآنِهَا لَو اطلَعْتَ عَلَى قَلْبِهِ عَجِبْتَ مِنْ عِفتِهِ وَ تَوَاضُعِهِ وَ حَزْمِهِ وَ أَما الراغِبُ فَلَا يُبَالِي مِنْ أَينَ جَاءَتْهُ الدنْيَا مِنْ حِلهَا أَوْ مِنْ حَرَامِهَا وَ لَا يُبَالِي مَا دَنسَ فِيهَا عِرْضَهُ وَ أَهْلَكَ نَفْسَهُ وَ أَذْهَبَ مُرُوءَتَهُ فَهُمْ فِي غَمْرَةٍ يَضْطَرِبُونَ

H 3018, CH 197, h 13
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from Ahmad ibn Muhammad from Shu'ayb ibn 'Abd Allah from certain individuals of his people in a marfu' manner that has said the following:
"Once a man came to Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, and said, 'O Amir al-Mu'minin, grant me good advice in the aspects of virtue so I may attain salvation.' Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, said, 'O seeker of advice, listen carefully, understand, ascertain and practice. You must know that people are of three kinds: restraining themselves from worldly matters, exercising patience and those who are inclined toward worldly gains.
"From the hearts of restraining people sadness and happiness have moved out. He does not become happy for any of the worldly things, nor he is grieved over anything of the world that he may have missed, thus, he is comfortable.
"The person who exercises patience has hopes to have worldly gains in his heart and when he gains anything he holds his soul back from it due to such gains' bad consequences and disgrace. Were you to see his heart you would be astonished by its chastity, humility and determination.
"To those who are inclined to worldly gains it does not matter wherefrom worldly gains come to them, lawful or unlawful as well as whether it throws filth over their honor or destroys their souls, or takes away their kindness. They are restless in a vortex.'"

١٤ - مُحَمدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمدٍ عَنْ مُحَمدِ بْنِ سِنَانٍ عَنْ مُحَمدِ بْنِ حَكِيمٍ عَمنْ حَدثَهُ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ص لَا يَصْغَرُ مَا يَنْفَعُ يَوْمَ الْقِيَامَةِ وَ لَا يَصْغَرُ مَا يَضُر يَوْمَ الْقِيَامَةِ فَكُونُوا فِيمَا أَخْبَرَكُمُ اللهُ عَز وَ جَل كَمَنْ عَايَنَ

H 3019, CH 197, h 14
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Muhammad ibn Hakim from those whom has mentioned (in his book) from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, 'What is beneficial on the Day of Judgment is not small (insignificant) and nor what is harmful for one on the Day of Judgment is small (insignificant). About whatever Allah, the Most Majestic, the Most Holy, has informed, you must be like one who has eye-witnessed them.'"

١٥ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عَلِي بْنُ مُحَمدٍ الْقَاسَانِي جَمِيعاً عَنِ الْقَاسِمِ بْنِ مُحَمدٍ عَنْ سُلَيْمَانَ الْمِنْقَرِي عَنْ حَفْصِ بْنِ غِيَاثٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ يَقُولُ إِنْ قَدَرْتَ أَنْ لَا تُعْرَفَ فَافْعَلْ وَ مَا عَلَيْكَ أَلَا يُثْنِيَ عَلَيْكَ الناسُ وَ مَا عَلَيْكَ أَنْ تَكُونَ مَذْمُوماً عِنْدَ الناسِ

H 3020, CH 197, h 15
Ali ibn Ibrahim has narrated from his father and Ali ibn Muhammad al-Qasani have all narrated from al-Qasim ibn Muhammad from Sulayman al-Minqari from Hafs ibn Ghiyath who has said the following:
"Once I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'If you can remain unknown, then do so. There will be nothing wrong if people will not praise you. There is nothing wrong for you if people censure you if you are

praiseworthy before Allah.' The Imam said, 'My father Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, "There is nothing good in life except for two kinds of people: a man who every day increases his good deeds and a man who every day remedies a destructive deed with repentance. How can repentance be of any benefit for him? By Allah, if he would perform a *Sajdah* prostration for such a length of time that his neck severs off of his body still, Allah, the Most Blessed, the Most High, will not accept his repentance without his acknowledgement of the *Wilayah* (Divine Authority) of our *Ahl al-Bayt* (family of Holy Prophet). You must know that whoever recognizes our rights can have hope for rewards because of us. He agrees, for his survival, to half of a one time meal every day, and with that which provides him covering for his privacy, his or her head, and with it, by Allah, they live in fear and apprehension and love to agree with this much as their share from the world and this is how Allah, the Majestic, the Glorious, has described them, '. . . who bring what is brought to them and whose hearts are afraid of their return to their Lord.' (23:60) What do they bring? They, by Allah, will bring along with obedience, love and (acknowledgement of) the guardianship (of Allah and *Ahl al-Bayt* (family of Holy Prophet) and they still will be afraid. Such fear is not due to doubts, but it is due to their fear of falling short in our love and obedience."""

إِذَا كُنتَ مَحْمُوداً عِنْدَ اللهِ ثُم قَالَ قَالَ أَبِي عَلِي بْنُ أَبِي طَالِبٍ ع لَا خَيْرَ فِي الْعَيْشِ إِلا لِرَجُلَيْنِ رَجُلٍ يَزْدَادُ كُل يَوْمٍ خَيْراً وَ رَجُلٍ يَتَدَارَكُ مَنِيَتَهُ بِالتَّوْبَةِ وَ أَنى لَهُ بِالتَّوْبَةِ وَ اللهِ لَوْ سَجَدَ حَتى يَنْقَطِعَ عُنُقُهُ مَا قَبِلَ اللهُ تَبَارَكَ وَ تَعَالَى مِنْهُ إِلا بِوَلايَتِنَا أَهْلَ الْبَيْتِ أَلَا وَ مَنْ عَرَفَ حَقَّنَا وَ رَجَا الثَّوَابَ فِينَا وَ رَضِيَ بِقُوتِهِ نِصْفِ مُدٍ فِي كُل يَوْمٍ وَ مَا سَتَرَ عَوْرَتَهُ وَ مَا أَكَن رَأْسَهُ وَ هُمْ وَ اللهِ فِي ذَلِكَ خَائِفُونَ وَجِلُونَ وَدوا أَنَّهُ حَظُّهُمْ مِنَ الدُّنْيَا وَ كَذَلِكَ وَصَفَهُمُ اللهُ عَز وَ جَل فَقَالَ وَ الَّذِينَ يُؤْتُونَ ما آتَوْا وَ قُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلى رَبِهِمْ راجِعُونَ ثُم قَالَ مَا الَّذِي آتَوْا آتَوْا وَ اللهِ مَعَ الطَّاعَةِ الْمَحَبَّةَ وَ الْوَلايَةَ وَ هُمْ فِي ذَلِكَ خَائِفُونَ لَيْسَ خَوْفُهُمْ خَوْفَ شَك وَ لَكِنَّهُمْ خَافُوا أَنْ يَكُونُوا مُقَصِرِينَ فِي مَحَبَّتِنَا وَ طَاعَتِنَا

H 3021, CH 197, h 16

Ali ibn Ibrahim has narrated from his father from ibn Mahbub from Ibrahim ibn Mehzam from Hakam ibn Salim who has said the following:

"Once a people came to the Imam (abu Ja'far or abu 'Abd Allah, recipient of divine supreme covenant) who granted them good advice and then said, 'If you really affirm the Holy book there is no one among you who have not observed paradise and all that it contains or the fire with all that is in it.'"

١٦- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ عَنِ الْحَكَمِ بْنِ سَالِمٍ قَالَ دَخَلَ قَوْم قَوَعَظَهُمْ ثُم قَالَ مَا مِنْكُمْ مِنْ أَحَدٍ إِلا وَ قَدْ عَايَنَ الْجَنَّةَ وَ مَا فِيهَا وَ عَايَنَ النَّارَ وَ مَا فِيهَا إِنْ كُنْتُمْ تُصَدِّقُونَ بِالْكِتَابِ

H 3022, CH 197, h 17

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from Sama'a who has said the following:

"I heard abu al-Hassan, recipient of divine supreme covenant, saying, 'Do not consider a great deal of good deeds a great deal. Do not consider a little sin little; the little sins accumulate to become a great deal. Have fear of Allah in private so you can yield to justice against yourselves. Hurry up in obedience to Allah, be truthful in your words, keep the trust; it is for you. Do not be involved in what is not lawful to you; it is against you.'"

١٧- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ لَا تَسْتَكْثِرُوا كَثِيرَ الْخَيْرِ وَ تَسْتَقِلُّوا قَلِيلَ الذُّنُوبِ فَإِنَّ قَلِيلَ الذُّنُوبِ يَجْتَمِعُ حَتى يَصِيرَ كَثِيراً وَ خَافُوا اللَّهَ فِي السِّرِ حَتى تُعْطُوا مِنْ أَنْفُسِكُمُ النَّصَفَ وَ سَارِعُوا إِلى طَاعَةِ اللهِ وَ اصْدُقُوا الْحَدِيثَ وَ أَدُّوا الْأَمَانَةَ فَإِنَّمَا ذَلِكَ لَكُمْ وَ لَا تَدْخُلُوا فِيمَا لَا يَحِل لَكُمْ فَإِنَّمَا ذَلِكَ عَلَيْكُمْ

H 3023, CH 197, h 18

Ali ibn Ibrahim has narrated from his father from ibn Mahbub from abu Ayyub from Muhammad ibn Muslim who has said the following:

"I heard abu Ja'far, recipient of divine supreme covenant, saying 'How excellent are good deeds after evil deeds and how disgraceful are evil deeds after good deeds!'"

١٨- عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ مَا أَحْسَنَ الْحَسَنَاتِ بَعْدَ السَّيِّئَاتِ وَ مَا أَقْبَحَ السَّيِّئَاتِ بَعْدَ الْحَسَنَاتِ

H 3024, CH 197, h 19

A number of our people have narrated from Ahmad ibn abu 'Abd Allah from ibn Faddal from those whom has mentioned (in his book) from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"You live in a period of time that is continuously reduced and in calculated days. Death comes suddenly. Whoever sows goodness will harvest what is very much sought after. Whoever sows evil will harvest regret. Every farmer finds what he has planted. The sustenance of the slow moving ones among you will not move ahead of him and the greedy will not achieve what

١٩- عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ عَنِ ابْنِ فَضَالٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنَّكُمْ فِي آجَالٍ مَقْبُوضَةٍ وَ أَيَّامٍ مَعْدُودَةٍ وَ الْمَوْتُ يَأْتِي بَغْتَةً مَنْ يَزْرَعْ خَيْراً يَحْصُدْ غِبْطَةً وَ مَنْ يَزْرَعْ شَرّاً يَحْصُدْ نَدَامَةً وَ لِكُل زَارِعٍ مَا زَرَعَ وَ لَا يَسْبِقُ الْبَطِيءَ مِنْكُمْ حَظُّهُ وَ لَا يُدْرِكُ حَرِيص مَا لَمْ يُقَدَّرْ لَهُ

مَنْ أُعْطِيَ خَيْراً فَاللهُ أَعْطَاهُ وَ مَنْ وُقِيَ شَرّاً فَاللهُ وَقَاهُ

is not assigned for him. Whoever does good, Allah grants him good and whoever safeguards against evil, Allah protects him."

٢٠- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي عُثْمَانَ عَنْ وَاصِلٍ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ جَاءَ رَجُلٌ إِلَى أَبِي ذَرٍ فَقَالَ يَا أَبَا ذَرٍ مَا لَنَا نَكْرَهُ الْمَوْتَ فَقَالَ لِأَنَّكُمْ عَمَرْتُمُ الدُّنْيَا وَ أَخْرَبْتُمُ الْآخِرَةَ فَتَكْرَهُونَ أَنْ تَنْقُلُوا مِنْ عُمْرَانٍ إِلَى خَرَابٍ فَقَالَ لَهُ فَكَيْفَ تَرَى قُدُومَنَا عَلَى اللهِ فَقَالَ أَمَا الْمُحْسِنُ مِنْكُمْ فَكَالْغَائِبِ يَقْدُمُ عَلَى أَهْلِهِ وَ أَمَا الْمُسِيءُ مِنْكُمْ فَكَالْآبِقِ يُرَدُّ عَلَى مَوْلَاهُ قَالَ فَكَيْفَ تَرَى حَالَنَا عِنْدَ اللهِ قَالَ اعْرِضُوا أَعْمَالَكُمْ عَلَى الْكِتَابِ إِنَّ اللهَ يَقُولُ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ وَ إِنَّ الْفُجَّارَ لَفِي جَحِيمٍ قَالَ فَقَالَ الرَّجُلُ فَأَيْنَ رَحْمَةُ اللهِ قَالَ رَحْمَةُ اللهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ قَالَ أَبُو عَبْدِ اللهِ ع وَ كَتَبَ رَجُلٌ إِلَى أَبِي ذَرٍ رَضِيَ اللهُ عَنْهُ يَا أَبَا ذَرٍ أَطْرِفْنِي بِشَيْءٍ مِنَ الْعِلْمِ فَكَتَبَ إِلَيْهِ أَنَّ الْعِلْمَ كَثِيرٌ وَ لَكِنْ إِنْ قَدَرْتَ أَنْ لَا تُسِيءَ إِلَى مَنْ تُحِبُّهُ فَافْعَلْ قَالَ فَقَالَ لَهُ الرَّجُلُ وَ هَلْ رَأَيْتَ أَحَداً يُسِيءُ إِلَى مَنْ يُحِبُّهُ فَقَالَ لَهُ نَعَمْ نَفْسُكَ أَحَبُّ الْأَنْفُسِ إِلَيْكَ فَإِذَا أَنْتَ عَصَيْتَ اللهَ فَقَدْ أَسَأْتَ إِلَيْهَا

H 3025, CH 197, h 20
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from certain individuals of his people from al-Hassan ibn Ali ibn abu 'Uthman from Wasil from 'Abd Allah ibn Sinan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"A man came to abu Dhar and asked, 'O abu Dhar, why do we dislike death?' He said, 'It is because you have developed the world and destroyed the next life and you dislike moving from developed to that which is ruined.' The man asked, 'How do you see our moving in the presence of Allah?' He replied, 'The people of good deeds among you will be like one coming home from a journey. The evil doers among you, however, will be like a runaway slave returned to his master.' The man then asked, 'How do you see our condition before Allah?' He said, 'Present your deeds before the book of Allah. Allah has said, "The virtuous ones will live in bounties and the evil doers will live in fire." (82:14,15) The man than asked, 'Where then is the mercy of Allah?' He replied, 'The mercy of Allah is very close to the people who do good deeds.'
"Abu 'Abd Allah, recipient of divine supreme covenant, then said, 'A man wrote to abu Dhar, may Allah be pleased with him, "O abu Dhar instruct me with a few things of knowledge." He wrote back to him, 'Knowledge is of many kinds, however, if you are able not to disappoint those whom you love, then do so. Yes, your soul is the most beloved to you. When you disobey Allah, you are doing bad and disappointing things to your own soul.'"

٢١- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سَمِعْتُهُ يَقُولُ اصْبِرُوا عَلَى طَاعَةِ اللهِ وَ تَصَبَّرُوا عَنْ مَعْصِيَةِ اللهِ فَإِنَّمَا الدُّنْيَا سَاعَةٌ فَمَا مَضَى فَلَيْسَ تَجِدُ لَهُ سُرُوراً وَ لَا حُزْناً وَ مَا لَمْ يَأْتِ فَلَيْسَ تَعْرِفُهُ فَاصْبِرْ عَلَى تِلْكَ السَّاعَةِ الَّتِي أَنْتَ فِيهَا فَكَأَنَّكَ قَدِ اغْتَبَطْتَ

H 3026, CH 197, h 21
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from Sama'a from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Exercise patience in the act of obedience to Allah and dictate yourselves with patience in the matters of disobeying Allah. The world is one hour. What is passed its joys and sadness do not renew. What has not yet arrived, you do not know it. Bear patience in the hour in which you live, your condition will be the one very much sought after."

٢٢- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ الْخَضِرُ لِمُوسَى ع يَا مُوسَى إِنَّ أَصْلَحَ يَوْمَيْكَ الَّذِي هُوَ أَمَامَكَ فَانْظُرْ أَيَّ يَوْمٍ هُوَ وَ أَعِدَّ لَهُ الْجَوَابَ فَإِنَّكَ مَوْقُوفٌ وَ مَسْئُولٌ وَ خُذْ مَوْعِظَتَكَ مِنَ الدَّهْرِ فَإِنَّ الدَّهْرَ طَوِيلٌ قَصِيرٌ فَاعْمَلْ كَأَنَّكَ تَرَى ثَوَابَ عَمَلِكَ لِيَكُونَ أَطْمَعَ لَكَ فِي الْآخِرَةِ فَإِنَّ مَا هُوَ آتٍ مِنَ الدُّنْيَا كَمَا هُوَ قَدْ وَلَّى مِنْهَا

H 3027, CH 197, h 22
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from a man from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Al-Khidr said to Moses, peace be upon him, 'O Moses, the best of your two days is the one before you. Consider which one it is. Then prepare the answer for it. You will be stopped for questioning. Learn your lessons from time. Time is long and also (in certain cases) short. Act as if you see the reward for your deeds so it may seem attractive due to its rewards. Anything that comes from the world is like going away from one.'"

٢٣- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ ع عِظْنَا وَ أَوْجِزْ فَقَالَ الدُّنْيَا

H 3028, CH 197, h 23
A number of our people have narrated from Sahl ibn Ziyad from Ya'qub ibn Yazid from those whom has mentioned (in his book) from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"It was said to Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, 'Instruct us briefly with good advice.' He then said, 'For the lawful things of the world there is accountability and for the unlawful things of the world there is torment. How can you have comfort without following the

traditions of your prophet? You seek what takes you to transgression and you do not agree with what is sufficient for you.’”

حَلَالُهَا حِسَاب وَ حَرَامُهَا عِقَاب وَ أَنَى لَكُمْ بِالرَّوْحِ وَ لَمَّا تَأْسَوْا بِسُنَّةِ نَبِيِّكُمْ تَطْلُبُونَ مَا يُطْغِيكُمْ وَ لَا تَرْضَوْنَ مَا يَكْفِيكُمْ

Chapter One Hundred Ninety Eight

Those who Find Fault in People

بَابُ مَنْ يَعِيبُ النَّاسَ

H 3029, CH 198, h 1

Ali ibn Ibrahim has narrated from his father and A number of our people have narrated from Sahl ibn Ziyad all from ibn abu Najran from ‘Asim ibn Humayd from abu Hamza al-Thumali from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“Of good deeds the quickest to bring rewards is benevolence. Of evil deeds the quickest to bring misfortune is transgression. It is enough defect for a man to find fault with others and turn a blind eye toward himself or blame people for what he himself is not able to avoid or cause suffering to one’s associates for no good reason.”

١ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ أَسْرَعَ الْخَيْرِ ثَوَاباً الْبِرُّ وَ إِنَّ أَسْرَعَ الشَّرِّ عُقُوبَةً الْبَغْيُ وَ كَفَى بِالْمَرْءِ عَيْباً أَنْ يُبْصِرَ مِنَ النَّاسِ مَا يَعْمَى عَنْهُ مِنْ نَفْسِهِ أَوْ يُعَيِّرَ النَّاسَ بِمَا لَا يَسْتَطِيعُ تَرْكَهُ أَوْ يُؤْذِيَ جَلِيسَهُ بِمَا لَا يَعْنِيهِ

H 3030, CH 198, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Nu’man from ibn Muskan from abu Hamza who has said the following:

“I heard Ali ibn al-Husayn, recipient of divine supreme covenant, saying, ‘The Messenger of Allah has said, “It is enough fault in a man to find fault in people but turn a blind eye to the same that is in his own soul and to hurt his companion for no reason.”’

٢ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي حَمْزَةَ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص كَفَى بِالْمَرْءِ عَيْباً أَنْ يُبْصِرَ مِنَ النَّاسِ مَا يَعْمَى عَلَيْهِ مِنْ نَفْسِهِ وَ أَنْ يُؤْذِيَ جَلِيسَهُ بِمَا لَا يَعْنِيهِ

H 3031, CH 198, h 3

Muhammad ibn Yahya has narrated from al-Husayn ibn Ishaq from Ali ibn Mahziyar from Hammad ibn ‘Isa from al-Husayn ibn Mukhtar from certain individuals of his people from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“It is enough fault in a man to point out people’s faults but turn a blind eye to the affairs of his own soul, or consider something a fault in people while it exists in his own self from which he is not able to escape and move to something else or to cause pain to his own companion for no reason.”

٣ - مُحَمَّدُ بْنُ يَحْيَى عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ حَمَّادِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ مُخْتَارٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ كَفَى بِالْمَرْءِ عَيْباً أَنْ يَتَعَرَّفَ مِنْ عُيُوبِ النَّاسِ مَا يَعْمَى عَلَيْهِ مِنْ أَمْرِ نَفْسِهِ أَوْ يَعِيبَ عَلَى النَّاسِ أَمْراً هُوَ فِيهِ لَا يَسْتَطِيعُ التَّحَوُّلَ عَنْهُ إِلَى غَيْرِهِ أَوْ يُؤْذِيَ جَلِيسَهُ بِمَا لَا يَعْنِيهِ

H 3032, CH 198, h 4

Ali ibn Ibrahim has narrated from Muhammad ibn ‘Isa from Yunus from abu ‘Abd al-Rahman al-‘A’raj and ‘Umar ibn Aban from abu Hamza from abu Ja’far and Ali ibn al-Husayn, recipient of divine supreme covenant, who have said the following:

“Of the good deeds the quickest to bring reward is benevolence and of the evil deeds the quickest to bring punishment is transgression. It is enough fault in a man to look into the faults of others and turn a blind eye to his own faults or cause pain to his associates without any good reason or forbid people from that which himself is not able to avoid.”

٤ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْأَعْرَجِ وَ عُمَرَ بْنِ أَبَانٍ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ وَ عَلِيِّ بْنِ الْحُسَيْنِ ص قَالَا إِنَّ أَسْرَعَ الْخَيْرِ ثَوَاباً الْبِرُّ وَ أَسْرَعَ الشَّرِّ عُقُوبَةً الْبَغْيُ وَ كَفَى بِالْمَرْءِ عَيْباً أَنْ يَنْظُرَ فِي عُيُوبِ غَيْرِهِ مَا يَعْمَى عَلَيْهِ مِنْ عَيْبِ نَفْسِهِ أَوْ يُؤْذِيَ جَلِيسَهُ بِمَا لَا يَعْنِيهِ أَوْ يَنْهَى النَّاسَ عَمَّا لَا يَسْتَطِيعُ تَرْكَهُ

Chapter One Hundred Ninety Nine

A Muslim is not Held Responsible for His Acts of the Time of Ignorance (Pre-Islamic Paganism)

بَابُ أَنَّهُ لَا يُؤَاخَذُ الْمُسْلِمُ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ

H 3033, CH 199, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn Mahbub from Jamil ibn Salih from abu ‘Ubaydah from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“Certain people came to the Messenger of Allah after accepting Islam and said, ‘O Messenger of Allah, will any of us, after accepting Islam, be held responsible for what he had done in the

١ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِنَّ نَاساً أَتَوْا رَسُولَ اللَّهِ

ص بَعْدَ مَا أَسْلَمُوا فَقَالُوا يَا رَسُولَ اللهِ أَيُؤْخَذُ الرجُلُ مِنا بِمَا كَانَ عَمِلَ فِي الْجَاهِلِيةِ بَعْدَ إِسْلَامِهِ فَقَالَ لَهُمْ رَسُولُ اللهِ ص مَنْ حَسُنَ إِسْلَامُهُ وَ صَح يَقِينُ إِيمَانِهِ لَمْ يُؤَاخِذْهُ اللهُ تَبَارَكَ وَ تَعَالَى بِمَا عَمِلَ فِي الْجَاهِلِيةِ وَ مَنْ سَخُفَ إِسْلَامُهُ وَ لَمْ يَصِح يَقِينُ إِيمَانِهِ أَخَذَهُ اللهُ تَبَارَكَ وَ تَعَالَى بِالْأَولِ وَ الْآخِرِ

٢ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمدٍ الْجَوْهَرِي عَنِ الْمِنْقَرِي عَنْ فُضَيْلِ بْنِ عِيَاضٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللهِ ع عَنِ الرجُلِ يُحْسِنُ فِي الْإِسْلَامِ أَيُؤَاخَذُ بِمَا عَمِلَ فِي الْجَاهِلِيةِ فَقَالَ قَالَ النبِي ص مَنْ أَحْسَنَ فِي الْإِسْلَامِ لَمْ يُؤَاخَذْ بِمَا عَمِلَ فِي الْجَاهِلِيةِ وَ مَنْ أَسَاءَ فِي الْإِسْلَامِ أُخِذَ بِالْأَولِ وَ الْآخِرِ

بَابُ أَنَ الْكُفْرَ مَعَ التوْبةِ لَا يُبْطِلُ الْعَمَلَ

١ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ وَ غَيْرِهِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ مَنْ كَانَ مُؤْمِناً فَعَمِلَ خَيْراً فِي إِيمَانِهِ ثُم أَصَابَتْهُ فِتْنَةٌ فَكَفَرَ ثُم تَابَ بَعْدَ كُفْرِهِ كُتِبَ لَهُ وَ حُوسِبَ بِكُل شَيْءٍ كَانَ عَمِلَهُ فِي إِيمَانِهِ وَ لَا يُبْطِلُهُ الْكُفْرُ إِذَا تَابَ بَعْدَ كُفْرِهِ

بَابُ الْمُعَافَيْنَ مِنَ الْبَلَاءِ

١ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ وَ عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ وَ غَيْرِهِ عَنْ أَبِي حَمْزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ إِن لِلهِ عَز وَ جَل ضَنَائِنَ يَضَن بِهِمْ عَنِ الْبَلَاءِ فَيُحْيِيهِمْ فِي عَافِيةٍ وَ يَرْزُقُهُمْ فِي عَافِيةٍ وَ يُمِيتُهُمْ فِي عَافِيةٍ وَ يَبْعَثُهُمْ فِي عَافِيةٍ وَ يُسْكِنُهُمُ الْجَنةَ فِي عَافِيةٍ

٢ - عِدةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمدِ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ إِسْحَاقَ بْنِ عَمارٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِن اللهَ عَز وَ جَل خَلَقَ خَلْقاً ضَنَ بِهِمْ عَنِ الْبَلَاءِ خَلَقَهُمْ فِي عَافِيةٍ وَ أَحْيَاهُمْ فِي عَافِيةٍ وَ أَمَاتَهُمْ فِي عَافِيةٍ وَ أَدْخَلَهُمُ الْجَنةَ فِي عَافِيةٍ

٣ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ عِدةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ جَعْفَرِ بْنِ مُحَمدٍ عَنِ ابْنِ الْقَدَاحِ عَنْ أَبِي عَبْدِ اللهِ ع

time of ignorance?' The Messenger of Allah said, 'Whoever is good in his Islam and corrects the certainty of his belief is not held responsible for his acts in the time of ignorance in the judgment of Allah, the Most Blessed, the Most High. Whoever's Islam is nonsense and has not corrected the certainty of his belief will be held responsible in the judgment of Allah, the Most Blessed, the Most High, for his past and later deeds.'"

H 3034, CH 199, h 2
Ali ibn Ibrahim has narrated from his father from al-Qasim ibn Muhammad al-Jawhari from al-Minqari from Fudayl ibn al-'Iyad who has said the following:
"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'Will a man who is good in Islam be held responsible for his deeds in the time of ignorance?' The Imam said, 'The Holy Prophet has said, "Whoever is good in Islam will not be held responsible for his deeds in the times of ignorance and anyone who is not good in Islam will be held responsible for his acts of the past and those thereafter.'"

Chapter Two Hundred
Disbelief Followed By Repentance Does Not Invalidate Deeds

H 3035, CH 200, h 1
Ali ibn Ibrahim has narrated from his father from ibn Mahbub and others from al-'Ala' ibn Razin from Muhammad ibn Muslim from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"One who has been a believer and had performed good deeds then suffers a misfortune and turns to disbelief, then after disbelief repents, all of the good deeds that he had performed as a believer will be written down for him. Disbelief does not invalidate them if he repents after his disbelief."

Chapter Two Hundred One
People Protected from Misfortune

H 3036, CH 201, h 1
A number of our people have narrated from Sahl ibn Ziyad and Ali ibn Ibrahim has narrated from his father all from ibn Mahbub and others from abu Hamza from abu Ja'far, recipient of divine supreme covenant, who has said the following:
"Allah, the Most Majestic, the Most Holy, is protective of certain people against misfortunes. He gives them life in good health, provides them sustenance in good health, causes them to die in safety, will raise them on the Day of Judgment in good health and will admit them in paradise in good health."

H 3037, CH 201, h 2
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Uthman ibn 'Isa from Ishaq ibn 'Ammar who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Allah, the Most Majestic, the Most Holy, has created a creature that He is very acquisitively protective of. He has created them in peace and security, grants them life in peace and security, causes them to die in peace and security and will admit them in paradise in peace and security.'"

H 3038, CH 201, h 3
Ali ibn Ibrahim has narrated from his father and A number of our people have narrated from Sahl ibn Ziyad all from Ja'far ibn Muhammad from ibn al-Qaddah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the

following:
"Allah, the Most Majestic, the Most Holy, is very protective of certain people in His creatures. He feeds them in bounties, grants them life in peace and security, will admit them in paradise with favor and mercy and He causes the misfortunes and afflictions to pass them by without harming them at all."

قَالَ إِن لِلهِ عَز وَ جَل صَنَائِنَ مِنْ خَلْقِهِ يَغْذُوهُمْ بِنِعْمَتِهِ وَ يَحْبُوهُمْ بِعَافِيَتِهِ وَ يُدْخِلُهُمُ الْجَنةَ بِرَحْمَتِهِ تَمُر بِهِمُ الْبَلَايَا وَ الْفِتَنُ لَا تَضُرهُمْ شَيْئاً

Chapter Two Hundred Two
Nation's Exemption From Certain Issues

بَابُ مَا رُفِعَ عَنِ الْأُمةِ

H 3039, CH 202, h 1
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from abu Dawud al-Mustriq who has that narrated to him 'Amr ibn Marwan who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'The Messenger of Allah has said, "My followers are exempt from responsibility for four things: Acting mistakenly, forgetting, being coerced and compelled, and for failing to act. This has been mentioned in the words of Allah, the Most Majestic, the Most Holy, 'Lord, do not hold us responsible for our forgetfulness and mistakes. Lord, do not lay upon us the burden that You laid upon those who lived before us. Lord, do not lay upon us what we cannot afford. Ignore and forgive our sins. Have mercy upon us. You are our Lord. Help us against the unbelievers,' (2:286) also in His words, 'No one verbally denounces his faith in Allah, unless he is forced, but his heart is confident with his faith. . . .'" (16:106)

١ - الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ مُعَلى بْنِ مُحَمدٍ عَنْ أَبِي دَاوُدَ الْمُسْتَرِق قَالَ حَدثَنِي عَمْرُو بْنُ مَرْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ قَالَ رَسُولُ اللهِ ص رُفِعَ عَنْ أُمتِي أَرْبَعُ خِصَالٍ خَطَأَهَا وَ نِسْيَانَهَا وَ مَا أُكْرِهُوا عَلَيْهِ وَ مَا لَمْ يُطِيقُوا وَ ذَلِكَ قَوْلُ اللهِ عَز وَ جَل رَبنا لا تُؤاخِذْنا إِنْ نَسِينا أَوْ أَخْطَأْنا رَبنا وَ لا تَحْمِلْ عَلَيْنا إِصْراً كَما حَمَلْتَهُ عَلَى الذِينَ مِنْ قَبْلِنا رَبنا وَ لا تُحَمِلْنا ما لا طاقَةَ لَنا بِهِ وَ قَوْلُهُ إِلا مَنْ أُكْرِهَ وَ قَلْبُهُ مُطْمَئِن بِالْإِيمَانِ

H 3040, CH 202, h 2
Al-Husayn ibn has narrated from Ahmad ibn Muhammad al-Hindi in a marfu' manner from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'My followers are exempt from responsibilities in nine kinds of acts and conditions:
1. Acting by mistake,
2. Out of forgetfulness,
3. Things they have no knowledge of,
4. Things they are not able to do,
5. Things they needed badly,
6. Things they are compelled to do,
7. Omens,
8. Temptations in thinking about creatures,
9. Feeling envy as long as it is not expressed by their tongues or hands.'"

٢ - الْحُسَيْنُ بْنُ مُحَمدٍ عَنْ مُحَمدِ بْنِ أَحْمَدَ النهْدِي رَفَعَهُ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص وُضِعَ عَنْ أُمتِي تِسْعُ خِصَالٍ الْخَطَأُ وَ النسْيَانِ وَ مَا لَا يَعْلَمُونَ وَ مَا لَا يُطِيقُونَ وَ مَا اضْطُرُوا إِلَيْهِ وَ مَا اسْتُكْرِهُوا عَلَيْهِ وَ الطِيَرَةُ وَ الْوَسْوَسَةُ فِي التفَكرِ فِي الْخَلْقِ وَ الْحَسَدُ مَا لَمْ يُظْهِرْ بِلِسَانٍ أَوْ يَدٍ

Chapter Two Hundred Three
Belief is not affected by Evil Deeds and Disbelief Does not Benefit from Good Deeds

بَابُ أَن الْإِيمَانَ لَا يَضُر مَعَهُ سَيئَةٌ وَ الْكُفْرَ لَا يَنْفَعُ مَعَهُ حَسَنَةٌ

H 3041, CH 203, h 1
Ali ibn Ibrahim has narrated from Muhammad ibn 'Isa from Yunus from Ya'qub ibn Shu'ayb who has said the following:
"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'Does anyone, other than the believers, has any reward with Allah for his good deeds?' The Imam said, 'No, there is no one as such.'"

١ - عَلِي بْنُ إِبْرَاهِيمَ عَنْ مُحَمدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع هَلْ لِأَحَدٍ عَلَى مَا عَمِلَ ثَوَاب عَلَى اللهِ مُوجَب إِلا الْمُؤْمِنِينَ قَالَ لَا

H 3042, CH 203, h 2
It is narrated from him (narrator of the *Hadith* above) from Yunus from certain individuals of his people from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Moses said to Khidr, 'I am honored to associate with you. Instruct me with good advice.' Khidr said, 'Hold fast to that with

٢ - عَنْهُ عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ مُوسَى لِلْخَضِرِ ع قَدْ تَحَرمْتُ بِصُحْبَتِكَ فَأَوْصِنِي قَالَ لَهُ الْزَمْ مَا

لَا يَضُرُكَ مَعَهُ شَيْءٌ كَمَا لَا يَنْفَعُكَ مَعَ غَيْرِهِ شَيْءٌ

which nothing can harm you just as things without it will not benefit you.'"

٣ - عَنْهُ عَنْ يُونُسَ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي أُمَيَّةَ يُوسُفَ بْنِ ثَابِتٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ لَا يَضُر مَعَ الْإِيمَانِ عَمَلٌ وَ لَا يَنْفَعُ مَعَ الْكُفْرِ عَمَلٌ أَ لَا تَرَى أَنَّهُ قَالَ وَ ما مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقاتُهُمْ إِلا أَنَّهُمْ كَفَرُوا بِاللهِ وَ بِرَسُولِهِ وَ مَأْتوا وَ هُمْ كافِرُونَ

H 3043, CH 203, h 3
It is narrated from him (narrator of the *Hadith* above) from Yunus from ibn Bukayr from abu 'Umayyah Yusuf ibn Thabit who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'With belief no deed can harm one and with disbelief no deed can benefit one. Consider how Allah has said it, 'What prevents their offerings from acceptance is their disbelief in Allah and His Messenger, their lack of interest in prayer and spending for the cause of Allah reluctantly, (9:54) '. . . and they die as disbelievers.'" (9:125)

٤ - مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ فَضَالٍ عَنْ ثَعْلَبَةَ عَنْ أَبِي أُمَيَّةَ يُوسُفَ بْنِ ثَابِتِ بْنِ أَبِي سَعْدَةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ الْإِيمَانُ لَا يَضُر مَعَهُ عَمَلٌ وَ كَذَلِكَ الْكُفْرُ لَا يَنْفَعُ مَعَهُ عَمَلٌ

H 3044, CH 203, h 4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Faddal from Tha'labah from abu 'Umayyah, Yusuf ibn Thabit ibn abu Sa'dah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'With belief no deed can harm one and with disbelief no deed can benefit one.'"

٥ - أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَمَّنْ ذَكَرَهُ عَنْ عُبَيْدِ بْنِ زُرَارَةَ عَنْ مُحَمَّدِ بْنِ مَارِدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللهِ ع حَدِيثٌ رُوِيَ لَنَا أَنَّكَ قُلْتَ إِذَا عَرَفْتَ فَاعْمَلْ مَا شِئْتَ فَقَالَ قَدْ قُلْتُ ذَلِكَ قَالَ قُلْتُ وَ إِنْ زَنَوْا أَوْ سَرَقُوا أَوْ شَرِبُوا الْخَمْرَ فَقَالَ لِي إِنا لِلهِ وَ إِنا إِلَيْهِ رَاجِعُونَ وَ اللهِ مَا أُنْصِفُونَا أَنْ نَكُونَ أُخِذْنَا بِالْعَمَلِ وَ وُضِعَ عَنْهُمْ إِنَّمَا قُلْتُ إِذَا عَرَفْتَ فَاعْمَلْ مَا شِئْتَ مِنْ قَلِيلِ الْخَيْرِ وَ كَثِيرِهِ فَإِنَّهُ يُقْبَلُ مِنْكَ

H 3045, CH 203, h 5
Ahmad ibn Muhammad has narrated from al-Husayn ibn Sa'id from those whom has mentioned (in his book) from 'Ubaydah ibn Zurara from Muhammad ibn Marid who has said the following:
"Once I said to abu 'Abd Allah, recipient of divine supreme covenant, 'There is a *Hadith* narrated to us that you have told us: 'When you recognize, do whatever you want.' The Imam said, 'Yes, I have said it.' I then asked, 'Can they even fornicate, steal and drink wine?' The Imam then said to me, 'To Allah we belong and to Him we return, by Allah they have not been fair to us. Is it fair that we will be held responsible for our deeds and they will be exempt!' What I have said is that when you recognize, do whatever you want, that is, a little good or a great deal; they will be accepted from you.'"

٦ - عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الريان بْنِ الصلْتِ رَفَعَهُ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع كَثِيراً مَا يَقُولُ فِي خُطْبَتِهِ يَا أَيُّهَا النَاسُ دِينَكُمْ دِينَكُمْ فَإِنَّ السيئَةَ فِيهِ خَيْر مِنَ الْحَسَنَةِ فِي غَيْرِهِ وَ السيئَةُ فِيهِ تُغْفَرُ وَ الْحَسَنَةُ فِي غَيْرِهِ لَا تُقْبَلُ

H 3046, CH 203, h 6
Ali ibn Ibrahim has narrated from his father from Muhammad ibn al-Rayyan ibn al-Salt in a marfu' manner from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, would very often say about sin, 'O people, pay attention to your religion, pay attention to your religion. An evil deed in it (your religion) is better than a good deed in something else. An evil deed in your religion can be forgiven (by means of repenting) but a good deed in something else will not be accepted.'"

هَذَا آخِرُ كِتَابِ الْإِيمَانِ وَ الْكُفْرِ وَ الطاعَاتِ وَ الْمَعَاصِي مِنْ كِتَابِ الْكَافِي وَ الْحَمْدُ لِلهِ وَحْدَهُ وَ صَلى اللهُ عَلَى مُحَمَّدٍ وَ آلِهِ

This is the end of the Book of Belief, Disbelief, Obedience and Disobedience of the Book al-Kafi and all praise belongs to Allah alone and Allah has granted blessings upon Muhammad and his family.

بِسْمِ اللهِ الرحْمنِ الرحِيمِ

الجزء الثاني

كِتاب الدعاءِ

بَابُ فَضْل الدعَاءِ وَ الحَث عَلَيْهِ

١ - عِلي ْبن ِإبراهِيم عنْ أَبِيهِ عنْ حمادِ ْبنِ عِيسى عنْ حرِيزٍ عنْ زرارةَ عنْ أَبِي جعْفَرٍ ع قَالَ ِإن الله عز و جل يقُولُ ِإن الذِين يسْتكْبِرونَ عنْ عِبادتِي سيدْخلُونَ جهنم داخِرِين قَالَ هو الدعاءُ و أَفْضلُ الْعِبادةِ الدعاءُ قُلْت ِإن ِإبراهِيم لَأَواهُ حلِيمٌ قَالَ الْأَواه هو الدعاءُ

In the name of Allah, the Beneficent, the Merciful

Part Two

The Book of Prayers

Chapter One

The Excellence of Prayers and Strong Recommendation about it

H 3047, CH 1, h 1

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Hariz from Zurara from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“Allah, the Most Majestic, the Most Holy, has said, ‘Those who consider themselves above the need to worship Me will soon go to hell in disgrace.’ (40:60)

“The Imam said, ‘This is a reference to prayer. The best form of worship is prayer (pleading before Allah for help).’ I (the narrator) then asked, ‘What is meant by: Ibrahim is *la awwahu,* prayerful and forbearing?’ The Imam said, ‘It means pleading for help before Allah.’”

٢ - محمد ْبن يحْيى عنْ أَحْمد ْبنِ محمدٍ عنْ محمدِ ْبنِ إِسْماعِيلَ و ابْنِ محْبوبٍ جمِيعاً عنْ حنان ْبنِ سدِيرٍ عنْ أَبِيهِ قَالَ قُلْت لِأَبِي جعْفَرٍ ع أَي الْعِبادةِ أَفْضلُ فَقَالَ ما مِنْ شيْءٍ أَفْضلَ عِنْد اللهِ عز و جل مِنْ أَنْ يسْئَلَ و يطْلَب مِما عِنْده و ما أَحدٌ أَبغض ِإلَى اللهِ عز و جل مِمنْ يسْتكْبِر عنْ عِبادتِهِ و لَا يسْأَلُ ما عِنْده

H 3048, CH 1, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn ‘Isma’il and ibn Mahbub all Hanan ibn Sadir from his father who has said the following:

“Once I asked abu Ja’far, recipient of divine supreme covenant, ‘Which form of worship is better?’ The Imam said, ‘There is nothing more excellent before Allah, the Most Majestic, the Most Holy, than to ask and request Him to grant one from things He owns. Allah, the Most Majestic, the Most Holy, hates no one more than one who feels himself greater than to be in need of asking Allah for help, thus, he does not ask Him for help.’”

٣ - أَبو عِلي الْأَشْعرِي عنْ محمدِ ْبنِ عبْدِ الْجبارِ عنْ صفْوانَ عنْ ميسرِ ْبنِ عبْدِ الْعزِيزِ عنْ أَبِي عبْدِ اللهِ ع قَالَ قَالَ لِي يا ميسر ادْع و لَا تقُلْ ِإن الْأَمر قَدْ فُرِغَ مِنْه ِإن عِنْد اللهِ عز و جل مَنْزِلَةً لَا تنالُ ِإلَا بِمسْأَلَةٍ و لَوْ أَن عبْداً سد فَاه و لَمْ يسْأَلْ لَمْ يعْطَ شيْئاً فَسلْ تعْطَ يا ميسر ِإنه لَيس مِنْ بابٍ يقْرع ِإلَا يوشِك أَنْ يفْتح لِصاحِبِهِ

H 3049, CH 1, h 3

Abu Ali al-Ash’ari has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan from Maysir ibn ‘Abd al-‘Aziz from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, once said to me, ‘O Maysir, pray and do not say that it is predetermined and it is all over. There is a position with Allah, the Majestic, the Glorious, that is not accessible without praying to Him. If a servant keeps his mouth closed and does not plead to receive help, he will not receive anything. O Maysir, there is no door that is knocked repeatedly but that sooner or later it will open up.’”

٤ - حمْيد ْبن زِيادٍ عنِ الْخشابِ عنِ ابْنِ بقاحٍ عنْ معاذٍ عنْ عمْرِو ْبنِ جمِيعٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ مَنْ لَمْ يسْأَل الله عز و جل مِنْ فَضْلِهِ فَقَدِ افْتقَر

H 3050, CH 1, h 4

Humayd ibn Ziyad has narrated from al-Khashshab from ibn Baqqah from Mu’adh from ‘Amr ibn Jumayi’ from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘One who does not ask help from Allah, the Majestic, the Glorious, becomes needy and poor.’”

٥ - عِلي ْبن ِإبراهِيم عنْ أَبِيهِ عنْ حمادِ ْبنِ عِيسى

H 3051, CH 1, h 5

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa who has said

the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Pray and do not say that it (belief in predetermination) is already determined and the matter is settled; prayer is worshipping. Allah, the Most Majestic, the Most Holy, has said, 'Those who consider themselves above the need to worship Me will soon go to hell in disgrace,' (40:60) 'Pray to Me, I will accept your prayers (first part of the above verse).'"

عنْ أَبِي عَبْدِ اللهِ ع قَالَ سمِعْته يقُولُ ادْع و لَا تقُلْ قَدْ فُرِغَ مِن الْأَمرِ فَإِن الدعاءَ هو الْعِبادةُ إِن الله عز و جل يقُولُ إِن الذِين يسْتكْبِرونَ عنْ عِبادتِي سيدْخلُونَ جهنم داخِرِين و قَالَ ادْعونِي أَسْتجِبْ لَكُمْ

H 3052, CH 1, h 6

Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from ibn abu Najran from Sayf al-Tammar who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'You must plead before Allah for help; you cannot seek nearness to Allah by any means better than pleading before Him for help. Do not leave your small needs without pleading before Allah for help, just because they are small; both small and large needs are in the hands of One and the same One.'"

٦- أَبو عَلِي الْأَشْعرِي عنْ محمدِ بْنِ عَبْدِ الْجبارِ عنِ ابْنِ أَبِي نجْرانَ عنْ سيْفٍ التمارِ قَالَ سمِعْت أَبا عَبْدِ اللهِ ع يقُولُ علَيْكُمْ بِالدعاءِ فَإِنكُمْ لَا تقَربونَ بِمِثْلِهِ و لَا تتْركُوا صغِيرةً لِصِغرِها أَنْ تدْعوا بِها إِن صاحِب الصغارِ هو صاحِب الْكِبارِ

H 3053, CH 1, h 7

A number of our people have narrated from Ahmad ibn Muhammad ibn 'Isa from al-Husayn ibn Sa'Id from al-Nadr ibn Suwayd from al-Qasim ibn Sulayman from 'Ubayd ibn Zurara from his father from a man who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, pleading before Allah for help is the form of worship about which Allah, the Most Majestic, the Most Holy, has said, 'Those who consider themselves above the need to worship Me will soon go to hell in disgrace,' (40:60) pray to Allah, the Majestic, the Glorious, and do not say that things are already determined and settled (due to predestination).'

"Zurara has said, 'The Imam thereby has meant that your belief in Allah's decision and His measures should not stop you from praying to Allah and pleading before Him for help with seriousness and enthusiasm just as he (the Imam) has said.'"

٧- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنِ الْحسيْنِ بْنِ سعِيدٍ عنِ النضْرِ بْنِ سوَيْدٍ عنِ الْقَاسِمِ بْنِ سلَيمانَ عنْ عبَيْدِ بْنِ زرارةَ عنْ أَبِيهِ عنْ رجلٍ قَالَ قَالَ أَبو عَبْدِ اللهِ ع الدعاءُ هو الْعِبادةُ الِتي قَالَ الله عز و جل إِن الذِين يسْتكْبِرونَ عنْ عِبادتِي الْآية ادْع الله عز و جل و لَا تقُلْ إِن الْأَمر قَدْ فُرِغَ مِنْه قَالَ زرارةُ إِنما يعْنِي لَا يمْنعْك إِيمانك بِالْقَضاءِ و الْقَدرِ أَنْ تبالِغَ بِالدعاءِ و تجْتهِد فِيهِ أَوْ كَما قَالَ

H 3054, CH 1, h 8

A number of our people have narrated from Sahl ibn Ziyad from Ja'far ibn Muhammad al-Ash'ari from ibn al-Qaddah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, 'The most beloved of deeds before Allah, the Most Majestic, the Most Holy, on earth is pleading before Him for help and the best worship is chastity.' The Imam said, 'Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, was a very prayerful man.'"

٨- عِدةٌ مِنْ أَصْحابِنا عنْ سهْلِ بْنِ زِيادٍ عنْ جعْفَرِ بْنِ محمدٍ الْأَشْعرِي عنِ ابْنِ الْقَداحِ عنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ أَمِير الْمؤْمِنِين ع أَحب الْأَعْمالِ إِلَى اللهِ عز و جل فِي الْأَرْضِ الدعاءُ و أَفْضلُ الْعِبادةِ الْعفَاف قَالَ و كَانَ أَمِير الْمؤْمِنِين ع رجلًا دعاءً

Chapter Two

Pleading Before Allah for Help Is a Believing Person's Weapon

بَابُ أَن الدعَاءَ سِلَاحُ الْمُؤْمِنِ

H 3055, CH 2, h 1

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from Fadalah ibn Ayyub from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'Pleading before Allah for help is believing people's weapons, the pillar of religion and the light of the heavens and earth.'"

١- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدِ بْنِ خالِدٍ عنْ أَبِيهِ عنْ فَضالَةَ بْنِ أَيوب عنِ السكُونِي عنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص الدعاءُ سِلَاح الْمؤْمِنِ و عمود الدينِ و نور السماواتِ و الْأَرْضِ

H 3056, CH 2, h 2

Through the same chain of narrators it is narrated from Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, who has said the following:

"Pleading before Allah for help is the key to success and the input for one's well being. The best prayer is what comes out of

٢- و بِهذَا الْإِسْنادِ قَالَ قَالَ أَمِير الْمؤْمِنِين ع الدعاءُ مفَاتِيح النجاحِ و مقَالِيد الْفَلَاحِ و خَيْر الدعاءِ ما صدر عنْ

صدْرٍ نقِي و قَلْبٍ تقِي و فِي الْمناجاةِ سبب النجاةِ و بِالْإِخْلَاصِ يكُونُ الْخلَاص فَإِذَا اشْتد الْفَزع فَإِلَى اللهِ الْمفْزع

a clean chest and pious heart. In pleading before Allah for help there is the means for salvation, in sincerity there is freedom and when distress intensifies, Allah is the only One before Whom one must implore for protection."

٣- وبِإِسْنادِهِ قَالَ قَالَ النبِي ص أَ لَا أَدلكُمْ علَى سِلَاحٍ ينْجِيكُمْ مِنْ أَعْدائِكُمْ و يدِر أَرْزاقَكُمْ قَالُوا بلَى قَالَ تدْعونَ ربكُمْ بِاللَّيْلِ و النهارِ فَإِن سِلَاح الْمؤْمِنِ الدعاءُ

H 3057, CH 2, h 3
Through his chain of narrators the narrator has said the following:
"The Holy Prophet, recipient of divine supreme covenant, once said, 'Should I guide you to a weapon that will save you from your enemies and increase your means of living?' They said, 'Yes, (O Messenger of Allah).' The Holy Prophet said, 'Pray and plead before Allah for help night and day; prayer is the weapon of believing people.'"

٤- عِدةٌ مِنْ أَصْحابِنا عَنْ سهْلِ بْنِ زِيادٍ عَنْ جعْفَرِ بْنِ محمدٍ الْأَشْعرِي عنِ ابْنِ الْقَداحِ عَنْ أَبِي عبْدِ اللهِ ع قَالَ قَالَ أَمِير الْمؤْمِنِين ع الدعاءُ تُرس الْمؤْمِنِ و متى تكْثِرْ قَرْع الْبابِ يفْتحْ لَك

H 3058, CH 2, h 4
A number of our people have narrated from Sahl ibn Ziyad from Ja'far ibn Muhammad al-Ash'ari from ibn al-Qaddah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, 'Prayer is a shield for a believing person. When a door is knocked often it will sooner or later open up.'"

٥- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدٍ عنِ ابْنِ فَضالٍ عَنْ بعْضِ أَصْحابِنا عنِ الرضا ع أَنه كَانَ يقُولُ لِأَصْحابِهِ علَيْكُمْ بِسِلَاحِ الْأَنْبِياءِ فَقِيلَ و ما سِلَاح الْأَنْبِياءِ قَالَ الدعاءُ

H 3059, CH 2, h 5
A number of our people have narrated from Ahmad ibn Muhammad from ibn Faddal from certain individuals of our people who has said the following:
"Al-Rida, recipient of divine supreme covenant, would say to his disciples, 'You must keep with you the weapons of the prophets.' It was asked, 'What are the weapons of the prophets?' The Imam said, 'It is prayer, pleading before Allah for help.'"

٦- علِي بْن إِبراهِيم عَنْ أَبِيهِ عَنْ عبْدِ اللهِ بْنِ الْمغِيرةِ عَنْ أَبِي سعِيدٍ الْبجلِي قَالَ قَالَ أَبو عبْدِ اللهِ ع إِن الدعاءَ أَنفَذُ مِن السنان

H 3060, CH 2, h 6
Ali ibn Ibrahim has narrated from his father from 'Abd Allah ibn al-Mughirah from abu Sa'Id al-Bajilli who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Prayer, pleading before Allah for help is more effective than spears.'"

٧- عنْه عَنْ أَبِيهِ عنِ ابْنِ أَبِي عمَيْرٍ عَنْ عبْدِ اللهِ بْنِ سِنانٍ عَنْ أَبِي عبْدِ اللهِ ع قَالَ الدعاءُ أَنفَذُ مِن السنان الْحدِيدِ

H 3061, CH 2, h 7
It is narrated from him (narrator of the *Hadith* above) from his father from ibn abu 'Umayr from 'Abd Allah ibn Sinan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Prayer, pleading before Allah for help, is more effective than spears of iron.'"

بَابُ أَن الدعَاءَ يَرُد الْبَلَاءَ وَ الْقَضَاءَ

Chapter Three
Prayer Diverts Misfortune and Allah's Decision

١- علِي بْن إِبراهِيم عَنْ أَبِيهِ عنِ ابْنِ أَبِي عمَيْرٍ عَنْ حمادِ بْنِ عثْمانَ قَالَ سمِعْته يقُولُ إِن الدعاءَ يرد الْقَضاءَ يُنقُضه كَما يُنقَض السلْك و قَدْ أُبرِم إِبراماً

H 3062, CH 3, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad ibn 'Uthman who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Prayer and pleading before Allah for help repeals *al-Qada*, what is already determined, and severs it as threads are incised, even though it (threads) may have been coiled and knotted extremely strong and solid.'"

٢- عنْه عَنْ أَبِيهِ عنِ ابْنِ أَبِي عمَيْرٍ عَنْ هِشامِ بْنِ سالِمٍ عَنْ عمر بْنِ يزِيد قَالَ سمِعْت أَبا الْحسنِ ع يقُولُ إِن الدعاءَ يرد ما قَدْ

H 3063, CH 3, h 2
It is narrated from him (narrator of the *Hadith* above) from his father from ibn abu 'Umayr from Hisham ibn Salim from 'Umar ibn Yazid who has said the following:
"I heard abu al-Hassan, recipient of divine supreme covenant, saying, 'Prayer, and pleading before Allah for help, repeals

Quddira, what is already measured, and the unmeasured.' I (the narrator) then asked the Imam, 'I know the meaning of what is 'Measured', but what is the meaning of the 'Unmeasured'?' The Imam said, 'So that it (a measure, of misfortune) will not come into being.'"

قُدر و ما لَمْ يقَدرْ قُلْت و ما قَدْ قُدر عرفْته فَما لَمْ يقَدرْ قَالَ حتى لَا يكُونَ

H 3064, CH 3, h 3
Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan from Bistam al-Zayyat from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Prayer and pleading before Allah for help, repeals *al-Qada'*, what is already determined, has already come down from heavens and is firmly established.'"

٣- أبو عِلِي الْأَشْعرِي عنْ محمدِ بْنِ عبْدِ الْجبارِ عنْ صفْوانَ عنْ بِسْطَام الزياتِ عنْ أَبِي عبْدِ اللهِ ع قَالَ إِن الدعاءَ يرد الْقَضاءَ و قَدْ نزلَ مِن السماءِ و قَدْ أُبرِم إِبراماً

H 3065, CH 3, h 4
Muhammad ibn Yahya has narrated from [Ahmad ibn] Muhammad ibn 'Isa from abu Hammam Isma'll ibn Hammam from al-Rida, recipient of divine supreme covenant, who has said the following:

"Ali ibn al-Husayn, recipient of divine supreme covenant, has said, 'Prayer and pleading before Allah for help, and misfortune are joined together and will remain so until the Day of Judgment. Prayer repeals misfortunes even though it (misfortune) may have already been firmly established.'"

٤- محمد بْن يحْيى عنْ محمدِ بْنِ عِيسى عنْ أَبِي همامٍ إِسْماعِيلَ بْنِ همامٍ عنِ الرضا ع قَالَ قَالَ عِلِي بْن الْحسْينِ ع إِن الدعاءَ و الْبلَاءَ لَيترافَقَانِ إِلَى يوْمِ الْقِيامةِ إِن الدعاءَ لَيرد الْبلَاءَ و قَدْ أُبرِم إِبراماً

H 3066, CH 3, h 5
A number of our people have narrated from Sahl ibn Ziyad from al-Hassan ibn Ali al-Washsha' from abu al-Hassan, recipient of divine supreme covenant, who has said the following:

"Ali ibn al-Husayn, recipient of divine supreme covenant, has said, 'Prayer and pleading before Allah for help, repels the misfortune that has already come down and that which has not yet come down.'"

٥- عِدةٌ مِنْ أَصْحابِنا عنْ سهْلِ بْنِ زِيادٍ عنِ الْحسنِ بْنِ عِلِي الْوشاءِ عنْ أَبِي الْحسنِ ع قَالَ كَانَ عِلِي بْن الْحسْينِ ع يقُولُ الدعاءُ يدْفَع الْبلَاءَ النازِلَ و ما لَمْ يْنزِلْ

H 3067, CH 3, h 6
Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Hariz from Zurara who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, once said to me, 'Should I tell you something about a case in which even the Messenger of Allah is not an exception?' I said, 'Yes, (I like to know).' The Imam said, 'Prayer and pleading before Allah for help repeals *al-Qada*, what is already determined, even though it may have firmly been established. He folded his fingers together (to form a fist as a sign of firmness).'"

٦- عِلِي بْن إِبراهِيم عنْ أَبِيهِ عنْ حمادِ بْنِ عِيسى عنْ حرِيزٍ عنْ زرارةَ عنْ أَبِي جعْفَرٍ ع قَالَ قَالَ لِي أَ لَا أَدلك علَى شيْءٍ لَمْ يسْتثْنِ فِيهِ رسولُ اللهِ ص قُلْت بلَى قَالَ الدعاءُ يرد الْقَضاءَ و قَدْ أُبرِم إِبراماً و ضم أَصابِعه

H 3068, CH 3, h 7
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from 'Abd Allah ibn Sinan who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Prayer and pleading before Allah for help, repeals what is already determined, even after it is firmly established. Thus, increase your prayers; it is the key to all favors, success and need. What is with Allah, the Most Majestic, the Most Holy, cannot be achieved by any means other than prayer and any door that is knocked very often will sooner or later open up to the one knocking.'"

٧- الْحسْين بْن محمدٍ عنْ معلى بْنِ محمدٍ عنِ الْوشاءِ عنْ عبْدِ اللهِ بْنِ سِنانٍ قَالَ سمِعْت أَبا عبْدِ اللهِ ع يقُولُ الدعاءُ يرد الْقَضاءَ بعْد ما أُبرِم إِبراماً فَأَكْثِرْ مِن الدعاءِ فَإِنه مِفْتاح كُل رحْمةٍ و نجاح كُل حاجةٍ و لَا ينالُ ما عِنْد اللهِ عز و جل إِلا بِالدعاءِ و إِنه لَيس بابٌ يكْثَر قَرْعه إِلا يوشِك أَنْ يفْتح لِصاحِبِهِ

H 3069, CH 3, h 8
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Mahbub from abu Wallad who has said the following:

"Abu al-Hassan Musa, recipient of divine supreme covenant, has said, 'You must pray and plead before Allah for help; pleading before Allah for help and requesting from Him repels misfortunes even though they may have already been measured

٨- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنِ ابْنِ محْبوبٍ عنْ أَبِي ولادٍ قَالَ قَالَ أَبو الْحسنِ موسى ع علَيكُمْ بِالدعاءِ فَإِن الدعاءَ لِلهِ و الطلَب إِلَى اللهِ يرد الْبلَاءَ و قَدْ

قُدر و قُضِي و لَمْ يُبق إِلا إِمْضاؤه فَإِذَا دعِي الله عز و جل و سئِلَ صرف الْبلَاءُ صرْفَةً

and determined, *Qudiya* and *Quddira*, and are set to take place free of all obstacles except final approval, *al-'Imda'*. When Allah, the Most Majestic, the Most Holy, is called for help and is requested to remove a misfortune, He diverts it without fail.'"

٩ - الْحسيْن بْن محمدٍ رفَعه عنْ إِسْحاق بْنِ عمارٍ قَالَ قَالَ أَبو عبْدِ اللهِ ع إِن الله عز و جل ليدْفَع بِالدعاءِ الْأَمر الذِي علِمه أَنْ يدْعى لَه فَيسْتجِيب و لَوْ لَا ما وفق الْعبْد مِنْ ذَلك الدعاءِ لَأصابه مِنْه ما يجثه مِنْ جدِيدِ الْأَرْضِ

H 3070, CH 3, h 9
Al-Husayn ibn Muhammad has narrated in a *marfu'* manner from Ishaq ibn 'Ammar who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'By means of prayer, Allah, the Most Majestic, the Most Holy, repels a thing (a misfortune) that He knows He will divert it if a plea will be made before Him. However, if the servant (of Allah) fails to pray and plead before Allah for help, the misfortune will afflict him to the extent of pulling him to pieces from the face of earth.'"

بَابُ أَن الدعَاءَ شِفَاءٌ مِنْ كُل دَاءٍ

Chapter Four
Prayer and Pleading before Allah for Help Is Cure to all Disease

١ - عِلِي بْن إِبراهِيم عنْ أَبِيهِ عنِ ابْنِ أَبِي عمَيْرٍ عنْ أَسْباطِ بْنِ سالِمٍ عنْ علَاءِ بْنِ كَامِلٍ قَالَ قَالَ لِي أَبو عبْدِ اللهِ ع علَيْك بِالدعاءِ فَإِنه شِفَاءٌ مِنْ كُل داءٍ

H 3071, CH 4, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Asbat ibn Slim from al-'Ala' ibn Kamil who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, once said to me, 'You must pray and plead before Allah for help; it is the cure to all diseases.'"

بَابُ أَن مَنْ دَعَا اسْتُجِيبَ لَهُ

Chapter Five
Whoever Prays, it is Answered

١ - محمد بْن يحْيى عنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنِ الْحسنِ بْنِ علِي عنْ عبْدِ اللهِ بْنِ ميْمونٍ الْقَداحِ عنْ أَبِي عبْدِ اللهِ ع قَالَ الدعاءُ كَهْف الْإِجابةِ كَما أَن السحاب كَهْف الْمطَرِ

H 3072, CH 5, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Ali from 'Abd Allah ibn Maymun al-Qaddah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Prayer and pleading before Allah for help is the means for its acceptance just as clouds are means of rain.'"

٢ - عِدةٌ مِنْ أَصْحابِنا عنْ سهْل بْنِ زِيادٍ عنْ جعْفَرِ بْنِ محمدٍ الْأَشْعرِي عنِ ابْنِ الْقَداحِ عنْ أَبِي عبْدِ اللهِ ع قَالَ ما أَبرز عبْدٌ يده إِلَى اللهِ الْعزِيزِ الْجبارِ إِلا اسْتحْيا الله عز و جل أَنْ يردها صِفْراً حتى يجْعلَ فِيها مِنْ فَضْلِ رحْمتِهِ ما يشاءُ فَإِذَا دعا أَحدكُمْ فَلَا يرد يده حتى يمْسح علَى وجْهِهِ و رأْسِهِ

H 3073, CH 5, h 2
A number of our people have narrated from Sahl ibn Ziyad from Ja'far ibn Muhammad al-Ash'ari from ibn al-Qaddah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Any servant (of Allah) who raises his hands toward Allah, the Most Majestic, the Compelling, Allah, the Most Majestic, the Most Holy, will be shy to turn him down empty-handed, and without placing in it from His favors as He wills. After praying you (every one of you) should not return his hands to normal position before wiping them over his face and head."

بَابُ إِلْهَامِ الدعَاءِ

Chapter Six
When One is Inspired to Pray

١ - عِلِي بْن إِبراهِيم عنْ أَبِيهِ عنِ ابْنِ أَبِي عمَيْرٍ عنْ هِشامِ بْنِ سالِمٍ قَالَ قَالَ أَبو عبْدِ اللهِ ع هلْ تعْرِفُونَ طُولَ الْبلَاءِ مِنْ قِصرِهِ قُلْنا لَا قَالَ إِذَا أُلْهِم أَحدكُم الدعاءَ عِنْد الْبلَاءِ فَاعْلَموا أَن الْبلَاءَ قَصِيرٌ

H 3074, CH 6, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn Salim who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, once asked, 'Can you tell if a misfortune is of a lengthy duration or a shorter one?' We said, 'No, we do not know.' The Imam said, 'Whenever any of you is inspired to pray then you should know that the misfortune is of a shorter duration.'"

H 3075, CH 6, h 2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn Mahbub from abu Wallad who has said the following:

“Once abu al-Hassan Musa, recipient of divine supreme covenant, said, ‘Whenever a misfortune is about to arrive upon a believing servant (of Allah), if Allah, the Most Majestic, the Most Holy, inspires him to pray and plead before Allah for help, the diversion of misfortune from him will take place very shortly. Whenever a misfortune is to arrive upon a believing servant (of Allah) and he is held back from praying, that misfortune will be upon him for a lengthier period of time. Whenever a misfortune befalls you, you must pray and plead before Allah for help and appeal to Allah, the Most Majestic, the Most Holy, to move it away.’”

٢- محمد بن يحيى عن أحمد بن محمد بن عيسى عن ابن محبوب عن أبي ولاد قال قال أبو الحسن موسى ع ما من بلاء ينزل على عبد مؤمن فيلهمه الله عز و جل الدعاء إلا كان كشف ذلك البلاء وشيكاً و ما من بلاء ينزل على عبد مؤمن فيمسك عن الدعاء إلا كان ذلك البلاء طويلا فإذا نزل البلاء فعليكم بالدعاء و التضرع إلى الله عز و جل

Chapter Seven
Prayer before the fall of Misfortune

باب التقدم في الدعاء

H 3076, CH 7, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Hakam from Hisham ibn Salim from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Whoever prays and pleads before Allah for help before the fall of misfortune, his prayer is accepted when the misfortune arrives. The angels will say, ‘It is a known voice and it is not barred from heaven.’ If one does not pray and plead before Allah for help before the fall of misfortune, his prayer will not be accepted when it falls upon him. The angels will say, ‘We do not know this voice.’”

١- محمد بن يحيى عن أحمد بن محمد بن عيسى عن علي بن الحكم عن هشام بن سالم عن أبي عبد الله ع قال من تقدم في الدعاء استجيب له إذا نزل به البلاء و قالت الملائكة صوت معروف و لم يحجب عن السماء و من لم يتقدم في الدعاء لم يستجب له إذا نزل به البلاء و قالت الملائكة إن ذا الصوت لا نعرفه

H 3077, CH 7, h 2
Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from ibn Sinan from ‘Anbasah from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“If one fears the fall of a misfortune upon him and prays and pleads before Allah for help before its fall, Allah, the Most Majestic, the Most Holy, will never show him that misfortune.”

٢- علي بن إبراهيم عن أبيه عن حماد بن عيسى عن ابن سنان عن عنبسة عن أبي عبد الله ع قال من تخوف من بلاء يصيبه فتقدم فيه بالدعاء لم يره الله عز و جل ذلك البلاء أبداً

H 3078, CH 7, h 3
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Isma’Il ibn Mehran from Mansur ibn Yunus from Harun ibn Kharijah from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Prayer and pleading before Allah for help in one’s enjoying well-being brings about (causes to happen) what one needs in the fall of misfortune.’”

٣- عدة من أصحابنا عن أحمد بن محمد بن خالد عن إسماعيل بن مهران عن منصور بن يونس عن هارون بن خارجة عن أبي عبد الله ع قال إن الدعاء في الرخاء يستخرج الحوائج في البلاء

H 3079, CH 7, h 4
It is narrated from him (narrator of the *Hadith* above) from ‘Uthman ibn ‘Isa from Sama'a who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Whoever likes his prayers answered in difficult times should pray when he enjoys well-being and comfort.’”

٤- عنه عن عثمان بن عيسى عن سماعة قال قال أبو عبد الله ع من سره أن يستجاب له في الشدة فليكثر الدعاء في الرخاء

H 3080, CH 7, h 5
It is narrated from him (narrator of the *Hadith* above) from his father from ‘Ubayd Allah ibn Yahya from a man from ‘Abd al-Hamid ibn Ghawwas al-Ta’I from Muhammad ibn Muslim from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“My grandfather would say, ‘You must pray and plead before Allah for help before the fall of misfortune; if a servant (of Allah) is prayerful and misfortune befalls him and he prays, it is then said, ‘It is a familiar voice,’ but if he does not pray and

٥- عنه عن أبيه عن عبيد الله بن يحيى عن رجل عن عبد الحميد بن عواص الطائي عن محمد بن مسلم عن أبي عبد الله ع قال كان جدي يقول تقدموا في الدعاء فإن العبد إذا كان دعاء قنزل به البلاء فدعا قيل صوت معروف

وإذَا لَمْ يكُنْ دعاءً قَنزلَ بِهِ بلاءٌ قَدعا قِيلَ أين كُنت قَبلَ الْيَوْمِ

plead before Allah for help when misfortune befalls him, only then he prays, it then is asked, 'Where have you been before this day?'"

٦- الْحسيْن بْن محمدٍ عنْ معلى بْن محمدٍ عنِ الْوشاءِ عمنْ حدثَه عنْ أَبي الْحسنِ الْأَول ع قَالَ كَانَ عِلي بْن الْحسيْنِ ع يقُولُ الدعاءُ بعْد ما يْنزِلُ الْبلاءُ لَا يْنتفَع بِهِ

H 3081, CH 7, h 6
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from those whom he has mentioned (in his book) from abu al-Hassan al-Awwal, recipient of divine supreme covenant, who has said the following:

"Ali ibn al-Husayn, recipient of divine supreme covenant, would say, 'Prayer and pleading before Allah for help after the fall of misfortune does not benefit one.'"

بَابُ الْيقِينِ فِي الدعَاءِ

١- عِلي بْن إِبراهِيم عنْ أَبِيهِ عنِ ابْنِ أَبِي عمْيرٍ عنْ سلْيمِ الْفَراءِ عمنْ حدثَه عنْ أَبِي عبْدِ اللهِ ع قَالَ إِذَا دعوْت فَظُن أن حاجتك بِالْبابِ

Chapter Eight
Certainty in (the Effectiveness of) Prayer

H 3082, CH 8, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Sulaym al-Farra' from those whom he has mentioned (in his book) from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Whenever you pray and plead before Allah for help, consider that what you have asked for has arrived at the door.'"

بَابُ الْإِقْبالِ عَلى الدعَاءِ

١- عِلي بْن إِبراهِيم عنْ أَبِيهِ عنِ ابْنِ أَبِي عمْيرٍ عنْ سيْفِ بْنِ عمِيرةَ عنْ سلْيمانَ بْنِ عمْرٍو قَالَ سمِعْت أبا عبْدِ اللهِ ع يقُولُ إِن الله عز و جل لَا يسْتجِيب دعاءً بِظَهْرِ قَلْبٍ ساهٍ فَإِذَا دعوْت فَأَقْبِلْ بِقَلْبِك ثُم اسْتيقِنْ بِالْإِجابةِ

Chapter Nine
Praying Attentively

H 3083, CH 9, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Sayf ibn 'Amirah from Sulayman ibn 'Amr who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Allah, the Most Majestic, the Most Holy, does not accept an inattentive prayer. Whenever you may pray and plead before Allah for help, do it with an attentive heart and with certainty in its acceptance.'"

٢- عِدةٌ مِنْ أَصْحابِنا عنْ سهْل بْن زِيادٍ عنْ جعْفَر بْن محمدٍ الْأَشْعرِي عنِ ابْنِ الْقَداحِ عنْ أَبِي عبْدِ اللهِ ع قَالَ قَالَ أَمِير الْمؤْمِنِين ص لَا يقْبلُ الله عز و جل دعاءَ قَلْبٍ لَاهٍ و كَانَ عِلي ع يقُولُ إِذَا دعا أَحدكُمْ لِلْميتِ فَلَا يدْعو لَه و قَلْبه لَاهٍ عنْه و لَكِنْ لِيجْتهِدْ لَه فِي الدعاءِ

H 3084, CH 9, h 2
A number of our people have narrated from Sahl ibn Ziyad from Ja'far ibn Muhammad al-Ash'ari from ibn al-Qaddah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, 'Allah, the Most Majestic, the Most Holy, does not accept the prayer from a thoughtless heart. Ali, recipient of divine supreme covenant, would say, 'Whenever any of you may pray for a dead person, he must not do it frivolously but must strive to be serious in his prayer.'"

٣- محمد بْن يحْيى عنْ أَحْمد بْن محمدِ بْنِ عِيسى عنْ بعْضِ أَصْحابِهِ عنْ سيْفِ بْنِ عمِيرةَ عنْ سلْيمِ الْفَراءِ عمنْ ذَكَره عنْ أَبِي عبْدِ اللهِ ع قَالَ إِذَا دعوْت فَأَقْبِلْ بِقَلْبِك و ظُن حاجتك بِالْبابِ

H 3085, CH 9, h 3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from certain individuals of his people from Sayf ibn 'Amirah from Sulaym al-Farra' from those whom he has mentioned (in his book) from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Whenever you pray and plead before Allah for help, do it whole-heartedly and consider that what you have asked for has arrived at the door.'"

٤- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْن محمدِ بْنِ خالِدٍ عنْ إِسْماعِيلَ بْن مِهْرانَ عنْ سيْفِ بْنِ عمِيرةَ عمنْ ذَكَره عنْ أَبِي عبْدِ اللهِ ع قَالَ إِن الله عز و جل لَا يسْتجِيب دعاءً بِظَهْرِ قَلْبٍ قَاسٍ

H 3086, CH 9, h 4
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Isma'Il ibn Mehran from Sayf ibn 'Amirah from those whom he has mentioned (in his book) from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Allah, the Most Majestic, the Most Holy, does not accept a prayer coming superficially from a hardhearted attitude.'"

H 3087, CH 9, h 5
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hisham ibn al-Hakam from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“When the Messenger of Allah prayed for rain, people were drenched so much that they thought they might be drowned and the Messenger of Allah made hand gestures to scatter the cloud, saying, ‘O Lord make it to rain around us, not on us.’ The Imam said, ‘The clouds scattered and people asked, “O Messenger of Allah, how is it that once you prayed for rain it did not rain, then you prayed for rain and it rained?” The Messenger of Allah said, ‘I prayed but I did not have much intention, then I prayed and I did.’”

٥- عِلِيُّ بْنُ إِبْراهِيم عَنْ أَبِيهِ عنِ ٱبْنِ أَبِي عمَيْرٍ عَنْ هِشامِ بْنِ الْحكَمِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ لَما اسْتَسْقَى رسولُ اللهِ ص و سقِي الناس حتى قَالُوا إِنه الْغرق و قَالَ رسولُ اللهِ ص بِيدِهِ و ردها اللهم حوالَيْنا و لَا علَيْنا قَالَ فَتفَرق السحاب فَقَالُوا يا رسولَ اللهِ اسْتَسْقَيْت لَنا فَلَمْ نسْق ثُم اسْتَسْقَيْت لَنا فَسقِينا قَالَ إِني دعَوْت و لَيس لِي فِي ذَلِك نِيةٌ ثُم دعَوْت و لِي فِي ذَلِك نِيةٌ

Chapter Ten
Insistence in Prayer and Waiting for Answers

بَابُ الْإِلْحَاحِ فِي الدعَاءِ وَ التلبث

H 3088, CH 10, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Husayn ibn ‘Atiyyah from ‘Abd al-‘Aziz al-Tawil who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Whenever a servant (of Allah) prays and pleads before Allah for help, (the will of) Allah, the Most Blessed, the Most High, is in fulfilling his needs, provided he is not in (big) haste.’”

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn abu ‘Umayr from Husayn ibn ‘Atiyyah from ‘Abd al-‘Aziz al-Tawil from abu ‘Abd Allah, recipient of divine supreme covenant, a similar *Hadith*.

١- عِلِيُّ بْنُ إِبْراهِيم عَنْ أَبِيهِ عنِ ٱبْنِ أَبِي عمَيْرٍ عَنْ حسَيْنِ بْنِ عطِيةَ عَنْ عَبْدِ الْعزِيزِ الطوِيلِ قَالَ قَالَ أَبو عَبْدِ اللهِ ع إِن الْعَبْد إِذَا دعا لَمْ يزل الله تبارك و تعالَى فِي حاجتِهِ ما لَمْ يسْتَعْجِلْ
محمد بْن يحْيى عَنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنِ ٱبْنِ أَبِي عمَيْرٍ عَنْ حسَيْنِ بْنِ عطِيةَ عَنْ عَبْدِ الْعزِيزِ الطوِيلِ عَنْ أَبِي عَبْدِ اللهِ ع مِثْلَه

H 3089, CH 10, h 2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa and Ali ibn Ibrahim has narrated from his father all from ibn abu ‘Umayr from Hisham ibn Salim and Hafs ibn al-Bakhtari and others from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“If a servant (of Allah) hastens in his prayer and stands up to do what he needs, Allah, the Most Blessed, the Most High, then asks, ‘Does My servant not know that I am Allah who fulfils the needs of people?’”

٢- محمد بْن يحْيى عَنْ أَحْمد بْنِ محمدِ بْنِ عِيسى و عِلِيُّ بْن إِبْراهِيم عَنْ أَبِيهِ جمِيعاً عنِ ٱبْنِ أَبِي عمَيْرٍ عَنْ هِشامِ بْنِ سالِمٍ و حفْصِ بْنِ الْبخْتَرِي و غَيْرِهِما عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن الْعَبْد إِذَا عجلَ فَقَام لِحاجتِهِ يقُولُ الله تبارك و تعالَى أَ ما يعْلَم عَبْدِي أَني أَنا الله الذِي أَقْضِي الْحوائِج

H 3090, CH 10, h 3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn abu ‘Umayr from Sayf ibn ‘Amirah from Muhammad ibn Marwan from al-Walid ibn ‘Uqbah al-Hajari who has said the following:

“I heard abu Ja’far, recipient of divine supreme covenant, saying, ‘By Allah, if a believing servant (of Allah) insists before Allah, the Most Majestic, the Most Holy, on praying and pleading before Allah for help, He will fulfill his needs.’”

٣- محمد بْن يحْيى عَنْ أَحْمد بْنِ محمدٍ عنِ ٱبْنِ أَبِي عمَيْرٍ عَنْ سَيْفِ بْنِ عمِيرةَ عَنْ محمدِ بْنِ مرْوانَ عنِ الْولِيدِ بْنِ عقْبةَ الْهجرِي قَالَ سمِعْت أَبا جَعْفَرٍ ع يقُولُ و اللهِ لَا يلِح عَبْدٌ مؤْمِنٌ علَى اللهِ عز و جل فِي حاجتِهِ إِلا قَضاها لَه

H 3091, CH 10, h 4
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad ibn ‘Isa from al-Hajjal from Hassan from abu al-Sabbah from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Allah, the Most Majestic, the Most Holy, dislikes people insisting before one another for help but He likes it before Himself. Allah, the Most Majestic, the Most Holy, loves that one begs and requests help from Him.”

٤- عَنْه عَنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنِ الْحجالِ عَنْ حسانَ عَنْ أَبِي الصباحِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن الله عز و جل كَرِه إِلْحاح الناسِ بعْضِهِمْ علَى بعْضٍ فِي الْمسْأَلَةِ و أَحب ذَلِك لِنفْسِهِ إِن الله عز و جل يحِب أَنْ يسْأَلَ و يطْلَب ما عِنْده

H 3092, CH 10, h 5
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Husayn al-Ahmasi from a man from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“Abu Ja’far, recipient of divine supreme covenant, has said, ‘By Allah, if a man insists before Allah, the Most Majestic, the

٥- عِلِيُّ بْن إِبْراهِيم عَنْ أَبِيهِ عنِ ٱبْنِ أَبِي عمَيْرٍ عَنْ حسَيْنٍ الْأَحْمسِي عَنْ رجلٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ لَا و اللهِ لَا يلِح عَبْدٌ علَى

اللهِ عز و جل إلا اسْتجاب الله لَه

٦- عِدةٌ مِنْ أَصْحابِنا عنْ سهْل بْنِ زِيادٍ عنْ جعْفَر بْنِ محمدٍ الْأَشْعرِي عنِ ابْنِ الْقَداحِ عنْ أَبِي عبْدِ اللهِ ع قالَ قالَ رسولُ اللهِ ص رحِم الله عبْداً طلَب مِن اللهِ عز و جل حاجةً فَأَلَح فِي الدعاءِ اسْتجِيب لَه أَوْ لَمْ يسْتجبْ لَه و تلَا هذِهِ الْآيةَ و أَدْعوا ربي عسى أَلا أَكُونَ بِدعاءِ ربي شقِيا

بَابُ تَسْمِيَةِ الْحَاجَةِ فِي الدعَاءِ

١- عِلِي بْن إِبراهِيم عنْ أَبِيهِ عنِ ابْنِ أَبِي عمْيرٍ عنْ أَبِي عبْدِ اللهِ الْفَراءِ عنْ أَبِي عبْدِ اللهِ ع قالَ إِن الله تبارك و تعالَى يعْلَم ما يرِيد الْعبْد إِذَا دعاه و لَكِنه يحِب أَنْ تبث إِلَيْهِ الْحوائِج فَإِذَا دعوْت فَسم حاجتك و فِي حدِيثٍ آخر قالَ قالَ إِن الله عز و جل يعْلَم حاجتك و ما ترِيد و لَكِنْ يحِب أَنْ تبث إِلَيْهِ الْحوائِج

بَابُ إِخْفَاءِ الدعَاءِ

١- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنْ أَبِي همامٍ إِسْماعِيلَ بْنِ همامٍ عنْ أَبِي الْحسنِ الرضا ع قالَ دعْوةُ الْعبْدِ سِرّاً دعْوةً واحِدةً تعْدِلُ سبْعِين دعْوةً علَانِيةً
و فِي رِوايةٍ أُخْرى دعْوةٌ تخْفِيها أَفْضلُ عِنْد اللهِ مِنْ سبْعِين دعْوةً تظْهِرها

بَابُ الْأَوْقَاتِ وَ الْحَالَاتِ الَّتِي تُرْجَى فِيهَا الْإِجَابَةُ

١- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدِ بْنِ خالِدٍ عنْ يحْيى بْنِ إِبراهِيم بْنِ أَبِي الْبِلَادِ عنْ أَبِيهِ عنْ زِيْدٍ الشحامِ قالَ قالَ أَبو عبْدِ اللهِ ع اطْلُبوا الدعاءَ فِي أَربعِ ساعاتٍ عِنْد هبوبِ الرياحِ و زوالِ الْأَفْياءِ و نزولِ الْقَطْرِ و أَولِ قَطْرةٍ مِنْ دمِ الْقَتِيلِ الْمؤْمِنِ فَإِن أَبواب السماءِ تفَتح عِنْد هذِهِ الْأَشْياءِ

٢- عنْه عنْ أَبِيهِ و غَيْرِهِ عنِ الْقَاسِمِ بْنِ عرْوةَ عنْ أَبِي الْعباسِ فَضْلِ الْبقْباقِ قالَ قالَ أَبو عبْدِ اللهِ ع

Most Holy, on praying and pleading for help, He will accept his prayers.'"

H 3093, CH 10, h 6
A number of our people have narrated from Sahl ibn Ziyad from Ja'far ibn Muhammad al-Ash'ari from ibn al-Qaddah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'May Allah grant favors upon a servant who requests help from Allah, the Most Majestic, the Most Holy, and insists on praying and pleading before Him for help, accepted or not. He then read this verse of the Holy Quran: ". . . I worship my Lord and hope that my prayers will not be ignored.'" (19:48)

Chapter Eleven
Describing One's Needs

H 3094, CH 11, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from abu 'Abd Allah al-Farra' from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Allah, the Most Blessed, the Most High, knows what a servant wants when he prays and pleads before Him for help, but He loves that one's needs are brought before Him in detail. Whenever you pray, name your request.' In another *Hadith* it is said, 'Allah, the Most Blessed, the Most High, knows your needs and what you want, but He loves that you name (identify) in detail your needs before Him.'"

Chapter Twelve
Secrecy in Prayer

H 3095, CH 12, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from abu Hammam Isma'Il ibn Hammam from abu al-Hassan al-Rida, recipient of divine supreme covenant, who has said the following:

"A servant's praying and pleading before Allah for help, privately once, is equal to seventy such prayers in public.' In another *Hadith* it is said: 'A prayer that you (hide from people) is better before Allah than seventy prayers made in public.'"

Chapter Thirteen
The Times and Conditions in which there is Hope for Acceptance

H 3096, CH 13, h 1
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Yahya ibn Ibrahim ibn abu al-Belad from his father from Ziyad al-Shahham who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Seek prayer in four hours: at the time of the blowing of winds, at the time of vanishing of shadows, at the time of the coming of raindrops and at the time the first drop of the blood of a believing person murdered spills. At such times the doors of the heavens open up.'"

H 3097, CH 13, h 2
It is narrated from him (narrator of the *Hadith* above) from his father from others from al-Qasim ibn 'Urwah from abu al-'Abbas Fadl al-Baqbaq who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'One's praying and pleading before Allah for help is

accepted in four occasions: in *al-Witr*, the last *Rak'at* of night prayer, after dawn, after noon time and after sunset.'"

يستجاب الدعاءُ في أربعةِ مواطِن في الْوتر و بعْد الْفَجْرِ و بعْد الظهْر و بعْد الْمغْرِبِ

H 3098, CH 13, h 3

Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, 'Use the opportunity for praying and pleading before Allah for help, on four occasions: at the time of reading the Holy Quran, at the time of *Adhan* (call for prayer) at the time it rains and at the time of the meeting of two armies (of which one sides is) for martyrdom.'"

٣- عِلي بْن إبراهِيم عنْ أبِيهِ عن النوْفَلِي عن السكُونِي عنْ أبِي عبْدِ اللهِ ع قالَ قالَ أمِير الْمؤْمِنِين ع اغْتنِموا الدعاءَ عِنْد أرْبعٍ عِنْد قِراءَةِ الْقُرْآن و عِنْد الْأذَان و عِنْد نزول الْغيْثِ و عِنْد الْتِقاءِ الصفيْنِ لِلشهادةِ

H 3099, CH 13, h 4

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Jamil ibn Darraj from 'Abd Allah ibn 'Ata' from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, has said, 'When my father needed help from Allah he would pray for it on this hour, that is, at noon time.'"

٤- عِلي بْن إبراهِيم عنْ أبِيهِ عن ابْن أبِي عميْرٍ عنْ جمِيل بْن درّاجٍ عنْ عبْدِ اللهِ بْن عطاءٍ عنْ أبِي جعْفرٍ ع قالَ كانَ أبِي إذَا كانتْ لهُ إلى اللهِ حاجةٌ طلبها في هذِهِ الساعةِ يعْنِي زوالَ الشمْسِ

H 3100, CH 13, h 5

It is narrated from him (narrator of the *Hadith* above) from his father from Hammad ibn 'Isa from Husayn ibn al-Mukhtar from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Whenever any one of you feels moved, you should pray at such time; the heart does not feel moved in tenderness until it becomes sincere.'"

٥- عنْه عنْ أبِيهِ عنْ حمادِ بْنِ عِيسى عنْ حسيْنِ بْنِ الْمخْتارِ عنْ أبِي بصِيرٍ عنْ أبِي عبْدِ اللهِ ع قالَ إذَا رق أحدكُمْ فلْيدْع فإن الْقلْب لا يرق حتى يخْلُص

H 3101, CH 13, h 6

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Sharif ibn Sabiq from al-Fadl ibn abu Qurrah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'The best time to pray to Allah, the Most Majestic, the Most Holy, is the last part of the night' and he read this verse that quotes Ya'qub, peace be upon him, 'I shall ask my Lord to forgive you; He is All-Forgiving and All-Merciful.' (12:98) He said that he (Ya'qub) waited until the last part of the night (Sahar), then he prayed.'"

٦- عِدةٌ مِنْ أصْحابِنا عنْ أحْمد بْن محمدِ بْنِ خالِدٍ عنْ شرِيفِ بْن سابِقٍ عن الْفضْل بْن أبِي قُرةَ عنْ أبِي عبْدِ اللهِ ع قالَ قالَ رسولُ اللهِ ص خيْر وقْتٍ دعوْتم الله عز و جل فِيهِ الْأسْحار و تلا هذِهِ الْآيةَ فِي قوْل يعْقُوب ع سوْف أسْتغْفِر لكُمْ ربي و قالَ أخرهمْ إلى السحرِ

H 3102, CH 13, h 7

Al-Husayn ibn Muhammad has narrated from Ahmad ibn Ishaq from Su'Dan ibn Muslim from Mu'awiyah ibn 'Ammar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Whenever my father prayed to Allah for help he would do so at noontime when the sun began to descend to the western horizon. When he intended it, first he would give something in charity, use perfume, go to the Mosque and pray to Allah for whatever he wanted."

٧- الْحسيْن بْن محمدٍ عنْ أحْمد بْن إسْحاق عنْ سعْدانَ بْن مسْلِمٍ عنْ معاوِيةَ بْن عمارٍ عنْ أبِي عبْدِ اللهِ ع قالَ كانَ أبِي إذَا طلب الْحاجةَ طلبها عِنْد زوال الشمْسِ فإذَا أراد ذلك قدم شيْئاً فتصدق بِهِ و شم شيْئاً مِنْ طِيبٍ و راح إلى الْمسْجِدِ و دعا في حاجتِهِ بِما شاءَ الله

H 3103, CH 13, h 8

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Ali ibn Hadid in a *marfu'* manner from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Whenever your skin feels a tingling sensation and your eyes tear up, you must pray and plead before Allah for help, it (your wish) is coming your way."

The narrator has said that Muhammad ibn Isma'il has narrated from abu Isma'il al-Sarraj from Muhammad ibn abu Hamza from Sa'id a similar *Hadith*.

٨- عِدةٌ مِنْ أصْحابِنا عنْ أحْمد بْن محمدِ بْنِ خالِدٍ عنْ عِلي بْن حدِيدٍ رفعه إلى أبِي عبْدِ اللهِ ع قالَ إذَا اقْشعر جِلْدك و دمعتْ عيْناك فدونك دونك فقدْ قُصِد قصْدك قالَ و رواه محمد بْن إسْماعِيلَ عنْ أبِي إسْماعِيلَ السراجِ عنْ محمدِ بْنِ أبِي حمْزةَ عنْ سعِيدٍ مِثْله

H 3104, CH 13, h 9

It is narrated from him (narrator of the *Hadith* above) from al-Jamurani from al-Hassan ibn Ali ibn abu Hamza from Sandal from abu al-Sabbah al-Kinani from

٩- عنْه عن الْجامورانِي عن الْحسن بْن عِلي بْن أبِي حمْزةَ عنْ صنْدلٍ عنْ أبِي الصباحِ الْكِنانِي عنْ أبِي جعْفرٍ ع

قَالَ إِن الله عز و جل يحِب مِنْ عِبادِهِ الْمؤْمِنِين كُل عبدٍ دعاءٍ فَعلَيكُمْ بِالدعاءِ فِي السحرِ إِلَى طُلُوعِ الشمْسِ فَإِنها ساعةٌ تفَتح فِيها أَبواب السماءِ و تقَسم فِيها الْأَرزاق و تقْضى فِيها الْحوائِج الْعِظَام

١٠ - عِلِي بْن إِبراهِيم عنْ أَبِيهِ عنِ ابْنِ أَبِي عمَيرٍ عنْ عمر بْنِ أُذَينةَ قَالَ سمِعْت أَبا عبْدِ اللهِ ع يقُولُ إِن فِي اللَّيلِ لَساعةً ما يوافِقُها عبْدٌ مسْلِمٌ ثُم يصلي و يدْعو الله عز و جل فِيها إِلا اسْتجاب لَه فِي كُل لَيلَةٍ قُلْت أَصْلَحك الله و أَي ساعةٍ هِي مِن اللَّيلِ قَالَ إِذَا مضى نِصْف اللَّيل و هِي السدس الْأَولُ مِنْ أَول النصْفِ

بَابُ الرغْبةِ وَ الرهْبةِ وَ التضَرعِ وَ التبَتلِ وَ الْإِبتِهَالِ وَ الِاسْتِعَاذَةِ وَ الْمَسْأَلَةِ

١ - عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدِ بْنِ خالِدٍ عنْ إِسْماعِيلَ بْنِ مِهْرانَ عنْ سيْفِ بْنِ عمِيرةَ عنْ أَبِي إِسْحاق عنْ أَبِي عبْدِ اللهِ ع قَالَ الرغْبةُ أَنْ تسْتقْبِلَ بِبطْنِ كفَّيك إِلَى السماءِ و الرهْبةُ أَنْ تجْعلَ ظَهْر كفَّيك إِلَى السماءِ و قَوْلُه و تبتلْ إِلَيْهِ تبتِيلًا قَالَ الدعاءُ بِإِصْبعٍ واحِدةٍ تشِير بِها و التضرع تشِير بِإِصْبعَيْك و تحركُهما و الْإِبتِهالُ رفْع الْيدَيْنِ و تمدهما و ذَلِك عِنْد الدمْعةِ ثُم ادْع

٢ - عِلِي بْن إِبراهِيم عنْ أَبِيهِ عنِ ابْنِ أَبِي عمَيرٍ عنْ أَبِي أَيوب عنْ محمدِ بْنِ مسْلِمٍ قَالَ سأَلْت أَبا جعْفَرٍ ع عنْ قَوْلِ اللهِ عز و جل فَما اسْتكانوا لِربهِمْ و ما يتضرعونَ فَقَالَ الِاسْتِكانةُ هو الْخضوع و التضرع هو رفْع الْيدَيْنِ و التضرع بِهِما

٣ - محمد بْن يحْيى عنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنْ محمدِ بْنِ خالِدٍ و الْحسيْن بْنِ سعِيدٍ جمِيعاً عنِ النضْرِ بْنِ سوَيدٍ عنْ يحْيى الْحلَبِي عنْ أَبِي خالِدٍ عنْ مرْوكٍ بياعِ اللُّؤْلُؤِ عمنْ ذَكَره عنْ أَبِي عبْدِ اللهِ ع قَالَ ذَكَر الرغْبةَ و أَبرز باطِن راحتَيْهِ إِلَى السماءِ و هكَذَا الرهْبةُ و جعلَ ظَهْر كفَّيْهِ إِلَى السماءِ و هكَذَا التضرع و حرك أَصابِعه يمِيناً و شِمالًا و هكَذَا التبتلُ و يرْفَع أَصابِعه مرةً و يضعها مرةً و هكَذَا الْإِبتِهالُ و مد يده تِلْقَاءَ وجْهِهِ

abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Allah, the Most Majestic, the Most Holy, from among His believing people loves every prayerful one. You should pray during the last part of the night until sunrise; it is the hour in which the doors of heaven open up, sustenance is distributed and people in need are granted great help."

H 3105, CH 13, h 10

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Umar ibn 'Udhaynah who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'In a night there is an hour during which if a Muslim servant (of Allah) has the opportunity to perform a formal prayer and then plead before Allah, the Most Majestic, the Most Holy, for help, he will receive an answer every night.' I (the narrator) then asked, 'May Allah grant you well being, which hour of night is that?' The Imam said, 'It is the first one-sixth of the second half of the night.'"

Chapter Fourteen

Al-Raghbah (Fondness), *al-Rahbah* (Anxiety), *al-Tadarru'* (Imploration), *al-Tabattul* (Sincerity), *al-'Ibtihal* (Appealing), *al-Ísti'adha* (Begging for refuge), *al-Mas'alah* (Requesting)

H 3106, CH 14, h 1

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Isma'Il ibn Mehran from Sayf ibn 'Amirah from abu Ishaq from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"*Al-Raghbah* means keeping the palms of your hands toward the sky. *Al-Rahbah* means keeping the back of your hands toward the sky. The words of Allah, the Most Majestic, the Most Holy, 'glorify the name of your Lord, with due sincerity (*al-Tabattul*),' (73:8) 'refers to hand gestures made in prayer with one finger. *Al-Tadarru'* is pointing and gesturing with two fingers, *'Ibtihal* is raising both hands and stretching them up high when one's eyes tear up. It then is the time you should pray.'"

H 3107, CH 14, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from abu Ayyub from Muhammad ibn Muslim who has said the following:

"Once I asked abu Ja'far, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Holy, '. . . but they did not *'Istakanu* (submit themselves to their Lord,) nor did they make themselves humble (*yatadarra'un*).' (23:76) The Imam said, '*Al-'Istikana,* means humility and *al-tadarru'* means raising both hands and begging for help from (Allah) with both hands.'"

H 3108, CH 14, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Khalid and al-Husayn ibn Sa'Id all from al-Nadr ibn Suwayd from Yahya al-Halabi from abu Khalid from Marwan Bayya'al-Lu'lu from those whom he has mentioned (in his book) who has said the following:

"Once *al-Raghbah* (fondness) was mentioned before abu 'Abd Allah, recipient of divine supreme covenant, and he raised his hands to the sky with his palms upward. He then turned the back of his hands upward to the sky and said, ''This way is *al-Rahbah* (expressing anxiety). He moved his fingers right and left and said that such is *al-Tadarru'*. He then raised his fingers and then lower them saying that such is *al-Tabattul*. He then stretched his

hands in front of his face toward the Ka'bah saying that such is *al-'Ibtihal* only when tears flow.'"

إلى الْقِبْلَةِ و لَا يبتهلُ حتى تجْرِي الدمْعةُ

H 3109, CH 14, h 4

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from Fadalah from al-'Ala' from Muhammad ibn Muslim who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Once a man passed by when I was praying in my prayer with my left hand raised. The man said, 'O 'Abd Allah, (servant of Allah) pray with your right hand raised.' I then said, 'O servant of Allah, Allah, the Most Blessed, the Most High's rights apply to this hand just as they do to that hand.'

"The Imam said, *al-Raghbah* is raising your hands with palms upward, *al-Rahbah* is stretching your hands with their backs upward, *al-Tadarru'* is moving the index finger of your right hand right and left, *al-Tabattul* is moving the index finger of your left hand, raise it up and bring it down, *al-'Ibtihal* is stretching your hands and arms to the sky and it is only when you see reasons for weeping."

٤- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد ْبنِ محمدِ ْبنِ خالِدٍ عنْ أَبِيهِ عنْ فَضالَةَ عنِ الْعلاءِ عنْ محمدِ ْبنِ مسْلِمٍ قالَ سمِعْت أَبا عبْدِ اللهِ ع يقُولُ مر بِي رجلٌ و أَنا أَدْعو فِي صلاتِي بِيسارِي فَقالَ يا أَبا عبْدِ اللهِ بِيمِينِك فَقُلْت يا عبْد اللهِ إِن لِلهِ تبارك و تعالَى حقّاً علَى هذِهِ كحقِهِ علَى هذِهِ و قالَ الرغْبةُ تبسطُ يدَيْك و تظْهر باطِنهما و الرهْبةُ تبسطُ يدَيْك و تظْهر ظهْرهما و التضرع تحرك السبابةَ الْيمْنى يمِيناً و شِمالًا و التبتلُ تحرك السبابةَ الْيسْرى ترْقَعها فِي السماءِ رِسْلًا و تضعها و الْإِيتِهالُ تبسطُ يدَيْك و ذِراعَيْك إِلَى السماءِ و الْإِيتِهالُ حِين ترى أَسْباب الْبكاءِ

H 3110, CH 14, h 5

It is narrated from him (narrator of the *Hadith* above) from his father and others from Harun ibn Kharijah from abu Basir who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about prayer and raising hands. The Imam said, 'It is in four ways: in *al-Ta'awwuz* (seeking refuge) turn the palms of your hands toward the Ka'bah and in prayer for sustenance stretch your hands with their palms upward to the sky. *Al-Tabattul* is gesturing with index finger. *Al-'Ibtihal* is to raise both hands over your head with prayer and imploration. Moving your index finger before your face is in prayer when one is fearful.'"

٥- عنْه عنْ أَبِيهِ أَوْ غيْرِهِ عنْ هارونَ ْبنِ خارِجةَ عنْ أَبِي بصِيرٍ عنْ أَبِي عبْدِ اللهِ ع قالَ سأَلْته عنِ الدعاءِ و رفْعِ الْيدَيْنِ فَقالَ علَى أَربعةِ أَوْجهٍ أَما التعوذُ فَتسْتقْبِلُ الْقِبْلَةَ بِباطِنِ كفَّيْك و أَما الدعاءُ فِي الرزْقِ فَتبْسطُ كفَّيْك و تفْضِي بِباطِنِهما إِلَى السماءِ و أَما التبتلُ فَإِيماءٌ بِإِصْبعِك السبابةِ و أَما الْإِيتِهالُ فَرفْع يدَيْك تجاوز بِهِما رأْسك و دعاءُ التضرعِ أَنْ تحرك إِصْبعك السبابةَ مِما يلِي وجْهك و هو دعاءُ الْخِيفَةِ

H 3111, CH 14, h 6

Muhammad ibn Yahya has narratedfrom Ahmad ibn Muhammad from ibn Mahbub from abu Ayyub from Muhammad ibn Muslim who has said the following:

"Once I asked abu Ja'far, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Holy, '. . . but they did not *'Istakanu* (submit themselves to their Lord,) nor did they make themselves humble (*yatadarra'un*)' (23:76) the Imam said, '*al-'Istikana,* means humility and *al-tadarru'* means raising both hands and begging for help from (Allah) with both hands.'"

٦- محمد ْبن يحْيى عنْ أَحْمد ْبنِ محمدٍ عنِ ْابنِ محْبوبٍ عنْ أَبِي أَيوب عنْ محمدِ ْبنِ مسْلِمٍ قالَ سأَلْت أَبا جعْفَرٍ ع عنْ قَوْلِ اللهِ عز و جل فَما اسْتكانوا لِربهِمْ و ما يتضرعونَ قالَ الِاسْتِكانةُ هِي الْخضوع و التضرع رفْع الْيدَيْنِ و التضرع بِهِما

H 3112, CH 14, h 7

Ali ibn Ibrahim has narrated from his father from Hammad from Hariz from Muhammad ibn Muslim and Zurara who have said the following:

"Zurara has said, 'Once we asked abu 'Abd Allah, recipient of divine supreme covenant, how to plead before Allah for help?' The Imam said, 'Stretch your palms.' We then asked, 'How is seeking refuge?' The Imam said, 'Turn your palm to Ka'aba, and *al-Tabattul* is making gestures with your finger. *Al-Tadarru'* is the moving of fingers and *al-'Ibtihal* is the stretching out of both hands.'"

٧- علِي ْبن إِبراهِيم عنْ أَبِيهِ عنْ حمادٍ عنْ حرِيزٍ عنْ محمدِ ْبنِ مسْلِمٍ و زرارةَ قالَا قُلْنا لِأَبِي عبْدِ اللهِ ع كيْف الْمسْأَلَةُ إِلَى اللهِ تبارك و تعالَى قالَ تبْسطُ كفَّيْك قُلْنا كيْف الِاسْتِعاذَةُ قالَ تفْضِي بِكفَّيْك و التبتلُ الْإِيماءُ بِالْإِصْبعِ و التضرع تحْرِيك الْإِصْبعِ و الْإِيتِهالُ أَنْ تمد يدَيْك جمِيعاً

بَابُ الْبُكَاءِ

١ - عِلِي بْن إِبْراهِيم عَنْ أَبِيهِ عن ٱبن أَبِي عمْيرٍ عَنْ مَنْصورِ بْن يونس عَنْ محمدِ بْنِ مَرْوانَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ ما مِنْ شيْءٍ إِلا و لَه كَيْلٌ و وزْنٌ إِلا الدموع فَإِن الْقَطْرةَ تطْفِى بِحاراً مِنْ نارٍ فَإِذَا اغْرَوْرقَتِ الْعيْن بِمائِها لَمْ يرْهقْ وجْهاً قَتَرٌ و لَا ذِلةٌ فَإِذَا فَاضتْ حرمه الله علَى النارِ و لَوْ أن باكِياً بكَى فِي أُمةٍ لَرحِموا

٢ - عِدةٌ مِنْ أَصْحابِنا عَنْ سهْل بْنِ زِيادٍ عن ٱبن فَضالٍ عَنْ أَبِي جمِيلَةَ و مَنْصورِ بْنِ يونس عَنْ محمدِ بْنِ مَرْوانَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ ما مِنْ عَيْنٍ إِلا و هِي باكِيةٌ يوْم الْقِيامةِ إِلا عَيْناً بكَتْ مِنْ خَوْفِ اللهِ و ما اغْرَوْرقَتْ عَيْنٌ بِمائِها مِنْ خشْيةِ اللهِ عز و جل إِلا حرم الله عز و جل سائِر جسدِهِ علَى النارِ و لَا فَاضتْ علَى خدِهِ فَرهِق ذَلِك الْوجْه قَتَرٌ و لَا ذِلةٌ و ما مِنْ شيْءٍ إِلا و لَه كَيْلٌ و وزْنٌ إِلا الدمْعةُ فَإِن الله عز و جل يطْفِى بِالْيسِيرِ مِنْها الْبِحار مِن النارِ فَلَوْ أَن عَبْداً بكَى فِي أُمةٍ لَرحِم الله عز و جل بِتلْك الْأُمةَ بِبكَاءِ ذَلِك الْعَبْدِ

٣ - عَنْه عَنْ عَبْدِ الرحْمنِ بْنِ أَبِي نجْرانَ عَنْ مثَنى الْحناطِ عَنْ أَبِي حمْزةَ عَنْ أَبِي جعْفَرٍ ع قَالَ ما مِنْ قَطْرةٍ أَحب إِلَى اللهِ عز و جل مِنْ قَطْرةِ دموعٍ فِي سوادِ اللَّيْل مخافَةً مِن اللهِ لَا يرادُ بِها غَيْره

٤ - عِلِي بْن إِبْراهِيم عَنْ أَبِيهِ عن ٱبن أَبِي عمْيرٍ عَنْ مَنْصورِ بْن يونس عَنْ صالِحِ بْنِ رزِينٍ و محمدِ بْنِ مَرْوانَ و غَيْرِهِما عَنْ أَبِي عَبْدِ اللهِ ع قَالَ كُل عَيْنٍ باكِيةٌ يوْم الْقِيامةِ إِلا ثَلَاثَةَ عَيْنٌ غُضتْ عَنْ محارِمِ اللهِ و عَيْنٌ سهرتْ فِي طَاعةِ اللهِ و عَيْنٌ بكَتْ فِي جوْفِ اللَّيْل مِنْ خشْيةِ اللهِ

٥ - ٱبن أَبِي عمْيرٍ عَنْ جمِيل بْنِ دراجٍ و درسْت عَنْ محمدِ بْنِ مَرْوانَ قَالَ سمِعْت أَبا عَبْدِ اللهِ ع يقُولُ ما مِنْ شيْءٍ إِلا و لَه كَيْلٌ و وزْنٌ إِلا الدموع فَإِن الْقَطْرةَ مِنْها تطْفِى بِحاراً مِن النارِ فَإِذَا اغْرَوْرقَتِ الْعيْن بِمائِها لَمْ يرْهقْ وجْهه قَتَرٌ و لَا ذِلةٌ فَإِذَا فَاضتْ حرمه الله علَى النارِ و لَوْ أن باكِياً بكَى فِي أُمةٍ لَرحِموا

٦ - ٱبن أَبِي عمْيرٍ عَنْ رجلٍ مِنْ أَصْحابِهِ

Chapter Fifteen
Weeping

H 3113, CH 15, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mansur ibn Yunus from Muhammad ibn Marwan from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“For everything there is weighing and measuring except tears. One drop of tears can extinguish oceans of fire. If the eyes flood with tears the face will not suffer hardships and humiliation. When tears flow out, Allah makes it forbidden for the fire and if a person weeps in a nation, such nation will receive favors.”

H 3114, CH 15, h 2
A number of our people have narrated from Sahl ibn Ziyad from ibn Faddal from abu Jamilah and Mansur ibn Yunus from Muhammad ibn Marwan from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Every eye will be weeping on the Day of Judgment except the eye that has wept for fear of Allah. Any eye that is flooded with tears for fear of Allah, the Most Majestic, the Most Holy, Allah, the Majestic, the Glorious, will make it forbidden for the fire to burn the other parts of his body. Any eye from which tears flow over one’s checks such face will not face any suffering or humiliation. Everything has weighing and measuring tools except tears with a very little of which Allah, the Most Majestic, the Most Holy, will extinguish oceans of fire. If a servant (of Allah) weeps in a nation, Allah, the Most Majestic, the Most Holy, will grant favor to that nation because of the weeping of that one servant (of Allah).”

H 3115, CH 15, h 3
It is narrated from him (narrator of the *Hadith* above) from ‘Abd al-Rahman ibn abu Najran from Muthanna al-Hannat from abu Hamza from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“No drop is more beloved to Allah, the Majestic, the Glorious, than the drop of tears in the dark night for fear of Allah, and is intended to be just for Him alone.”

H 3116, CH 15, h 4
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mansur ibn Yunus from Salih ibn Razin and Muhammad ibn Marwan and others from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Every eye on the Day of Judgment will be weeping except three eyes: the eye that was shut closed from looking at things made unlawful by (the laws of) Allah, the eye that spends the night in awake in obedience to Allah and the eye that weeps inside the night for fear of Allah.”

H 3117, CH 15, h 5
Ibn abu ‘Umayr has narrated from Jamil ibn Darraj and Drust from Muhammad ibn Marwan who has said the following:

“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘everything has weighing and measuring tools except the tears. A drop of tear can extinguish oceans of fire. If the eye floods with tears, that face will not suffer anything or become humiliated. If the eye overflows with tears, Allah makes it forbidden for the fire to burn it and if a person weeps in a nation, that nation will receive favors.’”

H 3118, CH 15, h 6
Ibn abu ‘Umayr has narrated from a man from certain individuals of his people

who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Allah, the Most Majestic, the Most Holy, sent revelations to Moses that said, "the most beloved of things to Me with which My servants can seek nearness to Me are three things." Moses then asked, 'Lord, what are they?' The Lord said, 'One's reduced interest in worldly matters, restraint from sins and weeping for fear of Me.' Moses asked, 'Lord, what is then the reward for one who would do so?' Allah, the Most Majestic, the Most Holy, sent him revelation that said, 'Moses, people with reduced interest in the world will be in paradise, those weeping for fear of Me will be in a high position with whom no one else will share and those restraining from sins for their reward will have the privilege of freedom from My searching their affairs when I search all other people.'"

قَالَ قَالَ أَبو عَبْدِ اللهِ ع أَوْحى الله عز و جل إِلى موسى ع أَن عِبادِي لَمْ يتقَربوا إِلي بِشيْءٍ أَحب إِلي مِنْ ثَلَاثِ خِصالٍ قَالَ موسى يا رب و ما هن قَالَ يا موسى الزهْد فِي الدنْيا و الْورع عن الْمعاصِي و الْبكَاءُ مِنْ خشْيتي قَالَ موسى يا رب فَما لِمنْ صنع ذَا فَأَوْحى الله عز و جل إِلَيهِ يا موسى أَما الزاهِدونَ فِي الدنْيا فَفِي الْجنةِ و أَما الْبكَاءُونَ مِنْ خشْيتي فَفِي الرفِيعِ الْأَعْلَى لَا يشارِكُهمْ أَحدٌ و أَما الْورِعونَ عَنْ معاصِي فَإِني أُفَتش الناس و لَا أُفَتشهمْ

H 3119, CH 15, h 7

A number of our people have narrated from Ahmad ibn Muhammad from 'Uthman ibn 'Isa from Ishaq ibn 'Ammar who has said the following:

"Once I said to abu 'Abd Allah, recipient of divine supreme covenant, 'When I pray and plead before Allah for help, I like to weep but it does not come through, but if I recall members of my family who have died I may feel weeping. Is that permissible?' The Imam said, 'Yes, it is permissible. When you recall them and feel like weeping then pray to your Lord, the Most Blessed, the Most High.'"

٧- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدٍ عَنْ عثْمانَ بْنِ عِيسى عَنْ إِسْحاق بْنِ عمارٍ قَالَ قُلْت لِأَبِي عَبْدِ اللهِ ع أَكُونُ أَدْعو فَأَشْتهِي الْبكَاءَ و لَا يجِيئُنِي و ربما ذَكَرْت بعْض منْ مات مِنْ أَهْلِي فَأَرِق و أَبكِي فَهلْ يجوز ذَلِك فَقَالَ نعمْ فَتذَكَرهمْ فَإِذَا رقَقْت فَابْكِ و ادْع ربك تبارك و تعالَى

H 3120, CH 15, h 8

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hassan ibn Mahbub from 'Anbasah al-'Abid who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'If you cannot weep then make a weeping-like face.'"

٨- محمد بْن يحْيى عَنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عَنِ الْحسنِ بْنِ محْبوبٍ عَنْ عنْبسةَ الْعابِدِ قَالَ قَالَ أَبو عَبْدِ اللهِ ع إِنْ لَمْ تكُنْ لَك بكَاءٌ فَتباك

H 3121, CH 15, h 9

It is narrated from him (narrator of the *Hadith* above) from ibn Faddal from Yunus ibn Ya'qub from Sa'Id ibn Yasar Bayya' al-Sabiri who has said the following:

"Once I said to abu 'Abd Allah, recipient of divine supreme covenant, 'In my prayer I can only make a weeping-like face, but weeping does not come through.' The Imam said, 'Yes, even (tears) of the size of the head of a fly (are very good).'"

٩- عَنْه عَنِ ابْنِ فَضالٍ عَنْ يونس بْنِ يعْقُوب عَنْ سعِيدِ بْنِ يسارٍ بياعِ السابِرِي قَالَ قُلْت لِأَبِي عَبْدِ اللهِ ع إِني أَتباكى فِي الدعاءِ و لَيس لِي بكَاءٌ قَالَ نعمْ و لَوْ مِثْلَ رأْسِ الذبابِ

H 3122, CH 15, h 10

It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from Ali ibn al-Hakam from Ali ibn abu Hamza who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said to abu Basir, 'If you are afraid of something or need help, then begin with Allah and His glory and praise Him as He deserves. Then ask Allah's favors for the Holy Prophet and ask for help, try to weep even if your tears are of the size of the head of a fly. Abu 'Abd Allah, recipient of divine supreme covenant, would say, 'a servant (of Allah) in prostration and weeping is in the nearest position to Allah, the Most Majestic, the Most Holy.'"

١٠- عَنْه عَنْ أَحْمد بْنِ محمدٍ عَنْ عَلِي بْنِ الْحكَمِ عَنْ عَلِي بْنِ أَبِي حمْزةَ قَالَ قَالَ أَبو عَبْدِ اللهِ ع لِأَبِي بصِيرٍ إِنْ خِفْت أَمراً يكُونُ أَو حاجةً ترِيدها فَابْدأْ بِاللهِ و مجدْه و أَثْنِ علَيهِ كما هو أَهْلُه و صل علَى النبِي ص و سلْ حاجتك و تباك و لَوْ مِثْلَ رأْسِ الذبابِ إِن أَبِي ع كَانَ يقُولُ إِن أَقْرب ما يكُونُ الْعبْد مِن الرب عز و جل و هو ساجِدٌ باكٍ

H 3123, CH 15, h 11

Ali ibn Ibrahim has narrated from his father from 'Abd Allah ibn al-Mughirah from Isma'Il al-Bajilli from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"If weeping does not come through, make a weeping-like face. If of the size of the head of a fly tears come out that is your sheer good luck indeed."

١١- عَلِي بْن إِبراهِيم عَنْ أَبِيهِ عَنْ عَبْدِ اللهِ بْنِ الْمغِيرةِ عَنْ إِسْماعِيلَ الْبجلِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنْ لَمْ يجِئْك الْبكَاءُ فَتباك فَإِنْ خرج مِنْك مِثْلُ رأْسِ الذبابِ فَبخْ بخْ

بَابُ الثَّناءِ قَبْلَ الدعَاءِ

١ - أبو عَلِي الْأَشْعرِي عَنْ محمدِ بْنِ عَبْدِ الْجبارِ عَنْ صفْوانَ بْنِ يحْيى عنِ الْحارِثِ بْنِ الْمغِيرةِ قَالَ سمِعْت أَبا عَبْدِ اللهِ ع يقُولُ إِياكُمْ إِذَا أَراد أَحدكُمْ أَنْ يسْأَلَ مِنْ ربهِ شيْئاً مِنْ حوائِجِ الدنْيا و الْآخِرةِ حتى يبْدأَ بِالثناءِ علَى اللهِ عز و جل و الْمدْحِ لَه و الصلَاةِ علَى النبِي ص ثُم يسْأَلَ الله حوائِجه

H 3124, CH 16, h 1
Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from al-Harith ibn al-Mughirah who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'You must bear in mind that whenever one of you likes to ask his Lord for help in worldly matters or of the next life, he must begin with praise of Allah, the Most Majestic, the Most Holy, thank Him and ask His favors for the Holy Prophet and then ask for help.'"

٢ - محمد بْن يحْيى عَنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنِ ابْنِ فَضالٍ عنِ ابْنِ بكَيْرٍ عَنْ محمدِ بْنِ مسْلِمٍ قَالَ قَالَ أَبو عَبْدِ اللهِ ع إِن فِي كِتابِ أَمِيرِ الْمؤْمِنِين ص إِن الْمِدْحةَ قَبْلَ الْمسْأَلَةِ فَإِذَا دعوْت الله عز و جل فَمجدْه قُلْت كَيف أَمجده قَالَ تقُولُ يا منْ هو أَقْرب إِلَي مِنْ حبْلِ الْوتِينِ يا فَعالًا لِما يرِيد يا منْ يحولُ بيْن الْمرْءِ و قَلْبِهِ يا منْ هو بِالْمنْظَرِ الْأَعْلَى يا منْ هو لَيس كَمِثْلِهِ شيْءٌ

H 3125, CH 16, h 2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Faddal from ibn Bukayr from Muhammad ibn Muslim who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'It is in the book of Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, "praise comes before asking for favors. Whenever you like to pray and plead before Allah, the Most Majestic, the Most Holy, for help, speak of His glory." The narrator has said that I asked the Imam, 'How should we speak of His glory?' The Imam said, 'Say, O You Who are closer to me than my jugular veins, O the One Who does without fail as He wishes, O the One Who stands between a man and his heart, O the One Who is on a high position and the One like Whom is no creature.'"

٣ - عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدِ بْنِ خالِدٍ عَنْ أَبِيهِ عنِ ابْنِ سِنانٍ عَنْ معاوِيةَ بْنِ عمارٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِنما هِي الْمِدْحةُ ثُم الثناءُ ثُم الْإِقْرار بِالذنْبِ ثُم الْمسْأَلَةُ إِنه و اللهِ ما خرج عَبْدٌ مِنْ ذَنبٍ إِلا بِالْإِقْرارِ

H 3126, CH 16, h 3
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from ibn Sinan from Mu'awiyah ibn 'Ammar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'It is thanking then praising, then confession of sins then pleading before Allah for help. By Allah, no servant (of Allah) can come out of sins without confession.'"

٤ - و عَنْه عنِ ابْنِ فَضالٍ عَنْ ثَعْلَبةَ عَنْ معاوِيةَ بْنِ عمارٍ عَنْ أَبِي عَبْدِ اللهِ ع مِثْلَه إِلا أَنه قَالَ ثُم الثناءُ ثُم الِاعْتِراف بِالذنْبِ

H 3127, CH 16, h 4
It is narrated from him (narrator of the *Hadith* above) from ibn Faddal from Tha'labah from Mu'awiyah ibn 'Ammar the following:

"Mu'awiyah ibn 'Ammar has narrated from abu 'Abd Allah, recipient of divine supreme covenant, a similar *Hadith* except that he said, 'Then praising and confessing sins.'"

٥ - الْحسيْن بْن محمدٍ عَنْ معلى بْنِ محمدٍ عنِ الْحسنِ بْنِ علِي عَنْ حمادِ بْنِ عثْمانَ عنِ الْحارِثِ بْنِ الْمغِيرةِ قَالَ قَالَ أَبو عَبْدِ اللهِ ع إِذَا أَردْت أَنْ تدْعو فَمجدِ الله عز و جل و احْمدْه و سبحْه و هللْه و أَثْنِ علَيْهِ و صل علَى محمدٍ النبِي و آلِهِ ثُم سلْ تعْطَ

H 3128, CH 16, h 5
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali from Hammad ibn 'Uthman from al-Harith ibn al-Mughirah who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Whenever you wish to pray and plead before Allah for help, speak of the glory of Allah, the Most Majestic, the Most Holy, thank Him, speak of His Holiness, and say that no one deserves to be worshipped except Him, praise Him and ask from Him favors for Muhammad and his family and then ask Him for help, you will receive it.'"

٦ - أبو عَلِي الْأَشْعرِي عَنْ محمدِ بْنِ عَبْدِ الْجبارِ عَنْ صفْوانَ عَنْ عِيصِ بْنِ الْقَاسِمِ قَالَ قَالَ أَبو عَبْدِ اللهِ ع إِذَا طَلَب أَحدكُم الْحاجةَ فَلْيثْنِ علَى ربهِ و لْيمْدحْه فَإِن الرجلَ إِذَا طَلَب الْحاجةَ مِن السلْطَانِ

H 3129, CH 16, h 6
Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan from 'Iys ibn al-Qasim who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Whenever anyone of you wishes to ask for help he should praise his Lord and thank Him. When a man wants to ask a king for something, he prepares to say the best of words that he can.

When you like to ask for help, speak of the Glory of Allah, the Most Majestic, the Most Compelling, thank Him and praise Him saying, "O the Most Generous in granting favors and the Best to be asked for help. O the Most Kind to those who ask for kindness, O the only One and Self-sufficient. O the One Who has no children and is not born from anyone and there is no one as His partner. O the One Who has no companion and children. O the One Who does as He wishes, commands as He wills and judges as He loves. O the One Who stands between a man and his heart, O the One Who is in a high position, O the One in Whose likeness there is no creature, O the Hearing, and the Seeing." Speak of the names of Allah, the Most Majestic, the Most Holy; they are many and ask from Him favors for Muhammad and his family and then say, 'O Lord, extend for me of Your lawful supplies with which I can save my face, return safely what is entrusted with me, maintain good relations with relatives and be helpful in my Hajj and 'Umrah.' The Imam said, 'Once a man came in the Mosque, performed two *Rak'at* (prayer consisting of twice kneeling) then asked Allah, the Most Majestic, the Most Holy, for help and the Messenger of Allah said, 'The servant (of Allah) hastened his Lord.' Then another man came in and prayed two *Rak'at* then he praised Allah, the Most Majestic, the Most Holy, and asked from Him favors for the Holy Prophet and his family and the Messenger of Allah said, 'Ask for help you will receive it.'"

هيأ لَه مِن الْكَلَامِ أَحْسن ما يقْدِر علَيْهِ فَإِذَا طَلَبتم الْحاجةَ فَمجدوا الله الْعزِيز الْجبار و امْدحوه و أَثْنوا علَيْهِ تقُولُ يا أَجْود منْ أَعْطَى و يا خَيْر منْ سئِلَ يا أَرْحم منِ اسْتَرْحِم يا أَحد يا صمد يا منْ لَمْ يلِدْ و لَمْ يولَدْ و لَمْ يكُنْ لَه كُفُواً أَحدٌ يا منْ لَمْ يتخِذْ صاحِبةً و لَا ولَداً يا منْ يفْعلُ ما يشاءُ و يحْكُم ما يرِيد و يقْضِي ما أُحب يا منْ يحولُ بيْن الْمرْءِ و قَلْبِهِ يا منْ هو بِالْمنْظَرِ الْأَعْلَى يا منْ لَيس كَمِثْلِهِ شَيْءٌ يا سمِيع يا بصِير و أَكْثَرْ مِنْ أَسْماءِ اللهِ عز و جل فَإِن أَسْماءَ اللهِ كَثِيرةٌ و صل علَى محمدٍ و آلِهِ و قُل اللهم أَوسِعْ علَي مِنْ رِزْقِك الْحلَالِ ما أَكُف بِهِ وجْهِي و أُؤدي بِهِ عنْ أَمانَتِي و أَصِلُ بِهِ رحِمِي و يكُونُ عوْناً لِي فِي الْحج و الْعمْرةِ و قَالَ إِن رجلًا دخلَ الْمسْجِد فَصلى ركْعتَيْنِ ثُم سأَلَ الله عز و جل فَقَالَ رسولُ اللهِ ص عجلَ الْعبْد ربه و جاءَ آخر فَصلى ركْعتَيْنِ ثُم أَثْنى علَى اللهِ عز و جل و صلى علَى النبِي و آلِهِ فَقَالَ رسولُ اللهِ ص سلْ تعْطَ

H 3130, CH 16, h 7

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from abu Kahmas who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Once a man came to the Mosque and he began without praising Allah and asking from Him favors for the Holy Prophet. The Messenger of Allah said, 'The servant (of Allah) hastened his Lord.' Then another man came in and prayed, praised Allah, the Most Majestic, the Most Holy, and asked favors from Him for the Messenger of Allah. The Messenger of Allah said, 'Ask for help you will receive it.' Thereafter the Imam said, 'It is in the book of Ali, recipient of divine supreme covenant, "Praising Allah and asking favors from Him for the Messenger of Allah should come before asking for help. When anyone comes to a man to request a favor, he loves to say to him the best words to him before asking for help.'"

٧- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنْ علِي بْنِ الْحكَمِ عنْ أَبِي كَهْمسٍ قَالَ سمِعْت أَبا عبْدِ اللهِ ع يقُولُ دخلَ رجلٌ الْمسْجِد فَابتدأَ قَبْلَ الثناءِ علَى اللهِ و الصلَاةِ علَى النبِي ص فَقَالَ رسولُ اللهِ ص عاجلَ الْعبْد ربه ثُم دخلَ آخر فَصلى و أَثْنى علَى اللهِ عز و جل و صلى علَى رسول اللهِ ص فَقَالَ رسولُ اللهِ ص سلْ تعْطَه ثُم قَالَ إِن فِي كِتابِ علِي ع إِن الثناءَ علَى اللهِ و الصلَاةَ علَى رسولِهِ قَبْلَ الْمسْأَلَةِ و إِن أَحدكُمْ لَيأْتِي الرجلَ يطْلُب الْحاجةَ فَيحِب أَنْ يقُولَ لَه خَيْراً قَبْلَ أَنْ يسْأَله حاجته

H 3131, CH 16, h 8

Ali ibn Ibrahim has narrated from his father from 'Uthman ibn 'Isa from those whom he has mentioned (in his book) who has said the following:

"Once I said to abu 'Abd Allah, recipient of divine supreme covenant, 'There are two verses in the book of Allah, the Most Majestic, the Most Holy, that I search for but I do not find them, (their meaning).' The Imam aked, 'What are they?' I said, 'They are the words of Allah, the Most Majestic, the Most Holy, "Call Me (for help) and I will answer you."' (40:60) We call Him and pray to Him but do not see any answer.' The Imam asked, 'Do you think He, Allah, the Most Majestic, the Most Holy, ignores His promise?' I said, 'No, He does not ignore it.' The Imam asked, 'Why is that then?' I said, 'I do not know.' The Imam said, 'I will tell you about it. Whoever obeys Allah, the Most Majestic, the Most Holy, in whatever He has commanded and then prays to Him the way prayer should be done He answers them.' I then asked, 'What is the way of prayer?' The Imam said, 'Begin the prayer by praising Allah, recall His bounties with you, thank Him, ask favors from Him for the Holy Prophet,

٨- علِي بْن إِبراهِيم عنْ أَبِيهِ عنْ عثْمانَ بْنِ عِيسى عمنْ حدثَه عنْ أَبِي عبْدِ اللهِ ع قَالَ قُلْت آيتانِ فِي كِتابِ اللهِ عز و جل أُطْلُبهما فَلَا أَجِدهما قَالَ و ما هما قُلْت قَوْلُ اللهِ عز و جل ادعونِي أَسْتجِبْ لَكُمْ فَندْعوه و لَا نرى إِجابةً قَالَ أَ فَترى الله عز و جل أَخْلَف وعْده قُلْت لَا قَالَ فَمِم ذَلِك قُلْت لَا أَدرِي قَالَ لَكِني أُخْبِرك مِنْ أَطَاع الله عز و جل فِيما أَمره ثُم دعاه مِنْ جِهةِ الدعاءِ أَجابه قُلْت و ما جِهةِ الدعاءِ قَالَ تبدأُ فَتحْمد الله و تذْكُر نِعمه عِنْدك ثُم تشْكُره ثُم تصلي علَى النبِي ص ثُم تذْكُر ذُنوبك فَتقِر بِها ثُم تسْتعِيذُ مِنْها فَهذَا جِهةُ الدعاءِ ثُم قَالَ و ما الْآيةُ الْأُخْرى قُلْت قَوْلُ اللهِ عز و جل و ما أَنفَقْتمْ مِنْ شَيْءٍ فَهو يخْلِفُه و هو خَيْر الرازِقِين و إِني أُنفِق و لَا أَرى

خلَفاً قَالَ أَ فَترى الله عز و جل أَخْلَف وعْده قُلْت لَا قَالَ فَمِم ذَلِك قُلْت لَا أَدْرِي قَالَ لَوْ أَن أَحدكُم اكْتسب الْمالَ مِنْ حِلِهِ و أَنفَقَه فِي حِلِهِ لَمْ يُنفِقْ دِرْهماً إِلا أُخْلِف علَيْهِ

recall your sins and confess them then seek refuge against them and such is the way of praying.' Then the Imam said, 'What is the other verse?' I said, 'It is the words of Allah, the Most Majestic, the Most Holy, '. . .He will replace whatever you spend for His cause and He is the best provider of sustanance,' (34:39) I spend but do not see any replacement.' The Imam said, 'Do you think Allah, the Most Majestic, the Most Holy, has ignored His promise?' I said, 'No.' The Imam asked, 'Why is that then?' I said, 'I do not know.' The Imam said, 'If anyone of you earns something in lawful ways and spends it in a lawful way, every dirham (unit of money) is replaced.'"

٩ - عِدةٌ مِنْ أَصْحابِنا عنْ سهْل بْنِ زِيادٍ عنْ علِي بْنِ أَسْباطٍ عمنْ ذَكَره عنْ أَبِي عبْدِ اللهِ ع قَالَ منْ سره أَنْ يسْتجاب لَه دعْوته فَلْيطِبْ مكْسبه

H 3132, CH 16, h 9
A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbat from those whom he has mentioned (in his book) from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Whoever of you wants his prayer answered must make his earning clean.'"

بَابُ الِاجْتِمَاعِ فِي الدعَاءِ

Chapter Seventeen
Praying Collectively

١ - علِي بْن إِبراهِيم عنْ أَبِيهِ عنْ علِي بْنِ معْبدٍ عنْ عبْدِ اللهِ بْنِ عبْدِ اللهِ الْواسِطِي عنْ درسْت بْنِ أَبِي منْصورٍ عنْ أَبِي خالِدٍ قَالَ قَالَ أَبو عبْدِ اللهِ ع ما مِنْ رهْطٍ أَربعِين رجلًا اجْتمعوا فَدعوا الله عز و جل فِي أَمرٍ إِلا اسْتجاب الله لَهمْ فَإِنْ لَمْ يكُونوا أَربعِين فَأَربعةٌ يدْعونَ الله عز و جل عشْر مراتٍ إِلا اسْتجاب الله لَهمْ فَإِنْ لَمْ يكُونوا أَربعةً فَواحِدٌ يدْعو الله أَربعِين مرةً فَيسْتجِيب الله الْعزِيز الْجبار لَه

H 3133, CH 17, h 1
Ali ibn Ibrahim has narrated from his father from Ali ibn Ma'Bad from 'Ubayd Allah ibn 'Abd Allah al-Wasiti from Drust ibn abu Mansur from abu Khalid who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'If a group of forty people come together to pray and plead before Allah, the Most Majestic, the Most Holy, for help in a matter, Allah will accept their prayers. If they are not forty then four people can pray to Allah, the Most Majestic, the Most Holy, ten times still Allah will accept their prayer. If four people are not present, then one person can pray forty times. Allah the Most Majestic, the Almighty, will accept his prayer.'"

٢ - عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدِ بْنِ خالِدٍ عنْ محمدِ بْنِ علِي عنْ يونس بْنِ يعْقُوب عنْ عبْدِ الْأَعْلَى عنْ أَبِي عبْدِ اللهِ ع قَالَ ما اجْتمع أَربعةُ رهْطٍ قَط علَى أَمرٍ واحِدٍ فَدعوا اللهِ إِلا تفَرقُوا عنْ إِجابةٍ

H 3134, CH 17, h 2
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Muhammad ibn Ali from Yunus ibn Ya'qub from 'Abd al-'Ala' from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Whenever a group (of forty) people come together for a matter to pray and plead before Allah for help, when they disperse their prayer will be accepted.'"

٣ - عنْه عنِ الْحجالِ عنْ ثَعْلَبةَ عنْ علِي بْنِ عقْبةَ عنْ رجلٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ كَانَ أَبِي ع إِذَا حزنه أَمْرٌ جمع النساءَ و الصبْيانَ ثُم دعا و أَمنوا

H 3135, CH 17, h 3
It is narrated from him (narrator of the *Hadith* above) from al-Hajjal from Tha'labah from Ali ibn 'Uqbah from a man from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Whenever something saddened my father he would call the ladies and children together. He would then pray and they would say, 'Amin.'"

٤ - علِي بْن إِبراهِيم عنْ أَبِيهِ عنِ النوْفَلِي عنِ السكُونِي عنْ أَبِي عبْدِ اللهِ ع قَالَ الداعِي و الْمؤمن فِي الْأَجْرِ شرِيكَان

H 3136, CH 17, h 4
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'A person praying and one saying 'Amin' share the reward equally.'"

Chapter Eighteen
Inclusiveness in Prayer

بَابُ الْعُمُومِ فِي الدعَاءِ

H 3137, CH 18, h 1
A number of our people have narrated from Sahl ibn Ziyad from Ja'far ibn Muhammad al-Ash'ari from ibn al-Qaddah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'Whenever anyone of you prays he should maintain inclusiveness (pray for everyone) in his prayer. This may become a reason for the acceptance of the prayer.'"

١ - عِدةٌ مِنْ أَصْحابِنا عَنْ سهْل ْبنِ زيادٍ عَنْ جعْفَر ْبنِ محمدٍ الْأَشْعرِي عنِ ْبنِ الْقَداحِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص إِذَا دعا أَحدكُمْ فَلْيعم فَإِنه أَوْجب لِلدعاءِ

Chapter Nineteen
Delay in the Acceptance of Prayer

بَابُ مَنْ أَبطأَتْ عَلَيْهِ الْإِجَابةُ

H 3138, CH 19, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ahmad ibn Muhammad ibn abu Nasr who has said the following:

"Once I said to abu al-Hassan (al-Rida), recipient of divine supreme covenant, 'May Allah keep my soul in service for your cause, I have been praying to Allah for help in something from the year so and so and because of delay something is happing in my heart.' The Imam said, 'O Ahmad, beware of Satan! Do not allow him to find a way in you to despair you. Abu Ja'far, recipient of divine supreme covenant, would say, "A believing person prays and pleads before Allah, the Most Majestic, the Most Holy, for help and help is delayed due to love for his voice and listening to his intense weeping."' The Imam then said, 'By Allah, whatever Allah, the Most Majestic, the Most Holy, delays for believing people of the help that they may ask in this world is far better for them than helping them quickly. Such a worthless world! Abu Ja'far, recipient of divine supreme covenant, would say, 'It is very proper for a believing person to pray for help in his comfort just like in hardships. He should not grow to be lazy after receiving help to lose interest in prayer.' You should never lose interest in prayer; it is of a very important position before Allah, the Most Majestic, the Most Holy. You should exercise patience and seek to find lawful sustenance, maintain good relations with relatives and should never make it public. We are a family who maintains good relations with those who cut off from us and do favors to those who cause us trouble. In this we find good consequences. If an affluent person in this world prays and asks for favors, his prayer receives acceptance. He may ask for more and the bounties seem insignificant to him. He does not feel satisfied with anything. When bounties are plentiful a Muslim is in a danger of violating the rights he owes and the mischief that may threaten him. Tell me about yourself. If I will say something to you, will you trust me?' I (the narrator) said, 'May Allah keep my soul in service for your cause, if I do not trust you, then whom will I trust? You possess authority from Allah over His creatures.' The Imam said, 'Your trust in Allah must be stronger; you have a covenant with Allah. Has Allah, the Most Majestic, the Most Holy, not said, "(Muhammad), if any of My servants ask you about Me, tell them that the Lord says, 'I am near; I accept the prayers of those who pray.' Allow My servants answer My call and believe in Me so that perhaps they may know the right direction.' (2:186) 'Do not despair of the mercy of Allah. Allah certainly forgives all sins. He is All-Forgiving and All-Merciful.' (39:53) 'Allah promises you forgiveness and favors. Allah is Munificent and All-Knowing.' (2:268) You must trust Allah, the Most Majestic,

١ - محمد ْبن يحْيى عَنْ أَحْمد ْبنِ محمدِ ْبنِ عِيسى عَنْ أَحْمد ْبنِ محمدِ ْبنِ أَبِي نصْرٍ قَالَ قُلْت لِأَبِي الْحسنِ ع جعِلْت فِداك إِني قَدْ سأَلْت الله حاجةً مُنْذُ كَذَا و كَذَا سنةً و قَدْ دخلَ قَلْبِي مِنْ إِبطَائِها شيْءٌ فَقَالَ يا أَحْمد إِياك و الشيْطَانَ أَنْ يكُونَ لَه علَيْك سبِيلٌ حتى يقَنطَك إِن أَبا جعْفَرٍ ص كَانَ يقُولُ إِن الْمؤْمِن يسْأَلُ الله عز و جل حاجةً فَيؤخر عَنه تَعْجِيلَ إِجابتِهِ حبّاً لِصوْتِهِ و اسْتِماعِ نحِيبِهِ ثُم قَالَ و اللهِ ما أَخر الله عز و جل عنِ الْمؤْمِنِين ما يطْلُبونَ مِنْ هذِهِ الدنْيا خَيْراً لَهمْ مِما عجلَ لَهمْ فِيها و أَي شيْءٍ الدنْيا إِن أَبا جعْفَرٍ ع كَانَ يقُولُ ينْبغِي لِلْمؤْمِنِ أَنْ يكُونَ دعاؤه فِي الرخاءِ نحْواً مِنْ دعائِهِ فِي الشدةِ لَيس إِذَا أُعْطِي قَتر فَلَا تمل الدعاءَ فَإِنه مِن اللهِ عز و جل بِمكَانٍ و علَيْك بِالصبْرِ و طَلَبِ الْحلَالِ و صِلَةِ الرحِمِ و إِياك و مكَاشفَةَ الناسِ فَإِنا أَهْلَ الْبيْتِ نصِلُ مَنْ قَطَعنا و نحْسِن إِلَى مَنْ أَساءَ إِلَينا فَنرى و اللهِ فِي ذَلِك الْعاقِبةَ الْحسنةَ إِن صاحِب النعْمةِ فِي الدنْيا إِذَا سأَلَ فَأُعْطِي طَلَب غَيْر الذِي سأَلَ و صغرتِ النعْمةُ فِي عيْنِهِ فَلَا يشْبع مِنْ شيْءٍ و إِذَا كثُرتِ النعم كَانَ الْمسْلِم مِنْ ذَلِك علَى خطَرٍ لِلْحقُوقِ الِتي تجِب علَيْهِ و ما يخاف مِن الْفِتنةِ فِيها أَخْبِرْنِي عَنْك لَوْ أَني قُلْت لَك قَوْلًا أَ كُنت تثِق بِهِ مِني فَقُلْت لَه جعِلْت فِداك إِذَا لَمْ أَثِقْ بِقَوْلِك فَبِمنْ أَثِق و أَنت حجةُ اللهِ علَى خلْقِهِ قَالَ فَكُنْ بِاللهِ أَوْثَق فَإِنك علَى مَوْعِدٍ مِن اللهِ أَ لَيس الله عز و جل يقُولُ و إِذا سأَلَك عِبادِي عني فَإِني قَرِيبٌ أُجِيب دعْوةَ الداعِ إِذا دعانِ و قَالَ لا تقْنطُوا مِنْ رحْمةِ اللهِ و قَالَ و الله يعِدكُمْ مَغْفِرةً مِنْه و فَضْلًا فَكُنْ بِاللهِ عز و جل أَوْثَق مِنْك بِغَيْرِهِ و لَا تجْعلُوا فِي

أَنفُسِكُمْ إِلا خَيْراً فَإِنه مَغْفُورٌ لَكُمْ

the Most Holy, more firmly than others. Do not allow anything to find a way in you except good; you are forgiven.'"

٢ - عَنْه عَنْ أَحْمد عَنْ عَلِي بْنِ الْحكَمِ عَنْ مَنْصورٍ الصَيْقَل قَالَ قُلْت لِأَبِي عَبْدِ اللهِ ع ربما دعا الرجلُ بِالدعاءِ فَاسْتجِيب لَه ثُم أُخر ذَلِك إِلَى حِينٍ قَالَ فَقَالَ نعمْ قُلْت ولِم ذَاك لِيزْداد مِن الدعاءِ قَالَ نعمْ

H 3139, CH 19, h 2
It is narrated from him (narrator of the *Hadith* above) from Ahmad from Ali ibn al-Hakam from Mansur al-Sayqal who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'Is it possible that at one time a man prays and it is accepted and then is delayed for a period of time?' The narrator has said that the Imam then said, 'Yes, it can happen.' I then asked, 'Why is that? Is it because so he will increase his prayer and pleading?' The Imam said, 'Yes, that is right.'"

٣ - عَلِي بْن إِبراهِيم عَنْ أَبِيه عن ابْنِ أَبِي عمَيْرٍ عَنْ إِسْحاق بْنِ أَبِي هِلالٍ الْمدائِنِي عَنْ حدِيدٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن الْعَبْد لَيدْعو فَيقُولُ الله عز و جل لِلْملَكَيْنِ قَدِ اسْتجَبْت لَه و لَكِن احْبِسوه بِحاجتِهِ فَإِني أُحِب أَنْ أَسْمع صوْته وإِن الْعَبْد لَيدْعو فَيقُولُ الله تبارك و تعالَى عجلُوا لَه حاجته فَإِني أُبغِض صوْته

H 3140, CH 19, h 3
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Ishaq ibn abu Hilal al-Mada'Ini from Hadid from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"When a servant prays, Allah, the Most Majestic, the Most Holy, says to the two angels, 'I have accepted his prayer, but keep it on hold; I love to hear his voice.' It may also happen that a servant prays, but Allah, the Most Blessed, the Most High, says, 'Hurry up and help him quickly; I hate his voice.'"

٤ - ابْن أَبِي عمَيْرٍ عَنْ سلَيْمانَ صاحِبِ السابِرِي عَنْ إِسْحاق بْنِ عمارٍ قَالَ قُلْت لِأَبِي عَبْدِ اللهِ ع قَالَ يسْتجاب لِلرجلِ الدعاءُ ثُم يؤخر قَالَ نعمْ عِشْرِين سنةً

H 3141, CH 19, h 4
Ibn abu 'Umayr has narrated from Sulayman Sahib al-Sabiri from Ishaq ibn 'Ammar who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'Can a man's prayer that is accepted be kept on hold and delayed?' The Imam said, 'Yes, it can remain on hold for up to twenty years.'"

٥ - ابْن أَبِي عمَيْرٍ عَنْ هِشامِ بْنِ سالِمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ كَانَ بَيْن قَوْل اللهِ عز و جل قَدْ أُجِيبتْ دعْوتكُما و بَيْن أَخْذِ فِرْعَوْنَ أَربعِين عاماً

H 3142, CH 19, h 5
Ibn abu 'Umayr has narrated from Hisham ibn Salim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Between the words of Allah, the Most Majestic, the Most Holy, 'Your prayer is accepted,' (10:89) and the time the Pharaoh was seized there was a forty-year timespan.'"

٦ - ابْن أَبِي عمَيْرٍ عَنْ إِبراهِيم بْنِ عَبْدِ الْحمِيدِ عَنْ أَبِي بصِيرٍ قَالَ سمِعْت أَبا عَبْدِ اللهِ ع يقُولُ إِن الْمؤْمِن لَيدْعو فَيؤخر إِجابته إِلَى يوْمِ الْجمعةِ

H 3143, CH 19, h 6
Ibn abu 'Umayr has narrated from Ibrahim ibn 'Abd al-Hamid from abu Basir who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'A believing person prays and its (the prayer's) acceptance may be delayed up to the next Friday [Day of Judgment].'"

٧ - عَلِي بْن إِبراهِيم عَنْ أَبِيه عن ابْنِ أَبِي عمَيْرٍ عَنْ عَبْدِ اللهِ بْنِ الْمغِيرةِ عَنْ غَيْرِ واحِدٍ مِنْ أَصْحابِنا قَالَ قَالَ أَبو عَبْدِ اللهِ ع إِن الْعَبْد الْولِي لِلهِ يدْعو الله عز و جل فِي الْأَمْرِ ينوبه فَيقُولُ لِلْملَكِ الْموكل بِهِ اقْضِ لِعبْ الْعَبْد الْعدو لِلهِ لَيدْعو الله عز و جل فِي الْأَمْرِ ينوبه فَيقَالُ لِلْملَكِ الْموكل بِهِ اقْضِ لِعبْدِي حاجته و عجلْها فَإِني أَكْره أَنْ أَسْمع نِداءَه و صوْته قَالَ فَيقُولُ الناس ما أَعْطِي هذَا إِلا لِكَرامتِهِ و لَا مِنع هذَا إِلا لِهوانِهِ

H 3144, CH 19, h 7
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Abd Allah ibn al-Mughirah from more than one individual of our people who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'A servant who is a friend of Allah may pray to Allah, the Most Majestic, the Most Holy, for a matter in his intention and Allah says to the angel guarding him, "Provide help to My servant but keep it on hold and do not hurry; I desire to hear his call and voice." On the other hand a servant who is not a friend of Allah may pray to Allah, the Most Majestic, the Most Holy, for a matter in his intention and Allah says to the angel guarding him, 'Provide him help quickly; I dislike his call and voice.'

"The Imam said, 'People will say, "This person received help due to his merit and honor and he was denied due to his worthlessness."'

H 3145, CH 19, h 8
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn Mahbub from Hisham ibn Salim from abu Basir from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“A believing person is fine and hopeful through the favors of Allah, the Most Majestic, the Most Holy, as long as he does not rush to despair and give up prayer.’ I (the narrator) then asked the Imam, recipient of divine supreme covenant, ‘How can he rush?’ The Imam said, ‘He may say, “I have been praying for such and such period of time and I do not see any sign of acceptance.”’

٨- محمد بن يحيى عن أحمد بن محمد بن عيسى عن ابن محبوب عن هشام بن سالم عن أبي بصير عن أبي عبد الله ع قال لا يزال المؤمن بخير و رجاء رحمة من الله عز و جل ما لم يستعجل فيقنط و يترك الدعاء قلت له كيف يستعجل قال يقول قد دعوت منذ كذا و كذا و ما أرى الإجابة

H 3146, CH 19, h 9
Al-Husayn ibn Muhammad has narrated from Ahmad ibn Ishaq from Su’Dan ibn Muslim from Ishaq ibn ‘Ammar from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“A believing person may pray to Allah, the Most Majestic, the Most Holy, for help and Allah, the Most Majestic, the Most Holy, will say, ‘Hold back the answer to his prayer for the desire in his voice and prayer.’ When it will be the Day of Judgment Allah, the Most Majestic, the Most Holy, will say, ‘My servant, you prayed to Me and I delayed your answer. So and so is your reward. You prayed to Me in such and such matters and I delayed your answer. Your reward is so and so.’ The Imam said, ‘The believing person then wishes that none of his prayers had been accepted in the worldly life. He will say so on finding such handsome rewards.’”

٩- الحسين بن محمد عن أحمد بن إسحاق عن سعدان بن مسلم عن إسحاق بن عمار عن أبي عبد الله ع قال إن المؤمن ليدعو الله عز و جل في حاجته فيقول الله عز و جل أخروا إجابته شوقاً إلى صوته و دعائه فإذا كان يوم القيامة قال الله عز و جل عبدي دعوتني فأخرت إجابتك و ثوابك كذا و كذا و دعوتني في كذا و كذا فأخرت إجابتك و ثوابك كذا و كذا قال فيتمنى المؤمن أنه لم يستجبْ له دعوةٌ في الدنيا مما يرى من حسن الثواب

Chapter Twenty
Asking Favors from Allah for the Holy Prophet, Muhammad and his Family, recipient of divine supreme covenant

بَابُ الصلاةِ عَلى النبي مُحَمدٍ وَ أَهْل بَيْتِهِ عَلَيْهِمُ السلامُ

H 3147, CH 20, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hisham ibn Salim from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“A prayer remains barred until one asks favors (in the form of *al-Salat* (the special expression called *al-Salat ‘Ala al-Nabiyy*) from Allah for Muhammad and his family, recipient of divine supreme covenant.”

١- علي بن إبراهيم عن أبيه عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال لا يزال الدعاء محْجوباً حتى يصلى على محمدٍ و آل محمدٍ دي حاجته و لا تعجلها فإني أشتهي أن أسمع نداءه و صوته وإن

H 3148, CH 20, h 2
It is narrated from him (narrator of the *Hadith* above) from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Whoever prays and does not mention the Holy Prophet, his prayer remains dangled over his head. When he mentions the Holy Prophet only then his prayer is raised up (to heavens).’”

٢- عنه عن أبيه عن النوفلي عن السكوني عن أبي عبد الله ع قال من دعا و لم يذكر النبي ص رفرف الدعاء على رأسه فإذا ذكر النبي ص رفع الدعاء

H 3149, CH 20, h 3
Abu Ali al-Ash’ari has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan from abu ‘Usamah Zayd al-Shahham from Muhammad ibn Muslim from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Once a man came to the Holy Prophet and said, ‘O Messenger of Allah, “I assign one third of my prayer to you. No, in fact, I assign half of my prayer to you. No, I assign all of my prayer to you.” The Messenger of Allah said, ‘That means that you have complete supplies for this and the next life.’”

٣- أبو علي الأشعري عن محمد بن عبد الجبار عن صفوان عن أبي أسامة زيد الشحام عن محمد بن مسلم عن أبي عبد الله ع أن رجلًا أتى النبي ص فقال يا رسول الله ص إني أجعل لك ثلث صلواتي لا بل أجعل لك نصف صلواتي لا بل أجعلها كلها لك فقال رسول الله ص إذاً تكفى مئونة الدنيا و الآخرة

٢- محمد ْبن يحْيى عنْ أحْمد ْبن محمدٍ عنْ علِي ْبنِ الْحكَمِ عنْ سيْفٍ عنْ أبِي أسامةَ عنْ أبِي بصِيرٍ قالَ سألْت أبا عبْدِ اللهِ ع ما معْنى أجْعلُ صلواتي كُلها لك فقَالَ يقَدمه بيْن يدي ْكُل حاجةٍ قبْلَ يسْألُ الله عز و جل شيْئاً حتى يبْدأ بِالنبِي ص فيصلي علَيْهِ ثُم يسْألَ الله حوائجه

H 3150, CH 20, h 4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Sayf from abu ‘Usamah from abu Basir who has said the following:

“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, ‘What is the meaning of, “I assign all of my prayer to you?” The Imam said, ‘He mentions the Holy Prophet before asking any help. He does not ask Allah, the Most Majestic, the Most Holy, anything until he begins with the Holy Prophet. He asks from Allah favors for the Holy Prophet and then asks Allah for help.’”

٥- عِدةٌ مِنْ أصْحابِنا عنْ سهْل ْبنِ زِيادٍ عنْ جعْفَر ْبنِ محمدٍ الْأشْعرِي عنِ ابْنِ الْقَداحِ عنْ أبِي عبْدِ اللهِ ع قالَ قالَ رسولُ اللهِ ص لا تجْعلُونِي كقَدحِ الراكِبِ فإِن الراكِب يمْلأُ قدحه فيشْربه إِذَا شاءَ اجْعلُونِي فِي أول الدعاءِ و فِي آخِرِهِ و فِي وسطِهِ

H 3151, CH 20, h 5
A number of our people have narrated from Sahl ibn Ziyad from Ja’far ibn Muhammad al-Ash’ari from ibn al-Qaddah from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘Do not consider me as the water container of a traveler who fills up his water container and drinks from it whenever he wants. You should place me at the beginning of your prayer, at the end of it and in the middle.’”

٦- عِدةٌ مِنْ أصْحابِنا عنْ أحْمد ْبنِ محمدِ ْبنِ خالِدٍ عنْ إِسْماعِيلَ ْبنِ مِهْرانَ عنِ الْحسنِ ْبنِ علِي ْبنِ أبِي حمْزةَ عنْ أبِيهِ و حسيْنِ ْبنِ أبِي الْعلاءِ عنْ أبِي بصِيرٍ عنْ أبِي عبْدِ اللهِ ع قالَ قالَ إِذَا ذُكِر النبِي ص فأكْثِروا الصلاةَ علَيْهِ فإِنه منْ صلى علَى النبِي ص صلاةً واحِدةً صلى الله علَيْهِ ألْف صلاةٍ فِي ألْفِ صف مِن الْملائِكةِ و لمْ يبْق شيْءٌ مِما خلَقَه الله إِلا صلى علَى الْعبْدِ لِصلاةِ اللهِ علَيْهِ و صلاةِ ملائِكتِهِ فمنْ لمْ يرْغبْ فِي هذَا فهو جاهِلٌ مغْرورٌ قدْ برِئ الله مِنْه و رسولُه و أهْلُ ْبيْتِهِ

H 3152, CH 20, h 6
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Isma’Il ibn Mehran from al-Hassan ibn Ali ibn abu Hamza from his father and Husayn ibn abu al-‘Ala’ from abu Basir who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Whenever the Holy Prophet is mentioned, ask from Allah favors (in the form of *al-Salat*) for the Holy Prophet. Ask from Allah a great deal of favors for the Holy Prophet. Whoever does so once, Allah will do the same for him one thousand times in one thousand rows of angels and nothing will be left of the creatures of Allah without doing the same for that servant because of what Allah and angels have done. Whoever is not interested in it is ignorant and deceived, Allah, the Messenger of Allah and his family disavow him.’”

٧- عِدةٌ مِنْ أصْحابِنا عنْ سهْل ْبنِ زِيادٍ عنْ جعْفَر ْبنِ محمدٍ الْأشْعرِي عنِ ابْنِ الْقَداحِ عنْ أبِي عبْدِ اللهِ ع قالَ قالَ رسولُ اللهِ ص منْ صلى علَي صلى الله علَيْهِ و ملائِكته و منْ شاءَ فلْيقِل و منْ شاءَ فلْيكْثِرْ

H 3153, CH 20, h 7
A number of our people have narrated from Sahl ibn Ziyad from Ja’far ibn Muhammad al-Ash’ari from ibn al-Qaddah from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘Whoever asks from Allah favors for me (in the form of *al-Salat*), Allah grants him favors and the angels pray for him. It is up to people to perform this (noble) act very little or a great deal.’”

٨- عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أبِيهِ عَن ابْن أبِي عُمَيْرٍ عنْ عبْدِ اللهِ ْبنِ سِنانٍ عنْ أبِي عبْدِ اللهِ ع قالَ قالَ رسولُ اللهِ ص الصلاةُ علَي و علَى أهْلِ ْبيْتِي تذْهب بِالنفَاقِ

H 3154, CH 20, h 8
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ‘Abd Allah ibn Sinan from abu ‘Abd Allah, recipient of divine supreme covenant, who has said
the following:

“The Messenger of Allah has said, ‘Asking from Allah favors (in the form of *al-Salat*) for me and my family removes hypocrisy.’”

٩- أبو علِي الْأشْعرِي عنْ محمدِ ْبنِ حسانَ عنْ أبِي عِمْرانَ الْأزْدِي عنْ عبْدِ اللهِ ْبنِ الْحكَمِ عنْ معاوِيةَ ْبنِ عمارٍ عنْ أبِي عبْدِ اللهِ ع قالَ منْ قالَ يا رب صل علَى محمدٍ و آلِ محمدٍ مِائةَ مرةٍ قُضِيتْ لهُ مِائةُ حاجةٍ ثَلاثُونَ لِلدنْيا و الْباقِي لِلْآخِرةِ

H 3155, CH 20, h 9
Abu Ali al-Ash’ari has narrated from Muhammad ibn Hassan from abu ‘Imran al-Azdi from ‘Abd Allah ibn al-Hakam from Mu'awiyah ibn ‘Ammar from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Whoever says, ‘O Lord, grant favors to Muhammad and his family, one hundred times one hundred of his wishes will be granted, thirty of them in this world and the rest in the next life.’”

١٠- محمد ْبن يحْيى عنْ أحْمد ْبنِ محمدٍ عنْ علِي ْبنِ الْحكَمِ و عبْدِ الرحْمنِ ْبنِ أبِي نجْرانَ جمِيعاً عنْ صفْوانَ الْجمالِ

H 3156, CH 20, h 10
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam and ‘Abd al-Rahman ibn abu Najran all from Safwan al-Jammal from

abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Every prayer to Allah, the Most Majestic, the Most Holy, remains on hold and barred from heavens until he asks from Allah favors (in the form of *al-Salat*) for the Holy Prophet and his family.”

عَنْ أَبِي عَبْدِ اللهِ ع قَالَ كُلُّ دعاءٍ يدْعى الله عز و جل بِهِ مَحْجوبٌ عنِ السماءِ حتى يصلى علَى محمدٍ و آلِ محمدٍ

H 3157, CH 20, h 11

It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from Ali ibn al-Hakam from Sayf ibn ‘Amirah from abu Bakr al-Hadrami who has said the following:

“One who had heard abu ‘Abd Allah, recipient of divine supreme covenant, narrated to me that the Imam said, ‘Once a man came to the Messenger of Allah and said, “I assign half of my *Salat* (prayers) for you. The Messenger of Allah said, ‘That is fine.’ He then said, ‘I assign all of my *Salat,* to you.’ The Messenger of Allah said, ‘That is fine.’ When he left the Messenger of Allah said, ‘He is completely sufficed in his matters of this and the next life.’”

١١- عنْه عنْ أَحْمد بْنِ محمدٍ عنْ علِي بْنِ الْحكَمِ عنْ سيْفِ بْنِ عمِيرةَ عنْ أَبِي بكْرٍ الْحضْرمِي قَالَ حدثَنِي منْ سمِع أَبا عَبْدِ اللهِ ع يقُولُ جاءَ رجلٌ إِلَى رسول اللهِ ص فَقَالَ أَجْعلُ نِصْف صلَواتِي لَك قَالَ نعمْ ثُم قَالَ أَجْعلُ صلَواتِي كُلها لَك قَالَ نعمْ فَلَما مضى قَالَ رسولُ اللهِ ص كُفِي هم الدنْيا و الْآخِرةِ

H 3158, CH 20, h 12

Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Murazim who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Once a man came to the Messenger of Allah and said, “O Messenger of Allah, I have assigned one third of my prayers for you.” The Messenger of Allah said, ‘That is good.’ He then said, ‘O Messenger of Allah, I have assigned half of my prayers for you.’ The Messenger of Allah said, ‘That is better.’ He then said, ‘O the Messenger of Allah, I have assigned all of my prayers for you.’ The Messenger of Allah said, ‘Allah, the Most Majestic, the Most Holy, will suffice you in all your needs in this world and in the next life.’ A man then asked, ‘May Allah grant you well being, how could he assign his prayer for him?’ Abu ‘Abd Allah, recipient of divine supreme covenant, said, ‘He would never pray and plead before Allah, the Majestic, the Glorious, for help before asking from Allah favors for the Holy Prophet and his family.’”

١٢- علِي بْن إِبراهِيم عنْ أَبِيهِ عنِ ابْنِ أَبِي عمَيرٍ عنْ مرازِمٍ قَالَ قَالَ أَبو عَبْدِ اللهِ ع إِن رجلًا أَتى رسولَ اللهِ ص فَقَالَ يا رسولَ اللهِ إِني جعلْت ثُلُثَ صلَواتِي لَك فَقَالَ لَه خَيْراً فَقَالَ يا رسولَ اللهِ إِني جعلْت نِصْف صلَواتِي لَك فَقَالَ لَه ذَاك أَفْضلُ فَقَالَ إِني جعلْت كُل صلَواتِي لَك فَقَالَ إِذاً يكْفِيك الله عز و جل ما أَهمك مِنْ أَمرِ دنْياك و آخِرتك فَقَالَ لَه رجلٌ أَصْلَحك الله كَيْف يجْعلُ صلَاته لَه فَقَالَ أَبو عَبْدِ اللهِ ع لَا يسْأَلُ الله عز و جل شَيْئاً إِلا بدأَ بِالصلَاةِ علَى محمدٍ و آلِهِ ص

H 3159, CH 20, h 13

Ibn abu ‘Umayr has narrated from ‘Abd Allah ibn Sinan who has said the following:

“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘The Messenger of Allah has said, “Raise your voices with *al-Salat* (asking from Allah favors for me); it removes hypocrisy.’”

١٣- ابْن أَبِي عمَيرٍ عنْ عَبْدِ اللهِ بْنِ سِنانٍ عنْ أَبِي عَبْدِ اللهِ ع قَالَ سمِعْته يقُولُ قَالَ رسولُ اللهِ ص ارْفَعوا أَصْواتكُمْ بِالصلَاةِ علَي فَإِنها تذْهب بِالنفَاقِ

H 3160, CH 20, h 14

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ya’qub ibn ‘Abd Allah from Ishaq ibn Farrukh Mawla Ale Talhah who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, once said, ‘O Ishaq ibn Farrukh, whoever asks from Allah *al-Salat* (favors) for the Holy Prophet and his family ten times, Allah and His angels will do the same for him one hundred times. Whoever asks from Allah *al-Salat* for the Holy Prophet and his family one hundred times, Allah and His angels will do the same for him one thousand times. Do you not hear the words of Allah, the Most Majestic, the Most Holy, “It is He who forgives you and His angels pray for you so that He will take you out of darkness into light. Allah is All-Merciful to believers.’” (33:43)

١٤- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنْ يعْقُوب بْنِ عَبْدِ اللهِ عنْ إِسْحاق بْنِ قَروخ مَوْلَى آلِ طَلْحةَ قَالَ قَالَ أَبو عَبْدِ اللهِ ع يا إِسْحاق بْن قَروخ منْ صلى علَى محمدٍ و آلِ محمدٍ عشْراً صلى الله علَيْهِ و ملَائِكته مِائَةَ مرةٍ و منْ صلى علَى محمدٍ و آلِ محمدٍ مِائَةَ مرةٍ صلى الله علَيْهِ و ملَائِكته أَلْفاً أَ ما تسْمع قَوْلَ اللهِ عز و جل هو الذِي يصلي علَيْكُمْ و ملَائِكته لِيخْرِجكُمْ مِن الظُلُماتِ إِلَى النورِ و كانَ بِالْمؤْمِنِين رحِيماً

١٥ - عِلي ْبن ِإبراهِيم عنْ أَبِيهِ عنِ ابْنِ أَبِي عمَيْرٍ عنْ أَبِي أَيوب عنْ محمدِ ْبنِ مسْلِمٍ عنْ أَحدِهِما ع قَالَ ما فِي الْمِيزانِ شيْءٌ أَثْقَلَ مِن الصلَاةِ علَى محمدٍ و آلِ محمدٍ و ِإن الرجلَ لَتوضع أَعْمالُه فِي الْمِيزانِ فَتمِيلُ بِهِ فَيخْرِج ص الصلَاةَ علَيْهِ فَيضعها فِي مِيزانِهِ فَيرْجح بِهِ

H 3161, CH 20, h 15
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from abu Ayyub from Muhammad ibn Muslim from one of the two Imams, recipient of divine supreme covenant, who has said the following:

“On the balance there will be no other thing as heavy as asking from Allah *al-Salat* (favors) for the Holy Prophet and his family. A man will place his deeds on the balance and it will tilt. Then he will bring forth his deed of asking from Allah *al-Salat* for the Holy Prophet and his family to place on the balance and it will weigh heavy in his favor.”

١٦ - عِلي ْبن محمدٍ عنِ ابْنِ جمْهورٍ عنْ أَبِيهِ عنْ رِجالِهِ قَالَ قَالَ أَبو عبْدِ اللهِ ع منْ كَانتْ لَه ِإلَى اللهِ عز و جل حاجةٌ فَلْيبدأْ بِالصلَاةِ علَى محمدٍ و آلِهِ ثُم يسْأَلُ حاجته ثُم يخْتِم بِالصلَاةِ علَى محمدٍ و آلِ محمدٍ فَِإن الله عز و جل أَكْرم مِنْ أَنْ يقْبلَ الطرفَيْنِ و يدع الْوسطَ ِإذَا كَانتِ الصلَاةُ علَى محمدٍ و آلِ محمدٍ لَا تحْجب عنْه

H 3162, CH 20, h 16
Ali ibn Muhammad has narrated from ibn Jumhur from his father from his narrators who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Whoever needs help from Allah, the Majestic, the Glorious, should first ask from Allah *al-Salat* (favors) for the Holy Prophet and his family, then pray and plead before Allah for help, then conclude it with asking from Allah *al-Salat* for the Holy Prophet and his family; Honor of Allah, the Most Majestic, the Most Holy, does not allow to accept both ends of the prayer and leave out the middle; asking from Allah *al-Salat* for the Holy Prophet and his family is never barred from reaching His presence.’”

١٧ - عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد ْبنِ محمدٍ عنْ محسنِ ْبنِ أَحْمد عنْ أَبانٍ الْأَحْمرِ عنْ عبْدِ السلَامِ ْبنِ نعيْمٍ قَالَ قُلْت لِأَبِي عبْدِ اللهِ ع ِإني دخلْت الْبيت و لَمْ يحْضرْنِي شيْءٌ مِن الدعاءِ ِإلا الصلَاةُ علَى محمدٍ و آلِ محمدٍ فَقَالَ أَما ِإنه لَمْ يخْرجْ أَحدٌ بِأَفْضلَ مِما خرجْت بِهِ

H 3163, CH 20, h 17
A number of our people have narrated from Ahmad ibn Muhammad from Muhsin ibn Ahmad from Aban al-Ahmar from ‘Abd al-Salam ibn al-Nu’aym who has said the following:

“Once I said to abu ‘Abd Allah, recipient of divine supreme covenant, ‘I entered the house and I did not remember any prayer except asking from Allah *al-Salat* (favors) for the Holy Prophet and his family.’ The Imam said, ‘You should know that no one has come up with something better than what you have.’”

١٨ - عِلي ْبن محمدٍ عنْ أَحْمد ْبنِ الْحسيْنِ عنْ عِلي ْبنِ الريان عنْ عبيْدِ اللهِ ْبنِ عبْدِ اللهِ الدهْقَانِ قَالَ دخلْت علَى أَبِي الْحسنِ الرضا ع فَقَالَ لِي ما معْنى قَوْلِهِ و ذَكَر اسْم ربِهِ فَصلى قُلْت كُلما ذَكَر اسْم ربِهِ قَام فَصلى فَقَالَ لِي لَقَدْ كَلف الله عز و جل هذَا شطَطاً فَقُلْت جعِلْت فِداك فَكَيْف هو فَقَالَ كُلما ذَكَر اسْم ربِهِ صلى علَى محمدٍ و آلِهِ

H 3164, CH 20, h 18
Ali ibn Muhammad has narrated from Ahmad ibn al-Husayn from Ali ibn al-Rayyan from ‘Ubayd Allah ibn ‘Abd Allah al-Dehqan who has said the following:

“Once I went in the presence of abu al-Hassan al-Rida, recipient of divine supreme covenant, and he asked me, ‘What is the meaning of: “. . . remember the name of the Lord, and pray to Him.” (87:15) I said, ‘Whenever he remembered the name of his Lord, he stood up and prayed.’ The Imam said to me, ‘If so, Allah, the Most Majestic, the Most Holy, had burdened him heavily, but this is going beyond limits.’ I then said, ‘May Allah keep my soul in service for your cause, how is it then?’ The Imam said, ‘Whenever he remembered the name of his Lord, he asked from Allah *al-Salat* (favors) for the Holy Prophet and his family.’”

١٩ - عنْه عنْ محمدِ ْبنِ عِلي عنْ مفَضلِ ْبنِ صالِحٍ الْأَسدِي عنْ محمدِ ْبنِ هارونَ عنْ أَبِي عبْدِ اللهِ ع قَالَ ِإذَا صلى أَحدكُمْ و لَمْ يذْكُرِ النبِي و آلَه ص فِي صلَاتِهِ يسْلُك بِصلَاتِهِ غَيرَ سبِيلِ الْجنةِ و قَالَ رسولُ اللهِ ص منْ ذُكِرْت عِنْده فَلَمْ يصل علَي دخلَ النار فَأَبعده الله و قَالَ ص و منْ ذُكِرْت عِنْده فَنسِي الصلَاةَ علَي خطِئَ بِهِ طَرِيق الْجنةِ

H 3165, CH 20, h 19
It is narrated from him (narrator of the *Hadith* above) from Muhammad ibn Ali from Mufaddal ibn Salih al-‘Asadi from Muhammad ibn Harun from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Whenever anyone of you prays and does not mention the Holy Prophet and his family in his prayer, his prayer will be taken to a direction other than that toward paradise. The Messenger of Allah has said, ‘If a person before whom my name is mentioned does not ask from Allah *al-Salat* (favors) for me, he will enter the fire and Allah will move him away.’ He also has said, ‘If a person, before whom my name is mentioned, forgets to ask from Allah *al-Salat* for me, he will get lost on the way of paradise.’”

H 3166, CH 20, h 20
Abu Ali al-Ash'ari has narrated from al-Husayn ibn Ali from 'Ubays ibn Hisham from Thabit from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'If my name is mentioned before a person and he forgets to ask from Allah *al-Salat* (favors) for me, Allah will make him lose the way to paradise.'"

٢٠- أبو عَلِي الْأَشْعَرِي عَنِ الْحُسَيْنِ بْنِ عَلِي عَنْ عَبَّاسِ بْنِ هِشَامٍ عَنْ ثَابِتٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رَسُولُ اللهِ ص مَنْ ذُكِرْتُ عِنْدَه فَنَسِيَ أَنْ يُصَلِّيَ عَلَيَّ خَطَأَ اللهُ بِهِ طَرِيقَ الْجَنَّةِ

H 3167, CH 20, h 21
A number of our people have narrated from Sahl ibn Ziyad from Ja'far ibn Muhammad from ibn al-Qaddah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"My father once heard a man, clinging to the Ka'bah, saying, 'O Lord, grant *al-Salat* (favors) to Muhammad.' My father then said to him, 'O servant of Allah, do not shorten it that way. Do not do injustice to us in our rights. Say, "O Lord, grant *al-Salat* to Muhammad and his family."'"

٢١- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سَمِعَ أَبِي رَجُلًا مُتَعَلِّقاً بِالْبَيْتِ وَ هُوَ يَقُولُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ فَقَالَ لَهُ أَبِي يَا عَبْدَ اللهِ لَا تُبَتِّرْهَا لَا تَظْلِمْنَا حَقَّنَا قُلِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ

Chapter Twenty One
The Necessary Mention of Allah, the Most Majestic, the Most Holy, in Every Gathering

بَابُ مَا يَجِبُ مِنْ ذِكْرِ اللهِ عَزَّ وَ جَلَّ فِي كُلِّ مَجْلِسٍ

H 3168, CH 21, h 1
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from Khalaf ibn Hammad from Rib'I ibn 'Abd Allah ibn al-Jarud al-Hudhalli from al-Fudayl ibnYasar who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'If any gathering attended by virtuous and non-virtuous people disperses without mentioning the name of Allah, the Most Majestic, the Most Holy, it (gathering) will become a regret for them on the Day of Judgment.'"

١- عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ خَلَفِ بْنِ حَمَّادٍ عَنْ رِبْعِيِّ بْنِ عَبْدِ اللهِ بْنِ الْجَارُودِ الْهُذَلِيِّ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع مَا مِنْ مَجْلِسٍ يَجْتَمِعُ فِيهِ أَبْرَارٌ وَ فُجَّارٌ فَيَقُومُونَ عَلَى غَيْرِ ذِكْرِ اللهِ عز و جل إِلَّا كَانَ حَسْرَةً عَلَيْهِمْ يَوْمَ الْقِيَامَةِ

H 3169, CH 21, h 2
Humayd ibn Ziyad has narrated from al-Hassan ibn Muhammad ibn Sama'a from Wahab ibn Hafs from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"If a people gather together in a place and do not make any mention of Allah, the Most Majestic, the Most Holy, or of us, that gathering will become a regret for them on the Day of Judgment.' The Imam then said, 'Abu Ja'far, recipient of divine supreme covenant, has said, "To speak of us is to speak of Allah and speaking of our enemy is speaking of Satan."'"

٢- حُمَيْدُ بْنُ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ وَهْبِ بْنِ حَفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَا اجْتَمَعَ فِي مَجْلِسٍ قَوْمٌ لَمْ يَذْكُرُوا اللهَ عز و جل وَ لَمْ يَذْكُرُونَا إِلَّا كَانَ ذَلِكَ الْمَجْلِسُ حَسْرَةً عَلَيْهِمْ يَوْمَ الْقِيَامَةِ ثُمَّ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّ ذِكْرَنَا مِنْ ذِكْرِ اللهِ وَ ذِكْرَ عَدُوِّنَا مِنْ ذِكْرِ الشَّيْطَانِ

H 3170, CH 21, h 3
Through the same chain of narrators it is narrated from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Whoever likes to receive his reward in a correct measurement, when leaving a gathering should say, 'Glory belongs to your Lord, the Lord Who is by far more Majestic than what they (certain people) call Him to be. May peace be upon the Messengers of Allah. All praise belongs to Allah, Lord of the worlds.'"

٣- وَ بِإِسْنَادِهِ قَالَ قَالَ أَبُو جَعْفَرٍ ع مَنْ أَرَادَ أَنْ يَكْتَالَ بِالْمِكْيَالِ الْأَوْفَى فَلْيَقُلْ إِذَا أَرَادَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

H 3171, CH 21, h 4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Mahbub from 'Abd Allah ibn Sinan from abu Hamza al-Thumali from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"It is written in the Torah that is not changed that once Moses asked his Lord, 'O Lord, are You near me so I may whisper to You or far from me so I call You?' Allah, the Most Majestic, the Most Holy, sent him inspiration that said, 'O Moses, I am in a face-to-face meeting with anyone who speaks of Me.' Moses then said, 'Who is in Your hiding (shelter and protection) on the day when there is no hiding except Your's?' He (Allah) then

٤- مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ مَكْتُوبٌ فِي التَّوْرَاةِ الَّتِي لَمْ تُغَيَّرْ أَنَّ مُوسَى ع سَأَلَ رَبَّهُ فَقَالَ يَا رَبِّ أَ قَرِيبٌ أَنْتَ مِنِّي فَأُنَاجِيَكَ أَمْ بَعِيدٌ فَأُنَادِيَكَ فَأَوْحَى اللهُ عز و جل إِلَيْهِ يَا مُوسَى أَنَا جَلِيسُ مَنْ

ذَكَرِني فَقَالَ موسى فَمَنْ فِي سِتْرِك يوْم لَا سِتْر إِلا سِتْرك فَقَالَ الذِين يذْكُرونِني فَأَذْكُرهمْ و يتحابونَ فِي فَأُحِبهمْ فَأُولَئك الذِين إِذَا أَردْت أَنْ أُصِيب أَهْلَ الْأَرْضِ بِسوءٍ ذَكَرْتهمْ فَدفَعت عَنْهمْ بِهِمْ

said, ‘Those who remember Me I then remember them. Those who love just because of Me, I love them. It is because of these beloved people that when I will to afflict the people of the earth with evil I remember them (beloved people) and spare them (people of earth) through them (beloved people).’”

٥- أَبو عَلِي الْأَشْعرِي عَنْ محمدِ بْنِ عَبْدِ الْجبارِ عَنْ صفْوانَ بْنِ يحْيى عَنْ حسيْنِ بْنِ زيْدٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص ما مِنْ قَوْمٍ اجْتمعوا فِي مجْلِسٍ فَلَمْ يذْكُروا اسْم اللهِ عز و جل و لَمْ يصلوا علَى نَبِيهِمْ إِلا كَانَ ذَلِك الْمجْلِس حسْرةً و وبالًا علَيْهِمْ

H 3172, CH 21, h 5
Abu Ali al-Ash’ari has narrated from Muhammad ibn ‘Abd al-Jabbar from Safwan ibn Yahya from Husayn ibn Zayd from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘If a people gather together in a place and do not speak of Allah, the Most Majestic, the Most Holy, and do not ask from Allah favors *al-Salat* for His Holy Prophet, that gathering will become a regret and a loss for them (on the Day of Judgment).’”

٦- عِدةٌ مِنْ أَصْحابِنا عَنْ سهْلِ بْنِ زِيادٍ عَنِ ابْنِ محْبوبٍ عَنِ ابْنِ رِئَابٍ عَنِ الْحلَبِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ لَا بأْس بِذِكْرِ اللهِ و أَنْت تبولُ فَإِن ذِكْر اللهِ عز و جل حسنٌ علَى كُل حالٍ فَلَا تسْأَم مِنْ ذِكْرِ اللهِ

H 3173, CH 21, h 6
A number of our people have narrated from Sahl ibn Ziyad from ibn Mahbub from ibn Ri’ab from al-Halabi from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘It is not an offense to speak of Allah when you are urinating; speaking of Allah, the Most Majestic, the Most Holy, is good in all conditions. Do not feel embarrassed about it.’”

٧- عَلِي بْنِ إِبراهِيم عَنْ أَبِيهِ عَنِ النَّوْفَلِي عَنِ السكُونِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ أَوْحى الله عز و جل إِلَى موسى ع يا موسى ع لَا تفْرحْ بِكَثْرةِ الْمالِ و لَا تدعْ ذِكْرِي علَى كُل حالٍ فَإِن كَثْرةَ الْمالِ تُنسِي الذنوب و إِن تَرْك ذِكْرِي يقْسِي الْقُلُوب

H 3174, CH 21, h 7
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Allah, the Most Majestic, the Most Holy, sent revelations to Moses saying, ‘Moses, do not be very happy about great wealth and do not avoid speaking of Me in all conditions. Great wealth causes one to forget his sins and ignoring to speak of Me hardens his heart.’”

٨- محمد بْن يحْيى عَنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عَنِ ابْنِ محْبوبٍ عَنْ عَبْدِ اللهِ بْنِ سِنانٍ عَنْ أَبِي حمْزةَ عَنْ أَبِي جعْفَرٍ ع قَالَ مكْتوبٌ فِي التَّوْراةِ الَّتِي لَمْ تغيرْ أَن موسى سأَلَ ربه فَقَالَ إِلَهِي إِنه يأْتِي علَي مجالِس أُعِزك و أُجِلك أَنْ أَذْكُرك فِيها فَقَالَ يا موسى إِن ذِكْرِي حسنٌ علَى كُل حالٍ

H 3175, CH 21, h 8
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn Mahbub from ‘Abd Allah ibn Sinan from abu Hamza from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“It is written in the Torah, which is not changed, that Moses asked his Lord saying, ‘O Lord, sometimes I find myself in certain gatherings where I feel speaking of You is not worthy of Your Honor and Glory. He (Allah) said, Moses, speaking of Me is good in all conditions.’”

٩- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدِ بْنِ خالِدٍ عَنِ ابْنِ فَضالٍ عَنْ بعْضِ أَصْحابِهِ عمنْ ذَكَره عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ الله عز و جل لِموسى أَكْثِرْ ذِكْرِي بِاللَّيْلِ و النهارِ و كُنْ عِنْد ذِكْرِي خاشِعاً و عِنْد بلَائِي صابِراً و اطْمئِن عِنْد ذِكْرِي و اعْبدْنِي و لَا تشْرِكْ بِي شَيْئاً إِلَي الْمصِير يا موسى اجْعلْنِي ذُخْرك و ضَعْ عِنْدِي كَنزك مِن الْباقِياتِ الصالِحاتِ

H 3176, CH 21, h 9
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ibn Faddal from certain individuals of his people from those whom he has mentioned (in his book) from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Allah, the Most Majestic, the Most Holy, said to Moses, ‘Speak of Me a great deal during the day and night and be humble when speaking of Me, exercise patience with My misfortunes, be confident when speaking of Me, worship Me and do not consider anything as My partner. To Me is the way. O Moses, consider Me as your savings and keep your treasures with Me in the form of charitable trust.’”

١٠- و بِإِسْنادِهِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ الله عز و جل لِموسى اجْعلْ لِسانك مِنْ وراءِ قَلْبِك تسْلَمْ و أَكْثِرْ ذِكْرِي بِاللَّيْلِ و النهارِ و لَا تتبِعِ الْخطِيئَةَ

H 3177, CH 21, h 10
Through the same chain of narrators it is narrated from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Allah, the Most Majestic, the Most Holy, has said to Moses, ‘Keep your tongue behind your heart and you will remain safe. Speak of Me very often during the day and night. Do not follow

a sin in its pit (sinful people) or you will regret. Sin is the promised place of the people of fire.’”

فِي مَعْدِنِها فَتَندم فَإِن الْخطِيئَةَ مَوْعِد أَهْل النارِ

H 3178, CH 21, h 11
Through the same chain of narrators (it is narrated from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following):

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Of the words of Allah to Moses was that He said, “O Moses do not forget Me in any condition; forgetting Me deadens a heart.’”

١١- وبِإِسْنادِهِ قَالَ فِيما ناجى اللهِ بِهِ موسى ع قَالَ يا موسى لَا تَنسِني علَى كُل حالٍ فَإِن نِسْيانِي يمِيت الْقَلْب

H 3179, CH 21, h 12
It is narrated from him (narrator of the *Hadith* above) from ibn Faddal from Ghalib ibn ‘Uthman from Bashir al-Dahhan from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Allah, the Most Majestic, the Most Holy, has said, ‘O sons of Adam, speak of Me in public, I will speak of you in a public that is better than your public.’”

١٢- عنْه عنِ ابْنِ فَضالٍ عنْ غَالِبِ بْنِ عثْمانَ عنْ بشِيرٍ الدهانِ عنْ أَبِي عبْدِ اللهِ ع قَالَ قَالَ الله عز و جل يا ابْن آدم اذْكُرنِي فِي ملَإٍ أَذْكُرك فِي ملَإٍ خَيرٍ مِنْ ملَئك

H 3180, CH 21, h 13
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn Mahbub from those whom he has mentioned (in his book) from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Allah, the Most Majestic, the Most Holy, has said, “Whoever speaks of Me in a group of people, I speak of him in a group of angels.”’

١٣- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنِ ابْنِ محْبوبٍ عمنْ ذَكَره عنْ أَبِي عبْدِ اللهِ ع قَالَ قَالَ الله عز و جل منْ ذَكَرنِي فِي ملَإٍ مِن الناسِ ذَكَرْته فِي ملَإٍ مِن الْملَائِكَةِ

Chapter Twenty Two
Speaking of Allah, the Most Majestic, the Most Holy, Very Often

بَابُ ذِكْرِ اللهِ عَز وَ جَل كَثِيراً

H 3181, CH 22, h 1
A number of our people have narrated from Sahl ibn Ziyad from Ja’far ibn Muhammad al-Ash’ari from ibn al-Qaddah from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Everything has a limit where it ends except speaking of Allah which has no limit to end. Allah, the Most Majestic, the Most Holy, has sanctioned obligations. When one fulfills them, their limit is where they end. The limit for the month of Ramadan is that when one fasts that is its limit where it ends, and the limit of Hajj is that when one performs Hajj it ends. *Al-Dikr* (speaking of Allah) is as such that Allah, the Most Majestic, the Most Holy, does not agree with a very little of it and He has not set a limit for where it ends.’ The Imam then read this verse of the Holy Quran: ‘Believers, remember Allah very often (33:41) and glorify Him both in the mornings and in the evenings.’ (33:42)

“The Imam said, ‘Allah, the Most Majestic, the Most Holy, has not set a limit for it where it would end.’ He them said, ‘My father would speak of Allah very often. I would walk with him and he would speak of Allah. At the time I ate food with him he would speak of Allah. Even when speaking to people it would not stop him from speaking of Allah. I could see his tongue move saying, ‘No one deserves to be worshipped except Allah.’ He would gather all of us together and order us to speak of Allah until sunrise. He would command those of us who could read, to read the Holy Quran and those who could not to speak of Allah. The house in which the Holy Quran is read and Allah, the Most Majestic, the Most Holy, is spoken of therein blessings increase and angels are present, the devils run away and it shines to the people of heavens just as a diamond (shaped) star shines for the people of earth. The house in which the Holy Quran is not read, Allah is not spoken of therein, blessings in it decrease, angels

١- عِدةٌ مِنْ أَصْحابِنا عنْ سهْلِ بْنِ زِيادٍ عنْ جعْفَرِ بْنِ محمدٍ الْأَشْعرِي عنِ ابْنِ الْقَداحِ عنْ أَبِي عبْدِ اللهِ ع قَالَ ما مِنْ شيْءٍ إِلا و لَه حد ينْتهِي إِلَيهِ إِلا الذكْر فَلَيس لَه حد ينْتهِي إِلَيهِ فَرض الله عز و جل الْفَرائِض فَمنْ أَداهن فَهو حدهن و شهْر رمضانَ فَمنْ صامه فَهو حده و الْحج فَمنْ حج فَهو حده إِلا الذكْر فَإِن الله عز و جل لَمْ يرْض مِنْه بِالْقَلِيلِ و لَمْ يجْعلْ لَه حدّاً ينْتهِي إِلَيهِ ثُم تلَا هذِهِ الْآيةَ يا أَيها الذِين آمنوا اذْكُروا الله ذِكْراً كَثِيراً و سبحوه بكْرةً و أَصِيلًا فَقَالَ لَمْ يجْعل الله عز و جل لَه حدّاً ينْتهِي إِلَيهِ قَالَ و كَانَ أَبِي ع كَثِير الذكْرِ لَقَدْ كُنت أَمشِي معه و إِنه لَيذْكُر الله و آكُلُ معه الطعام و إِنه لَيذْكُر الله و لَقَدْ كَانَ يحدثُ الْقَوْم و ما يشْغلُه ذَلِك عنْ ذِكْرِ اللهِ و كُنت أَرى لِسانه لَازِقاً بِحنَكِهِ يقُولُ لَا إِلَه إِلا الله و كَانَ يجْمعنا فَيأْمرنا بِالذكْرِ حتى تطْلُع الشمْس و يأْمر بِالْقِراءَةِ منْ كَانَ يقْرأُ مِنا و منْ كَانَ لَا يقْرأُ مِنا أَمره بِالذكْرِ و الْبيت الذِي يقْرأُ فِيهِ الْقُرْآنُ و يذْكَر الله عز و جل فِيهِ تكْثُر برَكته و تحْضره الْملَائِكَةُ و تهْجره الشياطِين و يضِيءُ لِأَهْلِ السماءِ كَما يضِيءُ الْكَوْكَب الدري لِأَهْلِ الْأَرْضِ و الْبيت الذِي

لَا يقْرأُ فِيهِ الْقُرْآنُ و لَا يذْكر الله فِيهِ تقِل برکته و تهْجره الْملَائِكَةُ و تحْضره الشياطِين و قَدْ قَالَ رسولُ اللهِ ص أَ لَا أُخْبِركُمْ بِخَيْرِ أَعْمالِكُمْ لَكُمْ أَرْفَعِها فِي درجاتِكُمْ و أَزْكاها عِنْد مليكِكُمْ و خَيْرٍ لَكُمْ مِن الدينارِ و الدرْهمِ و خَيْرٍ لَكُمْ مِنْ أَنْ تلْقَوْا عدوكُمْ فَتقْتُلُوهمْ و يقْتُلُوكُمْ فَقَالُوا بلَى فَقَالَ ذِكْر اللهِ عز و جل كَثِيراً ثُم قَالَ جاءَ رجلٌ إِلَى النبِي ص فَقَالَ مَنْ خَيْر أَهْلِ الْمسْجِدِ فَقَالَ أَكْثَرهمْ لِلهِ ذِكْراً و قَالَ رسولُ اللهِ ص مَنْ أُعْطِي لِساناً ذَاكِراً فَقَدْ أُعْطِي خَيْر الدنْيا و الْآخِرةِ و قَالَ فِي قَوْلِهِ تعالَى و لا تمْنُنْ تسْتكْثِر قَالَ لَا تسْتكْثِرْ ما عمِلْت مِنْ خَيْرٍ لِلهِ

move away from it and devils turn to be present therein. The Messenger of Allah once asked, 'Should I tell you about the best of your deeds, which raise your position the highest and the purest before your owner, much better for you than the world and its money and is better for you than your fighting against your enemies whom you would eliminate or else they would kill you?' They said, 'Yes.' He then said, 'Speak of Allah, the Most Majestic, the Most Holy, very often.'

"The Imam then said, 'Once a man came to the Holy Prophet and said, "Who is the best of the people in this Mosque?" He said, 'The one who speaks of Allah more than others.' The Messenger of Allah has said, 'Whoever is given a tongue that speaks of Allah very often has been granted the good for both this and the next life.'

"About the words of Allah, '. . . and do not think that by doing such deeds, you have done a great favor to Allah,' (74:6) the Imam said, 'It means do not think what you have done for the sake of Allah is a great deal.'"

٢- حمَيْد بْن زِيادٍ عنِ ابْنِ سماعةَ عَنْ وهْيبِ بْنِ حفْصٍ عَنْ أَبِي بصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ شِيعتنا الذِين إِذَا خلَوْا ذَكَروا الله كَثِيراً

H 3182, CH 22, h 2
Humayd ibn Ziyad has narrated from ibn Sama'a from Wahab ibn Hafs from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Our Shi'a (followers) are those who when alone speak of Allah very often.'"

٣- الْحسَيْن بْن محمدٍ عَنْ معلى بْنِ محمدٍ و عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدٍ جمِيعاً عنِ الْحسنِ بْنِ عَلِي الْوشاءِ عَنْ داود بْنِ سِرْحانَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص مَنْ أَكْثَر ذِكْر اللهِ عز و جل أَحبه الله و مَنْ ذَكَر الله كَثِيراً كُتِبتْ لَه براءَتانِ براءَةٌ مِن النارِ و براءَةٌ مِن النفَاقِ

H 3183, CH 22, h 3
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad and A number of our people have narrated from Ahmad ibn Muhammad all from al-Hassan ibn Ali al-Washsha' from Dawud ibn Serhan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'Whoever speaks of Allah, the Most Majestic, the Most Holy, often Allah loves him and whoever speaks of Allah very often, two kinds of freedoms will be written for him: freedom from fire and freedom from hypocrisy.'"

٤- محمد بْن يحْيى عَنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عَنْ عَلِي بْنِ الْحكَمِ عَنْ سَيْفِ بْنِ عمِيرةَ عَنْ بكْرِ بْنِ أَبِي بكْرٍ عَنْ زرارةَ بْنِ أَعْين عَنْ أَبِي عَبْدِ اللهِ ع قَالَ تسْبِيح فَاطِمةَ الزهْراءِ ع مِن الذكْرِ الْكَثِيرِ الذِي قَالَ الله عز و جل اذْكُروا الله ذِكْراً كَثِيراً عْنه عَنْ عَلِي بْنِ الْحكَمِ عَنْ سَيْفِ بْنِ عمِيرةَ عَنْ أَبِي أُسامةَ زَيْدٍ الشحامِ و مَنْصور بْنِ حازِمٍ و سعِيدٍ الْأَعْرجِ عَنْ أَبِي عَبْدِ اللهِ ع مِثْلَه

H 3184, CH 22, h 4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from Sayf ibn 'Amirah from Bakr ibn Bukayr from Zurara ibn 'A'Yun from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Tasbih of Fatimah al-Zahra, recipient of divine supreme covenant, is a form of 'Often speaking and remembering Allah' about which Allah, the Most Majestic, the Most Holy, has said, 'Believers, remember Allah very often (33:41) and glorify Him both in the mornings and in the evenings.'" (33:42)

It is narrated from him (narrator of the *Hadith* above) from Ali ibn al-Hakam from Sayf ibn 'Amirah from abu 'Usamah Zayd al-Shahham and Mansur ibn Hazim and Sa'id al-'A'raj from abu 'Abd Allah, recipient of divine supreme covenant, a similar *Hadith*.

٥- الْحسَيْن بْن محمدٍ عَنْ معلى بْنِ محمدٍ عنِ الْوشاءِ عَنْ داود الْحمارِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ أَكْثَر ذِكْر اللهِ عز و جل أَظَله الله فِي جنتِهِ

H 3185, CH 22, h 5
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha' from Dawud al-Hammar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Whoever speaks of Allah, the Most Majestic, the Most Holy, very often, Allah will provide him a shadow in paradise.'"

Chapter Twenty Three
Lightning Does Not Affect One Who Speaks of Allah

بَابُ أَن الصاعِقَةَ لَا تُصِيبُ ذَاكِراً

H 3186, CH 23, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Isma’Il from Muhammad ibn al-Fudayl from abu al-Sabbah al-Kinani from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“A believing person may die by any form of death except lightning that will not hit him when he is speaking of Allah, the Majestic, the Glorious,.”

١ - محمد بن يحيى عن أحمد بن محمد بن عيسى عن محمد بن إسماعيل عن محمد بن الفضيل عن أبي الصباح الكناني عن أبي عبد الله ع قال يموت المؤمن بكل ميتة إلا الصاعقة لا تأخذه و هو يذكر الله عز و جل

H 3187, CH 23, h 2
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ibn ‘Udhaynah from Burayd ibn Mu'awiyah al-‘Ijliy who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘lightning does not affect the speaker (of Allah).’ I (the narrator) then asked, ‘Who is a speaker?’ The Imam said, ‘One who reads one hundred verses of the Holy Quran.’”

٢ - علي بن إبراهيم عن أبيه عن ابن أبي عمير عن ابن أذينة عن بريد بن معاوية العجلي قال قال أبو عبد الله ع إن الصواعق لا تصيب ذاكراً قال قلت و ما الذاكر قال من قرأ مائة آية

H 3188, CH 23, h 3
Humayd ibn Ziyad has narrated from al-Hassan ibn Muhammad ibn Sama'a from Wahab ibn Hafs from abu Basir who has said the following:

“I asked abu ‘Abd Allah, recipient of divine supreme covenant, about the death of the believing persons. The Imam said, ‘A believing person may die in any form of death, drowning, by the debris of falling buildings, or beasts may cause his death. He may die because of lightning except when speaking of Allah, the Most Majestic, the Most Holy.’”

٣ - حميد بن زياد عن الحسن بن محمد بن سماعة عن وهيب بن حفص عن أبي بصير قال سألت أبا عبد الله ع عن ميتة المؤمن قال يموت المؤمن بكل ميتة يموت غرقاً و يموت بالهدم و يبتلى بالسبع و يموت بالصاعقة و لا تصيب ذاكر الله عز و جل

Chapter Twenty Four
Busy in Speaking of Allah, the Majestic, the Glorious

بَابُ الِاشْتِغَالِ بِذِكْرِ اللهِ عَز وَ جَل

H 3189, CH 24, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hisham ibn Salim from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Allah, the Most Majestic, the Most Holy, says, ‘One who is occupied in speaking of Me instead of asking Me for help, I will grant him better than what I am to grant to one who asks Me for help.’”

١ - علي بن إبراهيم عن أبيه عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال إن الله عز و جل يقول من شغل بذكري عن مسألتي أعطيته أفضل ما أعطي من سألني

H 3190, CH 24, h 2
A number of our people have narrated from Ahmad ibn Muhammad from Muhammad ibn Isma’Il from Mansur ibn Yunus from Harun ibn Kharijah from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“A servant (of Allah) may need help from Allah, the Most Majestic, the Most Holy, and he begins to praise Allah and ask from Allah *al-Salat* (favors) for the Holy Prophet and his family until he forgets to ask for help but Allah, without his asking, grants him the help that he was to ask for.”

٢ - عدة من أصحابنا عن أحمد بن محمد عن محمد بن إسماعيل عن منصور بن يونس عن هارون بن خارجة عن أبي عبد الله ع قال إن العبد ليكون له الحاجة إلى الله عز و جل فيبدأ بالثناء على الله و الصلاة على محمد و آل محمد حتى ينسى حاجته فيقضيها الله له من غير أن يسأله إياها

Chapter Twenty Five
Speaking of Allah, the Majestic, the Glorious, Secretly

بَابُ ذِكْرِ اللهِ عَز وَ جَل فِي السر

H 3191, CH 25, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn Mahbub from Ibrahim ibn abu al-Belad from those whom he has mentioned (in his book) from abu ‘Abd Allah, recipient of divine supreme covenant, who

١ - محمد بن يحيى عن أحمد بن محمد بن عيسى عن ابن محبوب عن إبراهيم بن أبي البلاد عمن ذكره عن أبي عبد الله ع

قَالَ قَالَ الله عز و جل مَنْ ذَكَرَنِي سِرّاً ذَكَرْته عَلَانِيةً

has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Allah, the Most Majestic, the Most Holy, has said, "Whoever speaks of Me secretly, I speak of him in public.'"

٢ - عِدةٌ مِنْ أَصْحَابِنا عَنْ أَحْمَدَ بْنِ محمدِ بْنِ خالِدٍ عَنْ إِسْماعِيلَ بْنِ مِهْرانَ عَنْ سَيْفِ بْنِ عَمِيرةَ عَنْ سُلَيْمانَ بْنِ عَمْرٍو عَنْ أَبِي الْمَغْراءِ الْخصافِ رفَعه قَالَ قَالَ أَمِير الْمُؤْمِنِين ع مَنْ ذَكَر الله عز و جل فِي السر فَقَدْ ذَكَر الله كَثِيراً إِن الْمنافِقِين كَانوا يذْكُرونَ الله عَلَانِيةً و لَا يذْكُرونه فِي السر فَقَالَ الله عز و جل يراؤنَ الناس و لا يذْكُرونَ الله إِلا قَلِيلًا

H 3192, CH 25, h 2

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Isma'Il ibn Mehran from Sayf ibn 'Amirah from Sulayman ibn 'Amr from abu al-Maghra' al-Khassaf in a *marfu'* manner from Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, who has said the following:

"Whoever speaks of Allah, the Most Majestic, the Most Holy, secretly, has spoken of Allah very often. The hypocrites speak of Allah in public but they do not speak of Him in secret to which Allah, the Most Majestic, the Most Holy, has said, 'They stand up in prayer lazily just to show that they pray, but, in truth they speak of Allah very little.'" (4:142)

٣ - عِدةٌ مِنْ أَصْحَابِنا عَنْ أَحْمَدَ بْنِ محمدِ بْنِ خالِدٍ عَنِ ابْنِ فَضالٍ رفَعه قَالَ قَالَ الله عز و جل لِعِيسى ع يا عِيسى اذْكُرْنِي فِي نفْسِك أَذْكُرْك فِي نفْسِي و اذْكُرْنِي فِي مَلَئِك أَذْكُرْك فِي مَلَإٍ خَيْرٍ مِنْ مَلَإِ الْآدمِيين يا عِيسى أَلِنْ لِي قَلْبك و أَكْثِرْ ذِكْرِي فِي الْخَلَواتِ و اعْلَمْ أَن سرورِي أَنْ تبصْبِص إِلَي و كُنْ فِي ذَلِك حَيّاً و لَا تكُنْ ميتاً

H 3193, CH 25, h 3

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ibn Faddal in a *marfu'* manner from The Imam, recipient of divine supreme covenant, who has said the following:

"Allah, the Most Majestic, the Most Holy, said to Jesus, peace be upon him, 'O Jesus, speak of Me to yourself; I speak of you to Myself, speak of Me in public; I speak of you in public, which is better than man's public. O Jesus, soften your heart for Me, speak of Me very often privately and note that My happiness is in your expressing humility before Me and that you must act as a living one in such condition, and not as a dead person.'"

٤ - عَلِي بْنِ إِبْراهِيم عَنْ أَبِيهِ عَنْ حمادٍ عَنْ حرِيزٍ عَنْ زرارةَ عَنْ أَحدِهِما ع قَالَ لَا يكْتب الْملَك إِلا ما سمِع و قَالَ الله عز و جل و اذْكُرْ ربك فِي نفْسِك تضرعاً و خِيفَةً قَلَا يعْلَم ثَواب ذَلِك الذكْرِ فِي نفْسِ الرجل غَيْر اللهِ عز و جل لِعظَمتِهِ

H 3194, CH 25, h 4

Ali ibn Ibrahim has narrated from his father from Hammad from Hariz from Zurara from one of the Imams, recipient of divine supreme covenant, who has said the following:

"The angel writes down only what he hears and Allah, the Most Majestic, the Most Holy, has said, 'Speak of your Lord deep within yourselves, humbly and privately. . . .' (7:205) Thus, no one knows the reward for that act (of speaking deep within oneself) of Allah except Allah, the Most Majestic, the Most Holy, due to His greatness.'"

بَابُ ذِكْرِ اللهِ عَز وَ جَل فِي الْغَافِلِينَ

Chapter Twenty Six

Speaking of Allah, the Most Majestic, the Most Holy Among Indifferent People

١ - عَلِي بْنِ إِبْراهِيم عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عمَيْرٍ عَنِ الْحسَيْنِ بْنِ الْمخْتارِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ أَبو عَبْدِ اللهِ ع الذاكِرِ للهِ عز و جل فِي الْغافِلِين كَالْمقَاتِلِ فِي الْمحارِبِين

H 3195, CH 26, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from al-Husayn ibn al-Mukhtar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The speaker of Allah, the Most Majestic, the Most Holy, among indifferent people is like a soldier on the offensive upon the enemies."

٢ - عَلِي بْنِ إِبْراهِيم عَنْ أَبِيهِ عَنِ النَّوْفَلِي عَنِ السكُونِيعَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص ذَاكِر اللهِ عز و جل فِي الْغافِلِين كَالْمقَاتِلِ عَنِ الْفَارِين و الْمقَاتِلُ عَنِ الْفَارِين لَه الْجنةُ

H 3196, CH 26, h 2

Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The messenger of Allah has said, 'The speaker of Allah, the Most Majestic, the Most Holy, among the indifferent people is like a soldier on the offensive while others are running away. The reward for a fighter among runaway ones is paradise.'"

Chapter Twenty Seven
Praise and Glorification

بَابُ التحْمِيدِ وَ التمْجِيدِ

H 3197, CH 27, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from abu Sa'Id al-Qammat from al-Mufaddal who has said the following:

"Once I said to abu 'Abd Allah, recipient of divine supreme covenant, 'May Allah keep my soul in service for your cause, teach me a comperehensive prayer.' The Imam said to me, 'Praise Allah; everyone who performs prayer prays for you saying, "Allah listens to (answers the prayers of) those who praise Him" (a reference to the meaning of the phrase said after *Ruku'* in a prayer).'"

١- محمد بن يحيى عن أحمد بن محمدٍ عن أبي سعِيدٍ القَماطِ عن المفضلِ قَالَ قُلْت لِأَبِي عَبْدِ اللهِ ع جعِلْت فِداك علِّمْنِي دعاءً جامِعاً فَقَالَ لِي احْمدِ الله فَإِنه لَا يبْقَى أَحدٌ يصلي إِلا دعا لَك يقُولُ سمِع اللهُ لِمنْ حمِده

H 3198, CH 27, h 2
It is narrated from him (narrator of the *Hadith* above) from Ali ibn al-Husayn from Sayf ibn 'Amirah from Muhammad ibn Marwan who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'What deed is the most beloved to Allah, the Most Majestic, the Most Holy?' The Imam said, 'It is your deed of praising Him.'"

٢- عنْه عنْ عِلِي بْنِ الْحسيْنِ عنْ سيْفِ بْنِ عمِيرةَ عنْ محمدِ بْنِ مرْوانَ قَالَ قُلْت لِأَبِي عَبْدِ اللهِ ع أَي الْأَعْمال أَحب إِلَى اللهِ عز و جل فَقَالَ أَنْ تحْمده

H 3199, CH 27, h 3
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from abu al-Hassan al-Anbari from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah would praise Allah everyday, three hundred sixty times, equal to the number of the veins in the body, saying 'All praise belongs to Allah, Lord of the worlds, a great deal of praise in all conditions.'"

٣- عِلِي بْن إِبراهِيم عنْ أَبِيهِ عنِ ابْنِ أَبِي عميْرٍ عنْ أَبِي الْحسنِ الْأَنبارِي عنْ أَبِي عَبْدِ اللهِ ع قَالَ كَانَ رسولُ اللهِ ص يحْمد الله فِي كُل يوْمٍ ثَلَاثَمِائَةِ مرةٍ و سِتين مرةً عدد عروق الْجسدِ يقُولُ الْحمْد لِلهِ رب الْعالَمِين كَثِيراً علَى كُل حالٍ

H 3200, CH 27, h 4
Ali ibn Ibrahim has narrated from his father and Humayd ibn Ziyad from al-Hassan ibn Muhammad all from Ahmad ibn al-Hassan al-Mithami from Ya'qub ibn Shu'ayb who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'The Messenger of Allah has said that in a son of Adam there are three hundred sixty veins of which one hundred eighty are moving and one hundred eighty are quiet. If a moving vein becomes quiet one cannot sleep and if a quiet one moves one cannot sleep'. The Messenger of Allah in the morning would say, 'All praise belongs to Allah, Lord of the worlds, a great deal of praise in all conditions, three hundred sixty times and so also he would do in the evening.'"

٤- عِلِي بْن إِبراهِيم عنْ أَبِيهِ و حمْيد بْن زِيادٍ عنِ الْحسنِ بْنِ محمدٍ جمِيعاً عنْ أَحْمد بْنِ الْحسنِ الْمِيثَمِي عنْ يعْقُوب بْنِ شعْيبٍ قَالَ سمِعْت أَبا عَبْدِ اللهِ ع يقُولُ قَالَ رسولُ اللهِ ص إِن فِي ابْنِ آدم ثَلَاثَمِائَةٍ و سِتين عِرْقاً مِنْها مِائَةٌ و ثَمانونَ متحركَةٌ و مِنْها مِائَةٌ و ثَمانونَ ساكِنةٌ فَلَوْ سكَن الْمتحرك لَمْ ينمْ و لَوْ تحرك الساكِن لَمْ ينمْ و كَانَ رسولُ اللهِ ص إِذَا أَصْبح قَالَ الْحمْد لِلهِ رب الْعالَمِين كَثِيراً علَى كُل حالٍ ثَلَاثَمِائَةٍ و سِتين مرةً و إِذَا أَمسى قَالَ مِثْلَ ذَلِك

H 3201, CH 27, h 5
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Mansur ibn al-'Abbas from Sa'Id ibn Janah who has said that narrated to him abu Mas'Ud from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Whoever says four times in the morning, 'All praise belongs to Allah, Lord of the worlds,' has completed his thanksgiving for that day and if one does the same thing in the evening he has completed his thanksgiving for the night.'"

٥- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدِ بْنِ خالِدٍ عنْ منْصور بْنِ الْعباسِ عنْ سعِيدِ بْنِ جناحٍ قَالَ حدثَنِي أَبو مسْعودٍ عنْ أَبِي عَبْدِ اللهِ ع قَالَ منْ قَالَ أَربع مراتٍ إِذَا أَصْبح الْحمْد لِلهِ رب الْعالَمِين فَقَدْ أَدى شكْر يوْمِهِ و منْ قَالَها إِذَا أَمسى فَقَدْ أَدى شكْر لَيْلَتِهِ

H 3202, CH 27, h 6
Ali ibn Ibrahim has narrated from his father from Ali ibn Hassan from certain individuals of his people from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Any prayer that does not have thanksgiving before it is incomplete. First it is thanksgiving, then praising.' I (the narrator) then asked, 'I do not know what is enough for

٦- عِلِي بْن إِبراهِيم عنْ أَبِيهِ عنْ عِلِي بْنِ حسانَ عنْ بعْضِ أَصْحابِهِ عنْ أَبِي عَبْدِ اللهِ ع قَالَ كُل دعاءٍ لَا يكُونُ قَبْله تحْمِيدٌ فَهو أَبتر إِنما التحْمِيد ثُم الثناءُ قُلْت ما أَدرِي ما يجْزِي مِن التحْمِيدِ و التمْجِيدِ قَالَ يقُولُ اللهم أَنت الْأَولُ

فَلَيس قَبلَك شيْءٌ و أَنت الْآخِر فَلَيس بعْدك شيْءٌ و أَنت الظاهِر فَلَيس فَوْقَك شيْءٌ و أَنت الْباطِن فَلَيس دونك شيْءٌ و أَنت الْعزِيز الْحكِيم

٧- و بِهذَا الْإِسْنادِ قَالَ سأَلْت أَبا عبْدِ اللهِ ع ما أَدنى ما يجْزِي مِن التحْمِيدِ قَالَ تقُولُ الْحمْد لِلهِ الذِي علَا فَقَهر و الْحمْد لِلهِ الذِي ملْك فَقَدر و الْحمْد لِلهِ الذِي بطَن فَخبر و الْحمْد لِلهِ الذِي يمِيت الْأَحْياءَ و يحْيِي الْموْتى و هو علَى كُل شيْءٍ قَدِيرٌ

بَابُ الِاسْتِغْفَارِ

١- عِلِي بْن إِبراهِيم عنْ أَبِيهِ عنِ النوْفَلِي عنِ السكُونِي عنْ أَبِي عبْدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص خيْر الدعاءِ الِاسْتِغْفَار

٢- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدٍ عنْ حسيْن بْنِ سيْفٍ عنْ أَبِي جمِيلَةَ عنْ عبيْدِ بْنِ زرارةَ قَالَ قَالَ أَبو عبْدِ اللهِ ع إِذَا أَكثَر الْعبْد مِن الِاسْتِغْفَارِ رفِعتْ صحِيفَته و هِي تتلأْلأُ

٣- عِلِي بْن إِبراهِيم عنْ أَبِيهِ عنْ ياسِرٍ عنِ الرضا ع قَالَ مثَلُ الِاسْتِغْفَارِ مثَلُ ورقٍ علَى شجرةٍ تحرك فَيتناثَر و الْمسْتغْفِر مِنْ ذَنبٍ و يفْعلُه كَالْمسْتهزِئ بِربِهِ

٤- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدِ بْنِ خالِدٍ عنْ أَبِيهِ عنْ محمدِ بْنِ سِنانٍ عنْ طَلْحةَ بْنِ زيْدٍ عنْ أَبِي عبْدِ اللهِ ع أَن رسولَ اللهِ ص كَانَ لَا يقُوم مِنْ مجْلِسٍ و إِنْ خف حتى يسْتغْفِر الله عز و جل خمْساً و عِشْرِين مرةً

٥- عِلِي بْن إِبراهِيم عنْ أَبِيهِ عنِ ابْنِ أَبِي عمْيرٍ عنْ معاوِيةَ بْنِ عمارٍ عنِ الْحارِثِ بْنِ الْمغِيرةِ عنْ أَبِي عبْدِ اللهِ ع قَالَ كَانَ رسولُ اللهِ ص يسْتغْفِر الله عز و جل فِي كُل يوْمٍ سبْعِين مرةً و يتوب إِلَى اللهِ عز و جل سبْعِين مرةً قَالَ قُلْت كَانَ يقُولُ أَسْتغْفِر الله و أَتوب إِلَيهِ قَالَ كَانَ يقُولُ أَسْتغْفِر الله أَسْتغْفِر الله سبْعِين مرةً و يقُولُ و أَتوب إِلَى اللهِ و أَتوب إِلَى اللهِ سبْعِين مرةً

thanksgiving?' The Imam said one should say, 'O Lord, You are the First, no one was ever before You, You are the Last and there will be no one after You, You are the Dominant and there is no one above You, You are the Inside and there is no one before You and You are the Majestic, the Wise.'"

H 3203, CH 27, h 7
Through the same chain of narrators it is narrated from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The least for thanksgiving is to say, 'All praise belongs to Allah who is High, so all things are subdued before Him, all praise belongs to Allah who owns all things, so He provides sustenance to all of them, all praise belongs to Allah who is inside, so He has the news of all things, all praise belongs to Allah who causes the living to die, gives life to the dead and has power over all things.'"

Chapter Twenty Eight
Plea for Forgiveness

H 3204, CH 28, h 1
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'The best prayer and plea before Allah for help is the plea for forgiveness and protection against the consequences of sins.'"

H 3205, CH 28, h 2
A number of our people have narrated from Ahmad ibn Muhammad from Husayn ibn Sayf from abu Jamilah from 'Ubayd ibn Zurara who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'One who pleas for forgiveness often, his book of record of deeds is raised and it shines brilliantly.'"

H 3206, CH 28, h 3
Ali ibn Ibrahim has narrated from his father from Yasir from al-Rida, recipient of divine supreme covenant, who has said the following:

"A plea for forgiveness is like shaking a tree from which leaves fall off. One who pleas forgiveness and commits sins is like one who derides his Lord."

H 3207, CH 28, h 4
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from Muhammad ibn Sinan from Talhah ibn Zayd from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah would not leave a gathering - even a small one until - he would plea for protection (forgiveness) from Allah, the Most Majestic, the Most Holy, twenty-five times."

H 3208, CH 28, h 5
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar from al-Harith ibn al-Mughirah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah would plea for protection seventy times everyday and turn to Allah, the Most Majestic, the Most Holy, seventy times everyday.' I (the narrator) then asked, 'Would he say, I plea for protection (forgiveness) from Allah and turn to Him?' The Imam said, 'He would say, "I plea for protection (forgiveness) from Allah, I plea for protection from Allah," seventy times. And would say, 'I return to Allah, I return to Allah,' seventy times.'"

H 3209, CH 28, h 6
Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from Husayn ibn Yazid from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'Plea for forgiveness, and the words: 'No one deserves to be worshipped except Allah' are the best forms of worship.' Allah, the Most Majestic, the Most Mighty, has said, 'Notice that Allah is the only Lord who deserves to be worshipped. Ask forgiveness for your sins. . . .'" (47:19)

٦- أبو عِلي الْأَشْعرِي عنْ محمدِ بْنِ عَبْدِ الْجبارِ عنْ صفْوانَ بْنِ يحْيى عنْ حسيْنِ بْنِ زيْدٍ عنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص الِاسْتِغْفَار و قَوْلُ لَا إِلَه إِلا الله خيْر الْعِبادةِ قَالَ الله الْعزِيز الْجبار فَاعْلَمْ أَنه لا إِله إِلا الله و اسْتَغْفِرْ لِذَنْبِك

Chapter Twenty Nine
Al-Tasbih, saying, 'Glory belongs to Allah,' *Al-Tahlil,* saying, 'No one deserves to be worshipped except Allah,' *Al-Takbir,* saying, 'Allah is greater than can be described'

بَابُ التسْبِيحِ وَ التهْلِيلِ وَ التكْبِيرِ

H 3210, CH 29, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn Salim and abu Ayyub al-Khazzaz all from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Once the poor people came to the Messenger of Allah and said, 'O Messenger of Allah, the wealthy people have the means to set free slaves, we do not have it, they can go for *Hajj,* but we cannot, they can provide charity, but we cannot and they can join the defense army for *Jihad,* but we cannot do so.' The Messenger of Allah said, 'Whoever says *al-Takbir* of Allah, the Most Majestic, the Most Holy. "*Allahu Akbar* (Allah is greater than can be described)," one hundred times it will be better than setting free one hundred slaves.'

"Whoever says *al-Tasbih* of Allah, '*Subhana Allah* (all glory belongs to Allah),' one hundred times it is better than deriving one hundred camels as a sacrificial offering.

"Whoever says, 'All praise belongs to Allah' one hundred times, it is better than offering one hundred horses, harnessed and readied with a soldier riding to move for the cause of Allah.

"Whoever says, 'No one deserves to be worshipped except Allah,' one hundred times will be the best among people in worshipping that day except for one who does more.

"The Imam then said, 'This reached the wealthy people and they followed the instruction. The poor people came to the Holy Prophet and said, "O Messenger of Allah, the wealthy people heard it and they did it." The Messenger of Allah said, 'That is an addition from Allah that He grants to whoever He wills.'"

١- عِلي بْن إِبراهِيم عنْ أَبِيهِ عنِ ابْنِ أَبِي عميْرٍ عنْ هِشامِ بْنِ سالِمٍ و أَبِي أَيوب الْخزازِ جمِيعاً عنْ أَبِي عَبْدِ اللهِ ع قَالَ جاءَ الْفُقَراءُ إِلى رسول اللهِ ص فَقَالُوا يا رسولَ اللهِ إِن الْأَغْنِياءَ لَهمْ ما يعْتِقُونَ و لَيس لَنا و لَهمْ ما يحجونَ و لَيس لَنا و لَهمْ ما يتصدقُونَ و لَيس لَنا و لَهمْ ما يجاهِدونَ و لَيس لَنا فَقَالَ رسولُ اللهِ ص مَنْ كَبر الله عز و جل مِائَةَ مرةٍ كَانَ أَفْضلَ مِنْ عِتْقِ مِائَةِ رقَبةٍ و مَنْ سبح الله مِائَةَ مرةٍ كَانَ أَفْضلَ مِنْ سِياقِ مِائَةِ بدنةٍ و مَنْ حمِد الله مِائَةَ مرةٍ كَانَ أَفْضلَ مِنْ حمْلَانِ مِائَةِ فَرسٍ فِي سبِيلِ اللهِ بِسرجِها و لُجمِها و ركُبِها و مَنْ قَالَ لَا إِله إِلا الله مِائَةَ مرةٍ كَانَ أَفْضلَ الناسِ عملًا ذَلِك الْيوْم إِلا مَنْ زاد قَالَ فَبلَغَ ذَلِك الْأَغْنِياءَ فَصنعوه قَالَ فَعاد الْفُقَراءُ إِلى النبِي ص فَقَالُوا يا رسولَ اللهِ قَدْ بلَغَ الْأَغْنِياءَ ما قُلْت فَصنعوه فَقَالَ رسولُ اللهِ ص ذَلِك فَضْلُ اللهِ يؤْتِيهِ مَنْ يشاءُ

H 3211, CH 29, h 2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Sinan from Hammad from Rib'I from Fudayl who has said the following:

"I heard one of the two Imam, recipient of divine supreme covenant, (abu Ja'far or abu 'Abd Allah) saying, 'Increase *al-Tahlil* and *al-Takbir*; there is nothing more beloved to Allah, the Most Majestic, the Most Holy, than *al-Tahlil* and *al-Takbir,*'"

٢- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنْ محمدِ بْنِ سِنانٍ عنْ حمادٍ عنْ رِبْعِي عنْ فُضيْلٍ عنْ أَحدِهِما ع قَالَ سمِعْته يقُولُ أَكْثِروا مِن التهْلِيلِ و التكْبِيرِ فَإِنه لَيس شيْءٌ أَحب إِلى اللهِ عز و جل مِن التهْلِيلِ و التكْبِيرِ

H 3212, CH 29, h 3
Ali has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, '*Al-Tasbih* is half of the balance, *al-Hamdu li Allah* fills out the balance and *Allahu Akbar* fills from earth to heaven.'"

٣- عِلي عنْ أَبِيهِ عنِ النوْفَلِي عنِ السكُونِي عنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ أَمِير الْمؤْمِنِين ع التسْبِيح نِصْف الْمِيزانِ و الْحمْد لِلهِ يمْلَأُ الْمِيزانَ و الله أَكْبر يمْلَأُ ما بيْن السماءِ و الْأَرْضِ

٤ - محمد بن يحيى عن أحمد بن محمدِ بن عِيسى عن ابن محبوبٍ عن مالِكِ بن عطِيةَ عن ضرَيسٍ الكُناسِي عن أبِي جعْفرٍ ع قالَ مر رسولُ اللهِ ص برجلٍ يغْرِس غرْساً فِي حائِطٍ لَه فوقف لَه و قالَ أ لا أدلك علَى غرْسٍ أثْبت أصْلًا و أسْرع إِيناعاً و أطْيب ثمراً و أبْقَى قالَ بلَى فدِلني يا رسولَ اللهِ فقالَ إِذَا أصْبحْت و أمسيْت فقُلْ سبْحانَ اللهِ و الْحمْد لِلهِ و لا إِلَه إِلا الله و الله أكْبر فإِن لَك بِكُل تسْبِيحةٍ عشْر شجراتٍ فِي الْجنةِ مِنْ أنواعِ الْفاكِهةِ و هن مِن الْباقِياتِ الصالِحاتِ قالَ فقالَ الرجلُ فإِني أشْهدك يا رسولَ اللهِ أن حائِطِي هذَا صدقةٌ مقْبوضةٌ علَى فُقَراءِ الْمسْلِمِين أهْل الصدقةِ فأنزلَ الله عز و جل آياتٍ مِن الْقُرْآن فأما منْ أعْطى و اتقى و صدق بِالْحسْنى فسنيسره لِلْيسْرى

H 3213, CH 29, h 4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from ibn Mahbub from Malik ibn ‘Atiyyah from Durays al-Kunasi from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah once was passing by a man who was planting a plant in his yard. The Holy Prophet stopped and asked, ‘Should I tell you about a plantation that has stronger roots, ripens faster and is of finer fruits?’ The man said, ‘Yes, O Messenger of Allah, tell me about it.’ The Messenger of Allah said, ‘In the morning and evenings say, “Glory belongs to Allah, all praise belongs to Allah, no one deserves to be worshipped except Allah and Allah is greater than can be described.” If you say this, for each time you will have ten trees in paradise of different kinds of fruits. They are (the reward) from perpetually charitable trusts.’ The Imam said that the man then said, ‘I take Allah as witness that my yard is a charitable trust and the needy Muslims are its beneficiaries.’ Allah, the Most Majestic, the Most Holy, then revealed the verses of the Holy Quran: ‘For those who spend for the cause of Allah, observe piety, (92:5) and believe in receiving rewards from Allah, (92:6) We shall facilitate the path to bliss’” (92:7)

٥ - علِي بن إِبراهِيم عن أبِيهِ عن النوْفلِي عن السكُونِي عن أبِي عبْدِ اللهِ ع قالَ قالَ رسولُ اللهِ ص خيْر الْعِبادةِ قوْلُ لا إِلَه إِلا الله

H 3214, CH 29, h 5
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘The best form of worship is saying, ‘No one deserves to be worshipped except Allah.’”

بَابُ الدعَاءِ لِلْإِخْوَانِ بِظَهْرِ الْغَيْبِ

Chapter Thirty
Praying for Brothers (in Belief) in Their Absence

١ - علِي بن إِبراهِيم عن أبِيهِ عن ابن أبِي عميْرٍ عن أبِي الْمغْراءِ عن الْفُضيْل بن يسارٍ عن أبِي جعْفرٍ ع قالَ أوْشك دعْوةٍ و أسْرع إِجابةٍ دعاءُ الْمرْءِ لِأخِيهِ بِظهْرِ الْغيْبِ

H 3215, CH 30, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from abu al-Mighra’ from al-Fudayl ibn Yasar from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“The prayer closest to acceptance and the fastest to be heard is a man’s prayer for a brother (in belief) in his absence.”

٢ - محمد بن يحيى عن أحمد بن محمدِ بن عِيسى عن الْحسن بن محبوبٍ عن عبْدِ اللهِ بن سِنانٍ عن أبِي عبْدِ اللهِ ع قالَ دعاءُ الْمرْءِ لِأخِيهِ بِظهْرِ الْغيْبِ يدِر الرزْق و يدْفع الْمكْروه

H 3216, CH 30, h 2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Mahbub from ‘Abd Allah ibn Sinan from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“A man’s prayer for his brother (in belief) in his absence increases his sustenance and repulses misfortune.”

٣ - عنْه عن أحْمد بن محمدٍ عن علِي بن الْحكَمِ عن سيْفِ بن عمِيرةَ عن عمْرِو بن شِمْرٍ عن جابِرٍ عن أبِي جعْفرٍ ع فِي قوْلِهِ تبارك و تعالَى و يسْتجِيب الذِين آمنوا و عمِلُوا الصالِحاتِ و يزِيدهمْ مِنْ فضْلِهِ قالَ هو الْمؤْمِن يدْعو لِأخِيهِ بِظهْرِ الْغيْبِ فيقُولُ لَه الْملَك آمِين و يقُولُ الله الْعزِيز الْجبار و لَك مِثْلا ما سألْت و قدْ أعْطِيت ما سألْت بِحبك إِياه

H 3217, CH 30, h 3
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from Ali ibn al-Hakam from Sayf ibn ‘Amirah from ‘Amr ibn Shimr from Jabir from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“About the words of Allah, the Most Holy, the Most High, ‘He answers the prayers of the righteously striving believers and grants them increasing favors . . . ,’ (42:26) the Imam said, ‘This is a reference to a believing person who prays for his brother (in belief) in his absence and the angel says, “Amin.” Allah, the Majestic and the Most dominant says, ‘You will have twice as much you asked for you brother (in belief) and I have already granted him what you asked for due to your love for him.’”

٤ - علِي بن إِبراهِيم عن أبِيهِ عن علِي بن معْبدٍ عن عبْدِ اللهِ بن عبْدِ اللهِ الْواسِطِي عن درسْت بن أبِي منْصورٍ عن أبِي خالِدٍ الْقماطِ

H 3218, CH 30, h 4
Ali ibn Ibrahim has narrated from his father from Ali ibn Ma’Bad from ‘Ubayd Allah ibn ‘Abd Allah al-Wasity from Durst ibn abu Mansur from abu Khalid al-

Qammat who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, has said, 'The prayer quickest to success and acceptance is one's prayer for his brother (in belief) in his absence where one starts praying for him and the angels guarding say, 'Amin' You will have twice as much you asked for him.'"

قَالَ قَالَ أَبو جَعْفَرٍ ع أَسْرع الدعاءِ نجْحاً لِلْإِجابةِ دعاءُ الْأَخ لِأَخِيهِ بِظَهْرِ الْغَيْبِ يَبدأُ بِالدعاءِ لِأَخِيهِ فَيقُولُ لَه ملَكٌ موكلٌ بِهِ آمِين و لَك مِثْلَاه

H 3219, CH 30, h 5

Ali ibn Muhammad has narrated from Muhammad ibn Sulayman from Isma'll ibn Ibrahim from Ja'far ibn Muhammad al-Tamimi from Husayn ibn 'Ulwan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'Any believing person who prays for the believing people male and female, Allah, the Most Majestic, the Most Holy, returns to such person a reward equal to the reward for a likewise prayer with which all believing people, male and female have been praying from the beginning of time and all who will do so in future up to the Day of Judgment. A servant will be ordered and dragged to the fire and the believing people male and female will say, 'O Lord, this is the one who prayed for us, accept our intercession for him and Allah, the Most Majestic, the Most Holy, will accept their intercession about him and he will be saved.'"

٥- عِلِي بْن محمدٍ عنْ محمدِ بْنِ سلَيمانَ عنْ إِسْماعِيلَ بْنِ إِبراهِيم عنْ جعْفَرِ بْنِ محمدٍ التمِيمِي عنْ حسْينِ بْنِ علْوانَ عنْ أَبِي عبْدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص ما مِنْ مؤْمِنٍ دعا لِلْمؤْمِنِين و الْمؤْمِناتِ إِلا رد الله عز و جل علَيْهِ مِثْلَ الذِي دعا لَهمْ بِهِ مِنْ كُل مؤْمِنٍ و مؤْمِنةٍ مضى مِنْ أَول الدهْرِ أَو هو آتٍ إِلَى يوْمِ الْقِيامةِ إِن الْعبْد لَيؤْمر بِهِ إِلَى النارِ يوْم الْقِيامةِ فَيسْحب فَيقُولُ الْمؤْمِنونَ و الْمؤْمِنات يا رب هذَا الذِي كَانَ يدْعو لَنا فَشفِّعْنا فِيهِ فَيشفعهم الله عز و جل فِيهِ فَينْجو

H 3220, CH 30, h 6

Ali has narrated from his father who has said the following:

"Once I saw 'Abd Allah ibn Jundab in 'Arafat but I had not seen any stay (spending the ninth day of Dulhajj) in 'Arafat better than that. He continued stretching his hands to the sky and his tears flow on his both cheeks all the way to the ground. When people left I said to him, 'O abu Muhammad, I have never seen a wonderful performance in 'Arafat such as yours.' He said, 'By Allah I did not pray for anything but for my brothers (in belief) and that is because of abu al-Hassan Musa, recipient of divine supreme covenant, who told me that whoever prays for his brothers (in belief) in his absence is called from the Throne, '(O servant of Allah) you will have one hundred thousand times as much reward as one may for his prayer receive,' thus, I did not like to leave one hundred thousand guaranteed for only one of mine, of which I am uncertain whether it is accepted or not.'"

٦- عِلِي عنْ أَبِيهِ قَالَ رأَيت عبْد اللهِ بْن جنْدبٍ فِي الْموْقِفِ فَلَمْ أَر موْقِفاً كَانَ أَحْسن مِنْ موْقِفِهِ ما زالَ مادّاً يدَيْهِ إِلَى السماءِ و دموعه تسِيلُ علَى خدَّيْهِ حتى تبْلُغَ الْأَرض فَلَما صدر الناس قُلْت لَه يا أَبا محمدٍ ما رأَيت موْقِفاً قَط أَحْسن مِنْ موْقِفِك قَالَ و اللهِ ما دعوْت إِلا لِإِخْوانِي و ذَلِك أَن أَبا الْحسنِ موسى ع أَخْبرنِي أَن مَنْ دعا لِأَخِيهِ بِظَهْرِ الْغَيْبِ نودِي مِن الْعرْشِ و لَك مِائَةُ أَلْفِ ضِعْفٍ فَكَرِهْت أَنْ أَدع مِائَةَ أَلْفٍ مضْمونةٍ لِواحِدةٍ لَا أَدرِي تسْتجاب أَم لَا

H 3221, CH 30, h 7

A number of our people have narrated from Sahl ibn Ziyad and Ali ibn Ibrahim has narrated from his father all from ibn Mahbub from ibn Ri'ab from abu 'Ubaydah from Thuwayr who has said the following:

"I heard Ali ibn al-Husayn, recipient of divine supreme covenant, saying, 'When the angels hear the believing person praying for his brother (in belief) in his absence or speak of him good, they say, "You are a good brother (in belief). You pray for him in his absence and speak good of him. Allah, the Most Majestic, the Most Holy, has granted you double of what you asked for him and He has praised you double of your praising him and you have excellence over him, but if they (angels) hear him speak evil of his brother (in belief), and pray against him, they will say, 'You are a bad brother for him! Stop, O you whose sins and privacy are covered, reduce your burden. Praise and thank Allah, Who has covered you, and notice that Allah, the Most Majestic, the Most Holy, knows more about His servant than you do.'"

٧- عِدةٌ مِنْ أَصْحابِنا عنْ سهْلِ بْنِ زِيادٍ و عِلِي بْنِ إِبراهِيم عنْ أَبِيهِ جمِيعاً عنِ ابْنِ محْبوبٍ عنِ ابْنِ رِئَابٍ عنْ أَبِي عبِيدةَ عنْ ثُوَيْرٍ قَالَ سمِعْت عِلِي بْن الْحسيْنِ ع يقُولُ إِن الْملَائِكةَ إِذَا سمِعوا الْمؤْمِن يدْعو لِأَخِيهِ الْمؤْمِنِ بِظَهْرِ الْغَيْبِ أَو يذْكُره بِخَيْرٍ قَالُوا نِعْم الْأَخ أَنت لِأَخِيك تدْعو لَه بِالْخَيْرِ و هو غَائِبٌ عنْك و تذْكُره بِخَيْرٍ قَدْ أَعْطَاك الله عز و جل مِثْلَيْ ما سأَلْت لَه و أَثْنى علَيْك مِثْلَيْ ما أَثْنيت علَيْهِ و لَك الْفَضْلُ علَيْهِ و إِذَا سمِعوه يذْكُر أَخاه بِسوءٍ و يدْعو علَيْهِ قَالُوا لَه بِئْس الْأَخ أَنت لِأَخِيك كُف أَيها الْمستر علَى ذُنوبِهِ و عوْرتِهِ و ارْبعْ علَى نفْسِك و احْمدِ الله الذِي ستر علَيْك و اعْلَمْ أَن الله عز و جل أَعْلَم بِعبْدِهِ مِنْك

بَابُ مَنْ تُسْتَجَابُ دَعْوَتُهُ

Chapter Thirty One
The One Whose Prayer is Accepted

١ - محمد بْن يحْيى عنْ أحْمد بْن محمدِ بْن خالِدٍ عنْ عِيسى بْن عبْدِ اللهِ القُمي قالَ سمِعْت أبا عبْدِ اللهِ ع يقُولُ ثلاثةٌ دعْوتهمْ مسْتجابةٌ الْحاج فانْظُروا كيْف تخْلُفُونه و الْغازي فِي سبِيل اللهِ فانْظُروا كيْف تخْلُفُونه و الْمرِيض فلا تغِيظُوه و لا تضْجِروه

H 3222, CH 31, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn Khalid from ‘Isa ibn ‘Abd Allah al-Qummi who has said the following:

“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘Three people’s prayers are accepted: one who has gone to performing *Hajj*, thus, consider how can you deal properly with his affairs in his absence, a soldier fighting for the cause of Allah, thus, consider how can you deal properly with his affairs in his absence, and a person suffering from an illness, thus, do not annoy or disturb him.’”

٢ - الْحسيْن بْن محمدٍ الْأشْعرِي عنْ معلى بْن محمدٍ عنِ الْحسنِ بْنِ علِي الْوشاءِ عنْ عبْدِ اللهِ بْنِ سِنانٍ عنْ أبِي عبْدِ اللهِ ع قالَ كانَ أبِي ع يقُولُ خمْس دعواتٍ لا يحْجبْن عنِ الرب تبارك و تعالى دعْوةُ الْإمامِ الْمقْسِطِ و دعْوةُ الْمظْلُومِ يقُولُ الله عز و جل لأنْتقِمن لك و لوْ بعْد حِينٍ و دعْوةُ الْولدِ الصالِحِ لِوالِدْيهِ و دعْوةُ الْوالِدِ الصالِحِ لِولدِهِ و دعْوةُ الْمؤْمِنِ لِأخِيهِ بِظهْرِ الْغيْبِ فيقُولُ و لك مِثْله

H 3223, CH 31, h 2
Al-Husayn ibn Muhammad al-Ash’ari has narrated from Mu'alla ibn Muhammad from Hassan ibn Ali al-Washsha’ from ‘Abd Allah ibn Sinan from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“My father, recipient of divine supreme covenant, has said, ‘Five kinds of prayers are not barred from the Lord, the Most Blessed, the Most High: the prayer of an Imam who is just in his dealings, the prayer of an oppressed as Allah, the Most Majestic, the Most Holy, has said, “I will revenge for you even if it may come after a long time,” the prayer of a virtuous son for his parents, the prayer of a virtuous father for his son and the prayer of a believing person for his brother (in belief) in his absence to whom it is said, ‘You will have as your reward just like what you asked for him.’”

٣ - علِي بْن إبْراهِيم عنْ أبِيهِ عنِ النوْفلِي عنِ السكُونِي عنْ أبِي عبْدِ اللهِ ع قالَ قالَ رسولُ اللهِ ص إياكُمْ و دعْوةَ الْمظْلُومِ فإنها ترْفع فوْق السحابِ حتى ينْظُر الله عز و جل إلْيها فيقُولُ ارْفعوها حتى أسْتجِيب له وإياكُمْ و دعْوةَ الْوالِدِ فإنها أحد مِن السيْفِ

H 3224, CH 31, h 3
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘Beware of the prayer of an oppressed; it climbs over the cloud and Allah, the Most Majestic, the Most Holy, looks at it and says, “Raise it up so it is accepted,” and beware of the prayer of a father; it is sharper than a sword.’”

٤ - محمد بْن يحْيى عنْ أحْمد بْن محمدٍ عنِ الْحسيْنِ بْنِ سعِيدٍ عنْ أخِيهِ الْحسنِ عنْ زرْعةَ عنْ سماعةَ عنْ أبِي عبْدِ اللهِ ع قالَ كانَ أبِي يقُولُ اتقُوا الظلْم فإن دعْوةَ الْمظْلُومِ تصْعد إلى السماءِ

H 3225, CH 31, h 4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa’Id from his brother al-Hassan from Zar’a from Sama'a from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“My father, recipient of divine supreme covenant, would say, ‘Stay away from injustice and oppression; the prayer of an oppressed climbs into the heavens.’”

٥ - علِي بْن إبْراهِيم عنْ أبِيهِ عنِ ابْنِ أبِي عمْيرٍ عنْ هِشامِ بْنِ سالِمٍ عنْ أبِي عبْدِ اللهِ ع قالَ منْ قدم أرْبعِين مِن الْمؤْمِنِين ثُم دعا اسْتجِيب له

H 3226, CH 31, h 5
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hisham ibn Salim from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Whoever prays for forty believing persons and then for himself, his prayer will be accepted.’”

٦ - محمد بْن يحْيى عنْ محمدِ بْنِ الْحسيْنِ عنْ علِي بْنِ النعْمانِ عنْ عبْدِ اللهِ بْنِ طلْحةَ النهْدِي عنْ أبِي عبْدِ اللهِ ع قالَ قالَ رسولُ اللهِ ص أرْبعةٌ لا ترد لهمْ دعْوةٌ حتى تفتح لهمْ أبواب السماءِ و تصِير إلى الْعرْشِ الْوالِد لِولدِهِ و

H 3227, CH 31, h 6
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Ali ibn al-Nu’Man from ‘Abd Allah ibn Talhah al-Nahdi from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘The prayers of four people are not turned back before the door to heaven opens and they move to the Throne: the prayer of a father for his son, the prayer of an oppressed against his oppressor, the prayer of one who

performs ‘Umrah until his returning home and the prayer of a person fasting before breaking his fast.’”

H 3228, CH 31, h 7
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Holy Prophet has said, ‘No prayer is more quickly accepted than the prayer of one unseen for another unseen, that is, in each other’s absence.’”

H 3229, CH 31, h 8
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘Moses prayed and Harun said Amin and the angels said Amin. Allah, the Most Blessed, the Most High, then said, “I have accepted your prayer be steadfast”, (10:89) and the prayer of one who fights for the cause of Allah will be answered just like the prayer of two of you (Moses and Harun) is accepted to the Day of Judgment.’”

Chapter Thirty Two
One Whose Prayer is not Accepted

H 3230, CH 32, h 1
Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Husayn ibn Mukhtar from al-Walid ibn Sabih who has said the following:

“Once I accompanied abu ‘Abd Allah, recipient of divine supreme covenant, between Makkah and Madinah and at a certain place a beggar came and he ordered his people to help. Another beggar came he ordered his people to help, another came and he ordered to help, then the fourth one came and abu ‘Abd Allah said, ‘May Allah satisfy you,’ and he turned to us saying, ‘We still can help but I feared becoming of the three kinds of people whose prayers are not heard: a man to whom Allah has granted wealth but he spends it on a wrong cause and then asks, “O Lord, grant me wealth.” His prayer is not accepted, a man who prays against his wife while Allah, the Most Majestic, the Most Holy, has made it lawful to dissolve the marriage, and a man who prays against his neighbor while Allah, the Most Majestic, the Most Holy, has made it possible for him to move away and buy another house.’”

H 3231, CH 32, h 2
Abu Ali al-Ash’ari has narrated from Muhammad ibn ‘Abd al-Jabbar from ibn Faddal from ‘Abd Allah ibn Ibrahim from Ja’far ibn Ibrahim from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The prayers of four kinds of people are not heard: a man who sits home and says, ‘O Lord, grant me sustenance,’ and it is said to him, “Have I not commanded you to work?” a man who is troubled by his wife so he prays for relief, but he will be asked, ‘Have I not made dissolving marriage lawful?’ A man who has destroyed his wealth and asks, ‘O Lord, grant me wealth,’ he will be asked, “Have I not commanded you to spend it moderately and have I not commanded you to make corrections?” Then the Imam read from the Holy Quran, ‘. . . who in their spending are neither extravagant nor stingy but maintain moderation,’ (25:67) and a man who lends money to others without witnesses as evidence and it is said to him, ‘Have I not commanded you to ask for witnesses as testimony?’”

الْمظْلُوم علَى منْ ظَلَمه و الْمعْتمِر حتى يرْجِع و الصائِم حتى يفْطِر

٧- عِلِي ْبن ِإْبراهِيم عنْ أَبِيهِ عنِ النوْفَلِي عنِ السكُونِي عنْ أَبِي عبْدِ اللهِ ع قَالَ قَالَ النبِي ص لَيس شيْءٌ أَسْرع ِإجابةً مِنْ دعْوةِ غَائِبٍ ِلغائِبٍ

٨- عِلِي ْبن ِإْبراهِيم عنْ أَبِيهِ عنِ النوْفَلِي عنِ السكُونِي عنْ أَبِي عبْدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص دعا موسى ع و أَمن هارونُ ع و أَمنتِ الْملَائِكَةُ ع فَقَالَ الله تبارك و تعالَى قَدْ أُجِيبتْ دعْوتكُما فَاسْتقِيما و منْ غَزا فِي سبِيلِ اللهِ اسْتجِيب لَه كَما اسْتجِيب لَكُما يوْم الْقِيامةِ

بَابُ مَنْ لَا تُسْتَجَابُ دَعْوَتُهُ

١- عِلِي ْبن ِإْبراهِيم عنْ أَبِيهِ عنْ حمادِ ْبنِ عِيسى عنْ حسيْنِ ْبنِ مخْتارٍ عنِ الْولِيدِ ْبنِ صبِيحٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ صحِبته ْبين مكةَ و الْمدِينةِ فَجاءَ سائِلٌ فَأَمر أَنْ يعْطَى ثُم جاءَ آخر فَأَمر أَنْ يعْطَى ثُم جاءَ آخر فَأَمر أَنْ يعْطَى ثُم جاءَ الرابِع فَقَالَ أَبو عبْدِ اللهِ ع يشْعِك الله ثُم الْتفَت ِإلَينا فَقَالَ أَما ِإن عِندنا ما نعْطِيهِ و لَكِنْ أَخْشى أَنْ نكُونَ كَأَحدِ الثَلَاثَةِ الذِين لَا يسْتجاب لَهمْ دعْوةٌ رجلٌ أَعْطَاه الله مالًا فَأَنفَقَه ِفي غَيرِ حقِهِ ثُم قَالَ اللهم ارْزقْنِي فَلَا يسْتجاب لَه و رجلٌ يدْعو علَى امْرأَتِهِ أَنْ يرِيحه مِنْها و قَدْ جعلَ الله عز و جل أَمرها ِإلَيْهِ و رجلٌ يدْعو علَى جارِهِ و قَدْ جعلَ الله عز و جل لَه السبِيلَ ِإلَى أَنْ يتحولَ عنْ جِوارِهِ و يبِيع داره

٢- أَبو عِلِي الْأَشْعرِي عنْ محمدِ ْبنِ عبْدِ الْجبارِ عنِ ابْنِ فَضالٍ عنْ عبْدِ اللهِ ْبنِ ِإْبراهِيم عنْ جعْفَرِ ْبنِ ِإْبراهِيم عنْ أَبِي عبْدِ اللهِ ع قَالَ أَربعةٌ لَا تسْتجاب لَهمْ دعْوةٌ رجلٌ جالِسٌ ِفي بيْتِهِ يقُولُ اللهم ارْزقْنِي فَيقَالُ لَه أَ لَمْ آمرْك ِبالطَلَبِ و رجلٌ كَانتْ لَه امْرأَةٌ قَدعا علَيْها فَيقَالُ لَه أَ لَمْ أَجْعلْ أَمرها ِإلَيْك و رجلٌ كَانَ لَه مالٌ فَأَفْسده فَيقُولُ اللهم ارْزقْنِي فَيقَالُ لَه أَ لَمْ آمرْك ِبالِاقْتِصادِ أَ لَمْ آمرْك ِبالْإِصْلَاحِ ثُم قَالَ و الذِين ِإذا أَنفَقُوا لَمْ يسْرِفُوا و لَمْ يقْتروا و كَانَ بيْن ذَلِك قَواماً و رجلٌ كَانَ لَه مالٌ فَأَدانه ِبغَيرِ بيِنةٍ فَيقَالُ لَه أَ لَمْ آمرْك ِبالشهادةِ

محمد ْبن يحْيى عنْ أحْمد ْبن محمدٍ عنْ عِلي ْبن الْحكمِ عنْ عِمْرانَ ْبن أبي عاصِمٍ عنْ أبي عبْدِ اللهِ ع مِثْله

٣- الْحسيْن ْبن محمدٍ الْأشْعري عنْ معلى ْبن محمدٍ عن الْوشاءِ عنْ عبْدِ اللهِ ْبن سِنانٍ عن الْوليدِ ْبن صبيحٍ قالَ سمِعْته يقُولُ ثلاثةٌ ترد علَيْهِمْ دعوْتهمْ رجلٌ رزقه الله مالًا فأنفقه في غيْرِ وجْهِهِ ثُم قالَ يا رب ارْزقْني فيقالُ له أ لمْ أرْزقْك و رجلٌ دعا علَى امْرأتِهِ و هو لها ظالِمٌ فيقالُ له أ لمْ أجْعلْ أمرها بيدِك و رجلٌ جلس في بيْتِهِ و قالَ يا رب ارْزقْني فيقالُ له أ لمْ أجْعلْ لك السبِيلَ إلَى طلبِ الرزْقِ

بابُ الدعاءِ عَلى العَدُو

١- عِدةٌ مِنْ أصْحابِنا عنْ سهْلِ ْبن زِيادٍ عنْ يحْيى ْبن الْمباركِ عنْ عبْدِ اللهِ ْبن جبلةَ عنْ إسْحاق ْبن عمارٍ قالَ شكوْت إلَى أبي عبْدِ اللهِ ع جاراً لي و ما ألْقَى مِنْه قالَ فقالَ لي ادْع علَيْهِ قالَ ففعلْت فلمْ أر شيْئاً فعدْت إلَيْهِ فشكوْت إلَيْهِ فقالَ لي ادْع علَيْهِ قالَ فقُلْت جعِلْت فِداك قدْ فعلْت فلمْ أر شيْئاً فقالَ كيْف دعوْت علَيْهِ فقُلْت إذَا لقِيته دعوْت علَيْهِ قالَ فقالَ ادْع علَيْهِ إذَا أدبر و إذَا اسْتدْبر ففعلْت فلمْ ألبثْ حتى أراح الله مِنْه

٢- و روي عنْ أبي الْحسنِ ع قالَ إذَا دعا أحدكُمْ علَى أحدٍ قالَ اللهم اطْرقْه بِبلِيةٍ لا أخْت لها و أبِحْ حرِيمه

٣- محمد ْبن يحْيى عنْ أحْمد ْبن محمدِ ْبن عِيسى عنْ عِلي ْبن الْحكمِ عنْ مالِكِ ْبن عطِيةَ عنْ يونس ْبن عمارٍ قالَ قُلْت لِأبي عبْدِ اللهِ ع إن لي جاراً مِنْ قُريْشٍ مِنْ آل محْرِزٍ قدْ نوه باسْمِي و شهرني كُلما مرْرت بِهِ قالَ هذَا الرافِضِي يحْمِلُ الْأموالَ إلَى جعْفرِ ْبن محمدٍ قالَ فقالَ لي فادْع الله علَيْهِ إذَا كُنت في صلاةِ اللَّيْلِ و أنت ساجِدٌ في السجْدةِ الْأخِيرةِ مِن الركْعتيْنِ الْأولَيْنِ فاحْمدِ الله عز و جل و مجدْه و قُل اللهم إن فُلانَ ْبن فُلانٍ قدْ شهرني و نوه بي و عاطِني و عرضني لِلْمكارِهِ اللهم اضْربْه بِسهْمٍ عاجِلٍ تشْغلُه بِهِ عني اللهم و قرِّبْ أجلَه و اقْطعْ أثَره و عجلْ ذلِك يا رب الساعةَ الساعةَ قالَ فلما قدِمْنا الْكُوفةَ قدِمْنا ليْلًا

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from ‘Umar ibn abu ‘Asim from abu ‘Abd Allah, recipient of divine supreme covenant, a similar *Hadith*.

H 3232, CH 32, h 3
Al-Husayn ibn Muhammad al-Ash’ari has narrated from Mu'alla ibn Muhammad from al-Washsha’ from ‘Abd Allah ibn Sinan from al-Walid ibn Sabih who has said the following:

“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘The prayer of three kinds of people is not accepted: a man to whom Allah has granted wealth but spends it improperly and then says, “O Lord, grant me wealth,” to him it is said, ‘Did I not give you wealth?’ A man who prays against his unjust wife, and it is said to him, ‘Have I not left her affairs to you (dissolving of marriage lawful)?’ A man who sits idle and prayers, ‘O Lord, grant me sustenance,’ and to him it is said, ‘Have I not made ways how to make a living?’”

Chapter Thirty Three
Prayer Against the Enemy

H 3233, CH 33, h 1
A number of our people have narrated from Sahl ibn Ziyad from Yahya ibn al-Mubarak from ‘Abd Allah ibn Jabalah from Ishaq ibn ‘Ammar who has said the following:

“Once I complained before abu ‘Abd Allah, recipient of divine supreme covenant, about my neighbor and what I had suffered from him. The narrator has said that the Imam said, ‘Pray and plead before Allah against him.’ I did so and did not have any results and I went back to the Imam to complain. He said, ‘Pray against him.’ I said, ‘May Allah keep my soul in service for your cause, I have already done but have not seen any result.’ The Imam said, ‘How did you pray against him?’ I said, ‘When I met him I prayed against him.’ The Imam said, ‘Pray against him when he moves away from you.’ I then did as I was told and Allah very soon granted me relief.’”

H 3234, CH 33, h 2
It is narrated from abu al-Hassan, recipient of divine supreme covenant, who has said the following:

“When any of you prays against the other person he should say, ‘O Lord, strike him with peerless misfortune in the night and allow his defenses to be ransacked.’”

H 3235, CH 33, h 3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Hakam from Malik ibn ‘Atiyyah from Yunus ibn ‘Ammar who has said the following:

“Once I said to abu ‘Abd Allah, recipient of divine supreme covenant, ‘I have a neighbor from Quraysh from the family of Muhriz who propagates against me negatively. Whenever I pass by he calls me a *Rafida* (rejecting successors to the Holy Prophet who are not special members of his family) and that I collect funds for Ja’far ibn Muhammad, recipient of divine supreme covenant.’ The Imam said, ‘Pray to Allah against him in the last *Sajdah* (prostration) of the second *Rak’at* of *Tahajjud* (nightly prayer). Praise Allah, the Most Majestic, the Most Holy, and glorify Him and say, ‘O Lord, so and so, son of so and so propagates against me negatively, he has caused me anger and has exposed me to danger, O Lord, strike him a quick arrow to divert him away from me, O Lord, bring the time of his death closer, eliminate his traces and make it fast, O Lord, in this hour, in this hour!’ When I arrived in al-Kufa during the night and

asked my family about him, how is so and so doing? They told me that he was ill. My words were not finished when I heard crying from the house of that man. They said that he had died.'"

فَسأَلْت أَهْلَنا عَنْه قُلْت ما فَعلَ فُلَانٌ فَقَالُوا هو مرِيضٌ فَما انْقَضى آخِر كَلَامِي حتى سمِعْت الصياح مِنْ منْزِلِه و قَالُوا قَدْ مات

H 3236, CH 33, h 4

Ahmad ibn Muhammad al-Kufi has narrated from Ali ibn al-Hassan al-Taymi from Ali ibn Asbat from Ya'qub ibn Salim who has said the following:

"Once I was in the presence of abu 'Abd Allah, recipient of divine supreme covenant, and al-'Ala' ibn Kamil said to him, 'So and so acts against me again and again, if you consider it proper, pray to Allah, the Most Majestic, the Most Holy.' The Imam said, 'This is more than enough for you. Say, "O Lord, You are sufficient for everything and nothing is sufficient for You. Suffice me in the matters of so and so with whatever You wish, in whatever way You wish, from wherever You wish and whenever You wish."'

٤ - أَحْمد بْن محمدٍ الْكُوفي عنْ عِلي بْنِ الْحسنِ التَّيمِي عنْ عِلي بْنِ أَسْباطٍ عنْ يعْقُوب بْنِ سالِمٍ قَالَ كُنت عِنْد أَبِي عبْدِ اللهِ ع فَقَالَ لَه الْعلَاءُ بْن كَامِلٍ إِن فُلَاناً يفْعلُ بِي و يفْعلُ فَإِنْ رأَيت أَنْ تدْعو الله عز و جل فَقَالَ هذَا ضعْفٌ بِك قُل اللهم إِنك تكْفِي مِنْ كُل شيْءٍ و لَا يكْفِي مِنْك شيْءٌ فَاكْفِنِي أَمر فُلَانٍ بِم شِئْت و كَيف شِئْت و مِنْ حيْثُ شِئْت و أَنى شِئْت

H 3237, CH 33, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn abu Najran from Hammad ibn 'Uthman from al-Misma'I who has said that when Dawud ibn Ali killed al-Mu'alla' ibn Khunays, abu 'Abd Allah, recipient of divine supreme covenant, said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, said, 'I will pray to Allah against whoever has murdered my *Mawla* (servant) and has seized my property.' Dawud ibn Ali then said, 'You threaten me with your prayer! (But I am not afraid).' Hammad has said that al-Misma'i said that Mu'attib said to me, 'Abu 'Abd Allah, recipient of divine supreme covenant, that night continued his *Ruku'* and *Sajdah* and, when it was morning, I hear him saying in *Sajdah* (prostration) "O Lord, I ask You through Your power that is strong, through Your glory that is intense, that has humbled Your creatures, grant favors to Muhammad and his family and seize him (the enemy) in this hour! Seize him in this hour!' He had not yet raised his head that we heard crying and wailing from the house of Dawud ibn Ali. Abu 'Abd Allah, recipient of divine supreme covenant, raised his head and said, 'I prayed to Allah with a prayer and Allah, the Most Majestic, the Most Holy, sent an angel over him to hit his head with an iron bar that ruptured his bladder and caused his death.'"

Note: Dawud ibn Ali was the governor of Madinah during the rule of abu al-'Abbas al-Saffah. He ordered al-Mu'alla to identify for him every Shi'a (follower *'A'immah*) of abu 'Abd Allah, recipient of divine supreme covenant. He refused saying, 'Even if they were under my foot I would not raise it to expose them.' He was murdered and the properties of abu 'Abd Allah, recipient of divine supreme covenant, with him was seized.

٥ - محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنِ ابْنِ أَبِي نجْرانَ عنْ حمادِ بْنِ عثْمانَ عنِ الْمِسْمعِي قَالَ لَما قَتلَ داود بْن عِلي الْمعلى بْن خنْيسٍ قَالَ أَبو عبْدِ اللهِ ع لَأَدْعون الله علَى منْ قَتلَ مَوْلَاي و أَخذَ مالِي فَقَالَ لَه داود بْن عِلي إِنك لَتهددنِي بِدعائِك قَالَ حماد قَالَ الْمِسْمعِي فَحدثَنِي معتبٌ أَن أَبا عبْدِ اللهِ ع لَمْ يزلْ لَيلَته راكِعاً و ساجِداً فَلَما كَانَ فِي السحرِ سمِعْته يقُولُ و هو ساجِدٌ اللهم إِني أَسْأَلُك بِقُوتِك الْقَوِية و بِجلَالِك الشدِيدِ الذِي كُل خلْقِك لَه ذَلِيلٌ أَنْ تصلي علَى محمدٍ و أَهْل بيْتِه و أَنْ تأْخذَه الساعةَ الساعةَ فَما رفَع رأْسه حتى سمِعْنا الصيْحةَ فِي دارِ داود بْنِ عِلي فَرفَع أَبو عبْدِ اللهِ ع رأْسه و قَالَ إِني دعوْت الله بِدعْوةٍ بعثَ الله عز و جل علَيْهِ ملَكاً فَضرب رأْسه بِمِرْزبةٍ مِنْ حدِيدٍ انْشقَتْ مِنْها مثَانته فَمات

Chapter Thirty Four
Al-Mubahalah (Pleading Before Allah for Help Against the Enemy)

بَابُ الْمُبَاهَلَةِ

H 3238, CH 34, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Muhammad ibn Hakim from abu Masruq who has said the following:

"Once I said to abu 'Abd Allah, recipient of divine supreme covenant, 'We speak to people and in support of our (Shi'a Muslim) belief refer them to the words of Allah, the Most Majestic, the Most Holy, 'O believers, obey Allah, His Messenger, and your leaders (who possess Divine Authority). . .' (4:59) They say, 'It applies to the commanders of the missions of armed forces.'

"We then refer them to the words of Allah, the Most Majestic, the Most Holy, 'Only Allah, His Messenger, and the true

١ - عِلي بْن إِبراهِيم عنْ أَبِيهِ عنِ ابْنِ أَبِي عمْيرٍ عنْ محمدِ بْنِ حكِيمٍ عنْ أَبِي مسْروقٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ قُلْت إِنا نكَلم الناس فَنحْتج علَيْهِمْ بِقَوْلِ اللهِ عز و جل أَطِيعوا الله و أَطِيعوا الرسولَ و أُولِي الْأَمرِ مِنْكُمْ فَيقُولُونَ نزلَتْ فِي أُمراءِ السرايا فَنحْتج علَيْهِمْ بِقَوْلِه عز و جل إِنما ولِيكُم الله و رسولُه إِلَى آخِرِ

الْآيةِ فَيقُولُونَ نزلَتْ فِي الْمؤْمِنِين و نحْتج علَيهِمْ بِقَوْلِ اللهِ عز و جل قُلْ لا أَسْئَلُكُمْ علَيهِ أَجْراً إِلا الْمودةَ فِي الْقُرْبى فَيقُولُونَ نزلَتْ فِي قُرْبى الْمسْلِمِين قَالَ فَلَمْ أَدعْ شَيْئاً مِما حضرنِي ذِكْره مِنْ هذِهِ و شِبْهِهِ إِلا ذَكَّرته فَقَالَ لِي إِذَا كَانَ ذَلِك فَادْعهمْ إِلَى الْمباهلَةِ قُلْت و كَيف أَصْنع قَالَ أَصْلِحْ نفْسك ثَلَاثاً و أَطْنه قَالَ و صمْ و اغْتسِلْ و ابرزْ أَنت و هو إِلَى الْجبان فَشبكْ أَصابِعك مِنْ يدِك الْيمْنى فِي أَصابِعِهِ ثُم انْصِفْه و ابدأْ بِنفْسِك و قُل اللهم رب السماواتِ السبْعِ و رب الْأَرضِين السبْعِ عالِم الْغَيبِ و الشهادةِ الرحْمن الرحِيمِ إِنْ كَانَ أَبو مسْروقٍ جحد حقّاً و ادعى باطِلًا فَأَنزِلْ علَيهِ حسْباناً مِن السماءِ أَوْ عذَاباً أَلِيماً ثُم رد الدعْوةَ علَيهِ فَقُلْ وإِنْ كَانَ فُلَانٌ جحد حقّاً و ادعى باطِلًا فَأَنزِلْ علَيهِ حسْباناً مِن السماءِ أَوْ عذَاباً أَلِيماً ثُم قَالَ لِي فَإِنك لَا تلْبثُ أَنْ ترى ذَلِك فِيهِ فَو اللهِ ما وجدْت خلْقاً يجِيبنِي إِلَيهِ

believers who are steadfast in prayer and pay alms, while they kneel during prayer, are your guardians.' (5:55) They say, 'This applies to the believing people (as a whole).'

"We refer them to the words of Allah, the Most Majestic, the Most Holy, '(Muhammad), say, "I do not ask you for any payment for my preaching to you except (your) love of (my near) relatives. . . ."' (42:23) They say, 'It applies to the relatives of the Muslims.'

"I (the narrator) then mentioned all such references that I knew of and the Imam said, 'If such is the case, call them for *Al-Mubahalah* (pleading before Allah for help against the enemy).' I then asked, 'How should I do that?' The Imam said, 'Correct your soul three days,' I think he said, 'Fast, take a shower and both of you go in the mountains, crisscross the fingers of your right hand with his fingers, then yield for justice against yourself (begin with yourself) and say, "O Lord, the Cherisher of the seven heavens and seven earths, the One who possesses the knowledge of the unseen and seen, the Beneficent, the Merciful, if abu Masruq has denied anyone's rights or has claimed falsehood, send upon him misfortune from the sky or a painful punishment." Then turn it to him and say, 'If so and so has rejected a truth or made a false claim, send upon him a misfortune from the sky or a painful punishment.' Then the Imam said to me, 'You will very shortly see it in him.' The narrator has said, 'I swear by Allah I could not find any creature, who could accept my call for *Al-Mubahalah* (pleading before Allah for help against the enemy).'"

٢ - عِدةٌ مِنْ أَصْحابِنا عنْ سهْلِ بْنِ زِيادٍ عنْ إِسْماعِيلَ بْنِ مِهْرانَ عنْ مخْلَدٍ أَبِي الشكْرِ عنْ أَبِي حمْزةَ الثمالِي عنْ أَبِي جعْفَرٍ ع قَالَ الساعةُ الَّتِي تباهِلُ فِيها ما بيْن طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشمْسِ

عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدِ بْنِ خالِدٍ عنْ محمدِ بْنِ إِسْماعِيلَ عنْ مخْلَدٍ أَبِي الشكْرِ عنْ أَبِي حمْزةَ عنْ أَبِي جعْفَرٍ ع مِثْلَه

H 3239, CH 34, h 2

A number of our people have narrated from Sahl ibn Ziyad from Isma'Il ibn Mehran from Mukhallad abu al-Shukr from abu Hamza al-Thumali from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, has said, 'The time for *al-Mubahalah* is between dawn and sunrise.'"

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Muhammad ibn Isma'Il from Mukhallad abu al-Shukr from abu Hamza from abu Ja'far, recipient of divine supreme covenant, a similar *Hadith*.

٣ - أَحْمد عنْ بعْضِ أَصْحابِنا فِي الْمباهلَةِ قَالَ تشبك أَصابِعك فِي أَصابِعِهِ ثُم تقُولُ اللهم إِنْ كَانَ فُلَانٌ جحد حقّاً و أَقَر بِباطِلٍ فَأَصِبْه بِحسْبانٍ مِن السماءِ أَوْ بِعذَابٍ مِنْ عِنْدِك و تلَاعِنه سبْعِين مرةً

H 3240, CH 34, h 3

Ahmad has narrated from certain individuals of our people about al-Mubahalah this:

"Crisscross the fingers of your hand with his fingers and say, 'O Lord, if so and so has rejected a truth or has professed a falsehood, make him suffer misfortune from the sky or a painful punishment by Your command and then (the parties) renounce each other seventy times.'"

٤ - محمد بْن يحْيى عنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنِ ابْنِ محْبوبٍ عنْ أَبِي الْعباسِ عنْ أَبِي عبْدِ اللهِ ع فِي الْمباهلَةِ قَالَ تشبك أَصابِعك فِي أَصابِعِهِ ثُم تقُولُ اللهم إِنْ كَانَ فُلَانٌ جحد حقّاً و أَقَر بِباطِلٍ فَأَصِبْه بِحسْبانٍ مِن السماءِ أَوْ بِعذَابٍ مِنْ عِنْدِك و تلَاعِنه سبْعِين مرةً

H 3241, CH 34, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Mahbub from abu al-'Abbas from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following about al-Mubahalah:

"Crisscross the fingers of your hand with his fingers and say, 'O Lord, if so and so has rejected a truth or has professed a falsehood, make him suffer a misfortune from the sky or a punishment from You', and then renounce each other seventy times.'"

٥ - محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنْ محمدِ بْنِ عبْدِ الْحمِيدِ عنْ أَبِي جمِيلَةَ عنْ بعْضِ أَصْحابِهِ قَالَ إِذَا جحد الرجلُ الْحق فَإِنْ أَراد أَنْ تلَاعِنه قُل اللهم رب السماواتِ السبْعِ و رب

H 3242, CH 34, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn 'Abd al-Hamid from abu Jamilah from certain individuals of his people who has said the following:

"If a man rejects the truth and if he is ready for renunciation then say, 'O Lord, the Cherisher of the seven heavens and seven

earths, and Lord of the great Throne, if so and so has rejected the truth and denied it, send upon him misfortune from the sky or a painful punishment.’”

Chapter Thirty Five

The Expressions with Which the Lord, the Most Blessed, the Most High, Has Glorified Himself

H 3243, CH 35, h 1

Ali ibn Ibrahim has narrated from his father from Safwan ibn Yahya from Ishaq ibn ‘Ammar from certain individuals of his people from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“In three hours of the day and in three hours of the night Allah, the Majestic, the Glorious, glorifies Himself. The first hours of the day begin when the distance of the sun from this side, the East, is equal to that between ‘Asr (the beginning of afternoon prayer), on the West, and the start of the time of the first prayer (prayer at noon time), and the first hours of night which begin with the start of the remaining one third of the night to dawn.

“Allah says, ‘I am Allah, Cherisher of the worlds, I am Allah, the Most High, the Most Great, I am Allah, the Most Majestic, the Most Wise, I am Allah, the Most Forgiving, the Most Merciful, I am Allah, the Beneficent, the Merciful, I am Allah, the Owner of the Day of Judgment, I am Allah, Who has always been and will be, I am Allah, the Creator of the good and bad, I am Allah, the Creator of paradise and fire, I am Allah, the Initiator of all things and to Me it returns, I am Allah, the only One and Self-sufficient, I am Allah, the Knower of the unseen and the seen, I am Allah, the Owner, the Holy, the Peace, the Protector, the Dominant, the Compeller, the One who is Proud, I am Allah, the Creator, the Designer, and the Shape-giver. I have all good names; I am Allah, the Great and the Most Lofty.’

“The narrator has said that abu ‘Abd Allah, recipient of divine supreme covenant, then said in his own words, ‘Greatness is His dress. Whoever disputes Him in that, He (Allah) will throw him in fire.’ The Imam then said, ‘Whoever of the believing people prays to Him in these words turning with his heart to Allah, the Most Majestic, the Most Holy, He will grant his wish. Even if he is a person of evil fortune, I hope he will change into a person of good fortune.’”

H 3244, CH 35, h 2

A number of our people have narrated from Ahmad ibn Muhammad from ibn Faddal from ‘Abd Allah ibn Bukayr from ‘Abd Allah ibn ‘A’Yun from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Allah, the Most Blessed, the Most High, glorifies Himself three times every-day and night. Whoever glorifies Allah with the words with which He has glorified Himself, and happens to be in a condition of misfortune, Allah, the Most Majestic, the Most Holy, will turn him into a condition of good fortune.

“He should say, ‘You are Allah, no one deserves to be worshipped except You, the Cherisher of the worlds. You are Allah; no one deserves to be worshipped except You, the Beneficent, the Merciful. You are Allah, no one deserves to be worshipped except You, the Most Majestic, the Most (High) Great, You are Allah, no one deserves to be worshipped except You, the Owner of the Day of Judgment. You are Allah. No one deserves to be worshipped except You, the Forgiving, the Merciful. You are Allah; no one deserves to be worshipped except You, the Majestic, the Wise. You are Allah, no one deserves to be worshipped except You, from You began the creatures and to You they return. You are Allah, (besides whom)

الْأَرضِين السبْعِ و رب الْعرْشِ الْعظِيمِ إِنْ كَانَ فُلَانٌ جحد الْحق و كَفَرِ بِهِ فَأَنزِلْ علَيهِ حسْباناً مِن السماءِ أَوْ عذَاباً أَلِيماً

بَابُ مَا يُمَجِّدُ بِهِ الرب تَبَارَكَ وَ تَعَالَى نَفْسَهُ

١ - عِلِي بْن إِبراهِيم عَنْ أَبِيهِ عَنْ صفْوانَ بْنِ يحْيى عَنْ إِسْحاق بْن عمارٍ عَنْ بعْضِ أَصْحابِهِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن لِلهِ عز و جل ثَلَاثَ ساعاتٍ فِي اللَّيْلِ و ثَلَاثَ ساعاتٍ فِي النهارِ يمجد فِيهِن نفْسه فَأَولُ ساعاتِ النهارِ حِين تكُونُ الشمْس هذَا الْجانِب يعْنِي مِن الْمشْرِق مِقْدارها مِن الْعصْرِ يعْنِي مِن الْمغْرِبِ إِلَى الصلَاةِ الْأُولَى و أَولُ ساعاتِ اللَّيْلِ فِي الثلُثِ الْباقِي مِن اللَّيْلِ إِلَى أَنْ يَنْفَجِر الصبْح يقُولُ إِني أَنا الله رب الْعالَمِين إِني أَنا الله الْعلِي الْعظِيم إِني أَنا الله الْعزِيز الْحكِيم إِني أَنا الله الْغفُور الرحِيم إِني أَنا الله الرحْمن الرحِيم إِني أَنا الله مالِك يوْمِ الدينِ إِني أَنا الله لَمْ أَزلْ و لَا أَزالُ إِني أَنا الله خالِق الْخَيْرِ و الشر إِني أَنا الله خالِق الْجنةِ و النارِ إِني أَنا الله بدِيءُ كُل شَيْءٍ و إِلَي يعود إِني أَنا الله الْواحِد الصمد إِني أَنا الله عالِم الْغيْبِ و الشهادةِ إِني أَنا الله الْملِك الْقُدوس السلَام الْمؤْمِن الْمهيْمِن الْعزِيز الْجبار الْمتكبر إِني أَنا الله الْخالِق الْبارِئ الْمصور لِي الْأَسْماءُ الْحسْنى إِني أَنا الله الْكَبِير الْمتعال قَالَ ثُم قَالَ أَبو عَبْدِ اللهِ ع مِنْ عِنْدِهِ و الْكِبرِياءُ رِداؤه فَمَنْ نازعه شَيْئاً مِنْ ذَلِك أَكبه الله فِي النارِ ثُم قَالَ ما مِنْ عَبْدٍ مؤْمِنٍ يدْعو بِهِن مقْبِلًا قَلْبه إِلَى اللهِ عز و جل إِلا قَضى حاجته و لَوْ كَانَ شَقِيّاً رجَوْت أَنْ يحولَ سعِيداً

٢ - عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدٍ عَنِ ابْنِ فَضالٍ عَنْ عَبْدِ اللهِ بْنِ بكَيْرٍ عَنْ عَبْدِ اللهِ بْنِ أَعْين عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِن الله تبارك و تعالَى يمجد نفْسه فِي كُل يوْمٍ و لَيْلَةٍ ثَلَاثَ مراتٍ فَمَنْ مجد الله بِما مجد بِهِ نفْسه ثُم كَانَ فِي حال شِقْوةٍ حولَه الله عز و جل إِلَى سعادةٍ يقُولُ أَنت الله لَا إِلَه إِلا أَنت رب الْعالَمِين أَنت الله لَا إِلَه إِلا أَنت الرحْمن الرحِيم أَنت الله لَا إِلَه إِلا أَنت الْعزِيز الْعلِي الْكَبِير أَنت الله لَا إِلَه إِلا أَنت مالِك يوْمِ الدينِ أَنت الله لَا إِلَه إِلا أَنت الْغفُور الرحِيم أَنت الله لَا إِلَه إِلا أَنت الْعزِيز الْحكِيم أَنت الله لَا إِلَه إِلا أَنت مِنْك بدأ الْخلْق و إِلَيْك يعود أَنت الله الذِي لَا إِلَه إِلا أَنت لَمْ تزلْ

و لا تزالُ أنت الله الذِي لا إِلٰه إِلا أنت خالِق الْخَيْرِ و الشر أنت الله لا إِلٰه إِلا أنت خالِق الْجنةِ و النارِ أنت الله لا إِلٰه إِلا أنت أحدٌ صمدٌ لمْ يلِدْ و لمْ يولد و لمْ يكُنْ له كُفُواً أحدٌ أنت الله لا إِلٰه إِلا أنت الْمِلك الْقُدوس السلام الْمؤْمِن الْمهيْمِن الْعزِيز الْجبار الْمتكبر سبْحانَ اللهِ عما يشْرِكُونَ هو الله الْخالِق الْبارِئ الْمصور له الْأَسْماءُ الْحسْنى يسبح له ما فِي السماواتِ و الْأَرْضِ و هو الْعزِيز الْحكِيم إِلى آخِرِ السورةِ أنت الله لا إِلٰه إِلا أنت الْكبِير و الْكِبرِياءُ رِداؤك

no one deserves to be worshipped. You have always been and will always be. You are Allah, (besides whom) no one deserves to be worshipped, the Creator of the good and evil. You are Allah, no one deserves to be worshipped except You, the Creator of paradise and fire. You are Allah, no one deserves to be worshipped except You, the One, Self-sufficient, who has not given birth to any one and is not born from anyone and no one is His partner. '. . . You are Allah, no one deserves to be worshipped except You, the King, the Holy, the Peace, the Protector, the Dominant, the Majestic, the Compeller, the Proud. Allah is by far more Glorious than what they call His partners. He is Allah, the Creator, the Designer, the Shape-giver; His are the most beautiful names. All that is in heavens and in the earth glorify Him and He is the Majestic, the Wise . . . – to be read to the end of Chapter 59. You are Allah, no one deserves to be worshipped except You, the Most Great for whom greatness is the dress.'"

بَابُ مَنْ قَالَ لا إِلٰه إِلا اللهُ

Chapter Thirty Six

One's Saying, No One Deserves to be Worshipped Except Allah

١ - عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمدْ بْنِ محمدٍ عنْ محمدِ بْنِ عِلِي عنْ محمدِ بْنِ الْفُضيْلِ عنْ أَبِي حمْزةَ قَالَ سمِعْت أَبا جعْفرٍ ع يقُولُ ما مِنْ شيْءٍ أَعْظم ثَواباً مِنْ شهادةِ أَنْ لا إِلٰه إِلا الله إِن الله عز و جل لا يعْدِلُه شيْءٌ و لا يشْرِكُه فِي الْأُمورِ أَحدٌ

H 3245, CH 36, h 1

A number of our people have narrated from Ahmad ibn Muhammad from Muhammad ibn Ali from Muhammad ibn al-Fudayl from abu Hamza who has said the following:

"I heard abu Ja'far, recipient of divine supreme covenant, saying, 'There is nothing greater in rewards than testifying to the truth and believing in the meaning of the testimony of belief in Allah: 'No one deserves to be worshipped except Allah', Allah, the Most Majestic, the Most Holy, Who has no equal and no one shares Him in any issue.'"

٢ - عنْه عنِ الْفُضيْلِ بْنِ عبْدِ الْوهابِ عنْ إِسْحاق بْنِ عبْدِ اللهِ عنْ عبْدِ اللهِ بْنِ الْوليدِ الْوصافِي رفَعه قَالَ قَالَ رسولُ اللهِ ص منْ قَالَ لا إِلٰه إِلا الله غُرِستْ له شجرةٌ فِي الْجنةِ مِنْ ياقُوتةٍ حمْراءَ منْبتها فِي مِسْكٍ أَبيض أَحْلى مِن الْعسل و أَشد بياضاً مِن الثلْج و أَطْيب رِيحاً مِن الْمِسْكِ فِيها أَمْثالُ ثُدِي الْأَبكارِ تعْلُو عنْ سبْعِين حلةً و قَالَ رسولُ اللهِ ص خيْر الْعِبادةِ قَوْلُ لا إِلٰه إِلا الله و قَالَ خيْر الْعِبادةِ الِاسْتِغْفَار و ذَلِك قَوْلُ اللهِ عز و جل فِي كِتابِهِ فَاعْلمْ أَنه لا إِلٰه إِلا الله و اسْتغْفِرْ لِذَنْبِك

H 3246, CH 36, h 2

It is narrated from him (narrator of the *Hadith* above) from al-Fudayl ibn 'Abd al-Wahhab from Ishaq ibn 'Abd Allah from 'Ubayd Allah ibn al-Walid al-Wassafi in a *marfu'* manner who has said the following:

"The Messenger of Allah has said, 'Whoever (sincerely) says, 'No one deserves to be worshipped except Allah', a tree is planted for him in paradise, from red ruby that grows out of white musk, sweeter than honey, whiter than snow, of a fragrance better than musk, in which there is something like the breast of virgins, protruding from behind seventy dresses.'

"The Messenger of Allah has said, 'The best worship is the words: 'No one deserves to be worshipped except Allah.'

"He also has said, 'The best worship is pleading before Allah for forgiveness, due to the words of Allah, the Most Majestic, the Most Holy, in His book: '(you must) know that no one deserves to be worshipped except Allah. Ask forgiveness for your sins. . . .'" (47:19)

بَابُ مَنْ قَالَ لا إِلٰه إِلا اللهُ وَ اللهُ أَكْبرُ

Chapter Thirty Seven

One's Saying: No One Deserves to be Worshipped Except Allah, Allah is Greater than Everyones' Description

١ - محمد بْن يحْيى عنْ أَحْمد بْنِ محمدِ بْنِ عِيسى رفَعه عنْ حرِيزٍ عنْ يعْقُوب الْقُمي عنْ أَبِي عبْدِ اللهِ ع

H 3247, CH 37, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa in a *marfu'* manner from Hariz from Ya'qub al-Qummi from abu 'Abd Allah,

recipient of divine supreme covenant, who has said the following:

"The cost of paradise is (sincerely) saying: 'No one deserves to be worshipped except Allah and Allah is greater than everyones' description.'"

قَالَ ثَمن الْجنةِ لَا إِلَه إِلا الله و الله أَكْبر

Chapter Thirty Eight

One's Saying: 'No One Deserves to be Worshipped Except Allah, Allah Alone, Allah Alone, Allah Alone

بَابُ مَنْ قَالَ لَا إِلَهَ إِلا اللهُ وَحْدَهُ وَحْدَهُ وَحْدَهُ

H 3248, CH 38, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Nu'Man from those whom he has mentioned (in his book) from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Jibril once said to the Messenger of Allah, '*Tuba* (a tree in paradise) is for those among your followers who (sincerely) say: 'No one deserves to be worshipped except Allah, Allah alone, Allah alone, Allah alone.'"

١ - محمد بن يحيى عن أحمد بن محمدٍ عن علي بن النعمان عمن ذكره عن أبي عبد اللهِ ع قَالَ قَالَ جبرئيلُ ع لرسول اللهِ ص طُوبى لمن قَالَ مِنْ أُمتك لَا إِلَه إِلا الله وحْده وحْده وحْده

Chapter Thirty Nine

One's Saying: 'No One Deserves to be Worshipped Except Allah, Alone, No One is His Partner; Ten Times

بَابُ مَنْ قَالَ لَا إِلَهَ إِلا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ عَشْراً

H 3249, CH 39, h 1

A number of our people have narrated from Ahmad ibn Muhammad from 'Amr ibn 'Uthman and Ali ibn Ibrahim has narrated from his father all from 'Abd Allah ibn al-Mughirah from ibn Muskan from abu Basir Layth al-Muradi from 'Abd al-Karim ibn 'Utbah who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Whoever (sincerely) says ten times before sunrise and before sunset, 'No one deserves to be worshipped except Allah alone Who has no partner, the Kingdom is His, all praise belongs to Him, He gives life, causes death, causes death and gives life, He is living and will never die, in His hands is the good and He has power over all things,' this will be the remedy and expiation for his sins on that day.'"

١ - عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدٍ عَنْ عَمْرو بْنِ عثْمانَ و علي بْن إِبراهِيم عَنْ أَبِيه جمِيعاً عَنْ عَبْدِ اللهِ بْنِ الْمغِيرةِ عن ابْن مسْكَانَ عَنْ أَبِي بصِيرٍ لَيثِ الْمرادِي عَنْ عَبْدِ الْكَرِيمِ بْن عتْبةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ سمِعْته يقُولُ مَنْ قَالَ عشْر مراتٍ قَبْلَ أَنْ تطْلُع الشمْس و قَبْلَ غُروبِها لَا إِلَه إِلا الله وحْده لَا شرِيك لَه لَه الْملْك و لَه الْحمْد يحْيِي و يمِيت و يحْيِي و هو حي لَا يموت بِيدِهِ الْخَيْر و هو علَى كُل شيْءٍ قَدِيرٌ كانتْ كَفارةً لِذُنوبِهِ ذَلك الْيوْم

H 3250, CH 39, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from those whom he has mentioned (in his book) from 'Umar ibn Muhammad from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'Whoever soon after performing the morning prayer and before raising his knees says ten times, 'No one deserves to be worshipped except Allah alone, Who has no partner, the Kingdom is His, all praise belongs to Him, He gives life, causes death, causes death and gives life, He is living and will never die, in His hands is all good and He has power over all things, and also at sunset, no servant (of Allah) will meet Allah, the Most Majestic, the Most Holy, with a deed better than this deed except one who performs the same deed.'"

٢ - محمد بن يحيى عن أحمد بن محمدِ بن عِيسى عمن ذَكَره عن عمر بن محمدٍ عن أَبِي عَبْدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص مَنْ صلى الْغداةَ فَقَالَ قَبْلَ أَنْ ينْفُض ركْبتَيْهِ عشْر مراتٍ لَا إِلَه إِلا الله وحْده لَا شرِيك لَه لَه الْملْك و لَه الْحمْد يحْيِي و يمِيت و يمِيت و يحْيِي و هو حي لَا يموت بِيدِهِ الْخَيْر و هو علَى كُل شيْءٍ قَدِيرٌ و فِي الْمغْرِبِ مِثْلُها لَمْ يلْق الله عز و جل عبْدٌ بِعملٍ أَفْضلَ مِنْ عملِهِ إِلا مَنْ جاءَ بِمِثْلِ عملِهِ

بَابُ مَنْ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَن مُحَمداً عَبْدُهُ وَ رَسُولُهُ

١ - عِلِي بْنِ إِبْراهِيم عَنْ أَبِيهِ عن ٱبنِ أَبِي عمَيْرٍ عَنْ سعِيدٍ عَنْ أَبِي عُبَيْدةَ الْحذاءِ عَنْ أَبِي جَعْفَرٍ ع قَالَ مَنْ قَالَ أَشْهد أَنْ لَا إِلَه إِلا الله وحْده لَا شرِيك لَه و أَشْهد أَن محمداً عَبده و رسولُه كَتب الله لَه أَلْف أَلْفِ حسنةٍ

بَابُ مَنْ قَالَ عَشْرَ مَراتٍ فِي كُل يَوْمٍ أَشْهَدُ أَنْ لَا إِلَهَ إِلا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلهاً وَاحِداً أَحَداً صَمَداً لَمْ يَتخِذْ صَاحِبَةً وَ لَا وَلَداً

١ - محمد بْن يحْيى عَنْ أَحْمد بْنِ محمدٍ و عِلِي بْنِ إِبْراهِيم عَنْ أَبِيهِ عَنْ عَبْدِ الرحْمنِ بْنِ أَبِي نجْرانَ عَنْ عَبْدِ الْعزِيزِ الْعَبْدِي عَنْ عمر بْنِ يزِيد عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ قَالَ فِي كُل يَوْمٍ عشْر مراتٍ أَشْهد أَنْ لَا إِلَه إِلا الله وحْده لَا شرِيك لَه إِلهاً واحِداً أَحداً صمداً لَمْ يتخِذْ صاحِبةً و لَا ولَداً كَتب الله لَه خَمْسةً و أَرْبعِين أَلْف حسنةٍ و محا عَنْه خَمْسةً و أَرْبعِين أَلْف سيِئَةٍ و رفَع لَه خَمْسةً و أَرْبعِين أَلْف درجةٍ و فِي رِوايةٍ أُخْرى و كُن لَه حِرْزاً فِي يَوْمِهِ مِن السلْطَان و الشيْطَان و لَمْ تحِطْ بِهِ كَبِيرةٌ مِن الذنوبِ

بَابُ مَنْ قَالَ يَا اللهُ يَا اللهُ عَشْرَ مَراتٍ

١ - محمد بْن يحْيى عَنْ أَحْمد بْنِ محمدٍ عَنْ أَبِيهِ عَنْ أيوب بْنِ الْحر أَخِي أُدَيْمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ قَالَ يا الله يا الله عشْر مراتٍ قِيلَ لَه لَبيْك ما حاجتك

بَابُ مَنْ قَالَ لَا إِلَهَ إِلا اللهُ حَقّاً حَقّاً

١ - عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدٍ عَنْ محمدِ بْنِ عِيسى الْأَرمِينِي عَنْ أَبِي عِمْرانَ الْخراطِ عنِ الْأَوْزاعِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ قَالَ فِي كُل يَوْمٍ لَا إِلَه إِلا الله حقّاً حقّاً لَا إِلَه إِلا الله عبودِيةً

Chapter Forty

One's Saying: I Testify That No One Deserves to be Worshipped Except Allah Alone Who Has No Partner and I Testify That Muhammad is His Servant and Messenger

H 3251, CH 40, h 1

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Sa'Id from abu 'Ubaydah al-Hadhdha' from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Whoever says, 'I testify that no one deserves to be worshipped except Allah alone, Who has no partner, and I testify that Muhammad is His servant and Messenger, Allah will write down for him one million good deeds.'"

Chapter Forty One

One's Saying ten Times Everyday: I Testify That No One Deserves to be Worshipped Except Allah Alone Who Has No Partner, One Lord, the Only Self-Sufficient, Who Has Not Taken any Companion and Nor any Children

H 3252, CH 41, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad and Ali ibn Ibrahim has narrated from his father from 'Abd al-Rahman ibn abu Najran from 'Abd al-'Aziz al-'Abdi from 'Umar ibn Yazid from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Whoever says ten times everyday, 'I testify that no one deserves to be worshipped except Allah alone, Who has no partner, One Lord, the only Self-sufficient, Who has not taken any companion nor any children,' Allah will write down for him forty-five thousand good deeds, will cancel forty-five thousand of his evil deeds and will raise for him forty-five thousand degrees.'"

"In another *Hadith* it is stated, 'The above expression will serve him as stronghold against rulers and Satan and no major sin will engulf him.'"

Chapter Forty Two

One's Saying: O Allah, O Allah Ten Times

H 3253, CH 42, h 1

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from his father from Ayyub ibn al-Hurr brother of 'Udaym from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Whoever says, 'O Allah, ten times, it will be said to him, '*Labbayka*' (your call for help is well heard and noted). What kind of help do you need?'"

Chapter Forty Three

One's Saying: No One Deserves to be Worshipped Except Allah Indeed and in Truth

H 3254, CH 43, h 1

A number of our people have narrated from Ahmad ibn Muhammad from Muhammad ibn 'Isa al-'Armini from abu 'Imran al-Kharrat from al-Awza'I from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Whoever says ten times a day, 'No one deserves to be worshipped except Allah, indeed and in all truth, no one

deserves to be worshipped except Allah, servitude and slavery is for Him, no one deserves to be worshipped except Allah, in belief and affirmation, Allah will turn to him with His face and will not turn away from him until he will enter paradise.'"

وَ رِقّاً لَا إِلَهَ إِلَّا اللَّهُ إِيمَاناً وَ صِدْقاً أَقْبَلَ اللَّهُ عَلَيْهِ بِوَجْهِهِ وَ لَمْ يَصْرِفْ وَجْهَهُ عَنْهُ حَتَّى يَدْخُلَ الْجَنَّةَ

Chapter Forty Four
One's Saying: "O Lord, O Lord"

بَابُ مَنْ قَالَ يَا رَبِّ يَا رَبِّ

H 3255, CH 44, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn 'Isa from Ayyub ibn al-Hurr brother of 'Udaym from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Whoever says ten times, 'O Lord.' It will be said to him, "Your call for help is well heard and noted. What kind of help do you need?'"

١- محمد بن يحيى عَنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عَنْ محمدِ بْنِ عِيسى عَنْ أيوب بْنِ الْحر أَخِي أُدَيْمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ قَالَ عشْر مراتٍ يا رب يا رب قِيلَ لَه لَبَّيْك ما حاجتك

H 3256, CH 44, h 2
Ahmad ibn Muhammad and Ali ibn Ibrahim has narrated from his father all have narrated from ibn abu 'Umayr from Muhammad ibn Humran who has said the following:

"When Isma'il son of abu 'Abd Allah, recipient of divine supreme covenant, became ill, abu 'Abd Allah, recipient of divine supreme covenant, told him to say, 'Ten times; O Lord.' Whoever says this will be called, 'Your call is heard and well noticed, ask what kind of help do you need?'"

٢- أَحْمد بْن محمدٍ و عِلِي بْنِ إِبْراهِيم عَنْ أَبِيهِ جمِيعاً عنِ ابْنِ أَبِي عمَيْرٍ عَنْ محمدِ بْنِ حمْرانَ قَالَ مرِض إِسْماعِيلُ بْن أَبِي عَبْدِ اللهِ ع فَقَالَ لَه أَبو عَبْدِ اللهِ ع قُلْ يا رب يا رب عشْر مراتٍ فَإِن مَنْ قَالَ ذَلِك نودِي لَبَّيْك ما حاجتك

H 3257, CH 44, h 3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn 'Isa from Mu'awiyah from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Whoever says, 'O Lord, O Allah, for one full breath, it is said to him, "Your call is heard and well noticed, ask what kind of help do you need?'"

٣- محمد بْن يحْيى عَنْ أَحْمد بْنِ محمدٍ عَنْ محمدِ بْنِ عِيسى عَنْ معاوِيةَ عَنْ أَبِي بصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ قَالَ يا رب يا الله يا رب يا الله حتى يَنْقَطِع نفَسه قِيلَ لَه لَبَّيْك ما حاجتك

Chapter Forty Five
One's Sincerely Saying: "No one Deserves to be Worshipped Except Allah"

بَابُ مَنْ قَالَ لَا إِلَهَ إِلَّا اللهُ مُخْلِصاً

H 3258, CH 45, h 1
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad and A number of our people have narrated from Ahmad ibn Muhammad all from al-Washsha' from Ahmad ibn 'Ai'z from abu al-Hassan al-Sawwaq from Aban ibn Taghlib from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"O Aban, when you will arrive in al-Kufah, narrate this *Hadith*: 'Whoever testifies sincerely saying, "No one deserves to be worshipped except Allah," paradise becomes necessary for him. I (the narrator) then said, 'All kinds of people will come to me, shall I narrate it to them?' The Imam said, 'Yes, O Aban, when it will be the Day of Judgment and Allah will gather all the people of the past and last together, the testimony: 'No one deserves to be worshipped except Allah,' will be taken away from them except those who believe in this cause (belief of the followers of *Ahl al-Baay*, recipient of divine supreme covenant).'"

١- الْحسيْن بْن محمدٍ عَنْ معلى بْنِ محمدٍ و عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدٍ جمِيعاً عنِ الْوشاءِ عَنْ أَحْمد بْنِ عائِذٍ عَنْ أَبِي الْحسنِ السواق عَنْ أَبان بْنِ تغْلِب عَنْ أَبِي عَبْدِ اللهِ ع قَالَ يا أَبانُ إِذَا قَدِمْت الْكُوفَةَ فَارْوِ هذَا الْحدِيثَ مَنْ شهِد أَنْ لَا إِلَه إِلا الله مخْلِصاً وجبتْ لَه الْجنةُ قَالَ قُلْت لَه إِنه يأْتِينِي مِنْ كُل صِنْفٍ مِن الْأَصْنافِ أَ فَأَرْوِي لَهمْ هذَا الْحدِيثَ قَالَ نعمْ يا أَبانُ إِنه إِذَا كَانَ يوْم الْقِيامةِ و جمع الله الْأَولِين و الْآخِرِين فَتسْلَب لَا إِلَه إِلا الله مِنْهمْ إِلا مَنْ كَانَ علَى هذَا الْأَمْرِ

بَابُ مَنْ قَالَ مَا شَاءَ اللهُ لَا حَوْلَ وَ لَا قُوةَ إِلا بِاللهِ

١ - محمد بْن يحْيى عنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنْ عِلِي بْنِ الْحكَمِ عنْ هِشامِ بْنِ سالِمٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ إِذَا دعا الرجلُ فَقَالَ بعْد ما دعا ما شاءَ الله لَا حوْلَ و لَا قُوةَ إِلا بِاللهِ قَالَ الله عز و جل اسْتبْسلَ عبْدِي و اسْتسْلم لِأَمْرِي افْضوا حاجته

٢ - محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنْ بعْضِ أَصْحابِهِ عنْ جمِيلٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ سمِعْته يقُولُ منْ قَالَ ما شاءَ الله لَا حوْلَ و لَا قُوةَ إِلا بِاللهِ سبْعِين مرةً صرف عنْه سبْعِين نوْعاً مِنْ أَنواعِ الْبلَاءِ أَيسر ذَلِك الْخنْق قُلْت جعِلْت فِداك و ما الْخنْق قَالَ لَا يعْتل بِالْجنون فَيخْنق

بَابُ مَنْ قَالَ أَسْتَغْفِرُ اللهَ الذِي لَا إِلَهَ إِلا هُوَ الْحَي الْقَيومُ ذُو الْجَلَالِ وَ الْإِكْرَامِ وَ أَتوبُ إِلَيْهِ

١ - محمد بْن يحْيى عنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنْ عبْدِ الصمدِ عنِ الْحسيْنِ بْنِ حمادٍ عنْ أَبِي جعْفَرٍ ع قَالَ منْ قَالَ فِي دبرِ صلَاةِ الْفَرِيضةِ قَبْلَ أَنْ يثْنِي رِجْلَيْهِ أَسْتغْفِر الله الذِي لَا إِلَه إِلا هو الْحي الْقَيوم ذُو الْجلَال و الْإِكْرَامِ و أَتوب إِلَيْهِ ثَلَاثَ مراتٍ غَفَر الله عز و جل لَه ذُنوبه و لَوْ كَانتْ مِثْلَ زبدِ الْبحْرِ

بَابُ الْقَوْلِ عِنْدَ الْإِصْبَاحِ وَ الْإِمْسَاءِ

١ - عِلِي بْن إِبراهِيم عنْ أَبِيهِ عنْ عِلِي بْنِ أَسْباطٍ عنْ عَالِبِ بْنِ عبْدِ اللهِ عنْ أَبِي عبْدِ اللهِ ع فِي قَوْلِ اللهِ تبارك و تعالَى و ظِلَالُهمْ بِالْغدو و الْآصالِ قَالَ هو الدعاءُ قَبْلَ طُلُوعِ الشمْسِ و قَبْلَ غُروبِها و هِي ساعةُ إِجابةٍ

٢ - عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدٍ عنِ ابْنِ فَضالٍ عنْ أَبِي جمِيلَةَ عنْ جابِرٍ عنْ أَبِي جعْفَرٍ ع قَالَ

Chapter Forty Six
One's Saying: "As Allah Wills, There are No Means And No Power Without the Help of Allah"

H 3259, CH 46, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from Hisham ibn Salim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"When a man prays and thereafter says, 'As Allah wills, there are no means and no power without the help of Allah,' Allah, the Most Majestic, the Most Holy, says, "My servant has accepted dying and has submitted himself to My command. Provide him the help that he needs.'"

H 3260, CH 46, h 2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from certain individuals of his people from Jamil who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Whoever says, "As Allah wills, there are no means and no power without the help of Allah," seventy times, seventy kinds of misfortunes will be diverted away from him, the least of which is *al-Khanq*.' I (the narrator) then asked, 'May Allah keep my soul in service for your cause, what is *al-Khanq*?' The Imam said, 'He will not suffer from mental illness (insanity).'"

Chapter Forty Seven
One's Saying: I Plead Before Allah for Forgiveness, No One Deserves to be Worshipped Except Allah, the Living, the Guardian, the Possessor of Glory and Honor and to Him I Return

H 3261, CH 47, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from 'Abd al-Samad from al-Husayn ibn Hammad from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Whoever after an obligatory prayer and before moving his legs to a second position says, 'I plead before Allah for forgiveness, no one deserves to be worshipped except Allah, the Living, the Guardian, the Possessor of Glory and Honor and to Him I return,' three times Allah, the Most Majestic, the Most Holy, will forgive his sins even if they are as much as the bubbles of the ocean.'"

Chapter Forty Eight
The Word in the Morning and Evening

H 3262, CH 48, h 1
Ali ibn Ibrahim has narrated from his father from Ali ibn Asbat from Ghalib ibn 'Abd Allah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"About the words of Allah, the Most Blessed, the Most High, 'All in the heavens and the earth prostrate themselves before Allah, either of their own free will or by force, just as do their shadows in the mornings and evenings,' (13:15) the Imam said, 'This is prayer before sunrise and before sunset and it is the hour in which prayers are heard.'"

H 3263, CH 48, h 2
A number of our people have narrated from Ahmad ibn Muhammad from ibn Faddal from abu Jamilah from Jabir from abu Ja'far, recipient of divine supreme

covenant, who has said the following:

"Satan, may Allah's condemnations be upon him, spreads the armies of the night at sunset and at sunrise. You must speak of Allah, the Most Majestic, the Most Holy, very often in these two hours and seek protection from Allah against the evils of Satan and his army, protect your little ones in those two hours; they are the hours of negligence."

إن إبليس عليه لعائن الله يبث جنود الليل من حيث تغيب الشمس و تطلع فأكثروا ذكر الله عز و جل في هاتين الساعتين و تعوذوا بالله من شر إبليس و جنوده و عوذوا صغاركم في تلك الساعتين فإنهما ساعتا غفلة

H 3264, CH 48, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa and Ali ibn Ibrahim has narrated from his father all from ibn abu 'Umayr from al-Hassan ibn 'Atiyyah from Razin Sahib al-Anmat from one of the two Imam, recipient of divine supreme covenant, who has said the following:

"Whoever says, 'O Lord, I ask You to be my witness, I ask Your favorite angels to be my witness and the chosen carriers of Your Throne to be my witness to my testimony: You are Allah, no one deserves to be worshipped except You, the Beneficent, the Merciful, and that Muhammad is Your servant and Your Messenger that so and so, son of so and so, (the Imam and his father should be mentioned) is my Imam and my guardian that he is a child of the Messenger of Allah, that Ali, al-Hassan and al-Husayn and so and so, recipients of divine supreme covenant, up to him (the twelfth Imam) are my Imam and guardians. With this I live. On this I will die and will be raised (resurrected). I disavow so and so and so.' If he may die that night, he will enter paradise.'"

٣- محمد بن يحيى عن أحمد بن محمد بن عيسى و علي بن إبراهيم عن أبيه جميعاً عن ابن أبي عمير عن الحسن بن عطية عن رزين صاحب الأنماط عن أحدهما ع قال من قال اللهم إني أشهدك و أشهد ملائكتك المقربين و حملة عرشك المصطفين أنك أنت الله لا إله إلا أنت الرحمن الرحيم و أن محمداً عبدك و رسولك و أن فلان بن فلان إمامي و وليي و أن أباه رسول الله ص و علياً و الحسن و الحسين و فلاناً و فلاناً حتى ينتهي إليه أئمتي و أوليائي على ذلك أحيا و عليه أموت و عليه أبعث يوم القيامة و أبرأ من فلان و فلان و فلان فإن مات في ليلته دخل الجنة

H 3265, CH 48, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Hajjal and Bakr ibn Muhammad from abu Ishaq al-Sha'Iri from Yazid ibn Kalthamah from abu 'Abd Allah or abu Ja'far, recipient of divine supreme covenant, who has said the following:

"In the morning say, 'This morning I believe in Allah in the religion of Muhammad and his tradition, *Sunnah*, the religion of Ali and his tradition, the religion of the successors (of the Holy Prophet from his family) and their tradition. I believe in their secrets and that which is public of them, those present of them as well as those absent. I seek refuge before Allah from everything against which the Messenger of Allah, Ali and the successors (of the Holy Prophet from his family) sought refuge. I am interested in everything that was of interest to them. There are no means and no power without the help of Allah.'"

٤- محمد بن يحيى عن أحمد بن محمد عن الحجال و بكر بن محمد عن أبي إسحاق الشعيري عن يزيد بن كلثمة عن أبي عبد الله أو عن أبي جعفر ع قال تقول إذا أصبحت أصبحت بالله مؤمناً على دين محمد و سنته و دين علي و سنته و دين الأوصياء و سنتهم آمنت بسرهم و علانيتهم و شاهدهم و غائبهم و أعوذ بالله مما استعاذ منه رسول الله ص و علي ع و الأوصياء و أرغب إلى الله فيما رغبوا إليه و لا حول و لا قوة إلا بالله

H 3266, CH 48, h 5

It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from Ali ibn al-Hakam from abu Ayyub Ibrahim ibn 'Uthman al-Khazzaz from Muhammad ibn Muslim who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Ali ibn al-Husayn, recipient of divine supreme covenant, in the morning would say, "I begin in the name of Allah my day, before forgetting or hastening to other things, with the name of Allah and whatever Allah wills." If a servant (of Allah) does this, he will be rewarded for that which he may forget that day.'"

٥- عنه عن أحمد بن محمد عن علي بن الحكم عن أبي أيوب إبراهيم بن عثمان الخزاز عن محمد بن مسلم قال قال أبو عبد الله ع إن علي بن الحسين ص كان إذا أصبح قال أبتدئ يومي هذا بين يدي نسياني و عجلتي بسم الله و ما شاء الله فإذا فعل ذلك العبد أجزأه مما نسي في يومه

H 3267, CH 48, h 6

It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad and Ali ibn Ibrahim has narrated from his father all from ibn abu 'Umayr from 'Umar ibn Shahab and Sulaym al-Farra' from a man from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Whoever says in the evening, 'I leave myself and all that is important to me, in trust of Allah, the Most High, the Most Glorious, the Most Great, from Whose greatness all things fear, worry and waver,' three times, he will be wrapped up in a wing of the wings of Jibril, the Archangel, for protection until morning.'"

٦- عنه عن أحمد بن محمد و علي بن إبراهيم عن أبيه جميعاً عن ابن أبي عمير عن عمر بن شهاب و سليم الفراء عن رجل عن أبي عبد الله ع قال من قال هذا حين يمسي حف بجناح من أجنحة جبرئيل ع حتى يصبح أستودع الله العلي الأعلى الجليل العظيم نفسي و من يعنيني أمره أستودع الله نفسي المرهوب المخوف المتضعضع لعظمته كل شيء ثلاث مرات

٧- محمدُ بن يحيى عنْ أحْمدَ بنِ محمدٍ و أبو عِلي الْأشْعرِي عنْ محمدِ بْنِ عبْدِ الْجبارِ عنِ الْحجالِ عنْ عِلي بْنِ عقْبةَ و غالِبِ بْنِ عثْمانَ عمنْ ذكرهِ عنْ أبِي عبْدِ اللهِ ع قالَ إذا أمْسيْت قُل اللهم إني أسْألُك عِنْد إقْبالِ لَيلِك و إدْبارِ نهارِك و حضورِ صلواتِك و أصْواتِ دعائِك أنْ تصلي علَى محمدٍ و آلِ محمدٍ و ادْع بِما أحْببْت

H 3268, CH 48, h 7
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad and Abu Ali al-Ash'ari from Muhammad ibn 'Abd al-Jabbar from al-Hajjal from Ali ibn 'Uqbah and Ghalib ibn 'Uthman from those whom he has mentioned (in his book) from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"In the evening say, 'O Lord, I ask You in the approaching of Your night and retreating of Your day, in the presence of Your blessings, among the voices of prayer to You to grant *al-Salat* (favors) upon Muhammad and *Ale* (family of) Muhammad,' then pray for whatever you wish.'"

٨- عِدةٌ مِنْ أصْحابِنا عنْ سهْلِ بْنِ زِيادٍ عنْ جعْفرِ بْنِ محمدٍ الْأشْعرِي عنِ ابْنِ الْقدّاحِ عنْ أبِي عبْدِ اللهِ ع قالَ ما مِنْ يوْمٍ يأْتِي علَى ابْنِ آدم إلا قالَ لَه ذلِك الْيوْم يا ابْن آدم أنا يوْمٌ جدِيدٌ و أنا علَيْك شهِيدٌ فقُلْ فِي خيْراً و اعْملْ فِي خيْراً أشْهدْ لَك بِهِ يوْم الْقِيامةِ فإنك لَنْ تراني بعْدها أبداً قالَ و كانَ عِلي ع إذا أمْسى يقُولُ مرْحباً باللَّيْلِ الْجدِيدِ و الْكاتِبِ الشهِيدِ اكْتبا علَى اسْمِ اللهِ ثُم يذْكُر الله عز و جل

H 3269, CH 48, h 8
A number of our people have narrated from Sahl ibn Ziyad from Ja'far ibn Muhammad al-Ash'ari from ibn al-Qaddah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Each coming day says to the sons of Adam, 'O son of Adam, I am a new day and a witness over you. Say good in me and do good deeds; I will testify for or against you on the Day of Judgment. You will never see me thereafter.' The Imam said that Ali, recipient of divine supreme covenant, in the evening would say, 'Welcome to the new night, and witnessing ascribe. Both of you write down in the name of Allah.' Then he would speak of Allah, the Most Majestic, the Most Holy.'"

٩- عِلي بْن إبْراهِيم عنْ أبِيهِ عنْ صالِحِ بْنِ السنْدِي عنْ جعْفرِ بْنِ بشِيرٍ عنْ عبْدِ اللهِ بْنِ بكيْرٍ عنْ شِهابِ بْنِ عبْدِ ربِهِ قالَ سمِعْت أبا عبْدِ اللهِ ع يقُولُ إذا تغيرتِ الشمْس فاذْكُرِ الله عز و جل و إنْ كُنت مع قوْمٍ يشْغلُونك فقُمْ و ادْع

H 3270, CH 48, h 9
Ali ibn Ibrahim has narrated from his father from Salih ibn al-Sindy from Ja'far ibn Bashir from 'Abd Allah ibn Bukayr from Shahab ibn 'Abd Rabbihi who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'When the sun changes, speak of Allah, the Most Majestic, the Most Holy, and if there are people keeping you occupied, stand up and pray.'"

١٠- عِدةٌ مِنْ أصْحابِنا عنْ أحْمدَ بْنِ محمدِ بْنِ خالِدٍ عنْ شرِيفِ بْنِ سابِقٍ عنِ الْفضْلِ بْنِ أبِي قُرةَ عنْ أبِي عبْدِ اللهِ ع قالَ ثلاثٌ تناسخها الْأنْبِياءُ مِنْ آدم ع حتى وصلْن إلَى رسول اللهِ ص كانَ إذا أصْبح يقُولُ اللهم إني أسْألُك إيماناً تباشِر بِهِ قلْبِي و يقِيناً حتى أعْلم أنه لا يصِيبنِي إلا ما كتبْت لِي و رضِنِي بِما قسمْت لِي

و رواه بعْض أصْحابِنا و زاد فِيهِ حتى لا أُحِب تعْجِيلَ ما أخرْت و لا تأْخِير ما عجلْت يا حي يا قيوم برحْمتِك أسْتغِيثُ أصْلِحْ لِي شأْنِي كُله و لا تكِلْنِي إلَى نفْسِي طرْفَةَ عيْنٍ أبداً و صلى الله علَى محمدٍ و آلِهِ

H 3271, CH 48, h 10
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Sharif ibn Sabiq from al-Fadl ibn abu Qurrah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"There are three things that the prophets inherited from Adam until they reached the Messenger of Allah. In the morning he would say, 'O Lord, I request You to grant me a belief that accompany with my heart, a certainty in the fact that nothing can affect me except what You have written, make me happy with the share that You have assigned for me.'"

Certain individuals of our people have narrated the above *Hadith* with this addition: "So I will not love hastening of what You have delayed, and the delay of what You have hastened, O Living, O Guardian, I plead for help through Your mercy, correct all of my affairs and do not leave me to my own soul not even for a blinking of an eye and grant *al-Salat* (favors) upon Muhammad and his family."

١١- و روي عنْ أبِي عبْدِ اللهِ ع الْحمْد لِلهِ الذِي أصْبحْنا و الْملْك لَه و أصْبحْت عبْدك و ابْن عبْدِك و ابْن أمتِك فِي قبْضتِك اللهم ارْزقْنِي مِنْ فضْلِك رِزْقاً مِنْ حيْثُ أحْتسِب و مِنْ حيْثُ لا أحْتسِب و احْفظْنِي مِنْ حيْثُ أحْتفِظُ و مِنْ حيْثُ لا أحْتفِظُ اللهم ارْزقْنِي مِنْ فضْلِك و لا تجْعلْ لِي حاجةً إلَى أحدٍ مِنْ خلْقِك اللهم ألْبِسْنِي الْعافِيةَ و ارْزقْنِي علَيْها الشكْر يا واحِد يا أحد يا

H 3272, CH 48, h 11
He (the above narrator) has narrated from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, would say, 'All praise belongs to Allah Who has given us this morning and the kingdom belongs to Him. You have brought to this morning Your servant son of Your servant and son of Your female servant under Your control. O Lord, grant me sustenance through Your generosity, a sustenance from the source that I expect or did not expect, protect me against things I protect myself or cannot protect. O Lord, grant me sustenance through Your generosity and do not make me needy before any of Your creatures. O Lord, dress me up in good health and grant me the

realization to thank You for it, the One, the only, O Self-sufficient O Allah Who is not born from anyone and has not given birth to anyone and no one is His partner or one of His kind. O Allah, O Beneficent, O Merciful, O the Owner of the kingdom, the Cherisher of the cherishers, the Master of the masters, O Allah, no one deserves to be worshipped except You, grant me good health through Your cure from all illnesses, and pains; I am one of Your servants and the son of Your servant and I move back and forth in Your control.'"

صمد يا الله الذِي لَمْ يلِدْ و لَمْ يولَدْ و لَمْ يكُنْ لَه كُفُواً أَحدٌ يا الله يا رحْمانُ يا رحِيم يا مالِك الْملْكِ و رب الْأَرْبابِ و سيد الساداتِ و يا الله يا لَا إِلَه إِلا أَنت اشْفِني بِشِفَائِك مِنْ كُل داءٍ و سقْمٍ فَإِني عبْدك و ابن عبْدِك أَتقَلب فِي قَبضتِك

H 3273, CH 48, h 12

It is narrated from him (narrator of the *Hadith* above) from Muhammad ibn Ali in a *marfu'* manner from Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, who has said the following:

"O Lord, I and this day are two creatures of Your creatures. O Lord, do not make me suffer from it and do not make it suffer from me. O Lord, do not allow it see me bold in disobeying You or committing unlawful things. O Lord, remove from me constraint and poverty, affliction and evil determination, and expression of joy from the enemy for bad things in me, and from being placed on an evil position, my property or myself.

"The Imam has said, 'Any servant (of Allah) who says in the morning or evening three times, "I accept that Allah is my Lord, Islam is my religion, Muhammad, recipient of divine supreme covenant, is the Prophet, the Holy Quran is the text of Divine message and Ali, recipient of divine supreme covenant, is my Imam," three times, it will be a right upon Allah, the Majestic, the Compeller to make him happy on the Day of Judgment.'

"The Imam has said that he (Ali, recipient of divine supreme covenant) would say in the evening, 'We live in the morning thankful to Allah and we live in the evening praising Allah. All praise belongs to You as we live in the evening submitted to Your will and in peace.

"The Imam said, 'He (Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant) in the morning would say, "We live in the evening thankful to Allah and we live in the morning praising Allah, all praise belongs to Allah. We live in the morning submitted to Your will and in peace."'

١٢- عْنه عنْ محمدِ بْنِ علِي رفَعه إِلَى أَمِيرِ الْمؤْمِنِين ع أَنه كَانَ يقُولُ اللهم إِني و هذَا النهار خلْقَانِ مِنْ خلْقِك اللهم لَا تبتِلِني بِهِ و لَا تبتِلِه بِي اللهم و لَا تردِه مِني جرْأَةً علَى معاصِيك و لَا ركُوباً لِمحارِمِك اللهم اصْرِفْ عني الْأَزلَ و اللأْواءَ و الْبلْوى و سوءَ الْقَضاءِ و شماتةَ الْأَعْداءِ و مْنظَر السوْءِ فِي نفْسِي و مالِي قَالَ و ما مِنْ عبْدٍ يقُولُ حِين يمْسِي و يصْبِح رضِيت بِاللهِ ربّاً و بِالْإِسْلَامِ دِيناً و بِمحمدٍ ص نبِيّاً و بِالْقُرْآنِ بلَاغاً و بِعلِي إِماماً ثَلَاثاً إِلا كَانَ حقّاً علَى اللهِ الْعزِيزِ الْجبارِ أَنْ يرْضِيه يوْم الْقِيامةِ قَالَ و كَانَ يقُولُ ع إِذَا أَمسى أَصْبحْنا لِلهِ شاكِرِين و أَمسْينا لِلهِ حامِدِين فَلَك الْحمْد كَما أَمسْينا لَك مسْلِمِين سالِمِين قَالَ و إِذَا أَصْبح قَالَ أَمسْينا لِلهِ شاكِرِين و أَصْبحْنا لِلهِ حامِدِين و الْحمْد لِلهِ كَما أَصْبحْنا لَك مسْلِمِين سالِمِين

H 3274, CH 48, h 13

It is narrated from him (narrator of the *Hadith* above) from 'Uthman ibn 'Isa from Sama'a from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"My father, recipient of divine supreme covenant, in the morning would say, '(I begin) in the name of Allah, with Allah, and to Allah, for the cause of Allah and on the religion of the Messenger of Allah, O Lord, to You I have submitted my soul, to You I have left my affairs, before You I have placed my trust, O Lord of the worlds. O Lord, protect me by the protection of belief, that I need against things with me, behind me, on my right, on my left from above me, from my underneath and in front of me. No one deserves to be worshipped except You. There are no means and no power without the help of Allah. We ask You to forgive us, grant us good health (and protection) against all evil, and misfortune in this world and in the hereafter. O Lord, I seek refuge with You against torment in the grave, against the pressure of the grave, and from the congestion of the grave. I seek refuge with You against the domination of the night and day. O Lord, the Cherisher of *Mash'ar al-Haram* (a place in Makkah), the Cherisher of the sacred town, the Lord of sacred and none sacred land; convey my greeting of peace to Muhammad and his family. O Lord, I seek refuge in Your strong coat of arms and Your community, from dying due to drowning,

١٣- عْنه عنْ عثْمانَ بْنِ عِيسى عنْ سماعةَ عنْ أَبِي بصِيرٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ كَانَ أَبِي ع يقُولُ إِذَا أَصْبح بِسْمِ اللهِ و بِاللهِ و إِلَى اللهِ و فِي سبِيلِ اللهِ و علَى مِلةِ رسولِ اللهِ ص اللهم إِلَيْك أَسْلَمْت نفْسِي و إِلَيْك فَوضْت أَمرِي و علَيْك توكلْت يا رب الْعالَمِين اللهم احْفَظْنِي بِحِفْظِ الْإِيمانِ مِنْ بيْنِ يدي و مِنْ خلْفِي و عنْ يمِينِي و عنْ شِمالِي و مِنْ فَوْقِي و مِنْ تحْتِي و مِنْ قِبلِي لَا إِلَه إِلا أَنت لَا حوْلَ و لَا قُوةَ إِلا بِاللهِ نسْأَلُك الْعفْو و الْعافِيةَ مِنْ كُل سوءٍ و شر فِي الدنْيا و الْآخِرةِ اللهم إِني أَعوذُ بِك مِنْ عذَابِ الْقَبرِ و مِنْ ضغْطةِ الْقَبرِ و مِنْ ضِيقِ الْقَبرِ و أَعوذُ بِك مِنْ سطَواتِ اللَّيلِ و النهارِ اللهم رب الْمشْعرِ الْحرامِ و رب الْبلَدِ الْحرامِ و رب الْحِلِ و الْحرامِ أَبلِغْ محمداً و آلَ محمدٍ عني السلَام اللهم إِني أَعوذُ بِدِرْعِك الْحصِينةِ و أَعوذُ بِجمْعِك أَنْ

تمِيتِني غَرقاً أَوْ حرقاً أَوْ شرقاً أَوْ قَوداً أَوْ صبْراً أَوْ مسمّاً أَوْ تردياً فِي بِئْرٍ أَوْ أَكِيلَ السبع أَوْ موْت الْفَجْأَةِ أَوْ بِشيْءٍ مِنْ مِيتاتِ السوْءِ و لٰكِنْ أَمِتْنِي علٰى فِراشِي فِي طَاعتِك و طَاعةِ رسولِك ص مصِيباً لِلْحق غيْر مخْطِيٍ أَوْ فِي الصف الذِي نعتهمْ فِي كِتابِك كَأَنهمْ بُنيانٌ مرْصوصٌ أُعِيذُ نفْسِي و ولْدِي و ما رزقَنِي ربي بِقُلْ أَعوذُ بِرب الْفَلَقِ حتى يخْتِم السورةَ و أُعِيذُ نفْسِي و ولْدِي و ما رزقَنِي ربي بِقُلْ أَعوذُ بِرب الناسِ حتى يخْتِم السورةَ و يقُولُ الْحمْد لِلهِ عدد ما خلَق الله و الْحمْد لِلهِ مِثْلَ ما خلَق الله و الْحمْد لِلهِ مِلْءَ ما خلَق الله و الْحمْد لِلهِ مِداد كَلِماتِهِ و الْحمْد لِلهِ زِنةَ عرْشِهِ و الْحمْد لِلهِ رِضا نفْسِهِ و لَا إِلٰه إِلا الله الْحلِيم الْكرِيم و لَا إِلٰه إِلا الله الْعلِي الْعظِيم سبْحانَ اللهِ رب السماواتِ و الْأَرضِين و ما بيْنهما و رب الْعرْشِ الْعظِيمِ اللهم إِني أَعوذُ بِك مِنْ دركِ الشقَاءِ و مِنْ شماتةِ الْأَعْداءِ و أَعوذُ بِك مِن الْفَقْرِ و الْوفْرِ و أَعوذُ بِك مِنْ سوءِ الْمنْظَرِ فِي الْأَهْلِ و الْمالِ و الْولَدِ و يصلي علٰى محمدٍ و آلِ محمدٍ عشْر مراتٍ

burning, choking, retaliation for a crime, killed with hands tied, being poisoned, being thrown in a well, being feed to beasts, by heart attack and sudden death or any form of bad death. However, cause me to die in my bed in obedience to You and Your messenger on the right path and free from being misled or in the rank that You have described in Your book: "Allah loves those who fight for His cause in battlefield formations firm as an unbreakable (metallic or) concrete wall." (61:4)

"I seek protection for myself, my children and for whatever my Lord has granted me, through: '(I begin) in the Name of Allah, the Beneficent, the Merciful (Muhammad), say, "I seek protection from the Lord of the Dawn (113:1) against the evil of whatever He has created (113:2). I seek His protection against the evil of the invading darkness, (113:3) from the evil of those who practice witchcraft (113:4) and from the evil of the envious ones."' (113:5)

"I seek protection for myself, my children and for whatever my Lord has granted me, through, '(I begin) in the name of Allah, the Beneficent, the Merciful (Muhammad), say, "I seek protection from the Cherisher of mankind, (114:1) the King of mankind, (2) the Lord of mankind (3) against the evil of the temptations of the Devils, (4) of *jinn* and human beings (5) who induce temptation into the hearts of mankind."' (114:6)

"He then would say, 'All praise belongs to Allah, equal to the number of what Allah has created, all praise belongs to Allah equal to what He has created. All praise belongs to Allah to the fill of what He has created. All praise belongs to Allah equal to the length of His words, all praise belongs to Allah equal to the weight of His Throne, all praise belongs to Allah as much as it can make Him happy. No one deserves to be worshipped except Allah, the Forbearing, the Honorable, and no one deserves to be worshipped except Allah, the Most High, the Most Great. Glory belongs to Allah, the Cherisher of the heavens and earths and all that is between them and He is the Lord of the great Throne. O Lord, I seek protection with You against misfortunes, and against the insults of the enemies. I seek protection with You agaisnt poverty and deafness. I seek protection with You against bad appearance in the family, belongings and children.' Then he would say, '*Al-Salat:* O Lord, grant (favors) upon Muhammad and his family,' ten times."'

١٤ - عِدةٌ مِنْ أَصْحابِنا عنْ سهْل بْنِ زِيادٍ و أَحْمد بْنِ محمدٍ و علِي بْنِ إِبراهِيم عنْ أَبِيهِ جمِيعاً عنِ الْحسنِ بْنِ محْبوبٍ عنْ مالِك بْنِ عطِيةَ عنْ أَبِي حمْزةَ الثمالِي عنْ أَبِي جعْفَرٍ ع قَالَ ما مِنْ عبْدٍ يقُولُ إِذَا أَصْبح قَبْلَ طُلُوعِ الشمْسِ الله أَكْبر الله أَكْبر كَبِيراً و سبْحانَ اللهِ بكْرةً و أَصِيلًا و الْحمْد لِلهِ رب الْعالَمِين كَثِيراً لَا شرِيك لَه و صلى الله علٰى محمدٍ و آلِهِ إِلا ابْتدرهن ملَكٌ و جعلَهن فِي جوْفِ جناحِهِ و صعِد بِهِن إِلٰى السماءِ الدنْيا فَتقُولُ الْملَائِكةُ ما معك فَيقُولُ معِي كَلِماتٌ قَالَهن رجلٌ مِن الْمؤْمِنِين و هِي كَذَا و كَذَا فَيقُولُونَ رحِم الله مَنْ قَالَ هؤُلَاءِ الْكَلِماتِ و غَفَر لَه قَالَ و كُلما مر بِسماءٍ قَالَ لِأَهْلِها مِثْلَ ذَلِك فَيقُولُونَ رحِم الله مَنْ قَالَ هؤُلَاءِ الْكَلِماتِ و غَفَر لَه حتى ينْتهِي بِهِن إِلٰى حملَةِ الْعرْشِ فَيقُولُ

H 3275, CH 48, h 14

A number of our people have narrated from Sahl ibn Ziyad and Ahmad ibn Muhammad and Ali ibn Ibrahim has narrated from his father all from al-Hassan ibn Mahbub from Malik ibn 'Atiyyah from abu Hamza al-Thumali from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Whoever says in the morning before sunrise, 'Allah is greater than can be described, Allah is greater than can be described, the Most Great. I glorify Allah in the morning and in the evening, all praise belongs to Allah, Lord of the worlds, a great deal of praise. He has no partners. O Lord, grant *al-Salat* (favors) upon Muhammad and his family,' an angle will rush to take it (prayer) in his wing and ascend to heavens above this world and the angels will ask, "What is with you?" He will say, 'With me there are the words that a believing servant (of Allah) has said and they are such and such.' The angels will say, "May Allah grant favors upon the one who has said these words and forgive him." The Imam said, 'Through every heaven that he will pass he will say the same thing that he had said to those in the first heaven and they will say, "May Allah grant favors upon the one who has said these words and forgive him," until he arrives near the carriers of the Throne and he will say to them, 'With me there

are the words that a believing servant (of Allah) has said and they are such and such,' and they will say, "May Allah grant favors to this servant and forgive him, move on to the keepers of the treasures of the sayings of the believing people. These are the words of the treasure so they will write them down in record of the treasures.'"

لَهُمْ إِن مِعي كَلِماتٍ تكلم بِهن رجلٌ مِن الْمؤْمِنِين و هِي كَذَا و كَذَا فَيقُولُونَ رحِم الله هذَا الْعبْد و غَفَر لَه انْطَلِقْ بِهن إِلَى حفَظَةِ كُنوزِ مقَالَةِ الْمؤْمِنِين فَإِن هؤُلَاءِ كَلِمات الْكُنوزِ حتى تكْتبهن فِي دِيوانِ الْكُنوزِ

H 3276, CH 48, h 15

Humayd ibn Ziyad has narrated from al-Hassan ibn Muhammad ibn Sama'a from more than one person of his people from Aban ibn 'Uthman from 'Isa ibn 'Abd Allah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"In the morning say, 'O Lord, I seek protection from the evil of what You have created, spread and released in Your land and in Your servants. O Lord, I plead before You through Your glory, beauty, forbearance and honor for such and such favors . . . and mention your wishes.'"

١٥- حمَيْد بْن زِيادٍ عن الْحسنِ بْنِ محمدِ بْنِ سماعةَ عَنْ غَيْرِ واحِدٍ مِنْ أَصْحابِهِ عَنْ أَبانِ بْنِ عثْمانَ عَنْ عِيسى بْنِ عَبْدِ اللهِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِذَا أَصْبحْت فَقُلْ اللهم إِني أَعوذُ بِك مِنْ شر ما خلَقْت و ذَرأْت و برأْت فِي بِلَادِك و عِبادِك اللهم إِني أَسْأَلُك بِجلَالِك و جمالِك و حِلْمِك و كَرمِك كَذَا و كَذَا

H 3277, CH 48, h 16

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from 'Abd Allah ibn Maymun from abu 'Abd Allah , recipient of divine supreme covenant, who has said the following:

"Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, would say in the morning, 'Glory belongs to Allah, the King, the Most Holy [three times]. O Lord, I seek protection against my loss of Your bounties, change in good health that You have given, Your sudden displeasure, approaching of misfortune, and the evil of what came to pass at night. O Lord, I plead before You through the majesty of Your kingdom, the intensity of Your power, the greatness of Your domain and Your power over Your creatures' . . . and mention your wishes."

١٦- عِلِي بْن إِبراهِيم عَنْ أَبِيهِ عَنْ حمادِ بْنِ عِيسى عَنْ عَبْدِ اللهِ بْنِ مَيمونٍ عَنْ أَبِي عَبْدِ اللهِ ع أَن عَلِيّاً ص كَانَ يقُولُ إِذَا أَصْبح سبْحانَ اللهِ الْمَلِكِ الْقُدوسِ ثَلَاثاً اللهم إِني أَعوذُ بِك مِنْ زوالِ نِعْمتِك و مِنْ تحْوِيلِ عافِيتِك و مِنْ فَجْأَةِ نِقمتِك و مِنْ درك الشقَاءِ و مِنْ شر ما سبق فِي اللَّيلِ اللهم إِني أَسْأَلُك بِعِزةِ مُلْكِك و شِدةِ قُوتِك و بِعظِيمِ سلْطَانِك و بِقُدْرتِك علَى خلْقِك ثُم سلْ حاجتك

H 3278, CH 48, h 17

Ali ibn Ibrahim has narrated from his father from Hammad from al-Husayn ibn al-Mukhtar from al-'Ala' ibn Kamil who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying in the evening, 'Remember (speak of) your Lord deep within yourselves, humbly and privately, instead of shouting out loud, (in prayer) in the mornings and evenings and do not be of the heedless ones,' (7:205) and 'No one deserves to be worshipped except Allah alone, Who has no partner. To Him belongs the kingdom and all praise. He gives life, causes death, causes death and gives life and He has power over all things.' I (the narrator) said, 'In His hand is all good.' The Imam said, 'All good is in His hand, however, say as I say to you ten times and say, 'I seek protection with Allah, all Hearing and Omniscient,' at sunrise and at sunset, ten times."

١٧- عِلِي بْن إِبراهِيم عَنْ أَبِيهِ عَنْ حمادٍ عن الْحسيْنِ بْنِ الْمخْتارِ عن الْعلَاءِ بْنِ كَامِلٍ قَالَ سمِعْت أَبا عَبْدِ اللهِ ع يقُولُ و اذْكُرْ ربك فِي نفْسِك تضرعاً و خِيفَةً و دونَ الْجهْرِ مِن الْقَوْلِ غُدو الْمساءِ لَا إِلَه إِلا الله وحْده لَا شرِيك لَه لَه الْملك و لَه الْحمْد يحْيِي و يمِيت و يمِيت و يحْيِي و هو علَى كُل شَيْءٍ قَدِيرٌ قَالَ قُلْت بِيدِهِ الْخَيْر قَالَ إِن بِيدِهِ الْخَيْر و لَكِنْ قُلْ كَما أَقُولُ لَك عشْر مراتٍ و أَعوذُ بِاللهِ السمِيعِ الْعلِيمِ حِين تطْلُع الشمْس و حِين تغْرب عشْر مراتٍ

H 3279, CH 48, h 18

Ali has narrated from his father from Hammad from Hariz from Zurara from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"One in the morning should say, 'All praise belongs to Allah, the Lord of the morning, all praise belongs to Allah, who opens the morning, [three times]. O Lord, open for me the door of the matter in which there is felicitation and good health, O Lord, prepare its way for me and show me the way out of it. O Lord, if You have decided that any of Your creatures should over power me in an evil way, seize him from all directions, front, back, right, left, above and below and suffice me by whatever means You like, whenever and however You want.'"

١٨- عِلِي عَنْ أَبِيهِ عَنْ حمادٍ عَنْ حرِيزٍ عَنْ زرارةَ عَنْ أَبِي جعْفَرٍ ع قَالَ يقُولُ بعْد الصبْحِ الْحمْد لِلهِ رب الصباحِ الْحمْد لِلهِ فَالِقِ الْإِصْباحِ ثَلَاثَ مراتٍ اللهم افْتحْ لِي باب الْأَمرِ الذِي فِيهِ الْيسْر و الْعافِيةُ اللهم هيئْ لِي سبِيلَه و بصرْنِي مخْرجه اللهم إِنْ كُنت قَضيْت لِأَحدٍ مِنْ خلْقِك علَي مقْدرةً بِالشر فَخذْه مِنْ بيْنِ يدَيْهِ و مِنْ خلْفِهِ و عَنْ يمِينِهِ و عَنْ شِمالِهِ و مِنْ تحْتِ قَدمَيْهِ و مِنْ فَوْقِ رأْسِهِ و اكْفِنِيهِ بِما شِئْت و مِنْ حيْثُ شِئْت و كَيف شِئْت

١٩- أبو عَلِي الْأَشْعرِي عَنْ محمدِ بْنِ عَبْدِ الْجبارِ عَنْ محمدِ بْنِ إِسْماعِيلَ عَنْ أَبِي إِسْماعِيلَ السراجِ عنِ الْحسيْنِ بْنِ الْمخْتارِ عَنْ رجلٍ عَنْ أَبِي جعْفَرٍ ع قَالَ منْ قَالَ إِذَا أَصْبح اللهم إِني أَصْبحْت فِي ذِمتِك و جِوارِك اللهم إِني أَسْتوْدِعك دِيني و نفْسِي و دُنْياي و آخِرتِي و أَهْلِي و مالِي و أَعوذُ بِك يا عظِيم مِنْ شر خلْقِك جمِيعاً و أَعوذُ بِك مِنْ شر ما يبْلِس بِهِ إِبْلِيس و جنوده إِذَا قَالَ هذَا الْكَلَام لَمْ يضره يوْمه ذَلِك شيْءٌ و إِذَا أَمسى فَقَالَه لَمْ يضره تِلْك اللَّيْلَةَ شيْءٌ إِنْ شاءَ الله تعالَى

٢٠- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنِ الْحسيْنِ بْنِ سعِيدٍ عَنْ عثْمانَ بْنِ عِيسى عَنْ عَلِي بْنِ أَبِي حمْزةَ عَنْ أَبِي بصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِذَا صلَّيت الْمغْرِب و الْغداةَ فَقُلْ بِسْمِ اللهِ الرحْمنِ الرحِيمِ لَا حوْلَ و لَا قُوةَ إِلا بِاللهِ الْعلِي الْعظِيمِ سبْع مراتٍ فَإِنه منْ قَالَها لَمْ يصِبْه جذَامٌ و لَا برصٌ و لَا جنونٌ و لَا سبْعونَ نوْعاً مِنْ أَنواعِ الْبلَاءِ قَالَ و تقُولُ إِذَا أَصْبحْت و أَمسيْت الْحمْد لِرب الصباحِ الْحمْد لِفَالِقِ الْإِصْباحِ مرتيْنِ الْحمْد لِلهِ الذِي أَذْهب اللَّيْلَ بِقُدْرتِهِ و جاءَ بِالنهارِ بِرحْمتِهِ و نحْن فِي عافِيةٍ و يقْرأُ آيةَ الْكُرْسِي و آخِر الْحشْرِ و عشْر آياتٍ مِن الصافاتِ و سبْحانَ ربك رب الْعِزةِ عما يصِفُونَ و سلَامٌ علَى الْمرْسلِين و الْحمْد لِلهِ رب الْعالَمِين فَسبْحانَ اللهِ حِين تمْسونَ و حِين تصْبِحونَ و لَه الْحمْد فِي السماواتِ و الْأَرضِ و عشِيّاً و حِين تظْهِرونَ يخْرِج الْحي مِن الْميتِ و يخْرِج الْميت مِن الْحي و يحْيِي الْأَرض بعْد موْتِها و كَذَلِك تخْرجونَ سبوحٌ قُدوسٌ رب الْملَائِكَةِ و الروحِ سبقَتْ رحْمتك غَضبك لَا إِلَه إِلا أَنت سبْحانك إِني عمِلْت سوءاً و ظَلَمْت نفْسِي فَاغْفِرْ لِي و ارْحمْنِي و تبْ علَي إِنك أَنت التواب الرحِيم

٢١- عَلِي بْن إِبْراهِيم عَنْ أَبِيهِ عنِ ابْنِ أَبِي عمْيرٍ عَنْ معاوِيةَ بْنِ عمارٍ عَنْ أَبِي عَبْدِ اللهِ ع اللهم لَك الْحمْد أَحْمدك و أَسْتعِينك و أَنت ربي و أَنا عَبْدك أَصْبحْت علَى عهْدِك و وعْدِك و أُومِن بِوعْدِك و أُوفِي بِعهْدِك ما اسْتطَعْت و لَا حوْلَ و لَا قُوةَ إِلا بِاللهِ وحْده لَا شرِيك لَه و أَشْهد أَنْ محمداً عَبْده و رسولُه أَصْبحْت علَى فِطْرةِ الْإِسْلَامِ و كَلِمةِ الْإِخْلَاصِ و مِلةِ إِبْراهِيم و دِينِ محمدٍ علَى ذَلِك أَحْيا و أَموت إِنْ شاءَ الله اللهم أَحْيِنِي ما أَحْييْتنِي بِهِ و أَمِتْنِي إِذَا

H 3280, CH 48, h 19

Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Muhammad ibn Isma'Il from abu Isma'Il al-Sarraj from al-Husayn ibn al-Mukhtar from a man from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Anyone who says in the morning, 'O Lord, this morning I am under Your protection and bailsmanship, O Lord, I leave my religion, myself, my world, my hereafter, my family, and my belongings in Your trust and I seek protection with You, O Great, against the evil of all of Your creatures. I seek protection with You against the evil of the confusion of Satan and his army,' nothing will harm him that day. If in the evening he says this nothing can harm him that night by the will of Allah, the Most Blessed, the Most High.'"

H 3281, CH 48, h 20

A number of our people have narrated from Ahmad ibn Muhammad ibn 'Isa from al-Husayn ibn Sa'Id from 'Uthman ibn 'Isa from Ali ibn abu Hamza from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"When you perform the Maghrib (prayer at sunset) and morning prayers say, '(I begin) in the name of Allah, the Beneficent, the Merciful, there are no means and no power without the help of Allah, the Most High, the Most Great,' seven times. Whoever says this will not suffer from leprosy, insanity as well as seventy other kinds of misfortunes. The Imam said, 'If you say in the morning and in the evening, "All praise belongs to Allah, Lord of the morning and all praise belongs to Allah, Who opens up the morning', [two times]. 'All praise belongs to Allah, who removes the night by His power and brings the morning through His favor and we enjoy good health,' then recite verses 255 of Chapter Two of the Holy Quran, the last verse of Chapter 59 and ten verses of Chapter 37: 'Your Lord, the Lord of Honor, is by far more exalted and above being considered as they describe Him. (37:180) Peace be with the Messengers (of Allah) (37:181). It is only Allah, the Lord of the worlds, Who deserves all praise.' (37:182) and, 'Glory belongs to Allah, when they (creatures) are in the morning and in the evening, (30:17) all praise belongs to Allah, in the heavens and on earth, at later evening and at noon time, (30:18) He brings out the living from the dead and the dead from the living, gives life to earth after it dies away and in a similar way you will come to life again.' (30:19) and, 'He is Glorious and Most Holy, Lord of the angels and the Spirit. (O Lord,) Your mercy comes before Your anger, no one deserves to be worshipped except You, glory belongs to You. I have committed evil deeds and wronged myself, grant me forgiveness, grant me mercy and accept my repentance; You grant acceptance to repentance; You are most Merciful.'"

H 3282, CH 48, h 21

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"O Lord, all praise belongs to You. I praise You, beg assistance from You. You are my Lord, and I am Your servant. This morning I am with Your covenant and promise. I believe in Your promise and I am truthful to Your covenant as much as I can. There are no means and no power without the help of Allah, alone, Who has no partner. I testify that Muhammad is His servant and Messenger. This morning I follow the original religion of submission (Islam), and the word of sincerity, the tradition of Ibrahim and the religion of Muhammad. With this I live and will die, if Allah so wills. O Lord, grant me life, as long

as You want, on this (belief) and cause me to die when You will cause me to die with this (belief), and raise me when you will with this (belief). Through this I seek Your happiness, and follow Your way. From You I beg support and to You I leave my affairs. *Ale* (family of) Muhammad, are my *'A'immah* (plural of Imam) and no one else is my Imam. I follow them, it is they whom I love and their footsteps I follow. O Lord, allow them to be my guardians in this world and in the hereafter and make me love their friends and be the enemy of their enemies in this world and in the next life. Join me with the virtuous people and my anscestors with them.'"

أَمِتني عَلى ذَلك و ٱبعثْني إِذَا بعثْتني عَلى ذَلك أَبتغِي بِذَلك رِضْوانك و اتباع سبِيلك إِلَيْك أَلجأت ظَهْري و إِلَيْك فَوضْت أَمري آلُ محمدٍ أَئِمتي لَيس لي أَئمةٌ غَيرهمْ بِهِمْ أَنْتم و إِياهمْ أَتولى و بِهِمْ أَقْتدِي اللهم اجْعلْهمْ أَولِيائي فِي الدنْيا و الْآخِرةِ و اجْعلْني أُوالِي أَولِياءَهمْ و أُعادِي أَعداءَهمْ فِي الدنْيا و الْآخِرةِ و أَلْحِقْني بِالصالِحِين و آبائي معهمْ

H 3283, CH 48, h 22

Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan from those whom he has mentioned (in his book) who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, to instruct me with something that I should say in the morning and in the evening. The Imam said say, 'All praise belongs to Allah, who does as He wills, and does not do what anyone else wants. All praise belongs to Allah, as Allah loves to be praised. All praise belongs to Allah, as He deserves. O Lord, keep me in every good in which You have kept Muhammad and his family and keep me out of every evil from which You have kept out Muhammad and his family. O Lord, grant *al-Salat* (favors) upon Muhammad and his family.'"

٢٢- أَبو عَلِي الْأَشْعرِي عَنْ محمدِ بْنِ عَبْدِ الْجبارِ عَنْ صفْوانَ عَمنْ ذَكَره عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قُلْت لَه علِّمْني شَيْئاً أَقُولُه إِذَا أَصْبحْت و إِذَا أَمسيْت فَقَالَ قُل الْحمْد لِلهِ الذِي يفْعلُ ما يشاءُ و لَا يفْعلُ ما يشاءُ غَيره الْحمْد لِلهِ كَما يحِب الله أَنْ يحْمد الْحمْد لِلهِ كَما هو أَهْلُه اللهم أَدخِلْني فِي كُل خَيرٍ أَدخلْت فِيهِ محمداً و آلَ محمدٍ و أَخْرِجْني مِنْ كُل سوءٍ أَخْرجْت مِنْه محمداً و آلَ محمدٍ و صلى الله علَى محمدٍ و آلِ محمدٍ

H 3284, CH 48, h 23

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from 'Abd al-Rahman ibn Hammad al-Kufi from 'Amr ibn Musa'B from Furat ibn al-Ahnaf from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"You may give up whatever you give up but do not give up to say every morning and in the evening the following:

"O Lord, this morning I seek forgiveness from You on this day for the people of kindness and disavow the people subject to Your condemnation.

"O Lord, this morning and on this day I disavow the pagans around us, and what they worship. They were an evil people.

"O Lord, this morning and on this day make everything that You will send from the sky to earth a blessing for Your friends and a punishment for Your enemies.

"O Lord, love those who love You and be the enemy of Your enemies.

"O Lord, finish for me every sunset and sunrise with peace and belief.

"O Lord, forgive my parents and me and be kind to them just as they were kind to me for bringing me up as a small person.

"O Lord, forgive the believing male and female, Muslim male and female, their living and their dead. O Lord, You know their activities and their dwellings.

"O Lord, protect the Imam of the Muslims with the protection of belief, grant him a powerful victory, easy conquest and assign for him and for us, from before You, a supportive authority.

"O Lord, condemn so and so and the groups who deferred against Your Messenger, people possessing Authority from You after Your Messenger, the *'A'immah* after him and their Shi'a (followers). I plead before You for more of Your generosity, to affirm whatever he (Your Messenger) has brought from You, submission to Your command, and to be protective of what You have commanded to follow. I do not want thereby any payment or to sell it for a little price.

٢٣- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدِ بْنِ خالِدٍ عَنْ عَبْدِ الرحْمنِ بْنِ حمادٍ الْكُوفِي عَنْ عَمرِو بْنِ مصْعبٍ عَنْ فُراتِ بْنِ الْأَحْنفِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مهْما تركْت مِنْ شَيْءٍ فَلَا تتْركْ أَنْ تقُولَ فِي كُل صباحٍ و مساءٍ اللهم إِني أَصْبحْت أَسْتغْفِرك فِي هذَا الصباحِ و فِي هذَا الْيوْمِ لِأَهْل رحْمتِك و أَبرأُ إِلَيْك مِنْ أَهْل لَعْنتِك اللهم إِني أَصْبحْت أَبرأُ إِلَيْك فِي هذَا الْيوْمِ و فِي هذَا الصباحِ مِمنْ نحْن بيْن ظَهْرانَيْهِمْ مِن الْمشْرِكِين و مِما كَانوا يعْبدونَ إِنهمْ كَانوا قَوْم سوْءٍ فَاسِقِين اللهم اجْعلْ ما أَنزلْت مِن السماءِ إِلَى الْأَرْضِ فِي هذَا الصباحِ و فِي هذَا الْيوْمِ بركَةً علَى أَولِيائِك و عِقَاباً علَى أَعْدائِك اللهم وال مَنْ والَاك و عادِ مَنْ عاداك اللهم اخْتِمْ لِي بِالْأَمنِ و الْإِيمانِ كُلما طَلَعتْ شَمْسٌ أَوْ غَربتْ اللهم اغْفِرْ لِي و لِوالِدي و ارْحمْهما كَما ربياني صغِيراً اللهم اغْفِرْ لِلْمؤْمِنِين و الْمؤْمِناتِ و الْمسْلِمِين و الْمسْلِماتِ الْأَحْياءِ مِنْهمْ و الْأَمواتِ اللهم إِنك تعْلَم مُنْقَلَبهمْ و مثْواهمْ اللهم احْفَظْ إِمام الْمسْلِمِين بِحِفْظِ الْإِيمانِ و انْصرْه نصْراً عزِيزاً و افْتحْ لَه فَتحاً يسِيراً و اجْعلْ لَه و لَنا مِنْ لَدُنْك سلْطَاناً نصِيراً اللهم الْعنْ فُلَاناً و فُلَاناً و الْفِرق الْمخْتلِفَةَ علَى رسولك و ولَاةِ الْأَمرِ بعْد رسولِك و الْأَئِمةِ مِنْ بعْدِه و شِيعتِهِمْ و أَسْأَلُك الزيادةَ مِنْ فَضْلِك و الْإِقْرارَ بِما جاءَ مِنْ عِنْدِك و التسْلِيم لِأَمرِك و الْمحافَظَةَ علَى ما أَمرْت بِهِ لَا أَبتغِي بِهِ بدلًا و لَا أَشْتري بِهِ ثَمناً قَلِيلًا اللهم

اهْدِني فِيمنْ هدَيْت و قِني شر ما قَضَيْت إِنك تقْضِي و لَا يقْضى عَلَيْك و لَا يذِل منْ والَيْت تباركْت و تعالَيْت سبْحانك رب الْبيتِ تقَبلْ مِني دعائِي و ما تقَربْت بِهِ إِلَيْك مِنْ خَيرٍ فَضاعِفْه لِي أَضْعافاً مضاعفَةً كَثِيرةً و آتِنا مِنْ لَدُنْك رحْمةً و أَجْراً عظِيماً رب ما أَحْسن ما أَبلَيْتِني و أَعظَم ما أَعطَيْتِني و أَطْولَ ما عافَيْتِني و أَكْثَر ما سترْت علَي قَلَك الْحمْد يا إِلَهي كَثِيراً طَيباً مباركاً عَلَيْهِ مِلْءَ السماواتِ و مِلْءَ الْأَرْضِ و مِلْءَ ما شاءَ ربي كَما يحِب و يرْضى و كَما ينْبغِي لِوجْهِ ربي ذِي الْجلَالِ و الْإِكْرامِ

"O Lord, guide me along with those whom You have granted guidance, spare me from the evil of whatever You have decided; You decide and no one can judge against You and no one who loves You is humiliated. You are blessed and high, glory belongs to You, Lord of the House, accept my prayer. And the means through which I sought nearness to You, increase them for me several times and much more. Grant us, from before You, favors and great rewards. Lord, how good is the test that You placed me in, whatever great favors You have granted me and the long time that I enjoyed good health! How much is the cover with which You have covered up my faults! All praise belongs to You, O Lord, a great deal, fine and blessed to the fill of the heavens and earth, to the fill of what my Lord wills as He loves and consents, as it should be worthwhile of my Lord, the Possessor of glory and honor.'"

٢٤- عنْه عنْ إِسْماعِيلَ بْنِ مِهْرانَ عنْ حمادِ بْنِ عثْمانَ قَالَ سمِعْت أَبا عَبْدِ اللهِ ع يقُولُ منْ قَالَ ما شاءَ الله كَانَ لَا حوْلَ و لَا قُوةَ إِلا بِاللهِ الْعلِي الْعظِيمِ مِائَةَ مرةٍ حِين يصلي الْفَجْر لَمْ ير يوْمه ذَلِك شيْئاً يكْرهه

H 3285, CH 48, h 24
It is narrated from him (narrator of the *Hadith* above) from Isma'Il ibn Mehran from Hammad ibn 'Uthman who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Whoever says, "As Allah wills it happens. There are no means and no power without the help of Allah, the Most High, the Most Great,"' one hundred times after the morning prayer, he will not suffer any hardships that day."

٢٥- عنْه عنْ إِسْماعِيلَ بْنِ مِهْرانَ عنْ عَلِي بْنِ أَبِي حمْزةَ عنْ أَبِي بصِيرٍ عنْ أَبِي عَبْدِ اللهِ ع قَالَ منْ قَالَ فِي دبرِ صلَاةِ الْفَجْرِ و دبرِ صلَاةِ الْمغْرِبِ سبْع مراتٍ بِسْمِ اللهِ الرحْمنِ الرحِيمِ لَا حوْلَ و لَا قُوةَ إِلا بِاللهِ الْعلِي الْعظِيمِ دفَع الله عز و جل عنْه سبْعِين نوْعاً مِنْ أَنواعِ الْبلَاءِ أَهونها الريح و الْبرص و الْجنونُ و إِنْ كَانَ شقِّياً محِي مِن الشقَاءِ و كُتِب فِي السعداءِ

H 3286, CH 48, h 25
It is narrated from him (narrator of the *Hadith* above) from Isma'Il ibn Mehran from Ali ibn abu Hamza from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Whoever says after the Morningprayer and Maghrib (sunset) seven times, '(I begin) in the name of Allah, the Beneficent, the Merciful. There are no means and no power without the help of Allah, the Most High, the Most Great,' Allah, the Most Majestic, the Most Holy, will repel seventy kinds of misfortunes of which the least is foul smells, leprosy and insanity, and if he is listed as an unfortunate one, his name will be deleted from such list to be written down with fortunate ones.'"

٢٦- و فِي رِوايةِ سعْدانَ عنْ أَبِي بصِيرٍ عنْ أَبِي عَبْدِ اللهِ ع مِثْله إِلا أَنه قَالَ أَهْونه الْجنونُ و الْجذَام و الْبرص و إِنْ كَانَ شقِّياً رجوْت أَنْ يحولَه الله عز و جل إِلَى السعادةِ

H 3287, CH 48, h 26
In the *Hadith* from Su'dan from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, a similar *Hadith* is narrated except this:
". . . the least of which is leprosy and insanity and if he is listed among the unfortunate ones I can hope that Allah, the Most Majestic, the Most Holy, will change him to fortunate ones."

٢٧- عنْه عنِ ابْنِ فَضالٍ عنِ الْحسنِ بْنِ الْجهْمِ عنْ أَبِي الْحسنِ ع مِثْله إِلا أَنه قَالَ يقُولُها ثَلَاثَ مراتٍ حِين يصْبِح و ثَلَاثَ مراتٍ حِين يمْسِي لَمْ يخفْ شيْطَاناً و لَا سلْطَاناً و لَا برصاً و لَا جذَاماً و لَمْ يقُلْ سبْع مراتٍ قَالَ أَبو الْحسنِ ع و أَنا أَقُولُها مِائَةَ مرةٍ

H 3288, CH 48, h 27
It is narrated from him (narrator of the *Hadith* above) from ibn Faddal from al-Hassan ibn al-Jahm from abu al-Hassan, recipient of divine supreme covenant, a similar *Hadith* except that the Imam said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'One should say them (expressions in *Hadith* 25) three times in the morning and three times in the evening and should not then fear any Satan, ruler, leprosy,' he did not say seven times. Abu al-Hassan, recipient of divine supreme covenant, has said, 'I, however, say them one hundred times.'"

٢٨- عنْه عنْ عثْمانَ بْنِ عِيسى عنْ سماعةَ عنْ أَبِي عَبْدِ اللهِ ع قَالَ إِذَا صلَّيت الْغداةَ و الْمغْرِب فَقُلْ بِسْمِ اللهِ الرحْمنِ الرحِيمِ لَا حوْلَ و لَا قُوةَ إِلا بِاللهِ الْعلِي الْعظِيمِ سبْع مراتٍ فَإِنه منْ قَالَها لَمْ يصِبْه جنونٌ و لَا جذَامٌ و لَا

H 3289, CH 48, h 28
It is narrated from him (narrator of the *Hadith* above) from 'Uthman ibn 'Isa from Sama'a from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"After performing the morning and Maghrib prayers say, '(I begin) in the name of Allah, the Beneficent, the Merciful. There are no means and no power without Allah, the Most High, the

Most Great,' seven times, you will not suffer insanity, leprosy and seventy other kinds of misfortune.'"

برصٌ و لا سبعونَ نوعاً مِنْ أنواعِ البلاءِ

H 3290, CH 48, h 29

It is narrated from him (narrator of the *Hadith* above) from Muhammad ibn 'Abd al-Hamid from Sa'D ibn Zayd who has said the following:

"Abu al-Hassan, recipient of divine supreme covenant, has said, 'When you performed your Maghrib prayer before stretching your leg or speaking to anyone say one hundred times, "(I begin) in the name of Allah, the Beneficent, the Merciful. There are no means and no power without Allah, the Most High, the Most Great," and one hundred times in the morning, Allah will repel one hundred kinds of misfortune, the least of which is leprosy, Satan and rulers (unjust ones).'"

٢٩- عنه عنْ محمدِ بْنِ عبدِ الحميدِ عنْ سعْدِ بْنِ زيْدٍ قالَ قالَ أبو الحسنِ ع إذا صلّيت المغْرب قبْلَ تبسطْ رِجْلك و لا تكلّمْ أحداً حتى تقُولَ مِائةَ مرةٍ بِسْمِ اللهِ الرحْمنِ الرحِيمِ لا حوْلَ و لا قُوةَ إلا بِاللهِ الْعلِي الْعظِيمِ و مِائةَ مرةٍ فِي الْغداةِ فمنْ قالها دفع الله عنْه مِائةَ نوْعٍ مِنْ أنواعِ الْبلاءِ أدنى نوْعٍ مِنْها الْبرص و الْجذام و الشيْطانُ و السلْطانُ

H 3291, CH 48, h 30

It is narrated from him (narrator of the *Hadith* above) from 'Abd al-Rahman ibn Hammad from 'Abd Allah ibn Ibrahim al-Ja'fari who has said the following:

"I heard abu al-Hassan, recipient of divine supreme covenant, saying, 'In the evening when you see the sun is disappearing say, '(I begin) in the name of Allah, the Beneficent, the Merciful. All praise belongs to Allah, Who has no children, never had a partner in the kingdom, all praise belongs to Allah Who describes things and Himself is beyond description, knows and is not known. He knows the secret glance of eyes and what hearts hide. I seek protection with Allah's honorable face, with Allah's great name against the evil of what He has spread and settled, the evil under the ground, the evil of what is manifest or hidden, the evil of things in the night and during the day, the evil of *abu Murrah* (Satan) and what he has given birth to, the evil of false emotional attraction, the evil of what I mentioned and what I have not mentioned. All praise belongs to Allah, Cherisher of the worlds.' The Imam said, 'It is protection against beasts, Satan condemned to be stoned and his offspring.' Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, would say in the morning, 'Glory belongs to Allah, the King, the Most Holy, three times, O Lord, I seek protection against my loss of Your bounties, change in good health that You have given, Your sudden displeasure, the approaching of misfortune, and the evil of what came to pass in the book. O Lord, I plead before You through the majesty of Your kingdom, the intensity of Your power, the greatness of Your domain and Your power over Your creatures.'"

٣٠- عنه عنْ عبْدِ الرحْمنِ بْنِ حمادٍ عنْ عبْدِ اللهِ بْنِ إبراهِيم الْجعْفرِي قالَ سمِعْت أبا الْحسنِ ع يقُولُ إذا أمسيْت فنظرْت إلى الشمْسِ فِي غُروبٍ و إدْبارٍ فقُلْ بِسْمِ اللهِ الرحْمنِ الرحِيمِ الْحمْد لِلهِ الذِي لمْ يتخِذْ ولداً و لمْ يكُنْ لهُ شرِيكٌ فِي الْملْكِ الْحمْد لِلهِ الذِي يصِف و لا يوصف و يعْلم و لا يعْلم يعْلم خائِنةَ الْأعْينِ و ما تخْفِي الصدور أعوذُ بِوجْهِ اللهِ الْكرِيمِ و بِاسْمِ اللهِ الْعظِيمِ مِنْ شر ما ذرأ و ما برأ و مِنْ شر ما تحْت الثرى و مِنْ شر ما ظهر و ما بطن و مِنْ شر ما كانَ فِي اللّيْلِ و النهارِ و مِنْ شر أبِي مرةَ و ما ولد و مِنْ شر الرسِيسِ و مِنْ شر ما وصفْت و ما لمْ أصِفْ فالْحمْد لِلهِ رب الْعالمِين ذكر أنها أمانٌ مِن السبعِ و مِن الشيْطانِ الرجِيمِ و مِنْ ذُرِيتِهِ قالَ و كانَ أمِير الْمؤْمِنِين ع يقُولُ إذا أصْبح سبْحانَ اللهِ الْمِلكِ الْقُدوسِ ثلاثاً اللهم إني أعوذُ بِك مِنْ زوالِ نِعْمتِك و مِنْ تحْوِيلِ عافِيتِك و مِنْ فجْأةِ نِقمتِك و مِنْ دركِ الشقاءِ و مِنْ شر ما سبق فِي الْكِتابِ اللهم إني أسْألُك بِعِزةِ ملْكِك و شِدةِ قُوتِك و بِعظِيمِ سلْطانِك و بِقُدْرتِك علَى خلْقِك

H 3292, CH 48, h 31

It is narrated from him (narrator of the *Hadith* above) from Muhammad ibn Ali from 'Abd al-Rahman ibn abu Hashim from abu Khadijah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Prayer before sunrise and sunset is an established *Sunnah* (tradition). At sunrise and sunset say, 'No one deserves to be worshipped except Allah, alone, Who has no partner. To Him belongs the Kingdom and all praise, He gives life, causes death, causes death and gives life and He does not die. In His hand is all good, He has power over all things,' ten times and then say, 'I seek protection with Allah, the Hearing, the Omniscient, against the whispers of Satan. I seek protection with You, my Lord against their approaching me. Allah is All-Hearing and Omniscient,' ten times before sunrise and sunset. If you forget, make it up as you make up the formal prayer when you forget.'"

٣١- عنه عنْ محمدِ بْنِ علِي عنْ عبْدِ الرحْمنِ بْنِ أبِي هاشِمٍ عنْ أبِي خدِيجةَ عنْ أبِي عبْدِ اللهِ ع قالَ إن الدعاءَ قبْلَ طُلُوعِ الشمْسِ و قبْلَ غُروبِها سنةٌ واجِبةٌ مع طُلُوعِ الْفجْرِ و الْمغْرِبِ تقُولُ لا إله إلا الله وحْده لا شرِيك لهُ لهُ الْملْك و لهُ الْحمْد يحْيِي و يمِيت و يمِيت و يحْيِي و هو حي لا يموت بِيدِهِ الْخيْر و هو علَى كُل شيْءٍ قدِيرٌ عشْر مراتٍ و تقُولُ أعوذُ بِاللهِ السمِيعِ الْعلِيمِ مِنْ همزاتِ الشياطِينِ و أعوذُ بِك رب أنْ يحْضرون إن الله هو السمِيع الْعلِيم عشْر مراتٍ قبْلَ طُلُوعِ الشمْسِ و قبْلَ الْغروبِ فإنْ نسِيت قضيْت كما تقْضِي الصلاةَ إذا نسِيتها

٣٢- عْنه عنْ محمدِ ْبنِ عِلي عنْ أَبي جمِيلَةَ عنْ محمدِ ْبنِ مرْوانَ عنْ أَبي عْبدِ اللهِ ع قَالَ قُلْ أَسْتعِيذُ ِباللهِ مِن الشْيطَان الرجِيمِ و أَعوذُ ِباللهِ أَنْ يحْضرون ِإن الله هو السمِيع الْعلِيم و قُلْ لَا ِإلَه ِإلا الله وحْده لَا شرِيك لَه يحْيِي و يمِيت و هو علَى كُل شيْءٍ قَدِيرٌ قَالَ فَقَالَ لَه رجلٌ مفْروضٌ هو قَالَ نعمْ مفْروضٌ محْدودٌ تقُولُه قَبلَ طُلُوعِ الشمْسِ و قَبلَ الْغروبِ عشْر مراتٍ فَإِنْ فَاتك شيْءٌ فَاقْضِه مِن اللَّيلِ و النهارِ

H 3293, CH 48, h 32
It is narrated from him (narrator of the *Hadith* above) from Muhammad ibn Ali from abu Jamilah from Muhammad ibn Marwan from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Say, ‘I seek protection with Allah against Satan, the condemned to be stoned. I seek protection with Allah against the approach of Satan. Allah is Hearing and Omniscient.’ Say, ‘No one deserves to be worshipped except Allah alone, Who has no partner. He gives life and causes death. He has power over all things.’ The narrator has said that a man than asked, ‘Is it obligatory?’ The Imam said, ‘Yes, it is obligatory and limited that you say before sunrise and sunset, ten times and if you miss it then make it up during the day or night.’”

٣٣- عْنه عنْ ِإسْماعِيلَ ْبنِ مِهْرانَ عنْ رجلٍ عنْ ِإسْحاق ْبنِ عمارٍ عنِ الْعلَاءِ ْبنِ كَامِلٍ قَالَ قَالَ أَبو عْبدِ اللهِ ع ِإن مِنْ الدعاءِ ما ينْبغِي لِصاحِبِه ِإذَا نسِيه أَنْ يقْضِيه يقُولُ بعْد الْغداةِ لَا ِإلَه ِإلا الله وحْده لَا شرِيك لَه لَه الْملْك و لَه الْحمْد يحْيِي و يمِيت و يمِيت و يحْيِي و هو حي لَا يموت ِبيدِهِ الْخيْر كُله و هو علَى كُل شيْءٍ قَدِيرٌ عشْر مراتٍ و يقُولُ أَعوذُ ِباللهِ السمِيعِ الْعلِيمِ عشْر مراتٍ فَإِذَا نسِي مِنْ ذَلك شيْئاً كَانَ علَيْهِ قَضاؤه

H 3294, CH 48, h 33
It is narrated from him (narrator of the *Hadith* above) from Isma’Il ibn Mehran from a man from Ishaq ibn ‘Ammar from al-‘Ala’ ibn Kamil who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Of the prayers are such that if one forgets one should make up for it. One should say after the morning prayer, “No one deserves to be worshipped except Allah, alone Who has no partner, to Him belongs the Kingdom and all praise, He gives life, causes death, causes death, gives life, He is living and does not die, in His hand is all good and He has power over all things,” ten times. One should then say, ‘I seek protection with Allah, the Hearing, the Omniscient,’ ten times and if one forgets any of this, he owes to make it up for them.’”

٣٤- عْنه عنِ ْابنِ محْبوبٍ عنِ الْعلَاءِ ْبنِ رزِينٍ عنْ محمدِ ْبنِ مسْلِمٍ قَالَ سأَلْت أَبا جعْفَرٍ ع عنِ التسْبِيحِ فَقَالَ ما عِلِمْت شيْئاً موظفاً غيْر تسْبِيحِ فَاطِمةَ ع و عشْر مراتٍ بعْد الْفَجْرِ تقُولُ لَا ِإلَه ِإلا الله وحْده لَا شرِيك لَه لَه الْملْك و لَه الْحمْد يحْيِي و يمِيت و هو علَى كُل شيْءٍ قَدِيرٌ و يسبح ما شاءَ تطَوعاً

H 3295, CH 48, h 34
It is narrated from him (narrator of the *Hadith* above) from ibn Mahbub from al-‘Ala’ ibn Razin from Muhammad ibn Muslim who has said the following:

“Once I asked abu Ja’far, recipient of divine supreme covenant, about *Tasbih* (words to glorify Allah). The Imam said, ‘I do not know of anything other than *Tasbih* of Fatimah, recipient of divine supreme covenant, and ten times after the morning prayer, ‘No one deserves to be worshipped except Allah, alone Who has no partner, to Him belongs all praise, He gives life, causes death, He has power over all things,’ and then say *Tasbih* voluntarily as much as you wish.’”

(*Tasbih* of Fatimah, recipient of divine supreme covenant, consists of saying, ‘Allah is greater than can be described,’ thirty-four times ‘all praise belongs to Allah,’ thirty-three times and ‘Allah is free of defects,’ thirty-three times.)

٣٥- محمد ْبن يحْيى عنْ أَحْمد ْبنِ محمدِ ْبنِ عِيسى عنْ محمدِ ْبنِ سِنانٍ عنْ ِإسْماعِيلَ ْبنِ جابِرٍ عنْ أَبي عبيْدةَ الْحذاءِ قَالَ قَالَ أَبو جعْفَرٍ ع منْ قَالَ حِين يطْلُع الْفَجْر لَا ِإلَه ِإلا الله وحْده لَا شرِيك لَه لَه الْملْك و لَه الْحمْد يحْيِي و يمِيت و يمِيت و يحْيِي و هو حي لَا يموت ِبيدِهِ الْخيْر و هو علَى كُل شيْءٍ قَدِيرٌ عشْر مراتٍ و صلى علَى محمدٍ و آلِ محمدٍ عشْر مراتٍ و سبح خمْساً و ثَلَاثِين مرةً و هلَلَ خمْساً و ثَلَاثِين مرةً و حمِد اللهِ خمْساً و ثَلَاثِين مرةً لَمْ يكْتبْ ِفي ذَلك الصباحِ مِن الْغافِلِين و ِإذَا قَالَها ِفي الْمساءِ لَمْ يكْتب ِفي ِتلْك اللَّيلَةِ مِن الْغافِلِين

H 3296, CH 48, h 35
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Sinan from Isma’Il ibn Jabir from ‘Ubaydah al-Hadhdha’ who has said the following:

“Abu Ja’far, recipient of divine supreme covenant, has said, ‘Whoever says before dawn, “No one deserves to be worshipped except Allah alone, Who has no partner, to Him belongs the kingdom and all praise, He gives life, causes death, causes death and gives life, He is living and does not die, in His hand is all good and He has power over all things,” ten times and says, ‘O Lord, grant *al-Salat* (favors) upon Muhammad and his family,’ ten times, and says, ‘Allah is free of all defects,’ thirty-five times, ‘No one deserves to be worshipped except Allah,’ thirty-five times, ‘All praise belongs to Allah,’ thirty-five times, he will not be written that morning among the careless ones and if he says this in the evening, he will not be written of the careless ones in that night.’”

٣٦- محمد ْبن يحْيى عنْ أَحْمد ْبنِ محمدِ ْبنِ عِيسى

H 3297, CH 48, h 36
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from

al-Husayn ibn Sa'Id from Muhammad ibn al-Fudayl who has said the following:

"Once I wrote to abu Ja'far, recipient of divine supreme covenant, the 2nd, asking him to instruct me with a prayer. He wrote back to me, 'Say in the morning and in the evening; "Allah, Allah, Allah (is) my Lord, the Beneficent, the Merciful. I do not consider anything as His partner." If you add to it other prayers that would be fine, then ask for whatever you wish and this is for every need, by the permission of Allah, the Most High, He does as He wills.'"

عن الْحسيْن بْن سعِيدٍ عنْ محمدِ بْنِ الْفُضيْل قَالَ كتبت إِلى أَبِي جعْفَرٍ الثانِي ع أَسْأَله أَنْ يعلمِني دعاءً فَكتب إِلَي تقُولُ إِذَا أَصْبحْت و أَمسيْت الله الله ربي الرحْمن الرحِيم لَا أُشْرِك بِهِ شيْئاً و إِنْ زِدْت علَى ذَلِك فَهو خيْرٌ ثُم تدْعو بِما بدا لَك فِي حاجتِك فَهو لِكُل شيْءٍ بِإِذْنِ اللهِ تعالَى يفْعلُ الله ما يشاءُ

H 3298, CH 48, h 37

Al-Husayn ibn Muhammad has narrated from Ahmad ibn Ishaq from Su'Dan from Dawud al-Raqqi from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Do not miss saying in the morning and in the evening three times this, 'O Lord, place me in Your strong coat of arms in which You place whomever You will'; my father would say that this is of the prayer that is treasured.'"

٣٧- الْحسيْن بْن محمدٍ عنْ أَحْمد بْنِ إِسْحاق عنْ سعْدانَ عنْ داود الرقي عنْ أَبِي عبْدِ اللهِ ع قَالَ لَا تدعْ أَنْ تدْعو بِهذَا الدعاءِ ثَلَاثَ مراتٍ إِذَا أَصْبحْت و ثَلَاثَ مراتٍ إِذَا أَمسيْت اللهم اجْعلْنِي فِي دِرْعِك الْحصِينةِ الَّتِي تجْعلُ فِيها منْ ترِيد فَإِن أَبِي ع كَانَ يقُولُ هذَا مِن الدعاءِ الْمخْزون

H 3299, CH 48, h 38

Ali ibn Muhammad has narrated from certain individuals of his people from Muhammad ibn Sinan from abu Sa'Id al-Mukari from abu Hamza who has said the following:

"Once I asked abu Ja'far, recipient of divine supreme covenant, 'What is the meaning of: ". . . and about Abraham who fulfilled his duty (to Allah)?"' (53:37) The Imam said, 'They were certain words that he would say very often.' I then asked, 'What were they?' The Imam said, 'In the morning he would say, "I live in this morning. To my Lord belongs all praise. This morning I do not accept anything as partner of Allah. I do not worship anything besides Allah and I do not accept anything as my guardians besides Allah,"' three times. In the evening he would say them three times. The Imam said, 'Thus, Allah, the Most Majestic, the Most Holy, revealed in His book, ". . . and about Abraham who fulfilled his duty (to Allah)."' (53:37) I (the narrator) then asked, 'What is the meaning of: ". . . (Noah) was a thankful servant (of Allah)?"' (17:3) The Imam said, 'It was certain words that he would say very often.' I then asked, 'What were they?' The Imam said, 'In the morning he would say, "This morning I ask You (O Allah), to be my witness that all the bounties with me or good fortune in religion or worldly, all are from You alone. You have no partner; all praise belongs to You and for this You deserve thanks very much."' He would say in the morning three times and in the evening three times.' I (the narrator) then asked about His words concerning Yahya (John): '. . . We gave him compassion and purity. He was a pious human being.' (19:13) The Imam said, 'Allah showed compassion.' I then asked, 'What was the degree of Allah's compassion?' The Imam said, 'It was as such that whenever John would say, 'O Lord,' Allah, the Most Majestic, the Most Holy, would say, 'You are well heard and noticed, O John.'"

٣٨- عِلِي بْن محمدٍ عنْ بعْضِ أَصْحابِهِ عنْ محمدِ بْنِ سِنانٍ عنْ أَبِي سعِيدٍ الْمكارِي عنْ أَبِي حمْزةَ عنْ أَبِي جعْفَرٍ ع قَالَ قُلْت لَه ما عنى بِقَوْلِهِ و إِبراهِيم الَّذِي وفى قَالَ كَلِماتٍ بالَغَ فِيهِن قُلْت و ما هن قَالَ كَانَ إِذَا أَصْبح قَالَ أَصْبحْت و ربي محْمودٌ أَصْبحْت لَا أُشْرِك بِاللهِ شيْئاً و لَا أَدْعو معه إِلَهاً و لَا أَتخِذُ مِنْ دونِهِ وِلِّياً ثَلَاثاً و إِذَا أَمسى قَالَها ثَلَاثاً قَالَ فَأَنزلَ الله عز و جل فِي كِتابِهِ و إِبراهِيم الَّذِي وفى قُلْت فَما عنى بِقَوْلِهِ فِي نوحٍ إِنه كَانَ عبْداً شكُوراً قَالَ كَلِماتٍ بالَغَ فِيهِن قُلْت و ما هن قَالَ كَانَ إِذَا أَصْبح قَالَ أَصْبحْت أُشْهِدك ما أَصْبحتْ بِي مِنْ نِعْمةٍ أَوْ عافِيةٍ فِي دِينٍ أَوْ دنْيا فَإِنها مِنْك وحْدك لَا شرِيك لَك فَلَك الْحمْد علَى ذَلِك و لَك الشكْر كَثِيراً كَانَ يقُولُها إِذَا أَصْبح ثَلَاثاً و إِذَا أَمسى ثَلَاثاً قُلْت فَما عنى بِقَوْلِهِ فِي يحْيى و حناناً مِنْ لَدنا و زكَاةً قَالَ تحنن اللهِ قَالَ قُلْت فَما بلَغَ مِنْ تحننِ اللهِ علَيْهِ قَالَ كَانَ إِذَا قَالَ يا رب قَالَ الله عز و جل لَبيْك يا يحْيى

Chapter Forty Nine

Prayer Before Sleeping and After Waking Up

بَابُ الدعَاءِ عِنْدَ النوْمِ وَ الِانْتِبَاهِ

H 3300, CH 49, h 1

Ali ibn Ibrahim has narrated from his father and Al-Husayn ibn Muhammad have narrated from Ahmad ibn Ishaq all from Bakr ibn Muhammad from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Whoever at the time of going to bed says three times, 'All praise belongs to Allah, Who is High, thus, He is Dominant. All praise belongs to Allah, Who is hidden, thus, He knows. All

١- عِلِي بْن إِبراهِيم عنْ أَبِيهِ و الْحسيْن بْن محمدٍ عنْ أَحْمد بْنِ إِسْحاق جمِيعاً عنْ بكْرِ بْنِ محمدٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ منْ قَالَ حِين يأْخذُ مضْجعه ثَلَاثَ مراتٍ الْحمْد لِلهِ الَّذِي علَا فَقَهر و الْحمْد

لِلهِ الذِي بطَن فَخبر و الْحمْد لِلهِ الذِي ملَك فَقَدر و الْحمْد لِلهِ الذِي يحْيِي الْموْتى و يمِيت الْأَحْياءَ و هو علَى كُل شيْءٍ قَدِيرٌ خرج مِن الذنوبِ كهَيْئَةِ يوْم ولَدتْه أُمه

praise belongs to Allah, Who owns, thus, He has measured (all things), all praise belongs to Allah, Who gives life to the dead, and causes the living to die, and He has power over all things,' he will come out of sins just like the day he was born from his mother.'"

٢- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ رفَعه إِلَى أَبِي عبْدِ اللهِ ع قَالَ إِذَا أَوى أَحدكُمْ إِلَى فِراشِهِ فَلْيقُل اللهم إِني احْتبسْت نفْسِي عِنْدك فَاحْتِبسْها فِي محل رِضْوانِك و مغْفِرتِك و إِنْ رددْتها إِلَى بدنِي فَارْددْها مؤْمِنةً عارِفَةً بِحق أَوْلِيائِك حتى تتوفاها علَى ذَلِك

H 3301, CH 49, h 2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad in a *marfu'* manner from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"When any of you is about to go to your bed you should say, 'O Lord, I have placed my soul in Your custody, keep it secure in a place that You like, and forgive, and if You return it to my body, return it with belief, and with knowledge of the rights of Your friends until it will die upon such belief.'"

٣- حمْيد بْن زِيادٍ عنِ الْحسيْنِ بْنِ محمدٍ عنْ غيْرِ واحِدٍ عنْ أَبانِ بْنِ عثْمانَ عنْ يحْيى بْنِ أَبِي الْعلَاءِ عنْ أَبِي عبْدِ اللهِ ع أَنه كَانَ يقُولُ عِنْد منامِهِ آمنْت بِاللهِ و كفَرْت بِالطاغُوتِ اللهم احْفَظْنِي فِي منامِي و فِي يقَظَتِي

H 3302, CH 49, h 3
Humayd ibn Ziyad has narrated from al-Husayn ibn Muhammad from more than one person from Aban ibn 'Uthman from Yahya ibn al-'Ala' from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"At bedtime he (abu 'Abd Allah, recipient of divine supreme covenant) would say, 'I believe in Allah and reject the devil. O Lord, protect me in my sleep and when I am awake.'"

٤- علِي بْن إِبراهِيم عنْ أَبِيهِ عنِ ابْنِ أَبِي عميْرٍ عنْ جمِيلِ بْنِ درااجٍ عنْ محمدِ بْنِ مرْوانَ قَالَ قَالَ أَبو عبْدِ اللهِ ع أَ لَا أُخْبِركُمْ بِما كَانَ رسولُ اللهِ ص يقُولُ إِذَا أَوى إِلَى فِراشِهِ قُلْت بلَى قَالَ كَانَ يقْرأُ آيةَ الْكُرْسِي و يقُولُ بِسْمِ اللهِ آمنْت بِاللهِ و كفَرْت بِالطاغُوتِ اللهم احْفَظْنِي فِي منامِي و فِي يقَظَتِي

H 3303, CH 49, h 4
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Jamil ibn Darraj from Muhammad ibn Marwan who has said the following:

"Once abu 'Abd Allah, recipient of divine supreme covenant, said, 'Should I tell you about what the Messenger of Allah would say when going to his bed?' I said, 'Yes, please do so.' The Imam said, 'He would read verse 255 of Chapter two and say, "(I begin) in the name of Allah, I believe in Allah, and reject the devil. O Lord, protect me in my sleep and when I am awake.'"

٥- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدٍ عنْ أَبِيهِ عنْ عبْدِ اللهِ بْنِ ميْمونٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ كَانَ أَمِير الْمؤْمِنِين ص يقُولُ اللهم إِني أَعوذُ بِك مِن الِاحْتِلَامِ و مِنْ سوءِ الْأَحْلَامِ و أَنْ يلْعب بِي الشيْطَانُ فِي الْيقَظَةِ و الْمنامِ

H 3304, CH 49, h 5
A number of our people have narrated from Ahmad ibn Muhammad from his father from 'Abd Allah ibn Maymun from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, would say, 'O Lord, I seek protection with You against wet dreams and bad dreams and from Satan playing with me during my sleep or when awake.'"

٦- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنْ محمدِ بْنِ خالِدٍ و الْحسيْنِ بْنِ سعِيدٍ جمِيعاً عنِ الْقَاسِمِ بْنِ عرْوةَ عنْ هِشامِ بْنِ سالِمٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ تسْبِيح فَاطِمةَ الزهْراءِ ع إِذَا أَخذْت مضْجعك فَكبِر الله أَربعاً و ثَلَاثِين و احْمدْه ثَلَاثاً و ثَلَاثِين و سبحْه ثَلَاثاً و ثَلَاثِين و تقْرأُ آيةَ الْكُرْسِي و الْمعوذَتيْنِ و عشْر آياتٍ مِنْ أَول الصافاتِ و عشْراً مِنْ آخِرِها

H 3305, CH 49, h 6
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Khalid and al-Husayn ibn Sa'Id all from al-Qasim ibn 'Urwah from Hisham ibn Salim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"*Tasbih* of Fatimah al-Zahra', recipient of divine supreme covenant, should be said when you are about to go to your bed. It is saying, 'Allah is greater than can be described, thirty-four times, all praise belongs to Allah, thirty-three times and Allah is free of defects,' thirty-three times. Recite verse 255 of Chapter two, Chapters 113, 114, ten verses from the beginning of Chapter 37 and ten verses from the end of Chapter 37.'"

٧- عنْه عنْ أَحْمد بْنِ محمدٍ عنِ الْحسيْنِ بْنِ سعِيدٍ عنْ فَضالَةَ بْنِ أَيوب عنْ داود بْنِ فَرْقَدٍ عنْ أَخِيهِ أَن شِهاب بْن عبْدِ ربِهِ سأَله أَنْ يسْأَلَ أَبا عبْدِ اللهِ ع و قَالَ قُلْ لَه إِن امْرأَةً تفْزِعنِي فِي الْمنامِ بِاللَّيْل فَقَالَ قُلْ لَه اجْعلْ مِسْباحاً و كبِر الله أَربعاً و ثَلَاثِين تكْبِيرةً و سبحِ

H 3306, CH 49, h 7
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from al-Husayn ibn Sa'Id from Fadalah ibn Ayyub from Dawud ibn Farqad from his brother that Shahab ibn 'Abd Rabbihi asked him to ask help from abu 'Abd Allah, recipient of divine supreme covenant:

"Ask the Imam, 'A woman frightens me in my dream at night.' The narrator has said that the Imam said, 'Tell him to take rosary beads (*sabhah*) and say, 'Allah is greater than can be described,

thirty-four times, all praise belongs to Allah, thirty-three times, Allah is free of defects, thirty-three times,' then say, "No one deserves to be worshipped except Allah, alone Who has no partner, to Him belongs the Kingdom, all praise belongs to Him, He gives life, causes death, causes death and gives life, in His hand is all good, for Him is the changing of the night and the day and He has power over all things, ten times.'"

الله ثَلاثاً و ثَلاثِين تسْبِيحةً و احْمدِ الله ثَلاثاً و ثَلاثِين و قُلْ لا إِله إِلا الله وحْده لا شرِيك لَه لَه الْملْك و لَه الْحمْد يحْيِي و يمِيت و يمِيت و يحْيِي بِيدِهِ الْخَيْر و لَه اخْتِلاف اللَّيْل و النهارِ و هو علَى كُل شيْءٍ قَدِيرٌ عشْر مراتٍ

H 3307, CH 49, h 8

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Mu'awiyah ibn Wahab who has said the following:

"One night the son of Abu 'Abd Allah, recipient of divine supreme covenant, came to him and said, 'Father I want to go to sleep.' He said son, say, 'I testify that no one deserves to be worshipped except Allah, that Muhammad, recipient of divine supreme covenant, is the servant and messenger of Allah. I seek protection with the greatness of Allah. I seek protection with majesty of Allah, I seek protection with the power of Allah, I seek protection with the glory of Allah, I seek protection with the authority of Allah; He has power over all things. I seek protection with the immunity of Allah, I seek protection with the forgiveness of Allah, I seek protection with the mercy of Allah, against the evil of poisonous reptiles and insects, against the evil of small and large animals during the day or night, against the evil of sinful Jinn and human beings, against the evil of the sinful Arab and non-Arab people, against the evil of lightning and cold. O Lord, grant *al-Salat* (favors) upon Muhammad, Your servant and messenger.' Mu'awiyah has said that each time the name of the Holy Prophet was mentioned, the boy kept saying "The noble and blessed," and asked the Imam, 'Can I say, "The noble and blessed?"' The Imam said, 'Yes, son, "The noble and blessed.'"

٨- محمد بن يحْيى عنْ أَحْمد بْن محمدٍ عنْ علِي بْنِ الْحكَمِ عنْ معاوِيةَ بْنِ وهْبٍ عنْ أَبِي عبْدِ اللهِ ع أَنه أَتاه ابْنٌ لَه لَيْلَةً فَقَالَ لَه يا أَبَه أُرِيد أَنْ أَنام فَقَالَ يا بني قُلْ أَشْهد أَنْ لا إِله إِلا الله و أَن محمداً ص عبْده و رسولُه أَعوذُ بِعظَمةِ اللهِ و أَعوذُ بِعِزةِ اللهِ و أَعوذُ بِقُدْرةِ اللهِ و أَعوذُ بِجلالِ اللهِ و أَعوذُ بِسلْطَانِ اللهِ إِن الله علَى كُل شيْءٍ قَدِيرٌ و أَعوذُ بِعفْوِ اللهِ و أَعوذُ بِغفْرانِ اللهِ و أَعوذُ بِرحْمةِ اللهِ مِنْ شر السامةِ و الْهامةِ و مِنْ شر كُل دابةٍ صغِيرةٍ أَوْ كَبِيرةٍ بِلَيْلٍ أَوْ نهارٍ و مِنْ شر فَسقَةِ الْجِن و الْإِنسِ و مِنْ شر فَسقَةِ الْعربِ و الْعجمِ و مِنْ شر الصواعِقِ و الْبردِ اللهم صل علَى محمدٍ عبْدِك و رسولِك قَالَ معاوِيةُ فَيقُولُ الصبِي الطيبِ عِنْد ذِكْرِ النبِي الْمبارِكِ قَالَ نعمْ يا بني الطيبِ الْمبارِكِ

H 3308, CH 49, h 9

Ali ibn Ibrahim has narrated from his father from certain individuals of his people from Mufaddal ibn 'Umar who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, said to me, 'If you can, do not go to sleep without seeking protection with eleven letters.' I then asked, 'What are they?' The Imam told me to say, 'I seek protection with the majesty of Allah, I seek protection with the power of Allah, I seek protection with the glory of Allah, I seek protection with the authority of Allah, I seek protection with the beauty of Allah, I seek protection with the defense of Allah, I seek protection with the prevention of Allah, I seek protection with the community of Allah, I seek protection with the possession of Allah, I seek protection with the face of Allah, I seek protection with the Messenger of Allah against the evil of whatever He has created, spread and settled.' The Imam said, 'You may seek protection with these letters whenever you like.'"

٩- علِي بْن إِبراهِيم عنْ أَبِيهِ عنْ بعْضِ أَصْحابِهِ عنْ مفَضل بْنِ عمر قَالَ قَالَ لِي أَبو عبْدِ اللهِ ع إِن اسْتطَعْت أَنْ لا تبِيت لَيْلَةً حتى تعوذَ بِأَحد عشر حرْفاً قُلْت أَخْبِرْنِي بِها قَالَ قُلْ أَعوذُ بِعِزةِ اللهِ و أَعوذُ بِقُدْرةِ اللهِ و أَعوذُ بِجلالِ اللهِ و أَعوذُ بِسلْطَانِ اللهِ و أَعوذُ بِجمالِ اللهِ و أَعوذُ بِدفْعِ اللهِ و أَعوذُ بِمنْعِ اللهِ و أَعوذُ بِجمْعِ اللهِ و أَعوذُ بِملْكِ اللهِ و أَعوذُ بِوجْهِ اللهِ و أَعوذُ بِرسولِ اللهِ ص مِنْ شر ما خلَق و برأَ و ذَرأَ و تعوذْ بِهِ كُلما شِئْت

H 3309, CH 49, h 10

A number of our people have narrated from Ahmad ibn Muhammad from 'Uthman ibn 'Isa from Khalid ibn Najih who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Whenever you are about to sleep in your bed say, "In the name of Allah, I have placed my right side (for Allah) according to the *Millah* (tradition and culture) of Ibrahim, submitted to the will of Allah and I am not of the pagans."'

١٠- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدٍ عنْ عثْمانَ بْنِ عِيسى عنْ خالِدِ بْنِ نجِيحٍ قَالَ كَانَ أَبو عبْدِ اللهِ ع يقُولُ إِذَا أَوْيت إِلَى فِراشِك فَقُلْ بِسْمِ اللهِ وضعْت جنْبِي الْأَيمن لِلهِ علَى مِلةِ إِبراهِيم حنِيفاً لِلهِ مسْلِماً و ما أَنا مِن الْمشْرِكِين

H 3310, CH 49, h 11

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Husayn ibn Sa'Id from al-Nadr ibn Suwayd from al-Qasim ibn Sulayman

١١- محمد بن يحْيى عنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنْ حسيْنِ بْنِ سعِيدٍ عن النضْرِ بْنِ سوَيْدٍ عن الْقَاسِمِ بْنِ سلَيْمانَ

عَنْ جراحٍ الْمدائِنِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِذَا قَام أَحدكُمْ مِن اللَّيْل فَلْيقُلْ سُبْحانَ رب النبِيين و إِلَهِ الْمرْسلِين و رب الْمسْتضْعفِين و الْحمْد لِلهِ الذِي يحْيِي الْموْتى و هو علَى كُل شيْءٍ قَدِيرٌ يقُولُ الله عز و جل صدق عَبْدِي و شكَر

from Jarrah al-Mada'Ini from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"When one of you wakes up during the night and says, 'Allah is free of defects, the Lord of the prophets, the Holy Being of the Messengers and the Lord of the suppressed people (*'A'immah* from the family of the Holy Prophet) all praise belongs to Allah, Who gives life to the dead and He has power over all things,' Allah, the Most Majestic, the Most Holy, will say, "My servant has spoken the truth and has thanked Me.'"

١٢ - عِلِي بْن إِبراهِيم عَنْ أَبِيهِ عَنْ حمادِ بْنِ عِيسى عَنْ حرِيزٍ عَنْ زرارةَ عَنْ أَبِي جعْفَرٍ ع قَالَ إِذَا قُمْت بِاللَّيْل مِنْ منامِك فَقُل الْحمْد لِلهِ الذِي رد علَي روحِي لِأَحْمده و أَعْبده فَإِذَا سمِعْت صوْت الديكِ فَقُلْ سبوحٌ قُدوسٌ رب الْملَائِكةِ و الروحِ سبقَتْ رحْمتك غَضبك لَا إِلَه إِلا أَنت وحْدك عمِلْت سوءاً و ظَلَمْت نفْسِي فَاغْفِرْ لِي فَإِنه لَا يغْفِر الذنوب إِلا أَنت فَإِذَا قُمْت فَانْظُرْ فِي آفَاقِ السماءِ و قُل اللهم لَا يوارِي مِنْك لَيْلٌ داجٍ و لَا سماءٌ ذَات أَبراجٍ و لَا أَرْضٌ ذَات مِهادٍ و لَا ظُلُماتٌ بعْضها فَوْق بعْضٍ و لَا بحْرٌ لُجي تدْلِج بيْن يدي الْمدْلِج مِنْ خلْقِك تعْلَم خائِنةَ الْأَعْيُنِ و ما تخْفِي الصدور عَارتِ النجوم و نامتِ الْعيونُ و أَنت الْحي الْقَيوم لَا تأْخذُك سِنةٌ و لَا نوْمٌ سُبْحانَ ربي رب الْعالَمِين و إِلَهِ الْمرْسلِين و الْحمْد لِلهِ رب الْعالَمِين

H 3311, CH 49, h 12

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Hariz from Zurara from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"During the night if you wake up say, 'All praise belongs to Allah, who has returned my spirit to me so I can thank Him and worship Him.' When you hear the voice of a rooster then say, 'O the Faultless, the Holy, Lord of the angels and the Spirit, Your mercy comes before Your anger and no one deserves to be worshipped except You alone. I have committed evil deeds and has wronged myself, please forgive me. No one can forgive sins except You.' When you stand up look to the horizons and say, 'O Lord, the dark night is not hidden from You nor is the skies with constellations or the well-stretched earth, or the darknesses one over the other, or the wavy seas or the traveler at night of Your creatures; You know the secret glances of the eyes and what the chests hide. The stars have disappeared, the eyes have gone to sleep and You are the Living the Guardian, slumber cannot overtake You nor sleep. My Lord is free of defects, the Lord of the worlds, and the Holy Being of the messengers; all praise belongs to Allah, Lord of the worlds.'"

١٣ - أَبو عِلِي الْأَشْعرِي عَنْ محمدِ بْنِ عَبْدِ الْجبارِ و محمد بْن إِسْماعِيلَ عنِ الْفَضْل بْنِ شاذَانَ جمِيعاً عَنْ صفْوانَ بْنِ يحْيى عَنْ عَبْدِ الرحْمنِ بْنِ الْحجاجِ قَالَ كَانَ أَبو عَبْدِ اللهِ ع إِذَا قَام آخِر اللَّيْل يرْفَع صوْته حتى يسْمِع أَهْلَ الدارِ و يقُولُ اللهم أَعِني علَى هوْل الْمطْلَعِ و وسِّعْ علَي ضِيق الْمضْجعِ و ارْزقْنِي خيْر ما قبْلَ الْموْتِ و ارْزقْنِي خيْر ما بعْد الْموْتِ

H 3312, CH 49, h 13

Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar and Muhammad ibn Isma'Il from al-Fadl ibn Shadhan all from Safwan ibn Yahya from 'Abd al-Rahman ibn al-Hajjaj who has said the following:

"When abu 'Abd Allah, recipient of divine supreme covenant, toward the end of night was to wake up he would raise his voice so people of the house could hear him, saying, 'O Lord, support me against the horror of the Day of Judgment, expand for me the congestion of the grave, grant me the best of what is before death and grant me what is best thereafter.'"

١٤ - عِلِي بْن إِبراهِيم عَنْ أَبِيهِ عنِ ابْنِ أَبِي عمَيْرٍ عَنْ بعْضِ أَصْحابِهِ رفَعه قَالَ تقُولُ إِذَا أَرَدْت النوْم اللهم إِنْ أَمسكْت نفْسِي فَارْحمْها و إِنْ أَرسلْتها فَاحْفَظْها

H 3313, CH 49, h 14

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from certain individuals of his people in a *marfu'* manner from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"When you are about to sleep say, 'O Lord, if You holdback my soul from returning to my body, have mercy on it and if You will allow it to return, please protect it.'"

١٥ - محمد بْن يحْيى عَنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عَنْ محمدِ بْنِ خالِدٍ و الْحسيْن بْنِ سعِيدٍ جمِيعاً عنِ النضْرِ بْنِ سوْيدٍ عَنْ يحْيى الْحلَبِي عَنْ أَبِي أُسامةَ قَالَ سمِعْت أَبا عَبْدِ اللهِ ع يقُولُ مَنْ قَرأَ قُلْ هو الله أَحدٌ مِائَةَ مرةٍ حِين يأْخذُ مضْجعه غُفِر لَه ما عمِلَ قبْلَ ذَلِك خمْسِين عاماً و قَالَ يحْيى فَسأَلْت سماعةَ عَنْ ذَلِك فَقَالَ حدثَنِي أَبو بصِيرٍ قَالَ سمِعْت أَبا عَبْدِ اللهِ ع يقُولُ ذَلِك و قَالَ يا أَبا محمدٍ أَما إِنك إِنْ جرْبته وجدْته سدِيداً

H 3314, CH 49, h 15

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Khalid and al-Husayn ibn Sa'Id all from al-Nadr ibn Suwayd from Yahya al-Halabi from abu 'Usamah who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Whoever recites Chapter 112 of the Holy Quran one hundred times at the time of going to sleep his deeds of the past fifty years will be forgiven.' Yahya has said that I asked Sama'a about it and he said that abu Basir narrated to him saying, 'I heard abu 'Abd Allah, recipient of divine supreme covenant, saying the same thing and said to me, "O abu Muhammad, if you try it you will find it firmly established."'"

H 3315, CH 49, h 16
A number of our people have narrated from Sahl ibn Ziyad and Ahmad ibn Muhammad all from Ja'far ibn Muhammad al-Ash'ari from ibn al-Qaddah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"When the Messenger of Allah were about to go to his bed he would say, 'O Lord, in Your name I live and in Your name I will die,' and when he would wake up he would say, 'All praise belongs to Allah, Who has given me life after causing me to die and before Him is the resurrection.' Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Whoever recites verse 255 of Chapter two before going to sleep three times, verses 18,19 of Chapter three, verse 54 of Chapter 7 and verses 53-54 of Chapter 41 two devils will be assigned to protect him against the rebellious devils whether they like or dislike it, and with them from Allah there will be thirty angels who praise Allah, the Most Majestic, the Most Holy, glorify Him, testify that no one deserves to be worshipped except Allah, say that Allah is greater than can be described, plead before Allah for forgiveness for him until that servant (of Allah) wakes up and he will receive all the reward for it (whatever the angels have said).'"

H 3316, CH 49, h 17
Ahmad ibn Muhammad al-Kufi has narrated from Hamdan al-Qalanisi from Muhammad ibn al-Walid from Aban from 'Amir ibn 'Ubayd Allah ibn Judha'a from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Whoever recites verse 110 of Chapter 18 he will wake up at the hour he wants to wake up."

H 3317, CH 49, h 18
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Holy Prophet has said, 'Whoever likes to wake up at night, at the time of going to sleep should say, "(In the name of Allah) O Lord, do not allow me to ignore Your anger, do not allow me to forget speaking of You, do not make me of the careless ones, so I will wake up at such and such hour," Allah, the Most Majestic, the Most Holy, will assign an angel to wake him up at that time.'"

Chapter Fifty
Prayer When Leaving One's Home

H 3318, CH 50, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from abu Ayyub al-Khazzaz from abu Hamza who has said the following:

"Once I saw abu 'Abd Allah, recipient of divine supreme covenant, moving his lips when he wanted to go out of his house while standing at the door. I said, 'I saw you at the door moving your lips when coming out, did you say something?' The Imam said, 'Yes, when a man is leaving his home he should say, "Allah is greater than can be described, [three times], by the help of Allah I come out and by the help of Allah I enter and in Allah I place my trust, [three times]. O Lord, open to me this with goodness and finish it with goodness, protect me against the evil of every moving thing on earth that You keep in Your control. My Lord is on the right path," he will continue to be under the protection of Allah, the Most Majestic, the Most Holy, until He brings him back to the place where he was before.'"

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from abu Ayyub from abu Hamza has narrated a similar *Hadith*.

١٦- عِدةٌ مِنْ أَصْحابِنا عَنْ سَهْلِ بْنِ زِيادٍ و أَحْمدُ بْنِ محمدٍ جمِيعاً عَنْ جعْفرِ بْنِ محمدٍ الْأَشْعرِي عنِ ابْنِ الْقَداحِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ كَانَ رسولُ اللهِ ص إِذَا أَوى إِلَى فِراشِهِ قَالَ اللهم بِاسْمِك أَحْيا و بِاسْمِك أموت فَإِذَا قَام مِنْ نوْمِهِ قَالَ الْحمْد لِلهِ الذِي أَحْيانِي بعْد ما أَماتنِي و إِلَيْهِ النشور و قَالَ قَالَ أَبو عَبْدِ اللهِ ع مَنْ قَرأَ عِنْد منامِهِ آيةَ الْكُرْسِي ثَلَاثَ مراتٍ و الْآيةَ الِتي فِي آلِ عِمْرانَ شهِد الله أَنه لا إِله إِلا هو و الْملائِكةُ و آيةَ السخْرةِ و آيةَ السجْدةِ وكلَ بِهِ شيْطَانان يحْفَظَانِهِ مِنْ مردةِ الشياطِينِ شاءُوا أَوْ أَبوْا و معهما مِن اللهِ ثَلَاثُونَ ملَكاً يحْمدونَ الله عز و جل و يسبحونه و يهلِّلُونه و يكبرونه و يسْتغْفِرونَ لَه إِلَى أَنْ يْنتِبه ذَلِك الْعبْد مِنْ نوْمِهِ و ثَواب ذَلِك لَه

١٧- أَحْمد بْن محمدٍ الْكُوفِي عَنْ حمْدانَ الْقَلَانِسِي عَنْ محمدِ بْنِ الْوليدِ عَنْ أَبانٍ عَنْ عامِرِ بْنِ عَبْدِ اللهِ بْنِ جذَاعةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ ما مِنْ أَحدٍ يقْرأُ آخِر الْكَهْفِ عِنْد النوْمِ إِلا تيقظَ فِي الساعةِ الِتي يرِيد

١٨- عِلِي بْن إِبراهِيم عَنْ أَبِيهِ عنِ النوْفَلِي عنِ السكُونِي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قَالَ النبِي ص مَنْ أَراد شيْئاً مِنْ قِيامِ اللَّيْلِ و أَخذَ مضْجعه فَلْيقُلْ بِسْمِ اللهِ اللهم لَا تؤْمِني مكْرك و لَا تْنسِينِي ذِكْرك و لَا تجْعلْنِي مِن الْغافِلِين أَقُوم ساعةَ كَذَا و كَذَا إِلا وكلَ الله عز و جل بِهِ ملَكاً ينبهه تِلْك الساعةَ

بَابُ الدعَاءِ إِذَا خَرَجَ الْإِنسَانُ مِنْ مَنْزِلِهِ

١- عِلِي بْن إِبراهِيم عَنْ أَبِيهِ عنِ ابْنِ أَبِي عمَيرٍ عَنْ أَبِي أيوب الْخزازِ عَنْ أَبِي حمْزةَ قَالَ رأَيت أَبا عَبْدِ اللهِ ع يحرك شفَتَيْهِ حِين أَراد أَنْ يخْرج و هو قَائِمٌ علَى الْبابِ فَقُلْت إِنِي رأَيتك تحرك شفَتَيْك حِين خرجْت فَهلْ قُلْت شيْئاً قَالَ نعمْ إِن الْإِنسانَ إِذَا خرج مِنْ مْنزِلِهِ قَالَ حِين يرِيد أَنْ يخْرج الله أَكْبر الله أَكْبر ثَلَاثاً بِاللهِ أَخْرج و بِاللهِ أَدْخلُ و علَى اللهِ أَتوكلُ ثَلَاثَ مراتٍ اللهم افْتحْ لِي فِي وجْهِي هذَا بِخَيْرٍ و اخْتِمْ لِي بِخَيْرٍ و قِنِي شر كُل دابةٍ أَنت آخِذٌ بِناصِيتِها إِن ربي علَى صِراطٍ مسْتقِيمٍ لَمْ يزلْ فِي ضمانِ اللهِ عز و جل حتى يرده الله إِلَى الْمكانِ الِذي كَانَ فِيهِ محمد بْن يحْيى عَنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عَنْ عِلِي بْنِ الْحكَمِ عَنْ أَبِي أيوب عَنْ أَبِي حمْزةَ مِثْلَه

٢- محمد بْن يحْيى عنْ أحْمد بْن محمدِ بْن عِيسى عنْ عِلي بْن الْحكمِ عنْ مالِكِ بْن عطِيةَ عنْ أبِي حمْزةَ الثمالِي قالَ أتيْت باب عِلي بْن الْحسيْن ع فواقفْته حِين خرج مِن الْبابِ فقالَ بِسْمِ اللهِ آمنْت بِاللهِ و توكلْت علَى اللهِ ثُم قالَ يا أبا حمْزةَ إِن الْعبْد إِذَا خرج مِنْ منْزِلِهِ عرض لَه الشيْطانُ فإِذَا قالَ بِسْمِ اللهِ قالَ الْملَكانِ كُفِيت فإِذَا قالَ آمنْت بِاللهِ قالَا هدِيت فإِذَا قالَ توكلْت علَى اللهِ قالَا وقِيت فيتنحى الشيْطانُ فيقُولُ بعْضهمْ لِبعْضٍ كيْف لنا بِمنْ هدِي و كُفِي و وقِي قالَ ثُم قالَ اللهم إِن عِرْضِي لَك الْيوْم ثُم قالَ يا أبا حمْزةَ إِنْ تركْت الناس لَمْ يتركُوك وإِنْ رفَضتهمْ لَمْ يرْفُضوك قُلْت فما أصْنع قالَ أعْطِهِمْ مِنْ عِرْضِك لِيوْمِ فقْرِك و فاقَتِك

H 3319, CH 50, h 2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Hakam from Malik ibn ‘Atiyyah from abu Hamza al-Thumali who has said the following:

“Once I went to see Ali ibn al-Husayn, recipient of divine supreme covenant, and met him at the door when he was coming out saying, ‘In the name of Allah, I believe in Allah, and I place my trust in Allah,’ he then said, ‘O abu Hamza, when a servant (of Allah) comes out of his door a Satan stands on his way, when he says, “In the name of Allah,” two angels will say, ‘That is enough for you,’ when he says, “I believe in Allah,” they will say, ‘You have found guidance,’ when he says, “I place my trust in Allah,” they will say, ‘You are protected.’ Satan then moves away and say to others, ‘What can we do to one who is guided, sufficed and protected?’ The narrator has said that then the Imam said, ‘O Lord, my dignity is in Your hand today,’ then he said, ‘O abu Hamza, if you leave the people alone they will not leave you alone, if you reject them they will not reject you.’ I then asked, ‘What should I do then?’ The Imam said, ‘Give them of your honor just to receive help on the day when you will need help very badly.’”

٣- عِدةٌ مِنْ أصْحابِنا عنْ أحْمد بْن محمدٍ عنْ عثْمانَ بْن عِيسى عنْ أبِي حمْزةَ قالَ اسْتأذْنت علَى أبِي جعْفرٍ ع فخرج إِلَي و شفَتاه تتحركانِ فقُلْت لَه فقالَ أ فطِنْت لِذَلِك يا ثُمالِي قُلْت نعمْ جعِلْت فِداك قالَ إِني و اللهِ تكلمْت بِكلَامٍ ما تكلم بِهِ أحدٌ قط إِلا كفَاه الله ما أهمه مِنْ أمرِ دنْياه و آخِرتِهِ قالَ قُلْت لَه أخْبِرنِي بِهِ قالَ نعمْ منْ قالَ حِين يخْرج مِنْ منْزِلِهِ بِسْمِ اللهِ حسْبِي الله توكلْت علَى اللهِ اللهم إِني أسْأَلُك خيْر أمورِي كُلها و أعوذُ بِك مِنْ خِزْيِ الدنْيا و عذَابِ الْآخِرةِ كفَاه الله ما أهمه مِنْ أمرِ دنْياه و آخِرتِهِ

H 3320, CH 50, h 3
A number of our people have narrated from Ahmad ibn Muhammad from ‘Uthman ibn ‘Isa from abu Hamza who has said the following:

“Once I asked permission to see abu Ja’far, recipient of divine supreme covenant, and he came out while his lips were moving. I then asked him about it and he said, ‘Did you, O al-Thumali, notice it?’ I said, ‘Yes, may Allah keep my soul in service for your cause, I did.’ The Imam said, ‘By Allah, I spoke the words that no one before had ever spoken, but that Allah had sufficed him in things important to him of worldly matters or of hereafter.’ I (the narrator) then said, ‘Please tell me about it.’ The Imam said, ‘Whoever when coming out of his house says, “In the name of Allah, enough for me is Allah, I place my trust in Allah. O Lord, I ask You to grant me all good in my affairs. I seek protection with You against the humiliation in this world and of torment in the next life,” Allah will suffice him in all that is important to him of worldly or of hereafter.’”

٤- عنْه عنْ عِلي بْن الْحكمِ عنْ عاصِمِ بْن حمْيدٍ عنْ أبِي بصِيرٍ عنْ أبِي جعْفرٍ ع قالَ منْ قالَ حِين يخْرج مِنْ بابِ دارِهِ أعوذُ بِما عاذَتْ بِهِ ملَائِكةُ اللهِ مِنْ شر هذَا الْيوْمِ الْجدِيدِ الذِي إِذَا غابتْ شمْسه لَمْ تعدْ مِنْ شر نفْسِي و مِنْ شر غيْرِي و مِنْ شر الشياطِينِ و مِنْ شر منْ نصب لِأوْلِياءِ اللهِ و مِنْ شر الْجِن و الْإِنْسِ و مِنْ شر السباعِ و الْهوامِ و مِنْ شر ركُوبِ الْمحارِمِ كُلها أُجِير نفْسِي بِاللهِ مِنْ كُل شر عَفَر الله لَه و تاب علَيْهِ و كفَاه الْهم و حجزه عن السوءِ و عصمه مِن الشر

H 3321, CH 50, h 4
It is narrated from him (narrator of the *Hadith* above) from Ali ibn al-Hakam from ‘Asim ibn Hamid from abu Basir from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“Whoever says, when coming out of his door, ‘I seek protection with that by which the angels of Allah seek protection, against the evil of this new day which when it is its sunset it will not come back, I seek protection against the evil of my soul and the evil of the others, I seek protection against Satan and those who are against the friends of Allah, I seek protection against the evil of Jinn, human beings, the beast and the reptiles and against the evil of involvement in all of the unlawful matters and I place myself under the protection of Allah against all evil,’ Allah will forgive him, accept his repentance, suffice him in what is important to him. He will be safeguarded against evil and protected from misfortunes.”

٥- عِلي بْن إِبراهِيم عنْ أبِيهِ عنِ ابْنِ محْبوبٍ عنْ معاوِيةَ بْنِ عمارٍ عنْ أبِي عبْدِ اللهِ ع قالَ إِذَا خرجْت مِنْ منْزِلك فقُلْ بِسْمِ اللهِ توكلْت علَى اللهِ لَا حوْلَ و لَا قُوةَ إِلا بِاللهِ اللهم إِني أسْأَلُك خيْر ما خرجْت لَه و أعوذُ بِك مِنْ

H 3322, CH 50, h 5
Ali ibn Ibrahim has narrated from his father from ibn Mahbub from Mu'awiyah ibn ‘Ammar from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“When leaving out of your house say, ‘In the name of Allah, I place my trust in Allah, and there are no means and no power without Allah. O Lord, I beg You for the best of that for which I

have come out and I seek protection against the evil of that for which I have come out. O Lord, expand for me from Your generosity, complete for me Your bounties, apply me in Your obedience, grant me interested in what is with You and cause me to die in Your religion and the religion of Your Messenger, recipient of divine supreme covenant.'"

شر ما خرجْت لَه اللهم أَوْسِعْ علَي مِنْ فَضْلِك و أَتِمَّ علَي نِعْمتك و اسْتَعْمِلْنِي فِي طَاعتِك و اجْعلْ رغْبتِي فِيما عِنْدك و توفِّنِي علَى مِلَّتِك و مِلَّةِ رسولِك ص

H 3323, CH 50, h 6

A number of our people have narrated from Ahmad ibn Muhammad from Muhammad ibn Ali from 'Abd al-Rahman ibn abu Hashim from abu Khadijah who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, when coming out of his house would say, 'O Lord, with Your help I have come out, to You I am submitted, in You I believe, and in You I place my trust. O Lord, make this day a blessing for me, grant me success, victory, support, cleanliness, guidance, its blessings, and divert away from me its evil, and the evil of that which is in it. In the name of Allah, with the help of Allah, Allah is greater than can be described; all praise belongs to Allah, Lord of the worlds. O Lord, I have come out, make my exit a blessing and benefit me thereby.' The narrator has said that on entering his house also he would say this."

٦- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدٍ عنْ محمدِ بْنِ عِلِي عنْ عبْدِ الرحْمنِ بْنِ أَبِي هاشِمٍ عنْ أَبِي خدِيجةَ قَالَ كَانَ أَبو عبْدِ اللهِ ع إِذَا خرج يقُولُ اللهم بِك خرجْت و لَك أَسْلَمْت و بِك آمَنْت و علَيْك توكَلْت اللهم بارِكْ لِي فِي يوْمِي هذَا و ارْزقْنِي فَوْزه و فَتْحه و نصْره و طُهوره و هداه و بركَته و اصْرِفْ عني شره و شر ما فِيهِ بِسْمِ اللهِ و بِاللهِ و الله أَكْبر و الْحمْد لِلهِ رب الْعالَمِين اللهم إِني قَدْ خرجْت تَبارك لِي فِي خروجِي و انْفَعْنِي بِهِ قَالَ و إِذَا دخلَ فِي مَنْزِلِهِ قَالَ ذَلِك

H 3324, CH 50, h 7

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from al-Rida, recipient of divine supreme covenant, who has said the following:

"My father when coming out of his house would say, '(I begin) in the name of Allah, the Beneficent, the Merciful. I have come out by means and power of Allah and not by my own means and power, but, O Lord, by Your power and means, in search for sustenance from You, so grant me sustenance in good health.'"

٧- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنْ محمدِ بْنِ سِنانٍ عنِ الرضا ع قَالَ كَانَ أَبِي ع إِذَا خرج مِنْ مَنْزِلِهِ قَالَ بِسْمِ اللهِ الرحْمنِ الرحِيمِ خرجْت بِحوْلِ اللهِ و قُوتِهِ لَا بِحوْلِ مِني و لَا قُوتِي بلْ بِحوْلِك و قُوتِك يا رب متعرضاً لِرِزْقِك فَأْتِنِي بِهِ فِي عافِيةٍ

H 3325, CH 50, h 8

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from al-Hassan ibn 'Atiyyah from 'Umar ibn Yazid who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'If one recites Chapter 112 of the Holy Quran when coming out of his house, ten times, he will remain in the protection of Allah, the Most Majestic, the Most Holy, and in His custody until he returns home.'"

٨- علِي بْن إِبراهِيم عنْ أَبِيهِ عنِ ابْنِ أَبِي عمَيْرٍ عنِ الْحسنِ بْنِ عطِيةَ عنْ عمر بْنِ يزِيد قَالَ قَالَ أَبو عبْدِ اللهِ ع مَنْ قَرأَ قُلْ هو الله أَحدٌ حِين يخْرج مِنْ مَنْزِلِهِ عشْر مراتٍ لَمْ يزلْ فِي حِفْظِ اللهِ عز و جل و كِلَاءَتِهِ حتى يرْجِع إِلَى مَنْزِلِهِ

H 3326, CH 50, h 9

A number of our people have narrated from Ahmad ibn Muhammad from Musa ibn al-Qasim from Sabbah al-Hadhdha' who has said the following:

"Abu al-Hassan, recipient of divine supreme covenant, has said, 'When you like to travel, stand at the door of your house and recite Chapter one of the Holy Quran to your front, right and left and Chapter 112 of the Holy Quran to your front, right and left, Chapter 114 of the Holy Quran and Chapter 113 to your front, right and left, then say, "O Lord, protect me and protect that which is with me, grant me safety and that which is with me, help me reach my destination and that which is with me in a good arrival."'

"The Imam then asked, 'Have you ever thought that a man is protected but not that which is with him, a man is safe but not that which is with him and a man arrives his destination but not that which is with him?'"

٩- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدٍ عنْ موسى بْنِ الْقَاسِمِ عنْ صباحٍ الْحذاءِ قَالَ قَالَ أَبو الْحسنِ ع إِذَا أَردْت السفَر فَقِفْ علَى بابِ دارِك و اقْرأْ فَاتِحةَ الْكِتابِ أَمامك و عنْ يمِينك و عنْ شِمالِك و قُلْ هو الله أَحدٌ أَمامك و عنْ يمِينك و عنْ شِمالِك و قُلْ أَعوذُ بِرب الناسِ و قُلْ أَعوذُ بِرب الْفَلَقِ أَمامك و عنْ يمِينك و عنْ شِمالِك ثُم قُلِ اللهم احْفَظْنِي و احْفَظْ ما مِعِي و سلِّمْنِي و سلِّمْ ما مِعِي و بلِّغْنِي و بلِّغْ ما مِعِي بلَاغاً حسناً ثُم قَالَ أَ ما رأَيت الرجلَ يحْفَظُ و لَا يحْفَظُ ما معه و يسْلَم و لَا يسْلَم ما معه و يبْلُغُ و لَا يبْلُغُ ما معه

H 3327, CH 50, h 10

Al-Humayd ibn Ziyad has narrated from al-Hassan ibn Muhammad from more than one person from Aban from abu Hamza who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, when coming out of the house would say, 'In the name of Allah, I

١٠- حمَيْد بْن زِيادٍ عنِ الْحسنِ بْنِ محمدٍ عنْ غَيْرِ واحِدٍ عنْ أَبانٍ عنْ أَبِي حمْزةَ عنْ أَبِي جعْفَرٍ ع أَنه كَانَ إِذَا خرج مِن الْبيْتِ قَالَ بِسْمِ اللهِ خرجْت و

عَلى اللهِ توكلْت لَا حوْلَ و لَا قُوةَ إِلا بِاللهِ

١١- عِدةٌ مِنْ أَصْحابِنا عنْ سهْل بْنِ زِيادٍ عنْ موسى بْنِ الْقَاسِمِ عنْ صباحِ الْحذاءِ عنْ أَبِي الْحسنِ ع قَالَ يا صباح لَوْ كَانَ الرجلُ مِنْكُمْ إِذَا أَراد سفَراً قَام علَى بابِ دارِهِ تِلْقَاءَ وجْهِهِ الذِي يتوجه لَه فَقَرأَ الْحمْد أَمامه و عنْ يمِينِهِ و عنْ شِمالِهِ و الْمعوذَتيْنِ أَمامه و عنْ يمِينِهِ و عنْ شِمالِهِ و قُلْ هو الله أَحدٌ أَمامه و عنْ يمِينِهِ و عنْ شِمالِهِ و آيةَ الْكُرْسِي أَمامه و عنْ يمِينِهِ و عنْ شِمالِهِ ثُم قَالَ اللهم احْفَظْنِي و احْفَظْ ما مِعِي و سلِّمْنِي و سلِّمْ ما مِعِي و بلِّغْنِي و بلِّغْ ما مِعِي بِبلَاغِك الْحسنِ الْجمِيلِ لَحفِظَه الله و حفِظَ ما معه و سلمه و سلم ما معه و بلغه و بلغَ ما معه أَ ما رأَيت الرجلَ يحْفَظُ و لَا يحْفَظُ ما معه و يبْلُغُ و لَا يبْلُغُ ما معه و يسْلَم و لَا يسْلَم ما معه

١٢- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنِ ابْنِ فَضالٍ عنِ الْحسنِ بْنِ الْجهْمِ عنْ أَبِي الْحسنِ ع قَالَ إِذَا خرجْت مِنْ منْزِلِك فِي سفَرٍ أَوْ حضرٍ فَقُلْ بِسْمِ اللهِ آمنْت بِاللهِ توكلْت علَى اللهِ ما شاءَ الله لَا حوْلَ و لَا قُوةَ إِلا بِاللهِ فَتلْقاه الشياطِين فَتنْصرِف و تضْرِب الْملَائِكةُ وجوهها و تقُولُ ما سبِيلُكُمْ علَيْهِ و قَدْ سمى الله و آمن بِهِ و توكلَ علَيْهِ و قَالَ ما شاءَ الله لَا حوْلَ و لَا قُوةَ إِلا بِاللهِ

بَابُ الدعَاءِ قَبْلَ الصلَاةِ

١- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنْ عِلِي بْنِ النعْمان عنْ بعْضِ أَصْحابِهِ عنْ أَبِي عبْدِ اللهِ ع قَالَ كَانَ أَمِير الْمؤْمِنِين ع يقُولُ مَنْ قَالَ هذَا الْقَوْلَ كَانَ مع محمدٍ و آلِ محمدٍ إِذَا قَام قَبْلَ أَنْ يسْتفْتِح الصلَاةَ اللهم إِني أَتوجه إِلَيْك بِمحمدٍ و آلِ محمدٍ و أُقَدمهمْ بيْن يدَيْ صلَاتِي و أَتقَرب بِهِمْ إِلَيْك فَاجْعلْنِي بِهِمْ وجِيهاً فِي الدنْيا و الْآخِرةِ و مِن الْمقَربِين منْت علَي بِمعْرِفَتِهِمْ فَاخْتِمْ لِي بِطَاعتِهِمْ و معْرِفَتِهِمْ و ولَايتِهِمْ فَإِنها السعادةُ و اخْتِمْ لِي بِها فَإِنك علَى كُل شيْءٍ قَدِيرٌ ثُم تصلي فَإِذَا انْصرفْت قُلْت اللهم اجْعلْنِي مع محمدٍ و آلِ محمدٍ فِي كُل عافِيةٍ و بلَاءٍ و اجْعلْنِي مع محمدٍ و آلِ محمدٍ فِي كُل منْوى و منْقَلَبٍ اللهم اجْعلْ محْياي محْياهمْ و مماتِي مماتهمْ و اجْعلْنِي معهمْ فِي الْمواطِنِ كُلها و لَا تفَرقْ بيْنِي و بيْنهمْ إِنك علَى كُل شيْءٍ قَدِيرٌ

have come out, in Allah I have place my trust, and there are no means and no power without Allah.'"

H 3328, CH 50, h 11
A number of our people have narrated from Sahl ibn Ziyad from Musa ibn al-Qasim from Sabbah al-Hadhdha' from abu al-Hassan, recipient of divine supreme covenant, who has said the following:

"O Sabbah, if any of you likes to go on a journey he should stand at the door of his house facing the direction of his journey and recite Chapter one of the Holy Quran to his front, right and left, Chapters 114 and 113 to his front, right and left, Chapter 112 to his front, right and left, and verse 255 of Chapter two to his front, right and left, then say, 'O Lord, protect me and that which is with me, keep me safe and that which is with me, help me and that which is with me arrive my destination in a good and beautiful manner.' Allah will grant him protection, safety, good and beautiful arrival to him and that which is with him. Have you ever thought that a man is protected, is safe, arrives well but not that which is with him?'"

H 3329, CH 50, h 12
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from al-Hassan ibn al-Jahm from abu al-Hassan, recipient of divine supreme covenant, who has said the following:

"When you come out of your house for a journey or arrive home say, 'In the name of Allah, I believe in Allah, I place my trust in Allah, as Allah wills. There are no means and no power without Allah. Devils are on his way but they move away; the angels strike their faces and say, "You have no way to him. He has spoken of the name of Allah, has belief in Him, placed his trust in Him and has said, 'What Allah wills happens. There are no means and no power without Allah.'"

Chapter Fifty One
Supplications before Prayer (Daily Prayers)

H 3330, CH 51, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Nu'Man from certain individuals of his people from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, 'Whoever just before beginning the prayer says the following will be with Muhammad and the family of Muhammad, recipients of divine supreme covenant: 'O Lord, I am turning to You through Muhammad and his family, recipients of divine supreme covenant. I assign them as the lead for me before my prayer and seek nearness through them to You, grant me respect through them in this world and in the next life and of those close (to You). You have obliged me for making me know them, conclude for me with obedience to them, knowing them well, and under their guardianship; it is the salvation and end it for me in this (belief), You have power over all things.' Then complete the prayer and say, 'O Lord, place me with Muhammad and the family of Muhammad, recipients of divine supreme covenant, in good health and in suffering, place me with Muhammad and the family of Muhammad, recipients of divine supreme covenant, in every dwelling and place of return. O Lord, help me to live in the way of life of Muhammad and the family of Muhammad, recipients of divine supreme covenant, and die like the death of Muhammad and the family of Muhammad, recipients of divine supreme covenant, place me with them in all habitations and do not separate me from them. You have power over all things.'"

H 3331, CH 51, h 2
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from certain individuals of our people in a *marfu'* manner from the Imam, recipient of divine supreme covenant, who has said the following:

"Say before beginning the prayer, 'O Lord, I give the lead to Muhammad Your Prophet for the help I need and turn to You through him for my request, grant me respect through him (and his *Ahl al-Bayt*) in this world and in the next and to be of the people close (to You), O Lord, deem my prayer through them acceptable, my sins forgiven and my call for help through them answered, O the Beneficent, the Merciful.'"

٢- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد ْبنِ محمدِ ْبنِ خالِدٍ عَنْ بَعْض أَصْحابِنا رفَعه قَالَ تقُولُ قَبْلَ دخولِك فِي الصلَاةِ اللهم إِني أُقَدم محمداً نَبِيك ص بَيْن يدَيْ حاجتِي و أَتوجه بِهِ إِلَيْك فِي طِلِبَتِي فَاجْعلْنِي بِهِمْ وجِيهاً فِي الدنْيا و الْآخِرةِ و مِن الْمقَربِين اللهم اجْعلْ صلَاتِي بِهِمْ متقَبلَةً و ذَنبِي بِهِمْ مغْفُوراً و دعائِي بِهِمْ مسْتجاباً يا أَرحم الراحِمِين

H 3332, CH 51, h 3
It is narrated from him (narrator of the *Hadith* above) from his father from 'Abd Allah ibn al-Qasim from Safwan al-Jammal who has said the following:

"I observed abu 'Abd Allah, recipient of divine supreme covenant, facing the Qiblah (direction of Ka'bah) before saying *Takbir* (Allah is greater than can be described) saying, 'O Lord, do not cause me to lose hope in Your favors and to despair me of Your kindness, or become careless about Your displeasure; no one except the losing people become careless toward the displeasure of Allah.' I then said, 'May Allah keep my soul in service for your cause, I have not heard this from anyone before.' The Imam said, 'Of the greatest major sins before Allah is to lose hope of the favors of Allah, despair of the mercy of Allah and to become careless about the displeasure of Allah.'"

٣- عْنه عَنْ أَبِيهِ عَنْ عَبْدِ اللهِ ْبنِ الْقَاسِمِ عَنْ صفْوانَ الْجمال قَالَ شهِدْت أَبا عَبْدِ اللهِ ع و اسْتقْبلَ الْقِبْلَةَ قَبْلَ التكْبِيرِ و قَالَ اللهم لَا تؤْيِسْنِي مِنْ رَوْحِك و لَا تقَنطِنِي مِنْ رَحْمتِك و لَا تؤْمِني مكْرك فَإِنه لَا يأْمن مكْر اللهِ إِلا الْقَوْم الْخاسِرونَ قُلْت جعِلْت فِداك ما سمِعْت بِهذَا مِنْ أَحدٍ قَبْلَك فَقَالَ إِن مِنْ أَكْبرِ الْكَبائِرِ عِنْد اللهِ الْيأْس مِنْ رَوْحِ اللهِ و الْقُنوطَ مِنْ رَحْمةِ اللهِ و الْأَمن مِنْ مكْرِ اللهِ

Chapter Fifty Two
Supplications After the Prayer (Daily Prayers)

بَابُ الدعَاءِ فِي أَدْبَارِ الصلَوَاتِ

H 3333, CH 52, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from abu 'Abd Allah al-Barqi from 'Isa ibn 'Abd Allah al-Qummi from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, after completing the prayer at noon time would say, 'O Lord, I seek nearness to You through Your generosity and magnanimity, I seek nearness to You through Muhammad, Your servant, and Your messenger, I seek nearness to You through Your favorite angels, Your messenger prophets and Your Own Self. O Lord, You are Self-sufficient and do not need me and I need You. You are wealthy and I am poor, correct my slips (mistakes) and cover up my sins, provide me help this day, do not punish me for the evil that You know of me, but pardon me and Your munificence may encompass me.' The Imam said, 'Then he would prostrate and say, "O You Who deserves people's observing piety before Him, O You Who grants forgiveness, O Virtuous, and O Merciful, You are more kind to me than my father and mother and all the creatures, accept my plea in providing me help, answering my supplication and prayer, grant me favor for my call while You have already removed so many misfortunes from me.'"

١- محمد ْبن يحْيى عَنْ أَحْمد ْبنِ محمدِ ْبنِ عِيسى عَنْ أَبِي عَبْدِ اللهِ الْبرْقِي عَنْ عِيسى ْبنِ عَبْدِ اللهِ الْقُمي عَنْ أَبِي عَبْدِ اللهِ ع قَالَ كَانَ أَمِير الْمؤْمِنِين ص يقُولُ إِذَا فَرغَ مِن الزوال اللهم إِني أَتقَرب إِلَيْك بِجودِك و كَرمِك و أَتقَرب إِلَيْك بِمحمدٍ عَبْدِك و رسولِك و أَتقَرب إِلَيْك بِملَائِكَتِك الْمقَربِين و أَنبِيائِك الْمرْسلِين و بِك اللهم أَنت الْغِني عني و بِي الْفَاقَةُ إِلَيْك أَنت الْغِني و أَنا الْفَقِير إِلَيْك أَقَلْتنِي عثْرتِي و سترْت علَي ذُنوبِي فَاقْضِ لِي الْيوْم حاجتِي و لَا تعذِّبنِي بِقَبِيحِ ما تعْلَم مِني بلْ عفْوك و جودك يسعِنِي قَالَ ثُم يخِر ساجِداً و يقُولُ يا أَهْلَ التقْوى و يا أَهْلَ الْمغْفِرةِ يا بر يا رحِيم أَنت أَبر بِي مِنْ أَبِي و أُمي و مِنْ جمِيعِ الْخلَائِقِ اقْبلْنِي بِقَضاءِ حاجتِي مجاباً دعائِي مرْحوماً صوْتِي قَدْ كَشفْت أَنواع الْبلَايا عني

H 3334, CH 52, h 2
Ali ibn Ibrahim has narrated from his father and Muhammad ibn Isma'Il have narrated from al-Fadl ibn Shadhan all from ibn abu 'Umayr from Ibrahim ibn 'Abd al-Hamid from al-Sabbah ibn Sayabah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Whoever, after Maghrib prayer, says three times, 'All praise belongs to Allah, Who does as He wills and does not do what others will,' will receive a great deal of good."

٢- عِلِي ْبن إِبراهِيم عَنْ أَبِيهِ و محمد ْبن إِسْماعِيلَ عن الْفَضْل ْبن شاذَانَ جمِيعاً عن ْابنِ أَبِي عمَيرٍ عَنْ إِبراهِيم ْبنِ عَبْدِ الْحمِيدِ عن الصباح ْبنِ سيابةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ قَالَ إِذَا صلى الْمغْرِب ثَلَاثَ مراتٍ الْحمْد لِلهِ الذِي يفْعلُ ما يشاءُ و لَا يفْعلُ ما يشاءُ غَيره أَعْطِي خَيراً كَثِيراً

٣- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد ْبنِ محمدِ ْبنِ خالِدٍ عَنْ أَبِيهِ رفَعه قَالَ يقُولُ بعْد الْعِشاءَيْنِ اللهم بِيدِك مقَادِير اللَّيْل و النهارِ و مقَادِير الدُّنيا و الْآخِرةِ و مقَادِير الْموْتِ و الْحياةِ و مقَادِير الشمْسِ و الْقَمرِ و مقَادِيرِ النصْرِ و الْخِذْلَانِ و مقَادِيرِ الْغِنى و الْفَقْرِ اللهم بارِكْ لِي فِي دِينِي و دُنْياي و فِي جسدِي و أَهْلِي و ولَدِي اللهم ادْرأْ عني شر فَسقَةِ الْعربِ و الْعجمِ و الْجِن و الْإِنسِ و اجْعلْ مُنْقَلَبِي إِلَى خَيْرِ دائِمٍ و نَعِيمٍ لَا يزولُ

٤- عنْه عَنْ بعْضِ أَصْحابِهِ رفَعه قَالَ منْ قَالَ بعْد كُل صلَاةٍ و هو آخِذٌ بِلِحْيتِهِ بِيدِهِ الْيمْنى يا ذَا الْجلَالِ و الْإِكْرامِ ارْحمْنِي مِن النارِ ثَلَاثَ مراتٍ و يده الْيسْرى مرْفُوعةٌ و بطْنها إِلَى ما يلِي السماءَ ثُم يقُولُ أَجِرْنِي مِن الْعذَابِ الْأَلِيمِ ثَلَاثَ مراتٍ ثُم يؤخر يده عنْ لِحْيتِهِ ثُم يرْفَع يده و يجْعلُ بطْنها مِما يلِي السماءَ ثُم يقُولُ يا عزِيز يا كَرِيم يا رحْمانُ يا رحِيم و يقْلِب يدْيهِ و يجْعلُ بطُونهما مِما يلِي السماءَ ثُم يقُولُ أَجِرْنِي مِن الْعذَابِ الْأَلِيمِ ثَلَاثَ مراتٍ صل علَى محمدٍ و آلِ محمدٍ و الْملَائِكةِ و الروحِ غُفِر لَه و رضِي عنْه و وصِلَ بِالِاسْتِغْفَارِ لَه حتى يموت جمِيع الْخلَائِقِ إِلا الثقَلَيْنِ الْجِن و الْإِنس و قَالَ إِذَا قَرعْت مِنْ تشهدِك فَارْفَعْ يدْيك و قُل اللهم اغْفِرْ لِي مغْفِرةً عزْماً جزْماً لَا تغادِر ذَنباً و لَا أَرتكِب بعْدها محرماً أَبداً و عافِنِي معافَاةً لَا بلْوى بعْدها أَبداً و اهْدِنِي هدى لَا أَضِل بعْده أَبداً و انْفَعْنِي يا رب بِما علَمْتنِي و اجْعلْه لِي و لَا تجْعلْه علَي و ارْزقْنِي كَفَافاً و رضِنِي بِهِ يا رباه و تبْ علَي يا الله يا الله يا الله يا رحْمانُ يا رحْمانُ يا رحْمانُ يا رحِيم يا رحِيم يا رحِيم ارْحمْنِي مِن النارِ ذَاتِ السعِيرِ و ابسطْ علَي مِنْ سعةِ رزْقِك و اهْدِنِي لِما اخْتلِف فِيهِ مِن الْحق بِإِذْنِك و اعْصِمْنِي مِن الشيْطَانِ الرجِيمِ و أَبلِغْ محمداً صلى الله علَيْهِ و آلِهِ عني تحِيةً كَثِيرةً و سلَاماً و اهْدِنِي بِهداك و أَغْنِنِي بِغِناك و اجْعلْنِي مِنْ أَولِيائِك الْمخْلَصِين و صلى الله علَى محمدٍ و آلِ محمدٍ آمِين قَالَ منْ قَالَ هذَا بعْد كُل صلَاةٍ رد الله علَيْهِ روحه فِي قَبرِهِ و كَانَ حَيّاً مرْزوقاً ناعِماً مسْروراً إِلَى يوْمِ الْقِيامةِ

٥- عنْه عَنْ بعْضِ أَصْحابِهِ رفَعه قَالَ تقُولُ بعْد الْفَجْرِ اللهم لَك الْحمْد حمْداً خالِداً مع خلُودِك و لَك الْحمْد حمْداً لَا منْتهى لَه دونَ رِضاك و لَك الْحمْد حمْداً لَا أَمد لَه دونَ مشِيتِك و لَك الْحمْد حمْداً لَا جزاءَ لِقَائِلِهِ إِلا رِضاك اللهم لَك الْحمْد و إِلَيْك

H 3335, CH 52, h 3

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father in a *marfu'* manner has said the following:

"The Imam, recipient of divine supreme covenant, after *'Isha'* prayer would say, 'O Lord, in Your hand are the measures of the night and day, the measures of this and the next world, the measures of death and life, the measures of the sun and moon, support and betrayal, and the measures of wealth and poverty. O Lord, grant me blessings in the matters of my religion, worldly life, my body, my family and children. O Lord, keep away from me the evil of Arabs, non-Arabs, Jinns and human beings. Make my return to everlasting good and permanent bounties.'"

H 3336, CH 52, h 4

It is narrated from him (narrator of the *Hadith* above) from certain individuals of his people from in a *marfu'* manner from the Imam, recipient of divine supreme covenant, who has said the following:

"Whoever after every prayer, holds his beard in his right hand and says, 'O the Owner of glory and magnanimity, have mercy upon me against fire,' three times, with the left hand raised and the palms up to the sky and says, 'Grant me safety from the painful torment,' three times, then removes his hand from his beard and raises it with palms up to the sky and says, 'O Majestic, O Magnanimous, O Beneficent, O Merciful,' then changes the position of his hands and turns his palms up to the sky and says, 'Grant me safety against painful torment,' three times, 'Grant *al-Salat* (favors) upon Muhammad and his family, the angels and the spirit,' his sins are covered for him, is pleased with, plea for forgiveness for him is continued up to the time of his death, by all the creatures except the two heavy populations of Jinn and humankind. He after completing the testimonies of belief (*tashahhud*) raising his hands says, 'O Lord, grant me forgiveness, a decisive and ascertained forgiveness that does not leave any of sins that I have committed and that I will never commit any unlawful act thereafter. Grant me good health so that thereafter I will never face any suffering, grant me guidance so that thereafter I will never stray, benefit me O Lord by what You have instructed me with, turn it in my favor and not against me, grant me enough for sustenance and help me to remain content with it. O Lord, accept my repentance, O Allah, O Allah, O Allah, O Beneficent, O Beneficent, O Beneficent, O Merciful, O Merciful, O Merciful, grant me mercy against the roaring fire, extend for me sustenance from Your vast provisions, grant me guidance in disputed matters, in the matters of the truth by Your permission, protect me against Satan, the condemned to stoning, convey to Muhammad and the family of Muhammad, recipient of divine supreme covenant, a great deal of my greetings of peace, guide me with Your guidance, grant me wealth from Your wealth, allow me to be one of Your sincere friends and grant *al-Salat* (favors) upon Muhammad and his family, Amin.'

"The Imam said, 'Whoever says this after each prayer Allah will return his spirit to him in his grave and he will be alive receiving sustenance, pampered and happy to the Day of Judgment.'"

H 3337, CH 52, h 5

It is narrated from him (narrator of the *Hadith* above) from certain individuals of his people from in a *marfu'* manner from the Imam, recipient of divine supreme covenant, who has said the following:

"Say after the morning prayer, 'O Lord, to You belongs all praise, the eternal praise, with Your eternity, to You belongs all praise, the praise that does end before Your consent, to You belongs all praise, the timeless praise except as Your wish, to

You belongs all praise, a praise whose speaker's reward could be no other thing but Your approval, O Lord, to You belongs all praise, to You is the complaint and You are the supporter, O Lord, to You belongs all praise, as You deserve it, all praise belongs to Allah with all of His praiseworthy attributes for all of His bounties until praising reaches such a degree that my Lord loves and is pleased with.' After the morning prayer and before speaking to anyone say, 'All praise belongs to Allah, to the fill of the balance, to the limits of consent, to the weight of the Throne, may I glorfy Allah, Who is free of all defects, to the fill of the balance, to the limits of assent and the weight of the Throne,' four times, then say, 'O Lord, I plead before You like a lowly servant to grant *al-Salat* (favors) upon Muhammad and his family, forgive our sins, grant our wishes in this world and in the hereafter with ease and good health.'"

H 3338, CH 52, h 6

A number of our people have narrated from Sahl ibn Ziyad from certain individuals of his people from Muhammad ibn al-Faraj who has said the following:

"Once abu Ja'far ibn al-Rida, recipient of divine supreme covenant, wrote to me and instructed me with this supplication saying, 'Whoever recites it after the morning prayer, his wish will come true with ease and Allah will suffice him: "(I begin) in the name of Allah and with Allah. O Lord, grant *al-Salat* (favors) upon Muhammad and his family. I plead before Allah to keep my affairs in trust with Him, Allah knows well (His) servants. 'Allah protected him (the believer among the people of Pharoah) against the evil of what they had planned against him. . . .'(40:44,45) 'No one deserves to be worshipped except You, You are free of all defects. I have been unjust to myself.' (21:87) 'We answered his prayer and saved him from sorrow and thus, We save the believing people.'(21:88) '. . . Allah is sufficient for us and He is the best representative.' (3:173) 'They returned with the bounties of Allah and additional favors without being touched by evil. . . .' (3:174), it is as Allah wills, there are no means and no power without Allah, the Most High, the Most Great.

"It is as Allah wills, not as people will. It is as Allah wills even though people may dislike it. Sufficient for me is the Lord instead of those cherished, sufficient for me is the Creator instead of the creatures, sufficient for me is the provider of sustenance instead of the recipients of sustenance, the One Who has always been sufficient for me from the time I existed, sufficient for me is Allah besides Whom no one deserves to be worshipped, before Him I place my trust and He is the Lord of the great Throne.'

"The Imam said, 'When you complete an obligatory prayer say, 'I have accepted the fact that Allah is my Lord, Muhammad is the Holy Prophet, Islam is the religion, the Holy Quran is the Book and so and so . . . (mention your *'A'immah*) are my *'A'immah*. O Lord, protect Your friend, (whom You have granted Divine Authority) so and so . . . (mention the twelfth Imam) from all directions, front, back, right, left, above and below, grant him a long life and make him the one who will rise with Divine Authority to support Your religion, show him what he loves and is the delight to his eyes, in his own person, his descendents, his family, belongings, his followers and his enemies. Show them (his enemies) what frightens them and show him in them what he loves and be the delight to his eyes, grant the cure for our suffering chests (hearts) and the chests of the believing people.'

الْمُشْتكى و أَنت الْمسْتعانُ اللهم لَك الْحمْد كما أَنت أَهْلُه الْحمْد لِلهِ بِمحامِدِه كُلها علَى نعْمائِه كُلها حتى ينْتهي الْحمْد إِلَى حيْثُ ما يحِب ربي و يرْضى و تقُولُ بعْد الْفَجْرِ قبْلَ أَنْ تتكلم الْحمْد لِلهِ مِلْءُ الْمِيزان و مُنْتهى الرضا و زِنةَ الْعرْشِ و سُبْحانَ اللهِ مِلْءُ الْمِيزان و مُنْتهى الرضا و زِنةَ الْعرْشِ و الله أَكْبر مِلْءُ الْمِيزان و مُنْتهى الرضا و زِنةَ الْعرْشِ و لَا إِلَه إِلا الله مِلْءُ الْمِيزان و مُنْتهى الرضا و زِنةَ الْعرْشِ تعِيد ذَلِك أَربع مراتٍ ثُم تقُولُ اللهم أَسْأَلُك مسْأَلَةَ الْعبْدِ الذلِيل أَنْ تصلي علَى محمدٍ و آلِ محمدٍ و أَنْ تغْفِر لَنا ذُنوبنا و تقْضِي لَنا حوائِجنا فِي الدُّنيا و الْآخِرةِ فِي يسْرٍ مِنْك و عافِيةٍ

٦- عِدةٌ مِنْ أَصْحابِنا عنْ سهْلِ بْنِ زِيادٍ عنْ بعْضِ أَصْحابِهِ عنْ محمدِ بْنِ الْفَرجِ قَالَ كَتب إِلَي أَبو جعْفَرٍ ابْن الرضا ع بِهذَا الدعاءِ و علمنِيهِ و قَالَ منْ قَالَ فِي دبرِ صلَاةِ الْفَجْرِ لَمْ يلْتمِسْ حاجةً إِلا تيسرتْ لَه و كفَاه الله ما أَهمه بِسْمِ اللهِ و بِاللهِ و صلى الله علَى محمدٍ و آلِهِ و أُفَوض أَمرِي إِلَى اللهِ إِن الله بصِيرٌ بِالْعِبادِ فَوقَاه الله سيئَاتِ ما مكَروا لَا إِلَه إِلا أَنت سُبْحانك إِني كُنت مِن الظَالِمِين فَاسْتجبْنا لَه و نجَّيناه مِن الْغم و كذَلِك نُنجِي الْمُؤْمِنِين حسْبنا الله و نِعْم الْوكِيلُ فَانْقَلَبوا بِنِعْمةٍ مِن اللهِ و فَضْلٍ لَمْ يمْسسْهمْ سوءٌ ما شاءَ الله لَا حوْلَ و لَا قُوةَ إِلا بِاللهِ الْعلِي الْعظِيمِ ما شاءَ الله لَا ما شاءَ الناس ما شاءَ الله و إِنْ كَره الناس حسْبِي الرب مِن الْمرْبوبِين حسْبِي الْخالِق مِن الْمخْلُوقِين حسْبِي الرازِق مِن الْمرْزوقِين حسْبِي الذِي لَمْ يزلْ حسْبِي مُنْذُ قَط حسْبِي الله الذِي لَا إِلَه إِلا هو علَيْهِ توكلْت و هو رب الْعرْشِ الْعظِيمِ و قَالَ إِذَا انصرفْت مِنْ صلَاةٍ مكْتوبةٍ فَقُلْ رضِيت بِاللهِ ربّاً و بِمحمدٍ نبِيّاً و بِالْإِسْلَامِ دِيناً و بِالْقُرْآن كِتاباً و بِفُلَانٍ و فُلَانٍ أَئِمةً اللهم ولِيك فُلَانٌ فَاحْفَظْه مِنْ بيْنِ يدَيْهِ و مِنْ خلْفِهِ و عنْ يمِينِهِ و عنْ شِمالِهِ و مِنْ فَوْقِهِ و مِنْ تحْتِهِ و امْدُدْ لَه فِي عمرِهِ و اجْعلْه الْقَائِم بِأَمرِك و الْمنْتصِر لِدِينِك و أَرِهِ ما يحِب و ما تقَر بِهِ عيْنه فِي نفْسِهِ و ذُرِيتِهِ و فِي أَهْلِهِ و مالِهِ و فِي شِيعتِهِ و فِي عدوِهِ و أَرِهِمْ مِنْه ما يحْذَرونَ و أَرِهِ فِيهِمْ ما يحِب و تقَر بِهِ عيْنه و اشْفِ صدورنا و صدور قَوْمٍ مؤْمِنِين قَالَ و كَانَ النبِي ص يقُولُ إِذَا فَرغَ مِنْ صلَاتِهِ اللهم اغْفِرْ لِي ما قَدمْت و ما أَخرْت و ما أَسْررْت و ما أَعْلَنت و إِسْرافِي علَى نفْسِي و ما أَنت أَعْلَم بِهِ مِني اللهم أَنت الْمقَدم و أَنت الْمؤخر لَا إِلَه إِلا أَنت بِعِلْمِك الْغيْب و

بِقُدْرتك علَى الْخلْقِ أَجْمعِين ما علِمْت الْحياةَ خيراً لِي فَأَحْيِني و توفَّنِي إِذَا علِمْت الْوفَاةَ خيراً لِي اللهم إِني أَسْأَلُك خشْيتك فِي السر و الْعلَانِيةِ و كَلِمةَ الْحق فِي الْغضبِ و الرضا و الْقَصْد فِي الْفَقْرِ و الْغِنى و أَسْأَلُك نعِيماً لَا يْنفَد و قُرةَ عيْنٍ لَا يْنقَطِع و أَسْأَلُك الرضا بِالْقَضاءِ و بركةَ الْموْتِ بعْد الْعيْشِ و برْد الْعيْشِ بعْد الْموْتِ و لَذةَ الْمنْظرِ إِلَى وجْهك و شوْقاً إِلَى رؤْيتك و لِقَائِك مِنْ غيْرِ ضراءَ مضِرةٍ و لَا فِتْنةٍ مضِلةٍ اللهم زينا بِزِينةِ الْإِيمانِ و اجْعلْنا هداةً مهْدِيين اللهم اهْدِنا فِيمنْ هدَيْت اللهم إِني أَسْأَلُك عزِيمةَ الرشادِ و الثبات فِي الْأَمرِ و الرشْدِ و أَسْأَلُك شكْر نِعْمتِك و حسْن عافِيتِك و أَداءَ حقك و أَسْأَلُك يا رب قَلْباً سلِيماً و لِساناً صادِقاً و أَسْتغْفِرك لِما تعْلَم و أَسْأَلُك خيْر ما تعْلَم و أَعوذُ بِك مِنْ شر ما تعْلَم فَإِنك تعْلَم و لَا نعْلَم و أَنت علام الْغيوبِ

"The Imam said, 'The Holy Prophet after completing a prayer would say, "O Lord, forgive me for what I have done and what I will do, what I have hidden, and what I have done in public and forgive my excesses against my own self and that about which You know better than I do. O Lord You are the One Who can move things forward or backwards with Your knowledge of the unseen and through Your power over all creatures. I pray to grant me life as long as it is in my best interest and cause me to die when it is in my best intrest. I plead before You to grant me a sense of concern about You in private and in public, to say the words of the truth in anger or happiness and to economize in poverty and in wealth. I plead before You for bounties that will not vanish and such delight of the eyes that will not discontinue. I plead before You to make me be happy with (Your) determination, with the blessing of death after life, the comfort of life after death, the pleasure of the look at Your face (things that lead to You), the excitement of seeing You, meeting You without being harmed or suffer harmfulness or the misfortune of straying. O Lord, beautify us with the beauty of belief and help us to be guided guides. O Lord, grant us guidance in the matters of those whom You have guided. O Lord, I plead before You for determination in understanding, steadfastness in the affairs, and good understanding. I plead before You for the opportunity to thank You for Your bounties, Your granting good health and yielding to Your right. I plead before You O Lord, to grant me a peaceful heart, and a truthful tongue. I beg You for forgiveness for that which You know. I seek protection with You against the evil of that which You know; You know and we do not know. You have the knowledge of the unseen.'"

٧- علِي بْن إِبراهِيم عنْ أَبِيهِ عن ابْنِ أَبِي عمْيرٍ عنْ حمادِ بْنِ عثْمانَ عنْ سيْفِ بْنِ عمِيرةَ قَالَ سمِعْت أَبا عبْدِ اللهِ ع يقُولُ جاءَ جبْرئِيلُ ع إِلَى يوسف و هو فِي السجْنِ فَقَالَ لَه يا يوسف قُلْ فِي دبرِ كُل صلَاةٍ اللهم اجْعلْ لِي فَرجاً و مخْرجاً و ارْزقْنِي مِنْ حيْثُ أَحْتسِب و مِنْ حيْثُ لَا أَحْتسِب

H 3339, CH 52, h 7
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad ibn 'Uthman from Sayf ibn 'Amirah who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Jibril (Gabriel) came to Joseph in prison and said to him, "Joseph, after every prayer say, 'O Lord, grant me relief, a way out (of difficulties), and sustenance from the sources I expect and from those I do not expect.'"

٨- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنْ محمدِ بْنِ عبْدِ الْعزِيزِ عنْ بكْرِ بْنِ محمدٍ عمنْ رواه عنْ أَبِي عبْدِ اللهِ ع قَالَ مَنْ قَالَ هذِهِ الْكَلِماتِ عِنْد كُل صلَاةٍ مكْتوبةٍ حفِظَ فِي نفْسِهِ و دارِهِ و مالِهِ و ولْدِهِ أُجِير نفْسِي و مالِي و ولْدِي و أَهْلِي و دارِي و كُل ما هو مِني بِاللهِ الْواحِدِ الْأَحدِ الصمدِ الذِي لَمْ يلِدْ و لَمْ يولَدْ و لَمْ يكُنْ لَه كُفُواً أَحدٌ و أُجِير نفْسِي و مالِي و ولْدِي و كُل ما هو مِني بِرب الْفَلَقِ مِنْ شر ما خلَق إِلَى آخِرِها و بِرب الناسِ إِلَى آخِرِها و آيةِ الْكُرْسِي إِلَى آخِرِها

H 3340, CH 52, h 8
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn 'Abd al-'Aziz from Bakr ibn Muhammad from those whom he has mentioned (in his book) from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Whoever says these words with every obligatory prayer will receive protection for his own soul, his home, his belongings and children: 'I seek refuge for myself, belongings, children, family, home and everything of me with Allah, the One and only Self-sufficient Who has not given birth to anyone nor is born from anyone and there is no one like Him. 'I seek refuge [for myself, belongings, children and all that is of me] with the Lord of the opening dawn from the evil of that which He has created, . . .' recite to the end of Chapter 113 of the Holy Quran, Chapter 114, and verse 255 of Chapter 2.'"

٩- علِي بْن إِبراهِيم عنْ أَبِيهِ عن ابْنِ أَبِي عمْيرٍ عنْ معاوِيةَ بْنِ عمارٍ قَالَ مَنْ قَالَ فِي دبرِ الْفَرِيضةِ يا مَنْ يفْعلُ ما يشاءُ و لَا يفْعلُ ما يشاءُ أَحدٌ غيْره ثَلَاثاً ثُم سأَلَ أُعْطِي ما سأَلَ

H 3341, CH 52, h 9
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"Whoever, after every obligatory prayer says: 'O the One who does as He wills and does not do as others will,' three times, and pleads (before Allah) for his wishes they will be granted.'"

H 3342, CH 52, h 10
Al-Husayn ibn Muhammad has narrated from Ahmad ibn Ishaq from Su'Dan from Sa'Id ibn Yasar who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'When you complete your Maghrib (sunset) prayer wipe your hand over your forehead and say, "(I begin) with the name of Allah, besides whom no one deserves to be worshipped, Who knows the unseen and seen, the Beneficent, the Merciful. O Lord, remove from me the sorrow, anxiety, and sadness,' three times.'"

١٠- الْحسيْن بْن محمدٍ عنْ أحْمد بْنِ إسْحاق عنْ سعْدانَ عنْ سعِيدِ بْنِ يسارٍ قَالَ قَالَ أبو عبْدِ اللهِ ع إذَا صلّيت الْمغْرب فَأمِر يدك علَى جبْهتك و قُلْ بِسْمِ اللهِ الذِي لَا إلَه إلا هو عالِمِ الْغيْبِ و الشهادةِ الرحْمنِ الرحِيمِ اللهم أذْهِبْ عني الْهم و الْغم و الْحزنَ ثَلَاثَ مراتٍ

H 3343, CH 52, h 11
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Muhammad al-Ju'Fi from his father who has said the following:

"I often complained about my eyes and once I mentioned it to abu 'Abd Allah, recipient of divine supreme covenant, and he said, 'Should I teach you a supplication that will be for the good of your worldly life and hereafter and a cure for your eye?' I said, 'Yes, please do so.' The Imam said after Maghrib (sunset) prayer say, 'O Lord, I plead before You through the rights of Muhammad and the family of Muhammad, recipient of divine supreme covenant, with You to give light to my eyes, understanding in my religion, certainty in my heart, sincerity in my deeds, safety to my soul, increase in my sustenance and gratefulness to You as long as You will keep me (living).'"

١١- علِي بْن إبْراهِيم عنْ أبِيهِ عنِ ابْنِ أبِي عمْيرٍ عنْ محمدٍ الْجعْفِي عنْ أبِيهِ عنْ أبِي عبْدِ اللهِ ع قَالَ كُنت كَثِيراً ما أشْتكِي عيْنِي فَشكَوْت ذَلِك إلَى أبِي عبْدِ اللهِ ع فَقَالَ أ لَا أُعلمك دعاءً لِدنْياك و آخِرتك و بلَاغاً لِوجعِ عيْنيْك قُلْت بلَى قَالَ تقُولُ فِي دبرِ الْفَجْرِ و دبرِ الْمغْرِبِ اللهم إنِي أسْأَلُك بِحق محمدٍ و آلِ محمدٍ علَيْك صل علَى محمدٍ و آلِ محمدٍ و اجْعلِ النور فِي بصرِي و الْبصِيرةَ فِي دِينِي و الْيقِينِ فِي قَلْبِي و الْإِخْلَاصِ فِي عمَلِي و السلَامةَ فِي نفْسِي و السعةَ فِي رِزْقِي و الشكْرِ لَك أبداً ما أبْقيْتنِي

H 3344, CH 52, h 12
Ali ibn Ibrahim has narrated from his father from m Mahziyar who has that narrated to h Imams abu Ja'far al-Shami saying that narrated to him a man in al-Sham (Damascus) called Hilqamu ibn abu Hilqamu who said the following:

"Once I went in the presence of abu Ibrahim, recipient of divine supreme covenant. I said, 'May Allah keep my soul in service for your cause, instruct me with a supplication of universal form for this world and hereafter but very short one.' The Imam said, 'After the morning-prayer until sunrise say, "Glory belongs to Allah, the Great and I praise Him. I plead before Allah for forgiveness and I beg of His generosity.'

"Hilqamu has said, 'I (financially) was the worst off person in my family. I received an inheritance from a man whom I did not think was related to me and I had no knowledge, but today I am the most comfortable person among my people and this is only because of what my master, the virtuous servant (of Allah) instructed me with.'"

١٢- علِي بْن إبْراهِيم عنْ أبِيهِ عنِ ابْنِ أبِي عمْيرٍ قَالَ حدثَنِي أبو جعْفَرٍ الشامِي قَالَ حدثَنِي رجلٌ بِالشامِ يقَالُ لَه هِلْقَام بْن أبِي هِلْقَامٍ قَالَ أتيت أبا إبْراهِيم ع فَقُلْت لَه جعِلْت فِداك علِّمْنِي دعاءً جامِعاً لِلدنْيا و الْآخِرةِ و أوْجِزْ فَقَالَ قُلْ فِي دبرِ الْفَجْرِ إلَى أنْ تطْلُع الشمْس سبْحانَ اللهِ الْعظِيمِ وبِحمْدِهِ أسْتغْفِر الله و أسْأَله مِنْ فَضْلِهِ قَالَ هِلْقَام لَقَدْ كُنت مِنْ أسْوإِ أهْلِ بيْتِي حالًا فَما علِمْت حتى أتانِي مِيراثٌ مِنْ قِبلِ رجلٍ ما ظَنَنْت أن بيْنِي و بيْنه قَرابةً وإنِي الْيوْم لَمِنْ أيسرِ أهْلِ بيْتِي و ما ذَلِك إلا بِما علمنِي موْلَاي الْعبْد الصالِح ع

Chapter Fifty Three
Supplications for Sustenance

بَابُ الدعَاءِ لِلرزْق

H 3345, CH 53, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Khalid and al-Husayn ibn Sa'Id all from al-Qasim ibn 'Urwah from abu Jamilah from Mu'awiyah ibn 'Ammar who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, to instruct me with a supplication for sustenance and he taught me one. I had not found anything else as attracting sustenance as this. The Imam said, 'Say O Lord, grant me out of Your vast magnanimity, lawful and pure sustenance, that is vast, lawful, pure and sufficient for this world and the hereafter in large quantities, pleasant in nutrition with out toiling or being obliged by any of Your creatures except for its being the extra from Your vast generosity; You have said, ". . . ask Allah from His munificence. . . ." (4: 32), from Your munificence I ask sustenance and from Your charity I beg and from Your wealthy hand I plead to receive help.'"

١- محمد بْن يحْيى عنْ أحْمد بْنِ محمدِ بْنِ عِيسى عنْ محمدِ بْنِ خالِدٍ و الْحسيْن بْن سعِيدٍ جمِيعاً عنِ الْقَاسِمِ بْنِ عرْوةَ عنْ أبِي جمِيلَةَ عنْ معاوِيةَ بْنِ عمارٍ قَالَ سأَلْت أبا عبْدِ اللهِ ع أنْ يعلمنِي دعاءً لِلرزْقِ فَعلمنِي دعاءً ما رأَيت أجْلَب مِنْه لِلرزْقِ قَالَ قُل اللهم ارْزقْنِي مِنْ فَضْلِك الْواسِعِ الْحلَالِ الطيبِ رِزْقاً واسِعاً حلَالًا طَيباً بلَاغاً لِلدنْيا و الْآخِرةِ صبّاً صبّاً هنِيئاً مرِيئاً مِنْ غيْرِ كدٍ و لَا من مِنْ أحدٍ خلْقِك إلا سعةً مِنْ فَضْلِك الْواسِعِ فَإنك قُلْت و سْئَلُوا الله مِنْ فَضْلِهِ فَمِنْ فَضْلِك أسْأَلُ و مِنْ عطِيتِك أسْأَلُ و مِنْ يدِك الْملْأى أسْأَلُ

٢- محمد بن يحيى عن أحمد بن محمدٍ عن ابن فضالٍ عن يونس عن أبي بصيرٍ قال قلت لأبي عبد اللهِ ع لقد استبطأت الرزق فغضب ثم قال لي قل اللهم إنك تكفلت برزقي و رزق كل دابةٍ يا خير مدعو و يا خير من أعطى و يا خير من سئل و يا أفضل مرتجى افعل بي كذا و كذا

H 3346, CH 53, h 2
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ibn Faddal from Yunus Fadl ibn Shadhan abu Basir who has said the following:

“Once I said to abu ‘Abd Allah, recipient of divine supreme covenant, ‘Sustenance has been delayed.’ He became angry and then told me to say, ‘O Lord, You have undertaken to provide me sustenance and the sustenance of every walking being, O the best to beg from, O the best provider, O the best to plead to, O the best hope, do for me so and so’ . . . mention your wish in place of ellipsis.’”

٣- علي بن إبراهيم عن أبيه عن ابن أبي عمير عن إسماعيل بن عبد الخالق قال أبطأ رجلٌ من أصحاب النبي ص عنه ثم أتاه فقال له رسولُ اللهِ ص ما أبطأ بك عنا فقال السقم و الفقر فقال له أ فلا أعلمك دعاءً يذهب الله عنك بالسقم و الفقر قال بلى يا رسولَ اللهِ فقال قل لا حول و لا قوة إلا باللهِ العلي العظيم توكلت على الحي الذي لا يموت و الحمد للهِ الذي لم يتخذ صاحبةً و لا ولداً و لم يكن له شريكٌ في الملك و لم يكن له ولي من الذل و كبره تكبيراً قال فما لبث أن عاد إلى النبي ص فقال يا رسولَ اللهِ قد أذهب الله عني السقم و الفقر

H 3347, CH 53, h 3
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Isma’Il ibn ‘Abd al-Khaliq who has said the following:

“Once one of the companions of the Holy Prophet delayed and when he came, the Messenger of Allah asked, ‘What caused you to delay?’ He replied, ‘Illness and poverty.’ He then said, ‘Should I teach you a supplication with which Allah will remove illness and poverty from you?’ He said, ‘Yes, O the Messenger of Allah, please do so.’ The Messenger of Allah told him to say, ‘There are no means and no power without Allah, the Most High, the Most Great, I place my trust before the living One Who does not die, all praise belongs to Allah Who has not taken anyone as His companion or a child, Who has no partner in His kingdom, and there has never been any supporter for Him against humiliation, and speak of His greatness a great deal.’

“The narrator has said that very shortly thereafter the man came to the Holy Prophet saying, ‘O Messenger of Allah, He has removed from me illness and poverty.’”

٤- علي بن إبراهيم عن أبيه عن حماد بن عيسى عن إبراهيم بن عمر اليماني عن زيدٍ الشحام عن أبي جعفرٍ ع قال ادع في طلب الرزق في المكتوبة و أنت ساجدٌ يا خير المسئولين و يا خير المعطين ارزقني و ارزق عيالي من فضلك الواسع فإنك ذو الفضل العظيم

H 3348, CH 53, h 4
Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Ibrahim ibn ‘Umar al-Yamani from Zayd al-Shahham from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“When pleading for sustenance in the obligatory prayer during prostration say, ‘O the best to plead to, O the best provider, grant me and my family sustenance from Your vast munificence; You are the Great, the Generous.’”

٥- محمد بن يحيى عن أحمد بن محمد بن عيسى عن الحسين بن سعيدٍ عن محمد بن خالدٍ عن القاسم بن عروة عن أبي جميلة عن أبي بصيرٍ قال شكوت إلى أبي عبد اللهِ ع الحاجة و سألته أن يعلمني دعاءً في طلب الرزق فعلمني دعاءً ما احتجت منذ دعوت بهِ قال قل في دبر صلاة اللّيل و أنت ساجدٌ يا خير مدعو و يا خير مسئولٍ و يا أوسع من أعطى و يا خير مرتجى ارزقني و أوسع علي من رزقك و سبب لي رزقاً من قبلك إنك على كل شيءٍ قديرٌ

H 3349, CH 53, h 5
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Husayn ibn Sa’Id from Muhammad ibn Khalid from al-Qasim ibn ‘Urwah from abu Jamilah from abu Basir who has said the following:

“Once I complained to abu ‘Abd Allah, recipient of divine supreme covenant, for (lack of) help and asked him to instruct me with a supplication to plead for sustenance and he instructed me with a supplication and thereafter I did not grow to be needy again. The Imam told me to, after the night prayer while in prostration say, ‘O the best to call for help and the best to plead to, O provider of vastest charity, O the best hope, grant me sustenance vastly from Your sustenance and find the means of sustenance for me, You have power over all things.’”

٦- محمد بن يحيى عن أحمد بن محمد بن عيسى عن أحمد بن محمد بن أبي داود عن أبي حمزة عن أبي جعفرٍ ع قال جاء رجلٌ إلى النبي ص فقال يا رسولَ اللهِ إني ذو عيالٍ و علي دينٌ و قد اشتدت حالي فعلمني دعاءً أدعو الله عز و جل بهِ ليرزقني ما أقضي بهِ ديني و أستعين بهِ على عيالي فقال رسولُ اللهِ ص يا عبد اللهِ توضأ و أسبغ وضوءك ثم صل ركعتين تتم الركوع و السجود

H 3350, CH 53, h 6
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ahmad ibn Muhammad ibn abu Dawud from abu Hamza from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“Once a man came to the Holy Prophet and said, ‘O Messenger of Allah, I am a person with a family, indebted and my condition has turned into difficulty. Instruct me with a supplication with which I can pray to Allah, the Most Majestic, the Most Holy, so He will grant me sustenance to pay my debts and help my family.’ The Messenger of Allah said, ‘O servant of Allah, complete a Wuzu properly, then make a two *Rak’at*

prayer performing complete *Ruku'* and prostration then say, "O the Exalted one, O the only One, O Munificent (eternal), I have turned to You through Muhammad your Prophet, the Prophet of blessings. O Muhammad, O Messenger of Allah, I ask through you from Allah, your Lord and my Lord and the Lord of all things, to grant *al-Salat* (favors) upon Muhammad and his family, and beg You for a noble relief from Your relief, an easy felicity, a vast sustenance, to place together my chaotic conditions, pay my debts and help my family.'"

ثُم قُلْ يا ماجِد يا واحِد يا كَرِيم يا دائِم أتوجه إِلَيْك بِمحمدٍ نبِيك نبِي الرحْمةِ ص يا محمد يا رسولَ اللهِ إِني أتوجه بِك إِلَى اللهِ ربك و ربي و رب كُل شيْءٍ أَنْ تصلي علَى محمدٍ و أَهْل بيْتِه و أَسْأَلُك نفْحةً كَرِمةً مِنْ نفَحاتِك و فَتحاً يسِيراً و رِزْقاً واسِعاً أَلُم بِهِ شعْثِي و أَقْضِي بِهِ دَيْني و أَسْتعِين بِهِ علَى عِيالِي

H 3351, CH 53, h 7

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn abu 'Umayr from Aban from abu Sa'Id al-Makari and others from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah had taught this supplication: 'O Provider to the needy, O Sympathizer with the destitute, O Guardian of the believing people, O Possessor of strong power, grant *al-Salat* (favors) upon Muhammad and his family, grant me sustenance, good health and suffice me in that which concerns me.'"

٧- محمد بْن يحْيى عنْ أَحْمد بْن محمدٍ عنِ ابْنِ أَبِي عميْرٍ عنْ أَبانٍ عنْ أَبِي سعِيدٍ الْمكارِي و غَيْرِهِ عنْ أَبِي عبْدِ اللهِ ع قَالَ علم رسولُ اللهِ ص هذَا الدعاءَ يا رازِق الْمقِلين يا راحِم الْمساكِين يا ولِي الْمؤْمِنين يا ذَا الْقُوةِ الْمتِينِ صل علَى محمدٍ و أَهْل بيْتِه و ارْزقْنِي و عافِنِي و اكْفِنِي ما أَهمنِي

H 3352, CH 53, h 8

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Mu'ammar ibn Khallad who has said the following:

"I heard abu al-Hassan, recipient of divine supreme covenant, saying, 'Once abu Ja'far, recipient of divine supreme covenant, looked upon a man who was saying, "O Lord, I plead before You for lawful sustenance." Abu Ja'far, recipient of divine supreme covenant, said to him, 'You are asking the sustenance of the prophets, say, "O Lord, I plead before You for lawful sustenance from You that is vast and pure.'"

٨- محمد بْن يحْيى عنْ أَحْمد بْن محمدٍ عنْ معمرِ بْنِ خلادٍ عنْ أَبِي الْحسنِ ع قَالَ سمِعْته يقُولُ نظَر أَبو جعْفَرٍ ع إِلَى رجلٍ و هو يقُولُاللهم إِني أَسْأَلُك مِنْ رِزْقِك الْحلَال فَقَالَ أَبو جعْفَرٍ ع سأَلْت قُوت النبِيين قُل اللهم إِني أَسْأَلُك رِزْقاً حلَالًا واسِعاً طَيباً مِنْ رِزْقِك

H 3353, CH 53, h 9

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Ahmad ibn Muhammad ibn abu Nasr who has said the following:

"Once I said to al-Rida, recipient of divine supreme covenant, 'May Allah keep my soul in service for your cause. Pray to Allah, the Most Majestic, the Most Holy, to grant me lawful sustenance.' The Imam said, 'Do you know what lawful sustenance is?' I said, 'That which we earn and is pure.' The Imam said that Ali ibn al-Husayn, recipient of divine supreme covenant, would say, 'Lawful sustenance is the sustenance of the chosen ones.' The Imam then instructed me to say, 'I plead before You for Your vast sustenance.'"

٩- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدِ بْنِ خالِدٍ عنْ أَحْمد بْنِ محمدِ بْنِ أَبِي نصْرٍ قَالَ قُلْت لِلرضا ع جعِلْت فِداك ادْع الله عز و جل أَنْ يرْزقَنِي الْحلَالَ فَقَالَ أَ تدْرِي ما الْحلَالُ قُلْت الذِي عِنْدنا الْكَسْب الطيب فَقَالَ كَانَ عِلِي بْن الْحسيْنِ ع يقُولُ الْحلَالُ هو قُوت الْمصْطَفيْن ثُم قَالَ قُلْ أَسْأَلُك مِنْ رِزْقِك الْواسِعِ

H 3354, CH 53, h 10

It is narrated from him (narrator of the *Hadith* above) from certain individuals of his people from Mufaddal ibn Mazid from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Say, 'O Lord, expand my sustenance, grant me a long life, make me of those through whom you provide support for Your religion and do not replace me by the others.'"

١٠- عنْه عنْ بعْضِ أَصْحابِهِ عنْ مفَضلِ بْنِ مزْيدٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ قُل اللهم أَوسِعْ علَي فِي رِزْقِي و امْدُدْ لِي فِي عمرِي و اجْعلْ لِي مِمنْ ينْتصِر بِهِ لِدِينك و لَا تسْتبْدِلْ بِي غَيْرِي

H 3355, CH 53, h 11

It is narrated from him (narrator of the *Hadith* above) from abu Ibrahim, recipient of divine supreme covenant, who, about prayer for sustenance, has said the following:

"O Allah, O Allah, O Allah, I plead before You through those whose right before You is great. Grant *al-Salat* (favors) upon Muhammad and his family, confer upon me to act according to what You have instructed me of the knowledge of Your right and expand for me the constraint in Your sustenance.'"

١١- عنْه عنْ أَبِي إِبراهِيم ع دعاءً فِي الرزْق يا الله يا الله يا الله أَسْأَلُك بِحق منْ حقه علَيْك عظِيمٌ أَنْ تصلي علَى محمدٍ و آلِ محمدٍ و أَنْ ترْزقَنِي الْعملَ بِما علَمْتنِي مِنْ معْرِفَةِ حقك و أَنْ تبسطَ علَي ما حظَرْت مِنْ رِزْقِك

١٢ - عِدةٌ مِنْ أَصْحابِنا عَنْ سهْل ْبنِ زيادٍ عَنْ محمدِ ْبنِ عَبْدِ الْحمِيدِ الْعطارِ عَنْ يونس ْبنِ يعْقُوب عَنْ أَبِي بصِيرٍ قَالَ قُلْت لِأَبِي عَبْدِ اللهِ ع إِنا قَدِ اسْتبطَأْنا الرزْق فَغضِب ثُم قَالَ قُل اللهم إِنك تكَفلْت بِرِزْقِي و بِرِزْق كُل دابةٍ فَيا خَيرَ منْ دعِي و يا خَيرَ منْ سئِلَ و يا خَيرَ منْ أَعْطَى و يا أَفْضلَ مرْتجى افْعلْ بِي كَذَا و كَذَا

H 3356, CH 53, h 12
A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn ‘Abd al-Hamid al-‘Attar from Yunus ibn Ya’qub from abu Basir who has said the following:

“Once I said to abu ‘Abd Allah, recipient of divine supreme covenant, ‘Our sustenance has been delayed.’ The Imam was angered and told me to say, ‘O Lord, You have undertaken to provide me sustenance, and to all walking beings, O the best to call for help, O the best to plead with, O the best of charity providers, O the best of hope bestow upon me such and such, . . . mention your wish in place of ‘such and such’.’”

١٣ - أَبو بصِيرٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ كَانَ عَلِي ْبن الْحسيْنِ ع يدْعو بِهذَا الدعاءِ اللهم إِني أَسْأَلُك حسْن الْمعِيشةِ معِيشةً أَتقَوى بِها علَى جمِيعِ حوائِجِي و أَتوصلُ بِها فِي الْحياةِ إِلَى آخِرتِي مِنْ غَيرِ أَنْ تبرِقَنِي فِيها فَأَطْغى أَو تقْتِر بِها علَي فَأَشْقَى أَوسِعْ علَي مِنْ حلَال رِزْقِك و أَفِضْ علَي مِنْ سيبِ فَضْلِك نِعمةً مِنْك سابِغةً و عطَاءً غَيرَ ممْنونٍ ثُم لَا تشْغِلْنِي عَنْ شكْرِ نِعمتِك بِإِكْثَارٍ مِنْها تلْهِينِي بهْجته و تفْتِنِي زهرات زهْوتِهِ و لَا بِإِقْلَالٍ علَي مِنْها يقْصر بِعمَلِي كَده و يمْلَأُ صدْرِي همه أَعْطِنِي مِنْ ذَلِك يا إِلَهِي غِنى عَنْ شِرارِ خلْقِك و بلَاغاً أَنالُ بِهِ رِضْوانك و أَعوذُ بِك يا إِلَهِي مِنْ شر الدنْيا و شر ما فِيها لَا تجْعل الدنْيا علَي سِجْناً و لَا فِراقَها علَي حزَناً أَخْرِجْنِي مِنْ فِتنِتِها مرْضِيّاً عني مقْبولًا فِيها عمَلِي إِلَى دارِ الْحيوانِ و مساكِنِ الْأَخْيارِ و أَبدِلْنِي بِالدنْيا الْفَانِيةِ نعِيم الدارِ الْباقِيةِ اللهم إِني أَعوذُ بِك مِنْ أَزِلِها و زلْزالِها و سطَواتِ شياطِينِها و سلَاطِينِها و نكَالِها و مِنْ بغْيِ منْ بغى علَي فِيها اللهم منْ كَادنِي فَكِدْه و منْ أَرادنِي فَأَرِدْه و قُل عني حد منْ نصب لِي حده و أَطْفِ عني نار منْ شب لِي وقُوده و اكْفِنِي مكْر الْمكرةِ و افْقَأْ عني عيونَ الْكَفَرةِ و اكْفِنِي هم منْ أَدخلَ علَي همه و ادْفَعْ عني شر الْحسدةِ و اعْصِمْنِي مِنْ ذَلِك بِالسكِينةِ و أَلْبِسْنِي دِرْعك الْحصِينةَ و اخْبأْنِي فِي سِترِك الْواقِي و أَصْلِحْ لِي حالِي و صدقْ قَوْلِي بِفَعالِي و بارِكْ لِي فِي أَهْلِي و مالِي

H 3357, CH 53, h 13
Abu Basir has narrated from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Ali ibn al-Husayn, recipient of divine supreme covenant, would pray and plead before Allah for help with this supplication: ‘O Lord, I plead before You for good means of living with which I may gain power for all of my needs and continue my life to the next life, but not so affluently with which I may rebel, or such constraints that make me miserable. Expand for me Your lawful sustenance, and increase for me Your generous favor, a delightful bounty, and a charity for me without being obliged. Do not cause me to be held back from paying thanks for Your bounties due to abundance of the same, its attractive beauty and its plentifulness, nor such constraint that toiling for it would reduce my deeds, and its worries fill up my chest (mind). Bestow upon me, O Lord, self-sufficiency from Your evil creatures and a means with which I can gain Your pleasure. I seek protection with You O Lord, against the evil of this world and the evil that is therein, do not make the world a prison for me, or departing it a sorrow. Take me out of its trials and tribulations, while You are happy with me, and my deeds accepted, to the house of life, the dwelling of the virtuous people. Replace for me the vanishing worldly bounties with the bounties of the eternal house. O Lord, I seek protection with You against its constraints, shaky conditions, the attacks of its devils, rulers, its troubles and against the rebelliousness of those who rebel against me in this world. O Lord, plan against those who plot against me, decide against those who transgress against me, turn of no effect that edge of which one may have established against me, divert away from me the flame of the blazing fire that is fueled against me, suffice me the plots of the evil planners, holding back away from me the spies of the unbelievers. Suffice me to cope with the worries for whom I am worried, repulse away from me the evils of the envious ones and grant me protection against such evils with calm and dress me up with Your formidable coat of arms, hide me in Your protective shelter, correct my condition, justify my words by my deeds, bestow upon me blessings in my family and belongings.’”

بَابُ الدعَاءِ لِلدَيْنِ

Chapter Fifty Four
Supplications for Debts

١ - عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد ْبنِ محمدٍ و سهْل ْبنِ زيادٍ جمِيعاً عنِ ابْنِ محْبوبٍ عَنْ جمِيل ْبنِ دراجٍ عَنْ ولِيدِ ْبنِ صبِيحٍ قَالَ شكَوْت إِلَى أَبِي عَبْدِ اللهِ ع دَيناً لِي علَى أُناسٍ فَقَالَ قُل اللهم لَحْظَةً مِنْ لَحظَاتِك تيسرْ علَى غُرمائِي

H 3358, CH 54, h 1
A number of our people have narrated from Ahmad ibn Muhammad and Sahl ibn Ziyad all from ibn Mahbub from Jamil ibn Darraj from Walid ibn Sabih who has said the following:

“Once I complain to abu ‘Abd Allah, recipient of divine supreme covenant, about debts people owed to me.’ The Imam told me to say, ‘O Lord, provide an opportunity of Your opportunities in which it will be possible for my borrowers to

pay and for me to receive payment, You have power over all things.’”

بِها الْقَضاءَ و تيسِّرْ لي بِها الِاقْتِضاءَ إِنك علَى كُل شيْءٍ قَدِيرٌ

H 3359, CH 54, h 2

Al-Husayn ibn Muhammad al-Ash’ari has narrated from Mu'alla ibn Muhammad from al-Hassan ibn Ali al-Washsha’ from Hammad ibn ‘Uthman from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Once a man came to the Holy Prophet and said, ‘O Prophet of Allah, debts and insinuation of the chest (mind) have overcome me.’ The Holy Prophet told him to say, ‘I place my trust in Allah, the Living, Who does not die, all praise belongs to Allah, Who has not taken any companions, or children, Who has no partner in His kingdom or supporter against defeat, and you must say that Allah is greater than can be described.’

“The Imam said that he thereafter passed by the Holy Prophet who asked him how was he doing. He replied, ‘I continued practicing what you had preached, O the Messenger of Allah, Allah enabled me to pay my debts and removed the insinuation from my chest.’”

٢- الْحسيْن بْن محمدٍ الْأَشْعرِي عنْ معلى بْنِ محمدٍ عنِ الْحسنِ بْنِ علِي الْوشاءِ عنْ حمادِ بْنِ عثْمانَ عنْ أَبِي عبْدِ اللهِ ع قَالَ أَتى النبِي ص رجلٌ فَقَالَ يا نبِي اللهِ الْغالِب علَي الدَّيْن و وسْوسةُ الصدْرِ فَقَالَ لَه النبِي ص قُلْ توكلْت علَى الْحي الذِي لَا يموت و الْحمْد لِلهِ الذِي لَمْ يتخِذْ صاحِبةً و لَا ولَداً و لَمْ يكُنْ لَه شرِيكٌ فِي الْملْكِ و لَمْ يكُنْ لَه ولِي مِن الذل و كَبرْه تكْبِيراً قَالَ فَصبر الرجلُ ما شاءَ الله ثُم مر علَى النبِي ص فَهتف بِهِ فَقَالَ ما صنعْت فَقَالَ أَدْمنْت ما قُلْت لِي يا رسولَ اللهِ فَقَضى الله دَيْنِي و أَذْهب وسْوسةَ صدْرِي

H 3360, CH 54, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Muskan from abu Hamza al-Thumali from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Once a man came to the Holy Prophet and said, ‘O Messenger of Allah, I face a strong insinuation in my chest (mind) and I am a man with a family, indebted and needy.’ The Messenger of Allah told him to repeat these words: ‘I place my trust in the Living One, Who does not die, all praise belongs to Allah, Who has not taken any companion, or children, Who has no partner in His Kingdom, and no guardian against defeat and you must say that He is greater than can be described.’ Shortly thereafter he came and said, ‘Allah has removed the insinuation from my chest, enabled me to pay my debts and has increased my sustenance.’”

٣- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنْ محمدِ بْنِ سِنانٍ عنِ ابْنِ مسْكَانَ عنْ أَبِي حمْزةَ الثمالِي عنْ أَبِي عبْدِ اللهِ ع قَالَ جاءَ رجلٌ إِلَى النبِي ص فَقَالَ يا رسولَ اللهِ قَدْ لَقِيت شِدةً مِنْ وسْوسةِ الصدْرِ و أَنا رجلٌ مدِينٌ معِيلٌ محْوجٌ فَقَالَ لَه كرِّرْ هذِهِ الْكَلِماتِ توكلْت علَى الْحي الذِي لَا يموت و الْحمْد لِلهِ الذِي لَمْ يتخِذْ صاحِبةً و لَا ولَداً و لَمْ يكُنْ لَه شرِيكٌ فِي الْملْكِ و لَمْ يكُنْ لَه ولِي مِن الذل و كَبرْه تكْبِيراً فَلَمْ يلْبثْ أَنْ جاءَه فَقَالَ أَذْهب الله عني وسْوسةَ صدْرِي و قَضى عني دَيْنِي و وسع علَي رِزْقِي

H 3361, CH 54, h 4

Ali ibn Ibrahim has narrated from his father from ‘Abd Allah ibn al-Mughirah from Musa ibn Bakr who has said the following:

“Abu Ibrahim, recipient of divine supreme covenant, had written the following for me on a piece of paper: ‘O Lord, return to all of such of Your creatures whose usurped belongings may exist with me, in small or large amounts, with ease and good health and for whatever of such items that my ability, body, certainty, my soul and belongings are not sufficient, enough and able, pay and fulfill them on my behalf from the abundance with You, through Your generosity. Do not leave on me anything (debts) that You will pay off from my good deeds, O the Most Beneficent, of the beneficent ones. I testify that no one deserves to be worshipped except Allah, Who has no partner, and I testify that Muhammad is His servant and messenger that religion is as He has sanctioned that Islam is as He has described that the book is as He has revealed, that the word is as He has spoken, that Allah is the clear Truth. Allah has mentioned Muhammad and his family with words of goodness and has greeted Muhammad and his family with the greeting of peace.’”

٤- علِي بْن إِبراهِيم عنْ أَبِيهِ عنْ عبْدِ اللهِ بْنِ الْمغِيرةِ عنْ موسى بْنِ بكْرٍ عنْ أَبِي إِبراهِيم ع كَانَ كَتبه لِي فِي قِرْطَاسٍ اللهم ارْدُدْ إِلَى جمِيعِ خلْقِك مظَالِمهم الَّتِي قِبلِي صغِيرها و كَبِيرها فِي يسْرٍ مِنْك و عافِيةٍ و ما لَمْ تبْلُغْه قُوتِي و لَمْ تسعْه ذَات يدِي و لَمْ يقْوِ علَيْهِ بدنِي و يقِينِي و نفْسِي فَأَدِّهِ عني مِنْ جزِيلِ ما عِنْدك مِنْ فَضْلِك ثُم لَا تخْلُفْ علَي مِنْه شيْئاً تقْضِيهِ مِنْ حسناتِي يا أَرْحم الراحِمِين أَشْهد أَنْ لَا إِلَه إِلا الله وحْده لَا شرِيك لَه و أَشْهد أَن محمداً عبْده و رسولُه و أَن الدين كَما شرع و أَن الْإِسْلَام كَما وصِف و أَن الْكِتاب كَما أُنزِلَ و أَن الْقَوْلَ كَما حدثَ و أَن الله هو الْحق الْمبِين ذَكَر الله محمداً و أَهْلَ بيْتِهِ بِخيْرٍ و حيا محمداً و أَهْلَ بيْتِهِ بِالسلَامِ

بَابُ الدعَاءِ لِلكَرْبِ وَ الْهَم وَ الْحُزْن وَ الْخَوْفِ

١- محمد ْبن يحْيى عنْ أَحْمد ْبن محمدٍ عنْ محمدِ ْبنِ إِسْماعِيلَ ْبنِ بزِيعٍ عنْ أَبِي إِسْماعِيلَ السراجِ عنِ ابْنِ مسْكانَ عنْ أَبِي حمْزةَ قَالَ قَالَ محمد ْبن عَلِي ع يا أَبا حمْزةَ ما لَك إِذَا أَتى ِك أَمْرٌ تخافُه أَنْ لَا تتوجه إِلَى بعْض زوايا بيْتك يعْنِي الْقِبْلَةَ فَتصلي ركْعتيْنِ ثُم تقُولَ يا أَبْصر الناظِرِين و يا أَسْمع السامِعِين و يا أَسْرع الْحاسِبِين و يا أَرْحم الراحِمِين سبْعِين مرةً كُلما دعوْت ِبهذِهِ الْكَلِماتِ مرةً سأَلْت حاجةً

٢- عِدةٌ مِنْ أَصْحابِنا عنْ سهْل ْبنِ زِيادٍ عنْ عبْدِ الرحْمنِ ْبنِ أَبِي نجْرانَ عنْ عاصِمِ ْبنِ حمِيْدٍ عنْ ثابِتٍ عنْ أَسْماءَ قَالَتْ قَالَ رسولُ اللهِ ص مَنْ أَصابه هم أَوْ غَم أَوْ كَرْبٌ أَوْ بلَاءٌ أَوْ لَاواءٌ فَلْيقُل الله ربي و لَا أُشْرِك ِبه شيْئاً توكلْت علَى الْحي الذِي لَا يموت

٣- عِلي ْبن إِبراهِيم عنْ أَبِيهِ عنِ ابْنِ أَبِي عميْرٍ عنْ هِشامِ ْبنِ سالِمٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ إِذَا نزلَتْ ِبرجلٍ نازِلَةٌ أَوْ شدِيدةٌ أَوْ كَربه أَمْرٌ فَلْيكْشِفْ عنْ ركْبتيْهِ و ذِراعيْهِ و لْيلْصِقْهما ِبالْأَرْضِ و لْيلْزقْ جؤْجؤه ِبالْأَرْضِ ثُم لْيدْع ِبحاجتِهِ و هو ساجِدٌ

٤- عِلي ْبن إِبراهِيم عنْ أَبِيهِ عنِ ابْنِ محْبوبٍ عنِ الْحسيْنِ ْبنِ عمارٍ الدهانِ عنْ مِسْمعٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ لما طرح إِخْوةُ يوسف يوسف فِي الْجب أَتاه جبرئِيلُ ع فَدخلَ علَيْهِ فَقَالَ يا غُلَام ما تصْنع هاهنا فَقَالَ إِن إِخْوتي أَلْقَوْني فِي الْجب قَالَ فَتحِب أَنْ تخْرج مِنْه قَالَ ذَاك إِلَى اللهِ عز و جل إِنْ شاءَ أَخْرجنِي قَالَ فَقَالَ لَه إِن الله تعالَى يقُولُ لَك ادْعِنِي ِبهذَا الدعاءِ حتى أُخْرِجك مِن الْجب فَقَالَ لَه و ما الدعاءُ فَقَالَ قُل اللهم إِني أَسْأَلُك ِبأَن لَك الْحمْد لَا إِلَه إِلا أَنت الْمنانُ ِبدِيع السماواتِ و الْأَرْضِ ذُو الْجلَالِ و الْإِكْرامِ أَنْ تصلي علَى محمدٍ و آلِ محمدٍ و أَنْ تجْعلَ لِي مِما أَنا فِيهِ فَرجاً و مخْرجاً قَالَ ثُم كَانَ مِنْ قِصتِهِ ما ذَكَر الله فِي كِتابِهِ

٥- محمد ْبن يحْيى عنْ أَحْمد ْبنِ محمدٍ عنْ محمدِ ْبنِ إِسْماعِيلَ عنْ أَبِي إِسْماعِيلَ السراجِ عنْ معاوِيةَ ْبنِ عمارٍ عنْ أَبِي عبْدِ اللهِ ع أَن الذِي دعا ِبهِ أَبو عبْدِ اللهِ ع علَى داود ْبنِ عَلِي حِين قَتلَ الْمعلى ْبن خنْيسٍ و أَخذَ مالَ أَبِي

Chapter Fifty Five
Supplication for Pain, Worries, Sadness and Fear

H 3362, CH 55, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Isma'Il ibn Bazi' from abu Isma'Il al-Sarraj from ibn Muskan from abu Hamza who has said the following:

"O abu Hamza, if you will face something that frightens you, go to a corner of your home, face the *Qiblah* and perform two *Rak'at* (a prayer consisting of two times bowing on one's knees) prayer then say, 'O the most sharp-sighted of the on-lookers, O the most kind of hearing of the hearers, O the quickest to judge and O the most Beneficent of the benefactors,' seventy times, each time ask for your wish.'"

H 3363, CH 55, h 2
A number of our people have narrated from Sahl ibn Ziyad from 'Abd al-Rahman ibn abu Najran from 'Asim ibn Hamid from Thabit from Asma' who has said the following:

"The Messenger of Allah has said, 'Whoever suffers from sorrow, pain, misfortune or poverty should say, "Allah is My Lord and I do not associate any partner with Him, I place my trust in the Living One who does not die.'"

H 3364, CH 55, h 3
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hisham ibn Salim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"If one suffers from a misfortune, a hardship, or something causes him pain he should uncover his knees, and elbows and touch the ground with his chest then plead before Allah for help, in a prostrating position.'"

H 3365, CH 55, h 4
Ali ibn Ibrahim has narrated from his father from ibn Mahbub from al-Hassan ibn 'Ammar al-Dahhan from Misma' from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"When Joseph's brothers threw him in the well, Jibril (Gabriel) came to him and asked, 'O young man, what are you doing here?' He replied, 'My brothers have thrown me in the well.' Jibril (Gabriel) asked, 'Would you like to get out of the well?' He said, 'That is up to Allah, the Most Majestic, the Most Holy, if He wills, He will take me out.' Jibril (Gabriel) said, 'Allah, the Most High, says you should plead before Him for help with this supplication so He takes you out of the well.' He then asked, 'What is that supplication?' Jibril (Gabriel) told him to say, 'O Lord, I plead before You, acknowledging that all praise belongs to You, no one deserves to be worshipped except You, Who confers favors, the Inventor of the heavens and earth, Possessor of glory and magnanimity, grant *al-Salat* (favors) upon Muhammad and his family, find a way out of the condition in which I am.' The Imam said, 'What happened to Joseph thereafter is what Allah has mentioned in His book, the Holy Quran.'" (See Chapter 12 of the Holy Quran)

H 3366, CH 55, h 5
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Isma'Il from abu Isma'Il al-Sarraj from Mu'awiyah ibn 'Ammar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The supplication of abu 'Abd Allah, recipient of divine supreme covenant, against Dawud ibn Ali when he murdered Mu'alla ibn Khunays and seized the property of abu 'Abd Allah, recipient of divine supreme covenant, was this supplication: 'O

Lord, I plead before You through Your light that does not extinguish, through Your determination that is not hidden, through Your majesty that never ends, through Your bounties that are beyond enumeration and through Your authority with which You prevented the Pharaoh from harming Moses.'"

عَبْدِ اللهِ ع اللهم إني أَسْأَلُكَ بِنورِكَ الذِي لَا يطْفَى و بِعزائِمِكَ الَتِي لَا تخْفَى و بِعِزكَ الذِي لَا يُنقَضِي و بِنِعْمتِكَ الَتِي لَا تحْصى و بِسلْطَانِكَ الذِي كَفَفْتَ بِهِ فِرْعَوْنَ عَنْ موسى ع

H 3367, CH 55, h 6

Ali ibn Ibrahim has narrated from his father from certain individuals of his people from Isma'Il ibn Jabir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"When you are concerned about something, take a shower and perform two *Rak'at* (a prayer consisting of two times bowing down on one's knees) prayer and say, 'O the One who clears up concerns, removes sorrow, O the Beneficent for this world and the next and the Merciful for both, change my concern to happiness, remove my sorrow, O Allah, the One and only Self-sufficient, who is not born from anyone nor has given birth to anyone, the like of whom there is no one, protect me, cleanse me and remove my misfortune,' then read verse 255 of Chapter 2, Chapter 114 and 113 of the Holy Quran."

٦- عَلِي بْنِ إِبراهِيم عَنْ أَبِيهِ عَنْ بعْضِ أَصْحابِهِ عَنْ إِسْماعِيلَ بْنِ جابِرٍ عَنْ أَبِي عَبْدِ اللهِ ع فِي الْهم قَالَ تغْتسِلُ و تصلي ركْعتيْنِ و تقُولُ يا فَارِج الْهم و يا كَاشِف الْغم يا رحْمانَ الدنْيا و الْآخِرةِ و رحِيمهما فَرجْ همي و اكْشِفْ غَمي يا الله الْواحِد الْأَحد الصمد الذِي لَمْ يلِدْ و لَمْ يولَدْ و لَمْ يكُنْ لَه كُفُواً أَحدٌ اعْصِمْنِي و طَهرْنِي و اذْهبْ بِلِيتِي و اقْرأْ آيةَ الْكُرْسِي و الْمعوذَتيْنِ

H 3368, CH 55, h 7

A number of our people have narrated from Ahmad ibn Muhammad from 'Uthman ibn 'Isa from Sama'a from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"When you are afraid of something say, 'O Lord, no one is an alternative for You and You are the alternative for everyone of Your creatures, suffice me in such and such matters.'"

"In another *Hadith* the Imam, recipient of divine supreme covenant, has instructed to say this, 'O the One who suffices in everything and nothing is sufficient for Him in the heavens and earth, suffice me in what is important to me of worldly and the hereafter and bestow *al-Salat* (favors) upon Muhammad and his family.'

"Abu 'Abd Allah, recipient of divine supreme covenant, has also said, 'If anyone feels apprehensive in the presence of a ruler, he should say, "By the help of Allah, I seek conquest, by the power of Allah I will achieve success and through Muhammad, recipient of divine supreme covenant, I turn to (Allah). O Lord, ease up his difficult attitude for me, and soften for me his hardheartedness; You delete what You will, and establish. With You there is the original book." Also say, 'Allah is sufficient for me, no one deserves to be worshipped except Allah and I place my trust in Allah. He is the Lord of the Great Throne, through the means of Allah and His power I seek (from Allah) to prevent their means and power (from harming me), I seek prevention by the Lord, who opens up the dawn, against the evil of what He has created, there are no means and no power without Allah.'"

٧- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمدَ بْنِ محمدٍ عَنْ عثْمانَ بْنِ عِيسى عَنْ سماعةَ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ إِذَا خِفْت أَمراً فَقُل اللهم إِنك لَا يكْفِي مِنْك أَحدٌ و أَنت تكْفِي مِنْ كُل أَحدٍ مِنْ خلْقِك فَاكْفِنِي كَذَا و كَذَا و فِي حدِيثٍ آخر قَالَ تقُولُ يا كَافِياً مِنْ كُل شيْءٍ و لَا يكْفِي مِنْك شيْءٌ فِي السماواتِ و الْأَرْضِ اكْفِنِي ما أَهمنِي مِنْ أَمرِ الدنْيا و الْآخِرةِ و صلى الله علَى محمدٍ و آلِهِ و قَالَ أَبو عَبْدِ اللهِ ع مَنْ دخلَ علَى سلْطَانٍ يهابه فَلْيقُلْ بِاللهِ أَسْتفْتِحو بِاللهِ أَسْتنْجِح و بِمحمدٍ ص أَتوجه اللهم ذَلِّلْ لِي صعوبته و سهلْ لِي حزونته فَإِنك تمْحو ما تشاءُ و تثْبِت و عِنْدك أُم الْكِتابِ و تقُولُ أَيضاً حسْبِي الله لَا إِلَه إِلا هو علَيْهِ توكلْت و هو رب الْعرْشِ الْعظِيمِ و أَمتنِع بِحوْلِ اللهِ و قُوتِهِ مِنْ حوْلِهِمْ و قُوتِهِمْ و أَمتنِع بِرب الْفَلَقِ مِنْ شر ما خلَق و لَا حوْلَ و لَا قُوةَ إِلا بِاللهِ

H 3369, CH 55, h 8

It is narrated from him (narrator of the *Hadith* above) from A number of our people have narrated in a *marfu'* manner from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Of the supplications of my father, recipient of divine supreme covenant, in an event was this: 'O Lord, grant *al-Salat* (favors) upon Muhammad and his family, forgive me, have mercy upon me, purify my deeds, make my return easy, guide my heart, bestow upon me security against my fear, good health during all of my life, establish firmly basic proofs of my belief, forgive my sins, whiten my face, safeguard me in my religion, accept with ease my request, expand my sustenance; I am weak, overlook my evil deeds with the virtue before You, do not cause me pain

٨- عَنْه عَنْ عِدةٍ مِنْ أَصْحابِنا رفَعوه إِلَى أَبِي عَبْدِ اللهِ ع قَالَ كَانَ مِنْ دعاءِ أَبِي ع فِي الْأَمرِ يحْدثُ اللهم صل علَى محمدٍ و آلِ محمدٍ و اغْفِرْ لِي و ارْحمْنِي و زِك عمِلي و يسرْ مُنقَلِبِي و اهْدِ قَلْبِي و آمِنْ خوْفِي و عافِنِي فِي عمرِي كُلِهِ و ثَبتْ حجتِي و اغْفِرْ خطَايايَ و بيضْ وجْهِي و اعْصِمْنِي فِي دِينِي و سهلْ مطْلِبِي و وسعْ علَي فِي رِزْقِي فَإِني ضعِيفٌ و تجاوزْ عَنْ سيى ما عِنْدِي بِحسْنِ ما عِنْدك و لَا تفْجعْنِي بِنفْسِي و لَا تفْجعْ لِي حمِيماً و هبْ لِي يا إِلَهِي

لَحْظَةً مِنْ لَحظَاتِك تكْشِفُ بِها عني جمِيع ما بِهِ ابْتلَيْتِني و ترد بِها علَي ما هو أَحْسن عادَاتِك عِنْدِي فَقَدْ ضعفَتْ قُوتِي و قَلتْ حِيلَتِي و انْقَطع مِنْ خلْقِك رجائِي و لَمْ يبْق إِلا رجاؤك و توكلِي علَيْك و قُدْرتك علَي يا رب أَنْ ترْحمِني و تعافِيني كقُدْرتِك علَي أَنْ تعذِيني و تبْتلِيني إِلَهِي ذِكْر عوائِدِك يؤْنسِني و الرجاءُ لِإِنْعامِك يقَوينِي و لَمْ أَخْلُ مِنْ نعمِك مْنذُ خلَقْتِني و أَنت ربي و سيدِي و مفْزِعِي و ملْجِئِي و الْحافِظُ لِي و الذاب عني و الرحِيم بِي و الْمتكفلُ بِرِزْقِي و فِي قَضائِك و قُدْرتِك كُل ما أَنا فِيهِ فَلْيكُنْ يا سيدِي و مَوْلَاي فِيما قَضيْت و قَدرْت و حتمْت تعْجِيلُ خلَاصِي مِما أَنا فِيهِ جمِيعِهِ و الْعافِيةُ لِي فَإِني لَا أَجِد لِدفْعِ ذَلِك أَحداً غَيرك و لَا أَعْتمِد فِيهِ إِلا علَيْك فَكُنْ يا ذَا الْجلَال و الْإِكْرامِ عِنْد أَحْسنِ ظَني بِك و رجائِي لَك و ارْحمْ تضرعِي و اسْتِكَانتِي و ضعْف ركْنِي و امْننْ بِذَلِك علَي و علَى كُل داعٍ دعاك يا أَرْحم الراحِمِين و صلى الله علَى محمدٍ و آلِهِ

in myself, or my good friends, grant me an opportunity of Your opportunities with which You will take away all such matters with which You have placed me in trial and in return for it (trials) confer upon me with the best of Your habits with me. My power has become weak, my patience is thinning out, my hope in Your creatures is lost, no hope is left except You and I have placed my trust before You. Your power over me, O Lord, to have mercy upon me and bestow upon me good health is just like Your power over me to punish and afflict me with misfortunes. O Lord, speaking of Your kindness comforts me; the hope in Your reward strengthens me. I have never been without Your bounties from the time You created me. You are my Lord, my master, my source of help, my refuge, my protector, my defender, my benevolent, and the undertaker of my sustenance. In Your determinations and decisions whatever is about me, O my Lord, my master, in whatever way You are to determine or decide or finalize make it to be a quick relief for me from all of my sufferings, and good health for me; I do not find anyone to remove it from me except You and no one to rely on except You. O Possessor of glory and magnanimity be with the best of my hopes in You and my wishes, have mercy upon me as I plead, upon my desperation, upon the weakness of my foundation (body), and oblige me with such kindness and all supplicants to You, O the Most Beneficent of the benefactors, and bestow *al-Salat* (favors) upon Muhammad and his family.'"

٩ - عِدةٌ مِنْ أَصْحابِنا عنْ سهْل بْنِ زِيادٍ عنْ علِي بْنِ أَسْباطٍ عنْ إِسْماعِيلَ بْنِ يسارٍ عنْ بعْضِ منْ رواه قَالَ قَالَ إِذَا أَحْزنك أَمْرٌ فَقُلْ فِي آخِرِ سجودِك يا جبْرئِيلُ يا محمد يا جبْرئِيلُ يا محمد تكرر ذَلِك اكْفِيانِي ما أَنا فِيهِ فَإِنكُما كَافِيان و احْفَظَانِي بِإِذْنِ اللهِ فَإِنكُما حافِظَان

H 3370, CH 55, h 9
A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbat from Isma'Il ibn Yasar from certain individuals who narrated to him and who has said the following:

"When something causes you sadness, say in your last *Sajdah* (prostration); 'O Jibril (Gabriel), O Muhammad, O Jibril (Gabriel), O Muhammad, recipient of divine supreme covenant, repeat these words, suffice me in the condition I am; you both are sufficient for me, protect me by the permission of Allah; you both are protectors.'"

١٠ - علِي بْن إِبراهِيم عنْ أَبِيهِ عن ابْنِ أَبِي عمْيرٍ عنْ محمدِ بْنِ أَعْين عنْ بشْرِ بْنِ مسْلِمةَ عنْ أَبِي عبْدِ اللهِ ع قَالَ كَانَ علِي بْن الْحسيْنِ ع يقُولُ ما أُبالِي إِذَا قُلْت هذِهِ الْكَلِماتِ لَو اجْتمع علَي الْإِنس و الْجِن بِسْمِ اللهِ و بِاللهِ و مِن اللهِ و إِلَى اللهِ و فِي سبِيلِ اللهِ و علَى مِلةِ رسولِ اللهِ ص اللهم إِلَيْك أَسْلَمْت نفْسِي و إِلَيْك وجهْت وجْهِي و إِلَيْك أَلْجأْت ظَهْرِي و إِلَيْك فَوضْت أَمرِي اللهم احْفَظْنِي بِحِفْظِ الْإِيمانِ مِنْ بيْنِ يدي و مِنْ خلْفِي و عنْ يمِينِي و عنْ شِمالِي و مِنْ فَوْقِي و مِنْ تحْتِي و مِنْ قِبلِي و ادْفَعْ عني بِحوْلِك و قُوتِك فَإِنه لَا حوْلَ و لَا قُوةَ إِلا بِك محمد بْن يحْيى عنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنِ ابْنِ أَبِي عمْيرٍ مِثْلَه

H 3371, CH 55, h 10
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Muhammad ibn 'A'Yun from Bashir ibn Muslimah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Ali ibn al-Husayn, recipient of divine supreme covenant, would say, 'Even if all human beings and Jinns will gather together against me I will not be concerned at all after saying these words: "In the name of Allah, with Allah, from Allah, to Allah, in the way of Allah, and upon the religion of the Messenger of Allah, O Lord, to You I have submitted my soul, to You I have turned my face, from You I have found support for my shelter, and in Your hands I have placed my affairs. O Lord, protect me by the protection of belief from all directions: front, back, right, left, above, below me and before me and defend me with Your means and power; there is no means and no power without You.'"

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn abu 'Umayr a similar *Hadith*.

١١ - عنْه عنْ أَبِيهِ عن ابْنِ أَبِي عمْيرٍ عنْ بعْضِ أَصْحابِنا قَالَ قَالَ أَبو عبْدِ اللهِ ع قَالَ لِي رجلٌ أَي شيْءٍ قُلْت حِين دخلْت علَى أَبِي جعْفَرٍ بِالربذَةِ قَالَ

H 3372, CH 55, h 11
It is narrated from him (narrator of the *Hadith* above) from his father from ibn abu 'Umayr from certain individuals of our people from who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'A man once asked me, "What did you say when you met abu Ja'far (Mansur al-'Abbasi, ruler) at Rabadha?" The Imam

said that I told him what I said was this: ‘O Lord, You are sufficient for everything and there is no alternative for You, suffice me with whatever You will, as You will, whenever and wherever You will.’”

قُلْت اللهم إنك تكْفِي مِنْ كُل شيْءٍ و لا يكْفِي مِنْك شيْءٌ فَاكْفِنِي بِما شِئْت و كَيْف شِئْت و مِنْ حَيْثُ شِئْت و أنى شِئْت

H 3373, CH 55, h 12

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Ali from Ali ibn Maysir who has said the following:

“When abu ‘Abd Allah, recipient of divine supreme covenant, went to meet Mansur al-‘Abbasi. He (Mansur) told his slave to stand ready and as soon as abu ‘Abd Allah, recipient of divine supreme covenant, enters cut off his neck. When abu ‘Abd Allah, recipient of divine supreme covenant, entered he looked at Mansur and said something to himself that he did not know what it was then he said out loud, ‘O the One who is sufficient for all of His creatures, and no one is sufficient for Him, suffice me against the evil of ‘Abd Allah ibn Ali.’ Mansur turned to be as such that he could not see his slave and his slave could not see him. Mansur then said, ‘O Ja’far ibn Muhammad (it seems) we have caused you so much fatigue in this hot day, you may go back.’ Abu ‘Abd Allah, recipient of divine supreme covenant, then left his office. Mansur asked his slave, ‘What stopped you from carrying my order?’ He said, ‘By Allah I could not see him, something came as a barrier between him and I.’ Abu Ja’far, Mansur said to him, ‘If you ever tell this to anyone I will kill you.’”

١٢- محمد بْن يحْيى عنْ أحْمد بْن محمدٍ عن الْحسن بْن عِلي عنْ عِلي بْن ميسرٍ قَالَ لما قَدِم أبو عبْدِ اللهِ ع علَى أبِي جعْفَرٍ أقَام أبو جعْفَرٍ موْلًى له علَى رأْسِهِ و قَالَ له إِذَا دخلَ علَي فَاضْرِبْ عنقَه فَلما دخلَ أبو عبْدِ اللهِ ع نظَر إِلَى أبِي جعْفَرٍ و أسر شيْئاً فِيما بيْنه و بيْن نفْسِهِ لا يدْرِي ما هو ثُم أظْهر يا منْ يكْفِي خلْقَه كُلهمْ و لا يكْفِيهِ أحدٌ اكْفِنِي شر عبْدِ اللهِ بْنِ عِلي قَالَ فَصار أبو جعْفَرٍ لا يبْصِر موْلَاه و صار موْلَاه لا يبْصِره فَقَالَ أبو جعْفَرٍ يا جعْفَر بْن محمدٍ لَقَدْ عيبتك فِي هذَا الْحر فَانْصرِفْ فَخرج أبو عبْدِ اللهِ ع مِنْ عِنْدِهِ فَقَالَ أبو جعْفَرٍ لِموْلَاه ما منعك أنْ تفْعلَ ما أمرْتك بِهِ فَقَالَ لا و اللهِ ما أبصرْته و لَقَدْ جاءَ شيْءٌ فَحالَ بيْنِي و بيْنه فَقَالَ له أبو جعْفَرٍ و اللهِ لَئِنْ حدثْت بِهذَا الْحدِيثِ أحداً لأقْتلَنك

H 3374, CH 55, h 13

It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from ‘Umar ibn ‘Abd al-‘Aziz from Ahmad ibn abu Dawud from ‘Abd Allah ibn ‘Abd al-Rahman from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“The Imam said to me, ‘Should I instruct you with a supplication so you can pray? We are a family that whenever something causes us pain or fear a ruler for something we cannot cope with, we pray to Allah with this supplication.’ I said, ‘Yes, may Allah keep my soul and the souls of my parents in service for your cause, O descendent of the Messenger of Allah.’ The Imam told me to say, ‘O the One who existed before everything, O the Giver of being to everything, O the Eternal Being after everything, grant *al-Salat* (favors) upon Muhammad and his family, and confer upon me such and such of my wishes and needs.’”

١٣- عنْه عنْ أحْمد بْن محمدٍ عنْ عمر بْن عبْدِ الْعزِيز عنْ أحْمد بْن أبِي داود عنْ عبْدِ اللهِ بْن عبْدِ الرحْمنِ عنْ أبِي جعْفَرٍ ع قَالَ قَالَ لِي أ لا أعلمك دعاءً تدْعو بِهِ إِنا أهْلَ الْبيْتِ إِذَا كَربنا أمْر و تخوفْنا مِن السلْطَان أمْراً لا قِبلَ لنا بِهِ ندْعو بِهِ قُلْت بلَى بِأبِي أنْت و أمي يا ابْن رسول اللهِ قَالَ قُلْ يا كَائِناً قَبْلَ كُل شيْءٍ و يا مكَونَ كُل شيْءٍ و يا باقِي بعْد كُل شيْءٍ صل علَى محمدٍ و آل محمدٍ و افْعلْ بِي كَذَا و كَذَا

H 3375, CH 55, h 14

A number of our people have narrated from Sahl ibn Ziyad and Muhammad ibn Yahya from Ahmad ibn Muhammad all from Ali ibn Mahziyar who has said the following:

“Muhammad ibn Hamza al-Ghanawi once wrote to me to ask abu Ja’far, recipient of divine supreme covenant, to instruct him with a supplication that helps make his wish for relief come true. The Imam wrote back to me, ‘About the request of Muhammad ibn Hamza who wants to be instructed with a supplication that helps make his wish for relief come true, tell him to hold to this: “O the One who suffices for everything and nothing suffices for Him, suffice me in what concerns me in my condition,” I hope this will suffice him in his condition of sadness, by the will of Allah, the Most High.’ I then informed him of the supplication and shortly thereafter he was released from prison.’”

١٤- عِدةٌ مِنْ أصْحابِنا عنْ سهْل بْن زِيادٍ و محمد بْن يحْيى عنْ أحْمد بْن محمدٍ جمِيعاً عنْ عِلي بْن مهْزِيار قَالَ كَتب محمد بْن حمْزةَ الْعنوِي إِلي يسْأَلُنِي أنْ أكْتب إِلَى أبِي جعْفَرٍ ع فِي دعاءٍ يعلمه يرْجو بِهِ الْفَرج فَكَتب إِلي أما ما سأَلَ محمد بْن حمْزةَ مِنْ تعْلِيمِهِ دعاءً يرْجو بِهِ الْفَرج فَقُلْ له يلْزم يا منْ يكْفِي مِنْ كُل شيْءٍ و لا يكْفِي مِنْه شيْءٌ اكْفِنِي ما أهمنِي مِما أنا فِيهِ فَإِني أرْجو أنْ يكْفَى ما هو فِيهِ مِن الْغم إِنْ شاءَ الله تعالَى فَأعْلَمته ذَلِك فَما أتَى علَيْهِ إِلا قَلِيلٌ حتى خرج مِن الْحبْسِ

H 3376, CH 55, h 15

Ali ibn Ibrahim has narrated from his father from certain individuals of his

١٥- عِلي بْن إِبراهِيم عنْ أبِيهِ عنْ بعْضِ أصْحابِهِ

عنِ ٱبنِ أَبي حمْزةَ قَالَ سمِعْت عِلي ٱبن الْحسيْنِ ع يقُولُ لِٱبنِهِ يا بني منْ أصابه مِنْكُمْ مصِيبةٌ أَوْ نزلتْ بِهِ نازلةٌ فَلْيتوضأْ و لْيسْبِغ الْوضوءَ ثُم يصلي ركْعتيْنِ أَوْ أَرْبع ركعاتٍ ثُم يقُولُ فِي آخِرِهِن يا موْضِع كُل شكْوى و يا سامِع كُل نجْوى و شاهِد كُل ملإٍ و عالِم كُل خفِيةٍ و يا دافِع ما يشاءُ مِنْ بلِيةٍ و يا خلِيلَ إِبراهِيم و يا نجِي موسى و يا مصْطفِي محمدٍ ص أَدعوك دعاءَ من اشْتدتْ فاقته و قلتْ حِيلته و ضعفَتْ قُوته دعاءَ الْغرِيقِ الْغرِيبِ الْمضْطر الذِي لَا يجِد لِكشْفِ ما هو فِيهِ إِلا أَنت يا أَرحم الراحِمِين فَإِنه لَا يدْعوهِ أَحدٌ إِلا كشف الله عنْه إِنْ شاءَ الله

people from ibn abu Hamza who has said the following:

"I heard Ali ibn al-Husayn saying to his son, 'My son, if anyone of you faces a misfortune, or an incident, he should complete a Wudu and perform two or four *Rak'at* (a prayer consisting of four times bowing down on one's knees) prayer and then say at the end, "O the One who is the right one to complain to, O the One who hears all the whispers, observes every group, knows all secrets, and O the One who removes misfortunes as He wills, O friend of Ibrahim, O the party of special conversation with Moses, O the One who has chosen Muhammad, recipient of divine supreme covenant, I plead before You like one whose poverty has become intense, his patience has run thin, his power has weakened, like the pleading of a drowning person who is alien and helpless and cannot find anyone to save him from his suffering except You, O the Beneficent, the Merciful.' Whoever pleads before Allah with this supplication Allah will remove his hardship, if Allah so wills.'"

١٦- عِلي ٱبن إِبراهِيم عنْ أَبِيهِ عنِ ٱبنِ أَبي عميْرٍ عنِ ٱبنِ أَخِي سعِيدٍ عنْ سعِيدِ ٱبنِ يسارٍ قَالَ قُلْت لِأَبي عبْدِ اللهِ ع يدْخلُنِي الْغم فَقَالَ أَكْثِرْ مِنْ أَنْ تقُولَ الله الله ربي لَا أُشْرِك بِهِ شيْئاً فَإِذَا خِفْت وسْوسةً أَوْ حدِيثَ نفْسٍ فَقُل اللهم إِني عبْدك و ٱبن عبْدِك و ٱبن أَمتِك ناصِيتِي بِيدِك عدْلٌ فِي حكْمك ماضٍ فِي قضاؤك اللهم إِني أَسْأَلُك بِكُل اسْمٍ هو لَك أَنزلْته فِي كِتابِك أَوْ علمْته أَحداً مِنْ خلْقِك أَوِ اسْتأْثرْت بِهِ فِي عِلْمِ الْغيْبِ عِنْدك أَنْ تصلي علَى محمدٍ و آل محمدٍ و أَنْ تجْعلَ الْقُرْآنَ نور بصرِي و رِبِيع قَلْبِي و جِلَاءَ حزْنِي و ذَهاب همي الله الله ربي لَا أُشْرِك بِهِ شيْئاً

H 3377, CH 55, h 16

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from son of brother of Sa'Id from Sa'Id ibn Yasar who has said the following:

"Once I said to abu 'Abd Allah, recipient of divine supreme covenant, that I suffer from sadness. The Imam instructed me to say very often, 'Allah, Allah, my Lord, I do not believe in anything as His partner,' if the insinuation and evil thoughts reduce then say, 'O Lord, I am Your servant, son of Your servant and the son of Your female servant, my forehead is in Your control, Your judgment about me is just, Your determination about me is effective. O Lord, I plead before You through every name that is Your name that You have revealed in Your book, or have taught it to any of Your creatures, or has kept in the unseen knowledge with You, to bestow *al-Salat* (favors) upon Muhammad and his family, make the Holy Quran the light for my eyes, the spring for my heart, removal of my sadness, and banishment of my anxiety. Allah, Allah, my Lord, I do not believe in anything as His partner.'"

١٧- أَبو عِلي الْأَشْعرِي عنْ محمدِ ٱبنِ عبْدِ الْجبارِ عنْ صفْوانَ عنِ الْعلَاءِ ٱبنِ رزِينٍ عنْ محمدِ ٱبنِ مسْلِمٍ عنْ أَبِي جعْفَرٍ ع قَالَ كَانَ دعاءُ النبِي ص لَيْلَةَ الْأَحْزابِ يا صرِيخ الْمكْروبِين و يا مجِيب دعْوةِ الْمضْطرين و يا كاشِف عَمي اكْشِفْ عني عَمي و همي و كَرْبِي فَإِنك تعْلَم حالِي و حالَ أَصْحابِي و اكْفِنِي هوْلَ عدوي

H 3378, CH 55, h 17

Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan from al-'Ala' ibn Razin from Muhammad ibn Muslim from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"In the night of the attack of the confederate army against the Muslims this was the supplication of the Holy Prophet: 'O the One to whom people in distress cry for help, O the One who answers the plea for help of the helpless people, O the One who removes my concern and anxiety, remove from me my anxiety, concern and trouble; You know my condition and the condition of my companions, suffice me the fear from my enemies.'"

١٨- عِدةٌ مِنْ أَصْحابِنا عنْ سهْلِ ٱبنِ زِيادٍ عنْ عِلي ٱبنِ أَسْباطٍ عنْ إِبراهِيم ٱبنِ أَبِي إِسْرائِيلَ عنِ الرضا ع قَالَ خرج بِجارِيةٍ لَنا خنازِير فِي عنقِها فَأَتانِي آتٍ فَقَالَ يا عِلي قُلْ لَها فَلْتقُلْ يا رءُوف يا رحِيم يا رب يا سيدِي تكرره قَالَ فَقَالَتْه فَأَذْهب الله عز و جل عنْها قَالَ و قَالَ هذَا الدعاءُ الذِي دعا بِهِ جعْفَرُ ٱبن سلَيْمانَ

H 3379, CH 55, h 18

A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbat from Ibrahim ibn Israel from al-Rida, recipient of divine supreme covenant, who has said the following:

"Once in the neck of one of our female servant, a scrofula appeared, and someone came to me and said, O Ali, tell her to say, 'O Compassionate, O Merciful, O Lord, O my Master,' repeatedly. The Imam said, 'She did as she was instructed and Allah, the Most Majestic, the Most Holy, removed the disease.' He (Imam) said that this is the supplication with which Ja'far ibn Sulayman had prayed, (his troubles were removed)."

H 3380, CH 55, h 19
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn who has said the following:

"Once I asked abu al-Hassan, recipient of divine supreme covenant, to instruct me with a supplication while I was behind him. The Imam said, 'O Lord, I plead before You, through Your magnanimous face, Your great name, Your majesty beyond reach, through Your power beyond control, to facilitate for me such and such.' The narrator has said that the Imam wrote for me a note in his own handwriting, 'O the One Who is High, thus, has subdued (all things), the unseen Who has knowledge (of all things), O the One who owns (all things), thus, has measured (all things), O the One who gives life to the dead and has power over all things, grant *al-Salat* (favors) upon Muhammad and his family, and provide me such and such needs." Then the Imam said, 'O the One beside whom no one deserves to be worshipped, grant me favors.' He wrote for me in another note instructing me to say, 'O Lord, defend me by Your means and power. O Lord, I plead before You this day, this month, in this year for Your blessings and if any trouble, misfortune or punishment that may take place therein, keep them away from me and my children by Your means and power; You have power over all things. O Lord, I seek protection with You against the loss of bounties, change in good health, sudden misfortune, and the evil of the past record of deeds. O Lord, I seek protection with You against the evil of my soul, the evil of every walking creature that You control by their forehead You have power over all things. Allah's knowledge encompasses all things and has enumerated all things.'"

١٩- محمد بن يحيى عن أحمد بن محمدٍ عن الحسين قَالَ سألت أبا الحسن ع دعاءً و أنا خلفه فَقَالَ اللهم إني أسألك بوجهك الكريم و اسمك العظيم و بعزتك التي لا ترام و بقدرتك التي لا يمتنع منها شيءٌ أنْ تفعلَ بي كذا و كذا قالَ و كتب إلي رقعةً بخطه قُلْ يا منْ علا فقهر و بطن فخبر يا منْ ملك فقدر و يا منْ يحيي الموتى و هو على كل شيءٍ قديرٌ صل على محمدٍ و آل محمدٍ و افعلْ بي كذا و كذا ثم قُلْ يا لا إله إلا الله ارحمني بحق لا إله إلا الله ارحمني و كتب إلي في رقعةٍ أخرى يأمرني أنْ أقولَ اللهم ادفعْ عني بحولك و قوتك اللهم إني أسألك في يومي هذا و شهري هذا و عامي هذا بركاتك فيها و ما ينزلُ فيها منْ عقوبةٍ أو مكروهٍ أو بلاءٍ فاصرفْه عني و عنْ ولدي بحولك و قوتك إنك على كل شيءٍ قديرٌ اللهم إني أعوذُ بك منْ زوال نعمتك و تحويل عافيتك و منْ فجأة نقمتك و منْ شر كتابٍ قدْ سبق اللهم إني أعوذُ بك منْ شر نفسي و منْ شر كل دابةٍ أنت آخذٌ بناصيتها إنك على كل شيءٍ قديرٌ و إن الله قدْ أحاطَ بكل شيءٍ علماً و أحصى كل شيءٍ عدداً

H 3381, CH 55, h 20
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn Khalid from 'Umar ibn Yazid who has said the following:

"O the Living, O the Guardian, O the One besides Whom no one deserves to be worshipped, I cry to You for help through Your mercy, suffice me whatever concerns me and do not leave me to myself." One should say it one hundred times in prostrating position.

٢٠- محمد بن يحيى عن أحمد بن محمدِ بن خالدٍ عنْ عمر بن يزيد يا حي يا قيوم يا لا إله إلا أنت برحمتك أستغيثُ فاكفني ما أهمني و لا تكلني إلى نفسي تقوله مائةَ مرةٍ و أنت ساجدٌ

H 3382, CH 55, h 21
A number of our people have narrated from Ahmad ibn Muhammad from certain individuals of his people from Ibrahim ibn Hanan from Ali ibn Surah from Sama'a who has said the following:

"O Sama'a, whenever you have a request before Allah, the Most Majestic, the Most Holy, say this: 'O Lord, I plead before You through, Muhammad and Ali, recipients of divine supreme covenant, due to their special position and respect before You, for that position and respect, bestow *al-Salat* (favors) upon Muhammad and his family, and make my such and such wish come true.' On the Day of Judgment, all of the angels of special position before Allah, the messenger prophets, and the believing people who had gone through the test of their faith will stand needy before these two people, Muhammad and Ali, recipients of divine supreme covenant, on that Day.'"

٢١- عدةٌ منْ أصحابنا عنْ أحمد بن محمدٍ عنْ بعض أصحابه عنْ إبراهيم بن حنانٍ عنْ علي بن سوْرةَ عنْ سماعةَ قالَ قالَ لي أبو الحسن ع إذا كانَ لك يا سماعةُ إلى الله عز و جل حاجةٌ فقُل اللهم إني أسألك بحق محمدٍ و علي فإن لهما عندك شأناً من الشأن و قدراً من القدر فبحق ذلك الشأن و بحق ذلك القدر أنْ تصلي على محمدٍ و آل محمدٍ و أنْ تفعلَ بي كذا و كذا فإنه إذا كانَ يوم القيامة لمْ يبق ملكٌ مقربٌ و لا نبي مرسلٌ و لا مؤمنٌ ممتحنٌ إلا و هو يحتاج إليهما في ذلك اليوم

٢٢- علي بن محمدٍ عنْ إبراهيم بن إسحاق الأحمر عنْ أبي القاسم الكوفي عنْ محمد بن إسماعيل عنْ معاوية بن عمارٍ و العلاء بن سيابةَ و ظريف بن ناصحٍ قالَ لما بعث أبو الدوانيق إلى أبي عبد الله ع رفع يده إلى

H 3383, CH 55, h 22
Ali ibn Muhammad has narrated from Ibrahim ibn Ishaq al-Ahmar from abu al-Qasim al-Kufi from Muhammad ibn Isma'Il from Mu'awiyah ibn 'Ammar and al-'Ala' ibn Sayabah and Zarif ibn Nasih who has said the following:

"When abu Dawaniq (Mansur, one of 'Abbasi rulers) summoned abu 'Abd Allah, recipient of divine supreme covenant, he raised his hand to the sky and said, 'O Lord, You protected the two boys (mentioned in the Holy Quran in the

السماءِ ثُم قَالَ اللهم ِإنك حفِظْت الْغلامْينِ ِبصلاحِ أَبوْيهما فَاحْفَظْنِي ِبصلاحِ آبائي محمدٍ و عِلي و الْحسن و الْحسْينِ و عِلي ْبنِ الْحسْينِ و محمدِ ْبنِ عِلي اللهم ِإني أُدرأُ ِبك ِفي نحْرِهِ و أَعوذُ ِبك مِنْ شرِهِ ثُم قَالَ ِللْجمالِ سِرْ قَلما اسْتقْبلَه الربِيع ِبباب أَبِي الدوانِيقِ قَالَ لَه يا أَبا عبْدِ اللهِ ما أَشد باطِنه علَيْك لَقَدْ سمِعْته يقُولُ و اللهِ لَا تركْت لَهمْ نخْلًا ِإلا عقَرْته و لَا مالًا ِإلا نهَبته و لَا ذُرِيةً ِإلا سبَيتها قَالَ فَهمس ِبشيْءٍ خِفي و حرك شفَتَيْهِ فَلما دخلَ سلم و قَعد فَرد ع ثُم قَالَ أَما و اللهِ لَقَدْ هممْت أَنْ لَا أَترك لَك نخْلًا ِإلا عقَرْته و لَا مالًا ِإلا أَخذْته فَقَالَ أَبو عبْدِ اللهِ ع يا أَمِير الْمؤْمِنِين ِإن الله ابتلَى أَيوب فَصبر و أَعطَى داود فَشكَر و قَدر يوسف فَغفَر و أَنت مِنْ ذَلِك النسْلِ و لَا يأْتي ذَلِك النسْلُ ِإلا ِبما يشْبِهه فَقَالَ صدقْت قَدْ عفَوْت عَنْكُمْ فَقَالَ لَه يا أَمِير الْمؤْمِنِين ِإنه لَمْ ينلْ مِنا أَهلَ الْبيْتِ أَحدٌ دماً ِإلا سلَبه الله ملْكه فَغضِب ِلذَلِك و اسْتشاطَ فَقَالَ علَى رِسْلِك يا أَمِير الْمؤْمِنِين ِإن هذَا الْملْك كَانَ ِفي آلِ أَبِي سفْيانَ فَلما قَتلَ يزِيد حسيْناً سلَبه الله ملْكه فَورثَه آلَ مرْوانَ فَلما قَتلَ هِشامٌ زيْداً سلَبه الله ملْكه فَورثَه مرْوانَ ْبن محمدٍ فَلما قَتلَ مرْوانُ ِإبراهِيم سلَبه الله ملْكه فَأَعطَاكُموه فَقَالَ صدقْت هاتِ أَرقَعْ حوائِجك فَقَالَ الْإِذْنُ فَقَالَ هو ِفي يدِك متى شِئْت فَخرج فَقَالَ لَه الربِيع قَدْ أَمر لَك ِبعشرةِ آلَافِ دِرْهمٍ قَالَ لَا حاجةَ ِلي ِفيها قَالَ ِإذَنْ تغْضِبه فَخذْها ثُم تصدقْ ِبها

story of Moses and Khidr) for the goodness and virtue of their father, protect me for the goodness and virtue of my ancestors, Muhammad, Ali, al-Hassan, al-Husayn, Ali ibn al-Husayn, and Muhammad ibn Ali, recipients of divine supreme covenant. O Lord, with Your help I pray that he be repelled against his throat, I seek protection in You against his evil.' Then he told the camel man to leave for the journey. When Rabi' met him at the door of abu Dawaniq, he said, 'O abu 'Abd Allah, recipient of divine supreme covenant, his inside is intensely full against you. I have heard him saying, "By Allah I will not leave any of their palm trees without being uprooted, properties without being looted and descendents without being arrested as captives." The narrator has said that the Imam then said something quietly moving his lips. When he entered in the office of abu Dawaniq he offered the greeting of peace and sat down. Abu Dawaniq responded to his greeting and said, 'By Allah I have intended not to leave any of your palm trees without being uprooted, and any property without being seized.' Abu 'Abd Allah, recipient of divine supreme covenant, then said, 'O Amir al-Mu'Minin, Allah placed Ayyub under the trial and he exercised patience, Dawud was given to him and he thanked. It was determined for Joseph who was forgiven. You are from that lineage and that lineage's behaviors are similar.' Abu Dawaniq said, 'You have spoken the truth. I forgive you.' The Imam said, 'O Amir al-Mu'Minin, whoever so far has spilled the blood of anyone from our family Allah has taken away the power from him.' Abu Dawaniq became angry and excited. The Imam said, 'Hold on O Amir al- Mu'Minin, this power once was with family of abu Sufyan. When they murdered al-Husayn, recipient of divine supreme covenant, Allah took away the power from them and the family of Marwan inherited it. When Hisham murdered Zayd, Allah took it away from him and Marwan ibn Muhammad inherited it. When Marwan murdered Ibrahim, Allah took away the power from him and gave it to you.' Abu Dawaniq then said, 'You have spoken the truth. Tell me what do you need?' The Imam said, 'I need permission to leave.' Abu Dawaniq said, 'It is in your own hands whenever you like.' The Imam then left and Rabi' said, 'He has ordered ten thousand dirham for you.' The Imam said, 'I do not need it.' He said, 'You are making him (Abu Dawaniq) angry, take it and then give it to charity.'"

٢٣- عِلي ْبن ِإبراهِيم عنْ أَبِيهِ عنِ ابنِ أَبِي عمَيرٍ عنْ محمدِ ْبنِ أُعيْن عنْ فَيْسِ ْبنِ سلَمةَ عنْ أَبِي عبْدِ اللهِ ع قَالَ كَانَ عِلي ْبن الْحسْينِ ص يقُولُ ما أُبالِي ِإذَا قُلْت هذِهِ الْكَلِماتِ لَو اجْتمع علَي الْجِن و الْإِنس ِبسْمِ اللهِ و ِبااللهِ و ِمن اللهِ و ِإلَى اللهِ و ِفي سبِيلِ اللهِ و علَى ِملةِ رسول اللهِ صلى الله علَيْهِ و آلِهِ اللهم ِإلَيْك أَسْلَمْت نفْسِي و ِإلَيْك وجهْت وجْهِي و ِإلَيْك أَلجأْت ظَهْرِي و ِإلَيْك فَوضْت أَمرِي اللهم احْفَظْنِي ِبحِفْظِ الْإِيمانِ مِنْ بيْنِ يدي و مِنْ خلْفِي و عنْ يمِينِي و عنْ شِمالِي و مِنْ فَوقِي و مِنْ تحْتِي و مِنْ قِبلِي و ادْفَعْ عني ِبحوْلِك و قُوتِك فَِإنه لَا حوْلَ و لَا قُوةَ ِإلا ِباللهِ

H 3384, CH 55, h 23

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Muhammad ibn 'A'Yun from Qays ibn Salmah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Ali ibn al-Husayn would say, 'After saying these words, I will not be concerned at all even if all men and Jinn gather together against me: "In the name of Allah, with (assistance of) Allah, to Allah, in the way of Allah, and upon the religion of the Messenger of Allah, O Allah, grant *al-Salat* (favors) upon Muhammad and his family, O Allah, to You I have submitted my soul, to You I have turned my face, it is You whom I have sought for backup and in Your hands I have left my affairs, O Lord, protect me with the protection of belief from all directions, the front, back, right, left, above below and before me. Defend me by Your means and power; there are no means and no power without Allah.'"

Chapter Fifty Six
Supplications for Healing Ailments and Diseases

بَابُ الدعَاءِ لِلْعِلل وَ الْأَمْرَاض

H 3385, CH 56, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from ‘Abd al-Rahman ibn abu Najran and ibn Faddal from certain individuals of our people from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“For an ailment the Imam, recipient of divine supreme covenant, would say, ‘O Lord, You have criticized certain nations saying, “(Muhammad), tell them, ‘Seek help from those whom you consider equal to Allah. They are not able to remove or change your hardships’” (17:56) O the One besides whom no one is able to provide me relief or divert the hardships away from me, confer *al-Salat* (favors) upon Muhammad and his family, grant me relief and divert the suffering from me to those who worship things other than You.’”

١- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنْ عَبْدِ الرحْمنِ بْنِ أَبِي نجْرانَ و ابْنِ فَضالٍ عنْ بعْضِ أَصْحابِنا عنْ أَبِي عَبْدِ اللهِ ع قَالَ كَانَ يقُولُ عِنْد الْعِلةِ اللهم إِنك عيرْت أَقْواماً فَقُلْت قُلِ ادْعوا الذِين زعمْتمْ مِنْ دونِهِ فَلا يمْلِكُونَ كَشْف الضر عنْكُمْ و لا تحْوِيلًا فَيا منْ لَا يمْلِك كَشْف ضري و لَا تحْوِيله عني أَحدٌ غيْره صل علَى محمدٍ و آلِ محمدٍ و اكْشِفْ ضري و حوله إِلَى منْ يدْعو معك إِلهاً آخر لَا إِله غيْرك

H 3386, CH 56, h 2
Ahmad ibn Muhammad has narrated from ‘Abd al-‘Aziz ibn al-Muhtadi from Yunus ibn ‘Abd al-Rahman from Dawud ibn Razin who has said the following:

“I fell severely ill in Madiana and abu ‘Abd Allah, recipient of divine supreme covenant, had found out about it. He wrote to me, ‘Your ailment has come to our notice and you should buy one Sa'a (about 3 kg) of wheat, lie down on your back, pour it on your chest, as is done and say, “O Lord, I plead before You through Your name with which when a helpless person pleads before You, You remove his hardship, establish him on earth, and appoint him as Your deputy among Your creatures, bestow *al-Salat* (favors) upon Muhammad and his family, grant me good health and recovery from my ailment.” Then sit straight, collect the wheat around you and say what you just said and distribute it among the destitute a handful for each one and say what you just said (above supplication).’

“Dawud has said, ‘I followed his instruction and it was like I was freed from a rope with which I was tied up. Many people tried it and benefited thereby.’”

٢- أَحْمد بْن محمدٍ عنْ عَبْدِ الْعزِيزِ بْنِ الْمهْتدِي عنْ يونس بْنِ عَبْدِ الرحْمنِ عنْ داود بْنِ زرْبِي قَالَ مرِضْت بِالْمدِينةِ مرضاً شدِيداً فَبلَغَ ذَلِك أَبا عَبْدِ اللهِ ع فَكَتب إِلَي قَدْ بلَغنِي عِلتك فَاشْتر صاعاً مِنْ بر ثُم اسْتلْقِ علَى قَفَاك و انْثُره علَى صدْرك كَيْفَما انْتَثَر و قُل اللهم إِني أَسْأَلُك بِاسْمِك الذِي إِذَا سأَلك بِهِ الْمضْطَر كَشفْت ما بِهِ مِنْ ضر و مكَّنت لَه فِي الْأَرْضِ و جعلْته خَلِيفَتَك علَى خلْقِك أَنْ تصلي علَى محمدٍ و آلِ محمدٍ و أَنْ تعافِينِي مِنْ عِلتِي ثُم اسْتوِ جالِساً و اجْمعِ الْبر مِنْ حوْلِك و قُلْ مِثْلَ ذَلِك و افْسِمْه مدّاً مدّاً لِكُل مِسْكِينٍ و قُلْ مِثْلَ ذَلِك قَالَ داود فَفَعلْت ذَلِك فَكَأَنما نشِطْت مِنْ عِقَالٍ و قَدْ فَعلَه غَيْر واحِدٍ فَانْتفَع بِهِ

H 3387, CH 56, h 3
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from al-Husayn ibn Nu’aym from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Once one of the sons of Imam, recipient of divine supreme covenant, complained from an ailment and he told him to say, ‘O Lord, cure me with Your treatment, provide me medication from Your medicine and relieve me from Your misfortune; I am Your servant, son of Your servant.’”

٣- عِلي بْن إِبراهِيم عنْ أَبِيهِ عنِ ابْنِ أَبِي عمَيْرٍ عنِ الْحسيْنِ بْنِ نعيْمٍ عنْ أَبِي عَبْدِ اللهِ ع قَالَ اشْتكَى بعْض ولْدِهِ فَقَالَ يا بني قُل اللهم اشْفِنِي بِشِفَائِك و داوِنِي بِدوائِك و عافِنِي مِنْ بلَائِك فَإِني عَبْدك و ابْن عَبْدِك

H 3388, CH 56, h 4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Malik ibn ‘Atiyyah from Yunus ibn ‘Ammar who has said the following:

“Once I said to abu ‘Abd Allah, recipient of divine supreme covenant, may Allah keep my soul in service for your cause, about this thing that has appeared on my face, people say that Allah, the Most Majestic, the Most Holy, does not allow it to cause suffering to one about whom He cares.’ The Imam said, ‘No, that is not so. The fingers of the believing person among the people of Pharaoh were such that bones were visible and he would speak to people extending his hand forward: ‘O people, follow the messengers.’ (36:20) The Imam then said, ‘When it is the beginning of the last third of the night, make Wuzu and stand up for prayer that you (usually) perform. In the last *Sajdah*

٤- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عنْ عِلي بْنِ الْحكَمِ عنْ مالِكِ بْنِ عطِيةَ عنْ يونس بْنِ عمارٍ قَالَ قُلْت لِأَبِي عَبْدِ اللهِ ع جعِلْت فِداك هذَا الذِي قَدْ ظَهر بِوجْهِي يزْعم الناس أَن الله عز و جل لَمْ يبْتلِ بِهِ عَبْداً لَه فِيهِ حاجةٌ فَقَالَ لِي لَا لَقَدْ كَانَ مؤْمِن آلِ فِرْعوْنَ مكنع الْأَصابِعِ فَكَانَ يقُولُ هكَذَا و يمد يده و يقُولُ يا قَوْمِ اتبِعوا الْمرْسلِين قَالَ ثُم قَالَ إِذَا كَانَ الثُلُثُ الْأَخِير مِن اللَّيلِ فِي أَولِهِ فَتوضأْ و قُمْ إِلَى صلَاتِك الِتي تصليها فَإِذَا كُنت فِي السجْدةِ الْأَخِيرةِ مِن الركْعتيْنِ الْأُولَيْنِ فَقُلْ و أَنت ساجِدٌ يا عِلي يا عظِيم يا رحْمانُ

يا رحِيم يا سامِع الدعواتِ و يا مُعْطِي الْخَيْراتِ صل علَى محمدٍ و آلِ محمدٍ و أَعْطِنِي مِنْ خَيْرِ الدُّنيا و الْآخِرةِ ما أَنت أَهْلُه و اصْرِفْ عني مِنْ شر الدُّنيا و الْآخِرةِ ما أَنت أَهْلُه و أَذْهِبْ عني هذَا الْوجع و سمِهِ فَإِنه قَدْ عَاظَنِي و أَحْزنِني و أَلِح فِي الدعاءِ قَالَ فَما وصلْت إِلَى الْكُوفَةِ حتى أَذْهب اللهُ بِهِ عني كُله

(prostration) of the first two *Rak'at* say, 'O the Most High, O the Most Great, O the Beneficent, O the Merciful, O the Hearer of the pleas for help, O the Conferrer of the good, grant *al-Salat* (favors) upon Muhammad and his family, facilitate for me of the good of this and the next world that much which You would deem proper, divert away from me the evil of this and the next world that much that You deem proper and relieve me from this pain; - mention it by its name - it has caused me anguish and sadness,' and be persistent in your pleading and prayer.'

"The narrator has said that before his reaching al-Kufa Allah had totally relieved him from that disease.'" (See also Hadith 30 Ch. 103)

٥- عِلِي بْن إِبراهِيم عنْ أَبِيهِ و عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدٍ عنْ محمدِ بْنِ إِسْماعِيلَ جمِيعاً عنْ حنان بْنِ سدِيرٍ عنْ أَبِيهِ عنْ أَبِي جعْفَرٍ ع قَالَ إِذَا رأَيت الرجلَ مر بِهِ الْبلَاءُ فَقُل الْحمْد لِلهِ الذِي عافَانِي مِما ابْتلَاك بِهِ و فَضلَنِي علَيْك و علَى كَثِيرٍ مِمنْ خلَق و لَا تسْمِعْه

H 3389, CH 56, h 5
Ali ibn Ibrahim has narrated from his father and A number of our people have narrated from Ahmad ibn Muhammad Drust ibn abu Mansur Muhammad ibn Isma'Il all from Hanan ibn Sadir from his father from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Whenever you see a man afflicted with a misfortune, say, 'All praise belongs to Allah, Who has kept me safe from that with which you suffer, that He has given me preference over you and over many creatures,' but be sure not to make him hear what you said.'"

٦- محمد بْن يحْيى عنْ بعْضِ أَصْحابِهِ عنْ محمدِ بْنِ عِيسى عنْ داود بْنِ زرْبِي عنْ أَبِي عبْدِ اللهِ ع قَالَ تضع يدك علَى الْموْضِعِ الذِي فِيهِ الْوجع و تقُولُ ثَلَاثَ مراتٍ الله الله ربي حقّاً لَا أُشْرِك بِهِ شيْئاً اللهم أَنت لَها و لِكُل عظِيمةٍ فَفَرجْها عني

H 3390, CH 56, h 6
Muhammad ibn Yahya has narrated from certain individuals of his people from Muhammad ibn 'Isa from Dawud ibn Razin from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Place your hand over the painful part and say three times: Allah, Allah, my Lord in all truth, I do not believe in anything as His partner, O Lord, You are (the help) for this and all the great troubles, provide me relief from this pain.'"

٧- عنْه عنْ محمدِ بْنِ عِيسى عنْ داود عنْ مفَضلٍ عنْ أَبِي عبْدِ اللهِ ع لِلْأَوْجاعِ تقُولُ بِسْمِ اللهِ و بِاللهِ كَمْ مِنْ نِعْمةٍ لِلهِ فِي عِرْقٍ ساكِنٍ و غَيْرِ ساكِنٍ علَى عبْدٍ شاكِرٍ و غَيْرِ شاكِرٍ و تأْخذُ لِحْيتك بِيدِك الْيمْنى بعْد صلَاةٍ مفْروضةٍ و تقُولُ اللهم فَرجْ عني كُرْبتِي و عجلْ عافِيتِي و اكْشِفْ ضري ثَلَاثَ مراتٍ و احْرِصْ أَنْ يكُونَ ذَلِك مع دموعٍ و بكَاءٍ

H 3391, CH 56, h 7
It is narrated from him (narrator of the *Hadith* above) from Muhammad ibn 'Isa from Dawud from Mufaddal from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"For pains say, 'In the name of Allah, and with (the help of) Allah, how much is of the bounties of Allah in a painful or painless vein of a thankful or unthankful servant (of Allah).' After an obligatory prayer hold your beard in your hand and say, 'O Lord, relieve me from my pain with an immediate good health and remove hardships from me, say it three times and try it to happen with tears coming from your eyes and a feeling of weeping.'"

٨- عِلِي بْن إِبراهِيم عنْ أَبِيهِ عنِ ابْنِ أَبِي عمَيْرٍ عنْ إِبراهِيم بْنِ عبْدِ الْحمِيدِ عنْ رجلٍ قَالَ دخلْت علَى أَبِي عبْدِ اللهِ ع فَشكَوْت إِلَيْهِ وجعاً بِي فَقَالَ قُلْ بِسْمِ اللهِ ثُم امْسحْ يدك علَيْهِ و قُلْ أَعوذُ بِعِزةِ اللهِ و أَعوذُ بِقُدْرةِ اللهِ و أَعوذُ بِجلَالِ اللهِ و أَعوذُ بِعظَمةِ اللهِ و أَعوذُ بِجمْعِ اللهِ و أَعوذُ بِرسولِ اللهِ و أَعوذُ بِأَسْماءِ اللهِ مِنْ شر ما أَحْذَر و مِنْ شر ما أَخاف علَى نفْسِي تقُولُها سبْع مراتٍ قَالَ فَفَعلْت فَأَذْهب الله عز و جل بِها الْوجع عني

H 3392, CH 56, h 8
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Ibrahim ibn 'Abd al-Hamid from a man who has said the following:

"Once I went in the presence of abu 'Abd Allah, recipient of divine supreme covenant, and complained to him from a pain that I suffered. The Imam instructed me to say, 'In the name of Allah, wipe your hand on the painful area and say, "I seek protection through the power of Allah, I seek protection through the glory of Allah, I seek protection through the greatness of Allah, I seek protection through the community of Allah, I seek protection through the Messenger of Allah, I seek protection through the names of Allah, against the evil of that which I avoid and from the evil of that from which I fear for myself,"' - seven times. I (the narrator) followed the instruction and Allah, the Most Majestic, the Most Holy, removed the pain from me.'"

H 3393, CH 56, h 9
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Washsha’ from ‘Abd Allah ibn Sinan from ‘Awn who has said the following:

“(The Imam) said, ‘Wipe with your hand the painful area, then say, ‘In the name of Allah, with (the help of) Allah, and through Muhammad the Messenger of Allah, there are no means and no power without Allah, the Most High, the Most Great, O Lord, remove and wipe away from me that which I feel,’ then wipe the painful area with your right hand three times.’”

٩- محمد بن يحيى عن أحمد بن محمد بن عيسى عن الوشاء عن عبد الله بن سنان عن عون قال أمر يدك على موضع الوجع ثم قل بسم الله وبالله و محمد رسول الله ص و لا حول و لا قوة إلا بالله العلي العظيم اللهم امسح عني ما أجد ثم تمر يدك اليمنى و تمسح موضع الوجع ثلاث مرات

H 3394, CH 56, h 10
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from Ahmad ibn Muhammad ibn abu Nasr from Muhammad son of brother of Gharam from ‘Abd Allah ibn Sinan from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Place your hand over the painful area then say, ‘In the name of Allah, with (the help of) Allah, and through Muhammad the Messenger of Allah, there are no means and no power without Allah, O Lord, wipe away from me that which I feel,’ and wipe the area three times.”

١٠- عنه عن أحمد بن محمد عن أحمد بن محمد بن أبي نصر عن محمد بن أخي غرام عن عبد الله بن سنان عن أبي عبد الله ع قال تضع يدك على موضع الوجع ثم تقول بسم الله و بالله و محمد رسول الله ص و لا حول و لا قوة إلا بالله اللهم امسح عني ما أجد و تمسح الوجع ثلاث مرات

H 3395, CH 56, h 11
Ali ibn Ibrahim has narrated from his father from ‘Amr ibn ‘Uthman from Ali ibn ‘Isa from his uncle who has said the following:

“I asked him (the Imam) to teach me a supplication when I suffer from pain. He said during *Sajdah* (prostration) say, ‘O Allah, O the Beneficent, O the Merciful, O Lord of lords, O Lord of gods (things worshipped), O the King of kings, O Master of masters, cure me with Your treatment from all ailments and diseases; I am Your servant who moves back and forth in Your control.’”

١١- علي بن إبراهيم عن أبيه عن عمرو بن عثمان عن علي بن عيسى عن عمه قال قلت له علمني دعاء أدعو به لوجع أصابني قال قل و أنت ساجد يا الله يا رحمان يا رحيم يا رب الأرباب و إله الآلهة و يا ملك الملوك و يا سيد السادة اشفني بشفائك من كل داء و سقم فإني عبدك أتقلب في قبضتك

H 3396, CH 56, h 12
Muhammad ibn Yahya from Ahmad ibn Muhammad ibn ‘Isa from ibn abu Najran from Hammad ibn ‘Isa from Hariz from Zurara from one of the two Imams, recipient of divine supreme covenant, who has said the following:

“When you visit a patient say, ‘I seek protection for you from Allah, the Great Lord of the great Throne against the evil of every swelling vein and the evil of the heat of fire,’ seven times.’”

١٢- محمد بن يحيى عن أحمد بن محمد بن عيسى عن ابن أبي نجران عن حماد بن عيسى عن حريز عن زرارة عن أحدهما ع قال إذا دخلت على مريض فقل أعيذك بالله العظيم رب العرش العظيم من شر كل عرق نفار و من شر حر النار سبع مرات

H 3397, CH 56, h 13
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad ibn ‘Isa from Ahmad ibn Muhammad ibn abu Nasr from Aban ibn ‘Uthman from al-Thumali from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“Whenever one has complains of pain, he should say, ‘In the name of Allah, with (the help of) Allah, and through Muhammad the Messenger of Allah, I seek protection with the majesty of Allah and I seek protection with the power of Allah over everything that He wills, against what I feel.’”

١٣- عنه عن أحمد بن محمد بن عيسى عن أحمد بن محمد بن أبي نصر عن أبان بن عثمان عن الثمالي عن أبي جعفر ع قال إذا اشتكى الإنسان فليقل بسم الله و بالله و محمد رسول الله ص أعوذ بعزة الله و أعوذ بقدرة الله على ما يشاء من شر ما أجد

H 3398, CH 56, h 14
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Ali from Hisham al-Jawaliqi from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“O the One who sends cures, and removes pain, send upon me a cure for that from which I suffer.”

١٤- محمد بن يحيى عن أحمد بن محمد بن عيسى عن الحسن بن علي عن هشام الجواليقي عن أبي عبد الله ع يا منزل الشفاء و مذهب الداء أنزل على ما بي من داء شفاء

H 3399, CH 56, h 15
Muhammad ibn Yahya has narrated from Musa ibn al-Hassan from Muhammad ibn ‘Isa from abu Ishaq Sahih al-Sha’Ir from Husayn al-Khurasani who was a baker and has said that he once complained before abu ‘Abd Allah, recipient of divine supreme covenant, from pain and the Imam said the following:

“After prayer place your hand on the area for your prostration and say, ‘In the name of Allah, Muhammad the Messenger of

١٥- محمد بن يحيى عن موسى بن الحسن عن محمد بن عيسى عن أبي إسحاق صاحب الشعير عن حسين الخراساني و كان خبازاً قال شكوت إلى أبي عبد الله ع وجعاً بي فقال إذا صليت فضع يدك موضع سجودك ثم قل

بِسْمِ اللهِ محمدٌ رسولُ اللهِ ص اشْفِني يا شافِي لَا شِفَاءَ إِلا شِفَاؤك شِفَاءً لَا يغادِر سقْماً شِفَاءً مِنْ كُل داءٍ و سقْمٍ

Allah, cure me O Healer; there is no cure except Your cure that leaves no ailment without being removed, the cure for all pain and ailments.'"

١٦ - عِلي بْن إِبراهِيم عنْ أَبِيهِ عنْ بعْضِ أَصْحابِهِ عنْ أَبِي حمْزةَ عنْ أَبِي جعْفَرٍ ع قَالَ مرِض عِلي ص فَأَتاه رسولُ اللهِ ص فَقَالَ لَه قُل اللهم إِني أَسْأَلُك تعْجِيلَ عافِيتِك و صبْراً علَى بلِيتِك و خروجاً إِلَى رحْمتِك

H 3400, CH 56, h 16
Ali ibn Ibrahim has narrated from his father from certain individuals of his people from abu Hamza from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Once, Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, became ill. The Messenger of Allah visited him and said, 'Say, O Lord, I plead before You for a quick recovery, (the ability to have) patience with misfortune from You and coming out of it into Your favors and mercy."

١٧ - عِلي بْن إِبراهِيم عنْ هارونَ بْنِ مسْلِمٍ عنْ مسْعدةَ بْنِ صدقَةَ عنْ أَبِي عبْدِ اللهِ ع أَن النبِي ص كَانَ ينشِر بِهذَا الدعاءِ تضع يدك علَى موْضِعِ الْوجعِ و تقُولُ أَيها الْوجع اسْكُنْ بِسكِينةِ اللهِ و قِرْ بِوقَارِ اللهِ و انْحجِزْ بِحاجِزِ اللهِ و اهْدأْ بِهدْءِ اللهِ أُعِيذُك أَيها الْإِنسانُ بِما أَعاذَ الله عز و جل بِهِ عرْشه و ملَائِكته يوْم الرجْفَةِ و الزلْزِل تقُولُ ذَلِك سبْع مراتٍ و لَا أَقَل مِن الثَلَاثِ

H 3401, CH 56, h 17
Ali ibn Ibrahim has narrated from his father from Harun ibn Muslim from Mas'adah ibn Sadaqa from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Holy Prophet would seek cure with this supplication. He would place his hand over the painful area and say, 'O pain, calm down by the serenity of Allah, silence by the dignity of Allah, be barred by the barrier of Allah, quiet down by the calm of Allah, I protect you O human being by that with which Allah, the Most Majestic, the Most Holy, has protected His Throne, His angels on the day of the shaking and quake.' You should say it seven times or no less than three times."

١٨ - محمد بْن يحْيى عنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عنْ عمارِ بْنِ الْمباركِ عنْ عوْنِ بْنِ سعْدٍ موْلَى الْجعْفَرِي عنْ معاوِيةَ بْنِ عمارٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ تضع يدك علَى موْضِعِ الْوجعِ و تقُولُ اللهم إِني أَسْأَلُك بِحق الْقُرْآنِ الْعظِيمِ الذِي نزلَ بِهِ الروح الْأَمِين و هو عِنْدك فِي أُم الْكِتابِ عِلي حكِيمٌ أَنْ تشْفِينِي بِشِفَائِك و تداوِينِي بِدوائِك و تعافِينِي مِنْ بلَائِك ثَلَاثَ مراتٍ و تصلي علَى محمدٍ و آلِهِ

H 3402, CH 56, h 18
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from 'Amr ibn al-Mubarak from 'Awn ibn Sa'D Mawla al-Ja'fari from Mu'awiyah ibn 'Ammar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Place your hand over the painful area and say, 'O Lord, I plead before You through the Holy Quran that the trusted Spirit brought (to Your Messenger) and it is before You in the original Book, high and full of wisdom, provide me cures with Your treatment, medication with Your medicine and good health from ailment You have caused, - say it three times,' then say, 'O Lord, grant *al-Salat* (favors) upon Muhammad and his family.'"

١٩ - أَحْمد بْن محمدٍ عنِ الْعوْفِي عنْ عِلي بْنِ الْحسْنِ عنْ محمدِ بْنِ عبْدِ اللهِ بْنِ زرارةَ عنْ محمدِ بْنِ الْفُضيْلِ عنْ أَبِي حمْزةَ قَالَ عرضِ بِي وجعٌ فِي ركْبتِي فَشكَوْت ذَلِك إِلَى أَبِي جعْفَرٍ ع فَقَالَ إِذَا أَنت صلَّيت فَقُلْ يا أَجْود منْ أَعْطَى و يا خيْر منْ سئِلَ و يا أَرْحم منِ اسْتُرْحِم ارْحمْ ضعْفِي و قِلةَ حِيلَتِي و عافِنِي مِنْ وجعِي قَالَ فَفَعلْته فَعوفِيت

H 3403, CH 56, h 19
Ahmad ibn Muhammad has narrated from al-'Awfi from Ali ibn al-Husayn from Muhammad ibn 'Abd Allah ibn Zurara from Muhammad ibn al-Fudayl from abu Hamza who has said the following:

"Once my knee became painful and I complain before abu Ja'far, recipient of divine supreme covenant, and he instructed me to say after prayer, 'O the Most Generous of the givers, O the Best of those pleaded for help, O the Most Merciful of the merciful ones, be kind to my weakness, lack of strength and grant me recovery from my pain.' I (the narrator) followed the instruction and recovered thereafter."

بَابُ الحِرْزِ وَ العُوذَةِ

Chapter Fifty Seven
(Supplication for) Fortification and Protection

١ - حمْيد بْن زِيادٍ عنِ الْحسنِ بْنِ محمدٍ عنْ غيْرِ واحِدٍ عنْ أَبانٍ عنِ ابْنِ الْمنْذِرِ قَالَ ذُكِرتْ عِنْد أَبِي عبْدِ اللهِ ع الْوحْشةُ فَقَالَ أَ لَا أُخْبِركُمْ بِشيْءٍ إِذَا قُلْتموه لَمْ تسْتوْحِشوا بِلَيْلٍ و لَا نهارٍ بِسْمِ اللهِ و بِاللهِ و توكلْت علَى اللهِ و أَنه منْ يتوكلْ علَى اللهِ فَهو حسْبه إِن

H 3404, CH 57, h 1
Humayd ibn Ziyad has narrated from al-Hassan ibn Muhammad from more than one person from Aban from ibn al-Mundhir who has said the following:

"Once I mentioned fear before abu 'Abd Allah, recipient of divine supreme covenant, and he said, 'I should tell you something that after saying it you will not be frightened during the day or night, say, "In the name of Allah, with (the help of) Allah, I place my trust before Allah; whoever places his trust before Allah, He is suffices him and Allah completes his affairs.

Allah has assigned a measure for everything. O Lord, place me under Your protection, in Your neighborhood, include me in Your amnesty and under Your protection.' I (the narrator) heard the case of a man who had practiced this for thirty years. He did not say it one night and a scorpion bit him.'"

الله بالِغُ أَمْرِهِ قَدْ جعلَ اللهُ لِكُل شَيْءٍ قَدْراً اللهم اجْعلْنِي فِي كَنَفِك و فِي جِوارِك و اجْعلْنِي فِي أَمانِك و فِي مَنْعِك فَقَالَ بلَغنا أَن رجلًا قَالَها ثَلَاثِين سنةً و تركَها لَيلَةً فَلَسعَتْه عقْربٌ

H 3405, CH 57, h 2

Ali ibn Ibrahim has narrated from his father from Muhsin ibn Ahmad from Yunus ibn Ya'qub from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"For protection say, 'I seek protection with the majesty of Allah, I seek protection with the power of Allah, I seek protection with glory of Allah, I seek protection with the greatness of Allah, I seek protection with the pardoning of Allah, I seek protection with the forgiveness of Allah, I seek protection with the mercy of Allah, I seek protection with the authority of Allah, Who has power over all things, I seek protection with the generosity of Allah, I seek protection with the community of Allah against the evil of all tyrants and hatemongers and all the condemned devils, all near and far, weak and strong, all poisonous beasts, fear, plague, the evil of all small and large animals, during the night or day, the evil of sinful Arabs and non-Arabs and the evil of the sinful Jinn and man.'"

٢- عِلِي بْن إِبراهِيم عنْ أَبِيهِ عنْ محسنِ بْنِ أَحْمد عنْ يونس بْنِ يعْقُوب عنْ أَبِي بصِيرٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ قُلْ أَعوذُ بِعِزةِ اللهِ و أَعوذُ بِقُدْرةِ اللهِ و أَعوذُ بِجلَالِ اللهِ و أَعوذُ بِعظَمةِ اللهِ و أَعوذُ بِعفْوِ اللهِ و أَعوذُ بِمغْفِرةِ اللهِ و أَعوذُ بِرحْمةِ اللهِ و أَعوذُ بِسلْطَانِ اللهِ الذِي هو علَى كُل شَيْءٍ قَدِيرٌ و أَعوذُ بِكَرمِ اللهِ و أَعوذُ بِجمْعِ اللهِ مِنْ شر كُل جبارٍ عنِيدٍ و كُل شَيْطَانٍ مرِيدٍ و شر كُل قَرِيبٍ أَوْ بعِيدٍ أَوْ ضعِيفٍ أَوْ شدِيدٍ و مِنْ شر السامةِ و الْهامةِ و الْعامةِ و مِنْ شر كُل دابةٍ صغِيرةٍ أَوْ كَبِيرةٍ بِلَيْلٍ أَوْ نهارٍ و مِنْ شر فُساقِ الْعربِ و الْعجمِ و مِنْ شر فَسقَةِ الْجِن و الْإِنْسِ

H 3406, CH 57, h 3

Ali ibn Ibrahim has narrated from his father from certain individuals of his people from al-Qaddah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, 'The Holy Prophet read the following for the protection of al-Hassan and al-Husayn, recipients of divine supreme covenant, 'I seek protection for both of you with the perfect words of Allah, with all of His beautiful, universal names against the evil of the poisonous ones, that which causes worry, all the evil eyes, and the envious ones when they exercise their envy.' The Holy Prophet then turned to us saying, 'This is how Ibrahim sought protection for Isma'il and Ishaq.'"

٣- عِلِي بْن إِبراهِيم عنْ أَبِيهِ عنْ بعْضِ أَصْحابِهِ عنِ الْقَداحِ عنْ أَبِي عبْدِ اللهِ ع قَالَ قَالَ أَمِير الْمؤْمِنِين ع رقَى النبِي ص حسناً و حسيْناً فَقَالَ أُعِيذُكُما بِكَلِماتِ اللهِ التاماتِ و أَسْمائِهِ الْحسْنى كُلِها عامةً مِنْ شر السامةِ و الْهامةِ و مِنْ شر كُل عيْنٍ لَامةٍ و مِنْ شر حاسِدٍ إِذَا حسد ثُم الْتفَت النبِي ص إِلَينا فَقَالَ هكَذَا كَانَ يعوذُ إِبراهِيم إِسْماعِيلَ و إِسْحاق ع

H 3407, CH 57, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn Bukayr from Sulayman al-Ja'fari who has said the following:

"I heard abu al-Hassan saying, 'In the evening when you see the sun about to go down and disappear then say, "In the name of Allah, with (the help of) Allah, all praise belongs to Allah, Who has not taken any companion, or children, Who has no partner in His kingdom or a supporter against weakness, and He is greater than can be described, all praise belongs to Allah Who describes (things) and Himself cannot be described, Who knows all things but Himself cannot be known. He knows the stealth glance of the eyes and whatever the chests hide. I seek protection with His honorable face, and with His great names against the evil of whatever He has spread and has populated, the evil of the things beneath the earth, the evil of what is apparent and that which is hidden, the evil of what I mentioned or did not mention, all praise belongs to Allah Lord of the worlds."

"The Imam mentioned that this is protection against all the beasts, and all devils condemned to stoning and all the biting and stinging animals. One who reads this supplication should have no fear from thieves or the devils.'

"I (the narrator) then said to him, 'I hunt beasts and at night I sleep in ruined places and I feel afraid.' He said on entering

٤- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدِ بْنِ بكْيرٍ عنْ سلَيْمانَ الْجعْفَرِي قَالَ سمِعْت أَبا الْحسنِ ع يقُولُ إِذَا أَمسيْت فَنظَرْت إِلَى الشمْسِ فِي غُروبٍ و إِدْبارٍ فَقُلْ بِسْمِ اللهِ و بِاللهِ و الْحمْد لِلهِ الذِي لَمْ يتخِذْ صاحِبةً و لَا ولَداً و لَمْ يكُنْ لَه شرِيكٌ فِي الْملْكِ و لَمْ يكُنْ لَه ولِي مِن الذل و كَبرْه تكْبِيراً و الْحمْد لِلهِ الذِي يصِف و لَا يوصف و يعْلَم و لَا يعْلَم يعْلَم خائِنةَ الْأَعيُنِ و ما تخْفِي الصدور و أَعوذُ بِوجْهِ اللهِ الْكَرِيمِ و بِاسْمِ اللهِ الْعظِيمِ مِنْ شر ما برأَ و ذَرأَ و مِنْ شر ما تحْت الثرى و مِنْ شر ما بطَن و ظَهر و مِنْ شر ما وصفْت و ما لَمْ أَصِفْ و الْحمْد لِلهِ رب الْعالَمِين ذَكَر أَنها أَمانٌ مِنْ كُل سبعٍ و مِن الشيْطَانِ الرجِيمِ و ذُرِيتِهِ و كُل ما عض أَوْ لَسع و لَا يخاف صاحِبها إِذَا تكَلم بِها لِصّاً و لَا غُولًا قَالَ قُلْت لَه إِني صاحِب صيْدٍ السبعِ و أَنا أَبِيت فِي اللَّيْلِ فِي الْخرابات و أَتوحش فَقَالَ لِي قُلْ إِذَا دخلْت بِسْمِ اللهِ أَدخلُ و

أُدخِلْ رِجْلَك الْيمْنى و إِذَا خرجْت فَأَخْرِجْ رِجْلَك الْيسْرى و سم الله فَإِنك لَا ترى مكْروهاً

them say, 'In the name of Allah, I enter and step your right foot first but when coming out step with your left foot first and mention the name of Allah you will not see any frightening thing.'"

٥- محمدُ بن يحْيى عنْ أَحْمدَ بْنِ محمدِ بْنِ عِيسى عنْ عِلِي بْنِ الْحكَمِ عنْ ثُنَيبةَ الْأَعْشى قَالَ علمنِي أَبو عبْدِ اللهِ ع قَالَ قُلْ بِسْمِ اللهِ الْجلِيلِ أُعِيذُ فُلَاناً بِاللهِ الْعظِيمِ مِن الْهامةِ و السامةِ و اللامةِ و الْعامةِ و مِن الْجِن و الْإِنسِ و مِن الْعربِ و الْعجمِ و مِنْ نفْثِهِمْ و بغْيِهِمْ و نفْخِهِمْ و بِآيةِ الْكُرْسِي ثُم تقْرؤها ثُم تقُولُ فِي الثانِيةِ بِسْمِ اللهِ أُعِيذُ فُلَاناً بِاللهِ الْجلِيلِ حتى تأْتِي علَيْهِ

H 3408, CH 57, h 5
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from Qutaybah al-'A'Sha' who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, instructed me with this supplication: 'In the name of Allah, the glorious, I seek protection for so and so with (the help of) Allah, the Most Great, against all small living things (vermin, insect, germs, viruses and so forth), the venomous things, evil eyes, plague, the evil of Jinn and human beings of Arabs and non-Arabs, against their sorcery, transgression and against their spell, with reading verse 255 of Chapter 2 and in the second time reading the above supplication say, "In the name of Allah, I seek protection for so and so, with (the help of) Allah, the Glorious One . . . to the end of the above supplication.'"

٦- عِلِي بْن إِبراهِيم عنْ أَبِيهِ عنِ ابْنِ أَبِي عمَيرٍ عنْ إِسْحاق بْنِ عمارٍ قَالَ قُلْت لِأَبِي عبْدِ اللهِ ع جعِلْت فِداك إِني أَخاف الْعقَارِب فَقَالَ انْظُرْ إِلَى بناتِ نعْشٍ الْكَواكِبِ الثلَاثةِ الْوسْطَى مِنْها بِجنْبِهِ كَوْكَبٌ صغِيرٌ قَرِيبٌ مِنْه تسمِيهِ الْعرب السها و نحْن نسمِيهِ أَسْلَم أَحِد النظَرإِلَيْهِ كُل لَيْلَةٍ و قُلْ ثَلَاثَ مراتٍ اللهم رب أَسْلَم صل علَى محمدٍ و آلِ محمدٍ و عجلْ فَرجهمْ و سلِّمنا قَالَ إِسْحاق فَما تركْته مُنْذُ دهْرِي إِلا مرةً واحِدةً فَضرِبتْنِي الْعقْرب

H 3409, CH 57, h 6
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Ishaq ibn 'Ammar who has said the following:

"Once I said to abu 'Abd Allah, recipient of divine supreme covenant, 'May Allah keep my soul in service for your cause, I am afraid of scorpions. The Imam said, 'Look at the little bear (*Ursa Minor*) and of the three stars next to the middle one of them there is a small star. Arabs call it *al-Suha'*. We call it *Aslama,* look at it gazing every night and say, 'O Lord of *Aslama*, confer *al-Salat* (favors) upon Muhammad and his family, hasten their happiness and grant us safety and protection.' Ishaq has said that he did not miss it except once at which time a scorpion stung bit him.'"

٧- أَحْمدُ بْن محمدٍ عنْ عِلِي بْنِ الْحسنِ عنِ الْعباسِ بْنِ عامِرٍ عنْ أَبِي جمِيلَةَ عنْ سعْدٍ الْإِسْكَافِ قَالَ سمِعْته يقُولُ منْ قَالَ هذِهِ الْكَلِماتِ فَأَنا ضامِنٌ لَه أَلا يصِيبه عقْربٌ و لَا هامةٌ حتى يصْبِح أَعوذُ بِكَلِماتِ اللهِ التاماتِ الَتِي لَا يجاوزهن بر و لَا فَاجِرٌ مِنْ شر ما ذَرأَ و مِنْ شر ما برأَ و مِنْ شر كُل دابةٍ هو آخِذٌ بِناصِيتِها إِن ربي علَى صِراطٍ مسْتقِيمٍ

H 3410, CH 57, h 7
Ahmad ibn Muhammad has narrated from Ali ibn al-Hassan from al-'Abbas ibn 'Amir from Muhammad abu Jamilah from Sa'D al-Iskaf who has said the following:

"I heard the Imam, recipient of divine supreme covenant, saying, 'Whoever says these words I guarantee that scorpions and small vermin will not harm him, 'I seek protection through such words of Allah that no virtuous or wicked person is able to bypass, I seek protection thereby against the evil of whatever He has spread and settled (on earth), against the evil of all walking things on earth under His control. My Lord has the straight path.'"

٨- محمدُ بْن يحْيى عنْ أَحْمدَ بْنِ محمدٍ عنْ عِلِي بْنِ الْحكَمِ عنْ عِلِي بْنِ أَبِي حمْزةَ عنْ أَبِي الْحسنِ ع قَالَ كَانَ رسولُ اللهِ ص فِي بعْضِ مغازِيهِ إِذَا شكَوْا إِلَيْهِ الْبراغِيثَ أَنها تؤْذِيهِمْ فَقَالَ إِذَا أَخذَ أَحدكُمْ مضْجعه فَلْيقُلْ أَيها الْأَسْود الْوثاب الذِي لَا يبالِي عَلَفاً و لَا باباً عزمْت علَيْك بِأُم الْكِتابِ أَلا تؤْذِينِي و أَصْحابِي إِلَى أَنْ يذْهب اللَّيْلُ و يجِيءَ الصبْح بِما جاءَ و الذِي نعْرِفُه إِلَى أَنْ يئُوب الصبْح متى ما آب

H 3411, CH 57, h 8
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Ali ibn abu Hamza from abu al-Hassan, recipient of divine supreme covenant, who has said the following:

"During certain expeditions people complained before the Messenger of Allah against fleas that irritated them. He (the Messenger of Allah) said, 'When going into your bed say, "O black jumping thing that does not stop by the barrier or door I ask you by the original Book, do not irritate me and my companions until the night passes and morning comes with whatever it will bring along.'" The narrator has said, 'As we know the last part of this *Hadith* has the following expression: 'Until morning comes back when it is the time to come back.'"

H 3412, CH 57, h 9
Ali ibn has narrated from ibn Jumhur from his father from Muhammad ibn Sinan from ‘Abd Allah ibn Sinan from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Amir al-Mu’minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, ‘If you come face to face with a beast say, ‘I seek protection with the Lord of Daniel and the well against the evil of all powerful lions.”

Note: Daniel was thrown in a well with wild beasts but they did not harm him.

٩- عِلي ْبن محمدٍ عن ٱبنِ جمْهورٍ عنْ أبِيهِ عنْ محمدِ ْبنِ سِنانٍ عنْ عبْدِ اللهِ ْبنِ سِنانٍ عنْ أبِي عبْدِ اللهِ ع قالَ قالَ أمِير الْمؤْمِنِين ع إذَا لُقِيت السبع فَقُلْ أعوذُ بِرب دانِيالَ و الْجب مِنْ شر كُل أسدٍ مسْتأسِدٍ

H 3413, CH 57, h 10
Muhammad ibn Ja’far abu al-‘Abbas has narrated from Muhammad ibn ‘Isa from Salih ibn Sa’id from Ibrahim ibn Muhammad ibn Harun who wrote to abu Ja’iar, recipient of divine supreme covenant, asking for a supplication for protection of children against bothering gasses:

“The Imam wrote in his own hand writing the following supplications for protection and Salih thought that the Imam had sent them to Ibrahim: ‘Allah is greater than can be described, Allah is greater than can be described, Allah is greater than can be described. I testify that no one deserves to be worshipped except Allah. I testify that Muhammad is the Messenger of Allah. Allah is greater than can be described. Allah is greater than can be described. No one deserves to be worshipped except Allah. No one is my Lord, except Allah, to Him belongs the kingdom, all praise belongs to Him and He has no partner. Allah is free of all defects. As Allah willed it was, whatever He did not will did not come into being. O Lord, the Possessor of glory and magnanimity, Lord of Moses, Jesus and Ibrahim who fulfilled his duty, Lord of Ibrahim, Isma’il, Ishaq, Ya’qub and the tribes, no one deserves to be worshipped except You. I glorify You by means of Your signs that You have shown, by means of Your greatness, and by means of the facts with which the prophets pleaded before You for help that You are Lord of the people, that You were before everything and that You will be after everything, I plead before You through Your name with which You hold the skies from falling on earth except by Your permission, through Your perfect words with which You bring the dead to life, grant protection to Your servant so and so against the evil of whatever comes down from the sky and whatever goes up into the sky, whatever comes out of the earth and whatever enters into it, peace be with the messengers, all praise belongs to Allah, Lord of the worlds.’

“He also wrote in his own handwriting, ‘In the name of Allah, with (the help of) Allah, to Allah, and as Allah wills, I seek protection (from Allah) for him with the majesty of Allah, with the might of Allah, with the power of Allah, with the possession of Allah, this writing is cure from Allah for so and so, son of male and female, two servants of Allah, O Allah, bestow *al-Salat* (favors) upon Muhammad and his family.’”

١٠- محمد ْبن جعْفرٍ أبو الْعباسِ عنْ محمدِ ْبنِ عِيسى عنْ صالِحِ ْبنِ سعِيدٍ عنْ إبراهِيم ْبنِ محمدِ ْبنِ هارونَ أنه كتب إلى أبِي جعْفرٍ ع يسْأله عوذَةً لِلرياحِ الَّتِي تعْرِض لِلصبْيانِ فكتب إلَيْهِ بِخطِهِ بِهاتيْنِ الْعوذَتيْنِ و زعم صالِحٌ أنه أنفذَهما إلى إبراهِيم بِخطِهِ الله أكْبر الله أكْبر الله أكْبر أشْهد أنْ لا إله إلا الله أشْهد أن محمداً رسولُ اللهِ الله أكْبر الله أكْبر لا إله إلا الله و لا رب لِي إلا الله له الْملْك و له الْحمْد لا شرِيك له سبْحانَ اللهِ ما شاءَ الله كانَ و ما لمْ يشأْ لمْ يكُنْ اللهم ذَا الْجلالِ و الْإِكْرامِ رب موسى و عِيسى و إبراهِيم الذِي وفى إله إبراهِيم و إسْماعِيلَ و إسْحاق و يعْقُوب و الْأسْباطِ لا إله إلا أنت سبْحانك مع ما عدَدْت مِنْ آياتِك و عِظَمِتك و بِما سأَلَك بِهِ النبِيونَ و بِأنك رب الناسِ كُنت قبْلَ كُل شيْءٍ و أنت بعْد كُل شيْءٍ أسْأَلُك باسْمِك الذِي تمْسِك بِهِ السماواتِ أنْ تقَع علَى الْأرْضِ إلا بِإذْنِك و بِكَلِماتِك التاماتِ الَّتِي تحْيِي بِهِ الْموْتى أنْ تجِير عبْدك فُلاناً مِنْ شر ما ينْزِلُ مِن السماءِ و ما يعْرج إلَيْها و ما يخْرج مِن الْأرْضِ و ما يلِج فِيها و سلامٌ علَى الْمرْسلِين و الْحمْد لِلهِ رب الْعالمِين و كتب إلَيْهِ أيضاً بِخطِهِ بِسْمِ اللهِ و بِاللهِ و إلَى اللهِ و كما شاءَ الله و أعِيذُه بِعِزةِ اللهِ و جبروتِ اللهِ و قُدْرةِ اللهِ و ملَكُوتِ اللهِ هذَا الْكِتاب مِن اللهِ شِفَاءٌ لِفُلانِ ْبنِ فُلانٍ ٱبنِ عبْدِك و ٱبنِ أمتِك عبْدي اللهِ صلى الله علَى محمدٍ و آلِهِ

H 3414, CH 57, h 11
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Muhammad ibn Ali from Ali ibn Muhammad from ‘Abd Allah ibn Yahya al-Kahili who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Whenever you may come face to face with a wild beast, read verse 255 of Chapter 2 of the Holy Quran to its face and say, “I swear you by the oath of Allah, the oath of Muhammad, recipient of divine supreme covenant, the oath of Solomon son of David, the oath of Amir al-Mu’Mini, Ali ibn abu Talib and *‘A’immah,* the clean ones (of all sins), after the Holy Prophet.” The beast will turn away from you by the will of Allah.’ I (the narrator) went out and a wild beast came face to face with me. I then swore it and said to it to turn and move out of the way

١١- عِدةٌ مِنْ أصْحابِنا عنْ أحْمد ْبنِ محمدِ ْبنِ خالِدٍ عنْ محمدِ ْبنِ عِلي عنْ عِلي ْبنِ محمدٍ عنْ عبْدِ اللهِ ْبنِ يحْيى الْكاهِلِي قالَ قالَ أبو عبْدِ اللهِ ع إذَا لُقِيت السبع فَاقْرأْ فِي وجْهِهِ آيةَ الْكُرْسِي و قُلْ له عزمْت علَيْك بِعِزةِ اللهِ و عِزةِ محمدٍ ص و عِزةِ سلَيْمانَ ْبنِ داود ع و عِزةِ أمِير الْمؤْمِنِين عِلي ْبنِ أبِي طالِبٍ ع و الْأئِمةِ الطاهِرِين مِنْ بعْدِهِ فَإنه ينْصرِف عنْك إنْ شاءَ الله قالَ فَخرجْت فَإذَا السبع قَدِ اعْترض فَعزمْت علَيْهِ و قُلْت له إلا تنحَّيْت عنْ طَرِيقِنا

و لَمْ تؤْذِنا قَالَ فَنظَرت إِلَيهِ قَدْ طَأْطَأَ بِرأْسِهِ و أَدخلَ ذَنبه بَين رِجْلَيهِ و انصرف

١٢- عَنه عَنْ جعْفَرِ بْنِ محمدٍ عَنْ يونس عَنْ بعْضِ أَصْحابِنا عَنْ أَبِي الْجارودِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ مَنْ قَالَ فِي دبرِ الْفَرِيضةِ أَسْتَوْدِع الله الْعظِيم الْجلِيلَ نفْسِي و أَهْلِي و ولْدِي و مَنْ يعْنِينِي أَمره و أَسْتَوْدِع الله الْمرْهوب الْمخوف الْمتضعْضِع لِعظَمتِهِ كُل شيْءٍ نفْسِي و أَهْلِي و مالِي و ولْدِي و مَنْ يعْنِينِي أَمره حف بِجناحٍ مِنْ أَجْنِحةِ جبْرئِيلَ ع و حِفظَ فِي نفْسِهِ و أَهْلِهِ و مالِهِ

١٣- عَنه رفَعه قَالَ مَنْ باتَ فِي دارٍ و بيْتٍ وحْده فَلْيقْرأْ آيةَ الْكُرْسِي و لْيقُلِ اللهم آنِسْ وحْشتِي و آمِنْ روْعتِي و أَعِني علَى وحْدتِي

١٤- أَبو عَلِي الْأَشْعرِي عَنْ محمدِ بْنِ سالِمٍ عَنْ أَحْمد بْنِ النضْرِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ يزِيد بْنِ مرةَ عَنْ بكَيْرٍ قَالَ سمِعْت أَمِير الْمؤْمِنِين ع يقُولُ قَالَ لِي رسولُ اللهِ ص يا عَلِي أُ لَا أُعلمك كَلِماتٍ إِذَا وقَعْت فِي ورْطَةٍ أَو بلِيةٍ فَقُلْ بِسْمِ اللهِ الرحْمنِ الرحِيمِ و لَا حوْلَ و لَا قُوةَ إِلا بِاللهِ الْعلِي الْعظِيمِ فَإِن الله عز و جل يصْرِف بِها عَنْك ما يشاءُ مِنْ أَنواعِ الْبلَاءِ

بَابُ الدعَاءِ عِنْدَ قِرَاءَةِ الْقُرْآن

١- قَالَ كَانَ أَبو عَبْدِ اللهِ ع يدْعو عِنْد قِراءَةِ كِتابِ اللهِ عز و جل اللهم ربنا لَك الْحمْد أَنت الْمتوحد بِالْقُدْرةِ و السلْطَانِ الْمتِينِ و لَك الْحمْد أَنت الْمتعالِي بِالْعِز و الْكِبرِياءِ و فَوْق السماواتِ و الْعرْشِ الْعظِيمِ ربنا و لَك الْحمْد أَنت الْمكْتفِي بِعِلْمِك و الْمحْتاج إِلَيك كُل ذِي عِلْمٍ ربنا و لَك الْحمْد يا مْنزِلَ الْآياتِ و الذكْرِ الْعظِيمِ ربنا قَبلَك الْحمْد بِما علْمتنا مِن الْحِكْمةِ و الْقُرْآنِ الْعظِيمِ الْمبِينِ اللهم أَنت علْمتناه قَبلَ رغْبتِنا فِي تعلمِهِ و اخْتصصْتنا بِهِ قَبلَ رغْبتِنا بِنفْعِهِ اللهم فَإِذَا كَانَ ذَلِك مِنّاً مِنْك و فَضْلًا و جوداً و لُطْفاً بِنا و رحْمةً لَنا و امْتِناناً علَينا مِنْ غَيرِ حوْلِنا و لَا حِيلَتِنا و لَا قُوتِنا اللهم فَحببْ إِلَينا حسْن تِلَاوتِهِ و حِفْظَ آياتِهِ و

without harming me. I looked at the beast, who had bent his head down, with the tail between the two legs and turned away.'"

H 3415, CH 57, h 12

It is narrated from him (narrator of the *Hadith* above) from Ja'far ibn Muhammad from Yunus from certain individuals of our people from abu al-Jarud from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Whoever, after an obligatory prayer, says, 'Under the trust of Allah, the Great, the Most Glorious, I place myself, family, children and all those whose affairs concern me, under the trust of Allah, whose Greatness is awesome, frightful and unapproachable, I place myself, family, children and all those whose affairs concern me,' he will be guarded under the wing of Jibril (Gabriel), his person, family and belongings will be protected.'"

H 3416, CH 57, h 13

It is narrated from him (narrator of the *Hadith* above) in a *marfu'* manner from the Imam, recipient of divine supreme covenant, who has said the following:

"If one sleeps alone in a house he should read verse 255 of Chapter 2 of the Holy Quran and say, 'O Lord, calm down my anxiety, change my concern into peace and assist me in my loneliness.'"

H 3417, CH 57, h 14

Abu Ali al-Ash'ari has narrated from Muhammad ibn Salim from Ahmad ibn al-Nadr from 'Amr ibn Shimr from Yazid ibn Murrah from Bukayr who has said the following:

"I heard Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, saying, 'The Messenger of Allah once said to me, "O Ali I should instruct you with the words that you should say in a troublesome condition or a misfortune: '(I begin) in the name of Allah, the Beneficent, the Merciful. There are no means and no power without Allah, the Most High, the Most Great,' Allah, the Most Majestic, the Most Holy, will divert away from you through these words, many kinds of misfortune as He wills.'"

Chapter Fifty Eight

Supplication Before the Recitation of the Holy Quran

In a *mursal* manner it is narrated that abu 'Abd Allah, recipient of divine supreme covenant, would read this supplication before reciting from the book of Allah, the Most Majestic, the Most Holy:

"O Lord, our Cherisher, all praise belongs to You, You surpass all things in power and strong authority, all praise belongs to You, You are the Most High with majesty and pride, above the heavens and the great Throne, O Lord, all praise belongs to You, You are Self-sufficient with Your knowledge and every knowledgeable one stands in need for Your knowledge, O Lord, all praise belongs to You, O the One who sends down miracles and signs and the great reminder. O Lord, all praise belongs to You for Your instructing us with wisdom and the great, clear Quran, O Lord, You instructed us before we had any interest in learning it, You appropriated it for us before our having any interest in its benefits. O Lord, this was a favor from You, an act of extra generosity, kindness and mercy to us without our being able or have the resources or power (for such achievement). O Lord, make its reading and memorization of its verses, belief in its unclear verses, acting upon its clear verses beloved to us and

a means for its interpretations, guidance in its application and insight in its light.

"O Lord, You have revealed it as a cure for Your friends, misfortune for Your enemies, blindness for those who disobey You, and a light for those who obey You. O Lord, make it a shield for us against Your punishment, protection against Your anger, a barrier against disobeying You, safety against Your displeasure, guide to obey You, a light, for the day we meet You, to see Your creatures, pass Your bridge, and find guidance to Your paradise.

"O Lord, we seek protection with You against facing misfortune to apply it (the Holy Quran), blindness in practicing its guidance, transgressing against its rules, going above the limit or falling short in its rights. O Lord, carry on for us its weight, make due for us its rewards, grant the opportunity to thank for it, make us to look after and care for it.

"O Lord, make us to follow its lawful rules and avoid violating its rules for unlawful things, apply its laws and pay its dues. O Lord, make its recitation sweet to us, give us energy to recite it at night, respect in reading it with clarity, ability to benefit from it in the nights and on both sides of the day.

"O Lord, satisfy us with shorter sleep, wake us up in the hour of the night from the rest of those who rest (sleep), wake us up from sleep, in the time in which prayer is accepted and supplications are heard. O Lord, make our hearts intelligent in its wonderful facts that do not end, delighted in repeated reading to learn a lesson from the review of the reading, and clearly benefit to understand it. O Lord, we seek protection with You against the remaining of its meaning out of our hearts, leaving it (ignored) when we sleep and throwing it behind our backs. We seek protection with You against our hardheartedness toward Your advice for us in it.

"O Lord, benefit us from the signs You have mentioned in it, remind us of the examples You have presented in it, expiate our sins with its interpretation, increase the reward with it (the Holy Quran) the good deeds, raise our degrees with it, and reward in the positions and avail us with it good news after death. O Lord, make it a supply to provide us strength in the waiting area in Your presence (for judgment), a clear path to walk toward You, beneficial knowledge to benefit from, in thanking for Your bounties, a true humility to glorify Your names; You have admitted it as evidence against us that abolishes our excuses, You have made it such a bounty for which we can never pay enough thanks.

"O Lord, make it a friend for us to keep us away from slipping (mistakes), a guide to show us the virtuous deeds, a helping guide to protect us from deviating, a support for us against the other religions until we reach our best hopes. O Lord, make it our intercessor on the day we will meet You, a weapon for the day of progress, testimony for the Day of Judgment, a light for the dark day, when there will be no earth and no sky, the day when every worker will find the result of his work. O Lord, make it for us a quenching source on the day of thirst, success on the day of receiving rewards and (a shield) against the hot fire in which there is a lack of kindness to those heated up therein with its blazing heat. O Lord, grant us privilege with the position of the martyr, living of the people of salvation, and friendship of the prophets; You hear the pleading for help.'"

إيماناً بِمتشابِهِهِ و عملًا بِمحْكَمِهِ و سبباً فِي تأْوِيلِهِ و هدى فِي تدْبِيرِهِ و بصِيرةً بِنورِهِ اللهم و كما أنزلْته شِفَاءً لِأَوْلِيائِك و شقَاءً علَى أَعْدائِك و عمى علَى أَهْلِ معْصِيتِك و نوراً لِأَهْلِ طَاعتِك اللهم فَاجْعلْه لَنا حِصْناً مِنْ عذَابِك و حِرْزاً مِنْ غَضبِك و حاجِزاً عنْ معْصِيتِك و عِصْمةً مِنْ سخطِك و دلِيلًا علَى طَاعتِك و نوراً يوْم نلْقَاك نسْتضِيءُ بِهِ فِي خلْقِك و نجوز بِهِ علَى صِراطِك و نهْتدِي بِهِ إِلَى جنتِك اللهم إِنا نعوذُ بِك مِن الشقْوةِ فِي حمْلِهِ و الْعمى عنْ عملِهِ و الْجوْرِ عنْ حكْمِهِ و الْعلُو عنْ قَصْدِهِ و التقْصِيرِ دونَ حقِهِ اللهم احْمِلْ عنا ثِقْلَه و أَوْجِبْ لَنا أَجْره و أَوْزِعْنا شكْره و اجْعلْنا نراعِيهِ و نحْفَظُه اللهم اجْعلْنا نتبِع حلَالَه و نجْتنِب حرامه و نقِيم حدوده و نؤدي فَرائِضه اللهم ارْزقْنا حلَاوةَ فِي تِلَاوتِهِ و نشاطاً فِي قِيامِهِ و وجِلًا فِي ترْتِيلِهِ و قُوةً فِي اسْتِعْمالِهِ فِي آناءِ اللَّيلِ و أَطْرافِ النهارِ اللهم و اشْفِنا مِن النوْمِ بِاليسِيرِ و أَيقِظْنا فِي ساعةِ اللَّيلِ مِنْ رقَادِ الراقِدِين و نبهْنا عِنْد الْأَحايِينِ الَتِي يسْتجاب فِيها الدعاءُ مِنْ سِنةِ الْوسْنانِين اللهم اجْعلْ لِقُلُوبِنا ذَكَاءً عِنْد عجائِبِهِ الَتِي لَا تنْقَضِي و لَذَاذَةً عِنْد ترْدِيدِهِ و عِبرةً عِنْد ترْجِيعِهِ و نفْعاً بيناً عِنْد اسْتِفْهامِهِ اللهم إِنا نعوذُ بِك مِنْ تخلفِهِ فِي قُلُوبِنا و توسدِهِ عِنْد رقَادِنا و نبْذِهِ وراءَ ظُهورِنا و نعوذُ بِك مِنْ قَساوةِ قُلُوبِنا لِما بِهِ وعظْتنا اللهم انْفَعْنا بِما صرفْت فِيهِ مِن الْآياتِ و ذَكَرْنا بِما ضرَبت فِيهِ مِن الْمثُلَاتِ و كفِّرْ عنا بِتأْوِيلِهِ السيئَاتِ و ضاعِفْ لَنا بِهِ جزاءً فِي الْحسناتِ و ارْفَعْنا بِهِ ثَواباً فِي الدرجاتِ و لَقنا بِهِ الْبشْرى بعْد الْمماتِ اللهم اجْعلْه لَنا زاداً تقْوينا بِهِ فِي الْموْقِفِ بيْن يدَيْك و طَرِيقاً واضِحاً نسْلُك بِهِ إِلَيْكو عِلْماً نافِعاً نشْكُر بِهِ نعْماءَك و تخشعاً صادِقاً نسبح بِهِ أَسْماءَك فَإِنك اتخذْت بِهِ علَينا حجةً قَطَعْت بِهِ عذْرنا و اصْطَنَعْت بِهِ عِنْدنا نِعْمةً قَصر عنْها شكْرنا اللهم اجْعلْه لَنا ولِّياً ينَبتنا مِن الزلَلِ و دلِيلًا يهْدِينا لِصالِحِ الْعملِ و عوْناً هادِياً يقَومنا مِن الْمَيلِ و عوْناً يقَوينا مِن الْملَلِ حتى يبْلُغَ بِنا أَفْضلَ الْأَملِ اللهم اجْعلْه لَنا شافِعاً يوْم اللقَاءِ و سِلَاحاً يوْم الِارْتقَاءِ و حجِيجاً يوْم الْقَضاءِ و نوراً يوْم الظلَماءِ يوْم لَا أَرْض و لَا سماءَ يوْم يجْزى كُل ساعٍ بِما سعى اللهم اجْعلْه لَنا ربْحاً يوْم الظمإِ و فَوْزاً يوْم الْجزاءِ مِنْ نارٍ حامِيةٍ قَلِيلَةِ الْبقْيا علَى مَنْ بِها اصْطَلَى وبِحرها تلَظى اللهم اجْعلْه لَنا برْهاناً علَى رءُوسِ الْملَإِ يوْم يجْمع فِيهِ أَهْلُ الْأَرْضِ و أَهْلُ السماءِ اللهم ارْزقْنا منازِلَ الشهداءِ و عيْش السعداءِ و مرافَقَةَ الْأَنبِياءِ إِنك سمِيع الدعاءِ

بَابُ الدعَاءِ فِي حِفْظِ الْقُرْآن

١ - عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد ْبنِ محمدِ ْبنِ خالِدٍ عمنْ ذَكَره عنْ عَبْدِ اللهِ ْبنِ سِنانٍ عنْ أَبان ْبنِ تَغْلِب عنْ أَبِي عَبْدِ اللهِ ع قَالَ تقُولُ اللهم إِني أَسْأَلُك و لَمْ يسْأَل الْعِباد مِثْلَك أَسْأَلُك بِحق محمدٍ نَبِيك و رسولِك و إِبْراهِيم خَلِيلِك و صفِيك و موسى كَلِيمِك و نجِيك و عِيسى كَلِمتِك و روحِك و أَسْأَلُك بِصحفِ إِبْراهِيم و تَوْراةِ موسى و زبورِ داود و إِنْجِيلِ عِيسى و قُرْآنِ محمدٍ ص و بِكُل وحْيٍ أَوْحيْته و قَضاءٍ أَمضيْته و حق قَضيْته و غَنِي أَغْنيْته و ضال هدَيْته و سائِلٍ أَعْطيْته و أَسْأَلُك بِاسْمِك الذِي وضعْته علَى اللَّيْل فَأَظْلَم و بِاسْمِك الذِي وضعْته علَى النهارِ فَاسْتنار و بِاسْمِك الذِي وضعْته علَى الْأَرضِ فَاسْتقَرتْ و دعَمْت بِهِ السماواتِ فَاسْتقَلتْ و وضعْته علَى الْجِبالِ فَرستْ و بِاسْمِك الذِي بثَثْت بِهِ الْأَرزاق و أَسْأَلُك بِاسْمِك الذِي تحْيِي بِهِ الْموْتى و أَسْأَلُك بِمعاقِدِ الْعِز مِنْ عَرْشِك و مُنتهى الرحْمةِ مِنْ كِتابِك أَسْأَلُك أَنْ تصلي علَى محمدٍ و آلِ محمدٍ و أَنْ ترْزقَنِي حِفْظَ الْقُرْآن و أَصْناف الْعِلْمِ و أَنْ تثَبتها فِي قَلْبِي و سمْعِي و بصرِي و أَنْ تخالِطَ بِها لَحْمِي و دمِي و عِظامِي و مخي و تسْتَعْمِلَ بِها لَيلِي و نهارِي بِرحْمتِك و قُدْرتِك فَإِنه لَا حوْلَ و لَا قُوةَ إِلا بِك يا حي يا قَيوم قَالَ و فِي حدِيثٍ آخر زِيادةُ و أَسْأَلُك بِاسْمِك الذِي دعاك بِهِ عِبادك الذِين اسْتجبْت لَهمْ و أَنبِياؤُك فَغفَرْت لَهمْ و رحِمْتهمْ و أَسْأَلُك بِكُل اسْمٍ أَنزلْته فِي كُتبِك و بِاسْمِك الذِي اسْتقَر بِهِ عَرْشك و بِاسْمِك الْواحِدِ الْأَحدِ الْفَرْدِ الْوتْرِ الْمتعالِ الذِي يمْلَأُ الْأَرْكَانَ كُلها الطاهِرِ الطهْرِ الْمبارِكِ الْمقَدسِ الْحي الْقَيومِ نورِ السماواتِ و الْأَرضِ الرحْمنِ الرحِيمِ الْكَبِيرِ الْمتعالِ و كِتابِك الْمنْزلِ بِالْحق و كَلِماتِك التاماتِ و نورِك التامِ و بِعظَمتِك و أَرْكَانِك و قَالَ فِي حدِيثٍ آخر قَالَ رسولُ اللهِ ص مَنْ أَراد أَنْ يوعِيه الله عز و جل الْقُرْآنَ و الْعِلْم فَلْيكْتبْ هذَا الدعاءَ فِي إِناءٍ نظِيفٍ بِعسلٍ ماذِي ثُم يغْسِلُه بِماءِ الْمطَرِ قَبلَ أَنْ يمس الْأَرض و يشْربه ثَلَاثَةَ أَيامٍ علَى الرِيقِ فَإِنه يحْفَظُ ذَلِك إِنْ شاءَ الله

٢ - عْنه عنْ أَبِيهِ عنْ حمادِ ْبنِ عِيسى رفَعه إِلَى أَمِيرِ الْمؤْمِنِين ع

Chapter Fifty Nine

Supplication for Memorizing the Holy Quran

H 3418, CH 59, h 1

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from those whom he has mentioned (in his book) from ‘Abd Allah ibn Sinan from Aban ibn Taghlib from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has, when pleading for help to memorize the Holy Quran, said that one should say, ‘O Lord, I plead before You and Your servants have never pleaded before anyone who could be like You. I plead before You through Muhammad, Your prophet, and messenger, Ibrahim, Your friend and chosen one, Moses, the party to Your conversation and whisper, Jesus, Your word and spirit, I plead before You through the books of Ibrahim, the Torah of Moses, Zabur of Dawud, Injil of Jesus, the Holy Quran of Muhammad, recipient of divine supreme covenant, and through every inspiration and revelation that You have made, determinations that You have approved, the right that You fulfilled, those whom You have made rich, the straying that You have guided, the beggars to whom You have given charity, I plead before You through Your name that You place on the night to become dark, through Your name that You place on the day to become bright, through Your name that You place on earth to settle, in the heavens to hold as pillars and in the mountains to stand firm. I plead before You through Your name with which You spread the sustenance, through Your name with which You bring the dead to life, I plead before You through the bond of majesty of Your Throne, the limits of Your mercy and kindness from Your book, I plead before You to bestow *al-Salat* (favors) upon Muhammad and his family, to confer upon me memorization of the Holy Quran and varieties of knowledge, to establish it firmly in my heart, my hearing, and my sight and mix it with my flesh, blood, bone marrow and make me benefit thereby in my nights and days, through Your kindness and power; there are no means and no power without You, O the Living, the Guardian.’”

In another *Hadith* additionally it is said, “I plead before You, through Your name with which Your servants whose prayer is accepted prayed and Your prophets, then You forgave them and showed them kindness. I plead before You with everyone of Your names that You have revealed in Your books, with Your name with which Your Throne stood up in place, with Your one name, the only, the single and the sole one, the Most High that fills up all corners, the purifying, the pure, the blessing, the Holy, the Living, the Guardian, the light of the heavens and earth, the Beneficent, the Merciful, the Great, the Most High, and Your revealed book with the truth, Your perfect words, Your full light, with Your greatness and strength.”

In another *Hadith* the Messenger of Allah has said, ‘Whoever wants Allah to make him a container (proper follower of the guidance) of the Holy Quran and knowledge should write this supplication in a clean pot with white honey then wash it with rain water before reaching the earth and drink it for three days before breakfast, it will help him memorize the Holy Quran by the will of Allah.’”

H 3419, CH 59, h 2

It is narrated from him (narrator of the *Hadith* above) from his father from Hammad ibn ‘Isa in a *marfu’* manner from Amir al-Mu’minin, Ali ibn abu Talib,

recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'I like to instruct you with a supplication to help you not to forget the Holy Quran when you say, "O Lord, favor me to avoid, for ever, disobeying You, as long as You will keep me alive, favor me from being burdened with that which does not concern me, grant me beautiful appearance in that which pleases You from me, hold my heart on memorizing Your book as You have taught me. Confer upon me the opportunity to read the way it will please You with me. O Lord, give light with Your book to my eyes, open thereby my chest, enlightened with it my heart, free up with it my tongue, make my body work for it and strengthen me thereby, there is no helper in this task except You, no one deserves to be worshipped except Allah."'"

Certain individuals of our people have narrated it from Walid ibn Sabih from Hafs al-'A'war from abu 'Abd Allah , recipient of divine supreme covenant."

قَالَ قَالَ رسولُ اللهِ ص أُعلمك دعاءً لَا تَنسى الْقُرْآنَ اللهم ارْحَمْنِي بِتَرْكِ معاصِيك أبداً ما أَبْقَيْتَنِي و ارْحَمْنِي مِنْ تكلفِ ما لَا يَعْنِينِي و ارْزُقْنِي حسْن الْمَنْظَرِ فِيما يرْضِيك عني و أَلْزِمْ قَلْبِي حِفْظَ كِتابِك كَما علَّمْتَنِي و ارْزُقْنِي أَنْ أَتْلُوه علَى النحْوِ الذِي يرْضِيك عني اللهم نوِّرْ بِكِتابِك بصرِي و اشْرَحْ بِهِ صدْرِي و فَرِّحْ بِهِ قَلْبِي و أَطْلِقْ بِهِ لِسانِي و اسْتَعْمِلْ بِهِ بدنِي و قَوِّنِي علَى ذَلِك و أَعِنِّي علَيْهِ إِنه لَا معِين علَيْهِ إِلا أَنت لَا إِلَه إِلا أَنت قَالَ و رواه بعْض أَصْحابِنا عَنْ ولِيدِ بْنِ صبِيحٍ عَنْ حفْصٍ الْأَعْوَرِ عَنْ أَبِي عَبْدِ اللهِ ع

Chapter Sixty

Concise Supplications for Worldly Needs and the Hereafter

بَابُ دَعَوَاتٍ مُوجَزَاتٍ لِجَمِيعِ الْحَوَائِجِ لِلدُّنْيَا وَ الْآخِرَةِ

H 3420, CH 60, h 1

A number of our people have narrated from Ahmad ibn Muhammad ibn 'Isa from Isma'Il ibn Sahl from 'Abd Allah ibn Jundab from his father from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Say, 'O Lord, make me fear You as if I see You and help me to be pious before You, do not make me miserable because of my energy to disobey You, chose me for Your determination, bless me with Your measure so I will not love the delay of that which You have hastened and the quickening of what You have delayed. Make me self reliant, benefit me from my hearing, and eyes and make them inherent in me, support me against those who have done injustice to me, and show me Your power in it, O Lord, and make it a delight to my eyes.'"

١- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدِ بْنِ عِيسى عَنْ إِسْماعِيلَ بْنِ سهْلٍ عَنْ عَبْدِ اللهِ بْنِ جنْدبٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ قُل اللهم اجْعَلْنِي أَخْشاك كَأَني أَراك و أَسْعِدْنِي بِتقْواك و لَا تشْقِنِي بِنشْطِي لِمعاصِيك و خِرْ لِي فِي قَضائِك و بارِكْ لِي فِي قَدرِك حتى لَا أُحِب تأْخِير ما عجلْت و لَا تعْجِيلَ ما أَخَّرْت و اجْعَلْ غِناي فِي نفْسِي و متِّعْنِي بِسمْعِي و بصرِي و اجْعَلْهما الْوارِثَيْنِ مِني و انْصرْنِي علَى مَنْ ظَلَمنِي و أَرِنِي فِيهِ قُدْرتك يا رب و أَقِر بِذَلِك عَيْنِي

H 3421, CH 60, h 2

Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from abu Sulayman al-Jassas from Ibrahim ibn Maymun who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'O Lord, assist me in the horror of the Day of Judgment, take me out of this world safely, pair me up with the beings having intensely white and deep black eyes (*hur al-'Ayn*) suffice me my needs, the needs of my dependents and the needs of people and include me in Your kindness among Your virtuous servants.'"

٢- أَبو علِي الْأَشْعرِي عَنْ محمدِ بْنِ عَبْدِ الْجبارِ عَنْ صفْوانَ بْنِ يحْيى عَنْ أَبِي سلَيْمانَ الْجصاصِ عَنْ إِبراهِيم بْنِ مَيْمونٍ قَالَ سمِعْت أَبا عَبْدِ اللهِ ع يقُولُ اللهم أَعِنِّي علَى هَوْلِ يوْمِ الْقِيامةِ و أَخْرِجْنِي مِن الدُّنْيا سالِماً و زوِّجْنِي مِن الْحورِ الْعِينِ و اكْفِنِي مُؤُونتِي و مُؤُونةَ عِيالِي و مُؤُونةَ الناسِ و أَدْخِلْنِي بِرحْمتِك فِي عِبادِك الصالِحِين

H 3422, CH 60, h 3

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Hariz from Zurara from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"O Lord, I plead to receive from You (my share of) all good which Your knowledge encompasses, I seek protection with You against all evil which is encompassed by Your knowledge, O Lord, I plead before You for good health from You in all of my affairs, I seek protection with You against losses in this world and the torment of the next life."

٣- علِي بْن إِبراهِيم عَنْ أَبِيهِ عَنْ حمادِ بْنِ عِيسى عَنْ حرِيزٍ عَنْ زرارةَ عَنْ أَبِي جعْفَرٍ ع قَالَ قُل اللهم إِني أَسْأَلُك مِنْ كُل خَيْرٍ أَحاطَ بِهِ عِلْمك و أَعوذُ بِك مِنْ كُل سوءٍ أَحاطَ بِهِ عِلْمك اللهم إِني أَسْأَلُك عافِيتك فِي أُمورِي كُلها و أَعوذُ بِك مِنْ خِزْيِ الدُّنْيا و عذَابِ الْآخِرةِ

H 3423, CH 60, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa and A number of our people have narrated from Sahl ibn Ziyad all from Ali ibn Ziyad has said that Ali ibn Basir once wrote to the Imam asking him to write for him a supplication at the bottom of the page of his own letter with instructions, a supplication that would keep him safe from sins and with comprehensive

٤- محمد بْن يحْيى عَنْ أَحْمد بْنِ محمدِ بْنِ عِيسى و عِدةٌ مِنْ أَصْحابِنا عَنْ سهْل بْنِ زِيادٍ جمِيعاً عَنْ علِي بْنِ زِيادٍ قَالَ كَتب علِي بْن بصِيرٍ يسْأَله أَنْ يكْتب لَه فِي أَسْفَل كِتابِهِ دعاءً يعلمه إِياه يدْعو بِهِ

فَيُعْصم بِهِ مِن الذنوبِ جامِعاً لِلدُّنيا و الْآخِرةِ فَكَتب ع بِخطِهِ بِسْمِ اللهِ الرحْمنِ الرحِيمِ يا منْ أَظْهر الْجمِيلَ و ستر الْقَبِيح و لَمْ يهْتكِ السِّتر عني يا كَرِيم الْعفْوِ يا حسن التجاوزِ يا واسِع الْمغْفِرةِ يا باسِطَ الْيدَيْنِ بِالرحْمةِ يا صاحِب كُل نجْوى و يا منْتهى كُل شكْوى يا كَرِيم الصفْحِ يا عظِيم الْمن يا مبْتدِئَ كُل نِعْمةٍ قَبْلَ اسْتِحْقَاقِها يا رباهْ يا سيداهْ يا مولَاهْ يا غِياثَاهْ صل علَى محمدٍ و آلِ محمدٍ و أَسْأَلُك أَنْ لَا تجْعلَنِي فِي النارِ ثُم تسْأَلُ ما بدا لَك

benefits in this world and in the hereafter. The Imam, recipient of divine supreme covenant, wrote to me in his own handwriting:

"(I begin) in the name of Allah, the Beneficent, the Merciful, O the One who manifests the good things, hides the bad ones, does not rip apart the covering from me (my privacy), O magnanimous in pardoning, O the One who overlooks faults with grace, whose forgiveness is vast, whose hands are wide open with kindness, who is the companion of every whisperer, the end receiver of complaints, who honorably pardons, the great provider of favors, the initiator of bounties before a recipient would deserve it, O Lord, O Master, O Guardian, O Rescuer, grant *al-Salat* (favors) upon Muhammad and his family, and I plead before You not to place me in the fire.'"

٥- محمدُ بن يحْيى عنْ أَحْمدَ بنِ محمدِ بنِ عِيسى عنْ أَبِي عبْدِ اللهِ الْبرْقِي و أَبِي طَالِبٍ عنْ بكْرِ بنِ محمدٍ عنْ أَبِي عبْدِ اللهِ ع قَالَ اللهم أَنت ثِقَتِي فِي كُل كُرْبةٍ و أَنت رجائِي فِي كُل شِدةٍ و أَنت لِي فِي كُل أَمرٍ نزلَ بِي ثِقَةٌ و عدةٌ كَمْ مِنْ كَرْبٍ يضْعف عنْه الْفُؤاد و تقِل فِيهِ الْحِيلَةُ و يخْذُلُ عنْه الْقَرِيب و الْبعِيد و يشْمت بِهِ الْعدو و تعْيِينِي فِيهِ الْأُمور أَنزلْته بِك و شكَوْته إِلَيْك راغِباً فِيهِ عمنْ سِواك فَفَرجْته و كَشفْته و كَفَيْتنِيهِ فَأَنت ولِي كُل نِعْمةٍ و صاحِب كُل حاجةٍ و منْتهى كُل رغْبةٍ فَلَك الْحمْد كَثِيراً و لَك الْمن فَاضِلًا

H 3424, CH 60, h 5
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from abu 'Abd Allah al-Barqi and abu Talib from Bakr ibn Muhammad from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"O Lord, You are my trustee in every distressful condition, You are my hope in all suffering, You are for me in all of my problems, (You are) my trustee and my resources. How many were the distressful conditions wherein the heart weakened, patience ran thin, people near left out and the enemies rejoiced all matters were exhausted? You assisted me in the matters that I had brought before You and complained about them to You, turning away from everyone besides You and You changed it into happiness, removed the hardships and sufficed it (in its removal). You are the patron of all blessings, the provider of all help, the end of all interests, all praise belongs to You a great deal and thanks to You in addition."

٦- عنْه عنْ أَحْمدَ بنِ محمدٍ عنْ عِلِي بنِ الْحكَمِ عنْ أَبانٍ عنْ عِيسى بنِ عبْدِ اللهِ الْقُمي عنْ أَبِي عبْدِ اللهِ ع قَالَ قُل اللهم إِني أَسْأَلُك بِجلَالِك و جمالِك و كَرمِك أَنْ تفْعلَ بِي كَذَا و كَذَا

H 3425, CH 60, h 6
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad ibn from Ali ibn al-Hakam from Aban from 'Isa ibn 'Abd Allah al-Qummi from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Say, 'O Lord, I plead before You through Your Glory, Beauty and Magnanimity to provide me such and such help,' one should mention one's wishes."

٧- عنْه عنِ ابْنِ محْبوبٍ عنِ الْفَضْلِ بنِ يونس عنْ أَبِي الْحسنِ ع قَالَ قَالَ لِي أَكْثِرْ مِنْ أَنْ تقُولَ اللهم لَا تجْعلْنِي مِن الْمعارِين و لَا تخْرِجْنِي مِن التقْصِيرِ قَالَ قُلْت أَما الْمعارِين فَقَدْ عرفْت فَما معْنى لَا تخْرِجْنِي مِن التقْصِيرِ قَالَ كُل عملٍ تعْملُه تُرِيد بِهِ وجْه اللهِ عز و جل فَكُنْ فِيهِ مقَصراً عِنْد نفْسِك فَإِن الناس كُلهمْ فِي أَعْمالِهِمْ فِي ما بيْنهمْ و بيْن اللهِ عز و جل مقَصرونَ

H 3426, CH 60, h 7
It is narrated from him (narrator of the *Hadith* above) from ibn Mahbub from al-Fadl ibn Yunus who has said the following:

"Abu al-Hassan, recipient of divine supreme covenant, once said to me, 'Say very often, "O Lord, do not place me among those whose belief is temporary and do not take me out of shortcomings." I (the narrator) then asked, 'I know who the people of temporary belief are, but what is the meaning of, 'Do not take me out of shortcomings?' The Imam said, 'In every good deed you may perform just for the sake of Allah, the Most Majestic, the Most Holy, you should feel within yourself as falling far short; all people in their deeds between them and Allah, the Most Majestic, the Most Holy, fall far short from perfect.'"

٨- عنْه عنِ ابْنِ محْبوبٍ عنْ أَبانٍ عنْ عبْدِ الرحْمنِ بنِ أَعْين قَالَ قَالَ أَبو جعْفَرٍ ع لَقَدْ غَفَر اللهُ عز و جل لِرجلٍ مِنْ أَهْلِ الْبادِيةِ بِكَلِمتيْنِ دعا بِهِما قَالَ اللهم إِنْ تعذِّبنِي فَأَهْلٌ لِذَلِك أَنا و إِنْ تغْفِرْ لِي فَأَهْلٌ لِذَلِك أَنت فَغفَر اللهُ لَه

H 3427, CH 60, h 8
It is narrated from him (narrator of the *Hadith* above) from ibn Mahbub from Aban from 'Abd al-Rahman ibn 'A'Yun who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, has said, 'Allah, the Most Majestic, the Most Holy, forgave a man from the village by two words with which he pleaded before Allah. He said, O Lord, if You punish me, it is because I deserve it and if You forgive me it is worthy of You (Your greatness) and (for this) Allah granted him forgiveness.'"

H 3428, CH 60, h 9
It is narrated from him (narrator of the *Hadith* above) from Yahya ibn al-Mubarak from Ibrahim ibn abu al-'Ala'-Balad, from his uncle from al-Rida, recipient of divine supreme covenant, who has said the following:
"O the One who guided me to His Ownself and humbled my heart due to its affirming His existence, I plead before You for peace and belief in this world and in the hereafter."

٩- عْنه عنْ يحْيى بْنِ الْمباركِ عنْ إبْراهِيم بْنِ أبِي الْبلادِ عنْ عمِهِ عنِ الرضا ع قالَ يا منْ دلِني علَى نفْسِهِ و ذَللَ قلْبِي بِتصْدِيقِهِ أسْأَلُك الْأَمن و الْإِيمانَ فِي الدنْيا و الْآخِرةِ

H 3429, CH 60, h 10
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Muhammad ibn abu Hamza from his father who has said the following:
"Once I saw Ali ibn al-Husayn, recipient of divine supreme covenant, praying in the vicinity of al-Ka'bah in the night. He prolonged in standing so much so that he would lean on his right leg once and then on the left leg. Then I heard him saying with a crying voice, 'O my Master, will You punish me while there is Your love in my heart? If You will do so You will be placing me together with the people with whom, just for Your sake, I had been enemies all along.'"

١٠- علِي بْن إبْراهِيم عنْ أبِيهِ عنِ ابْنِ أبِي عمْيرٍ عنْ محمدِ بْنِ أبِي حمْزةَ عنْ أبِيهِ قالَ رأَيت علِي بْن الْحسيْنِ ع فِي فِناءِ الْكعْبةِ فِي اللَّيْل و هو يصلي فَأَطالَ الْقِيام حتى جعلَ مرةً يتوكأُ علَى رِجْلِهِ الْيمْنى و مرةً علَى رِجْلِهِ الْيسْرى ثُم سمِعْته يقُولُ بِصوْتٍ كأَنه باكٍ يا سيدِي تعذِبنِي و حبك فِي قلْبِي أما و عِزتِك لَئِنْ فَعلْت لتجْمعن بيْنِي و بيْن قوْمٍ طالَ ما عادَيْتهمْ فِيك

H 3430, CH 60, h 11
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from 'Umar ibn 'Abd al-'Aziz from certain individuals of our people from Dawud al-Raqqi who has said the following:
"I would listen to abu 'Abd Allah, recipient of divine supreme covenant, praying and what he insisted upon most when pleading before Allah was "throught right and virtue" of the five Holy personalities: the Messenger of Allah, Amir al-Mu'minin, Ali ibn abu Talib, Fatimah al-Zahra, al-Hassan and al-Husayn, recipients of divine supreme covenant.
(For example saying, 'O Lord, throught Muhammad and so and so grant me this and that.')

١١- محمد بْن يحْيى عنْ أحْمد بْنِ محمدٍ عنْ عمر بْنِ عبْدِ الْعزِيزِ عنْ بعْضِ أصْحابِنا عنْ داود الرقي قالَ إنِي كُنت أسْمع أبا عبْدِ اللهِ ع أكْثَر ما يلِح بِهِ فِي الدعاءِ علَى اللهِ بِحق الْخمْسةِ يعْنِي رسولَ اللهِ ص و أمِير الْمؤْمِنِين و فَاطِمةَ و الْحسن و الْحسيْن ص

H 3431, CH 60, h 12
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from Ali ibn al-Hakam from Ayyub from Ibrahim al-Karkhi who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, had instructed us with this supplication to read on Fridays: 'O Lord, I have relied on Your help in my needs and I have arrived before You on the day of my poverty and destitution. Today I rely on Your forgiveness more than on my deeds; Your mercy is more vast than my sins. Take all of my needs in Your hands; You have power over all of them. They cause no burden for You and I am desperately needy. I have never received any good from anyone except You and no one has ever diverted any evil from me except You. I do not have any hope in anyone for my worldly or the affairs of the hereafter except from You, nor do I have any hope in anyone for my day of desperation when people leave me in the hole (the grave) dug for me and I am being left to You, O Lord, with my poverty.'"

١٢- عْنه عنْ أحْمد بْنِ محمدٍ عنْ علِي بْنِ الْحكَمِ عنْ أبِي أيوب عنْ إبْراهِيم الْكَرْخِي قالَ علمنا أبو عبْدِ اللهِ ع دعاءً و أمرنا أنْ نَدْعو بِهِ يوْم الْجمعةِ اللهم إنِي تعمدْت إلَيْك بِحاجتِي و أنزلْت بِك الْيوْم فَقْرِي و مسْكنَتِي فَأَنا الْيوْم لِمغْفِرتِك أرْجى مِنِي لِعمَلِي و لِمغْفِرتِك و رحْمتِك أوْسع مِنْ ذُنوبِي فَنول قَضاءَ كُل حاجةٍ هِي لِي بِقُدْرتِك علَيْها و تيْسِير ذَلِك علَيْك و لِفَقْرِي إلَيْك فَإِنِي لَمْ أصِبْ خيْراً قَط إلا مِنْك و لَمْ يصْرِفْ عنِي أحدٌ شرّاً قَط غيْرك و لَيْس أرْجو لِآخِرتِي و دنْياي سِواك و لَا لِيوْمِ فَقْرِي و يوْمِ يفْرِدنِي الناس فِي حفْرتِي و أفْضِي إلَيْك يا رب بِفَقْرِي

H 3432, CH 60, h 13
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from al-Husayn ibn 'Atiyyah from Zayd ibn al-Sa'Igh who has said the following:
"Once I said to abu 'Abd Allah, recipient of divine supreme covenant, 'Please, pray to Allah for us.' The Imam said, 'O Lord, give them truthfulness in their words (*Hadith*), safe keeping of their trust and punctuality for prayer, O Lord, they are the most deserving, among Your creatures, of Your favors, O Lord, grant them favors.'"

١٣- علِي بْن إبْراهِيم عنْ أبِيهِ عنِ ابْنِ أبِي عمْيرٍ عنِ الْحسيْنِ بْنِ عطِيةَ عنْ زيْدٍ الصائِغِ قالَ قُلْت لِأَبِي عبْدِ اللهِ ع ادْع الله لَنا فَقالَ اللهم ارْزقْهمْ صِدْق الْحدِيثِ و أداءَ الْأَمانةِ و الْمحافَظَةَ علَى الصلَواتِ اللهم إنهمْ أحق خلْقِك أنْ تفْعلَ بِهِم اللهم و افْعلْ بِهِمْ

١٤- عِدةٌ مِنْ أَصْحابِنا عَنْ سَهْلِ بْنِ زِيادٍ و عَلِي بْنِ إِبراهِيم عَنْ أَبِيهِ عنِ ابْنِ مَحْبوبٍ عَنْ أَبِي حَمْزَةَ عَنْ عَلِي بْنِ الْحسَيْنِ ع قَالَ كَانَ أَمِير الْمؤْمِنِين ص يقُولُ اللهم من علَي بِالتوكلِ علَيْك و التفْوِيضِ إِلَيْك و الرضا بِقَدرِك و التسْلِيمِ لِأَمرِك حتى لَا أُحِب تَعْجِيلَ ما أَخرْت و لَا تأْخِير ما عجلْت يا رب الْعالَمِين

١٥- محمد بْن يحْيى عَنْ أَحْمد بْنِ محمدٍ عَنْ محمدِ بْنِ سِنانٍ عَنْ سحَيْمٍ عنِ ابْنِ أَبِي يعْفُورٍ قَالَ سمِعْت أَبا عَبْدِ اللهِ ع يقُولُ و هو رافِعٌ يده إِلَى السماءِ رب لَا تكِلْنِي إِلَى نفْسِي طَرْفَةَ عَيْنٍ أَبداً لَا أَقَل مِنْ ذَلِك و لَا أَكْثَر قَالَ فَما كَانَ بِأَسْرع مِنْ أَنْ تحدر الدموع مِنْ جوانِبِ لِحْيتِهِ ثُم أَقْبلَ علَي فَقَالَ يا ابْن أَبِي يعْفُورٍ إِن يونس بْن متى وكَلَه الله عز و جل إِلَى نفْسِهِ أَقَل مِنْ طَرْفَةِ عَيْنٍ فَأَحْدثَ ذَلِك الذَنب قُلْت فَبلَغَ بِهِ كُفْراً أَصْلَحك الله قَالَ لَا و لَكِن الْمَوْت علَى تِلْك الْحال هلَاكٌ

١٦- عِدةٌ مِنْ أَصْحابِنا عَنْ أَحْمد بْنِ محمدِ بْنِ خالِدٍ رفَعه قَالَ أَتى جَبْرئِيلُ ع إِلَى النبِي ص فَقَالَ لَه إِن ربك يقُولُ لَك إِذَا أَرَدْت أَنْ تعْبدنِي يوْماً و لَيْلَةً حق عِبادتِي فَارْفَعْ يدَيْك إِلَي و قُل اللهم لَك الْحمْد حمْداً خالِداً مع خلُودِك و لَك الْحمْد حمْداً لَا مُنتهى لَه دونَ عِلْمِك و لَك الْحمْد حمْداً لَا أَمد لَه دونَ مشِيئَتِك و لَك الْحمْد حمْداً لَا جزاءَ لِقَائِلِه إِلا رِضاك اللهم لَك الْحمْد كُله و لَك الْمن كُله و لَك الْفَخْر كُله و لَك الْبهاءُ كُله و لَك النور كُله و لَك الْعِزةُ كُلها و لَك الْجبروت كُلها و لَك الْعظَمةُ كُلها و لَك الدنْيا كُلها و لَك الْآخِرةُ كُلها و لَك اللَيْلُ و النهار كُله و لَك الْخلْق كُله و بِيدِك الْخَيْر كُله و إِلَيْك يرْجِع الْأَمر كُله علَانِيته و سِره اللهم لَك الْحمْد حمْداً أَبداً أَنت حسن الْبلَاءِ جلِيلُ الثناءِ سابِغُ النعْماءِ عدْلُ الْقَضاءِ جزِيلُ الْعطَاءِ حسن الْآلَاءِ إِلَهمنْ فِي الْأَرْضِ و إِلَه مَنْ فِي السماءِ اللهم لَك الْحمْد فِي السبْعِ الشدادِ و لَك الْحمْد فِي الْأَرْضِ الْمِهادِ و لَك الْحمْد طَاقَةَ الْعِبادِ و لَك الْحمْد سعةَ الْبِلَادِ و لَك الْحمْد فِي الْجِبالِ الْأَوْتادِ و لَك الْحمْد فِي اللَيْلِ إِذَا يغْشى و لَك الْحمْد فِي النهارِ إِذَا تجلى و لَك الْحمْد فِي الْآخِرةِ و الْأُولَى و لَك الْحمْد فِي الْمثَانِي و الْقُرْآنِ الْعظِيمِ و سُبْحانَ اللهِ و بِحمْدِهِ و الْأَرْض جمِيعاً قَبْضته يوْم الْقِيامةِ و السماوات مطْوِياتٌ بِيمِينِه سُبْحانه و تعالَى عما يشْرِكُونَ سُبْحانَ اللهِ و بِحمْدِهِ كُل شيْءٍ هالِكٌ إِلا وجْهه سُبْحانك ربنا و تعالَيْت

H 3433, CH 60, h 14
A number of our people have narrated from Sahl ibn Ziyad and Ali ibn Ibrahim has narrated from his father from ibn Mahbub from abu Hamza from Ali ibn al-Husayn, recipient of divine supreme covenant, who has said the following:

"Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, would say, 'O Lord, oblige me with the ability to place my trust in You and leave my affairs in Your hands, agree with Your measures, submit to Your command so that I do not love the hastening of what You have delayed or the delay of what You have hastened, O Lord of the worlds.'"

H 3434, CH 60, h 15
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Sujaym from ibn abu Muhammad ibn Ya'Fur who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, his hands raised to the sky, 'O Lord, do not ever leave me to myself, not even for a blinking of an eye, no less or more than that,' and immediately with this tears flowed down on both sides of his beard. He then turned to me and said, 'O ibn Ya'fur, Allah, the Most Majestic, the Most Holy, left Yunus son of Mathew to his own self for less than a blinking of an eye and that sin came to take place.' I then asked, 'May Allah keep you well, did he reach disbelief in it?' The Imam said, 'No, but dying in such a condition is destruction.'"

H 3435, CH 60, h 16
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid in a *marfu'* manner has narrated the following:

"Once Jibril (Gabriel) came to the Holy Prophet and said, 'Your Lord says to you, "When you like to worship Me a day or night a true worshipping, raise your hands to Me and say, 'O Lord, all praise belongs to You, the eternal praise with Your eternity, all praise belongs to You, a great unending deal of praise except by Your knowledge, all praise belongs to You, beyond the limits of all limits except by Your wish and will, all praise belongs to You, a great deal of praise for whose speaker nothing is enough reward except Your happiness, all praise belongs to You, all praise, all favors, all pride, all beauty, all the light, all the majesty, all the might, all greatness, all the world, all the hereafter, all the night, all the day, all the creatures and all good is in Your hand and to You all matters return, its apparent and hidden.

"O Lord, all praise belongs to You, the praise for ever, Your trial is well done, Your tribute is glorious, Your bounties are delightful, Your determination is just, Your gifts are generous, Your rewards are handsome and You are the Lord of those on earth and the Lord of those in the heavens. O Lord, all praise belongs to You, a praise in the mighty seven, all praise belongs to You, in the well-stretched earth, all praise belongs to You, to the capability of the servants, all praise belongs to You, to the fill of the lands, all praise belongs to You in the mountains firmly standing, all praise belongs to You in the night when it becomes dark, all praise belongs to You in the day when it is bright, all praise belongs to You, in the hereafter and in the one before, all praise belongs to You, in the, al-Mathani (name of Chapter One of the Holy Quran) and the great Quran. I testify that Allah is free of all defects, I speak of His praise and all of the earth is in His control. On the Day of Judgment the heavens will be folded by His right hand. I testify that You are pure of all defects, our Lord, the Most High, the Most Blessed, the Most Holy, You have created all things by Your power, subdued all things by Your majesty, You are high above all things by Your

highness, You are dominant over all things by Your power, You have invented all things by Your wisdom and knowledge, You have commissioned the messengers with Your books and guided the virtuous people by Your permission, supported the believing people with Your victory, You reign the creatures by Your authority, no one deserves to be worshipped except You alone and You have no partner. We do not worship anyone other than You, we do not ask for help from anyone other than You and we do not incline to anyone other than toward You, You are the One before Whom we complain, the end of our hope, our Lord and our owner.'"

و تبارکْت و تقَدسْت خلَقْت کُل شیْءٍ بِقُدْرتِك و قَهرْت کُل شیْءٍ بِعِزتِك و علَوْت فَوْق کُل شیْءٍ بِارْتِفَاعِك و غَلَبْت کُل شیْءٍ بِقُوتِك و ابْتدعْت کُل شیْءٍ بِحِکْمتِك و عِلْمِك و بعثْت الرسلَ بِکُتبِك و هدیْت الصالِحِین بِإِذْنِك و أَیدْت الْمؤْمِنِین بِنصْرِك و قَهرْت الْخلْق بِسلْطَانِك لَا إِلَه إِلا أَنت وحْدك لَا شرِیك لَك لَا نعْبد غَیرك و لَا نسْأَلُ إِلا إِیاك و لَا نرْغَب إِلا إِلَیْك أَنت مَوْضِع شکْوانا و مُنتهى رغْبتِنا و إِلَهنا و ولِیکُنا

H 3436, CH 60, h 17

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mu'awiyah ibn 'Ammar who has said the following:

"Once abu 'Abd Allah, recipient of divine supreme covenant, on his own initiation said to me, 'O Mu'awiyah, bear in mind that a man once came to Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, complaining of the delay for the answer to his prayer. Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, asked, "Why do you not pray with the quick for acceptance supplication (prayer quickly accepted)?" The man then said, 'Please tell me what that supplication is?' The Imam told him to say, 'O Lord, I plead before You through Your great name, the greatest one, the glorious one, the magnanimous one, the one treasured and hidden, the light of the truth, and the clear authority in the argument. It is a light with light, a light from a light, a light in a light, a light over a light, a light above all lights, a light that illuminates all darkness, crumbles down all hardships, all condemned devils and every hardheaded tyrant. (It is such) a light that the earth cannot hold and the sky cannot not withstand. With it every frightened person feels secure, every magician's magic will turn invalid, and the transgression of every transgressor, the envy of every envier will turn ineffective. Due to its greatness the ocean splits open, the ships sail in safety when the angel speak with it, the waves will have no way to it and that is Your greatest of great, glorious of glorious name, the great light with which You have named Yourself and with it You have established Your power over Your Throne. I turn to You through Muhammad and his family and I plead before You to grant *al-Salat* (favors) upon Muhammad and his family, to provide me help in such and such of my needs. (One then should mention his wishes)'"

١٧- عِلِي بْن إِبراهِیم عنْ أَبِیهِ عنِ ابْنِ أَبِي عمَیرٍ عنْ معاوِیةَ بْنِ عمارٍ قَالَ قَالَ لِي أَبو عبْدِ اللهِ ع ابْتِداءً مِنْه یا معاوِیةُ أَ ما عَلِمْت أَن رجلًا أَتى أَمِیر الْمؤْمِنِین ص فَشکا الْإِبْطَاءَ علَیْهِ فِي الْجوابِ فِي دعائِهِ فَقَالَ لَه أَین أَنت عنِ الدعاءِ السرِیعِ الْإِجابةِ فَقَالَ لَه الرجلُ ما هو قَالَ قُل اللهم إِنِي أَسْأَلُك بِاسْمِك الْعظِیمِ الْأَعْظَمِ الْأَجل الْأَکْرمِ الْمخْزونِ الْمکْنونِ النورِ الْحق الْبرْهانِ الْمبِینِ الذِي هو نورٌ مع نورٍ و نورٌ مِنْ نورٍ و نورٌ فِي نورٍ و نورٌ علَى نورٍ و نورٌ فَوْق کُل نورٍ و نورٌ یضِيءُ بِهِ کُل ظُلْمةٍ و یکْسر بِهِ کُل شِدةٍ و کُل شَیْطَانٍ مرِیدٍ و کُل جبارٍ عَنِیدٍ لَا تقِر بِهِ أَرْضٌ و لَا تقُوم بِهِ سماءٌ و یأْمن بِهِ کُل خَائِفٍ و یبْطُلُ بِهِ سِحْر کُل ساحِرٍ و بغْي کُل باغٍ و حسد کُل حاسِدٍ و یتصدع لِعظَمتِهِ الْبر و الْبحْر و یسْتقِل بِهِ الْفُلْك حِین یتکَلم بِهِ الْملَك فَلَا یکُونُ لِلْموْجِ علَیْهِ سبِیلٌ و هو اسْمك الْأَعْظَم الْأَعْظَم الْأَجل الْأَجل النور الْأَکْبر الذِي سمَّیْت بِهِ نفْسك و اسْتوْیت بِهِ علَى عرْشِك و أَتوجه إِلَیْك بِمحمدٍ و أَهْل بیْتِهِ أَسْأَلُك بِك و بِهِمْ أَنْ تصلي علَى محمدٍ و آلِ محمدٍ و أَنْ تفْعلَ بِي کَذَا و کَذَا

H 3437, CH 60, h 18

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from Khalaf ibn Hammad from 'Amr ibn abu al-Miqdam who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, dictated this supplication to me and it is of universal benefit for this and the hereafter. Say after thanking and praising Allah:

"O Lord, You are Allah, no one deserves to be worshipped except You, the Forbearing, the Magnanimous, You are Allah, no one deserves to be worshipped except You, the Majestic, the Wise, You are Allah, no one deserves to be worshipped except You, the One and only, the Conqueror, You are Allah, no one deserves to be worshipped except You, the King, the Compeller, You are Allah, no one deserves to be worshipped except You, the Merciful, the Forgiver, You are Allah, no one deserves to be worshipped except You, Whose retribution is most intense, You are Allah, no one deserves to be worshipped except You, the

١٨- عِدةٌ مِنْ أَصْحابِنا عنْ أَحْمد بْنِ محمدِ بْنِ خالِدٍ عنْ أَبِیهِ عنْ خلَفِ بْنِ حمادٍ عنْ عمْرِو بْنِ أَبِي الْمِقْدامِ قَالَ أَملَى علَي هذَا الدعاءَ أَبو عبْدِ اللهِ ع و هو جامِعٌ لِلدنْیا و الْآخِرةِ تقُولُ بعْد حمْدِ اللهِ و الثناءِ علَیْهِ اللهم أَنت الله لَا إِلَه إِلا أَنت الْحلِیم الْکرِیم و أَنت الله لَا إِلَه إِلا أَنت الْعزِیز الْحکِیم و أَنت الله لَا إِلَه إِلا أَنت الْواحِد الْقَهار و أَنت الله لَا إِلَه إِلا أَنت الْملِك الْجبار و أَنت الله لَا إِلَه إِلا أَنت الرحِیم الْغفار و أَنت الله لَا إِلَه إِلا أَنت شدِید الْمِحال و أَنت الله لَا إِلَه إِلا أَنت الْکَبِیر الْمتعال و أَنت الله لَا إِلَه إِلا أَنت السمِیع الْبصِیر

و أنت الله لا إله إلا أنت المنيع القدير و أنت الله لا إله إلا أنت الغفور الشكور و أنت الله لا إله إلا أنت الحميد المجيد و أنت الله لا إله إلا أنت الغفور الودود و أنت الله لا إله إلا أنت الحنانُ المنانُ و أنت الله لا إله إلا أنت الحليم الديانُ و أنت الله لا إله إلا أنت الجواد الماجد و أنت الله لا إله إلا أنت الواحد الأحد و أنت الله لا إله إلا أنت الغائب الشاهد و أنت الله لا إله إلا أنت الظاهر الباطن و أنت الله لا إله إلا أنت بكل شيءٍ عليمٌ تم نورك فهديت و بسطت يدك فأعطيت ربنا وجهك أكرم الوجوه و جهتك خير الجهاتِ و عطيتك أفضلُ العطايا و أهنؤها تطاع ربنا فتشكر و تعصى ربنا فتغفر لمن شئت تجيب المضطرين و تكشف السوءَ و تقبلُ التوبةَ و تعفو عن الذنوبِ لا تجازى أيادِيك و لا تحصى نعمك و لا يبلغُ مِدْحتك قولُ قائلٍ اللهم صل على محمدٍ و آل محمدٍ و عجلْ فرجهمْ و روحهمْ و راحتهمْ و سرورهمْ و أذِقْني طعم فرجهمْ و أهلِكْ أعداءَهمْ من الجن و الإنسِ و آتنا في الدنيا حسنةً و في الآخرةِ حسنةً و قنا عذاب النارِ و اجعلنا من الذين لا خوفٌ عليهمْ و لا هم يحزنونَ و اجعلْني من الذين صبروا و على ربهمْ يتوكلُونَ و ثبتني بالقولِ الثابتِ في الحياةِ الدنيا و في الآخرةِ و بارِكْ لي في المحيا و الممات و الموقفِ و النشورِ و الحسابِ و الميزان و أهوال يومِ القيامةِ و سلمْني على الصراطِ و أحِزْني عليهِ و ارزقْني علماً نافعاً و يقيناً صادِقاً و تقًى و برّاً و ورعاً و خوفاً منك و فرقاً يبلغني منك زلفَى و لا يباعدني عنك و أحْبِبني و لا تبغضْني و تولني و لا تخذُلْني و أعطِني من جميعِ خيرِ الدنيا و الآخرةِ ما علِمْت منه و ما لمْ أعلمْ و أجِرْني من السوءِ كُلِهِ بحذافيرِه ما علِمْت منه و ما لمْ أعلمْ

Great, the Most High, You are Allah, no one deserves to be worshipped except You, The Hearer, the Seeing, You are Allah, no one deserves to be worshipped except You, the Defender, the Most Powerful, You are Allah, no one deserves to be worshipped except You, the Lenient, the Appreciator, You are Allah, no one deserves to be worshipped except You, the Praiseworthy, the Glorious, You are Allah, no one deserves to be worshipped except You, the Forgiving, the Loving, You are Allah, no one deserves to be worshipped except You, the Compassionate, the Obliging, You are Allah, no one deserves to be worshipped except You, the Forbearing, the recompensing, You are Allah, no one deserves to be worshipped except You, the Generous, the Exalted, You are Allah, no one deserves to be worshipped except You, the One, the Only, You are Allah, no one deserves to be worshipped except You, the Unseen, the Ever Present, You are Allah, no one deserves to be worshipped except You, the Apparent and Hidden, You are Allah, no one deserves to be worshipped except You, Who has the knowledge of all things. Your light is complete. You guide, You extend Your hand and give, O our Lord, Your face is the Most Honorable face, Your direction is the best direction, Your gift is the best gift and the most pleasant. When You, our Lord, are obeyed You appreciate, when You are disobeyed You forgive whoever You will, You answer the helpless and remove evil, accept repentance, and ignore sins. Your gifts cannot be matched and Your bounties cannot be counted. The words of praising people cannot reach (the limits of)Your praise.

"O Lord, grant *al-Salat* (favors) upon Muhammad and his family, grant them happiness quicker, grant them joy, comfort and delight. Make me feel the test of their happiness; destroy their enemies, among the Jinn and human beings. Confer upon us goodness in this world and in the hereafter and protect us against the fire, make us of those who will suffer no fear and sadness and make me of those who exercise patience and place their trust in their Lord, keep me steadfast with the solid word in this life and in the hereafter, bestow upon me blessings in life and in death, on the Day of Judgment, resurrection, reckoning, the balance and in the horrors of the Day of Judgment, keep me safe on the bridge, help me pass over it, grant me beneficial knowledge, true certainty, piety, restraint from worldly things, fear of You and concern that make me reach Your success, will not take me away from You, make me loveable and not hated, receiving support, not betrayed, and grant me all the good of this and the hereafter that I know or that which I do not know, protect me against all evil in its entirety, that which I know and that which I do not know.'"

١٩- عِدةٌ من أصحابِنا عن أحمد بن محمدِ بن خالِدٍ عن أبِيهِ عن فضالةَ بن أيوب عن معاوِيةَ بن عمارٍ قالَ قُلت لِأبي عبدِ اللهِ ع أ لا تخصِني بدعاءٍ قالَ بلى قالَ قُلْ يا واحِد يا ماجِد يا أحد يا صمد يا من لمْ يلِدْ و لمْ يولدْ و لمْ يكُنْ له كُفُواً أحدٌ يا عزيز يا كرِيم يا حنانُ يا منانُ يا سامِع الدعواتِ يا أجود من سئِلَ و يا خير من أعطى يا الله يا الله يا الله قُلت و لقدْ نادانا نوحٌ فلنِعْم المجِيبونَ ثُم

H 3438, CH 60, h 19

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from Fadalah ibn Ayyub from Mu'awiyah ibn 'Ammar who has said the following:

"Once I said to abu 'Abd Allah, recipient of divine supreme covenant, 'Will you instruct me with a special supplication?' The Imam said, 'Yes, I will do so, say, "O the One, the Glorious, the Only, O self-sufficient, Who has not given birth to anyone and is not born from anyone and Who has no partner, O Majestic, O Magnanimous, O Compassionate, O Obliging, O Hearer of supplications, O the Most Generous of those who are asked for help, O the Best of those who give, O Allah, O Allah, O Allah, You have said, 'Noah pleaded before Us for help and We are the best to answer.'

“Abu ‘Abd Allah, recipient of divine supreme covenant, then said, ‘The Messenger of Allah would say, “Yes, indeed, You are the best Who answers, the best to be called for help, and the best to plead with, I plead before You through the light of Your face, through Your majesty, Your power, Your might, I plead before You through Your kingdom, through Your formidable coats of arm and Your community, the members of Your community all of them, through Muhammad, recipient of divine supreme covenant, and the successors after Muhammad to grant *al-Salat* (favors) upon Muhammad and his family and provide me help in such and such matters.” (One should mention one’s wishes).’”

قَالَ أَبو عَبْدِ اللهِ ع كَانَ رسولُ اللهِ ص يقُولُ نعمْ لِنعْم الْمجِيب أَنت وِنعْم الْمدْعو وِنعْم الْمسْئُولُ أَسْأَلُك بِنورِ وجْهك و أَسْأَلُك بِعِزتك و قُدْرتك و جبروتك و أَسْأَلُك بِملْكُوتك و دِرْعِك الْحصِينةِ وبِجمْعِك و أَركَانِك كُلها وبِحق محمدٍ وبِحق الْأَوْصِياءِ بعْد محمدٍ أَنْ تصلي علَى محمدٍ و آلِ محمدٍ و أَنْ تفْعلَ بِي كَذَا و كَذَا

H 3439, CH 60, h 20

It is narrated from him (narrator of the *Hadith* above) from certain individuals of his people from Husayn ibn ‘Ammarah from Husayn ibn abu Sa’id al-Makari and Jahm ibn abu Jahmah from abu Ja’far - a man from al-Kufa who was know by his being father of someone - who has said the following:

“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, to instruct me with a supplication with which I can pray to Allah. The Imam agreed and told me to say, ‘O the One who is my hope in all that is good, O the One whose anger is not feared (in certain cases) in every mistake, O the One who grants a great deal for very little, O the One who gives to whoever asks Him for help out of compassion and kindness, O the One who gives to those who do not even ask for help and do not even know Him, grant *al-Salat* (favors) upon Muhammad and his family, bestow upon me for my plea all the good of the world and the hereafter; what You have given me already is not just a little and increase for me from Your vast generosity, O the Magnanimous One.’”

٢٠- عنْه عنْ بعْضِ أَصْحابِهِ عنْ حسيْنِ بْنِ عمارةَ عنْ حسيْنِ بْنِ أَبِي سعِيدٍ الْمكَارِي و جهْمِ بْنِ أَبِي جهْمةَ عنْ أَبِي جعْفَرٍ رجلٌ مِنْ أَهْلِ الْكُوفَةِ كَانَ يعْرف بِكُنيتِهِ قَالَ قُلْت لِأَبِي عَبْدِ اللهِ ع علِّمْنِي دعاءً أَدْعو بِهِ فَقَالَ نعمْ قُلْ يا منْ أَرجوه لِكُل خيْرٍ و يا منْ آمن سخطَه عِنْد كُل عثْرةٍ و يا منْ يعْطِي بِالْقَلِيلِ الْكَثِيرِ يا منْ أَعْطَى منْ سأَله تحنناً مِنْه و رحْمةً يا منْ أَعْطَى منْ لَمْ يسْأَله و لَمْ يعْرِفْه صل علَى محمدٍ و آلِ محمدٍ و أَعْطِنِي بِمسْأَلَتِي مِنْ جمِيعِ خيْرِ الدنْيا و جمِيعِ خيْرِ الْآخِرةِ فَإِنه غيْر منْقُوصٍ ما أَعْطَيتنِي و زِدْنِي مِنْ سعةِ فَضْلِك يا كَرِيم

H 3440, CH 60, h 21

It is narrated from him (narrator of the *Hadith* above) in a *marfu’* manner from abu Ja’far, recipient of divine supreme covenant, who instructed his brother ‘Abd Allah ibn Ali with following supplication:

“O Lord, raise the degree of my knowledge upwards, do not allow any enemy or envier to become covetous of me, protect me standing, sitting, awake or sleeping. O Lord, forgive me, favor me, guide me to Your straight path, save me from the heat of hell, shake off of me my liabilities and sins and make me of the best of best of the world.”

٢١- و عنْه رفَعه إِلَى أَبِي جعْفَرٍ ع أَنه علم أَخاه عبْد اللهِ بْن عِلِي هذَا الدعاءَ اللهم ارْفَعْ ظَنِي صاعِداً و لَا تطْمِعْ فِي عدوّاً و لَا حاسِداً و احْفَظْنِي قَائِماً و قَاعِداً و يقْظَاناً]يقْظَانَ [و راقِداً اللهم اغْفِرْ لِي و ارْحمْنِي و اهْدِنِي سبِيلَك الْأَقْوم وقِنِي حر جهنم و احْطُطْ عني الْمغْرم و الْمأْثَم و اجْعلْنِي مِنْ خيْرِ خِيارِ الْعالَمِ

H 3441, CH 60, h 22

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa’Id from ‘Uthman ibn ‘Isa and Harun ibn Kharijah who has said the following:

“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘(O Allah) grant mercy upon me in the matters for which I do not have the ability to remain patient.’”

٢٢- محمد بْن يحْيى عنْ أَحْمد بْنِ محمدٍ عِنالْحسيْنِ بْنِ سعِيدٍ عنْ عثْمانَ بْنِ عِيسى و هارونَ بْنِ خارِجةَ قَالَ سمِعْت أَبا عَبْدِ اللهِ ع يقُولُ ارْحمْنِي مِما لَا طَاقَةَ لِي بِهِ و لَا صبْر لِي علَيْهِ

H 3442, CH 60, h 23

It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad from al-Husayn ibn Sa’Id from al-Nadr ibn Suwayd from ibn Sinan from Hafs from Muhammad ibn Muslim who has said the following:

“I asked him to instruct me with a supplication. He asked, ‘Why do you not pray with the supplication of pleading before Allah for help?’ I (the narrator) then asked, ‘What is the supplication of pleading before Allah for help?’ The Imam said say, ‘O Lord, the Lord of the seven heavens and all that is in between, the Lord of the great Throne, Lord of Jibril (Gabriel), Michael and Israfeil, Lord of the great Quran, and Lord of Muhammad, the last of the prophets, I plead before You through that with which You keep the heavens, with which You keep the earth, with which You disperse the gatherings and place together

٢٣- عنْه عنْ أَحْمد بْنِ محمدٍ عنِ الْحسيْنِ بْنِ سعِيدٍ عنِ النضْرِ بْنِ سوَيْدٍ عنِ ابْنِ سِنانٍ عنْ حفْصٍ عنْ محمدِ بْنِ مسْلِمٍ قَالَ قُلْت لَه علِّمْنِي دعاءً فَقَالَ فَأَين أَنت عنْ دعاءِ الْإِلْحاحِ قَالَ قُلْت و ما دعاءُ الْإِلْحاحِ فَقَالَ اللهم رب السماواتِ السبْعِ و ما بيْنهن و رب الْعرْشِ الْعظِيمِ و رب جبْرئِيلَ و مِيكَائِيلَ و إِسْرافِيلَ و رب الْقُرْآنِ الْعظِيمِ و رب محمدٍ خاتمِ النبِيين إِني أَسْأَلُك بِالذِي تقُوم بِهِ السماءُ و بِهِ تقُوم الْأَرْض وبِهِ تفَرق بيْن الْجمْعِ وبِهِ تجْمع بيْن

الْمتفَرق و بِهِ ترْزق الْأَحْياءَ و بِهِ أَحْصيْت عدد الرمالِ و وزْنَ الْجِبالِ و كَيْلَ الْبحورِ ثُم تصلي علَى محمدٍ و آلِ محمدٍ ثُم تسْأَله حاجتك و أَلِح فِي الطلَبِ

٢٤- عِلِي بْن إِبراهِيم عنْ أَبِيهِ عنِ الْحسنِ بْنِ عِلِي عنْ كَرامٍ عنِ ابْنِ أَبِي يعْفُورٍ عنْ أَبِي عبْدِ اللهِ ع أَنه كَانَ يقُولُ اللهم امْلَأْ قَلْبِي حبّاً لَك و خشْيةً مِنْك و تصْدِيقاً و إِيماناً بِك و فَرقاً مِنْك و شوْقاً إِلَيْك يا ذَا الْجلَالِ و الْإِكْرامِ اللهم حببْ إِلَي لِقَاءَك و اجْعلْ لِي فِي لِقَائِك خيْر الرحْمةِ و الْبركةِ و أَلْحِقْنِي بِالصالِحِين و لَا تؤخرْنِي مع الْأَشْرارِ و أَلْحِقْنِي بِصالِحِ منْ مضى و اجْعلْنِي مع صالِحِ منْ بقِي و خذْ بِي سبِيلَ الصالِحِين و أَعِني علَى نفْسِي بِما تعِين بِهِ الصالِحِين علَى أَنفُسِهِمْ و لَا تردنِي فِي سوءٍ اسْتنْقَذْتنِي مِنْه يا رب الْعالَمِين أَسْأَلُك إِيماناً لَا أَجلَ لَه دونَ لِقَائِك تحْيِينِي و تمِيتنِي علَيْهِ و تبعثُنِي علَيْهِ إِذَا بعثْتنِي و أَبرأُ قَلْبِي مِن الرياءِ و السمْعةِ و الشك فِي دِينك اللهم أَعْطِنِي نصْراً فِي دِينك و قُوةً فِي عِبادتِك و فَهْماً فِي خلْقِك و كِفْلَينِ مِنْ رحْمتِك و بيضْ وجْهِي بِنورِك و اجْعلْ رغْبتِي فِيما عِنْدك و توفنِي فِي سبِيلِك علَى مِلتِك و مِلةِ رسولِك اللهم إِني أَعوذُ بِك مِن الْكَسلِ و الْهرمِ و الْجبنِ و الْبخْلِ و الْغفْلَةِ و الْقَسْوةِ و الْفَترةِ و الْمسْكَنةِ و أَعوذُ بِك يا رب مِنْ نفْسٍ لَا تشْبع و مِنْ قَلْبٍ لَا يخْشع و مِنْ دعاءٍ لَا يسْمع و مِنْ صلَاةٍ لَا تنفَع و أُعِيذُ بِك نفْسِي و أَهْلِي و ذُرِيتِي مِن الشيْطَانِ الرجِيمِ اللهم إِنه لَا يجِيرنِي مِنْك أَحدٌ و لَا أَجِد مِنْ دونِك ملْتحداً فَلَا تخْذُلْنِي و لَا تردِنِي فِي هلَكَةٍ و لَا تردْنِي بِعذَابٍ أَسْأَلُك الثبات علَى دِينك و التصْدِيق بِكِتابِك و اتباع رسولِك اللهم اذْكُرْنِي بِرحْمتِك و لَا تذْكُرْنِي بِخطِيئَتِي و تقَبلْ مِني و زِدْنِي مِنْ فَضْلِك إِني إِلَيْك راغِبٌ اللهم اجْعلْ ثَواب منْطِقِي و ثَواب مجْلِسِي رِضاك عني و اجْعلْ عمِلِي و دعائِي خالِصاً لَك و اجْعلْ ثَوابِي الْجنةَ بِرحْمتِك و اجْمعْ لِي جمِيع ما سأَلْتك و زِدْنِي مِنْ فَضْلِك إِني إِلَيْك راغِبٌ اللهم عَارتِ النجوم و نامتِ الْعيونُ و أَنت الْحي الْقَيوم لَا يوارِي مِنْك لَيلٌ ساجٍ و لَا سماءٌ ذَات أَبراجٍ و لَا أَرضٌ ذَات مِهادٍ و لَا بحْرٌ لُجي و لَا ظُلُماتٌ بعْضها فَوق بعْضٍ تدْلِج الرحْمةَ علَى منْ تشاءُ مِنْ خلْقِك تعْلَم خائِنةَ الْأَعْينِ و ما تخْفِي الصدور أَشْهد بِما شهِدْت بِهِ علَى نفْسِك و شهِدتْ ملَائِكتك و أُولُو الْعِلْمِ لَا إِلَه إِلا أَنت الْعزِيز الْحكِيم و منْ لَمْ يشْهدْ بِما شهِدْت بِهِ علَى نفْسِك و شهِدتْ ملَائِكتك و أُولُو الْعِلْمِ فَاكْتبْ

what is scattered, with which You provide sustenance to the living, with which You keep the counts of sands, the weight of the mountains and the measurement of the oceans.' Then ask Allah's *al-Salat* (favor) for Muhammad and his family and ask for help and insist pleading before Allah for help.'"

H 3443, CH 60, h 24

Ali ibn Ibrahim has narrated from his father from al-Hassan ibn Ali from Karram from ibn abu Ya'fur from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"O Lord, fill my heart with love for You, concern about You, affirmation of and belief in Your existence, fear from You and longing toward You, O Glorious, O Magnanimous. O Lord, make me love meeting You, and such meeting to be good, mercy, and full of blessings, join me with the virtuous and do not leave me behind with the wicked ones. Join me with the virtuous of the past and those to come, lead me on the path of virtuous ones, assist me against my soul by that with which You assist the virtuous ones against their souls, do not turn me in the evil from which You want to rescue me, O Lord of the worlds. I plead before You for a belief free of timing before meeting You, with which You will keep me living, cause me to die, and raise me up with it when You will resurrect me. Free my heart from showing off, desire for popularity, and doubt in Your religion.

"O Lord, give me victory in Your religion, energy to worship, understanding of Your creatures, support me twice with Your kindness (in this life and hereafter), brighten my face with Your light, make me interested in what is with You, cause me to die in Your way and in Your religion, the religion of Your Messenger.

"O Lord, I seek protection against laziness, old age, cowardice, stinginess, carelessness, hardheartedness, weakness, and destitution. I seek protection with You, O Lord against a soul that does not become satisfied, the heart that does not become humble, the supplication that is not heard, and the prayer (formal) that does not yield any benefit. I seek protection with You for myself, my family, and my children against condemned Satan.

"O Lord, no one can protect me against You, I do not find any place to hide from You, do not humiliate me and do not throw me in perdition and in torment. I plead before You to keep me to remain steadfast in Your religion, affirm Your book, and follow Your messenger.

"O Lord, speak of me with Your mercy and do not speak of me with my sins, accept from me (my good deeds), increase for me from Your generosity; I am interested toward You. O Lord, make my reward for speaking and sitting to be Your happiness with me, make my deeds and supplication purely for You, make my reward paradise through Your mercy, place me together with all I pleaded for before You and increase for me through Your favor; I am greatly interested toward You. O Lord, the stars have disappeared, eyes have gone to sleep, You are living and guarding, the dark night cannot disappear from You nor the starry skies or the well-stretched earth, the choppy ocean, or the darkness upon darkness. You send mercy upon whomever You will among Your creatures; You know the secret glance of the eyes and what the hearts conceal. I testify to what You have testified for yourself, to what Your angels have testified, and people of knowledge have testified that no one deserves to be worshipped except You, the Majestic, the Wise. Whoever does not testify to what You have testified for yourself, Your angels have testified, and people of knowledge have testified, then write my testimony in place of their testimony. O Lord, You are

the Peace, and from You is peace. I plead before You, O the Owner of glory and magnanimity to set my neck free of the fire.'"

شهادتي مكانَ شهادتِهِمْ اللهم أنت السلام و مِنْك السلام أسْأَلُك يا ذَا الْجلال و الْإِكْرامِ أنْ تفُك رقَبتي مِن النارِ

H 3444, CH 60, h 25

Ali ibn Ibrahim has narrated from his father from ibn Mahbub from Muhammad ibn Yahya al-Khath'ami from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Once abu Dharr came to the Messenger of Allah while Jibril (Gabriel) was, in the form of Dihyah al-Kalbi (one of the companions of the Holy Prophet), in a private meeting with the Messenger of Allah. When he saw them he turned away from them and did not want to disrupt their conversation. Jibril (Gabriel) said, 'O Muhammad this was abu Dharr passed by us and did not offer us the greeting of peace, had he done so we would have responded to his greeting. O Muhammad, he has a supplication with which he prays, and is well-known among the inhabitants of the heaven. When I will ascend ask him about it.'

"When Jibril (Gabriel) left, abu Dharr came to the Holy Prophet and the Messenger of Allah said to him, 'O abu Dharr what stopped you from offering us the greeting of peace when you passed by?' He said, 'O Messenger of Allah I thought the person with you was Dihyah al-Kalbi in a private meeting for something of your affairs.' The Messenger of Allah said, 'That was Jibril (Gabriel), O abu Dharr and he said, "Had he (abu Dharr) offered us the greeting of peace we would have responded to his greeting." When abu Dharr learned that it was Jibril (Gabriel) he, Allah knows well, how deeply he regretted his not offering the greeting. The Messenger of Allah asked, 'What is the supplication with which you pray? Jibril (Gabriel) has informed me that you have a prayer whereby you implore and it is well-known in heaven' He said, 'Yes, O Messenger of Allah, I say, "O Lord, I plead before You for peace and belief in You, affirmation of Your prophet, well-being and safety from all misfortunes, to be thankful for the well-being and safety and free of want from the people.'"

٢٥- عِلي بْن إبراهِيم عنْ أبِيهِ عنِ ابْنِ محْبوبٍ عنْ محمدِ بْنِ يحْيى الْخثْعمِي عنْ أبِي عبْدِ اللهِ ع قالَ إن أبا ذَر أتى رسولَ اللهِ ص و معه جبْرئِيلُ ع فِي صورةِ دِحْيةَ الْكلْبِي و قدِ اسْتخْلاه رسولُ اللهِ ص فلما رآهما انصرف عنْهما و لمْ يقْطعْ كلامهما فقالَ جبْرئِيلُ ع يا محمد هذَا أبو ذَر قدْ مر بِنا و لمْ يسلمْ علَيْنا أما لوْ سلم لرددْنا علَيْهِ يا محمد إن لهُ دعاءً يدْعو بِهِ معْروفاً عِنْد أهْلِ السماءِ فسلْه عنْه إذَا عرجْت إلى السماءِ فلما ارْتفَع جبْرئِيلُ جاءَ أبو ذَر إلى النبِي فقالَ لهُ رسولُ اللهِ ص ما منعك يا أبا ذَر أنْ تكُونَ سلمْت علَيْنا حِين مررْت بِنا فقالَ ظنَنت يا رسولَ اللهِ أن الذِي كانَ معك دِحْيةُ الْكلْبِي قدِ اسْتخْلَيته لِبعْضِ شأْنِك فقالَ ذَاك جبْرئِيلُ ع يا أبا ذَر و قدْ قالَ أما لوْ سلم علَيْنا لرددْنا علَيْهِ فلما علِم أبو ذَر أنه كانَ جبْرئِيلَ ع دخلَه مِن الندامةِ حيْثُ لمْ يسلمْ علَيْهِ ما شاءَ الله فقالَ لهُ رسولُ اللهِ ص ما هذَا الدعاءُ الذِي تدْعو بِهِ فقَدْ أخْبرنِي جبْرئِيلُ ع أن لك دعاءً تدْعو بِهِ معْروفاً فِي السماءِ فقالَ نعمْ يا رسولَ اللهِ أقُولُ اللهم إني أسْأَلُك الْأَمن و الْإِيمانَ بِك و التصْدِيق بِنبِيك و الْعافِيةَ مِنْ جمِيعِ الْبلاءِ و الشكْر علَى الْعافِيةِ و الْغِنى عنْ شِرارِ الناسِ

H 3445, CH 60, h 26

Ali has narrated from his father from ibn Mahbub from Hisham ibn Salim from abu Hamza who has said the following:

"I acquired this supplication from abu Ja'far, Muhammad ibn Ali, recipient of divine supreme covenant. Abu Ja'far, recipient of divine supreme covenant, would call it *al-Jami*' (comprehensive supplication):

"In the name of Allah, the Beneficent, the Merciful, I testify that no one deserves to be worshipped except Allah alone, Who has no partner and I testify that Muhammad is His servant and messenger. I believe in Allah, in all of His messengers, in all that He has revealed to all the messengers, that the promise of Allah is true, meeting Him is true, Allah has spoken the truth, and the messengers have preached.

"All praise belongs to Allah, Lord of the worlds, all glory belongs to Allah whenever anyone glorifies Allah, the way Allah loves to be glorified, all praise belongs to Allah whenever anyone praises Allah in the way Allah loves to be praised, no one deserves to be worshipped except Allah whenever anyone expresses this declaration and testimony as Allah loves to be spoken of as such, Allah is greater than can be described, whenever anyone speaks of Allah as such and as Allah loves to be spoken of as such.

"O Lord, I plead before You for the opening of virtue and good and its end, its pleasures and benefits, its blessings and

٢٦- عِلي عنْ أبِيهِ عنِ ابْنِ محْبوبٍ عنْ هِشامِ بْنِ سالِمٍ عنْ أبِي حمْزةَ قالَ أخذْت هذَا الدعاءَ عنْ أبِي جعْفَرٍ محمدِ بْنِ علِي ع قالَ و كانَ أبو جعْفَرٍ يسمِيهِ الْجامِع بِسْمِ اللهِ الرحْمنِ الرحِيمِ أشْهد أنْ لا إِلهَ إلا الله وحْده لا شرِيك لهُ و أشْهد أن محمداً عبْده و رسولُه آمنْت بِاللهِ و بِجمِيعِ رسلِهِ و بِجمِيعِ ما أنْزلَ بِهِ علَى جمِيعِ الرسلِ و أن وعْد اللهِ حق و لِقاءَه حق و صدق الله و بلغَ الْمرْسلُونَ و الْحمْد لِلهِ رب الْعالَمِين و سبْحانَ اللهِ كُلما سبح الله شيْءٌ و كما يحِب الله أنْ يسبح و الْحمْد لِلهِ كُلما حمِد الله شيْءٌ و كما يحِب الله أنْ يحْمد و لا إِلهَ إلا الله كُلما هللَ الله شيْءٌ و كما يحِب الله أنْ يهللَ و الله أكْبر كُلما كبر الله شيْءٌ و كما يحِب الله أنْ يكبر اللهم إني أسْأَلُك مفَاتِيح الْخيْرِ و خواتِيمه و سوابِغه و فَوائِده و بركاتِهِ و ما بلغَ عِلْمه عِلْمِي و ما قصر عنْ إِحْصائِهِ حِفْظِي اللهم انْهجْ إلي أسْباب مغْرِفَتِهِ و افْتحْ لِي أبوابه و غَشنِي بِبركاتِ رحْمتِك و من علَي بِعِصْمةٍ عنِ الْإِزالَةِ عنْ دِينِك و طَهرْ قَلْبِي مِن الشك و لا

تشْغلْ قَلْبِي بِدُنْياي و عاجِل معاشِي عنْ آجِل ثَوابِ آخِرتي و اشْغلْ قَلْبِي بِحِفْظِ ما لَا تقْبلُ مِني جهْلَه و ذَلِّلْ لِكُل خَيْرٍ لِساني و طَهِّرْ قَلْبِي مِن الرياءِ و لَا تجْرِهِ فِي مفَاصِلِي و اجْعلْ عمِلي خالِصاً لَك اللهم إِني أعوذُ بِك مِن الشر و أَنواعِ الْفَواحِشِ كُلها ظَاهِرِها و باطِنِها و عَقَلَاتِها و جمِيعِ ما يرِيدنِي بِهِ الشيْطَانُ الرجِيم و ما يرِيدنِي بِهِ السلْطَانُ الْعنِيد مِما أحطْت بِعِلْمِهِ و أَنت الْقَادِر علَى صرْفِهِ عني اللهم إِني أعوذُ بِك مِنْ طَوارِقِ الْجِن و الْإِنْسِ و زوابِعِهِمْ و بوائِقِهِمْ و مكَايِدِهِمْ و مشاهِدِ الْفَسقَةِ مِن الْجِن و الْإِنْسِ و أَنْ أُسْتزل عنْ دِينِي فَتفْسد علَي آخِرتي و أَنْ يكُونَ ذَلِك مِنْهمْ ضرراً علَي فِي معاشِي أَوْ يعْرِض بلَاءٌ يصِيبنِي مِنْهمْ لَا قُوةَ لِي بِهِ و لَا صبْر لِي علَى احْتِمالِهِ فَلَا تبتِلِني يا إِلَهِي بِمقَاساتِهِ فَيمْنعنِي ذَلِك عنْ ذِكْرِك و يشْغِلُنِي عنْ عِبادتِك أَنت الْعاصِم الْمانِع الدافِع الْواقِي مِنْ ذَلِك كُلِهِ أَسأَلُك اللهم الرقَاهِيةَ فِي معِيشتِي ما أَبقَيْتنِي معِيشةً أَقْوى بِها علَى طَاعتِك و أَبلُغُ بِها رِضْوانك و أُصِير بِها إِلَى دارِ الْحيوان غَداً و لَا ترزقْنِي رِزْقاً يطْغِينِي و لَا تبتِلِني بِفَقْرٍ أَشْقَى بِهِ مضيقاً علَي أَعْطِنِي حظّاً وافِراً فِي آخِرتي و معاشاً واسِعاً هنِيئاً مرِيئاً فِي دُنْياي و لَا تجْعلِ الدنْيا علَي سِجْناً و لَا تجْعلْ فِراقَها علَي حزْناً أَجِرْنِي مِنْ فِتْنتِها و اجْعلْ عمِلي فِيها مقْبولًا و سعْيِي فِيها مشْكُوراً اللهم و مَنْ أَرادنِي بِسوءٍ فَأَرِدْه بِمِثْلِهِ و مَنْ كَادنِي فِيها فَكِدْه و اصْرِفْ عني هم مَنْ أَدخلَ علَي همه و امْكُرْ بِمَنْ مكَر بِي فَإِنك خَيْر الْماكِرِين و اقْفَأْ عني عيونَ الْكَفَرةِ الظلَمةِ و الطغَاةِ و الْحسدةِ اللهم و أَنزِلْ علَي مِنْك السكِينةَ و أَلْبِسْنِي دِرْعك الْحصِينةَ و احْفَظْنِي بِسِتْرِك الْواقِي و جلِّلْنِي عافِيتك النافِعةَ و صدقْ قَوْلِي و فَعالِي و بارِكْ لِي فِي ولْدِي و أَهْلِي و مالِي اللهم ما قَدمْت و ما أَخرْت و ما أَعْفَلْت و ما تعمدْت و ما توانَيْت و ما أَعْلَنت و ما أَسْررْت فَاغْفِره لِي يا أَرحم الراحِمِين

what I know of as well as what I do not know of and my memory has fallen short to keep them.

"O Lord, plan for me the means of knowing it (good and virtue), open for me its doors, cover me with the blessings of Your kindness, oblige me with protection against slipping away from Your religion, cleanse my heart from doubt, do not allow the immediate issue of living of this life divert my attention away from the rewards of the next life, engage my heart in saving what You will not accept my ignorance of it. Humble my tongue for all virtuous deeds, cleanse my heart from showing off, do not allow it (showing off) running in my joints, but making my deeds stand pure.

"O Lord, I seek protection with You against the evil of all kinds of indecency, the apparent and the hidden, its carelessness and all of whatever the condemned Satan wants to involve me in, whatever a hostile ruler wants from me, which Your knowledge encompass and You have the power to divert away from me.

"Lord I seek protection with You against the encounters of Jinns and human beings, their anger, evil altercations, evil plots, sinful exposures of the Jinn and human beings that may cause me to slip away from my religion, may ruin my hereafter, harm me in my living or an incident of misfortune from them that I may not have the power to deal with, or patience to bear. Do not cause me to suffer such things, O Lord, and its hardships that may prevent me from speaking of You and divert me away from Your worship. You are the protector, the defender, and the savior from all such things. I plead before You O Lord, for comfort in my living as long as You will allow me to live, a living with which I will be able to obey You and earn Your happiness with me, and move thereby to the house of life tomorrow. Do not provide me a sustenance that may cause me to transgress, do not afflict me with a poverty that gives me misery due to constraint, grant me a share good enough for my hereafter, a living that is vast, pleasing, and delightful in my worldly life. Do not make the world a prison for me, or departing it a sorrowful to me, provide me protection against its trials and tribulations. Make my deeds in it acceptable, and my efforts appreciated.

"O Lord, whoever intends evil against me, plan against him similarly, whoever plots against me, plan against him and protect me the concern of that which has causes me concern, plot against whoever plots against me; You are the best devisor, cause blindness to the eyes of the unbelievers, oppressors, rebellious ones and enviers against me.

"O Lord, send upon me comfort and calm from You and dress me up with Your protective coat of arms, save me with Your safe guarding cover, beautify me with Your well-being, good and beneficial health. Make my words and deeds true. Grant me blessings in my children, my family and my property.

"O Lord, forgive me for whatever I have done before, whatever I will do, whatever I neglected, did intentionally, out of laziness, openly or secretly. O the Most Merciful of all merciful ones.'"

٢٧- أبو علِي الْأَشْعرِي عنْ محمدِ بْنِ عبْدِ الْجبارِ عنْ صفْوانَ بْنِ يحْيى عنِ الْعلَاءِ بْنِ رزِينٍ عنْ محمدِ بْنِ مسْلِمٍ عنْ أَبِي جعْفَرٍ ع قَالَ قُل اللهم أَوسِعْ علَي فِي رِزْقِي و امْدُدْ لِي فِي عمرِي و اغْفِرْ لِي ذَنْبِي و اجْعلْنِي مِمنْ تنْتصِر بِهِ لِدِينِك و لَا تسْتبدِلْ بِي غَيرِي

H 3446, CH 60, h 27

Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from al-'Ala' ibn Razin from Muhammad ibn Muslim from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Say, 'O Lord, increase my sustenance, prolong my life, forgive my sins and make me of those whom You employ to support Your religion and do not replace me by others.'"

H 3447, CH 60, h 28
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Ya'qub ibn Shu'ayb from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"O the One who appreciates the very little and pardons a great deal, who is forgiving and merciful, forgive my sins, the pleasures of which are gone and the consequences have remained."

٢٨- محمد بن يحيى عن أحمد بن محمدٍ عن محمدِ بن سِنانٍ عن يعقُوب بن شعيبٍ عن أبِي عبدِ اللهِ ع أنه كانَ يقُولُ يا منْ يشْكُر الْيسِير و يعْفُو عنِ الْكثِيرِ و هو الْغفُور الرحِيم اغْفِرْ لِي الذنوب الِتي ذَهبتْ لذتها و بقِيتْ تِبعتها

H 3448, CH 60, h 29
Through the same chain of narrators it is narrated from Ya'qub ibn Shu'ayb from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"O light, O Holy, O the First of the beings in the beginning, O the Last of the beings of the later times, O the Beneficent, O the Merciful, forgive my such sins that change the bounties, forgive my such sins that bring in misfortunes, forgive my such sins that crush the protections, forgive my such sins that send down evil conditions, forgive my such sins that assist the enemy, forgive my such sins that hasten destruction, forgive my such sins that cut off hope, forgive my such sins that darken the space, forgive my such sins that remove the cover and grace, forgive my such sins that repulse the prayer and forgive my such sins that turn away the rain from the sky."

٢٩- و بِهذَا الْإِسْنادِ عنْ يعْقُوب بْنِ شعْيبٍ عنْ أبِي عبْدِ اللهِ ع قَالَ كَانَ مِنْ دعائِهِ يقُولُ يا نور يا قُدوس يا أولَ الْأولِين و يا آخِر الْآخِرِين يا رحْمانُ يا رحِيم اغْفِرْ لِي الذنوب الِتي تغير النعم و اغْفِرْ لِي الذنوب الِتي تحِل النقَم و اغْفِرْ لِي الذنوب الِتي تهْتِك الْعِصم و اغْفِرْ لِي الذنوب الِتي تنْزِلُ الْبلَاءَ و اغْفِرْ لِي الذنوب الِتي تدِيلُ الْأَعْداءَ و اغْفِرْ لِي الذنوب الِتي تعجلُ الْفَناءَ و اغْفِرْ لِي الذنوب الِتي تقْطَع الرجاءَ و اغْفِرْ لِي الذنوب الِتي تظْلِم الْهواءَ و اغْفِرْ لِي الذنوب الِتي تكْشِف الْغِطَاءَ و اغْفِرْ لِي الذنوب الِتي ترد الدعاءَ و اغْفِرْ لِي الذنوب الِتي ترد غيْثَ السماءِ

H 3449, CH 60, h 30
It is narrated from him (narrator of the *Hadith* above) from Muhammad ibn Sinan from Ya'qub ibn Shu'ayb from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Say, 'O my asset in my pain and suffering, O my companion in my severe hardships, O my benefactor, and O my abundant rain fall whenever I may desire.'

"The Imam said that of the supplications of Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, is the following: 'O Lord, You have written down the consequences, know the news, have information about the secrets, You have taken over the place between us and (our) hearts, thus, secrets are public to You and the hearts have over flown (with desire to come to you). Your command upon a thing, whenever You will, is only Your saying, 'Be,' it then comes into existence, say through Your kindness to Your obedience to enter in all and every part of my parts and do not depart from me until I will meet You, and say through Your kindness to disobedience to You to move out of all and every part of my parts and do not ever approach me thereafter until I will meet You, provide me sustenance in this world but make me live with a reduced amount and do not isolate me whenever I desire it, (sustenance) O the Beneficent one.'"

٣٠- عنْه عنْ محمدِ بْنِ سِنانٍ عنْ يعْقُوب بْنِ شعْيبٍ عنْ أبِي عبْدِ اللهِ ع يا عدتِي فِي كُرْبتِي و يا صاحِبِي فِي شِدتِي و يا ولِيي فِي نِعْمتِي و يا غِياثِي فِي رغْبتِي قَالَ و كَانَ مِنْ دعاءِ أمِيرِ الْمؤْمِنِين ع اللهم كَتبت الْآثَار و عِلِمت الْأَخْبار و احتوت علَى الْأَسْرارِ فَحلْت بيْننا و بيْن الْقُلُوبِ قَالسر عِنْدك علَانِيةٌ و الْقُلُوب إِلَيْك مفْضاةٌ وإنما أمرك لِشيْءٍ إِذَا أردْته أنْ تقُولَ لَه كُنْ فَيكُونُ فَقُلْ بِرحْمتِك لِطَاعتِك أنْ تدْخلَ فِي كُل عضْوٍ مِنْ أعْضائِي و لَا تفَارِقنِي حتى ألْقَاك و قُلْبِرحْمتِك لِمعْصِيتِك أنْ تخْرج مِنْ كُل عضْوٍ مِنْ أعْضائِي فَلَا تفْرِيني حتى ألْقَاك و ارْزقْنِي مِن الدنْيا و زهدْنِي فِيها و لَا تزْوِها عني و رغْبتِي فِيها يا رحْمانُ

H 3450, CH 60, h 31
Ali ibn Ibrahim has narrated from his father from ibn Mahbub from al-'Ala' ibn Razin from 'Abd al-Rahman ibn Sayabah who has said the following:

"Once abu 'Abd Allah, recipient of divine supreme covenant, gave me this supplication: 'All praise belongs to Allah, the Owner, and worthy of praise, the end and the location of all praise. Those who believe in His Oneness have achieved purity, those who worship Him have found guidance, those who obey Him have triumphed and those who have sought His protection have found security. O Lord, O possessor of generosity and glory, beautiful praise and thanks, I plead before You like one who has humbled himself before You with his neck, rubbed his nose on the ground before You, as well as his face, humiliated his soul before You, whose tears have flooded for fear from You, and have continued flowing, who has confessed to his sins

٣١- علِي بْن إِبراهِيم عنْ أبِيهِ عنِ ابْنِ محْبوبٍ عنِ الْعلَاءِ بْنِ رزِينٍ عنْ عبْدِ الرحْمنِ بْنِ سيابةَ قَالَ أعْطَانِي أبو عبْدِ اللهِ ع هذَا الدعاءَ الْحمْد لِلهِ ولِي الْحمْدِ و أهْلِهِ و منْتهاه و محلِهِ أخْلَص منْ وحده و اهْتدى منْ عبده و فَاز منْ أطَاعه و أمِن الْمعْتصِم بِهِ اللهم يا ذَا الْجودِ و الْمجْدِ و الثناءِ الْجمِيلِ و الْحمْدِ أسْأَلُك مسْأَلَةَ منْ خضع لَك برقَبتِهِ و رغِم لَك أنفُه و عفر لَك وجْهه و ذَلَلَ لَك نفْسه و فَاضتْ مِنْ خوْفِك دموعه و ترددتْ عبْرته و اعْترف لَك بِذُنوبِهِ و فَضحتْه عِنْدك خطِيئَته و شانتْه عِنْدك جرِيرته و ضعفَتْ عِنْد ذَلِك

قُوته و قَلتْ حِيلَته و ٱنقَطعتْ عَنه أَسْباب خدائِعِهِ و اضْمحل عَنه كُل باطِلٍ و أَلْجأَته ذُنوبه إِلى ذُل مقَامِهِ بَين يدَيْك و خضوعِهِ لَدَيْك و ٱبتهالِهِ إِلَيْك أَسْأَلُك اللهم سؤالَ مَنْ هو بِمَنْزِلَتِهِ أَرْغَب إِلَيْك كَرغْبَتِهِ و أَتضرع إِلَيْك كَتضرعِهِ و أَبتهلُ إِلَيْك كَأَشد ٱبتهالِهِ اللهم قَارْحمِ اسْتِكانَةَ مَنْطِقِي و ذُل مقَامِي و مجْلِسِي و خضوعِي إِلَيْك بِرقَّتِي أَسْأَلُك اللهم الْهدى مِن الضلالَةِ و الْبصِيرةَ مِن الْعمى و الرشْد مِن الْغوايةِ و أَسْأَلُك اللهم أَكْثَر الْحمْدِ عِنْد الرخاءِ و أَجْملَ الصبْر عِنْد الْمصِيبةِ و أَفْضلَ الشكْرِ عِنْد مَوْضِعِ الشكْرِ و التسْلِيم عِنْد الشبهاتِ و أَسْأَلُك الْقُوةَ فِي طَاعِتك و الضعْف عَنْ مَعْصِيتك و الْهرب إِلَيْك مِنْك و التقَرب إِلَيْك رب لِتَرْضى و التحري لِكُل ما يرْضِيك عني فِي إِسْخاطِ خلْقِك الْتماساً لِرضاك رب مَنْ أَرجوه إِنْ لَمْ ترْحمْنِي أَوْ مَنْ يعود علَي إِنْ أَفْضَيْتنِي أَوْ مَنْ يَنْفَعنِي عفْوه إِنْ عاقَبْتنِي أَوْ مَنْ آملُ عطَايَاه إِنْ حرمْتنِي أَوْ مَنْ يمْلك كَرامتِي إِنْ أَهَنْتنِي أَوْ مَنْ يضرنِي هوانه إِنْ أَكْرَمْتنِي رب ما أَسْوأ فِعْلِي و أَقْبح عمَلِي و أَفْسى قَلْبِي و أَطْولَ أَمَلِي و أَقْصر أَجَلِي و أَجْرأَنِي علَى عِصْيان مَنْ خلَقَنِي رب و ما أَحْسن بَلاءَك عِنْدِي و أَظْهر نَعْماءَك علَي كَثُرتْ علَي مِنْك النعم فَما أُحْصِيها و قَل مِني الشكْر فِيما أَوْلَيْتنِيه فَبطِرْت بِالنعمِ و تعرضْت لِلنقَمِ و سهَوْت عنِ الذكْرِ و رَكِبت الْجهْلَ بَعْد الْعِلْمِ و جزْت مِن الْعدْل إِلَى الظلْمِ و جاوَزْت الْبِر إِلَى الْإِثْمِ و صِرْت إِلَى الْهربِ مِن الْخَوْفِ و الْحزْنفَما أَصْغر حسناتِي و أَقَلها فِي كَثْرةِ ذُنوبِي و ما أَكْثَر ذُنوبِي و أَعْظَمها علَى قَدْر صِغرِ خلْقِي و ضَعْفِ رَكْنِي رب و ما أَطْولَ أَمَلِي فِي قِصرِ أَجَلِي و أَقْصر أَجَلِي فِي بَعْدِ أَمَلِي و ما أَقْبح سرِيرتِي و علَانِيتِي رب لَا حجةَ لِي إِن احْتجَجْت و لَا عذْر لِي إِن اعْتذَرْت و لَا شكْر عِنْدِي إِن ٱبتلِيت و أُولِيت إِنْ لَمْ تعِني علَى شكْرِ ما أُولِيت رب ما أَخف مِيزانِي غَداً إِنْ لَمْ ترجحْه و أَزل لِسانِي إِنْ لَمْ تثَبتْه و أَسْود وجْهِي إِنْ لَمْ تبيضْه رب كَيْف لِي بِذُنوبِي الَتِي سلَفَتْ مِني قَدْ هدتْ لَها أَرْكَانِي رب كَيْف أَطْلُب شهواتِ الدنْيا و أَبكِي علَى خَيْبتِي فِيها و لَا أَبكِي و تشْتد حسرَاتِي علَى عِصْيانِي و تفْرِيطِي رب دعَتْنِي دواعِي الدنْيا فَأَجَبتها سرِيعاً و رَكَنت إِلَيْها طَائِعاً و دعَتْنِي دواعِي الْآخِرةِ فَتَثَبطْت عَنْها و أَبطَأْت فِي الْإِجابةِ و الْمسارعةِ إِلَيْها كَما سارَعَت

before You, his blunders have disgraced him before You, his crimes have made him shunned in Your presence, his power has weakened before You, his resources have diminished, his means of trickery are cut off, all falsehood has disappeared from him, his sins have forced him to lowly positions before You, and to humble himself before You, and to beg You for help. I plead before You like the plea of one who is more desirous in pleading before You than the one pleading as above, who prays before You like him and begs for help more intensely than him.

"O Lord, favor the destitution of my expression, humility of my position, my seat and humility before You with my neck. O Lord, I plead before You for guidance against straying, understanding against blindness and intelligence against transgression. O Lord, I plead before You to help me praise You the most in comfort, bear beautiful patience in hardships, the best thanks to You whenever it is the occasion to thank and submission in the doubtful conditions. I plead before You for power to obey You, weakness in disobedience, for the ability to flee to You from You, and to seek nearness to You, so that, O Lord, I seek Your happiness, give preference to doing what makes You happy with me even though it may anger the people, while I seek Your satisfaction.

"O Lord, who can I hope if You do not have kindness for me, or who cares for me if You keep me far away, or whose forgiveness benefits me, if You punish me, or whose gifts should I hope for if You deprive me of Your gifts, or who can have honor for me in his hands if You degrade me, whose degrading of me can harm me if You honor me.

"O Lord, how bad are my deeds, how obnoxious are my acts, how brutal is my heart, how lengthy are my (worldly) yearnings, how short is my life that has made it so daring to disobey my creator!

"O Lord, how good is Your trial for me, how manifest are Your bounties upon me! Your bounties upon me have become so much that I cannot even count them. My thanks to You for the preferences that You have given to me, in the joy for the bounties, is so little that I have subjected myself to punishment. I have forgotten speaking of You, have indulged in ignorance after knowledge, crossed over from justice to transgression, from virtuous deeds to sin and to fleeing for fear and sorrow. How small and little are my virtuous deeds compared to my numerous sins, how many and great are my sins compared to the small size of my structure, and weak limbs!

"O Lord, how lengthy are my (worldly) hopes in my short life, how short is my life in my lengthy hopes, how hideous is my inside and my outside! O Lord, I have no ground if argued, no excuse to find excuses, no gratitude if I would be tried or if I am favored unless You assist me to be grateful for the favor You have done to me.

"O Lord, how light will be my balance tomorrow if You will not make it weigh heavy! How reckless is my tongue if You do not keep it in place! How black is my face if You do not whiten it! O Lord, how would I deal with my sins of the past that have crushed my limbs! O Lord, how can I seek worldly desires and weep for failing to achieve them but do not weep while my regrets for disobedience have intensified and my transgression has gone to the extremities! O Lord, the worldly motives prompted me and I quickly responded, and relied upon them willingly. The motives for the gains of the hereafter prompted me but I lingered and delayed to respond and to move faster to them like the fast moving to the worldly motives, its worthless

vanities, smashed up beyond use materials and its fast disappearing mirage.

"O Lord, You have frightened and encouraged me and have argued against me to prove me a slave and have sufficed me in my sustenance, but I felt secure from Your warning and lagged behind in acting upon Your encouragement, did not trust Your guarantee, and took Your argument lightly.

"O Lord, change my feeling of security from Your warning in this world into fear, my procrastination into zeal and zest and my taking Your argumentation against me lightly into serious concern and anxiety and then make me to be happy with the share of sustenance that You have assigned for me, O Magnanimous, O Magnanimous, I plead before You through Your great name so You be happy (with me) when You are angry, I beg for relief in pain and suffering, light in darkness, and understanding in the confusion of tribulation.

"O Lord, make my shield against sins formidable, my position in paradise high, my deeds all accepted, my virtuous deeds to come in multiples and pure. I seek protection with You against all misfortune, the apparent and hidden, against overeating and overdrinking, against the evil of what I know and that which I do not know. I seek protection with You against my buying ignorance at the cost of knowledge, harshness at the cost of forbearing, injustice at the cost of justice, cutting off good relations with relatives at the cost of maintaining good relations with relatives, intolerance at the cost of exercising patience, straying at the cost of guidance and disbelief at the cost of belief.'"

Ibn Mahbub has narrated from Jamil ibn Salih that he has narrated that Ali ibn Salih had a similar supplication and at the end he has added, "Amin, O Lord, of the worlds."

إلى دواعِي الدنْيا و حطامِها الْهامِدِ و هشِيمِها الْبائِدِ و سرابِها الذاهِبِ رب خوفْتِني و شوقْتِني و احْتججْت علي بِرقي و كفَلْت لِي بِرزْقِي فَأَمِنت مِنْ خوْفِك و تثَبطْت عنْ تشْوِيقِك و لَمْ أتكِلْ علَى ضمانِك و تهاوْنت بِاحْتِجاجِك اللهم فَاجْعلْ أَمِني مِنْك فِي هذِهِ الدنْيا خوْفاً و حولْ تثَبطِي شوْقاً و تهاوني بِحجتِك فَرقاً مِنْك ثُم رضِنِي بِما قَسمْت لِي مِنْ رِزْقِك يا كَرِيم يا كَرِيم أَسْأَلُك بِاسْمِك الْعظِيمِ رِضاك عِنْد السخْطَةِ و الْفَرجةَ عِنْد الْكُرْبةِ و النور عِنْد الظلْمةِ و الْبصِيرةَ عِنْد تشبِهِ الْفِتنةِ رب اجْعلْ جِنتِي مِنْ خطَاياي حصِينةً و درجاتِي فِي الْجِنانِ رفِيعةً و أَعمالِي كُلها متقَبلَةً و حسناتِي مضاعفَةً زاكِيةً و أَعوذُ بِك مِن الْفِتنِ كُلها ما ظَهر مِنْها و ما بطَن و مِنْ رفِيعِ الْمطْعمِ و الْمشْربِ و مِنْ شر ما أَعْلَم و مِنْ شر ما لَا أَعْلَم و أَعوذُ بِك مِنْ أَنْ أَشْترِي الْجهْلَ بِالْعِلْمِ و الْجفَاءَ بِالْحِلْمِ و الْجوْر بِالْعدْل و الْقَطِيعةَ بِالْبِر و الْجزع بِالصبْر و الْهدى بِالضلَالَةِ و الْكُفْر بِالْإِيمان ابن محْبوبٍ عنْ جمِيل بْنِ صالِحٍ أنه ذَكر أَيضاً مِثْلَه و ذَكر أنه دعاءُ علِي بْنِ الْحسيْنِ ص و زاد فِي آخِرِهِ آمِين رب الْعالَمِين

H 3451, CH 60, h 32

Ibn Mahbub has said that Nuh ibn Yaqdan has narrated from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Say this prayer, 'O Lord, I plead before You for Your favor that cannot be achieved except with Your happiness, for (Your help to) come out of all disobedience that cannot happen without Your approval, for (Your help to) enter into all that makes You happy, for safety from all dangers, for departure from all major sins that have happened from me, willingly or have slipped out mistakenly, or have passed in my mind due to satanic induction.

"I plead before You to place fear in me that can keep me within the limits of Your approval, shatter away from me all lustful evil thoughts that have passed in my desires, that have made my opinion slip away to crossover Your lawful limits. I plead before You, O Lord, to take the best that You know, and ignore all the evil that You find or mistakes that I had no knowledge of or did have the knowledge thereof.

"I plead before You for increased sustenance, restraining to suffice with basic needs, coming out of confusing conditions with clearly stated instructions, correctness in evidence, truth in all circumstances, yielding to justice for people against or for my soul, dealing humbly in yielding to justice in all circumstances of anger and contentment, avoiding small or greater degrees of transgression in my words or deeds, completion of Your bounties in all things, and thankfulness to You for it so You are content with happiness.

"I plead before You for guidance in all the good choices wherein choices exist and are easy to achieve not that which is hard to achieve. O Magnanimous, O Magnanimous, O Magnanimous, open for me the door to the fact in which there is

٣٢- ابن محْبوبٍ قَالَ حدثَنا نوحٌ أَبو الْيقْظَان عنْ أَبِي عبْدِ اللهِ ع قَالَ ادْع بِهذَا الدعاءِ اللهم إِني أَسْأَلُك بِرحْمتِك الَتِي لَا تنالُ مِنْك إِلا بِرِضاك و الْخروج مِنْ جمِيعِ معاصِيك و الدخولَ فِي كُل ما يرْضِيك و النجاةَ مِنْ كُل ورْطَةٍ و الْمخْرج مِنْ كُل كَبِيرةٍ أَتى بِها مِني عمْدٌ أَو زل بِها مِني خطَأٌ أَو خطَر بِها علَي خطَرات الشيْطَان أَسْأَلُك خوْفاً توقِفُنِي بِهِ علَى حدودِ رِضاك و تشْعب بِهِ عني كُل شهْوةٍ خطَر بِها هواي و اسْتزل بِها رأْيِي لِيجاوز حد حلَالِك أَسْأَلُك اللهم الْأَخْذَ بِأَحْسنِ ما تعْلَم و ترْك سيى كُل ما تعْلَم أَو أَخْطَأُ مِنْ حيْثُ لَا أَعْلَم أَو مِنْ حيْثُ أَعْلَم أَسْأَلُك السعةَ فِي الرزْقِ و الزهْد فِي الْكَفَافِ و الْمخْرج بِالْبيانِ مِنْ كُل شبْهةٍ و الصواب فِي كُل حجةٍ و الصدْق فِي جمِيعِ الْمواطِنِ و إِنْصاف الناسِ مِنْ نفْسِي فِيما علَي و لِي و التذَلَ فِي إِعْطَاءِ النصفِ مِنْ جمِيعِ مواطِنِ السخطِ و الرضا و ترْك قَلِيل الْبغْي و كَثِيرِهِ فِي الْقَوْل مِني و الْفِعْل و تمام نِعْمتِك فِي جمِيعِ الْأَشْياءِ و الشكْر لَك علَيها لِكَيْ ترْضى و بعْد الرضا و أَسْأَلُك الْخِيرةَ فِي كُل ما يكُونُ فِيهِ الْخِيرةُ مِيسور الْأُمورِ كُلها لَا مِعْسورها يا كَرِيم يا كَرِيم يا كَرِيم و افْتحْ لِي باب

الْأَمرِ الذِي فِيهِ الْعافِيةُ و الْفَرج و افْتحْ لِي بابه و يسرْ لِي مخْرجه و مْن قَدرْت لَه علَي مقْدرةً مِنْ خلْقك فَخذْ عني بِسمْعِهِ و بصرِهِ و لِسانِهِ و يدِهِ و خذْه عنْ يمِينِهِ و عنْ يسارِهِ و مِنْ خلْفِهِ و مِنْ قُدامِهِ و امْنعْه أنْ يصِلَ إِلَي بِسوءٍ عز جارك و جل ثَناؤُ وجْهك و لَا إِلَه غَيرك أَنت ربي و أنا عبْدك اللهم أَنت رجائِي فِي كُل كُرْبةٍ و أَنت ثِقَتِي فِي كُل شِدةٍ و أَنت لِي فِي كُل أَمرٍ نزلَ بِي ثِقَةٌ و عدةٌ فَكَمْ مِنْ كَرْبٍ يضْعف عنْه الْفُؤاد و تقِل فِيهِ الْحِيلَةُ و يشْمت فِيهِ الْعدو و تعْيا فِيهِ الْأُمور أَنزلْته بِك و شكَوْته إِلَيك راغِباً إِلَيك فِيهِ عمنْ سِواك فَدْ فَرجْته و كَفَيْته فَأَنت ولِي كُل نِعْمةٍ و صاحِب كُل حاجةٍ و مْنتهى كُل رغْبةٍ فَلَك الْحمْد كَثِيراً و لَك الْمن فَاضِلًا

well being (of the body and spirit) and relief, open for me its door and ease it off to leave. If You may determine for any of Your creatures to overpower me then hold and seize him by his hearing, his eyes, tongue, and hand, seize him from his right, left, behind, front and before him and prevent him from reaching me with evil. Your neighbor is well protected, glorious is the praise of Your face, and no one deserves to be worshipped except You. You are my Lord, and I am Your slave and servant. O Lord, You are my hope in all pains, You are my hope in all hardships, in all troubles that befall me, on You I depend and You are my resources. How many are the pains that weaken the heart, diminish in it the means, bring rejoice for the enemy, and exhaust the resources. I present them before You, complain to You against it, come to You of all things so You provide me relief and suffice me against it (such pains), thus, You are my benefactor of all the bounties with me, the appropriator of all of my needs, and the end of all of my desires. All praise belongs to You a great deal and (I am) thankful to You in addition.'"

٣٣- عِلِي بْن إِبراهِيم عنْ أَبِيهِ عنِ ابْنِ أَبِي عمَيرٍ عنْ مْنصورِ بْنِ يونس عنْ أَبِي بصِيرٍ عنْ أَبِي عبْدِ اللهِ ع فَقَالَ قُل اللهم إِني أَسْأَلُك قَوْلَ التوابِين و عملَهمْ و نور الْأَنْبِياءِ و صِدْقَهمْ و نجاةَ الْمجاهِدِين و ثَوابهمْ و شكْر الْمصْطَفَين و نصِيحتهمْ و عملَ الذاكِرِين و يقِينهمْ و إِيمانَ الْعلَماءِ و فِقْههمْ و تعبد الْخاشِعِين و تواضعهمْ و حكْم الْفُقَهاءِ و سِيرتهمْ و خشْيةَ الْمتقِين و رغْبتهمْ و تصْدِيق الْمؤْمِنِين و توكلَهمْ و رجاءَ الْمحْسِنِين و بِرهِمْ اللهم إِني أَسْأَلُك ثَواب الشاكِرِين و مْنزِلَةَ الْمقَربِين و مرافَقَةَ النبِيين اللهم إِني أَسْأَلُك خوْف الْعامِلِين لَك و عملَ الْخائِفِين مِنْك و خشوع الْعابِدِين لَك و يقِين الْمتوكِلِين علَيْك و توكلَ الْمؤْمِنِين بِك اللهم إِنك بِحاجتِي عالِمٌ غَيْر معلِمٍ و أَنت لَها واسِعٌ غَيْر متكَلفٍ و أَنت الذِي لَا يحْفِيك سائِلٌ و لَا ينْقُصك نائِلٌ و لَا يبْلُغُ مِدْحتك قَوْلُ قَائِلٍ أَنت كَما تقُولُ و فَوْق ما نقُولُ اللهم اجْعلْ لِي فَرجاً قَرِيباً و أَجْراً عظِيماً و سِتْراً جمِيلًا اللهم إِنك تعْلَم أَني علَى ظُلْمِي لِنفْسِي و إِسْرافِي علَيْها لَمْ أَتخِذْ لَك ضِدّاً و لَا نِدّاً و لَا صاحِبةً و لَا ولَداً يا مَنْ لَا تغلطُه الْمسائِلُ يا مَنْ لَا يشْغلُه شيْءٌ عنْ شيْءٍ و لَا سمْعٌ عنْ سمْعٍ و لَا بصرٌ عنْ بصرٍ و لَا يبْرمه إِلْحاح الْملِحين أَسْأَلُك أَنْ تفَرج عني فِي ساعَتِي هذِهِ مِنْ حيْثُ أَحْتسِب و مِنْ حيْثُ لَا أَحْتسِب إِنك تحْيِي الْعِظَام و هِي رمِيمٌ و إِنك علَى كُل شيْءٍ قَدِيرٌ يا مَنْ قَل شكْرِي لَه فَلَمْ يحْرِمْنِي و عظُمتْ خطِيئَتِي فَلَمْ يفْضحْنِي و رآنِي علَى الْمعاصِي فَلَمْ يجْبهْنِي و خلَقَنِي لِلذِي خلَقَنِي لَه فَصنَعْت غَيْر الذِي خلَقَنِي لَه فَنِعْم الْمَوْلَى أَنت يا سيدِي و بِئْس

H 3452, CH 60, h 33

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mansur ibn Yunus from abu Basir from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Say, 'O Lord, I plead before You, to grant me such words as those of repenting people and their deeds, the light of the prophets and their truthfulness, salvation of the fighters for Your cause and their rewards, thankfulness of the chosen ones and their good advice, actions of those who speak of You and their certainty, belief of the scholars and their deep understanding, worship of the concerned people and their humility, the judgment of the experts in the law (*Shari'a*) and their discipline, worries of the pious people and their interest (in religion), the affirmation of the believing people and their trusting (Allah) and the hope of the virtuous people and their good deeds.

"O Lord, I plead before You grant me a reward as that granted to those who thank (You), the position of those very near to (You) and the friendship of the prophets. O Lord, I plead before You to grant me a fear like that of the people who act for Your sake, the acts of those who fear You, the humility of those who worship You, the certainty of those who place their trust in You and the trust of the believing people with You. O Lord, You know my needs without being taught, and You are capable of helping without being burdened. You are the One Whom no pleading person can overcome verbally, or anyone can find faults with or anyone can exhaust His praise. O Lord, You are as You say and above what we say. O Lord, provide me immediate relief, great rewards, and beautiful covering. O Lord, You know that in doing injustice to myself and transgressing against it I did not take anyone as Your opposition, partner, companion, or a child.

"O the One whom pleading cannot confuse, nothing can preoccupy in listening to one from listening to the other, seeing one from seeing the other and the insistence of insisting people cannot tire Him. I plead before You to provide me relief in this hour from the sources I except or from that which I do not expect; You bring to life the bones that have turned to ashes; You have power over all things. O the One to whom my thanks had been very little but He has not deprived me, my sins were monstrous but He has not disgraced me, He found me in sins but did not encounter me. He created me for what He has created me but I have acted against what He has created me for. What a great owner are You O my Master! What a despicable slave am

I! You have found me, You are the best of finders O Lord! What a despicable thing am I to look for! It is Your slave, the son of Your slave and the son of Your female slave before You to deal with as You will. O Lord, the voices have silenced, movements have calmed down, every loving one has sought privacy with his beloved, and I have sought privacy with You. You are the beloved to me, make the privacy that I have sought with You my freedom from the fire. O the One above whom there is no person of knowledge more praiseworthy. O the One below whom there is no creature barred to reach Him. O the First before all things, O the Last after all things. O the One who has no elements, O the One for whom there is no end for annihilation, O the One of perfect attributes, O the most lenient of providers, O the One who communicates with all languages and is spoken to as well, O the One whose forgiveness had been there from long before, whose hold is stern, whose kingdom is solid, I plead before You through Your name with which You faced Moses, O Allah, O the Beneficent, O the Merciful, O the One, no one deserves to be worshipped except You. O Lord, You are Selfsufficient, I plead before You to bestow *al-Salat* (favors) upon Muhammad and his family and admit me in paradise."

الْعَبْد أنا وجدْتِني و ِنْعم الطالِب أنت ربي و ِنِْس الْمطْلُوب أنا أَلْفَيْتِني عَبْدك و ابْن عَبْدِك و ابْن أَمتِك بَيْن يدَيْك ما شِئْت صنَعْت بِي اللهم هدأَتِ الْأَصْوات و سكَنتِ الْحركَات و خلَا كُل حبِيبٍ بِحبِيبِهِ و خلَوْت ِبك أنت الْمحْبوب ِإلَي فَاجْعلْ خلْوتِي مِنْك اللَّيْلَةَ الْعِتق مِن النارِ يا مَنْ لَيستْ ِلعالِمٍ فَوْقَه صِفَةٌ يا مَنْ لَيس ِلمخْلُوقٍ دونه منعةٌ يا أَولَ قَبْلَ كُل شَيْءٍ و يا آخِر بعْد كُل شَيْءٍ يا مَنْ لَيس لَه عُنصرٌ و يا مَنْ لَيس ِلآخِرِهِ فَناءٌ و يا أَكْملَ مَنعوتٍ و يا أَسْمح الْمعْطِين و يا مَنْ يفْقَه ِبكُل لُغةٍ يدْعى ِبها و يا مَنْ عفْوه قَدِيمٌ و بطْشه شدِيدٌ و ملْكُه مسْتقِيمٌ أَسْأَلُك ِباسْمِك الذِي شافَهْت ِبهِ موسى يا الله يا رحْمانُ يا رحِيم يا لَا ِإلَه ِإلا أَنت اللهم أَنت الصمد أَسْأَلُك أَنْ تصلي علَى محمدٍ و آل محمدٍ و أَنْ تدْخِلَنِي الْجنةَ ِبرحْمتِك

H 3453, CH 60, h 34

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn al-Walid from Yunus who has said the following:

"Once I asked al-Rida, recipient of divine supreme covenant, to instruct me with a concise supplication. The Imam instructed me to say, 'O the One who has guided me to His Own self and has humbled my heart with its affirmation of His existence, I plead before You for peace and belief.'"

٣٤- محمد بْن يحْيى عَنْ محمدِ بْنِ أَحْمد عَنْ محمدِ بْنِ الْولِيدِ عَنْ يونس قَالَ قُلْت ِللرضا ع علِّمْنِي دعاءً و أَوْجِزْ فَقَالَ قُلْ يا مَنْ دلَنِي علَى نفْسِهِ و ذَلَلَ قَلْبِي ِبتصْدِيقِهِ أَسْأَلُك الْأَمن و الْإِيمانَ

H 3454, CH 60, h 35

Ali ibn abu Hamza has narrated from certain individuals of his people from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Once a man came to Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, and said, 'O Amir al-Mu'minin, I inherited a property but did not give even one dirham in obedience to Allah, the Most Majestic, the Most Holy. I thereafter made an earning and did not spend anything in obedience to Allah. Instruct me with a supplication that can replace for me things of the past, and what I have done be forgiven as well as what I may do.' The narrator has said that the Imam told him, 'Say.' The man asked, 'What should I say, O Amir al-Mu'minin?'

"The Imam said, 'Say as I say, "O my light in all darkness, O my comfort in all dreadful conditions, O my hope in all painful matters, O my trust in every hardship, O my guide in all straying conditions, You are my guide, when all guidance of guides is cut off but Your guidance remains. Whoever You guide does not stray off the right path. You granted me favors and made it delightful, You provided me sustenance in abundance, You fed me and made my food best, You bestowed upon me and made it the best gift without my deserving it by means of my deeds but initiated from You due to Your magnanimity and generosity. I found strength from Your magnanimity to disobey You, I gained power from Your sustenance but I disappointed You, I ruined my life in what You disliked, my daring against You, my committing what You had forbidden, my entering in things You prohibited, did not prevent You from turning to me with Your generosity, Your forbearance did not hold You back from doing favors to me even if I returned to sin and disobedience to You,

٣٥- عِلِي بْن أَبِي حمْزةَ عَنْ بعْضِ أَصْحابِهِ عَنْ أَبِي عَبْدِ اللهِ ع أَن رجلًا أَتى أَمِير الْمؤْمِنِين ع فَقَالَ يا أَمِير الْمؤْمِنِين كَانَ ِلي مالٌ ورِثْته و لَمْ أُنفِقْ مِنْه دِرْهماً ِفي طَاعةِ اللهِ عز و جل ثُم اكْتسبْت مِنْه مالًا فَلَمْ أُنفِقْ مِنْه دِرْهماً ِفي طَاعةِ اللهِ فَعلِّمْنِي دعاءً يخْلِف علَي ما مضى و يغْفِر ِلي ما عمِلْت أَوْ عملًا أَعْملُه قَالَ قُلْ قَالَ و أَي شَيْءٍ أَقُولُ يا أَمِير الْمؤْمِنِين قَالَ قُلْ كَما أَقُولُ يا نورِي ِفي كُل ظُلْمةٍ و يا أُنسِي ِفي كُل وحْشةٍ و يا رجائِي ِفي كُل كُرْبةٍ و يا ثِقَتِي ِفي كُل شِدةٍ و يا دِلِيلِي ِفي الضلَالَةِ أَنت دِلِيلِي ِإذَا انْقَطَعتْ دلَالَةُ الْأَدِلاءِ فَإِن دلَالَتك لَا تنْقَطِع و لَا يضِل مَنْ هدَيْت أَنعمْت علَي فَأَسْبغْت و رزقْتنِي فَوفَّرْت و عَذَّيتنِي فَأَحْسنْت غِذَائِي و أَعْطَيتنِي فَأَجْزلْت ِبلَا اسْتِحْقَاقٍ لِذَلِك ِبفِعْلٍ ِمني و لَكِن ابْتِداءً مِنْك ِلكَرمِك و جودِك فَتقَوَّيت ِبكَرمِك علَى معاصِيك و تقَوَّيت ِبرِزْقِك علَى سخطِك و أَفْنَيت عمرِي ِفيما لَا تحِب فَلَمْ يمْنَعْك جرْأَتِي علَيْك و ركُوبِي ِلما نهَيْتنِي عَنْه و دخولِي ِفيما حرَّمْت علَي أَنْ عُدْت علَي ِبفَضْلِك و لَمْ يمْنَعْنِي

حِلْمك عني و عَوْدك عَلَيّ بِفَضْلِك أَنْ عُدْت فِي معاصِيك فَأَنت الْعواد بِالْفَضْل و أنا الْعواد بِالْمعاصِي فَيا أَكْرم منْ أُقِر لَه بِذَنْبٍ و أَعز منْ خضِع لَه بِذُل لِكَرمِك أَقْرَرْت بِذَنْبِي و لِعِزك خضَعْت بِذُلي فَما أَنت صانِعٌ بِي فِي كَرمِك و إِقْراري بِذَنْبِي و عِزك و خضوعِي بِذُلي افْعلْ بِي ما أَنت أَهْلُه و لَا تفْعلْ بِي ما أَنا أَهْلُه

You always turn back with generosity and bounty but I always sin. How magnanimous You are to those who confess before You to their sins!

"How majestic You are to those who humble themselves before You! Before Your magnanimity I confess my sins and for Your majesty I humble myself before You. It now is all up to You what You will do to me in Your magnanimity and with my confessing my sins before You for Your majesty and my begging respectfully, I plead before You to deal with me the way it is worthy of You not according to what I deserve.'"

This is the end of the Book of prayer/supplication. It is followed by the Book of the Excellence of the Holy Quran of the Book al-Kafi. All praise belongs to Allah alone and Allah has granted blessings upon Muhammad and his family.

بِسمِ اللهِ الرحمنِ الرحِيمِ

الجزء الثالث

كِتاب فَضلِ الْقُرآنِ

١ - عِلي بن محمدٍ عن عِلي بنِ الْعباسِ عنِ الْحسينِ بنِ عبدِ الرحمنِ عن سفْيانَ الْحرِيرِي عن أَبِيهِ عن سعدٍ الْخفافِ عن أَبِي جعفَرٍ ع قَالَ يا سعد تعلموا الْقُرآنَ فَإِن الْقُرآنَ يأْتِي يوم الْقِيامةِ فِي أَحسنِ صورةٍ نظَرٍ إِلَيها الْخلْق و الناس صفُوفٌ عِشرونَ و مِائَةُ أَلْفِ صف ثَمانونَ أَلْف صف أُمةُ محمدٍ و أَربعونَ أَلْف صف مِن سائِرِ الْأُممِ فَيأْتِي علَى صف الْمسلِمِين فِي صورةِ رجلٍ فَيسلم فَينظُرونَ إِلَيهِ ثُم يقُولُونَ لَا إِلَه إِلا الله الْحلِيم الْكَرِيم إِن هذَا الرجلَ مِن الْمسلِمِين نعرِفُه بِنعتِهِ و صِفَتِهِ غَير أَنه كَانَ أَشد اجتِهاداً مِنا فِي الْقُرآن فَمِن هناك أُعطِي مِن الْبهاءِ و الْجمال و النورِ ما لَم نعطَه ثُم يجاوز حتى يأْتِي علَى صف الشهداءِ فَينظُرونَ إِلَيهِ الشهداءُ ثُم يقُولُونَ لَا إِلَه إِلا الله الرب الرحِيم إِن هذَا الرجلَ مِن الشهداءِ نعرِفُه بِسمِتِهِ و صِفَتِهِ غَير أَنه مِن شهداءِ الْبحرِ فَمِن هناك أُعطِي مِن الْبهاءِ و الْفَضل ما لَم نعطَه قَالَ فَيتجاوز حتى يأْتِي علَى صف شهداءِ الْبحرِ فِي صورةِ شهِيدٍ فَينظُر إِلَيهِ شهداءُ الْبحرِ فَيكْثُر تعجبهم و يقُولُونَ إِن هذَا مِن شهداءِ الْبحرِ نعرِفُه بِسمِتِهِ و صِفَتِهِ غَير أَن الْجزِيرةَ الَتِي أُصِيب فِيها كَانت أَعظَم هولًا مِن الْجزِيرةِ الَتِي أُصِبنا فِيها فَمِن هناك أُعطِي مِن الْبهاءِ و الْجمال و النورِ ما لَم نعطَه ثُم يجاوز حتى يأْتِي صف النبِيين و الْمرسلِين فِي صورةِ نبِي مرسلٍ فَينظُر النبِيونَ و الْمرسلُونَ إِلَيهِ فَيشتد لِذَلك تعجبهم و يقُولُونَ لَا إِلَه إِلا الله الْحلِيم الْكَرِيم إِن هذَا النبِي مرسلٌ نعرِفُه بِسمِتِهِ و صِفَتِهِ غَير أَنه أُعطِي فَضلًا كَثِيراً قَالَ فَيجتمِعونَ فَيأْتونَ رسولَ اللهِ ص فَيسأَلُونه و يقُولُونَ يا محمد من هذَا فَيقُولُ لَهم أَ و ما تعرِفُونه فَيقُولُونَ ما نعرِفُه هذَا مِمن لَم يغضبِ الله علَيهِ فَيقُولُ رسولُ اللهِ ص هذَا حجةُ اللهِ علَى خلْقِهِ فَيسلم ثُم يجاوز حتى يأْتِي علَى صف الْملَائِكَةِ فِي سورةِ ملَكٍ مقَربٍ فَتنظُر إِلَيهِ الْملَائِكَةُ فَيشتد تعجبهم و يكْبر ذَلِك علَيهِم لِما رأَوا مِن فَضلِهِ و يقُولُونَ تعالَى ربنا و تقَدس إِن هذَا الْعبد مِن الْملَائِكَةِ نعرِفُه بِسمِتِهِ

In the name of Allah, the Beneficent, the Merciful

Part Three

Book of the Excellence of the Holy Quran

Chapter One

H 3455, Ch 1, h 1

Ali ibn Muhammad has narrated from al-'Abbas from h n Fadl ibn Shadhan 'Abd al-Rahman from Sufyan al-Hariri from his father from Sa'd al-Khaffaf from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"O Sa'd, learn the Holy Quran; on the Day of Judgment the Holy Quran will come in the best form that people may have ever seen. People will be present in one hundred thousand and twenty rows: the followers of Prophet Muhammad will form eighty thousand rows. The other forty thousand rows will consist of the followers of the other prophets. The Holy Quran will come to the rows of the Muslims in the form of a well-shaped man, offer them the greeting of peace and they look to him and say to each other, 'No one deserves to be worshipped except Allah, the forbearing the magnanimous, this man is one of the Muslims whom we know from his picture and qualities, however, he has been striving about the Holy Quran much harder than we, thus, he has been given this beauty, grace and light which we have not received.

"He (the Quran in the form of a person) passes toward the row of the martyrs who look at him and say, 'No one deserves to be worshipped except Allah, the Lord, the Merciful. We know from the signs and qualities he is a martyr, however, he has been of the martyrs at sea, thus, he has received this beauty and grace that is not given to us.' The Imam said, 'Then it will pass toward the martyr at sea and the martyrs at sea look at him with astonishment and say, "He is of the martyrs at sea; we know him from his signs and qualities, however, on the island where he suffered must have been much more dangerous than the island where we suffered, thus, he has received this beauty, grace and light.'

"Then he approaches the rows of the prophets and messengers in the form of a messenger prophet. The prophets and messengers look at him and their astonishment increase. They will say, 'No one deserves to be worshipped except Allah, the Most Forbearing, the Magnanimous, this is a messenger prophet; we know him from his picture and qualities, however, he has been much more virtuous.' The Imam said, 'They will come to the Messenger of Allah and ask him, "O Muhammad, who is this?" He then will ask, 'Do you not know him?' They will say, 'We do not know him, however, Allah has not been angry with him.' The Messenger of Allah will say to them, 'This is the authority of Allah over His creatures. He offers them greeting of peace and passes thereby to the rows of the angels in the form of a special angel. The angels will look at him and their astonishment increases, his status will seem very great to them. They will say our Lord is Most High, Most Holy. This servant is of the angels. We know him from his picture and qualities, however, he has been more close and special to Allah, the Most Majestic, the Most Holy, thus, he is dressed up with this much

light and beauty that we have not received.' Then he will come before Allah, the Most Majestic, the Most Blessed, the Most High, and will bow down below the Throne.

"Allah, the Most Blessed, the Most High, will speak to the Holy Quran saying, 'My true spoken words and authority on earth, look up and ask for your wishes. Your wishes shall be granted and your intercession shall be accepted. How did you find my servants?'

"The Holy Quran will then say, 'My Lord, certain ones among them kept me safely protected and did not lose anything from me but others among them lost me and disrespected me and called me lies even though I was Your authority to all of Your creatures.' Allah, the Most Majestic, the Most Holy, then will say, 'I swear by My Majesty, Greatness and Highness that I shall give the best reward on this day because of you and shall punish severely because of you.'

"The Imam then continued saying, 'The Holy Quran will raise his head in another shape.' I (the narrator) asked the Imam, 'O abu Ja'far in what shape it will return?' The Imam said, 'It will come in the shape of a changed man, slim and tired looking. People in the gathering will see him. Then he will come forward to one of our followers who knew it and would argue with it against the people, opposed to *'A'immah*. The Holy Quran will ask him, 'Do you know me'? The man will look it (the Holy Quran) and say, 'O servant of Allah, I do not know you.' The Holy Quran then will return in his former shape with which it existed among people, and will ask, 'Do you still not know me'? He will say, 'Yes, I do know you.' It will say, 'I am the Holy Quran for which you kept the whole night awake and faced suffering in your life, hearing disappointing words from people when you spoke from me. Obviously every merchant enjoys the benefit of his trade. Today I am behind you with full support. The Holy Quran will then proceed with him to the Throne of the Lord of Majesty, the Most Blessed, the Most High, and the Quran then will say, 'Lord, this servant of You was very close to me and very careful about me. He would love others because of me and hate others just because of me.'

"Allah, the Most Majestic, the Most Holy, will then say, 'Allow my servant enter paradise and allow him be dressed and crowned and then let him come back to see his friend, the Quran.' When that servant of Allah will be well rewarded he will then come back to see his friend the Holy Quran, Allah, the Most High will ask the Holy Quran, 'Are you happy with Our rewards given to your friend?' the Holy Quran will say, 'Lord, I consider it is not enough and I request that he should receive more of all the good things. Allah then will say, 'I swear by My Majesty, Honor and Highness, I shall reward him and others like him with five things and more: I shall give them eternal youth, good health free from illness, wealth free from poverty, happiness free from sadness and life free from death.'

"The Imam then read this verse: 'They will not experience any death other than that which they have already been through.' (44:56)

"I (the narrator) then said to abu Ja'far, recipient of divine supreme covenant, 'May Allah keep my soul in service for your cause, does the Holy Quran speak?' The Imam smiled and said, 'May Allah grant favors upon our weak Shi'a (followers), they are people of submission.' Then he said, 'Yes, O Sa'D, prayer speaks. It has a form and shape. It commands and prohibits.' Sa'D then said, 'It changed my color and I said, "I will not be able to speak of this among people." Abu Ja'far, recipient of

و صِفَتِهِ غَير أنه كَانَ أقْرب الْملَائِكَةِ إِلَى اللهِ عز و جل مقَاماً فَمِن هناك أُلْبِس مِن النورِ و الْجمالِ ما لَم نلْبس ثُم يجاوِز حتى ينتهِي إِلَى رب الْعِزةِ تبارك و تعالَى فَيخِر تحت الْعرشِ فَينادِيهِ تبارك و تعالَى يا حجتِي فِي الْأَرضِ و كَلَامِي الصادِق الناطِق ارفَع رأْسك و سلْ تعطَ و اشفَع تشفع فَيرفَع رأْسه فَيقُولُ الله تبارك و تعالَى كَيف رأَيت عِبادِي فَيقُولُ يا رب مِنهم من صانِنِي و حافَظَ علَي و لَم يضيع شيئاً و مِنهم من ضيعنِي و استخف بِحقي و كَذب بِي و أنا حجتك علَى جمِيعِ خلْقِك فَيقُولُ الله تبارك و تعالَى و عِزتِي و جلَالِي و ارتِفَاعِ مكَانِي لَأُثِيبن علَيك الْيوم أحسن الثوابِ و لَأُعاقِبن علَيك الْيوم أَلِيم الْعِقَابِ قَالَ فَيرجِع الْقُرآنُ رأْسه فِي صورةٍ أُخرى قَالَ فَقُلْت لَه يا أَبا جعفَرٍ فِي أي صورةٍ يرجِع قَالَ فِي صورةِ رجلٍ شاحِبٍ متغيرٍ يبصِره أَهلُ الْجمعِ فَيأْتِي الرجلَ مِن شِيعتِنا الذِي كَانَ يعرِفُه و يجادِلُ بِهِ أَهلَ الْخِلَافِ فَيقُوم بين يديهِ فَيقُولُ ما تعرِفُنِي فَينظُر إِلَيهِ الرجلُ فَيقُولُ ما أَعرِفُك يا عبد اللهِ قَالَ فَيرجِع فِي صورتِهِ الَتِي كَانت فِي الْخلْقِ الْأَول و يقُولُ ما تعرِفُنِي فَيقُولُ نعم فَيقُولُ الْقُرآنُ أَنا الذِي أسهرت لَيلَك و أنصبت عيشك سمِعت الْأَذَى و رحِمت بِالْقَول فِي أَلَا و إِن كُل تاجِرٍ قَدِ استوفَى تِجارته و أَنا وراءَك الْيوم قَالَ فَينطَلِق بِهِ إِلَى رب الْعِزةِ تبارك و تعالَى فَيقُولُ يا رب يا رب عبدك و أنت أَعلَم بِهِ قَد كَانَ نصباً فِي مواظِباً علَي يعادِي بِسببِي و يحِب فِي و يبغِض فَيقُولُ الله عز و جل أَدخِلُوا عبدِي جنتِي و اكْسوه حلةً مِن حلَلِ الْجنةِ و توجوه بِتاجٍ فَإِذَا فُعِلَ بِهِ ذَلِك عرِض علَى الْقُرآنِ فَيقَالُ لَه هلْ رضِيت بِما صنِع بِولِيك فَيقُولُ يا رب إِني أَستقِل هذَا لَه فَزده مزِيد الْخيرِ كُلِهِ فَيقُولُ و عِزتِي و جلَالِي و علُوي و ارتِفَاعِ مكَانِي لَأُنحلَن لَه الْيوم خمسةَ أَشياءَ مع الْمزِيدِ لَه و لِمن كَانَ بِمنزِلَتِهِ أَلَا إِنهم شبابٌ لَا يهرمونَ و أَصِحاءُ لَا يسقُمونَ و أَغْنِياءُ لَا يفْتقِرونَ و فَرِحونَ لَا يحزنونَ و أَحياءٌ لَا يموتونَ ثُم تلَا هذِهِ الْآيةَ لا يذُوقُونَ فِيها الْموت إِلا الْموتةَ الْأُولى قَالَ قُلْت جعِلْت فِداك يا أَبا جعفَرٍ و هلْ يتكَلم الْقُرآنُ فَتبسم ثُم قَالَ رحِم الله الضعفَاءَ مِن شِيعتِنا إِنهم أَهلُ تسلِيمٍ ثُم قَالَ نعم يا سعد و الصلَاةُ تتكَلم و لَها صورةٌ و خلْقٌ تأْمر و تنهى قَالَ سعدٌ فَتغير لِذَلِك لَونِي و قُلْت هذَا شيءٌ لَا أَستطِيع أَنا أَتكَلم بِهِ فِي الناسِ فَقَالَ أَبو جعفَرٍ و هل

الناس إلا شِيعتنا فَمن لَم يعرِفِ الصلَاةَ فَقَد أنكر حقنا ثُم قَالَ يا سعد أُسمِعك كَلَام الْقُرآن قَالَ سعدٌ فَقُلْت بلَى صلى الله علَيك فَقَالَ إِن الصلاةَ تنهى عنِ الْفَحشاءِ و الْمنكَرِ و لَذِكْر اللهِ أَكْبر فَالنهي كَلَامٌ و الْفَحشاءُ و الْمنكر رِجالٌ و نحن ذِكْر اللهِ و نحن أَكْبر

divine supreme covenant, said, ‘Are people anything else besides our Shi’a (followers)? Those who do not know the right of the prayer, they have denied our rights.’ The Imam then said, ‘O Sa’d do you want, I will make you hear the words of the Holy Quran?’ I said, ‘Yes, may Allah grant you favors.’ The Imam said, ‘Prayer prohibits indecency and unlawful matters and speaking of Allah is greater,’ “prohibition” is speaking, (stopping people from going to) “indecency and unlawful matters” (that) are (nothing else but certain) men. We are the Dhikr of Allah, speaking of Allah, and we are greater.’” (The Holy Quran prohibits people from following certain people called indecency and unlawful matters)

٢ - علِي بن إبراهِيم عن أَبِيهِ عنِ النوفَلِي عنِ السكُونِي عن أَبِي عبدِ اللهِ عن آبائِهِ ع قَالَ قَالَ رسولُ اللهِ ص أيها الناس إِنكُم فِي دارِ هدنةٍ و أَنتم علَى ظَهرِ سفَرٍ و السيرِ بِكُم سرِيعٌ و قَد رأَيتم الليلَ و النهار و الشمس و الْقَمر يبليان كُل جدِيدٍ و يقَربان كُل بعِيدٍ و يأْتيان بِكُل موعودٍ فَأَعِدوا الْجهاز لِبعدِ الْمجاز قَالَ فَقَام الْمِقْداد بن الْأَسودِ فَقَالَ يا رسولَ اللهِ و ما دار الْهدنةِ قَالَ دار بلَاغٍ و انقِطَاعٍ فَإِذَا الْتبست علَيكُم الْفِتن كَقِطَعِ الليلِ الْمظْلِمِ فَعلَيكُم بِالْقُرآن فَإِنه شافِعٌ مشفَّعٌ و ماحِلٌ مصدقٌ و من جعلَه أَمامه قَادهُ إِلَى الْجنةِ و من جعلَه خلْفَه ساقَه إِلَى النارِ و هو الدلِيلُ يدل علَى خيرِ سبِيلٍ و هو كِتابٌ فِيهِ تفْصِيلٌ و بيانٌ و تحصِيلٌ و هو الْفَصلُ لَيس بِالْهزلِ و لَه ظَهرٌ و بطْنٌ فَظَاهِره حكْمٌ و باطِنه عِلْمٌ ظَاهِره أَنِيقٌ و باطِنه عمِيقٌ لَه نجومٌ و علَى نجومِهِ نجومٌ لَا تحصى عجائِبه و لَا تبلَى غَرائِبه فِيهِ مصابِيح الْهدى و منار الْحِكْمةِ و دلِيلٌ علَى الْمعرِفَةِ لِمن عرف الصفَةَ فَلْيجلُ جالِ بصره و لْيبلِغ الصفَةَ نظَره ينج مِن عطَبٍ و يتخلص مِن نشبٍ فَإِن التفَكر حياةُ قَلْبِ الْبصِيرِ كَما يمشِي الْمستنِير فِي الظُّلُماتِ بِالنورِ فَعلَيكُم بِحسنِ التخلصِ و قِلةِ التربصِ

H 3456, Ch 1, h 2
Ali ibn Ibrahim has narrated from his father al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘O people, you live in peacetime during a fast moving journey. You have seen night, day, sun and moon turn every new into old, every far near, and bring the time of every promise near at hand. Prepare the means for a long journey.’ The Imam said, ‘Miqdad ibn Aswad then stood up and asked, “O Messenger of Allah, what is the ‘peace time’?” The Messenger of Allah said, “It is the time to complete (the task) and cut off (from this world). When mischief confuses you like a dark night you must hold to the Holy Quran; it is an intercessor (an associate whose association is beneficial) whose intercession will be accepted and a solicitor whose words are believed. Whoever gives it the lead it will take him to paradise. Whoever leaves it behind (it) will then drive him to the fire. It is a guide that shows the best path. It is the book that contains details and explanations, and accomplishments. It is a criterion and not a useless thing. It has face and hidden meanings. Its face meaning is law and its hidden meaning is knowledge. Its face meaning is unique and its hidden meaning is deep. It has stars and upon its stars there are stars. Its wonders do not end and its rare facts do not become old. In it there is the torch of guidance, and the lighthouses of wisdom. It serves as proof of veracity of knowledge (for one who wants to verfy the truth of his Knowledge) and who has come to know the attribute, permit him brighten his eyes to reach the attribute. It saves from destruction, and protects against danger. Thinking is life for the heart of an intelligent person, just as in darkness one finds the way with help from light. Thus, your freedom (from worldly attractions) must be the best and your delays the shortest.’”

٣ - علِي عن أَبِيهِ عن عبدِ اللهِ بنِ الْمغِيرةِ عن سماعةَ بنِ مِهرانَ قَالَ قَالَ أَبو عبدِ اللهِ ع إِن الْعزِيز الْجبار أَنزلَ علَيكُم كِتابه و هو الصادِق الْبار فِيهِ خبركُم و خبر من قَبلَكُم و خبر من بعدكُم و خبر السماءِ و الْأَرضِ و لَو أَتاكُم من يخبِركُم عن ذَلِك لَتعجبتم

H 3457, Ch 1, h 3
Ali ibn Ibrahim has narrated from his father from ‘Abd Allah ibn al-Mughirah from Sama'a ibn Mehran who has said the following:

“Abu ‘Abd, recipient of divine supreme covenant, has said, the Majestic, the Almighty, has revealed to you His book. It is truthful and virtuous. In it there is news about you, the news of those before you, the news about those after you, the news about the heaven and earth and if one brings you such news, you are astonished.’”

٤ - محمد بن يحيى عن أَحمد بنِ محمدِ بنِ عِيسى عن محمدِ بنِ سِنانٍ عن أَبِي الْجارودِ قَالَ قَالَ أَبو جعفَرٍ ع قَالَ رسولُ اللهِ ص أَنا أَولُ وافِدٍ علَى الْعزِيز الْجبار يوم الْقِيامةِ و كِتابه و أَهلُ بيتِي ثُم أُمتِي ثُم أَسأَلُهم ما فَعلْتم بِكِتابِ اللهِ و بِأَهل بيتِي

H 3458, Ch 1, h 4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Sinan from abu al-Jarud who has said the following:

“Abu Ja’far, recipient of divine supreme covenant, has said that the Messenger of Allah has said, ‘I will be the first to arrive before the Majestic, the Almighty on the Day of Judgment, His book and my family, then my followers whom I will ask about what they have done to the book of Allah and my family.’”

H 3459, Ch 1, h 5
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn Yahya from Talhah ibn Zayd from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“In this Quran is the lighthouse of guidance and torches for dankness. One must brighten his eyes and open them in such light; thinking is life for the seeing eyes just as light helps one walking in the dark.”

٥- محمد بن يحيى عن أحمد بن محمدٍ عن محمدِ بنِ أحمد بن يحيى عن طَلْحةَ بنِ زيدٍ عن أَبي عبدِ اللهِ ع قَالَ إِن هذَا الْقُرآنَ فِيهِ منار الْهدى و مصابِيح الدجى فَلْيجلُ جالِ بصره و يفْتح لِلضياءِ نظَره فَإِن التفَكر حياةُ قَلْبِ الْبصِيرِ كما يمشِي الْمستنِيرِ فِي الظُلُماتِ بِالنورِ

H 3460, Ch 1, h 6
Ali ibn Ibrahim has narrated from his father from Muhammad ibn ‘Isa from Yunus from abu Jamilah who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘It is in the will of Amir al-Mu’minin, Ali ibn abu Talib, recipient of divine supreme covenant, to his companions, “You must know that the Holy Quran is guidance during the day and light in the dark night against the existing hardships and poverty.’”

٦- عِلي بن إِبراهِيم عن محمدِ بنِ عِيسى عن يونس عن أَبي جمِيلَةَ قَالَ قَالَ أَبو عبدِ اللهِ ع كَانَ فِي وصِيةِ أَمِيرِ الْمؤمِنِين ع أَصحابه اعلَموا أَن الْقُرآنَ هدى النهارِ و نور الليلِ الْمظْلِمِ علَى ما كَانَ مِن جهدٍ و فَاقَةٍ

H 3461, Ch 1, h 7
Ali has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Once a man complained to the Holy Prophet for having pain in his chest and he, recipient of divine supreme covenant, said, ‘Seek a cure from the Holy Quran; Allah, the Most Majestic, the Most Holy, says, “It is a cure for that which is in the chest (the heart).’”

٧- عِلي عن أَبِيهِ عنِ النوفَلِي عنِ السكُونِي عن أَبي عبدِ اللهِ عن آبائِهِ ع قَالَ شكَا رجلٌ إِلَى النبِي ص وجعاً فِي صدرِهِ فَقَالَ ص استشفِ بِالْقُرآنِ فَإِن الله عز و جل يقُولُ و شِفاءٌ لِما فِي الصدورِ

H 3462, Ch 1, h 8
Abu Ali al-Ash’ari has narrated from certain individuals of his people from al-Khashshab in a marfu’ manner from the Imam, recipient of divine supreme covenant, who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘I swear by Allah, *Khilafat* (leadership after the Holy Prophet) will never return to the family of abu Bakr and ‘Umar. It will never return to descendents of ‘Umayyah, and never to the children of Talhah and al-Zubayr. It is because they abandoned the Holy Quran, cancelled the noble traditions, and suspended the laws. The Messenger of Allah has said, “The Holy Quran is guidance against straying, clarification against blindness, stability against wavering, light against darkness, brightness in incidents, protection against destruction, intelligence against temptation, clear statement against mischief, and completion (of aim) in the world to the hereafter. In it there is your perfect religion. Whoever deviates from the Holy Quran is headed to the fire.’”

٨- أَبو عِلي الْأَشعرِي عن بعضِ أَصحابِهِ عنِ الْخشابِ رفَعه قَالَ قَالَ أَبو عبدِ اللهِ ع لَا و اللهِ لَا يرجِع الْأَمر و الْخِلَافَةُ إِلَى آلِ أَبي بكْرٍ و عمر أَبداً و لَا إِلَى بنِي أُمية أَبداً و لَا فِي ولْدِ طَلْحةَ و الزبيرِ أَبداً و ذَلِك أَنهم نبذُوا الْقُرآنَ و أَبطَلُوا السنن و عطَلُوا الْأَحكَام و قَالَ رسولُ اللهِ ص الْقُرآنُ هدى مِن الضلَالِ و تِبيانٌ مِن الْعمى و استِقَالَةٌ مِن الْعثْرةِ و نورٌ مِن الظلْمةِ و ضِياءٌ مِن الْأَحداثِ و عِصمةٌ مِن الْهلَكَةِ و رشْدٌ مِن الْغوايةِ و بيانٌ مِن الْفِتنِ و بلَاغٌ مِن الدنيا إِلَى الْآخِرةِ و فِيهِ كَمالُ دِينِكُم و ما عدلَ أَحدٌ عنِ الْقُرآنِ إِلا إِلَى النارِ

H 3463, Ch 1, h 9
Hamid has narrated from al-Hassan ibn m h from Wuhayb ibn Hafs from abu Basir who has said the following:

“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘The Holy Quran forbids and commands, it commands (people to go) to paradise and prohibits (people from going) to the fire.’”

٩- حميد بن زِيادٍ عنِ الْحسنِ بنِ محمدٍ عن وهيبِ بنِ حفْصٍ عن أَبي بصِيرٍ قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ إِن الْقُرآنَ زاجِرٌ و آمِرٌ يأْمر بِالْجنةِ و يزجر عنِ النارِ

H 3464, Ch 1, h 10
Ali ibn Ibrahim has narrated from his father from Salih ibn al-Sindy from Ja’far from his father ibn Bashir from Sa’d al-‘Iskaf who has said the following:

“The Messenger of Allah has said, ‘The longer chapters of the Holy Quran were given to me as alternative to Torah, the chapters of one hundred verses in place of Injil, al-Mathani (Chapter 1) in place of al-Zabbur, in addition I was favored with sixty eight detailed chapters. It is dominant over other books, Torah was for Moses, Injil for Jesus and al-Zabur for David.’”

١٠- عِلي بن إِبراهِيم عن صالِحِ بنِ السندِي عن جعفَرِ بنِ بشِيرٍ عن سعدٍ الْإِسكَافِ قَالَ قَالَ رسولُ اللهِ ص أُعطِيت السور الطوالَ مكَانَ التوراةِ و أُعطِيت الْمِئِين مكَانَ الْإِنجِيلِ و أُعطِيت الْمثَانِي مكَانَ الزبورِ و فُضلْت بِالْمفَصلِ ثَمانٌ و ستونَ سورةً و هو مهيمِنٌ علَى سائِرِ الْكُتبِ و التوراةُ لِموسى و الْإِنجِيلُ لِعِيسى و الزبور لِداود

١١- أبو عَلِي الْأَشعرِي عن محمدِ بن سالِمٍ عن أحمد بن النضرِ عن عمرِو بن شِمرٍ عن جابِرٍ عن أَبِي جعفَرٍ ع قَالَ يجِيءُ الْقُرآنُ يوم الْقِيامةِ فِي أحسنِ منظُورٍ إِلَيهِ صورةً فَيمر بِالْمسلِمِين فَيقُولُونَ هذَا الرجلُ مِنا فَيجاوزهم إِلَى النبِيين فَيقُولُونَ هو مِنا فَيجاوزهم إِلَى الْملَائِكَةِ الْمقَربِين فَيقُولُونَ هو مِنا حتى ينتهِي إِلَى رب الْعِزةِ عز و جل فَيقُولُ يا رب فُلَانُ بن فُلَانٍ أَظْمأْت هواجِره و أَسهرت لَيلَه فِي دارِ الدنيا و فُلَانُ بن فُلَانٍ لَم أُظْمِ هواجِره و لَم أُسهر لَيلَه فَيقُولُ تبارك و تعالَى أَدخِلُهم الْجنةَ علَى منازِلِهم فَيقُوم فَيتبِعونه فَيقُولُ لِلْمؤمِنِ اقْرأْ و ارقَه قَالَ فَيقْرأُ و يرقَى حتى يبلُغَ كُل رجلٍ مِنهم منزِلَته الَّتِي هِي لَه فَينزِلُها

H 3465, Ch 1, h 11
Abu Ali al-Ash'ari has narrated from Muhammad ibn Salim from Ahmad ibn al-Nadr from 'Amr ibn Shimr from Jabir from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"On the Day of Judgment the Holy Quran will come in the best shape and form. He will pass by the Muslims who will say, 'This man is from us.' He will pass toward the prophets who will say that he is of us, then he will pass toward the special angels who will say that he is one of us until he is before the Lord of Majesty, the Most Majestic, the Most Holy, and will say, 'O Lord, so and so son of so and so suffered from thirst, spent the night in vigil in the world so and so son of so and so did not suffer thirst and did not spend his night in vigil (for worship).' Allah, the Most Blessed, the Most High, will say, 'Admit them in paradise.' He will stand up and they will also rise and follow him. The believing people will be told, 'Read and climb.' The Imam said that the believing people will read and climb until they will reach their position that is for them and occupy their places.'"

١٢- عَلِي بن إِبراهِيم عن أَبِيهِ و عِدةٌ مِن أَصحابِنا عن أَحمد بن محمدٍ و سهل بن زِيادٍ جمِيعاً عن ابن محبوبٍ عن مالِكِ بن عطِيةَ عن يونس بن عمارٍ قَالَ قَالَ أَبو عبدِ اللهِ ع إِن الدواوِين يوم الْقِيامةِ ثَلَاثَةٌ دِيوانٌ فِيهِ النعم و دِيوانٌ فِيهِ الْحسنات و دِيوانٌ فِيهِ السيئَات فَيقَابلُ بين دِيوان النعمِ و دِيوان الْحسناتِ فَتستغرِق النعم عامةَ الْحسناتِ و يبقَى دِيوانُ السيئَاتِ فَيدعى بِابنِ آدم الْمؤمِنِ لِلْحِسابِ فَيتقَدم الْقُرآنُ أَمامه فِي أحسنِ صورةٍ فَيقُولُ يا رب أَنا الْقُرآنُ و هذَا عبدك الْمؤمِن قَد كَانَ يتعِب نفْسه بِتِلَاوتِي و يطِيلُ لَيلَه بِترتِيلِي و تفِيض عيناه إِذَا تهجد فَأَرضِهِ كَما أَرضانِي قَالَ فَيقُولُ الْعزِيز الْجبار عبدِي ابسطْ يمِينك فَيملَؤها مِن رِضوان اللهِ الْعزِيز الْجبارِ و يملَأُ شِمالَه مِن رحمةِ اللهِ ثُم يقَالُ هذِهِ الْجنةُ مباحةٌ لَك فَاقْرأْ و اصعد فَإِذَا قَرأَ آيةً صعِد درجةً

H 3466, Ch 1, h 12
Ali ibn Ibrahim has narrated from his father and A number of our people have narrated have narrated from Ahmad ibn Muhammad and Sahl ibn Ziyad all from ibn Mahbub from Malik ibn 'Atiyyah from Yunus ibn 'Ammar who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'On the Day of Judgment there will be three books of records: the book of the record of the good deeds, the book of the record of the bounties and the book of the record of the evil deeds. The records of the good deeds and the bounties will be compared and (in a particular case) the record of the bounties overwhelm all the good deeds and the record of the evil deeds will remain for the son of Adam's accountability, however, the Holy Quran will come forward in the best form and say, "O Lord, this believing servant would tire himself in reciting me and spend long hours during the night reading from me. During his *Tahajjud* (special prayer at night) his eyes would flood with tears, O Lord, make him happy as he would make me happy." The Imam said that the Most Majestic, the Almighty, will say, 'My servant, open your right hand. He fills it up with contentment of Allah, the Most Majestic, the Almighty, his left hand with the favor of Allah and then it will be said to him, 'This is paradise and it is permissible for you. Read (from the Holy Quran) and climb up.' On reading a verse he will climb one degree (in happiness).'"

١٣- عَلِي بن إِبراهِيم عن أَبِيهِ و عَلِي بن محمدٍ الْقَاسانِي جمِيعاً عن الْقَاسِمِ بن محمدٍ عن سلَيمانَ بن داود عن سفْيانَ بن عيينةَ عن الزهرِي قَالَ قَالَ عَلِي بن الْحسين ع لَو مات من بين الْمشرِقِ و الْمغرِبِ لَما استوحشت بعد أَنْ يكُونَ الْقُرآنُ مَعِي و كَانَ ع إِذَا قَرأَ مالِكِ يومِ الدينِ يكَررها حتى كَاد أَنْ يموت

H 3467, Ch1, h 13
Ali ibn Ibrahim has narrated from his father and Ali ibn Muhammad al-Qasani all have narrated from al-Qasim ibn Muhammad from Sulayman ibn Dawud from Sufyan ibn 'Uyayna from al-Zuhri who has said the following:

"Ali ibn al-Husayn, recipient of divine supreme covenant, has said, 'Having the Holy Quran with me I will have no fear or anxiety, even if everyone between the East and West may all die.' On reading verse four of Chapter 1, "The owner (of the kingdom) on the Day of Judgment," repeatedly he seemed as if he were about to die.'"

١٤- عَلِي بن إِبراهِيم عن أَبِيهِ عن ابن أَبِي عمِيرٍ عن إِبراهِيم بن عبدِ الْحمِيدِ عن إِسحاق بن غَالِبٍ قَالَ قَالَ أَبو عبدِ اللهِ ع إِذَا جمع الله عز و جل الْأَولِين و الْآخِرِين إِذَا هم بِشخصٍ قَد أَقْبلَ لَم ير قَط

H 3468, Ch1, h 14
Ali ibn Ibrahim has narrated from his father ibn abu 'Umayr from Ibrahim ibn 'Abd al-Hamid from Ishaq ibn Ghalib who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'When Allah, the Most Majestic, the Most Holy, will gather together all the people of the past and later generation, a person the like of whom in beauty has never been seen will

appear. The believing people will look at him (the Holy Quran) and say, 'This is one of us, the best that we have ever seen. He will come to them and pass them. The martyrs will look at him, and he will pass them until the last one among them and they will say, 'This is the Holy Quran.' He will pass all of them toward the messengers who will say, 'This is the Holy Quran,' he will pass them toward the angels who will say, 'This is the Holy Quran,' and he will pass them until he will approach the right side of the Throne and stand up at that point. The Almighty will say, 'I swear by my Majesty and Glory, and High status, this day I will honor those who had honored him and bring low those who had disregarded him.'"

Chapter Two

The Excellence of the Carriers of the Holy Quran

H 3469, Ch. 2, h 1

Ali ibn Ibrahim has narrated from his father from al-Hassan ibn abu al-Husayn al-Farsi from Sulayman ibn Ja'far from his father al-Ja'fari from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'People of the Holy Quran are of the highest degree among men, except the prophets and the messengers of Allah, thus, you should not consider them weak in the matters of their rights; with Allah, the Most Majestic, the Almighty, they have a special status.'"

H 3470, Ch2, h 2

A number of our people have narrated from Ahmad ibn Muhammad from Sahl ibn Ziyad all from ibn Mahbub from Jamil ibn Salih from al-Fudayl ibn Yasar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"One who has memorized the Holy Quran and follows its laws will be with the honorable angels who carry Allah's messages."

H 3471, Ch 2, h 3

Through the same chain of narrators it is narrated from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'Learn the Holy Quran; on the Day of Judgment it will come to his friends in the form of a most beautiful young person of pale complexion and will speak to his friend saying, "I am the Quran for which you kept awake so often and endured thirst during the heat of midday, dried up your mouth and let your tears flow. I will be with you whenever you will go. Every trader is after his trade. Today I look after the trade of everyone who had a deal with me. Honor will come to you from Allah, the Most Majestic, the Most Holy, as good news for you. The man will receive a crown and peace will be placed on his right hand and eternal life in paradise in his left hand and he will be dressed with two dresses of paradise, then he will be told, 'Read and climb.' For each verse that he will read he will climb up one degree and his parents, if they are of the believers, will each receive two dresses of paradise and they will be told that this is for your teaching the Holy Quran to your child.'"

H 3472, Ch2, h 4

Ibn Mahbub has narrated from Malik ibn 'Atiyyah from Minhal al-Qassab from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"If a young believing person reads the Holy Quran, it mixes with his flesh and blood. Allah, the Most Majestic, the Most Holy, will include him among the honorable and virtuous carriers of the message of Allah and on the Day of Judgment the

أحسن صورةً مِنه فَإذَا نظر إلَيهِ المؤمِنونَ و هو القُرآنُ قالُوا هذَا مِنا هذَا أحسن شيءٍ رأينا فَإذَا انتهى إلَيهِم جازهم ثُم ينظُر إلَيهِ الشهداءُ حتى إذَا انتهى إلَى آخِرِهِم جازهم فَيقُولُونَ هذَا القُرآنُ فَيجوزهم كُلهم حتى إذَا انتهى إلَى المرسلِين فَيقُولُونَ هذَا القُرآنُ فَيجوزهم حتى ينتهي إلَى المَلائِكةِ فَيقُولُونَ هذَا القُرآنُ فَيجوزهم ثُم ينتهي حتى يقف عن يمِينِ العرشِ فَيقُولُ الجبار و عِزتي و جلالي و ارتِفاعِ مكانِي لأُكرِمن اليوم من أكرمك و لأُهِينن من أهانك

بَابُ فَضْلِ حَامِلِ القُرْآن

١ - عِلي بن إبراهِيم عن أبِيهِ عن الحسنِ بن أبِي الحسينِ الفَارِسِي عن سلَيمانَ بن جعفَرٍ الجعفَرِي عن السكُونِي عن أبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص إن أهلَ القُرآن فِي أعلَى درجةٍ مِن الآدمِيين ما خلا النبِيين و المرسلِين فَلا تستضعِفُوا أهلَ القُرآن حقُوقَهم فَإن لَهم مِن اللهِ العزِيز الجبارِ لَمكاناً عَلِيّاً

٢ - عِدةٌ مِن أصحابِنا عن أحمد بن محمدٍ و سهل بن زيادٍ جمِيعاً عن ابنِ محبوبٍ عن جمِيل بن صالِحٍ عن الفُضيل بن يسارٍ عن أبِي عبدِ اللهِ ع قَالَ الحافِظُ لِلقُرآن العامِلُ بِهِ مع السفَرةِ الكِرامِ البررةِ

٣ - و بِإسنادِهِ عن أبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص تعلموا القُرآنَ فَإنه يأتي يوم القِيامةِ صاحِبه فِي صورةِ شاب جمِيلٍ شاحِبِ اللون فَيقُولُ لَه القُرآنُ أنا الذِي كُنت أسهرت لَيلَك و أظمأت هواجِرك و أجفَفْت رِيقَك و أسلْت دمعتك أؤولُ معك حيثُما ألْت و كُل تاجِرٍ مِن وراءِ تِجارتِهِ و أنا الْيوم لَك مِن وراءِ تِجارةِ كُل تاجِرٍ و سيأتِيك كَرامةٌ مِن اللهِ عز و جل فَأبشِر فَيؤتى بِتاجٍ فَيوضع علَى رأسِهِ و يعطَى الأَمانَ بِيمِينِهِ و الخُلْد فِي الجِنانِ بِيسارِهِ و يكْسى حلتينِ ثُم يقَالُ لَه اقْرأْ و ارقَه فَكُلما قَرأَ آيةً صعِد درجةً و يكْسى أبواه حلتينِ إنْ كَانا مؤمِنينِ ثُم يقَالُ لَهما هذَا لِما علمتماه القُرآنَ

٤ - ابن محبوبٍ عن مالِكِ بن عطِيةَ عن منهالٍ القَصابِ عن أبِي عبدِ اللهِ ع قَالَ من قَرأَ القُرآنَ و هو شاب مؤمِنٌ اختلَطَ القُرآنُ بِلَحمِهِ و دمِهِ و جعلَه الله عز و جل مع السفَرةِ الكِرامِ البررةِ و كَانَ القُرآنُ حجِيزاً عنه يوم القِيامةِ

يقُولُ يا رب إِن كُل عامِلٍ قَد أَصاب أَجر عمِلِهِ غَير عامِلي فَبلغْ بِهِ أَكْرم عطَاياك قَالَ فَيكْسوه الله الْعزِيز الْجبار حلتينِ مِن حلَلِ الْجنةِ و يوضع علَى رأْسِهِ تاج الْكَرامةِ ثُم يقَالُ لَه هلْ أَرضيناك فِيهِ فَيقُولُ الْقُرآنُ يا رب قَد كُنت أَرغَب لَه فِيما هو أَفْضلُ مِن هذَا فَيعطَى الْأَمن بِيمِينِهِ و الْخلْد بِيسارِهِ ثُم يدخلُ الْجنةَ فَيقَالُ لَه اقْرأْ و اصعد درجةً ثُم يقَالُ لَه هلْ بلَغنا بِهِ و أَرضيناك فَيقُولُ نعم قَالَ و من قَرأَه كَثِيراً و تعاهده بِمشقةٍ مِن شِدةِ حِفْظِهِ أَعطَاه الله عز و جل أَجر هذَا مرتين

٥- أَبو عِلِي الْأَشعرِي عنِ الْحسنِ بنِ عِلِي بنِ عبدِ اللهِ و حميد بن زِيادٍ عنِ الْخشابِ جمِيعاً عنِ الْحسنِ بنِ عِلِي بنِ يوسف عن معاذِ بنِ ثَابِتٍ عن عمرِو بنِ جمِيعٍ عن أَبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص إِن أَحق الناسِ بِالتخشعِ فِي السر و الْعلَانِيةِ لَحامِلُ الْقُرآن و إِن أَحق الناسِ فِي السر و الْعلَانِيةِ بِالصلَاةِ و الصومِ لَحامِلُ الْقُرآن ثُم نادى بِأَعلَى صوتِهِ يا حامِلَ الْقُرآن تواضع بِهِ يرفَعك الله و لَا تعزز بِهِ فَيذِلك الله يا حامِلَ الْقُرآن تزين بِهِ لِلهِ يزينك الله بِهِ و لَا تزين بِهِ لِلناسِ فَيشِينك الله بِهِ من ختم الْقُرآنَ فَكَأَنما أُدرِجتِ النبوةُ بين جنبيهِ و لَكِنه لَا يوحى إِلَيهِ و من جمع الْقُرآنَ فَنوله لَا يجهلُ مع من يجهلُ علَيهِ و لَا يغضب فِيمن يغضب علَيهِ و لَا يحِد فِيمن يحِد و لَكِنه يعفُو و يصفَح و يغفِر و يحلُم لِتعظِيمِ الْقُرآن و من أُوتِي الْقُرآنَ فَظَن أَن أَحداً مِن الناسِ أُوتِي أَفْضلَ مِما أُوتِي فَقَد عظم ما حقر الله و حقر ما عظم الله

٦- أَبو عِلِي الْأَشعرِي عنِ الْحسنِ بنِ عِلِي بنِ عبدِ اللهِ عن عبيسِ بنِ هِشامٍ قَالَ حدثَنا صالِحٌ الْقَماطُ عن أَبانِ بنِ تغلِب عن أَبِي عبدِ اللهِ ع قَالَ الناس أَربعةٌ فَقُلْت جعِلْت فِداك و ما هم فَقَالَ رجلٌ أُوتِي الْإِيمانَ و لَم يؤت الْقُرآنَ و رجلٌ أُوتِي الْقُرآنَ و لَم يؤت الْإِيمانَ و رجلٌ أُوتِي الْقُرآنَ و أُوتِي الْإِيمانَ و رجلٌ لَم يؤت الْقُرآنَ و لَا الْإِيمانَ قَالَ قُلْت جعِلْت فِداك فَسر لِي حالَهم فَقَالَ أَما الذِي أُوتِي الْإِيمانَ و لَم يؤت الْقُرآنَ فَمثَلُه كَمثَلِ التمرةِ طَعمها حلْو و لَا رِيح لَها و أَما الذِي أُوتِي الْقُرآنَ و لَم يؤت الْإِيمانَ فَمثَلُه كَمثَلِ الْآسِ رِيحها طَيبٌ و طَعمها مر و أَما من أُوتِي الْقُرآنَ و الْإِيمانَ فَمثَلُه كَمثَلِ الْأُترجةِ رِيحها طَيبٌ و طَعمها طَيبٌ و أَما الذِي لَم يؤت الْإِيمانَ و لَا الْقُرآنَ فَمثَلُه كَمثَلِ الْحنظَلَةِ طَعمها مر و لَا رِيح لَها

Holy Quran will be his supporter. The Holy Quran will say, 'O Lord, every worker has received the reward for his deeds except my worker. Provide him the most honorable reward.' Allah will then dress him with two dresses of paradise and crown him with the crown of honor and then ask the Holy Quran, 'Did We make you happy?' The Holy Quran will say, 'Lord, I wished for him better than this.' Allah will then give peace in his right hand, eternity in his left hand and will say to him read from the Holy Quran one verse and go one degree higher. Then the Holy Quran is asked again, 'Did we reward him good and make you happy?' The Holy Quran will say, 'Yes, Lord.'

"The Imam said, 'If one reads the Holy Quran very often and faces difficulties to memorize it due to weaker memory, Allah will give him twice as much reward.'"

H 3473, Ch 2, h 5

Abu Ali al-Ash'ari has narrated from al-Hassan ibn Ali ibn Yusuf from ibn Thabit from 'Amr ibn Jami' from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'The one expected to be the most humble in private and in public is the carrier of the Holy Quran, the one expected the most to perform prayer and fast in private and in public is the carrier of the Holy Quran. Then he called out loud, "O carrier of the Holy Quran, beautify with the Holy Quran for the sake of Allah, Allah will beautify you with it, do not beautify with it for the sake of people; Allah for this will cause you to be shunned. Whoever completes the Holy Quran, it is as if he has saved prophet-hood between his two sides, only divine revelation does not come to him. Whoever collects the Holy Quran has gained handsomely, thus, he toward one who behaves toward him ignorantly, does behave as such, with one who behaves toward him with anger, he does not do as such, and with one who behaves toward him irritably, he does not do so, however, he pardons, ignores, forgives, bears patiently out of respect for the Holy Quran. If one who has received the Holy Quran thinks that what others have received is better than what he has received, he has given significance to what Allah is has made worthless and has considered as worthless what Allah has given greatness.'"

H 3474, Ch2, h 6

Abu Ali al-Ash'ari has narrated from al-Hassan ibn Ali ibn 'Abd Allah from 'Ubays ibn Hisham who has said that Salih ibn al-Qammat has narrated from Aban ibn Taghlib has narrated from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"People are of four kinds. I (the narrator) then asked, 'May Allah keep my soul in service for your cause, who are they?' The Imam said, 'A man who has received belief but not the Holy Quran, a man who has received the Holy Quran but not belief, a man who has received both belief and the Holy Quran and a man who has received none of then.' I (the narrator) then said, 'May Allah keep my soul in service for your cause, explain it to me.' The Imam said, 'The one who has received belief but not the Holy Quran is like a fruit that is sweet but has no aroma, the one who has received the Holy Quran but not belief is like pears that has a sweet fragrance but tastes bitter. The one who has received both the Holy Quran and belief is like citrus that tastes sweet and has a sweet fragrance. The one who has received neither the Holy Quran nor belief is like *Hanzal* (a bitter tasting fruit of a plant that tastes bitter and smells bitter).'"

H 3475, Ch 2, h 7
Ali ibn Ibrahim has narrated from his father and Ali ibn Muhammad al-Qasani all have narrated from al-Qasim ibn Muhammad from Sulayman ibn Dawud from Sufyan ibn ‘Uyayna from al-Zuhri who has said the following:

“Once I asked Ali ibn al-Husayn, recipient of divine supreme covenant, ‘What deed is more virtuous?’ He said, ‘*Al-Hall al-Murtahal*.’ I then asked, ‘What is *al-Hall al-Murtahal*?’ The Imam said, ‘It is one who opens the Holy Quran and completes reading, whenever he begins he arrives at the end of the Holy Quran.’ The Imam said that the Messenger of Allah has said, ‘If one who has received the Holy Quran would think that what others have received is better than what he has received, he has considered something very great as insignificant, and something insignificant as very great.’”

٧- عِلي بن إبراهِيم عن أَبِيهِ و عِلي بن محمدٍ الْقَاسانِي جمِيعاً عن الْقَاسِمِ بنِ محمدٍ عن سلَيمانَ بنِ داود عن سفْيانَ بنِ عيينةَ عن الزهرِي قَالَ قُلْت لِعلِي بن الْحسينِ ع أَي الْأَعمال أَفْضلُ قَالَ الْحال الْمرتحِلُ قُلْت و ما الْحال الْمرتحِلُ قَالَ فَتح الْقُرآن و ختمه كُلما جاءَ بِأَولِهِ ارتحلَ فِي آخِرِهِ و قَالَ قَالَ رسولُ اللهِ ص من أَعطَاه الله الْقُرآنَ فَرأَى أَن رجلًا أُعطِي أَفْضلَ مِما أُعطِي فَقَد صغر عظِيماً و عظم صغِيراً

H 3476, Ch 2, h 8
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Sulayman ibn Rashid from his father from Mu'awiyah ibn ‘Ammar who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, once said to me, ‘If anyone reads the Holy Quran, he is wealthy and there is no poverty thereafter, otherwise, he will never be wealthy.’”

٨- محمد بن يحيى عن أَحمد بنِ محمدٍ عن محمدِ بنِ عِيسى عن سلَيمانَ بنِ رشِيدٍ عن أَبِيهِ عن معاوِيةَ بنِ عمارٍ قَالَ قَالَ لِي أَبو عبدِ اللهِ ع من قَرأَ الْقُرآنَ فَهو غَنِي و لَا فَقْر بعده و إِلا ما هِيَ غِنى

H 3477, Ch 2, h 9
Abu Ali al-Ash’ari has narrated from Muhammad ibn ‘Abd al-Jabbar from ibn abu Najran from abu Jamilah from Jabir from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘O community of the readers of the Holy Quran be pious before Allah, the Most Majestic, the Most Holy, in the matters of the responsibility that He has placed upon you toward His book. I will be questioned and you will be questioned. I will be questioned about the preaching of the message and you will be questioned about your responsibility toward the book of Allah and my *Sunnah* (the laws).’”

٩- أَبو عِلي الْأَشعرِي عن محمدِ بنِ عبدِ الْجبارِ عن ابنِ أَبِي نجرانَ عن أَبِي جمِيلَةَ عن جابِرٍ عن أَبِي جعفَرٍ ع قَالَ قَالَ رسولُ اللهِ ص يا معاشِر قُراءِ الْقُرآن اتقُوا الله عز و جل فِيما حملَكُم مِن كِتابِهِ فَإِني مسئُولٌ و إِنكُم مسئُولُونَ إِني مسئُولٌ عن تبلِيغ الرسالَةِ و أَما أَنتم فَتسأَلُونَ عما حملْتم مِن كِتابِ اللهِ و سنتِي

H 3478, Ch 2, h 10
Ali ibn Ibrahim has narrated from his father from al-Qasim ibn Muhammad from Sulayman ibn Dawud al-Minqari from Hafs who has said the following:

“I heard Musa ibn Ja’far, recipient of divine supreme covenant, asking a man, ‘Do you like to live forever in this world’? The man said, ‘Yes, I do so.’ The Imam asked, ‘Why would you do so?’ The man said, ‘So that I can read Chapter 112 of the Holy Quran.’ The Imam, recipient of divine supreme covenant, remained calm for a while and after an hour said, ‘O Hafs, if any of our Shi’a (followers) do not do good in reading the Holy Quran, in his grave he will receive instruction to read so that Allah will raise him with his proper status; the positions and degrees in paradise are proportionate to the verses of the Holy Quran. One will be told to read and climb. He then reads and climbs up.’ Hafs has said, ‘I never saw anyone more afraid for himself than Musa ibn Ja’far, recipient of divine supreme covenant, or more hopeful in all people. His reading was full of sadness. When reading the Holy Quran he seemed like addressing (speaking to) a human being.’”

١٠- عِلي بن إبراهِيم عن أَبِيهِ عن الْقَاسِمِ بنِ محمدٍ عن سلَيمانَ بنِ داود الْمِنقَرِي عن حفْصٍ قَالَ سمِعت موسى بن جعفَرٍ ع يقُولُ لِرجلٍ أَ تحِب الْبقَاءَ فِي الدنيا فَقَالَ نعم فَقَالَ ولِم قَالَ لِقِراءَةِ قُلْ هو الله أَحدٌ فَسكَت عنه فَقَالَ له بعد ساعةٍ يا حفْص من مات مِن أَولِيائِنا و شِيعتِنا و لَم يحسِنِ الْقُرآنَ علم فِي قَبرِهِ لِيرفَع الله بِهِ مِن درجتِهِ فَإِن درجاتِ الْجنةِ علَى قَدرِ آياتِ الْقُرآن يقَالُ له اقْرأْ و ارق فَيقْرأُ ثُم يرقَى قَالَ حفْصٌ فَما رأَيت أَحداً أَشد خوفاً علَى نفْسِهِ مِن موسى بن جعفَرٍ ع و لَا أَرجى الناسِ مِنه و كَانت قِراءَته حزناً فَإِذَا قَرأَ فَكَأَنه يخاطِب إِنساناً

H 3479, Ch 2, h 11
Ali has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘The carriers of the Holy Quran will be the most knowledgeable people of paradise, the assiduously working people will be the leaders in paradise and the messengers will be the masters of the people of paradise.’”

١١- عِلي عن أَبِيهِ عن النوفَلِي عن السكُونِي عن أَبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص حملَةُ الْقُرآن عرفَاءُ أَهلِ الْجنةِ و الْمجتهِدونَ قُواد أَهلِ الْجنةَ و الرسلُ سادةُ أَهلِ الْجنةَ

بَابُ مَنْ يَتَعَلَّمُ الْقُرْآنَ بِمَشَقَّةٍ

١ - عِدَّةٌ مِن أَصحابِنا عن أَحمد بن محمدٍ و سهل بن زيادٍ جميعاً عن ابن محبوبٍ عن جميل بن صالِحٍ عن الْفُضيل بن يسارٍ عن أَبي عبدِ اللهِ ع قَالَ سمِعته يقُولُ إِن الذِي يعالِج الْقُرآنَ و يحفَظُه بِمشقةٍ مِنه و قِلةِ حِفْظٍ لَه أَجران

٢ - عِلي بن إِبراهِيم عن أَبِيهِ عن ابن أَبي عميرٍ عن منصورِ بن يونس عن الصباحِ بن سيابةَ قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ من شدد علَيهِ فِي الْقُرآن كَانَ لَه أَجران و من يسر علَيهِ كَانَ مع الْأَولِين

٣ - عِلي بن إِبراهِيم عن أَبِيهِ عن أَحمد بن محمدٍ عن سلَيمٍ الْفَراءِ عن رجلٍ عن أَبِي عبدِ اللهِ ع قَالَ ينبغِي لِلْمؤمِن أَنْ لَا يموت حتى يتعلم الْقُرآنَ أَو يكُونَ فِي تعلِيمِهِ

بَابُ مَنْ حَفِظَ الْقُرْآنَ ثُم نَسِيَهُ

١ - عِدَّةٌ مِن أَصحابِنا عن أَحمد بن محمدٍ و أَبو عِلي الْأَشعرِي عن محمدِ بن عبدِ الْجبارِ جمِيعاً عن ابن فَضالٍ عن أَبِي إِسحاق ثَعلَبةَ بن ميمونٍ عن يعقُوب الْأَحمرِ قَالَ قُلْت لِأَبِي عبدِ اللهِ ع جعِلْت فِداك إِني كُنت قَرأْت الْقُرآنَ فَفَلَت مِني فَادع الله عز و جل أَنْ يعلمنِيهِ قَالَ فَكأَنه فَزِع لِذَلك فَقَالَ علمك الله هو و إِيانا جمِيعاً قَالَ و نحن نحوٌ مِن عشرةٍ ثُم قَالَ السورةُ تكُونُ مع الرجل قَد قَرأَها ثُم تركَها فَتأْتِيهِ يوم الْقِيامةِ فِي أَحسنِ صورةٍ و تسلم علَيهِ فَيقُولُ من أَنتِ فَتقُولُ أَنا سورةُ كَذَا و كَذَا فَلَو أَنك تمسكْت بِي و أَخذْت بِي لَأَنزلْتك هذِهِ الدرجةَ فَعلَيكُم بِالْقُرآن ثُم قَالَ إِن مِن الناسِ من يقْرأُ الْقُرآنَ لِيقَالَ فُلَانٌ قَارِئٌ و مِنهم من يقْرأُ الْقُرآنَ لِيطْلُب بِهِ الدنيا و لَا خير فِي ذَلك و مِنهم من يقْرأُ الْقُرآنَ لِينتفِع بِهِ فِي صلَاتِهِ و لَيلِهِ و نهارِهِ

٢ - عِلي بن إِبراهِيم عن أَبِيهِ عن ابن أَبِي عميرٍ عن أَبِي الْمغراءِ عن أَبِي بصِيرٍ قَالَ قَالَ أَبو عبدِ اللهِ ع من نسِي سورةً مِن الْقُرآن مثلَت لَه فِي صورةٍ حسنةٍ و درجةٍ رفِيعةٍ فِي الْجنةِ فَإِذَا رآها قَالَ ما أَنتِ ما أَحسنكِ لَيتكِ لِي فَيقُولُ أَ ما تعرِفُنِي أَنا سورةُ كَذَا و كَذَا و لَو لَم تنسِنِي رفَعتك إِلَى هذَا

٣ - ابن أَبِي عميرٍ عن إِبراهِيم بن عبدِ الْحمِيدِ عن يعقُوب الْأَحمرِ قَالَ قُلْت لِأَبِي عبدِ اللهِ ع إِن علَي ديناً كَثِيراً و قَد دخلَنِي ما كَانَ

Chapter Three

Those Who Learn the Holy Quran with Difficulties

H 3480, Ch 3, h 1

A number of our people have narrated from Ahmad ibn Muhammad and Sahl ibn Ziyad all from ibn Mahbub from Jamil ibn Salih from al-Fudayl ibn Yasar who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Those who face difficulty memorizing the Holy Quran due to lesser ability of memorization will be rewarded twofold.'"

H 3481, Ch 3, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Mansur ibn Yunus from al-Sabbah ibn Sayabah who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'One for whom memorizing the Holy Quran is difficult, his reward is twofold and those for whom it is easy, they are with the pioneers (the earliest Muslims).'"

H 3482, Ch3, h 3

Ali ibn Ibrahim has narrated from his father from Ahmad ibn Muhammad from Sulaym al-Farra' from a man from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'It is worthwhile for a Muslim to learn the Holy Quran before his death or should be in the process of learning.'"

Chapter Four

One Who Memorizes the Holy Quran Then Forgets

H 3483, Ch 4, h 1

A number of our people have narrated from Ahmad ibn Muhammad an Abu Ali al-Ash'ari from Muhammad ibn 'Abd al-Jabbar all from ibn Faddal from abu Ishaq, Th'labah ibn Maymun from Ya'qub al-Ahmar who has said the following:

"Once I said to abu Abdullah, recipient of divine supreme covenant, 'May Allah keep my soul in service for your cause, I had learned the Holy Quran but now it is gone (forgotten). Pray to Allah, the Most Majestic, the Most Holy, so I learn it again?' The narrator has said that the Imam seemed shocked and said, 'May Allah and all of us help you learn the Holy Quran again and we are about ten people.' The Imam then said, 'If one knows one chapter of the Holy Quran and then leaves it alone, on the Day of Judgment that chapter will come to him in the best form and will greet him. The man will ask, 'Who are you?' It will say, 'I am chapter so and so of the Holy Quran. If you had not left me alone, I would have taken you with me to this high rank.' The Imam then said, 'You must hold fast to the Holy Quran.'"

H 3484, Ch 4, h 2

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from abu al-Maghra' from abu Basir who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'If one forgets a chapter from the Holy Quran it will appear to him in the best form and high position in paradise. When he will see it he will say how beautiful you are! I wish you were mine.' It will ask, 'Do you not know me? I am chapter so and so, had you not forgotten me I would have raised you to this.'"

H 3485, Ch 4, h 3

Ibn abu 'Umayr has narrated from Ibrahim ibn 'Abd al-Hamid from Ya'qub al-Ahmar who has said the following:

"Once I said to abu 'Abd Allah, recipient of divine supreme covenant, 'I am indebted a great deal and due to worries I am

about to forget the Holy Quran.' The Imam, recipient of divine supreme covenant, said, 'The Holy Quran, the Holy Quran! On the Day of Judgment the chapter and the verse of the Holy Quran will come and say, 'Had you not forgotten me I would have taken you today to such and such high ranks in paradise.'"

H 3486, Ch 4, h 4
Hamid ibn Ziyad has narrated from al-Hassan ibn Muhammad ibn Sama'a and a number of our people have narrated from Ahmad ibn Muhammad all from Muhsin ibn Ahmad from Aban ibn 'Uthman from ibn abu Ya'qub who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'If a man knows a chapter then forgets it or just leaves it and will enter paradise, it will appear above him in the best form and ask, "Do you know me?" He will say, 'No, I do not know you.' It will say, "I am chapter so and so, you did not follow me and left me. I swear by Allah, had you acted upon my instructions I would have raised you to this degree, pointing with his hand to the above.'"

H 3487, Ch 4, h 5
Abu Ali al-Ash'ari has narrated from al-Hassan ibn Ali ibn 'Abd Allah from al-'Abbas ibn 'Amir from al-Hajjaj al-Khashshab from abu Kahmas al-Haythami ibn 'Ubayd who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about a man who reads the Holy Quran and then forgets and I repeated it before him three times asking, 'Is it an offense on his part?' The Imam said, 'No.'"

H 3488, Ch 4, h 6
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Khalid and al-Husayn ibn Sa'id all from al-Nadr ibn Suwayd from Yahya al-Halabi from 'Abd Allah ibn Muskan from Ya'qub al-Ahmar who has said the following:

"Once I said to abu 'Abd Allah, recipient of divine supreme covenant, 'May Allah keep my soul in service for your cause, I am facing such problems and difficulties that I forget so many good things even some of the Holy Quran.' The Imam was shocked upon my mentioning the Holy Quran and said, 'If a man forgets a chapter of the Holy Quran, on the Day of Judgment that chapter will appear to him with a certain rank and offers him the greeting of peace. The man will ask, 'Who are you?' The chapter of the Holy Quran will say, 'I am chapter so and so of the Holy Quran which you forgot, and I wish you had not forgotten me; today I could have taken you to such and such high ranks. He will point to a certain rank.' The Imam then said, 'You must hold fast to the Holy Quran and learn it. Certain people learn the Holy Quran so that others call him a very good reader of the Holy Quran. Others learn the Holy Quran so that people praise him for his vocal attractiveness in reciting the Holy Quran. There is nothing good in all of this. Certain people learn the Holy Quran and at night they stand upon their feet with the Holy Quran as well as during the day and they are not concerned whether others know this about them or not.'"

Chapter Five
Reciting the Holy Quran

H 3489, Ch 5, h 1
Ali has narrated from his father from Hammad from Hariz from abu 'Abd Allah,

الْقُرآنُ يتفَلت مِني فَقَالَ أبو عبدِ اللهِ ع الْقُرآنَ الْقُرآنَ إِن الْآيةَ مِن الْقُرآن و السورةَ لَتجِيءُ يوم الْقِيامةِ حتى تصعد أَلْف درجةٍ يعنِي فِي الْجنةِ فَتقُولُ لَو حفِظْتِني لَبلَغت بِك هاهنا

٤- حميد بن زِيادٍ عن الْحسنِ بنِ محمدِ بنِ سماعةَ و عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدٍ جمِيعاً عن محسنِ بنِ أَحمد عن أَبانِ بنِ عثْمانَ عن ابنِ أُذَينةَ عن بعفُورٍ قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ إِن الرجلَ إِذَا كَانَ يعلَم السورةَ ثُم نسِيها أَو تركَها و دخلَ الْجنةَ أَشرفَت علَيهِ مِن فَوقِ فِي أَحسنِ صورةٍ فَتقُولُ تعرِفُنِي فَيقُولُ لَا فَتقُولُ أَنا سورةُ كَذَا و كَذَا لَم تعملْ بِي و تركْتِني أَما و اللهِ لَو عمِلْت بِي لَبلَغت بِك هذِهِ الدرجةَ و أَشارت بِيدِها إِلَى فَوقِها

٥- أَبو علِي الْأَشعرِي عن الْحسنِ بنِ علِي بنِ عبدِ اللهِ عن الْعباسِ بنِ عامِرٍ عن الْحجاجِ الْخشابِ عن أَبِي كَهمسٍ الْهيثَمِ بنِ عبيدٍ قَالَ سأَلْت أَبا عبدِ اللهِ ع عن رجلٍ قَرأَ الْقُرآنَ ثُم نسِيه فَرددت علَيهِ ثَلَاثاً أَ علَيهِ فِيهِ حرجٌ قَالَ لَا

٦- محمد بن يحيى عن أَحمد بنِ محمدِ بنِ عِيسى عن محمدِ بنِ خالِدٍ و الْحسينِ بنِ سعِيدٍ جمِيعاً عن النضرِ بنِ سويدٍ عن يحيى الْحلَبِي عن عبدِ اللهِ بنِ مسكَانَ عن يعقُوب الْأَحمرِ قَالَ قُلْت لِأَبِي عبدِ اللهِ ع جعِلْت فِداك إِنه أَصابتِني هموم و أَشياءُ لَم يبق شيءٌ مِن الْخيرِ إِلا و قَد تفَلت مِني مِنه طَائِفَةٌ حتى الْقُرآن لَقَد تفَلت مِني طَائِفَةٌ مِنه قَالَ فَفَزِع عِند ذَلِك حِين ذَكَرت الْقُرآنَ ثُم قَالَ إِن الرجلَ لَينسى السورةَ مِن الْقُرآن فَتأْتِيه يوم الْقِيامةِ حتى تشرف علَيهِ مِن درجةٍ مِن بعضِ الدرجاتِ فَتقُولُ السلَام علَيك فَيقُولُ و علَيكِ السلَام من أَنتِ فَتقُولُ أَنا سورةُ كَذَا و كَذَا ضيعتِني و تركْتِني أَما لَو تمسكْت بِي بلَغت بِك هذِهِ الدرجةَ ثُم أَشار بِإِصبعِهِ ثُم قَالَ علَيكُم بِالْقُرآن فَتعلموه فَإِن مِن الناسِ من يتعلم الْقُرآنَ لِيقَالَ فُلَانٌ قَارِئٌ و مِنهم من يتعلمه فَيطْلُب بِهِ الصوت فَيقَالُ فُلَانٌ حسن الصوتِ و لَيس فِي ذَلِك خيرٌ و مِنهم من يتعلمه فَيقُوم بِهِ فِي لَيلِهِ و نهارِهِ لَا يبالِي من عِلم ذَلِك و من لَم يعلَمه

بَابٌ فِي قِرَاءَتِهِ

١- علِي عن أَبِيهِ عن حمادٍ عن حرِيزٍ عن أَبِي عبدِ اللهِ ع

قَالَ الْقُرآنُ عهد اللهِ إِلَى خلْقِهِ فَقَد ينبغِي لِلْمرءِ الْمسلِمِ أَنْ ينظُر فِي عهدِهِ و أَنْ يقْرأَ مِنه فِي كُل يومٍ خمسِين آيةً

٢- عِلي بن إِبراهِيم عن أَبِيهِ و عِلي بن محمدٍ جمِيعاً عنِ الْقَاسِمِ بنِ محمدٍ عن سلَيمانَ بنِ داود عن حفْصِ بنِ غِياثٍ عنِ الزهرِي قَالَ سمِعت عِلي بن الْحسينِ ع يقُولُ آيات الْقُرآن خزائِن فَكُلما فُتِحت خِزانةٌ ينبغِي لَك أَنْ تنظُر ما فِيها

بَابُ الْبُيُوتِ الَّتِي يُقْرَأُ فِيهَا الْقُرْآنُ

١- عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدٍ عن عِلي بنِ الْحكَمِ عنِ الْفُضيل بنِ عثْمانَ عن لَيثِ بنِ أَبِي سلَيمٍ رفَعه قَالَ قَالَ النبِي ص نوروا بيوتكُم بِتِلَاوةِ الْقُرآن و لَا تتخِذُوها قُبوراً كَما فَعلَتِ الْيهود و النصارى صلوا فِي الْكَنائِسِ و الْبِيعِ و عطِّلُوا بيوتهم فَإِن الْبيت إِذَا كَثُر فِيهِ تِلَاوةُ الْقُرآن كَثُر خيره و اتسع أَهلُه و أَضاءَ لِأَهلِ السماءِ كَما تضِيءُ نجوم السماءِ لِأَهلِ الدنيا

٢- محمد بن يحيى عن أَحمد بنِ محمدِ بنِ عِيسى عن محمدِ بنِ خالِدٍ و الْحسينِ بنِ سعِيدٍ جمِيعاً عنِ النضرِ بنِ سوِيدٍ عن يحيى بنِ عِمرانَ الْحلَبِي عن عبدِ الْأَعلَى مولَى آلِ سامٍ عن أَبِي عبدِ اللهِ ع قَالَ إِن الْبيت إِذَا كَانَ فِيهِ الْمرءُ الْمسلِم يتلُو الْقُرآنَ يتراءَاه أَهلُ السماءِ كَما يتراءَى أَهلُ الدنيا الْكَوكَب الدري فِي السماءِ

٣- محمدٌ عن أَحمد و عِدةٌ مِن أَصحابِنا عن سهلِ بنِ زِيادٍ جمِيعاً عن جعفَرِ بنِ محمدِ بنِ عبيدِ اللهِ عنِ ابنِ الْقَداحِ عن أَبِي عبدِ اللهِ ع قَالَ قَالَ أَمِير الْمؤمِنِين ع الْبيت الَّذِي يقْرأُ فِيهِ الْقُرآنُ و يذْكَر الله عز و جل فِيهِ تكْثُر برَكَته و تحضره الْملَائِكَةُ و تهجره الشياطِين و يضِيءُ لِأَهلِ السماءِ كَما تضِيءُ الْكَواكِب لِأَهلِ الْأَرضِ و إِن الْبيت الَّذِي لَا يقْرأُ فِيهِ الْقُرآنُ و لَا يذْكَر الله عز و جل فِيهِ تقِل برَكَته و تهجره الْملَائِكَةُ و تحضره الشياطِين

بَابُ ثَوَابِ قِرَاءَةِ الْقُرْآنِ

١- عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدٍ و سهلِ بنِ زِيادٍ و عِلي بنِ إِبراهِيم عن أَبِيهِ جمِيعاً عنِ ابنِ محبوبٍ عن عبدِ اللهِ بنِ سِنانٍ عن معاذِ بنِ مسلِمٍ عن عبدِ اللهِ ابنِ سلَيمانَ عن أَبِي جعفَرٍ ع قَالَ من قَرأَ الْقُرآنَ قَائِماً فِي صلَاتِهِ كَتب الله لَه بِكُل حرفٍ مِائَةَ

recipient of divine supreme covenant, who has said the following:

"The Holy Quran is a covenant of Allah with His creatures. A Muslim must look at his covenant and read fifty verses every day."

H 3490, Ch 5, h 2

Ali ibn Ibrahim has narrated from his father and Ali ibn Muhammad all from al-Qasim ibn Muhammad from Sulayman ibn Dawud from Hafs ibn Ghiyath from al-Zuhri who has said the following:

"I heard Ali ibn al-Husayn, recipient of divine supreme covenant, saying, 'Verses of the Holy Quran are treasures, whenever a treasure is opened you should look into it.'"

Chapter Six

The Houses Wherein the Holy Quran is Read

H 3491, Ch 6, h 1

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from al-Fudayl ibn 'Uthman from Layth ibn abu Sulaym in a marfu' manner from the Holy Prophet who has said the following:

"Light up your homes by means of reading the Holy Quran and do not turn them into graves as the Jews and Christians had done. They pray in churches and synagogues and leave their homes of no use. If reading of the Holy Quran is more often in a house, goodness increases therein, its inhabitants receive expanded sustenance and it will shine to the inhabitants of the heaven just as stars shine for the people of this world (earth)."

H 3492, Ch 6, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Khalid and al-Husayn ibn Sa'id all from al-Nadr ibn Suwayd from Yahya ibn 'Imran al-Halabi from 'Abd al-'Ala' Mawla 'Ale (family) S'am from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"A house wherein a Muslim reads the Holy Quran is looked upon by the inhabitants of heavens, just as the inhabitants of earth like to look at a shining star in the skies."

H 3493, Ch 6, h 3

Muhammad ibn Ahmad and A number of our people have narrated from have narrated from Sahl ibn Ziyad all from Ja'far ibn Muhammad ibn 'Ubayd Allah from ibn al-Qaddah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, 'A house wherein the Holy Quran is read, Allah, the Most Majestic, the Most Holy, is spoken of, blessings therein increase, the angels come down therein and Satan keeps away from it. It shines to the inhabitants of the heaven just as stars shine to the people of the earth. A house where the Holy Quran is not read, and Allah, the Most Majestic, the Most Holy, is not spoken of, its blessings reduce, angels leave it and devils crowd therein.'"

Chapter Seven

The Reward for Reading the Holy Quran

H 3494, Ch 7, h 1

A number of our people have narrated from Ahmad ibn Muhammad, Sahl ibn Ziyad and Ali ibn Ibrahim has narrated from his father all from ibn Mahbub from 'Abd Allah ibn Sinan from Mu'adh ibn Muslim from 'Abd Allah ibn Sulayman from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"If one reads the Holy Quran in prayer standing Allah will write down for him the reward for one hundred good deeds for

each letter. If one reads the Holy Quran in prayer sitting Allah will write down for him the reward for fifty good deeds for each letter and if one reads without being in prayer, Allah will write for him the reward for ten good deeds for each letter.’”

Ibn Mahbub has said, “I have heard this *Hadith* from Mu’adh the way ibn Sinan has narrated.”

حسنةٍ و من قَرأه فِي صلَاتِهِ جالِساً كَتب الله لَه بِكُل حرفٍ خمسِين حسنةً و من قَرأه فِي غَيرِ صلَاتِهِ كَتب الله لَه بِكُل حرفٍ عشر حسناتٍ قَالَ ابن محبوبٍ و قَد سمِعته عن معاذٍ علَى نحوٍ مِما رواه ابن سِنانٍ

H 3495, Ch 7, h 2

Ibn Mahbub has narrated from Jamil ibn Salih from al-Fudayl ibn Yasar from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Why should any thing prevent a business man working in the market place from reading one chapter from the Holy Quran before going to sleep when he is home? For the reading of each verse the reward for ten good deeds will be written down for him and ten of his evil deeds will be deleted.”

٢- ابن محبوبٍ عن جمِيل بنِ صالِحٍ عنِ الْفُضيل بنِ يسارٍ عن أَبِي عبدِ اللهِ ع قَالَ ما يمنع التاجِر مِنكُم الْمشغولَ فِي سوقِهِ إِذَا رجع إِلَى منزِلِهِ أَنْ لَا ينام حتى يقْرأَ سورةً مِن الْقُرآنِ فَتكْتب لَه مكَانَ كُل آيةٍ يقْرؤها عشر حسناتٍ و يمحى عنه عشر سيئَاتٍ

H 3496, Ch 7, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Ali ibn al-Hakam or others Sayf ‘Umayrah from a man from Jabir from Musafir from Bashir ibn Ghalib al-Asadi from al-Husayn ibn Ali, recipient of divine supreme covenant, who has said the following:

“Al-Husayn ibn Ali, recipient of divine supreme covenant, has said, ‘Whoever reads from the Holy Quran in his prayer in a standing position, Allah, the Most Majestic, the Most Holy, writes down for him the reward for one hundred good deeds for each letter and if one reads from the Holy Quran without being in prayer, Allah writes down for him the reward for ten good deeds for each letter, and if one listens to the reading of the Holy Quran, Allah writes down for him the reward for one good deed for each letter.

“If one completes reading the whole Quran at night, the angels pray for him until morning, and if he completes during the day the angels pray for him until night and his prayers are accepted. This is better for him than all that is between the heaven and earth.’ I (the narrator) then said, ‘This is for one who reads the Holy Quran. What is for one who does not read?’ The Imam said, ‘O brother from bnu Asad, Allah is generous, glorious and magnanimous if one reads whatever he can, Allah will reward him.’”

٣- محمد بن يحيى عن أَحمد بنِ محمدِ بنِ عِيسى عن عِلِي بنِ الْحكَمِ أَو غَيرِهِ عن سيفِ بنِ عمِيرةَ عن رجلٍ عن جابِرٍ عن مسافِرٍ عن بشِيرِ بنِ غَالِبٍ الْأَسدِي عنِ الْحسينِ بنِ عِلِي ع قَالَ من قَرأَ آيةً مِن كِتابِ اللهِ عز و جل فِي صلَاتِهِ قَائِماً يكْتب لَه بِكُل حرفٍ مِائَةُ حسنةٍ فَإِذَا قَرأَها فِي غَيرِ صلَاةٍ كَتب الله لَه بِكُل حرفٍ عشر حسناتٍ وإِن استمع الْقُرآنَ كَتب الله لَه بِكُل حرفٍ حسنةً وإِنْ ختم الْقُرآنَ لَيلًا صلت علَيهِ الْملَائِكَةُ حتى يصبِح وإِنْ ختمه نهاراً صلت علَيهِ الْحفَظَةُ حتى يمسِي و كَانت لَه دعوةٌ مجابةٌ و كَانَ خيراً لَه مِما بين السماءِ إِلَى الْأَرضِ قُلْت هذَا لِمن قَرأَ الْقُرآنَ فَمن لَم يقْرأْ قَالَ يا أَخا بنِي أَسدٍ إِن الله جوادٌ ماجِدٌ كَرِيمٌ إِذَا قَرأَ ما معه أَعطَاه الله ذَلِك

H 3497, Ch 7, h 4

Muhammad ibn Yahya from Muhammad ibn al-Husayn from al-Nadr ibn Suwayd from Khalid ibn Mad al-Qalanisi from abu Hamza al-Thumali from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“If one, while in Makkah, reads the Holy Quran beginning on a Friday and completes reading the next Friday or within less or more time ending on Friday the reward for it will be written like the reward for a reading commencing from the first ever Friday in the world to the last Friday that there will ever be. The same will be the reward for reading in other days.”

٤- محمد بن يحيى عن محمدِ بنِ الْحسينِ عنِ النضرِ بنِ سويدٍ عن خالِدٍ بنِ ماد الْقَلَانِسِي عن أَبِي حمزةَ الثمالِي عن أَبِي جعفَرٍ ع قَالَ من ختم الْقُرآنَ بِمكةَ مِن جمعةٍ إِلَى جمعةٍ أَو أَقَل مِن ذَلِك أَو أَكْثَر و ختمه فِي يومِ جمعةٍ كُتِب لَه مِن الْأَجرِ و الْحسناتِ مِن أَول جمعةٍ كَانت فِي الدنيا إِلَى آخِرِ جمعةٍ تكُونُ فِيها وإِنْ ختمه فِي سائِرِ الْأَيامِ فَكَذَلِك

H 3498, Ch7, h 5

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Khalid and al-Husayn ibn Sa’id all from al-Nadr ibn Suwayd from Yahya al-Halabi from Muhammad ibn Marwan from Sa’D ibn Tarif from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘One who reads ten verses from the Holy Quran in a night he is not written of the neglectful people. If one reads fifty verses, he is written of those who speak of Allah. If one reads one hundred verses, he is written of the pleading people before Allah. If one reads two hundred verses, he is written of those who express humility before Allah. If one reads three hundred verses he is written of the successful ones. If one reads five hundred verses, he is written of those striving for

٥- محمد بن يحيى عن أَحمد بنِ محمدِ بنِ عِيسى عن محمدِ بنِ خالِدٍ و الْحسينِ بنِ سعِيدٍ جمِيعاً عنِ النضرِ بنِ سويدٍ عن يحيى الْحلَبِي عن محمدِ بنِ مروانَ عن سعدِ بنِ طَرِيفٍ عن أَبِي جعفَرٍ ع قَالَ قَالَ رسولُ اللهِ ص من قَرأَ عشر آياتٍ فِي لَيلَةٍ لَم يكْتب مِن الْغافِلِين و من قَرأَ خمسِين آيةً كُتِب مِن الذاكِرِين و من قَرأَ مِائَةَ آيةٍ كُتِب مِن الْقَانِتِين و من قَرأَ مِائَتي آيةٍ كُتِب مِن الْخاشِعِين و من قَرأَ

ثَلاثَ مِائَةِ آيةٍ كُتِب مِن الْفَائِزِين و من قَرأ خمسمِائَةِ آيةٍ كُتِب مِن الْمجتهِدِين و من قَرأ أَلْف آيةٍ كُتِب لَه قِنطَارٌ مِن تِبرٍ الْقِنطَار خمسةَ عشر أَلْف مِثْقَالٍ مِن ذَهبٍ و الْمِثْقَالُ أربعةٌ و عِشرونَ قِيراطاً أصغرها مِثْلُ جبل أُحدٍ و أَكْبرها ما بين السماءِ إِلَى الْأَرض

٦- أبو عِلِي الْأَشعرِي عن محمدِ بنِ عبدِ الْجبارِ و محمد بن يحيى عن أَحمد بنِ محمدٍ جمِيعاً عن عِلِي بنِ حدِيدٍ عن منصورٍ عن محمدِ بنِ بشِيرٍ عن عِلِي بنِ الْحسينِ ع قَالَ و قَد روي هذَا الْحدِيثُ عن أَبِي عبدِ اللهِ ع قَالَ من استمع حرفاً مِن كِتابِ اللهِ عز و جل مِن غَيرِ قِراءَةٍ كَتب الله لَه حسنةً و محا عنه سيئَةً و رفَع لَه درجةً و من قَرأ نظْراً مِن غَيرِ صوتٍ كَتب الله لَه بِكُل حرفٍ حسنةً و محا عنه سيئَةً و رفَع لَه درجةً و من تعلم مِنه حرفاً ظَاهِراً كَتب الله لَه عشر حسناتٍ و محا عنه عشر سيئَاتٍ و رفَع لَه عشر درجاتٍ قَالَ لَا أَقُولُ بِكُل آيةٍ و لَكِن بِكُل حرفٍ باءٍ أَو تاءٍ أَو شِبههما قَالَ و من قَرأ حرفاً ظَاهِراً و هو جالِسٌ فِي صلَاتِهِ كَتب الله لَه بِهِ خمسِين حسنةً و محا عنه خمسِين سيئَةً و رفَع لَه خمسِين درجةً و من قَرأ حرفاً و هو قَائِمٌ فِي صلَاتِهِ كَتب الله لَه بِكُل حرفٍ مِائَةَ حسنةٍ و محا عنه مِائَةَ سيئَةٍ و رفَع لَه مِائَةَ درجةٍ و من ختمه كَانت لَه دعوةٌ مستجابةٌ مؤخرةً أَو معجلَةً قَالَ قُلْت جعِلْت فِداك ختمه كُله قَالَ ختمه كُله

٧- منصورٌ عن أَبِي عبدِ اللهِ ع قَالَ سمِعت أَبِي ع يقُولُ قَالَ رسولُ اللهِ ص ختم الْقُرآن إِلَى حيثُ تعلَم

بَابُ قِرَاءَةِ الْقُرْآنِ فِي الْمُصْحَفِ

١- عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدٍ عن يعقُوب بنِ يزِيد رفَعه إِلَى أَبِي عبدِ اللهِ ع قَالَ من قَرأ الْقُرآنَ فِي الْمصحفِ متع بِبصرِهِ و خفف عن والِديهِ وإِنْ كَانا كَافِرين

٢- عنه عن عِلِي بنِ الْحسينِ بنِ الْحسنِ الضرِيرِ عن حمادِ بنِ عِيسى عن أَبِي عبدِ اللهِ ع قَالَ إِنه لَيعجِبنِي أَنْ يكُونَ فِي الْبيتِ مصحفٌ يطْرد الله عز و جل بِهِ الشياطِين

the cause of Allah. If one reads one thousand verses one Qintar of *Tibr*, gold will be his reward. A Qintar is equal to fifteen thousand Mithqal of gold. A Mithqal is equal to twenty four Qirat and the smallest Qirat is of the size of the mountain of ‘Uhud and the largest equals to the size of space between earth and the sky.’”

H 3499, Ch 7, h 6

Abu Ali al-Ash’ari has narrated from Muhammad ibn ‘Abd al-Jabbar and Muhammad ibn Yahya from Ahmad ibn Muhammad all from Ali ibn Hadid from Mansur from Muhammad ibn Bashir - who has narrated such *Hadith* from abu ‘Abd Allah , recipient of divine supreme covenant, also from Ali ibn al-Husayn , recipient of divine supreme covenant, who has said the following:

“If one listens to the reading of one letter from the book of Allah, the Most Majestic, the Most Holy, without reading, Allah writes for him the reward for one good deed, deletes one of his evil deeds and raises for him one degree. If one reads looking but without audible voice Allah writes for him the reward for one good deed for each letter, deletes one of his evil deeds and raises him one degree. If one learns one clear letter Allah writes for him the reward for ten good deeds, deletes his ten evil deeds and raises him ten degrees. The Imam said, ‘I do not say, ‘for every verse.’ I say for every letter. ‘B’, ‘T’ and so forth are letters.’ The Imam said, ‘If one reads one clear letter in prayer in a sitting position Allah writes for him the reward for fifty good deeds, deletes fifty of his evil deeds and raises for him fifty degrees. If one reads one letter in prayer standing, Allah, for each letter, writes for him the reward for one hundred good deeds, deletes one hundred of his evil deeds and raises him one hundred degrees. If one completes reading the Holy Quran, for him there is an accepted prayer, sooner or later.’

“I (the narrator) then said to the Imam, ‘May Allah keep my soul in service for your cause, is it completing the whole of it’? The Imam said, ‘Yes, it is completing the whole of the Holy Quran.’”

H 3500, Ch 7, h 7

Mansur has narrated from abu ‘Abd Allah, recipient of divine supreme covenant, the following:

“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘The Messenger of Allah has said, “Complete reading of the Holy Quran is reading to the extent that you know.’”

Chapter Eight

Reading the Holy Quran from a Copy

H 3501, Ch 8, h 1

A number of our people have narrated from Ahmad ibn Muhammad from Ya’qub ibn Yazid in a marfu’ manner from abu ‘Abd Allah , recipient of divine supreme covenant, who has said the following:

“If one reads the Holy Quran from a copy, he benefits from his eyesight, and his parents receive relief even if they are unbelievers.”

H 3502, Ch 8, h 2

It is narrated from him (narrator of the *Hadith* above) from Ali ibn al-Husayn from al-Hassan al-Darir from Hammad ibn ‘Isa from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘I love the presence of a copy of the Holy Quran in a house; Allah, the Most Majestic, the Most Holy, thereby wards off devils.’”

H 3503, Ch 8, h 3
A number of our people have narrated from Sahl ibn Ziyad from ibn Faddal from those whom he has mentioned (in his book) from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Three things will complain before Allah, the Most Majestic, the Most Holy: A Mosque where no one of the neighborhood performs prayer, a scholar among the ignorant people and the copy of the Holy Quran on which dust has accumulated and no one reads it.”

٣- عِدةٌ مِن أصحابِنا عن سهل بن زيادٍ عن ابن فَضالٍ عمن ذَكَره عن أَبي عبدِ اللهِ ع قَالَ ثَلَاثَةٌ يشكُونَ إِلَى اللهِ عز و جل مسجِدٌ خرابٌ لَا يصلي فِيهِ أَهلُه و عالِمٌ بين جهالٍ و مصحفٌ معلقٌ قَد وقَع عَلَيهِ الْغبار لَا يقْرأُ فِيهِ

H 3504, Ch 8, h 4
Ali ibn Muhammad has narrated from ibn Jumhur from Muhammad ibn ‘Umar ibn Mas’adah from al-Hassan ibn Rashid from his grandfather from abu ‘Abd Allah , recipient of divine supreme covenant, who has said the following:

“Reading of the Holy Quran from a copy relieves suffering punishment of one’s parents even if they are unbelievers.”

٤- عَلِي بن محمدٍ عن ابن جمهورٍ عن محمدِ بن عمر بن مسعدةَ عنِ الْحسن بن راشِدٍ عن جدِهِ عن أَبي عبدِ اللهِ ع قَالَ قِراءَةُ الْقُرآنِ فِي الْمصحفِ تخفف الْعذَاب عنِ الْوالِدين و لَو كَانا كَافِرين

H 3505, Ch 8, h 5
A number of our people have narrated from Sahl ibn Ziyad from Yahya ibn al-Mubarak from ‘Abd Allah ibn Jabalah from Mu'awiyah ibn Wahab from Ishaq ibn ‘Ammar who has said the following:

“Once I said to abu ‘Abd Allah, recipient of divine supreme covenant, ‘May Allah keep my soul in service for your cause, I memorize the Holy Quran by heart and read from my memory, is that more virtuous or looking on a copy of the Holy Quran?’ The narrator has said that the Imam said to me, ‘It is better to look in a copy. Have you not heard that looking at a copy of the Holy Quran is an act of worship?’”

٥- عِدةٌ مِن أصحابِنا عن سهل بن زيادٍ عن يحيى بنِ الْمباركِ عن عبدِ اللهِ بن جبلَةَ عن معاوِيةَ بنِ وهبٍ عن إِسحاق بن عمارٍ عن أَبي عبدِ اللهِ ع قَالَ قُلْت لَه جعِلْت فِداك إِني أَحفَظُ الْقُرآنَ عَلَى ظَهرِ قَلْبِي فَأَقْرؤه عَلَى ظَهرِ قَلْبِي أَفْضلُ أَو أَنظُر فِي الْمصحفِ قَالَ فَقَالَ لِي بل اقْرأْه و انظُر فِي الْمصحفِ فَهو أَفْضلُ أَ ما عِلِمت أَن النظَر فِي الْمصحفِ عِبادةٌ

Chapter Nine
Reading the Holy Quran with Elocution and Attractive Tone of Voice

بَابُ تَرْتِيلِ الْقُرْآنِ بِالصَّوْتِ الْحَسَنِ

H 3506, Ch 9, h 1
Ali ibn Ibrahim has narrated from his father from Ali ibn Ma’bad from Wasil ibn Sulayman who has said the following:

“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Holy, ‘Read the Holy Quran in a distinct elocution (*tartil*). . . .’ (73:4) The Imam said, ‘Amir al-Mu’minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, “It is to pronounce clearly and distinctively. Do not rush it like poems or scatter like pebbles but shake up your hard hearts thereby instead of your rushing to finish the chapter.’”

١- عَلِي بن إِبراهِيم عن أَبِيهِ عن عَلِي بنِ معبدٍ عن واصِلِ بن سلَيمانَ عن عبدِ اللهِ بنِ سلَيمانَ قَالَ سأَلْت أَبا عبدِ اللهِ ع عن قَولِ اللهِ عز و جل و رتلِ الْقُرآنَ ترتِيلًا قَالَ قَالَ أَمِير الْمؤمِنِين ص بينه تبياناً و لَا تهذه هذ الشعرِ و لَا تنثُره نثْر الرملِ و لَكِن أَفْزِعوا قُلُوبكُم الْقَاسِيةَ و لَا يكُن هم أَحدِكُم آخِر السورةِ

H 3507, Ch 9, h 2
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from those whom he has mentioned (in his book) from abu ‘Abd Allah who has said the following:

“The Holy Quran has come down with sadness, thus, you should read it with sadness.”

٢- عَلِي بن إِبراهِيم عن أَبِيهِ عن ابن أَبِي عميرٍ عمن ذَكَره عن أَبِي عبدِ اللهِ ع قَالَ إِن الْقُرآنَ نزلَ بِالْحزنِ فَاقْرؤُوه بِالْحزنِ

H 3508, Ch 9, h 3
Ali ibn Muhammad has narrated from Ibrahim al-Ahmar from ‘Abd Allah ibn Hammad from ‘Abd Allah ibn Sinan from abu ‘Abd Allah , recipient of divine supreme covenant, who has said the following:

“Read the Holy Quran with Arabic accent and voice. You must not read it with the accent of the sinful people who commit major sins. After me there will come people who will read the Holy Quran like singing, lamentations and in the monkish manner, which does not pass even their throats toward their hearts that are upside down and so are the hearts of those who like them.”

٣- عَلِي بن محمدٍ عن إِبراهِيم الْأَحمرِ عن عبدِ اللهِ بن حمادٍ عن عبدِ اللهِ بن سِنانٍ عن أَبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص اقْرؤُوا الْقُرآنَ بِأَلْحانِ الْعربِ و أَصواتِها و إِياكُم و لُحونَ أَهلِ الْفِسقِ و أَهلِ الْكَبائِرِ فَإِنه سيجِيءُ مِن بعدِي أَقْوامٌ يرجعونَ الْقُرآنَ ترجِيعَ الْغِناءِ و النوحِ و الرهبانِيةِ لَا يجوز تراقِيهم قُلُوبهم مقْلُوبةٌ و قُلُوب من يعجِبه شأْنهم

٤ - عِدةٌ مِن أَصحابِنا عن سهل بن زِيادٍ عن محمدِ بن حسن بن شمونٍ قَالَ حدثَنِي عِلِي بن محمدٍ النوفَلِي عن أَبِي الْحسن ع قَالَ ذَكَرت الصوت عِنده فَقَالَ إِن عِلِي بن الْحسينِ ع كَانَ يقْرأُ فَربما مر بِهِ الْمار فَصعِق مِن حسن صوتِهِ وإِن الْإِمام لَو أَظْهر مِن ذَلك شيئاً لَما احتملَه الناس مِن حسنِهِ قُلْت و لَم يكُن رسولُ اللهِ ص يصلي بِالناسِ و يرفَع صوته بِالْقُرآن فَقَالَ إِن رسولَ اللهِ ص كَانَ يحملُ الناس مِن خلْفِهِ ما يطِيقُونَ

H 3509, Ch 9, h 4
A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn Hassan ibn Shammun who has that narrated to him Ali ibn Muhammad al-Nawfali from abu al-Hassan, recipient of divine supreme covenant, who has said the following:

"Once accents and voices were mentioned before abu al-Hassan, recipient of divine supreme covenant, and he said, 'Once Ali ibn al-Husayn, recipient of divine supreme covenant, was reading and someone passing by suffered a shock due to the beauty of his voice. If the Imam were to manifest such reading people could not bear its beauty.' I (the narrator) then said, 'The Messenger of Allah during his prayer would not raise his voice in reading the Holy Quran.' The Imam said, 'The Messenger of Allah would make people behind him do only what they could tolerate.'"

٥ - عِلِي بن إِبراهِيم عن أَبِيهِ عن ابنِ أَبِي عمير عن سلَيمٍ الْفَراءِ عمن أَخبره عن أَبِي عبدِ اللهِ ع قَالَ أَعرِبِ الْقُرآنَ فَإِنه عرِبِي

H 3510, Ch 9, h 5
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Sulaym al-Farra' from those whom he has mentioned (in his book) from abu 'Abd Allah , recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Read the Holy Quran with clarity; it is Arabic.'"

٦ - عِلِي بن إِبراهِيم عن أَبِيهِ عن عِلِي بن معبدٍ عن عبدِ اللهِ بن الْقَاسِمِ عن عبدِ اللهِ بن سِنانٍ عن أَبِي عبدِ اللهِ ع قَالَ إِن الله عز و جل أَوحى إِلَى موسى بن عِمرانَ ع إِذَا وقَفْت بين يدي فَقِف موقف الذَلِيلِ الْفَقِيرِ وإِذَا قَرأْت التوراةَ فَأَسمِعنِيها بِصوتٍ حزِينٍ

H 3511, Ch 9, h 6
Ali ibn Ibrahim has narrated from his father from Ali ibn Ma'bad from 'Abd Allah ibn al-Qasim from 'Abd Allah ibn Sinan from abu 'Abd Allah , recipient of divine supreme covenant, who has said the following:

"Allah, the Most Majestic, the Most Holy, sent revelation to Moses son of 'Imran, peace be upon him, 'Whenever you stand before me, do so like a humble and poor person, whenever you read the Torah, read it with sad voice.'"

٧ - عنه عن عِلِي بن معبدٍ عن عبدِ اللهِ بن الْقَاسِمِ عن عبدِ اللهِ بن سِنانٍ عن أَبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص لَم يعطَ أُمتِي أَقَل مِن ثَلَاثٍ الْجمال و الصوتِ الْحسن و الْحِفْظِ

H 3512, Ch 9, h 7
It is narrated from him (narrator of the *Hadith* above) from Ali ibn Ma'bad from 'Abd Allah ibn al-Qasim from 'Abd Allah ibn Sinan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'What my followers have received is no less than three things: Beauty, attractive voice and memorization.'"

٨ - عنه عن أَبِيهِ عن عِلِي بن معبدٍ عن يونس عن عبدِ اللهِ بن مسكَانَ عن أَبِي بصِيرٍ عن أَبِي عبدِ اللهِ ع قَالَ قَالَ النبِي ص إِن مِن أَجمل الْجمال الشعر الْحسن و نغمةَ الصوتِ الْحسنِ

H 3513, Ch 9, h 8
It is narrated from him (narrator of the *Hadith* above) from Ali ibn Ma'bad from Yunus from 'Abd Allah ibn Muskan from abu Basir from abu 'Abd Allah , recipient of divine supreme covenant, who has said the following:

"The Holy Prophet has said, 'The most beautiful thing in beauty is beautiful hair and the attractive tone of voice.'"

٩ - عنه عن عِلِي بن معبدٍ عن عبدِ اللهِ بن الْقَاسِمِ عن عبدِ اللهِ بن سِنانٍ عن أَبِي عبدِ اللهِ ع قَالَ قَالَ النبِي ص لِكُل شيءٍ حِلْيةٌ و حِلْيةُ الْقُرآنِ الصوت الْحسن

H 3514, Ch 9, h 9
It is narrated from him (narrator of the *Hadith* above) from Ali ibn Ma'bad from 'Abd Allah ibn al-Qasim from 'Abd Allah ibn Sinan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Holy Prophet has said, 'For everything there is an ornament, the ornament of (reading) the Holy Quran is attractive tone of voice.'"

١٠ - عِدةٌ مِن أَصحابِنا عن سهل بن زِيادٍ عن موسى بن عمر الصيقَل عن محمدِ بن عِيسى عنِ السكُونِي عن عِلِي بن إِسماعِيلَ الْمِيثَمِي عن رجلٍ عن أَبِي عبدِ اللهِ ع قَالَ ما بعثَ الله عز و جل نَبِيّاً إِلا حسن الصوتِ

H 3515, Ch 9, h 10
A number of our people have narrated from Sahl ibn Ziyad from Musa ibn 'Umar al-Sayqal from Muhammad ibn 'Isa from al-Sakuni from Ali ibn Isma'il al-Maythami from a man from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Allah, the Most Majestic, the Most Holy, never sent a messenger who did not have attractive voice."

١١ - سهلُ بن زِيادٍ عنِ الْحجال عن عِلِي بن عقْبةَ عن رجلٍ عن أَبِي عبدِ اللهِ ع

H 3516, Ch 9, h 11
Sahl ibn Ziyad has narrated from al-Hajjal from Ali ibn 'Aqabah from a man from abu 'Abd Allah, recipient of divine supreme covenant, who has said the

following:

"Ali ibn al-Husayn, recipient of divine supreme covenant, was the best among the people for his attractive voice in reading the Holy Quran. The water carrier would stop in front of his door to listen to his reading and abu Ja'far, recipient of divine supreme covenant, was the best among the people for his attractive voice."

قَالَ كَانَ عَلِي بن الْحسين ص أَحسن الناسِ صوتاً بِالْقُرآن و كَانَ السقَّاءُونَ يمرونَ فَيقِفُونَ بِبابِهِ يسمعونَ قِراءَته و كَانَ أَبو جعفَرٍ ع أَحسن الناسِ صوتاً

H 3517, Ch 9, h 12

Hamid ibn Ziyad has narrated from al-Hassan ibn Muhammad al-Asadi from Ahmad ibn al-Hassan al-Maythami from Aban ibn 'Uthman from Muhammad ibn al-Fudayl who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'It is undesirable (*makruh*) to read Chapter 112 in one breath.'"

١٢- حميد بن زِيادٍ عنِ الْحسنِ بنِ محمدٍ الْأَسدِي عن أَحمد بنِ الْحسنِ الْمِينَمِي عن أَبانِ بنِ عثْمانَ عن محمدِ بنِ الْفُضيلِ قَالَ قَالَ أَبو عبدِ اللهِ ع يكْره أَنْ يقْرأَ قُلْ هو الله أَحدٌ بِنفَسٍ واحِدٍ

H 3518, Ch 9, h 13

Ali ibn Ibrahim has narrated from his father from ibn Mahbub from Ali ibn abu Hamza from abu Basir who has said the following:

"Once I said to abu Ja'far, recipient of divine supreme covenant, 'When I read the Holy Quran, I raise my voice. Satan comes and says, "You are only showing this off to people and your family."' The Imam said, 'O abu Muhammad, read in a middle of the way reading, so your family may hear. Give turns to your voice in reading the Holy Quran; Allah, the Most Majestic, the Most Holy, loves an attractive voice in which there is fluctuations and oscillations.'"

١٣- عَلِي بن إِبراهِيم عن أَبِيهِ عنِ ابنِ محبوبٍ عن عَلِي بنِ أَبِي حمزةَ عن أَبِي بصِيرٍ قَالَ قُلْت لِأَبِي جعفَرٍ ع إِذَا قَرأْت الْقُرآنَ فَرفَعت بِهِ صوتِي جاءَنِي الشيطَانُ فَقَالَ إِنما ترائِي بِهذَا أَهلَك و الناس قَالَ يا أَبا محمدٍ اقْرأْ قِراءَةً ما بين الْقِراءَتينِ تسمِع أَهلَك و رجع بِالْقُرآن صوتك فَإِن الله عز و جل يحِب الصوت الْحسن يرجع فِيهِ ترجِيعاً

Chapter Ten

People Fainting (Reading the Holy Quran)

بَابٌ فِيمَنْ يُظْهِرُ الْغَشْيَةَ عِنْدَ قِرَاءَةِ الْقُرْآن

H 3519, Ch 10, h 1

A number of our people have narrated from Sahl ibn Ziyad from Ya'qub ibn Ishaq al-Dabbiy from abu 'Imran al-Armani from 'Abd Allah ibn al-Hakam from Jabir who has said the following:

"Once I said to abu Ja'far, recipient of divine supreme covenant, 'There are people when remembering something from the Holy Quran or is mentioned before them they suffer a shock to the extent that even if their hands or legs are cut they do not realize.' The Imam said, 'Glory belongs to Allah. That is from Satan. That is not how believing people are described. It is only softening, tender feelings, a few tears and anxiety.'"

Abu Ali al-Ash'ari has narrated from Hassan from abu 'Imran al-Armani from 'Abd Allah ibn al-Hakam from Jabir from abu Ja'far, recipient of divine supreme covenant, a similar *Hadith*.

١- عِدةٌ مِن أَصحابِنا عن سهل بنِ زِيادٍ عن يعقُوب بنِ إِسحاق الضبي عن أَبِي عِمرانَ الْأَرمِني عن عبدِ اللهِ بنِ الْحكَمِ عن جابِرٍ عن أَبِي جعفَرٍ ع قَالَ قُلْت إِن قَوماً إِذَا ذَكَروا شيئاً مِن الْقُرآن أَو حدثُوا بِهِ صعِق أَحدهم حتى يرى أَن أَحدهم لَو قُطِعت يداه أَو رِجلَاه لَم يشعر بِذَلِك فَقَالَ سبحانَ اللهِ ذَاك مِن الشيطَان ما بِهذَا نعتوا إِنما هو اللين و الرقةُ و الدمعةُ و الْوجلُ أَبو عَلِي الْأَشعرِي عن محمدِ بنِ حسانَ عن أَبِي عِمرانَ الْأَرمِني عن عبدِ اللهِ بنِ الْحكَمِ عن جابِرٍ عن أَبِي جعفَرٍ ع مِثْلَه

Chapter Eleven

Within What Period of Time the Holy Quran Should be Read and Completed?

بَابٌ فِي كَمْ يُقْرَأُ الْقُرْآنُ وَ يُخْتَمُ

H 3520, Ch 11, h 1

Ali ibn Ibrahim has narrated from his father from Hammad from al-Husayn ibn al-Mukhtar from Muhammad ibn 'Abd Allah who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'Can I read the Holy Quran in one night?' The Imam said, 'I do not like your reading it in less than a month's time.'"

١- عَلِي بن إِبراهِيم عن أَبِيهِ عن حمادٍ عنِ الْحسينِ بنِ الْمختارِ عن محمدِ بنِ عبدِ اللهِ قَالَ قُلْت لِأَبِي عبدِ اللهِ ع أَقْرأُ الْقُرآنَ فِي لَيلَةٍ قَالَ لَا يعجِبنِي أَنْ تقْرأَه فِي أَقَل مِن شهرٍ

H 3521, Ch 11, h 2

A number of our people have narrated from Sahl ibn Ziyad from certain individuals of his people from Ali ibn Hamza who has said the following:

"Once I went in the presence of abu 'Abd Allah, recipient of divine supreme covenant, and abu Basir said to the Imam, 'May Allah keep my soul in service for your cause, can I read the Holy

٢- عِدةٌ مِن أَصحابِنا عن سهل بنِ زِيادٍ عن بعضِ أَصحابِهِ عن عَلِي بنِ أَبِي حمزةَ قَالَ دخلْت علَى أَبِي عبدِ اللهِ ع فَقَالَ لَه أَبو بصِيرٍ جعِلْت فِداك أَقْرأُ الْقُرآنَ فِي شهرٍ رمضانَ فِي لَيلَةٍ فَقَالَ

لَا قَالَ فَفِي لَيلَتينِ قَالَ لَا قَالَ فَفِي ثَلَاثٍ قَالَ ها و أَشار بِيدِهِ ثُم قَالَ يا أَبا محمدٍ إِن لِرمضانَ حقّاً و حرمةً لَا يشبِهه شيءٌ مِن الشهورِ و كَانَ أَصحاب محمدٍ ص يقْرأُ أَحدهم الْقُرآنَ فِي شهرٍ أَو أَقَل إِن الْقُرآنَ لَا يقْرأُ هذْرمةً و لَكِن يرتلُ ترتيلًا فَإِذَا مررت بِآيةٍ فِيها ذِكْر الْجنةِ فَقِف عِندها و سل الله عز و جل الْجنةَ و إِذَا مررت بِآيةٍ فِيها ذِكْر النارِ فَقِف عِندها و تعوذْ بِاللهِ مِن النارِ

Quran in one night in the month of Ramadan?' The Imam said, 'No.' He then asked, 'Can I read it in two nights?' The Imam said, 'No.' He then asked, 'Can I read it in three nights?' The Imam said, 'Haa' pointing with his hand meaning, "yes, you can." The Imam then said, 'O abu Muhammad, for the month of Ramadan there is respect and rights which is unlike the other months. Among the companions of Muhammad, recipient of divine supreme covenant, there were those who would read the Holy Quran in one month or less. The Holy Quran is not read in a big rush. It should be read with proper elocution and distinct pronunciations. When you come across a verse that speaks of paradise you should pause and ask Allah, the Most Majestic, the Most Holy, to give it to you and when you come across a verse that speaks of the fire, pause and seek protection with Allah against it.'"

٣- محمد بن يحيى عن محمدِ بنِ الْحسينِ عن عِلي بنِ النعمانِ عن يعقُوب بنِ شعيبٍ عن حسينِ بنِ خالِدٍ عن أَبي عبدِ اللهِ ع قَالَ قُلْت لَه فِي كَم أَقْرأُ الْقُرآنَ فَقَالَ اقْرأْه أَخماساً اقْرأْه أَسباعاً أَما إِن عِندِي مصحفاً مجزى أَربعةَ عشر جزءاً

H 3522, Ch 11, h 3
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Ali ibn al-Nu'Man from Ya'qub ibn Shu'ayb from Husayn ibn Khalid who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'In how many days should one complete reading the Holy Quran?' The Imam said, 'You may read it in five or seven days. I, however, have a copy of the Holy Quran that is divided into fourteen parts.'"

٤- عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدِ بنِ خالِدٍ عن يحيى بنِ إِبراهِيم بنِ أَبي الْبِلَادِ عن أَبِيهِ عن عِلي بنِ الْمغِيرةِ عن أَبِي الْحسنِ ع قَالَ قُلْت لَه إِن أَبِي سأَلَ جدك عن ختمِ الْقُرآنِ فِي كُل لَيلَةٍ فَقَالَ لَه جدك كُل لَيلَةٍ فَقَالَ لَه فِي شهرِ رمضانَ فَقَالَ لَه جدك فِي شهرِ رمضانَ فَقَالَ لَه أَبِي نعم ما استطَعت فَكَانَ أَبِي يختِمه أَربعِين ختمةً فِي شهرِ رمضانَ ثُم ختمته بعد أَبِي فَربما زِدت و ربما نقَصت علَى قَدرِ فَراغِي و شغلِي و نشاطِي و كَسلِي فَإِذَا كَانَ فِي يومِ الْفِطْرِ جعلْت لِرسول اللهِ ص ختمةً و لِعلِي ع أُخرى و لِفَاطِمةَ ع أُخرى ثُم لِلْأَئمةِ ع حتى انتهيت إِلَيك فَصيرت لَك واحِدةً منذُ صِرت فِي هذَا الْحال فَأَي شيءٍ لِي بِذَلك قَالَ لَك بِذَلِك أَنْ تكُونَ معهم يوم الْقِيامةِ قُلْت الله أَكْبر قِلِي بِذَلك قَالَ نعم ثَلَاثَ مراتٍ

H 3523, Ch 11, h 4
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Yahya ibn Ibrahim ibn abu al-Balad from his father from Ali ibn al-Mughirah who has said the following:

"Once I asked abu al-Hassan, recipient of divine supreme covenant, 'My father once asked your grandfather about reading all of the Holy Quran in one night.' '(Do you mean it to happen) every night?' Your grandfather inquired. 'Yes, in the month of Ramadan.' My father replied. Your grandfather asked him, 'In the month of Ramadan?' My father said, 'Yes, in the month of Ramadan if I could.' My father would read the Holy Quran forty times in the whole month of Ramadan. After my father I would read the Holy Quran sometimes more and sometimes less than he did, as I would get a chance within my work, activities and laziness. On 'id day (after the month of Ramadan) I would assign the reward for reading the Holy Quran once for the Holy prophet, one for Imam Ali, one for Al-Sayyidah Fatimah and one for each Imam until yourself and I assigned the reward for reciting the Holy Quran once for you from the time I am doing this. Will there be anything for me in this? The Imam said, 'On the Day of Judgment, you will be with them.' 'Allah is greater than can be described, this much for me!' I exclaimed. The Imam, recipient of divine supreme covenant, said three times, 'Yes.'"

٥- محمد بن يحيى عن أَحمد بنِ محمدٍ عن عِلي بنِ الْحكَمِ عن عِلي بنِ أَبِي حمزةَ قَالَ سأَلَ أَبو بصِيرٍ أَبا عبدِ اللهِ ع و أَنا حاضِرٌ فَقَالَ لَه جعِلْت فِداك أَقْرأُ الْقُرآنَ فِي لَيلَةٍ فَقَالَ لَا فَقَالَ فِي لَيلَتينِ فَقَالَ لَا حتى بلَغَ سِت لَيالٍ فَأَشار بِيدِهِ فَقَالَ ها ثُم قَالَ أَبو عبدِ اللهِ ع يا أَبا محمدٍ إِن من كَانَ قَبلَكُم مِن أَصحابِ محمدٍ ص

H 3524, Ch 11, h 5
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Ali ibn abu Hamza who has said the following:

"Once, abu Basir asked abu 'Abd Allah, recipient of divine supreme covenant, when I was also present, 'May Allah keep my soul in service for your cause, can I read the Holy Quran in one night?' The Imam said, 'No.' He then asked, 'Can I read it in two nights?' The Imam said, 'No,' until he reached six nights, the Imam, recipient of divine supreme covenant, made a hand gesture saying '*Ha'a*,' (a hint for approval). Then the Imam, recipient of divine supreme covenant, said, 'O abu Muhammad, note that among the companions of Muhammad, recipient of

divine supreme covenant, before you, there were those who would read the Holy Quran once in a month or less. The Holy Quran is not read in a big rush but it is read with proper elocution and distinct pronunciation. When you come across a verse that speaks of the fire you pause and ask Allah for protection.' Abu Basir then asked, 'Can I read the Holy Quran in the month of Ramadan once every night?' The Imam said, 'No.' He then asked, 'Can I read it in two nights?' The Imam said, 'No.' He then asked, 'Can I read it in three nights?' The Imam said, '*Ha'a,*' with a hand gesture for approval saying, 'Yes, the month of Ramadan is not like the other months. It has its rights and respect. Increase in prayer as much as you can.'"

كَانَ يقْرأُ الْقُرآنَ فِي شهرٍ و أَقَل إِن الْقُرآنَ لَا يقْرأُ هذْرمةً و لَكِن يرتلُ ترتِيلًا إِذَا مررت بِآيةٍ فِيها ذِكْر النارِ وقَفْت عِندها و تعوذْت بِاللهِ مِن النارِ فَقَالَ أَبو بصِيرٍ أَقْرأُ الْقُرآنَ فِي رمضانَ فِي لَيلَةٍ فَقَالَ لَا فَقَالَ فِي لَيلَتينِ فَقَالَ لَا فَقَالَ فِي ثَلَاثٍ فَقَالَ ها و أَومأَ بِيدِهِ نعم شهر رمضانَ لَا يشِبهه شيءٌ مِن الشهورِ لَه حق و حرمةٌ أَكْثَر مِن الصلَاةِ ما استطَعت

Chapter Twelve
The Holy Quran will be Raised as it Was Sent Down

بَابُ أَن الْقُرْآنَ يُرْفَعُ كَمَا أُنزِلَ

H 3525, Ch 12, h 1
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Holy Prophet has said, 'A non-Arab of my followers reads the Holy Quran in his non-Arabic language, but the angels raise it in Arabic.'"

١ - عِلي بن إِبراهِيم عن أَبِيهِ عن النوفَلِي عن السكُونِي عن أَبِي عبدِ اللهِ ع قَالَ قَالَ النبِي ص إِن الرجلَ الْأَعجمِي مِن أُمتِي لَيقْرأُ الْقُرآنَ بِعجمِيةٍ فَترفَعه الْملَائِكَةُ علَى عربِيةٍ

H 3526, Ch 12, h 2
A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn Sulayman from certain individuals of his people from who has said the following:

"Once I said to abu al-Hassan, recipient of divine supreme covenant, 'May Allah keep my soul in service for your cause, we hear certain verses of the Holy Quran that we do not have with us as we hear them and we cannot read as good as we receive from you. Are we committing sins in this matter?' The Imam said, 'No, you are not committing any sins, read as you have learned. The one to teach you will come soon.'"

٢ - عِدةٌ مِن أَصحابِنا عن سهلِ بنِ زِيادٍ عن محمدِ بنِ سلَيمانَ عن بعضِ أَصحابِهِ عن أَبِي الْحسنِ ع قَالَ قُلْت لَه جعِلْت فِداك إِنا نسمع الْآيات فِي الْقُرآنِ لَيس هِي عِندنا كَما نسمعها و لَا نحسِن أَنْ نقْرأَها كَما بلَغنا عنكُم فَهلْ نأْثَم فَقَالَ لَا اقْرءُوا كَما تعلمتم فَسيجِيئُكُم من يعلمكُم

Chapter Thirteen
The Excellence of the Holy Quran

بَابُ فَضْلِ الْقُرْآنِ

H 3527, Ch 13, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Badr from Muhammad ibn Marwan from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Whoever reads Chapter 112 of the Holy Quran once receives blessings. Whoever reads it twice, he and his family receive blessings. Whoever reads it three times, he, his family and his neighbors receive blessings. Whoever reads it twelve times, Allah will build for him twelve palaces in paradise and the keepers will say, 'We should go and see the palaces of our brother so and so.' Whoever reads it one hundred times his sins of twenty-five years will be forgiven, except murders and properties. Whoever reads it four hundred times will receive a reward equal to that for four hundred martyrs, each of whom martyred after the destruction of his horse. Whoever reads it one thousand times in one day and night will not die before seeing his place in paradise or is shown for him (to a third party)."

١ - محمد بن يحيى عن أَحمد بنِ محمدِ بنِ عِيسى عن بدرٍ عن محمدِ بنِ مروانَ عن أَبِي جعفَرٍ ع قَالَ من قَرأَ قُلْ هو الله أَحدٌ مرةً بورِك علَيهِ و من قَرأَها مرتينِ بورِك علَيهِ و علَى أَهلِهِ و من قَرأَها ثَلَاثَ مراتٍ بورِك علَيهِ و علَى أَهلِهِ و علَى جِيرانِهِ و من قَرأَها اثْنتي عشرةَ مرةً بنى الله لَه اثْني عشر قَصراً فِي الْجنةِ فَيقُولُ الْحفَظَةُ اذْهبوا بِنا إِلَى قُصورِ أَخِينا فَلْنانِ فَننظُر إِلَيها و من قَرأَها مِائَةَ مرةٍ غُفِرت لَه ذُنوب خمسٍ و عِشرِين سنةً ما خلَا الدماءَ و الْأَموالَ و من قَرأَها أَربعمِائَةِ مرةٍ كَانَ لَه أَجر أَربعمِائَةِ شهِيدٍ كُلهم قَد عقِر جواده و أُرِيق دمه و من قَرأَها أَلْف مرةٍ فِي يومٍ و لَيلَةٍ لَم يمت حتى يرى مقْعده فِي الْجنةِ أَو يرى لَه

٢ - حميد بن زِيادٍ عن الْحسينِ بنِ محمدٍ عن أَحمد بنِ الْحسنِ الْمِيثَمِي عن يعقُوب بنِ شعيبٍ عن أَبِي عبدِ اللهِ ع

H 3528, Ch 13, h 2
Hamid ibn Ziyad has narrated from al-Husayn ibn Muhammad from Ahmad ibn al-Hassan al-Maythami from Ya'qub ibn Shu'ayb from abu 'Abd Allah, recipient

قَالَ لَما أمر الله عز و جل هذِهِ الْآياتِ أَنْ يهبطْن إِلَى الْأَرضِ تعلقْن بِالْعرشِ و قُلْن أي رب إِلَى أين تهبطُنا إِلَى أهل الْخطَايا و الذنوبِ فَأوحى الله عز و جل إِلَيهن أَن اهبطْن فَو عِزتي و جلَالِي لَا يتلُوكُن أَحدٌ مِن آل محمدٍ و شِيعتِهم فِي دبر ما افْترضت علَيهِ مِن الْمكْتوبةِ فِي كُل يومٍ إِلا نظَرت إِلَيهِ بِعينِي الْمكْنونةِ فِي كُل يومٍ سبعِين نظْرةً أَقْضِي لَه فِي كُل نظْرةٍ سبعِين حاجةً و قِيلَته علَى ما فِيهِ مِن الْمعاصِي و هِي أُم الْكِتابِ و شهد الله أنه لا إِله إِلا هو و الْملَائِكَةُ و أُولُوا الْعِلْمِ و آيةُ الْكُرسِي و آيةُ الْملْكِ

of divine supreme covenant, who has said the following:

"When Allah, the Most Majestic, the Most Holy, commanded certain verses of the Holy Quran to descend to earth, they clung to the Throne asking, 'O Lord, why are You sending us to people of sins and evil deeds.' Allah, the Most Majestic, the Most Holy, inspired them to descend saying, 'I swear by My Majesty and Glory that any Shi'a (followers) of *Ahl al-Bayt* (family of Muhammad, recipients of divine supreme covenant), who reads you after an obligatory prayer every day I will look at him with My hidden eyes (special favor) everyday seventy times and in every look fulfill his seventy wishes and accept him with whatever sins he may have. The verses are Chapter One of the Holy Quran, verses 18-19 and 26-27 of Chapter 3 and verse 255 of Chapter 2 of the Holy Quran.'"

٣- أبو علِي الْأَشعرِي عن محمدِ بنِ حسانَ عن إِسماعِيلَ بنِ مِهرانَ عن الْحسنِ بنِ علِي بنِ أَبِي حمزةَ عن محمدِ بنِ سكِينٍ عن عمرِو بنِ شِمرٍ عن جابِرٍ قَالَ سمِعت أَبا جعفَرٍ ع يقُولُ من قَرأَ الْمسبحاتِ كُلها قَبلَ أَنْ ينام لَم يمت حتى يدرِك الْقَائِم و إِنْ مات كَانَ فِي جِوارِ محمدٍ النبِي ص

H 3529, Ch 13, h 3

Abu Ali al-Ash'ari has narrated from Muhammad ibn Hassan from Isma'il ibn Mehran from al-Hassan ibn Ali ibn abu Hamza from Muhammad ibn Sukayn from 'Amr ibn Shimr from Jabir who has said the following:

"I heard abu Ja'far, recipient of divine supreme covenant, saying, 'Whoever reads all the chapters that begin with the word, '*Sabbaha, or Yusabbihu*' before going to sleep will not die before seeing the twelfth Imam, and when he dies, he will be in the neighborhood of Muhammad, recipient of divine supreme covenant.'"

٤- محمد بن يحيى عن محمدِ بنِ الْحسينِ عن علِي بنِ النعمانِ عن عبدِ اللهِ بنِ طَلْحةَ عن جعفَرٍ ع قَالَ قَالَ رسولُ اللهِ ص من قَرأَ قُلْ هو الله أَحدٌ مِائَةَ مرةٍ حِين يأْخذُ مضجعه غَفَر الله لَه ذُنوب خمسِين سنةً

H 3530, Ch 13, h 4

Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from Ali ibn al-Nu'Man from 'Abd Allah ibn Talhah from Ja'far, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'Whoever reads Chapter 112 of the Holy Quran before going to sleep one hundred times, Allah forgives fifty years of his sins.'"

٥- حميد بن زِيادٍ عنِ الْخشابِ عنِ ابنِ بقاحٍ عن معاذٍ عن عمرِو بنِ جمِيعٍ رفَعه إِلَى علِي بنِ الْحسينِ ع قَالَ قَالَ رسولُ اللهِ ص من قَرأَ أَربع آياتٍ مِن أَول الْبقَرةِ و آيةَ الْكُرسِي و آيتينِ بعدها و ثَلَاثَ آياتٍ مِن آخِرِها لَم ير فِي نفْسِهِ و مالِهِ شيئاً يكْرهه و لَا يقْربه شيطَانٌ و لَا ينسى الْقُرآنَ

H 3531, Ch 13, h 5

Hamid ibn Ziyad has narrated from al-Khashshab from ibn Baqqah from Mu'adh from 'Amr ibn Jami' in a marfu' manner from Ali ibn al-Husayn, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'Whoever reads four verses from the beginning of Chapter 2 of the Holy Quran, verse 255-257 and three verses from the end of this Chapter, he will not experience anything in his own self or property that he dislikes, Satan will not approach him and he will not forget the Holy Quran.'"

٦- محمد بن يحيى عن أَحمد بنِ محمدٍ عنِ ابنِ محبوبٍ عن سيفِ بنِ عمِيرةَ عن رجلٍ عن أَبِي جعفَرٍ ع قَالَ من قَرأَ إِنا أَنزلْناه فِي لَيلَةِ الْقَدرِ يجهر بِها صوته كَانَ كَالشاهِرِ سيفَه فِي سبِيلِ اللهِ و من قَرأَها سِرّاً كَانَ كَالْمتشحطِ بِدمِهِ فِي سبِيلِ اللهِ و من قَرأَها عشر مراتٍ غُفِرت لَه علَى نحوِ أَلْفِ ذَنبٍ مِن ذُنوبِهِ

H 3532, Ch 13, h 6

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from Sayf ibn 'Umayrah from a man from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Whoever reads Chapter 97 of the Holy Quran aloud, he is considered as one unsheathing his sword in the way of Allah, whoever reads it silently he is considered as one who has been socked with his own blood in the way of Allah and whoever reads it ten times, about one thousand of his sins will be forgiven."

٧- أبو علِي الْأَشعرِي عن محمدِ بنِ عبدِ الْجبارِ عن صفْوانَ بنِ يحيى عن يعقُوب بنِ شعيبٍ عن أَبِي عبدِ اللهِ ع قَالَ كَانَ أَبِي ص يقُولُ قُلْ هو الله أَحدٌ ثُلُثُ الْقُرآنِ و قُلْ يا أَيها الْكَافِرونَ ربع الْقُرآنِ

H 3533, Ch 13, h 7

Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from Ya'qub ibn Shu'ayb from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"My father, recipient of divine supreme covenant, would say, 'Chapter 112 of the Holy Quran is one third and Chapter 109 is one forth of the Holy Quran.'"

H 3534, Ch 13, h 8
A number of our people have narrated from Ahmad ibn Muhammad from al-Hassan ibn Ali from al-Hassan ibn al-Jahm from Ibrahim ibn Mihzam from a man who had heard abu al-Hassan, recipient of divine supreme covenant, saying the following:

"Whoever reads verse 255 of Chapter 2 at the time of going to bed he will not fear paralysis, by the will of Allah, and whoever reads it after every obligatory prayer, poisonous things will not harm him.' The Imam said, 'Whoever forwards Chapter 112 between himself and a tyrant, Allah, the Most Majestic, will prevent the tyrant from harming him. He reads it to all directions: his front, back, right and left. When he does so, Allah, the Most Majestic, the Most Holy, provides him good dealings from the tyrant and protects him against his evil.' The Imam said, 'When you fear something read one hundred verses from the Holy Quran as you like and then say three times, "O Lord, remove the misfortune from me."'

٨- عِدةٌ مِن أصحابِنا عن أحمد بنِ محمدٍ عنِ الْحسنِ بنِ عِلي عنِ الْحسنِ بنِ الْجهمِ عن إبراهِيم بنِ مِهزمٍ عن رجلٍ سمِع أبا الْحسنِ ع يقُولُ من قرأ آيةَ الْكُرسِي عِند منامِهِ لم يخفِ الْفَالِج إِنْ شاءَ الله و من قرأها فِي دبرِ كُل فَرِيضةٍ لم يضره ذُو حمةٍ و قالَ من قدم قُلْ هو الله أحدٌ بينه و بين جبارٍ منعه الله عز و جل مِنه يقْرأُها مِن بينِ يديهِ و مِن خلْفِهِ و عن يمِينِهِ و عن شِمالِهِ فَإِذَا فَعلَ ذَلِك رزقه الله عز و جل خيره و منعه مِن شرِهِ و قَالَ إِذَا خِفْت أمراً فَاقْرأْ مِائَةَ آيةٍ مِن الْقُرآنِ مِن حيثُ شِئْت ثُم قُل اللهم اكْشِف عني الْبلَاءَ ثَلَاثَ مراتٍ

H 3535, Ch 13, h 9
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Hassan ibn Ali from Ishaq ibn 'Ammar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Whoever reads one hundred verses of the Holy Quran in prayer in the night, Allah, the Most Majestic, the Most Holy, will write down for him the reward for one night's worshipping. Whoever reads two hundred verses without being in prayer, the Holy Quran, on the Day of Judgment, will not argue against him. Whoever reads five hundred verses in one day and night, Allah, the Most Majestic, the Most Holy, writes down for him in the protected tablet one *Qintar* of good deeds. One *Qintar* is one thousand two hundred *'Awqiyah,* which is greater than the mountain of 'Uhud.'"

٩- محمد بن يحيى عن أحمد بنِ محمدٍ عنِ الْحسنِ بنِ عِلي عن إِسحاق بنِ عمارٍ عن أَبِي عبدِ اللهِ ع قَالَ من قرأَ مِائَةَ آيةٍ يصلي بِها فِي لَيلَةٍ كَتب الله عز و جل لَه بِها قُنوت لَيلَةٍ و من قرأَ مِائَتي آيةٍ فِي غَيرِ صلَاةٍ لَم يحاجه الْقُرآنُ يوم الْقِيامةِ و من قرأَ خمسمِائَةِ آيةٍ فِي يومٍ و لَيلَةٍ فِي صلَاةِ النهارِ و اللَيلِ كَتب الله عز و جل لَه فِي اللوحِ الْمحفُوظِ قِنطَاراً مِن الْحسناتِ و الْقِنطَار أَلْفٌ و مِائَتا أُوقِيةٍ و الْأُوقِيةُ أعظَم مِن جبلِ أُحدٍ

H 3536, Ch 13, h 10
Abu Ali al-Ash'ari has narrated from Muhammad ibn Hassan from Isma'il ibn Mehran from al-Hassan ibn Ali ibn abu Hamza from Mansur ibn Hazim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"If one does not read Chapter 112 in twenty-four hours in any of the five prayers it will be said to him, 'O servant (of Allah) you are not one of those who perform prayer.'"

١٠- أبو عِلي الْأَشعرِي عن محمدِ بنِ حسانَ عن إِسماعِيلَ بنِ مِهرانَ عنِ الْحسنِ بنِ عِلي بنِ أَبِي حمزةَ عن منصورِ بنِ حازِمٍ عن أَبِي عبدِ اللهِ ع قَالَ من مضى بِهِ يومٌ واحِدٌ فَصلى فِيهِ بِخمسِ صلَواتٍ و لَم يقْرأْ فِيها بِقُلْ هو الله أَحدٌ قِيلَ لَه يا عبد اللهِ لَست مِن الْمصلين

H 3537, Ch 13, h 11
Through the same chain of narrators it is narrated from al-Hassan ibn Sayf ibn 'Umayrah from abu Bakr al-Hadrmi from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Whoever believes in Allah and in the life to come should not ignore reading Chapter 112 (*al-'Ikhlas*) of the Holy Quran after an obligatory prayer. Whoever does so (reads it), Allah will collect for him the good of this and the next life, forgive him, his parents and their children."

١١- وبِهذَا الْإِسنادِ عنِ الْحسنِ بنِ سيفِ بنِ عمِيرةَ عن أَبِي بكْرٍ الْحضرمِي عن أَبِي عبدِ اللهِ ع قَالَ من كَانَ يؤمِن بِاللهِ و الْيومِ الْآخِرِ فَلَا يدع أَنْ يقْرأَ فِي دبرِ الْفَرِيضةِ بِقُلْ هو الله أَحدٌ فَإِنه من قرأَها جمع الله لَه خير الدنيا و الْآخِرةِ و غَفَر لَه و لِوالِديهِ و ما ولَدا

H 3538, Ch 13, h 12
It is narrated from him (narrator of the *Hadith* above) from al-Hassan ibn Ali ibn abu Hamza in a marfu' manner from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Chapter six (*al-An'am*) was revealed all in one piece escorted by seventy thousand angels until it came down upon Muhammad, recipient of divine supreme covenant. You must maintain its greatness and respect it. The name of Allah, the Most Majestic, the Most Holy, is mentioned therein at seventy places. Had people known what is in reading it, they would not have ignored it."

١٢- عنه عنِ الْحسنِ بنِ عِلي بنِ أَبِي حمزةَ رفَعه قَالَ قَالَ أَبو عبدِ اللهِ ع إِن سورةَ الْأَنعامِ نزلَت جملَةً شيعها سبعونَ أَلْف ملَكٍ حتى أُنزِلَت علَى محمدٍ ص فَعظموها و بجلُوها فَإِن اسم اللهِ عز و جل فِيها فِي سبعِين موضِعاً و لَو يعلَم الناس ما فِي قِراءَتِها ما تركُوها

١٣ - عِلي بن إبراهِيم عن أَبِيهِ عن النوفَلِي عن السكُونِي عن أَبِي عبدِ اللهِ ع أَن النبِي ص صلى علَى سعدِ بن معاذٍ فَقَالَ لَقَد واقَى مِن الْملَائِكَةِ سبعونَ أَلْفاً و فِيهِم جبرئِيلُ ع يصلونَ علَيهِ فَقُلْت لَه يا جبرئِيلُ بِما يستحِق صلَاتكُم علَيهِ فَقَالَ بِقِراءَتِهِ قُلْ هو الله أَحدٌ قَائِماً و قَاعِداً و راكِباً و ماشِياً و ذَاهِباً و جائِياً

H 3539, Ch 13, h 13
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Holy Prophet performed prayer for Sa’d ibn Mu’adh and said, ‘A delegate of seventy thousand angels was there, among them Jibril (Gabriel) was also there. They all performed prayer for him (the dead body of Sa’d ibn Mu’adh) and I said, ‘O Jibril (Gabriel), what is it that made him deserve your prayers?’ He said, ‘It was his reading Chapter 112 (*al-‘Ikhlas*) standing, sitting, riding, walking, coming and going.’”

١٤ - عِدةٌ مِن أَصحابِنا عن سهل بن زِيادٍ عن جعفَرِ بن محمدِ بن بشِيرٍ عن عبيدِ اللهِ بنِ الدهقَانِ عن درست عن أَبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص من قَرأَ أَلْهيكُم التكَاثُر عِند النومِ وقِي فِتنةَ الْقَبرِ

H 3540, Ch 13, h 14
A number of our people have narrated from Sahl ibn Ziyad from Ja’far ibn Muhammad ibn Bashir from ‘Ubayd Allah ibn al-Dihqan from Drust from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘Whoever read *al-Hakum al-Takathur* Chapter 102 of the Holy Quran at bedtime will be safe from the mischief of the grave.’”

١٥ - محمد بن يحيى عن أَحمد بن محمدِ بن عِيسى عن محمدِ بن إِسماعِيلَ بن بزِيعٍ عن عبدِ اللهِ بنِ الْفَضل النوفَلِي رفَعه قَالَ ما قُرِئَتِ الْحمد علَى وجعٍ سبعِين مرةً إِلا سكَن

H 3541, Ch 13, h 15
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Isma'il ibn Bazi' from ‘Abd Allah ibn al-Fald al-Nawfali in a marfu’ manner from an Imam, recipient of divine supreme covenant, who has said the following:

“Whenever I read *al-Hamd* (Chapter One of the Holy Quran) for pain, seventy times, it was relieved.”

١٦ - عِلي بن إبراهِيم عن أَبِيهِ عن ابنِ أَبِي عمِيرٍ عن معاوِيةَ بنِ عمارٍ عن أَبِي عبدِ اللهِ ع قَالَ لَو قُرِئَتِ الْحمد علَى ميتٍ سبعِين مرةً ثُم ردت فِيهِ الروح ما كَانَ ذَلِك عجباً

H 3542, Ch 13, h 16
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu'awiyah ibn ‘Ammar from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“If you read *al-Hamd* (Chapter One of the Holy Quran) seventy times over a dead body and it comes back to life, do not be astonished.”

١٧ - عنه عن أَحمد بن بكْرٍ عن صالِحٍ عن سلَيمانَ الْجعفَرِي عن أَبِي الْحسنِ ع قَالَ سمِعته يقُولُ ما مِن أَحدٍ فِي حد الصبا يتعهد فِي كُل لَيلَةٍ قِراءَةَ قُلْ أَعوذُ بِرب الْفَلَقِ و قُلْ أَعوذُ بِرب الناسِ كُل واحِدةٍ ثَلَاثَ مراتٍ و قُلْ هو الله أَحدٌ مِائَةَ مرةٍ فَإِنْ لَم يقْدِر فَخمسِين إِلا صرف الله عز و جل عنه كُل لَممٍ أَو عرضٍ مِن أَعراضِ الصبيانِ و الْعطَاشِ و فَسادِ الْمعِدةِ و بدورِ الدمِ أَبداً ما تعوهِد بِهذَا حتى يبلُغه الشيب فَإِنْ تعهد نفْسه بِذَلِك أَو تعوهِد كَانَ محفُوظاً إِلَى يومٍ يقْبِض الله عز و جل نفْسه

H 3543, Ch 13, h 17
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Bakr from Salih from Sulayman al-Ja’fari who has said the following:

“I heard abu al-Hassan, recipient of divine supreme covenant, saying, ‘If a child maintains reading every night Chapters 113, 114 three times each and Chapter 112 one hundred times or, if he cannot do it, fifty times Allah, the Most Majestic, the Most Holy, diverts all health problems of childhood and dehydration, stomach disorder and blood pressure all the time, as long as he maintains such readings until his old age. If he would maintain it or is made to maintain it, he will remain safe until the time Allah, the Most Majestic, the Most Holy, will take his soul away.’”

١٨ - عِلي بن إبراهِيم عن أَبِيهِ عن ابنِ أَبِي عمِيرٍ عن الْحسينِ بنِ أَحمد الْمِنقَرِي قَالَ سمِعت أَبا إِبراهِيم ع يقُولُ من استكْفَى بِآيةٍ مِن الْقُرآنِ مِن الشرقِ إِلَى الْغربِ كُفِي إِذَا كَانَ بِيقِينٍ

H 3544, Ch 13, h 18
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from al-Husayn ibn Ahmad al-Minqari who has said the following:

“I heard abu Ibrahim, recipient of divine supreme covenant, saying, ‘If one considers one verse of the Holy Quran sufficient (for his protection) from East to West, it is enough [with certainty].’”

١٩ - الْحسين بن محمدٍ عن أَحمد بنِ إِسحاق و عِلي بن إِبراهِيم عن أَبِيهِ جمِيعاً عن بكْرِ بنِ محمدٍ الْأَزدِي عن رجلٍ عن أَبِي عبدِ اللهِ ع فِي الْعوذَةِ قَالَ تأْخذُ قُلَّةً جدِيدةً فَتجعلُ فِيها ماءً ثُم تقْرأُ علَيها إِنا أَنزلْناه فِي لَيلَةِ الْقَدرِ

H 3545, Ch 13, h 19
Al-Husayn ibn Muhammad has narrated from Ahmad ibn Ishaq and Ali ibn Ibrahim has narrated from his father all from Bakar ibn Muhammad al-Azdi from a man from abu ‘Abd Allah, recipient of divine supreme covenant, who about supplications for protection has said the following:

“Find a new pot made of clay and fill it with water then read Chapter 97 of the Holy Quran on it thirty times, then hang it

from something, use it for drink and wuzu and add water if so desired (if Allah wills)."

H 3546, Ch 13, h 20

A number of our people have narrated from Sahl ibn Ziyad from Idris al-Harithi from Muhammad ibn Sinan from Mufaddal ibn 'Umar who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, said, 'O Mufaddal, protect yourself from all people with this: '(I begin) in the name of Allah, the Beneficent, the Merciful', and with Chapter 112 by reading toward each directions: right, left, front, back, above and below. When you enter in the presence of a tyranical ruler read it three times when looking at him, count it with your left hand and continue reading until you leave his presence.'"

H 3547, Ch 13, h 21

Muhammad ibn Yahya has narrated from 'Abd Allah ibn Ja'far from al-Sayyari from Muhammad ibn Bakr from abu al-Jarud from al-Asbagh ibn Nubatah from Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, who has said the following:

"I swear by the One who sent Muhammad, recipient of divine supreme covenant, with the truth and honored his family, all supplications for protection is in the Holy Quran. In the Holy Quran there is protection against fire, theft, straying of animals from the owner, lost items, or runaway persons. Whoever wants to know, ask me. The narrator has said that a man then stood up and said, 'Instruct me in something against fire and drowning' The Imam said, 'Read this verse: "The (true) Guardian is certainly Allah Who has revealed the Book and is the Guardian of the righteous ones." (7:196) and 'They have not paid due respect to Allah. The whole earth will be gripped in His hands on the Day of Judgment and the heavens will be just like a scroll in His right hand. Allah is by far more Glorious and High to be considered equal to their idols.' (39:67) Whoever reads them will be safe from burns and drowning. [The man read them and fire broke out in the homes of his neighbors. His house was in the middle but remained unaffected]. Then another man stood up and said, 'O Amir al-Mu'Minin, recipient of divine supreme covenant, my horse is unyielding and I am afraid of it.' The Imam said, 'Read in his right ear: ". . . all that is in the heavens and the earth have submitted themselves to His will, either by their own free will or by force? To Allah all things do return." (3:83) [He read the above verse and his horse became subservient]. Another man stood up and said, 'O Amir al-Mu'Minin, my land is filled with wild beasts. They overwhelm my house to get their prey.' The Imam said, 'Read: "A Messenger from your own people has come to you. Your destruction and suffering is extremely distressful to him. He really cares about you and is very compassionate and merciful to the believers."' (9:128)

(Muhammad), if they turn away from you, say, 'Allah is sufficient (support) for me. No one deserves to be worshipped except Allah. In Him I trust and He is the Owner of the Great Throne.' (9:129) [This man also was saved from the beasts after reading the Quranic reading].

"Thereafter another man stood up and said, 'O Amir al-Mu'Minin, in my stomach there is yellow water. Is there any cure for it?' The Imam said yes, without dirham and dinar, 'Write verse 255 of Chapter 2 of the Holy Quran on your stomach, then wash and drink it to save it in your stomach, you will be cured by the will of Allah, the Most Majestic, the Most Holy.' [This man also followed the instruction and was cured].

ثَلَاثِين مرةً ثُم تعلق و تشرب مِنها و تتوضأ و يزاد فِيها ماءٌ إِنْ شاءَ الله

٢٠- عِدةٌ مِن أَصحابِنا عن سهل بنِ زيادٍ عن إِدرِيس الْحارِثي عن محمدِ بنِ سِنانٍ عن مفَضلِ بنِ عمر قَالَ قَالَ أَبو عبدِ اللهِ ع يا مفَضلُ احتجِز مِن الناسِ كُلِهم بِ بِسمِ اللهِ الرحمنِ الرحِيمِ و قُلْ هو الله أَحدٌ اقْرأْها عن يمِينك و عن شِمالِك و مِن بين يديك و مِن خلْفِك و مِن فَوقِك و مِن تحتِك فَإِذَا دخلْت علَى سلْطَانٍ جائِرٍ فَاقْرأْها حِين تنظُر إِلَيهِ ثَلَاثَ مراتٍ و اعقِد بِيدِك الْيسرى ثُم لَا تفَارِقْها حتى تخرج مِن عِندِهِ

٢١- محمد بن يحيى عن عبدِ اللهِ بنِ جعفَرٍ عن السيارِي عن محمدِ بنِ بكْرٍ عن أَبِي الْجارودِ عن الْأَصبغِ بنِ نباتةَ عن أَمِيرِ الْمؤمِنِين ص أَنه قَالَ و الذِي بعثَ محمداً ص بِالْحق و أَكْرم أَهلَ بيته ما مِن شيءٍ تطْلُبونه مِن حِرزٍ مِن حرقٍ أَو غَرقٍ أَو سرقٍ أَو إِفْلَاتِ دابةٍ مِن صاحِبِها أَو ضالةٍ أَو آبِقٍ إِلا و هو فِي الْقُرآنِ فَمن أَراد ذَلِك فَلْيسأَلْنِي عنه قَالَ فَقَام إِلَيهِ رجلٌ فَقَالَ يا أَمِير الْمؤمِنِين أَخبِرنِي عما يؤمن مِن الْحرقِ و الْغرقِ فَقَالَ اقْرأْ هذِهِ الْآياتِ الله الذِي نزلَ الْكِتاب و هو يتولى الصالِحِين و ما قَدروا الله حق قَدرِهِ إِلَى قَولِهِ سبحانه و تعالى عما يشرِكُونَ فَمن قَرأَها فَقَد أَمِن الْحرق و الْغرق قَالَ فَقَرأَها رجلٌ و اضطَرمتِ النار فِي بيوتِ جِيرانِهِ و بيته وسطَها فَلَم يصِبه شيءٌ ثُم قَام إِلَيهِ رجلٌ آخر فَقَالَ يا أَمِير الْمؤمِنِين إِن دابتِي استصعبت علَي و أَنا مِنها علَى وجلٍ فَقَالَ اقْرأْ فِي أُذُنِها الْيمنى و لَه أَسلَم من فِي السماواتِ و الْأَرضِ طَوعاً و كَرهاً و إِلَيهِ يرجعونَ فَقَرأَها فَذَلت لَه دابته و قَام إِلَيهِ رجلٌ آخر فَقَالَ يا أَمِير الْمؤمِنِين إِن أَرضِي أَرضٌ مسبعةٌ و إِن السباع تغشى منزِلِي و لَا تجوز حتى تأْخذَ فَرِيستها فَقَالَ اقْرأْ لَقَد جاءَكُم رسولٌ مِن أَنفُسِكُم عزِيزٌ علَيهِ ما عِنتم حرِيصٌ علَيكُم بِالْمؤمِنِين رؤفٌ رحِيمٌ فَإِنْ تولوا فَقُلْ حسبِي الله لَا إِله إِلا هو علَيهِ توكَلْت و هو رب الْعرشِ الْعظِيمِ فَقَرأَهما الرجلُ فَاجتنبته السباع ثُم قَام إِلَيهِ آخر فَقَالَ يا أَمِير الْمؤمِنِين إِن فِي بطْنِي ماءً أَصفَر فَهلْ مِن شِفَاءٍ فَقَالَ نعم بِلَا دِرهمٍ و لَا دِينارٍ و لَكِن اكْتب علَى بطْنِك آيةَ الْكُرسِي و تغسِلُها و تشربها و تجعلُها ذَخِيرةً فِي بطْنِك فَتبرأُ بِإِذْنِ اللهِ عز و جل فَفَعلَ الرجلُ فَبرأَ بِإِذْنِ اللهِ ثُم قَام إِلَيهِ آخر فَقَالَ يا أَمِير الْمؤمِنِين أَخبِرنِي عنِ الضالةِ فَقَالَ اقْرأْ يس فِي ركْعتينِ و قُلْ

يا هادِي الضالةِ رد علي ضالتِي فَفَعلَ فَرد الله عز و جل علَيهِ ضالته ثُم قَام إِلَيهِ آخر فَقَالَ يا أَمِير الْمؤمِنِين أَخبِرنِي عنِ الْآبِقِ فَقَالَ اقْرأْ أَو كَظُلُماتٍ فِي بحرٍ لُجي يغشاه موجٌ مِن فَوقِهِ موجٌ إِلَى قَولِهِ و من لَم يجعلِ الله لَه نوراً فَما لَه مِن نورٍ فَقَالَها الرجلُ فَرجع إِلَيهِ الْآبِق ثُم قَام إِلَيهِ آخر فَقَالَ يا أَمِير الْمؤمِنِين أَخبِرنِي عنِ السرقِ فَإِنه لَا يزالُ قَد يسرق لِي الشيءُ بعد الشيءِ لَيلًا فَقَالَ لَه اقْرأْ إِذَا أَويت إِلَى فِراشِك قُلِ ادعوا الله أَوِ ادعوا الرحمن أَيا ما تدعوا إِلَى قَولِهِ و كَبره تكْبِيراً ثُم قَالَ أَمِير الْمؤمِنِين ع من بات بِأَرضٍ قَفْرٍ فَقَرأَ هذِهِ الْآيةَ إِن ربكُم الله الذِي خلَق السماواتِ و الْأَرض فِي سِتةِ أَيامٍ ثُم استوى علَى الْعرشِ إِلَى قَولِهِ تبارك الله رب الْعالَمِين حرسته الْملَائِكَةُ و تباعدت عنه الشياطِين قَالَ فَمضى الرجلُ فَإِذَا هو بِقَريةٍ خرابٍ قَبات فِيها و لَم يقْرأْ هذِهِ الْآيةَ فَتغشاه الشيطَانُ و إِذَا هو آخِذٌ بِخطْمِهِ فَقَالَ لَه صاحِبه أَنظِره و استيقَظَ الرجلُ فَقَرأَ الْآيةَ فَقَالَ الشيطَانُ لِصاحِبِهِ أَرغَم الله أَنفَك احرسه الْآنَ حتى يصبِح فَلَما أَصبح رجع إِلَى أَمِير الْمؤمِنِين ع فَأَخبره و قَالَ لَه رأَيت فِي كَلَامِك الشفَاءَ و الصدق و مضى بعد طُلُوعِ الشمسِ فَإِذَا هو بِأَثَرِ شعرِ الشيطَان مجتمِعاً فِي الْأَرضِ

Another man stood up and asked about his straying animal. The Imam said, ‘Read Chapter 36 in two *Rak’at* (a prayer consisting of two times bowing down on one’s knees) prayer and say, “O guide of the straying, return my straying animal to me.’ [This man also followed the instruction and his animal was returned]. Another man stood up and said, ‘O Amir al-Mu’minin, tell me about a runaway.’ The Imam said, ‘Read: “Or they (the deeds of the unbelievers) are like the darkness of a deep, stormy sea with layers of giant waves, covered by dark clouds. It is darkness upon darkness whereby even if one stretches out his hands, he cannot see them. One can have no light unless Allah gives him light.”’ (24:40) [He followed the instruction and his runaway person was found]. Thereafter another man stood up and said, ‘O Amir al-Mu’minin, tell me about theft. Every night they steal my things.’ The Imam said, ‘When going to bed read, “(Muhammad), tell them, ‘It is all the same whether you call Him Allah or the Beneficent. All the good names belong to Him. (Muhammad), do not be very loud or slow in your prayer. Choose a moderate way of praying.’ (17:110) Say, ‘It is only Allah who deserves all praise. . . .’ (17:111) Amir al-Mu’minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, ‘If one is in an uninhabited land at night the angels will guard him and devils move away from him upon his reading this: ‘Your Lord is Allah Who established His dominion over the Throne (of the realm) after having created the heavens and the earth in six days. He made the night darken the day, which it pursues at a (considerable) speed and He made the sun and the moon submissive to His command. Is it not He who creates and governs all things? Blessed is Allah, the Cherisher of the Universe.’ (7:54) The narrator has said that a man traveled and stayed at a ruined town without reading the above verse of the Holy Quran, Satan overwhelmed him and was holding his face. His (Satan’s) friend told him to wait. It made the man wake up and read the above verse of the Holy Quran. Satan then said to his friend, ‘May Allah humiliate you, now stay here to guard him till morning.’ In the morning he came to Amir al-Mu’minin, Ali ibn abu Talib, recipient of divine supreme covenant, and informed him of the incident saying, ‘In your words I found cure and truth.’ After sunrise he went to the place and he found a bunch of the hairs of the devil on the ground.’”

٢٢- محمد بن يحيى عن أَحمد بنِ محمدٍ عن محمدِ بنِ سِنانٍ عن سلَمةَ بنِ محرِزٍ قَالَ سمِعت أَبا جعفَرٍ ع يقُولُ من لَم يبرِئْه الْحمد لَم يبرِئْه شيءٌ

H 3548, Ch 13, h 22
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from Salmah ibn Muhriz who has said the following:

“I heard abu Ja’far, recipient of divine supreme covenant, saying, ‘If *al-Hamd*, (the first Chapter of the Holy Quran) would not cure one, nothing else could cure one.’”

٢٣- عِدةٌ مِن أَصحابِنا عن سهلِ بنِ زِيادٍ عنِ إِسماعِيلَ بنِ مِهرانَ عن صفْوانَ بنِ يحيى عن عبدِ اللهِ بنِ سِنانٍ عن أَبِي عبدِ اللهِ ع أَنه قَالَ من قَرأَ إِذَا أَوى إِلَى فِراشِهِ قُلْ يا أَيها الْكَافِرونَ و قُلْ هو الله أَحدٌ كَتب الله عز و جل لَه براءَةً مِن الشركِ

H 3549, Ch 13, h 23
A number of our people have narrated from Sahl ibn Ziyad from Isma'il ibn Mehran from Safwan ibn Yahya from ‘Abd Allah ibn Sinan from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Whoever at the time of going to bed reads Chapter 109 of the Holy Quran, Allah, the Most Majestic, the Most Holy, will write down for him immunity from polytheism.”

٢٤- عِلِي بن إِبراهِيم عن أَبِيهِ عن عِلِي بنِ معبدٍ عن أَبِيهِ عمن ذَكَره عن أَبِي عبدِ اللهِ ع أَنه قَالَ لَا تملوا مِن قِراءَةِ إِذَا زلْزِلَتِ الْأَرض زِلْزالَها فَإِنه من كَانت قِراءَته بِها فِي نوافِلِهِ لَم يصِبه الله عز و جل بِزِلْزِلَةٍ أَبداً و لَم يمت بِها و لَا بِصاعِقَةٍ و لَا بِآفَةٍ مِن آفَاتِ

H 3550, Ch 13, h 24
Ali ibn Ibrahim has narrated from his father from Ali ibn Ma’bad from his father from those whom he has mentioned (in his book) from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Do not be dismayed in reading Chapter 99 of the Holy Quran. If one reads it in the optional prayers, Allah, the Most Majestic, the Most Holy, protects him, all the time, against earthquakes

and will not die thereby or by lightening and of worldly calamities until the time of his death. When he dies a noble angel comes to him from his Lord, sits near his head and says to the angel of death, 'Be kind to the friend of Allah. It is he who very often spoke of me and read this Chapter.' The Chapter will also say similar words. The angel of death will then say, 'My Lord has commanded me to listen to Him, obey Him and will not take his spirit out without His commanding me to do so. When He commands me, then I take his spirit out.' The angel of death remains with him until he commands to take his spirit out. When the curtains are moved aside and he sees his places in paradise, his spirit comes out very gently as the gentlest treatment. Thereafter his spirit is escorted to paradise by seventy thousand angels rushing him to paradise."

Chapter Fourteen

The Rare Ahadith

H 3551, Ch 14, h 1

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Isma'il ibn Mehran from 'Ubays ibn Hisham from those whom he has mentioned (in his book) from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"The readers of the Holy Quran are of three kinds: There is a man who has learned the Holy Quran and has taken it as a piece of merchandise to attract the rulers thereby and dominate the people. There is a man who has learned the Holy Quran, preserved its letters, but has lost its laws. He has kept its letters without change. (I wish) Allah would not increase the number of people like him as the carrier of the Holy Quran.

"There is a man who has applied the medicine of the Holy Quran to the wounds of his heart, it keeps him vigilant during the night, he endures thirst during the day, stands up in mosques and leaves his bed for its (the Holy Quran) sake. Through such people Allah, the Most Majestic, the Almighty, defends the land against the enemies, and through them he sends down rain from the sky. By Allah, such ones among the readers of the Holy Quran are like alchemy in rarity and value."

H 3552, Ch 14, h 2

A number of our people have narrated from Sahl ibn Ziyad and Ali ibn Ibrahim has narrated from his father all from ibn Mahbub from abu Hamza from abu Yahya from al-Asbagh ibn Nubatah who has said the following:

"I heard Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, saying, 'The Holy Quran came in three parts: One third about us (*Ahl al-Bayt*) and about our enemies, one third about traditions and axioms and one third about obligations and laws.'"

H 3553, Ch 14, h 3

A number of our people have narrated from Ahmad ibn Muhammad ibn Muhammad from al-Hajjal from Ali ibn 'Aqabah from Dawud ibn Farqad from those whom he has mentioned (in his book) from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Holy Quran came in four parts: One fourth is about lawful matters, one fourth about unlawful matters, one fourth about traditions and laws and one fourth about the news of what was before you and what will be after you and ways to settle your disputes."

H 3554, Ch 14, h 4

Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan from Ishaq ibn 'Ammar from abu Basir from abu Ja'far, recipient of

الدنيا حتى يموت و إذا مات نزلَ عليه ملكٌ كريمٌ من عند ربه فيقعد عند رأسه فيقولُ يا ملك الموتِ ارفق بوليِ اللهِ فإنه كانَ كثيراً ما يذكرني و يذكر تلاوةَ هذهِ السورةِ و تقولُ له السورةُ مثلَ ذلك و يقولُ ملك الموتِ قد أمرني ربي أنْ أسمع له و أطيع و لا أخرج روحه حتى يأمرني بذلك فإذا أمرني أخرجت روحه و لا يزالُ ملك الموتِ عنده حتى يأمره بقبض روحه و إذا كُشف له الغطاءُ فيرى منازله في الجنةِ فيخرج روحه من ألين ما يكونُ من العلاج ثم يشيع روحه إلى الجنةِ سبعونَ ألف ملكٍ يبتدرونَ بها إلى الجنةِ

بَابُ النوَادِر

١ - عِدةٌ من أصحابنا عن أحمد بن محمدِ بن خالدٍ عن إسماعيلَ بن مهرانَ عن عبيسِ بن هشامٍ عمن ذكره عن أبي جعفرٍ ع قالَ قُراءُ القُرآن ثلاثةٌ رجلٌ قرأ القُرآنَ فاتخذه بضاعةً و استدر به الملُوك و استطالَ به على الناسِ و رجلٌ قرأ القُرآنَ فحفظَ حروفه و ضيع حدوده و أقامه إقامةَ القِدحِ فلا كثر الله هؤلاءِ من حملةِ القُرآن و رجلٌ قرأ القُرآنَ فوضع دواءَ القُرآن على داءِ قلبه فأسهر به ليله و أظمأ به نهاره و قام به في مساجِدِه و تجافى به عن فراشِه فبأولئك يدفع الله العزيز الجبار البلاءَ و بأولئك يديلُ الله عز و جل من الأعداءِ و بأولئك ينزلُ الله عز و جل الغيثَ من السماءِ فو اللهِ لهؤلاءِ في قُراءِ القُرآن أعز من الكِبريتِ الأحمر

٢ - عِدةٌ من أصحابنا عن سهل بن زيادٍ و عليِ بن إبراهيم عن أبيه جميعاً عن ابن محبوبٍ عن أبي حمزةَ عن أبي يحيى عن الأصبغ بن نباتةَ قالَ سمعت أمير المؤمنين ع يقولُ نزلَ القُرآنُ أثلاثاً ثُلثٌ فينا و في عدونا و ثُلثٌ سننٌ و أمثالٌ و ثُلثٌ فرائض و أحكامٌ

٣ - عِدةٌ من أصحابنا عن أحمد بن محمدٍ عن الحجال عن عليِ بن عقْبةَ عن داود بن فرقدٍ عمن ذكره عن أبي عبدِ اللهِ ع قالَ إن القُرآنَ نزلَ أربعةَ أرباعٍ ربعٌ حلالٌ و ربعٌ حرامٌ و ربعٌ سننٌ و أحكامٌ و ربعٌ خبر ما كانَ قبلكُم و نبأ ما يكونُ بعدكُم و فصلُ ما بينكُم

٤ - أبو عليِ الأشعري عن محمدِ بن عبدِ الجبارِ عن صفْوانَ عن إسحاق بن عمارٍ عن أبي بصيرٍ عن أبي جعفرٍ ع

قَالَ نزلَ الْقُرآنُ أربعةَ أرباعٍ ربعٌ فِينا و ربعٌ فِي عدونا و ربعٌ سننٌ و أمثَالٌ و ربعٌ فَرائض و أحكَامٌ

divine supreme covenant, who has said the following:

"The Holy Quran came in four parts: One fourth is about us (*Ahl al-Bayt*) one fourth about our enemies, one about traditions and axioms and one fourth about obligations and laws."

٥- عِدةٌ مِن أصحابِنا عن أحمد بن محمدٍ و سهل بن زيادٍ عن منصور بن الْعباسِ عن محمدِ بن الْحسنِ السرِي عن عمهِ علِي بن السرِي عن أَبِي عبدِ اللهِ ع قَالَ أولُ ما نزلَ علَى رسول اللهِ ص بِسمِ اللهِ الرحمنِ الرحِيمِ اقْرأْ باسمِ ربك و آخِره إِذَا جاءَ نصر اللهِ

H 3555, Ch 14, h 5

A number of our people have narrated from Ahmad ibn Muhammad and Sahl ibn Ziyad from Mansur ibn al-'Abbas from Muhammad ibn al-Hassan al-Sarriy from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The first thing that was revealed to the Messenger of Allah was, '(I begin) in the name of Allah, the Beneficent, the Merciful. Read in the name of your Lord . . .' (Chapter 96) and the last thing was, 'When support comes from Allah. . . .'" (Chapter 110)

٦- علِي بن إِبراهِيم عن أَبِيهِ و محمدِ بن الْقَاسِمِ عن محمدِ بن سلَيمانَ عن داود عن حفْصِ بن غِياثٍ عن أَبِي عبدِ اللهِ ع قَالَ سأَلْته عن قَول اللهِ عز و جل شهر رمضانَ الذِي أُنزِلَ فِيهِ الْقُرآنُ و إِنما أُنزِلَ فِي عِشرِين سنةً بين أَولِهِ و آخِرِهِ فَقَالَ أَبو عبدِ اللهِ ع نزلَ الْقُرآنُ جملَةً واحِدةً فِي شهرِ رمضانَ إِلَى الْبيتِ الْمعمورِ ثُم نزلَ فِي طُولِ عِشرِين سنةً ثُم قَالَ قَالَ النبِي ص نزلَت صحف إِبراهِيم فِي أَول لَيلَةٍ مِن شهرِ رمضانَ و أُنزِلَتِ التوراةُ لِستٍ مضين مِن شهرِ رمضانَ و أُنزِلَ الْإِنجِيلُ لِثَلَاثَ عشرةَ لَيلَةً خلَت مِن شهرِ رمضانَ و أُنزِلَ الزبور لِثَمانِيةَ عشر خلَونَ مِن شهرِ رمضانَ و أُنزِلَ الْقُرآنُ فِي ثَلَاثٍ و عِشرِين مِن شهرِ رمضانَ

H 3556, Ch 14, h 6

Ali ibn Ibrahim has narrated from his father and Muhammad ibn al-Qasim from Muhammad ibn Sulayman from Dawud from Hafs ibn Ghiyath who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Holy, 'The month of Ramadan is the month in which the Quran was revealed, . . .' (2:185) but there were twenty years between its first and last (words).' Abu 'Abd Allah, recipient of divine supreme covenant, said, 'The Holy Quran was revealed in one piece in the month of Ramadan to *Bayt al-Ma'mur,* then it was revealed in twenty years.' The Imam said, 'The Holy Prophet has said, "The books of Ibrahim were revealed in the first night of Ramadan, Torah was revealed on the sixth day of Ramadan, Injil was revealed after thirteen nights of the month of Ramadan had passed, al-Zabur was revealed after twenty six days were passed from the month of Ramadan and the Holy Quran was revealed after twenty-three days had passed from the month of Ramadan.'"

٧- عِدةٌ مِن أصحابِنا عن سهل بن زيادٍ عن محمدِ بن عِيسى عن بعضِ رِجالِهِ عن أَبِي عبدِ اللهِ ع قَالَ لَا تتفَأَلْ بِالْقُرآن

H 3557, Ch 14, h 7

A number of our people have narrated from Sahl ibn Ziyad from Muhammad ibn 'Isa from certain individuals of his people from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'The Holy Quran is not to be used for omens or prophecy.'"

٨- علِي بن إِبراهِيم عن أَبِيهِ عن صفْوانَ عن ابنِ مسكَانَ عن محمدِ بن الْوراقِ قَالَ عرضت علَى أَبِي عبدِ اللهِ ع كِتاباً فِيهِ قُرآنٌ مختٌم معشٌر بِالذهبِ و كُتِب فِي آخِرِهِ سورةٌ بِالذهبِ فَأَريته إِياه فَلَم يعِب فِيهِ شيئاً إِلا كِتابةَ الْقُرآنِ بِالذهبِ و قَالَ لَا يعجِبنِي أَنْ يكْتب الْقُرآنُ إِلا بِالسوادِ كما كُتِب أَولَ مرةٍ

H 3558, Ch 14, h 8

Ali ibn Ibrahim has narrated from his father from Safwan from Muskan from Muhammad ibn al-Warraq who has said the following:

"Once I showed to abu 'Abd Allah, recipient of divine supreme covenant, a copy of the Holy Quran decorated with writings of gold in a stamp form and at the end of chapters there were writings with gold. He did not criticize anything in it except the writing of the Holy Quran with gold saying, 'I do not like the writing of the Holy Quran in anything except black ink, just as it was written the first time.'"

٩- عِدةٌ مِن أصحابِنا عن أحمد بن محمدٍ عن محمدِ بن عِيسى عن ياسِين الضرِيرِ عن حرِيزٍ عن زرارةَ عن أَبِي جعفَرٍ ع قَالَ قَالَ تأْخذُ الْمصحف فِي الثُلُثِ الثانِي مِن شهرِ رمضانَ فَتنشره و تضعه بين يديك و تقُولُ اللهم إِني أَسأَلُك بِكِتابِك الْمنزلِ و ما فِيهِ و فِيهِ اسمك الْأَعظَم الْأَكْبر و أَسماؤك الْحسنى و ما يخاف

H 3559, Ch 14, h 9

A number of our people have narrated from Ahmad ibn Muhammad from Muhammad ibn 'Isa from Yasin al-Darir from Hariz from Zurara from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"In the last third of the month of Ramadan, you may take a copy of the Holy Quran, open it, place before you and say, 'O Lord, I plead before You through Your revealed book and through what is in it and in it there is Your greatest, the magnificent name and Your beautiful names, what is feared and what is hoped for, to make me of those whom You have freed

from the fire' and then ask for help for whatever you like or need help."

و يرجى أنْ تجعلَني مِن عتقَائك مِن النارِ و تدعو بِما بدا لَك مِن حاجةٍ

H 3560, Ch 14, h 10

Abu Ali al-Ash'ari has narrated from Muhammad ibn Salim from Ahmad ibn al-Nadr from 'Amr ibn Shimr from Jabir from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, has said, 'For everything there is a spring. The spring for the Holy Quran is the month of Ramadan.'"

١٠- أبو عَلِي الْأَشعرِي عن محمدِ بنِ سالِمٍ عن أحمد بنِ النضرِ عن عمرِو بنِ شِمرٍ عن جابِرٍ عن أَبِي جعفَرٍ ع قَالَ لِكُل شيءٍ رِبيعٌ و رِبيع الْقُرآن شهر رمضانَ

H 3561, Ch 14, h 11

Ali ibn Ibrahim has narrated from his father from ibn Sinan or others from those whom he has mentioned (in his book) who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, whether *al-Quran* and *al-Furqan* are two different things or one thing? The Imam said, '*Al-Quran* is the name of the whole book and *al-Furqan* is that much that is clearly understood and is necessary to act accordingly thereby.'"

١١- عَلِي بن إبراهِيم عن أَبِيهِ عنِ ابنِ سِنانٍ أو عن غَيرِهِ عمن ذَكره قَالَ سأَلْت أبا عبدِ اللهِ ع عنِ الْقُرآن و الْفُرقَان أ هما شيئَان أو شيءٌ واحِدٌ فَقَالَ ع الْقُرآنُ جملَةُ الْكِتابِ و الْفُرقَانُ الْمحكم الْواجِب الْعملِ بِهِ

H 3562, Ch 14, h 12

Al-Husayn ibn Muhammad has narrated from Ali ibn Muhammad from al-Washsha' from Jamil ibn Darraj from Muhammad ibn Muslim from Zurara from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"The Holy Quran is one. It has come from One, however, the differences come from the narrators."

١٢- الْحسين بن محمدٍ عن عَلِي بنِ محمدٍ عنِ الْوشاءِ عن جمِيل بنِ دراجٍ عن محمدِ بنِ مسلِمٍ عن زرارةَ عن أَبِي جعفَرٍ ع قَالَ إِن الْقُرآنَ واحِدٌ نزلَ مِن عِندِ واحِدٍ و لَكِن الِاختِلَاف يجِيءُ مِن قِبلِ الرواةِ

H 3563, Ch 14, h 13

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Umar ibn 'Udhaynah from al-Fudayl ibn Yasar who has said the following:

"Once, I said to abu 'Abd Allah, recipient of divine supreme covenant, 'People say that the Holy Quran was revealed upon seven letters.' The Imam said, 'They, the enemies of Allah, lie. It was revealed upon one letter from One source.'"

١٣- عَلِي بن إبراهِيم عن أَبِيهِ عنِ ابنِ أَبِي عميرٍ عن عمر بنِ أُذَينةَ عنِ الْفُضيل بنِ يسارٍ قَالَ قُلْت لِأَبِي عبدِ اللهِ ع إِن الناس يقُولُونَ إِن الْقُرآنَ نزلَ علَى سبعةِ أحرفٍ فَقَالَ كَذَبوا أعداءُ اللهِ و لَكِنه نزلَ علَى حرفٍ واحِدٍ مِن عِندِ الْواحِدِ

H 3564, Ch 14, h 14

Muhammad ibn Yahya has narrated from 'Abd Allah ibn Muhammad from Ali ibn al-Hakam from 'Abd Allah ibn Bukayr from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Holy Quran was revealed in a manner like, 'I speak to you, but it is the neighbor who must listen.'"

It is narrated, in another *Hadith*, from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The meaning of 'I speak to you, but it is the neighbor who must listen', is that whenever Allah, the Most Majestic, the Most Holy, has addressed His prophet in critical expressions they, in fact, are addressed to others and not the Holy Prophet such as: 'Had We not strengthened your faith you might have relied on them some how,' (17:74) is addressed to others (not the Holy Prophet)."

١٤- محمد بن يحيى عن عبدِ اللهِ بنِ محمدٍ عن عَلِي بنِ الْحكَمِ عن عبدِ اللهِ بنِ بكَيرٍ عن أَبِي عبدِ اللهِ ع قَالَ نزلَ الْقُرآنُ إِياكِ أَعنِي و اسمعِي يا جارةُ و فِي روايةٍ أُخرى عن أَبِي عبدِ اللهِ ع قَالَ معناه ما عاتب الله عز و جل بِهِ علَى نبِيهِ ص فَهو يعنِي بِهِ ما قَد مضى فِي الْقُرآن مِثْلُ قَولِهِ و لَو لا أنْ ثَبتناك لَقَد كِدت تركَن إِلَيهِم شيئاً قَلِيلًا عنى بِذَلِك غَيره

H 3565, Ch 14, h 15

A number of our people have narrated from Sahl ibn Ziyad from Ali ibn al-Hakam from 'Abd Allah ibn Jundab from Sufyan ibn al-Samt who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'How was the Holy Quran revealed?' The Imam said, 'Read as you are instructed.'"

١٥- عِدةٌ مِن أصحابِنا عن سهل بنِ زِيادٍ عن عَلِي بنِ الْحكَمِ عن عبدِ اللهِ بنِ جندبٍ عن سفْيانَ بنِ السمطِ قَالَ سأَلْت أبا عبدِ اللهِ ع عن تنزِيل الْقُرآن قَالَ اقْرءُوا كَما علمتم

H 3566, Ch 14, h 16

Ali ibn Muhammad has narrated from certain individuals of his people from Ahmad ibn Muhammad ibn abu Nasr who has said the following:

"Once, abu al-Hassan, recipient of divine supreme covenant, gave me a copy of the Holy Quran saying, 'Do not look at it.' I opened and read in it (Chapter 98) 'The unbelievers were not . .

١٦- عَلِي بن محمدٍ عن بعضِ أصحابِهِ عن أحمد بنِ محمدِ بنِ أَبِي نصرٍ قَالَ دفَع إِلَي أبو الْحسنِ ع مصحفاً و قَالَ لَا تنظُر فِيهِ فَفَتحته و قَرأْت فِيهِ لَم يكُنِ الذِين كَفَروا فَوجدت فِيها اسم سبعِين

رجلًا مِن قُريشٍ بِأسمائِهم و أسماءِ آبائِهم قالَ فبعثَ إلَي ابعثْ إلَي بِالْمصحفِ

.’ and I found therein the names of seventy people from Quraysh with their names and the names of their fathers.’ The narrator has said that the Imam, recipient of divine supreme covenant, sent a message to me, ‘Send the copy back to me.’”

١٧- محمد بن يحيى عن أحمد بن محمدٍ عن حسين بن سعيدٍ عن النضرِ بن سويدٍ عن الْقَاسِمِ بن سلَيمانَ عن أَبِي عبدِ اللهِ ع قَالَ قَالَ أَبِي ع ما ضرب رجلٌ الْقُرآنَ بعضه بِبعضٍ إلا كَفَر

H 3567, Ch 14, h 17
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Husayn ibn Sa’id from al-Nadr ibn Suwayd from al-Qasim ibn Sulayman from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Once my father said to me, “Whoever mixes up the Holy Quran becomes an unbeliever.’”

١٨- عنه عن الْحسين بن النضرِ عن الْقَاسِمِ بن سلَيمانَ عن أَبِي مريم الْأنصارِي عن جابِرٍ عن أَبِي جعفَرٍ ع قَالَ سمِعته يقُولُ وقَع مصحفٌ فِي الْبحرِ فَوجدوه و قَد ذَهب ما فِيهِ إلا هذِهِ الْآيةَ أَلا إِلَى اللهِ تصِير الْأُمور

H 3568, Ch 14, h 18
It is narrated from him (narrator of the *Hadith* above) from al-Husayn ibn al-Nadr from al-Qasim ibn Sulayman from abu Maryam al-Ansari from Jabir who has said the following:

“I heard abu Ja’far, recipient of divine supreme covenant, saying, ‘A copy of the Holy Quran had fallen in the sea, when they found it all the writing was gone except: ‘. . . is it not the case that all things end up in the presence of Allah. . . .’” (42:53)

١٩- الْحسين بن محمدٍ عن معلى بن محمدٍ عن الْوشاءِ عن أَبانٍ عن ميمونٍ الْقَداحِ قَالَ قَالَ لِي أَبو جعفَرٍ ع اقْرأْ قُلْت مِن أي شيءٍ أَقْرأُ قَالَ مِن السورةِ التاسِعةِ قَالَ فَجعلْت أَلْتمِسها فَقَالَ اقْرأْ مِن سورةِ يونس قَالَ فَقَرأْت لِلذِين أَحسنوا الْحسنى و زِيادةٌ و لا يرهق وجوههم قَتَرٌ و لا ذِلةٌ قَالَ قَالَ رسولُ اللهِ ص إِني لَأَعجب كَيف لَا أَشِيب إِذَا قَرأْت الْقُرآنَ

H 3569, Ch 14, h 19
Al-Husayn ibn Muhammad has narrated from Mu'alla ibn Muhammad from al-Washsha’ from Aban from Maymun al-Qaddah who has said the following:

“Once abu Ja’far, recipient of divine supreme covenant, said to me, ‘Read.’ I then asked, ‘What should I read?’ The Imam said, ‘Read from Chapter 9.’ I (the narrator) tried to find it but he said, ‘Read from Yunus (which is Chapter 10).’ I (the narrator) then read: ‘The righteous will receive good rewards for their deeds and more. Their faces will suffer no disgrace or ignominy. . . .’ (10:26) The Imam said, ‘The Messenger of Allah has said, “It is astonishing to me, why should I not grow old much quicker when I read the Holy Quran.’”

٢٠- علِي بن محمدٍ عن صالِحِ بن أَبِي حمادٍ عن الْحجالِ عمن ذَكَره عن أَحدِهِما ع قَالَ سأَلْته عن قَولِ اللهِ عز و جل بِلِسانٍ عرِبِي مبِينٍ قَالَ يبِين الْأَلْسن و لَا تبِينه الْأَلْسن

H 3570, Ch 14, h 20
Ali ibn Muhammad has narrated from Salih ibn abu Hammad from al-Hajjal from those whom he has mentioned (in his book) who has said the following:

“Once I asked one of the two Imam, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Holy: ‘It has been revealed in plain Arabic.’ (26:195) The Imam said, ‘It (the Holy Quran) explains the languages but the languages do not explain it.’”

٢١- أحمد بن محمدِ بنِ أحمد عن محمدِ بنِ أحمد النهدِي عن محمدِ بنِ الْولِيدِ عن أَبانٍ عن عامِرِ بنِ عبدِ اللهِ بنِ جذَاعةَ عن أَبِي عبدِ اللهِ ع قَالَ ما مِن عبدٍ يقْرأُ آخِر الْكَهفِ إلا تيقظَ فِي الساعةِ الَّتِي يرِيد

H 3571, Ch 14, h 21
Ahmad ibn Muhammad has narrated from Muhammad ibn Ahmad al-Nahdi from Muhammad ibn al-Walid from Aban from ‘Amir ibn ‘Abd Allah ibn Jadha’h from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Whoever reads the last verse of *al-Kahf* (Chapter 18) can wake up at night at the hour that he intends to wake up.”

٢٢- أبو علِي الْأَشعرِي و غَيره عن الْحسنِ بنِ علِي الْكُوفِي عن عثْمانَ بنِ عِيسى عن سعِيدِ بنِ يسارٍ قَالَ قُلْت لِأَبِي عبدِ اللهِ ع سلَيمٌ مولَاك ذَكَر أَنه لَيس معه مِن الْقُرآنِ إلا سورةُ يس فَيقُوم مِن اللَيلِ فَينفَد ما معه مِن الْقُرآنِ أَ يعِيد ما قَرأَ قَالَ نعم لَا بأْس

H 3572, Ch 14, h 22
Abu Ali al-Ash’ari and others have narrated from al-Hassan ibn Ali al-Kufi from ‘Uthman ibn ‘Isa from Sa’id ibn Yasar who has said the following:

“Once, I said to abu ‘Abd Allah, recipient of divine supreme covenant, ‘Your Mawla, Sulaym says that of the Holy Quran with him there is only Yasin, Chapter 36. At night he wakes up and completes reading of the Holy Quran whatever is available with him, can he repeat it reading?’ The Imam said, ‘Yes, he can do so.’”

H 3573, Ch 14, h 23
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn from ‘Abd al-Rahman ibn abu Hashim from Salim ibn Salamah who has said the following:

“Once, a man read before abu ‘Abd Allah, recipient of divine supreme covenant, certain letters from the Holy Quran, while I was present, which were not like those that people read. Abu ‘Abd Allah, recipient of divine supreme covenant, said, ‘Stop this reading. Read as people read until the one who will establish Divine Authority on earth will come. When he will come, the book of Allah, the Most Majestic, the Most Holy, will be read upon its limits. He then brought the copy of the Holy Quran that Ali, recipient of divine supreme covenant, had written and said, ‘Ali, recipient of divine supreme covenant, brought this to people when he completed writing down the Holy Quran in one copy and said to them, “This is the book of Allah, the Most Majestic, the Most Holy, as Allah had revealed upon Muhammad, recipient of divine supreme covenant, and I have written it in one copy from two tablets.” They said, ‘With us there is the comprehensive copy of the Holy Quran. We do not need it.’ He then said, ‘By Allah you will never see this from today on. It was necessary for me to tell you after I completed writing it down so you can read.’”

٢٣- محمد بن يحيى عن محمدِ بنِ الْحسينِ عن عبدِ الرحمنِ بنِ أَبِي هاشِمٍ عن سالِمِ بنِ سلَمةَ قَالَ قَرأَ رجلٌ علَى أَبِي عبدِ اللهِ ع و أَنا أَستمِع حروفاً مِن الْقُرآنِ لَيس علَى ما يقْرأُها الناس فَقَالَ أَبو عبدِ اللهِ ع كُف عن هذِهِ الْقِراءَةِ اقْرأْ كَما يقْرأُ الناس حتى يقُومَ الْقَائِم ع فَإِذَا قَام الْقَائِم ع قَرأَ كِتاب اللهِ عز و جل علَى حدِهِ و أَخرج الْمصحف الذِي كَتبه عِلِي ع و قَالَ أَخرجه عِلِي ع إِلَى الناسِ حِين فَرغَ مِنه و كَتبه فَقَالَ لَهم هذَا كِتاب اللهِ عز و جل كَما أَنزلَه الله علَى محمدٍ ص و قَد جمعته مِن اللوحينِ فَقَالُوا هو ذَا عِندنا مصحفٌ جامِعٌ فِيهِ الْقُرآنُ لَا حاجةَ لَنا فِيهِ فَقَالَ أَما و اللهِ ما ترونه بعد يومِكُم هذَا أَبداً إِنما كَانَ علَي أَنْ أُخبِركُم حِين جمعته لِتقْرءُوه

H 3574, Ch 14, h 24
Ali ibn Ibrahim has narrated from his father from Safwan from Sa’id ibn ‘Abd Allah al-A’Raj who has said the following:

“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, about a man who reads the Holy Quran but then he forgets, he reads again and forgets. Is it an offense? The Imam said, ‘No, it is not an offense.’”

٢٤- عِلِي بن إِبراهِيم عن أَبِيهِ عن صفْوانَ عن سعِيدِ بنِ عبدِ اللهِ الْأَعرجِ قَالَ سأَلْت أَبا عبدِ اللهِ ع عنِ الرجلِ يقْرأُ الْقُرآنَ ثُم ينساه ثُم يقْرأُه ثُم ينساه أَ علَيهِ فِيهِ حرجٌ فَقَالَ لَا

H 3575, Ch 14, h 25
Ali has narrated from his father from al-Nadr ibn Suwayd from al-Qasim ibn Sulayman from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“My father has said, ‘Whoever mixes one part of the Holy Quran with the other part he turns into an unbeliever.’”

٢٥- عِلِي عن أَبِيهِ عنِ النضرِ بنِ سوِيدٍ عنِ الْقَاسِمِ بنِ سلَيمانَ عن أَبِي عبدِ اللهِ ع قَالَ قَالَ أَبِي ع ما ضرب رجلٌ الْقُرآنَ بعضه بِبعضٍ إِلا كَفَر

H 3576, Ch 14, h 26
A number of our people have narrated from Sahl ibn Ziyad and Muhammad ibn Yahya from Ahmad ibn Muhammad ibn ‘Isa all from ibn Mahbub from Jamil from Sadir from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“*Surah al-Mulk* (Chapter 67) is a protector. It protects against the torment of the grave. It (*Surah al-Mulk*) is written in the Torah. Whoever reads it at night has done a great good deed and with it he will not be written of the neglectful ones. I read it in *Ruku’* position while, sitting after ‘*Isha*’ prayer. My father would read it everyday and night. When the person who reads it will be placed in the grave the interrogating angels (Na’kir and Nakir) will enter his grave from the direction of his feet. His feet will say, ‘You cannot enter from our side. This servant (of Allah) would stand on us and read *Surah al-Mulk* everyday and night.’ When they try to enter his grave from the middle section his middle section will say, ‘You cannot enter from my side of the grave. This servant (of Allah) had placed *Surah al-Mulk* inside of me.’ When they try to enter from the side of his face his tongue will say, ‘You cannot enter from my side. This servant (of Allah) would read with me *Surah al-Mulk* every day and night.’”

٢٦- عِدةٌ مِن أَصحابِنا عن سهلِ بنِ زِيادٍ و محمد بن يحيى عن أَحمد بنِ محمدِ بنِ عِيسى جمِيعاً عنِ ابنِ محبوبٍ عن جمِيلٍ عن سدِيرٍ عن أَبِي جعفَرٍ ع قَالَ سورةُ الْملْكِ هِي الْمانِعةُ تمنع مِن عذَابِ الْقَبرِ و هِي مكْتوبةٌ فِي التوراةِ سورةَ الْملْكِ و من قَرأَها فِي لَيلَتِهِ فَقَد أَكْثَر و أَطَاب و لَم يكْتب بِها مِن الْغافِلِين و إِني لَأَركَع بِها بعد عِشاءِ الْآخِرةِ و أَنا جالِسٌ و إِن والِدِي ع كَانَ يقْرأُها فِي يومِهِ و لَيلَتِهِ و من قَرأَها إِذَا دخلَ علَيهِ فِي قَبرِهِ ناكِرٌ و نكِيرٌ مِن قِبلِ رِجلَيهِ قَالَت رِجلَاه لَهما لَيس لَكُما إِلَى ما قِبلِي سبِيلٌ قَد كَانَ هذَا الْعبد يقُوم علَي فَيقْرأُ سورةَ الْملْكِ فِي كُل يومٍ و لَيلَةٍ و إِذَا أَتياه مِن قِبلِ جوفِهِ قَالَ لَهما لَيس لَكُما إِلَى ما قِبلِي سبِيلٌ قَد كَانَ هذَا الْعبد أَوعانِي سورةَ الْملْكِ و إِذَا أَتياه مِن قِبلِ لِسانِهِ قَالَ لَهما لَيس لَكُما إِلَى ما قِبلِي سبِيلٌ قَد كَانَ هذَا الْعبد يقْرأُ بِي فِي كُل يومٍ و لَيلَةٍ سورةَ الْملْكِ

٢٧- محمد بن يحيى عن أحمد بن محمدٍ عن عَلِي بن الْحكَمِ عن عبدِ اللهِ بن قَرقَدٍ و الْمعلى بن خنيسٍ قَالَا كُنا عِند أَبِي عبدِ اللهِ ع و معنا رِبيعةُ الرأْي فَذَكَرنا فَضلَ الْقُرآن فَقَالَ أَبو عبدِ اللهِ ع إِنْ كَانَ ابن مسعودٍ لَا يقْرأُ علَى قِراءَتِنا فَهو ضال فَقَالَ رِبيعةُ ضال فَقَالَ نعم ضال ثُم قَالَ أَبو عبدِ اللهِ ع أَما نحن فَنقْرأُ علَى قِراءَةِ أُبي

H 3577, Ch 14, h 27

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from ‘Abd Allah ibn Farqad and al-Mu'alla ibn Khunays who have said the following:

“Once we were in the presence of abu ‘Abd Allah, recipient of divine supreme covenant, and with us Rabi’ah al-Ra’y was also present. We spoke of the excellence of the Holy Quran. Abu ‘Abd Allah, recipient of divine supreme covenant, said, ‘If ibn Mas’ud does not read the Holy Quran the way we read, he is straying.’ Rabi‘ah then said, ‘(Is it) straying?’ The Imam said, ‘Yes, (it is) straying.’ Abu ‘Abd Allah, recipient of divine supreme covenant, then said, ‘We read the Holy Quran as my father did.’”

٢٨- عَلِي بن الْحكَمِ عن هِشامِ بن سالِمٍ عن أَبِي عبدِ اللهِ ع قَالَ إِن الْقُرآنَ الذِي جاءَ بِهِ جبرئِيلُ ع إِلَى محمدٍ ص سبعةَ عشر أَلْف آيةٍ

H 3578, Ch 14, h 28

Ali ibn al-Hakam has narrated from Hisham ibn Salim from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘The Holy Quran that Jibril (Gabriel) brought to Muhammad, recipient of divine supreme covenant, had seventeen thousand verses.’”

Note: According to commentators, the word ‘Teen’ (Arabic ‘een’) in seventeen’ is an edition by the scribes. Seven thousand verses is perhaps a rounded up figure, which is not very far from reality.

تم كِتاب فَضل الْقُرآن بِمنِهِ و جودِهِ و يتلُوه كِتاب الْعِشرةِ

This is the end of the Book of the Excellence of the Holy Quran of the Book al-Kafi. It is followed by the Book of Social Manners. All praise belongs to Allah alone and Allah has granted blessings upon Muhammad and his family.

بِسمِ اللهِ الرحمنِ الرحِيمِ

الجزء الرابع

كِتاب الْعِشرة

بَابُ مَا يَجِبُ مِنَ الْمُعَاشَرَةِ

١ - عِدةٌ مِن أصحابِنا عن أحمد بن محمدٍ عن عَلِي بن حدِيدٍ عن مرازِمٍ قَالَ قَالَ أبو عبدِ اللهِ ع عَلَيكُم بِالصلَاةِ فِي الْمساجِدِ و حسنِ الْجِوارِ لِلناسِ و إِقَامةِ الشهادةِ و حضورِ الْجنائِزِ إِنه لَا بد لَكُم مِن الناسِ إِن أحداً لَا يستغنِي عنِ الناسِ حياته و الناس لَا بد لِبعضِهِم مِن بعضٍ

٢ - محمد بن إِسماعِيلَ عنِ الْفَضلِ بنِ شاذَانَ و أبو عَلِي الْأَشعرِي عن محمدِ بنِ عبدِ الْجبارِ جمِيعاً عن صفْوانَ بنِ يحيى عن معاوِيةَ بنِ وهبٍ قَالَ قُلْت لِأَبِي عبدِ اللهِ ع كَيف ينبغِي لَنا أَنْ نصنع فِيما بيننا و بين قَومِنا و فِيما بيننا و بين خلْطَائِنا مِن الناسِ قَالَ فَقَالَ تؤدونَ الْأَمانةَ إِلَيهِم و تقِيمونَ الشهادةَ لَهم و عَلَيهِم و تعودونَ مرضاهم و تشهدونَ جنائِزهم

٣ - محمد بن يحيى عن أحمد بن محمدٍ عنِ الْحسينِ بنِ سعِيدٍ و محمدِ بنِ خالِدٍ جمِيعاً عنِ الْقَاسِمِ بنِ محمدٍ عن حبِيبٍ الْخثْعمِي قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ عَلَيكُم بِالْورعِ و الِاجتِهادِ و اشهدوا الْجنائِز و عودوا الْمرضى و احضروا مع قَومِكُم مساجِدكُم و أَحِبوا لِلناسِ ما تحِبونَ لِأَنفُسِكُم أَ ما يستحِيي الرجلُ مِنكُم أَنْ يعرِف جاره حقه و لَا يعرِف حق جارِهِ

٤ - محمد بن يحيى عن أحمد بن محمدٍ عن عَلِي بنِ الْحكَمِ عن معاوِيةَ بنِ وهبٍ قَالَ قُلْت لَه كَيف ينبغِي لَنا أَنْ نصنع فِيما بيننا و بين قَومِنا و بين خلْطَائِنا مِن الناسِ مِمن لَيسوا علَى أَمرِنا قَالَ تنظُرونَ إِلَى أَئِمتِكُم الذِين تقْتدونَ بِهِم فَتصنعونَ ما يصنعونَ فَو اللهِ إِنهم لَيعودونَ مرضاهم و يشهدونَ جنائِزهم و يقِيمونَ الشهادةَ لَهم و عَلَيهِم و يؤدونَ الْأَمانةَ إِلَيهِم

٥ - أبو عَلِي الْأَشعرِي عن محمدِ بنِ عبدِ الْجبارِ و محمد بن إِسماعِيلَ عنِ الْفَضلِ بنِ شاذَانَ جمِيعاً عن صفْوانَ بنِ يحيى عن أَبِي أُسامةَ زيدٍ الشحامِ قَالَ قَالَ لِي أبو عبدِ اللهِ ع اقْرأْ علَى من ترى أَنه يطِيعنِي مِنهم و يأْخذُ بِقَولِي السلَام و أُوصِيكُم بِتقْوى اللهِ عز و جل

In the name of Allah, the Beneficent, the Merciful

Part Four

The Book of Social Manners

Chapter One

The Necessary Part of Social Manners

H 3579, CH 1, h 1

A number of our people have narrated from Ahmad ibn Muhammad from Ali ibn Hadid from Murazim who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'You must pray in the Mosques, maintain good neighborly relations with people, present your testimony, and attend funeral processions. You need people. There is no one who does not need people in his life. People need each other.'"

H 3580, CH 1, h 2

Muhammad ibn Isma'il has narrated from al-Fadl ibn Shadhan and Abu Ali al-Ash'ari from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from Mu'awiyah ibn Wahab who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'What is the proper way to deal with ourselves, our people, our associates and the people in general?' The Imam said, 'You must return their trust, present your testimony for and against them, visit them during their illness and attend their funerals.'"

H 3581, CH 1, h 3

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa'id and Muhammad ibn Khalid all from al-Qasim ibn Muhammad from Habib al-Khath'ami who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'You must maintain restraint from worldly attractions (sins), maintain persistence in work, attend funerals, and visit people during their illness. You should attend the Mosque with your own people, and love for people what you love for yourselves. Would it not be embarrassing for one of you to see that a neighbor recognizes your rights but you do not recognize the rights of your neighbor?'"

H 3582, CH 1, h 4

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from Mu'awiyah ibn Wahab who has said the following:

"Once I asked the Imam, recipient of divine supreme covenant, 'What is the proper way to deal with ourselves and our people, our associates of the people who do not believe as we do?' The Imam said, 'Look to your *'A'immah* (plural of Imam) whom you follow and do what they do. By Allah, they, (*'A'immah*) visit their sick people, attend their funerals, present their testimony for and against them and return their trust.'"

H 3583, CH 1, h 5

Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan ibn Yahya from abu 'Usamah Zayd al-Shahham who has said the following:

"Once abu 'Abd Allah, recipient of divine supreme covenant, said to me, 'Convey greetings of peace from me to all that you will see of those who obey me and uphold my words. Tell them that I enjoin upon you to be pious before Allah, the Most Majestic, the Most Holy, to restraint yourselves from the

worldly attractions (sins) in the matters of your religion, to work hard, to maintain truthfulness in your words, keep your trust, perform long prostrations, and to maintain good neighborly relations. This is what Muhammad, recipient of divine supreme covenant, has brought (from Allah). Return the trust to those who have entrusted you, whether they are virtuous people or evildoers. The Messenger of Allah would command to return the needle and swing thread. Maintain good relations with the people of your tribe, attend their funerals, visit their sick people, and fulfill your obligations toward them. If one of you maintains restraint in the worldly attractions (sins) in the matters of his religion, is truthful in his words, keeps his trust, has acquired proper moral discipline to behave toward people, it will be said about him, 'This is a Ja'fari (follower of Ja'far ibn Muhammad, recipient of divine supreme covenant)', and this will bring me joy and delight and they will say, 'This is the discipline of Ja'far.' If otherwise, its misfortune and disgrace will trouble me and they will say, 'This is the behavior of Ja'far.

'By Allah my father spoke to me about a man who lived with a Shi'a (followers) of Ali, recipient of divine supreme covenant, tribe whose beauty was in his keeping his trust, fulfilling his obligations, and his being the most truthful in his words. With him they would keep their important documents and valuables. If one were to ask people of the tribe about him, they would ask, "Who is like him? He is the most trusted one in safekeeping of valuables and the most truthful in his words."'"

و الْورع فِي دِينكُم و الِاجتِهادِ لِلهِ و صِدق الْحدِيثِ و أداءِ الْأمانةِ و طُول السجودِ و حسنِ الْجِوارِ فَبِهذَا جاءَ محمدٌ ص أدوا الْأمانةَ إِلَى من ائْتمنكُم علَيها برّاً أو فَاجِراً فَإِن رسولَ اللهِ ص كَانَ يأمر بِأداءِ الْخيطِ و الْمِخيطِ صِلُوا عشائِركُم و اشهدوا جنائِزهم و عودوا مرضاهم و أدوا حقُوقَهم فَإِن الرجلَ مِنكُم إِذَا ورِع فِي دِينِهِ و صدق الْحدِيثَ و أدى الْأمانةَ و حسن خلُقُه مع الناسِ قِيلَ هذَا جعفَرِي فَيسرنِي ذَلِك و يدخلُ علَي مِنه السرور و قِيلَ هذَا أدب جعفَرٍ و إِذَا كَانَ علَى غَيرِ ذَلِك دخلَ علَي بلَاؤه و عاره و قِيلَ هذَا أدب جعفَرٍ فَو اللهِ لَحدثَنِي أَبِي ع أَن الرجلَ كَانَ يكُونُ فِي الْقَبِيلَةِ مِن شِيعةِ عِلِي ع فَيكُونُ زينها آداهم لِلْأمانةِ و أَدْاهم لِلْحقُوقِ و أَصدقَهم لِلْحدِيثِ إِلَيهِ وصاياهم و ودائِعهم تسأَلُ الْعشِيرةُ عنه فَتقُولُ من مِثْلُ فُلَانٍ إِنه لَآدانا لِلْأمانةِ و أَصدقُنا لِلْحدِيثِ

Chapter Two
Proper Social Relations

بَابُ حُسْنِ الْمُعَاشَرَةِ

H 3584, CH 2, h 1
Ali ibn Ibrahim has narrated from his father from Hammad from Hariz from Muhammad ibn Muslim who has said the following:

"Whoever you associate with, if you can maintain an upper hand (in your dealings with him) do so (be more beneficial)."

١ - عِلِي بن إِبراهِيم عن أَبِيهِ عن حمادٍ عن حرِيزٍ عن محمدِ بن مسلِمٍ قَالَ قَالَ أَبو جعفَرٍ ع من خالَطْت فَإِن استطَعت أَنْ تكُونَ يدك الْعلْيا علَيهِم فَافْعلْ

H 3585, CH 2, h 2
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Isma'il ibn Mehran from Muhammad ibn Hafs from abu al-Rabi' al-Shami who has said the following:

"Once I went in the presence of abu 'Abd Allah, recipient of divine supreme covenant, and the house was full of people. There were people from Khurasan, from al-Sham and from various horizons and I could not find a place to sit. Abu 'Abd Allah, recipient of divine supreme covenant, sat in his place and he was leaning against a pillow. He said, 'O Shi'a (followers) of the family of Muhammad, recipient of divine supreme covenant, bear in mind that one who is not able to control his soul when angry is not from us, and so also is one who does not better his association with his associates, show proper behavior with those who exercise proper behavior, befriend those who befriend him, provide protection to those who protect him, observe proper table manners with those who share with him the table. O Shi'a (followers) of the family of Muhammad, recipient of divine supreme covenant, be pious before Allah to the best of your abilities. There are no means and no power without Allah.'"

٢ - عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدِ بنِ خالِدٍ عن إِسماعِيلَ بنِ مِهرانَ عن محمدِ بنِ حفْصٍ عن أَبِي الربِيعِ الشامِي قَالَ دخلْت علَى أَبِي عبدِ اللهِ ع و الْبيت غَاص بِأَهلِهِ فِيهِ الْخراسانِي و الشامِي و مِن أَهلِ الْآفَاقِ فَلَم أَجِد موضِعاً أَقْعد فِيهِ فَجلَس أَبو عبدِ اللهِ ع و كَانَ متكِئاً ثُم قَالَ يا شِيعةَ آلِ محمدٍ اعلَموا أَنه لَيس مِنا من لَم يملِك نفْسه عِند غَضبِهِ و من لَم يحسِن صحبةَ من صحِبه و مخالَقَةَ من خالَقَه و مراقَبَةَ من راقَبه و مجاورةَ من جاوره و ممالَحةَ من مالَحه يا شِيعةَ آلِ محمدٍ اتقُوا الله ما استطَعتم و لَا حولَ و لَا قُوةَ إِلا بِاللهِ

H 3586, CH 2, h 3
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from those whom he has mentioned (in his book) from abu 'Abd Allah, recipient of divine

٣ - عِلِي بن إِبراهِيم عن أَبِيهِ عن ابنِ أَبِي عمِيرٍ عمن ذَكَره عن أَبِي عبدِ اللهِ ع

فِي قَول اللهِ عز و جل إِنا نراك مِن الْمحسِنِين قَالَ كَانَ يوسع الْمجلِس و يستقْرِض لِلْمحتاجِ و يعِين الضعِيف

supreme covenant, who has said the following:
"About the words of Allah, the Most Majestic, the Most Holy, 'We believe you to be a righteous person,' (12:36) the Imam said, 'He would make room for others in a gathering, lend money to the needy and assist the weak.'"

٤- محمد بن يحيى عن أحمد بن محمدٍ عن محمدِ بن سِنانٍ عن علاءِ بن الْفُضيلِ عن أَبِي عبدِ اللهِ ع قَالَ كَانَ أَبو جعفَرٍ ع يقُولُ عظموا أَصحابكُم و وقروهم و لَا يتهجم بعضكُم علَى بعضٍ و لَا تضاروا و لَا تحاسدوا و إِياكُم و الْبخلَ كُونوا عِباد اللهِ الْمخلَصِين الصالِحِين

H 3587, CH 2, h 4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from 'Ala' ibn al-Fudayl from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Abu Ja'far, recipient of divine supreme covenant, would say, 'Show respect for your friends and dignify them. Do not be aggressive to each other, do not harm or envy each other. Beware of stinginess and be sincere and righteous servants of Allah.'"

٥- محمد بن يحيى عن أحمد بن محمدِ بن عِيسى عن الْحجال عن داود بن أَبِي يزيد و ثَعلَبةَ و عِلِي بن عقْبةَ عن بعضٍ من رواه عن أَحدِهِما ع قَالَ الِانقِباض مِن الناسِ مكْسبةٌ لِلْعداوةِ

H 3588, CH 2, h 5
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from al-Hajjal from Dawud ibn abu Yazid and Tha'Labah and Ali ibn 'Aqabah from certain individuals who narrated to him from one of the two Imam, recipient of divine supreme covenant, who has said the following:
"Restraint from associating people brings in their animosity."

بَابُ مَنْ يَجِبُ مُصَادَقَتُهُ وَ مُصَاحَبَتُهُ

Chapter Three
People Whose Friendship and Association is Necessary

١- عِدةٌ مِن أَصحابِنا عن أَحمد بن محمدٍ عن حسينِ بنِ الْحسنِ عن محمدِ بن سِنانٍ عن عمارِ بنِ موسى عن أَبِي عبدِ اللهِ ع قَالَ قَالَ أَمِير الْمؤمِنِين ع لَا علَيك أَنْ تصحب ذَا الْعقْلِ و إِنْ لَم تحمد كَرمه و لَكِن انتفِع بِعقْلِه و احترِس مِن سيى أَخلَاقِهِ و لَا تدعن صحبةَ الْكَرِيمِ و إِنْ لَم تنتفِع بِعقْلِه و لَكِن انتفِع بِكَرمِهِ بِعقْلِك و افْرر كُل الْفِرارِ مِن اللئِيمِ الْأَحمقِ

H 3589, CH 3, h 1
A number of our people have narrated from Ahmad ibn Muhammad from Husayn ibn al-Hassan from Muhammad ibn Sinan from 'Ammar ibn Musa from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, 'It is not against you to associate with a person of reason even though you may not appreciate his generosity but you can benefit from his reason. However, you must avoid his immoral manners. Do not ignore the association of a magnanimous person, even though you may not benefit from his reason but you can benefit from his magnanimity by the help of your own reason. Flee, very far away from a power-hungry, irrational person.'"

٢- عنه عن عبدِ الرحمنِ بنِ أَبِي نجرانَ عن محمدِ بنِ الصلْتِ عن أَبانٍ عن أَبِي الْعدِيسِ قَالَ قَالَ أَبو جعفَرٍ ع يا صالِح اتبِع من يبكِيك و هو لَك ناصِحٌ و لَا تتبِع من يضحِكُك و هو لَك غَاش و ستردونَ علَى اللهِ جمِيعاً فَتعلَمونَ

H 3590, CH 3, h 2
It is narrated from him (narrator of the *Hadith* above) from 'Abd al-Rahman ibn abu Najran from Muhammad ibn al-Salt from Aban from abu al-'Udays who has said the following:
"O Salih, follow the one who makes you cry while providing good advice and do not follow the one who makes you laugh but is cheating. You will all return to Allah and will find out."

٣- عنه عن محمدِ بنِ عِلِي عن موسى بنِ يسارٍ الْقَطانِ عن الْمسعودِي عن أَبِي داود عن ثَابِتِ بنِ أَبِي صخرةَ عن أَبِي الزعلَى قَالَ قَالَ أَمِير الْمؤمِنِين ع قَالَ رسولُ اللهِ ص انظُروا من تحادِثُونَ فَإِنه لَيس مِن أَحدٍ ينزِلُ بِهِ الْموت إِلا مثلَ لَه أَصحابه إِلَى اللهِ إِنْ كَانوا خِياراً فَخِياراً وإِنْ كَانوا شِراراً فَشِراراً و لَيس أَحدٌ يموت إِلا تمثَلَت لَه عِند موتِهِ

H 3591, CH 3, h 3
It is narrated from him (narrator of the *Hadith* above) from Muhammad ibn Ali from Musa ibn Yasar al-Qattan from al-Mas'udi from Dawud from Thabit ibn abu Sakhrah from abu al-Za'Li who has said the following:
"Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said that the Messenger of Allah has said, 'Consider who you talk to (make friendship). Everyone after death will find the forms of his associates in the presence of Allah; these forms follow the worldly origins. A good form is from a good origin and an evil form is from an evil origin. At the time of his death everyone observes me in my person.'"

H 3592, CH 3, h 4
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from certain individuals from al-Halab from ‘Abd Allah ibn Muskan from a man from people of al-Jabal whose name is not mentioned and who has said the following:

“You should maintain good relations with your old associates and friends, be cautious about a new one who does not have any protection, responsibility, or commitment and always avoid (caution) the one whom you trust the most.”

٤ - عَلِي بن إِبراهِيم عن أَبِيهِ عن ابن أَبِي عمير عن بعض الْحلَبِيين عن عبدِ اللهِ بن مسكَانَ عن رجلٍ مِن أَهل الْجبل لَم يسمِهِ قَالَ قَالَ أَبو عبدِ اللهِ ع علَيك بِالتلَادِ وإِياك و كُل محدِثًا عهد لَه و لَا أَمانَ و لَا ذِمةَ و لَا مِيثَاق و كُن علَى حذَرٍ مِن أَوثَقِ الناسِ عِندك

H 3593, CH 3, h 5
A number of our people have narrated from Ahmad ibn Muhammad in a marfu’ manner from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“To me, the most beloved of my brethren (friends) is the one who most points out my defects to me.”

٥ - عِدةٌ مِن أَصحابِنا عن أَحمد بن محمدٍ رفَعه إِلَى أَبِي عبدِ اللهِ ع قَالَ أَحب إِخوانِي إِلَي من أَهدى إِلَي عيوبِي

H 3594, CH 3, h 6
A number of our people have narrated from Ahmad ibn Muhammad from Muhammad ibn al-Hassan from ‘Ubayd Allah al-Dehqan from Ahmad ibn ‘A’idh from ‘Ubayd Allah al-Halabi from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“There can be no friendship without its rules. You may call one a friend only when he follows such rules and those who do not follow such rules cannot be called a friend. First of all a friend must be the same inside and outside. Secondly, he must consider your beauty his own beauty and your flaw as his flaw. Thirdly that he does not change because of high position and wealth. Fourth, that he does not hold back from you what is within his capabilities. Fifth, with the above, he does not leave you out in unfortunate circumstances.”

٦ - عِدةٌ مِن أَصحابِنا عن أَحمد بن محمدٍ عن محمدِ بنِ الْحسنِ عن عبيدِ اللهِ الدهقَانِ عن أَحمد بن عائِذٍ عن عبيدِ اللهِ الْحلَبِي عن أَبِي عبدِ اللهِ ع قَالَ لَا تكُونُ الصداقَةُ إِلا بِحدودِها فَمن كَانت فِيهِ هذِهِ الْحدود أَو شيءٌ مِنها قَانسبه إِلَى الصداقَةِ و من لَم يكُن فِيهِ شيءٌ مِنها فَلَا تنسبه إِلَى شيءٍ مِن الصداقَةِ فَأَولُها أَنْ تكُونَ سرِيرته و علَانِيته لَك واحِدةً و الثانِي أَنْ يرى زينك زينه و شينك شينه و الثالِثَةُ أَنْ لَا تغيره علَيك ولَايةٌ و لَا مالٌ و الرابِعةُ أَنْ لَا يمنعك شيئاً تنالُه مقْدرته و الْخامِسةُ و هِي تجمع هذِهِ الْخِصالَ أَنْ لَا يسلِمك عِند النكَباتِ

Chapter Four
Those Whose Association and Friendship Is Undesirable

بَابُ مَنْ تُكْرَهُ مُجَالَسَتُهُ وَ مُرَافَقَتُهُ

H 3595, CH 4, h 1
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ‘Amr Aban ibn ‘Uthman ‘Uthman from Muhammad ibn Salim al-Kindy from those whom he has mentioned (in his book) from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“When Amir al-Mu’minin, Ali ibn abu Talib, recipient of divine supreme covenant, were to take his place on the pulpit he would say, ‘A Muslim, must avoid friendship with three kinds of people: A bold-faced indecent, an idiot and a liar. A bold-faced-indecent person attempts to make his acts seem attractive to you and loves that you behave like he does. He does not assist you in your religious matters and the matters of the hereafter. Closeness to him is injustice, hardheartedness, and his coming and going is disgrace for you.

‘An idiotic person does not indicate anything good for you, nor is there any hope in him to remove any bit of evil from you even if he may try his best. Perhaps he may want to benefit you, instead he only harms you. His death is better than his living, his silence is better than his speaking, and his being at a distance is better than his being nearby.

‘The liar is one with whom you can never have a happy life. He carries your words out and others’ words in to you. Whenever he may run out of words he then mixes them with others so much so that even when speaking the truth is not believed and he causes differences among people with animosity to sow envy in the hearts. You must be pious before Allah, the Most Majestic, the Most Holy, and look after your own souls.’”

١ - عِدةٌ مِن أَصحابِنا عن أَحمد بن محمدِ بنِ خالِدٍ عن عمرِو بن عثْمانَ عن محمدِ بنِ سالِمٍ الْكِندِي عمن حدثَه عن أَبِي عبدِ اللهِ ع قَالَ كَانَ أَمِير الْمؤمِنِين ع إِذَا صعِد الْمِنبر قَالَ ينبغِي لِلْمسلِمِ أَنْ يتجنب مواخاةَ ثَلَاثَةٍ الْماجِنِ الْفَاجِرِ و الْأَحمقِ و الْكَذابِ فَأَما الْماجِنِ الْفَاجِر فَيزين لَك فِعلَه و يحِب أَنك مِثْلُه و لَا يعِينك علَى أَمرِ دِينِك و معادِك و مقَاربته جفَاءٌ و قَسوةٌ و مدخلُه و مخرجه عارٌ علَيك و أَما الْأَحمق فَإِنه لَا يشِير علَيك بِخيرٍ و لَا يرجى لِصرفِ السوءِ عنك و لَو أَجهد نفْسه و ربما أَراد منفَعتك فَضرك فَموته خيرٌ مِن حياتِهِ و سكُوته خيرٌ مِن نطْقِهِ و بعده خيرٌ مِن قُربِهِ و أَما الْكَذاب فَإِنه لَا يهنِئُك معه عيشٌ ينقُلُ حدِيثَك و ينقُلُ إِلَيك الْحدِيثَ كُلما أَفْنى أُحدوثَةً مطَرها بِأُخرى مِثْلِها حتى إِنه يحدثُ بِالصدقِ فَما يصدق و يفَرق بين الناسِ بِالْعداوةِ فَبِئست السخِائم فِي الصدورِ فَاتقُوا الله عز و جل و انظُروا لِأَنفُسِكُم

٢- و فِي رِوايةِ عبدِ الْأعلى عن أَبِي عبدِ اللهِ ع قَالَ قَالَ أَمِير الْمؤمِنِين ع لَا ينبغِي لِلْمرءِ الْمسلِمِ أَنْ يواخِي الْفَاجِر فَإِنه يزين لَه فِعلَه و يحِب أَنْ يكُونَ مِثْلَه و لَا يعِينه علَى أَمرِ دنياه و لَا أَمرِ معادِهِ و مدخلُه إِلَيهِ و مخرجه مِن عِندِهِ شيْنٌ علَيهِ

H 3596, CH 4, h 2
In the *Hadith* of ‘Abd al-‘Ala’ from abu ‘Abd Allah, recipient of divine supreme covenant, it is said that Amir al-Mu’minin, Ali ibn abu Talib, recipient of divine supreme covenant, said:

“It is not proper for a Muslim man to become a friend of an indecent person; he tries to make his deeds seem attractive to him and loves that one to behave like him (indecent). He does not assist him in his religious matters or the matters of the hereafter. The coming and going of an indecent person is a disgrace to one.”

٣- عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدٍ عن عثْمانَ بنِ عِيسى عن محمدِ بنِ يوسف عن ميسرٍ عن أَبِي عبدِ اللهِ ع قَالَ لَا ينبغِي لِلْمرءِ الْمسلِمِ أَنْ يواخِي الْفَاجِر و لَا الْأحمق و لَا الْكَذاب

H 3597, CH 4, h 3
A number of our people have narrated from Ahmad ibn Muhammad from ‘Uthman ibn ‘Isa from Muhammad ibn Yusuf from Maysir from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“It is not proper for a Muslim man to become friends with an indecent, an idiot and a liar.”

٤- عِدةٌ مِن أَصحابِنا عن سهل بنِ زِيادٍ عن عِلِي بنِ أَسباطٍ عن بعضِ أَصحابِهِ عن أَبِي الْحسنِ ع قَالَ قَالَ عِيسى ابن مريم ع إِن صاحِب الشر يعدِي و قَرِين السوءِ يردِي فَانظُر من تقَارِنُ

H 3598, CH 4, h 4
A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbat from certain individuals of his people from abu al-Hassan, recipient of divine supreme covenant, who has said the following:

“Jesus, son of Mary has said, ‘An evil companion commits injustice and an evil friend brings destruction. Consider who to become friends with.’”

٥- محمد بن يحيى عن أَحمد بنِ محمدٍ و محمدِ بنِ الْحسينِ عن محمدِ بنِ سِنانٍ عن عمارِ بنِ موسى قَالَ قَالَ أَبو عبدِ اللهِ ع يا عمار إِنْ كُنت تحِب أَنْ تستتِب لَك النعمةُ و تكْملَ لَك الْمروءَةُ و تصلُح لَك الْمعِيشةُ فَلَا تشارِكِ الْعِبيد و السِفلَةَ فِي أَمرِك فَإِنك إِن ائْتمنتهم خانوك و إِنْ حدثُوك كَذَبوك و إِنْ نكِبت خذَلُوك و إِنْ وعدوك أَخلَفُوك

H 3599, CH 4, h 5
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad and Muhammad ibn al-Husayn from Muhammad ibn Sinan from ‘Ammar ibn Musa who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, once said to me, ‘O ‘Ammar, if you like bounties bring you delight, kindness becomes complete, and the affairs of life well-organized you then should not associate with the slaves and the lowly persons. If you trust them, they betray you, if they speak, they lie to you. If you may suffer a misfortune, they leave you out. If they promise you, they disregard it.’”

٦- قَالَ و سمِعت أَبا عبدِ اللهِ ع يقُولُ حب الْأَبرارِ لِلْأَبرارِ ثَوابٌ لِلْأَبرارِ و حب الْفُجارِ لِلْأَبرارِ فَضِيلَةٌ لِلْأَبرارِ و بغض الْفُجارِ لِلْأَبرارِ زينٌ لِلْأَبرارِ و بغض الْأَبرارِ لِلْفُجارِ خِزيٌ علَى الْفُجارِ

H 3600, CH 4, h 6
He has also said, ‘I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying:

“The virtuous ones’ love of other virtuous ones is a rewarding deed for them. Indecent ones loving the virtuous ones is a credit for the virtuous ones. Indecent ones’ hating the virtuous ones beautifies the virtuous ones. Virtuous one’s hating the indecent ones is a loss to the indecent ones.”

٧- عِدةٌ مِن أَصحابِنا عن سهل بنِ زِيادٍ و عِلِي بنِ إِبراهِيم عن أَبِيهِ جمِيعاً عن عمرِو بنِ عثْمانَ عن محمدِ بنِ عذَافِرٍ عن بعضِ أَصحابِهِما عن محمدِ بنِ مسلِمٍ و أَبِي حمزةَ عن أَبِي عبدِ اللهِ عن أَبِيهِ ع قَالَ قَالَ لِي أَبِي عِلِي بن الْحسينِ صلَوات اللهِ علَيهِما يا بني انظُر خمسةً فَلَا تصاحِبهم و لَا تحادِثْهم و لَا ترافِقْهم فِي طَرِيقٍ فَقُلْت يا أَبتِ من هم عرفْنِيهم قَالَ إِياك و مصاحبةَ الْكَذابِ فَإِنه بِمنزِلَةِ السرابِ يقَرب لَك الْبعِيد و يبعد لَك الْقَرِيب و إِياك و مصاحبةَ الْفَاسِقِ فَإِنه بائِعك بِأَكْلَةٍ أَو أَقَل مِن ذَلِك و إِياك و مصاحبةَ الْبخِيل

H 3601, CH 4, h 7
A number of our people have narrated from Sahl ibn Ziyad and Ali ibn Ibrahim has narrated from his father all from ‘Amr ibn ‘Uthman from Muhammad ibn ‘Adhafir from certain individuals of their people from Muhammad ibn Muslim and abu Hamza from abu ‘Abd Allah and his father, recipient of divine supreme covenant, who has said the following:

“My father, Ali ibn al-Husayn, recipient of divine supreme covenant, once said to me, ‘My son, look for five kinds of people. Do not befriend them, speak to or accompany them on a road.’ I then asked, ‘O father, who are they? Define them for me.’ He said, ‘Never befriend a liar; he is like a mirage. He shows what is far very near and what is near, in fact, very far. Never befriend a sinful person; he may sell you for a meal or even less. Never befriend a stingy person; he betrays you in the matter of his property at a time when you need help urgently. Never befriend an idiotic person; he may intend to benefit you, instead he causes you injuries. Never befriend one who has failed to maintain good relations with relatives; I have found him

condemned in the book of Allah, the Most Majestic, the Most Holy, in three places. Allah, the Most Majestic, the Most Holy, has said:

"If you ignore the commands of Allah, would you then also spread evil in the land and sever the ties of kinship? (47:22) Allah has condemned these people and made them deaf, dumb, and blind." (47:23)

'Allah, the Most Majestic, the Most Holy, has said, "Those who disregard their covenant with Allah after He has taken such a pledge from them, who sever the proper relations that Allah has commanded them to establish, and those who spread evil in the land will have Allah's condemnation instead of reward and will face the most terrible end." (13:25)

'Allah, the Most Majestic, the Most Holy, has said, ". . . who break their established covenant with Him and the relations He has commanded to be kept and who spread evil in the land. These are the ones who lose a great deal."'" (2:27)

فَإنه يخذُلُك فِي مالِهِ أحوج ما تكُونُ إلَيهِ وإياك و مصاحبةَ الْأحمقِ فَإنه يرِيد أنْ ينفَعك فَيضرك وإياك و مصاحبةَ الْقَاطِعِ لِرحِمِهِ فَإني وجدته ملْعوناً فِي كِتابِ اللهِ عز و جل فِي ثَلَاثَةِ مواضِع قَالَ الله عز و جل فَهلْ عسيتم إنْ توليتم أنْ تفْسِدوا فِي الْأرضِ و تقَطعوا أرحامكُم أُولَئِك الذِين لَعنهم الله فَأصمهم و أعمى أبصارهم و قَالَ عز و جل الذِين ينقُضونَ عهد اللهِ مِن بعدِ مِيثاقِهِ و يقْطَعونَ مأمر الله بِهِ أنْ يوصلَ و يفْسِدونَ فِي الْأرضِ أُولَئِك لَهم اللعنةُ و لَهم سوءُ الدارِ و قَالَ فِي الْبقَرةِ الذِين ينقُضونَ عهد اللهِ مِن بعدِ مِيثاقِهِ و يقْطَعونَ ما أمر الله بِهِ أنْ يوصلَ و يفْسِدونَ فِي الْأرضِ أُولَئِك هم الْخاسِرونَ

H 3602, CH 4, h 8

A number of our people have narrated from Ahmad ibn Muhammad from Musa ibn al-Qasim who has said the following:

"I heard al-Muharibi narrate from abu 'Abd Allah, recipient of divine supreme covenant, from his ancestors, recipient of divine supreme covenant, who has said, 'The Messenger of Allah has said, "Association with three kinds of people deadens the heart (reason): association with the lowly, speaking to women and sitting with the wealthy."'"

٨- عِدةٌ مِن أصحابِنا عن أحمد بنِ محمدٍ عن موسى بنِ الْقَاسِمِ قَالَ سمِعت الْمحارِبي يروي عن أَبِي عبدِ اللهِ ع عن آبائِهِ ع قَالَ قَالَ رسولُ اللهِ ص ثَلَاثَةٌ مجالَستهم تمِيت الْقَلْب الْجلُوس مع الْأَنذَال و الْحدِيثُ مع النساءِ و الْجلُوس مع الْأَغْنِياءِ

H 3603, CH 4, h 9

Ali ibn Ibrahim has narrated from his father from certain individuals of his people from Ibrahim ibn abu al-Balad from those whom he has mentioned (in his book) who has said the following:

"Luqman (mentioned in Chapter 31 of the Holy Quran), peace be upon him, said to his son, 'Do not become very close (to people), lest you become the farthest from them (frequent involvement may cause friction and disturbance) and do not keep very far in total isolation and oblivion. Every moving thing loves its kind and the sons of Adam love their kind. Do not spread your goods when there is demand. Just as there is no friendship between the wolf and the sheep so also there is no friendship between a virtuous person and an evildoer. Whoever moves close to asphalt and tar, it will smear him out so also is association with an evildoer whose manners may spread to his associates. Whoever likes to dispute will be abused. Whoever enters places of evil activities will be accused (of evil doing). Whoever associates with an evildoer will not remain safe. Whoever does not control his tongue will regret.'"

٩- علِي بن إبراهِيم عن أَبِيهِ عن بعضِ أصحابِهِ عن إبراهِيم بنِ أَبِي الْبلَادِ عمن ذَكَره قَالَ قَالَ لُقْمانُ ع لِابنِهِ يا بني لَا تقْترِب فَتكُونَ أبعد لَك و لَا تبعد فَتهانَ كُل دابةٍ تحِب مِثْلَها وإن ابن آدم يحِب مِثْلَه و لَا تنشر بزك إلا عِند باغِيهِ كَما لَيس بين الذئْبِ و الْكَبشِ خلةٌ كَذَلِك لَيس بين الْبار و الْفَاجِرِ خلةٌ من يقْترِب مِن الزفْتِ يعلَق بِهِ بعضه كَذَلِك من يشارِكِ الْفَاجِر يتعلم مِن طُرقِهِ من يحِب الْمِراءَ يشتم و من يدخلْ مداخِلَ السوءِ يتهم و من يقَارِنْ قَرِين السوءِ لَا يسلَم و من لَا يملِك لِسانه يندم

H 3604, CH 4, h 10

Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from ibn abu Najran from 'Umar ibn Yazid from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Do not befriend blasphemers and do not associate with them; people may consider you as one of them. The Messenger of Allah has said, 'A man follows the religion of his friend and associates.'"

١٠- أبو علِي الْأشعرِي عن محمدِ بنِ عبدِ الْجبارِ عن ابنِ أَبِي نجرانَ عن عمر بنِ يزِيد عن أَبِي عبدِ اللهِ ع أنه قَالَ لَا تصحبوا أهلَ الْبِدعِ و لَا تجالِسوهم فَتصِيروا عِند الناسِ كَواحِدٍ مِنهم قَالَ رسولُ اللهِ ص الْمرءُ علَى دِينِ خلِيلِهِ و قَرِينِهِ

H 3605, CH 4, h 11

Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from al-Hajjal from Ali ibn Ya'qub al-Hashimi from Harun ibn Muslim from 'Ubayd ibn Zurara who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Never befriend an idiotic person; the more delightful you

١١- أبو علِي الْأشعرِي عن محمدِ بنِ عبدِ الْجبارِ عن الْحجالِ عن علِي بنِ يعقُوب الْهاشِمِي عن هارونَ بنِ مسلِمٍ عن عبيدِ بنِ زرارةَ قَالَ قَالَ أبو عبدِ اللهِ ع إياك و مصادقَةَ الْأحمقِ فَإنك أسر ما

تكُونُ مِن ناحِيتِهِ أَقْرب ما يكُونُ إِلى مساءَتِك

may become from his side the closer it will get to your misfortune.’”

بَابُ التحَببِ إِلى الناسِ وَ التوَددِ إِلَيهِمْ

Chapter Five
Finding Love and Affection among People

١ - محمد بن يحيى عن أحمد بن محمدٍ و عِلي بن إِبراهِيم عن أَبِيهِ جمِيعاً عن ابنِ محبوبٍ عن هِشامِ بن سالِمٍ عن أَبِي بصِيرٍ عن أَبِي جعفَرٍ ع قَالَ إِن أَعرابِيّاً مِن بنِي تمِيمٍ أَتى النبِي ص فَقَالَ لَه أَوصِنِي فَكَانَ مِما أَوصاه تحبب إِلى الناسِ يحِبوك

H 3606, CH 5, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad and Ali ibn Ibrahim has narrated from his father all from ibn Mahbub from Hisham ibn Salim from abu Basir from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“Once an Arab man came to the Holy Prophet and said, ‘Instruct me with good advice.’ Of the good advice to him was: ‘Love people, they will love you.’”

٢ - عِدةٌ مِن أَصحابِنا عن أَحمد بن محمدِ بنِ خالِدٍ عن عثْمانَ بنِ عِيسى عن سماعةَ عن أَبِي عبدِ اللهِ ع قَالَ مجامَلَةُ الناسِ ثُلُثُ الْعقْلِ

H 3607, CH 5, h 2
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ‘Uthman ibn ‘Isa from Sama'a from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Dealing with people in a graceful manner is one third of (the power) reason.”

٣ - عِلي بن إِبراهِيم عن أَبِيهِ عنِ النوفَلِي عنِ السكُونِي عن أَبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص ثَلَاثٌ يصفِين ود الْمرءِ لِأَخِيهِ الْمسلِمِ يلْقَاه بِالْبشرِ إِذَا لَقِيه و يوسع لَه فِي الْمجلِسِ إِذَا جلَس إِلَيهِ و يدعوه بِأَحب الْأَسماءِ إِلَيهِ

H 3608, CH 5, h 3
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘Three things purify a Muslim’s love for his brother (in belief): meeting him in a cheerful manner, preparing for him a seat if he wants to sit down in a gathering, and calling him by his names that he loves most.’”

٤ - و بِهذَا الْإِسنادِ قَالَ قَالَ رسولُ اللهِ ص التودد إِلَى الناسِ نِصف الْعقْلِ

H 3609, CH 5, h 4
Through the same chain of narrators it is narrated from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘Showing that one loves people is half (the power) of reason.’”

٥ - عِدةٌ مِن أَصحابِنا عن سهلِ بنِ زِيادٍ عن عِلي بنِ حسانَ عن موسى بنِ بكْرٍ عن أَبِي الْحسنِ ع قَالَ التودد إِلَى الناسِ نِصف الْعقْلِ

H 3610, CH 5, h 5
A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Hassan from Musa ibn Bakr from abu al-Hassan, recipient of divine supreme covenant, who has said the following:

“Showing that one loves people is one half (the power) of reason.”

٦ - محمد بن يحيى عن أَحمد بن محمدِ بنِ عِيسى عن محمدِ بنِ سِنانٍ عن حذَيفَةَ بنِ منصورٍ قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ من كَف يده عنِ الناسِ فَإِنما يكُف عنهم يداً واحِدةً و يكُفونَ عنه أَيدِياً كَثِيرةً

H 3611, CH 5, h 6
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Sinan from Hudhayfah ibn Mansur who has said the following:

“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘Whoever holds his hands off the people has held back only one hand, however, they will hold many hands off of him.’”

٧ - عِدةٌ مِن أَصحابِنا عن أَحمد بن محمدِ بنِ خالِدٍ عن بعضِ أَصحابِهِ عن صالِحِ بنِ عقْبةَ عن سلَيمانَ بنِ زِيادٍ التمِيمِي عن أَبِي عبدِ اللهِ ع قَالَ قَالَ الْحسن بن عِلي ع الْقَرِيب من قَربته الْمودةُ و إِنْ بعد نسبه و الْبعِيد من بعدته الْمودةُ و إِنْ قَرب نسبه لَا شيءَ أَقْرب إِلَى شيءٍ مِن يدٍ إِلَى جسدٍ و إِن الْيد تغل فَتقْطَع و تقْطَع فَتحسم

H 3612, CH 5, h 7
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from certain individuals of his people from Salih ibn ‘Aqabah from Sulayman ibn Ziyad al-Tamimi from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Al-Hassan ibn Ali, recipient of divine supreme covenant, has said, ‘A person close to another person is one whom love has brought so close even though his lineage is far remote. A person far away is one whom love has distanced a part even though his lineage is near and close. There is nothing so close to another thing than the hands to the body, but when it becomes disloyal it is cut off and when it is cut off the body’s blood is held back from flowing out.’”

Chapter Six
One's Telling His Brother of His Love

بَابُ إِخْبَارِ الرَّجُلِ أَخَاهُ بِحُبِّهِ

H 3613, CH 6, h 1
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from Muhammad ibn 'Umar (ibn 'Udhaynah) from his father from Nasr ibn Qabus who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, once said to me, 'If you love one of your brothers (in belief), tell him about it; Ibrahim said, "O Lord, show me how do You bring the dead back to life?" The Lord asked, "Do you not believe it?" He said, "Yes, I firmly believe, but it is to comfort my heart . . ."'" (2:260)

١ - عِدَّةٌ مِن أَصحابِنا عن أحمد بن محمدِ بن خالِدٍ عن أَبيهِ عن محمدِ بن عمر بن أُذَينةَ عن أَبيهِ عن نصرِ بن قابوس قالَ قالَ لِي أبو عبدِ اللهِ ع إِذَا أحببت أحداً مِن إِخوانك فَأَعلِمه ذَلك فَإِن إِبراهِيم ع قالَ رب أَرِني كَيف تحي الْموتى قالَ أَ و لَم تؤمِن قالَ بلى و لكِن لِيطْمئِن قَلْبِي

H 3614, CH 6, h 2
Ahmad ibn Khalid and Muhammad ibn Yahya have narrated from Ahmad ibn Muhammad ibn 'Isa all from Ali ibn al-Hakam from Hisham ibn Salim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"When you love a man, tell him about it; it strengthens your love for one another."

٢ - أحمد بن محمدِ بن خالِدٍ و محمد بن يحيى عن أحمد بن محمدِ بن عِيسى جمِيعاً عن عِلِي بن الْحكَمِ عن هِشامِ بن سالِمٍ عن أَبِي عبدِ اللهِ ع قالَ إِذَا أحببت رجلًا فَأَخبِره بِذَلك فَإِنه أَثْبت لِلْمودةِ بينكُما

Chapter Seven
Offering the Greeting of Peace

بَابُ التَّسْلِيمِ

H 3615, CH 7, h 1
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'Offering the greeting of peace is voluntary, but answering it is obligatory.'"

١ - عِلِي بن إِبراهِيم عن أَبِيهِ عن النوفَلِي عنِ السكُونِي عن أَبِي عبدِ اللهِ ع قالَ قالَ رسولُ اللهِ ص السلَام تطَوعٌ و الرد فَرِيضةٌ

H 3616, CH 7, h 2
Through the same chain of narrators it is narrated from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"If one begins speaking before offering the greeting of peace, do not speak to him."

٢ - و بِهذَا الْإِسنادِ قالَ من بدأَ بِالْكَلَامِ قَبلَ السلَامِ فَلَا تجِيبوه و قالَ ابدءُوا بِالسلَامِ قَبلَ الْكَلَامِ فَمن بدأَ بِالْكَلَامِ قَبلَ السلَامِ فَلَا تجِيبوه

H 3617, CH 7, h 3
Through the same chain of narrators it is narrated from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'A person who is closer to Allah and His Messenger is the one who initiates the offering of the greeting of peace.'"

٣ - و بِهذَا الْإِسنادِ قالَ قالَ رسولُ اللهِ ص أَولَى الناسِ بِاللهِ و بِرسولِهِ من بدأَ بِالسلَامِ

H 3618, CH 7, h 4
A number of our people have narrated from Sahl ibn Ziyad from 'Abd al-Rahman ibn abu Najran from 'Asim ibn Hamid from Muhammad ibn Muslim from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Salman, May Allah grant him favors, would say, 'Offer the greeting of peace from Allah openly; the unjust do not receive the greeting of peace from Allah.'"

٤ - عِدَّةٌ مِن أَصحابِنا عن سهلِ بن زِيادٍ عن عبدِ الرحمنِ بن أَبِي نجرانَ عن عاصِمِ بن حمِيدٍ عن محمدِ بن مسلِمٍ عن أَبِي جعفَرٍ ع قالَ كَانَ سلْمانُ رحِمه الله يقُولُ أَفْشوا سلَام اللهِ فَإِن سلَام اللهِ لَا ينالُ الظَالِمِين

H 3619, CH 7, h 5
A number of our people have narrated from Ahmad ibn Muhammad from ibn Faddal from Tha'Labah' ibn Maymun from Muhammad ibn Qays from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Allah, the Most Majestic, the Most Holy, loves offering the greeting of peace openly, loud and clearly."

٥ - عِدَّةٌ مِن أَصحابِنا عن أحمد بن محمدٍ عنِ ابنِ فَضالٍ عن ثَعلَبةَ بن ميمونٍ عن محمدِ بن قَيسٍ عن أَبِي جعفَرٍ ع قالَ إِن الله عز و جل يحِب إِفْشاءَ السلَامِ

H 3620, CH 7, h 6
It is narrated from him (narrator of the *Hadith* above) from ibn Faddal from Mu'awiyah ibn Wahab from abu 'Abd Allah, recipient of divine supreme

٦ - عنه عنِ ابنِ فَضالٍ عن معاوِيةَ بن وهبٍ عن أَبِي عبدِ اللهِ ع

قَالَ إِن الله عز و جل قَالَ إِن الْبخِيلَ من يبخلُ بِالسلَامِ

covenant, who has said the following:
"Allah, the Most Majestic, the Most Holy, has said, 'Really stingy is one who is stingy in offering the greeting of peace.'"

٧- عِدةٌ مِن أَصحابِنا عن سهل بن زيادٍ عن جعفَرِ بن محمدٍ الْأَشعرِي عن ابن الْقَداحِ عن أَبِي عبدِ اللهِ ع قَالَ إِذَا سلم أَحدكُم فَلْيجهر بِسلَامِهِ لَا يقُولُ سلمت فَلَم يردوا علَي و لَعله يكُونُ قَد سلم و لَم يسمِعهم فَإِذَا رد أَحدكُم فَلْيجهر بِردِهِ و لَا يقُولُ الْمسلم سلمت فَلَم يردوا علَي ثُم قَالَ كَانَ عِلِي ع يقُولُ لَا تغضبوا و لَا تغضِبوا أَفْشوا السلَام و أَطِيبوا الْكَلَام و صلوا بِاللَيلِ و الناس نِيامٌ تدخلُوا الْجنةَ بِسلَامٍ ثُم تلَا ع علَيهِم قَولَ اللهِ عز و جل السلَام الْمؤمِن الْمهيمِن

H 3621, CH 7, h 7
A number of our people have narrated from Sahl ibn Ziyad from Ja'far ibn Muhammad al-Ash'ari from ibn al- Qaddah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"When anyone of you offers the greeting of peace he should say it loud and clear so he will not complain that no one answered his greeting of peace. He may have offered, but no one may have heard it and when any one of you answers the greeting he should say it loud and clear so that the one offering it will not say, 'I offered them the greeting of peace but no one answered.'
"The Imam then said, 'Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, 'If you do not become angry you will not be made angry, offer the greeting of peace loud and openly, speak nicely, perform prayer at night when people are sleeping and you will enter paradise in peace.' Then he read the words of Allah, the Most Majestic, the Most Holy: '. . . the Peace, the Protector, the Watchful Guardian. . . .'" (59:23)

٨- محمد بن يحيى عن أَحمد بن محمدِ بن عِيسى عن ابن محبوبٍ عن عبدِ اللهِ بن سِنانٍ عن أَبِي عبدِ اللهِ ع قَالَ الْبادِي بِالسلَامِ أَولَى بِاللهِ و بِرسولِهِ

H 3622, CH 7, h 8
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Mahbub from 'Abd Allah ibn Sinan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The initiator of the offering of the greeting of peace is closer to Allah and His Messenger."

٩- عِدةٌ مِن أَصحابِنا عن أَحمد بن محمدِ بن خالِدٍ عن عِلِي بن الْحكَمِ عن أَبانٍ عن الْحسن بن الْمنذِرِ قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ من قَالَ السلَام علَيكُم فَهِي عشر حسناتٍ و من قَالَ السلَام علَيكُم و رحمةُ اللهِ فَهِي عِشرونَ حسنةً و من قَالَ السلَام علَيكُم و رحمةُ اللهِ و بركَاته فَهِي ثَلَاثُونَ حسنةً

H 3623, CH 7, h 9
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Ali ibn al-Hakam from Aban from al-Hassan ibn al-Mundhir who has said the following:
"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'If one offering the greeting of peace says, "(I offer) you to be in peace," it is equal to ten good deeds. Saying, '(I offer) you to be in peace, and May Allah grant you favors,' is equal to twenty good deeds. Saying, '(I offer) you to be in peace, and May Allah grant you favors and blessings,' is equal to thirty good deeds.'"

١٠- عِلِي بن إِبراهِيم عن أَبِيهِ عن صالِحِ بن السندِي عن جعفَرِ بن بشِيرٍ عن منصورِ بن حازِمٍ عن أَبِي عبدِ اللهِ ع قَالَ ثَلَاثَةٌ ترد علَيهِم رد الْجماعةِ و إِنْ كَانَ واحِداً عِند الْعطَاسِ يقَالُ يرحمكُم الله و إِنْ لَم يكُن معه غَيره و الرجلُ يسلم علَى الرجلِ فَيقُولُ السلَام علَيكُم و الرجلُ يدعو لِلرجلِ فَيقُولُ عافَاكُم الله و إِنْ كَانَ واحِداً فَإِن معه غَيره

H 3624, CH 7, h 10
Ali ibn Ibrahim has narrated from his father from Salih ibn al-Sindi from Ja'far ibn Bashir from Mansur ibn Hazim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"In three cases the 'greeting' is answered in a plural case even if there is only one person: for one's sneezing, it is said, 'May Allah grant you (plural) favor.' when a man offers the 'greeting of peace' saying, '(I offer you to) be in peace', the answer is '(I offer you to) be in peace,' and when a man pleads before Allah for good health for another man, he should say, 'May Allah grant you (plural) good health, even if there is only one person; there are others with him (the guarding angels).'"

١١- محمد بن يحيى عن محمدِ بن الْحسينِ رفَعه قَالَ كَانَ أَبو عبدِ اللهِ ع يقُولُ ثَلَاثَةٌ لَا يسلمونَ الْماشِي مع الْجنازةِ و الْماشِي إِلَى الْجمعةِ و فِي بيتِ الْحمامِ

H 3625, CH 7, h 11
Muhammad ibn Yahya has narrated from Muhammad ibn al-Husayn in a marfu' manner from an Imam who has said the following:
"Abu 'Abd Allah, recipient of divine supreme covenant, would say, 'Three kinds of people do not offer greetings: one walking in funeral procession, one walking to attend Friday prayer and in the bathing places.'"

H 3626, CH 7, h 12
A number of our people have narrated from Ahmad ibn Muhammad from ‘Uthman ibn ‘Isa from Harun ibn Kharijah from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“It is of humility to offer the greeting of peace to whomever you meet.”

١٢- عِدةٌ مِن أصحابِنا عن أحمد بن محمدٍ عن عثْمانَ بن عِيسى عن هارونَ بن خارِجةَ عن أَبِي عبدِ اللهِ ع قَالَ مِن التواضعِ أَنْ تسلم علَى من لَقِيت

H 3627, CH 7, h 13
Ahmad ibn Muhammad has narrated from ibn Mahbub from Jamil from abu ‘Ubaydah al-Hadhdha’ from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“Once Amir al-Mu’minin, Ali ibn abu Talib, recipient of divine supreme covenant, passed by a people and offered them the greeting of peace and they answered, ‘(We offer) you peace, May Allah grant you favors, blessings, forgiveness and His pleasure.’ Amir al-Mu’Minin, recipient of divine supreme covenant, said to them, ‘Do not say to us more than what the angels said to Ibrahim. They said, ‘May Allah grant you favors and blessings, O the people of the house’ (of the Holy Prophet).’”

١٣- أحمد بن محمدٍ عن ابنِ محبوبٍ عن جمِيلٍ عن أَبِي عبيدةَ الْحذاءِ عن أَبِي جعفَرٍ ع قَالَ مر أَمِير الْمؤمِنِين علِي ع بِقَومٍ فَسلم علَيهِم فَقَالُوا علَيك السلَام و رحمةُ اللهِ و بركَاته و مغفِرته و رِضوانه فَقَالَ لَهم أَمِير الْمؤمِنِين ع لَا تجاوزوا بِنا مِثْلَ ما قَالَتِ الْملَائِكةُ لِأَبِينا إِبراهِيم ع إِنما قَالُوا رحمةُ اللهِ و بركَاته علَيكُم أَهلَ الْبيتِ

H 3628, CH 7, h 14
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from Ali ibn Ri’ab from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The completion of greetings of peace for one at home is to shake hands and for one on a journey it is to hold him in one’s arms.”

١٤- محمد بن يحيى عن أحمد بن محمدٍ عن ابنِ محبوبٍ عن علِي بن رِئَابٍ عن أَبِي عبدِ اللهِ ع قَالَ إِن مِن تمامِ التحِيةِ لِلْمقِيمِ الْمصافَحةَ و تمامِ التسلِيمِ علَى الْمسافِرِ الْمعانقَةَ

H 3629, CH 7, h 15
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Amir al-Mu’minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, ‘It is undesirable for a man to say, “May Allah keep you living,” then remain silent without offering the greeting of peace thereafter.’”

١٥- علِي بن إِبراهِيم عن أَبِيهِ عنِ النوفَلِي عنِ السكُونِي عن أَبِي عبدِ اللهِ ع قَالَ قَالَ أَمِير الْمؤمِنِين ع يكْره لِلرجلِ أَنْ يقُولَ حياك الله ثُم يسكُت حتى يتبعها بِالسلَامِ

Chapter Eight
The One Who Must Offer the Greeting of Peace

بَابُ مَنْ يَجِبُ أَنْ يَبْدَأَ بِالسلَامِ

H 3630, CH 8, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Husayn ibn Sa’id from al-Nadr ibn Suwayd from al-Qasim ibn Sulayman from Jarrah al-Mad’ini from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The younger ones offer greetings of peace to the elders, passing by those who are stationary and fewer people to those of a greater number.”

١- محمد بن يحيى عن أحمد بن محمدٍ عن الْحسينِ بن سعِيدٍ عنِ النضرِ بن سوِيدٍ عنِ الْقَاسِمِ بن سلَيمانَ عن جراحٍ الْمدائِنِي عن أَبِي عبدِ اللهِ ع قَالَ يسلم الصغِير علَى الْكَبِيرِ و الْمار علَى الْقَاعِدِ و الْقَلِيلُ علَى الْكَثِيرِ

H 3631, CH 8, h 2
Ali ibn Ibrahim has narrated from his father from Salih ibn al-Sindi from Ja’far ibn Bashir from ‘Anbasah ibn Mus’ab from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Those fewer in number initiate greetings of peace to those of a greater number, one riding to the one walking, people riding mules to those riding donkeys and those riding horses offer greeting of peace to those riding on mules.”

٢- علِي بن إِبراهِيم عن صالِحِ بنِ السندِي عن جعفَرِ بن بشِيرٍ عن عنبسةَ بنِ مصعبٍ عن أَبِي عبدِ اللهِ ع قَالَ الْقَلِيلُ يبدءُونَ الْكَثِير بِالسلَامِ و الراكِب يبدأُ الْماشِي و أَصحاب الْبِغالِ يبدءُونَ أَصحاب الْحمِيرِ و أَصحاب الْخيلِ يبدءُونَ أَصحاب الْبِغالِ

H 3632, CH 8, h 3
A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbat from ibn Bukayr from certain individuals of his people who has said the following:

“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘A person riding should offer greetings of peace to the

٣- عِدةٌ مِن أصحابِنا عن سهلِ بنِ زِيادٍ عن علِي بنِ أسباطٍ عن ابنِ بكَيرٍ عن بعضِ أَصحابِهِ عن أَبِي عبدِ اللهِ ع قَالَ سمِعته يقُولُ يسلم الراكِب علَى

الْماشِي و الْماشِي علَى الْقَاعِدِ و إِذَا لَقِيت جماعةٌ جماعةً سلم الْأَقَل علَى الْأَكْثَرِ و إِذَا لَقِي واحِدٌ جماعةً سلم الْواحِد علَى الْجماعةِ

٤ - سهلُ بن زِيادٍ عن جعفَرِ بن محمدٍ الْأَشعرِي عن ابن الْقَداح عن أَبِي عبدِ اللهِ ع قَالَ يسلم الراكِب علَى الْماشِي و الْقَائِم علَى الْقَاعِدِ

٥ - محمد بن يحيى عن أَحمد بن محمدٍ عن عمر بن عبدِ الْعزِيز عن جمِيلٍ عن أَبِي عبدِ اللهِ ع قَالَ إِذَا كَانَ قَوْمٌ فِي مجلِسٍ ثُم سبق قَوْمٌ قَدخلُوا فَعلَى الداخِلِ أَخِيراً إِذَا دخلَ أَنْ يسلم علَيهِم

بَابُ إِذَا سَلَمَ وَاحِدٌ مِنَ الْجَمَاعَةِ أَجْزَأَهُمْ وَ إِذَا رَد وَاحِدٌ مِنَ الْجَمَاعَةِ أَجْزَأَ عَنْهُمْ

١ - عِدةٌ مِن أَصحابِنا عن سهل بن زِيادٍ عن علِي بن أَسباطٍ عن ابنِ بكَيرٍ عن بعضِ أَصحابِهِ عن أَبِي عبدِ اللهِ ع قَالَ إِذَا مرتِ الْجماعةُ بِقَومٍ أَجزأَهم أَنْ يسلم واحِدٌ مِنهم و إِذَا سلم علَى الْقَومِ و هم جماعةٌ أَجزأَهم أَنْ يرد واحِدٌ مِنهم

٢ - محمد بن يحيى عن أَحمد بن محمدٍ عن ابنِ محبوبٍ عن عبدِ الرحمنِ بنِ الْحجاجِ قَالَ إِذَا سلم الرجلُ مِن الْجماعةِ أَجزأَ عنهم

٣ - محمد بن يحيى عن أَحمد بن محمدٍ عن محمدِ بن يحيى عن غِياثِ بنِ إِبراهِيم عن أَبِي عبدِ اللهِ ع قَالَ إِذَا سلم مِن الْقَومِ واحِدٌ أَجزأَ عنهم و إِذَا رد واحِدٌ أَجزأَ عنهم

بَابُ التسْلِيمِ عَلَى النسَاءِ

١ - علِي بن إِبراهِيم عن أَبِيهِ عن حمادِ بن عِيسى عن ربِعِي بن عبدِ اللهِ عن أَبِي عبدِ اللهِ ع قَالَ كَانَ رسولُ اللهِ ص يسلم علَى النساءِ و يردونَ علَيهِ السلَام و كَانَ أَمِير الْمؤمِنِين ع يسلم علَى النساءِ و كَانَ يكْره أَنْ يسلم علَى الشابةِ مِنهن و يقُولُ أَتخوف أَنْ يعجِبنِي صوتها فَيدخلَ علَي أَكْثَر مِما أَطْلُب مِن الْأَجرِ

one walking, the one walking to the one stationary and sitting. On meeting a group the one in smaller numbers offers the greeting of peace to that in greater numbers and one person offers greetings of peace to a group.'"

H 3633, CH 8, h 4
Sahl ibn Ziyad has narrated from Ja'far ibn Muhammad al-Ash'ari from ibn al-Qaddah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"A person riding should offer greetings of peace to the one walking on foot and the one standing should offer greetings of peace to the one sitting."

H 3634 CH 8, h 5
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from 'Umar ibn 'Abd al-'Aziz from Jamil from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"If two groups attend the same meeting, the group entering last should offer greetings of peace to those who have entered first."

Chapter Nine
Offer or Answer of Greetings of Peace by one Person From a Group Is Sufficient

H 3635, CH 9, h 1
A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbat from ibn Bukayr from certain individuals of his people from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"If one person from a group passing by another group offers the greeting of peace it is sufficient for all and so also is for an answer if only one person from the stationary group responds."

H 3636, CH 9, h 2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Mahbub from 'Abd al-Rahman ibn al-Hajjaj who has said the following from the Imam:

"If one person offers the greeting of peace for a whole group it is considered enough and sufficient."

H 3637, CH 9, h 3
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Yahya from Ghiyath ibn Ibrahim from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following from the Imam:

"If one person from a group offers the greeting of peace it is sufficient for all and so also is for an answer if only one person from the stationary group responds."

Chapter Ten
Offering Greeting of Peace to Women

H 3638, CH 10, h 1
Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Rib'i ibn 'Abd Allah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah would offer greeting of peace to women and they would respond to him. Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, would offer greeting of peace to women but he disliked offering it to the young women. He would say, 'I fear their voice may attract me and a feeling may cause me more harm than the reward for offering the greeting of peace.'"

Chapter Eleven
Greeting of Peace and Non-Muslims

بَابُ التَّسْلِيمِ عَلَى أَهْلِ الْمِلَلِ

H 3639, CH 11, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from ibn ‘Udhaynah from Zurara from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“Once, a Jewish person went in the presence of the Messenger of Allah while ‘A’ishah was with him. The Jewish person said, *‘Sam ‘Alaykum* instead of ‘*Salamun ‘Alaykum.’* The Messenger of Allah said, *‘Alaykum.’* Then another Jewish person came and said the same thing as the one before and the Messenger of Allah responded just as before. Then a third Jewish person came. He also said what the other two had said before and the Messenger of Allah responded just as that to the other two before. ‘A’ishah became angry and said, ‘*Alaykum al-Sam* (wrath and condemnation) O Jewish group, brethren of monkeys and swine.’ The Messenger of Allah said to her, ‘O ‘A’ishah, if name-calling were to appear with a shape and form it would have a very evil shape. Wherever gentleness is placed it beautifies it and removing it is only to make it despised.’

“‘A’ishah then asked, ‘O the Messenger of Allah, did you not hear their words: *‘al-Sam ‘Alaykum*?’ The Messenger of Allah said, ‘I heard them but did you not note what I said? I said, ‘*‘Alaykum*’. Whenever a Muslim offers you the greeting of peace say, ‘*Salamun ‘Alaykum*,*’* but when a non-Muslim says something in their manners, just say, *‘Álaykum’,* meaning the same to you.’”

١- عَلِي بن إِبراهِيم عن أَبِيهِ عن ابن أَبِي عميرٍ عن ابن أُذَينةَ عن زرارةَ عن أَبِي جعفَرٍ ع قَالَ دخلَ يهودِي علَى رسول اللهِ ص و عائِشةُ عِنده فَقَالَ السام علَيكُم فَقَالَ رسولُ اللهِ ص علَيكُم ثُم دخلَ آخر فَقَالَ مِثْلَ ذَلك فَرد علَيهِ كَما رد علَى صاحِبِهِ ثُم دخلَ آخر فَقَالَ مِثْلَ ذَلك فَرد رسولُ اللهِ ص كَما رد علَى صاحِبيهِ فَغضِبت عائِشةُ فَقَالَت علَيكُم السام و الْغضب و اللعنةُ يا معشر الْيهودِ يا إِخوةَ الْقِردةِ و الْخنازِيرِ فَقَالَ لَها رسولُ اللهِ ص يا عائِشةُ إِن الْفُحش لَو كَانَ ممثَّلًا لَكَانَ مِثَالَ سوءٍ إِن الرفْق لَم يوضع علَى شيءٍ قَط إِلا زانه و لَم يرفَع عنه قَط إِلا شانه قَالَت يا رسولَ اللهِ أَ ما سمِعت إِلَى قَولِهِم السام علَيكُم فَقَالَ بلَى أَ ما سمِعتِ ما رددت علَيهِم قُلْت علَيكُم فَإِذَا سلم علَيكُم مسلِمٌ فَقُولُوا سلَامٌ علَيكُم و إِذَا سلم علَيكُم كَافِرٌ فَقُولُوا علَيك

H 3640, CH 11, h 2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Yahya from Ghiyath ibn Ibrahim from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Amir al-Mu’minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, ‘Do not initiate the offering of the greeting of peace to people of the Book, but if they offered just say, “*wa ‘Alaykum*”’

٢- محمد بن يحيى عن أَحمد بن محمدِ بن عِيسى عن محمدِ بن يحيى عن غِياثِ بن إِبراهِيم عن أَبِي عبدِ اللهِ ع قَالَ قَالَ أَمِير الْمؤمِنِين ع لَا تبدءُوا أَهلَ الْكِتابِ بِالتسلِيمِ و إِذَا سلموا علَيكُم فَقُولُوا و علَيكُم

H 3641, CH 11, h 3
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ‘Uthman ibn ‘Isa from Sama'a who has said the following:

“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, about Jewish, Christians and pagans’ greetings to one sitting, how should he respond? The Imam said, ‘He will say, ‘*‘Alaykum*’”

٣- عِدةٌ مِن أَصحابِنا عن أَحمد بن محمدِ بن خالِدٍ عن عثْمانَ بن عِيسى عن سماعةَ قَالَ سأَلْت أَبا عبدِ اللهِ ع عنِ الْيهودِي و النصرانِي و الْمشرِكِ إِذَا سلموا علَى الرجل و هو جالِسٌ كَيف ينبغِي أَنْ يرد علَيهِم فَقَالَ يقُولُ علَيكُم

H 3642, CH 11, h 4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ibn Faddal from ibn Bukayr from Barid ibn Mu'awiyah from Muhammad ibn Muslim from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“When a Jew, Christian or a pagan greets you with peace just say, ‘*‘Alayka’* meaning, ‘the same to you.’”

٤- محمد بن يحيى عن أَحمد بن محمدٍ عنِ ابنِ فَضالٍ عنِ ابنِ بكَيرٍ عن بريدِ بنِ معاوِيةَ عن محمدِ بن مسلِمٍ عن أَبِي عبدِ اللهِ ع قَالَ إِذَا سلم علَيك الْيهودِي و النصرانِي و الْمشرِك فَقُلْ علَيك

H 3643, CH 11, h 5
Abu Ali al-Ash’ari has narrated from Muhammad ibn Salim from Ahmad ibn Muhammad ibn abu Nasr from ‘Amr ibn Shimr from Jabir from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“Once abu Jahl along with a people from Quraysh went to abu Talib and said, ‘Your cousin has offended us and has harmed our idols, call him and command him to stop bothering our gods and we will stop bothering his Lord.’

“The Imam said, ‘Abu Talib sent for the Messenger of Allah. He was called and he came. He did not see in the house but

٥- أَبو علِي الْأَشعرِي عن محمدِ بن سالِمٍ عن أَحمد بن محمدِ بن أَبِي نصرٍ عن عمرِو بنِ شِمرٍ عن جابِرٍ عن أَبِي جعفَرٍ ع قَالَ أَقْبلَ أَبو جهل بن هِشامٍ و معه قَومٌ مِن قُريشٍ فَدخلُوا علَى أَبِي طَالِبٍ فَقَالُوا إِن ابن أَخِيك قَد آذَانا و آذَى آلِهتنا فَادعه و مره فَلْيكُف عن آلِهتنا و نكُف عن إِلَهِهِ قَالَ فَبعثَ أَبو طَالِبٍ إِلَى رسول اللهِ ص

فَدعاه فَلَما دخلَ النبِي ص لَم ير فِي الْبيتِ إلا مشركاً فَقَالَ السلام علَى من اتبع الْهدى ثُم جلَس فَخبره أَبو طَالِبٍ بِما جاءُوا لَه فَقَالَ أَ و هلْ لَهم فِي كَلِمةٍ خيرٍ لَهم مِن هذَا يسودونَ بِها الْعرب و يطَئُونَ أَعناقَهم فَقَالَ أَبو جهلٍ نعم و ما هِذِهِ الْكَلِمةُ فَقَالَ تقُولُونَ لَا إِلَه إِلاالله قَالَ فَوضعوا أَصابِعهم فِي آذَانِهم و خرجوا هراباً و هم يقُولُونَ ما سمِعنا بِهذا فِي الْملةِ الْآخِرةِ إِنْ هذا إِلا اخْتِلاقٌ فَأَنزلَ الله تعالَى فِي قَولِهِم ص و الْقُرآنِ ذِي الذكْرِ إِلَى قَولِهِ إِلا اخْتِلاقٌ

pagans and he said, '(I offer) greetings of peace to those who follow guidance.' He sat down and abu Talib informed him of what the people had said. The Messenger of Allah asked, 'What if I instruct them with a word of goodness that will be better for them than this and with which they can rule the Arabs and subdue their stiff necks?' Abu Jahl then asked, 'What is that word?' The Messenger of Allah advised him to say, 'No one deserves to be worshipped except Allah.' They placed their fingers in their ears and fled saying, 'We have not heard anything like this in other religions. This is only something falsely invented.' Allah, the Most High, then sent this: 'Sad. I swear by the Quran, which is full of reminders of Allah (that you are a Messenger) (38:1). In fact, the unbelievers are the ones who are boastful and quarrelsome (38:2). How many ancient generations did We destroy? (On facing Our torment) they cried out for help, but it was too late for them to escape.' (38:3)

'It seems strange to the pagans that a man from their own people should come to them as a prophet. The unbelievers have said, 'He is only a lying magician' (38:4). They ask, 'Has he condemned all other gods but One? This is certainly strange.' (38:5)

'A group of the pagans walked out of a meeting with the Prophet and told the others, 'Let us walk away. Be steadfast in the worship of your gods. This man wants to dominate you (38:6). We have heard nothing like this in the latest religion. This is only his own false invention.'"" (38:7)

٦- محمد بن يحيى عن عبدِ اللهِ بنِ محمدٍ عن عَلِي بنِ الْحكَمِ عن أَبانِ بنِ عثْمانَ عن زرارةَ عن أَبِي عبدِ اللهِ ع قَالَ تقُولُ فِي الرد علَى الْيهودِي و النصرانِي سلَامٌ

H 3644, CH 11, h 6
Muhammad ibn Yahya has narrated from 'Abd Allah ibn Muhammad from Ali ibn al-Hakam from Aban ibn 'Uthman from Zurara from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"In response to a Jew or Christian You should say, '*Salam*', meaning peace be upon us or whoever deserves it."

٧- عَلِي بن إِبراهِيم عن أَبِيهِ عن ابنِ أَبِي عميرٍ عن عبدِ الرحمنِ بنِ الْحجاجِ قَالَ قُلْت لِأَبِي الْحسنِ موسى ع أَ رأَيت إِن احتجت إِلَى متطَببٍ و هو نصرانِي أُسلم علَيهِ و أَدعو لَه قَالَ نعم إِنه لَا ينفَعه دعاؤك

H 3645, CH 11, h 7
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Abd al-Rahman ibn al-Hajjaj who has said the following:

"Once I asked abu al-Hassan Musa, recipient of divine supreme covenant, 'If I needed to visit a Christian physician, can I offer the greeting of peace and pray for him?' The Imam said, 'Yes, but your prayer will not benefit him.'"

٨- محمد بن يحيى عن أَحمد بنِ محمدِ بنِ عِيسى عن ابنِ محبوبٍ عن عبدِ الرحمنِ بنِ الْحجاجِ قَالَ قُلْت لِأَبِي الْحسنِ موسى ع أَ رأَيت إِن احتجت إِلَى الطَبِيبِ و هو نصرانِي أَنْ أُسلم علَيهِ و أَدعو لَه قَالَ نعم إِنه لَا ينفَعه دعاؤك

H 3646, CH 11, h 8
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from ibn Mahbub from 'Abd al-Rahman ibn al-Hajjaj who has said the following:

"Once I asked abu al-Hassan Musa, recipient of divine supreme covenant, 'If I needed to visit a Christian physician, can I offer him the greeting of peace and pray for him?' The Imam said, 'Yes, but your prayer will not benefit him.'"

٩- عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدِ بنِ خالِدٍ عن محمدِ بنِ عِيسى بنِ عبيدٍ عن محمدِ بنِ عرفَةَ عن أَبِي الْحسنِ الرضا ع قَالَ قِيلَ لِأَبِي عبدِ اللهِ ع كَيف أَدعو لِلْيهودِي و النصرانِي قَالَ تقُولُ لَه بارك الله لَك فِي الدنيا

H 3647, CH 11, h 9
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Muhammad ibn 'Isa ibn 'Ubayd from Muhammad ibn 'Arafah from abu al-Hassan al-Rida, recipient of divine supreme covenant, who has said the following:

"It was asked from abu 'Abd Allah, recipient of divine supreme covenant, 'How do I pray for a Jew or a Christian?' He had said, 'Say, "May Allah grant you blessing in this world."'"

١٠- حميد بن زِيادٍ عنِ الْحسنِ بنِ محمدٍ عن وهيبِ بنِ حفْصٍ عن أَبِي بصِيرٍ عن أَحدِهِما ع

H 3648, CH 11, h 10
Hamid ibn Ziyad has narrated from al-Hassan ibn Muhammad from Wahab ibn Hafs from abu Basir from one of the two Imam, recipient of divine supreme

covenant, who has said the following:

"About shaking hands with a Jew or a Christian he had said, 'Shake hands with them from behind clothes and if you shook their hand without clothes then you must wash your hands.'"

H 3649, CH 11, h 11

Abu Ali al-Ash'ari has narrated from al-Hassan ibn Ali al-Kufi from al-'Abbas ibn 'Amir from Ali ibn Mu'ammar from Khalid al-Qalanisi who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, 'What should I do if I meet a tax paying non-Muslim and he shakes my hand?' The Imam said, 'Wipe it with soil or against a wall.' I asked, 'What about one who is abusive of *'A'immah*?' The Imam said, 'Wash it (your hand).'"

H 3650, CH 11, h 12

Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Safwan from al-'Ala' ibn Razin from Muhammad ibn Muslim from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"About a man who had shaken hand with Majusi (Zoroastrian), the Imam said, 'He must wash it but he does not need to perform wuzu again.'"

Chapter Twelve

Correspondence with Non-Muslim Taxpayers

H 3651, CH 12, h 1

Ahmad ibn Muhammad al-Kufi has narrated from Ali ibn al-Husayn ibn Ali ibn Asbat from his uncle, Ya'qub ibn Salim from abu Basir who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, was asked about the case of a man who needs help from a Majusi (Zoroastrian) or a Jew, a Christian or that he is a farm employee of the influential people of his land and writes to him for an important need, should he begin by offering greetings of peace to the chief in writing, knowing that he does it for help? The Imam said, 'Do not start with his name, however, you may offer him greetings of peace in your letter. The Messenger of Allah would write to Kisra and Qaysar.'"

H 3652, CH 12, h 2

Ali ibn Ibrahim has narrated from his father from Isma'il ibn Marrar from Yunus from 'Abd Allah ibn Sinan from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Imam was asked about the case of a man who writes to a chief officer of Majus and begins with the name of the chief before his own name. The Imam said, 'It is permissible if it is for seeking favors.'"

Chapter Thirteen

Overlooking

H 3653, CH 13, h 1

A number of our people have narrated from Ahmad ibn Muhammad ibn Muhammad from 'Abd Allah ibn Muhammad al-Hajjal from Tha'Labah ibn Maymun from those whom he has mentioned (in his book) from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Once in the presence of abu 'Abd Allah, recipient of divine supreme covenant, there were people speaking to him. One man mentioned the name of another man and he began to criticize him and complained against him. Abu 'Abd Allah, recipient of divine supreme covenant, asked, 'Where from can you have a

فِي مصافَحةِ الْمسلِمِ الْيهودِي و النصرانِي قَالَ مِن وراءِ الثوبِ فَإِنْ صافَحك بِيدِهِ فَاغْسِلْ يدك

١١- أَبو عِلِي الْأَشعرِي عنِ الْحسنِ بنِ عِلِي الْكُوفِي عن عباسِ بنِ عامِرٍ عن عِلِي بنِ معمرٍ عن خالِدٍ الْقَلَانِسِي قَالَ قُلْت لِأَبِي عبدِ اللهِ ع أَلْقَى الذمي فَيصافِحنِي قَالَ امسحها بِالترابِ و بِالْحائِطِ قُلْت فَالناصِب قَالَ اغْسِلْها

١٢- أَبو عِلِي الْأَشعرِي عن محمدِ بنِ عبدِ الْجبارِ عن صفْوانَ عنِ الْعلَاءِ بنِ رزِينٍ عن محمدِ بنِ مسلِمٍ عن أَبِي جعفَرٍ ع فِي رجلٍ صافَح رجلًا مجوسِيّاً قَالَ يغسِلُ يده و لَا يتوضأُ

بَابُ مُكَاتَبَةِ أَهْلِ الذمةِ

١- أحمد بن محمدٍ الْكُوفِي عن عِلِي بنِ الْحسنِ بنِ عِلِي عن عِلِي بنِ أسباطٍ عن عمهِ يعقُوب بنِ سالِمٍ عن أَبِي بصِيرٍ قَالَ سئِلَ أَبو عبدِ اللهِ ع عنِ الرجلِ يكُونُ لَه الْحاجةُ إِلَى الْمجوسِي أَو إِلَى الْيهودِي أَو إِلَى النصرانِي أَو أَنْ يكُونَ عامِلًا أَو دِهقَاناً مِن عظَماءِ أَهلِ أَرضِهِ فَيكْتب إِلَيهِ الرجلُ فِي الْحاجةِ الْعظِيمةِ أَ يبدأُ بِالْعِلْجِ و يسلم علَيهِ فِي كِتابِهِ و إِنما يصنع ذَلِك لِكَي تقْضى حاجته قَالَ أَما أَنْ تبدأَ بِهِ فَلَا و لَكِن تسلم علَيهِ فِي كِتابِك فَإِن رسولَ اللهِ ص قَد كَانَ يكْتب إِلَى كِسرى و قَيصر

٢- عِلِي بن إِبراهِيم عن أَبِيهِ عن إِسماعِيلَ بنِ مرارٍ عن يونس عن عبدِ اللهِ بنِ سِنانٍ عن أَبِي عبدِ اللهِ ع عنِ الرجلِ يكْتب إِلَى رجلٍ مِن عظَماءِ عمالِ الْمجوسِ فَيبدأُ بِاسمِهِ قَبلَ اسمِهِ فَقَالَ لَا بأْس إِذَا فَعلَ لِاخْتِيارِ الْمنفَعةِ

بَابُ الْإِعْضَاءِ

١- عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدٍ عن عبدِ اللهِ بنِ محمدٍ الْحجالِ عن ثَعلَبةَ بنِ ميمونٍ عمن ذَكَره عن أَبِي عبدِ اللهِ ع قَالَ كَانَ عِنده قَومٌ يحدثُهم إِذْ ذَكَر رجلٌ مِنهم رجلًا فَوقَع فِيهِ و شكَاه فَقَالَ لَه أَبو عبدِ اللهِ ع

و أنى لَك بِأَخِيك كُلِه و أي الرجال الْمهذب

perfect brother? Who is among man, free and pure of faults and flaws?'"

٢- محمد بن يحيى عن أحمد بن محمدِ بن عِيسى عن عِلِي بن الْحكَمِ و محمدِ بن سِنانٍ عن عِلِي بن أَبِي حمزةَ عن أَبِي بصِيرٍ قَالَ قَالَ أَبو عبدِ اللهِ ع لَا تفَتشِ الناس فَتبقَى بِلَا صدِيقٍ

H 3654, CH 13, h 2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Ali ibn al-Hakam and Muhammad ibn Sinan from, Ali ibn abu Hamza from abu Basir who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Do not be a spy against people; you will remain without friends.'"

بَابٌ نَادِرٌ

Chapter Fourteen
Rare AHadith

١- محمد بن يحيى عن أحمد بن محمدِ بن عِيسى عن محمدِ بن سِنانٍ عنِ الْعلَاءِ بنِ الْفُضيل و حمادِ بن عثْمانَ قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ انظُر قَلْبك فَإِذَا أنكر صاحِبك فَإِن أحدكُما قَد أحدثَ

H 3655, CH 14, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Sinan from al-'Ala' ibn al-Fudayl and Hammad ibn 'Uthman who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'Look in your heart, if it dislikes your friend, one of you has done something (wrong).'"

٢- عِدةٌ مِن أَصحابِنا عن أحمد بن محمدِ بنِ خالِدٍ عن إِسماعِيلَ بن مِهرانَ عنِ الْحسنِ بنِ يوسف عن زكَرِيا بنِ محمدٍ عن صالِحِ بنِ الْحكَمِ قَالَ سمِعت رجلًا يسأَلُ أَبا عبدِ اللهِ ع فَقَالَ الرجلُ يقُولُ أودك فَكَيف أَعلَم أَنه يودِني فَقَالَ امتحِن قَلْبك فَإِنْ كُنت توده فَإِنه يودك

H 3656, CH 14, h 2
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Isma'il ibn Mehran from al-Hassan ibn Yusuf from Zakariya ibn m h from Salih ibn al-Hakam who has said the following:

"I heard a man asking abu 'Abd Allah, recipient of divine supreme covenant, 'A man says he loves me. How can I know if he really loves me?' The Imam said, 'Test your own heart. If you love him, he also loves you.'"

٣- أَبو بكْرٍ الْحبالُ عن محمدِ بن عِيسى الْقَطانِ الْمدائِنِي قَالَ سمِعت أَبِي يقُولُ حدثَنا مسعدةُ بن الْيسعِ قَالَ قُلْت لِأَبِي عبدِ اللهِ جعفَرِ بن محمدٍ ع إِني و اللهِ لَأُحِبك فَأَطْرق ثُم رفَع رأْسه فَقَالَ صدقْت يا أَبا بِشرٍ سلْ قَلْبك عما لَك فِي قَلْبِي مِن حبك فَقَد أَعلَمنِي قَلْبِي عما لِي فِي قَلْبِك

H 3657, CH 14, h 3
Abu Bakr al-Habbal has narrated from Muhammad ibn 'Isa al-Qattan al-Mada'ini who has said that I heard my father saying, 'Mas'adah ibn al-Yasa' who has said the following:

"Once I said to abu Ja'far, recipient of divine supreme covenant, 'By Allah, I love you.' Abu Ja'far, recipient of divine supreme covenant, looked down for a short while then he raised his head and said, 'O abu Bishr you have spoken the truth. Ask your heart about what my heart has of your love. My heart has informed me about what your heart has for me.'"

٤- عِدةٌ مِن أَصحابِنا عن سهل بنِ زِيادٍ عن عِلِي بنِ أَسباطٍ عن الْحسنِ بنِ الْجهمِ قَالَ قُلْت لِأَبِي الْحسنِ ع لَا تنسِنِي مِن الدعاءِ قَالَ أَ و تعلَم أَني أَنساك قَالَ فَتفَكرت فِي نفْسِي و قُلْت هو يدعو لِشِيعتِهِ و أَنا مِن شِيعتِهِ قُلْت لَا لَا تنسانِي قَالَ و كَيف عِلمت ذَلِك قُلْت إِني مِن شِيعتِك و إِنك لَتدعو لَهم فَقَالَ هلْ عِلمت بِشيءٍ غَير هذَا قَالَ قُلْت لَا قَالَ إِذَا أَردت أَنْ تعلَم ما لَك عِندِي فَانظُر إِلَى ما لِي عِندك

H 3658, CH 14, h 4
A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbat from al-Hassan ibn al-Jahm who has said the following:

"Once I said to abu al-Hassan, recipient of divine supreme covenant, 'Do not forget me in your prayers.' The Imam asked, 'How do you know I forget you?' I (the narrator) then thought in my soul and said to myself that he (Imam) prays for his Shi'a (followers) and I am a Shi'a. I then said to the Imam, 'I know, you do not forget me in your prayers.' The Imam asked, 'How did you find out?' I said, 'You pray for your Shi'a and I am your Shi'a.' The Imam asked, 'Did you find out by any means other than that?' I said, 'No.' The Imam said, 'If you like to know what I have for you, see what you have for me in your heart.'"

٥- عِلِي بن إِبراهِيم عن أَبِيهِ عنِ النضرِ بنِ سويدٍ عنِ الْقَاسِمِ بنِ سلَيمانَ عن جراحٍ الْمدائِنِي عن أَبِي عبدِ اللهِ ع قَالَ انظُر قَلْبك فَإِنْ أنكر صاحِبك فَاعلَم أَن أَحدكُما قَد أَحدثَ

H 3659, CH 14, h 5
Ali ibn Ibrahim has narrated from his father from al-Al-Nadr ibn Suwayd from al-Qasim ibn Sulayman from Jarrah al-Mada'ini from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"See your heart. If it dislikes your friend then notice that one of you have done something newly wrong.'"

Chapter Fifteen
Response to Sneezing

بَابُ الْعُطَاسِ وَ التَّسْمِيتِ

H 3660, CH 15, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Husayn ibn Sa’id from al-Nadr ibn Suwayd from al-Qasim ibn Sulayman from Jarrah al-Mad’ini who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Of the rights of a Muslim on his brother (in belief) is that on meeting him he should offer him the greeting of peace, visit him when he is ill, look after his interests in his absence and respond to his sneezing. On sneezing one should say: “All praise belongs to Allah, Lord of the worlds, who has no partner.” In response to sneezing one should say, “May Allah grant you favors.” The sneezing person should reply back by saying, “May Allah guide you, and look after your concerns.” Of such rights is to accept his invitation and attend his funeral.’”

١- محمد بن يحيى عن أحمد بن محمدِ بن عِيسى عن الْحسين بن سعِيدٍ عن النضرِ بن سويدٍ عن الْقَاسِمِ بن سلَيمانَ عن جراحٍ الْمدائِني قَالَ قَالَ أَبو عبدِ اللهِ ع لِلْمسلِمِ علَى أَخِيهِ مِن الْحق أَنْ يسلم علَيهِ إِذَا لَقِيه و يعودهُ إِذَا مرِض و ينصح لَه إِذَا غَاب و يسمته إِذَا عطَس يقُولَ الْحمد لِلهِ رب الْعالَمِين لَا شرِيك لَه و يقُولَ لَه يرحمك الله فَيجِيبه فَيقُولَ لَه يهدِيكُم الله و يصلِح بالَكُم و يجِيبه إِذَا دعاه و يتبعه إِذَا مات

H 3661, CH 15, h 2
Ali ibn Ibrahim has narrated from his father from Harun ibn Muslim from Mas’adah ibn Sadaqah from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘You should respond to one’s sneezing even if he is behind the island. In another *Hadith* it is said, ‘Even if it (response) is from behind the ocean.’”

٢- عِلي بن إِبراهِيم عن أَبِيهِ عن هارونَ بنِ مسلِمٍ عن مسعدةَ بنِ صدقَةَ عن أَبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص إِذَا عطَس الرجلُ فَسمتوه و لَو كَانَ مِن وراءِ جزِيرةٍ و فِي روايةٍ أُخرى و لَو مِن وراءِ الْبحرِ

H 3662, CH 15, h 3
Al-Husayn ibn Muhammad has narrated from Mu’Alla ibn Muhammad from al-Hassan ibn Ali from Muthanna from Ishaq ibn Yazid and Mu’ammar ibn abu Ziyad ibn Ri’ab who have said the following:

“Once we were in the presence of abu ‘Abd Allah, recipient of divine supreme covenant, when a man sneezed and no one from the group responded until he (the Imam) initiated saying: ‘Glory belongs to Allah, why did no one respond? It is of the rights of a Muslim upon the Muslim to visit him when he is ill, accept his invitation, attend his funeral and respond to his sneezing.’”

٣- الْحسين بن محمدٍ عن معلى بنِ محمدٍ عن الْحسنِ بنِ عِلي عن منَّى عن إِسحاق بنِ يزيد و معمرِ بنِ أَبِي زِيادٍ و ابنِ رِئَابٍ قَالُوا كُنا جلُوساً عِند أَبِي عبدِ اللهِ ع إِذْ عطَس رجلٌ فَما رد علَيهِ أَحدٌ مِن الْقَومِ شيئاً حتى ابتدأَ هو فَقَالَ سبحانَ اللهِ أَ لَا سمتم إِن مِن حق الْمسلِمِ علَى الْمسلِمِ أَنْ يعوده إِذَا اشتكَى و أَنْ يجِيبه إِذَا دعاه و أَنْ يشهده إِذَا مات و أَنْ يسمته إِذَا عطَس

H 3663, CH 15, h 4
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Safwan ibn Yahya who has said the following:

“Once I was in the presence of al-Rida, recipient of divine supreme covenant, and he sneezed. I said, ‘May Allah grant you *al-Salat* (favors).’ He sneezed again, and said, ‘May Allah grant you favors.’ He sneezed again and I said, ‘May Allah grant you favors.’ I then said, ‘May Allah keep my soul in service for your cause, if one like you (Imam) would sneeze should we say what we say to each other like: “May Allah grant you mercy? Or should we say what I just said, ‘(May Allah grant you *al-Salat*?’” The Imam said, ‘Yes, do you not say, “O Lord, grant *al-Salat* upon Muhammad and the *Ahl al-Bayt,* family of Muhammad?”’ I said, ‘Yes, we do.’ The Imam said, ‘Do you not say, “(O Lord,) be merciful to Muhammad and the *Ahl al-Bayt,* family of Muhammad?”’ Then the Imam said, ‘Yes, Allah grants *al-Salat* to him and has been merciful to him. Our saying, “May Allah grant him *al-Salat* is a blessing for us and a way of our seeking nearness to Allah (thereby).”’”

٤- محمد بن يحيى عن أَحمد بنِ محمدِ بنِ عِيسى عن صفْوانَ بنِ يحيى قَالَ كُنت عِند الرضا ع فَعطَس فَقُلْت لَه صلى الله علَيك ثُم عطَس فَقُلْت صلى الله علَيك ثُم عطَس فَقُلْت صلى الله علَيك و قُلْت لَه جعِلْت فِداك إِذَا عطَس مِثْلُك نقُولُ لَه كَما يقُولُ بعضنا لِبعضٍ يرحمك الله أَو كَما نقُولُ قَالَ نعم أَ لَيس تقُولُ صلى الله علَى محمدٍ و آلِ محمدٍ قُلْت بلَى قَالَ ارحم محمداً و آلَ محمدٍ قَالَ بلَى و قَد صلى الله علَيهِ و رحِمه و إِنما صلَواتنا علَيهِ رحمةٌ لَنا و قُربةٌ

H 3664, CH 15, h 5
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad ibn ‘Isa from Ahmad ibn Muhammad ibn abu Nasr who has said the following:

“Once I heard al-Rida, recipient of divine supreme covenant, saying, ‘Yawning is from Satan and sneezing is from Allah.”

٥- عنه عن أَحمد بنِ محمدِ بنِ عِيسى عن أَحمد بنِ محمدِ بنِ أَبِي نصرٍ قَالَ سمِعت الرضا ع يقُولُ التثَاؤب مِن الشيطَانِ و الْعطْسةُ مِن اللهِ عز و جل

٦- عِلي بن محمدٍ عن صالِحِ بنِ أَبي حمادٍ قَالَ سأَلْت الْعالِم ع عنِ الْعطْسةِ و ما الْعِلةُ فِي الْحمدِ لِلهِ علَيها فَقَالَ إِن لِلهِ نِعماً علَى عبدِهِ فِي صِحةِ بدنِهِ و سلَامةِ جوارِحِهِ وإِن الْعبد ينسى ذِكْر اللهِ عز و جل علَى ذَلِك وإِذَا نسِي أَمر الله الريح فَتجاوز فِي بدنِهِ ثُم يخرِجها مِن أَنفِهِ فَيحمد الله علَى ذَلِك فَيكُونُ حمده عِند ذَلِك شكْراً لِما نسِي

H 3665, CH 15, h 6
Ali ibn Muhammad has narrated from Salih ibn abu Hammad who has said the following:

"Once I asked the scholar about sneezing and the reason for praising Allah thereafter. The Imam said, 'From Allah there are bounties in His servant, in his good health for his body and soundness of his limbs. The servant forgets remembering Allah, the Most Majestic, the Most Holy, for such bounties. When he forgets Allah commands the air to pass through his body and come out of his nose. He then praises Allah for it and his praising at such time is thanking that he had forgotten.'"

٧- عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدِ بنِ خالِدٍ عنِ ابنِ فَضالٍ عن جعفَرِ بنِ يونس عن داود بنِ الْحصينِ قَالَ كُنا عِند أَبي عبدِ اللهِ ع فَأَحصيت فِي الْبيتِ أَربعةَ عشر رجلًا فَعطَس أَبو عبدِ اللهِ ع فَما تكَلم أَحدٌ مِن الْقَومِ فَقَالَ أَبو عبدِ اللهِ ع أَ لَا تسمتونَ أَ لَا تسمتونَ مِن حق الْمؤمِنِ علَى الْمؤمِنِ إِذَا مرِض أَنْ يعوده وإِذَا مات أَنْ يشهد جنازته وإِذَا عطَس أَنْ يسمته أَو قَالَ يشمته وإِذَا دعاه أَنْ يجِيبه

H 3666, CH 15, h 7
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Faddal from Ja'far ibn Yunus from Dawud ibn al-Hosayn who has said the following:

"Once we were in the presence of abu 'Abd Allah, recipient of divine supreme covenant. I counted that the people present were fourteen. Abu 'Abd Allah, recipient of divine supreme covenant, sneezed and no one from the people said anything. Abu 'Abd Allah, recipient of divine supreme covenant, then asked, 'You did not respond. Why did you not respond? It is of the rights of a believing person on the other believing person to visit him in his illness, attend his funeral, and respond to his sneezing, or he said, *yusammithu* (response to his sneezing) and when he invites accept his invitation.'"

٨- أَبو علِي الْأَشعرِي عن محمدِ بنِ سالِمٍ عن أَحمد بنِ النضرِ عن عمرِو بنِ شِمرٍ عن جابِرٍ قَالَ قَالَ أَبو جعفَرٍ ع نِعم الشيءُ الْعطْسةُ تنفَع فِي الْجسدِ و تذَكر بِاللهِ عز و جل قُلْت إِن عِندنا قَوماً يقُولُونَ لَيس لِرسولِ اللهِ ص فِي الْعطْسةِ نصِيبٌ فَقَالَ إِنْ كَانوا كَاذِبِين فَلَا نالَهم شفَاعةُ محمدٍ ص

H 3667, CH 15, h 8
Abu Ali al-Ash'ari has narrated from Muhammad ibn Salim from Ahmad ibn al-Nadr from 'Amr ibn Shimr from Jabir who has said the following:

"Abu Ja'far, recipient of divine supreme covenant, has said, 'Sneezing is a good thing. It benefits the body and reminds one of Allah, the Most Majestic, the Most Holy.' I then said, 'Nearby to us there are people who say, "There is nothing in sneezing for the Messenger of Allah." The Imam said, 'If they are lying, the intercession of Muhammad will not avail them.'"

٩- عِلي بن إِبراهِيم عن أَبِيهِ عنِ ابنِ أَبي عميرٍ عن بعضِ أَصحابِهِ قَالَ عطَس رجلٌ عِند أَبي جعفَرٍ ع فَقَالَ الْحمد لِلهِ فَلَم يسمته أَبو جعفَرٍ ع و قَالَ نقَصنا حقنا ثُم قَالَ إِذَا عطَس أَحدكُم فَلْيقُلِ الْحمد لِلهِ رب الْعالَمِين و صلى الله علَى محمدٍ و أَهلِ بيتِهِ قَالَ فَقَالَ الرجلُ فَسمته أَبو جعفَرٍ

H 3668, CH 15, h 9
Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from certain individuals of his people from who has said the following:

"Once a man sneezed in the presence of abu Ja'far, recipient of divine supreme covenant, and he said, 'All praise belongs to Allah.' Abu Ja'far, recipient of divine supreme covenant, did not respond and said, 'Our rights are reduced.' Then he said, 'Whenever anyone of you sneezes he should say, "All praise belongs to Allah, Lord of the worlds and Allah has granted *al-Salat* (favors) upon Muhammad and the *Ahl al-Bay* (family of Muhammad).'" The narrator has said that the man then said it and abu Ja'far, recipient of divine supreme covenant, responded.'"

١٠- عِلي عن أَبِيهِ عنِ ابنِ أَبي عميرٍ عن إِسماعِيلَ الْبصرِي عنِ الْفُضيلِ بنِ يسارٍ قَالَ قُلْت لِأَبي جعفَرٍ ع إِن الناس يكْرهونَ الصلَاةَ علَى محمدٍ و آلِهِ فِي ثَلَاثَةِ مواطِن عِند الْعطْسةِ و عِند الذبِيحةِ و عِند الْجِماعِ فَقَالَ أَبو جعفَرٍ ع ما لَهم ولَهم نافَقُوا لَعنهم الله

H 3669, CH 15, h 10
Ali has narrated from his father from ibn abu 'Umayr from Isma'il al-Basri from al-Fudayl ibn Yasar who has said the following:

"Once I said to abu Ja'far, recipient of divine supreme covenant, 'People do not like saying, "O Allah grant *al-Salat,* (favors) upon Muhammad and the *Ahl al-Bay* (family of Muhammad)," in three conditions: when sneezing, when slaughtering an animal and at the time of having intimate relations with their spouses.' Abu Ja'far, recipient of divine supreme covenant, said, 'What is wrong with them, woe upon them! It is due to their hypocrisy, may Allah condemn them.'"

H 3670, CH 15, h 11
It is narrated from him (narrator of the *Hadith* above) from ibn abu ‘Umayr from Sa'd ibn abu Khalaf who has said the following:

“Whenever abu Ja’far, recipient of divine supreme covenant, would sneeze in response it was said, ‘May Allah be kind to you,’ and he would say, ‘May Allah grant you forgiveness and be kind to you.’ When anyone sneezed in his presence he would say, ‘May Allah, the Most Majestic, the Most Holy, grant you forgiveness.’”

١١- عنه عن أَبِيهِ عنِ ابنِ أَبِي عميرٍ عن سعدِ بنِ أَبِي خلَفٍ قَالَ كَانَ أَبو جعفَرٍ ع إِذَا عطَس قِيلَ لَه يرحمك الله قَالَ يغفِر الله لَكُم و يرحمكُم و إِذَا عطَس عِنده إِنسانٌ قَالَ يرحمك الله عز و جل

H 3671, CH 15, h 12
It is narrated from him (narrator of the *Hadith* above) from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“A young boy who had not yet reached puberty once sneezed in the presence of the Holy Prophet and said, ‘All praise belongs to Allah.’ The Holy Prophet said, ‘May Allah place blessings in you.’”

١٢- عنه عن أَبِيهِ عنِ النوفَلِي أَو غَيرِهِ عنِ السكُونِي عن أَبِي عبدِ اللهِ ع قَالَ عطَس غُلَامٌ لَم يبلُغِ الْحلُم عِند النبِي ص فَقَالَ الْحمد لِلهِ فَقَالَ لَه النبِي ص بارك الله فِيك

H 3672, CH 15, h 13
Muhammad ibn Yahya has narrated from ‘Abd Allah ibn Muhammad from Ali ibn al-Hakam from Aban ibn ‘Uthman from Muhammad ibn Muslim from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“When a man sneezes he should say, ‘All praise belongs to Allah [Lord of the worlds] who has no partner.’ In response one should say, ‘May Allah grant you blessings.’ If it is repeated then one should say, ‘May Allah forgive you and forgive us.’ The Messenger of Allah was asked if there was a special verse of the Holy Quran about it or something with a mention of Allah. He said, ‘Anything in which there is a mention of Allah is good.’”

١٣- محمد بن يحيى عن عبدِ اللهِ بنِ محمدٍ عن عِلِي بنِ الْحكَمِ عن أَبانِ بنِ عثْمانَ عن محمدِ بنِ مسلِمٍ عن أَبِي جعفَرٍ ع قَالَ إِذَا عطَس الرجلُ فَلْيقُلِ الْحمد لِلهِ رب الْعالَمِين لَا شرِيك لَه و إِذَا سمت الرجلُ فَلْيقُلْ يرحمك الله و إِذَا رددت فَلْيقُلْ يغفِر الله لَك و لَنا فَإِن رسولَ اللهِ ص سئِلَ عن آيةٍ أَو شيءٍ فِيهِ ذِكْر اللهِ فَقَالَ كُلما ذُكِر الله فِيهِ فَهو حسنٌ

H 3673, CH 15, h 14
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from al-Husayn ibn Nu’aym from Misma’ ibn ‘Abd al-Malik who has said the following:

“Once abu ‘Abd Allah, recipient of divine supreme covenant, sneezed and said, ‘All praise belongs to Allah, Lord of the worlds,’ then he placed his finger over his nose and said, ‘Humble is my nose before Allah with complete humility.’”

١٤- محمد بن يحيى عن أَحمد بنِ محمدٍ عن محمدِ بنِ سِنانٍ عنِ الْحسينِ بنِ نعيمٍ عن مِسمعِ بنِ عبدِ الْملِكِ قَالَ عطَس أَبو عبدِ اللهِ ع فَقَالَ الْحمد لِلهِ رب الْعالَمِين ثُم جعلَ إِصبعه علَى أَنفِهِ فَقَالَ رغِم أَنفِي لِلهِ رغْماً داخِراً

H 3674, CH 15, h 15
Abu Ali al-Ash’ari has narrated from Muhammad ibn Salim from Ahmad ibn al-Nadr from Muhammad ibn Marwan in a marfu’ manner from Amir al-Mu’minin, Ali ibn abu Talib, recipient of divine supreme covenant, who has said the following:

“Amir al-Mu’minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, ‘Whoever upon sneezing says, “All praise belongs to Allah, Lord of the worlds, in all conditions, will not suffer from pain in his ears and teeth.”’”

١٥- أَبو عِلِي الْأَشعرِي عن محمدِ بنِ سالِمٍ عن أَحمد بنِ النضرِ عن محمدِ بنِ مروانَ رفَعه قَالَ قَالَ أَمِير الْمؤْمِنِين ع من قَالَ إِذَا عطَس الْحمد لِلهِ رب الْعالَمِين علَى كُل حالٍ لَم يجِد وجع الْأُذُنِين و الْأَضراسِ

H 3675, CH 15, h 16
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad and others from ibn Faddal from certain individuals of his people from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“For a tooth and earache when you hear a person sneeze, you should first say, ‘All praise belongs to Allah.’”

١٦- محمد بن يحيى عن أَحمد بنِ محمدٍ أَو غَيرِهِ عنِ ابنِ فَضالٍ عن بعضِ أَصحابِهِ عن أَبِي عبدِ اللهِ ع قَالَ فِي وجعِ الْأَضراسِ و وجعِ الْآذَانِ إِذَا سمِعتم من يعطِس فَابدءُوه بِالْحمدِ

H 3676, CH 15, h 17
Ali ibn Ibrahim has narrated from his father from Salih ibn al-Sindi from Ja’far ibn Bashir from ‘Uthman from abu ‘Usamah who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘If one hears a person’s sneezing and praises Allah, the Most Majestic, the Most Holy, and asks Allah to grant *al-Salat* (favors) upon Muhammad and the *Ahl al-Bayt* (family of

١٧- عِلِي بن إِبراهِيم عن أَبِيهِ عن صالِحِ بنِ السندِي عن جعفَرِ بنِ بشِيرٍ عن عثْمانَ عن أَبِي أُسامةَ قَالَ قَالَ أَبو عبدِ اللهِ ع من سمِع عطْسةً فَحمِد الله عز و جل و صلى علَى النبِي ص

و أهل بيتِهِ لَم يشتكِ عينيهِ و لَا ضِرسه ثُم قَالَ إِنْ سمِعتها فَقُلْها و إِنْ كَانَ بينك و بينه الْبحر

Muhammad), he will not suffer from a toothache or eye trouble.' The Imam then said, 'When you hear it (sneezing) respond to it even if there is an ocean between you and the person sneezing.'"

١٨- أبو عَلِي الْأَشعرِي عن بعضِ أصحابِهِ عنِ ابنِ أَبِي نجرانَ عن بعضِ أصحابِنا عن أَبِي عبدِ اللهِ ع قَالَ عطَس رجلٌ نصرانِي عِند أَبِي عبدِ اللهِ ع فَقَالَ لَه الْقَوم هداك الله فَقَالَ أَبو عبدِ اللهِ ع قُولُوا يرحمك الله فَقَالُوا لَه إِنه نصرانِي فَقَالَ لَا يهدِيهِ الله حتى يرحمه

H 3677, CH 15, h 18
Abu Ali al-Ash'ari has narrated from certain individuals of his people from ibn abu Najran from certain individuals of our people from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Once a Christian man sneezed in the presence of abu 'Abd Allah, recipient of divine supreme covenant, and the people said, 'May Allah guide you.' Abu 'Abd Allah, recipient of divine supreme covenant, said, 'Say, "May Allah grant you mercy."' They said, 'He is a Christian.' The Imam said, 'Allah will not guide him until He grants him mercy.'"

١٩- عَلِي بن إِبراهِيم عن هارونَ بنِ مسلِمٍ عن مسعدةَ بنِ صدقَةَ عن أَبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص إِذَا عطَس الْمرءُ الْمسلِم ثُم سكَت لِعِلةٍ تكُونُ بِهِ قَالَتِ الْملَائِكَةُ عنه الْحمد لِلهِ رب الْعالَمِين فَإِنْ قَالَ الْحمد لِلهِ رب الْعالَمِين قَالَتِ الْملَائِكَةُ يغفِر الله لَك قَالَ و قَالَ رسولُ اللهِ ص الْعطَاس لِلْمرِيضِ دلِيلُ الْعافِيةِ و راحةٌ لِلْبدن

H 3678, CH 15, h 19
Ali ibn Ibrahim has narrated from his father from Harun ibn Muslim from Mas'adah ibn Sadaqah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'When a Muslim person sneezes and remains silent for reasons of illness, the angels say for him, "All praise belongs to Allah, Lord of the worlds," if he would say, 'All praise belongs to Allah, Lord of the worlds the angels will say, "May Allah forgive you."'"The narrator has said that the Holy Prophet has said, 'Sneezing in a person suffering illness is an indication of good health and bodily comfort.'"

٢٠- محمد بن يحيى عن محمدِ بنِ موسى عن يعقُوب بنِ يزِيد عن عثْمانَ بنِ عِيسى عن عبدِ الصمدِ بنِ بشِيرٍ عن حذَيفَةَ بنِ منصورٍ عن أَبِي عبدِ اللهِ ع قَالَ قَالَ الْعطَاس ينفَع فِي الْبدن كُلِهِ ما لَم يزد علَى الثَّلَاثِ فَإِذَا زاد علَى الثَّلَاثِ فَهو داءٌ و سقْمٌ

H 3679, CH 15, h 20
Muhammad ibn Yahya has narrated from Muhammad ibn Musa from Ya'qub ibn Yazid from 'Uthman ibn 'Isa from 'Abd al-Samad ibn Bash 'Amir from Hudhayfah ibn Mansur from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Sneezing is beneficial to all parts of the body if it is not more than three times, if it is more than three times then it is an illness and disease.'"

٢١- أحمد بن محمدٍ الْكُوفِي عن عَلِي بنِ الْحسنِ عن عَلِي بنِ أَسباطٍ عن عمِهِ يعقُوب بنِ سالِمٍ عن أَبِي بكْرٍ الْحضرمِي قَالَ سأَلْت أَبا عبدِ اللهِ ع عن قَولِ اللهِ عز و جل إِن أَنكَر الْأَصواتِ لَصوت الْحمِيرِ قَالَ الْعطْسةُ الْقَبِيحةُ

H 3680, CH 15, h 21
Ahmad ibn Muhammad al-Kufi has narrated from Ali ibn al-Hassan from Ali ibn b t from his Uncle, Ya'qub n Salim from abu Bakr al-Hadrami who has said the following:

"Once I asked abu 'Abd Allah, recipient of divine supreme covenant, about the words of Allah, the Most Majestic, the Most Holy, 'The most undesirable voice is the voice of donkeys.' (31:19) The Imam said, 'It is a bad sneezing.'"

٢٢- محمد بن يحيى عن أحمد بنِ محمدٍ عنِ الْقَاسِمِ بنِ يحيى عن جدِهِ الْحسنِ بنِ راشِدٍ عن أَبِي عبدِ اللهِ ع قَالَ من عطَس ثُم وضع يده علَى قَصبةِ أَنفِهِ ثُم قَالَ الْحمد لِلهِ رب الْعالَمِين الْحمد لِلهِ حمداً كَثِيراً كَما هو أَهلُه و صلى الله علَى محمدٍ النبِي و آلِهِ و سلم خرج مِن منخِرِهِ الْأَيسر طَائِرٌ أَصغر مِن الْجرادِ و أَكْبر مِن الذبابِ حتى يسِير تحت الْعرشِ يستغفِر الله لَه إِلَى يومِ الْقِيامةِ

H 3681, CH 15, h 22
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Qasim ibn Yahya from his grandfather al-Hassan ibn Rashid from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"If one sneezes, places his hand over his nose and says, 'All praise belongs to Allah, Lord of the worlds, (all praise belongs to Allah), a great deal of praise, as He deserves, Allah has granted *al-Salat* (favors) and peace upon Muhammad, His Holy Prophet, and the *Ahl al-Bay* (family of Muhammad), a small flying thing, smaller than a grasshopper and larger than a fly, will come out of his left nostril until it reaches beneath the Throne and asks for him forgiveness from Allah to the Day of Judgment.'"

٢٣- محمد بن يحيى عن أحمد بنِ محمدٍ عن بعضِ أصحابِهِ رواه عن رجلٍ مِن الْعامةِ قَالَ كُنت أُجالِس أَبا عبدِ اللهِ ع قَلَّا و اللهِ ما رأَيت مجلِساً

H 3682, CH 15, h 23
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from certain individuals of his people from a man of *'Ammah* (non-Shi'a) who has said the following:

"I would sit in the meeting place of abu 'Abd Allah, recipient of divine supreme covenant, I swear by Allah that I had not seen

any meeting place nobler than his meeting place. One day he asked me, 'Where from does sneeze come?' I said, 'It comes out of the nose.' He said, 'You have got it wrong.' I then said, 'May Allah keep my soul in service for your cause, from where does it come?' The Imam said, 'It comes from the whole body, just as a reproductive seed comes out of the whole body and its exit is through penis.' The Imam then asked, 'Have you noted that when one sneezes his whole body moves and a person sneezing is safe from death for seven days?'"

أنبلَ مِن مجالِسِهِ قالَ فَقالَ لِي ذَات يومٍ مِن أين تخرج الْعطْسةُ فَقُلْت مِن الْأنفِ فَقالَ لِي أصبت الْخطأ فَقُلْت جعِلْت فِداك مِن أين تخرج فَقالَ مِن جمِيعِ الْبدن كما أن النطْفَةَ تخرج مِن جمِيعِ الْبدن و مخرجها مِن الْإحلِيلِ ثُم قالَ أ ما رأيت الْإنسانَ إِذَا عطَس نفِض أعضاؤه و صاحِب الْعطْسةِ يأمن الْموت سبعةَ أيامٍ

H 3683, CH 15, h 24
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'Sneezing is a sign of truthfulness.'"

٢٤- عِلِي بن إِبراهِيم عن أَبِيهِ عن النوفَلِي عن السكُونِي عن أَبِي عبدِ اللهِ ع قالَ قالَ رسولُ اللهِ ص تصدِيق الْحدِيثِ عِند الْعطَاسِ

H 3684, CH 15, h 25
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'If a man is speaking about something and someone sneezes, this is evidence of the truth.'"

٢٥- عِلِي بن إِبراهِيم عن أَبِيهِ عن النوفَلِي عن السكُونِي عن أَبِي عبدِ اللهِ ع قالَ قالَ رسولُ اللهِ ص إِذَا كانَ الرجلُ يتحدثُ بِحدِيثٍ فَعطَس عاطِسٌ فَهو شاهِد حق

H 3685, CH 15, h 26
A number of our people have narrated from Sahl ibn Ziyad from Ja'far ibn Muhammad al-Ash'ari from ibn al-Qaddah from ibn abu 'Umayr from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'Sneezing is verification of the truthfulness of a person's words.'"

٢٦- عِدةٌ مِن أَصحابِنا عن سهل بن زِيادٍ عن جعفَرِ بن محمدٍ الْأَشعرِي عن ابنِ الْقَداحِ عن ابنِ أَبِي عمير عن أَبِي عبدِ اللهِ ع قالَ قالَ رسولُ اللهِ ص تصدِيق الْحدِيثِ عِند الْعطَاسِ

H 3686, CH 15, h 27
A number of our people have narrated from Ahmad ibn Muhammad from Muhsin ibn Ahmad from Aban ibn 'Uthman from Zurara from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"If one sneezes three times, the special expressions for this purpose should be said only up to three times and thereafter should be left alone."

٢٧- عِدةٌ مِن أَصحابِنا عن أحمد بنِ محمدٍ عن محسنِ بنِ أحمد عن أَبانِ بنِ عثْمانَ عن زرارةَ عن أَبِي جعفَرٍ ع قالَ إِذَا عطَس الرجلُ ثَلَاثاً فَسمته ثُم اتركْه

Chapter Sixteen
The Necessity to Honor an Old Muslim

بَابُ وُجُوبِ إِجْلَالِ ذِي الشَّيْبَةِ الْمُسْلِمِ

H 3687, CH 16, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad and Ali ibn Ibrahim has narrated from his father all from ibn Mahbub from 'Abd Allah ibn Sinan who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'It is of honoring Allah, the Most Majestic, the Most Holy, to honor a Muslim man advanced in age.'"

١- محمد بن يحيى عن أحمد بنِ محمدٍ و عِلِي بن إِبراهِيم عن أَبِيهِ جمِيعاً عن ابنِ محبوبٍ عن عبدِ اللهِ بنِ سِنانٍ قالَ قالَ لِي أبو عبدِ اللهِ ع إِن مِن إِجلَالِ اللهِ عز و جل إِجلَالَ الشيخِ الْكَبِيرِ

H 3688, CH 16, h 2
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'Whoever recognizes the excellence of an old person due to his age and treats him with dignity, Allah will grant him protection against the horror on the Day of Judgment.'"

٢- عِلِي بن إِبراهِيم عن أَبِيهِ عن النوفَلِي عن السكُونِي عن أَبِي عبدِ اللهِ ع قالَ قالَ رسولُ اللهِ ص من عرف فَضلَ كَبِيرٍ لِسِنِهِ فَوقره آمنه الله مِن فَزعِ يومِ الْقِيامةِ

H 3689, CH 16, h 3
Through the same chain of narrators it is narrated from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'Whoever treats an old Muslim person with dignity, Allah, the Most Majestic, the Most

٣- و بِهذَا الْإِسنادِ قالَ قالَ رسولُ اللهِ ص من وقر ذَا شيبةٍ فِي الْإِسلَامِ آمنه

الله عز و جل مِن فَزعِ يومِ الْقِيامةِ

Holy, will grant him protection against the horror of the Day of Judgment.'"

٤- عِدةٌ مِن أصحابِنا عن أحمد بن محمدِ بن خالِدٍ عن محمدِ بن عِلي عن محمدِ بن الْفُضيل عن إسحاق بن عمارٍ قَالَ سمِعت أبا الْخطابِ يحدثُ عن أبِي عبدِ اللهِ ع قَالَ ثَلَاثَةٌ لَا يجهلُ حقهم إلا منافِقٌ معروفٌ بالنفَاقِ ذُو الشيبةِ فِي الْإِسلَامِ و حامِلُ الْقُرآنِ و الْإِمام الْعادِلُ

H 3690, CH 16, h 4
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Muhammad ibn Ali from Muhammad ibn al-Fudayl from Ishaq ibn 'Ammar who has said that he heard abu al-Khattab narrate from abu 'Abd Allah, recipient of divine supreme covenant, the following:

"There are three kinds of people whose rights are not ignored, except by a hypocrite, well-known in hypocrisy: of such people is an old person in Islam, the carrier of the Holy Quran and the Imam who possesses the noble merit of justice."

٥- عنه عن أبِيهِ عن أبِي نهشلٍ عن عبدِ اللهِ بن سِنانٍ قَالَ قَالَ لِي أبو عبدِ اللهِ ع مِن إجلَالِ اللهِ عز و جل إجلَالُ الْمؤمِنِ ذِي الشيبةِ و من أكْرم مؤمِناً فَبِكَرامةِ اللهِ بدأَ و من استخف بِمؤمِنٍ ذِي شيبةٍ أرسلَ اللهُ إلَيهِ من يستخِف بِهِ قَبلَ موتِهِ

H 3691, CH 16, h 5
It is narrated from him (narrator of the *Hadith* above) from abu Nahshal from 'Abd Allah ibn Sinan who has said the following:

"Once abu 'Abd Allah, recipient of divine supreme covenant, said to me, 'It is respecting Allah, the Most Majestic, the Most Holy, to respect an old believing person. Whoever honors an old believing person has begun (with) honoring Allah. Whoever disrespects an old believing person, Allah will send to him someone who will disrespect him before his death.'"

٦- الْحسين بن محمدٍ عن أحمد بن إسحاق عن سعدانَ بن مسلِمٍ عن أبِي بصِيرٍ و غَيرِهِ عن أبِي عبدِ اللهِ ع قَالَ قَالَ مِن إجلَالِ اللهِ عز و جل إجلَالُ ذِي الشيبةِ الْمسلِمِ

H 3692, CH 16, h 6
Al-Husayn ibn Muhammad has narrated from Ahmad ibn Ishaq from Sa'dan ibn Muslim from abu Basir and others from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"It is honoring Allah, the Most Majestic, the Most Holy, to honor an old Muslim."

بَابُ إِكْرَامِ الْكَرِيمِ

Chapter Seventeen
Honoring the Honorable

١- عِدةٌ مِن أصحابِنا عن سهل بن زِيادٍ عن جعفَرِ بن محمدٍ الْأَشعرِي عن عبدِ اللهِ بن الْقَداحِ عن أبِي عبدِ اللهِ ع قَالَ دخلَ رجلَانِ علَى أمِيرِ الْمؤمِنِين ع فَأَلْقَى لِكُل واحِدٍ مِنهما وِسادةً فَقَعد علَيها أحدهما و أبى الْآخر فَقَالَ أمِير الْمؤمِنِين ع اقْعد علَيها فَإِنه لَا يأبى الْكَرامةَ إلا حِمارٌ ثُم قَالَ قَالَ رسولُ اللهِ ص إذَا أتاكُم كَرِيم قَومٍ فَأَكْرِموه

H 3693, CH 17, h 1
A number of our people have narrated from Sahl ibn Ziyad from Ja'far ibn Muhammad al-Ash'ari from 'Abd Allah ibn al-Qaddah from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Once two men came to Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, he prepared one seat for each one. One of them sat on the seat but the other refused. Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, said to him, 'Take your seat; no one refuses to appreciate being honored except a donkey.' The Imam then said, 'The Messenger of Allah has said, "When the honorable person of a people comes to you, you must treat him with honor."'

٢- عِلي بن إبراهِيم عن أبِيهِ عن النوفَلِي عن السكُونِي عن أبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص إذَا أتاكُم كَرِيم قَومٍ فَأَكْرِموه

H 3694, CH 17, h 2
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'When a noble and honorable person of a people comes to you, you must treat him with honor.'"

٣- عِدةٌ مِن أصحابِنا عن أحمد بن أبِي عبدِ اللهِ عن محمدِ بن عِيسى عن عبدِ اللهِ الْعلَوِي عن أبِيهِ عن جدِهِ قَالَ قَالَ أمِير الْمؤمِنِين ع لَما قَدِم عدِي بن حاتِمٍ إلَى النبِي ص أدخلَه النبِي ص بيته و لَم يكُن فِي الْبيتِ غَير خصفَةٍ و وِسادةٍ مِن أدمٍ فَطَرحها رسولُ اللهِ ص لِعدِي بن حاتِمٍ

H 3695, CH 17, h 3
A number of our people have narrated from Ahmad ibn abu 'Abd Allah from Muhammad ibn 'Isa from 'Abd Allah al-'Alawi from his father from his grandfather who has said the following:

"Amir al-Mu'minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, 'When 'Adi ibn Hatim came to the Holy Prophet, he brought him ('Adi) to his house. In his house there was nothing to use as a seat except a sack (storage for dates) and a pillow made of animal skin. With such items the Messenger of Allah prepared a seat for 'Adi ibn Hatim.'"

Chapter Eighteen
The Right of a Newcomer

بَابُ حَق الداخِل

H 3696, CH 18, h 1
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘It is of the rights of a newcomer on the people of the house to gently escort him when entering and leaving.’ The Imam said that the Messenger of Allah has said, ‘When anyone enters the house of his brother (in belief), the host then is his commander until he leaves.’”

١ - عِلي بن إبراهِيم عن أَبِيهِ عن النوفَلِي عن السكُونِي عن أَبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص إِن مِن حق الداخِل علَى أَهلِ الْبيتِ أَنْ يمشوا معه هنيئَةً إِذَا دخلَ وإِذَا خرج و قَالَ قَالَ رسولُ اللهِ ص إِذَا دخلَ أحدكُم علَى أَخِيهِ الْمسلِمِ فِي بيتِهِ فَهو أَمِيرٌ علَيهِ حتى يخرج

Chapter Nineteen
Safe Guarding the Trust of a Meeting

بَابُ الْمَجَالِسُ بِالْأَمَانَةِ

H 3697, CH 19, h 1
A number of our people have narrated from Sahl ibn Ziyad and Ahmad ibn Muhammad all from ibn Mahbub from ‘Abd Allah ibn Sinan from ibn abu ‘Awf who has said the following:

“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘Meetings are trusts (in the hands of the attendants).’”

١ - عِدةٌ مِن أَصحابِنا عن سهل بن زيادٍ و أَحمد بن محمدٍ جمِيعاً عن ابن محبوبٍ عن عبدِ اللهِ بن سِنانٍ عن ابن أَبِي عوفٍ عن أَبِي عبدِ اللهِ ع قَالَ سمِعته يقُولُ الْمجالِس بِالْأَمانةِ

H 3698, CH 19, h 2
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad ibn ‘Uthman from Zurara from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘Meetings are a trust (that attendants must not violate).”

٢ - عِلي بن إبراهِيم عن أَبِيهِ عن ابن أَبِي عمِيرٍ عن حمادِ بن عثْمانَ عن زرارةَ عن أَبِي جعفَرٍ ع قَالَ قَالَ رسولُ اللهِ ص الْمجالِس بِالْأَمانةِ

H 3699, CH 19, h 3
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ‘Uthman ibn ‘Isa from those whom he has mentioned (in his book) from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The meetings are trusts. No one must make public anything that one’s companion does not want to be made public unless it is with his permission, or he is trusted and does it only for his good.”

٣ - عِدةٌ مِن أَصحابِنا عن أَحمد بن محمدِ بن خالِدٍ عن عثْمانَ بن عِيسى عمن ذَكَره عن أَبِي عبدِ اللهِ ع قَالَ الْمجالِس بِالْأَمانةِ و لَيس لِأَحدٍ أَنْ يحدثَ بِحدِيثٍ يكْتمه صاحِبه إِلا بِإِذْنِهِ إِلا أَنْ يكُونَ ثِقَةً أَو ذِكْراً لَه بِخيرٍ

Chapter Twenty
Private Conversations

بَابٌ فِي الْمُنَاجَاةِ

H 3700, CH 20, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hassan ibn Mahbub from Malik ibn ‘Atiyyah from abu Basir from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Out of three people, two of them should not hold a private conversation because it saddens and hurts the feelings of the third.”

١ - محمد بن يحيى عن أَحمد بن محمدِ بن عِيسى عن الْحسنِ بن محبوبٍ عن مالِكِ بن عطِيةَ عن أَبِي بصِيرٍ عن أَبِي عبدِ اللهِ ع قَالَ إِذَا كَانَ الْقَوم ثَلَاثَةً فَلَا يتناجى مِنهم اثْنان دونَ صاحِبِهما فَإِن فِي ذَلِك ما يحزنه و يؤذِيهِ

H 3701, CH 20, h 2
A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from Muhammad ibn Ali from Yunus ibn Ya’qub from abu al-Hassan, the first, recipient of divine supreme covenant, who has said the following:

“Out of three people in one house, two of them should not hold a private conversation because it saddens the third.”

٢ - عِدةٌ مِن أَصحابِنا عن أَحمد بن محمدٍ أَبِي عبدِ اللهِ عن محمدِ بن عِلِي عن يونس بن يعقُوب عن أَبِي الْحسنِ الْأَول ع قَالَ إِذَا كَانَ ثَلَاثَةٌ فِي بيتٍ فَلَا يتناجى اثْنان دونَ صاحِبِهما فَإِن ذَلِك مِما يغمه

H 3702, CH 20, h 3
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘To one who disturbs the conversation of his Muslim brother it is like scratching his face.”

٣ - عِلي بن إبراهِيم عن أَبِيهِ عن النوفَلِي عن السكُونِي عن أَبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص من عرض لِأَخِيهِ الْمسلِمِ الْمتكَلِمِ فِي حدِيثِهِ فَكَأَنما خدش وجهه

بَابُ الْجُلُوس

١ - عِدةٌ مِن أصحابِنا عن أحمد بن محمدِ بن خالِدٍ عنِ النوفَلي عن عبدِ الْعظِيمِ بن عبدِ اللهِ بن الْحسنِ الْعلَوي رفَعه قَالَ كَانَ النبِي ص يجلِس ثَلَاثاً الْقُرفُصا و هو أَنْ يقِيم ساقَيهِ و يستقْبِلُهما بِيديهِ و يشد يده فِي ذِراعِهِ و كَانَ يجثُو علَى ركْبتيهِ و كَانَ يثْنِي رِجلًا واحِدةً و يبسطُ علَيها الْأُخرى و لَم ير ص متربعاً قَط

Chapter Twenty One
Manner of Sitting

H 3703, CH 21, h 1
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from al-Nawfali from ‘Abd al-‘Azim ibn ‘Abd Allah ibn al-Hassan al-‘Alawi in a marfu’ manner from the Imam who has said the following:

“The Holy Prophet would sit with three postures: *al-Qurfusa’*. In this posture both knees are up and one holds them with both arms and hands around them, folding both legs backwards so one can sit on them and one leg folded and the other spread over the folded one. He was never seen sitting with legs squared.”

٢ - عِلي بن إبراهِيم عن أَبِيهِ عنِ ابنِ أَبِي عميرٍ عمن ذَكَره عن أَبِي حمزةَ الثمالِي قَالَ رأَيت عِلي بن الْحسينِ ع قَاعِداً واضِعاً إِحدى رِجلَيهِ علَى فَخِذِهِ فَقُلْت إِن الناس يكْرهونَ هذِهِ الْجِلْسةَ و يقُولُونَ إِنها جِلْسةُ الرب فَقَالَ إِني إِنما جلَست هذِهِ الْجِلْسةَ لِلْملَالَةِ و الرب لَا يمل و لَا تأْخذُه سِنةٌ و لَا نومٌ

H 3704, CH 21, h 2
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from those whom he has mentioned (in his book) from abu Hamza al-Thumali who has said the following:

“I saw Ali ibn al-Husayn, recipient of divine supreme covenant, when sitting place one foot over his thigh. I said, ‘People dislike this sitting posture and say, “It is the sitting posture of the Lord.”’ The Imam said, ‘I sit this way to relieve myself of tiredness. The Lord does not tire and slumber or sleep cannot overcome Him.’”

٣ - عِلي عن أَبِيهِ عنِ ابنِ أَبِي عميرٍ عن محمدِ بنِ مرازِمٍ عن أَبِي سلَيمانَ الزاهِدِ عن أَبِي عبدِ اللهِ ع قَالَ من رضِي بِدون التشرفِ مِن الْمجلِسِ لَم يزل الله عز و جل و ملَائِكته يصلونَ علَيهِ حتى يقُوم

H 3705, CH 21, h 3
Ali has narrated from his father from ibn abu ‘Umayr from Muhammad ibn Murazim from abu Sulayman al-Zahid from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Whoever feels content with a seat without formalities in a gathering, Allah, the Most Majestic, the Most Holy, and His angels continue doing and asking favors for him until he leaves the gathering.”

٤ - عِلي بن إبراهِيم عن أَبِيهِ عن بعضِ أَصحابِهِ عن طَلْحةَ بنِ زيدٍ عن أَبِي عبدِ اللهِ ع قَالَ كَانَ رسولُ اللهِ ص أَكْثَر ما يجلِس تجاه الْقِبلَةِ

H 3706, CH 21, h 4
Ali ibn Ibrahim has narrated from his father from certain individuals of his people from Talhah ibn Zayd from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah most of the time would sit facing the direction of Qiblah (Ka’bah).”

٥ - أَبو عبدِ اللهِ الْأَشعرِي عن معلى بنِ محمدٍ عنِ الْوشاءِ عن حمادِ بنِ عثْمانَ قَالَ جلَس أَبو عبدِ اللهِ ع متوركاً رِجلُه الْيمنى علَى فَخِذِهِ الْيسرى فَقَالَ لَه رجلٌ جعِلْت فِداك هذِهِ جِلْسةٌ مكْروهةٌ فَقَالَ لَا إِنما هو شيءٌ قَالَته الْيهود لَما أَنْ فَرغَ الله عز و جل مِن خلْقِ السماواتِ و الْأَرضِ و استوى علَى الْعرشِ جلَس هذِهِ الْجِلْسةَ لِيستريح فَأَنزلَ الله عز و جل الله لا إِله إِلا هو الْحي الْقَيوم لا تأْخذُه سِنةٌ و لا نومٌ و بقِي أَبو عبدِ اللهِ ع متوركاً كَما هو

H 3707, CH 21, h 5
Abu Ali al-Ash’ari has narrated from Mu’Alla ibn Muhammad from al-Washsha’ from Hammad ibn ‘Uthman who has said the following:

“Once abu ‘Abd Allah, recipient of divine supreme covenant, was sitting with his right foot on his left thigh. A man said, ‘May Allah keep my soul in service for your cause, this sitting posture is not desirable.’ The Imam said, ‘It is not so. That is a thing the Jews say that when Allah, the Most Majestic, the Most Holy, finished creating the heavens and earth and took His place on the Throne, He sat in this posture to rest and relax. Allah, the Most Majestic, the Most Holy, revealed 255 of Chapter 2 of the Holy Quran, “Allah exists. No one deserves to be worshipped except Allah, the Everlasting and the Guardian of life. Drowsiness or sleep does not seize him. . . .”’ (2:255) Abu ‘Abd Allah, recipient of divine supreme covenant, continued to remain in that sitting posture.’”

٦ - عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدِ بنِ خالِدٍ عن أَبِيهِ عن عبدِ اللهِ بنِ الْمغِيرةِ عمن ذَكَره عن أَبِي عبدِ اللهِ ع قَالَ كَانَ رسولُ اللهِ ص إِذَا دخلَ منزِلًا قَعد فِي أَدنى الْمجلِسِ إِلَيهِ حِين يدخلُ

H 3708, CH 21, h 6
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from his father from ‘Abd Allah ibn al-Mughirah from those whom he has mentioned (in his book) from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“When the Messenger of Allah was to enter a house he would sit at the nearest place to the entrance.”

H 3709, CH 21, h 7
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Muhammad ibn Yahya from Talhah ibn Zayd from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Amir al-Mu’minin, Ali ibn abu Talib, recipient of divine supreme covenant, would say, ‘The market place of the Muslims is like their Mosque, the one who first takes a place stays there until night.’ The narrator has said that he (the Imam) would not charge any rent for the shops.’”

٧- محمد بن يحيى عن أحمد بن محمدِ بن عِيسى عن محمدِ بن يحيى عن طَلْحةَ بن زيدٍ عن أَبِي عبدِ اللهِ ع قَالَ قَالَ أَمِير الْمؤمِنِين ع سوق الْمسلِمِين كَمسجِدِهِم فَمن سبق إِلَى مكَانٍ فَهو أَحق بِهِ إِلَى اللَيلِ قَالَ و كَانَ لَا يأْخذُ علَى بيوتِ السوق كِراءً

H 3710, CH 21, h 8
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘In a gathering during summer the distance between two people should be an elbow’s length (about eighteen inches) so that no difficulty is caused to any of them.’”

٨- عِلِي بن إِبراهِيم عن أَبِيهِ عن النوفَلِي عنِ السكُونِي عن أَبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص ينبغِي لِلْجلَساءِ فِي الصيفِ أَنْ يكُونَ بين كُل اثْنينِ مِقْدار عظْمِ الذراعِ لِئَلَا يشق بعضهم علَى بعضٍ فِي الْحر

H 3711, CH 21, h 9
Ali has narrated from his father from ibn abu ‘Umayr from Hammad ibn ‘Uthman who has said the following:

“Once, I saw abu ‘Abd Allah, recipient of divine supreme covenant, sitting in his house near the door facing the Ka’bah.”

٩- عِلِي عن أَبِيهِ عنِ ابنِ أَبِي عمير عن حمادِ بنِ عثْمانَ قَالَ رأَيت أَبا عبدِ اللهِ ع يجلِس فِي بيتِهِ عِند بابِ بيتِهِ قُبالَةَ الْكَعبةِ

Chapter Twenty Two
Sitting in a Leaning or Folded Posture in the Mosque

بَابُ الِاتكَاءِ وَ الِاحْتِبَاءِ

H 3712, CH 22, h 1
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘Sitting in the Mosque in a leaning posture is the monkish practice of the Arabs. The gathering place of believing people is the Mosque, and their monastery is their home.’”

١- عِلِي بن إِبراهِيم عن أَبِيهِ عنِ النوفَلِي عنِ السكُونِي عن أَبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص الِاتكَاءُ فِي الْمسجِدِ رهبانِيةُ الْعربِ إِن الْمؤمِن مجلِسه مسجِده و صومعته بيته

H 3713, CH 22, h 2
It is narrated from him (narrator of the *Hadith* above) from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘Sitting in the Mosque in *al-‘Ihtiba’* posture (knees folded with thighs against the belly by a piece of cloth or by one’s arms) is the wall of Arabs.’”

٢- عنه عن أَبِيهِ عنِ النوفَلِي عنِ السكُونِي عن أَبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص الِاحتِباءُ فِي الْمسجِدِ حِيطَانُ الْعربِ

H 3714, CH 22, h 3
Muhammad ibn Isma'il has narrated from al-Fadl ibn Shadhan and Ali ibn Ibrahim has narrated from his father all from ibn abu ‘Umayr from Ibrahim ibn ‘Abd al-Hamid from abu al-Hassan, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘Sitting in the Mosque in *al-‘Ihtiba’* posture, (knees folded with thighs against the belly by a piece of cloth or by one’s arms) is the wall of Arabs.’”

٣- محمد بن إِسماعِيلَ عنِ الْفَضل بنِ شاذَانَ و عِلِي بن إِبراهِيم عن أَبِيهِ جمِيعاً عنِ ابنِ أَبِي عمير عن إِبراهِيم بن عبدِ الْحمِيدِ عن أَبِي الْحسنِ ع قَالَ قَالَ رسولُ اللهِ ص الِاحتِباءُ حِيطَانُ الْعربِ

H 3715, CH 22, h 4
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ‘Uthman ibn ‘Isa from Sama'a who has said the following:

“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, about a man who uses one piece of cloth for *al-‘Ihtiba’*. The Imam said, ‘If it covers his private parts then it is not an offense.’”

٤- عِدةٌ مِن أَصحابِنا عن أَحمد بن محمدِ بنِ خالِدٍ عن عثْمانَ بن عِيسى عن سماعةَ قَالَ سأَلْت أَبا عبدِ اللهِ ع عنِ الرجلِ يحتبِي بِثَوبٍ واحِدٍ فَقَالَ إِنْ كَانَ يغطي عورته فَلَا بأْس

٥- عنه عن محمدِ بنِ عِلي عن عِلي بنِ أسباطٍ عن بعضِ أصحابِنا عن أَبِي عبدِ اللهِ ع قَالَ لَا يجوز لِلرجل أَنْ يحتبِي مقَابِلَ الْكَعبةِ

بَابُ الدعَابَةِ وَ الضحِكِ

١- محمد بن يحيى عن أحمد بنِ محمدِ بنِ عِيسى عن معمرِ بنِ خلادٍ قَالَ سأَلْت أَبا الْحسنِ ع فَقُلْت جعِلْت فِداك الرجلُ يكُونُ مع الْقَومِ فَيجرِي بينهم كَلَامٌ يمزحونَ و يضحكُونَ فَقَالَ لَا بأْس ما لَم يكُن فَظَننت أَنه عنى الْفُحش ثُم قَالَ إِن رسولَ اللهِ ص كَانَ يأْتِيهِ الْأَعرابِي فَيهدِي لَه الْهدِيةَ ثُم يقُولُ مكَانه أَعطِنا ثَمن هدِيتِنا فَيضحك رسولُ اللهِ ص و كَانَ إِذَا اغْتم يقُولُ ما فَعلَ الْأَعرابِي لَيته أَتانا

٢- عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدِ بنِ خالِدٍ عن شرِيفِ بنِ سابِقٍ عنِ الْفَضلِ بنِ أَبِي قُرةَ عن أَبِي عبدِ اللهِ ع قَالَ ما مِن مؤمِنٍ إِلا و فِيهِ دعابةٌ قُلْت و ما الدعابةُ قَالَ الْمِزاح

٣- عنه عن محمدِ بنِ عِلي عن يحيى بنِ سلامٍ عن يوسف بنِ يعقُوب عن صالِحِ بنِ عقْبةَ عن يونس الشيبانِي قَالَ قَالَ أَبو عبدِ اللهِ ع كَيف مداعبةُ بعضِكُم بعضاً قُلْت قَلِيلٌ قَالَ قَلَا تفْعلُوا فَإِن الْمداعبةَ مِن حسنِ الْخلُقِ و إِنك لَتدخِلُ بِها السرور علَى أَخِيك و لَقَد كَانَ رسولُ اللهِ ص يداعِب الرجلَ يرِيد أَنْ يسره

٤- صالِح بن عقْبةَ عن عبدِ اللهِ بنِ محمدٍ الْجعفِي قَالَ سمِعت أَبا جعفَرٍ ع يقُولُ إِن الله عز و جل يحِب الْمداعِب فِي الْجماعةِ بِلَا رفَثٍ

٥- عِدةٌ مِن أَصحابِنا عن سهلِ بنِ زِيادٍ عن عِلي بنِ أسباطٍ عنِ الْحسنِ بنِ كُلَيبٍ عن أَبِي عبدِ اللهِ ع قَالَ ضحِك الْمؤمِنِ تبسمٌ

٦- عِلي بن إِبراهِيم عن أَبِيهِ عنِ ابنِ أَبِي عمِيرٍ عن منصورٍ عن حرِيزٍ عن أَبِي عبدِ اللهِ ع قَالَ كَثْرةُ الضحِكِ تمِيت الْقَلْب و قَالَ كَثْرةُ الضحِكِ تمِيتُ الدين كَما يمِيتُ الْماءُ الْملْح

H 3716, CH 22, h 5
It is narrated from him (narrator of the *Hadith* above) from Muhammad ibn Ali from Ali ibn Asbat from certain individuals of our people from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“It is not permissible for a man to perform *al-‘Ihtiba’* across the Ka’bah.”

Chapter Twenty Three
Funny Stories and Laughing

H 3717, CH 23, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from Mu’ammar ibn Khallad who has said the following:

“Once I asked abu al-Hassan, recipient of divine supreme covenant, ‘May Allah keep my soul in service for your cause, can a man be with a people who speak and laugh at funny stories?’ The Imam said, ‘It is not an offense if there is not that.’ I (the narrator) then thought ‘*that*’ was his signal to indecent acts. The Imam then said, ‘Arabs would come to the Messenger of Allah and bring him gifts and then say, “Pay us for our gifts.” The Messenger of Allah would laugh. When he felt sad he would say, “What happened to the Arab man? I wish he comes by.”’”

H 3718, CH 23, h 2
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Sharif ibn Sabiq from al-Fadl ibn abu Qarrah from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Every believing person knows how to tell funny stories. I asked, ‘What is *al-Da’abah*?’ The Imam said, ‘It is funny stories.’”

H 3719, CH 23, h 3
It is narrated from him (narrator of the *Hadith* above) from Muhammad ibn Ali from Yahya ibn Sallam from Yusuf ibn Ya’qub from Salih ibn ‘Aqabah from Yunus al-Shaybani who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘How is your telling funny stories for each other?’ I said, ‘It is very little.’ The Imam said, ‘Do not do so. Telling funny stories is of delightful moral discipline. You can bring joy to your brother (in belief). The Messenger of Allah would tell funny stories to bring cheerfulness feelings to a man.’”

H 3720, CH 23, h 4
Salih ibn ‘Aqabah has narrated from ‘Abd Allah ibn Muhammad al-Ju’fi who has said the following:

“I heard abu Ja’far, recipient of divine supreme covenant, saying, ‘Allah, the Most Majestic, the Most Holy, loves a funny storyteller in a group free of abusive matters.’”

H 3721, CH 23, h 5
A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbat from al-Hassan ibn Kulayb from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The laughing of a believing person is smiling.”

H 3722, CH 23, h 6
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mansur from Hariz from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Much laughing deadens the heart. He has also said, ‘Much laughing melts one’s religion just as water melts salt.’”

H 3723, CH 23, h 7
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘It is ignorance to laugh without astonishment.’ The narrator has said that the Imam would say, ‘In laughing do not allow your teeth to become visible, when you have committed disgraceful deeds. One who has committed evil deeds should not feel secure about what kinds of misfortune the night may bring.’”

٧- عِلي بن إبراهِيم عن أَبِيهِ عن النوفَلِي عن السكُونِي عن أَبِي عبدِ اللهِ ع قَالَ إِن مِن الْجهل الضحِك مِن غَيرِ عجبٍ قَالَ و كَانَ يقُولُ لَا تبدِين عن واضِحةٍ و قَد عمِلْت الْأَعمالَ الْفَاضِحةَ و لَا يأْمن الْبيات من عمِلَ السيئَاتِ

H 3724, CH 23, h 8
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hafs ibn al-Bakhtari who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Beware of jokes; it takes away the dignity of one’s face.’”

٨- عِلي بن إبراهِيم عن أَبِيهِ عن ابنِ أَبِي عمير عن حفْصِ بنِ الْبختري قَالَ قَالَ أَبو عبدِ اللهِ ع إِياكُم و الْمِزاح فَإِنه يذْهب بِماءِ الْوجهِ

H 3725, CH 23, h 9
It is narrated from him (narrator of the *Hadith* above) from ibn abu ‘Umayr from those whom he has mentioned (in his book) from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“If you love a person, do not play jokes on him and do not argue with him.”

٩- عنه عن أَبِيهِ عن ابنِ أَبِي عمير عمن حدثَه عن أَبِي عبدِ اللهِ ع قَالَ إِذَا أَحببت رجلًا فَلَا تمازِحه و لَا تمارِه

H 3726, CH 23, h 10
It is narrated from him (narrator of the *Hadith* above) from his father from ibn abu ‘Umayr from Hammad from al-Halabi from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Laughing loud is from Satan.”

١٠- عنه عن أَبِيهِ عن ابنِ أَبِي عمير عن حمادٍ عن الْحلَبِي عن أَبِي عبدِ اللهِ ع قَالَ الْقَهقَهةُ مِن الشيطَانِ

H 3727, CH 23, h 11
Hamid ibn Ziyad has narrated from al-Hassan ibn Muhammad al-Kindi from Ahmad ibn al-Hassan al-Maythami from ‘Anbasah al-‘Abid who has said the following:

“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘Much laughing eliminates the dignity of one’s face.’”

١١- حمِيد بن زِيادٍ عن الْحسنِ بنِ محمدٍ الْكِندِي عن أَحمد بنِ الْحسنِ الْمِيثَمِي عن عنبسةَ الْعابِدِ قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ كَثْرةُ الضحِكِ تذْهب بِماءِ الْوجهِ

H 3728, CH 23, h 12
A number of our people have narrated from Sahl ibn Ziyad from Ja’far ibn Muhammad al-Ash’ari from ibn al-Qaddah from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Amir al-Mu’minin, Ali ibn abu Talib, recipient of divine supreme covenant, has said, ‘Beware of joking; it attracts hatred and hostility and it is a minor form of name-calling.’”

١٢- عِدةٌ مِن أَصحابِنا عن سهل بنِ زِيادٍ عن جعفَرِ بنِ محمدٍ الْأَشعرِي عنِ ابنِ الْقَداحِ عن أَبِي عبدِ اللهِ ع قَالَ قَالَ أَمِير الْمؤمِنِين ع إِياكُم و الْمِزاح فَإِنه يجر السخِيمةَ و يورِثُ الضغِينةَ و هو السب الْأَصغر

H 3729, CH 23, h 13
Muhammad ibn Yahya has narrated from ‘Abd Allah ibn Muhammad from Ali ibn al-Hakam from Aban ibn ‘Uthman from Khalid ibn Tahman from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“If you have laughed loudly, say, ‘O Lord, please, do not hate me.’”

١٣- محمد بن يحيى عن عبدِ اللهِ بنِ محمدٍ عن عِلي بنِ الْحكَمِ عن أَبانِ بنِ عثْمانَ عن خالِدِ بنِ طَهمانَ عن أَبِي جعفَرٍ ع قَالَ إِذَا قَهقَهت فَقُلْ حِين تفْرغُ اللهم لَا تمقُتنِي

H 3730, CH 23, h 14
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn ‘Isa from al-Hajjal from Dawud ibn Farqad and Ali ibn ‘Aqabah and Tha’labah in a marfu’ manner from abu ‘Abd Allah, recipient of divine supreme covenant, and abu Ja’far, recipient of divine supreme covenant, or one of them who has said the following:

“Much joking eliminates the dignity of one’s face and much laughing hurls belief far away.”

١٤- محمد بن يحيى عن أَحمد بنِ محمدِ بنِ عِيسى عنِ الْحجالِ عن داود بنِ فَرقَدٍ و عِلي بنِ عقْبةَ و ثَعلَبةَ رفَعوه إِلَى أَبِي عبدِ اللهِ و أَبِي جعفَرٍ أَو أَحدِهِما ع قَالَ كَثْرةُ الْمِزاحِ تذْهب بِماءِ الْوجهِ و كَثْرةُ الضحِكِ تمج الْإِيمانَ مجّاً

H 3731, CH 23, h 15
Hamid ibn Ziyad has narrated from al-Hassan ibn Muhammad from Ahmad ibn al-Hassan al-Maythami from ‘Anbasah al-‘Abid who has said that I heard abu ‘Abd Allah, recipient of divine supreme covenant, say the following:

“Joking is a minor form of name-calling.”

١٥- حمِيد بن زِيادٍ عن الْحسنِ بنِ محمدٍ عن أَحمد بنِ الْحسنِ الْمِيثَمِي عن عنبسةَ الْعابِدِ قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ الْمِزاح السباب الْأَصغر

١٦- عِدةٌ مِن أصحابِنا عن أحمد بن محمدِ بن خالِدٍ عن عثْمانَ بن عِيسى عنِ ابنِ مسكانَ عن محمدِ بن مروانَ عن أبِي عبدِ اللهِ ع قالَ إياكُم و الْمِزاح فَإنه يذْهب بِماءِ الْوجهِ و مهابةِ الرجالِ

H 3732, CH 23, h 16
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from ‘Uthman ibn ‘Isa from ibn Muskan from Muhammad ibn Marwan from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Beware of joking; it eliminates the dignity of one’s face and his respect.”

١٧- محمد بن يحيى عن أحمد بن محمدٍ عنِ الْبرقِي عن أبِي الْعباسِ عن عمارِ بنِ مروانَ قالَ قالَ أبو عبدِ اللهِ ع لَا تمارِ فَيذْهب بهاؤك و لَا تمازِح فَيجترأ علَيك

H 3733, CH 23, h 17
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Barqi from abu al-‘Abbas from ‘Ammar ibn Marwan who has said the following:
“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Do not quarrel; it eliminates your brilliance and do not play jokes; people grow rude and daring against you.”

١٨- علِي بن إبراهِيم عن أبِيهِ عن صالِحِ بنِ السندِي عن جعفَرِ بنِ بشِيرٍ عن عمارِ بنِ مروانَ عن أبِي عبدِ اللهِ ع قالَ لَا تمازِح فَيجترأ علَيك

H 3734, CH 23, h 18
Ali ibn Ibrahim has narrated from his father from Salih ibn al-Sindi from abu Ja’far ibn Bashir from ‘Ammar ibn Marwan from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:
“Do not play jokes; rudeness will be used against you.”

١٩- عِدةٌ مِن أصحابِنا عن أحمد بن محمدٍ عنِ ابنِ محبوبٍ عن سعدِ بنِ أبِي خلَفٍ عن أبِي الْحسنِ ع أنه قالَ فِي وصِيةٍ لَه لِبعضِ ولْدِهِ أو قالَ قالَ أبِي لِبعضِ ولْدِهِ إياك و الْمِزاح فَإنه يذْهب بِنورِ إِيمانِك و يستخِف بِمروءَتِك

H 3735, CH 23, h 19
A number of our people have narrated from Ahmad ibn Muhammad from ibn Mahbub from Sa'd ibn abu Khalaf from abu al-Hassan, recipient of divine supreme covenant, who has said the following:
“The Imam said in his will to one of his sons or that he said, ‘My father said to one of his sons: “Beware of playing jokes; it eliminates the light of your belief, and decreases your manhood.’”

٢٠- عنه عنِ ابنِ فَضالٍ عنِ الْحسنِ بنِ الْجهمِ عن إبراهِيم بنِ مهزِمٍ عمن ذَكَره عن أبِي الْحسنِ الْأول ع قالَ كانَ يحيى بن زكَرِيا ع يبكِي و لَا يضحك و كانَ عِيسى ابن مريم ع يضحك و يبكِي و كانَ الذِي يصنع عِيسى ع أَفْضلَ مِن الذِي كانَ يصنع يحيى ع

H 3736, CH 23, h 20
It is narrated from him (narrator of the *Hadith* above) from ibn Faddal from al-Hassan ibn al-Jahm from Ibrahim ibn Mehzam from those whom he has mentioned (in his book) from abu al-Hassan, the first, recipient of divine supreme covenant, who has said the following:
“Yahya (John) ibn Zakariya would weep and would not laugh. Jesus, son of Mary would laugh and weep. What Jesus did was better than what Yahya would do.”

بَابُ حَق الْجِوَارِ

Chapter Twenty Four
Rights of Neighbors

١- علِي بن إبراهِيم عن أبِيهِ عن ابنِ أبِي عمِيرٍ و محمد بن يحيى عنِ الْحسينِ بنِ إسحاق عن علِي بنِ مهزِيار عن علِي بنِ فَضالٍ عن قَضالَةَ بنِ أيوب جمِيعاً عن معاوِيةَ بنِ عمارٍ عن عمرِو بنِ عِكْرِمةَ قالَ دخلْت علَى أبِي عبدِ اللهِ ع فَقُلْت لَه لِي جارٌ يؤْذِينِي فَقالَ ارحمه فَقُلْت لَا رحِمه الله فَصرف وجهه عني قالَ فَكَرِهت أَنْ أدعه فَقُلْت يفْعلُ بِي كَذَا و كَذَا و يفْعلُ بِي و يؤْذِينِي فَقالَ أَ رأَيت إِنْ كاشفْته انتصفْت مِنه فَقُلْت بلَى أُربِي علَيهِ فَقالَ إِن ذَا مِمن يحسد الناس علَى ما آتاهم الله مِن فَضلِهِ فَإِذَا رأَى نِعمةً علَى أَحدٍ فَكَانَ لَه أَهلٌ جعلَ بلَاءَه علَيهِم و إِنْ لَم يكُن لَه أَهلٌ جعلَه علَى خادِمِهِ فَإِنْ لَم يكُن لَه خادِمٌ أَسهر لَيلَه و أَغَاظَ نهارِه إِن رسولَ اللهِ ص أَتاه رجلٌ مِن الْأَنصارِ فَقالَ إِني اشتريت داراً فِي بنِي فُلَانٍ و إِن أَقْرب جِيرانِي مِني جِواراً من لَا أَرجو خيره

H 3737, CH 24, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr and Muhammad ibn Yahya from al-Husayn ibn Ishaq from Ali ibn Mahziyar from Ali ibn Faddal from Fadalah ibn Ayyub all from Mu'awiyah ibn ‘Ammar from ‘Amr ibn ‘Akramah who has said the following:
“Once I went in the presence of abu ‘Abd Allah, recipient of divine supreme covenant, and said to him, ‘My neighbor causes me suffering.’ The Imam said, ‘Be kind to him.’ I said, ‘I wish Allah will not grant him any kindness.’ The Imam turned away from me and I did not like to leave him and I said, ‘He does this and that to me and keeps causing me to suffer.’ The Imam said, ‘Had you come openly against him could you defend your self sufficiently?’ I said, ‘Yes, I could certainly have the upper hand.’ The Imam said, ‘This is one of those who envy people for what Allah has granted them through His generosity. If he finds one enjoying bounties, he then turns his anguish against that person’s family, and if he did not have family, he turns against his servants, and if he did not have any servant he then remains sleepless for the whole night and spends the day in anguish and anger.
‘Once a man from Ansar (people of Madinah) came to the Messenger of Allah and said, “I have purchased a house in the neighborhood of such and such tribe. The nearest neighbor is as such that not only do I not have any hope for receiving any good

from him, I do not feel safe from him also." The Imam said that the Messenger of Allah commanded Ali, recipient of divine supreme covenant, Salman, abu Dharr and, I forgot the other one, I think he mentioned Miqdad, to announce in the Mosque at the top of their voices, "One from whose hands his neighbors are not safe has no belief and faith." They announced it three times. He then pointed out that each forty house in front back, right and left are neighbors.'"

و لَا آمن شره قَالَ فَأمر رسولُ اللهِ ص عَلِيّاً ع و سلْمانَ و أبا ذَر و نسِيت آخر و أَظُنه الْمِقْداد أَنْ ينادوا فِي الْمسجِدِ بِأعلَى أصواتِهِم بِأنه لَا إِيمانَ لِمن لَم يأْمن جاره بوائِقَه فَنادوا بِها ثَلَاثاً ثُم أومأَ بِيدِهِ إِلَى كُل أَربعِين داراً مِن بينِ يديهِ و مِن خلْفِهِ و عن يمِينِهِ و عن شِمالِهِ

H 3738, CH 24, h 2

Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad ibn 'Isa from Muhammad ibn Yahya from Talhah ibn Zayd from abu 'Abd Allah from his father, recipient of divine supreme covenant, who has said the following:

"I have read in the book of Ali, recipient of divine supreme covenant, that the Messenger of Allah wrote (and got it signed) for the people of Ansar and Muhajirin and people related to them from Yathrib: 'The neighbor is like one's soul that cannot be harmed or made to sin. The respect for the neighbor is like the respect for one's mother.' This is the *Hadith* in brief.'"

٢- محمد بن يحيى عن أحمد بن محمدِ بنِ عِيسى عن محمدِ بنِ يحيى عن طَلْحةَ بنِ زيدٍ عن أَبِي عبدِ اللهِ عن أَبِيهِ ع قَالَ قَرأْت فِي كِتابِ عَلِي ع أَن رسولَ اللهِ ص كَتب بين الْمهاجِرِين و الْأَنصارِ و من لَحِق بِهِم مِن أَهلِ يثْرِب أَن الْجار كَالنفْسِ غَير مضار و لَا آثِمٍ و حرمةُ الْجارِ علَى الْجارِ كَحرمةِ أُمِهِ الْحدِيثُ مختصرٌ

H 3739, CH 24, h 3

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Isma'il ibn Mehran from Ibrahim ibn abu Raja' from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Maintaining good neighborly relations increases one's sustenance."

٣- عِدةٌ مِن أصحابِنا عن أحمد بن محمدِ بنِ خالِدٍ عن إِسماعِيلَ بنِ مِهرانَ عن إِبراهِيم بنِ أَبِي رجاءٍ عن أَبِي عبدِ اللهِ ع قَالَ حسن الْجِوارِ يزِيد فِي الرزقِ

H 3740, CH 24, h 4

A number of our people have narrated from Sahl ibn Ziyad from Ali ibn Asbat from h is uncle Ya'qub ibn Salim from Ishaq ibn 'Ammar who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'When Benjamin also was taken away from Jacob, he pleaded before Allah for help, saying, "Have mercy on me. You have taken away my eyesight and my son." Allah, the Most Blessed, the Most High, sent him inspiration, "Even if I will cause them to die I will give them life again for you so you will live with them, however, remember the sheep that you slaughtered, you and so and so used it for food and so and so in your neighborhood was fasting but he receive nothing from it."'"

٤- عِدةٌ مِن أصحابِنا عن سهل بنِ زِيادٍ عن عَلِي بنِ أسباطٍ عن عمهِ يعقُوب بنِ سالِمٍ عن إِسحاق بنِ عمارٍ عن الْكاهِلِي قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ إِن يعقُوب ع لَما ذَهب مِنه بِنيامِين نادى يا رب أَ ما ترحمنِي أَذْهبت عيني و أَذْهبت ابني فَأَوحى الله تبارك و تعالَى لَو أَمتهما لَأَحييتهما لَك حتى أَجمع بينك و بينهما و لَكِن تذْكُر الشاةَ الَتِي ذَبحتها و شويتها و أَكَلْت و فُلَانٌ و فُلَانٌ إِلَى جانِبك صائِمٌ لَم تنلْه مِنها شيئاً

H 3741, CH 24, h 5

In another *Hadith* it is said that Jacob thereafter would announce around his home up to a distance of three miles every morning, "Whoever needs food, come to the house of Jacob" and in the evening also would announce, 'Whoever needs dinner come to the house of Jacob.'"

٥- و فِي رِوايةٍ أُخرى قَالَ فَكَانَ بعد ذَلِك يعقُوب ع ينادِي منادِيهِ كُل غَداةٍ مِن منزِلِهِ علَى فَرسخٍ أَلَا من أَراد الْغداءَ فَلْيأْتِ إِلَى يعقُوب و إِذَا أمسى نادى أَلَا من أَراد الْعشاءَ فَلْيأْتِ إِلَى يعقُوب

H 3742, CH 24, h 6

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Ishaq ibn 'Ammar ibn 'Abd al-'Aziz from Zurara from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"Once Fatimah, recipient of divine supreme covenant, came to the Messenger of Allah and complained about certain matters. The Messenger of Allah gave her a tablet to read. It was written on the tablet: 'Whoever believes in Allah and the Day of Judgment must not cause suffering to his neighbor. Whoever believes in Allah and the Day of Judgment must treat his guest with honor. Whoever believes in Allah and the Day of Judgment must speak of good or remain silent.'"

٦- عَلِي بن إِبراهِيم عن أَبِيهِ عن ابنِ أَبِي عمير عن إِسحاق بنِ عبدِ الْعزِيزِ عن زرارةَ عن أَبِي عبدِ اللهِ ع قَالَ جاءَت فَاطِمةُ ع تشكُو إِلَى رسولِ اللهِ ص بعض أَمرِها فَأَعطَاها رسولُ اللهِ ص كُربسةً و قَالَ تعلَمِي ما فِيها فَإِذَا فِيها من كَانَ يؤمِن بِاللهِ و الْيومِ الْآخِرِ فَلَا يؤذِي جاره و من كَانَ يؤمِن بِاللهِ و الْيومِ الْآخِرِ فَلْيكْرِم ضيفَه و من كَانَ يؤمِن بِاللهِ و الْيومِ الْآخِرِ فَلْيقُلْ خيراً أَو لِيسكُت

H 3743, CH 24, h 7

A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid

٧- عِدةٌ مِن أصحابِنا عن أحمد بن محمدِ بنِ خالِدٍ

عن أَبِيهِ عن سعدانَ عن أَبِي مسعودٍ قَالَ قَالَ لِي أَبو عبدِ اللهِ ع حسن الْجِوارِ زِيادةٌ فِي الْأَعمارِ و عِمارةُ الديارِ

from his father from Sa'dan from abu Mas'ud who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, once said to me, 'Maintaining good neighborly relations increases one's life span and the development of the country.'"

٨- عنه عن النهيكِي عن إِبراهِيم بن عبدِ الْحمِيدِ عن الْحكَمِ الْخياطِ قَالَ قَالَ أَبو عبدِ اللهِ ع حسن الْجِوارِ يعمر الديار و يزِيد فِي الْأَعمارِ

H 3744, CH 24, h 8

It is narrated from him (narrator of the *Hadith* above) from al-Nahiki from Ibrahim ibn 'Abd al-Hamid from al-Hakam al-Khayyat who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, has said, 'Maintaining good neighborly relations increases the development of the country and one's life span.'"

٩- عنه عن بعضِ أَصحابِهِ عن صالِحِ بن حمزةَ عن الْحسنِ بن عبدِ اللهِ عن عبدِ صالِحٍ ع قَالَ قَالَ لَيس حسن الْجِوارِ كَف الْأَذَى و لَكِن حسن الْجِوارِ صبرك علَى الْأَذَى

H 3745, CH 24, h 9

It is narrated from him (narrator of the *Hadith* above) from certain individuals of his people from Salih ibn Hamza from al-Hassan ibn 'Abd Allah from 'Abd Salih, recipient of divine supreme covenant, who has said the following:

"Not to cause suffering to neighbors is not a good neighborly relation, however, to be a good neighbor and to exercise patience in suffering (caused by the neighbors) is a good neighborly relations."

١٠- أَبو علِي الْأَشعرِي عن الْحسنِ بن علِي الْكُوفِي عن عبيسِ بن هِشامٍ عن معاوِيةَ بنِ عمارٍ عن أَبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص حسن الْجِوارِ يعمر الديار و ينسِي فِي الْأَعمارِ

H 3746, CH 24, h 10

Abu Ali al-Ash'ari has narrated from al-Hassan ibn Ali al-Kufi from 'Uthman bays ibn Hisham from Mu'awiyah ibn 'Ammar from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:

"The Messenger of Allah has said, 'Maintaining good neighborly relations develops the country and extends one's lifespan."

١١- عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدٍ أَبِي عبدِ اللهِ عن إِسماعِيلَ بنِ مِهرانَ عن محمدِ بنِ حفْصٍ عن أَبِي الربِيعِ الشامِي عن أَبِي عبدِ اللهِ ع قَالَ قَالَ و الْبيت غَاص بِأَهلِهِ اعلَموا أَنه لَيس مِنا من لَم يحسِن مجاورةَ من جاوره

H 3747, CH 24, h 11

A number of our people have narrated from Ahmad ibn Muhammad from Muhammad ibn 'Abd Allah from Isma'il ibn Mehran from Muhammad ibn Hafs from abu al-Rabi' al-Shami who has said the following:

"Abu 'Abd Allah, recipient of divine supreme covenant, once speaking to the people who had filled up his house said, 'You must take notice that those who fail to maintain good relations with their neighbors are not of our people and followers.'"

١٢- عنه عن محمدِ بن علِي عن محمدِ بنِ الْفُضيلِ عن أَبِي حمزةَ قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ الْمؤمِن من آمن جاره بوائِقَه قُلْت و ما بوائِقُه قَالَ ظُلْمه و غَشمه

H 3748, CH 24, h 12

It is narrated from him (narrator of the *Hadith* above) from Muhammad ibn Ali from Muhammad ibn al-Fudayl from abu Hamza who has said the following:

"I heard abu 'Abd Allah, recipient of divine supreme covenant, saying, 'A believing person is one whose neighbors are safe from his *bawa'iq*, I then asked, 'What is *bawa'iq*,' The Imam said, 'His injustice and transgressions.'"

١٣- أَبو علِي الْأَشعرِي عن محمدِ بنِ عبدِ الْجبارِ عن محمدِ بنِ إِسماعِيلَ عن حنانِ بنِ سدِيرٍ عن أَبِيهِ عن أَبِي جعفَرٍ ع قَالَ جاءَ رجلٌ إِلَى النبِي ص فَشكَا إِلَيهِ أَذَى مِن جارِهِ فَقَالَ لَه رسولُ اللهِ ص اصبِر ثُم أَتاه ثَانِيةً فَقَالَ لَه النبِي ص اصبِر ثُم عاد إِلَيهِ فَشكَاه ثَالِثَةً فَقَالَ النبِي ص لِلرجلِ الذِي شكَا إِذَا كَانَ عِند رواحِ الناسِ إِلَى الْجمعةِ فَأَخرِج متاعك إِلَى الطرِيقِ حتى يراه من يروح إِلَى الْجمعةِ فَإِذَا سأَلُوك فَأَخبِرهم قَالَ فَفَعلَ فَأَتاه جاره الْمؤذِي لَه فَقَالَ لَه رد متاعك فَلَك الله علَي أَنْ لَا أَعود

H 3749, CH 24, h 13

Abu Ali al-Ash'ari has narrated from Muhammad ibn 'Abd al-Jabbar from Muhammad b n Isma'il from Hanan ibn Sadir from his father from abu Ja'far, recipient of divine supreme covenant, who has said the following:

"Once a man came to the Holy Prophet and complained against his neighbor. The Messenger of Allah said to him, 'Bear patience.' The man came the second time. The Holy Prophet said, 'Bear patience.' The man came the third time. The Holy Prophet said to him, 'On Friday when people go to the Mosque take your belongings out and place them on the road so that all who go to the Mosque see them. If they asked you tell them your story. He did as he was told to do. His neighbor came and asked him to return his belongings home saying, 'Allah will be against me in your favor if I will not stop doing what I would do before.'"

H 3750, CH 24, h 14
It is narrated from him (narrator of the *Hadith* above) from Muhammad ibn ‘Abd al-Jabbar from Muhammad ibn Isma'il from ‘Abd Allah ibn ‘Uthman from abu al-Hassan al-Bajali from ‘Ubayd Allah al-Wasafi from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘One who spends the night with his stomach full while his neighbor is hungry does not believe in me. Any (people of the town) who sleep at night with their stomachs full while among them are hungry people, to such people, on the Day of Judgment, Allah will not look with kindness.’”

١٤- عنه عن محمدِ بنِ عبدِ الْجبارِ عن محمدِ بنِ إسماعِيلَ عن عبدِ اللهِ بنِ عثْمانَ عن أَبِي الْحسنِ الْبجلِي عن عبيدِ اللهِ الْوصافِي عن أَبِي جعفَرٍ ع قَالَ قَالَ رسولُ اللهِ ص ما آمن بِي من بات شبعانَ و جاره جائِعٌ قَالَ و ما مِن أَهلِ قَريةٍ بِيت و فِيهِم جائِعٌ ينظُر الله إِلَيهِم يوم الْقِيامةِ

H 3751, CH 24, h 15
A number of our people have narrated from Ahmad ibn Muhammad from ibn Faddal from abu Jamilah from Sa'd ibn Tarif from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“Of the back-breaking misfortunes, one is a bad neighbor who hides all good things about his neighbor and publicizes all the bad things about him.”

١٥- عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدٍ عن ابنِ فَضالٍ عن أَبِي جمِيلَةَ عن سعدِ بنِ طَرِيفٍ عن أَبِي جعفَرٍ ع قَالَ مِن الْقَواصِمِ الْفَواقِرِ الَّتِي تقْصِم الظهر جار السوءِ إِنْ رأَى حسنةً أَخفَاها و إِنْ رأَى سيئَةً أَفْشاها

H 3752, CH 24, h 16
It is narrated from him (narrator of the *Hadith* above) from Muhammad ibn Ali from Muhammad ibn al-Fudayl from Ishaq ibn ‘Ammar from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘I seek protection with Allah against a bad neighbor of a residence. The neighbor whose eye sees you and whose heart is against you. When he observes a good thing it disappoints him and if he sees a bad thing he becomes happy.’”

١٦- عنه عن محمدِ بنِ عِلِي عن محمدِ بنِ الْفُضيلِ عن إِسحاق بنِ عمارٍ عن أَبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص أَعوذُ بِاللهِ مِن جارِ السوءِ فِي دارِ إِقَامةٍ تراك عيناه و يرعاك قَلْبه إِنْ رآك بِخيرٍ ساءَه و إِنْ رآك بِشر سره

Chapter Twenty Five
Boundaries of Neighborhood

بَابُ حَد الْجِوَارِ

H 3753, CH 25, h 1
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Mu'awiyah ibn ‘Ammar from ‘Amr ibn ‘Akramah from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘Every forty houses from the front, back, right and left are neighbors.’”

١- عِلِي بن إِبراهِيم عن أَبِيهِ عن ابنِ أَبِي عمِيرٍ عن معاوِيةَ بنِ عمارٍ عن عمرِو بنِ عِكْرِمةَ عن أَبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص كُل أَربعِين داراً جِيرانٌ مِن بينِ يديهِ و مِن خلْفِهِ و عن يمِينِهِ و عن شِمالِهِ

H 3754, CH 25, h 2
It is narrated from him (narrator of the *Hadith* above) from his father from ibn abu ‘Umayr from Jamil ibn Darraj from abu Ja’far, recipient of divine supreme covenant, who has said the following:

“The limits of a neighborhood are forty houses on all sides, front, back, right and left.”

٢- و عنه عن أَبِيهِ عن ابنِ أَبِي عمِيرٍ عن جمِيلِ بنِ درّاجٍ عن أَبِي جعفَرٍ ع قَالَ حد الْجِوارِ أَربعونَ داراً مِن كُل جانِبٍ مِن بينِ يديهِ و مِن خلْفِهِ و عن يمِينِهِ و عن شِمالِهِ

Chapter Twenty Six
Good Companionship and the Rights of a Travel Mate

بَابُ حُسْنِ الصحَابةِ وَ حَق الصاحِبِ فِي السفَرِ

H 3755, CH 26, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Muhammad ibn Sinan from ‘Ammar ibn Marwan who has said the following:

“Once Abu ‘Abd Allah, recipient of divine supreme covenant, advised me, ‘You must remain pious before Allah, keep your trust, speak the truth, maintain good companionship relations and there is no power without Allah.’”

١- محمد بن يحيى عن أَحمد بنِ محمدٍ عن محمدِ بنِ سِنانٍ عن عمارِ بنِ مروانَ قَالَ أَوصانِي أَبو عبدِ اللهِ ع فَقَالَ أُوصِيك بِتقْوى اللهِ و أَداءِ الْأَمانةِ و صِدقِ الْحدِيثِ و حسنِ الصحابةِ لِمن صحِبك و لَا قُوةَ إِلا بِاللهِ

H 3756, CH 26, h 2
Ali ibn Ibrahim has narrated from his father from Hammad from Hariz from Muhammad ibn Muslim from abu Ja’far who has said the following:

“If in your association with people you can maintain the upper hand (be more beneficial), you should do so.”

٢- عِلِي بن إِبراهِيم عن أَبِيهِ عن حمادٍ عن حرِيزٍ عن محمدِ بنِ مسلِمٍ عن أَبِي جعفَرٍ ع قَالَ من خالَطْت فَإِن استطَعت أَنْ تكُونَ يدك الْعلْيا علَيهِ فَافْعلْ

٣ - عِلي بن إبراهِيم عن أَبِيهِ عنِ النوفَلِي عنِ السكُونِي عن أَبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص ما اصطَحب اثْنان إِلا كَانَ أَعظَمهما أَجراً و أَحبهما إِلَى اللهِ عز و جل أَرفَقَهما بِصاحِبِهِ

H 3757, CH 26, h 3
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘Of the two companions, the one who is more kind to his companion is more beloved to Allah, the Most Majestic, the Most Holy.’”

٤ - عِدةٌ مِن أَصحابِنا عن أَحمد بنِ أَبِي عبدِ اللهِ عن يعقُوب بنِ يزِيد عن عِدةٍ مِن أَصحابِنا عن أَبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص حق الْمسافِرِ أَنْ يقِيم علَيهِ أَصحابه إِذَا مرِض ثَلَاثاً

H 3758, CH 26, h 4
A number of our people have narrated from Ahmad ibn abu ‘Abd Allah from Ya’qub ibn Yazid from A number of our people have narrated from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘It is of the rights of a traveler on his companions to look after him for three days if he falls ill.’”

٥ - عِلي بن إبراهِيم عن هارونَ بنِ مسلِمٍ عن مسعدةَ بنِ صدقَةَ عن أَبِي عبدِ اللهِ عن آبائِهِ ع أَن أَمِير الْمؤمِنِين ع صاحب رجلًا ذِمِّياً فَقَالَ لَه الذمي أَين ترِيد يا عبد اللهِ فَقَالَ أُرِيد الْكُوفَةَ فَلَما عدلَ الطرِيق بِالذمي عدلَ معه أَمِير الْمؤمِنِين ع فَقَالَ لَه الذمي أَ لَست زعمت أَنك ترِيد الْكُوفَةَ فَقَالَ لَه بلَى فَقَالَ لَه الذمي فَقَد تركْت الطرِيق فَقَالَ لَه قَد عِلمت قَالَ فَلِم عدلْت معِي و قَد عِلمت ذَلِك فَقَالَ لَه أَمِير الْمؤمِنِين ع هذَا مِن تمامِ حسنِ الصحبةِ أَنْ يشيع الرجلُ صاحِبه هنِيئَةً إِذَا فَارقَه و كَذَلِك أَمرنا نبِينا ص فَقَالَ لَه الذمي هكَذَا قَالَ قَالَ نعم قَالَ الذمي لَا جرم أَنما تبِعه مِن تبِعه لِأَفْعالِهِ الْكَرِيمةِ فَأَنا أُشهِدك أَني علَى دِينِك و رجع الذمي مع أَمِير الْمؤمِنِين ع فَلَما عرفَه أَسلَم

H 3759, CH 26, h 5
Ali ibn Ibrahim has narrated from his father from Harun ibn Muslim from Mas’adah ibn Sadaqah from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Once, Amir al-Mu’minin, Ali ibn abu Talib, recipient of divine supreme covenant, accompanied a taxpaying non-Muslim. The taxpaying non-Muslim asked, ‘Where you want to go, O servant of Allah?’ Amir al-Mu’Minin, recipient of divine supreme covenant, said, ‘I want to go to al-Kufah.’ The taxpayer’s road changed. Amir al-Mu’Minin, recipient of divine supreme covenant, kept walking along with him. He asked, ‘Did you not say that you wanted to go to al-Kufah? He said, ‘Yes, that is true.’ The non-Muslim taxpayer said, ‘You have missed the road to al-Kufah.’ The Imam said, ‘Yes, I know that.’ The non-Muslim asked, ‘Why are you then coming with me when you know the road?’ Amir al-Mu’Minin, recipient of divine supreme covenant, said, ‘This is to observe a part of the companionship rights, that is, escorting one gently on their departing each other. This is what our Holy Prophet has instructed us with.’ The non-Muslim asked, ‘Has he said that?’ The Imam said, ‘Yes, that is what he has said.’ The non-Muslim said, ‘It is true that whoever followed him did so because of his noble deeds. I testify that I have accepted your religion. The non-Muslim came back along with Amir al-Mu’Minin, recipient of divine supreme covenant, and when he recognized him, he became a Muslim.’”

بَابُ التكَاتُبِ

Chapter Twenty Seven
Correspondence

١ - عِدةٌ مِن أَصحابِنا عن أَحمد بنِ محمدٍ و سهل بنِ زِيادٍ جمِيعاً عنِ ابنِ محبوبٍ عمن ذَكَره عن أَبِي عبدِ اللهِ ع قَالَ التواصلُ بين الْإِخوانِ فِي الْحضرِ التزاور و فِي السفَرِ التكَاتب

H 3760, CH 27, h 1
A number of our people have narrated from Ahmad ibn Muhammad from Sahl ibn Ziyad all from ibn Mahbub from those whom he has mentioned (in his book) from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“To maintain contact with friends in the town is by visiting, on a journey and out of town by correspondence.”

٢ - ابن محبوبٍ عن عبدِ اللهِ بنِ سِنانٍ عن أَبِي عبدِ اللهِ ع قَالَ رد جوابِ الْكِتابِ واجِبٌ كوجوبِ رد السلَامِ و الْبادِي بِالسلَامِ أَولَى بِاللهِ و رسولِهِ

H 3761, CH 27, h 2
Ibn Mahbub has narrated from ‘Abd Allah ibn Sinan from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“It is necessary to reply a letter just as it is necessary to answer a greeting of peace. The initiator of a greeting of peace is closer to Allah and His messenger.”

Chapter Twenty Eight
The Rare Ahadith

بَابُ النوَادِر

H 3762, CH 28, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from al-Washsha' from Jamil ibn Darraj from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah would look to every one of his companions in equal proportions of time. He would look to this and then to that person. The Messenger of Allah was never seen stretching his legs in a gathering of his companions. When he would shake hands, with a person, the Messenger of Allah would not pull back his hand before the other man. When they noticed it thereafter a man shaking hands with him would pull his hand away quickly."

١- محمد بن يحيى عن أحمد بن محمدٍ عن الْوشاءِ عن جمِيل بن دراجٍ عن أَبِي عبدِ اللهِ ع قَالَ كَانَ رسولُ اللهِ ص يقْسِم لَحظَاتِهِ بين أَصحابِهِ فَينظُر إِلَى ذَا و ينظُر إِلَى ذَا بِالسوِيةِ قَالَ و لَم يبسطْ رسولُ اللهِ ص رِجلَيهِ بين أَصحابِهِ قَط و إِنْ كَانَ لَيصافِحه الرجلُ فَما يترك رسولُ اللهِ ص يده مِن يدِهِ حتى يكُونَ هو التارك فَلَما قَطَنوا لِذَلِك كَانَ الرجلُ إِذَا صافَحه قَالَ بِيدِهِ فَنزعها مِن يدِهِ

H 3763, CH 28, h 2
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Mu'ammar ibn Khallad from abu al-Hassan, recipient of divine supreme covenant, who has said the following:
"When a man is present, call him by his *Kunyah* (father of so and so) and in his absence call him by his name."

٢- محمد بن يحيى عن أحمد بن محمدٍ عن معمرِ بن خلادٍ عن أَبِي الْحسنِ ع قَالَ إِذَا كَانَ الرجلُ حاضِراً فَكَنِهِ و إِذَا كَانَ غَائِباً فَسمِهِ

H 3764, CH 28, h 3
Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni from abu 'Abd Allah, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah has said, 'Whoever loves his Muslim brother should ask what his name, the name of his father, his tribe and family is. It is of necessary rights and truthful brotherhood (friendship) to ask such questions; otherwise, it is a foolish recognition.'"

٣- عِلي بن إِبراهِيم عن أَبِيهِ عن النوفَلِي عن السكُونِي عن أَبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص إِذَا أَحب أَحدكُم أَخاه الْمسلِم فَلْيسأَلْه عن اسمِهِ و اسمِ أَبِيهِ و اسمِ قَبِيلَتِهِ و عشِيرتِهِ فَإِن مِن حقِهِ الْواجِبِ و صِدقِ الْإِخاءِ أَنْ يسأَله عن ذَلِك و إِلا فَإِنها معرِفَةُ حمقٍ

H 3765, CH 28, h 4
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Ya'qub ibn Yazid from Ali ibn Ja'far from 'Abd al-Malik ibn Qudamah from his father from Ali ibn al-Husayn, recipient of divine supreme covenant, who has said the following:
"The Messenger of Allah one day said to the people in his meeting, 'Do you know what is (of one's) weakness?' They said, 'Allah and the Messenger of Allah know better.' He then said, 'There are three kinds of weaknesses: First, a friend prepares food for another friend but fails to keep his promise and does not come for food. Second, one of you meets a man and wants to know who he is but fails to acquire such information and he departs the man. Third, is about women, one becomes close to his wife and depletes his energy before she is satisfied.' 'Abd Allah ibn 'Amr al-'As asked, 'What should he do, O the Messenger of Allah?' He said, 'He should hold back until it comes from both of them in concert.'"
"In another *Hadith* it is said that the Messenger of Allah has said, 'The weakest of all is one who meets a man and is attracted to him but does not ask his name, his relationships or where he lives.'"

٤- عِدةٌ مِن أَصحابِنا عن أَحمد بن محمدِ بن خالِدٍ عن يعقُوب بن يزيد عن عِلي بن جعفَرٍ عن عبدِ الْملِكِ بن قُدامةَ عن أَبِيهِ عن عِلي بن الْحسينِ ع قَالَ قَالَ رسولُ اللهِ ص يوماً لِجلَسائِهِ تدرونَ ما الْعجز قَالُوا الله و رسولُه أَعلَم فَقَالَ الْعجز ثَلَاثَةٌ أَنْ يبدر أَحدكُم بِطَعامٍ يصنعه لِصاحِبِهِ فَيخلِفَه و لَا يأْتِيه و الثانِيةُ أَنْ يصحب الرجلُ مِنكُم الرجلَ أَو يجالِسه يجِب أَنْ يعلَم من هو و مِن أَين هو فَيفَارِقه قَبلَ أَنْ يعلَم ذَلِك و الثالِثَةُ أَمر النساءِ يدنو أَحدكُم مِن أَهلِهِ فَيقْضِي حاجته و هِي لَم تقْض حاجتها فَقَالَ عبد اللهِ بن عمرِو بن الْعاص فَكَيف ذَلِك يا رسولَ اللهِ قَالَ يتحوش و يمكُثُ حتى يأْتِي ذَلِك مِنهما جمِيعاً قَالَ و فِي حدِيثٍ آخر قَالَ رسولُ اللهِ ص إِن مِن أَعجزِ الْعجزِ رجلًا لَقِي رجلًا فَأَعجبه نحوه فَلَم يسأَله عن اسمِهِ و نسبِهِ و موضِعِهِ

H 3766, CH 28, h 5
It is narrated from him (narrator of the *Hadith* above) from 'Uthman ibn 'Isa from Sama'a who has said the following:
"I heard abu al-Hassan Musa saying, 'Keep your decorum intact between yourself and your brother (friend) and preserve it; removal is the elimination of bashfulness.'"

٥- و عنه عن عثْمانَ بن عِيسى عن سماعةَ قَالَ سمِعت أَبا الْحسنِ موسى ع يقُولُ لَا تذْهِبِ الْحِشمةَ بينك و بين أَخِيك أَبقِ مِنها فَإِن ذَهابها ذَهاب الْحياءِ

٦- محمد بن يحيى عن أحمد بن محمدٍ عن عِلي بن إِسماعِيلَ عن عبدِ اللهِ بن واصِلٍ عن عبدِ اللهِ بن سِنانٍ قَالَ قَالَ أَبو عبدِ اللهِ ع لَا تثِق بِأَخِيك كُل الثقَةِ فَإِن صِرعةَ الِاستِرسال لَن تستقَالَ

H 3767, CH 28, h 6
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn Isma'il from ‘Abd Allah ibn Wasil from ‘Abd Allah ibn Sinan who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Do not trust your brother (friend) in totality; a sudden fall of attachment is never repairable.’”

٧- محمد بن يحيى عن أحمد بن محمدٍ عن عمر بن عبدِ الْعزِيز عن معلى بن خنيسٍ و عثْمانَ بن سلَيمانَ النخاسِ عن مفَضل بن عمر و يونس بن ظَبيانَ قَالَا قَالَ أَبو عبدِ اللهِ ع اختبِروا إِخوانكُم بِخصلَتينِ فَإِنْ كَانتا فِيهِم وإِلا فَاعزب ثُم اعزب ثُم اعزب محافَظَةٍ علَى الصلَواتِ فِي مواقِيتِها و الْبِر بِالْإِخوانِ فِي الْعسرِ و الْيسرِ

H 3768, CH 28, h 7
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from ‘Umar ibn ‘Abd al-‘Aziz from Mu’Alla ibn Khanis and ‘Uthman ibn Sulayman al-Nakhkhas from Mufaddal ibn ‘Umar and Yunus ibn Zabyan who have said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Try your brothers (friends) in two things that if not found then keep away from them, keep away, keep away from them. The two qualities are the preservation of their prayers on time and kindness to their brethren in good and bad times.’”

بَابٌ

Chapter Twenty Nine

١- محمد بن يحيى عن أحمد بن محمدٍ عن عمر بن عبدِ الْعزِيز عن جمِيلِ بن درّاجٍ قَالَ قَالَ أَبو عبدِ اللهِ ع لَا تدع بِسمِ اللهِ الرحمنِ الرحِيمِ وإِنْ كَانَ بعده شِعرٌ

H 3769, CH 29, h 1
Allah Ahmad ibn Muhammad from ‘Umar ibn ‘Abd al-‘Aziz from Jamil ibn Darraj who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Do not ignore the expression, “(I begin) in the name of Allah, the Beneficent, the Merciful,” even if it is followed by a poem.’”

٢- عِدةٌ مِن أَصحابِنا عن أحمد بن محمدِ بنِ خالِدٍ عن محمدِ بن عِلي عن الْحسنِ بن عِلي عن يوسف بن عبدِ السلَامِ عن سيفِ بن هارونَ مولَى آل جعدةَ قَالَ قَالَ أَبو عبدِ اللهِ ع اكْتب بِسمِ اللهِ الرحمنِ الرحِيمِ مِن أَجودِ كِتابِكو لَا تمد الْباءَ حتى ترقَع السين

H 3770, CH 29, h 2
A number of our people have narrated from Ahmad ibn Muhammad ibn Khalid from Muhammad ibn Ali from al-Hassan ibn Ali from Yusuf ibn ‘Abd al-Salam from Sayf ibn Harun Mawla Ale (family) Ju’dah who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, has said, ‘Write “(I begin) in the name of Allah, the Beneficent, the Merciful,” with the best of your handwriting. Do not extend the letter ‘B’ more than the letter ‘S’.’” [Note: this may apply to kufi handwriting only].

٣- عنه عن عِلي بن الْحكَمِ عن الْحسنِ بن السرِي عن أَبِي عبدِ اللهِ ع قَالَ قَالَ لَا تكْتب بِسمِ اللهِ الرحمنِ الرحِيمِ لِفُلَانٍ و لَا بأْس أَنْ تكْتب علَى ظَهرِ الْكِتابِ لِفُلَانٍ

H 3771, CH 29, h 3
It is narrated from him (narrator of the *Hadith* above) from Ali ibn al-Hakam from al-Hassan ibn al-Sari from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Do not write, ‘(I begin) in the name of Allah, the Beneficent, the Merciful,’ ‘for so and so’ (in a letter), but it is not an offense to write at the back of the letter, ‘for so and so’.’”

٤- عنه عن محمدِ بن عِلي عن النضرِ بن شعيبٍ عن أَبان بن عثْمانَ عن الْحسنِ بن السرِي عن أَبِي عبدِ اللهِ ع قَالَ لَا تكْتب داخِلَ الْكِتابِ لِأَبِي فُلَانٍ و اكْتب إِلَى أَبِي فُلَانٍ و اكْتب علَى الْعنوان لِأَبِي فُلَانٍ

H 3772, CH 29, h 4
It is narrated from him (narrator of the *Hadith* above) from Muhammad ibn Ali from al-Nadr ibn Shu’ayb from Aban ibn ‘Uthman from al-Hassan ibn al-Sari from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“Do not write in the letter: ‘For abu so and so’ but write ‘To abu so and so’. In the address area one should write, ‘For abu so and so’.”

٥- عنه عن عثْمانَ بن عِيسى عن سماعةَ قَالَ سأَلْت أَبا عبدِ اللهِ ع عن الرجل يبدأُ بِالرجل فِي الْكِتابِ قَالَ لَا بأْس بِهِ ذَلِك مِن الْفَضل يبدأُ الرجلُ بِأَخِيهِ يكْرِمه

H 3773, CH 29, h 5
It is narrated from him (narrator of the *Hadith* above) from ‘Uthman ibn ‘Isa from Sama'a who has said the following:

“Once I asked abu ‘Abd Allah, recipient of divine supreme covenant, about a man who initiates writing to another man. The Imam said, ‘It is not an offense. It is an excellent act when a man initiates honoring his brother (in belief).’”

H 3774, CH 29, h 6
It is narrated from him (narrator of the *Hadith* above) from Ali ibn al-Hakam from Aban ibn al-Ahmar from Hadid ibn Hakim from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“It is not an offense for a man to begin with the name of his friend in a letter instead of his own name.”

٦- عنه عن عِلي بنِ الْحكَمِ عن أبان بنِ الْأَحمرِ عن حدِيدِ بنِ حكِيمٍ عن أَبِي عبدِ اللهِ ع قَالَ لَا بأْس بِأَنْ يبدأَ الرجلُ بِاسمِ صاحِبِهِ فِي الصحِيفَةِ قَبلَ اسمِهِ

H 3775, CH 29, h 7
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Murazim ibn Hakim who has said the following:

“Abu ‘Abd Allah, recipient of divine supreme covenant, ordered to write a letter about an issue. The letter was written and was shown to him and there was no exception in it. The Imam said, ‘How can you expect that this may be completed without exception (that is, if Allah so wills)? Look into it and write down exceptions whenever needed.’”

٧- عِلي بن إِبراهِيم عن أَبِيهِ عنِ ابنِ أَبِي عميرٍ عن مرازِمِ بنِ حكِيمٍ قَالَ أَمر أَبو عبدِ اللهِ ع بِكِتابٍ فِي حاجةٍ فَكُتِب ثُم عرِض علَيهِ و لَم يكُن فِيهِ اسِتْثْناءٌ فَقَالَ كَيف رجوتم أَنْ يتِم هذَا و لَيس فِيهِ اسِتْثْناءٌ انظُروا كُل موضِعٍ لَا يكُونُ فِيهِ اسِتْثْناءٌ فَاستْنوا فِيهِ

H 3776, CH 29, h 8
It is narrated from him (narrator of the *Hadith* above) from Ahmad ibn Muhammad ibn abu Nasr who has said the following:

“Abu al-Hassan al-Rida, recipient of divine supreme covenant, would dry up the ink on a newlywritten letter by means of placing soil on it and would say that doing so is not an offense.”

٨- عنه عن أحمد بنِ محمدِ بنِ أَبِي نصرٍ عن أَبِي الْحسنِ الرضا ع أَنه كَانَ يترب الْكِتاب و قَالَ لَا بأْس بِهِ

H 3777, CH 29, h 9
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Ali ibn ‘Atiyyah who has said the following:

“He had seen a soiled letter of abu al-Hassan al-Rida, recipient of divine supreme covenant.”

٩- عِلي بن إِبراهِيم عن أَبِيهِ عنِ ابنِ أَبِي عميرٍ عن عِلي بنِ عطِيةَ أَنه رأَى كُتباً لِأَبِي الْحسنِ ع متربةً

Chapter Thirty
Prohibition of Burning Papers With Writings on Them

بَابُ النهْيِ عَنْ إِحْرَاقِ الْقَرَاطِيسِ الْمَكْتُوبَةِ

H 3778, CH 30, h 1
Muhammad ibn Yahya has narrated from Ahmad ibn Muhammad from Ali ibn al-Hakam from ‘Abd al-Malik ibn ‘Utbah who has said the following:

“Once I asked abu al-Hassan, recipient of divine supreme covenant, about the papers that accumulate if they can be burned in which names of Allah may also be found. The Imam said, ‘No, they must not be burned instead, first they should be washed with water.’”

١- محمد بن يحيى عن أَحمد بنِ محمدٍ عن عِلي بنِ الْحكَمِ عن عبدِ الْملِكِ بنِ عتبةَ عن أَبِي الْحسنِ ع قَالَ سأَلْته عنِ الْقَراطِيسِ تجتمِع هلْ تحرق بِالنارِ و فِيها شيءٌ مِن ذِكْرِ اللهِ قَالَ لَا تغسلُ بِالْماءِ أَولًا قَبلُ

H 3779, CH 30, h 2
It is narrated from him (narrator of the *Hadith* above) from al-Washsha’from ‘Abd Allah ibn Sinan who has said the following:

“I heard abu ‘Abd Allah, recipient of divine supreme covenant, saying, ‘Do not burn the papers, but wipe or wash them away and then you may burn them.’”

٢- عنه عنِ الْوشاءِ عن عبدِ اللهِ بنِ سِنانٍ قَالَ سمِعت أَبا عبدِ اللهِ ع يقُولُ لَا تحرِقُوا الْقَراطِيس و لَكِن امحوها و حرقُوها

H 3780, CH 30, h 3
Ali ibn Ibrahim has narrated from his father from ibn abu ‘Umayr from Hammad ibn ‘Uthman from Zurara who has said the following:

“Once abu ‘Abd Allah, recipient of divine supreme covenant, was asked about a name of the names of Allah that a man tries to delete with his saliva. The Imam said, ‘It should be deleted with the cleanest thing that you can find.’”

٣- عِلي بن إِبراهِيم عن أَبِيهِ عنِ ابنِ أَبِي عميرٍ عن حمادِ بنِ عثْمانَ عن زرارةَ قَالَ سِئلَ أَبو عبدِ اللهِ ع عنِ الِاسمِ مِن أَسماءِ اللهِ يمحوه الرجلُ بِالتفْلِ قَالَ امحوه بِأَطْهر ما تجِدونَ

H 3781, CH 30, h 4
Ali has narrated from his father from al-Nawfali from al-Sakuni from abu ‘Abd Allah, recipient of divine supreme covenant, who has said the following:

“The Messenger of Allah has said, ‘You may delete (writing of) the book of Allah, the Most High and words mentioning Him

٤- عِلي عن أَبِيهِ عنِ النوفَلِي عنِ السكُونِي عن أَبِي عبدِ اللهِ ع قَالَ قَالَ رسولُ اللهِ ص امحوا كِتاب اللهِ تعالَى و ذِكْره بِأَطْهر ما

تجِدونَ و نهى أَنْ يحرق كِتاب اللهِ و نهى أَنْ يمحى بِالْأَقْلَامِ

with the cleanest thing that you can find.' He prohibited the burning of the book of Allah and to delete it with a pen.'"

٥ - عِلِي عن أَبِيهِ عنِ ابنِ أَبِي عميرٍ عن محمدِ بنِ إِسحاق بنِ عمارٍ عن أَبِي الْحسنِ موسى ع فِي الظهورِ الِتي فِيها ذِكْر اللهِ عز و جل قَالَ اغْسِلْها

H 3782, CH 30, h 5
Ali has narrated from his father from ibn abu 'Umayr from Muhammad ibn Ishaq ibn 'Ammar from abu al-Hassan Musa, recipient of divine supreme covenant, who has said the following:

"The Imam, recipient of divine supreme covenant, was asked about the surfaces on which a mention of Allah, the Most Majestic, the Most Holy, is written. The Imam said, 'Wash it clean.'"

تم كِتاب الْعِشرة و لِلهِ الْحمد و الْمِنةُ و صلى الله علَى محمدٍ و آلِهِ الطيبِين الطاهِرِين

This is the end of the Book of Social Manners. All praise belongs to Allah and all favors. Allah has granted favors upon Muhammad and the Ale (family) of Muhammad, the clean and pure ones.