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BIHAR AL-ANWAAR

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

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أبواب التحية و التسليم و العطاس و ما يتعلق بها

CHAPTERS ON THE SALUTAIONS, AND THE GREETINGS, AND THE SNEEZING AND WHAT IS RELATED WITH IT

باب 97 إفشاء السلام و الابتداء به و فضله و آدابه و أنواعه و أحكامه و القول عند الافتراق

CHAPTER 97 – INITIATING THE GREETINGS, AND BEGINNING WITH IT, AND ITS MERIT, AND ITS ETIQUETTES, AND ITS TYPES, AND ITS RULINGS, AND THE WORD AT THE SEPARATION

الآيات

The Verses

النساء و إذا حُيِّئْتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوها إِنَّ اللهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيباً

(Surah) 'Al Nisa': **And when you are greeted with a greeting, greet with a better (greeting) than it or return it (with the same); Allah was always a Reckoner of all things [4:86]**

يونس و تَحِيَّتُهُمْ فِيهَا سَلَامٌ

(Surah) 'Yunus^{-as'}: **And their greeting therein would be, 'Peace', [10:10]**

هود و لَقَدْ جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا سَلَاماً قَالَ سَلَامٌ إِلَى قولہ تعالی رَحِمْتُ اللهَ وَ بَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ

(Surah) 'Hud^{-as'}: **And Our Messengers had come to Ibrahim with the glad tidings. They said: 'Peace!' He said: 'Peace'. [11:69] – up to His^{-azwj} Words: The Mercy of Allah and His Blessings are upon you, the People of the Household, [11:73]**

إِبْرَاهِيمَ تَحِيَّتُهُمْ فِيهَا سَلَامٌ

(Surah) 'Ibrahim^{-as'}: **Their greeting therein would be, 'Salaam!' [14:23]**

الحجر و تَبَيَّنَتْهُمْ عَنْ صَنِيفِ إِبْرَاهِيمَ - إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَاماً

(Surah) 'Al Hijr': **And inform them about the guests of Ibrahim [15:51] When they came up to him, they said, 'Salam!' [15:52]**

النحل يُقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ

(Surah) 'Al Nahl': **Those whom the Angels cause to die in a good state saying: 'Peace be upon you! Enter the Paradise due to what you had been doing' [16:32]**

مريم قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي

(Surah) 'Maryam^{as}': **He said, Peace be on you! I shall seek Forgiveness of my Lord for you [19:47]**

و قَالَ تَعَالَى لَا يَسْمَعُونَ فِيهَا لَعْوًا إِلَّا سَلَامًا

And the Exalted: **They shall not be hearing vanities therein except Salaam (Peace), [19:62]**

النور فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةٌ مِنْ عِنْدِ اللَّهِ مُبَارَكَةٌ طَيِّبَةٌ كَذَلِكَ بَيَّنَّ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ

(Surah) 'Al Noor': **So when you enter houses, then greet upon yourselves being a salutation from the Presence of Allah, Blessed, Good. Like that, Allah Clarifies the Verses, perhaps you will use your intellects [24:61]**

الفرقان وَ إِذَا خَاطَبْتَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا

(Surah) 'Al Furqan': **and when the ignorant one address them, they say, 'Peace!' [25:63]**

و قَالَ تَعَالَى وَ يُلَقَّوْنَ فِيهَا تَحِيَّةً وَ سَلَامًا

And the Exalted Said: **and they would be met therein with greetings and salutations [25:75]**

الأحزاب تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامًا

(Surah) 'Al Ahzaab': **Their salutation on the Day that they meet Him shall be, Peace! [33:44]**

الذاريات إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامًا

(Surah) 'Al Zariyaat': **When they came to him, they said: 'Peace!' He said: 'Peace!' [51:25]**

الواقعة إِلَّا قِيْلًا سَلَامًا سَلَامًا

(Surah) 'Al Waqia': **Except it would be said, 'Peace! Peace!' [56:26].**

1- ب، قرب الإسناد هَارُونُ عَنْ ابْنِ صَدَقَةَ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع أَنَّ رَسُولَ اللَّهِ ص أَمَرَهُمْ بِسَنَعِ عِبَادَةِ الْمَرْضَى وَ اتِّبَاعِ الْجَنَائِزِ وَ إِزْرَارِ الْقَسَمِ وَ تَسْمِيَةِ الْعَاطِسِ وَ نَصْرِ الْمَظْلُومِ وَ إِفْتِئَاءِ السَّلَامِ وَ إِجَابَةِ الدَّاعِي.

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

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: ‘Rasool-Allah^{-saww} instructed them with seven – consoling the sick, and following the funeral, and fulfilling the vows, and Naming (Allah^{-azwj}) at the sneeze, and helping the oppressed, and initiating the greetings, and answering the invitation’¹.

2- مع، معاني الأخبار لي، الأمايلي للصدوق العطار عن سعد بن عيسى عن أبيه عن ابن أبي عمير عن البطائني عن أبي بصير عن الصادق عن آبائه ع قال قال رسول الله ص إن في الجنة عرفاً يرى ظاهرها من باطنها و باطنها من ظاهرها يسكنها من أمتي من أطاب الكلام و أظعم الطعام و أفشى السلام و صلى بالليل و الناس نيام

(The books) ‘Ma’any Al Akhbaar’, (and) ‘Al Amaali’ of Al Sadouq – Al Attar, from Sa’ad, from Sa’ad, from Ibn Isa, from his father, from Ibn Abu Umeyr, from Al Batainy, from Abu Baseer,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘In the Paradise there is a tower, its exterior can be seen from its interior, and its interior can be seen from its exterior. They will dwell in it from my^{-saww} community – one who is of good speech, and feeding the food, and initiating the greetings, and praying Salat at night while the people sleep’.

ثُمَّ قَالَ إِفْشَاءُ السَّلَامِ أَنْ لَا يُبْخَلَ بِالسَّلَامِ عَلَى أَحَدٍ مِنَ الْمُسْلِمِينَ.

Then he^{-asws} said: ‘Initiating the greetings is that one is not miserly with the greetings upon anyone of the Muslims’².

3- فس، تفسير القمي فإذا دخلتم بيوتاً فسلموا على أنفسكم في رواية أبي الجارود عن أبي جعفر ع قال يقول إذا دخل الرجل منكم بيته فإن كان فيه أحد يسلم عليهم و إن لم يكن فيه أحد فليقل السلام علينا من عند ربنا يقول الله تحية من عند الله مباركة طيبة.

Tafseer Al Qummi –

‘So when you enter houses, then greet upon yourselves [24:61] – in a report by Abu Al-Jaroud, from Abu Ja’far^{-asws} having said: ‘He^{-azwj} is Saying, whenever the man from you enters his house, if there is anyone in it, he should greet, and if there does not happen to be anyone in it, let him say, ‘The greetings be upon us from our Lord^{-azwj}’. Allah^{-azwj} Says: **‘being a salutation from the Presence of Allah, Blessed, Good. [24:61]’**³.

أقول و في بعض النسخ و قيل إذا لم ير الداخل بيتاً أحداً يقول فيه السلام عليكم و رحمه الله يفتصد به الملكين اللذين عليهما شهود.

Note – I (Majlisi) am saying, ‘In one of the copies, ‘And it is said, when the one entering does not see anyone in the house, he should say in it, ‘The greetings be upon you, and Mercy of Allah^{-azwj}’, aiming by it the two Angels who are witnesses upon him’’.

4- ل، الخصال أبي عن سعد بن البرقي عن محمد بن علي الكوفي عن عثمان بن عيسى عن هارون بن خارجة عن أبي عبد الله ع قال: من التواضع أن تسلم على من لقيت.

¹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 1

² Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 2

³ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 3

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Barqy, from Muhammad Bin Ali Al Kufi, from usman Bin Isa, from Haroun Bin Kharjah,

'From Abu Abdullah^{-asws} having said: 'From the humility is that you greet unto the one you meet''.⁴

5- جا، المجالس للمفيد عن أنس قال قال النبي ص يا أنس سلم على من لقيت يزيد الله في حسناتك و سلم في بيتك يزيد الله في بركتك.

(The book) 'Al Majaalis' of Al Mufeed, from Anas (well known fabricator) who said,

'The Prophet^{-saww} said: 'O Anas! Greet unto the one you meet, Allah^{-azwj} will Increase in your good deed, and greet in your house, Allah^{-azwj} will Increase in your Blessings''.⁵

6- ل، الخصال أبي عن سعد بن ابن هاشم عن النوفلي عن السكوني عن أبي عبد الله عن آتاه ع قال قال رسول الله ص من بدأ بالكلام قبل السلام فلا يجيبوه.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Hashim, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who begins with the talk before the greetings, do not answer him!''⁶

و قال ع لا تدع إلى طعامك أحدا حتى يسلم.

And he^{-asws} said: 'Do not invite anyone to your meal until he greets''.⁷

7- ل، الخصال أبي عن الحميري عن البرقي عن أبيه عن عبد الله بن الفضل النوفلي عن عيسى بن عبد الله الهاشمي عن خاله محمد بن سليمان عن رجل عن ابن المنكدر رفعه قال قال رسول الله ص خيركم من أطعم الطعام و أفشى السلام و صلى و الناس نيام.

(The book) 'Al Khisaal' – My father, from Al Himeyri, from Al Barqy, from his father, from Abdullah Bin Al Fazl Al Nowfaly, from Isa Bin Abdullah Al Hashimy, from his maternal uncle Muhammad Bin Suleyman, from a man, from Ibn Al Munkadir raising it, said,

'Best of you is one feeding the food, and initiating the greetings, and praying Salat by the people sleep''.⁸

8- ل، الخصال محمد بن عمرو بن علي عن عبد السلام بن محمد العباسي عن محمد بن محمد بن عتبة عن الحضير بن أنان عن إبراهيم بن هذبة عن أنس قال قال رسول الله ص يوماً يا أنس أسبغ الوضوء تمز على الصراط مر السحاب أفش السلام بكثر خير بيتك أكثر من صدقة الستر فإنها تطفي غضب الرب عز وجل.

⁴ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 4

⁵ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 5

⁶ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 6 a

⁷ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 6 b

⁸ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 7

(The book) 'Al Khisaal' – Muhammad Bin Amro Bin Ali, from Abdul Salam Bin Muhammad Al Abbas, from Muhammad Bin Muhammad Bin Uqbah, from Al Khazir Bin Aban, from Ibrahim Bin Hubah, from Anas (a well-known fabricator) said,

'Rasool-Allah^{-saww} said one day: 'O Anas! Perfect the Wud'u, you will pass upon the Bridge the passing of the cloud! Initiate the greetings, goodness will frequent your house more frequently than the charity (donated in) secret, for it extinguishes Wrath of the Lord^{-azwj} Mighty and Majestic'.⁹

9- ل، الخصال ابن المتوكل عن محمد العطار عن الأشعري عن محمد بن الحسين عن محمد بن سنان عن معاوية بن وهب عن أبي عبد الله ع قال: مَنْ يَضْمَنُ لِي أَرْبَعَةَ بَارِئَةٍ فِي الْجَنَّةِ مِنْ أَنْتَقَى وَ لَمْ يَخَفْ فَقَرَأَ وَ أَنْصَفَ النَّاسَ مِنْ نَفْسِهِ وَ أَفْشَى السَّلَامَ فِي الْعَالَمِ وَ تَرَكَ الْمِرَاءَ وَ إِنْ كَانَ مُحِقًّا.

(The book) 'Al Khisaal' – Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Ashari, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Muawiya Bin Wuheyb,

'From Abu Abdullah^{-asws} having said: 'Who will guarantee four for four houses in the Paradise? – The one who spends and does not fear poverty, and is fair to the people from himself, and initiate the greeting in the world, and neglects the showing off even though he were to be rightful'.¹⁰

10- ل، الخصال الأربعة قال أمير المؤمنين ع إذا دخل أحدكم منزله فليسلم على أهله يقول السلام عليكم فإن لم يكن له أهل فليقل السلام علينا من ربنا

(The book) 'Al Khisaal' –

'(The Hadeeth) 'Al-Arbamiya' – 'Amir Al-Momineen^{-asws} said: 'Whenever one of you enters his house, let him greet unto its people saying, 'The greetings be upon you all'. If there do not happen to be family members for him, let him say, 'The greetings be upon us from our Lord^{-azwj}'.

وَ قَالَ ع إِذَا قَالَ لَكَ أَحَدٌ حَيَّاكَ اللَّهُ بِالسَّلَامِ فَقُلْ أَنْتَ فَحَيَّاكَ اللَّهُ بِالسَّلَامِ وَ أَحَلَّكَ دَارَ الْمُقَامِ.

And he^{-asws} said: 'When your brother says to you, 'May Allah^{-azwj} Salute you with the greetings', so you should say, 'May Allah^{-azwj} Salute you with the greetings and Grant you the ever-lasting house'.¹¹

11- ما، الأمايلي للشيخ الطوسي المفيد عن الجعابي عن محمد بن صالح الفاضلي عن مسروق بن المرزبان عن حفص عن عاصم بن أبي عثمان عن أبي هريرة قال قال رسول الله ص إن أعجز الناس من عجز من الدعاء و إن أبلج الناس من بجل بالسلام.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Al Jiany, from Muhammad Bin Salih Al Qazy, from Masrouq Bin Al Marzuban, from Hafs, from Aasim Bin Abu Usman, from Abu Hureyra (well known fabricator),

⁹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 8

¹⁰ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 9

¹¹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 10

‘Rasool-Allah^{-saww} said: ‘The most incapable of people is one who is unable from the supplication, and the most miserly of the people is one miserly with the greetings’’.¹²

12- ما، الأماالي للشيخ الطوسي عن أبي قلابة قال قال رسول الله ص من لقي عشرة من المسلمين فسلم عليهم كتب الله له عتق رقبة.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – from Abu Qilabah who said,

‘Rasool-Allah^{-saww} said: ‘One who meets ten from the Muslims so he greets unto them, Allah^{-azwj} will Write for him (Rewards of) freeing a neck’’.¹³

13- ما، الأماالي للشيخ الطوسي المفيد عن ابن فولويه عن أبيه عن سعد عن أحمد بن محمد بن يحيى عن محمد بن الحسين عن ابن عميرة عن عمرو بن شمر عن جابر عن أبي جعفر ع قال قال رسول الله ص إذا تلاقيتهم فتلاقوا بالتسليم و التصافح و إذا تفرقتهم فتفرقوا بالاستغفار.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – from Ibn Qawlawayah, from his father, from Sa’ad, from Ahmad Bin Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Ibn Ameyra, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Whenever you meet each other, meet with the greetings and the handshake, and when you separate, separate with seeking the Forgiveness (for each other)’’.¹⁴

14- ما، الأماالي للشيخ الطوسي ابن الصلت عن ابن عفة عن عباد بن أحمد القرظبي عن أبيه عن جابر عن الشعبي عن جابر بن عبد الله الجلي قال: سمعت سلمان الفارسي يقول لي و للأشعث بن قيس إن لي عندكم وديعة

(The book) ‘Al Amaali’ of the sheykh Al Tusi – Ibn Al Salt, from Ibn Uqdah, from Abbad Bin Ahmad Al Qazwiny, from his father, from Jabir, from Al Shaby, from Jabir Bin Abdullah Al Najaly who said,

‘I heard Salman Al-Farsi^{-ra} saying to me and to Al-Ash’as Bin Qays: ‘There is a deposit for me^{-ra} in your possession’.

فقلنا ما نعلمها إلا أن قوماً قالوا لنا أقرؤوه عنا السلام

We said, ‘We do not know it, except that a group had said to us, ‘Convey the greetings to him^{-ra} from us!’

قال فأبي شيء أفضل من السلام و هي تحية أهل الجنة.

He^{-ra} said, ‘So which thing is better than the greetings, and it is a salutation of the people of Paradise?’¹⁵

¹² Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 11

¹³ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 12

¹⁴ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 13

¹⁵ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 14

15- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن أحمد بن إسحاق بن بُلُول عن أبيه عن جدّه البُلُول بن حسان عن أبي شيبه عن أبي إسحاق عن الخارث الهمداني عن عليّ ع عن النبيّ ص قال: إِنَّ لِلْمُسْلِمِ عَلَى أَخِيهِ الْمُسْلِمِ مِنَ الْمَعْرُوفِ سِتًّا يُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ وَ يُعُودُهُ إِذَا مَرَضَ وَ يُسَمِّئُهُ إِذَا عَطَسَ وَ يَشْهَدُهُ إِذَا مَاتَ وَ يُجِيبُهُ إِذَا دَعَاهُ وَ يُحِبُّ لَهُ مَا يُحِبُّ لِنَفْسِهِ وَ يَكْرَهُ لَهُ مَا يَكْرَهُ لِنَفْسِهِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Ahmad Bin Is'haq Bin Bahloul, from his father, from his grandfather Al Bahloul Bin Hassan, from Abu Sheyba, from Abu Is'haq, from Al Haris Al Hamdany,

'From Ali^{-asws}, from the Prophet^{-saww} having said: 'For the Muslim upon his Muslim brother there are six acts of kindness – greeting unto him when he meets him, and consoling him when he is sick, and naming (Allah^{-azwj}) when he sneezes, and attend him when he dies, and answering him when he invites him, and loving for him what he loves for himself and disliking for him what he dislikes for himself'.¹⁶

16- مع، معاني الأخبار أبي عن سعد عن محمد بن الحسين بن محمد بن الفضيل عن أبي الصباح قال: سألت أبا جعفر ع عن قول الله عزّ و جلّ- فإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ الْآيَةَ فَقَالَ هُوَ تَسْلِيمُ الرَّجُلِ عَلَى أَهْلِ الْبَيْتِ حِينَ يَدْخُلُ ثُمَّ يُرَدُّونَ عَلَيْهِ فَهُوَ سَلَامُكُمْ عَلَى أَنْفُسِكُمْ.

(The book) 'Ma'any Al Akhbar' – My father, from Sa'ad, from Muhammad Bin Al-Husayn, from Muhammad Bin Al Fuzeyl, from Abu Al Sabbah who said,

'I asked Abu Ja'far^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **So when you enter houses, then greet upon yourselves [24:61]** – the Verse. He^{-asws} said: 'It is the greeting of the man unto people of the household when he enters, then they should respond unto him, so it is your greetings upon yourselves'.¹⁷

17- مع، معاني الأخبار أبي عن عليّ ع عن أبيه عن ابن فضال عن معاوية بن وهب عن أبي عبد الله ع قال: البخيل من تجلّ بالسلام.

(The book) 'Ma'any Al Akhbar' – My father, from Ali, from his father, from Ibn Fazzal, from Muawiya Bin Wahab,

'From Abu Abdullah^{-asws} having said: 'The miser is the one miserly with the greetings'.¹⁸

18- كشف، كشف الغمة من كتاب الدلائل للحميري عن إسحاق بن عمارة الصيرفي قال: دخلت على أبي عبد الله ع- و كنت تركت التسليم على أصحابنا في مسجد الكوفة و ذلك لتقيّة علينا فيها شديداً فقال لي أبو عبد الله يا إسحاق متى أخذت هذا الجفاء لإخوانك تمر بهم فلا تسلم عليهم

(The book) 'Kashaf Al Ghummah', from the book 'Al Dalaail' of Al Himeyri, from Is'haq Bin Ammar Al Sayrafi who said,

'I entered to see Abu Abdullah^{-asws}, and I had been neglecting the greeting unto our companion in Masjid Al-Kufa, and was due to severe Taqiyyah (dissimulation) upon us in it. Abu Abdullah^{-asws} said: 'O Is'haq! When this estrangement to your brethren, pass by them and do not greet unto them'.

فقلت له ذلك لتقيّة كنت فيها

¹⁶ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 15

¹⁷ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 16

¹⁸ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 17

I said to him^{-asws}, ‘That is due to Taqiyyah I was in’.

فَقَالَ لَيْسَ عَلَيْكَ فِي التَّقِيَّةِ تَرْكُ السَّلَامِ وَإِنَّمَا عَلَيْكَ فِي التَّقِيَّةِ الْإِدَاعَةُ إِنَّ الْمُؤْمِنَ لَيَمُرُّ بِالْمُؤْمِنِينَ فَيُسَلِّمُ عَلَيْهِمْ فَتَرُدُّ الْمَلَائِكَةُ سَلَامَكَ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ أَبَدًا.

He^{-asws} said: ‘It isn’t upon you during the Taqiyyah, neglecting the greeting, and rather upon you in the Taqiyyah is (not to) publicise. The Momin passes by the Momineen, then greets unto them, so the Angels respond, ‘Greeting be upon you and Mercy of Allah^{-azwj} and His^{-azwj} Blessings, for ever!’¹⁹

19- مع، معاني الأخبار أَبِي عَنْ عَلِيِّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع قَالَ: إِنَّ مِنَ التَّوَضُّعِ أَنْ يَرْضَى الرَّجُلُ بِالْمَجْلِسِ دُونَ الْمَجْلِسِ وَأَنْ يُسَلِّمَ عَلَى مَنْ يَلْقَى وَأَنْ يَتْرِكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا وَلَا يُحِبُّ أَنْ يُحْمَدَ عَلَى التَّقْوَى.

(The book) ‘Ma’any Al Akhbar’ – My father, from Ali, from his father, from Al Nowfaly, from Al Sakuni,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘From the humility is the man being satisfied with the seat below the seat (of his status), and he greets upon the one he meets, and he neglects the showing-off and even if he were to be rightful, and he does not like to be praised upon the piety’.²⁰

20- فس، تفسير القمي قَالَ: كَانَ أَصْحَابُ رَسُولِ اللَّهِ ص إِذَا أَتَوْهُ يَقُولُونَ لَهُ أَنْعِمُ صَبَاحًا وَأَنْعِمُ مَسَاءً وَ هِيَ تَحِيَّةُ أَهْلِ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ وَ إِذَا جَاؤُكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ

Tafseer Al-Qummi –

‘The companions of Rasool-Allah^{-saww}, when they came to him^{-saww} were saying to him^{-saww}, ‘Good morning’, and ‘Good evening’, and it is a salutation of people of the pre-Islamic period. So Allah^{-azwj} Revealed: **And when they come to you, they greet you with what Allah does not Greet you with, [58:8].**

فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص قَدْ أَبَدَلْنَا اللَّهُ بِحَيْرٍ مِنْ ذَلِكَ تَحِيَّةَ أَهْلِ الْجَنَّةِ السَّلَامَ عَلَيْكُمْ.

Rasool-Allah^{-saww} said to them: ‘Allah^{-azwj} has Replaced for us^{-asws} with better than that. Salutation of the people of Paradise is, ‘The greetings be unto you’.²¹

21- ع، علل الشرائع بالإسناد إِلَى وَهْبٍ قَالَ: لَمَّا أَسْجَدَ اللَّهُ عَزَّ وَ جَلَّ الْمَلَائِكَةَ لِآدَمَ ع- وَ أَبِي إِبْلِيسَ أَنْ يَسْجُدَ قَالَ لَهُ رَبُّهُ عَزَّ وَ جَلَّ فَاحْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ- وَ إِنَّ عَلَيْكَ لَعْنَتِي إِلَى يَوْمِ الدِّينِ

(The book) ‘Ilal Al Sharaie’ – By the chain to Wahab who said,

‘When Allah^{-azwj} Mighty and Majestic Made the Angels do Sajdah to Adam^{-as}, and Iblees^{-la} refused to do Sajdah, his^{-la} Lord^{-azwj} Mighty and Majestic Said to him^{-la}: **He Said: “Then Exit**

¹⁹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 18

²⁰ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 19

²¹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 20

from it, for you are Pelted! [38:77] And surely upon you is My curse up to the Day of Religion (Reckoning)!” [38:78].

قَالَ عَزَّ وَجَلَّ لِآدَمَ يَا آدَمُ انْطَلِقْ إِلَى هَؤُلَاءِ الْمَلَائِكَةِ مِنَ الْمَلَائِكَةِ فَقُلِ السَّلَامَ عَلَيْكُمْ وَرَحْمَةَ اللَّهِ وَبَرَكَاتُهُ

The Mighty and Majestic Said to Adam^{-as}: “O Adam^{-as}! Go to those assemblies of the Angles and say: ‘The greetings upon you, and Mercy of Allah^{-azwj} and Blessings!’

فَسَلَّمَ عَلَيْهِمْ فَقَالُوا وَ عَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

He^{-as} greeted unto them. They said, ‘And upon you^{-as} be the greetings and Mercy of Allah^{-azwj} and His^{-azwj} Blessings’.

فَلَمَّا رَجَعَ إِلَى رَبِّهِ عَزَّ وَجَلَّ قَالَ لَهُ رَبُّهُ تَبَارَكَ وَ تَعَالَى هَذِهِ نَحْيُكَ وَ نَحْيَةُ ذُرِّيَّتِكَ مِنْ بَعْدِكَ فِيمَا بَيْنَهُمْ إِلَى يَوْمِ الْقِيَامَةِ.

When he^{-as} returned to his^{-as} Lord^{-azwj} Mighty and Majestic. His^{-as} Lord^{-azwj} Blessed and Exalted Said to him^{-as}: “This is your^{-as} salutation and salutation of your^{-as} offspring from after you^{-as} regarding what is between them, up to the Day of Qiyamah!”²²

22- مع، معاني الأخبار مُحَمَّدُ بْنُ هَارُونَ الرَّجَّائِيُّ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ عَنِ الْقَاسِمِ بْنِ سَلَامٍ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا غِرَارَ فِي الصَّلَاةِ وَ لَا التَّسْلِيمِ.

(The book) ‘Ma’any Al Akhbar’ – Muhammad Bin Haroun Al Zanjany, from Ali Bin Abdul Aziz, from Al Qasim Bin Sallam, raising it, said,

‘Rasool-Allah^{-saww} said: ‘There is neither ‘Girar’ in the Salat nor (in) the greetings’²³.

الغرار في التسليم أن يقول الرجل السلام عليك أو يرده فيقول و عليك و لا يقول و عليكم السلام و يكره تجاوز الحد في الرد كما يكره الغرار

Explanation – ‘Al-Girar’ is the man saying, ‘The greetings be upon you’, or he responds so he says, ‘And upon you’, and he does not say, ‘And upon you be the greetings’, and he dislikes exceeding the limit in the response like what he dislikes the ‘Girar’.

و ذلك أن الصادق ع سلم على رجل فقال له الرجل و عليكم السلام و رحمة الله و بركاته و مغفرته و رضوانه

And that is, Al-Sadiq^{-asws} greeted unto a man. The man said to him^{-asws}, ‘And upon you^{-asws} be the greetings, and Mercy of Allah^{-azwj}, and His^{-azwj} Blessings, and His^{-azwj} Forgiveness, and His^{-azwj} Satisfaction’.

فقال لا تجاوزوا بنا قول الملائكة لأبينا إبراهيم عليه السلام رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ.

²² Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 21

²³ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 22

He^{-asws} said: 'Do not exceed with us^{-asws} the words of the Angels to our^{-asws} father^{-as} Ibrahim^{-as}, may the greetings be upon him^{-as}: The Mercy of Allah and His Blessings are upon you, the People of the Household, surely He is Praised, Glorious [11:73]'

23- ل، الخصال ابن الوليد عن الصَّفَّارِ عَنِ ابْنِ أَبِي الحُطَّابِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ أَبِي عُيَيْنَةَ عَنْ مَنْصُورِ بْنِ حَارِثٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثَةٌ يُرَدُّ عَلَيْهِمُ الدُّعَاءُ جَمَاعَةً وَ إِنْ كَانُوا وَاحِدًا الرَّجُلُ يُعْطَسُ فَيُقَالُ لَهُ يَرْحَمُكُمْ اللَّهُ فَإِنَّ مَعَهُ عَيْبَهُ وَ الرَّجُلُ يُسَلِّمُ عَلَى الرَّجُلِ فَيَقُولُ السَّلَامُ عَلَيْكُمْ وَ الرَّجُلُ يَدْعُو لِلرَّجُلِ فَيَقُولُ عَافَاكُمْ اللَّهُ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ja'far Bin Bashir, from Abu Uayyana, from Mansour Bin Hazim,

'From Abu Abdullah^{-asws} having said: 'Three, the supplication is Answered upon the collectively, and even if it were one – the man sneezes, so it is said to him, 'May Allah^{-azwj} have mercy on you^{-asws}', if there was someone else with him; and the man greeting upon the man, so he says, 'The greetings be upon you all'; and the man supplicating for the man, so he says, 'May Allah^{-azwj} Pardon you all''.²⁴

24- مكا، مكارم الأخلاق سَأَلَ السَّابِطِيُّ أَبَا عَبْدِ اللَّهِ ع عَنِ النِّسَاءِ كَيْفَ يُسَلِّمَنَ إِذَا دَخَلَ عَلَى الْقَوْمِ قَالَ الْمَرْأَةُ تَقُولُ عَلَيْكُمْ السَّلَامُ وَ الرَّجُلُ يَقُولُ السَّلَامُ عَلَيْكُمْ.

(The book) 'Makarim Al Akhlaq' –

'Al-Sabaty asked Abu Abdullah^{-asws} about the women, how should they greet when they enter upon a group of people. He^{-asws} said: 'The woman should say, 'Upon you be the greetings', and the man should say, 'The greetings be upon you''.²⁵

25- ع، علل الشرائع أَبِي عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ الرَّهْمِيِّ عَنْ رَجُلٍ عَنِ ابْنِ أَسْبَاطٍ عَنْ عَمِيهِ رَفَعَهُ إِلَى عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا دَخَلَ أَحَدُكُمْ بَيْتَهُ فَلْيَسَلِّمْ فَإِنَّهُ يُنَزِّلُهُ الْبَرَكَةَ وَ تُؤْنِسُهُ الْمَلَائِكَةُ الْحَبْرَ.

(The book) 'Ilal Al Sharaie' – My father, from Muhammad Al Attar, from Al Ashary, from Al Barqy, from a man, from Ibn Asbat, from his uncle,

'Raising it to Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Whenever one of you enters his house, let him greet for it would bring down the Blessings and the Angels will comfort him' – the Hadeeth''.²⁶

26- ما، الأماالي للشيخ الطوسي الحَفَّارُ عَنْ عَلِيِّ بْنِ أَحْمَدَ الحُلُوَائِيِّ عَنِ مُحَمَّدِ بْنِ إِسْحَاقَ المُقَرِّي عَنِ عَلِيِّ بْنِ حَمَّادٍ أَنَّ رَسُولَ اللَّهِ ص قَالَ: لِيُسَلِّمَ الرَّكِبُ عَلَى الْمَاشِي وَ إِذَا سَلَّمَ مِنَ الْقَوْمِ وَاحِدًا أَجْرًا عَنْهُمْ.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Haffar, from Ali Bin Ahmad Al Hulwany, from Muhammad Bin Is'haq Al Muqry, from Ali Bin Hammad,

²⁴ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 23

²⁵ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 24

²⁶ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 25

'Rasool-Allah^{-saww} said: 'Let the rider greet unto the walker, and when one of the group were to greet, it will suffice on their behalf'.²⁷

27- فس، تفسير القمي وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوها إِنَّ اللهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيباً قَالَ السَّلَامُ وَ عَزِيْزُهُ مِنَ الرِّبِّ.

Tafseer Al Qummi –

'And when you are greeted with a greeting, greet with a better (greeting) than it or return it (with the same); Allah was always a Reckoner of all things [4:86]. He said, 'The greeting and other things from the righteousness'.²⁸

28- ب، قرب الإسناد ابْنُ طَرِيْفٍ عَنِ ابْنِ عُلوَانَ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع قَالَ: إِذَا دَخَلْتَ الْمَسْجِدَ وَ الْعَوْمُ يُصَلُّونَ فَلَا تُسَلِّمْ عَلَيْهِمْ وَ سَلِّمْ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ وَسَلَّمَ إِذَا دَخَلْتَ عَلَى قَوْمٍ جُلُوسٍ يَتَحَدَّثُونَ فَسَلِّمْ عَلَيْهِمْ.

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

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: 'When you enter the Masjid while the people are praying Salat, do not greet unto them, and (instead) greet unto the Prophet^{-saww}, then face to your Salat; and when you enter unto a group of people seated discussing with each other, greet unto them'.²⁹

29- ب، قرب الإسناد أَبُو الْبَخْتَرِيِّ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع أَنَّ عَلِيّاً ع كَانَ يَكْرَهُ رَدَّ السَّلَامِ وَ الْإِمَامُ يَخْطُبُ.

(The book) 'Qurb Al Asnad' – Abu Al Bakhtary,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: 'Ali^{-asws} used to dislike responding the greetings while the imam (prayer leader) was addressing'.³⁰

30- ب، قرب الإسناد مُحَمَّدُ بْنُ عِيْسَى وَ أَحْمَدُ بْنُ إِسْحَاقَ مَعَا عَنْ سَعْدَانَ بْنِ مُسْلِمٍ قَالَ: كُنْتُ فِي الْحَمَّامِ فِي الْبَيْتِ الْأَوْسَطِ فَدَخَلَ أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ ع وَ عَلَيْهِ النُّورَةُ

(The book) 'Qurb Al Asnaad' – Muhammad Bin Isa and Ahmad Bin Is'haq, both together from Sa'dan Bin Muslim who said,

'I was in the bathhouse in the middle room when Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} entered, and upon him^{-asws} was 'Al-Noura' (wax)'.³¹

قَالَ فَقَالَ السَّلَامُ عَلَيْكُمْ فَردَّدْتُ عَلَيْهِ وَ تَأَخَّرْتُ فَدَخَلَ الْبَيْتَ الَّذِي فِيهِ الْحَوْضُ فَأَعْتَسَلْتُ وَ خَرَجْتُ.

He (the narrator) said, 'He^{-asws} said: 'The greetings be unto you!' I responded to him^{-asws}, and I hesitated. He^{-asws} entered the room in which was the fountain, and washed, and went out'.³¹

²⁷ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 26

²⁸ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 27

²⁹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 28

³⁰ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 29

³¹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 30

31- ل، الخصال ابنُ الْمُتَوَكَّلِي عَنِ الْحَمَيْرِيِّ عَنِ ابْنِ أَبِي الْخُطَّابِ رَفَعَهُ إِلَى الصَّادِقِ ع قَالَ: ثَلَاثَةٌ لَا يُسَلَّمُونَ الْمَاشِيَ مَعَ جَنَازَةٍ وَ الْمَاشِيَ إِلَى الْجُمُعَةِ وَ فِي بَيْتِ حَمَامٍ.

(The book) 'Al Khisaal – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Abu Al Khattab,

'Raising it to Al-Sadiq^{asws}: 'Three should not be greeting – the walker with the funeral, and the walker to the Friday Salat, and in the bathhouse".³²

32- ل، الخصال ابنُ الْوَلِيدِ عَنِ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ رَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: نَهَى رَسُولُ اللَّهِ ص أَنْ يُسَلَّمَ عَلَى أَرْبَعَةٍ عَلَى السَّكْرَانِ فِي سُكْرِهِ وَ عَلَى مَنْ يَعْمَلُ التَّمَاثِيلَ وَ عَلَى مَنْ يَلْعَبُ بِالنَّرْدِ وَ عَلَى مَنْ يَلْعَبُ بِالْأَرْبَعَةِ عَشَرَ وَ أَنَا أَزِيدُكُمْ الْخَامِسَةَ أَهْمَاكُمْ أَنْ تُسَلِّمُوا عَلَى أَصْحَابِ الشِّطْرُنْجِ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Ahmad Bin Idrees, from Al Ashary,

'Raising it to Amir Al-Momineen^{asws} having said: 'Rasool-Allah^{saww} Prohibited to greet unto four – unto the intoxicated during his intoxication, and unto the one who makes the images (for worship), and unto the one who plays with the dice, and unto the one playing with the fourteen (an ancient game), and I^{asws} shall increase you the fifth. I^{asws} forbid you to greet unto the players of chess".³³

33- ل، الخصال ابنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ بُنَانَ بْنِ مُحَمَّدٍ عَنِ أَبِيهِ عَنِ ابْنِ الْمُغِيرَةِ عَنِ السَّكُونِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ أَبِيهِ عَنِ آبَائِهِ قَالَ: سِتَّةٌ لَا يُسَلَّمُ عَلَيْهِمُ الْيَهُودِيُّ وَ الْمَجُوسِيُّ وَ النَّصْرَانِيُّ وَ الرَّجُلُ عَلَى غَائِطِهِ وَ عَلَى مَوَائِدِ الْحُمْرِ وَ عَلَى الشَّاعِرِ الَّذِي يَثْلُفُ الْمُحْصَنَاتِ وَ عَلَى الْمُتَفَكِّهِينَ بِسَبِّ الْأُمَّهَاتِ.

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Bunan Bin Muhammad, from his father, from Ibn Al Mugheira, from Al Sakuny,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} forefathers^{asws} having said: 'Six are not to be greeted upon – the Jew, and the Magian, and the Christian, and the man upon his defecation, and upon the table of wine, and upon the poet whom slanders the married women, and upon the ones joking, reviling the mothers".³⁴

34- ل، الخصال أَبِي عَنِ سَعْدِ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ مَعْرُوفٍ عَنِ أَبِي حَبِيلَةَ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ نُبَاتَةَ عَنِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: سِتَّةٌ لَا يُبْنَعِي أَنْ يُسَلَّمَ عَلَيْهِمْ- الْيَهُودُ وَ النَّصَارَى وَ أَصْحَابُ النَّرْدِ وَ الشِّطْرُنْجِ وَ أَصْحَابُ الْحُمْرِ وَ الْبَرْبَطِ وَ الطَّنْبُورِ وَ الْمُتَفَكِّهُونَ بِسَبِّ الْأُمَّهَاتِ وَ الشُّعْرَاءِ.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Ibn Isa, from Ibn Marouf, from Abu Jameela, from Ibn Tareyf, from Ibn Nubata,

'From Amir Al-Momineen^{asws} having said: 'Six, it is not appropriate that one greets unto them – the Jew, and the Christian, and players of the dice and the chess, and drinkers of the wine, and the string instruments, and the Tambourine, and the ones joking, reviling the cause of mothers, and the poets".³⁵

³² Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 31

³³ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 32

³⁴ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 33

³⁵ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 34

35- ل، الخصال ماجيلويه عن عَمِّهِ عَنْ هَارُونَ عَنِ ابْنِ صَدَقَةَ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع قَالَ: لَا تُسَلِّمُوا عَلَى الْيَهُودِ وَ لَا عَلَى النَّصَارَى وَ لَا عَلَى الْمُجُوسِ وَ لَا عَبَدَةَ الْأَوْثَانِ وَ لَا عَلَى مَوَائِدِ شُرَابِ الْخَمْرِ وَ لَا عَلَى صَاحِبِ الشُّطْرُنْجِ وَ التَّرْدِ وَ لَا عَلَى الْمُخَنَّثِ وَ لَا عَلَى الشَّاعِرِ الَّذِي يَقْدِفُ الْمُخَصَّنَاتِ

(The book) 'Al Khisaal' – Majaylawiya, from his uncle, from Haroun, from Ibn Sadaqah,

'From Al-Sadiq^{asws}, from his^{asws} father^{asws} having said: 'Neither greet unto the Jew, nor unto the Christian, nor unto the Magian, nor an idol worshipper, nor until a table of wine drinkers, nor unto the players of chess and the dice, nor unto the effeminate, nor unto the poet who slanders the married women.

وَ لَا عَلَى الْمُصَلِّي وَ ذَلِكَ لِأَنَّ الْمُصَلِّيَّ لَا يَسْتَطِيعُ أَنْ يُرَدَّ السَّلَامَ لِأَنَّ التَّسْلِيمَ مِنَ الْمُسْلِمِ تَطَوُّعٌ وَ الرَّدُّ عَلَيْهِ فَرِيضَةٌ وَ لَا عَلَى آكِلِ الرِّبَا وَ لَا عَلَى رَجُلٍ جَالِسٍ عَلَى غَائِطٍ وَ لَا عَلَى الَّذِي فِي الْحَمَّامِ وَ لَا عَلَى الْفَاسِقِ الْمُغْلَبِ بِفِسْقِهِ.

Nor unto the one praying Salat, and that is because the one praying Salat is not able to respond to the greeting, because the greeting is a voluntary act from the Muslim while the responding to it is an obligation; and not upon consumer of the interest, nor unto a man sitting upon defecation, nor unto the one who is in the bathroom, nor unto the mischief maker, the one open with his mischief".³⁶

36- ب، قرب الإسناد هارون عن ابن صدقة عن الصادق عن أبيه ع عن النبي ص قال: إِذَا قَامَ الرَّجُلُ مِنْ مَجْلِسِهِ فَلْيُودِعْ إِخْوَانَهُ بِالسَّلَامِ فَإِنْ أَقَاضُوا فِي خَيْرٍ كَانَ شَرِيكُهُمْ وَ إِنْ أَقَاضُوا فِي بَاطِلٍ كَانَ عَلَيْهِمْ دُونَهُ.

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

'From Al-Sadiq^{asws}, from his^{asws} father^{asws}, from the Prophet^{saww} having said: 'When the man stands from his seat, let him bid farewell to his brethren with the greetings. If they are engaging in good, he would be their participant, and if they are engaging in falsehood, it would be against them, apart from him".³⁷

37- ب، قرب الإسناد أبو البخترى عن الصادق ع عن أبيه ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: لَا تَبْدَءُوا أَهْلَ الْكِتَابِ بِالسَّلَامِ فَإِنْ سَلَّمُوا عَلَيْكُمْ فَقُولُوا عَلَيْهِمْ.

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

'From Al-Sadiq^{asws}, from his^{asws} father^{asws}: 'Rasool-Allah^{saww} said: 'Do not initiate people of the Book with the greetings. If they were to greet unto you, then say, 'Upon you!"³⁸

38- لي، الأمامي للصدوق ابن الوليد عن الصفار عن عبد الله بن الصلت عن يونس عن ابن محمد عن ابن قيس عن أبي جعفر ع قَالَ قَالَ رَسُولُ اللَّهِ ص خَمْسٌ لَا أَدْعُهُنَّ حَتَّى الْمَمَاتِ الْأَكْلُ عَلَى الْخَضِيضِ مَعَ الْعَبِيدِ وَ رُكُوبُ الْحِمَارِ مُؤَكَّفًا وَ حَلْبُ الْعَنْزِ بِيَدِي وَ لُبْسُ الصُّوفِ وَ التَّسْلِيمُ عَلَى الصَّبِيَّانِ لِتَكُونَ سَنَةً مِنْ بَعْدِي.

³⁶ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 35

³⁷ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 36

³⁸ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 37

(The book) 'Al Amaali' of Al Sadouq – Ibn Al Waleed, from Al Saffar, from Abdullah Bin Al Salt, from Yunus, from Ibn Humeyd, from Ibn Qays,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Five (traits), I^{-saww} will not leave these until the death – My^{-saww} eating upon the low ground with the slaves, and my^{-asws} riding the saddled donkey, and my^{-saww} milking the goat with my^{-saww} hands, and wearing the wool, and the greeting unto children for it to be a Sunnah (conduct to be emulated) from after me^{-saww}'.³⁹

39- *روه روضة الواعظين قيل إذا سلم الرجل على المطيع المتقي كان معناه الله يكرمك و يثبتك على طاعتك و إذا سلم على أهل المعصية كان معناه السلام مطلق عليك.*

(The book) 'Rowzat Al Waizen' –

'It is said, when the man greets unto the obedient pious one, it's meaning would be, 'May Allah^{-azwj} Honour you and Affirm you upon your obedience', and when he greets unto the disobedience people, it's meaning is, 'May the greetings emerge upon you'.⁴⁰

و قال رسول الله ص السلام من أسماء الله فأفشوه بينكم فإن الرجل المسلم إذا مر بالقوم سلم عليهم فإن لم يردوا عليه يرد من هو خير منهم و أطيّب.

And Rasool-Allah^{-saww} said: 'The greetings (Salaam) is from Names of Allah^{-azwj} therefore spread it between you, for when the Muslim man passes by a group, he should greet unto them. If they do not respond to him, it will be responded by one who is better than them and kinder'.⁴¹

و روي أن اليهود أتت النبي ص فقالوا السلام عليك يا محمد و السلام بلغتهم الموت

And it is reported that the Jews came to the Prophet^{-saww}. They said, 'The poison (Al-Saam) be upon you^{-saww}, O Muhammad^{-saww}!', and 'Al Saam' is the death in their language.

فقال رسول الله ص و عليكم فأنزل الله تعالى و إذا جاؤك حيّوك بما لم يحثك به الله الآية.

'Rasool-Allah^{-saww} said: 'And upon you all!' Allah^{-azwj} the Exalted Revealed: **And when they come to you, they greet you with what Allah does not Greet you with, [58:8] – the Verse**'.⁴²

40- سن، المحاسن عثمان بن عيسى عن سماعة عن أبي عبد الله ع قال: جمع رسول الله ص بني عبد المطلب فقال يا بني عبد المطلب أفشوا السلام و صلوا الأرحام و تهجدوا و الناس نيام و أطعموا الطعام و أطيّبوا الكلام تدخلوا الجنة بسلام.

(The book) 'Al Mahasin' – Usman Bin Isa, from Sama'at,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} gathered the clan of Abdul Muttalib^{-as}. He^{-saww} said: 'O sons of Abdul Muttalib^{-as}! Initiate the greetings, and connect the kingship, and

³⁹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 38

⁴⁰ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 39 a

⁴¹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 39 b

⁴² Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 39 c

hold vigil at night while the people sleep, and feed the food, and be of good speech you will enter the Paradise in peace".⁴³

41- سن، المحاسن الحسن بن علي عن ثعلبة عن زُرارة عن أبي جعفر ع قال: إِنَّ اللَّهَ يُحِبُّ إِطْعَامَ الطَّعَامِ وَ إِفْتَاءَ السَّلَامِ.

(The book) 'Al Mahasin' – Al-Hassan Bin Ali, from Sa'alba, from Zurara,

'From Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Loves the feeding of food and initiating the greetings".⁴⁴

42- ضا، فقه الرضا عليه السلام لَا تُسَلِّمَ عَلَى شَارِبِ الخَمْرِ إِنْ مَرَرْتَ بِهِ وَ إِنْ سَلَّمَ عَلَيْكَ فَلَا تُرَدِّ عَلَيْهِ السَّلَامَ بِالمَسَاءِ وَ الصَّبَاحِ وَ السَّلَامَ عَلَى اللّاهي بِالسِّطْرُنْجِ كُفْرًا.

(The book) 'Fiqh Al-Reza^{-asws}, may the greetings be unto him^{-asws}: 'Do not greet unto the wine drinker if you pass by him, and if he were to greet unto you, do not respond the greeting to him in the evening and the morning; and the greeting unto the player with the chess is Kufr".⁴⁵

43- سر، السرائر في جامع البرنطبي عن أبي بصير عن أبي عبد الله ع قال: السَّلَامُ عَلَى اللّاهي بِالسِّطْرُنْجِ مَعْصِيَةٌ وَ كَبِيرَةٌ مُوبِقَةٌ وَ اللّاهي بِهَا وَ النَّاطِرُ إِلَيْهَا فِي حَالِ مَا يُلْهَى بِهَا وَ السَّلَامُ عَلَى اللّاهي بِهَا فِي حَالِهِ تَلْكَ فِي الإِثْمِ سَوَاءً.

(The book) 'Al Saraair', in (the book) 'Jamie' of Al Bazanty –

'From Abu Abdullah^{-asws} having said: 'The greeting upon the player with the chess is (an act of) disobedience and a major sins, destructive (sin), and the player with it, and the beholder during it being played, and the greeting upon the players with it during that sate, are the same in the sin".⁴⁶

44- شي، تفسير العياشي عن أبي عبيدة عن أبي جعفر ع قال: إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع مَرَّ بِعُقُومٍ فَسَلَّمَ عَلَيْهِمْ فَقَالُوا وَ عَلَيْكُمْ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ مَعْفِرَتُهُ وَ رِضْوَانُهُ

Tafseer Al Ayyashi – from Ubeyda,

'From Abu Ja'far^{-asws} having said: 'Ali^{-asws} Bin Abu Talib^{-asws} passed by a group. He^{-asws} greeted unto them. They said, 'And upon you^{-asws} be the greetings, and Mercy of Allah^{-azwj}, and His^{-azwj} Blessings, and His^{-azwj} Forgiveness, and His^{-azwj} Satisfaction'.

فَقَالَ لَهُمْ أَمِيرُ الْمُؤْمِنِينَ ع لَا تُجَاوِرُوا بِنَا مَا قَالَتِ الْأَنْبِيَاءُ لِأَبِينَا إِبْرَاهِيمَ ع- إِذَا قَالُوا رَحِمْتُ اللَّهُ وَ بَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مُجِيدٌ.

Amir Al-Momineen^{-asws} said to them: 'Do not exceed with us^{-asws} what the Prophets^{-saww} had said to our^{-asws} father^{-as} Ibrahim^{-as}. But rather, they^{-as} said: **The Mercy of Allah and His**

⁴³ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 40

⁴⁴ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 41

⁴⁵ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 42

⁴⁶ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 43

Blessings are upon you, the People of the Household, surely He is Praised, Glorious [11:73]"⁴⁷.

وَرَوَى الْحَسَنُ بْنُ مُحَمَّدٍ مِثْلَهُ غَيْرَ أَنَّهُ قَالَ مَا قَالَتِ الْمَلَائِكَةُ لِأَيِّنَا.

And it is reported by Al-Hassan Bin Muhammad – similar to it, apart from that he^{-asws} said: ‘What the Angels had said to our^{-asws} father^{-asws}’.⁴⁸

45- سر، السرائر عند الله بن بكير عن بريد عن محمد بن مسلم عن أبي عبد الله ع قال: إِذَا سَلَّمَ عَلَيْكَ الْيَهُودِيُّ وَ النَّصْرَانِيُّ وَ الْمُشْرِكُ فَقُلْ عَلَيْنِكَ.

(The book) ‘Al Saraair’ – Abdullah Bin Bukeyr, from Bureyd, from Muhammad Bin Muslim,

‘From Abu Abdullah^{-asws} having said: ‘When the Jew, and the Christian, and the Polytheist, then say, ‘Upon you’’.⁴⁹

46- جمع، جامع الأخبار قال أبو عبد الله ع البادي بالسلام أولى بالله و برسوله.

(The book) ‘Jamie Al Akhbar’ –

‘Abu Abdullah^{-asws} said: ‘The initiator with the greetings is foremost with Allah^{-azwj} and His^{-azwj} Rasool^{-saww}’.⁵⁰

عَنْ عَلِيِّ ع قَالَ: السَّلَامُ سَعُونَ حَسَنَةً تِسْعَةٌ وَ سِتُونَ لِلْمُبْتَدِي وَ وَاحِدَةٌ لِلرَّادِ.

From Ali^{-asws} having said: ‘The greetings (equate to) seventy good deeds – sixty-nine being for the initiator, and one for the responders’.⁵¹

قَالَ أَبُو عَبْدِ اللَّهِ ع مِنَ التَّوَاضُعِ أَنْ تُسَلِّمَ عَلَى مَنْ لَقِيتَ.

Abu Abdullah^{-asws} said: ‘From the humility is your greeting unto the ones you meet’.⁵²

قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ قَالَ سَلَامًا عَلَيْكُمْ وَ رَحْمَةً اللَّهُ فَهِيَ عِشْرُونَ حَسَنَةً.

Abu Abdullah^{-asws} said: ‘One who says, ‘Greetings be upon you and Mercy of Allah^{-azwj}’, it is of twenty good deeds’.⁵³

وَ قَالَ رَسُولُ اللَّهِ ص إِذَا قَامَ أَحَدُكُمْ مِنْ مَجْلِسِهِ فَلْيُودِعْهُمْ بِالسَّلَامِ.

⁴⁷ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 44 a

⁴⁸ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 44 b

⁴⁹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 45

⁵⁰ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 46 a

⁵¹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 46 b

⁵² Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 46 c

⁵³ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 46 d

And Rasool-Allah^{-saww} said: ‘Whenever one of you stands from his seat, let him bid farewell with the greetings’.⁵⁴

وَقَالَ ع أَفْشُوا السَّلَامَ تَسَلَّمُوا.

And he^{-asws} said: ‘Initiate the greetings, you will be at peace’.⁵⁵

وَقَالَ ع إِنَّ مِنْ مُوجِبَاتِ الْمَغْفِرَةِ بَدَلُ السَّلَامِ وَ حَسَنُ الْكَلَامِ.

And he^{-asws} said: ‘From the (acts) obligating the Forgiveness is being liberal with the greetings, and good speech’.⁵⁶

وَعَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا دَخَلْتَ مَنْزِلَكَ فَقُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ سَلِّمْ عَلَى أَهْلِكَ فَإِنْ لَمْ يَكُنْ فِيهِ أَحَدٌ فَقُلْ بِسْمِ اللَّهِ وَ سَلَامٌ عَلَى رَسُولِ اللَّهِ وَ عَلَى أَهْلِ بَيْتِهِ وَ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

And from Abu Abdullah^{-asws} having said: ‘Whenever you enter your house, then say, ‘In the name of Allah^{-azwj}, and with Allah^{-azwj}, and greet unto your family. If there does not happen to be anyone in it, then say, ‘In the Name of Allah^{-azwj}, and greetings be unto Rasool-Allah^{-saww} and unto People^{-asws} of his^{-saww} Household, and the greetings be upon us, and upon the righteous servants of Allah^{-azwj}’.

فَإِذَا قُلْتَ ذَلِكَ فَزَلَّ الشَّيْطَانُ مِنْ مَنْزِلِكَ.

When you say that, the Satan^{-la} will flee from your house’.⁵⁷

وَعَنْهُ ع قَالَ: يُسَلِّمُ الرَّجُلُ إِذَا دَخَلَ عَلَى أَهْلِهِ وَ إِذَا دَخَلَ يَضْرِبُ بِنَعْلَيْهِ وَ يَتَنَحَّنُ بِصَنْعِ ذَلِكَ حَتَّى يُؤْذَنَ لَهُ أَنَّهُ قَدْ جَاءَ حَتَّى لَا يَرَى شَيْئاً يَكْرَهُهُ.

And from him^{-asws} having said: ‘The man should greet when he enters to see his family members, and when he enters he should strike with his slippers, and clear his throat. He should do that until he proclaims to them that he has come, until he does not see anything he dislikes’.⁵⁸

وَقَالَ ع السَّلَامُ نَحِيَّةٌ لِمَلَّتِنَا وَ أَمَانٌ لِدِمَّتِنَا.

And he^{-asws} said: ‘The greeting is a salutation of our nation (religion), and security for ones in our responsibility’.⁵⁹

وَقَالَ ع السَّلَامُ لِلرَّاكِبِ عَلَى الرَّاجِلِ وَ لِلْقَائِمِ عَلَى الْقَاعِدِ.

⁵⁴ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 46 e

⁵⁵ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 46 f

⁵⁶ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 46 g

⁵⁷ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 46 h

⁵⁸ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 46 i

⁵⁹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 46 j

And he^{-asws} said: ‘The greetings is for the rider upon the walker, and for the one standing upon the one sitting’.⁶⁰

وَقَالَ عِ السَّلَامُ قَبْلَ الْكَلَامِ.

And he^{-asws} said: ‘The greetings is before the talk’.⁶¹

47- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنِ آبَائِهِ عَنِ النَّبِيِّ ص قَالَ: إِنَّ أَعْجَلَ النَّاسِ مَنْ بَجَلَ بِالسَّلَامِ وَأَجْوَدَ النَّاسِ مَنْ جَادَ بِنَفْسِهِ وَ مَالِهِ فِي سَبِيلِ اللَّهِ.

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

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: ‘The most miserly of the people is one who is miserly with the greetings, and the most generous of the people is one who is generous with himself and his wealth in the Way of Allah^{-azwj}’.⁶²

وَ بَعَثْنَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَهْلَ خَيْبَرَ يُرِيدُونَ أَنْ يَلْمُوكُمْ فَلَا تَبْدُؤُوهُمْ بِالسَّلَامِ

And by this chain,

‘He^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘The people of Khyber wanting to meet you, so do not begin them with the greeting.

فَقَالُوا يَا رَسُولَ اللَّهِ فَإِنْ سَلَّمُوا عَلَيْنَا فَمَاذَا نَرُدُّ عَلَيْهِمْ-

They said, ‘O Rasool-Allah^{-saww} said: ‘Supposing they greet unto us, what should we respond to them with?’

قَالَ ص تَقُولُونَ وَ عَلَيْنَا.

He^{-saww} said: ‘He^{-saww} said: ‘You should be saying, ‘And upon you’.⁶³

48- عُدَّةُ الدَّاعِي، عَنِ النَّبِيِّ ص قَالَ: أَعْجَلُ النَّاسِ مَنْ بَجَلَ بِالسَّلَامِ.

(The book) ‘Uddat Al Daie’ –

‘From the Prophet^{-saww} having said: ‘The most miserly of the people is one being miserly with the greetings’.⁶⁴

⁶⁰ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 46 k

⁶¹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 46 l

⁶² Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 47 a

⁶³ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 47 b

⁶⁴ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 48 a

وَقَالَ عَ أُتِخِلَ النَّاسَ رَجُلًا يَمُرُّ مُسْلِمًا فَلَا يُسَلِّمُ عَلَيْهِ.

And he^{-asws} said: ‘The most miserly of the people is a man passing by a Muslim, and he does not greet unto him’^{.65}

49- كِتَابُ الْإِمَامَةِ وَ النَّبْصِرَةِ، عَنْ سَهْلِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الرَّكِيْبُ أَحَقُّ بِالسَّلَامِ.

(The book) ‘Imamah Wa Al Tabsira’ – from Sahl Bin Ahmad, from Muhammad Bin Muhammad Bin Al Ash’as, from Musa Bin Ismail,

‘Son of Musa^{-asws} Bin Ja’far^{-asws}, from his father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The rider is more rightful with the greeting’^{.66}

50- كِتَابُ الْعَايَاتِ، قَالَ رَسُولُ اللَّهِ ص أَلَا أُخْبِرُكُمْ بِخَيْرِ أَخْلَاقِ أَهْلِ الدُّنْيَا وَ الْآخِرَةِ

(The book) ‘Kitab Al Gayaat’ –

‘Rasool-Allah^{-saww} said: ‘Shall I^{-saww} inform you all with best manners of people of the world and the Hereafter?’

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, ‘Yes, O Rasool-Allah^{-saww}!’

فَقَالَ إِفْشَاءُ السَّلَامِ فِي الْعَالَمِ.

He^{-saww} said: ‘Initiate the greeting in the world’^{.67}

وَ مِنْهُ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ إِنَّ أَوْلَى النَّاسِ بِاللَّهِ وَ بِرَسُولِهِ مَنْ بَدَأَ بِالسَّلَامِ.

And from him,

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The foremost of the people with Allah^{-azwj} and with His^{-azwj} Rasool^{-saww} is one who begins with the greeting’^{.68}

وَ مِنْهُ عَنْ عَلِيٍّ ع قَالَ: مِنْ أَحْسَنِ الْحَسَنَاتِ عِيَادَةُ الْمَرْضَى وَ مُسَاعَدَةُ الدُّعَاءِ عِنْدَ الْعُطَاسِ إِجَابَةً.

And from him^{-asws}, from Ali^{-asws} having said: ‘From the best good deeds is consoling the sick, and assisting supplication in answer to the sneezing’^{.69}

⁶⁵ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 48 b

⁶⁶ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 49

⁶⁷ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 50 a

⁶⁸ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 50 b

⁶⁹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 50 c

51- الْمَجَازَاتِ النَّبَوِيَّةِ، قَالَ ص وَ قَدْ أَتَاهُ رَجُلٌ فَقَالَ السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

(The book) 'Al Majazaat Al Nabuwwah' –

'He^{-saww} said, and a man had come to him^{-saww}. He said, 'The greetings be upon you^{-saww}, O Prophet^{-saww} of Allah^{-azwj}!'

فَقَالَ وَ عَلَيْكَ وَ رَحْمَةُ اللَّهِ

He^{-saww} said: 'And upon you, and Mercy of Allah^{-azwj}'.

ثُمَّ أَتَاهُ آخَرُ فَقَالَ السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَ رَحْمَةُ اللَّهِ

Then another one came to him^{-saww}. He said, 'The greetings be unto you^{-saww}, O Prophet^{-saww} of Allah^{-azwj} and Mercy of Allah^{-azwj}'.

فَقَالَ وَ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

He^{-saww} said: 'And upon you and Mercy of Allah^{-azwj} and His^{-azwj} Blessings'.

ثُمَّ أَتَاهُ آخَرُ فَقَالَ السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Then another one came to him^{-saww}. He^{-saww} said: 'The greetings be upon you^{-saww}, O Prophet^{-saww} of Allah^{-azwj}, and Mercy of Allah^{-azwj}, and His^{-azwj} Blessings'.

فَقَالَ وَ عَلَيْكَ

He^{-saww} said: 'And upon you'.

فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ لِمَ لَمْ تَقُلْ هَذَا كَمَا قُلْتَ لِلَّذَيْنِ قَبْلَهُ

It was said to him^{-saww}, 'O Rasool-Allah^{-saww}! Why did you^{-saww} not say to this one like what you^{-saww} had said to those two before him?'

فَقَالَ إِنَّهُ تَشَافَفَهَا.

He^{-saww} said: 'He had satisfied it (Tashaffaha)'.⁷⁰

فقوله ع إنه تشافها استعارة و المراد استفرغ جميع التحية فلم يدع منها شيئا يزداد به على لفظه.

Explanation - His^{-saww} words: 'Tashaffaha' is a metaphor, the intent is being free from entirety of the salutation, so one does not leave anything from it which one can increase with upon his words'.

⁷⁰ Bihar Al-Anwaar V 73 - The book of relationships - Ch 97 H 51

CHAPTER 98 – THE PERMISSION REGARDING THE ENTRY AND THE GREETINGS OF THE PERMITTER

الآيات

The Verses

النور يا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَ تَسَلِّمُوا عَلَى أَهْلِهَا ذَلِكَ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ-

(Surah) Al Noor: **O you, those who believe! Do not enter houses other than your own houses until you have made them feel comfortable and have greeted upon its people. That is better for you, perhaps you would be mindful [24:27]**

فَإِنْ لَمْ يَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا هُوَ أَزْكى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ-

But if you do not find any one therein, then do not enter them until there is permission for you. And if it is said to you, 'Return!', then return, and Allah is Aware of what you are doing [24:28]

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَ مَا تَكْتُمُونَ

There isn't any blame upon you if you were to enter houses without any dwellers, there being provisions for you therein, and Allah Knows what you are manifesting and what you are concealing [24:29]

و قَالَ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَ حِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَ مِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثَ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَ لَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

And the Exalted Said: **O you those who believe! Let them seek your permission, those whom your right hands possess, and those who have not yet reached the puberty from you, at three times – from before the Fajr Salat, and when you put off your clothes from midday, and from after the Al-Isha Salat – three (times) of privacy for you. There wouldn't be a blame upon you nor upon them after these (times), going around you, some of you upon the others. Like that, Allah Clarifies the Verses for you, and Allah is Knowing, Wise [24:58]**

الأحزاب يا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ

(Surah) Al-Ahzaab: **O you those who believe! Do not enter the houses of the Prophet unless there is permission for you [33:53]**

1- فس، تفسير القمي يا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ إِلَى قَوْلِهِ ثَلَاثَ عَوْرَاتٍ لَكُمْ قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى نَهَى أَنْ يَدْخُلَ أَحَدٌ فِي هَذِهِ الثَّلَاثَةِ الْأَوْقَاتِ عَلَى أَحَدٍ لَا أَبٍ وَ لَا أُخْتٍ وَ لَا أُمَّ وَ لَا خَادِمٍ إِلَّا بِإِذْنٍ وَ الْأَوْقَاتُ بَعْدَ طُلُوعِ الْفَجْرِ وَ نِصْفِ النَّهَارِ وَ بَعْدَ عِشَاءِ الْأَخِرَةِ

Tafseer Al Qummi –

‘O you those who believe! Let them seek your permission, those whom your right hands possess, - up to His^{-azwj} Words - three (times) of privacy for you. [24:58]. He said, ‘Allah^{-azwj} Blessed and Exalted Prohibited for anyone entering during these timings to see anyone, neither a father, nor sister, nor mother, nor servant except by permission, and the timings after emergence of dawn, and midday, and after the last Isha.

ثُمَّ أُطْلِقَ بَعْدَ هَذِهِ الثَّلَاثَةِ الْأَوْقَاتِ فَقَالَ لَيْسَ عَلَيْكُمْ وَ لَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ يَعْني بَعْدَ هَذِهِ الثَّلَاثَةِ الْأَوْقَاتِ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ.

Then He^{-azwj} Freed after these three timings, so He^{-azwj} Said: **There wouldn't be a blame upon you nor upon them after these (times), going around you, - after these three timings - some of you to the others. [24:58]**.⁷¹ (Not a Hadeeth)

2- ل، الخصال ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْبَرْقِيِّ عَنِ أَبِيهِ عَنِ ابْنِ أَسْبَاطٍ عَنِ عَمِّهِ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْإِسْتِئْذَانُ ثَلَاثَةٌ أَوْلَهُنَّ يَسْمَعُونَ وَ الثَّانِيَةَ يَخَذَرُونَ وَ الثَّلَاثَةَ إِنْ شَاءُوا أُذِنُوا وَ إِنْ شَاءُوا لَمْ يَفْعَلُوا فَيَرْجِعُ الْمُسْتَأْذِنُ.

(The book) ‘Al Khisaal’ – Ibn Al waleed, from Al Saffar, from Al Barqy, from his father, from Ibn Asbaat, from his uncle, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘Seeking of the permission are three – the first of these they are listening, and the second are being careful, and the third if they like they permit and if they like they do not do so, so the seeker of permission is returned’.⁷²

3- مع، معاني الأخبار ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ الْحَكَمِ وَ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ أَبِي عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَ تُسَلِّمُوا عَلَى أَهْلِهَا قَالَ الْإِسْتِئْذَانُ وَ قَعُ التَّغْلِيلِ وَ التَّسْلِيمِ.

(The book) ‘Ma’any Al Akhbar’ – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from Ali Bin Al Hakam and Mohsin Bin Ahmad, from Aban Al Ahmar, from Abdul Rahman,

‘Son of Abu Abdullah^{-asws} said, ‘I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **Do not enter houses other than your own houses until you have made them feel comfortable and have greeted upon its people. [24:27].** He^{-asws} said: ‘The making them feel comfortable, is fall of the slipper and the greetings’.⁷³

4- فس، تفسير القمي عَلِيُّ بْنُ الْحُسَيْنِ عَنِ الْبَرْقِيِّ عَنِ أَبِيهِ عَنِ ابْنِ عَبْدِ الرَّحْمَنِ مِثْلَهُ وَ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ اللَّهِ مُبَارَكَةً طَيِّبَةً قَالَ هُوَ سَلَامُكَ عَلَى أَهْلِ الْبَيْتِ وَ رُدُّهُمْ عَلَيْكَ فَهُوَ سَلَامُكَ عَلَى نَفْسِكَ

Tafseer Al Qummi – Ali Bin Al-Husayn, from Al Barqy, from his father, from Aban, from Abdul Rahman,

⁷¹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 98 H 1

⁷² Bihar Al-Anwaar V 73 - The book of relationships - Ch 98 H 2

⁷³ Bihar Al-Anwaar V 73 - The book of relationships - Ch 98 H 3

‘Similar to it, and Ali Bin Ibrahim said regarding His^{-azwj} Words: **So when you enter houses, then greet upon yourselves being a salutation from the Presence of Allah, Blessed, Good. [24:61]**. He said, ‘It is your greeting unto people of the house and their responding to you, so it is your greeting unto yourselves. (This paragraph is not a Hadeeth)

مُرَحِّصَ اللَّهُ فَقَالَ - لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ قَالَ الصَّادِقُ ع هِيَ الْحَمَامَاتُ وَ الْحَانِثَاتُ وَ الْأَرْجِيَّةُ تَدْخُلُهَا بَعِيرٌ إِذْنٍ.

Then Allah^{-azwj} Allowed. He^{-azwj} Said: **There isn't any blame upon you if you were to enter houses without any dwellers, there being provisions for you therein, [24:29]**. Al-Sadiq^{-asws} said: ‘These are the bathhouses, and the granaries, and the public places. You can enter these without permission’.⁷⁴

5- كَتَبَ الْكَرَاجِكِيُّ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ شَادَانَ عَنْ مُحَمَّدِ بْنِ سَعِيدِ الدِّهْقَانِ عَنِ ابْنِ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ عَنْ أَحْمَدَ بْنِ عِمْسَى الْعَلَوِيِّ عَنْ حُسَيْنِ بْنِ غُلَوَانَ عَنْ أَبِي خَالِدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع دَخَلْتُ عَلَى النَّبِيِّ ص وَ هُوَ فِي بَعْضِ حُجْرَاتِهِ فَاسْتَأْذَنْتُ عَلَيْهِ فَأَذِنَ لِي فَلَمَّا دَخَلْتُ

(The book) ‘Kanz’ of Al Karajaky – from Muhammad Bin Ahmad Bin Shazan, from Muhammad Bin Saeed Al Dihqan, from Ibn Uqdah, from Muhammad Bin Mansour, from Ahmad Bin Isa, Al Alawy, from Husayn Bin Ulwan, from Abu Khalid,

‘From Zayd son of Ali (Bin Al-Husayn^{-asws}), from his forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘I^{-asws} entered to see the Prophet^{-saww} and he^{-saww} was in his^{-saww} chamber. I^{-asws} sought permission to see him^{-saww}. He^{-saww} permitted for me^{-asws}.

قَالَ لِي يَا عَلِيُّ أَمَا عَلِمْتَ أَنَّ بَيْتِي بَيْتُكَ فَمَا لَكَ تَسْتَأْذِنُ عَلِيٍّ

He^{-saww} said to me: ‘Don’t you^{-asws} know that my^{-saww} house is your^{-asws} house? So what is the matter you^{-asws} are seeking permission to see me^{-saww}?’

قَالَ فقلتُ يَا رَسُولَ اللَّهِ أَحْبَبْتُ أَنْ أَفْعَلَ ذَلِكَ

He^{-asws} narrated: ‘I^{-asws} (Ali^{-asws}) said: ‘O Rasool-Allah^{-saww}! I^{-asws} loved doing that!’

قَالَ يَا عَلِيُّ أَحْبَبْتُ مَا أَحَبَّ اللَّهُ وَ أَخَذْتُ بِأَدَبِ اللَّهِ الْحَبِيرِ.

He^{-saww} said: ‘O Ali^{-asws}! You^{-asws} have loved what Allah^{-azwj} Loves, and you^{-asws} have taken with the Education of Allah^{-azwj} – the Hadeeth’.⁷⁵

⁷⁴ Bihar Al-Anwaar V 73 - The book of relationships - Ch 98 H 4

⁷⁵ Bihar Al-Anwaar V 73 - The book of relationships - Ch 98 H 5

CHAPTER 99 – MISCELLANEOUS REGARDING WHAT IS TO BE SAID IN ANSWER TO, ‘HOW HAVE YOU BECOME?’

1- جمع، جامع الأخبار قيل لعلي بن الحسين ع كيف أصبحت يا ابن رسول الله

(The book) ‘Jamie Al Akhbar’ –

‘It was said to Ali^{-asws} Bin Al-Husayn^{-asws}, ‘How have you^{-asws} become, O son^{-asws} of Rasool-Allah^{-saww}?’

قَالَ أَصْبَحْتُ مَطْلُوبًا بِثَمَانِ خِصَالٍ- اللهُ تَعَالَى يَطْلُبُنِي بِالْفَرَائِضِ وَ النَّبِيِّ صِ بِالسُّنَّةِ وَ الْعِيَالِ بِالْفُوتِ وَ النَّفْسِ بِالشَّهْوَةِ وَ الشَّيْطَانُ بِالمَعْصِيَةِ وَ الْحَافِظَانِ بِصِدْقِ الْعَمَلِ وَ مَلَكُ الْمَوْتِ بِالرُّوحِ وَ الْقَبْرُ بِالْجَسَدِ فَأَنَا بَيْنَ هَذِهِ الْخِصَالِ مَطْلُوبٌ.

‘He^{-asws} said: ‘I^{-asws} have become being sought with eight traits. Allah^{-azwj} the Exalted Seeks me^{-asws} for the Obligations, and the Prophet^{-as} for the Sunnah, and the dependants for the daily subsistence, and the soul with the lustful desires, and the Satan^{-la} for the disobedience, and the two recording Angels for the sincere deeds, and the Angel of death for the soul, and the grave for the body. Thus I^{-asws} am being sought between these traits’’.⁷⁶

2- جمع، جامع الأخبار وَ قِيلَ لِلْحُسَيْنِ بْنِ عَلِيٍّ ع كَيْفَ أَصْبَحْتَ يَا ابْنَ رَسُولِ اللهِ

(The book) ‘Jamie Al Akhbar’ –

‘And it was said to Al-Husayn Bin Ali^{-asws}, ‘How have you^{-asws} become, O son^{-asws} of Rasool-Allah^{-saww}?’

فَقَالَ أَصْبَحْتُ وَ لِي رَبٌّ فَوْقِي وَ النَّارُ أَمَامِي وَ الْمَوْتُ يَطْلُبُنِي وَ الْحِسَابُ مُحْدِقٌ بِي وَ أَنَا مُرْتَمَنٌ بِعَمَلِي لَا أَجِدُ مَا أَحِبُّ وَ لَا أُدْفَعُ مَا أَكْرَهُ وَ الْأُمُورُ بِيَدِ غَيْرِي فَإِنْ شَاءَ عَذَّبَنِي وَ إِنْ شَاءَ عَفَا فَأَيُّ فَقِيرٍ أَفْقَرُ مِنِّي.

He^{-asws} said: ‘I^{-asws} have become such and for me^{-asws} there is a Lord^{-azwj} above me^{-asws}, and the Fire is in front of me^{-asws}, and the death is seeking me^{-asws}, and the Reckoning is gazing at me^{-asws}, and I^{-asws} am pledged with my^{-asws} deeds. I^{-asws} can neither find what I^{-asws} like, nor can I^{-asws} repel what I^{-asws} dislike, and the matters are in the hands of someone else. If He^{-azwj} so desires He^{-azwj} will Punish me^{-asws}, and if He^{-azwj} so Desires He^{-azwj} pardons. So which poor one is poorer than me^{-asws}’’.⁷⁷

قَالَ: قُلْتُ لِأَمِيرِ الْمُؤْمِنِينَ ع كَيْفَ أَصْبَحْتَ

He said, ‘I said to Amir Al-Momineen^{-asws}, ‘How have you^{-asws} become?’

⁷⁶ Bihar Al-Anwaar V 73 - The book of relationships - Ch 99 H 1

⁷⁷ Bihar Al-Anwaar V 73 - The book of relationships - Ch 99 H 2 / 1

فَقَالَ كَيْفَ يُصْبِحُ مَنْ كَانَ لِلَّهِ عَلَيْهِ حَافِظَانِ وَ عَلِمَ أَنَّ حَطَايَاهُ مَكْتُوبَةٌ فِي الدِّيْوَانِ إِنْ لَمْ يَرْحَمَهُ رَبُّهُ فَمَرْجِعُهُ إِلَى النَّيِّرَانِ.

‘He^{-asws} said: ‘How can he be, one who has two recorders upon him for Allah^{-azwj}, and he knows that his mistakes are being written in the register (of deeds). If his Lord^{-azwj} does not Mercy him, his return would be to the flames’’.⁷⁸

قِيلَ لِفَاطِمَةَ عَ كَيْفَ أَصْبَحْتَ يَا ابْنَةَ الْمُصْطَفَى

It was said to (Syeda) Fatima^{-asws}, ‘How have you^{-asws} become, O daughter^{-asws} of Al-Mustafa^{-saww}?’

قَالَتْ أَصْبَحْتُ عَائِفَةً لِذُنُوبِكُمْ قَالِيَةً لِرِجَالِكُمْ لَقَطُّهُمْ بَعْدَ أَنْ عَجَّزْتُهُمْ فَأَنَا بَيْنَ جَهْدٍ وَ كَرْبٍ بَيْنَمَا قُفِدَ النَّبِيُّ ص وَ ظَلَمَ الْوَصِيُّ.

‘I^{-asws} have become abhorrent to your world, speaking to your mean uttering to them after their muteness. Thus, I^{-asws} am between effort and distress, while having lost the Prophet^{-saww} and oppression (against the) successor^{-asws} (Ali Amir ul Momineen^{-asws})’’.⁷⁹

عَنِ الْمِنْهَالِ قَالَ: دَخَلْتُ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ عَ فُكُلْتُ السَّلَامَ عَلَيْكُمْ كَيْفَ أَصْبَحْتُمْ رَحِمَكُمُ اللَّهُ

From Al Minhal who said,

‘I entered to see Ali^{-asws} Bin Al-Husayn^{-asws}. I said, ‘The greetings be upon you^{-asws}! How have you^{-asws} become? May Allah^{-azwj} have Mercy on you^{-asws}!’

قَالَ أَنْتَ تَزْعُمُ أَنَّكَ لَنَا شِيعَةٌ وَ أَنْتَ لَا تَعْرِفُ صَبَاحَنَا وَ مَسَاءَنَا أَصْبَحْتَ فِي قَوْمِنَا بِمَنْزِلَةِ بَنِي إِسْرَائِيلَ فِي آلِ فِرْعَوْنَ يُدَبِّحُونَ الْأَبْنَاءَ وَ يَسْتَحْيُونَ النِّسَاءَ

He^{-asws} said: ‘You claim that you are a Shia of ours^{-asws} while you don’t know our morning and our evening? I^{-asws} have become among our^{-asws} people at the status of the children of Israel among people of Pharaoh^{-la}. They are slaughtering the sons and keeping the women alive.

وَ أَصْبَحَ خَيْرَ الرَّبِّيَّةِ بَعْدَ نَبِيِّهَا ص يُلَعَنُ عَلَى الْمَنَابِرِ وَ يُعْطَى الْفَضْلُ وَ الْأَمْوَالُ عَلَى شَتْمِهِ

And I^{-asws} have become best of the Created beings after its Prophet^{-saww}, being cursed upon the pulpits and the merits and the wealth is being given upon insulting him^{-asws} (Ali Amir ul Momineen^{-asws}).

وَ أَصْبَحَ مَنْ يُحِبُّنَا مَنْقُوصاً بِحَقِّهِ عَلَى حُبِّهِ إِيَّانَا

And I^{-asws} have become such, the one who loves us^{-asws} is deficient with his right upon his loving us^{-asws}.

وَ أَصْبَحْتُ فُرَيْشٌ تَفْضُلُ عَلَى جَمِيعِ الْعَرَبِ بِأَنَّ مُحَمَّدًا ص مِنْهُمْ يَطْلُبُونَ بِحَقِّنَا وَ لَا يَعْرِفُونَ لَنَا حَقًّا ادْخُلْ فَهَذَا صَبَاحُنَا وَ مَسَاءُونَا.

⁷⁸ Bihar Al-Anwaar V 73 - The book of relationships - Ch 99 H 2 / 2

⁷⁹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 99 H 2 / 3

And Quraysh have become preferred upon entirety of the Arabs due to Muhammad^{-saww} being from them. They are seeking (governance) with our^{-asws} right while not recognising any rights being for us^{-asws} to be included. So this is our^{-asws} morning and our^{-asws} evening".⁸⁰

وَقَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع يَوْمًا فَقُلْتُ لَهُ كَيْفَ أَصْبَحْتَ يَا أَمِيرَ الْمُؤْمِنِينَ

And Jabir Bin Abdullah said, 'I entered to see Amir Al-Momineen^{-asws} one day. I said to him^{-asws}, 'How have you^{-asws} become, O Amir Al-Momineen^{-asws}?'

قَالَ أَكُلُ رِزْقِي

He^{-asws} said: 'I^{-asws} am eating my^{-asws} sustenance'.

قَالَ جَابِرٌ مَا تَقُولُ فِي دَارِ الدُّنْيَا

Jabir said, 'What are you^{-asws} saying regarding house of the world?'

قَالَ مَا تَقُولُ فِي دَارِ أَوْلَئِكَ عَمَّ وَ آخِرُهَا الْمَوْتُ

He^{-asws} said: 'What can we^{-asws} say regarding a house, it's beginning is sorrow and it's end is the death?'

قَالَ فَمَنْ أَعْطَى النَّاسِ

He said, 'So who is the most envied of the people?'

قَالَ جَسَدٌ تَحْتَ التُّرَابِ أَمِنَ مِنَ الْعِقَابِ وَ يَرْجُو الثَّوَابَ.

He^{-asws} said: 'A body beneath the soil safe from the Punishment and hoping for the Rewards".⁸¹

وَ قِيلَ لِسَلْمَانَ الْفَارِسِيِّ كَيْفَ أَصْبَحْتَ

And it was said to Salman Al-Farsi^{-ra}, 'How have you^{-asws} become?'

قَالَ كَيْفَ يُصْبِحُ مَنْ كَانَ الْمَوْتُ عَاقِبَتَهُ وَ الْقَبْرُ مَنْزِلَهُ وَ الدِّيدَانُ جِوَارَهُ وَ إِنْ لَمْ يُعْفَرْ لَهُ فَالنَّارُ مَسْكَنُهُ.

He^{-ra} said, 'How can he be, one the death is his peak, and the grave is his dwelling, and the insects are his neighbours, and if he is not Forgiven for (his sins), then the Fire is his dwelling".⁸² (Not a Hadeeth)

⁸⁰ Bihar Al-Anwaar V 73 - The book of relationships - Ch 99 H 2 / 4

⁸¹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 99 H 2 / 5

⁸² Bihar Al-Anwaar V 73 - The book of relationships - Ch 99 H 2 / 6

قِيلَ لِحَدِيثِ بْنِ الْيَمَانِ كَيْفَ أَصْبَحْتَ

It was said to Huzeyfa Bin Al-Yaman, 'How have you become?'

قَالَ كَيْفَ يُصْبِحُ مَنْ كَانَ اسْمُهُ عَبْدًا وَ يُدْفَنُ عَدًّا فِي الْقَبْرِ وَخَدًّا وَ يُحْشَرُ بَيْنَ يَدَيْ اللَّهِ فَرَدًّا.

'How can he be, one whose name is a slave, he will be buried alone in the grave tomorrow, and he will be Resurrected in front of Allah^{-azwj} individually'.⁸³

عَنِ الْمُسَيَّبِ قَالَ: خَرَجَ أَمِيرُ الْمُؤْمِنِينَ عَ يَوْمًا مِنَ الْبَيْتِ فَاسْتَقْبَلَهُ سَلْمَانُ فَقَالَ عَ لَهُ كَيْفَ أَصْبَحْتَ يَا أَبَا عَبْدِ اللَّهِ

From Al Musayyab who said,

'One day Amir Al-Momineen^{-asws} came out from the house and Salman^{-ra} met him^{-asws}. He^{-asws} said to him^{-ra}, 'How have you^{-ra} become, O Abu Abdullah?'

قَالَ أَصْبَحْتُ فِي عُمُومٍ أَرْبَعَةَ

He^{-ra} said, 'I^{-ra} have become in four sorrows'.

فَقَالَ لَهُ وَ مَا هُنَّ

He^{-asws} said to him^{-ra}: 'And what are these?'

قَالَ عَمَّ الْعِيَالِ يَطْلُبُونَ الْخُبْزَ وَ الشَّهَوَاتِ وَ الْخَالِقِ يَطْلُبُ الطَّاعَةَ وَ الشَّيْطَانِ يَأْمُرُ بِالْمَعْصِيَةِ وَ مَلَكِ الْمَوْتِ يَطْلُبُ الرُّوحَ

He^{-ra} said, 'Sorrow of the dependants seeking the bread and the desires, and the Creator Seeks the obedience, and the Satan^{-la} instructs with the disobedience, and the Angels of death seeking the soul'.

فَقَالَ لَهُ أَبَشِّرْ يَا أَبَا عَبْدِ اللَّهِ فَإِنَّ لَكَ بِكُلِّ حَصَلَةٍ دَرَجَاتٍ وَ إِنِّي كُنْتُ دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص ذَاتَ يَوْمٍ فَقَالَ كَيْفَ أَصْبَحْتَ يَا عَلِيُّ

He^{-asws} said to him^{-ra}: 'Receive glad tidings, O Abu Abdullah! Surely there is a rank for every trait, and I^{-asws} had entered to see Rasool-Allah^{-saww} one day. He^{-saww} said: 'How have you^{-asws} become, O Ali^{-asws}?'

فَقُلْتُ أَصْبَحْتُ وَ لَيْسَ فِي يَدَيَّ شَيْءٌ غَيْرُ الْمَاءِ وَ أَنَا مُعْتَمِّمٌ لِحَالِ فَرْحَتِي الْحَسَنِ وَ الْحُسَيْنِ ع-

I^{-asws} said: 'I^{-asws} have become such and there isn't anything in my^{-asws} hands apart from water, and I^{-asws} am distressed at the state of my^{-asws} children Al-Hassan^{-asws} and Al-Husayn^{-asws}'.

فَقَالَ لِي يَا عَلِيُّ عَمَّ الْعِيَالِ سِتْرٌ مِنَ النَّارِ وَ طَاعَةُ الْخَالِقِ أَمَانٌ مِنَ الْعَذَابِ وَ الصَّبْرُ عَلَى الطَّاعَةِ جِهَادٌ وَ أَفْضَلُ مِنْ عِبَادَةِ سِتِّينَ سَنَةً وَ عَمَّ الْمَوْتِ كَفَّارَةٌ الدُّنُوبِ

⁸³ Bihar Al-Anwaar V 73 - The book of relationships - Ch 99 H 2 / 7

He^{-saww} said to me^{-asws}: ‘O Ali^{-asws}! Sorrow of the dependants is a veil from the Fire, and obedience of the Creator is a safety from the Punishment, and the patience upon the obedience is Jihad and is superior to worship of sixty years, and sorrow of the death is an expiation of the sins.

وَ اعْلَمْ يَا عَلِيُّ أَنَّ أَرْزَاقَ الْعِبَادِ عَلَى اللَّهِ سُبْحَانَهُ وَ عَمَّكَ لَهُمْ لَا يَضُرُّكَ وَ لَا يَنْفَعُ غَيْرَ أَنْكَ تُؤَجِرُ عَلَيْهِ وَ إِنَّ أَعْمَ الْعَمِّ عَمَّ الْعِيَالِ.

And know, O Ali^{-asws}, that the sustenance(s) of the servants are upon Allah^{-azwj} the Glorious, and your^{-asws} sorrow for them^{-asws} does not harm you^{-asws} nor does it benefit others. You^{-asws} will be Rewarded upon it, and the most sorrowful of the sorrows is sorrow of the dependants’.⁸⁴

3- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن غياث بن مضعب بن عبدة عن محمد بن حماد عن حاتم الأصم عن شقيق بن إبراهيم البلخي عن أخيه من أهل العلم قال: قيل لعيسى بن مريم ع كيف أصبحت يا روح الله

(The book) ‘Al Amaali’ of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Giyas Bin Mus’ab Bin Abdah, from Muhammad Bin Hammad, from Hatim Al Asamma, from Shaqeeq Bin Ibrahim Al Balkhy, from the one who informed him, from the people of knowledge, who said,

‘It was said to Isa^{-as} Bin Maryam^{-as}, ‘How have you^{-as} become, O Spirit of Allah^{-azwj}?’

قَالَ أَصْبَحْتُ وَ رَبِّي تَبَارَكَ وَ تَعَالَى مِنْ فَوْقِي وَ النَّارُ أَمَامِي وَ الْمَوْتُ فِي طَلْبِي - لَا أَمْلِكُ مَا أَرْجُو وَ لَا أُطِيقُ دَفْعَ مَا أَكْرَهُ فَأَيُّ فَقِيرٍ أَفْقَرُ مِنِّي.

He^{-as} said: ‘I^{-as} have become such and my^{-as} Lord^{-azwj} Blessed and Exalted is above me^{-as}, and the Fire is in front of me^{-as}, and the death is in seeking me^{-as}. I^{-as} do not own what I^{-as} hope for, nor can I^{-as} endure what I^{-as} dislike, so which poor is poorer than me^{-as}?’⁸⁵

وَ قَالَ: وَ قِيلَ لِلنَّبِيِّ ص كَيْفَ أَصْبَحْتَ

And he said, ‘And it was said to the Prophet^{-saww}, ‘How have you^{-saww} become?’

قَالَ بَخِيرٌ مِنْ رَجُلٍ لَمْ يُصْبِحْ صَائِمًا وَ لَمْ يُعِدْ مَرِيضًا وَ لَمْ يَشْهَدْ جَنَازَةً.

He^{-saww} said: ‘Better than a man who does not become fasting one, and does not console a sick one, and does not attend a funeral’.⁸⁶

قَالَ وَ قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ لَقِيتُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع ذَاتَ يَوْمٍ صَبَاحًا فَسَأَلْتُهُ كَيْفَ أَصْبَحْتَ يَا أَمِيرَ الْمُؤْمِنِينَ

He said, ‘And Jabir Bin Abdullah Al Ansari said, ‘

‘I met Ali^{-asws} Bin Abu Talib^{-asws} one day in the morning. I said, ‘How have you^{-asws} become, O Amir Al-Momineen^{-asws}?’

⁸⁴ Bihar Al-Anwaar V 73 - The book of relationships - Ch 99 H 2 / 8

⁸⁵ Bihar Al-Anwaar V 73 - The book of relationships - Ch 99 H 3 / 1

⁸⁶ Bihar Al-Anwaar V 73 - The book of relationships - Ch 99 H 3 / 2

قَالَ بِنِعْمَةٍ مِنَ اللَّهِ وَ فَضْلٍ مِنْ رَجُلٍ لَمْ يَزُرْ أَخًا وَ لَمْ يُدْخِلْ عَلَى مُؤْمِنٍ سُورًا

He^{-asws} said: 'With bounties from Allah^{-azwj} and Grace, (better) than a man who does not visit a brother, and does not enter gladness upon a Momin'.

قُلْتُ وَ مَا ذَلِكَ السُّورُ

I said, 'And what is that gladness?'

قَالَ يُفْرِجُ عَنْهُ كَرْبًا أَوْ يُفْضِي عَنْهُ دَيْنًا أَوْ يَكْشِفُ عَنْهُ فَاقَةً.

He^{-asws} said: 'He relieves a distress from him, or pays of debts from him, or removes destitution from him'.⁸⁷

قَالَ جَابِرٌ وَ لَقِيتُ عَلِيًّا يَوْمًا فَقُلْتُ كَيْفَ أَصْبَحْتَ يَا أَمِيرَ الْمُؤْمِنِينَ

Jabir said, 'And I met Ali^{-asws} one day. I said, 'How have you^{-asws} become, O Amir Al-Momineen^{-asws}?'

قَالَ أَصْبَحْنَا وَ بِنَا مِنْ نِعَمِ اللَّهِ وَ فَضْلِهِ مَا لَا نُحْصِيهِ مَعَ كَثِيرٍ مَا نُحْصِيهِ فَمَا نَدْرِي أَيَّ نِعْمَةٍ نَشْكُرُ أَمْ جَمِيلٍ مَا يَنْتَشِرُ أَمْ قَبِيحٍ مَا يَسْتُرُ.

He^{-asws} said: 'We^{-asws} have become such and there are bounties of Allah^{-azwj} with us^{-asws} and His^{-azwj} Grace what we^{-asws} cannot count along with what we^{-asws} can count, so we^{-asws} do not know which bounty we can thank for, is it the beautiful what He^{-azwj} has spread out, or ugliness what He^{-azwj} has concealed'.⁸⁸

وَ قِيلَ لِأَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ كَيْفَ أَصْبَحْتَ يَا صَاحِبَ رَسُولِ اللَّهِ

And it was said to Abu Zarr^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra}, 'How have you^{-ra} become, O companion of Rasool-Allah^{-saww}?'

قَالَ أَصْبَحْتُ بَيْنَ نِعْمَتَيْنِ بَيْنَ ذَنْبٍ مَسْتُورٍ وَ تَنَاءٍ مِنْ اعْتَرَى بِهِ فَهُوَ الْمَعْرُورُ.

He^{-ra} said, 'I^{-ra} have become between two bounties – between a concealed sin and praise of the one deceived by it, so he is the deceived'.⁸⁹

وَ قِيلَ لِرَبِيعِ بْنِ خُثَيْمٍ كَيْفَ أَصْبَحْتَ يَا أَبَا يَزِيدَ قَالَ أَصْبَحْتُ فِي أَجَلٍ مَنْقُوصٍ وَ عَمَلٍ مَحْمُوطٍ وَ الْمَوْتُ فِي رِقَابِنَا وَ النَّارُ مِنْ وَرَائِنَا ثُمَّ لَا نَدْرِي مَا يُفْعَلُ بِنَا.

And it was said to Rabie Bin Khusheym, 'How have you become, O Abu Yazeed?' He said, 'I have become in a deficient term (of life), and deeds being preserved, and the death is in our

⁸⁷ Bihar Al-Anwaar V 73 - The book of relationships - Ch 99 H 3 / 3

⁸⁸ Bihar Al-Anwaar V 73 - The book of relationships - Ch 99 H 3 / 4

⁸⁹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 99 H 3 / 5

necks, and the Fire behind day, then we don't know what will be done with us".⁹⁰ (Not a Hadeeth)

وَقِيلَ لِأُوَيْسَ بْنِ عَامِرٍ الْقُرْنِيِّ كَيْفَ أَصْبَحْتَ يَا أَبَا عَامِرٍ قَالَ مَا ظَنُّكُمْ بِي إِذْ أَمْرٌ بِرَحْلِ يَوْمِ مَرَحَلَةٍ لَا يَدْرِي إِذَا انْقَضَى سَفَرُهُ أَعْلَى جَنَّةٍ يَرُدُّ أُمَّ عَلَى نَارٍ.

And it was said to Al-Uweys Bin Aamir Al-Qarany, 'How have you become, O Abu Aamir?' He said, 'What are your thought with the one who is departing to the Hereafter, by a stage every day. He does not know when his journey will be terminated. Would it be upon a Garden he wants or upon Fire?'⁹¹ (Not a Hadeeth)

قَالَ وَ قَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرِ الطَّبَّارِ دَخَلْتُ عَلَى عَمِّي عَلِيِّ بْنِ أَبِي طَالِبٍ ع صَبَاحًا وَ كَانَ مَرِيضًا فَقُلْتُ كَيْفَ أَصْبَحْتَ يَا أَمِيرَ الْمُؤْمِنِينَ

He said, 'And Abdullah son of Ja'far Al-Tayyar^{-as} said, 'I entered to see my paternal uncle Ali^{-asws} Bin Abu Talib^{-asws} one morning, and he^{-asws} was unwell. I said, 'How have you^{-asws} become, O Amir Al-Momineen^{-asws}?'

قَالَ يَا بُنَيَّ كَيْفَ أَصْبَحَ مَنْ يُعْتَى بِمَقَائِهِ وَ يَسْتَعْمُ بِدَوَائِهِ وَ يُؤْتَى مِنْ مَأْمِنِهِ.

He^{-asws} said: 'O my^{-asws} son! How can he become, one who is depleting his life, and getting (more) sick with his medication, and is being come to from his safety (by the Angel of death)?'⁹²

وَقِيلَ لِإِلْيَاسَ بْنِ الْحُسَيْنِ ع كَيْفَ أَصْبَحْتَ يَا ابْنَ رَسُولِ اللَّهِ

And it was said to Ali^{-asws} Bin Al-Husayn^{-asws}, 'How have you^{-asws} become, O son^{-asws} of Rasool-Allah^{-saww}?'

قَالَ أَصْبَحْتُ مَطْلُوبًا بِثَمَانٍ اللَّهُ تَعَالَى يَطْلُبُنِي بِالْفَرَائِضِ وَ النَّبِيِّ ص بِالسُّنَّةِ وَ الْعِيَالِ بِالْمَوْتِ وَ النَّفْسِ بِالشَّهْوَةِ وَ الشَّيْطَانِ بِاتِّبَاعِهِ وَ الْخَافِضَانَ بِصِدْقِ الْعَمَلِ وَ مَلَكُ الْمَوْتِ بِالرُّوحِ وَ الْقَبْرِ بِالْحَسَدِ فَأَنَا بَيْنَ هَذِهِ الْخِصَالِ مَطْلُوبٌ.

'He^{-asws} said: 'I^{-asws} have become being sought by eight. Allah^{-azwj} the Exalted Seeks me^{-asws} for the Obligations, and the Prophet^{-saww} for the Sunnah, and the dependants (seek) for the daily subsistence, and the soul (is sought) by the lustful desires, and the Satan^{-la} (seeks) with following him^{-la}, and the two recorders (seek) for sincere deeds, and the Angel of death (seeks) for the soul, and the grave (seeks) for the body. Thus I^{-asws} am being sought with these characteristics".⁹³

وَقِيلَ لِأَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ ع كَيْفَ أَصْبَحْتَ قَالَ أَصْبَحْنَا عَرَقَى فِي التَّعَمَّةِ مَوْفُورِينَ بِالذُّنُوبِ يَتَحَبَّبُ إِلَيْنَا إِلَهْنَا بِالنِّعَمِ وَ نَتَمَمُّتُ إِلَيْهِ بِالْمَعَاصِي وَ نَحْنُ نَفْتَقِرُ إِلَيْهِ وَ هُوَ عَنِّي عَنَّا.

⁹⁰ Bihar Al-Anwaar V 73 - The book of relationships - Ch 99 H 3 / 6

⁹¹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 99 H 3 / 7

⁹² Bihar Al-Anwaar V 73 - The book of relationships - Ch 99 H 3 / 8

⁹³ Bihar Al-Anwaar V 73 - The book of relationships - Ch 99 H 3 / 9

And it was said to his^{-asws} son Muhammad son of Ali^{-asws}, ‘How have you become?’ He said, ‘We have become drowned in the bounties, dignifying ourselves with the sins. Our God^{-azwj} is being beloved to us with the bounties, and we are being hateful to Him^{-azwj} with the disobedience, and we are need to Him^{-azwj} and He^{-azwj} is needless from us”.⁹⁴

وَقِيلَ لِبَكْرِ بْنِ عَبْدِ اللَّهِ الْمُزْنِيِّ كَيْفَ أَصْبَحْتَ قَالَ أَصْبَحْتُ قَرِيباً أَجْلِي بَعِيداً أَمَلِي سَيِّئاً عَمَلِي وَ لَوْ كَانَ لِدُنُوبِي رِيحٌ مَا جَالَسْتُهُمُونِي.

And it was said to Bakr Bin Abdullah Al-Muzny, ‘How have you become?’ He said, ‘I have become near to my death, far from my wishes, evil are my deeds, and had there been a smell for my sins, you would not be sitting near me”.⁹⁵ (Not a Hadeeth)

قَالَ: وَ قِيلَ لِرَجُلٍ مِنَ الْمُعَمَّرِينَ كَيْفَ أَصْبَحْتَ قَالَ

أَصْبَحْتُ لَا رَجُلًا يَخْرُجُ لِحَاجَتِهِ - وَ لَا قَعِيدَةً بَيْتٍ تُحْسِنُ الْعَمَلَا.

He said, ‘And it was said to a man from the centenarians, ‘How have you become?’ He said (a couplet), ‘I have become not being a man going out for his needs, nor sitting at home doing good deeds”.⁹⁶ (Not a Hadeeth)

وَ قِيلَ لِأَبِي رَجَاءِ الْغَطَارِدِيِّ وَ قَدْ بَلَغَ عَشْرِينَ وَ مِائَةً سَنَةً كَيْفَ أَصْبَحْتَ قَالَ

أَصْبَحْتُ لَا يَحْمِلُ بَعْضِي بَعْضاً - كَأَنَّمَا كَانَ شِبَابِي قَرْضاً.

And it was said to Abu Raja’a Al-Utaridy, and he had reached one hundred and twenty years, ‘How have you become?’ He said (a couplet), ‘I have become not carrying each other. It is as if my youth was a loan”.⁹⁷ (Not a Hadeeth)

أقول نقل من خط الشهيد رحمه الله قال قطب الدين الكيدري رَوَى مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنِ عِكْرَمَةَ عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنَّا مَرَّيْنِ فِي أَرْقَةَ الْمَدِينَةِ يَوْمًا إِذْ أَقْبَلَ عَلَيَّ بَنُ أَبِي طَالِبٍ ع - فَقَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

I (Majlisi) am saying, ‘It is copied from the handwriting of the martyr, may Allah^{-azwj} have Mercy on him, ‘Qutub Al Deed Al Kaydari said, ‘It is reported by Ma’mar, from Al Zuhry, from Ikrimah (Bin Abu Jahl^{-la}, from Ibn Abbas who said,

‘We were passing by in an alleyway of Al-Medina one day when Ali^{-asws} Bin Abu Talib^{-asws} came. He^{-asws} said, ‘The greetings be unto you^{-saww}, O Rasool-Allah^{-saww}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings’.

فَقَالَ وَ عَلَيْكَ السَّلَامُ يَا أَمِيرَ الْمُؤْمِنِينَ كَيْفَ أَصْبَحْتَ

⁹⁴ Bihar Al-Anwaar V 73 - The book of relationships - Ch 99 H 3 / 10

⁹⁵ Bihar Al-Anwaar V 73 - The book of relationships - Ch 99 H 3 / 11

⁹⁶ Bihar Al-Anwaar V 73 - The book of relationships - Ch 99 H 3 / 12

⁹⁷ Bihar Al-Anwaar V 73 - The book of relationships - Ch 99 H 3 / 13

He^{-saww} said: ‘And upon you^{-asws} be the greetings, O Amir Al-Momineen^{-asws}! How have you^{-asws} become?’

قَالَ أَصْبَحْتُ وَ نَوْمِي خَطَرًا وَ يَقْطَعِي فَرَغَاتٌ وَ فِكْرِي فِي يَوْمِ الْمَمَاتِ الْخَيْرِ.

He^{-asws} said: ‘I^{-asws} have become and my^{-asws} sleep is dangerous, and my^{-asws} wakefulness is in terrors, and my^{-asws} thoughts are regarding the day of death’ – the Hadeeth’’⁹⁸

4- نَحْج، نَحْجِ الْبَلَاغَةِ قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ ع كَيْفَ نَجِدُكَ يَا أَمِيرَ الْمُؤْمِنِينَ

(The book) ‘Nahj Al Balagah’ –

‘It was said to Amir Al-Momineen^{-asws}, ‘How are you^{-asws} feeling, O Amir Al-Momineen^{-asws}?’

فَقَالَ كَيْفَ يَكُونُ حَالُ مَنْ يَفْتَى بِبِقَائِهِ وَ يَسْتَقِمُّ بِصِحَّتِهِ وَ يُؤْتَى مِنْ مَأْمِنِهِ.

‘He^{-asws} said: ‘How can be the state of the one his lifespan is depleting, and he is getting sick with his health, and he is being come to him from his safety (by Angel of death)’’.⁹⁹

⁹⁸ Bihar Al-Anwaar V 73 - The book of relationships - Ch 99 H 3 / 14

⁹⁹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 99 H 4

CHAPTER 100 – THE HANDSHAKE, AND THE HUGGING, AND THE KISSING

1- لي، الأمايلي للصدوق ماجيلوييه عن محمد العطار عن الأشعري عن محمد بن عمران عن أبيه عمران بن إسماعيل عن أبي علي الأنصاري عن محمد بن جعفر التميمي قال قال الصادق جعفر بن محمد ع بينا إبراهيم خليل الرحمن ع في جبل بيت المقدس يطلب مرقى لعنمه إذ سمع صوتاً فإذا هو برجل قائم يصلي طوله اثنا عشر شبراً

(The book) 'Al Amaali' of Al Sadouq – Majaylawiya, from Muhammad Al Attar, from Al Ashari, from Muhammad Bin Imran, from his father Imran Bin Ismail, from Abu Ali Al Ansari, from Muhammad Bin Ja'far Al Tameemi who said,

'Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} said: 'While Ibrahim^{-as}, Friend of the Beneficent, was in a mountain of Baytil Maqdis seeking pasture for his^{-as} sheep when he^{-as} heard a sound. There he^{-as} was with a man standing, praying Salat. His tallness was of twelve palm's widths.

فَقَالَ لَهُ يَا عَبْدَ اللَّهِ لِمَنْ تُصَلِّي

He^{-as} said to him: 'O servant of Allah^{-azwj}! Who are you praying to?'

قَالَ لِإِلَهِ السَّمَاءِ

He said, 'To God^{-azwj} of the sky'.

فَقَالَ لَهُ إِبْرَاهِيمُ ع هَلْ بَقِيَ أَحَدٌ مِنْ قَوْمِكَ غَيْرَكَ

Ibrahim^{-as} said to him: 'Does there remain anyone from your people apart from you?'

قَالَ لَا

He said, 'No'.

قَالَ فَمِنْ أَيْنَ تَأْكُلُ

He^{-as} said: 'Where do you eat from?'

قَالَ أَجْتَنِي مِنْ هَذَا الشَّجَرِ فِي الصَّيْفِ وَ أَكُلُهُ فِي الشِّتَاءِ

'He said, 'I collect from this tree in the summer and eat it in the winter'.

قَالَ لَهُ فَأَيْنَ مَنزِلُكَ

He^{-as} said to him: 'Where is your house?'

قَالَ فَأَوْمًا بِيَدِهِ إِلَى جَبَلٍ فَقَالَ لَهُ إِبْرَاهِيمُ ع- هَلْ لَكَ أَنْ تَذْهَبَ بِي مَعَكَ فَأَبَيْتَ عِنْدَكَ اللَّيْلَةَ

He^{-asws} said: 'He gestured by his hand towards a mountain. So, Ibrahim^{-as} said to him: 'It is okay for you if you were to go with me, so I^{-as} can spend a night in your presence?'

فَقَالَ إِنَّ قُدَّامِي مَاءً لَا يُجَاوِزُ

He said, 'There is water in front of me which cannot be waded through'.

قَالَ كَيْفَ تَصْنَعُ

He^{-as} said: 'How do you deal (with it)?'

قَالَ أَمْشِي عَلَيْهِ

He said, 'I walk over it'.

قَالَ فَأَذْهَبَ بِي مَعَكَ فَلَعَلَّ اللَّهُ أَنْ يَرْزُقَنِي مَا رَزَقَكَ

He^{-as} said: 'Take me^{-as} with you, perhaps Allah^{-azwj} will Grace me^{-as} what He^{-azwj} has Graced you'.

قَالَ فَأَخَذَ الْعَابِدُ بِيَدِهِ فَمَضَى جَمِيعًا حَتَّى انْتَهَى إِلَى الْمَاءِ فَمَشَى وَ مَشَى إِبْرَاهِيمُ ع حَتَّى انْتَهَى إِلَى مَنْزِلِهِ فَقَالَ لَهُ إِبْرَاهِيمُ أَيُّ الْأَيَّامِ أَعْظَمُ

He^{-asws} said: 'The worshipper held his^{-as} hand and they both went together until they ended to the water. He walked and Ibrahim^{-as} until they ended to his house. Ibrahim^{-as} said to him: 'Which of the days are mightiest?'

فَقَالَ لَهُ الْعَابِدُ يَوْمَ الدِّينِ يَوْمَ يُدَانُ النَّاسُ بَعْضُهُمْ مِنْ بَعْضٍ

The worshipper said to him^{-as}, 'The Day of Qiyamah is a Day the people will judge each other'.

قَالَ فَهَلْ لَكَ أَنْ تَرْفَعَ يَدَكَ وَ أَرْفَعُ يَدِي فَتَدْعُوا اللَّهَ عَزَّ وَ جَلَّ أَنْ يُؤْمِنَنَا مِنْ شَرِّ ذَلِكَ الْيَوْمِ

He^{-as} said: 'It is okay for you if you were to raise your hand and my^{-as} hand, so we supplicate to Allah^{-azwj} Mighty and Majestic to Secure us from evil of that Day'.

فَقَالَ وَ مَا تَصْنَعُ بِدَعْوَتِي فَوَ اللَّهُ إِنَّ لِي لَدَعْوَةً مُنذُ ثَلَاثِ سِنِينَ مَا أُجِبْتُ فِيهَا بِشَيْءٍ

He said, 'And what will you^{-as} do with my supplication, for by Allah^{-azwj}, there have been supplication of mine, since three years I have not been Answered with anything regarding these'.

فَقَالَ لَهُ إِبْرَاهِيمُ ع- أَوْ لَا أُخْبِرُكَ لِأَيِّ شَيْءٍ اخْتَبَسْتَ دَعْوَتَكَ

Ibrahim^{-as} said to him: 'And shall I^{-as} inform you for which thing (reason) your supplications have been Withheld?'

قَالَ بَلَى

He said, 'Yes'.

قَالَ لَهُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَحَبَّ عَبْدًا اخْتَبَسَ دَعْوَتَهُ لِيُنَاجِيَهُ وَ يَسْأَلُهُ وَ يَطْلُبُ إِلَيْهِ وَ إِذَا أَبْغَضَ عَبْدًا عَجَّلَ لَهُ دَعْوَتَهُ أَوْ أَلْقَى فِي قَلْبِهِ الْيَأْسَ مِنْهَا

He^{-as} said: 'When Allah^{-azwj} Mighty and Majestic Loves a servant, He^{-azwj} Withholds his supplication due to his whispering to Him^{-azwj}, and asking Him^{-azwj}, and his seeking to Him^{-azwj}; and when He^{-azwj} Hates a servant, He^{-azwj} Hastens his supplication to him, or Casts from it the despair in his heart'.

فَمَّا قَالَ لَهُ وَ مَا كَانَتْ دَعْوَتُكَ

Then he^{-as} said to him: 'And what was your supplication?'

قَالَ مَرَّ بِي عَنَمٌ وَ مَعَهُ غُلَامٌ لَهُ ذُؤَابَةٌ

He said, 'A flock of sheep passed by me and with it was a boy having a forelock for him'.

فَقُلْتُ يَا غُلَامُ لِمَنْ هَذَا الْعَنَمُ

I said, 'O boy! Who is this flock for?'

فَقَالَ لِإِبْرَاهِيمَ خَلِيلِ الرَّحْمَنِ ع

He said, 'For Ibrahim^{-as}, Friend of the Beneficent'.

فَقُلْتُ اللَّهُمَّ إِنْ كَانَ لَكَ فِي الْأَرْضِ خَلِيلًا فَأَرِنِيهِ

I said, 'O Allah^{-azwj}! If there was a friend for You^{-azwj} in the earth, Show him to me!'

فَقَالَ لَهُ إِبْرَاهِيمُ ع فَقَدِ اسْتَجَابَ اللَّهُ لَكَ أَنَا إِبْرَاهِيمُ خَلِيلُ الرَّحْمَنِ

Ibrahim^{-as} said to him: 'Allah^{-azwj} has Answered to you. I^{-as} am Ibrahim^{-as}, Friend of the Beneficent!'

فَعَانَقَهُ فَلَمَّا بَعَثَ اللَّهُ مُحَمَّدًا ص جَاءَتْ الْمُصَافِحَةُ.

He hugged him^{-as}. When Allah^{-azwj} Sent Muhammad^{-saww}, the handshake came".¹⁰⁰

¹⁰⁰ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 1

2- ل، الخصال أبي عن علي عن أبيه عن حماد بن عيسى عن ابن أبي عمير عن الحسين بن المختار عن الحدا قال قال أبو جعفر ع إن المؤمن إذا صافح المؤمن تفرقا من غير ذنب.

(The book) 'Al Khisaal' – My father, from Ali, from his father, from Hammad Bin Isa, from Ibn Abu Umeyr, from Al-Husayn Bin Al Mukhtar, from Al Haza'a who said,

'Abu Ja'far^{-asws} said: 'When the Momin shakes the Momin, they separate from without having any sin'.¹⁰¹

3- ل، الخصال الأربعمائة قال أمير المؤمنين ع إذا لقيتم إخوانكم فتصافحوا و أطهروا لهم البشاشة و البشر تفرقوا و ما عليكم من الأوزار قد ذهب

(The book) 'Al Khisaal' –

'(The Hadeeth) 'Al-Arbamiya' – 'Amir Al-Momineen^{-asws} said: 'When you meet your brethren, shake their hands and manifest the friendly face to them and the smile, you will separate and there will not be any burden (of sin) upon you all, it will have gone'.

و قال ع صافح عدوك و إن كره فإنه بما أمر الله عز و جل به عباده يقول اذفع بالتي هي أحسن فإذا الذي بينك و بينه عداوة كأنه ولي حميم- و ما يلقاها إلا الذين صبروا و ما يلقاها إلا ذو حظ عظيم.

And he^{-asws} said: 'Shake the hand of your enemy, and even if he dislikes it, for it is from what Allah^{-azwj} Mighty and Majestic has Commanded His^{-azwj} servants. He^{-azwj} Said: **'And the good and the evil are not equal. Repel (evil) by that which is best, So if there is enmity between you and him, he would be like your intimate friend [41:34] And none would receive it except those who are patient, and none would receive it except one with a mighty share [41:35]'**.¹⁰²

4- ما، الأماالي للشيخ الطوسي المفيض عن ابن قولويه عن سعد بن أحمد بن محمد بن يحيى عن محمد بن الحسين عن ابن عميرة عن عمرو بن شمر عن جابر عن أبي جعفر ع قال قال رسول الله ص إذا تلاقيتهم فتلاقوا بالسليم و التصافح و إذا تفرقتهم فتفرقوا بالاستغفار.

(The book) 'Al Amaali' of the sheykh Al Tusi – Al Mufeed, from Ibn Qawlwiya, from Sa'ad, from Ahmad Bin Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Ibn Ameyra, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Whenever you meet, then meet each other with the greetings and the handshake, and when you separate, then separate from each other with seeking the Forgiveness (for each other)'.¹⁰³

5- مع، معاني الأخبار ابن عبدوس عن ابن فضال عن حماد بن سليمان عن هشام بن أحمد الربيعي عن عبد الله بن الفضل عن أبيه عن أبي جعفر ع عن جابر الأنصاري قال: هَي رَسُولُ اللَّهِ ص عَنِ الْمُكَامَةِ وَ الْمُكَامَةِ فَأَلْمُكَامَةُ أَنْ يَلْتِمَ الرَّجُلُ الرَّجُلَ وَ الْمُكَامَةُ أَنْ يُصَاحِبَهُ وَ لَا يَكُونَ بَيْنَهُمَا ثَوْبٌ مِنْ غَيْرِ ضُرُورَةٍ.

¹⁰¹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 2

¹⁰² Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 3

¹⁰³ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 4

(The book) 'Ma'any Al Akhbar' – Ibn Ubdous, from Ibn Quteyba, from Hamdan Bin Suleyman, from Hisham Bin Ahmad Al Yarbouie, from Abdullah Bin Al Fazl, from his father,

'From Abu Ja'far^{-asws}, from Jabir Al-Ansari who said, 'Rasool-Allah^{-saww} Prohibited from 'Al-Muka'amah' and 'Al-Mukama'a'. The Muka'amah is the man kissing the man, and the Mukama'a is he lies down with him and there does not happen to be any cloth between the two, without necessity'¹⁰⁴.

6- ثو، ثواب الأعمال ابْنُ الْوَلِيدِ عَنِ الصَّمَّارِ عَنْ عَبْدِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ أَبِيهِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ الصَّيْرِيِّ قَالَ: كُنْتُ بِالْكُوفَةِ فَيَأْتِينِي إِخْوَانٌ كَثِيرَةٌ وَكَرِهْتُ الشُّهُرَةَ فَتَحَوُّفْتُ أَنْ أَشْتَهَرَ بِدِينِي فَأَمَرْتُ غُلَامِي كُلَّمَا جَاءَنِي رَجُلٌ مِنْهُمْ يَطْلُبُنِي قَالَ لَيْسَ هُوَ هَاهُنَا

(The book) 'Sawaab Al Amaal' – Ibn Al Waleed, from Al Saffar, from Abbad Bin Suleyman, from Muhammad Bin Suleyman Al Daylami, from his father, from Is'haq Bin Ammar Al Sayrafi who said,

'I was in Al-Kufa, so a lot of brethren came to me, and I disliked the fame, so I was scared that I would be publicised with my religion. I ordered my slave, every time a man were to come seeking me, he should say, 'He isn't over here!''

قَالَ فَحَجَجْتُ تِلْكَ السَّنَةَ فَلَقِيْتُ أَبَا عَبْدِ اللَّهِ ع- فَرَأَيْتُ مِنْهُ تَفَلُّاً وَتَعَبُراً فِيمَا بَيْنِي وَبَيْنَهُ

He (the narrator) said, 'I performed Hajj that year, and I met Abu Abdullah^{-asws}. I saw sluggishness from him^{-asws} and changes regarding what was between me and him^{-asws}'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ مَا الَّذِي غَيَّرَ عِنْدَكَ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}!' What is that which has changed me in your^{-asws} view?'

قَالَ الَّذِي غَيَّرَكَ لِلْمُؤْمِنِينَ

He^{-asws} said: 'That which you have changed for the Momineen'.

قُلْتُ جُعِلْتُ فِدَاكَ إِنَّمَا تَحَوُّفْتُ الشُّهُرَةَ وَ قَدْ عَلِمَ اللَّهُ شِدَّةَ حُبِّي لَهُمْ

I said, 'May I be sacrificed for you^{-asws}! But rather, I was scared of the fame, and Allah^{-azwj} has Known the intensity of my love for them'.

فَقَالَ يَا إِسْحَاقُ لَا تَمَلَّ زِيَارَةَ إِخْوَانِكَ فَإِنَّ الْمُؤْمِنَ إِذَا لَقِيَ أَحَاهُ الْمُؤْمِنَ فَقَالَ لَهُ مَرْحَباً حُبِّبَ لَهُ مَرْحَباً إِلَى يَوْمِ الْقِيَامَةِ

He^{-asws} said: 'O Is'haq! Do not be fed up with visitation of your brothers, for the Momin, when he meets the Momin, so he says to him, 'Hello', hello (welcome) is written for him up to the Day of Qiyamah.

¹⁰⁴ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 5

فَإِذَا صَافَحَهُ أَنْزَلَ اللَّهُ فِيمَا بَيْنَ إِثْمَامِهِمَا مِائَةَ رَحْمَةٍ تِسْعَةً وَ تِسْعِينَ لِأَشَدِّهِمْ لِصَاحِبِهِ حُبًّا ثُمَّ أَقْبَلَ اللَّهُ عَلَيْهِمَا بِوَجْهِهِ فَكَانَ عَلَى أَشَدِّهَا حُبًّا لِصَاحِبِهِ أَشَدًّا
إِقْبَالًا

When he shakes his hand, Allah^{-azwj} Sends down one hundred Mercies in what is between their states, ninety-nine being for the one more loving to his companion. Then Allah^{-azwj} Turns to them with His^{-azwj} Face, so the one who was of more loving to his companion, He^{-azwj} would be of more intense Turning.

فَإِذَا تَعَانَقَا غَمَرَتْهُمَا الرَّحْمَةُ فَإِذَا لَبَّيْنَا لَا يُرِيدَانِ إِلَّا وَجْهَهُ- لَا يُرِيدَانِ غَرَضًا مِنْ غَرَضِ الدُّنْيَا قِيلَ لَهُمَا غُفِرَ لَكُمَا فَاسْتَأْنَفَا

When they hug each other, the Mercy immerses them both. When they stay, nor wanting except His^{-azwj} Face, not wanting a purpose from purposes of the world, He^{-azwj} Says to them: “(All sins) have been Forgiven for you both, so resume (anew)!”

فَإِذَا أَقْبَلَا عَلَى الْمُسَاءَلَةِ قَالَتِ الْمَلَائِكَةُ بَعْضُهُمْ لِبَعْضٍ تَنَحَّوْا عَنْهُمَا فَإِنَّ لَهُمَا سِرًّا وَ قَدْ سَرَّهُ اللَّهُ عَلَيْهِمَا

When they are faced to the questioning, the Angels say to each other: ‘Keep away from them, for there is a secret for them, and Allah^{-azwj} has Veiled upon them!’”

قَالَ إِسْحَاقُ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ لَا يُكْتَبُ عَلَيْنَا لَفْظُنَا فَقَالَ اللَّهُ عَزَّ وَ جَلَّ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

Is’haq said, ‘I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! Our words are not written upon us, for Allah^{-azwj} Mighty and Majestic Said: **He does not utter a word except by him is an observer, ready [50:18]**’.

قَالَ فَتَنَفَّسَ ابْنُ رَسُولِ اللَّهِ ص الصُّعْدَاءَ

He (the narrator) said, ‘The son^{-asws} of Rasool-Allah^{-sawww} breathed a sigh’.

قَالَ ثُمَّ بَكَى حَتَّى حُضِبَتْ دُمُوعُهُ لِحَيْتِهِ وَ قَالَ يَا إِسْحَاقُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِذَا نَادَى الْمَلَائِكَةُ أَنْ يَغِيبُوا عَنِ الْمُؤْمِنِينَ إِذَا التَّقِيَا إِجْلَالًا هُمَا فَإِذَا كَانَتِ الْمَلَائِكَةُ لَا تَكْتُبُ لَفْظُهُمَا وَ لَا تَعْرِفُ كَلَامَهُمَا فَقَدْ يَعْرِفُهُ الْحَافِظُ عَلَيْهِمَا عَالِمُ الْبَيْتِ وَ أَحْفَى

He (the narrator) said, ‘Then he^{-asws} wept until his^{-asws} tears wetted his^{-asws} beard, and he^{-asws} said: ‘O Is’haq! Allah^{-azwj} Blessed and Exalted rather Called to the Angels that they should hide from the two Momineen when they meet, in reverence to them. When the Angels were not writing their words and not knowing their talk, the Preserver upon them Knows, the Knower of the secrets, and Hides (these).

يَا إِسْحَاقُ فَحَفَّ اللَّهُ كَأَنَّكَ تَرَاهُ فَإِنْ كُنْتَ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ فَإِنْ كُنْتَ تَرَى أَنَّهُ لَا يَرَاكَ فَقَدْ كَفَرْتَ وَ إِنْ كُنْتَ تَعْلَمُ أَنَّهُ يَرَاكَ ثُمَّ اسْتَتَرْتَ عَنِ الْمَخْلُوقِينَ بِالْمَعْاصِي وَ بَرَزْتَ لَهُ بِمَا فَقَدْ جَعَلْتَهُ فِي حَدِّ أَهْوَنِ النَّاطِرِينَ إِلَيْكَ.

O Is’haq! Fear Allah^{-azwj} as if you can see Him^{-azwj}, even though you cannot see Him^{-azwj}, He^{-azwj} can See you. If you were to view that He^{-azwj} does not See you, so you have committed Kufr, and even though you do know that He^{-azwj} does See you, then He^{-azwj} Veils with the acts of

disobedience, and had duelled to Him^{-azwj} with it. Thus He^{-azwj} had Mad him to be in a limit of unimportance of the beholders to you”.¹⁰⁵

7- ثواب الأعمال أبي عن سعد بن الربيع عن محمد بن علي عن محمد بن الفضل عن أبي حمزة عن أبي عبد الله ع قال: أنتم في تصافحكم في مثل أجور المجاهدين.

(The book) ‘Sawaab Al Amaal’ – My father, from Sa’ad, from Al Barqy, from Muhammad Bin Ali, from Muhammad Bin Al Fuzeyl, from Abu Hamza,

‘From Abu Abdullah^{-asws} having said: ‘You are during your handshakes similar to Rewards of the Holy warriors (Mujahideen)’”.¹⁰⁶

8- ثواب الأعمال ابن الوليد عن الصفار عن أحمد بن إسحاق بن سعيد عن بكر بن محمد الأزدي عن إسحاق بن عمارة عن أبي عبد الله ع قال: إن الله لا يقدر أحد قدره كذلك لا يقدر أحد قدر نبيه ع- وكما لا يقدر أحد قدر نبيه فكذلك لا يقدر أحد قدر المؤمن

(The book) ‘Sawaab Al Amaal’ – Ibn Al Waleed, from Al Saffar, from Ahmad Bin Is’haq Bin Saeed, from Bakr Bin Muhammad Al Azdy, from Is’haq Bin Ammar,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} is such, no one can evaluate His^{-azwj} Worth, like that no one can evaluate His^{-azwj} Prophet^{-saww}, and just as no one can evaluate worth of His^{-azwj} Prophet^{-saww}, like that no one is able upon evaluating worth of the Momin.

إنه ليلقى أخاه فيصافحه فينظر الله هُما و الذنوب تتحات عن وجوههما حتى يتفرقا كما تحث الريح الشديدة الورق عن الشجر.

He (Momin) meets his brother and shakes his hand, so Allah^{-azwj} Looks at them, and the sins drop off from their faces until they separate, just as the severe wind drops the leaves from the tree”.¹⁰⁷

9- كتاب المسلسلات، للشيخ جعفر بن أحمد الثمالي حدثنا الحسين بن جعفر قال قال محمد بن عيسى بن عبد الكريم الطرسوسي يدمشق قال قال عمر بن سعيد بن يسار المنبجي قال قال أحمد بن دهمان قال قال خلف بن تميم قال: دخلنا على أبي هريرة نعوذ فقال دخلنا على أنس بن مالك نعوذ فقال صافحت بكفي هذه كف رسول الله ص فما مسست خراً ولا حريراً ألين من كفيه ع

(The book) ‘Kitab Al Musalsalaat’ of the sheykh Ja’far Bin Ahmad Al Qummi – It is narrated to us by Al-Husayn Bin Ja’far who said, ‘Musa Bin Isa Bin Abdul Kareem Al Tarsousy said in Damascus saying, ‘Umar Bin Saeed Bin Yasaat Al Manbajy said, ‘Ahmad Bin Dihwan said, ‘Khalaf Bin Tameem said,

‘We entered to see Abu Hurmuz to console him. He said, ‘We had entered to see Anas Bin Malik (a well-known fabricator) to console him. He said, ‘I had shaken the hand of Rasool-Allah^{-saww} with this hand of mine. I have not touched any ‘Khazz’ (wool) nor silk softer than his^{-saww} palm’.

قال أبو هريرة فلنا لأنس بن مالك صافحن بالكف التي صافحت بها رسول الله ص-

¹⁰⁵ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 6

¹⁰⁶ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 7

¹⁰⁷ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 8

Abu Hurmuz said, 'We said to Anas Bin Malik, 'Shake our hands with the hand which you had shaken the hand of Rasool-Allah^{-saww} with'.

فَصَافِحْنَا وَ قَالَ السَّلَامُ عَلَيْكُمْ

He shook our hands and said, 'The greetings be unto you all!'

قَالَ خَلْفُ بْنُ تَمِيمٍ قُلْتُ لِأَبِي هُرْمُزٍ صَافِحْنَا بِالْكَفِّ الَّتِي صَافِحْتَ بِهَا أَنَسَ بْنَ مَالِكٍ

Khalaf Bin Tameem said, 'I said to Abu Hurmuz, 'Shake our hands with the hand which you had shaken the hand of Anas Bin Malik'.

فَصَافِحْنَا وَ قَالَ السَّلَامُ عَلَيْكُمْ

So, he shook our hands and said, 'The greetings be unto you all!'

قَالَ أَحْمَدُ بْنُ دِهْقَانَ قُلْنَا لِخَلْفِ بْنِ تَمِيمٍ صَافِحْنَا بِالْكَفِّ الَّتِي صَافِحْتَ بِهَا أَبَا هُرْمُزٍ فَصَافِحْنَا

Ahmad Bin Dihqan said, 'We said to Khalaf Bin Tameem, 'Shake our hands which you had shaken the hand of Abu Hurmuz with'.

وَ قَالَ السَّلَامُ عَلَيْكُمْ

So, he shook our hands and said, 'The greetings be unto you all!'

قَالَ عُمَرُ بْنُ سَعِيدٍ قُلْنَا لِأَحْمَدَ بْنَ دِهْقَانَ صَافِحْنَا بِالْكَفِّ الَّتِي صَافِحْتَ بِهَا خَلْفَ بْنَ تَمِيمٍ فَصَافِحْنَا

Umar Bin Saeed said, 'We said to Ahmad Bin Dihqan, 'Shake our hands with the hand which you had shaken the hand of Khalaf Bin Tameem with'.

وَ قَالَ السَّلَامُ عَلَيْكُمْ

So, he shook our hands and said, 'The greetings be unto you all!'

قَالَ مُحَمَّدُ بْنُ عَيْسَى بْنِ عَبْدِ الْكَرِيمِ قُلْنَا لِعُمَرَ بْنِ سَعِيدٍ صَافِحْنَا بِالْكَفِّ الَّتِي صَافِحْتَ بِهَا أَحْمَدَ بْنَ دِهْقَانَ

Muhammad Bin Isa Bin Abdul Kareem said, 'We said to Umar Bin Saeed, 'Shake our hands with the hand which you had shaken the hand of Ahmad Bin Dihqan with'.

فَصَافِحْنَا وَ قَالَ السَّلَامُ عَلَيْكُمْ

He shook our hands and said, 'The greetings be unto you all!'

قَالَ الْحُسَيْنُ بْنُ جَعْفَرٍ قُلْنَا لِمُحَمَّدِ بْنِ عَيْسَى صَافِحْنَا بِالْكَفِّ الَّتِي صَافِحْتَ بِهَا عُمَرَ بْنَ سَعِيدٍ

Al-Husayn Bin Ja'far said, 'We said to Muhammad Bin Isa, 'Shake our hands with the hand which you had shaken the hand of Umar Bin Saeed'.

فَصَافِحْنَا وَ قَالَ السَّلَامُ عَلَيْكُمْ

He shook our hands and said, 'The greetings be unto you all!'

قَالَ أَبُو مُحَمَّدٍ جَعْفَرُ بْنُ أَحْمَدَ بْنِ عَلِيِّ الرَّازِيِّ مُصَنِّفُ هَذَا الْكِتَابِ قُلْنَا لِلْحُسَيْنِ بْنِ جَعْفَرٍ صَافِحْنَا بِالْكَفِّ الَّتِي صَافِحْتَ بِهَا مُحَمَّدَ بْنَ عَيْسَى

Abu Muhammad Ja'far Bin Ahmad Bin Ali Al-Razy, author of this book, 'We said to Al-Husayn Bin Ja'far, 'Shake our hands with the hand which you had shaken the hand of Muhammad Bin Isa with'.

فَصَافِحْنَا وَ قَالَ السَّلَامُ عَلَيْكُمْ.

He shook our hands and said, 'The greetings be unto you all!'¹⁰⁸

10- كِتَابُ الْإِمَامَةِ وَ التَّبَيُّرَةِ، عَنْ أَحْمَدَ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّغَرِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ التَّوْقَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع عَنْ جَابِرٍ قَالَ: لَقِيتُ النَّبِيَّ ص فَسَلَّمْتُ عَلَيْهِ فَعَمَرَ يَدِي وَ قَالَ غَمْرُ الرَّجُلِ يَدَ أَخِيهِ فُقِبَتْهُ.

The book 'Al Imamah Wa Al Tabsirah' – from Ahmad Bin Ali, from Muhammad Bin Al-Hassan Al Saffar, from Ibrahim Bin Hashim, from Al Nowfaly, from Al Sakuny,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Jabir who said, 'I met the Prophet^{-saww} and I greeted unto him^{-saww}. He^{-saww} squeezed my hand and said: 'The man squeezes a hand of his brother, (it is as) kiss it''¹⁰⁹.

11- كَأ، الكافي عن العدة عن أحمد بن محمد عن ابن فضال عن ثعلبة بن ميمون عن يحيى بن زكريا عن أبي عبيدة قال: كنت زميل أبي جعفر ع و كنت أبدأ بالركوب ثم يركب هو فإذا استوتينا سلم و ساءل مسأله رجل لا عهد له بصاحبه و صافح

(The book) 'Al Kafi' – from the number, from Ahmad Bin Muhammad, from Ibn Fazzal, from Sa'alba Bin Maymoun, from Yahya Bin Zakariya, from Abu Ubeyda who said,

'I used to be a travel companion of Abu Ja'far^{-asws} and I would begin with the riding, then he^{-asws} would ride. When we would be even, he^{-asws} would greet and ask about issues like a man having not pact for him with his companion (never seen him before), and shake his hand'.

قَالَ وَ كَانَ إِذَا نَزَلَ نَزَلَ قَبْلِي فَإِذَا اسْتَوَيْتُ أَنَا وَ هُوَ عَلَى الْأَرْضِ سَلَّمَ وَ سَاءَلَ مُسَاءَلَةً مَنْ لَا عَهْدَ لَهُ بِصَاحِبِهِ

He (the narrator) said, 'And whenever we would descend, he^{-asws} would descend before me. When I would be even and he^{-asws} would be on the ground, he^{-asws} would greet and ask about issues, one who has not pact for him with his companions (never seen him before)'.

¹⁰⁸ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 9

¹⁰⁹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 10

فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ إِنَّكَ لَتَفْعَلُ شَيْئاً مَا يَفْعَلُهُ مَنْ قَبْلَنَا وَإِنْ فَعَلَ مَرَّةً فَكَثِيرٌ

I said, 'O son^{-asws} of Rasool-Allah^{-saww}! You^{-asws} are doing something what the ones before us have not done, and even if you^{-asws} were to do it once, it would be a lot'.

فَقَالَ أَمَا عَلِمْتَ مَا فِي الْمَصَافِحَةِ أَنَّ الْمُؤْمِنِينَ يَلْتَقِيَانِ فَيُصَافِحُ أَحَدُهُمَا صَاحِبَهُ فَمَا نَزَّالُ الدُّنُوبُ تَنَحَّاتُ عَنْهُمَا كَمَا تَنَحَّاتُ الْوَرَقُ عَنِ الشَّجَرِ وَ اللَّهُ يَنْظُرُ إِلَيْهِمَا حَتَّى يَفْتَرِقَا.

He^{-asws} said: 'Don't you know what is in the handshake? The two Momineen meet and one of them shakes the hand of his companion, so the sins do not cease dropping off from them like what the leaves drop off from the tree, and Allah^{-azwj} Looks at them (with Mercy) until they separate'.¹¹⁰

بيان وَرَدَ عَنِ النَّبِيِّ ص إِنَّ اللَّهَ حَمَلَنِي دُنُوبَ شَيْعَةٍ عَلَيَّ فَعَفَّرَهَا لِي.

Explanation – *It is reported from the Prophet^{-saww}: 'Allah^{-azwj} Loaded upon me^{-saww} sins of Shias of Ali^{-azwj}, and He^{-azwj} Forgave these for me^{-saww}'.*

12- كا، الكافي عن العدة عن أحمد بن محمد عن ابن فضال عن علي بن عتبة عن أبي خالد القمط عن أبي جعفر ع قال: إِنَّ الْمُؤْمِنِينَ إِذَا التَّقَى وَ تَصَافَحَا أَدْخَلَ اللَّهُ يَدَهُ بَيْنَ أَيْدِيهِمَا فَصَافِحَ أَشَدَّهُمَا حُبًّا لِصَاحِبِهِ.

(The book) 'Al Kafi' – from the number, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ali Bin Uqba, from Abu Khalid Al Qammat,

'From Abu Ja'far^{-asws} having said: 'When the two Momineen meet and shake hands, Allah^{-azwj} Inserts His^{-azwj} Hand between their hands (metaphorically) and Shakes the hand of the one of more intense love for his companion'.¹¹¹

13- كا، الكافي بالإسناد عن ابن فضال عن علي بن عتبة عن أيوب عن السميدع عن مالك بن أعين الجهني عن أبي جعفر ع قال: إِنَّ الْمُؤْمِنِينَ إِذَا التَّقَى فَتَصَافَحَا أَدْخَلَ اللَّهُ عَزَّ وَ جَلَّ يَدَهُ بَيْنَ أَيْدِيهِمَا وَ أَقْبَلَ بِوَجْهِهِ عَلَى أَشَدَّهُمَا حُبًّا لِصَاحِبِهِ فَإِذَا أَقْبَلَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِمَا تَحَاثَّتْ عَنْهُمَا الدُّنُوبُ كَمَا يَتَحَاثُّ الْوَرَقُ عَنِ الشَّجَرِ.

(The book) 'Al Kafi' – By the chain, from Ibn Fazzal, from Ali Bin Uqbah, from Ayoub, from Al Sameydi, from Malik Bin Ayn Al Juhanny,

'From Abu Ja'far^{-asws} having said: 'When the two Momineen meet and shake hands, Allah^{-azwj} Mighty and Majestic Inserts His^{-azwj} Hands between their hands (metaphorically), and Faces with His^{-azwj} Face towards the one of more intense love for his companion. When Allah^{-azwj} Mighty and Majestic Turns to them, the sins drop off from them like what the leaves drop off from the tree'.¹¹²

¹¹⁰ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 11

¹¹¹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 12

¹¹² Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 13

14- كا، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الْمُؤْمِنِينَ إِذَا التَّقِيَا فَتَصَافَحَا أَقْبَلَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِمَا بِوَجْهِهِ وَ تَسَاقَطَتْ عَنْهُمَا الدُّنُوبُ كَمَا تَتَسَاقَطُ الْوُرُقُ مِنَ الشَّجَرِ.

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

'From Abu Ja'far^{-asws} having said: 'When the two Mominen meet and shake hands, Allah^{-azwj} Mighty and Majestic Turns to them with His^{-azwj} Face and the sins fall off from them like what the leaves fall off from the tree'.¹¹³

15- كا، الكافي عَنْ الْعِدَّةِ عَنْ سَهْلِ بْنِ ابْنِ أَبِي نَصْرِ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ قَالَ: زَامَلْتُ أَبَا جَعْفَرٍ ع فِي شَقِيٍّ تَحْمِلُ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَتَزَلَّ فِي بَعْضِ الطَّرِيقِ فَلَمَّا قَضَى حَاجَتَهُ عَادَ وَ قَالَ هَاتِ يَدَكَ يَا أَبَا عُبَيْدَةَ

(The book) 'Al Kafi' – from the number, from Sahl, from Ibn Abu Nasr, from Safwan Al Jammal, from Abu Ubeydah Al Haza'a who said,

'I was a co-traveller of Abu Ja'far^{-asws} in a section of the carriage, from Al Medina to Makkah. He^{-asws} descended in one of the roads. When he^{-asws} had fulfilled his^{-asws} need, he^{-asws} returned and said: 'Give your hand, O Abu Ubeydah!'

فَنَازَلْتُ يَدِي فَعَمَزَهَا حَتَّى وَجَدْتُ الْأَذَى فِي أَصَابِعِي ثُمَّ قَالَ يَا أَبَا عُبَيْدَةَ مَا مِنْ مُسْلِمٍ لَقِيَ أَخَاهُ الْمُسْلِمَ فَصَافَحَهُ وَ شَبَّكَ فِي أَصَابِعِهِ إِلَّا تَنَاقَرَتْ عَنْهُمَا دُنُوبُهُمَا كَمَا يَتَنَاقَرُ الْوُرُقُ مِنَ الشَّجَرِ فِي الْيَوْمِ الشَّقِيِّ.

He^{-asws} grabbed my hand until I found the pain in my fingers, then said: 'O Abu Ubeydah! There is none from a Muslim who meets his Muslim brother and shakes his hand, and inter-twines in his fingers, except the sins erode from them like what the leaves erode from the tree during the winter's day'.¹¹⁴

16- كا، الكافي عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ يَحْيَى الْخَلِّيِّ عَنْ مَالِكِ الْجُهَنِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَا مَالِكُ أَنْتُمْ شِيعَتُنَا لَا تَرَى أَنَّكَ تُفْرِطُ فِي أَمْرِنَا إِنَّهُ لَا يُقَدَّرُ عَلَى صِفَةِ اللَّهِ فَكَمَا لَا يُقَدَّرُ عَلَى صِفَةِ اللَّهِ كَذَلِكَ لَا يُقَدَّرُ عَلَى صِفَتِنَا وَ كَمَا لَا يُقَدَّرُ عَلَى صِفَتِنَا كَذَلِكَ لَا يُقَدَّرُ عَلَى صِفَةِ الْمُؤْمِنِ

(The book) 'Al Kafi' – from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Yahya Al Halby, from Malik Al Juhanny who said,

'Abu Ja'far^{-asws} said: 'O Malik! You are our^{-asws} Shias. Don't you see that you are exaggerating regarding our^{-asws} matter? Surely one is not able upon describing Allah^{-azwj}. Just as no one is able upon describing Allah^{-azwj}, like that one is not able upon our^{-asws} description; and just as one is not able upon description, like that one is not able upon describing the Momin.

إِنَّ الْمُؤْمِنَ لَيَلْمَى الْمُؤْمِنَ فَيُصَافِحُهُ فَلَا يَزَالُ اللَّهُ يَنْظُرُ إِلَيْهِمَا وَ الدُّنُوبُ تَتَخَاثُ عَنْ وُجُوهِهِمَا كَمَا يَتَخَاثُ الْوُرُقُ مِنَ الشَّجَرِ حَتَّى يَفْقَرَا فَكَيْفَ يُقَدَّرُ عَلَى صِفَةِ مَنْ هُوَ كَذَلِكَ.

¹¹³ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 14

¹¹⁴ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 15

The Momin meets the Momin and shakes his hand, so Allah^{-azwj} does not cease Looking at them, and the sins drop off from their faces just as the leaves drop off from the tree until they separate, so how can one be able upon describing one who is like that”.¹¹⁵

17- كَا، الكافي عن مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عَيْسَى عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمَزَةَ قَالَ: زَامَلْتُ أَبَا جَعْفَرٍ ع فَحَطَطْنَا الرَّحْلَ ثُمَّ مَشَى قَلِيلًا ثُمَّ جَاءَ فَأَخَذَ بِيَدِي فَعَمَزَهَا عَمَزَةً شَدِيدَةً فَعُلْتُ جُعِلْتُ فِدَاكَ أَوْ مَا كُنْتُ مَعَكَ فِي الْمَحِيلِ

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Umar Bin Abdul Aziz, from Muhammad Bin Al Fuzeyl, from Abu Hamza who said,

'I was a co-traveller of Abu Ja'far^{-asws}. We offloaded the luggage, then walked a little. Then he^{-asws} came and held my hand and pressed it with a severe pressing. I said, 'May I be sacrificed for you^{-asws}! And wasn't I with you^{-asws} in the carriage?'

فَقَالَ أَوْ مَا عَلِمْتَ أَنَّ الْمُؤْمِنَ إِذَا جَالَ جَوْلَةً ثُمَّ أَخَذَ بِيَدِ أَخِيهِ نَظَرَ اللَّهُ إِلَيْهِمَا بِوَجْهِهِ فَلَمْ يَزَلْ مُقْبِلًا عَلَيْهِمَا بِوَجْهِهِ وَ يَقُولُ لِلذُّنُوبِ نَحَاتٌ عَنْهُمَا فَتَنَحَاتُ يَا أَبَا حَمَزَةَ كَمَا يَتَنَحَاتُ الْوَرَقُ عَنِ الشَّجَرِ فَيَمْتَرِقَانِ وَ مَا عَلَيْهِمَا مِنْ ذَنْبٍ.

He^{-asws} said: 'And don't you know that when the Momin wanders around, then holds a hand of his brother, Allah^{-azwj} Looks at them with His^{-azwj} Face. He^{-azwj} does not cease to Turn to them with His^{-azwj} Face and Saying to the sins: "Drop off from them!" So these drop off, O Abu Hamza, just as the leaves drops off from the tree. They separate and where is no sin (left) upon them".¹¹⁶

18- كَا، الكافي عن عَلِيِّ بْنِ أَبِيهِ عَنِ ابْنِ أَبِي عَمِيرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ حَدِّ الْمَصَافِحَةِ قَالَ دَوْرٌ نُحْلَةً.

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

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about a limit of the handshake. He^{-asws} said: 'Round the date tree' (distance wise)".¹¹⁷

19- كَا، الكافي عن مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ عَيْسَى عَنِ ابْنِ سِنَانٍ عَنْ عَمْرِو الْأَفْرَقِيِّ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: يَنْبَغِي لِلْمُؤْمِنِينَ إِذَا تَوَارَى أَحَدُهُمَا عَنْ صَاحِبِهِ بِشَجَرَةٍ ثُمَّ اتَّقَبَا أَنْ يَتَصَافَحَا.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Ibn Sinan, from Amro Al Afraq, from Abu Ubeyda,

'From Abu Ja'far^{-asws} having said: 'It is befitting for the Mominen when one of them were to hide from his companions by a tree, then then meet, they should shake hands".¹¹⁸

20- كَا، الكافي عن الْعِدَّةِ عَنِ الْبَرْقِيِّ عَنِ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى عَنْ أَبِيهِ عَنِ عُثْمَانَ بْنِ زَيْدٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا لَقِيَ أَحَدُكُمْ أَحَاهُ فَلْيُسَلِّمْ وَ لْيُصَافِحْهُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ أَكْرَمَ بِذَلِكَ الْمَلَائِكَةَ فَاصْنَعُوا صُنْعَ الْمَلَائِكَةِ.

¹¹⁵ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 16

¹¹⁶ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 17

¹¹⁷ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 18

¹¹⁸ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 19

(The book) 'Al Kafi' – from the number, from Al Barqy, from one of his companions, from Muhammad Bin Al Musanna, from his father, from Usman Bin Zayd, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Whenever one of you meets his brother, let him greet and shake his hand, for Allah^{-azwj} Mighty and Majestic has Honoured the Angels with that, therefore do the doing of the Angels''.¹¹⁹

إيضاح أكرم بذلك الملائكة أي إذا لقي بعضهم بعضا يسلمون و يصافحون أو إذا لقوا المؤمنين فعلوا ذلك و الأول أظهر.

Clarification – 'Honoured the Angels with that' – i.e. when they meet each other, they are greeting and shaking hands, or when they meet the Momineen, they are doing that, and the first (comment) is more clear'.

21- كا، الكافي عن العدة عن البرقي عن محمد بن علي عن ابن بفتح عن سيف بن عميرة عن عمرو بن شمر عن جابر عن أبي جعفر ع قال قال رسول الله ص إذا التقيتم فتلاقوا بالتسليم و التصافح و إذا تفرقتم فتفرقوا بالاستيعاف.

(The book) 'Al Kafi' – from the number, from Al Barqy, from Muhammad Bin Ali, from Ibn Baqqah, from Sayf Bin Ameyra, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Whenever you meet, then meet each other with the greetings and the handshakes, and whenever you separate, then separate with seeking the Forgiveness''.¹²⁰

22- كا، الكافي عن العدة عن البرقي عن موسى بن القاسم عن جده معاوية بن وهب أو غيره عن زين عن أبي عبد الله ع قال: كان المسلمون إذا غزوا مع رسول الله ص ثم مروا بمكان كثير الشجر ثم خرجوا إلى الفضاء نظر بعضهم إلى بعض فتصافحوا.

(The book) 'Al Kafi' – from the number, from Al Barqy, from Musa Bin Al Qasim, from his grandfather Muawiya Bin Wahab, or someone else, from Razeyn,

'From Abu Abdullah^{-asws} having said: 'It was so that whenever the Muslims went on a military expedition with Rasool-Allah^{-saww}, then they passed by a lot of trees, then they came out to the open space, they would look at each other and shake hands''.¹²¹

23- كا، الكافي عن العدة عن البرقي عن أبيه عمن حدته عن زيد بن الجهم الهلالي عن مالك بن أعين عن أبي جعفر ع قال: إذا صافح الرجل صاحبه فالذي يلزم التصافح أعظم أجراً من الذي يدع ألا وإن الدُّوب لتسحات فيما بينهم حتى لا يبقى ذنب.

(The book) 'Al Kafi' – from the number, from Al Barqy, from his father, from the one who narrated it, from Zayd Bin Al Jaham Al Hilaly, from Malik Bin Ayn,

'From Abu Ja'far^{-asws} having said: 'When the man shakes the hand of his companion, the one who necessitated the handshake will of mightier Recompense than the one who was invited

¹¹⁹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 20

¹²⁰ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 21

¹²¹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 22

(to it). Indeed, and the sins drop off in what is between them until there does not remain any sin".¹²²

24- كا، الكافي عن العدة عن سهل عن يحيى بن المبارك عن عبد الله بن جبلة عن إسحاق بن عمار قال: دخلت على أبي عبد الله ع فنظر إلي بوجه قاطب فقلت ما الذي غيرك لي

(The book) 'Al Kafi' – from the number, from Sahl, from Yahya Bin Al Mubarik, from Abdullah Bin Jabajah, from Is'haq Bin Ammar who said,

'I entered to see Abu Abdullah^{-asws}. He^{-asws} looked at me with his^{-asws} frowning face. I said, 'What is that which has changed you towards me?'

قال الذي غيرك لإخوانك بلعني يا إسحاق أنك أفعدت ببابك بواباً يرُدُّ عنك فقراء الشيعة

He^{-asws} said: 'That which changed you to your brethren, O Is'haq! It has reached me^{-asws}, O Is'haq! You have sat a doorman at your door returning the poor Shias from you'.

فقلت جعلت فداك إني خفت الشهرة

I said, 'May I be sacrificed for you^{-asws}! I feared the publicity'.

قال أ فلا خفت البلية أ و ما علمت أن المؤمنين إذا التقيا فتصافحا أنزل الله عز و جل الرحمة عليهما فكانت تسعة و تسعين لأشدهما حباً لصاحبه فإذا توافقا عمرهما الرحمة و إذا قعدا يتحدنان قالت الحفظة بعضها لبعض اعترلوا بنا فلعل هُما سراً و قد ستر الله عليهما

He^{-asws} said: 'Are you not fearing the afflictions? And don't you know that when two Momineen meet and shake hands, Allah^{-azwj} Mighty and Majestic Sends down the Mercy upon them. Ninety-nine of these would be for the one of more intense love for his companion. When they pause, the Mercy immerses them, and when they sit in discussion, the recorders say to each other, 'Isolate with us, perhaps there is a secret for them and Allah^{-azwj} is Veiling upon them'.

فقلت أ ليس الله عز و جل يقول - ما يُلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

I said, 'Isn't Allah^{-azwj} Mighty and Majestic Saying: **He does not utter a word except by him is an observer, ready [50:18]?**'

فقال يا إسحاق إن كانت الحفظة لا تسمع فإن عالم الير سمع و يرى.

He^{-asws} said: 'O Is'haq! Even if the recorders are not listening, the Knower of the secret is Listening and Seeing".¹²³

¹²² Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 23

¹²³ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 24

25- كَأ، الكافي عَنِ الْعِدَّةِ عَنْ سَهْلٍ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ ثَمَرِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا صَافَحَ رَسُولُ اللَّهِ ص رَجُلًا قَطُّ فَتَرَغَ يَدَهُ حَتَّى يَكُونَ هُوَ الَّذِي يَنْزِعُ يَدَهُ مِنْهُ.

(The book) 'Al Kafi' – from the number, from Sahl, from Ismail Bin Mihran, from Ayman Bin Muhriz,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} did not shake hands at all, so he^{-saww} snatched away his^{-saww} hand, until he (the other guy) happened to be the one pulling his hand away from him^{-saww}'.¹²⁴

26- كَأ، الكافي عَنِ عَلِيِّ بْنِ أَبِيهِ عَنْ حَمَّادِ بْنِ رَيْعٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يُوصَفُ وَ كَيْفَ يُوصَفُ وَ قَالَ فِي كِتَابِهِ وَ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ - فَلَا يُوصَفُ بِقَدْرِهِ إِلَّا كَانَ أَكْبَرَ مِنْ ذَلِكَ

(The book) 'Al Kafi' – from Ali, from his father, from Hammad, from Rabie, from Zurara,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'Allah^{-azwj} Mighty and Majestic cannot be described, and how can He^{-azwj} be described? And He^{-azwj} Said in His^{-azwj} Book: **They are not appreciating Allah with the right of His appreciation. [22:74]**. He cannot be described by His^{-azwj} Worth, except He^{-azwj} would be mightier than that.

وَ إِنَّ النَّبِيَّ ص لَا يُوصَفُ وَ كَيْفَ يُوصَفُ عَبْدٌ اخْتَجَبَ اللَّهُ عَزَّ وَ جَلَّ بِسَبْعٍ وَ جَعَلَ طَاعَتَهُ فِي الْأَرْضِ كَطَاعَتِهِ فِي السَّمَاءِ فَقَالَ وَ مَا آتَاكُمْ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَ مَنْ أَطَاعَ هَذَا فَقَدْ أَطَاعَنِي وَ مَنْ عَصَاهُ فَقَدْ عَصَانِي وَ فَوَضَّ إِلَيْهِ

The Prophet^{-saww} cannot be described, and how can one describe a servant Allah^{-azwj} Mighty and Majestic has Veiled with seven, and Made obedience to him^{-as} in the earth like obedience to Him^{-azwj} in the sky. He^{-azwj} Said: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain; [59:7]**, and one who obeys this one^{-saww}, so he has obeyed Me^{-azwj}, and the one who disobeys him^{-as} so he has disobeyed Me^{-azwj}!" And He^{-azwj} Delegated to him^{-saww}.

وَ إِنَّا لَا نُوصَفُ وَ كَيْفَ يُوصَفُ قَوْمٌ رَفَعَ اللَّهُ عَنْهُمْ الرِّجْسَ وَ هُوَ الشَّاكُّ

And we^{-asws} cannot be described, and how can a group be described Allah^{-azwj} has Raised the uncleanness away from them^{-asws}? And it is the doubt.

وَ الْمُؤْمِنُ لَا يُوصَفُ وَ إِنَّ الْمُؤْمِنَ لَيَلْقَى أَخَاهُ فَيُصَافِحُهُ فَلَا يَزَالُ اللَّهُ يَنْظُرُ إِلَيْهِمَا وَ الدُّنُوبُ تَتَخَاتُ عَنْ وُجُوهِمَا كَمَا يَتَخَاتُ الْوَرَقُ عَنِ الشَّجَرِ.

And the Momin cannot be described; and the Momin tends to meet his brother and shakes his hand, So Allah^{-azwj} does not cease to Look at them (with Mercy), and the sins drop off from their faces like what the leaves drop off from the tree".¹²⁵

27- كَأ، الكافي عَنِ مُحَمَّدِ بْنِ يَحْيَى عَنِ ابْنِ عِيسَى عَنِ عَلِيِّ بْنِ النُّعْمَانَ عَنْ فَضِيلِ بْنِ عُثْمَانَ عَنْ أَبِي عُثَيْبَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِذَا لَقِيَ الْمُؤْمِنَانِ فَتَصَافِحَا أَقْبَلَ اللَّهُ بَوَاجِهِ عَلَيْهِمَا وَ تَتَخَاتُ الدُّنُوبُ عَنْ وُجُوهِمَا حَتَّى يَفْتَرِقَا.

¹²⁴ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 25

¹²⁵ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 26

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Ibn Isa, from Ali Bin Al Numan, from Fyzeil Bin Usman, from Abu Ubeyda who said,

'I heard Abu Ja'far^{-asws} saying: 'Whenever two Momineen meet and shake hands, Allah^{-azwj} Turns with His^{-azwj} Face to them, and the sins drop off from their faces until they separate''.¹²⁶

28- كَأ، الكافي عليّ عن أبيه عن الثّوّفليّ عن السّكّونيّ عن أبي عبد الله ع قال: تصافحوا فإنّها تذهب بالسّخيمة.

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

'From Abu Abdullah^{-asws} having said: 'Shake hands for it goes away with the grudges''.¹²⁷

29- كَأ، الكافي عن العدة عن سهل عن جعفر بن محمد الأشعريّ عن ابن القداح عن أبي عبد الله ع قال: لقي النبيّ ص حدیفة فمدّ النبيّ ص يده فكفّ حدیفة يده فقال النبيّ ص يا حدیفة بسطت يدي إليك فكفمت يدي عني

(The book) 'Al Kafi' – from the number, from Sahl, from Ja'far Bin Muhammad Al Ashari, from Ibn Al Qadah,

'From Abu Abdullah^{-saww} having said: 'Huzeifa met the Prophet^{-saww}, so the Prophet^{-saww} extended his^{-saww} hand, but Huzeifa withheld his hand. The Prophet^{-saww} said: 'O Huzeifa! I^{-saww} extended my^{-saww} hand to you but you withheld your hand away from me^{-saww}'.

فقال حدیفة يا رسول الله بيدك الرّغبة و لكتي كُنْتُ جُنباً فلم أحبّ أن تمسّ يدي يدك و أنا جُنُبٌ

Huzeifa said, 'O Rasool-Allah^{-saww}! With your^{-saww} hand is the desire, but I am with sexual impurity, so I did not like that my hand should touch your^{-saww} hand while I am with sexual impurity'.

فقال النبيّ ص أ ما تعلم أنّ المسلمین إذا التقيا فتصافحا تحاثت ذنوبهما كما يتحات ورق الشجر.

The Prophet^{-saww} said: 'Don't you know that when the two Muslims meet, their sins drop off like what the leaves drop off from the tree''.¹²⁸

بيان بيدك الرغبة كان الباء بمعنى في أي يرغب جميع الخلق في مصافحة يدك الكريمة

Explanation – 'With your^{-saww} hand is the desire' – The (letter) 'Ba' (with) is in the meaning of 'In', i.e. the entirety of creatures desire in shaking your^{-saww} honourable hand'.

و قيل الباء للسببية و الرغبة بمعنى المرغوب أي يحصل بسبب يدك مرغوب الخلائق و هو الجنة و هو تكلف بعيد

And it is said, 'The (letter) 'Ba' is for the causation and the desire, in the meaning of the desired, i.e. it results by the causation of your^{-saww} hand desired of the creations, and it is the Paradise, and it is far-fetched encumberment.

¹²⁶ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 27

¹²⁷ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 28

¹²⁸ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 29

قوله ص أ ما تعلم ظاهره أن الجنابة لا تمنع مصافحة المعصومين ع و يمكن أن يكون عذره مقبولاً لكن لما علم ص منه عدم اهتمامه في أمر المصافحة حثه عليها بذلك

His^{-saww} words: 'Don't you know it's apparent is that the sexual impurity does not prevent shaking hands of the Infallibles^{-asws}, and enables that it could be his excuse would be acceptable due to what he^{-saww} had known from him lack of interest regarding the matter of the handshake, urging upon it with that.

و يُؤَيِّدُهُ مَا رُوِيَ أَنَّ أَبَا بَصِيرٍ دَخَلَ جُنُباً عَلَى الصَّادِقِ ع - فَقَالَ هَكَذَا تَدْخُلُ بُيُوتَ الْأَنْبِيَاءِ.

And it is supported by what is reported that Abu Baseer entered being with sexual impurity to see Al-Sadiq^{-asws}. He^{-asws} said: 'Like this you are entering houses of the Prophets^{-as!}'

30- كَأ، الكافي عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يَقْدِرُ أَخَذَ قَدْرَهُ وَ كَذَلِكَ لَا يَقْدِرُ قَدْرَ نَبِيِّهِ وَ كَذَلِكَ لَا يَقْدِرُ قَدْرَ الْمُؤْمِنِ إِنَّهُ لِيَلْقَى أَخَاهُ فَيُصَافِحُهُ فَيَنْظُرُ اللَّهُ إِلَيْهِمَا وَ الدُّنُوبُ تَنْحَاثُ عَنْ وُجُوهِهِمَا حَتَّى يَفْتَرِقَا كَمَا تَنْحَاثُ الرِّيحُ الشَّدِيدَةُ الْوَرَقَ عَنِ الشَّجَرِ.

(The book) 'Al Kafi' – from Al-Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Bakr Bin Muhammad, from Is'haq Bin Ammar who said,

'Abu Abdullah^{-asws} said: 'Allah^{-azwj} Mighty and Majestic is such, no one is able upon evaluating His^{-azwj} Worth, and like that he is not able upon evaluating worth of His^{-azwj} Prophet^{-saww}, and like that he cannot evaluate worth of the Momin. He meets his brother and shakes his hand, so Allah^{-azwj} looks at them (with Mercy) and the sins drop off from their faces until they separate just as the severe winds drops off the leaves from the tree"¹²⁹.

31- كَأ، الكافي عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ رِفَاعَةَ قَالَ سَمِعْتُهُ يَقُولُ مُصَافِحَةُ الْمُؤْمِنِ أَفْضَلُ مِنْ مُصَافِحَةِ الْمَلَائِكَةِ.

(The book) 'Al Kafi' – from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Rifa'at who said,

'I heard him^{-asws} saying: 'Handshake of the Momin is superior to handshake of the Angels"¹³⁰.

32- كَأ، الكافي عَنِ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنْ صَالِحِ بْنِ عُثْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الْجَعْفَرِيِّ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع قَالَا أَمَّا مُؤْمِنٌ حَرَجَ إِلَى أَخِيهِ يَرُورُهُ عَارِفاً بِحَقِّهِ كَتَبَ اللَّهُ لَهُ بِكُلِّ خُطْوَةٍ حَسَنَةً وَ مُحِيَتْ عَنْهُ سَيِّئَةٌ وَ رُفِعَتْ لَهُ دَرَجَةٌ

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail Bin Bazie, from Salih Bin Uqbah, from Abdullah Bin Muhammad Al Jufy,

'From Abu Ja'far^{-asws} and Abu Abdullah^{-asws} both said: 'Whichever Momin goes out to visit his brother knowing of his rights, Allah^{-azwj} will Write a good deed being for him with every step (taken), and delete an evil deed from him, and Raise a rank for him.

¹²⁹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 30

¹³⁰ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 31

فَإِذَا طَرَقَ الْبَابَ فُتِحَتْ لَهُ أَبْوَابُ السَّمَاءِ فَإِذَا التَّمِيَا وَ تَصَافَحَا وَ تَعَانَقَا أَقْبَلَ اللَّهُ عَلَيْهِمَا بِوَجْهِهِ ثُمَّ بَاهَى بِهِمَا الْمَلَائِكَةَ فَيَقُولُ انظُرُوا إِلَى عَبْدَيَّ تَرَاوَرَا وَ تَحَابَا فِي حَقِّ عَلِيِّ أَلَا أَعَدَّيْهُمَا بِالنَّارِ بَعْدَ ذَا الْمَوْقِفِ

When he knocks the door, doors of the sky are opened for him. When they meet and shake hands and hug, Allah Turns to them with His^{-azwj} Face, then He^{-azwj} Boasts with them to the Angels. He^{-azwj} Says: “Look at My^{-azwj} servants visiting each other and loving each other regarding Me^{-azwj}! Will I^{-azwj} Punish them with the Fire after that standing?”

فَإِذَا انصَرَفَ شَيْعَةُ مَلَائِكَةَ عَدَدَ نَفْسِهِ وَ حُطَّاهُ [وَ] كَلَامِهِ يَحْفَظُونَهُ عَنْ بَلَاءِ الدُّنْيَا وَ بَوَائِقِ الآخِرَةِ إِلَى مِثْلِ تِلْكَ اللَّيْلَةِ مِنْ قَابِلٍ فَإِنْ مَاتَ فِيهَا بَيْنَهُمَا أُغْفِيَ مِنَ الْحِسَابِ

When he leaves, the Angels he is escorted by Angels the number of his breaths, and his steps, and his speech. They protect him from afflictions of the world and suffering of the Hereafter up the like of that night from the next year. If he were to die in between these, he will be Excused from the Reckoning.

وَ إِنْ كَانَ الْمُرُورُ يَعْرِفُ مِنْ حَقِّ الرَّائِرِ مَا عَرَفَهُ الرَّائِرُ مِنْ حَقِّ الْمُرُورِ كَانَ لَهُ مِثْلُ أَجْرِهِ.

And if the visited one were to know of the rights of the visitor what the visitor knows from the rights of the visited, for him would be similar to his Recompense”.¹³¹

33- كا، الكافي عن عليٍّ عن أبيه عن صفوان بن يحيى عن إسحاق بن عمار عن أبي عبد الله ع قال: إِنَّ الْمُؤْمِنِينَ إِذَا اعْتَنَقَا غَمَرَتْهُمَا الرَّحْمَةُ فَإِذَا التَّرَمَا لَا يُرِيدَانِ بَدْلِكَ إِلَّا وَجْهَ اللَّهِ وَ لَا يُرِيدَانِ غَرَضًا مِنْ أَعْرَاضِ الدُّنْيَا قَبِيلَ لَهْمَا مَغْفُورًا لَكُمَا فَاسْتَأْنِفَا

(The book) ‘Al Kafi’ – from Ali, from his father, from Safwan Bin Yahya, from Is’haq Bin Ammar,

‘From Abu Abdullah^{-asws} having said: ‘When the two Momineen hug each other, the Mercy (of Allah^{-azwj}) Immerses them. When they stick to each other not intending with that except the Face of Allah^{-azwj}, and not wanting any purpose from the purposes of the world, He^{-azwj} Says to them: “You are both Forgiven, so resume (anew)!”

فَإِذَا أَقْبَلَا عَلَى الْمُسَاءَلَةِ قَالَتِ الْمَلَائِكَةُ بَعْضُهَا لِبَعْضٍ تَنَحَّوْا عَنْهُمَا فَإِنَّ لَهُمَا سِرًّا وَ قَدْ سَتَرَ اللَّهُ عَلَيْهِمَا

When they face each other with questions, the Angels say to each other, ‘Step aside from them, for there could be a secret for them and Allah^{-azwj} is Veiling upon them!’

قَالَ إِسْحَاقُ فَقُلْتُ جَعَلْتُ فِدَاكَ فَلَا يُكْتَبُ عَلَيْهِمَا لَفْظُهُمَا وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ- مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

Is’haq said, ‘I said, ‘May I be sacrificed for you^{-asws}! So their words are not written upon them, and Allah^{-azwj} Mighty and Majestic Says: **He does not utter a word except by him is an observer, ready [50:18]?’**

¹³¹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 32

قَالَ فَتَنَفَّسَ أَبُو عَبْدِ اللَّهِ ع الصُّعْدَاءَ ثُمَّ بَكَى حَتَّى أَخْضَلَتْ دُمُوعُهُ لِحْيَتَهُ وَ قَالَ يَا إِسْحَاقُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِنَّمَا أَمَرَ الْمَلَائِكَةَ أَنْ تَعْتَزِلَ مِنَ الْمُؤْمِنِينَ إِذَا التَّقِيَا إِجْلَالًا لَهُمَا وَ إِنَّهُ وَ إِنْ كَانَتِ الْمَلَائِكَةُ لَا تَكْتُبُ لَفْظُهُمَا وَ لَا تَعْرِفُ كَلَامَهُمَا فَإِنَّهُ يَعْرِفُهُ وَ يَحْفَظُهُ عَلَيْهِمَا عَالِمَ السِّرِّ وَ الْخَفِيِّ.

He (the narrator) said, 'Abu Abdullah breathed a sigh, then wept until his^{-asws} tears wetted his^{-asws} beard, and said: 'O Is'haq! Allah^{-azwj} Blessed and Exalted rather Commands the Angles to isolate away from the Momineen when they meet, in reverence to them, and even though if the Angels do not record their words nor know their talk, He^{-azwj} Knows it and Preserves it upon them. He^{-azwj} is Knower of the secret and hidden matters".¹³²

34- كَأ، الكافي عَنْ أَبِي عَلِيِّ الْأَشْعَرِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ عُبَيْسِ بْنِ هِشَامٍ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمِنْقَرِيِّ عَنْ يُوسُفَ بْنِ طَبَّيَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لَكُمْ نُورًا تُعْرِفُونَ بِهِ فِي الدُّنْيَا حَتَّى إِنْ أَحَدَكُمْ إِذَا لَقِيَ أَخَاهُ قَبَّلَهُ فِي مَوْضِعِ النُّورِ مِنْ جَبْهَتِهِ.

(The book) 'Al Kafi' – from Abu Ali Al Ashari, from Al-Hassan Bin Ali Al Kufy, from Ubays Bin Hisham, from Al-Husayn Bin Ahmad Al Minqary, from Yunus Bin Zibyan,

'From Abu Abdullah^{-asws} having said: 'For you (Shias) there is a Noor you are being recognised with in the word, until when one of you meets his brother, he kisses him in the place of the Noor from his forehead".¹³³

35- كَأ، الكافي عَنْ عَلِيِّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رِفَاعَةَ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا يُقْبَلُ رَأْسُ أَحَدٍ وَ لَا يَدُهُ إِلَّا رَسُولُ اللَّهِ ص أَوْ مَنْ أُرِيدَ بِهِ رَسُولُ اللَّهِ ص.

(The book) 'Al Kafi' – from Ali, from his father, from Ibn Abu Umeyr, from Rifa'at Bin Musa,

'From Abu Abdullah^{-asws} having said: 'Neither kiss the head of anyone nor his hand except Rasool-Allah^{-saww} or one who intends Rasool-Allah^{-saww} by it".¹³⁴

تبيان

Clarification (Ahadeeth only)

وَ قَوْلِ النَّبِيِّ ص لَا تَبَاغَضُوا وَ لَا تَحَاسَدُوا وَ لَا تَدَابَرُوا وَ لَا تَقَاطَعُوا وَ كُونُوا عِبَادَ اللَّهِ إِخْوَانًا.

And words of the Prophet^{-saww}: 'Neither hate each other, nor envy each other, nor desert each other, nor cut off from each other, and be brotherly servants of Allah^{-azwj}'.

وَ قَدْ صَحَّ أَنَّ النَّبِيَّ ص قَامَ إِلَى فَاطِمَةَ ع- وَ إِلَى جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُ لَمَّا قَدِمَ مِنَ الْحَبَشَةِ وَ قَالَ لِلْأَنْصَارِ قُومُوا إِلَيَّ سَيِّدِكُمْ.

And a correct (Hadeeth) from the Prophet^{-saww} having stood to Fatima^{-asws} and to Ja'far^{-as}, may Allah^{-azwj} be Pleased with him^{-as} when he^{-as} arrived from Ethiopia, and he^{-saww} said to the Helper: 'Stand to your chiefs'.

¹³² Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 33

¹³³ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 34

¹³⁴ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 35

و نُقِلَ أَنَّهُ ص قَامَ لِعِكْرَمَةَ بْنِ أَبِي جَهْلٍ لَمَّا قَدِمَ مِنَ الْيَمَنِ فَرِحًا بِقُدُومِهِ.

And it is transmitted that he^{-saww} stood to Ikrimah Bin Abu Jahl^{la} when he arrived from Al Yemen in happiness at his arrival”.

قَالَ رَسُولُ اللَّهِ ص مَنْ أَحَبَّ أَنْ يَتَمَثَّلَ لَهُ النَّاسُ أَوْ الرِّجَالُ قِيَامًا فَلْيَبْتَؤُا مَقْعَدَهُ مِنَ النَّارِ.

Rasool-Allah^{-saww} said: ‘One who loves that the people or the men should stand (for him), let him assume his seat from the Fire”.

فَقَدْ وَرَدَ أَيْضًا فِي الْحَدِيثِ عَنْ رَسُولِ اللَّهِ ص إِذَا تَلَقَى الرَّجُلَانِ فَتَصَافَحَا تَحَانَّتْ دُؤُومُهُمَا وَكَانَ أَقْرَبُهُمَا إِلَى اللَّهِ سُبْحَانَهُ أَكْثَرُهُمَا بَشْرًا لِصَاحِبِهِ.

It has been reported as well in the Hadeeth from Rasool-Allah^{-saww}: ‘Two men meet and shake hands, their sins drop off, and their nearer one to Allah^{-azwj} the Glorious would be their more smiling one to his companion”.

36- كَأ، الكافي عن علي بن أبيه عن ابن أبي عمير عن زيد النريسي عن علي بن مزيدي صاحب السابري قال: دخلت على أبي عبد الله ع فتناولت يده فقبت يده فقال أما إنما لا تصلح إلا لبي أو وصي نبي.

(The book) ‘Al Kafi’ – from Ali, from his father, from Ibn Abu Umeyr, from Zayd Al Narsy, from Ali Bin Mazeed, companion of Al Sabiry who said,

‘I entered to see Abu Abdullah^{-asws}. I grabbed his^{-asws} hand and kissed it. He^{-asws} said: ‘But it is not correct except for a Prophet^{-saww} or a successor^{-asws} of a Prophet^{-saww}’.¹³⁵

37- كَأ، الكافي عن محمد بن يحيى عن ابن عيسى عن الحجاج عن يونس بن يعقوب قال: قلت لأبي عبد الله ع تناولني يدك أقبلها

(The book) ‘Al Kafi’ – from Muhammad Bin Yahya, from Ibn Isa, from Al Hajjaj, from Yunus Bin Yaqoub who said,

‘I said to Abu Abdullah^{-asws}, ‘Give me your^{-asws} hand so I can kiss it’.

فأعطانيها فقلت جعلت فداك رأسك

He gave it. I said, ‘May I be sacrificed for you^{-asws}! Your^{-asws} head (as well)’.

ففعل فقبت يده فقلت جعلت فداك رجلك

He^{-asws} did so. I kissed it. I said, ‘May I be sacrificed for you^{-asws}! Your^{-asws} leg’.

فقال أفسمت أفسمت ثلاثاً و بقي شيء و بقي شيء و بقي شيء.

He^{-asws} said: ‘I^{-asws} have sworn! I^{-asws} have sworn! I^{-asws} have sworn three, and something remains, and something remains, and something remains”.¹³⁶

¹³⁵ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 36

¹³⁶ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 37

تبيين أقسمت أقول يحتمل وجوها الأول أن يكون على صيغة المتكلم و يكون إخبارا أي حلفت أن لا أعطي رجلي أحدا يقبلها إما لعدم جوازه أو عدم رجحانه أو للتقية

Clarification – ‘I^{asws} have sworn!’ I (Majlisi) am saying, ‘It carries aspects. The first is that it could be upon the indirect speech and it could be informative, i.e. I^{asws} swear an oath that I^{asws} will not give my^{asws} leg to anyone to kiss it’, either due to the impossibility of it being allowed, or lack of its significance, or for the Taqiyyah (dissimulation).

و قوله بقي شيء استفهام على الإنكار أي هل بقي احتمال الرخصة و التجويز بعد القسم

And his^{asws} words: ‘Something remains’ – is interrogative upon the denial, i.e. does there still remain the possibility of the allowance and the permissibility after the oath?

الثاني أن يكون إنشاء للقسم و مناشدة أي أقسم عليك أن تترك ذلك للوجه المذكورة و هل بقي بعد مناشدتي إياك من طلبك التقبيل شيء أو لم يبق بعد تقبيل اليد و الرأس شيء تطلبه

And the second is that it happens to be a growth of the swear and an appeal, i.e. I^{asws} swear upon you to leave that’, for the mentioned aspects, ‘And does there still remain anything, after my^{asws} appealing to you of seeking the kissing, or there does not remain anything after kissing the hand and the head you seek’.

الثالث ما كان يقوله بعض الأفاضل رحمه الله و هو أن يكون المعنى أقسمت قسمة بيني و بين خلفاء الجور فاخترت اليد و الرأس و جعلت الرجل لهم بقي شيء أي ينبغي أن يبقى لهم شيء لعدم التضرر منهم

The third is what one of the meritorious ones, may Allah^{azwj} have Mercy on him, has said, and it is that the mean of ‘I^{asws} have sworn’ could be, ‘I^{asws} have sworn between me^{asws} and the tyrannical caliphs, so I^{asws} have chosen the hand and the head, and have made the leg for them as a remaining thing, i.e. it is befitting that something remain for them due to the lack of desperation from them’.

الرابع ما قال بعضهم أيضا إنه أقسمت بصيغة الخطاب على الاستفهام للإنكار أي أقسمت أن تفعل ذلك فتبالغ فيه و بقي شيء على الوجه السابق

The fourth is what one of them said as well, ‘I^{asws} have sworn’, is a form of the discourse upon the interrogative denial, i.e. ‘Have you sworn that you will be doing that, so you have been extensive regarding it’. And ‘Something remains’ is based upon the previous aspect.

الخامس ما ذكره بعض الأفاضل و هو أن أقسمت على صيغة الخطاب

The fifth is what one of the meritorious ones mentioned, and it is that, ‘I^{asws} have sworn’, is upon the formulation of the address.

و ثلاثا من كلام الإمام ع أي أقسمت قسما لتقبيل اليد و آخر لتقبيل الرأس و آخر لتقبيل الرجلين و فعلت اثنين و بقي الثالث و هو تقبيل الرجلين فافعل فإنه يجب عليك

And 'three' is from the speech of the Imam^{asws}. I.e. 'You have sworn an oath to kiss the hand, and another to kiss the head, and another to kiss the legs, and you have done two and there remains the third, and it is kissing the legs, therefore do so for it is obligated upon you'.

38- كا، الكافي عن مُحَمَّدِ بْنِ يَحْيَىٰ عَنِ الْعُمَرِيِّ بْنِ عَلِيٍّ عَنِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَبِي الْحَسَنِ ع قَالَ: مَنْ قَبَّلَ لِلرَّحِمِ ذَا قَرَابَةٍ فَلَيْسَ عَلَيْهِ شَيْءٌ وَ قُبْلَةُ الْأَخِ عَلَى الْحَدِّ وَ قُبْلَةُ الْإِمَامِ بَيْنَ عَيْنَيْهِ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Al Amraky Bin Ali,

'From Ali son of Ja'far^{asws}, from Abu Al-Hassan^{asws} having said: 'One kissing to the kinship with relationship, so there isn't anything upon him, and kissing the brother upon the cheek, and kissing the Imam^{asws} between his^{asws} eyes''.¹³⁷

39- كا، الكافي عن مُحَمَّدِ بْنِ يَحْيَىٰ عَنِ الْبَرْقِيِّ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي الصَّبَّاحِ مَوْلَى آلِ سَامٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَيْسَ الْقُبْلَةُ عَلَى النِّعَمِ إِلَّا لِلزَّوْجَةِ وَ الْوَلَدِ الصَّغِيرِ.

(The book) 'Al Kafi' – from Muhammad Bin Yahya, from Al Barqy, from Ibn Sinan, from Abu Al Sabbah, a slave of family of Saam,

'From Abu Abdullah^{asws} having said: 'The kissing isn't upon the mouth except to the spouse and the young child''.¹³⁸

40- سن، المحاسن ابنُ مُحَمَّدِ بْنِ أَبِي الْمُقَدَّمِ عَنْ مَالِكِ بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْمُؤْمِنِينَ يَلْتَقِيَانِ فَيُصَافِحُ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ فَمَا يَزَالُ اللَّهُ تَبَارَكَ وَ تَعَالَى نَاطِرًا إِلَيْهِمَا بِالْمَحَبَّةِ وَ الْمَغْفِرَةِ وَ إِنَّ الدُّنُوبَ لَتَنَحَاتُ عَنْ وُجُوهِهِمَا وَ جَوَارِحِهِمَا حَتَّى يَفْتَرِقَا.

(The book) 'Al Mahaasin' – Ibn Mahboub, from Amro Bin Abu Al Miqdam, from Malik Bin Ayn,

'From Abu Abdullah^{asws} having said: 'Two Momineen meet, and each one of them shakes a hand of his companions, so Allah^{azwj} Blessed and Exalted does not cease to Look at them with the Love and the Forgiveness, and the sins drops off from their faces and their limbs until they separate from each other''.¹³⁹

41- شي، تفسير العياشي عن أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ: إِنَّ الْمُؤْمِنِينَ إِذَا لَقِيَ أَحَاهُ وَ تَصَافَحَا لَمْ تَزَلِ الدُّنُوبُ تَنَحَاتُ عَنْهُمَا مَا دَامَا مُتَصَافِحِينَ كَنَحَاتِ الْوَرَقِ عَنِ الشَّجَرِ

Tafseer Al Ayyashi – from Abu Baseer,

'From Abu Abdullah^{asws}, he (the narrator) said, 'He^{asws} said: 'When the Momin meets his brother, the sins do not cease to drop off from them for as long as they as shaking hands, like the dropping of the leaves from the tree.

فَإِذَا افْتَرَقَا قَالَ مَلَكَاهُمَا جَزَأَهُمَا اللَّهُ خَيْرًا عَنْ أَنْفُسِكُمَا

¹³⁷ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 38

¹³⁸ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 39

¹³⁹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 40

When they separate, their Angels say to them, 'May Allah^{-azwj} Reward you goodly from yourselves!'

فَإِنِ التَّرَمَّ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ نَادَاهُمَا مُنَادٍ طَوْبَى لَكُمَا وَ حُسْنُ مَأَبٍ وَ طَوْبَى شَجَرَةٌ فِي الْجَنَّةِ أَصْلُهَا فِي دَارِ أَمِيرِ الْمُؤْمِنِينَ ع- وَ فَرَعُهَا فِي مَنَازِلِ أَهْلِ الْجَنَّةِ

If each one of them adheres to his companion, a caller calls out to them: '(The tree of) Tooba will be to you both, and a goodly return, and 'Tooba' is a tree in the Paradise. Its roots are in the house of Amir Al-Momineen^{-asws} and its branches are in houses of the people of Paradise.

فَإِذَا افْتَرَقَا نَادَاهُمَا مَلَكَانِ كَرِيمَانِ أَبْشِرَا يَا وَلِيِّي اللَّهِ بِكَرَامَةِ اللَّهِ وَ الْجَنَّةِ مِنْ وَرَائِكُمَا.

When they separate, their two honourable Angels call out to them: 'Receive glad tidings, O friends of Allah^{-azwj}, of the honours of Allah^{-azwj}, and the Paradise is from behind you both'¹⁴⁰.

42- كشف، كشف الغمة من دلائل الحميري عن مالك الجهني قال: إني يوماً عند أبي عبد الله ع- و أنا أحدث نفسي بفضل الأئمة من أهل البيت إذا أقبل عليّ أبو عبد الله ع- فقال يا مالك أنتم و الله شيعتنا حقاً- لا ترى أنك أفرطت في القول في فضلنا

(The book) 'Kashaf Al Ghamma', from 'Dalaail' of Al Himeyri, from Malik Al Juheyri who said,

'One day I was in the presence of Abu Abdullah^{-asws} and I was discussing to myself with merits of the Imams^{-asws} from People^{-asws} of the Household, when Abu Abdullah^{-asws} turned to me. He^{-asws} said: 'O Malik! By Allah You are our^{-asws} Shias truly! Don't you see that you are exaggerating in the word regarding our^{-asws} merits?

يا مالك إنّه ليس يُقدّر على صفة الله و كنه عظمته- و لله المثل الأعلى و كذلك لا يُقدّر أحد أن يصف حقّ المؤمن و يُشوم به كما أوجب الله له على أخيه المؤمن

O Malik! Surely no one is able upon describing Allah^{-azwj} and His^{-azwj} Magnificent essence, and for Allah^{-azwj} are the exalted examples, and like that no one is able upon describing the rights of a Momin and stand by it like what Allah^{-azwj} has Obligated for him upon his Momin brother.

يا مالك إنّ المؤمنيّن ليلتقيان فيصافح كل واحد منهما صاحبه فلا يزال الله ناظراً إليهما بالمحبة و المغفرة و إنّ الذنوب لتتحات عن وجوههما حتى يفترقا

O Malik! Two Momineen meet each other, and each one of them shakes a hand of his companion, so Allah^{-azwj} does not cease to be Looking at them with the Love and Forgiveness, and the sins drop off from their faces until they separate.

فمن يُقدّر على صفة من هو هكذا عند الله.

So who is able upon describing someone of is like this in the Presence of Allah^{-azwj}?¹⁴¹

¹⁴⁰ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 41

¹⁴¹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 42 a

وَعَنْ أَبِي حَمَزَةَ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَهُوَ مُتَخَلِّجٌ فَتَعَدْتُ فِي جَانِبِ الْبَيْتِ فَقَالَ لِي إِنَّ نَفْسَكَ لَتُحَدِّثُكَ بِشَيْءٍ وَتَقُولُ لَكَ إِنَّكَ مُفْرَطٌ فِي حُبِّنَا أَهْلَ الْبَيْتِ وَلَيْسَ هُوَ كَمَا تَقُولُ

And from Abu Hamza who said,

‘I entered to see Abu Abdullah^{-asws} and he^{-asws} was alone. I sat in a side of the room. He^{-asws} said to me: ‘Your soul tends to discuss to you with something and saying to you that you are exaggerating in our^{-asws} love, People^{-asws} of the Household, and it isn’t like what it is saying.

إِنَّ الْمُؤْمِنَ لَيَلْقَى أَخَاهُ فَيُصَافِحُهُ فَيُغْبِلُ اللَّهُ عَلَيْهِمَا بِوَجْهِهِ وَ يَتَحَاثَّ الذُّنُوبُ عَنْهُمَا حَتَّى يَفْتَرِقَا.

The Momin meets his brother and shakes his hand, so Allah^{-azwj} Turns to them with His^{-azwj} Face, and the sins drop off from them until they separate”.¹⁴²

43- نَوَادِرُ الرَّاَوْنَدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا قَبَّلَ أَحَدُكُمْ ذَاتَ مَحْرَمٍ قَدْ حَاضَتْ أُخْتَهُ أَوْ عَمَّتَهُ أَوْ خَالَتَهُ فَلْيَقْبَلْ بَيْنَ عَيْنَيْهَا وَرَأْسِهَا وَ لْيَكْفُفْ عَنْ حَدِّهَا وَ عَنْ فِيهَا.

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

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘When one of you kisses on with sanctity who has menstruated, his sister, or his paternal aunt, or his maternal aunt, let him kiss between their eyes, and her head, and let him refrain from her cheeks and from her mouth”.¹⁴³

44- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن أبي عبد الله بن محمد البعوي عن داود بن عمرو الضبي عن عبد الله بن المبارك عن يحيى بن أيوب عن عبد الله بن زحر عن علي بن يزيد عن القاسم بن أبي أمامة عن النبي ص قال: تحيَّاتكم بينكم بالمصافحة.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Abdullah Bin Muhammad Abghwy, from Dawood Bin Amro Al Zaby, from Abdullah Bin Al Mubarak, from Yahya Bin Ayoub, from Abdullah Bin Zahr, from Ali Bin Yazeed, from Al Qasim Bin Abu Umama,

‘From the Prophet^{-saww} having said: ‘Your salutations between you should be with the handshake”.¹⁴⁴

45- كِتَابُ زَيْدِ النَّرْسِيِّ، قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَتَنَاوَلْتُ يَدَهُ فَمَقَبَلْتُهَا فَقَالَ أَمَا إِنَّهُ لَا يَصْلُحُ إِلَّا لِنَبِيِّ أَوْ مَنْ أَرِيدَ بِهِ النَّبِيُّ ص.

The book of Zayd Al Narsy who said,

‘I entered to see Abu Abdullah^{-asws}. I grabbed his^{-asws} hand and kissed it. He^{-asws} said: ‘It is not correct except for a Prophet^{-saww}, or one who intends the Prophet^{-saww} with it”.¹⁴⁵

¹⁴² Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 42 b

¹⁴³ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 43

¹⁴⁴ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 44

¹⁴⁵ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 45

46- عُدَّةُ الدَّاعِي، عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الْمُؤْمِنِينَ إِذَا التَّقِيَا وَتَصَافَحَا أَدْخَلَ اللَّهُ يَدَهُ بَيْنَ أَيْدِيهِمَا فَيُصَافِحُ أَشَدَّهُمَا حُبًّا لِصَاحِبِهِ.

(The book) 'Uddat Al Daie' –

'From Abu Ja'far^{-asws} having said: 'When the two Momineen meet and shake hands, Allah^{-azwj} Inserts His^{-azwj} Hand between their hands, so He^{-azwj} Shakes the hand of the one of more love for his companion".¹⁴⁶

47- أَرْبَعِينَ الشَّهِيدِ، بِإِسْنَادِهِ عَنِ السَّيِّدِ الْمُرْتَضَى رَضِيَ اللَّهُ عَنْهُ عَنِ الشَّيْخِ الْمُفِيدِ عَنِ أَبِي الْمُفَضَّلِ الشَّيْبَانِيِّ عَنِ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ بُطَّةَ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْهَمِيِّ عَنِ فَضَالَةَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنِ ابْنِ بِسْطَامٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَأَتَى رَجُلًا فَقَالَ جَعَلْتُ فِدَاكَ إِنِّي رَجُلٌ مِنْ أَهْلِ الْجَبَلِ وَرُبَّمَا لَقَيْتُ رَجُلًا مِنْ إِخْوَانِي فَالْتَزَمْتُهُ فَيَعِيبُ عَلَيَّ بَعْضُ النَّاسِ وَ يَقُولُونَ هَذِهِ مِنْ فِعْلِ الْأَعَاجِمِ وَ أَهْلِ الشِّرْكِ-

(The book) 'Al Arbaeen' of the martyr – by his chain from Al Seyyid Al Murtaza, may Allah^{-azwj} be Pleased with him, from the sheykh Al Mufeed, from Abu Al Mufazzal Al Shaybani, from Muhammad Bin Ja'far Bin Battah, from Ahmad Bin Abu Abdullah Al Barqy, from Fazalah, from Al-Husayn Bin Usman, from Ibn Bistam who said,

'I was in the presence of Abu Abdullah^{-asws}. A man came and he said, 'May I be sacrificed for you^{-asws}! I am from the mountain people, and sometimes I meet a man from my brethren, so I adhere to him (hugging). Some of the people fault upon me and they say, 'This is from the deed of the Persians and the Polytheists people".

فَقَالَ ع وَ لَمْ دَاكَ فَمَدَّ التَّرَمَ رَسُولُ اللَّهِ ص جَعْفَرًا وَ قَبَّلَ عَيْنَيْهِ.

He^{-asws} said: 'And why is that? Rasool-Allah^{-saww} had adhered (hugged) Ja'far^{-as} and kissed his^{-as} eyes".¹⁴⁷

¹⁴⁶ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 46

¹⁴⁷ Bihar Al-Anwaar V 73 - The book of relationships - Ch 100 H 47

CHAPTER 101 – THE RECONCILING BETWEEN THE PEOPLE

الآيات

The Verses

النساء مَنْ يَشْفَعُ شَفَاعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ مِنْهَا وَ مَنْ يَشْفَعُ شَفَاعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِنْهَا وَ كَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ مُقْتَباً

(Surah) Al Nisaa - **One who intercedes interceding in a good deed, there would happen to be for him a share from it, and one who intercedes interceding in an evil deed, there would happen to be for him a responsibility from it; and Allah was always an overseer over everything [4:85]**

و قال تعالى لا خَيْرَ فِي كَثِيرٍ مِنْ نَجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَ مَنْ يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْراً عَظِيماً

And the Exalted Said: **There is no good in most of their secret counsels except of the one who either enjoins charity, or goodness, or reconciliation between people; and the one who does this seeking the Pleasure of Allah, so We shall soon Give him a mighty Recompense [4:114]**

الأنفال فَاتَّقُوا اللَّهَ وَ أَصْلِحُوا ذَاتَ بَيْنِكُمْ

(Surah) Al Anfaal - **therefore fear Allah and reconcile what is between you, [8:1]**

الحجرات إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

(Surah) Al Hujuraat - **But rather, the Momineen are brothers, therefore reconcile between your brethren and fear Allah, perhaps you would be Shown Mercy [49:10].**

1- ما، الأمايلي للشيخ الطوسي بإسناد المَجاشعِيِّ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا عَمِلَ امْرِئٌ عَمَلًا بَعْدَ إِقَامَةِ الْفَرَائِضِ خَيْرًا مِنْ إِصْلَاحِ بَيْنِ النَّاسِ يَفْعَلُ خَيْرًا وَ يُنْمِي خَيْرًا.

(The book) 'Al Amaali' of the sheykh Al Tusi – by a chain of Al Mujashie,

'From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'After establishing the obligations, a person will not do any deed better than reconciling between the people, saying good and developing good".¹⁴⁸

2- ما، الأمايلي للشيخ الطوسي بِهَذَا الْإِسْنَادِ قَالَ قَالَ النَّبِيُّ ص إِصْلَاحُ ذَاتِ الْبَيْنِ أَفْضَلُ مِنْ عَامَّةِ الصَّلَاةِ وَ الصَّوْمِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – By this chain, said,

'The Prophet^{-saww} said: 'Reconciling the discord is better than the regular Salat and Fast''¹⁴⁹

قال الشيخ رحمه الله أقول إن المعنى في ذلك يكون المراد صلاة التطوع و الصوم.

Note: The sheykh, may Allah^{-azwj} have Mercy on him, said, 'I am saying that the meaning in that, the intent happens to be the voluntary Salat and the Fast'.

3- ثواب الأعمال ابنُ الْمُتَوَكِّلِ عَنِ الْحَمِيرِيِّ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ مُحَمَّدِ بْنِ الْمُثَنَّى عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ لِأَنْ أُصْلِحَ بَيْنَ اثْنَيْنِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَتَصَدَّقَ بِدِينَارَيْنِ.

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Al Himeyri, from Ibn Abu Al Khattab, from Ibn Mahboub, from Al Sumali,

'From Abu Abdullah^{-asws} said: 'Amir Al-Momineen^{-asws} had said: 'If I^{-asws} were to reconcile between two, it would be more beloved to me than if I^{-asws} were to give charity with two Dinars''¹⁵⁰

4- جاء المجلس للمفيد الحسَنُ بْنُ حَمَزَةَ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ عَيْسَى عَنِ مُحَمَّدِ بْنِ سِنَانٍ عَنِ عُمَرَ الْأَفْرَاقِيِّ وَ حَدِيثَهُ بِنِ مَنْصُورٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: صَدَقَةٌ تُجِبُّهَا اللَّهُ إِصْلَاحَ بَيْنِ النَّاسِ إِذَا تَفَاسَدُوا وَ تَقْرِيبَ بَيْنِهِمْ إِذَا تَبَاعَدُوا.

(The book) 'Al Majalis' of Al Mufeed – Al-Hassan Bin Hamza, from Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Muhammad Bin Sinan, form Umar Al Afraq, and Huzeyfa Bin Mansour,

'From Abu Abdullah^{-asws} having: 'Charity, Allah^{-azwj} Loves is reconciling between the people when they are corrupted, and bringing them closer when they are distant''¹⁵¹

5- عُدَّةُ الدَّاعِي، قَالَ رَسُولُ اللَّهِ ص أَفْضَلُ الصَّدَقَةِ صَدَقَةُ اللِّسَانِ

(The book) 'Uddat Al Daie' –

'Rasool-Allah^{-saww} said: 'The best charity is charity of the tongue'.

قِيلَ يَا رَسُولَ اللَّهِ ص وَ مَا صَدَقَةُ اللِّسَانِ

It was said, 'O Rasool-Allah^{-saww}, and what is charity of the tongue?'

قَالَ الشَّفَاعَةُ تَمُكُّ بِهَا الْأَسِيرَ وَ تَحْمِلُ بِهَا الدَّمَ وَ تَجْرُّ بِهَا الْمَعْرُوفَ إِلَى أَخِيكَ وَ تَدْفَعُ بِهَا الْكَرْهَةَ.

¹⁴⁹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 101 H 2

¹⁵⁰ Bihar Al-Anwaar V 73 - The book of relationships - Ch 101 H 3

¹⁵¹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 101 H 4

He^{-saww} said: ‘The intercession by which you free the captive, and your saving the blood by it, and your pulling the act of kindness by it to your brother, and your repelling the abhorrence by it’¹⁵².

6-6، الكافي عن مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ حَمَّادِ بْنِ أَبِي طَلْحَةَ عَنْ حَبِيبِ الْأَحْوَلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ
صَدَقَ جُيُبَهَا اللَّهُ إِصْلَاحَ بَيْنِ النَّاسِ إِذَا تَقَاسَدُوا وَ تَقَارَبَ بَيْنَهُمْ إِذَا تَبَاعَدُوا.

(The book) ‘Al Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Hammad Bin Abu Talha, from Habeeb Al Ahwal who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Charity Allah^{-azwj} Love is reconciling between the people they are corrupted, and bring them closer when they are distant’¹⁵³.

7-7، الكافي عن مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لِأَنَّ أُصْلِحَ بَيْنَ اثْنَيْنِ أَحَبُّ إِلَيَّ مِنْ أَنْ
أَتَصَدَّقَ بِدِينَارَيْنِ.

(The book) ‘Al Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Hisham Bin Salim,

‘From Abu Abdullah^{-asws} having said: ‘If I^{-asws} were to reconcile between two, it is more beloved to me than if I^{-asws} were give charity with two Dinars’¹⁵⁴.

8-8، الكافي عن مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانَ عَنِ الْمُفَضَّلِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا رَأَيْتَ بَيْنَ اثْنَيْنِ مِنْ شِيعَتِنَا مُنَازَعَةً فَافْتَرِهَا
مِنْ مَالِي.

(The book) ‘Al Kafi’ – from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Sinan, from Al Mufazzal who said,

‘Abu Abdullah^{-asws} said: ‘Whenever you see a dispute between two of our^{-asws} Shias, then ransom it (sort it out) from my^{-asws} wealth’¹⁵⁵.

9-9، الكافي بالإِسْنَادِ عَنِ ابْنِ سِنَانَ عَنْ أَبِي حَنِيفَةَ سَاقِي الْحَاجِّ قَالَ: مَرَّ بِنَا الْمُفَضَّلُ وَ أَنَا وَ حَتِّي نَتَشَاجَرُ فِي مِيرَاثٍ فَوَقَفَ عَلَيْنَا سَاعَةً ثُمَّ قَالَ لَنَا
تَعَالَوْا إِلَى الْمَنْزِلِ فَأَتَيْنَاهُ فَأُصْلِحَ بَيْنَنَا بِأَرْبَعِ مِائَةِ دِرْهَمٍ فَلَدَعَهَا إِلَيْنَا مِنْ عِنْدِهِ حَتَّى إِذَا اسْتَوْثَقَ كُلُّ وَاحِدٍ مِنَّا مِنْ صَاحِبِهِ

(The book) ‘Al Kafi’ – By the chain from Ibn Sinan, from Abu Haneefa (Saeed Bin Bayan), quencher of the pilgrims, said,

‘Al Mufazzal passed by us while I and my in-law were quarrelling regarding inheritance. He paused by us for a while, then said to us, ‘Come to my house!’ He reconciled between us with four hundred Dirhams. He handed these to us from his own possessions until each one of us had confidence (satisfaction) from his companion.

¹⁵² Bihar Al-Anwaar V 73 - The book of relationships - Ch 101 H 5

¹⁵³ Bihar Al-Anwaar V 73 - The book of relationships - Ch 101 H 6

¹⁵⁴ Bihar Al-Anwaar V 73 - The book of relationships - Ch 101 H 7

¹⁵⁵ Bihar Al-Anwaar V 73 - The book of relationships - Ch 101 H 8

قَالَ أَمَا إِنَّمَا لَيْسَتْ مِنْ مَالِي وَ لَكِنَّ أَبُو عَبْدِ اللَّهِ عَ أَمَرَنِي إِذَا تَنَازَعَ رَجُلَانِ مِنْ أَصْحَابِنَا فِي شَيْءٍ أَنْ أُصْلِحَ بَيْنَهُمَا وَ أَفْتَدِيَهُمَا مِنْ مَالِهِ فَهَذَا مِنْ مَالِ أَبِي عَبْدِ اللَّهِ ع.

He said, 'It isn't from my wealth, but Abu Abdullah^{-asws} had instructed me, whenever two me from our companion were to dispute regarding anything, I should reconcile between them and ransom them from his^{-asws} wealth. Thus, this is from the wealth of Abu Abdullah^{-asws}'.¹⁵⁶

تَبْيَانٌ وَ رَوَى فِي الْفَقِيهِ عَنْ أُيُوبَ بْنِ أُعَيْنَةَ قَالَ: سَمِعْتُ الْوَلِيدَ بْنَ صَبِيحٍ يَقُولُ لِأَبِي عَبْدِ اللَّهِ ع- إِنَّ أَبَا حَنِيفَةَ رَأَى هَلَالَ ذِي الْحِجَّةِ بِالْقَادِسِيَّةِ وَ شَهِدَ مَعَنَا عَرَفَةَ فَقَالَ مَا لِهَذَا صَلَاةٌ مَا لِهَذَا صَلَاةٌ.

Clarification – And it is reported in (the book) 'Al-Faqeeh', from Ayoub Bin Ayn who said, 'I heard Al-Waleed Bin Sabeeh saying to Abu Abdullah^{-asws}, 'Abu Haneefa saw the crescent of Zul Hijaj at Al-Qadisiyya and he attended Arafah with us'. He^{-asws} said: 'There is no Salat for this! There is no Salat for this'.

10- كَا، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْمُصْلِحُ لَيْسَ بِكَاذِبٍ.

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

'From Abu Abdullah^{-asws} having said: 'The reconciler is not a liar''.¹⁵⁷

11- كَا، الكافي عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَ تَتَّقُوا وَ تَصْلِحُوا بَيْنَ النَّاسِ قَالَ إِذَا دُعِيَتْ لِصُلْحٍ بَيْنَ اثْنَيْنِ فَلَا تَقُلْ عَلَيَّ يَمِينٌ إِلَّا أَفْعَلْ.

(The book) 'Al Kafi' – From Ali, from his father, from Ibn Abu Umeyr, from Ali Bin Ismail, from Is'haq Bin Ammar,

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **And do not be making Allah as obstacle to your oaths if you are doing good; and be fearing and reconciling between the people; and Allah is Hearing, Knowing [2:224].** He^{-asws} said: 'When you are called to reconcile between two, do not be saying, 'Upon me is an oath if I don't do so''.¹⁵⁸

تَبْيِينٌ فَيَكُونُ الْمُرَادُ بِالْأَيْمَانِ الْأُمُورَ الْمُخْلُوفَ عَلَيْهَا كَقَوْلِهِ ع لِابْنِ سَمُرَةَ إِذَا حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا فَأَتِ الْبَدِيءَ هُوَ خَيْرٌ وَ كَحَيْزٍ وَ كَحَيْزٍ عَنِّي.

Clarification (Hadeeth only) – The intent with the oath would be the things (matters) sworn upon, like his^{-asws} words to Ibn Samurah: 'When you swear upon an oath, so you see another better than it, go to the one who is better and deny from your oath'.

وَ هُوَ الْمَرْوِيُّ عَنْ أَبِي أَيُّوبَ ع نَحْوُ مَا رَوَى عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: لَا تَحْلِفُوا بِاللَّهِ صَادِقِينَ وَ لَا كَاذِبِينَ فَإِنَّهُ يَقُولُ سُبْحَانَهِ وَ لَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ.

¹⁵⁶ Bihar Al-Anwaar V 73 - The book of relationships - Ch 101 H 9

¹⁵⁷ Bihar Al-Anwaar V 73 - The book of relationships - Ch 101 H 10

¹⁵⁸ Bihar Al-Anwaar V 73 - The book of relationships - Ch 101 H 11

*And it is reported from our Imams^{-asws} approximate to what has passed, from Abu Abdullah^{-asws} having said: ‘Do not swear by Allah^{-azwj}, truthfully or lying, for the Glorious is Saying: **And do not be making Allah as obstacle to your oaths [2:224]**’.*

12- كا، الكافي عن العدة عن البرقي عن ابن محبوب عن معاوية بن وهب أو معاوية بن عمار عن أبي عبد الله ع قال قال: أبلغ عني كذا وكذا في أشياء أمر بها

(The book) ‘Al Kafi’ – from the number, from Al Barqy, from Ibn Mahboub, from Muawiya Bin Wahab, or Muawiya Bin Ammar,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘He^{-asws} said: ‘Deliver such and such on my^{-asws} behalf’ – regarding things he^{-asws} instructed with.

فُلْتُ فَأُبَلِّغُهُمْ عَنْكَ وَ أَقُولُ عَنِّي مَا قُلْتَ لِي وَ غَيْرَ الَّذِي قُلْتَ

I said, ‘Shall I deliver to them on your^{-asws} behalf and saying from me what you^{-asws} have said to me, and other than which you^{-asws} have said?’

قَالَ نَعَمْ إِنَّ الْمُصْلِحَ لَيْسَ بِكَذَّابٍ إِذَا هُوَ الصُّلْحُ لَيْسَ بِكَذِبٍ.

He^{-asws} said: ‘Yes! The reconciler isn’t a liar. But rather it is the reconciliation, not being with a lie’.¹⁵⁹

¹⁵⁹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 101 H 12

CHAPTER 102 – THE CORRESPONDENCE AND ITS ETIQUETTES, AND THE BEGINNING WITH THE NAMING (ALLAH^{-azwj}) IN THE LETTER AND IN OTHERS FROM THE MATTERS

الآيات

The Verses

النمل إِنَّهُ مِنْ سُلَيْمَانَ وَ إِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - أَلَّا تَعْلَمُوا عَلَيَّ وَ أَتُونِي مُسْلِمِينَ

(Surah) Al Naml: **It is from Suleyman, and it is in the Name of Allah the Beneficent, the Merciful [27:30] ‘Do not exalt yourselves against me and come to be submissively’ [27:31].**

القلم ن وَ الْقَلَمِ وَ مَا يَسْطُرُونَ

(Surah) Al Qalam: **Noon and the Pen, and what they will be writing! [68:1]**

العلق اِقْرَأْ وَ رَبُّكَ الْأَكْرَمُ - الَّذِي عَلَّمَ بِالْقَلَمِ - عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

(Surah) Al-Alaq: **Read, by your Lord, the most Benevolent [96:3] Who Taught by the Pen [96:4] Taught the human being what he did not know [96:5].**

1- ب، قرب الإسناد ابن عيسى وَ ابن أبي الخطاب معا عَنِ الْبَزْطِيِّ عَنِ الرِّضَا ع قَالَ: كَانَ أَبُو الْحَسَنِ ع يَتَرَبُّ الْكِتَابَ.

(The book) ‘Qurb Al Asnaad’ – Ibn Isa and Ibn Abu Al Khattab, both together, from Al Bazanty,

‘From Al-Reza^{-asws} having said: ‘From Al-Reza^{-asws} having said: ‘Abu Al-Hassan^{-asws} used to cover the letter with dust’’.¹⁶⁰

2- ل، الخصال ماجيلويه عَنِ مُحَمَّدِ الْعَطَّارِ عَنِ سَهْلِ عَنِ ابْنِ زَيْدٍ عَنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّوْقَلِيِّ رَفَعَهُ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَتَبَ إِلَى عَمَّالِهِ أَدْفُوا أَقْلَامَكُمْ وَ قَارِبُوا بَيْنَ سَطُورِكُمْ وَ اخْدِفُوا عَنِّي فُضُولَكُمْ وَ اقْصِدُوا قَصْدَ الْمَعَانِي وَ إِتَاكُمْ وَ الْإِخْتَارَ فَإِنَّ أَمْوَالَ الْمُسْلِمِينَ لَا تَحْتَمِلُ الْإِضْرَارَ.

(The book) ‘Al-Khisaal’ – Majaylawiya, from Muhammad Al Attar, from Sahl, from Ibn Yazeed, from Muhammad Bin Ibrahim Al-Nowfaly raising it,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}: ‘Amir Al-Momineen^{-asws} wrote to his^{-asws} office bearers: ‘Thin (Sharpen) your pens, and draw closer between your lines, and delete your unnecessaries from me^{-asws}, and aim for the meaningful aim, and beware of the excessive (writings), for the wealth of the Muslims cannot endure the harms’’.¹⁶¹

¹⁶⁰ Bihar Al-Anwaar V 73 - The book of relationships - Ch 102 H 1

¹⁶¹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 102 H 2

3- ل، الخصال مُحَمَّدُ بْنُ أَحْمَدَ الْبَغْدَادِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَبَّسَةَ عَنْ دَارِمِ بْنِ قَبَيْصَةَ وَ نُعَيْمِ بْنِ صَالِحٍ عَنِ الرِّضَا عَنْ آبَائِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ قَالَ النَّبِيُّ ص بَاكِرُوا بِالْحَوَائِجِ فَإِنَّهَا مُيسَّرَةٌ وَ تَرَبُّوا الْكِتَابَ فَإِنَّهُ أَنْجَحٌ لِلْحَاجَةِ وَ اطلُّوا الْخَيْرَ عِنْدَ حَسَنِ الْوُجُوهِ.

(The book) 'Al Khisaal' – Muhammad Bin Ahmad Al Baghdady, from Ali Bin Muhammad Bin Anbasa, from Darim Bin Qabeysa and Nueym Bin Salih,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, said: 'The Prophet^{-saww} said: 'Go early morning for the needs, for these would be easier, and cover the letter (lettering) with the dust for it is accomplishing for the need, and seek the good with the beautiful faces''¹⁶²

4- ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام في خبر الشامي أن أمير المؤمنين ع سئل لم سمي تبعاً

(The books) 'Ilal Al-Sharaie', (and) 'Uyoun Akhbar Al-Reza^{-asws}', may the greetings be upon him^{-asws} – In a Hadeeth of the Syrian who asked Amir Al-Momineen^{-asws}, 'Why is Tubba named as 'Tubba'?'

فَقَالَ لِأَنَّهُ كَانَ عَلَماً كَاتِباً وَ كَانَ يَكْتُبُ لِمَلِكٍ كَانَ قَبْلَهُ فَكَانَ إِذَا كَتَبَ كَتَبَ بِسْمِ اللَّهِ الَّذِي خَلَقَ صَيْحاً وَ رِيحاً فَقَالَ الْمَلِكُ أَكْتُبْ وَ ابْدَأْ بِاسْمِ مَلِكِ الرَّعْدِ

'Because he was a slave scribe, and he used to write to a king who was before him. It was so that whenever he wrote, he wrote, 'In the Name of Allah^{-azwj} Who Created Scream and wind'. The king said, 'Write, 'And I begin with the name of the king of thunder'.

فَقَالَ لَا ابْدَأُ إِلَّا بِاسْمِ إلهي ثُمَّ أَعْطَفْتُ عَلَى حَاجَتِكَ

He said, 'I will not begin except with the Name of my God^{-azwj} then I shall turn to your need'.

فَشَكَرَ اللَّهُ عَزَّ وَ جَلَّ لَهُ ذَلِكَ فَأَعْطَاهُ مُلْكَ ذَلِكَ الْمَلِكِ فَتَابَعَهُ النَّاسُ عَلَى ذَلِكَ فَسَمِيَ تَبَعاً.

Allah^{-azwj} Mighty and Majestic Thanked to him for that, so He^{-azwj} Gave him the kingdom of that king. The people followed (Tabiu) him upon that, so he was named as 'Tubba''¹⁶³

5- ن، عيون أخبار الرضا عليه السلام ابن المتوكل و ابن هشام و المكتيب و الوراق و الدقاق جميعاً عن الكُتَيْبِ عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ الْعَلَوِيِّ عَنْ مُوسَى بْنِ مُحَمَّدِ الْمُخَارِبِيِّ عَنْ رَجُلٍ قَالَ: اسْتَشَدَّ الْمَأْمُونُ الرِّضَا ع بَعْضَ الْأَشْعَارِ فَلَمَّا أَنْشَدَهُ قَالَ لَهُ الْمَأْمُونُ إِذَا أَمَرْتُ أَنْ تُتْرَبَ الْكِتَابَ كَيْفَ تَقُولُ قَالَ تُتْرَبُ

(The book) 'Uyoun Akhbaar Al-Reza^{-asws}', may the greetings be upon him^{-asws} – Ibn Al Mutawakkil, and Ibn Hisham, and Al Mukattib, and Al Warraq, and Al Daqqaq, altogether from Al Kulayni, from Ali Bin Ibrahim Al Alawy, from Musa Bin Muhammad Al Muhariby, from a man who said,

¹⁶² Bihar Al-Anwaar V 73 - The book of relationships - Ch 102 H 3

¹⁶³ Bihar Al-Anwaar V 73 - The book of relationships - Ch 102 H 4

'Al-Mamoun appealed to Al-Reza^{-asws} for some poems. When he^{-asws} had prosed it, Al-Mamoun said to him, 'When you^{-asws} instruct with scattering dust on the writing, how do you^{-asws} say?' He^{-asws} said: 'Dust up!'

قَالَ فَمِنَ السَّحَا قَالَ سَحَّ

He said, 'So, from the scattering?' He^{-asws} said: 'Scatter it!'

قَالَ فَمِنَ الطِّينِ قَالَ طَيَّنْ

He said, 'So, from the clay?' He^{-asws} said: 'Clay it!'

فَقَالَ الْمَأْمُونُ يَا عَلَامُ تَرَبُّ هَذَا الْكِتَابَ وَ سَحَّهِ وَ طَيَّنَّهُ وَ امْنُضِ بِهِ إِلَى الْفَضْلِ بْنِ سَهْلٍ وَ خُذْ لِأَبِي الْحَسَنِ ثَلَاثِمِائَةَ أَلْفِ دِرْهَمٍ.

He said, 'O slave! Dust up this writing, and scatter it, and clay it, and go with it to Al-Fazl Bin Sahl and take three hundred thousand Dirhams to be for Abu Al-Hassan^{-asws}!'¹⁶⁴

6- ف، تحف العقول عن داود الصرمي عن أبي الحسن الثالث ع قال: أمرني ع بجوائح كثيرة فقال لي قل كيف تقول فلم أحفظ مثل ما قال لي فمدَّ الدواة وكتب بسم الله الرحمن الرحيم اذكر إن شاء الله و الأمر بيد الله

(The book) 'Tuhaf Al Uqoul' – From Dawood Al Sarmy,

'From Abu Al-Hassan^{-asws} the 3rd, he (the narrator) said, 'He^{-asws} instructed me with a lot of needs. He^{-asws} said to me: 'Say how you will be saying', but I could not memorise like what he^{-asws} had said to me. So he^{-asws} extended the ink and wrote: 'In the name of Allah^{-azwj} the Beneficent, the Merciful. (You will) remember, if Allah^{-azwj} so desires, and the matter is in the Hand of Allah^{-azwj}'.

فَتَبَسَّمْتُ فَقَالَ مَا لَكَ فُلْتُ حَيْرٌ فَقَالَ أَخْبِرْنِي

I smiled. He^{-asws} said: 'What is the matter with you?' I said, 'Good'. He^{-asws} said: 'Inform me^{-asws}!'

فُلْتُ جُعِلْتُ فِدَاكَ ذَكَرْتُ حَدِيثًا حَدَّثَنِي بِهِ رَجُلٌ مِنْ أَصْحَابِنَا عَنْ جَدِّكَ الرِّضَا إِذَا أَمَرَ بِحَاجَةٍ كَتَبَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اذْكُرْ إِنْ شَاءَ اللَّهُ

I said, 'May I be sacrificed for you^{-asws}! I remember a Hadeeth a man from our companions had narrated to me from your^{-asws} grandfather^{-asws} Al-Reza^{-asws}. Whenever he^{-asws} instructed with a need, he^{-asws} wrote: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful', (you will) remember if Allah^{-azwj} so Desires'.

فَتَبَسَّمْتُ فَقَالَ لِي يَا دَاوُدُ لَوْ فُلْتُ إِنْ تَارَكَ التَّسْمِيَةَ كَتَارَكَ الصَّلَاةَ لَكُنْتُ صَادِقًا.

I smiled. He^{-asws} said to me: ‘O Dawood! If I^{-asws} were to say that a neglecter of the Naming (Allah^{-azwj}) is like a neglecter of the Salat, I^{-asws} would be truthful’.¹⁶⁵

7- سن، المحاسن بغض أصحابنا رفعه قال قال أبو عبد الله ع يُسْتَنْدَلُ بِكِتَابِ الرَّجُلِ عَلَى عَقْلِهِ وَ مَوْضِعِ بَصِيرَتِهِ وَ بِرَسُولِهِ عَلَى فَهْمِهِ وَ فِطْنَتِهِ.

(The book) ‘Al Mahasin’ – one of our companions raising it, said,

‘Abu Abdullah^{-asws} said: ‘The letter of a man evidence’s upon his intellect, and place of his insight, and by his messenger upon his understanding and his discernment’.¹⁶⁶

8- كشف، كشف الغمة قال الحافظ عبد العزيز روي عن جعفر بن محمد الصادق ع أنه قال لمؤلاه نافذ إذا كتبت رقة أو كتاباً في حاجة فأردت أن تنجح حاجتك التي تريد فأكتب رأس الرقة بقلم غير مديد - بسم الله الرحمن الرحيم

(The book) ‘Kashaf Al Ghamma’ – Al Hafiz Abdul Aziz said,

‘It is reported from Ja’far^{-asws} Bin Muhammad Al-Sadiq^{-asws} having said to one of his^{-asws} slave: ‘Nafid! Whenever you write a note or a letter regarding a need. If want your need to be successful, so write at the top of the note with a pen without ink: ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful’.

إِنَّ اللَّهَ وَعَدَ الصَّابِرِينَ الْمُحْرَجَ بِمَا يَكْرَهُونَ وَ الرِّزْقَ مِنْ حَيْثُ لَا يَحْتَسِبُونَ جَعَلْنَا اللَّهُ وَ إِيَّاكُمْ مِنَ الَّذِينَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ

Allah^{-azwj} has Promised the patient ones of the way out from what they are disliking, and the sustenance from where they are not anticipating. May Allah^{-azwj} Make us^{-asws} and you all to be from the one having no fear upon them nor will they be grieving’.

قَالَ نَافِذٌ فُكِّنْتُ أَفْعَلُ ذَلِكَ فَتُنَجِّحُ حَوَائِجِي.

Nafid said, ‘I used to do that and my needs were accomplished’.¹⁶⁷

9- نصح، نصح البلاغة قال أمير المؤمنين ع رسولك ترجمان عقلك و كتابك أبلغ من ينطق عنك.

(The book) ‘Nahj Al Balagah’ –

‘Amir Al-Momineen^{-asws} said: ‘Your messenger is an interpreter of your intellect, and your letter is most eloquent one speaking on your behalf’.¹⁶⁸

10- كتاب الإمامة و التبصرة، عن محمد بن عبد الله عن أحمد بن محمد بن سعيد بن الحسين بن عبيد الكندي عن النوفلي عن السكوني عن جعفر بن محمد عن أبيه عن أبيه ع قال: قال رسول الله ص للذي يملي عليه في بعض حوائجه ضع القلم على أذنك فهو أذكى للمملى.

The book ‘Al Imamah Wa Al Tabsirah’ – from Muhammad Bin Abdullah, from Ahmad Bin Muhammad Bin Saeed, from Al-Hassan Bin Ubeyd Al Kindy, from Al Nowfaly, from Al Sakuny,

¹⁶⁵ Bihar Al-Anwaar V 73 - The book of relationships - Ch 102 H 6

¹⁶⁶ Bihar Al-Anwaar V 73 - The book of relationships - Ch 102 H 7

¹⁶⁷ Bihar Al-Anwaar V 73 - The book of relationships - Ch 102 H 8

¹⁶⁸ Bihar Al-Anwaar V 73 - The book of relationships - Ch 102 H 9

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said to the one he^{-saww} dictated to regarding one of his^{-saww} needs: 'Place the pen upon your ear, for it is cleverer for the dictated'''.¹⁶⁹

¹⁶⁹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 102 H 10

CHAPTER 103 – THE SNEEZING AND THE NAMING (ALLAH^{-azwj})

1- مكا، مكارم الأخلاق عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ سَمِعَ عَطَسَةً فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ لَمْ يَشْتَكِ طَرَسَهُ وَ لَا عَيْنَهُ أَبَدًا

(The book) 'Makarim Al Akhlaq' –

'From Abu Abdullah^{-asws} having said: 'One who hears a sneeze so he should praise Allah^{-azwj} and extoll upon Him^{-azwj} and send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, will have not complaint of his teeth nor his eyes, ever!'

ثُمَّ قَالَ وَ إِنْ سَمِعَهَا وَ بَيْنَهَا وَ بَيْنَهُ الْبَحْرُ فَلَا يَدْعُ أَنْ يَقُولَ ذَلِكَ.

Then he^{-asws} said: 'And even if he hears it, and there is the ocean between it and him, there is no escape from him saying that'.¹⁷⁰

عَنْ أَبِي مَرْيَمَ قَالَ: عَطَسَ عَاطِسٌ عِنْدَ أَبِي جَعْفَرٍ ع فَقَالَ أَبُو جَعْفَرٍ نِعْمَ الشَّيْءُ الْعَطَاسُ فِيهِ رَاحَةٌ لِلْبَدَنِ وَ يُذَكِّرُ اللَّهَ عَنْهُ وَ يُصَلِّي عَلَى النَّبِيِّ ص-

From Abu Maryam who said,

'A sneezer sneezed in the presence of Abu Ja'far^{-asws}, so Abu Ja'far^{-asws} said: 'Best of the things is the sneeze. In it is rest for the body, and Allah^{-azwj} is mentioned from it, and Salawaat is sent upon the Prophet^{-saww}'.

فَقُلْتُ إِنَّ مُحَدِّثِي الْعِرَاقِ يُحَدِّثُونَ أَنَّهُ لَا يُصَلِّي عَلَى النَّبِيِّ ص فِي ثَلَاثِ مَوَاضِعَ عِنْدَ الْعَطَاسِ وَ عِنْدَ الذَّبْحَةِ وَ عِنْدَ الْجَمَاعِ

I said, 'The narrators of Iraq are narrating that Salawaat is not to be sent upon the Prophet^{-saww} in three places (occasions) – at the sneezing, and at the slaughter, and at the copulation'.

فَقَالَ اللَّهُمَّ إِنْ كَانُوا كَذَبُوا فَلَا تَبْلُغْهُمْ شَفَاعَةَ مُحَمَّدٍ ص.

He^{-asws} said: 'O Allah^{-azwj}! If they were to be lying, then do not let them achieve the intercession of Muhammad^{-saww}!'¹⁷¹

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ إِذَا سَمِعَ عَاطِسًا الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ مَا كَانَ مِنْ أَمْرِ الدُّنْيَا وَ الْآخِرَةِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ لَمْ يَرِ فِي قَوْمِهِ سُوءًا.

From Abu Abdullah^{-asws} having said: 'On who says when he hears a sneeze, 'The Praise is for Allah^{-azwj} upon all situations, whatever was from matters of the world and the Hereafter, and

¹⁷⁰ Bihar Al-Anwaar V 73 - The book of relationships - Ch 103 H 1 / 1

¹⁷¹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 103 H 1 / 2

may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws'}, will not see any evil in his mouth".¹⁷²

عَنْهُ ع قَالَ قَالَ النَّبِيُّ ص مَنْ سَبَقَ الْعَاطِسَ بِالْحَمْدِ غُوبِيَ عَنْ وَجَعِ الصِّرْسِ وَالْحَاصِرَةِ.

From him^{-asws} having said: 'The Prophet^{-saww} said: 'One who precedes the sneezer with the praise (of Allah^{-azwj}) will recover from the pain of the molars and the loins".¹⁷³

عَنِ الصَّادِقِ ع قَالَ: إِذَا عَطَسَ الْإِنْسَانُ فَقَالَ الْحَمْدُ لِلَّهِ قَالَ الْمَلَكَانِ الْمُؤَكَّلَانِ بِهِ رَبِّ الْعَالَمِينَ كَثِيرًا لَا شَرِيكَ لَهُ

From Al-Sadiq^{-asws} having said: 'When the person sneezes, so he says, 'The Praise is for Allah^{-azwj}', the two Angels allocated with him say (in continuation), 'Lord^{-azwj} of the worlds, a lot, there is no associate for Him^{-azwj}'.

فَإِنْ قَالَتْهَا الْعَبْدُ قَالَ الْمَلَكَانِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ فَإِنْ قَالَتْهَا الْعَبْدُ قَالَ الْمَلَكَانِ رَحِمَكَ اللَّهُ.

If the servant says it (whole sentence), the two Angels say (in continuation): 'May Allah^{-azwj} Send Salawaat upon Muhammad^{-saww}'. If the servant says it (whole sentence), they both say: 'And upon the Progeny^{-asws} of Muhammad^{-saww}'. If the servant says it (whole sentence), the two Angels say: 'May Allah^{-azwj} have Mercy on you".¹⁷⁴

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فِي خَيْرِ طَوِيلٍ إِذَا عَطَسَ أَحَدُكُمْ فَسَمِعْتُوهُ فَإِنْ قَالَ يَرْحَمُكُمُ اللَّهُ فَقُولُوا يَغْفِرُ اللَّهُ لَكُمْ وَيَرْحَمُكُمْ فَإِنَّ اللَّهَ قَالَ - وَ إِذَا حَبِيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا.

Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} said in a lengthy Hadeeth: 'Whenever one you sneezes, so name Him^{-azwj}. If he says, 'May Allah^{-azwj} have Mercy on you', then say, 'May Allah^{-azwj} Forgive you and have Mercy on you', for Allah^{-azwj} Says: **And when you are greeted with a greeting, greet with a better (greeting) than it or return it (with the same) [4:86]**'.¹⁷⁵

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبٍ قَالَ: حَضَرْتُ مَجْلِسَ أَبِي عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَانَ إِذَا عَطَسَ رَجُلٌ فِي مَجْلِسِهِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع رَحِمَكَ اللَّهُ قَالُوا آمِينَ

From Abdullah Bin Abu Yafour who said,

'I attended a gathering of Abu Abdullah^{-asws}, may the Salawaat of Allah^{-azwj} and His^{-azwj} Greeting be upon him^{-asws}, and it so happened that a man sneezed in his^{-asws} gathering. Abu Abdullah^{-asws} said: 'May Allah^{-azwj} have Mercy on you!' They said, 'Ameen'.

فَعَطَسَ أَبُو عَبْدِ اللَّهِ ع فَحَجَلُوا وَ لَمْ يُحْسِنُوا أَنْ يُرَدُّوا عَلَيْهِ قَالَ فَقُولُوا أَعْلَى اللَّهُ ذِكْرَكَ.

¹⁷² Bihar Al-Anwaar V 73 - The book of relationships - Ch 103 H 1 / 3

¹⁷³ Bihar Al-Anwaar V 73 - The book of relationships - Ch 103 H 1 / 4

¹⁷⁴ Bihar Al-Anwaar V 73 - The book of relationships - Ch 103 H 1 / 5

¹⁷⁵ Bihar Al-Anwaar V 73 - The book of relationships - Ch 103 H 1 / 6

Abu Abdullah^{-asws} sneezed. They were embarrassed and were not good in responding to it. He^{-asws} said: ‘Say, ‘May Allah^{-azwj} Exalt your^{-asws} mention’’.¹⁷⁶

وَ فِي رِوَايَةٍ أُخْرَى عَنْهُمْ عَ إِذَا عَطَسَ الْإِنْسَانُ يَنْبَغِي أَنْ يَضَعَ سَبَابَتَهُ عَلَى فَصْبَةِ أَنْفِهِ وَ يَقُولُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ رَغْمَ أَنْفِي لِلَّهِ رَغْمًا دَاحِرًا صَاحِرًا غَيْرَ مُسْتَنْكِفٍ وَ لَا مُسْتَحْسِرٍ

And in another report from them^{-asws}: ‘Whenever the person sneezes, it is befitting that he places his index finger on the bridge of his nose and says, ‘The Praise is for Allah^{-azwj}, Lord^{-azwj} of the world, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-as} and his^{-saww} pure Progeny^{-asws}! I rub my nose for Allah^{-azwj}, compelled, humbled, belittled, neither disapproving nor feeling sad’.

وَ إِذَا عَطَسَ غَيْرُهُ فَلْيُسَمِّتْهُ وَ لِيُقَلِّدْ يَرْحَمَكَ اللَّهُ مَرَّةً أَوْ مَرَّتَيْنِ أَوْ ثَلَاثًا فَإِذَا زَادَ فَلْيُقَلِّدْ شَفَاكَ اللَّهُ

And when someone else sneezes, let him name Him^{-azwj}, and let him say, ‘May Allah^{-azwj} have Mercy on you’, once, or twice, or thrice. When he increases (in sneezing), let him say, ‘May Allah^{-azwj} Heal you’.

وَ إِذَا أَرَادَ تَسْمِيَةَ الْمُؤْمِنِ فَلْيُقَلِّدْ يَرْحَمَكَ اللَّهُ وَ لِلْمَرْأَةِ عَافَاكَ اللَّهُ وَ لِلصَّبِيِّ زَرَعَكَ اللَّهُ وَ لِلْمَرِيضِ شَفَاكَ اللَّهُ وَ لِلدِّمِيِّ هَدَاكَ اللَّهُ وَ لِلنَّبِيِّ وَ الْإِمَامِ صَلَّى اللَّهُ عَلَيْكَ

And when he wants to name (for the sneeze of) the Momin, let him say, ‘May Allah^{-azwj} have Mercy on you’, and for the woman, ‘May Allah^{-azwj} Keep you well’, and to the child, ‘May Allah^{-azwj} Cultivate you’, and to the sick, ‘May Allah^{-azwj} Heal you’, and to the Jimmy, ‘May Allah^{-azwj} Guide you’, and to the Prophet^{-saww} and the Imam^{-asws}, ‘May Allah^{-azwj} Send Salawaat upon you^{-asws}’.

وَ إِذَا سَمَّيْتَهُ غَيْرَهُ فَلْيُرِدْ عَلَيْهِ وَ لِيُقَلِّدْ يَغْفِرُ اللَّهُ لَنَا وَ لَكُمْ.

And when someone else names Him^{-azwj}, let him respond to it and let him say, ‘May Allah^{-azwj} Forgive for us and you all!’¹⁷⁷

رَوَى أَبُو بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: كَثْرَةُ الْعُطَاسِ يَأْمَنُ صَاحِبُهُ مِنْ خَمْسَةِ أَشْيَاءَ أَوْهَلُ الْجُدَامِ وَ الثَّانِي الرِّيحُ الْحَبِيبَةُ الَّتِي تَنْزِلُ فِي الرَّأْسِ وَ الْوَجْهِ وَ الثَّلَاثُ يَأْمَنُ مِنْ نَزُولِ الْمَاءِ فِي الْعَيْنِ وَ الرَّابِعُ يَأْمَنُ مِنْ سُدَّةِ الْحَيَاشِيمِ وَ الْخَامِسُ يَأْمَنُ مِنْ خُرُوجِ الشَّعْرِ فِي الْعَيْنِ

It is reported by Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘Frequent sneezing secures its owner from five things. The first of these is the leprosy, and the second is the wicked wind which descend in the head and the face, and the third is he is secured from the descent of water in the eyes, and the fourth he is safe from blocked nostrils, and the fifth is he is safe from emergence of hair in the eye’.

¹⁷⁶ Bihar Al-Anwaar V 73 - The book of relationships - Ch 103 H 1 / 7

¹⁷⁷ Bihar Al-Anwaar V 73 - The book of relationships - Ch 103 H 1 / 8

قَالَ وَ إِنْ أَحْبَبْتَ أَنْ تُقَالَ عَطَّاسَكَ فَاسْتَعِطْ بِدُهْنِ الْمَرْزُجُوشِ

He^{-asws} said: 'If you like to reduce your sneezing, then sniff the oregano (valerian) oil'.

قُلْتُ مِقْدَارَ كَمْ

I said, 'How much?'

قَالَ مِقْدَارَ دَانِقٍ

He^{-asws} said: 'Measure of a Daniq (weight of a coin)'.

قَالَ فَفَعَلْتُ خَمْسَةَ أَيَّامٍ فَذَهَبَ عَنِّي.

He (the narrator) said, 'I did so for five days, it went away from me'.¹⁷⁸

عَنْهُ ع قَالَ: مَنْ عَطَسَ فِي مَرَضِهِ كَانَ لَهُ أَمَانٌ مِنَ الْمَوْتِ فِي تِلْكَ الْعِلَّةِ

From him^{-asws} having said: 'One who sneezes during his illness, there would be a safety for him from the death during that illness'.

وَ قَالَ التَّنَائُوبُ مِنَ الشَّيْطَانِ وَ الْعَطَّاسُ مِنَ اللَّهِ عَزَّ وَ جَلَّ.

And he^{-asws} said: 'The yawn is from the Satan^{-la} and the sneeze is from Allah^{-azwj} Mighty and Majestic'.¹⁷⁹

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ الرَّجُلُ يَتَحَدَّثُ فَعَطَسَ عَاطِسٌ فَهُوَ شَاهِدٌ حَقِّي.

From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When the man was narrating, so a sneezer sneezes, so it is a testimony of truth'.¹⁸⁰

وَ قَالَ ص الْعَطَّاسُ لِلْمَرِيضِ دَلِيلٌ عَلَى الْعَافِيَةِ وَ رَاحَةُ الْبَدَنِ.

And he^{-saww} said: 'The sneeze of the patient evidence's upon the good health and rest (comfort) of the body'.¹⁸¹

وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: مَنْ قَالَ إِذَا عَطَسَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى كُلِّ حَالٍ مَا كَانَ لَمْ يَجِدْ وَجَعَ الْأُذُنَيْنِ وَ الْأَضْرَاسِ.

And from Amir Al-Momineen^{-asws} having said: 'One who say when sneezing, 'The Praise is for Allah^{-azwj} upon all situations', will not be feeling pain of the ears and the molars'.¹⁸²

¹⁷⁸ Bihar Al-Anwaar V 73 - The book of relationships - Ch 103 H 1 / 9

¹⁷⁹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 103 H 1 / 10

¹⁸⁰ Bihar Al-Anwaar V 73 - The book of relationships - Ch 103 H 1 / 11

¹⁸¹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 103 H 1 / 12

¹⁸² Bihar Al-Anwaar V 73 - The book of relationships - Ch 103 H 1 / 13

وَعَنْ أَبِي جَعْفَرٍ ع قَالَ: إِذَا عَطَسَ الرَّجُلُ ثَلَاثًا فَسَمِعْتَهُ ثُمَّ انْتَرَكُهُ بَعْدَ ذَلِكَ.

And from Abu Ja'far^{-asws} having said: 'When the man sneezes thrice, name Him^{-azwj}, then leave it after that'.¹⁸³

وَعَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَحَدَكُمْ لَيَدْعُ تَسْمِيَتِ أَخِيهِ إِنْ عَطَسَ فَيُطَالِبُهُ يَوْمَ الْقِيَامَةِ فَيُقْضَى لَهُ عَلَيْهِ.

And from Amir Al-Momineen^{-asws} said: 'Rasool-Allah^{-saww} said: 'If one of you were to leave naming (Allah^{-azwj}) for his brother when he sneezes, he will seek him on the Day of Qiyamah and He^{-azwj} will Judge for him, against him'.¹⁸⁴

2- دَعَوَاتِ الرَّاَوْنَدِيِّ، قَالُوا ع مَنْ قَالَ إِذَا عَطَسَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى كُلِّ حَالٍ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ لَمْ يَشْتَكِ شَيْئًا مِنْ أَصْرَابِهِ وَ لَا مِنْ أُذُنَيْهِ.

(The book) 'Dawaat' of Al Rawandy –

'They^{-asws} said: 'One who says when sneezing, 'The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds upon all situations, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} Muhammad^{-saww}, will not complain of anything from his molars nor from his ears'.¹⁸⁵

وَ قَالَ الصَّادِقُ ع مَنْ عَطَسَ ثُمَّ وَضَعَ يَدَهُ عَلَى فَصْبَةِ أَنْفِهِ ثُمَّ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ كَثِيرًا كَمَا هُوَ أَهْلُهُ يَسْتَعْفِرُ اللَّهُ لَهُ طَائِرٌ تَحْتَ الْعَرْشِ إِلَى يَوْمِ الْقِيَامَةِ

And Al-Sadiq^{-asws} said: 'One who sneezes, then places his hand upon the bridge of his nose, then says, 'The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds, a lot like what He^{-azwj} is rightful of it', Allah^{-azwj} will Forgive for him. He will fly beneath the Throne up to the Day of Al Qiyamah'.

وَ قَالَ إِذَا عَطَسَ فِي الْخَلَاءِ أَحَدُكُمْ فَلْيَحْمَدِ اللَّهَ فِي نَفْسِهِ وَ صَاحِبِ الْعُطْسَةِ يَأْمَنُ الْمَوْتَ سَبْعَةَ أَيَّامٍ-

And he^{-asws} said: 'Whenever one of you sneezes in isolation, let him praise Allah^{-azwj} within himself, and the sneezer is safe from the death for seven days'.

وَ فِي رِوَايَةٍ عَنِ صَاحِبِ الرَّمَّانِ ع- صَاحِبِ الْعُطْسَةِ يَأْمَنُ الْمَوْتَ ثَلَاثَةَ أَيَّامٍ.

And in a report from Master^{-ajfi} of the Time: 'The sneezer is safe from the death for three days'.¹⁸⁶

3- كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، عَنْ سَهْلِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْعُطْسَةُ عِنْدَ الْحَدِيثِ شَاهِدٌ.

¹⁸³ Bihar Al-Anwaar V 73 - The book of relationships - Ch 103 H 1 / 14

¹⁸⁴ Bihar Al-Anwaar V 73 - The book of relationships - Ch 103 H 1 / 15

¹⁸⁵ Bihar Al-Anwaar V 73 - The book of relationships - Ch 103 H 2 / 1

¹⁸⁶ Bihar Al-Anwaar V 73 - The book of relationships - Ch 103 H 2 / 2

The book 'Al Imamah Wa Al Tabsirah' – from Sahl Bin Ahmad, from Muhammad Bin Muhammad Bin Al Ash'as, from Musa Bin Ismail,

'Son of Musa^{-asws} Bin Ja'far^{-asws}, from his father^{-asws}, from his^{-asws} forefathers^{-asws}: 'Rasool-Allah^{-saww} said: 'The sneeze during the discussion, it a witness''.¹⁸⁷

وَمِنْهُ بَعْدَ الْإِسْنَادِ الْعَطَّاسُ لِلْمَرِيضِ دَلِيلٌ عَلَى الْعَافِيَةِ وَ رَاحَةُ الْبَدَنِ.

And from him^{-asws} by this chain: 'The sneeze of the patient evidence's upon the good health and rest (comfort) of the body''.¹⁸⁸

4- لي، الأماالي للصدوق أبي عن سعدٍ عن هارونَ عن ابني صدقة عن الصادق عن آباءه ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا عَطَسَ الْمَرْءُ الْمُسْلِمُ ثُمَّ سَكَتَ لِعَلَّةٍ تَكُونُ بِهِ قَالَتِ الْمَلَائِكَةُ عَنْهُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

(The book) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Haroun, from Ibn Sadaqah,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When the Muslim person sneezes, then is silent for a reason happen to be with him, the Angels say on his behalf: 'The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds'.

فَإِنْ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ قَالَتِ الْمَلَائِكَةُ يَغْفِرُ اللَّهُ لَكَ.

If he were to say, 'The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds', the Angels say, 'May Allah^{-azwj} Forgive you''.¹⁸⁹

5- يج، الخرائج و الجرائح روي عن السيارى عن نسيب و مارية أنه لما خرج صاحب الزمان من بطن أمه سقط جاثياً على ركبتيه رافعاً سبائتيه نحو السماء ثم عطس وقال الحمد لله رب العالمين وصلى الله على محمد وآله عبداً داجراً لله غير مستنكف ولا مستكبر

(The book) 'Al Kharaij Wa Al Jaraih' – It is reported from Al Sayyari, from Naseem and Mariya,

'When a Master^{-asws} of the time (Imam^{-asws}) emerges from the lap of his^{-asws} mother^{-as}, he^{-asws} falls down kneeling upon his^{-asws} knees, raises his^{-asws} forefingers towards the sky. Then he^{-asws} sneezes and said: 'The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, as a servant humbling to Allah^{-azwj}, neither disapproving nor feeling sad'.

ثُمَّ قَالَ زَعَمَتِ الظُّلْمَةُ أَنَّ حُجَّةَ اللَّهِ دَاحِضَةٌ وَ لَوْ أُذِنَ لَنَا فِي الْكَلَامِ لَرَأَى الشُّكُّ.

Then he^{-asws} said: 'The oppressors claimed that the Divine Authority of Allah^{-azwj} is invalidating, and if there was Permission for us^{-asws} regarding the talking, the doubt would have been removed''.¹⁹⁰

¹⁸⁷ Bihar Al-Anwaar V 73 - The book of relationships - Ch 103 H 3 / 1

¹⁸⁸ Bihar Al-Anwaar V 73 - The book of relationships - Ch 103 H 3 / 2

¹⁸⁹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 103 H 4

¹⁹⁰ Bihar Al-Anwaar V 73 - The book of relationships - Ch 103 H 5

6- ب، قرب الإسناد هارون عن ابن صدقة عن الصادق ع قال كان أبي ع يقول إذا عطس أحدكم وهو على خلأ فليحمد الله في نفسه.

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

'From Al-Sadiq^{-asws} having said: 'My^{-asws} father^{-asws} had said: 'Whenever one of you sneezes while he is upon isolation, so let him praise Allah^{-azwj} within himself'.¹⁹¹

7- ل، الخصال ابن الوليد عن الصفار عن ابن أبي الخطاب عن جعفر بن بشير عن أبي عبيدة عن منصور بن حازم عن أبي عبد الله ع قال: ثلاثة يرد عليهم الدعاء جماعة وإن كانوا واحداً الرجل يعطس فيقال له يرحمكم الله

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ja'far Bin Bashir, from Abu Uyayna, from Mansour Bin Hazim,

'From Abu Abdullah^{-asws} having said: 'There are three, the supplication is Answered for them collectively, and even if it was one man – One man sneezes, so it is said to him, 'May Allah^{-azwj} have Mercy on you!'

فإن معه غيره و الرجل يسلم على الرجل فيقول السلام عليكم

If there was someone else with him and the man greets unto the man, so he says, 'The greetings be upon you'.

و الرجل يدعو للرجل فيقول عافاكم الله.

And the man supplicates for the man, so he says, 'May Allah^{-azwj} Keep you well'.¹⁹²

قال الصدوق رضوان الله عليه يقال للعاطس إذا كان مخالفاً يرحمكم الله و المراد به الملكان المؤمنان به فأما المؤمن فإنه يقال له يرحمك الله إذا عطس.

Al-Sadouq, may Allah^{-azwj} be Pleased with him, said, 'It should be said to the sneezer, when he was from the adversaries, 'May Allah^{-azwj} have Mercy on you (plural)', and the intent with it are the two Angels Allocated with him. As for the Momin, it should be said to him, 'May Allah^{-azwj} have Mercy on you (singular)', when he sneezes'.¹⁹³ (Not a Hadeeth)

8- ل، الخصال أبي عن سعد بن البرقي عن أبيه عن وهب عن الصادق عن أبيه ع أن علياً ع قال: يسئمت العاطس ثلاثاً فما فوفها فهو ريح

(The book) 'Al Khisaal' – My father, from Sa'ad, from Al Barqy, from his father, from Wahab,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: 'Ali^{-asws} said: 'The sneezer will be named (with Allah^{-azwj}) thrice. Whatever was above it, it is wind'.

و في حديث آخر أنه إن زاد العاطس على ثلاث قيل له شفاك الله لأن ذلك من علة.

¹⁹¹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 103 H 6

¹⁹² Bihar Al-Anwaar V 73 - The book of relationships - Ch 103 H 7 a

¹⁹³ Bihar Al-Anwaar V 73 - The book of relationships - Ch 103 H 3 / 7 b

And in another Hadeeth: 'If the sneezer were to increase upon three, it should be said to him, 'May Allah^{-azwj} Heal you, because that is from an illness'.¹⁹⁴

9- ل، الخصال فِي حَبْرِ الْأَعْمَشِ عَنِ الصَّادِقِ ع الصَّلَاةُ عَلَى النَّبِيِّ ص وَاجِبَةٌ فِي كُلِّ الْمَوَاطِنِ وَ عِنْدَ الْعَطَاسِ وَ الرِّيحِ وَ غَيْرِ ذَلِكَ.

(The book) 'Al Khisaal' – In a Hadeeth by Al Amsh,

'From Al-Sadiq^{-asws}: 'The Salawaat upon the Prophet^{-saww} is obligatory in every place, and at the sneeze, and the winds, and other than that'.¹⁹⁵

10- ن، عيون أخبار الرضا عليه السلام فيما كتبت الرضا ع للمأمون و الصَّلَاةُ عَلَى النَّبِيِّ ص وَاجِبَةٌ فِي كُلِّ مَوْطِنٍ وَ عِنْدَ الْعَطَاسِ وَ الدَّبَائِحِ وَ غَيْرِ ذَلِكَ.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greetings be upon him^{-asws}, 'Among what Al-Reza^{-asws} wrote for Al-Mamoun: 'And the Salawaat upon the Prophet^{-saww} is obligatory in every place, and at the sneeze, and the slaughter and other than that'.¹⁹⁶

11- ل، الخصال الأرتعمائة، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا عَطَسَ أَحَدُكُمْ فَسَمِعْتُوهُ قُولُوا يَرْحَمُكُمُ اللَّهُ وَ يَقُولُ هُوَ لَكُمْ يَغْفِرُ اللَّهُ لَكُمْ وَ يَرْحَمُكُمْ

(The book) 'Al Khisaal' –

'(The Hadeeth) 'Al-Arbamiya' – Amir Al-Momineen^{-asws} said: 'Whenever one of you sneezes, so you hear it, say, 'May Allah^{-azwj} have Mercy on you', and he should be saying, 'May Allah^{-azwj} Forgive you, and May Allah^{-azwj} have Mercy on you'.

قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ إِذَا حَبِثْتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا.

Allah^{-azwj} Blessed and Exalted Said: **And when you are greeted with a greeting, greet with a better (greeting) than it or return it (with the same) [4:86]**.¹⁹⁷

12- ك، إكمال الدين ماجيلوي و العطار معاً عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ النَّيْسَابُورِيِّ عَنِ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مُوسَى ع عَنِ السَّيَّارِيِّ عَنِ نَسِيمِ حَادِمِ أَبِي مُحَمَّدٍ ع قَالَتْ قَالَ لِي صَاحِبُ الزَّمَانِ ع وَ قَدْ دَخَلْتُ عَلَيْهِ بَعْدَ مَوْلِدِهِ بِلَيْلَةٍ فَعَطَسْتُ عِنْدَهُ فَقَالَ لِي يَرْحَمُكَ اللَّهُ-

(The book) 'Ikmal Al Deen' – Majaylawiya and Al Attar, both together from Muhammad Al Attar, from Al-Husayn Bin Ali Al Neshapuri, from Ibrahim Bin Muhammad Bin Abdullah,

'Son of Musa^{-asws}, from Al-Sayyari, from Naseem, a servant of Abu Muhammad^{-asws}, she said, 'Master^{-ajfj} of the Time said to me, I had entered to see him^{-ajfj} after his^{-ajfj} birth by one night. I sneezed in his^{-ajfj} presence. He^{-ajfj} said to me: 'May Allah^{-azwj} have Mercy on you!'

قَالَتْ نَسِيمٌ فَفَرِحْتُ بِذَلِكَ - فَقَالَ لِي ع أ لَا أَبَشِّرُكَ فِي الْعَطَاسِ فَمَلْتُ بَلَى قَالَ هُوَ أَمَانٌ مِنَ الْمَوْتِ ثَلَاثَةَ أَيَّامٍ.

¹⁹⁴ Bihar Al-Anwaar V 73 - The book of relationships - Ch 103 H 3 / 8

¹⁹⁵ Bihar Al-Anwaar V 73 - The book of relationships - Ch 103 H 3 / 9

¹⁹⁶ Bihar Al-Anwaar V 73 - The book of relationships - Ch 103 H 3 / 10

¹⁹⁷ Bihar Al-Anwaar V 73 - The book of relationships - Ch 103 H 3 / 11

Naseem said, 'I rejoiced at that. He^{-asws} said: 'Shall I^{-asws} give you glad tidings regarding the sneeze?' I said, 'Yes'. He^{-asws} said: 'It is a safety from the death for three days'.¹⁹⁸

13- ضاء، فقه الرضا عليه السلام و اعلم أن علة العطاس هي أن الله تبارك و تعالى إذا أنعم على عبده بنعمة فنسي أن يشكر عليها سأل عليه ربحاً تدور في بدنه فتخرج من حياشيمه فيحمد الله على تلك العطسة فيجعل ذلك الحمد شكراً لتلك النعمة

(The book) 'Fiqh Al-Reza^{-asws}', may the greetings be upon him^{-asws}: 'And know that a reason for the sneeze, it is that when Allah^{-azwj} Blessed and Exalted Favours upon a servant with a bounty, so he forgets to thank upon it, He^{-azwj} Causes a wind to circulate in his body, and it exits from his nostrils. So he should praise Allah^{-azwj} upon that sneeze, so He^{-azwj} will Make that praise as a thanks (appreciation) for that bounty.

و ما عطس عاطس إلا هضم له طعامه أو يتجشئ إلا مرؤ طعامه فإذا عطست فأجعل سبابتك على قصبة أنفك ثم قل الحمد لله رب العالمين و صلى الله على محمد و على آله و سلم رغبم أنفي لله داخراً صاغراً غير مستنكف و لا مستكبر

And a sneezer does not sneeze except his food is digested for him, or he burps, except his food is wholesome. Whenever you sneeze, so place your index finger upon the bridge of your nose, then say, 'The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-as} and upon his^{-saww} Progeny^{-asws}, and I submit my nose to Allah^{-azwj} in humbleness, belittling, neither disapproving nor feeling sad'.

فإنه من قال هذه الكلمات عند عطسته خرج من أنفه دابة أكبر من البق و أصغر من الدباب فلا يزال في الهوى إلى أن يصير تحت العرش و يسبح لصاحبها إلى يوم القيامة

The one who says these phrases during his sneeze, there would emerge from his nose, an insect larger than the bug and smaller than the fly. It does not cease to be in the air until he comes to be beneath the Throne and glorifies (Allah^{-azwj}) to its owner up to the Day of Qiyamah.

و إذا عطس أخوك فسئته و قل ينحك الله و إذا سئتك أخوك فرد عليه و قل يعفر الله لنا و لك هذا إذا عطس مرة أو مرتين أو ثلاثاً فإذا زاد على ثلاثة فقل شفاك الله فإن ذلك من علة و داؤه في رأسه و دماغه

And when your brother sneezes, so you name Him^{-azwj} and say, 'May Allah^{-azwj} have Mercy on you', and when your brother names (Allah^{-azwj}), so respond to him and say, 'May Allah^{-azwj} Forgives for us and for you'. This is when he sneezes once, or twice, or thrice. When he increases upon three, then say, 'May Allah^{-azwj} Heal you', for that is from an illness and a disease in his head and his brain.

و من عطس و لم يسئته سئته سبعون ألف ملك فسئته أخاك إذا سئته بحمد الله و يصلي على النبي ص- فإن لم تستمع ذلك منه فلا تسئته و إذا سئته عطسة فأحمد الله و إن كنت في صلاتك أو كان بينك و بين العاطس أرض أو بحر

And one who sneezes and does not name (Allah^{-azwj}), seventy thousand Angels name (Allah^{-azwj}) for him. Name (Allah^{-azwj}) for your brother when you hear him, praising Allah^{-azwj} and Sending Salawaat upon the Prophet^{-saww}. If you did not hear that from him, then do not

¹⁹⁸ Bihar Al-Anwaar V 73 - The book of relationships - Ch 103 H 3 / 12

name Him^{-azwj}, and when you do hear a sneeze, then praise Allah^{-azwj}, and even if you were to be in your Salat, or it there were to be between you and the sneezer, a land or sea.

وَمَنْ سَبَقَ الْعَاطِسَ إِلَى حَمْدِ اللَّهِ أَمِنَ الصُّدَاعَ وَإِذَا سَمِعْتَ فَعَلْ يَرْحَمُكَ اللَّهُ وَ لِلْمُتَنَفِّحِ يَرْحَمُكُمْ اللَّهُ تُرِيدُ بِذَلِكَ الْمَلَائِكَةَ الْمُؤَكَّلِينَ بِهِ

And one who precedes the sneezer to praise Allah^{-azwj} would be safe from the headaches; and whenever you name (Allah^{-azwj}), then say, 'May Allah^{-azwj} have Mercy on you', and to the hypocrite, 'May Allah^{-azwj} have Mercy on you (plural)', intending by that the two Angels Allocated with him.

وَتَقُولُ لِلْمَرْأَةِ عَافَاكَ اللَّهُ وَ لِلْمَرِيضِ شَفَاكَ اللَّهُ وَ لِلْمَعْمُومِ وَ الْمَهْمُومِ فَرحَكَ اللَّهُ وَ لِلغُلَامِ زرعَكَ وَ أَنْشَأَكَ وَ لِلذَّيْبِيِّ هَدَاكَ اللَّهُ وَ لِإِمَامِ الْمُسْلِمِينَ صَلَّى اللَّهُ عَلَيْكَ.

And you should say to the woman, 'May Allah^{-azwj} Keep you well', and to the patient, 'May Allah^{-azwj} Heal you'. And to the gloomy and the worried, 'May Allah^{-azwj} Make you happy', and to the boy, 'May Allah^{-azwj} Cultivate you and Glow you', and to the Zimmy, 'May Allah^{-azwj} Guide you', and to the Imam^{-asws} of the Muslims, 'May Allah^{-azwj} Send Salawaat upon you'.¹⁹⁹

وَ نَزَوِي أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ يَقُولُ لِرَسُولِ اللَّهِ ص إِذَا عَطَسَ رَفَعَ اللَّهُ ذِكْرَكَ وَ قَدْ فَعَلَ

And we are reporting that Amir Al-Momineen^{-asws} had said to Rasool-Allah^{-saww} when he^{-saww} had sneezed: 'May Allah^{-azwj} Raise your^{-saww} mentioned, and He^{-azwj} has Done so!'

وَ كَانَ النَّبِيُّ ص يَقُولُ لِأَمِيرِ الْمُؤْمِنِينَ ع إِذَا عَطَسَ - أَعْلَى اللَّهُ كَعَبِكَ وَ قَدْ فَعَلَ

And the Prophet^{-saww} was saying to Amir Al-Momineen^{-asws} when he^{-asws} sneezed: 'May Allah^{-azwj} Exalt your^{-asws} heels (posterity), and He^{-azwj} has Done so!'

وَ إِنْ عَطَسْتَ وَ أَنْتَ فِي الصَّلَاةِ أَوْ سَمِعْتَ عَطَسَةً فَاحْمَدِ اللَّهَ عَلَى أَبِي خَالَةٍ تَكُونُ وَ صَلَّى عَلَى النَّبِيِّ وَ عَلَى آلِهِ.

And if you were to sneeze while you are in the Salat, or you hear a sneeze, then praise Allah^{-azwj} upon whichever state you happen to be, and Send Salawaat upon the Prophet^{-saww} and upon his^{-saww} Progeny^{-asws}.²⁰⁰

¹⁹⁹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 103 H 3 / 13

²⁰⁰ Bihar Al-Anwaar V 73 - The book of relationships - Ch 103 H 3 / 14

CHAPTER 104 – ETIQUETTES OF THE BURPING, AND THE BELCHING, AND THE SPITTING

1- ب، قرب الإسناد هارون عن ابن صدقة عن الصادق عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا بَجَشْتُمْ أَخَذَكُمْ فَلَا يَرْفَعُ جِشَاءَهُ إِلَى السَّمَاءِ وَ لَا إِذَا بَزَقَ وَ الْجِشَاءُ نِعْمَةٌ مِنَ اللَّهِ جَلَّ وَ عَزَّ فَإِذَا بَجَشْتُمْ فَلْيُحْمَدِ اللَّهُ.

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

'From Al-Sadiq^{asws}, from his^{asws} father^{asws} having said: 'Rasool-Allah^{saww} said: 'Whenever one of you were to burp, he should not raise his burping to the sky, nor when he spits; and the burping is a bounty from Allah^{azwj} Majestic and Mighty. Whenever one of you burps, let him praise Allah^{azwj}'.²⁰¹

2- ل، الخصال الأزرعيمة، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يَتْفُلُ الْمُؤْمِنُ فِي الْقِبْلَةِ فَإِنْ فَعَلَ ذَلِكَ نَاسِباً فَلْيَسْتَغْفِرِ اللَّهُ عَزَّ وَ جَلَّ مِنْهُ.

(The book) 'Al Khisaal' –

'(The Hadeeth) 'Al Arbamiya' – Amir Al-Momineen^{asws} said: 'The Momin should not spit in the Qiblah. If he were to do that in forgetful-ness, let him seek Forgiveness of Allah^{azwj} Mighty and Majestic from it'.²⁰²

3- سن، المحاسن التوفلي بإسناده قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا بَجَشْتُمْ فَلَا تَرْفَعُوا جِشَاءَكُمْ إِلَى السَّمَاءِ.

(The book) 'Al Mahasin' – Al Nowfaly, by his chain, said,

'Rasool-Allah^{saww} said: 'When you burp, do not raise your burping to the sky'.²⁰³

4- سن، المحاسن التوفلي عن السكوني عن أبي عبد الله ع عَنْ أَبِيهِ عَنْ أَبِي دَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ ص أَطْوَلُكُمْ جِشَاءً فِي الدُّنْيَا أَطْوَلُكُمْ جُوعاً يَوْمَ الْقِيَامَةِ.

(The book) 'Al Mahasin' – Al Nowfaly, from Al Sakuni,

'From Abu Abdullah^{asws}, from his^{asws} father^{asws}, from Abu Zarr^{ra} having said: 'Rasool-Allah^{saww} said: 'The most prolonged of you in burping in the world will be the most prolonged of the hunger on the Day of Qiyamah'.²⁰⁴

وَ فِي حَدِيثٍ آخَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَمِعَ رَسُولُ اللَّهِ ص رَجُلًا يَبَجَشُ فَقَالَ يَا عَبْدَ اللَّهِ فَصِرْ مِنْ جِشَائِكَ فَإِنَّ أَطْوَلَ النَّاسِ جُوعاً يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ شَبَعاً فِي الدُّنْيَا.

²⁰¹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 104 H 1

²⁰² Bihar Al-Anwaar V 73 - The book of relationships - Ch 104 H 2

²⁰³ Bihar Al-Anwaar V 73 - The book of relationships - Ch 104 H 3

²⁰⁴ Bihar Al-Anwaar V 73 - The book of relationships - Ch 104 H 4 a

And in another Hadeeth from Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} heard a man burping. He^{-saww} said: ‘O servant of Allah^{-azwj}! Shorten your burping, for the most prolonged of the people in hunger on the Day of Qiyamah will their most frequent of satiating in the world’.²⁰⁵

5- دَعَوَاتُ الرَّاَوْنَدِيِّ، قَالَ أَبُو عَبْدِ اللَّهِ ع الْجُشَاءُ نِعْمَةٌ مِنْ نِعَمِ اللَّهِ فَإِذَا بَجَشْتُمْ أَحَدَكُمْ فَلْيُحَمِّدِ اللَّهَ وَ لَا يَرْتَقِي جُشَاؤُهُ.

(The book) ‘Dawaat’ of Al Rawandy –

‘Abu Abdullah^{-asws} said: ‘The burping is a bounty from bounties of Allah^{-azwj}. Whenever one of you burps, let him praise Allah^{-azwj} and not raise his burping’.²⁰⁶

²⁰⁵ Bihar Al-Anwaar V 73 - The book of relationships - Ch 104 H 4 b

²⁰⁶ Bihar Al-Anwaar V 73 - The book of relationships - Ch 104 H 5

CHAPTER 105 – WHAT IS SAID AT DRINKING THE WATER

1- مَشَارِقُ الْأَنْوَارِ، لِلْبُرْسِيِّ عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ اسْتَدْعَى يَوْمًا مَاءً وَ عِنْدَهُ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ع- فَشَرِبَ النَّبِيُّ ص ثُمَّ نَاولَهُ الْحَسَنَ ع فَشَرِبَ فَقَالَ لَهُ النَّبِيُّ ص هَنِيئاً مَرِيئاً يَا أَبَا مُحَمَّدٍ

(The book) 'Mashariq Al Anwaar' of Al Bursi, from Ibn Abbas,

'From Rasool-Allah^{-saww}, one day he^{-saww} called for water and in his^{-saww} presence were Amir Al-Momineen^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}. Then Prophet^{-saww} drank, then gave it to Al-Hassan^{-asws}, so he^{-asws} drank. The Prophet^{-saww} said to him^{-asws}: 'Have good appetite, O Abu Muhammad^{-asws}!'

ثُمَّ نَاولَهُ الْحُسَيْنَ ع فَشَرِبَ ثُمَّ قَالَ لَهُ النَّبِيُّ ص هَنِيئاً مَرِيئاً

Then he^{-saww} gave it to Al-Husayn^{-asws}, so he^{-asws} drank. Then the Prophet^{-saww} said to him^{-asws}: 'Have a good appetite!'

ثُمَّ نَاولَهُ الزَّهْرَاءَ ع فَشَرِبَتْ فَقَالَ هَا النَّبِيُّ ص هَنِيئاً مَرِيئاً يَا أُمَّ الْأَبْرَارِ الطَّاهِرِينَ

Then he^{-saww} gave it to (Syeda) Al-Zahra^{-asws}, so she^{-asws} drank. The Prophet^{-saww} said to her^{-asws}: 'Have a good appetite, O mother^{-asws} of the righteous, the pure!'

ثُمَّ نَاولَهُ عَلِيّاً ع

Then he^{-saww} gave it to Ali^{-asws}.

قَالَ فَلَمَّا شَرِبَ سَجَدَ النَّبِيُّ ص فَلَمَّا رَفَعَ رَأْسَهُ فَقَالَ لَهُ بَعْضُ أَزْوَاجِهِ يَا رَسُولَ اللَّهِ شَرِبْتَ ثُمَّ نَاولْتَ الْمَاءَ لِلْحَسَنِ ع- فَلَمَّا شَرِبَ قُلْتُ لَهُ هَنِيئاً مَرِيئاً ثُمَّ نَاولْتَهُ الْحُسَيْنَ ع فَشَرِبَ فَقُلْتُ لَهُ كَذَلِكَ ثُمَّ نَاولْتَهُ فَاطِمَةَ فَلَمَّا شَرِبَتْ قُلْتُ لَهَا مَا قُلْتَ لِلْحَسَنِ وَ الْحُسَيْنِ ثُمَّ نَاولْتَهُ عَلِيّاً فَلَمَّا شَرِبَ سَجَدْتُ فَمَا ذَاكَ

He (Ibn Abbas) said, 'When he^{-asws} drank, the Prophet^{-saww} performed Sajdah. When he^{-saww} raised his^{-saww} head, one of his^{-saww} wives said to him^{-saww}, 'O Rasool-Allah^{-azwj}! You^{-saww} drank, then gave the water to Al-Hassan^{-asws}. When he^{-asws} drank, you^{-saww} said: 'Have a good appetite!' Then you^{-saww} gave to Al-Husayn^{-asws}. He^{-asws} drank, so you^{-saww} said to him^{-asws} similar to that. Then you^{-saww} gave it to (Syeda) Fatima^{-asws}. When she^{-asws} drank, you^{-saww} said to her^{-asws} what you^{-saww} had said to Al-Hassan^{-asws} and Al-Husayn^{-asws}. Then you^{-saww} gave it to Ali^{-asws}. When he^{-asws} drank, you^{-saww} performed Sajdah. So what it that?'

فَقَالَ لَهَا إِنِّي لَمَّا شَرِبْتُ الْمَاءَ قَالَ لِي جِبْرَائِيلُ وَ الْمَلَائِكَةُ مَعَهُ هَنِيئاً مَرِيئاً يَا رَسُولَ اللَّهِ وَ لَمَّا شَرِبَ الْحَسَنُ قَالُوا لَهُ كَذَلِكَ وَ لَمَّا شَرِبَ الْحُسَيْنُ وَ فَاطِمَةُ قَالَ جِبْرَائِيلُ وَ الْمَلَائِكَةُ هَنِيئاً مَرِيئاً فَقُلْتُ كَمَا قَالُوا

He^{-saww} said to her: 'When I^{-saww} drank the water, Jibraeel^{-as} said to me^{-saww}, and the Angels were with him^{-as}: 'Have a good appetite, O Rasool-Allah^{-saww}. And when Al-Hassan^{-asws} drank,

they said to him^{-asws} similar to that, and when Al-Husayn^{-asws} and (Syeda) Fatima^{-asws} drank, Jibrael^{-as} and the Angels said: 'Have a good appetite!' So I^{-saww} said like what they had said.

وَلَمَّا شَرِبَ أَمِيرُ الْمُؤْمِنِينَ قَالَ اللَّهُ لَهُ هَنِيئاً مَرِيئاً يَا وَلِيَّيَّ وَ حُجَّتِي عَلَى خَلْقِي فَسَجَدْتُ لِلَّهِ شُكْرًا عَلَى مَا أَنْعَمَ اللَّهُ عَلَيَّ فِي أَهْلِ بَيْتِي.

And when Amir Al-Momineen^{-asws} drank, Allah^{-azwj} Said to him^{-asws}: "Have a good appetite, O My^{-azwj} Guardian^{-asws} and My^{-azwj} Divine Authority upon My^{-azwj} creatures!" So I^{-saww} did Sajdah to Allah^{-azwj} in thanking upon what Allah^{-azwj} had Favoured upon me^{-saww} in People^{-asws} of my^{-saww} Household".²⁰⁷

²⁰⁷ Bihar Al-Anwaar V 73 - The book of relationships - Ch 105 H 1

CHAPTER 106 – THE HUMOUR, AND THE TEASING, AND THE LAUGHTER

الآيات

The Verses

التوبة فَلْيَضْحَكُوا قَلِيلًا وَ لْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ

(Surah) 'Al Tawbah' - **So let them laugh a little, and they would be crying a lot, being a Recompense due to what they had earned [9:82].**

1- لي، الأمايلي للصدوق ابن مسرور عن ابن عامر عن عبيد بن محمد بن سنان عن طلحة بن زيد عن الصادق عن آبائه ع قال قال رسول الله ص كثرة المزاح تذهب بماء الوجه و كثرة الضحك تمحو الإيمان و كثرة الكذب تذهب بالبهاء.

(The book) 'Al Amaali' of Al Sadouq – Ibn Masrouq, from Ibn Aamir, from his uncle, from Muhammad Bin Sinan, from Talha Bin Zayd,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Frequent joking does away water of the face, and frequent laughter obliterates the Eman, and frequent lying does away the glory''.²⁰⁸

2- لي، الأمايلي للصدوق أبي عن سعد بن ابن هاشم عن الدهقان عن دُرست عن ابن سنان عن أبي عبد الله ع قال: لا تمزح فيذهب نورك و لا تكذب فيذهب بماؤك الخبر.

(The book) 'Al Amaali' of Al Sadouq – My father, from Sa'ad, from Ibn Hisham, from Al Dihqan, from Dorost, from Ibn Sinan,

'From Abu Abdullah^{-asws} having said: 'Do not joke or your Noor will go away, nor lie for your glory will go away''.²⁰⁹

3- ب، قرب الإسناد هارون عن ابن صدقة عن الصادق عن أبيه ع قال: قال داود لسليمان ع يا بني إياك و كثرة الضحك فإن كثرة الضحك تنزك العبد فقيراً يوم القيامة.

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

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Dawood^{-as} said to Suleyman^{-as}: 'O my^{-as} son^{-as}! Beware of the frequent laughter, for the frequent laughter will leave the servant poor on the Day of Qiyamah''.²¹⁰

²⁰⁸ Bihar Al-Anwaar V 73 - The book of relationships - Ch 106 H 1

²⁰⁹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 106 H 2

²¹⁰ Bihar Al-Anwaar V 73 - The book of relationships - Ch 106 H 3

4- ل، الخصال ابْنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُوسَى بْنِ جَعْفَرِ الْبَغْدَادِيِّ عَنْ مُحَمَّدِ بْنِ الْمُعَلَّى عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثٌ فِيهِنَّ الْمَقْتُ مِنَ اللَّهِ عَزَّ وَ جَلَّ نَوْمٌ مِنْ غَيْرِ سَهَرٍ وَ ضِحْكٌ مِنْ غَيْرِ عَجَبٍ وَ أَكْلٌ عَلَى الشَّبَعِ.

(The book) 'Al Khisaal' – Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Ashary, from Musa Bin Ja'far Al Baghdady, from Muhammad Bin Al Moalla, from the one who informed him,

'From Abu Abdullah^{-asws} having said: 'Three (traits), in these is the Hatred from Allah^{-azwj} Mighty and majestic – sleep from without a vigil, and laughter from without fascination, and eating upon the satiation''^{.211}

5- ل، الخصال أَبِي عَنْ سَعْدِ بْنِ حَمَّادٍ بْنِ يَعْلَى عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: هُوَ الْمُؤْمِنُ فِي ثَلَاثَةِ أَشْيَاءَ التَّمَتُّعِ بِالنِّسَاءِ وَ مُفَاكَهَةِ الْإِحْوَانِ وَ الصَّلَاةِ بِاللَّيْلِ.

(The book) 'Al Khisaal' – My father, from Sa'ad, from Hammad Bin Ya'la, from his father, from Hammad, from Hareyz, from Zurarah,

'From Abu Ja'far^{-asws} having said: 'The playfulness of the Momin is in three things – the enjoyment with the women, and the joking with his brethren, and the Salat at night''^{.212}

6- مع، معاني الأخبار ل، الخصال فِيمَا أُوصِيَ بِهِ النَّبِيُّ ص إِلَى أَبِي دَرٍّ عَجَبْتُ لِمَنْ أُتِقَنَ بِالنَّارِ لَمْ يَضْحَكْ-

(The book) 'Ma'any Al Akhbar', (and) 'Al Khisaal' –

'Among what the Prophet^{-saww} bequeathed to Abu Zarr^{-ra}: '(I^{-saww} am) surprised at the one convinced of the Fire why he laughs'.

وَ قَالَ ص إِيَّاكَ وَ كَثْرَةَ الضَّحِكِ فَإِنَّهُ يُمَيِّتُ الْقَلْبَ.

And he^{-saww} said: 'And he^{-saww} said: 'Beware of the frequent laughter, for it deadens the heart''^{.213}

7- ن، عيون أخبار الرضا عليه السلام الْمُفَسِّرُ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْحُسَيْنِيِّ عَنْ أَبِي مُحَمَّدٍ ع قَالَ قَالَ الصَّادِقُ ع كَمْ مِمَّنْ أَكْثَرَ ضِحْكُهُ لَاعِبًا يَكْثُرُ يَوْمَ الْقِيَامَةِ بُكَاءُهُ وَ كَمْ مِمَّنْ أَكْثَرَ بُكَاءَهُ عَلَى ذَنْبِهِ خَائِفًا يَكْثُرُ يَوْمَ الْقِيَامَةِ فِي الْجَنَّةِ سُرُورُهُ وَ ضِحْكُهُ.

(The book) 'Uyoun Al Akhbar Al-Reza^{-asws}', may the greetings be upon him^{-asws} – from Ahmad Bin Al-Hassan Al-Husayni, from Abu Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Al-Sadiq^{-asws} said: 'How many from the one frequently playfully laughing will be of a lot of crying on the Day of Qiyamah, and how many from the ones frequently fearfully crying upon his sins, his happiness and his laughter will be frequent on the Day of Qiyamah in the Paradise''^{.214}

²¹¹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 106 H 4

²¹² Bihar Al-Anwaar V 73 - The book of relationships - Ch 106 H 5

²¹³ Bihar Al-Anwaar V 73 - The book of relationships - Ch 106 H 6

²¹⁴ Bihar Al-Anwaar V 73 - The book of relationships - Ch 106 H 7

8- ما، الأماالي للشيخ الطوسي بإسناد المَجاشعي عَنِ الصَّادِقِ عَنِ آبَائِهِ عَنِ عَلِيِّ ع قَالَ: كَانَ ضَحِكُ النَّبِيِّ ص التَّبَسُّمُ فَاجْتَاَزَ ذَاتَ يَوْمٍ بِفِتْنَةٍ مِنَ الْأَنْصَارِ وَإِذَا هُمْ يَتَحَدَّثُونَ وَيَضْحَكُونَ بِمَلءِ أَفْوَاهِهِمْ فَقَالَ يَا هَؤُلَاءِ مَنْ عَرَهُ مِنْكُمْ أَمَلُهُ وَ قَصَرَ بِهِ فِي الْحَيْرِ عَمَلُهُ فَلْيَطَّلِعْ فِي الْمُبْرَةِ وَ لِيَعْتَبِرْ بِالنُّشُورِ وَ اذْكُرُوا الْمَوْتَ فَإِنَّهُ هَادِمُ اللَّذَاتِ.

(The book) 'Al Amaali' of the sheykh Al Tusi – By a chain of Al Mujashie,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'The laughing by the Prophet^{-saww} was the smile. One day he^{-saww} passed by youths from the Helpers while they were discussing and laughing with their mouths full. He^{-saww} said: 'O you ones whose long hopes have deceived him and his good deeds have fallen short! Let him overlook in the graves, and let him take a lesson with the publicising (of the deeds), and remember the death for it demolishes the pleasures''^{.215}

9- سن، المحاسن أبي عن الحسن بن عليّ البُطَيْبِيِّ عَنِ مُحَمَّدِ بْنِ سِنَانٍ عَنِ أَبِي الْجَارُودِ عَنِ أَبِي هَارُونَ الْعَبْدِيِّ عَنِ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَعْجَبَنِي ثَلَاثٌ وَ ثَلَاثٌ أُحْزَنَتْنِي فَأَمَّا اللَّوَاتِي أَعْجَبَنِي فَطَالِبُ الدُّنْيَا وَ الْمَوْتُ يَطْلُبُهُ وَ عَاقِلٌ لَا يُعْقِلُ عَنْهُ وَ ضَاحِكٌ مِلءَ فِيهِ وَ جَهَنَّمُ وَرَاءَ ظَهْرِهِ لَمْ يَأْتِهِ ثِقَةٌ بِبِرَاءَتِهِ.

(The book) 'Al Mahasin' – My father, from Al-Hassan Bin Ali Al Yaqteeny, from Muhammad Bin Sinan, from Abu Al Jaroud, from Abu Haroun Al Abdy,

'From Salman^{-ra}, may Allah^{-azwj} Be Pleased with him^{-ra}, said, 'Three astonish me^{-ra} and three grieve me^{-ra}. As for the ones who astonish me – seeker of the world while the death is seeking him, and one heedless who is not being heedless from, and one laughing with his mouth full while Hell is behind his back, confidence has not come to him with its freedom''^{.216}

10- ف، تحف العقول عن أبي محمد ع قَالَ: لَا تُنَارَ فَيَذْهَبَ بِهَاؤُكَ وَ لَا تُنَارِحَ فَيُجْتَرَأَ عَلَيْكَ

(The book) 'Tuhaf Al Uqoul' –

'From Abu Muhammad^{-asws} having said: 'Do not have bitter arguments, for your glory will be gone, nor joke for there will be audacity against you'.

وَ قَالَ ع مِنْ الْجُهْلِ الضَّحِكُ مِنْ غَيْرِ عَجَبٍ.

And he^{-asws} said: 'From the ignorance is the laughter from without any fascination''^{.217}

11- ص، قصص الأنبياء عليهم السلام الصَّدُوقُ بِإِسْنَادِهِ إِلَى ابْنِ أَوْزَمَةَ عَنِ الْحَسَنِ بْنِ عَلِيِّ عَنِ الْحُسَيْنِ بْنِ الْجَهْمِ عَنِ الرِّضَا ع قَالَ: كَانَ عِيسَى ع يُبْكِي وَ يَضْحَكُ وَ كَانَ يُحْيِي ع يُبْكِي وَ لَا يَضْحَكُ وَ كَانَ الَّذِي يَفْعَلُ عِيسَى أَفْضَلَ.

(The book) 'Qasas Al Anbiya^{-as}', may the greetings be upon them^{-as}, of Al Sadouq - by his chain to Ibn Awrama, from Al-Hassan Bin Ali, from Al-Hassan Bin Jahm,

²¹⁵ Bihar Al-Anwaar V 73 - The book of relationships - Ch 106 H 8

²¹⁶ Bihar Al-Anwaar V 73 - The book of relationships - Ch 106 H 9

²¹⁷ Bihar Al-Anwaar V 73 - The book of relationships - Ch 106 H 10

From Al-Reza^{-asws} having said: 'Isa^{-as} used to laugh and cry, and Yahya^{-as} used to cry and not laugh, and that which Isa^{-as} had done, is superior".²¹⁸

12- سن، المحاسن بَعْضُ أَصْحَابِنَا عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الْجُعْفِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ اللَّهَ يُحِبُّ الْمُدَاعِبَ فِي الْجَمَاعَةِ بِلا زَفْتٍ الْمُتَوَخَّذَ بِالْفِكْرَةِ الْمُتَحَلِّيَ بِالصَّبْرِ الْمُسَاهِرَ بِالصَّلَاةِ.

(The book) 'Al Mahasin' – one of our companions, from Salih Bin Uqbah, from Abdullah Bin Muhammad Al Jufy who said,

'I heard Abu Ja'far^{-asws} saying: 'Allah^{-azwj} Loves the humour in the group without obscenities, the individual with the thinking, and the pre-occupied with the patience, and one holding vigil with the Salat".²¹⁹

13- سر، السرائر فِي جَامِعِ الْبَرْنُطِيِّ عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةٍ الْكُوفِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ مُؤْمِنٍ إِلَّا وَ فِيهِ دُعَابَةٌ

(The book) 'Al Saraair', in (the book) 'Jamie' of Al Bazanty, from Al Fazl Bin Abu Qurrah Al Kufy,

'From Abu Abdullah^{-asws} having said: 'There is none from a Momin except and there is a sense of humour in him'.

قُلْتُ وَ مَا الدُّعَابَةُ

I said, 'And what is the sense of humour?'

قَالَ الْمَرْحُ.

He^{-asws} said: 'The joking".²²⁰

14- سر، السرائر مِنْ كِتَابِ أَبِي الْقَاسِمِ بْنِ فُلُوَيْهِ عَنْ هُمْرَانَ بْنِ أُعَيْنَ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع فَقُلْتُ أَوْصِنِي

(The book) 'Al Saraair' – From the book of Abu Al Qasim Bin Qawlawayya, from Humran Bin Ayn who said,

'I entered to see Abu Ja'far^{-asws}. I said, 'Advise me!'

فَقَالَ أَوْصِيكَ بِتَقْوَى اللَّهِ وَ إِيَّاكَ وَ الْمِرَاحَ فَإِنَّهُ يُدْهَبُ هَيْبَةُ الرَّجُلِ وَ مَاءُ وَجْهِهِ وَ عَلَيْكَ بِالدُّعَاءِ لِإِخْوَانِكَ بِظَهْرِ الْعَيْبِ فَإِنَّهُ يَهِيلُ الرَّزْقَ يَفُوهَا ثَلَاثًا.

He^{-asws} said: 'I^{-asws} advise you with fearing Allah^{-azwj}, and beware of the joking, for it does away the prestige of the man and water of his face, and upon you is with the supplication for your brethren in the back of absence for it facilitates the sustenance' – he^{-asws} said it thrice".²²¹

15- ختص، الإختصاص قَالَ الصَّادِقُ ع كَثْرَةُ الْمِرَاحِ تَذْهَبُ بِمَاءِ الْوَجْهِ وَ كَثْرَةُ الضَّحِكِ تَمْحُو الْإِيمَانَ مَحْوًا.

²¹⁸ Bihar Al-Anwaar V 73 - The book of relationships - Ch 106 H 11

²¹⁹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 106 H 12

²²⁰ Bihar Al-Anwaar V 73 - The book of relationships - Ch 106 H 13

²²¹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 106 H 14

(The book) 'Al Ikhtisaas' –

Al-Sadiq^{-asws} said: 'Frequent joking does away water of the face, and frequent laughter obliterates the Eman with an erasure'.²²²

16- ما، الأماالي للشيخ الطوسي جماعة عن أبي المفضل عن إبراهيم بن جعفر العسكري عن عبيد بن أبي عمير عن الحسين بن علوان عن الصادق عن آبائه ع قال: حُسْنُ الْبَشْرِ لِلنَّاسِ نِصْفُ الْعَقْلِ وَ التَّقْدِيرُ نِصْفُ الْمَعِيشَةِ وَ الْمَرْأَةُ الصَّالِحَةُ أَحَدُ الْكَاسِبِينَ.

(The book) 'Al Amaali' of the sheykh Al Tusi – a group, from Abu Al Mufazzal, from Ibrahim Bin Ja'far Al Askari, from Ubeyd Bin Al Haysam, from Husayn Bin Ulwan,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Smiling goodly at the people is half the intellect, and the appreciating is half the life, and the righteous woman is one of the two earnings'.²²³

17- نَحَج، نَحَجِ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا مَرَحَ رَجُلٌ مَرَحَةً إِلَّا مَجَّ مِنْ عَقْلِهِ مَجًّا.

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen^{-asws} said: 'No man jokes (tells) a joke except he spits out from his intellect a spitting'.²²⁴

وَ قَالَ ع فِي وَصِيَّتِهِ لِلْحَسَنِ ع- إِيَّاكَ أَنْ تَذُكَّرَ مِنَ الْكَلَامِ مَا كَانَ مُضْحِكًا وَ إِنْ حَكَيْتَ ذَلِكَ مِنْ غَيْرِكَ.

And he^{-asws} said: 'In his^{-asws} bequest to Al-Hassan^{-asws}: 'Beware of mentioning from the speech what (provokes) the laughter, and even if you^{-asws} were narrating from others'.²²⁵

18- كِتَابُ الْإِمَامَةِ وَ التَّبَيُّرَةِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ سَعِيدٍ عَنِ الْحَسَنِ بْنِ عُبَيْدِ بْنِ الْكِنْدِيِّ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص الضَّحِكُ هَلَاكٌ.

The book 'Al Imamah Wa Al Tabsirah' – from Muhammad Bin Abdullah, from Ahmad Bin Muhammad Bin Saeed, from Al-Hassan Bin Ubeyd Al Kindy, from Al Nowfaly, from Al Sakuny,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The laughter is destruction'.²²⁶

²²² Bihar Al-Anwaar V 73 - The book of relationships - Ch 106 H 15

²²³ Bihar Al-Anwaar V 73 - The book of relationships - Ch 106 H 16

²²⁴ Bihar Al-Anwaar V 73 - The book of relationships - Ch 106 H 17 a

²²⁵ Bihar Al-Anwaar V 73 - The book of relationships - Ch 106 H 17 b

²²⁶ Bihar Al-Anwaar V 73 - The book of relationships - Ch 106 H 18

CHAPTER 107 – THE DOORS WHICH THE INTERCHANGING IS BEFITTING, AND SOME MISCELLANEOUS

1- ل، الخصال القُطَّانُ عَنْ أَحْمَدَ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنِ الثَّمَالِيِّ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَانَتْ الْحُكَمَاءُ فِيمَا مَضَى مِنَ الدَّهْرِ تَقُولُ يَنْبَغِي أَنْ يَكُونَ الْإِخْتِلَافُ إِلَى الْأَبْوَابِ لِعَشْرَةِ أَوْجِهٍ أَوْلَاهَا بَيْتُ اللَّهِ عَزَّ وَ جَلَّ لِقَضَاءِ نُسُكِهِ وَ الْقِيَامِ بِحَقِّهِ وَ آدَاءِ فَرَضِهِ

(The book) 'Al Khisaal' – Al Qattan, from Ahmad Al Hamdani, from Ali Bin Al-Hassan Bin Fazzal, from his father, from Marwan Bin Muhammad, from Al Sumali, from Ibn Tareyf, from Ibn Nubata who said,

'Amir Al-Momineen^{-asws} said: 'The wise ones who were in the past times were saying, 'It is befitting for the differing be to the doors of ten aspects. The first of these is House of Allah^{-azwj} Mighty and Majestic to fulfil its rituals, and the standing with its rights, and fulfil its obligations.

وَ الثَّانِي أَبْوَابُ الْمُلُوكِ الَّذِينَ طَاعْتُهُمْ مُتَّصِلَةٌ بِطَاعَةِ اللَّهِ عَزَّ وَ جَلَّ وَ حَقُّهُمْ وَاجِبٌ وَ نَفْعُهُمْ عَظِيمٌ وَ ضَرَرُهُمْ شَدِيدٌ

And the second are doors of the kings, those obedience to them is connected with obedience of Allah^{-azwj} Mighty and Majestic, and their rights are obligatory, and their benefits are mighty, and harming them is severe.

وَ الثَّلَاثُ أَبْوَابُ الْعُلَمَاءِ الَّذِينَ يُسْتَفَادُ مِنْهُمْ عِلْمُ الدِّينِ وَ الدُّنْيَا

And the third are doors of the scholars, those one can benefit from them of knowledge of religion and the world.

وَ الرَّابِعُ أَبْوَابُ أَهْلِ الْجُودِ وَ الْبَدْلِ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ الْبِمَاسِ الْحَمْدِ وَ رَجَاءِ الْآخِرَةِ

And the fourth are doors of the generous people and liberal spenders, those who are spending their wealth seeking the praise and hope in the Hereafter.

وَ الْخَامِسُ أَبْوَابُ السُّفَهَاءِ الَّذِينَ يُحْتَاجُ إِلَيْهِمْ فِي الْحَوَادِثِ وَ يُفْرَعُ إِلَيْهِمْ فِي الْحَوَائِجِ

And fifth are doors of the foolish, those one is needy to them regarding the occurrences and one panics to them regarding the needs.

وَ السَّادِسُ أَبْوَابُ مَنْ يُتَقَرَّبُ إِلَيْهِ مِنَ الْأَشْرَافِ - لِالْتِمَاسِ الْهَيْبَةِ وَ الْمُرُورَةِ وَ الْحَاجَةِ

And the sixth are doors of the ones one can draw closer to the nobles in order to seek the prestige, and the personality, and the need.

وَ السَّابِعُ أَبْوَابُ مَنْ يُرْتَمَى عِنْدَهُمْ النَّفْعُ فِي الرَّأْيِ وَ الْمَشُورَةِ وَ تَقْوِيَةِ الْحُرْمِ وَ أَحْذِ الْأَهْبَةَ لِمَا يُحْتَاجُ إِلَيْهِ

And the seventh are doors of the ones, one can benefit with them regarding the opinion and the consultation, and strengthening of the resolve, and taking the preparedness to what one is needy to.

وَ الثَّامِنُ أَبْوَابُ الْإِخْوَانِ لِمَا يَجِبُ مِنْ مُوَاصَلَتِهِمْ وَ يَلْزَمُ مِنْ حُقُوقِهِمْ

The eight are doors of the brethren due to what is obligated of connecting with them and necessitating of their rights.

التَّاسِعُ أَبْوَابُ الْأَعْدَاءِ الَّتِي تَسْكُنُ بِالْمُدَارَاةِ عَوَائِلُهُمْ وَ يُدْفَعُ بِالْحَيْلِ وَ الرَّفْقِ وَ اللَّطْفِ وَ الزِّيَارَةِ عَدَاوَتُهُمْ

The ninth are doors of the enemies which their attacks can be calmed down with the politeness, and one can defend against their enmity by the means, and the kindness, and the gentleness, and the visitations.

وَ الْعَاشِرُ أَبْوَابُ مَنْ يُنْتَفَعُ بِعَشِيَّتِهِمْ وَ يُسْتَفَادُ مِنْهُمْ حَسَنُ الْأَدَبِ وَ يُؤْنَسُ بِمُخَادَتِهِمْ.

And the tenth are doors one can benefit with their methods, and one can benefit from them by good etiquettes, and be comforted with their discussions”²²⁷

2- نَحِج، نَحِجُ الْبَلَاغَةَ قَالَ ع الشَّفِيعُ جَنَاحُ الطَّالِبِ.

(The book) ‘Nahj Al Balagah’ –

‘He^{asws} said: ‘The interceder is a wing of the seeker’”²²⁸

وَ قَالَ ع فَدَث الْحَاجَةَ أَهْوَنُ مِنْ طَلِبِهَا إِلَى غَيْرِ أَهْلِهَا.

And he^{asws} said: ‘Missing the need is easier than seeking it from other than its rightful people’”²²⁹

²²⁷ Bihar Al-Anwaar V 73 - The book of relationships - Ch 107 H 1

²²⁸ Bihar Al-Anwaar V 73 - The book of relationships - Ch 107 H 2 a

²²⁹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 107 H 2 b

CHAPTER 108 – WHAT IS ALLOWED FROM REVERING THE PEOPLE AND WHAT IS NOT ALLOWED

الآيات

The Verses

البقرة وَ إِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ

(Surah) Al Baqarah - **And when We said to the Angels: Perform Sajdah to Adam! [2:34].**

آل عمران مَا كَانَ لِيُتَنَبَّأَ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنَّبِيَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ

(Surah) Aal-e-Imran^{as} - **It is not for a person that Allah should Give him the Book and the Wisdom and the Prophet-hood, then he should be saying to the people: 'Be my servants from besides Allah', [3:79]**

يوسف وَ رَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَ خَرُّوا لَهُ سُجَّدًا

(Surah) Yusuf^{as} - **And he raised his parents upon the throne and they fell down to him in Sajdah to him, [12:100]**

النمل وَجَدْتُمَا وَ قَوْمَهُمَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَ زَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ-

(Surah) Al Naml - **I found her and her people doing Sajdah to the sun instead of Allah, and the Satan has adorned their deeds for them. Thus, he blocked them from the Way, so they are not going aright [27:24]**

أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَاوَاتِ وَالْأَرْضِ

They are not doing Sajdah to Allah Who Extracts the cache in the skies and the earth, and He Knows what you are concealing and what you are proclaiming [27:25].

1- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: قَالَ عَلِيُّ ع فِي قَوْلِهِ تَعَالَى وَ أَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا مَا سَجَدْتُ بِهِ مِنْ جَوَارِحِكَ لِلَّهِ تَعَالَى فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا.

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

'From Musa Bin Ja'far^{asws}, from his^{asws} forefathers^{asws} having said: 'Ali^{asws} regarding Words of the Exalted: **And surely, the places of Sajdah are for Allah, therefore do not call upon**

anyone (else) with Allah [72:18] – From your body part what you have performed Sajdah with to Allah^{-azwj} the Exalted, so do not call anyone with Allah^{-azwj}”²³⁰.

2- نَحَج، نَحَجِ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ قَدْ لَقِيَهُ عِنْدَ مَسِيرِهِ إِلَى الشَّامِ دَهَاقِيْنُ الْأَنْبَارِ فَتَرَجَّلُوا لَهُ وَ اشْتَدُّوا بِرِيْنِ يَدَيْهِ مَا هَذَا الَّذِي صَنَعْتُمْوه

(The book) ‘Nahj Al Balagah’ –

‘Amir Al-Momineen^{-asws} said, and Dahaqeen of Al-Anbar had met him^{-asws} during his^{-asws} journey to Syria. They walked for him and sprinted in front of him^{-asws}: ‘What is this which you are doing?’

فَقَالُوا خُلِقَ مِنَّا نُعْظَمُ بِهِ أَمْرًا نَا-

They said, ‘A mannerism from us we revere our commanders with!’

فَقَالَ ع وَ اللَّهُ مَا يَنْتَفِعُ بِحَدَا أَمْرَاؤُكُمْ وَ إِنْكُمْ لَتَشْفُونَ بِهِ عَلَى أَنْفُسِكُمْ وَ تَشْفُونَ بِهِ فِي آخِرَتِكُمْ وَ مَا أَحْسَرَ الْمُسْتَفْتَى وَرَاءَهَا الْعِقَابُ وَ أَرْبَحَ الدَّعَاةَ مَعَهَا الْأَمَانُ مِنَ النَّارِ.

He^{-asws} said: ‘By Allah^{-azwj}! Your commanders do not benefit with this and you and undergoing hardships with it upon yourself and will be enduring hardships in your Hereafter due to it, and what a loss is the hardship the Punishment is behind it, and how profitable is the ease in giving the security form the Fire with it’²³¹.

3- تَأْوِيلُ الْآيَاتِ الظَّاهِرَةِ، بِإِسْنَادِهِ عَنِ الصَّدُوقِ عَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الْوَهَّابِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ الشَّعْرَانِيِّ عَنْ عَبْدِ الْبَاقِيِّ عَنْ عُمَرَ بْنِ سِنَانٍ عَنْ حَاجِبِ بْنِ سُلَيْمَانَ عَنْ وَكَيْعِ بْنِ الْجُرَّاحِ عَنِ الْأَعْمَشِيِّ عَنِ ابْنِ ظَبْيَانَ عَنْ أَبِي دَرٍّ رَجَمَهُ اللَّهُ قَالَ: رَأَيْتُ سَلْمَانَ وَ بِلَالَ يُقْبَلَانِ إِلَى النَّبِيِّ ص- إِذْ انْكَبَّ سَلْمَانُ عَلَى قَدَمِ رَسُولِ اللَّهِ ص يُقْبَلُهَا

(The book) ‘Taweel Al Ayaat Al Zaahira’ – By his chain, from Al Sadouq, from Abdullah Bin Muhammad Bin Abdul Wahhad, from Ahmad Bin Muhammad Al Sha’rany, from Abdul Baqi, from Umar Bin Sinan, from Hajib Bin Suleyman, from Wakie Bin Al Jarrah, from Ibn Zabyanm

‘From Abu Zarr^{-ra}, may Allah^{-azwj} have Mercy on him^{-ra}, said, ‘I^{-ra} saw Salman^{-ra} and Bilal^{-ra} coming to the Prophet^{-saww}, when Salman^{-ra} devoted to a food of Rasool-Allah^{-saww} kissing it.

فَرَجَرَهُ النَّبِيُّ ص عَنْ ذَلِكَ ثُمَّ قَالَ لَهُ يَا سَلْمَانُ لَا تَصْنَعْ بِي مَا تَصْنَعُ الْأَعَاجِمُ بِمُلُوكِهَا أَنَا عَبْدٌ مِنْ عِبِيدِ اللَّهِ أَكُلُ مِمَّا يَأْكُلُ الْعَبْدُ وَ أَفْعُدُ كَمَا يَفْعُدُ الْعَبْدُ.

The Prophet^{-saww} rebuked him^{-ra} from that, then said to him^{-ra}, ‘O Salman^{-ra}! Do not do with me^{-saww} what the Persians do with their kings. I^{-saww} am a slave from the slaves of Allah^{-azwj}. I^{-saww} eat from what the slave eats, and I^{-saww} sit like what the slave sits’²³².

²³⁰ Bihar Al-Anwaar V 73 - The book of relationships - Ch 108 H 1

²³¹ Bihar Al-Anwaar V 73 - The book of relationships - Ch 108 H 2

²³² Bihar Al-Anwaar V 73 - The book of relationships - Ch 108 H 3

4- ك، إكمال الدين حدثنا أبو العباس أحمد بن الحسين بن عبد الله بن محمد بن مهران الأبي العروضي رحمه الله بمرو عن زيد بن عبد الله البغدادي عن علي بن سينان الموصلي عن أبيه قال: لَمَّا قُبِضَ سَيِّدُنَا أَبُو مُحَمَّدٍ الْعَسْكَرِيُّ ع- وَقَدْ مِنْ قُمْ وَ الْجِبَالِ وَفُودٌ بِالْأَمْوَالِ كَانَتْ تُحْمَلُ عَلَى الرَّسْمِ فَلَمَّا أَنْ وَصَلُوا إِلَى سُرْمَنْ رَأَى قَبِيلَهُمْ إِنَّهُ قَدْ قُبِدَ

(The book) 'Ikmal Al Deen' – It is narrated to us by Abu Al Abbas Ahmad Bin Al-Husayn Bin Abdullah Bin Muhammad Bin Mihran Al Aby Al Arouz, may Allah^{-azwj} have Mercy on him, at Merv, from Zayd Bin Abdullah Al Baghdady, from Ali Bin Sinan Al Mowsily, from his father who said, '

'When our Master^{-asws} Abu Muhammad Al-Askari^{-asws} passed away, there came a delegation from Qum and the mountains, delegated with the wealth which they were carrying upon the norm. When they arrived to Surmanrayy, it was said to them, 'He^{-asws} has passed away'.

فَطَلَبَ جَفَعَتُّ مِنْهُمُ الْمَالَ وَ لَمْ يُعْطُوهُ فَلَمَّا خَرَجُوا مِنَ الْبَلَدِ خَرَجَ عَلَيْهِمْ غُلَامٌ وَ نَادَاهُمْ بِأَسْمَائِهِمْ وَ قَالَ أَجِيبُوا مَوْلَاكُمْ

Ja'far (the liar – false claimant of Imamate) demanded the wealth from them, but they did not give it to him. When they went out from the city, a slave came out to them and called out to them with their names, and said, 'Answer your (true) Master^{-asws}!'

قَالُوا فَبِئْرْنَا مَعَهُ حَتَّى دَخَلْنَا دَارَ مَوْلَانَا الْحُسَيْنِ بْنِ عَلِيٍّ ع- فَإِذَا وَلَدُهُ الْقَائِمُ عَجَّلَ اللَّهُ فَرْجَهُ قَاعِدٌ عَلَى سَرِيرٍ كَأَنَّهُ فُلْقَةُ الْقَمَرِ عَلَيْهِ ثِيَابٌ خَضِرٌ

They said, 'We travelled with him until we entered the house of our Master Al-Hassan^{-asws} Bin Ali^{-asws}, and behold, his^{-asws} son^{-ajfj} Al Qaim^{-ajfj}, may Allah^{-azwj} Hasten his^{-ajfj} relief, was seated upon a bed. It is as if he^{-ajfj} was a piece of the moon. Upon him^{-ajfj} were green clothes.

فَسَلَّمْنَا عَلَيْهِ فَرَدَّ عَلَيْنَا السَّلَامَ فَقَالَ جُمْلَةُ الْمَالَ كَذَا وَ كَذَا دِينَاراً حَمَلٌ فَلَانٌ كَذَا وَ فَلَانٌ كَذَا وَ لَمْ يَزَلْ يَصِفُ حَتَّى وَصَفَ الْجَمِيعَ ثُمَّ وَصَفَ ثِيَابَنَا وَ رِحَالَنَا وَ مَا كَانَ مَعَنَا مِنَ الدَّوَابِّ

We greeted unto him^{-ajfj}, so he^{-ajfj} responded the greetings to us. He^{-ajfj} said: 'The total wealth is such and such Dinars. So and so is carrying such and such, and so and so is carrying such and such' – and he^{-ajfj} did not cease describing until he^{-ajfj} described it all. Then he^{-ajfj} described our clothes and our luggage, and whatever was with us from the animals.

فَحَرَرْنَا سُجْدًا لِلَّهِ عَزَّ وَ جَلَّ شُكْرًا لِمَا عَرَفْنَا وَ قَبَلْنَا الْأَرْضَ بَيْنَ يَدَيْهِ وَ سَأَلْنَاهُ عَمَّا أَرَدْنَا فَأَجَابَ فَحَمَلْنَا إِلَيْهِ الْأَمْوَالَ

We came out performing Sajdah to Allah^{-azwj} Mighty and Majestic thanking for what we had recognised, and we kissed the ground in front of him^{-ajfj}, and we asked him^{-ajfj} whatever we wanted. He^{-ajfj} answered, so we carried the wealth to him^{-ajfj}'.

وَ الْحَبْرُ طَوِيلٌ أَوْرَدْنَاهُ فِي كِتَابِ الْغَيْبَةِ.

And the Hadeeth is lengthy. We have referred to it in the book of the occultation"²³³.

²³³ Bihar Al-Anwaar V 73 - The book of relationships - Ch 108 H 4

بيان ظاهره جواز تقبيل الأرض عند الإمام ع و إن أمكن حمله على أن التقبيل كان من تنمة سجدة الشكر و قوله بين يديه متعلقا بسجد و قبلنا معا لكنه بعيد و على أي حال لا يمكن مقايسة غيرهم ع بهم في ذلك.

Explanation – *It's apparent is allowance of kissing the ground nearby the Imam^{-asws}, and it is possible to carry it upon that the kissing was from completion of the Sajdah of thanks; and his (narrator's) words, 'In front of him^{-ajfi}' is related with Sajdah, 'and we kissed both together', but it is far-fetched, and based upon whichever state, it is not possible to compare others with them^{-asws} regarding that'.*

كتاب الآداب و السنن و الأوامر و النواهي و الكبائر و المعاصي و الزي و التجميل

THE BOOK OF ETIQUETTES, AND THE SUNNAHS, AND THE COMMANDS AND THE PROHIBITIONS, AND THE MAJOR SINS AND THE DISOBEDIENCE, AND THE OUTFITS AND THE BEAUTIFICATION

أبواب آداب التطيب و التنظيف و الاكتحال و التدهن

CHAPTERS ON ETIQUETTES OF THE PERFUMING, AND THE CLEANING, AND APPLYING THE KOHL (EYELINERS), AND THE OILING

باب 1 جوامع آداب النبي ص و سنته

CHAPTER 1 – SUMMARY OF ETIQUETTES OF THE PROPHET- saww AND HIS-saww SUNNAH

1- ل، الخصال ابنُ الْمُتَوَكِّلِ عَنِ السَّعْدِ أَبَادِيٍّ عَنِ الرَّقِيِّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانَ مَعَا عَنِ الْحُسَيْنِ بْنِ مُصْعَبٍ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص خَمْسٌ لَا أَدْعُهُنَّ حَتَّى الْمَمَاتِ الْأَكْلُ عَلَى الْحَضِيضِ مَعَ الْعَبِيدِ وَ رُكُوبُ الْحِمَارِ مُؤَكَّفًا وَ حَلْبُ الْعَنْزِ بِيَدَيْ وَ لُبْسُ الصُّوفِ وَ التَّسْلِيمُ عَلَى الصَّبِيَّانِ لِتَكُونَ سُنَّةً مِنْ بَعْدِي.

(The book) 'Al Khisaal' – Ibn Al Mutawakkil, from Al Sa'adabady, from Al Barqy, from his father, from Ibn Abu Umeyr and Safwan, both together from Al-Husayn Bin Mus'ab,

'From Al-Sadiq-asws, from his-asws forefathers-asws having said: 'Rasool-Allah-saww said: 'Five (traits), I-saww will not leave these until the death – eating upon the low ground with the slaves, and my-saww riding the donkey, and milking the goat with my-saww hands, and wearing the wool, and the greeting unto the children for it to become a Sunnah (to be emulated) from after me-saww'.²³⁴

2- مكا، مكارم الأخلاق عَنِ الصَّادِقِ عِ إِلَى لَأَكْرَهُ لِلرَّجُلِ أَنْ يَمُوتَ وَ قَدْ بَقِيَتْ حَلَّةٌ مِنْ خِلَالَ رَسُولِ اللَّهِ ص لَمْ يَأْتِ بِهَا.

(The book) 'Makarim Al Akhlaq' –

'From Al-Sadiq^{-asws}: 'I^{-asws} dislike it for the man to be dying and there remains a trait from the traits of Rasool-Allah^{-saww} he has not acted with it''.²³⁵

²³⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 1 H 2

CHAPTER 2 – THE UPRIGHT SUNNAH

1- ل، الخصال ابن الوليد عن الصَّغَارِ عَنِ الرَّبِيعِيِّ عَنِ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ الْمُجْهِمِ عَنِ الْكَاطِمِ ع قَالَ: خَمْسٌ مِنَ السُّنَنِ فِي الرَّأْسِ وَخَمْسٌ فِي الْجَسَدِ فَأَمَّا الَّتِي فِي الرَّأْسِ فَالْمِسْوَاكُ وَ أَخَذُ الشَّارِبِ وَ فَرَقُ الشَّعْرِ وَ الْمَضْمَضَةُ وَ الْإِسْتِنْشَاقُ

(The book) 'Al Khisaal' – Ibn Al Waleed, from Al Saffar, from Al Barqy, from Ibn Fazzal, from Al-Hassan Bin Al Jahm,

'From Al Kazim^{-asws} having said: 'Five are from the Sunnah's in the head, and five in the body. As for which are in the head – brushing the teeth, and taking (trimming) the moustache, and parting the hair, and rinsing, and the sniffing.

وَ أَمَّا الَّتِي فِي الْجَسَدِ فَالْحَيْثَانُ وَ حَلْقُ الْعَانَةِ وَ نَتْفُ الْإِبْطِئِ وَ تَقْلِيمُ الْأُظْفَارِ وَ الْإِسْتِنْجَاءُ.

And as for which are in the body – the circumcision, and shaving the pubic hair, and plucking the armpits, and clipping the nails, and the cleansing (from the toilet)".²³⁶

ضأ، فقه الرضا عليه السلام أَمَّا السُّنَنُ الْخَفِيفَةُ الَّتِي قَالَ اللَّهُ عَزَّ وَ جَلَّ لِنَبِيِّهِ ص وَ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفاً فَهِيَ عَشْرَةٌ سُنَنِ خَمْسَةٌ فِي الرَّأْسِ وَ خَمْسَةٌ فِي الْجَسَدِ وَ ذَكَرَ مِثْلَهُ.

(The book) 'Fiqh Al-Reza^{-asws}', may the greetings be upon him^{-asws}: 'As for the upright Sunnahs which Allah^{-azwj} Mighty and Majestic Said to His^{-azwj} Prophet^{-saww}: **and follow the Religion of Ibrahim, the upright [4:126]**. These are ten Sunnah's, five in the head and five in the body' – and he^{-asws} mentioned similar to it".²³⁷

2- ل، الخصال ابن بُنْدَارٍ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ نُوحٍ عَنِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ حَمَّادٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ الْخُلَوَائِيِّ عَنِ بَشِيرِ بْنِ عُمَرَ عَنِ مَالِكِ بْنِ أَنَسٍ عَنِ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنِ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص خَمْسٌ مِنَ الْفِطْرَةِ تَقْلِيمُ الْأُظْفَارِ وَ قَصُّ الشَّارِبِ وَ نَتْفُ الْإِبْطِئِ وَ حَلْقُ الْعَانَةِ وَ الْإِحْتِنَانُ.

(The book) 'Al Khisaal' – Ibn Bundar, from Ja'far Bin Muhammad Bin Nuh, from Abdullah Bin Ahmad Bin hammad, from Al-Hassan Bin Ali Al Julwany, from Bashir Bin Umar, from Malik Bin Anas, from Saeed Bin Abu Saeed Al Muqbari, from Abu Hureyra (well-known fabricator) said,

'Rasool-Allah^{-saww} said: 'Five are from the nature – clipping the nails, and cutting the moustache, and plucking the armpits, and shaving the pubic hair, and the circumcision".²³⁸

3- فس، تفسير القمي أَنزَلَ اللَّهُ عَلَى إِبْرَاهِيمَ الْخَفِيفَةَ وَ هِيَ الطَّهَارَةُ وَ هِيَ عَشْرَةٌ أَشْيَاءَ خَمْسَةٌ فِي الرَّأْسِ وَ خَمْسَةٌ فِي الْبَدَنِ

Tafseer Al Qummi –

²³⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 2 H 1 a

²³⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 2 H 1 b

²³⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 2 H 2

'Allah^{-azwj} Revealed the uprightness upon Ibrahim^{-as}, and it is the cleanliness, and these are ten things, five in the head and five in the body.

وَأَمَّا الَّتِي فِي الرَّأْسِ فَأَخَذَ الشَّارِبَ وَ إِعْفَاءَ اللَّحْيِ وَ طَمَّ الشَّعْرَ وَ السِّتَوَاكَ وَ الْخِلَالَ

'And as for which is in the head – taking (trimming) the moustache, and growing the beard, and covering the hair, and brushing the teeth, and picking the teeth.

وَأَمَّا الَّتِي فِي الْبَدَنِ فَحَلَقُ الشَّعْرِ مِنَ الْبَدَنِ وَ الْحِتَانُ وَ قَلَمُ الْأَظْفَارِ وَ الْعُسْلُ مِنَ الْجَنَابَةِ وَ الطُّهُورُ بِالْمَاءِ

And as for which are in the body – shaving the hair from the body, and the circumcision, and clipping the nails, and washing from the sexual impurity, and the cleansing with the water.

فَهَذِهِ خَمْسَةٌ فِي الْبَدَنِ وَ هِيَ الْحَيْفِيَّةُ الطَّاهِرَةُ الَّتِي جَاءَ بِهَا إِبْرَاهِيمَ فَلَمْ تُنْسَخْ وَ لَا تُنْسَخْ إِلَى يَوْمِ الْقِيَامَةِ وَ هُوَ قَوْلُهُ وَ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا.

These are five in the body, and it is the uprightness, the cleansing which Ibrahim^{-as} had come with. It has not been abrogate, and will not be abrogated up to the Day of Qiyamah, and it His^{-azwj} Words: '**and follow the Religion of Ibrahim, the upright [4:126]**'.²³⁹ (Not a Hadeeth)

4- شي، تفسير العياشي عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا أَبْقَمَتِ الْحَيْفِيَّةُ شَيْئًا حَتَّى إِنَّ مِنْهَا قَصَّ الشَّارِبِ وَ قَلَمُ الْأَظْفَارِ وَ الْحِتَانِ.

Tafseer Al Ayyashi – from Zurarah,

'From Abu Ja'far^{-asws} having said: 'The uprightness has not left anything out, to the extent that from it is trimming the moustache, and clipping the nails, and the circumcision''.²⁴⁰

5- شي، تفسير العياشي عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ بَعَثَ خَلِيلَهُ بِالْحَيْفِيَّةِ وَ أَمَرَهُ بِأَخْذِ الشَّارِبِ وَ قَصِّ الْأَظْفَارِ وَ تَنْفِ الْإِبْطِ وَ حَلْقِ الْعَانَةِ وَ الْحِتَانِ.

Tafseer Al Ayyashi – from Talha Bin Zayd,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Sent His^{-azwj} friend with the uprightness, and Commanded him^{-as} with trimming the moustache, and clipping the nails, and plucking the armpits, and shaving the pubic hair, and the circumcision''.²⁴¹

6- مكاء، مكارم الأخلاق عَنِ الصَّادِقِ ع قَالَ: كَانَ بَيْنَ نُوحٍ وَ إِبْرَاهِيمَ عَ أَلْفِ سَنَةٍ وَ كَانَتْ شَرِيعَةُ إِبْرَاهِيمَ بِالتَّوْحِيدِ وَ الْإِحْلَاصِ وَ حَلْقِ الْأَنْدَادِ وَ هِيَ الْفِطْرَةُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا وَ هِيَ الْحَيْفِيَّةُ وَ أَخَذَ عَلَيْهِ مِيثَاقَهُ وَ أَنْ لَا يَعْبُدَ إِلَّا اللَّهَ وَ لَا يُشْرِكَ بِهِ شَيْئًا

(The book) 'Makarim Al Akhlaq' –

'From Al-Sadiq^{-asws} having said: 'There were a thousand years between Noah^{-as} and Ibrahim^{-as}, and the Law of Ibrahim^{-as} existed with the Tawheed, and the sincerity, and shunning the idol

²³⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 2 H 3

²⁴⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 2 H 4

²⁴¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 2 H 5

worship, and it is the nature which the people have been Natured upon, and it is the uprightness, and the Covenant was Taken upon it, and that he^{-as} would not worship except Allah^{-azwj} and not associate anything with Him^{-azwj}'.

قَالَ وَ أَمْرُهُ بِالصَّلَاةِ وَالْأَمْرِ وَالنَّهْيِ وَ أَمْ يَحْكُمُ لَهُ أَحْكَامَ فَرَضِ الْمَوَارِيثِ وَ زَادَهُ فِي الْحَيْفِيَّةِ الْحِتَانَ وَ قَصَّ الشَّارِبِ وَ نَثَفَ الْإِبْطِ وَ تَقْلِيمِ الْأَطْفَارِ وَ خَلَقَ الْعَانَةَ وَ أَمْرَهُ بِنَاءِ الْبَيْتِ وَ الْحَجِّ وَ الْمَنَاسِكِ فَهَذِهِ كُلُّهَا شَرِيعَتُهُ ع.

He^{-asws} said: 'And He^{-azwj} Commanded him^{-as} with the Salat, and the Commands and the Prohibitions, and He^{-azwj} did not Judge the rulings for him^{-as}, the obligatory inheritances, and He^{-azwj} Increased him^{-as} in the uprightness – the circumcision, and trimming the moustache, and plucking the armpits, and clipping the nails, and shaving the pubic hair, and Commanded him^{-as} with building the House (Kabah) (on the foundation laid by Adam^{-as}), and performing the Hajj, and the rituals. So all of these are his^{-as} Law".²⁴²

وَ عَنْهُ ع قَالَ: قَالَ اللَّهُ عَزَّ وَ جَلَّ لِإِبْرَاهِيمَ تَطَهَّرْ فَأَخَذَ شَارِبَهُ ثُمَّ قَالَ تَطَهَّرْ فَتَنَفَّ مِنْ إِبْطِهِ ثُمَّ قَالَ تَطَهَّرْ فَمَلَمَ أَطْفَارَهُ ثُمَّ قَالَ تَطَهَّرْ فَخَلَقَ عَانَتَهُ ثُمَّ قَالَ تَطَهَّرْ فَاحْتَنَنَ.

And from him^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Said to Ibrahim^{-as}: "Cleanse!" So he^{-as} trimmed his^{-as} moustache. Then He^{-azwj} Said: "Cleanse!" So he^{-as} plucked from his^{-as} armpits. Then He^{-azwj} Said: "Cleanse!" So he^{-as} clipped his^{-as} nails. Then He^{-azwj} Said: "Cleanse!" So he^{-as} shaved his^{-as} pubic hair. Then He^{-azwj} Said: "Cleanse!" So he^{-as} circumcised".²⁴³

7- نَوَادِرُ الرَّوَانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ عَلِيُّ ع قِيلَ لِإِبْرَاهِيمَ ع تَطَهَّرْ فَأَخَذَ شَارِبَهُ ثُمَّ قِيلَ لَهُ تَطَهَّرْ فَتَنَفَّ تَحْتَ جَنَاحِهِ ثُمَّ قِيلَ لَهُ تَطَهَّرْ فَخَلَقَ عَانَتَهُ ثُمَّ قِيلَ لَهُ تَطَهَّرْ فَاحْتَنَنَ.

(The book) 'Nawadir' – Al Rawandi – By his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} said: 'He^{-azwj} Said to Ibrahim^{-as}: "Cleanse!" So he^{-as} trimmed his^{-as} moustache. Then He^{-azwj} Said to him: "Cleanse!" So he^{-as} plucked between his^{-as} wings (armpits). Then He^{-azwj} Said to him^{-as}: "Cleanse!" So he^{-as} shaved his^{-as} pubic hair. Then He^{-azwj} Said to him^{-as}: "Cleanse!" So he^{-as} circumcised".²⁴⁴

وَ بِحَدِّثِ الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص أَوَّلُ مَنْ احْتَنَنَ إِبْرَاهِيمُ ع- احْتَنَنَ بِالْقُدُومِ عَلَى رَأْسِ ثَمَانِينَ سَنَةً.

And by this chain, he^{-asws} said: 'Rasool-Allah^{-saww} said: 'The first one to circumcise was Ibrahim^{-as}. He^{-asws} circumcised at the beginning of eighty years (age)".²⁴⁵

²⁴² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 2 H 6 a

²⁴³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 2 H 6 b

²⁴⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 2 H 7 a

²⁴⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 2 H 7 b

أبواب آداب الحمام و النورة و السواك و ما يتعلق بها

CHAPTERS ON ETIQUETTES OF THE BATHHOUSE, AND THE WAXING (AL-NOURA), AND BRUSHING THE TEETH AND WHAT IS RELATED WITH IT

باب 3 آداب الحمام و فضله و أحكامه و الأدعية المتعلقة به و التدلك و غسل الرأس بالطين

CHAPTER 3 – ETIQUETTES OF THE BATHHOUSE, AND ITS MERITS, AND ITS RULINGS, AND THE SUPPLICATIONS RELATED WITH IT, AND THE MASSAGING, AND WASHING THE HEAD WITH THE CLAY

1- لي، الأمامي للصدوق ابنُ الْمُتَوَكِّلِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ أَبِيهِ عَنِ الصَّادِقِ عَنْ آبَائِهِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى كَرِهَ لَكُمْ أَيْبَتَهَا أَرْبَعًا وَ عِشْرِينَ حَصْلَةً وَ تَحَاكُمَ عَنْهَا إِلَى أَنْ قَالَ كَرِهَ الْعُمَلُ تَحْتِ السَّمَاءِ بِعَيْرِ مِقْرٍ وَ كَرِهَ دُخُولَ الْأَنْهَارِ إِلَّا بِمِقْرٍ

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

‘From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: ‘Rasool-Allah^{saww} said: ‘O you community! Allah^{azwj} Blessed and Exalted has Disliked twenty-four traits for you all and has Prohibited you from it’ – until he^{saww} said: ‘He^{azwj} Dislike the bathing beneath the sky without a covering, and Dislikes entering the rivers except with a covering (cloth)’.

وَ قَالَ فِي الْأَنْهَارِ عُمَارٌ وَ سُكَّانٌ مِنَ الْمَلَائِكَةِ وَ كَرِهَ دُخُولَ الْحَمَّامَاتِ إِلَّا بِمِقْرٍ.

And he^{asws} said: ‘In the rivers there are living beings and dwellers from the Angels’. And he^{asws} disliked entering the bathhouses except with a covering cloth”²⁴⁶

2- لي، الأمامي للصدوق في مناهي النبي ص أَنَّهُ نَهَى أَنْ يُدْخَلَ الرَّجُلُ حَلِيلَتَهُ إِلَى الْحَمَّامِ وَ قَالَ لَا يَدْخُلَنَّ أَحَدُكُمْ الْحَمَّامَ إِلَّا بِمِقْرٍ وَ نَهَى عَنِ السِّوَاكِ فِي الْحَمَّامِ.

(The book) ‘Al Amaali’ of Al Sadouq –

‘Among prohibitions by the Prophet^{-saww}, he^{-saww} prohibited the man entering (taking) his concubine to the bathhouse and said: ‘Not one of you should enter the bathhouse except with a covering cloth’. And he^{-saww} prohibited from brushing the teeth in the bathhouse’.²⁴⁷

3- لي، الأماالي للصدوق الحسن بن علي الصوفي عن حمزة بن القاسم عن الفزاري عن محمد بن الحسن الوزان عن يحيى بن سعيد الأهوازي عن البرزطي عن محمد بن عمران عن الصادق ع قال: إذا دخلت الحمام فقل في الوقت الذي تنزع ثيابك - اللهم انزع عني رنقة البقاك و ثبتني على الإيمان

(The book) ‘Al Amaali’ of Al Sadouq – Al-Hassan Bin Ali Al Sowfy, from Hamza Bin Al Qasim, from Al Fazary, from Muhammad Bin Al-Hassan Al Wazzan, from Yahya Bin Saeed Al Ahwazy, from Al Bazanty, from Muhammad Bin Humran,

‘From Al-Sadiq^{-asws} having said: ‘When you enter the bathhouse, say during the time which remove your clothes, ‘O Allah^{-azwj}! Remove from me the yoke of hypocrisy, and Affirm me upon the Eman.

فإذا دخلت البيت الأول فقل - اللهم إني أعوذ بك من شر نفسي و أستعبد بك من أذاه

When you enter the first room, then say, ‘O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the evil of myself, and I seek Refuge with You^{-azwj} from its harm’.

و إذا دخلت البيت الثاني فقل - اللهم أذهب عني الرجس الجس و طهر جسدي و قلبي و خذ من الماء الحار و ضعهُ على هامتك و صب منه على رجلتك و إن أمكن أن تبلع منه جرعة فافعل فإنه ينقي المثانة و البث في البيت الثاني ساعة

And when you enter the second room, then say, ‘O Allah^{-azwj}! Remove the uncleanness from them, the filth, and Clean my body and my heart’, and take from the hot water and place it upon your head and pour from it upon your legs, and if you are able from it to reach the gulp (drinking water reservoir), then do so, for it is cleaner for the bladder; and the waiting is in the second for a while.

فإذا دخلت البيت الثالث فقل نعوذ بالله من النار و نسأله الجنة نرددها إلى وقت خروجك من البيت الحار -

When you enter the third room, then say, ‘We seek Refuge with Allah^{-azwj} from the Fire, and we ask Him^{-azwj} for the Paradise’, repeating it to the time of your exit from the hot house.

و إياك و شرب الماء البارد و الفقع في الحمام فإنه يُفسد المعدة و لا تصب على الماء البارد فإنه يضعف البدن و صب الماء البارد على قدميك

And beware of drinking the cold water and ‘Al-Fuqa’a’ (fermented drink) in the bathhouse, for it spoils the stomach, and do not pour upon you the cold water for it weakens the body, and pour the cold water upon your feet.

إذا خرجت فإنه يسأل الداء من جسدي فإذا لبست ثيابك فقل اللهم ألبسني التقوى و حبيبي الردى فإذا فعلت ذلك أمنت من كل داء.

²⁴⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 2

When you go out, it will flow out the disease from your body. When you wear your clothes, then say, 'O Allah^{-azwj}! Clothe me the piety Keep me aside from the lowly!' When you do that, you will be safe from every illness".²⁴⁸

Structure of the bathhouse

كانوا وضعوا بيوت الحمام طبقاً للعناصر و الاخلاط الأربعة على أربعة فأولها بيت المسلخ، و ينزع فيه الثياب و هو بارد يابس،

They used to place rooms of the bathhouse according to the items, and mixtures of four upon four. The first of these is the changing room, and in it the clothes would be removed, and it is cold, dry.

و الثاني بيت فيه الماء البارد فهو بارد رطب،

And the second room would have cold water in it, so it would be cold, wet.

و الثالث بيت فيه الماء الحار فهو حار رطب،

And the third would be a room having hot water in it, so it would be hot, wet.

و الرابع بيت ليس فيه ماء و هو مستحم من تحتها، كانوا يلبثون فيه لاستدرا العرق و نضج الاخلاط الفاسدة و هو حار يابس.

And the fourth is a room not having any water in it, and it is bathed (steamed) from under it. In it they would wait for the flow of the sweat, and the spoilt pores to open up, and it would be hot, dry.

كان المعمول في تلك الحمامات خزانة للماء البارد، و خزانة للماء الحار لكن المستحمين لم يكونوا ليدخلوا خزانة الماء، و انما كانوا يغرفون الماء بالمشربة و يصبون على رؤوسهم، فينفصل الغسالة من أبدانهم جارية الى بئر هناك معدة لذلك،

They used to build storage of cold water in those bathhouses, and storage of the hot water, but the bathers would not be entering the water storage facilities, and rather they were scooping out the water by the tank and they were pouring upon their heads. The washing would separate from their bodies flowing to a well over there, being a container for that.

فالشرب من تلك الخزانة لا بأس به، و أما خزانة الحمامات المصنوعة اليوم التي يدخلها المستحمون و يدلكون أبدانهم فيها، مع ما بها من الدرن و الاوساخ، فلا يشرب منها، فانه يورث و باء الأسنان كما في الخبر

The drinking from that storage, there is no problem with it, and as for the storage of the storage of the bathhouses build today which the bathers enter and rubbing their bodies in it, along with what dirt and filth is in it, do not drink from it, for it inherits plague of the teeth, like what is in the Hadeeth'.

4- ب، قرب الإسناد مُحَمَّدُ بْنُ عَيْسَى وَ أَحْمَدُ بْنُ إِسْحَاقَ مَعَا عَنْ سَعْدَانَ بْنِ مُسْلِمٍ قَالَ: كُنْتُ فِي الْحَمَّامِ فِي الْبَيْتِ الْأَوْسَطِ فَدَخَلَ مُوسَى بْنُ جَعْفَرٍ ع وَ عَلَيْهِ النُّورَةُ

(The book) 'Qurb Al Asnaad' – Muhammad Bin Isa and Ahmad Bin Is'haq, both together from Sa'dan Bin Muslim who said,

'I was in the bathhouse in the middle room, and Musa^{-asws} Bin Ja'far^{-asws} entered, and upon him was 'Al-Noura' (wax)'.

He (the narrator) said, 'He^{-asws} said: 'Greetings be upon you!'

قَالَ فَقَالَ السَّلَامُ عَلَيْكُمْ فَزِدْتُ عَلَيْهِ وَتَأَخَّرْتُ فَدَخَلَ الْبَيْتَ الَّذِي فِيهِ الْحَوْضُ فَأَعْتَسَلْتُ وَحَرَجْتُ.

I responded to him^{-asws} and I hesitated. He^{-asws} entered the room in which was the fountain. I bathed, and went out".²⁴⁹

5- ع، علل الشرائع عن ابن الوليد عن سعد عن أحمد بن الحسن بن فضال عن الحسن بن علي بن بكير عن ابن أبي يعفور قال: لآخاني زرار بن أعين في تنف الإبط و حلقه فقلت نتفه أفضل من حلقه و طليه أفضل منهما جميعاً

(The book) 'Ilal Al Sharaie' – from Ibn Al Waleed, from Sa'ad, from Ahmad Bin Al-Hassan Bin Fazzal, from Al-Hassan Bin Ali, from Ibn Bukeyr, from Ibn Abu Yafour who said,

'Zurarah Bin Ayn asked me regarding plucking the armpit and shaving it. I said, 'Plucking it is better than shaving it, and coating (waxing) it is better than both of them together'.

فَأْتَيْنَا بَابَ أَبِي عَبْدِ اللَّهِ ع فَطَلَبْنَا الْإِذْنَ عَلَيْهِ فَقِيلَ لَنَا هُوَ فِي الْحَمَامِ فَذَهَبْنَا إِلَى الْحَمَامِ فَخَرَجَ ع عَلَيْنَا وَ قَدْ أَطْلَى إِبْطَهُ

We came to the door of Abu Abdullah^{-asws}. We sought the permission to see him^{-asws}. It was said to us, 'He^{-asws} is in the bathhouse!' We went to the bathhouse. He^{-asws} came out towards us and he has coated (waxed) his^{-asws} armpits.

فَقُلْتُ لِرُزَارَةَ بِكَيْفِيكَ قَالَ لَا لَعَلَّهُ إِنَّمَا فَعَلَهُ لِجَلَّةٍ بِهِ

I said to Zurarah, 'Does it suffice you?' He said, 'No, perhaps he^{-asws} has rather done it due to a reason with him^{-asws}'.

فَقَالَ فِيمَا أَتَيْتُمَا فَعُلْتُ لآخَانِي زُرَارَةَ بِنِ أَعْيَنَ فِي تَنْفِ الْإِبْطِ وَ حَلْقِهِ فَعُلْتُ نَتْفُهُ أَفْضَلُ مِنْ حَلْقِهِ وَ طَلِيهِ أَفْضَلُ مِنْهُمَا

He^{-asws} said: 'In what are you two (discussing)?' I said, 'Zurarah Bin Ayn had asked me regarding plucking the armpit and shaving it, so I had said, 'Plucking it is better than shaving it, and coating (waxing) it is better than both of these'.

فَقَالَ أَمَا إِنَّكَ أَصَبْتَ السُّنَّةَ وَ أَخْطَأَهَا زُرَارَةُ أَمَا إِنَّ نَتْفَهُ أَفْضَلُ مِنْ حَلْقِهِ وَ طَلِيهِ أَفْضَلُ مِنْهُمَا

He^{-asws} said: 'But you have hit the correct Sunnah and Zurarah is mistaken. Plucking it better than shaving it, and coating (waxing) it is better than both of these'.

²⁴⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 4

ثُمَّ قَالَ لَنَا اَطْلَبْنَا فَعَلْنَا مُنْذُ ثَلَاثٍ فَقَالَ اَعِيدَا فَاِنَّ الْاِطْلَاءَ طَهُورٌ فَفَعَلْنَا

Then he^{-asws} said to us: ‘Come!’ We said, ‘We did it three days ago’. He^{-asws} said: ‘Repeat, for the waxing is cleansing’. We did so.

فَقَالَ لِي تَعَلَّمْ يَا ابْنَ أَبِي يَعْفُورٍ فَقُلْتُ جُعِلْتُ فِدَاكَ عَلَّمْنِي

He^{-asws} said to me: ‘Do you know, O ibn Abu Yafour?’ I said, ‘May I be sacrificed for you^{-asws}! Teach me!’

فَقَالَ لِإِيَّاكَ وَ الْإِضْطِجَاعَ فِي الْحَمَامِ فَإِنَّهُ يُدِيبُ شَحْمَ الْكُلَيْتَيْنِ وَ إِيَّاكَ وَ الْإِسْتِيقَاءَ عَلَى الْقَفَا فِي الْحَمَامِ فَإِنَّهُ يُورِثُ الدَّاءَ الدُّبَيْلَةَ- وَ إِيَّاكَ وَ التَّمَشُّطَ فِي الْحَمَامِ فَإِنَّهُ يُورِثُ وَبَاءَ الشَّعْرِ وَ إِيَّاكَ وَ السِّوَاكَ فِي الْحَمَامِ فَإِنَّهُ يُورِثُ وَبَاءَ الْأَسْنَانِ وَ إِيَّاكَ أَنْ تَغْسِلَ رَأْسَكَ بِالطِّينِ فَإِنَّهُ يُسْمِجُ الْوَجْهَ

He^{-asws} said: ‘Beware of lying down in the bathhouse for it melts the fat of kidneys; and beware of lying upon the back in the bathhouse for it inherits the ‘Al Dubeyla’ (empyema) illness; and beware of combing the hair in the bathhouse for it inherits plague of the hair; and beware of brushing the teeth in the bathhouse for it inherits plague of the teeth; and beware of washing your head with the clay for it dulls the face.

وَ إِيَّاكَ أَنْ تَدْلِكَ رَأْسَكَ وَ وَجْهَكَ بِمِزْرٍ فَإِنَّهُ يَذْهَبُ بِمَاءِ الْوَجْهِ- وَ إِيَّاكَ أَنْ تَدْلِكَ تَحْتَ قَدَمِكَ بِالْحُرْفِ فَإِنَّهُ يُورِثُ الْبَرَصَ

And beware of massaging your head and your face with a towel for it removes water of the face; and beware of massaging beneath your feed with the pottery for in inherits the vitiligo;

وَ إِيَّاكَ أَنْ تَعْتَسِلَ مِنْ غَسَالَةِ الْحَمَامِ فَفِيهَا يَجْتَمِعُ غَسَالَةُ الْيَهُودِيِّ وَ النَّصْرَانِيِّ وَ الْمَجُوسِيِّ وَ النَّاصِبِ لَنَا أَهْلَ الْبَيْتِ وَ هُوَ شَرُّهُمْ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَخْلُقْ خَلْقًا أُنَجَسَ مِنَ الْكَلْبِ وَ إِنَّ النَّاصِبَ لَنَا أَهْلَ الْبَيْتِ أَنْجَسَ مِنْهُ.

And beware of washing from used water of the bathhouse for in it is a collection of the washings of the Jews, and the Christians, and the Magian, and the (Nasibis) ones hostile to us^{-asws} People^{-asws} of the Household, and he is evilest of them, for Allah^{-azwj} Blessed and Exalted has not Created any creature filthier than the dog, and the (Nasibi) the one hostile to us^{-asws} People^{-asws} of the Household is filthier than it”.²⁵⁰

قَالَ الصَّدُوقُ رُوِيَ فِي خَيْرِ آخَرَ أَنَّ هَذَا الطِّينَ هُوَ طِينُ مِصْرَ وَ أَنَّ هَذَا الْحُرْفَ هُوَ حُرْفُ الشَّامِ.

Al-Sadouq said, ‘It has been reported in another Hadeeth: ‘This clay, it is Egyptian clay, and this pottery, it is the Syrian pottery’”.²⁵¹

6- مع، معاني الأخبار عن أبيه عن سعد بن البرقي عن أبيه رُفِعَهُ قَالَ: نَظَرَ أَبُو عَبْدِ اللَّهِ ع إِلَى رَجُلٍ قَدْ حَرَجَ مِنَ الْحَمَامِ مَخْضُوبَ الْيَدَيْنِ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع أَيْسُرُكَ أَنْ يَكُونَ اللَّهُ عَزَّ وَ جَلَّ خَلَقَ يَدَيْكَ هَكَذَا-

(The book) ‘Ma’any Al Akhbar’ – from his father, from Sa’ad, from al Barqy, from his father raising it, said,

²⁵⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 5 a

²⁵¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 5 b

'Abu Abdullah^{-asws} looked at a man who was coming out from the bathhouse dyed of both hands. Abu Abdullah^{-asws} said to him: 'Would it have made you happy if Allah^{-azwj} Might and Majestic had Created your hands like this?'

قَالَ لَا وَاللَّهِ وَإِنَّمَا فَعَلْتُ ذَلِكَ لِأَنَّهُ بَلَغَنِي عَنْكُمْ أَنَّهُ مَنْ دَخَلَ الْحَمَّامَ فَلْيُرْ عَلَيْهِ أَنْتَهُ يَغْنِي الْحِنَاءَ

He said, 'No, by Allah^{-azwj}, and rather I have done that because it has reached me from you (Imams^{-asws}) that the one who enters the bathhouse, let him apply at the end of it, meaning the Henna'.

فَقَالَ لَيْسَ حَيْثُ دَهَبَتْ مَعِيَ ذَلِكَ إِذَا خَرَجَ أَحَدُكُمْ مِنَ الْحَمَّامِ وَ قَدْ سَلِمَ فَلْيُصَلِّ رَكْعَتَيْنِ شُكْرًا.

He^{-asws} said: 'It isn't where you are going (with it)! The meaning of that is, whenever one of you comes out from the bathhouse, and he is safe, let him pray two Cycles of Salat in thanks (appreciation)'.²⁵²

قَالَ سَعْدٌ وَ أَحَبَّرَنِي أَحْمَدُ بْنُ أَبِي عَبْدِ اللَّهِ وَ رَوَاهُ نُوحُ بْنُ شُعَيْبٍ رَفَعَهُ قَالَ: فَلْيُحَمِّدِ اللَّهَ عَزَّ وَ جَلَّ.

Sa'ad said, 'And it is informed to me by Ahmad Bin Abu Abdullah, and it is reported by Nuh Bin Shueyb raising it, said,

'Let him praise Allah^{-azwj} Mighty and Majestic'.²⁵³

7- ل، الخصال الأربعة، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا قَالَ لَكَ أَحْوَكُ وَ قَدْ خَرَجْتَ مِنَ الْحَمَّامِ طَابَ حَمَامُكَ وَ حَمِيمُكَ فَقُلْ اللَّهُ بِأَلْكَ

(The book) 'Al Khisaal' –

'(The Hadeeth) 'Al-Arbamiya' – Amir Al-Momineen^{-asws} said: 'When your brother says to you are coming out from the bathhouse, 'May your bath and your intimacy be good!' Say, 'May Allah^{-azwj} Bless your mind!'

وَ قَالَ ع إِذَا تَعَرَّى الرَّجُلُ نَظَرَ إِلَيْهِ الشَّيْطَانُ فَطَمَعَ فِيهِ فَاسْتَبْرَأُوا.

And he^{-asws} said: 'When the man is naked, the Satan^{-la} looks at him and covets regarding him, therefore veil'.²⁵⁴

8- ل، الخصال عَنِ الْخَلِيلِ عَنِ مُحَمَّدِ بْنِ مُعَاذٍ عَنِ عَلِيِّ بْنِ حَشْرَمٍ عَنِ عَيْسَى بْنِ يُونُسَ عَنِ أَبِي مَعْمَرٍ عَنِ سَعِيدِ الْعَنْوِيِّ عَنِ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا يَدْخُلُ الْحَمَّامَ إِلَّا بِمَنْزَرٍ وَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا يَدَعُ حَلِيلَتَهُ تَخْرُجُ إِلَى الْحَمَّامِ.

(The book) 'Al Khisaal' – from Al Khaleel, from Muhammad Bin Muaz, from Ali Bin Khashrim, from Isa Bin Yunus, from Abu Ma'mar, from Saeed Al Ganawy, from Abu Hureyra (well known fabricator) who said,

²⁵² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 6 a

²⁵³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 6 b

²⁵⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 7

‘Rasool-Allah^{-saww} said: ‘One who were to believe in Allah^{-azwj} and the Last Day, he should not enter the bathhouse except with a covering (towel), and the one who were to believe in Allah^{-azwj} and the Last Day, he should not let his concubine go out to the bathhouse’’.²⁵⁵

9- ب، قرب الإسناد ابن عيسى عن البرزطي قال: قُلْتُ لِلرِّضَا ع إِنَّ أَهْلَ مِصْرَ يَزْعُمُونَ أَنَّ بِلَادَهُمْ مُقَدَّسَةٌ

(The book) ‘Qurb Al Asnaad’ – Ibn Isa, from Al Bazanty who said,

‘I said to Al-Reza^{-asws}, ‘The people of Egypt are claiming that their city is Holy!’

قَالَ وَكَيْفَ ذَلِكَ

He^{-asws} said: ‘And how is that so?’

قُلْتُ جُعِلْتُ فِدَاكَ يَزْعُمُونَ أَنَّهُ يُحْشَرُ مِنْ جَبَلِهِمْ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ

I said, ‘May I be sacrificed for you^{-asws}! They are claiming that seventy thousand (people) will be Resurrected from their mountain, entering the Paradise without any Reckoning’.

قَالَ لَا لَعْمَرِي مَا ذَاكَ كَذَلِكَ وَمَا غَضِبَ اللَّهُ عَلَى بَنِي إِسْرَائِيلَ إِلَّا أَدْخَلَهُمْ مِصْرَ وَلَا رَضِيَ عَنْهُمْ إِلَّا أَخْرَجَهُمْ مِنْهَا إِلَى غَيْرِهَا

He^{-asws} said: ‘No, by my life! That is not like that, and Allah^{-azwj} was not Wrathful upon the children of Israel except due to their entering Egypt, and was not Pleased with them except due to their going out from it to somewhere else.

وَلَقَدْ قَالَ رَسُولُ اللَّهِ ص - لَا تَغْسِلُوا رُءُوسَكُمْ بِطِينِهَا وَلَا تَأْكُلُوا فِي فَخَّارِهَا فَإِنَّهُ يُوْرثُ الدَّلَّةَ وَيَذْهَبُ بِالْغَيْرَةِ

And Rasool-Allah^{-saww} had said: ‘Neither wash your heads with their clay nor be eating in their pottery, for it inherits the disgrace and does away with the self-esteem (Ghayra)’’.

قُلْنَا لَهُ قَدْ قَالَ ذَلِكَ رَسُولُ اللَّهِ ص

We said to him^{-asws}, ‘Rasool-Allah^{-saww} had said that?’

فَقَالَ نَعَمْ.

He^{-asws} said: ‘Yes’’.²⁵⁶

وَسَيَأْتِي فِي بَابِ الطَّيِّبِ عَنِ الرِّضَا ع اسْتَحْمُوا يَوْمَ الْاَرْبَعَاءِ.

And I (Majlisi) shall be coming within the chapter on perfumes, from Al-Reza^{-asws}: ‘Bath yourselves on the day of Wednesday’’.²⁵⁷

²⁵⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 8

²⁵⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 9 a

²⁵⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 9 b

10- ل، الخصال عَنْ أَبِيهِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُوسَى بْنِ عُمَرَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثَةٌ يُسَمِّنُّ وَ ثَلَاثَةٌ يَهْرُلُنَّ فَأَمَّا الَّتِي يُسَمِّنُّ فإِذْمَانُ الْحَمَّامِ وَ شَمُّ الرَّايِحَةِ الطَّيِّبَةِ وَ نُبْسُ الثِّيَابِ اللَّيِّنَةِ وَ أَمَّا الَّتِي يَهْرُلُنَّ فإِذْمَانُ أَكْلِ الْبَيْضِ وَ السَّمَكِ وَ الطَّلَعِ.

(The book) 'Al Khisaa' – from his father, from Muhammad Al Attar, from Al Ashari, from Musa Bin Umaar, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

'From Abu Abdullah^{-asws} having said: 'Three fatten and three slimmen. As for which fatten – habitual of the bathhouse, and smelling the aromas of the perfume, and wearing the soft clothes. And as for which slimmen – habitually eating the eggs, and the fish, and the pollen (of the date palm)'.²⁵⁸

11- فس، تفسير القمي عَنْ أَبِي عَنِ ابْنِ أَسْبَاطٍ عَنِ الرِّضَا ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَغْسِلُوا رُءُوسَكُمْ بِطِينِ مِصْرَ وَ لَا تَشْرَبُوا فِي فَخَّارِهَا فَإِنَّهُ يُورِثُ الدَّلَّةَ وَ يَذْهَبُ بِالْعِزَّةِ.

Tafseer Al Qummi – from my father, from Ibn Asbat,

'From Al-Reza^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Do not wash your heads with the Egyptian clay, nor drink from it pottery for it inherits the disgrace and does away with the self-esteem (Ghayra)'.²⁵⁹

12- ل، الخصال عَنْ حَمَزَةَ الْعُلَوِيِّ عَنْ عَلِيِّ ع عَنْ أَبِيهِ عَنِ ابْنِ الْمُغْبِرَةِ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ عَنِ عَلِيِّ ع قَالَ: سَبْعَةٌ لَا يَقْرَأُونَ الْقُرْآنَ الرَّائِعُ وَ السَّاجِدُ وَ فِي الْكَيْفِ وَ فِي الْحَمَّامِ وَ الْجُنُبِ وَ النُّفْسَاءِ وَ الْحَائِضُ.

(The book) 'Al Khisaa' – from Hamza Al Alawy, from Ali, from his father, from Ibn Al Mugheira, from Al Sakuny,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Seven should not recite the Quran – the performer of the Ruk'u, and the performer of the Sajdah, and in the toilet, and in the bathhouse, and the one with sexual impurity, and the (women) with post childbirth bleeding, and the ones menstruating'.²⁶⁰

13- ل، الخصال عَنْ سَعِيدِ بْنِ عِلَاقَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: الْبَوْلُ فِي الْحَمَّامِ يُورِثُ الْفَقْرَ.

(The book) 'Al Khisaa' – from Saeed Bin Ilaqah,

'From Amir Al-Momineen^{-asws} having said: 'The urinating in the bathhouse inherits the poverty'.²⁶¹

14- ثو، ثواب الأعمال عَنِ ابْنِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِيهِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ عَنِ الصَّادِقِ ع قَالَ: مَنْ دَخَلَ الْحَمَّامَ يَمْزِرُ سِتْرَهُ اللَّهُ يَسْتَرَهُ.

(The book) 'Sawaab Al Amaal' – from Ibn Al Barqy, from his father, from his grandfather, from his father Muhammad Bin Khalid, from Muhammad Bin Sinan, from Al Mufazzal,

²⁵⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 10

²⁵⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 11

²⁶⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 12

²⁶¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 13

‘From Al-Sadiq^{-asws} having said: ‘One entering the bathhouse with a covering cloth, Allah^{-azwj} will Veil him with His^{-azwj} Veil’’.²⁶²

15- ثوب الأعمال عن ماجيلويه عن محمد بن أبي القاسم عن البرقي عن محمد بن علي الأنصاري عن عبد الله بن محمد عن عبد الله بن سينان عن الصادق ع قال: من دخل الحمام فعرض طرفه عن النظر إلى عورة أخيه آمنه الله من الحميم يوم القيامة.

(The book) ‘Sawaab Al Amaal’ – from Majaylawiya, from Muhammad Bin Abu Al Qasim, from Al Barqy, from Muhammad Bin Ali Al Ansary, from Abdullah Bin Muhammad, from Abdullah Bin Sinan,

‘From Al-Sadiq^{-asws} having said: ‘One who enters the bathhouse, so he closes his eyes from looking at the private parts of his brother, Allah^{-azwj} will Secure him from the boiling water on the Day of Qiyamah’’.²⁶³

16- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصدوق رحمه الله بإسناده عن ابن محبوب عن داود الرقي عن الصادق عن أبيه ع قال: ما أحب أن أغسل رأسي من طين مصر مخافة أن تورثني ثوبها الدل و تذهب بعزتي.

(The book) ‘Qasas Al Anbiya^{-as}’, may the greetings be upon them^{-as} – by the chain to Al Sadouq, may Allah^{-azwj} have Mercy on him, from Ibn Mahboub, from Dawood,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: ‘I^{-asws} do not like washing my head from the Egyptian clay, fearing that it’s dust might inherit me^{-asws} the disgrace and do away with my^{-asws} self-esteem (Ghayra)’’.²⁶⁴

17- مل، كامل الزيارات أبو سميئة عن محمد بن أسلم عن علي بن أبان بن تغلب عن أبي عبد الله ع قال: قلت جعلت فداك نساغر فلا يكون معنا نخالة فتتدلك بالديقي

(The book) ‘Kamil Al Ziyaraat’ – Abu Sumeyna, from Muhammad Bin Aslam, from Ali, from Aban Bin Taghlib,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I said, ‘May I be sacrificed for you^{-asws}! We tend to travel, so there does not happen to be any bran with us, so we massage with the flour’.

قال لا بأس بذلك إنما يكون الفساد فيما أضرب بالبدن و أتلف المال فأما ما أصلح البدن فإنه ليس بفساد و إني زمتا أمرت غلامي يلك لي النقي بالزيت ثم أتدلك به.

He^{-asws} said: ‘There is no problem with that. But rather, the spoiling happens in what harms the body, and destroys the wealth. And for what corrects the body, it isn’t with the spoiling, and sometimes I^{-asws} order my^{-asws} slave to prepare for me the pure oil, then I^{-asws} massage with it’’.²⁶⁵

²⁶² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 14

²⁶³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 15

²⁶⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 16

²⁶⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 17

18- ضا، فقه الرضا عليه السلام إن اغتسلت من ماء الحمام و لم يكن معك ما تعرف به و يدك قد رتبان فاضرب يدك بالماء و قل بسم الله و هذا بما قال الله تبارك و تعالى و ما جعل عليكم في الدين من حرج

(The book) 'Fiqh Al-Reza^{asws}', may the greetings be upon him^{asws}: 'If you (want to) wash from water of the bathhouse and there does not happen to be with you what you can scoop with, and both your hands are dirty, then strike your hands with the water and say, 'In the Name of Allah^{azwj}', and this is from what Allah^{azwj} Blessed and Exalted Says: **and did not Make any hardship upon you in the Religion [22:78].**

و إن اجتمع مسلم مع ذمي في الحمام اغتسل المسلم من الحوض قبل الذمي و ماء الحمام سبيله سبيل الماء الجاري إذا كانت له مادة

And if a Muslim were to gather with a Zimmy in the bathhouse, the Muslim should wash from the fountain before the Zimmy does, and water of the bathhouse, its way is way of the flowing water, when there were to be a substance for it.

و إياك و التمشط في الحمام فإنه يورث الوباء في الشعر و إياك و السواك في الحمام فإنه يورث الوباء في الأسنان و إياك أن تذل رأسك و وجهك بمغزرك الذي في وسطك فإنه يذهب بماء الوجه

And beware of the combing in the bathhouse, for it inherits the plague in the hair; and beware of brushing the teeth in the bathhouse, for it inherits plague of the teeth; and beware of massaging your head and your face with your covering cloth which is in your waist, for it will do away with water of the face.

و إياك أن تغسل رأسك بالطين فإنه يسمج الوجه و إياك أن تذل تحت قدميك بالحرف فإنه يورث البرص و إياك أن تضطجع في الحمام فإنه يذيب شحم الكليتين و إياك و الاستلقاء فإنه يورث الدبيلة

And beware of washing your head with the clay, for it dulls the face; and beware of massaging under your feet with the pottery, for it inherits the vitiligo; and beware of lying down in the bathhouse, for it melts fat of the kidneys; and beware of lying down (on your back), for it inherits the (illness) 'Al Dubeyla' (empyema).

و لا بأس بقراءة القرآن في الحمام ما لم تُرد به الصوت إذا كان عليك مغز و إياك أن تدخل الحمام بعبر مغز فإنه من الإيمان

And there is no problem with reciting the Quran in the bathhouse for as long as you don't intend the voice with it, when there were to be a covering cloth upon you; and beware of entering the bathhouse without a covering cloth, for it is from the Eman.

و غص بصرك عن عورة الناس و استر عورتك من أن ينظر إليه فإنه أروي أن الناظر و المنظور إليه ملعون و بالله العصمة.

And close your eyes from nakedness of the people and veil your private parts from being looked at, for it is reported that the looker and the looked at are Accursed, and by Allah^{azwj} is the infallibility (chastity)".²⁶⁶

²⁶⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 18

19- سن، المحاسن رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثٌ يَهْدِمْنَ الْبَدَنَ وَ زَيْمًا قَتَلْنَ أَكْلَ الْقَدِيدِ الْعَابِ وَ دُخُولَ الْحَمَامِ عَلَى الْبُطْنَةِ وَ نِكَاحَ الْعَجَائِزِ.

(The book) 'Al Mahasin' –

'It is reported from Abu Abdullah^{-asws} having said: 'Three (traits) demolish the body and sometimes kill – eating the jerk meat, and entering the bathhouse upon the full belly, and having sex with the old women''.²⁶⁷

20- طب، طب، طب الأئمة عليهم السلام عَنْ جَعْفَرِ بْنِ عُمَرَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ إِسْمَاعِيلِ بْنِ أَبِي الْحَسَنِ عَنِ حَفْصِ بْنِ غُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع خَيْرٌ مَا تَدَاوَيْتُمْ بِهِ الْحِجَامَةُ وَ السُّعُوطُ وَ الْحَمَامُ وَ الْحُقْنَةُ.

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – from Ja'far Bin Umar, from Al Qasim Bin Muhammad, from Ismail Bin Abu Al-Hassan, from Hafs Bin Umar who said,

'Abu Abdullah^{-asws} said: 'The best of what you can be medicating with are – the cupping, and the snuff, and the bathhouse, and the injection (enema)'.²⁶⁸

وَ عَنْ أَبِي جَعْفَرِ الْبَاقِرِ ع طِبُّ الْعَرَبِ فِي سَبْعَةِ شَرْطَةِ الْحِجَامَةِ وَ الْحُقْنَةِ وَ الْحَمَامِ وَ السُّعُوطِ وَ الْقَيْءِ وَ شَرْبَةِ عَسَلٍ وَ آخِرُ الدَّوَاءِ الْكَيُّْ وَ زَيْمًا يَزَادُ فِيهِ النُّورَةُ.

And from Abu Ja'far Al-Baqir^{-asws}: 'The medicine of the Arabs is in seven – the slash of cupping, and the enema, and the bathhouse, and the snuff, and the vomiting, and drinking honey, and last medication (of last resort) is the hot iron, and sometimes the Noura is added in it''.²⁶⁹

وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: طِبُّ الْعَرَبِ فِي خَمْسَةِ شَرْطَةِ الْحِجَامَةِ وَ الْحُقْنَةِ وَ السُّعُوطِ وَ الْقَيْءِ وَ الْحَمَامِ وَ آخِرُ الدَّوَاءِ الْكَيُّْ.

And from Abu Abdullah^{-asws} having said: 'Medicine of the Arabs is in five – the slash of cupping, and the enema, and the snuff, and the vomiting, and the bathhouse, and the last treatment is the hot iron''.²⁷⁰

وَ عَنْ الْبَاقِرِ ع أَنَّهُ خَيْرٌ مَا تَدَاوَيْتُمْ بِهِ الْحُقْنَةُ وَ السُّعُوطُ وَ الْحِجَامَةُ وَ الْحَمَامُ.

And from Al-Baqir^{-asws}: 'The best of what you can be medicating with is the enema, and the snuff, and the cupping, and the bathhouse''.²⁷¹

وَ رُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: مَنْ دَخَلَ الْحَمَامَ عَلَى الرَّيْقِ أَنْقَى الْبَلْعَمَ وَ إِنْ دَخَلْتَهُ بَعْدَ الْأَكْلِ أَنْقَى الْمِرَّةَ- وَ إِنْ أَرَدْتَ أَنْ تَزِيدَ فِي حَمِيمِكَ فَادْخُلِ الْحَمَامَ عَلَى شَبْعَتِكَ وَ إِنْ أَرَدْتَ أَنْ يَنْقُصَ حَمِيمُكَ فَادْخُلْهُ عَلَى الرَّيْقِ.

And it is reported from Al-Sadiq^{-asws} having said: 'One entering the bathhouse upon the empty stomach will purify the phlegm, and if he enters it after the eating, will purify the (yellow) bile;

²⁶⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 19

²⁶⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 20 / 1

²⁶⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 20 / 2

²⁷⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 20 / 3

²⁷¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 20 / 4

and if you want to increase in your flesh, enter the bathhouse upon the full stomach, and if you want to reduce your flesh, enter it upon the empty stomach”²⁷²

21- مكا، مكارم الأخلاق كان النبي ص إذا غسل رأسه وحيته غسلهما بالبتدر.

(The book) ‘Makarim Al Akhlaq’ –

‘Whenever the Prophet^{-saww} washed his^{-saww} head and his^{-saww} beard, he^{-saww} washed it with the lotus (leaves in the water)’²⁷³

و من كتاب من لا يحضره الفقيه عن محمد بن حمران قال قال الصادق ع إذا دخلت الحمام فقل في الوقت الذي تنزع ثيابك- اللهم انزع عني رنفة النفاق و تبتني على الإيمان

And from the book ‘Man La Yahzar Al Faqeeh’ – from Muhammad Bin Humran who said,

‘Al-Sadiq^{-asws} said: ‘When you enter the bathhouse, then say during the time you take off your clothes, ‘O Allah^{-azwj}! Remove from me the yoke of hypocrisy, and Affirm me upon the Eman.

و إذا دخلت البيت الأول فقل- اللهم إني أعوذ بك من شر نفسي و أستعبد بك من أداه

When you enter the first room, then say, ‘O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the evil of myself, and I seek Assistance with You^{-azwj} from its harms’.

و إذا دخلت البيت الثاني فقل- اللهم أذهب عني الرجس التجمس و طهر جسدي و قلبي و خذ من الماء الحار و ضع على هامتك و صب منه على رجليك و إن أمكن أن تبلع منه جرعة فافعل فإنه يطفى المماناة و البث في البيت الثاني ساعة

And when you enter the second room, then say, ‘O Allah^{-azwj}! Remove from me the uncleanness and the dirt, and Clean my body and my heart’, and take from the hot water and place it upon your head and pour from it upon your legs, and if possible to reach a gulp from it, then do so, for it would purify the bladder, and wait in the second room for a while.

و إذا دخلت البيت الثالث فقل نعوذ بالله من النار و نسأله الجنة و ترددها إلى وقت خروجك من البيت الحار

And when you enter the third room, then say, ‘We seek Refuge with Allah^{-azwj} from the Fire, and we ask Him^{-azwj} for the Paradise’, and repeat it up to the time of your exit from the hot room.

و إياك و شرب الماء البارد و الفقاع في الحمام فإنه يفسد المعدة و لا تصب على الماء البارد فإنه يضعف البدن و صب الماء البارد على قدميك إذا خرجت فإنه يسلك الداء من جسديك

²⁷² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 20 / 5

²⁷³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 1

And beware of drinking the cold water and 'Al-Fuqa'a' (fermented drink) in the bathhouse, for it spoils the stomach, and do not pour the cold water upon you, for it weakens the body, and pour the cold water upon your feet when you go out, for it flows the illness from the body.

فَإِذَا خَرَجْتَ مِنَ الْحَمَّامِ وَ لَبَسْتَ ثِيَابَكَ فَعَلِ - اللَّهُمَّ أَلْبِسْنِي التَّقْوَى وَ جَنِّبْنِي الرَّذَى فَإِذَا فَعَلْتَ ذَلِكَ أَمِنْتَ مِنْ كُلِّ دَاءٍ

When you go out from the bathhouse and have worn your clothes, then say, 'O Allah-azwj! Clothe me the piety and Keep me away from the lowly'. When you do that you will be safe from every illness.

وَ لَا تَأْسَ بِقِرَاءَةِ الْقُرْآنِ فِي الْحَمَّامِ مَا لَمْ تُرِدْ بِهِ الصَّوْتِ إِذَا كَانَ عَلَيْكَ مِثْرٌ

And there is no problem with reciting the Quran in the bathhouse for as long as you do not wat the voice with it, when there were to be a covering cloth upon you'.

وَ سَأَلَ مُحَمَّدُ بْنُ مُسْلِمٍ أَبَا جَعْفَرٍ ع - فَقَالَ أَكَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَنْهَى عَنْ قِرَاءَةِ الْقُرْآنِ فِي الْحَمَّامِ

And Muhammad Bin Muslim asked Abu Ja'far-asws. He said, 'Had Amir Al-Momineen-asws prohibited from reciting the Quran in the bathhouse?'

فَقَالَ لَا إِذَا نَمَى أَنْ يَقْرَأَ الرَّجُلُ وَ هُوَ عُرْيَانٌ فَإِذَا كَانَ عَلَيْهِ إِزَارٌ فَلَا تَأْسَ.

He-asws said: 'No! But rather, he-asws had prohibited from the man reciting (the Quran) while he was naked. When there were to be a trouser upon him, so there is no problem'.²⁷⁴

وَ قَالَ عَلِيُّ بْنُ يَحْيَى بْنِ يَحْيَى لِلْكَاطِمِ ع أَقْرَأَ فِي الْحَمَّامِ وَ أَنْكَحَ قَالَ لَا تَأْسَ.

And Ali Bin Yaqtan said to Al-Kazim-asws, 'Can I recite (the Quran) in the bathhouse and have sex?' He-asws said: 'There is no problem'.²⁷⁵

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع نِعَمَ الْبَيْتِ الْحَمَّامُ تُذَكَّرُ فِيهِ النَّارُ وَ يَذْهَبُ بِالْذَّرَنِ -

And Amir Al-Momineen-asws said: 'The best room in the bathhouse is the one in which the Fire is been mentioned and the filth is removed'.

وَ قَالَ ع بِئْسَ الْبَيْتِ الْحَمَّامُ يَهْتِكُ السِّتْرَ وَ يَذْهَبُ بِالْحَيَاءِ.

And he-asws said: 'The evilest room of the bathhouse is (where) the veil is violated and the modesty is gone'.²⁷⁶

²⁷⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 2

²⁷⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 3

²⁷⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 4

وَقَالَ الصَّادِقُ ع بِسِ الْبَيْتِ الْحَمَّامِ يَهْتِكُ السِّتْرَ وَ يُبْدِي الْعَوْرَةَ وَ نِعَمَ الْبَيْتِ الْحَمَّامِ يُذَكِّرُ حَرَّ جَهَنَّمَ وَ مِنَ الْأَدَبِ أَنْ لَا يُدْخِلَ الرَّجُلُ وَلَدَهُ مَعَهُ الْحَمَّامَ فَيَنْظُرَ إِلَى عَوْرَتِهِ.

And Al-Sadiq^{asws} said: ‘The vilest room of the bathhouse is (where) the veil is violated and the nakedness is revealed, and the best of the bathhouse is (where) heat of Hell is mentioned; and from the etiquettes is that the man should not enter the bathhouse with his son being with him, so he can look at his nakedness’.²⁷⁷

وَقَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا يَبْعَثُ بِحَلِيلَتِهِ إِلَى الْحَمَّامِ-

And he^{asws} said: ‘Rasool-Allah^{saww} said: ‘One who were to believe in Allah^{azwj} and the Last Day, he should not send his concubine to the bathhouse’.

وَقَالَ ع أَنَّهُ نِسَاءُ أُمَّتِي عَنْ دُخُولِ الْحَمَّامِ.

And he^{saww} of my^{saww} community are prohibited from entering the bathhouse’.²⁷⁸

وَقَالَ الْكَاطِمُ ع لَا تَدْخُلِ الْحَمَّامَ عَلَى الرَّيْقِ لَا تَدْخُلُوهُ حَتَّى تَطْعَمُوا شَيْئاً.

And Al Kazim^{asws} said: ‘Neither enter the bathhouse upon the empty stomach nor enter it until you have eaten something’.²⁷⁹

مِنْ كِتَابِ الْمَحَاسِنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَدْخُلِ الْحَمَّامَ إِلَّا وَ فِي جَوْفِكَ شَيْءٌ يُطْفِئُ عَنْكَ وَهَجَ الْمَعْدَةِ- وَ هُوَ أَقْوَى لِلْبَدَنِ وَ لَا تَدْخُلْهُ وَ أَنْتَ مُتَمَلِّئٌ مِنَ الطَّعَامِ.

From the book ‘Al Mahasin’ –

‘From Abu Abdullah^{asws} having said: ‘Do not enter the bathhouse except and in your inside there is something you can extinguish the heat (hunger) your stomach from you, and it is stronger for the body, nor enter it while you are filled up from the food’.²⁸⁰

وَ عَنْهُ ع قَالَ: لَا بَأْسَ لِلرَّجُلِ أَنْ يَقْرَأَ الْقُرْآنَ فِي الْحَمَّامِ إِذَا كَانَ يُرِيدُ بِهِ وَجْهَ اللَّهِ وَ لَا يُرِيدُ أَنْ يَنْظُرَ كَيْفَ صَوْتُهُ.

And from him^{asws} having said: ‘There is no problem for the man in reciting the Quran in the bathhouse when the Face of Allah^{azwj} Intended by it and not intending to be looked (admired) how his voice is’.²⁸¹

عَنْ ابْنِ أَبِي يَعْفُورٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع فَعُلْتُ أَيْتَجَرُّدُ الرَّجُلُ عِنْدَ صَبِّ الْمَاءِ يُرَى عَوْرَتُهُ إِذْ يَصُبُّ عَلَيْهِ الْمَاءُ أَوْ يَرَى هُوَ عَوْرَةَ النَّاسِ

From Ibn Abu Yafour said,

²⁷⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 5

²⁷⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 6

²⁷⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 7

²⁸⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 8

²⁸¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 9

'I asked Abu Abdullah^{-asws}, I said, 'Can the man bare himself at pouring the water, his nakedness being seen then he pours the water upon him, or he sees nakedness of the (other) people?'

قَالَ كَانَ أَبِي عَ يَكْرَهُ ذَلِكَ مِنْ كُلِّ أَحَدٍ.

He^{-asws} said: 'My^{-asws} father^{-asws} used to dislike that from every one'.²⁸²

وَقَالَ الصَّادِقُ عَ لَا يَسْتَلْقِينَ أَحَدَكُمْ فِي الْحَمَّامِ فَإِنَّهُ يُذِيبُ شَحْمَ الْكُلَيْتَيْنِ-

Al-Sadiq^{-asws} said: 'Not one of you should lie down in the bathhouse, for it melts fat of the kidneys'.

وَقَالَ بَعْضُهُمْ خَرَجَ الصَّادِقُ عَ مِنَ الْحَمَّامِ فَتَلَبَّسَ وَ تَعَمَّمَ قَالَ فَمَا تَرَكْتُ الْعِمَامَةَ عِنْدَ خُرُوجِي مِنَ الْحَمَّامِ فِي الشِّتَاءِ وَ الصَّيْفِ.

And one of them said, 'Al-Sadiq^{-asws} came out from the bathhouse. He^{-asws} wore (outer clothes) and turban'. He^{-asws} said: 'During my^{-asws} coming out from the bathhouse, I^{-asws} have not left the turban in the winter and the summer'.²⁸³

وَقَالَ مُوسَى بْنُ جَعْفَرٍ عَ الْحَمَّامُ يَوْمٌ وَ يَوْمٌ لَا يُكْثِرُ اللَّحْمَ وَ إِذْمَانُهُ كُلَّ يَوْمٍ يُذِيبُ شَحْمَ الْكُلَيْتَيْنِ.

And Musa^{-asws} Bin Ja'far^{-asws} said: 'The bathhouse is for a day and a day. Do not frequent the meat, and being habitual of it every day will melt fat of the kidneys'.²⁸⁴

قَالَ عَبْدُ الرَّحْمَنِ بْنُ مُسْلِمٍ كُنْتُ فِي الْحَمَّامِ فِي الْبَيْتِ الْأَوْسَطِ فَدَخَلَ أَبُو الْحُسَيْنِ مُوسَى بْنُ جَعْفَرٍ عَ وَ عَلَيْهِ إِزَارٌ فَوْقَ الثَّوْبَةِ فَقَالَ السَّلَامُ عَلَيْكُمْ فَرَدَدْتُ عَلَيْهِ وَ دَخَلْتُ الْبَيْتَ الَّذِي فِيهِ حَوْضٌ فَأَعْتَسَلْتُ وَ خَرَجْتُ.

Abdul Rahman Bin Muslim said,

I was in the bathhouse in the middle room. Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} entered the room and upon him^{-asws} was a trouser above the Noura (wax). He^{-asws} said: 'The greetings be upon you all!' I responded to him^{-asws}, and I entered the room in which was the fountain. I bathed and went out'.²⁸⁵

وَ عَنِ الرَّضَا عَ قَالَ: مَنْ غَسَلَ رِجْلَيْهِ بَعْدَ خُرُوجِهِ مِنَ الْحَمَّامِ فَلَا بَأْسَ وَ إِنْ لَمْ يَغْسِلْهُمَا فَلَا بَأْسَ

And from Al-Reza^{-asws} having said: 'One who washes his legs after his exiting from the bathhouse, there is no problem, and even if he does not wash them, there is no problem.

وَ خَرَجَ الْحُسَيْنُ بْنُ عَلِيٍّ عَ مِنَ الْحَمَّامِ فَقَالَ لَهُ رَجُلٌ طَابَ اسْتِحْصَامُكَ

²⁸² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 10

²⁸³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 11

²⁸⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 12

²⁸⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 13

And Al-Hassan^{-asws} Bin Ali^{-asws} came out from the bathhouse. A man said to him^{-asws}, ‘May your^{-asws} (‘Ist’ – backside) bathing be good’.

فَقَالَ يَا لَكُفٍّ وَ مَا تَصْنَعُ بِالْأَسْتِ هُنَا

He^{-asws} said: ‘O depraved! What have you to do with the (letters) ‘Alif’, ‘Seen’, ‘Ta’ (the first threes letter of the word used by him denoting backside), over here?’

قَالَ فَطَابَ حَمَامِكَ

He said, ‘May your^{-asws} bathing be good’.

قَالَ إِذَا طَابَ الْحَمَامُ فَمَا رَاحَةُ الْبَدَنِ

He^{-asws} said: ‘When the bathhouse is good, how comforting it is to the body’.

قَالَ فَطَابَ حَمِيمِكَ

He said, ‘May your hot water (steaming) be good’.

قَالَ وَيْحَكَ أَمَا عَلِمْتَ أَنَّ الْحَمِيمَ الْعَرِيُّ

He^{-asws} said: ‘Woe be to you! Don’t you know that the steaming is the sweating?’

قَالَ فَكَيْفَ أَقُولُ

He said, ‘So how shall I say it?’

قَالَ قُلْ طَابَ مَا طَهَّرَ مِنْكَ وَ طَهَّرَ مَا طَابَ مِنْكَ.

He^{-asws} said: ‘Say, ‘May it be good what is cleaned from you^{-asws}, and cleaned what is good from you^{-asws}’²⁸⁶.

وَ قَالَ الصَّادِقُ ع إِذَا قَالَ لَكَ أَحْوَكُ وَ قَدْ خَرَجْتَ مِنَ الْحَمَامِ طَابَ حَمَامِكَ فَقُلْ لَهُ أَنْعَمَ اللَّهُ بِأَلَيْكَ.

And Al-Sadiq^{-asws} said: ‘When your brother says to you, and you have come out from the bathhouse, ‘May your bathing be good’, then say to him, ‘May Allah^{-azwj} better your mind’²⁸⁷.

وَ قَالَ رَسُولُ اللَّهِ ص الدَّاءُ ثَلَاثَةٌ وَ الدَّوَاءُ ثَلَاثَةٌ فَأَمَّا الدَّاءُ فَالدَّمُّ وَ الْمِرَّةُ وَ الْبَلْعَمُ فَدَوَاءُ الدَّمِّ الْحِجَامَةُ وَ دَوَاءُ الْبَلْعَمِ الْحَمَامُ وَ دَوَاءُ الْمِرَّةِ الْمَشِيءُ.

²⁸⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 14

²⁸⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 15

And Rasool-Allah^{-saww} said: ‘The diseases are three and the cures are three. As for the diseases - the bloods, and the bile, and the phlegm. The cures for the blood is the cupping, and the cure for the phlegm is the bathhouse, and the cure for the bile is the walking’.²⁸⁸

قَالَ الصَّادِقُ ع ثَلَاثَةٌ يُسَمَّنُ وَ ثَلَاثَةٌ يَهْرَلُنْ فَأَمَّا الَّتِي يُسَمَّنُ فإِدْمَانُ الْحَمَامِ وَ شَمُّ الرَّايِحَةِ الطَّيِّبَةِ وَ نُبْسُ النَّيَابِ اللَّيْنَةِ وَ أَمَّا الَّتِي يَهْرَلُنْ فإِدْمَانُ أَكْلِ الْبَيْضِ وَ السَّمَكِ وَ الطَّلَعِ.

Al-Sadiq^{-asws} said: ‘Three fatten and three slimmen. As for which fatten – being habitual of the bathhouse, and smelling the aromas, and wearing the soft clothes; and as for which slimmen – being habitual of eating the eggs, and the fish, and the pollen (of the date palm)’.²⁸⁹

عَنِ الْبَاقِرِ ع قَالَ: مَاءُ الْحَمَامِ لَا بَأْسَ بِهِ إِذَا سَكَانَ لَهُ مَادَّةٌ.

From Al-Baqir^{-asws} having said: ‘Water of the bathhouse, there is no problem with it when there were to be a substance in it’.²⁹⁰

عَنْ دَاوُدَ بْنِ سِرْحَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا تَقُولُ فِي مَاءِ الْحَمَامِ

From Dawood Bin Sirhan who said,

‘I said to Abu Abdullah^{-asws}, ‘What are you saying regarding water of the bathhouse?’

قَالَ هُوَ بِمَثَلَةِ الْمَاءِ الْجَارِي.

He^{-asws} said: ‘It is at the status of the flowing water’.²⁹¹

عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع الْحَمَامُ يَغْتَسِلُ فِيهِ الْجُنُبُ وَ عَذْرَاةٌ أَعْتَسِلُ مِنْ مَائِهِ

From Muhammad Bin Muslim who said,

‘I said to Abu Abdullah^{-asws}, ‘The bathhouse (is where) bathes from its water the one with the sexual impurity and others’.

قَالَ نَعَمْ لَا بَأْسَ أَنْ يَغْتَسِلَ مِنْهُ الْجُنُبُ وَ لَقَدْ اغْتَسَلْتُ فِيهِ ثُمَّ جِئْتُ فَعَسَلْتُ رِجْلِي وَ مَا عَسَلْتُهُمَا إِلَّا بِمَا لَرِقَ بِحِمَا مِنَ التُّرَابِ.

He^{-asws} said: ‘Yes. There is no problem if the one with sexual impurity were to bathe in it, and I^{-asws} have bathed in it, then I^{-asws} came and washed my^{-asws} legs, and I^{-asws} did not wash them except from what soil had stuck to these’.²⁹²

عَنْ زُرَّارَةَ قَالَ: رَأَيْتُ الْبَاقِرَ ع يَخْرُجُ مِنَ الْحَمَامِ فَيَمْضِي كَمَا هُوَ - لَا يَغْسِلُ رِجْلَهُ حَتَّى يُصَلِّيَ.

²⁸⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 16

²⁸⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 17

²⁹⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 18

²⁹¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 19

²⁹² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 20

From Zurara having said, ‘

‘I saw Al-Baqir^{-asws} coming out from the bathhouse and he^{-asws} continued just as he^{-asws} was, not washing his^{-asws} legs until he^{-asws} prayed Salat’’.²⁹³

وَعَنِ الصَّادِقِ ع قَالَ: اغْسِلُوا أَرْجُلَكُمْ بَعْدَ خُرُوجِكُمْ مِنَ الْحَمَّامِ فَإِنَّهُ يَذْهَبُ بِالشَّقِيقَةِ وَ إِذَا خَرَجْتَ فَتَعَمَّمْ.

And from Al-Sadiq^{-asws} having said: ‘Wash your legs after your exiting from the bathhouse, for it does away with the migraine, and when you come out, so wear the turban’’.²⁹⁴

عَنْ مُحَمَّدِ بْنِ مُوسَى عَنِ الْبَاقِرِ وَ الصَّادِقِ ع قَالَ: خَرَجًا مِنَ الْحَمَّامِ مُتَعَمِّمِينَ شِتَاءً كَانَ أَوْ صَيْفًا وَ كَانَا يَقُولَانِ هُوَ أَمَانٌ مِنَ الصَّدَاعِ.

From Muhammad Bin Musa,

‘From Al-Baqir^{-asws} and Al-Sadiq^{-asws}, he (the narrator) said, ‘They^{-asws} both came out from the bathhouse wearing the turban, whether it was winter or summer, and they^{-asws} both said: ‘It is a safety from the headache’’.²⁹⁵

وَ رُوي إِذَا دَخَلَ أَحَدُكُمْ الْحَمَّامَ وَ هَاجَتْ بِهِ الْحَرَارَةُ فَلْيَصُبْ عَلَيْهِ الْمَاءَ الْبَارِدَ لِيَسْكُنَ بِهِ الْحَرَارَةَ.

And it is reported, ‘Whenever one of you enters the bathhouse and the heat stirs upon him, let him pour the cold water upon him to settle the heat by it’’.²⁹⁶

وَ مِنْ كِتَابِ طِبِّ الْأَيْمَةِ عَنْ أَبِي الْحَسَنِ ع قَالَ: قَلِّمُوا أَظْفَارَكُمْ يَوْمَ الثَّلَاثَاءِ وَ اخْتَجِمُوا يَوْمَ الْأَرْبَعَاءِ وَ أَصِيبُوا مِنَ الْحَمَّامِ حَاجَتَكُمْ يَوْمَ الْخَمِيسِ وَ تَطَيَّبُوا بِأَطْيَبِ طِبْيِكُمْ يَوْمَ الْجُمُعَةِ.

And from the book ‘Tibb Al-Aimma^{-asws}’ – from Abu Al-Hassan^{-asws} having said: ‘Clip your nails on the day of Tuesday, and get cupping done on the day of Wednesday, and attain your needs from the bathhouse on the day of Thursday, and perfume with the best of your perfumes on the day of Friday’’.²⁹⁷

مِنْ كِتَابِ الْخِصَالِ عَنْ أَبِي الْحَسَنِ ع قَالَ: قَلِّمُوا أَظْفَارَكُمْ يَوْمَ الثَّلَاثَاءِ وَ اسْتَجِمُوا يَوْمَ الْأَرْبَعَاءِ وَ أَصِيبُوا مِنَ الْحَمَّامِ حَاجَتَكُمْ يَوْمَ الْخَمِيسِ وَ تَطَيَّبُوا بِأَطْيَبِ طِبْيِكُمْ يَوْمَ الْجُمُعَةِ.

From the book ‘Khisal’ –

‘From Abu Al-Hassan^{-asws} having said: ‘Clip your nails on the day of Tuesday, and bathe on the day of Wednesday, and attain your needs from the cupping on the day of Thursday, and perfume yourselves with best of your perfumes on the day of Friday’’.²⁹⁸

²⁹³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 21

²⁹⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 22

²⁹⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 23

²⁹⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 24

²⁹⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 25

²⁹⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 26

وَمِنْ كِتَابِ اللَّيْثِ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ قَالَ: دَخَلَ عَلَيْنَا أَبُو الْحَسَنِ الْأَوَّلُ عِ الْحَمَّامِ وَ نَحْنُ فِيهِ فَسَلَّمَ

And from (the book) 'Kitab Al Ibaas' – from Sa'dan Bin Muslim who said,

'Abu Al-Hassan^{-asws} the 1st entered the bathhouse while we were in it. He^{-asws} greeted'.

قَالَ فَمُتُّ أَنَا فَاعْتَسَلْتُ وَ خَرَجْتُ.

He (the narrator) said, 'I stood up, bathed and went out'²⁹⁹.

عَنْ حَنَانِ بْنِ سَدَيْرٍ عَنْ أَبِيهِ قَالَ: دَخَلْتُ أَنَا وَ أَبِي وَ جَدِّي وَ عَمِّي حَمَّامَ الْمَدِينَةِ فَإِذَا رَجُلٌ فِي الْمَسْلَخِ فَقَالَ مِمَّنِ الْقَوْمُ فَعُلْنَا مِنْ أَهْلِ الْعِرَاقِ قَالَ مِنْ أَيِّ الْعِرَاقِ فَعُلْنَا مِنْ أَهْلِ الْكُوفَةِ

From Hanan Bin Sadeyr, from his father who said,

'I, and my father, and my grandfather, and my paternal uncle entered a bathhouse of Al-Medina. There was a man in the changing room. He said, 'From whom is the group?' We said, 'From people of Al-Iraq'. He said, 'From Which Al-Iraq?' We said from the people of Al-Kufa'.

قَالَ مَرْحَبًا وَ أَهْلًا يَا أَهْلَ الْكُوفَةِ أَنْتُمْ السِّعَاذُ دُونَ الدِّئَارِ

He said, 'Hello and welcome, O people of Al-Kufa! You are the slogan without the cloak'.

ثُمَّ قَالَ مَا يَمْنَعُكُمْ مِنَ الْإِزَارِ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ عَوْرَةُ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ

The he said, 'What prevents you from (wearing) the trouser? Rasool-Allah^{-saww} said: 'Nakedness of the Muslim is prohibited unto the Muslim''.

قَالَ فَبَعَثَ عَنِّي إِلَى كَرْبَاسَةٍ فَشَقَّهَا بِأَرْبَعَةٍ ثُمَّ أَخَذَ كُلُّ وَاحِدٍ مِنَّا وَاحِدَةً فَلَمَّا خَرَجْنَا مِنَ الْحَمَّامِ سَأَلْنَا عَنِ الشَّيْخِ فَإِذَا هُوَ عَلِيُّ بْنُ الْحُسَيْنِ وَ ابْنُهُ مُحَمَّدُ الْبَاقِرُ ع مَعَهُ.

He (the narrator) said, 'My paternal uncle sent for four thick pieces of cotton, then each one of us took one. When we came out from the bathhouse, we asked about the sheikh, and behold, it was Ali Bin Al-Husayn^{-asws} and his^{-asws} son^{-asws} Muhammad Al-Baqir^{-asws} was with him^{-asws}'³⁰⁰.

مِنْ كِتَابِ مَنْ لَا يَحْضُرُهُ الْفَقِيهَ قَالَ رَسُولُ اللَّهِ ص مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا يَدْخُلُ الْحَمَّامَ إِلَّا بِمَنْتَرٍ

From the book 'Man La Yahzar Al Faqeeh' –

'Rasool-Allah^{-saww} said: 'One who were to believe in Allah^{-azwj} and the Last Day, he should not enter the bathhouse except with a covering cloth'.

²⁹⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 27

³⁰⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 28

وَحَى ص عَنْ دُخُولِ الْأَنْهَارِ إِلَّا بِمِئْزِرٍ وَ قَالَ إِنَّ لِلْمَاءِ أَهْلًا وَ سُكَّانًا.

And he^{-saww} prohibited from entering the rivers except with a covering cloth, and said: 'For the water there are inhabitants and dwellers'.³⁰¹

عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ ع عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِذَا تَعَرَّى أَحَدُكُمْ نَظَرَ إِلَيْهِ الشَّيْطَانُ فَيَطْمَعُ فِيهِ فَاسْتَبْرُوا.

From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'Whenever one of you bares himself, the Satan^{-la} looks at him, so he^{-la} covets regarding him, there veil yourselves'.³⁰²

عَنْهُ ع قَالَ: حَى أَنْ يَدْخُلَ الرَّجُلُ الْحَمَّامَ إِلَّا بِمِئْزِرٍ.

From him^{-asws} having said: 'It is prohibited for man to enter the bathhouse except with a covering cloth'.³⁰³

وَ عَنِ الْبَاقِرِ ع عَنْ أَبِيهِ عَنْ عَلِيِّ ع قَالَ: قِيلَ لَهُ إِنَّ سَعِيدَ بْنَ عَبْدِ الْمَلِكِ يَدْخُلُ بِجَوَارِيهِ الْحَمَّامَ قَالَ وَ مَا بَأْسُ بِهِ إِذَا كَانَ عَلَيْهِ وَ عَلَيْهِنَّ الْإِزَارُ وَ لَا يَكُونُونَ عِرَاءَ كَالْحُمْرِ يَنْظُرُ بَعْضُهُمْ إِلَى سَوْءِ بَعْضٍ.

And from Al-Baqir^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws}, he^{-asws} said: 'It was said to him^{-asws}, 'Saeed Bin Abdul Malik enters the bathhouse with his maids'.

He^{-asws} said: 'And there is no problem with it when there to be the covering cloth upon him and them and they do not happen to be naked like the donkeys are, looking at each other's genitals'.³⁰⁴

وَ رُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: إِنَّمَا كَرِهَ النَّظَرَ إِلَى عَوْرَةِ الْمُسْلِمِ فَأَمَّا النَّظَرَ إِلَى عَوْرَةِ مَنْ لَيْسَ بِمُسْلِمٍ مِثْلُ النَّظَرِ إِلَى عَوْرَةِ الْحِمَارِ.

And it is reported from Al-Sadiq^{-asws} having said: 'But rather it is disliked to look at the nakedness of a Muslim. As for looking at the nakedness of other than a Muslim, it is like looking at the nakedness of a donkey'.³⁰⁵

وَ عَنْهُ ع قَالَ: لَا يَنْظُرُ الرَّجُلُ إِلَى عَوْرَةِ أُخِيهِ فَإِذَا كَانَ مُخَالِفًا لَهُ فَلَا شَيْءَ عَلَيْهِ فِي الْحَمَّامِ.

And from him^{-asws} having said: 'The man should not look at nakedness of his brother. When he were to be an adversary of his, there is nothing upon him (to do so) in the bathhouse'.³⁰⁶

وَ عَنْهُ ع قَالَ: الْفَخْدُ لَيْسَ بِعَوْرَةٍ.

³⁰¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 29

³⁰² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 30

³⁰³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 31

³⁰⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 32

³⁰⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 33

³⁰⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 34

And from him^{-asws} having said: ‘The thigh isn’t nakedness’.³⁰⁷

وَعَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأبي عَبْدِ اللَّهِ ع يَغْتَسِلُ الرَّجُلُ بَارِئاً

And from Abu Baseer who said,

‘I said to Abu Abdullah^{-asws}, ‘Can a man bathe conspicuously?’

فَقَالَ إِذَا لَمْ يَرَهُ أَحَدٌ فَلَا بَأْسَ.

He^{-asws} said: ‘When no one can see him, there is no problem’.³⁰⁸

مِنْ تَهْدِيبِ الْأَحْكَامِ عَنْ حَدِيثِ بْنِ مَنْصُورٍ قَالَ: قُلْتُ لِأبي عَبْدِ اللَّهِ ع شَيْءٌ يَقُولُهُ النَّاسُ عَوْرَةُ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ حَرَامٌ

From (the book) ‘Tahzeeb Al Ahkam’ – from Huzeyfa Bin Mansour who said,

‘I said to Abu Abdullah^{-asws}, ‘There is something people are saying, ‘Nakedness of the Momin is prohibited unto the Momin’.

فَقَالَ لَيْسَ حَيْثُ يَذْهَبُونَ إِنَّمَا عَنِ عَوْرَةِ الْمُؤْمِنِ أَنْ يَرَلَ زَلَّةٌ أَوْ يَتَكَلَّمَ بِشَيْءٍ يُعَابُ عَلَيْهِ فَيُحْفَظُ عَلَيْهِ لِيُعْرَبَ بِهِ يَوْمًا.

He^{-asws} said: ‘It isn’t where you are going (with it)! But rather it is meant by ‘nakedness of the Momin’, if he were to make a slip, or speaks with something he can be faulted upon, to the memorises against him in order to fault him with one day’.³⁰⁹

عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ عَوْرَةِ الْمُؤْمِنِ أَ هِيَ حَرَامٌ

From Abdullah Bin Sinan who said,

‘I asked Abu Abdullah^{-asws} about nakedness of the Momin, is it prohibited?’

قَالَ نَعَمْ

He^{-asws} said: ‘Yes’.

قُلْتُ أَعْنِي سُفْلِيهِ

I said, ‘Does it mean his lower part?’

فَقَالَ لَيْسَ حَيْثُ تَذْهَبُ إِنَّمَا هُوَ إِدَاعَةُ سِرِّهِ.

³⁰⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 35

³⁰⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 36

³⁰⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 37

He^{-asws} said: 'It isn't where you are going (with it). But rather it is publicising his secrets'³¹⁰.

عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي عَوْرَةِ الْمُؤْمِنِ عَلَى الْمُؤْمِنِ حَرَامٌ قَالَ لَيْسَ أَنْ يُكْشَفَ فَتَرَى مِنْهُ شَيْئاً إِذَا هُوَ أَنْ تَزْرِي عَلَيْهِ أَوْ تَعْيَبُهُ.

From Zayd Al Shaham,

'From Abu Abdullah^{-asws} regarding nakedness of the Momin being prohibited unto the Momin. He^{-asws} said: 'It isn't his uncovering, so you see something from him. But rather, it is your reviling upon him or faulting him'³¹¹.

22- مكارم الأخلاق مِنْ كِتَابِ مَنْ لَا يَحْضُرُهُ الْفَقِيهَةُ عَنْ عَلِيِّ ع قَالَ: لَا يَسْتَلْقِيَنَّ أَحَدُكُمْ فِي الْحَمَامِ فَإِنَّهُ يُدِيبُ شَحْمَ الْكُلَيْتَيْنِ وَ لَا يَدْلُكَنَّ رِجْلَهُ بِالْحَرْفِ فَإِنَّهُ يُورِثُ الْجَدَامَ.

(The book) 'Makarim Al Akhlaq', from the book, 'Man La Yahzar Al Faqeeh' –

'From Ali^{-asws} having said: 'Not one of you should lie down in the bathhouse, for it melts fat of the kidneys, and he should not massage his legs with the pottery, for it inherits the leprosy'³¹².

وَ قَالَ الصَّادِقُ ع لَا تَتَدَلَّكَ بِالْحَرْفِ فَإِنَّهُ يُورِثُ الْبَرَصَ وَ لَا تَمْسَحْ وَجْهَكَ بِالْإِزَارِ فَإِنَّهُ يَذْهَبُ بِمَاءِ الْوَجْهِ

And Al-Sadiq^{-asws} said: 'Do not massage with the pottery, for it inherits the vitiligo, and do not wipe your face with the covering cloth, for it does away water of the face'.

وَ رُوِيَ أَنَّ ذَلِكَ طِينٌ مِصْرَ وَ حَرْفُ الشَّامِ.

'And it is reported, that is Egyptian clay and Syrian pottery'³¹³.

وَ قَالَ ع إِذَا كُفَّ وَ الْحَرْفُ فَإِنَّهُ يُبْلِي الْحَسَدَ عَلَيْكُمْ بِالْحَرْقِ.

And he^{-asws} said: 'Beware of the pottery (massaging with it), for it wears out the body upon you with the rag'³¹⁴.

عَنِ الرِّضَا ع قَالَ: لَا بَأْسَ أَنْ يَتَدَلَّكَ الرَّجُلُ فِي الْحَمَامِ بِالسُّوْبِقِ وَ الدَّقِيقِ وَ التُّخَالَةِ وَ لَا بَأْسَ أَنْ يَتَدَلَّكَ بِالدَّقِيقِ الْمَلْتُوتِ بِالرَّيْتِ وَ لَيْسَ فِيهَا يَنْفَعُ الْبَدَنَ إِسْرَافٌ إِذَا إِسْرَافَ فِيهَا أَتْلَفَ الْمَالَ وَ أَضَرَّ بِالْبَدَنِ.

From Al-Reza^{-asws} having said: 'There is no problem with the man massaging in the bathhouse with the fine flour, and the flour, and the bran; and there is no problem with your massaging

³¹⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 38

³¹¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 21 / 39

³¹² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 22 / 1

³¹³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 22 / 2

³¹⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 22 / 3

with the flour mixed with oil; and there is no extravagance in what benefits the body, but rather, the extravagance is in what destroys the wealth and is harmful to the body”.³¹⁵

وَقَالَ الصَّادِقُ ع لَا بَأْسَ أَنْ يَمَسَّ الرَّجُلُ الْخُلُقُ فِي الْحَمَامِ يَمَسُّ بِه يَدُهُ مِنْ شَفَاقِي يَدَاوِيهِ وَ لَا يُسْتَحَبُّ إِذْمَانُهُ وَ لَا أَنْ يُرَى أَثَرُهُ عَلَيْهِ.

And Al-Sadiq^{asws} said: ‘There is no problem with touching the decent man in the bathhouse, touching (wiping) his hand with it from treating his cuts, and it is not recommended to be habitual of it, nor from him seeing stumbles upon him’.³¹⁶

وَ مِنْ كِتَابِ اللَّيْبِاسِ عَنْ أَبِي الْحَسَنِ ع فِي الرَّجُلِ يَطْلِي بِالنُّورَةِ فِي الْحَمَامِ فَيَتَدَلَّكَ بِالرَّيْتِ وَ الدَّقِيقِ قَالَ لَا بَأْسَ.

And from ‘Kitab Al Libaas’ –

‘From Abu Al-Hassan^{asws} regarding a man coating with Al-Noura (wax) in the bathhouse, so he massages with the oil and the flour. He^{asws} said: ‘There is no problem’.³¹⁷

عَنْ أَبِي السَّفَاتِيحِ عَنْ بَعْضِ أَصْحَابِنَا أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ ع- فَقَالَ إِنَّا نَكُونُ فِي طَرِيقِ مَكَّةَ فَنُرِيدُ الْإِحْرَامَ فَلَا يَكُونُ مَعَنَا نُحَالَةٌ تَتَدَلَّكَ بِهَا مِنَ النُّورَةِ فَتَتَدَلَّكَ بِالدَّقِيقِ فَيَدُخُلُنِي مِنْ ذَلِكَ مَا اللَّهُ بِهِ أَعْلَمُ

From Abu Al Saffatij, from one of our companions,

‘He asked Abu Abdullah^{asws} saying, ‘We happen to be in a road of Makkah, so we intend (to do) the Ihraam, but there does not happen to be with us any date palm pollen we can massage with from Al-Noura (wax), so we massage with the flour. So it entered me (thoughts) from that what Allah^{azwj} is more Knowing with it’.

قَالَ خَافَةَ الْإِسْرَافِ قُلْتُ نَعَمْ

He^{asws} said: ‘Fearing from the extravagance?’ I said, ‘Yes’.

قَالَ لَيْسَ فِيهَا أَصْلَحُ الْبَدَنِ إِسْرَافٌ أَنَا رُبَّمَا أَمَرْتُ بِالتَّقْيِ قِيلَتْ بِالرَّيْتِ فَأَتَدَلَّكَ بِهِ إِنَّمَا الْإِسْرَافُ فِيهَا أَتَلَفَ الْمَالِ وَ أَضَرَّ بِالْبَدَنِ

He^{asws} said: ‘There isn’t any extravagance in correcting the body. Sometimes I^{asws} instruct with the cleansing, so it is mixed with the oil and I^{asws} massage with it. But rather, the extravagance is in what destroys the wealth and harms the body’.

قُلْتُ فَمَا الْإِفْتَارُ

I said, ‘So what is the miserliness?’

قَالَ أَكَلُ الْخُبْزِ وَ الْمِلْحِ وَ أَنْتَ تَقْدِرُ عَلَى غَيْرِهِ

³¹⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 22 / 4

³¹⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 22 / 5

³¹⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 22 / 6

He said, 'Eating the bread and salt while you are able upon something else (better food)'.

قُلْتُ فَأَلْقَيْتُ

I said, 'The moderation?'

قَالَ الْخُبَيْرُ وَاللَّحْمُ وَاللَّبَنُ وَالزَّيْتُ وَالسَّمْنُ مَرَّةً دَاً وَ مَرَّةً دَاً.

He^{-asws} said: 'The bread, and the meat, and the milk, and the oil, and the butter. At times this, and at times that'.³¹⁸

عَنْ أَبِي الْحَسَنِ ع فِي الرَّجُلِ يَطْلِي بِالنُّورَةِ فَيَجْعَلُ الدَّقِيقَ يَلْتَهُ بِهِ يَتَمَسَّحُ بِهِ بَعْدَ النُّورَةِ لِيُقْطَعَ رِيحُهَا قَالَ لَا بَأْسَ بِهِ.

From Abu Al-Hassan^{-asws} regarding the man who coats with Al-Noura (wax), so he makes the flour to be mixed in it, wiping with it after Al-Noura (waxing) in order to cut it's smell. He^{-asws} said: 'There is no problem with it'.³¹⁹

³¹⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 22 / 7

³¹⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 3 H 22 / 8

CHAPTER 4 – THAT SHAVING, AND CUTTING HAIR OF THE HEAD, AND THE PARTING, AND ITS GROOMING, AND CLEANING THE HEAD AND THE BODY WITH THE WATER, AND REPELLING THE ABHORRENT ODOURS, AND WASHING THE CLOTHES

1- مكا، مكارم الأخلاق من كتاب من لا يحضره الفقيه قال رسول الله ص لرجل اخلق فإنه يزيد في جمالك.

(The book) 'Makarim Al Akhlaq', from the book 'Man La Yahzar Al Faqeeh' –

'Rasool-Allah^{-saww} said to a man: 'Shave (your head), for it will increase in your beauty!''³²⁰

و قال الصادق ع حلق الرأس في غير حج و لا عمره مثله لأعدائكم و جمال لكم و معنى هذا في قول النبي ص حين وصف الخوارج فقال إنهم يترقون من الدين كما يترق السهم من الرمية و علامتهم التسبيد. و هو الخلق و ترك التدن.

And Al-Sadiq^{-asws} said: 'Shaving the head neither being during Hajj nor an Umrah is a torment to your enemies and a beautification for you, and meaning of this is in words of the Prophet^{-saww} when he^{-saww} described the Kharijites, so he^{-saww} said: 'They are reneging from the religion like what the arrow shoots away from the shooter, and their markings is 'Al-Tasbeed' (and it is shaving and neglecting the oiling)'.³²¹

و من كتاب نواذير الحكمة عن الصادق ع عن أبيه عن علي ع قال: لا تخلقوا الصبيان القزع.

And from the book 'Nawadir Al Hikmah' –

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Do not shave the young boys like the broken clouds''.³²²

و من تهذيب الأحكام عن أبي عبد الله ع قال: أتني النبي ص بصبي يدعو له و له فتازع فأبى أن يدعو له و أمر بخلق رأسه.

And from the book 'Tahzeeb Al Ahkaam' –

'From Abu Abdullah^{-asws} having said: 'Someone came to the Prophet^{-saww} with a young boy for him^{-saww} to supplicate for him, and there were tufts of hair for him. He^{-saww} refused to supplicate for him and instructed with shaving off his head''.³²³

قال النوفلي القزع أن تخلق موضعاً و تترك موضعاً.

³²⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 4 H 1 / 1

³²¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 4 H 1 / 2

³²² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 4 H 1 / 3

³²³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 4 H 1 / 4

Note – Al Nowfaly said, ‘Al Qaza’ is your shaving a place and leaving a place’.

و رُوِيَ أَنَّهُ إِذَا أَرَادَ أَنْ يَخْلُقَ رَأْسَهُ فَلْيَبْدَأْ مِنَ النَّاصِيَةِ إِلَى الْعُظْمَيْنِ وَ لِيُقَلِّعَ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ ص - اللَّهُمَّ أَعْطِنِي بِكُلِّ شَعْرَةٍ نُورًا يَوْمَ الْقِيَامَةِ وَ إِذَا فَرَغَ فَلْيُقَلِّعَ اللَّهُمَّ رَبِّي بِالتَّقْوَى وَ حَبِيبِي الرَّدَى.

And it is reported –

‘Whenever one intends to shave his head, let him begin from the forehead to the two bones, and let him say, ‘In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and upon the nation (religion) of Rasool-Allah^{-saww}! O Allah^{-azwj}! Give me a (ray of) light on the Day of Qiyamah for every hair’; and when he is free, let him say, ‘Adorn me with the piety and Keep me away from the ruination’’.³²⁴

وَ مِنْ كِتَابِ طِبِّ الْأَيْمَةِ عَنِ الصَّادِقِ ع قَالَ: التَّنْظِيفُ بِالْمُوسَى فِي كُلِّ سَبْعٍ وَ بِالنُّورَةِ فِي كُلِّ خَمْسَةِ عَشَرَ يَوْمًا.

And from the book ‘Tibb Al-Aimma^{-asws}’, from Al-Sadiq^{-asws} having said: ‘The cleansing with the razor is in every seven (days), and with Al-Noura (wax) in every fifteen days’’.³²⁵

وَ مِنْ كِتَابِ اللَّيْبَاسِ قَالَ الرِّضَا ع ثَلَاثٌ مَنْ عَرَفَهُنَّ لَمْ يَدَعُهُنَّ إِخْفَاءَ الشَّعْرِ وَ نِكَاحَ الْإِمَاءِ وَ تَشْمِيرُ التُّوبِ.

And from ‘Kitab Al Libaas’ –

‘Al-Reza^{-asws} said: ‘Three (traits), one who recognises these will not leave these – hiding the hair (wearing head turbine), and marrying the maids, and rolling up the clothes’’.³²⁶

عَنْهُ ع قَالَ: ثَلَاثٌ مِنْ سُنَنِ الْمُرْسَلِينَ التَّعْطُرُ وَ إِخْفَاءُ الشَّعْرِ وَ كَثْرَةُ الطَّرِيقَةِ. يَعْنِي الْجِمَاعَ.

From him^{-asws} having said: ‘Three (traits) are from Sunnah’s (conducts) of the Messengers^{-as} – the perfuming, and hiding the hair, and many marriages (meaning the sex)’’.³²⁷

From Amro Bin Usman, from the one who narrated it,

‘From Al-Reza^{-asws}, he (the narrator) said, ‘We said to him^{-asws}, ‘The people are claiming that every shaving (of head) in other than Mina is a torment’.

عَنْ عَمْرُو بْنِ عُثْمَانَ عَمَّنْ حَدَّثَهُ عَنِ الرِّضَا ع قَالَ: فُلْنَا لَهُ إِنَّ النَّاسَ يَزْعُمُونَ أَنَّ كُلَّ حَلْقٍ فِي غَيْرِ مَنَى مُثَلَّةٌ فَقَالَ سُبْحَانَ اللَّهِ كَانَ أَبُو الْحَسَنِ يَعْنِي أَنَّهُ يَرْجِعُ مِنَ الْحَجِّ فَيَأْتِي بَعْضَ ضِيَاعِهِ فَلَا يَدْخُلُ الْمَدِينَةَ حَتَّى يَخْلُقَ رَأْسَهُ.

He^{-asws} said: ‘Glory be to Allah^{-azwj}! Abu Al-Hassan^{-asws}, (meaning his^{-asws} father^{-asws}) was returning from the Hajj, so he^{-asws} came to one of his^{-asws} estates. He^{-asws} did not enter Al-Medina until he^{-asws} had shave off his^{-asws} head’’.³²⁸

³²⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 4 H 1 / 5

³²⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 4 H 1 / 6

³²⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 4 H 1 / 7

³²⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 4 H 1 / 8

³²⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 4 H 1 / 9

وَعَنِ الصَّادِقِ ع قَالَ قَالَ النَّبِيُّ ص الشَّعْرُ الْحَسَنُ مِنْ كِسْوَةِ اللَّهِ فَأَكْرَمُهُ.

And from Al-Sadiq^{asws} having said: 'The Prophet^{saww} said: 'The beautiful hair is from the Clothing of Allah^{azwj}, therefore honour it''.³²⁹

وَعَنِ الصَّادِقِ ع قَالَ: مَنْ أَخَذَ شَعْرًا فَلْيُحْسِنْ وَلَا يَتَّهْ أَوْ لِيُجْزِهِ.

And from Al-Sadiq^{asws} having said: 'One who takes (keeps long) hair, so let him improve it's state, or let him part it''.³³⁰

وَعَنْهُ ع قَالَ: مَنْ أَخَذَ شَعْرًا فَلَمْ يَفْرُقْهُ فَرَقَهُ اللَّهُ بِمِنْشَارٍ مِنْ نَارٍ وَكَانَ شَعْرُ رَسُولِ اللَّهِ ص وَفَرَّةً لَمْ يَبْلُغِ الْفَرْقَ.

And from him^{asws} having said: 'One who takes (keeps long) hair, but does not part it, Allah^{azwj} will Part him with a saw of Fire; and hair of Rasool-Allah^{saww} was abundant, not reaching the parting''.³³¹

وَعَنِ الصَّادِقِ ع قَالَ: أَلْفُوا الشَّعْرَ عَنْكُمْ فَإِنَّهُ يُحْسِنُ.

And from Al-Sadiq^{asws} having said: 'Cast (comb) the hair away from you, for it is better''.³³²

وَمِنْ كِتَابِ اللَّيْثِيِّ عَنْ أَبِي هَارُونَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع كَانَ رَسُولُ اللَّهِ ص يَفْرُقُ شَعْرَهُ

And from 'Kitab Al Libaas' – from Ayoub Bin Haroun who said,

'I asked Abu Abdullah^{asws}, 'Did Rasool-Allah^{saww} used to part his^{saww} hair?'

قَالَ لَا وَكَانَ شَعْرُ رَسُولِ اللَّهِ ص إِذَا طَالَ طَالَ إِلَى شَحْمَةِ أُذُنِهِ.

He^{asws} said: 'No, and the hair of Rasool-Allah^{saww}, when he^{saww} grew it long, it was long up to his ear lobes''.³³³

عَنْ عَمْرٍو بْنِ ثَابِتٍ عَنِ الصَّادِقِ ع قَالَ: إِحْتَمُّ يَزُوُونَ أَنَّ الْفَرْقَ مِنَ السُّنَّةِ

From Amro Bin Sabit,

'From Al-Sadiq^{asws}, he (the narrator) said, 'They are reporting that the parting (of the hair) is from the Sunnah'.

قَالَ مَا هُوَ مِنَ السُّنَّةِ

³²⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 4 H 1 / 10

³³⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 4 H 1 / 11

³³¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 4 H 1 / 12

³³² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 4 H 1 / 13

³³³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 4 H 1 / 14

He^{-asws} said: 'It is not from the Sunnah'.

I said, 'They are claiming that the Prophet^{-saww} parted (his^{-saww} hair)!'

قَالَ مَا فَرَّقَ النَّبِيُّ صَ وَ مَا كَانَتْ الْأَنْبِيَاءُ تُمَسِّكُ الشَّعْرَ.

He^{-asws} said: 'The Prophet^{-saww} did not part (his^{-saww} hair, and the Prophets^{-as} did not used to withhold (keep long) the hair''³³⁴

2- كِتَابُ زَيْدِ النَّرْسِيِّ، عَنْ أَبِي الْحَسَنِ ع قَالَ: إِذَا أَخَذْتَ مِنْ شَعْرِ رَأْسِكَ فَايْتَمَرًا بِالنَّاصِيَةِ وَ مُقَدِّمِ رَأْسِكَ وَ الصُّدْعَيْنِ إِلَى الْقَفَا فَكَذَلِكَ السُّنَّةُ وَ فَاِنْ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ عَلَى مِلَّةِ إِبْرَاهِيمَ وَ سَنَةِ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ حَنِيفًا مُسْلِمًا وَ مَا أَنَا مِنَ الْمُشْرِكِينَ

The book of Zayd Al Narsy –

'From Abu Al-Hassan^{-asws} having said: 'When you take (cut) from hair of your head, begin with the forelock and front of your head and the two temples to the back. Like that is the Sunnah, and say, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and upon the nation (religion) of Ibrahim^{-as} and Sunnah of Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, upright, submitting, and I am not from the Polytheists.

اللَّهُمَّ أَعْطِنِي بِكُلِّ شَعْرَةٍ وَ طَاقَةٍ فِي الدُّنْيَا نُورًا يَوْمَ الْقِيَامَةِ

O Allah^{-azwj}! Give me for every hair and lock and lock in the world, a Noor on the Day of Qiyamah.

اللَّهُمَّ أَبْدِلْنِي مَكَانَهُ شَعْرًا لَا يَعْصِيكَ تَجْعَلُهُ زِينَةً لِي وَ وَقَارًا فِي الدُّنْيَا وَ نُورًا سَاطِعًا يَوْمَ الْقِيَامَةِ

O Allah^{-azwj}! Replace for me hair in its place not disobeying You^{-azwj}, being an adornment for me and dignity in the world, and shining Noor on the Day of Qiyamah'.

ثُمَّ جَمْعُ شَعْرِكَ وَ تَدْفِينُهُ وَ تَقُولُ اللَّهُمَّ اجْعَلْهُ إِلَى الْجَنَّةِ وَ لَا تَجْعَلْهُ إِلَى النَّارِ وَ قَدِّسْ عَلَيْهِ وَ لَا تَسْخَطْ عَلَيْهِ وَ طَهِّرْهُ حَتَّى تَجْعَلَهُ كَفَّارَةً وَ دُؤْبًا تَنَاطَرَتْ عَنِّي بَعْدَهُ وَ مَا تُبَدِّلُهُ مَكَانَهُ فَاجْعَلْهُ طَيِّبًا وَ زِينَةً وَ وَقَارًا وَ نُورًا فِي الْقِيَامَةِ مُبِيرًا يَا أَرْحَمَ الرَّاحِمِينَ

Then gather your hair and bury it, and say, 'O Allah^{-azwj}! Make it to be in the Paradise and do not Make it to be in the Fire, and Sanctify upon it and do not be Wrathful upon it, and Clean it until You^{-azwj} Make it to be an atonement, and sins of its number scattering away from me, and whatever You^{-azwj} Replace in its place, Make it to be good, and an adornment, and dignity, and radiating Noor on the Day of Qiyamah, of most Merciful of the merciful ones!

اللَّهُمَّ زَيِّنِي بِالتَّقْوَى وَ جَنِّبِي وَ جَنِّبْ شَعْرِي وَ بَشْرِي الْمَعَاصِي وَ جَنِّبِي الرَّذَى فَلَا يَمْلِكُ ذَلِكَ أَحَدٌ سِوَاكَ.

³³⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 4 H 1 / 15

O Allah-azwj! Adorn me with the piety, and Shield me, and Keep aside my hair and the disobedience due to my hair, and Keep aside the ruination from it, for no one can Control that apart from You-azwj!"³³⁵

3- ب، قرب الإسناد عن البُطَيْبِيِّ عَنِ الْقَدَّاحِ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع قَالَ: احْتَبَسَ الْوَحْيُ عَنِ النَّبِيِّ ص

(The book) 'Qurb Al Asnad', from Al Yaqteeny, from Al Qaddah,

'From Al-Sadiq-asws, from his-asws father-asws having said: 'The Revelation was Withheld from the Prophet-saww'.

قَالَ فَقِيلَ احْتَبَسَ عَنْكَ الْوَحْيُ يَا رَسُولَ اللَّهِ

He-asws said: 'It was said, 'The Revelation has been Withheld from you, O Rasool-Allah-saww!''

قَالَ فَقَالَ رَسُولُ اللَّهِ ص وَكَيْفَ لَا يُحْبَسُ عَنِّي الْوَحْيُ وَأَنْتُمْ لَا تُقْلِمُونَ أَظْفَارَكُمْ وَلَا تُنْقَوْنَ رَوَائِحَكُمْ.

He-asws said: 'Rasool-Allah-saww said: 'And how can the Revelation not be Withheld me-saww while you are no clipping your nails, nor are you purifying your smells''.³³⁶

4- ب، قرب الإسناد عن هارون عن ابنِ صدقة عن الصادق عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص كَفَى بِالْمَاءِ طِيْبًا.

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

'From Al-Sadiq-asws, from his-asws father-asws having said: 'Rasool-Allah-saww said: 'It suffices with the water as a perfume''.³³⁷

5- ل، الخصال الأرتعمامة، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع غَسَلُ الرَّأْسِ يَذْهَبُ بِالذَّرَنِ وَ يُنْقِي الْقَدَى

(The book) 'Al Khisaal' –

'(The Hadeeth) 'Al Arbamiya' – 'Amir Al-Momineen-asws said: 'Washing the head does away with the filth and purifies the spots'.

و قَالَ ع غَسَلُ الثِّيَابِ يَذْهَبُ بِالْهَمِّ وَالْحُزْنَ وَ هُوَ طَهْرٌ لِلصَّلَاةِ

And he-asws said: 'Washing the clothes does away with the worries, and the grief, and it is cleansing for the Salat'.

و قَالَ ع تَنْظِفُوا بِالْمَاءِ مِنَ الرِّيحِ الْمُتَمِنِ الَّذِي يُتَأَذَّى بِهِ وَ تَعَهَّدُوا أَنْفُسَكُمْ فَإِنَّ اللَّهَ يُبْعِضُ مِنْ عِبَادِهِ الْقَادُورَةَ الَّذِي يَتَأَنَّفُ بِهِ مَنْ جَلَسَ إِلَيْهِ

³³⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 4 H 2

³³⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 4 H 3

³³⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 4 H 4

And he^{-asws} said: ‘And he^{-asws} said: ‘Clean yourselves with the water from the stinky smell which you are hurting (others) with, and pact yourselves (with it), for Allah^{-azwj} Hates from His^{-azwj} servants, the filth which turns the nose of the one he sits to’.

وَقَالَ ع اتَّخَذُوا الْمَاءَ طَيِّباً.

And he^{-asws} said: ‘Take the water as a perfume’³³⁸.

6- ب، قرب الإسناد عَنْ هَارُونَ عَنِ ابْنِ صَدَقَةَ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع قَالَ: مَنْ اتَّخَذَ ثَوْباً فَلْيَسْتَنْظِفْهُ وَ مَنْ اتَّخَذَ دَابَّةً فَلْيَسْتَفْرِهْهَا وَ مَنْ اتَّخَذَ امْرَأَةً فَلْيُكْرِمْهَا فَإِنَّمَا امْرَأَةٌ أَحَدِكُمْ لُعْبَةٌ فَمَنْ اتَّخَذَهَا فَلَا يُضَيِّعْهَا وَ مَنْ اتَّخَذَ شَعراً فَلَمْ يُفْرِقْهُ فَرَقَهُ اللَّهُ يَوْمَ الْقِيَامَةِ بِمِشَارٍ مِنَ النَّارِ.

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

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: ‘One who takes a cloth, let him clean it; and one who takes an animal, let him wash it; and one who takes a woman, let him honour her, for rather, a woman (wife) of one of you is a plaything, so the one who takes her, he should not waste her; and one who takes (keeps long) hair, but does not part it, Allah^{-azwj} will Part him on the Day of Qiyamah with a saw of Fire’³³⁹.

7- ثو، ثواب الأعمال عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْأَهْوَازِيِّ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنِ إِسْحَاقَ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع- اسْتَأْصِلْ شَعْرَكَ تَقِلُّ دَوَابُّهُ وَ دَرْتُهُ وَ وَسْخُهُ وَ تَعْلُطُ رَقَبَتُكَ وَ يَجْلُو بَصْرَكَ.

(The book) ‘Sawaab Al Amaal’ – from Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from Al Ahwazy, from Ibn Abu Umeyr, from Muhammad Bin Abu Hamza, from Is’haq who said,

‘Abu Abdullah^{-asws} said to me: ‘Eradicating your hair will reduce its insects (lice), and its dirt, and its filth, and thicken your neck, and polishes your sight’³⁴⁰.

8- ضا، فقه الرضا عليه السلام إِيَّاكَ أَنْ تَدَعَ الْفَرْقَ إِنْ كَانَ لَكَ شَعْرٌ فَقَدْ رُوِيَ عَنِ أَبِي عَبْدِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ لَمْ يُفْرِقْ شَعْرَهُ فَرَقَهُ اللَّهُ بِمِشَارٍ مِنَ النَّارِ فِي النَّارِ.

(The book) ‘Fiqh Al-Reza^{-asws}’, may the greetings be upon him^{-asws}: ‘Beware of leaving the parting, if there were to be hair for you, for it has been reported from Abu Abdullah^{-asws}, may the Salawaat of Allah^{-azwj} be upon him, said: ‘One who does not part his hair, Allah^{-azwj} Part him with a saw of fire in the Fire’³⁴¹.

9- ضا، فقه الرضا عليه السلام وَ إِذَا أَرَدْتَ أَنْ تَأْخُذَ شَعْرَكَ فَابْدَأْ بِالنَّاصِيَةِ فَإِنَّهَا مِنَ السُّنَّةِ وَ قُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ ص وَ سُنَّتِهِ خَيْرِئاً مُسْلِماً وَ مَا أَنَا مِنَ الْمُشْرِكِينَ اللَّهُمَّ أَعْطِنِي بِكُلِّ شَعْرَةٍ نُوراً سَاطِعاً يَوْمَ الْقِيَامَةِ

(The book) ‘Fiqh Al-Reza^{-asws}’, may the greetings be upon him^{-asws}: ‘And when you want to take (shave) your hair, begin with the forelocks, for it is from the Sunnah, and say, ‘In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and upon the nation (religion) of Rasool-Allah^{-saww} and his^{-saww}

³³⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 4 H 5

³³⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 4 H 6

³⁴⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 4 H 7

³⁴¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 4 H 8

Sunnah, uprightly, submissively, and I am not from the Polytheists. O Allah^{-azwj}! Give me for every hair, a shining light on the Day of Qiyamah’.

فَإِذَا فَرَعْتَ فَطَّلِ اللَّهُمَّ رَبِّي بِالتُّقَى وَ جَنَّبِنِي الرَّذَى وَ جَنَّبْ شَعْرِي وَ بَشِّرِي الْمَعَاصِي وَ جَمِّعْ مَا تَكْرَهُ مِنِّي فَإِنِّي لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَ لَا ضَرًّا وَ اسْتَقْبِلِ الْقَبْلَةَ وَ ابْتَدِئْ بِالنَّاصِيَةِ وَ اخْلُقْ لِي إِلَى الْعُظْمَيْنِ النَّابِتَيْنِ الدَّائِمَيْنِ لِلْأُذُنَيْنِ.

When you are free, then say, ‘O Allah^{-azwj}! Adorn me with the piety, and Keep me aside from the ruination, and Keep aside the disobedience from my hair and my skin and entirety of what You^{-azwj} Dislike from me, for I can neither control any benefit for myself nor any harm’, and face the Qiblah and begin with the forelocks and shave the growth up to the two bones proximal to the two ears’.³⁴²

10- سر، السرائر من جامع البرزطي عن الحسن بن علي بن يقطين عن أبيه عن أبي الحسن الأول ع قال سمعته يقول إن الشعر على الرأس إذا طال أضعف البصر و ذهب بضوء نوره و طم الشعر يجلي البصر و يزيد في ضوء نوره.

(The book) ‘Al Saraair’, from ‘Jamie’ of Al Bazanty, from Al-Hassan Bin Ali Bin Yaqteen, from his father,

‘From Abu Al-Hassan^{-asws} the 1st, he (the narrator) said, ‘I heard him^{-asws} saying: ‘The hair upon the head, when it is long, weakens the sight, and does away with illumination of his Noor, and covering the hair polishes the sight and increases in illumination of his Noor’’.³⁴³

11- سر، السرائر محمد بن علي بن محبوب عن الحسن بن علي عن التوفلي عن السكوتي عن جعفر عن أبيه عن علي ع أنه سمى عن القناع و الفصص و نقش الحضاب قال و إنما هلكت نساء بني إسرائيل من قبل الفصص و نقش الحضاب.

(The book) ‘Al Saraair’ – Muhammad Bin Ali Bin Mahboub, from Al-Hassan Bin Ali, from Al Nowfaly, from Al Sakuni,

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having prohibited from the disguising, and the story-telling, and engraving (designing) the dyes, and he^{-asws} said: ‘The womenfolk of the children of Israel were destroyed from an aspect of the story-telling, and designing the dyeing’’.³⁴⁴

12- سر، السرائر من كتاب أبي القاسم بن فولويه روى جابر أن خلق الرأس مثلثة بالشباب و وقار بالشيوخ.

(The book) ‘Al Saraair’, from the book of Abu Al Qasim Bin Qawlawayh –

‘It is reported by Jabir, ‘Shaving the head is a torment with the youths, and dignity with the old men’’.³⁴⁵

³⁴² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 4 H 9

³⁴³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 4 H 10

³⁴⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 4 H 11

³⁴⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 4 H 12

CHAPTER 5 – WASHING THE HEAD WITH THE HIBISCUS AND THE LOTUS, AND OTHER SUCH

1- ثواب الأعمال عَنِ الْعَطَّارِ عَنْ أَبِيهِ عَنِ الْأَشْعَرِيِّ عَنْ مُوسَى بْنِ عُمَرَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي سَعِيدٍ الْقَمَّاطِ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: غَسَلُ الرَّأْسِ بِالْحُطْمِيِّ أَمَانٌ مِنَ الصُّدَاعِ وَ بَرَاءَةٌ مِنَ الْفَقْرِ وَ طَهْوْرٌ لِلرَّأْسِ مِنَ الْحَزَاةِ.

(The book) 'Sawaab Al Amaal' – from Al Attar, from his father, from Al Ashary, from Musa Bin Umar, from Muhammad Bin Sinan, from Abu Saeed Al Qammat, from Umar Bin Yazeed,

'From Abu Abdullah^{-asws} having said: 'Washing the head with the hibiscus is safety from the headache, and freedom from the poverty, and cleansing for the head from the lichens''.³⁴⁶

2- ثواب الأعمال عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِي أَيُّوبَ الْمَدِينِيِّ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سُفْيَانَ بْنِ السَّمْطِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: غَسَلُ الرَّأْسِ بِالْحُطْمِيِّ يَنْفِي الْفَقْرَ وَ يَزِيدُ فِي الرِّزْقِ وَ قَالَ هُوَ نُشْرَةٌ.

(The book) 'Sawaab Al Amaal' – from Ibn Al Waleed, from Al Saffar, from Muhammad Bin Isa, from Abu Ayoub Al Madainy, from Ibn Abu Umeyr, from Sufyan Bin Al Simt,

'From Abu Abdullah^{-asws} having said: 'Washing the head with the hibiscus negates the poverty and increases in the sustenance'. And he^{-asws} said: 'It is a scent''.³⁴⁷

3- ثواب الأعمال عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ بُيُوسَ عَنْ أَبِي الْحَسَنِ ع قَالَ: غَسَلُ الرَّأْسِ بِالْحُطْمِيِّ يَجْلِبُ الرِّزْقَ جَلْبًا.

(The book) 'Sawaab Al Amaal' – from Ibn Al Waleed, from Al Saffar, from Muhammad Bin Isa, from Muhammad Bin Ismail, from Mansour Bin Yunus,

'From Abu Al-Hassan^{-asws} having said: 'Washing the head with the hibiscus attracts the sustenance with an attraction''.³⁴⁸

4- ثواب الأعمال عَنِ أَبِيهِ عَنْ سَعْدِ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ التَّوْفَلِيِّ عَنِ عَيْسَى بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ عَنِ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ ص اعْتَمَّ فَأَمَرَهُ جَبْرَائِيلُ ع أَنَّ يَغْسِلَ رَأْسَهُ بِالسِّدْرِ.

(The book) 'Sawaab Al Amaal' – from his father, from Sa'ad, from Muhammad Bin Isa, from Al Nowfaly, from Isa Bin Abdullah Al Alawy, from his father, from his grandfather,

'Rasool-Allah^{-saww} was sad, so Jibraeel^{-as} instructed him^{-saww} with washing his^{-saww} head with the lotus''.³⁴⁹

³⁴⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 5 H 1

³⁴⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 5 H 2

³⁴⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 5 H 3

³⁴⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 5 H 4

5- مكا، مكارم الأخلاق وَ كَانَ ذَلِكَ سِدْرًا مِنْ سِدْرَةِ الْمُنْتَهَى.

(The book) 'Makarim Al Akhlaaq' –

'And that was lotus from 'Sidrat Al-Muntaha''.³⁵⁰

6- ثو، ثواب الأعمال عَنْ أَبِيهِ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ زَيْدِ النَّرْسِيِّ عَنْ بَعْضِ أَصْحَابِهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ كَانَ رَسُولُ اللَّهِ ص يَغْسِلُ رَأْسَهُ بِالسِّدْرِ وَ يَقُولُ اغْسِلُوا رُءُوسَكُمْ بِوَرَقِ السِّدْرِ وَ تَقُوا فَإِنَّهُ قَدَّسَهُ كُلُّ مَلَكٍ مُقَرَّبٍ وَ كُلُّ نَبِيٍّ مُرْسَلٍ

(The book) 'Sawaab Al Amaal' – from his father, from Ali, from his father, from Ibn Abu Umeyr, from Zayd Al Narsy, from one of his companions who said,

'I heard Abu Abdullah^{-asws} saying: 'Rasool-Allah^{-saww} used to wash his^{-as} head with the bari (jujube) and said: 'And wash your heads with the bari (jujube) leaves, and purify, for it has been sanctified by every Angel of Proximity and every Messenger^{-as} Prophet^{-as}.

وَ مَنْ غَسَلَ رَأْسَهُ بِوَرَقِ السِّدْرِ صَرَفَ اللَّهُ عَنْهُ وَسْوَسةَ الشَّيْطَانِ سَبْعِينَ يَوْمًا وَ مَنْ صَرَفَ اللَّهُ عَنْهُ وَسْوَسةَ الشَّيْطَانِ سَبْعِينَ يَوْمًا لَمْ يَعْصِ اللَّهَ وَ مَنْ لَمْ يَعْصِ دَخَلَ الْجَنَّةَ.

And one who washes his head with the bari (jujube) leaves, Allah^{-azwj} will Turn away insinuations of the Satan^{-la} away from him for seventy days, and the one from whom Allah^{-azwj} Turns away insinuations of the Satan^{-la} for seventy days, will not disobey Allah^{-azwj}, and the one who does not disobey (Allah^{-azwj}), will enter the Paradise''.³⁵¹

7- طب، طب الأئمة عليهم السلام عن ابن الحريري عن محمد بن إسماعيل عن الوليد بن أبان عن النعمان بن يعلى قال حَدَّثَنَا جَابِرُ الْجَعْفِيُّ قَالَ: سَكَوْتُ إِلَى أَبِي جَعْفَرٍ ع وَ سَخَا كَثِيرًا يُوسِخُ ثِيَابِي فَقَالَ دُقْ الْأَسَّ وَ اسْتَخْرِجْ مَاءَهُ وَ اضْرِبْهُ عَلَى خَلِّ خَمْرِ أَجْوَدِ مَا تَقْدِرُ عَلَيْهِ ضَرْبًا شَدِيدًا حَتَّى يُزِيدَ ثُمَّ اغْسِلْ رَأْسَكَ وَ لِحْيَتَكَ بِهِ بِكُلِّ قُوَّةٍ ثُمَّ اذْهَبْ بَعْدَ ذَلِكَ بِدُهْنِ شَرِيحِ طَرِيٍّ فَإِنَّهُ يَفْلَعُهُ بِإِذْنِ اللَّهِ تَعَالَى.

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – from Ibn Al Hareyri, from Muhammad Bin Ismail, from Al Waleed Bin Aban, from Al Numan Bin Ya'la who said, 'It is narrated to us by Jabir Al Jufy who said,

'I complained to Abu Ja'far^{-asws} of a lot of dirt dirtying my clothes. He^{-asws} said: 'Powder the myrtle and extract its water and strike it upon wine vinegar as best as you are able upon, with severe striking until it increases. Then wash your head and your beard with it with every strength, then oil it after that with sesame oil, for it will uproot it by the Permission of Allah^{-azwj} the Exalted''.³⁵²

8- مكا، مكارم الأخلاق مِنْ كِتَابِ مَنْ لَا يَحْضُرُهُ الْفَقِيهَةُ قَالَ الصَّادِقُ ع غَسَلَ الرَّأْسَ بِالْحِطْمِيِّ فِي كُلِّ جُمُعَةٍ أَمَانٌ مِنَ الْبَرَصِ وَ الْجُنُونِ.

(The book) 'Makarim Al Akhlaaq', from the book 'Man La Yahzar Al Faqeeh' –

³⁵⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 5 H 5

³⁵¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 5 H 6

³⁵² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 5 H 7

'Al-Sadiq^{-asws} said: 'Washing the head with the hibiscus during every Friday is safety from the vitiligo and the insanity'.³⁵³

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع غَسَلُ الرَّأْسِ بِالْحُطْمِيِّ يَذْهَبُ بِالذَّرَنِ وَ يُنْفِي الْأَقْدَارَ.

And Amir Al-Momineen^{-asws} said: 'Washing the head with hibiscus does away with the dirt and negates the filth'.³⁵⁴

وَقَالَ أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ ع غَسَلُ الرَّأْسِ بِالسِّنْدْرِ يَجْلِبُ الرِّزْقَ جَلْبًا.

And Abu Al-Hassan Musa Bin Ja'far^{-asws} said: 'Washing the head with the lotus attracts the sustenance with an attraction'.³⁵⁵

مِنْ تَهْدِيبِ الْأَحْكَامِ مَنْ أَخَذَ شَارِبَهُ وَ قَلَمَ أَطْفَارَهُ وَ غَسَلَ رَأْسَهُ بِالْحُطْمِيِّ يَوْمَ الْجُمُعَةِ كَانَ كَمَنْ أَعْتَقَ نَسَمَةً.

From 'Tahzeeb Al Ahkaam',

'One who takes (trims) his moustache, and clips his nails, and washes his head with the hibiscus on the Day of Friday would be like the one who liberated a person'.³⁵⁶

وَ مِنْ طِبِّ الْأَيْمَةِ قَالَ أَمِيرُ الْمُؤْمِنِينَ فِي وَصِيَّتِهِ لِأَصْحَابِهِ غَسَلُ الرَّأْسِ بِالْحُطْمِيِّ يَذْهَبُ بِالذَّرَنِ وَ يُنْفِي الدَّوَابَّ.

And from 'Tibb Al-Aimma^{-asws}' – Amir Al-Momineen^{-asws} said in his^{-asws} advise to his^{-asws} companions: 'Washing the head with the hibiscus does away with the dirt and purifies the animals'.³⁵⁷

عَنْ جَابِرِ الْجُعْفِيِّ قَالَ: شَكَوْتُ إِلَى أَبِي جَعْفَرٍ ع خِزَازًا فِي رَأْسِي - فَقَالَ ع دُقَّ الْأَسَ وَ اسْتَخْرِجْ مَاءَهُ وَ اضْرِبْهُ بِخَلِّ حَمْرٍ أَجْوَدِ مَا تَقْدِرُ عَلَيْهِ ضَرْبًا شَدِيدًا حَتَّى يُزِيدَ ثُمَّ اغْسِلْ بِهِ رَأْسَكَ وَ لِحْيَتَكَ بِكُلِّ قُوَّةٍ لَكَ ثُمَّ اذْهَبْ بَعْدَ ذَلِكَ بِدُهْنِ شَرِيحِ طَرِيٍّ تَبْرًا إِنْ شَاءَ اللَّهُ.

From Jabir Al Jufy who said,

'I complained to Abu Ja'far^{-asws} of the lichen in my head. He^{-asws} said: 'Powder the myrtle and extract its water and strike it upon the wine vinegar, as best as you are able upon, with severe striking until it increases. Then wash your head and your beard with it with every strength, then oil it after that with fresh sesame oil, you will be cured, if Allah^{-azwj} so Desires'.³⁵⁸

8- كِتَابُ زَيْدِ النَّرْسِيِّ، قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ غَسَلُ الرَّأْسِ بِالْحُطْمِيِّ يَوْمَ الْجُمُعَةِ مِنَ السَّنَةِ يُدِرُّ الرِّزْقَ وَ يَصْرِفُ الْفَقْرَ وَ يُحْسِنُ الشَّعْرَ وَ الْبَشَرَ وَ هُوَ أَمَانٌ مِنَ الصُّدَاعِ.

The book of Zayd Al Narsy who said,

³⁵³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 5 H 8 / 1

³⁵⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 5 H 8 / 2

³⁵⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 5 H 8 / 3

³⁵⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 5 H 8 / 4

³⁵⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 5 H 8 / 5

³⁵⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 5 H 8 / 6

'I heard Abu Al-Hassan^{-asws} saying: 'Washing the head with the hibiscus on the Day of Friday is from the Sunnah, circulating the sustenance, and turning away the poverty, and beautifies the hair and the skin, and it is a safety from the headache''.³⁵⁹

وَمِنْهُ عَنِ بَعْضِ أَصْحَابِنَا قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ كَانَ رَسُولُ اللَّهِ ص يَغْسِلُ رَأْسَهُ بِالسِّنْدِرِ وَيَقُولُ مَنْ غَسَلَ رَأْسَهُ بِالسِّنْدِرِ صَرَفَ اللَّهُ عَنْهُ وَسْوَةَ الشَّيْطَانِ وَ مَنْ صَرَفَ عَنْهُ وَسْوَةَ الشَّيْطَانِ لَمْ يَعْصِ وَمَنْ لَمْ يَعْصِ دَخَلَ الْجَنَّةَ.

And from him, from one of our companions who said,

'I heard Abu Abdullah^{-asws} saying: 'Rasool-Allah^{-saww} used to wash his head with the lotus, and he^{-saww} said: 'One who washes his head with the lotus, Allah^{-azwj} will Turn away from him the insinuations of Satan^{-la}, and one from whom the insinuation of Satan^{-la} has been turned away will not disobey (Allah^{-azwj}), and one who does not disobey will enter the Paradise''.³⁶⁰

³⁵⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 5 H 8 / 7

³⁶⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 5 H 8 / 8

CHAPTER 6 – THE COATING (WAXING) WITH AL-NOURA, AND ITS ETIQUETTES, AND REMOVING THE ARMPIT HAIR, AND PUBIC HAIR, AND OTHER SUCH

1- ع، علل الشرائع عَنْ ماجيلويه عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يُطَوَّلَنَّ أَحَدُكُمْ شَارِبَهُ وَلَا عَانَتَهُ وَلَا شَعْرَ إِبْطِهِ فَإِنَّ الشَّيْطَانَ يَتَّخِذُهَا مَخَاطِبَ يَسْتَتِرُ فِيهَا.

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

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Not one of you should grow long his moustache, nor his pubic hair, nor hair of his armpits, for the Satan^{-la} takes it as a hiding place to conceal in it''.³⁶¹

2- ل، الخصال عَنْ ابْنِ الْوَلِيدِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنِ الْقَاسِمِ عَنِ جَدِّهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ عَنِ آبَائِهِ ع قَالَ: تَوَقَّفُوا الْحِجَامَةَ يَوْمَ الْأَرْبَعَاءِ وَ النَّوْرَةَ فَإِنَّ يَوْمَ الْأَرْبَعَاءِ يَوْمٌ نَحْسٌ مُسْتَمِرٌّ وَ فِيهِ حُلِقَتْ جَهَنَّمُ.

(The book) 'Al Khisaal' – from Ibn Al Waleed, from Ahmad Bin Idrees, from Al Ashary, from Ibrahim Bin Is'haq, from Al Qasim, from his grandfather, from Abu Baseer,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'Fear the cupping and the waxing on the day of Wednesday, for the Wednesday is **a Day of continuous bad luck [54:19]**, and Hell was Created during it''.³⁶²

3- ل، الخصال عَنْ أَبِيهِ وَ ابْنِ الْوَلِيدِ مَعاً عَنْ سَعْدِ بْنِ ابْنِ عَيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: السُّنَّةُ فِي النَّوْرَةِ فِي كُلِّ خَمْسَةِ عَشَرَ يَوْمًا فَمَنْ أَتَتْ عَلَيْهِ أَحَدٌ وَ عِشْرُونَ يَوْمًا وَ لَمْ يَتَنَوَّرْ فَلَيْسَتْ عَلَيْهِ عَزَّةٌ وَ جَلٌّ وَ لَيْتَنَوَّرَ وَ مَنْ أَتَتْ عَلَيْهِ أَرْبَعُونَ يَوْمًا وَ لَمْ يَتَنَوَّرْ فَلَيْسَ بِمُؤْمِنٍ وَ لَا مُسْلِمٍ وَ لَا كَرَامَةً.

(The book) 'Al Khisaal' – from his father and Ibn Al Waleed, both together from Sa'ad, from Ibn Isa, from Ibn Abu Umeyr, from one of our companions,

'From Abu Abdullah^{-asws} having said: 'The Sunnah regarding the waxing is during every fifteen days. The one upon whom twenty-one days come and he has not done waxing, let him draw closer to Allah^{-azwj} Mighty and Majestic, and let him do waxing, and one forty days come upon and he has not done waxing, he is neither Momin nor a Muslim, and there is no prestige''.³⁶³

4- ل، الخصال عَنْ ماجيلويه عَنْ عَمِيهِ عَنْ هَارُونَ عَنِ ابْنِ صَدَقَةَ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا يَتْرُكُ حَلْقَ عَانَتِهِ فَوْقَ الْأَرْبَعِينَ يَوْمًا فَإِنَّ لَمْ يَجِدْ فَلَيْسَتْ قَرُصٌ بَعْدَ الْأَرْبَعِينَ وَ لَا يُؤَخَّرُ.

³⁶¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 1

³⁶² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 2

³⁶³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 3

(The book) 'Al Khisaal' – from Majaylawiya, from his uncle, from Haroun, from Ibn Sadaqah,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-sawww} said: 'One who were to believing in Allah^{-azwj} and the Last Day, so he should not neglect shaving his pubic hair for more than forty days. If he does not find (the means), let him borrow after forty days and not delay''.³⁶⁴

5- ل، الخصال الأربعة، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع النَّوْرَةُ نُشْرَةٌ وَ طُهُورٌ لِلْجَسَدِ.

(The book) 'Al Khisaal' –

(The Hadeeth) 'Al-Arbamiya' - 'Amir Al-Momineen^{-asws} said: 'Al-Noura (wax) is a scent and cleansing for the body''.³⁶⁵

وَ قَالَ ع أَحَبُّ لِلْمُؤْمِنِ أَنْ يَطَّلِي فِي كُلِّ خَمْسَةِ عَشَرَ يَوْمًا مِنَ النَّوْرَةِ.

And he^{-asws} said: 'I^{-asws} love it for the Momin if he were to coat from Al-Noura (wax) every fifteen days'.

وَ قَالَ تَوَقَّفُوا الْحِجَامَةَ وَ النَّوْرَةَ يَوْمَ الْأَرْبَعَاءِ فَإِنَّ يَوْمَ الْأَرْبَعَاءِ يَوْمٌ نَحْسٌ مُسْتَمِرٌّ وَ فِيهِ حُلِقَتْ جَهَنَّمُ.

And he^{-asws} said: 'Fear the cupping and Al-Noura (waxing) on the day of Wednesday, for the day of Wednesday is of continuous bad luck, and Hell was Created during it''.³⁶⁶

6- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن آتائه ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْحِنَاءُ بَعْدَ النَّوْرَةِ أَمَانٌ مِنَ الْجَنَامِ وَ الْبَرَصِ.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greetings be upon him^{-asws}, by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: '(Applying) the Henna after Al-Noura (wax) is safety from the leprosy and the vitiligo''.³⁶⁷

7- ثو، ثواب الأعمال عن العطار عن أبيه عن الأشعري عن النهاوندي عن إسحاق بن إسماعيل الصوفي عن العباس بن أبي العباس عن عبدوس بن إبراهيم رفع الحديث إلى أبي عبد الله ع قَالَ: الْحِنَاءُ يَذْهَبُ بِالسَّهَكِ وَ يَبِيدُ فِي مَاءِ الْوَجْهِ وَ يُطَيِّبُ النَّكْهَةَ وَ يُحَسِّنُ الْوَلَدَ.

(The book) 'Sawaab Al Amaal' – From Al Attar, from his father, from Al Ashary, from Al Nahawandy, from Is'haq Bin Ismail Al Sowfy, from Al Abbas Bin Abu Al Abbas, from Ubdous Bin Ibrahim raising the Hadeeth to,

'Abu Abdullah^{-asws} having said: 'The Henna does away with the sweaty smell, and increases in water of the face, and freshens the breath, and improves the birth'.

وَ قَالَ مَنِ اطَّلَى فَتَدَلَّكَ بِالْحِنَاءِ مِنْ قَرْنِهِ إِلَى قَدَمِهِ نُفِي عَنْهُ الْفَقْرُ.

³⁶⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 4

³⁶⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 5 a

³⁶⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 5 b

³⁶⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 6

And he^{-asws} said: ‘One who coats (with wax) and massages with the Henna from his head to his foot, the poverty will be negated from him’.³⁶⁸

8- ثواب الأعمال عن أبيه عن سعد بن البرقي عن أبيه عن الحسن بن موسى قال سمعت أبا الحسن ع يقول قال رسول الله ص من اطلق و اختضب بالحناء آمنه الله من ثلاث خصال الجدام و البرص و الأكلة إلى طليئة مثلها.

(The book) ‘Sawaab Al Amaal’ – from his father, from Sa’ad, from Al Barqy, from his father, from Al-Hassan Bin Musa who said,

‘I heard Abu Al-Hassan^{-asws} saying: ‘Rasool-Allah^{-saww}: ‘One who coats (waxes) and dyes with Henna, Allah^{-azwj} will Secure him from three characteristics – the leprosy, and the vitiligo, and ‘Al Aakila’ (illness) up to the next time’.³⁶⁹

9- ثواب الأعمال عن أبيه عن الحميري عن محمد بن القاسم عن جدّه عن أبي بصير عن أبي عبد الله ع قال قال أمير المؤمنين ع الثورة نثرة و طهور للجسد.

(The book) ‘Sawaab Al Amaal’ – from his father, from Al Himeyri, from Muhammad Bin Al Qasim, from his grandfather, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Al-Noura (wax) is a scent and cleansing for the body’.³⁷⁰

10- ير، بصائر الدرجات عن أحمد بن محمد عن الأهوازي عن ابن أبي عمير عن سالم مولى علي بن يقطين عن علي بن يقطين قال: أردت أن أكتب إليه أسأله يتنور الرجل و هو جنب

(The book) ‘Basaair Al Darajaat’ – from Ahmad Bin Muhammad, from Al Ahwazy, from Ibn Abu Umeyr, from Salim slave of Ali Bin Yaqteen, from Ali Bin Yaqteen who said,

‘I intended to write to him^{-asws} asking him^{-asws} whether the man can do waxing while he is with sexual impurity’.

قال فكتب إلى ابتداء الثورة تريد الجنب و لكن لا يجامع الرجل محتضباً و لا يجامع المرأة محتضبة.

He (the narrator) said, ‘He^{-asws} wrote to me initiating: ‘Al-Noura (waxing) increases the one with sexual impurity in cleanliness, but the man should not have sex while dyed, nor should the woman have sex while dyed’.³⁷¹

11- سن، المحاسن عن منصور بن العباس عن محمد بن عبد الله عن أبي أيوب المكي عن محمد بن البخاري عن عمر بن يزيد عن أبي عبد الله ع قال: ثلاث لا يؤكلن و يُسمن و ثلاث يؤكلن و يهزلن فأما اللواتي يؤكلن و يهزلن فالطلع و الكسب و الجوز و أما اللواتي لا يؤكلن و يُسمن فالثورة و الطيب و بُس الكتان.

³⁶⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 7

³⁶⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 8

³⁷⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 9

³⁷¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 10

(The book) 'Al Mahasin' – from Mansour Bin Al Abbas, from Muhammad Bin Abdullah, from Abu Ayoub Al Makky, from Muhammad Bin Al Bakhtary, from Umar Bin Yazeed,

'From Abu Abdullah^{-asws} having said: 'Three (things) are not eaten and yet they fatten, and three (things) are eaten and yet they slimmen. As for those which are eaten and yet they slimmen – date palm pollen, and oil cake, and the walnut; and as for those which are not eaten and yet they fatten – the Noura (waxing), and the perfume, and wearing the flax (linen)'.³⁷²

سن، المحاسن عن بعض أصحابنا رفعه عن أبي عبد الله ع مثله وفيه استشعار الكتان.

(The book) 'Al Mahasin' – from one of our companions raising it,

'From Abu Abdullah^{-asws} – similar to it, and in it: 'Feeling the flax (linen)'.³⁷³

12- سر، السرائر من جامع البرنطبي عن الحسن بن علي بن يقطين عن أبيه عن أبي الحسن الأول قال سمعته يقول شعر الجسد إذا طال قطع ماء الصلب وأزحى المفاصيل وأورث الصعف والكسل وإن التورة تزيد ماء الصلب وثقوي البدن وتزيد في شحم الكليتين وتمن البدن.

(The book) 'Al Saraair' – from Jamir Al Bazanty, from Al-Hassan Bin Ali Bin Yaqteen, from his father,

'Abu Al-Hassan^{-asws} the 1st, he (the narrator) said, 'I heard him^{-asws} saying: 'Hair of the body, when grown long, cuts water of the loins, and relaxes the joints, and inherits the weakness and the laziness, and the Noura (wax) increases water of the loins, and strengthens the body, and increases in fat of the kidneys, and fattens the body'.³⁷⁴

13- مكا، مكارم الأخلاق كان رسول الله يطليه من يطليه حتى إذا بلغ ما تحت الإزار تولاه بنفسه.

(The book) 'Makarim Al Akhlaq' –

'Rasool-Allah^{-saww} would get waxing done by someone who could do the waxing until when he reached what is beneath the undergarment, he^{-saww} would take charge of it himself^{-saww}'.³⁷⁵

14- مكا، مكارم الأخلاق سئل الصادق ع عن إطالة الشعر قال كان أصحاب رسول الله ص مقتصرين يعني الطم.

(The book) 'Makarim Al Akhlaq' –

'Al-Sadiq^{-asws} was asked about growing the hair long. He^{-asws} said: 'Companions of Rasool-Allah^{-saww} were shortening, meaning the covering'.³⁷⁶

و عنه ع قال: أخذ الشعر من الأنف يحسن الوجه.

³⁷² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 11 a

³⁷³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 11 b

³⁷⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 12

³⁷⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 5 H 13

³⁷⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 14 / 1

And from him^{-asws} having said: ‘Taking (clipping) the hair from the nose improves the face (looks)’.³⁷⁷

عَنِ النَّبِيِّ صَلَّى قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَتْرُكُ عَانَتَهُ فَوْقَ أَرْبَعِينَ يَوْمًا وَلَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تَدَعَّ مِنْهَا فَوْقَ عَشْرِينَ يَوْمًا.

From the Prophet^{-saww} having said: ‘One who were to believe in Allah^{-azwj} and the Last Day, he should not neglect his pubic hair more than forty days, nor is it permissible for a woman believing in Allah^{-azwj} and the Last Day that she should leave from it more than twenty days’.³⁷⁸

وَفِي رَوَايَةٍ عَنِ الصَّادِقِ ع قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَتْرُكُ عَانَتَهُ أَكْثَرَ مِنْ أَسْبُوعٍ وَلَا يَتْرُكُ النُّورَةَ أَكْثَرَ مِنْ شَهْرٍ فَمَنْ تَرَكَ أَكْثَرَ مِنْهُ فَلَا صَلَاةَ لَهُ- وَقَالَ النَّبِيُّ صَلَّى ص اِخْلِفُوا شَعْرَ الْبَطْنِ الذَّكَرِ وَالْأُنْثَى.

And in a report from Al-Sadiq^{-asws} having said: ‘One who were to believe in Allah^{-azwj} and the Last Day, he should not neglect his pubic hair more than a week, nor neglect Al-Noura (waxing) more than a month. The one who neglects more than it, there is no Salat for him. And the Prophet^{-saww} said: ‘Shave off hair of the belly of the male and the female’.³⁷⁹

عَنِ الصَّادِقِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَالَ لِإِبْرَاهِيمَ ع تَطَهَّرْ فَحَلَقَ عَانَتَهُ

From Al-Sadiq^{-asws} having said: ‘Allah^{-azwj} Blessed and Exalted Said to Ibrahim^{-as}: “Cleanse!” So he shaved his^{-as} pubic hair’.

وَكَانَ ع يَطْلِي إِنْطِيبَهُ فِي الْحَمَامِ- وَ يَقُولُ نَتْفُ الْإِنْطِ يُضْعِفُ الْمَنْكَبَيْنِ وَ يُوهِي وَ يُضْعِفُ الْبَصَرَ-

And he^{-asws} used to coat (wax) his^{-asws} armpits in the bathhouse, and said: ‘Plucking the armpits weakens the shoulder and disfigures and weakens the eyesight’.

وَ قَالَ حَلْمُهُ أَفْضَلُ مِنْ نَتْفِهِ وَ طَلْيُهُ أَفْضَلُ مِنْ حَلْقِهِ-

And he^{-asws} said: ‘Shaving it is better than plucking it, and waxing it is better than shaving it’.

وَ فِي رَوَايَةٍ زُرَّارَةَ عَنْهُ ع- قَالَ نَتْفُهُ أَفْضَلُ مِنْ حَلْقِهِ وَ طَلْيُهُ أَفْضَلُ مِنْهُمَا-

And in a report of Zurara, from him^{-asws} having said: ‘Plucking it is better than shaving it, and waxing it is better than both’.

وَ قَالَ عَلِيُّ ع نَتْفُ الْإِنْطِ يُنْفِي الرَّايِحَةَ الْمَكْرُوهَةَ وَ هِيَ طُهُورٌ وَ سُنَّةٌ بِمَا أَمَرَ بِهِ الطَّيِّبُ أَبُو الْقَاسِمِ عَلَيْهِ وَ عَلَى أَهْلِ بَيْتِهِ السَّلَامِ.

³⁷⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 14 / 2

³⁷⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 14 / 3

³⁷⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 14 / 4

And he^{-asws} said: 'Plucking the armpit negates the abhorrent smell, and it is a cleansing and a Sunnah from what he^{-saww} had instructed with, the goodly Abu Al Qasim^{-saww}, may the greetings be upon him^{-saww} and upon People^{-asws} of his^{-saww} Household".³⁸⁰

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُطَوَّلَنَّ أَحَدُكُمْ شَعْرَ إِبْطِهِ فَإِنَّ الشَّيْطَانَ يَتَّخِذُهُ مَخْبَأً يَسْتَتِرُ بِهِ وَالْجُنُبُ لَا يَأْسُ أَنْ يَطَّلِيَ لِأَنَّ التُّورَةَ تَزِيدُهُ نَظَافَةً.

And Rasool-Allah^{-saww} said: 'Not one of you should grow hair of his armpits long, for the Satan^{-la} takes it as a hiding place to conceal with. There is no problem if one waxes, because Al-Noura (wax) increases the cleanliness".³⁸¹

عَنِ الصَّادِقِ ع قَالَ: كَانَ بَيْنَ نُوحٍ وَإِبْرَاهِيمَ عَ أَلْفِ سَنَةٍ وَكَانَ شَرِيعَةُ إِبْرَاهِيمَ بِالتَّوْحِيدِ وَالْإِحْلَاصِ وَخَلْعِ الْأُنْدَادِ وَهِيَ الْفِطْرَةُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا وَهِيَ الْحَيِّفِيَّةُ وَأَخَذَ عَلَيْهِ مِيثَاقَهُ وَأَنْ لَا يَعْبُدَ إِلَّا اللَّهَ وَلَا يُشْرِكَ بِهِ شَيْئًا

From Al-Sadiq^{-asws} having said: 'There were a thousand years between Noah^{-as} and Ibrahim^{-as}, and the Law of Ibrahim^{-as} was with the Tawheed, and the sincerity, and shunning the idols, and it is the nature which the people are Natured upon, and it is the uprightness, and its covenant was Taken upon him^{-as}, and that he^{-as} will not worship except Allah^{-azwj} and not associate anything with Him^{-azwj}'.

قَالَ وَ أَمَرَهُ بِالصَّلَاةِ وَالْأَمْرِ وَالنَّهْيِ وَ لَمْ يَخُكِّمْ عَلَيْهِ أَحْكَامَ فَرَضِ الْمَوَارِيثِ وَ زَادَهُ فِي الْحَيِّفِيَّةِ الْحَيَاتَانَ وَ قَصَّ الشَّارِبِ وَ نَتَفَ الْإِبْطِ وَ ثَقْلِيمَ الْأَطْفَارِ وَ خَلَقَ الْعَائِنَةَ وَ أَمَرَهُ بِنَاءِ الْبَيْتِ وَ الْحَجِّ وَ الْمَنَامِكِ فَهَذِهِ كُلُّهَا شَرِيعَتُهُ ع.

He^{-asws} said: 'And He^{-azwj} Commanded him^{-as} with the Salat, and the Commands and the Prohibitions, and He^{-azwj} did not Judge the ruling upon him^{-as} of obligatory inheritances, and Increased him^{-as} in the uprightness (with) the circumcision, and trimming the moustache, and plucking the armpits, and clipping the nails, and shaving the pubic hair, and Commanded him^{-as} with building the House (Kaaba), and performing the Hajj and the rituals. So these, all of it is his^{-as} Law".³⁸²

وَ عَنْهُ ع قَالَ: قَالَ اللَّهُ عَزَّ وَ جَلَّ لِإِبْرَاهِيمَ ع تَطَهَّرْ فَأَخَذَ شَارِبَهُ ثُمَّ قَالَ تَطَهَّرْ فَتَنَفَ مِنْ إِبْطِهِ ثُمَّ قَالَ تَطَهَّرْ فَقَلَّمَ أَطْفَارَهُ ثُمَّ قَالَ تَطَهَّرْ فَخَلَقَ عَائِنَتَهُ ثُمَّ قَالَ تَطَهَّرْ فَاحْتَتَنَ.

And from him^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Said to Ibrahim^{-as}: "Cleanse!" So he trimmed his^{-as} moustache. Then He^{-azwj} Said: "Cleanse!" So he plucked his armpits. Then He^{-azwj} Said: "Cleanse!" So he^{-as} clipped his^{-as} nails. Then He^{-azwj} Said: "Cleanse!" So he^{-as} shaved his^{-as} pubic hair. Then He^{-azwj} Said: "Cleanse!" So he^{-as} circumcised".³⁸³

مِنْ كِتَابِ مَنْ لَا يَخْضِرُهُ الْعَقِيْبَةُ قَالَ الصَّادِقُ ع مَنْ أَرَادَ أَنْ يَتَنَوَّرَ فَلْيَأْخُذْ مِنَ التُّورَةِ وَ يَجْعَلْهُ عَلَى طَرْفِ أَنْفِهِ وَ يَقُولُ اللَّهُمَّ ارْحَمْ سُلَيْمَانَ بْنَ دَاوُدَ كَمَا أَمَرْنَا بِالتُّورَةِ فَإِنَّهُ لَا تُحْرِفُهُ التُّورَةُ إِنْ شَاءَ اللَّهُ.

³⁸⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 14 / 5

³⁸¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 14 / 6

³⁸² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 14 / 7

³⁸³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 14 / 8

From the book 'Man La Yahzar Al Faqeeh' –

'Al-Sadiq^{-asws} said: 'One who intends to wax, let him take from Al-Noura and make it to be upon an edge of his nose and say, 'O Allah^{-azwj}! Have Mercy on Suleyman Bin Dawood^{-as} like what he^{-as} had instructed us^{-asws} with Al-Noura', so Al-Noura will not burn him, if Allah^{-azwj} so Desires''.³⁸⁴

وَرُويَ أَنَّ مَنْ جَلَسَ وَهُوَ مُنْتَوِرٌ حَيْفَ عَلَيْهِ الْفَتْقُ.

And it is reported: 'The one who sits while he is waxed, the hernia would be feared upon him''.³⁸⁵

مِنْ كِتَابِ الْمَحَاسِنِ، عَنِ الْحَكَمِ بْنِ عَتِيْبَةَ قَالَ: رَأَيْتُ أَبَا جَعْفَرٍ وَ قَدْ أَخَذَ الْحِنَّاءَ وَ جَعَلَهُ عَلَى أَظْفِيرِهِ فَقَالَ يَا حَكَمُ مَا تَقُولُ فِي هَذِهِ

From the book 'Al Mahasin' – from Al Hakam Bin Uteyba who said,

'I saw Abu Ja'far^{-asws} and he^{-asws} had taken the Hinnah and made it to be upon his^{-asws} nails. He^{-asws} said: 'O Hakam! What are you saying regarding these?'

فَقُلْتُ مَا عَسَيْتُ أَنْ أَقُولَ فِيهِ وَ أَنْتَ تَفْعَلُهُ وَ إِنَّمَا عِنْدَنَا يَفْعَلُهُ الشَّبَابُ

I said, 'What can I possibly say regarding it and you^{-asws} are doing it? And rather, the youths with us are doing it'.

فَقَالَ يَا حَكَمُ إِنَّ الْأَظْفِيرَ إِذَا أَصَابَتْهَا النَّوْرَةُ غَيَّرَتْهَا حَتَّى تُشْبِهَ أَظْفِيرَ الْمَوْتَى فَلَا بَأْسَ بِتَغْيِيرِهَا.

He^{-asws} said: 'O Hakam! The nails, when they achieve Al-Noura, it changes them until the nails resemble the dead, so there is no problem with changing them''.³⁸⁶

قَالَ رَسُولُ اللَّهِ ص مَنْ اطَّلَى وَ اخْتَضَبَ بِالْحِنَّاءِ آمَنَهُ اللَّهُ مِنْ ثَلَاثِ حِصَالٍ الْجُدَامِ وَ الْبَرَصِ وَ الْأَكِلَةِ إِلَى طَلْيَةِ مِثْلِهَا.

Rasool-Allah^{-saww} said: 'One who waxes and dyes with the Henna, Allah^{-azwj} will Secure him from three traits – the leprosy, and the vitiligo, and 'Al Aakila' (illness) up to the next time''.³⁸⁷

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَنْبَغِي لِلرَّجُلِ أَنْ يَتَوَقَّى النَّوْرَةَ يَوْمَ الْأَرْبَعَاءِ فَإِنَّهُ نَحْسٌ مُسْتَمِرٌّ وَ يَجُوزُ النَّوْرَةَ فِي سَائِرِ الْأَيَّامِ

And Amir Al-Momineen^{-asws} said: 'It is befitting for the man to fear Al-Noura (waxing) on the day of Wednesday for it is (a day of) continuous bad luck, and Al-Noura is allowed in rest of the days'.

وَ رُويَ أَنَّهَا فِي يَوْمِ الْجُمُعَةِ تُورِثُ الْبَرَصَ.

³⁸⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 14 / 9

³⁸⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 14 / 10

³⁸⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 14 / 11

³⁸⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 14 / 12

And it is reported, ‘On the day of Friday it would inherit the vitiligo’.³⁸⁸

عَنِ الرِّضَا ع مَنْ تَنَوَّرَ يَوْمَ الْجُمُعَةِ فَأَصَابَهُ الْبَرَصُ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ.

From Al-Reza^{-asws}: ‘One who does waxing on the day of Friday, so the vitiligo hits him, he should not blame except himself’.³⁸⁹

وَ قَالَ الصَّادِقُ ع الْحِنَاءُ عَلَى أَثَرِ التُّورَةِ أَمَانٌ مِنَ الْجُدَامِ وَ الْبَرَصِ.

Al-Sadiq^{-asws} said: ‘The Henna upon the tracks of Al-Noura (waxing) is a safety from the leprosy and the vitiligo’.³⁹⁰

مِنَ الرُّوضَةِ قَالَ رَسُولُ اللَّهِ ص خَمْسٌ حِصَالٍ يُورِثُ الْبَرَصَ التُّورَةُ يَوْمَ الْجُمُعَةِ وَ يَوْمَ الْأَرْبَعَاءِ وَ التَّوَضُّعُ وَ الْإِعْتِسَالُ بِالْمَاءِ الَّذِي يُسَخِّجُهُ الشَّمْسُ وَ الْأَكْلُ عَلَى الْجَنَابَةِ وَ غَشِيَانُ الْمَرْأَةِ فِي حَيْضِهَا وَ الْأَكْلُ عَلَى التَّبَعِ.

From (the book) ‘Al Rowza’ –

‘Rasool-Allah^{-saww} said: ‘Five traits inherit the vitiligo – Al-Noura (waxing) on the day of Friday, and day of Wednesday, and performing the Wud’u and the bathing with the water which is heated by the sun, and the eating upon the sexual impurity, and having sex with the woman during her menstruation, and the eating upon the satiation’.³⁹¹

عَنِ الرِّضَا ع قَالَ: أَلْفُوا السَّعْرَ عَنْكُمْ فَإِنَّهُ يُحْسِنُ.

From Al-Reza^{-asws} having said: ‘Thrown the hair away from you for it is good’.³⁹²

مِنْ كِتَابِ الْمَحَابِسِ وَ رُوِيَ أَنَّ مَنْ أَطْلَى فَتَدَلَّكَ بِالْحِنَاءِ مِنْ قَرْبِهِ إِلَى قَدَمِهِ نَقَى اللَّهُ عَنْهُ الْفَقْرَ.

From the book ‘Al Mahasin’ –

‘And it is reported that the one who waxes and he massages with the Henna from his dead to his feed, Allah^{-azwj} will Purify (Negate) the poverty away from him’.³⁹³

مِنْ كِتَابِ اللَّيَاسِ عَنِ الصَّادِقِ ع أَنَّهُ كَانَ يُطْلِي فِي الْحَمَامِ فَإِذَا بَلَغَ مَوْضِعَ الْعَانَةِ قَالَ لِلَّذِي يُطْلِي تَنَحَّ ثُمَّ طَلَى هُوَ ذَلِكَ الْمَوْضِعَ.

From ‘Kitab Al Libaas’ –

³⁸⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 14 / 13

³⁸⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 14 / 14

³⁹⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 14 / 15

³⁹¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 14 / 16

³⁹² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 14 / 17

³⁹³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 14 / 18

'From Al-Sadiq^{-asws} having said: 'He^{-asws} was waxing in the bathhouse. When he^{-asws} reached the place of the pubic hair, he^{-asws} said to the one who was waxing: 'Step aside!' Then he^{-asws} waxed that place".³⁹⁴

وَعَنْهُ ع أَنَّهُ كَانَ يَدْخُلُ فَيَطْلِي إِنْطَهُ وَخَدَهُ إِذَا احتَاجَ إِلَى ذَلِكَ ثُمَّ يَخْرُجُ.

And from him^{-asws}: 'He^{-asws} used to enter (the bathhouse), wax his^{-asws} armpits when he^{-asws} was needy to that, then exit".³⁹⁵

وَعَنْهُ ع أَيضاً زَيْمًا طَلَى بَعْضُ مَوَالِيهِ جَسَدَهُ كُلَّهُ.

And from him^{-asws} as well: 'Sometimes one of his^{-asws} slaves would wax his^{-asws} body, all of it".³⁹⁶

رَوَى الْأَوْقَطُ عَنْهُ ع قَالَ: أَتَيْتُهُ فِي حَاجَةٍ فَأَصْبَنُهُ فِي الْحَمَامِ يَطْلِي فَذَكَرْتُ لَهُ حَاجَتِي

It is reported by Al Arqat,

'From him^{-asws} having said: 'I came to him^{-asws} regarding a need and came across him^{-asws} in the bathhouse, so I mentioned my need to him^{-asws}.

فَقَالَ أ لَا تَطْلِي فُلْتُ إِنَّمَا عَهْدِي بِهِ أَوَّلَ مِنْ أَمْسٍ قَالَ أَطَّلَ فَإِنَّمَا التُّورَةُ طَهُورٌ.

He^{-asws} said: 'Will you not wax?' I said, 'But rather, my time with it was beginning of yesterday'. He^{-asws} said: 'Wax, for Al-Noura is a cleansing".³⁹⁷

وَعَنْهُ ع قَالَ: كَانَ عَلَيَّ ع إِذَا طَلَى تَوَلَّى عَانَتَهُ بِيَدِهِ.

And from him^{-asws} having said: 'Alj^{-asws}, whenever he^{-asws} would wax his^{-asws} pubic hair, took charge with his^{-asws} own hands".³⁹⁸

عَنْ لَيْثِ الْمُرَادِيِّ قَالَ: سَأَلْتُ الصَّادِقَ ع عَنِ الْجُنْبِ يَطْلِي قَالَ لَا بَأْسَ بِهِ.

From Lays Al Murady who said,

'I asked Al-Sadiq^{-asws} about the one with sexual impurity performing waxing. He^{-asws} said: 'There is no problem with it".³⁹⁹

عَنِ الرِّضَا ع قَالَ: أَرْبَعٌ مِنْ أَحْلَاقِ الْأَنْبِيَاءِ التَّطْيِبُ وَ التَّنْظِيفُ بِالْمُوسَى وَ حَلْقُ الْجَسَدِ بِالتُّورَةِ وَ كَثْرَةُ الطَّرِيقَةِ.

³⁹⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 14 / 19

³⁹⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 14 / 20

³⁹⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 14 / 21

³⁹⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 14 / 22

³⁹⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 14 / 23

³⁹⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 14 / 24

From Al-Reza^{-asws} having said: 'Four (traits) are from morals of Prophets^{-as} – applying the perfume, and the cleaning with the razor, and shaving the body with Al-Noura, and many marriages".⁴⁰⁰

15- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يُطَوِّلَنَّ أَحَدُكُمْ شَارِبَهُ وَ لَا عَانَتَهُ وَ لَا شَعْرَ جَنَاحِهِ فَإِنَّ الشَّيْطَانَ يَتَّخِذُهَا مَخَابِي يَسْتَتِرُ بِهَا وَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا يَتْرُكْ عَانَتَهُ فَوْقَ أَرْبَعِينَ يَوْمًا.

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

'From Musa Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Not one of you should prolong his moustache, nor his pubic hair, nor hair of his wings (armpits), for the Satan^{-la} takes it as a hiding place to conceal with it, and the one who were to believe in Allah^{-azwj} and the Last Day, he should not neglect his pubic hair more than forty days".⁴⁰¹

⁴⁰⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 14 / 25

⁴⁰¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 6 H 15

CHAPTER 7 – APPLICATION OF THE KOHL (EYELINER) AND ITS ETIQUETTES

1- ل، الخصال عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْكُحْلُ يُنْبِثُ الشَّعْرَ وَ يُجَفِّفُ الدَّمْعَةَ وَ يُعَدِّبُ الرِّيقَ وَ يَجْلُو الْبَصَرَ.

(The book) 'Al Khisaa' – from Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Hammad Bin Usman,

'From Abu Abdullah^{asws} having said: 'The Kohl builds the hair and dries the tears, and melts the saliva, and polishes the sight'''.⁴⁰²

2- ل، الخصال عَنِ الْعَطَّارِ عَنْ أَبِيهِ عَنِ الْأَشْعَرِيِّ عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَّالٍ وَ مُحَمَّدِ بْنِ أَحْمَدَ الْأَدَمِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ مَسْلَمَةَ عَنْ زِيَادِ بْنِ بُنْدَارَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَنْزِعْ يُضْفِنُ الْوَجْهَ النَّظْرُ إِلَى الْوَجْهِ الْحَسَنِ وَ النَّظْرُ إِلَى الْمَاءِ الْجَارِي وَ النَّظْرُ إِلَى الْخُضْرَةِ وَ الْكُحْلُ عِنْدَ النَّوْمِ.

(The book) 'Al Khisaa' – from Al Attar, from his father, from Al Ashary, from Hamdan Bin Suleyman, from Ali Bin Al-Hassan Bin Fazzal and Muhammad Bin Ahmad Al Adamy, from Ahmad Bin Muhammad Bin Maslamah, from Ziyad Bin Bundar, from Abdullah Bin Sinan who said,

'Abu Abdullah^{asws} said: 'Four brightens the face – the looking at the beautiful face, and the looking at the flowing water, and the looking at the greenery, and (applying) the Kohl at sleep time'''.⁴⁰³

3- ثو، ثواب الأعمال عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَبِي يَزِيدَ عَنِ ابْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْإِثْمِدُ يَجْلُو الْبَصَرَ وَ يَقَطِّعُ الدَّمْعَةَ وَ يُنْبِثُ الشَّعْرَ.

(The book) 'Sawaab Al Amaal' – from his father, from Sa'ad, from Ibn Yazeed, from Ibn Fazzal, from Ali Bin Uqbah, from Yunus Bin Yaqoub, from one of our companions,

'From Abu Abdullah^{asws} having said: '(Applying) 'Al Ismad' (black powder as Kohl) polishes the sight, and cuts the tears, and builds the hair (eyelashes)'''.⁴⁰⁴

4- ثو، ثواب الأعمال عَنْ أَحْمَدَ بْنِ عَلِيِّ بْنِ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدِ بْنِ مَعْبُدِ بْنِ مُقَاتِلِ بْنِ الرِّضَا ع قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلْيَكْتَحِلْ.

(The book) 'Sawaab Al Amaal' – from Ahmad Bin Ali, from his father, from Ali Bin Ma'bad from Abdullah Bin Muqatil,

⁴⁰² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 7 H 1

⁴⁰³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 7 H 2

⁴⁰⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 7 H 3

‘From Al-Reza^{-asws} having said: ‘One who were to believe in Allah^{-azwj} and the Last Day, so let him (apply) Kohl’’.⁴⁰⁵

5- ثوب الأعمال عن العطار عن أبيه عن الأشعري عن موسى بن جعفر عن موسى بن عمر عن حمزة بن بزيع عن إسحاق بن عمار عن أبي عبد الله قال: الكحل عند النوم أمان من الماء.

(The book) ‘Sawaab Al Amaal’ – from Al Attar, from his father, from Al Ashary, from Musa Bin Ja’far, from Musa Bin Umar, from Hamza Bin Bazie, from Is’haq Bin Ammar,

‘From Abu Abdullah^{-asws} having said: ‘(Applying) Al-Kohl at sleep time is a safety from the water’’.⁴⁰⁶

6- ضا، فقه الرضا عليه السلام إذا أردت أن تكحل فخذ المِبلَ بيدك اليمنى و اضربه في المكحلة و قل بسم الله

(The book) ‘Fiqh Al-Reza^{-asws}’, may the greetings be upon him^{-asws}: ‘When you intend to apply Kohl, so take the needle in your right hand and strike it in the application place, and said, ‘In Name of Allah^{-azwj}’.

فإذا جعلت المِبلَ في عينك فقل اللهم نور بصري و اجعله فيه نوراً أبصر به حقك و اهتدي إلى طريق الحق و أزدني إلى سبيل الرشاد

When you make the needle to be in your eyes, so say, ‘O Allah^{-azwj}! Irradiate my sight and Make the Noor to be in it I can see Your^{-azwj} Right, and Guide me to the path of the truth, and Guide me to the way of rightful guidance.

اللهم نور عليّ ذنباي و آخري.

O Allah^{-azwj}! Irradiate my world and my Hereafter upon me!’’⁴⁰⁷

7- طب، طب الأئمة عليهم السلام عن جابر بن أيوب الجرجاني عن محمد بن عيسى عن ابن المفضل عن عبد الرحمن بن زيد عن أبي عبد الله ع قال: أتى النبي ص أعرابي يقال له فليتب و كان رطب العينين فقال له رسول الله ص أرى عينيك رطبتين يا فليتب

(The book) ‘Tibb Al-Aimma^{-asws}’, may the greetings be upon them^{-asws} – from Jabir Bin Ayoub Al Jurjany, from Muhammad Bin Isa, from Ibn Al Mufazzal, from Abdul Rahman Bin Zayd,

‘From Abu Abdullah^{-asws} having said: ‘A Bedouin called Quleyb came to the Prophet^{-saww} and he was of wet eyes. Rasool-Allah^{-saww} said to him: ‘I^{-saww} see your eyes are wet, O Quleyb’.

قال نعم يا رسول الله هما كما ترى ضعيفتان

He said, ‘Yes, O Rasool-Allah^{-azwj}! They are like what you^{-saww} see, both weak’.

قال عليك بالإمجد فإنه سرحين العين.

⁴⁰⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 7 H 4

⁴⁰⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 7 H 5

⁴⁰⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 7 H 6

He^{-saww} said: 'Upon you is with 'Al-Ismad' (black powder for Kohl), for it ignites (light of) the eyes".⁴⁰⁸

8- طب، طب الأئمة عليهم السلام عَنْ مَنْصُورِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ أَبِي صَالِحِ الْأَخْوَلِ عَنْ عَلِيِّ بْنِ مُوسَى الرِّضَا ع قَالَ: مَنْ أَصَابَهُ ضَعْفٌ فِي بَصَرِهِ فَلْيَكْتَحِلْ بِسَبْعَةِ مَرَاوِدَ عِنْدَ مَنَامِهِ مِنَ الْإِثْمِدِ.

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws}, - from Mansour Bin Muhammad, from his father, from Abu Salih Al Ahwal,

'From Ali^{-asws} Bin Musa Al-Reza^{-asws} having said: 'One who is afflicted with weakness in his sight, let him apply the Kohl with seven applications at his sleep time, from Al-Ismad (black powder for Kohl)".⁴⁰⁹

و عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْكُحْلُ بِاللَّيْلِ يُطَيِّبُ الْقَم.

And from Abu Abdullah^{-asws} having said: 'Applying the Kohl at night freshens the mouth".⁴¹⁰

9- طب، طب الأئمة عليهم السلام عَنْ جَابِرِ بْنِ جَدَّاشٍ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ لِلنَّبِيِّ ص مَكْحَلَةٌ يَكْتَحِلُ مِنْهَا فِي كُلِّ لَيْلَةٍ ثَلَاثَ مَرَاوِدَ فِي كُلِّ عَيْنٍ عِنْدَ مَنَامِهِ.

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – from Jabir, from Khidash, from Abdullah Bin Maymoun,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: 'For the Prophet^{-saww} was a Kohl container he^{-saww} used to apply Kohl from it during every night, three applications in each eye, at his^{-saww} sleep time".⁴¹¹

10- طب، طب الأئمة عليهم السلام عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْكُحْلُ يَزِيدُ فِي ضَوْءِ الْبَصَرِ وَ يُنْبِتُ الْأَشْفَارَ.

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws}, from Abu Abdullah^{-asws} having said: 'Al-Kohl increases in illumination of the sight and builds the lips".⁴¹²

11- مكا، مكارم الأخلاق عَنِ الرِّضَا ع قَالَ: عَلَيْكَ بِالْإِثْمِدِ فَإِنَّهُ يَجْلُو الْبَصَرَ وَ يُنْبِتُ الْأَشْفَارَ وَ يُطَيِّبُ النَّكَهَةَ وَ يَزِيدُ فِي الْبَاهِ.

(The book) 'Makarim Al Akhlaq' –

'From Al-Reza^{-asws} having said: 'Upon you is with Al-Ismad (black powder for Kohl), for it polishes the sight, and builds the lips, and freshens the breath, and increases in the libido".⁴¹³

عَنْهُ ع قَالَ: مَنْ أَصَابَهُ ضَعْفٌ فِي بَصَرِهِ فَلْيَكْتَحِلْ سَبْعَ مَرَاوِدَ عِنْدَ مَنَامِهِ مِنَ الْإِثْمِدِ أَرْبَعَةَ فِي الْيُمْنَى وَ ثَلَاثَةَ فِي الْيُسْرَى.

⁴⁰⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 7 H 7

⁴⁰⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 7 H 8 a

⁴¹⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 7 H 8 b

⁴¹¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 7 H 9

⁴¹² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 7 H 10

⁴¹³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 7 H 11 / 1

From him^{-asws} having said: ‘One whom weakness afflicts him in his sight, let him apply the Kohl with seven applications, four in the right eye and three in the left’.⁴¹⁴

وَعَنِ الصَّادِقِ ع قَالَ: الْكُحْلُ يُنْبِتُ الشَّعْرَ وَ يُخَفِّفُ الدَّمْعَةَ وَ يُغَذِّبُ الرِّيقَ وَ يَجْلُو البَصَرَ.

And from Al-Sadiq^{-asws} having said: ‘Al-Kohl builds the hair, and dries the tears, and melts the saliva and polishes the sight’.⁴¹⁵

عَنْهُ ع قَالَ: الْكُحْلُ يَزِيدُ فِي الْمُبَاضَعَةِ.

From him^{-asws} having said: ‘Al-Kohl increases in the sexual strength’.⁴¹⁶

عَنْهُ ع قَالَ: الْكُحْلُ يُغَذِّبُ الْقَمَّ.

From him^{-asws} having said: ‘Al-Kohl’ sweetens the mouth’.⁴¹⁷

عَنْهُ ع قَالَ: الْكُحْلُ بِاللَّيْلِ يُطَيِّبُ الْقَمَّ وَ مَنْفَعَتُهُ إِلَى أَرْبَعِينَ صَبَاحًا.

From him^{-asws} having said: ‘Applying Al-Kohl at night freshens the mouth, and it’s benefit is up to forty mornings’.⁴¹⁸

وَعَنْهُ ع أَنَّهُ كَانَ أَكْثَرَ كُحْلِهِ بِاللَّيْلِ وَ كَانَ يَكْتَحِلُ ثَلَاثَةَ أَفْرَادٍ فِي كُلِّ عَيْنٍ.

From him^{-asws}, most of his^{-asws} applying the Kohl was at night, and he^{-asws} used to apply Kohl three individual (applications) in each eye’.⁴¹⁹

وَعَنْهُ ع قَالَ: الْكُحْلُ عِنْدَ النَّوْمِ أَمَانٌ مِنَ الْمَاءِ الَّذِي يَنْزِلُ فِي الْعَيْنِ.

And from him^{-asws} having said: ‘Applying Al-Kohl at sleep time is safety from the water which descends into the eyes’.⁴²⁰

وَمِنْ كِتَابِ اللَّيْبَاسِ عَنِ الصَّادِقِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَكْتَحِلُ بِالْإِسْمِدِ إِذَا أَرَادَ أَنْ يَأْوِيَ إِلَى فُرَاشِهِ.

And from ‘Kitab Al Libaas’ –

‘From Al-Sadiq^{-asws} having said: ‘Rasool-Allah^{-saww} used to apply Kohl with ‘Al-Ismad’ (black powder used as Kohl), when he^{-saww} wanted to shelter to his^{-saww} bed’.⁴²¹

⁴¹⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 7 H 11 / 2

⁴¹⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 7 H 11 / 3

⁴¹⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 7 H 11 / 4

⁴¹⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 7 H 11 / 5

⁴¹⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 7 H 11 / 6

⁴¹⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 7 H 11 / 7

⁴²⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 7 H 11 / 8

⁴²¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 7 H 11 / 9

عَنِ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ جَهْمٍ قَالَ: أَرَانِي أَبُو الْحَسَنِ ع مِيلاً مِنْ حَدِيدٍ فَقَالَ كَانَ هَذَا لِأَبِي الْحَسَنِ فَاسْتَحْلَجَ بِهِ فَاسْتَحْلَجْتُ.

From Ibn Fazzal, from Al-Hassan Bin Jahm who said,

‘Abu Al-Hassan^{-asws} showed me an iron needle. He^{-asws} said: ‘This used to be for Abu Al-Hassan^{-asws}. He^{-asws} applied Kohl with it, so I^{-asws} am applying Kohl with it’.⁴²²

عَنْ نَادِرِ الْخَادِمِ عَنْهُ ع أَنَّهُ قَالَ لِبَعْضِ مَنْ مَعَهُ اسْتَحْلَجَ فَعَرَضَ أَنَّهُ لَا يُحِبُّ الزَّيْنَةَ فِي مَنْزِلِهِ فَقَالَ اتَّقِ اللَّهَ وَاسْتَحْلَجْ وَلَا تَدَعْ الْكُحْلَ

From Nadir Al Khadim,

‘From him^{-asws} having said to someone with him^{-asws}, but he objected that he did not love to adorn in his own house. He^{-asws} said: ‘Fear Allah^{-azwj} and apply the Kohl, and do not leave the Kohl!

قَالَ رَسُولُ اللَّهِ ص مَنْ اسْتَحْلَجَ فَلْيُوتِرْ مَنْ فَعَلَ فَقَدْ أَحْسَنَ وَمَنْ لَمْ يَفْعَلْ فَلَيْسَ عَلَيْهِ شَيْءٌ.

Rasool-Allah^{-saww} said: ‘One who applies Kohl, let him apply it once. One who does that, so he has done well, and one does not do so, there isn’t anything against him’.⁴²³

عَنِ الصَّادِقِ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ اسْتَحْلَجَ فَلْيُوتِرْ وَمَنْ اسْتَحْلَجَ فَلْيُوتِرْ وَمَنْ اسْتَحْلَجَ فَلْيُوتِرْ وَمَنْ اسْتَحْلَجَ فَلْيُوتِرْ.

From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who applies Kohl, let him do it once, and one who burns incense let him do it once, and one who cleans from toilet let him do it once, and one who seek the Choice of Allah^{-azwj} (Istikhara), let him do it once’.⁴²⁴

وَ عَنْهُ ع قَالَ: عَلَيْكُمْ بِالْكُحْلِ فَإِنَّهُ يُطَيِّبُ الْفَمَ وَ عَلَيْكُمْ بِالسِّوَاكِ فَإِنَّهُ يُجَلِّوُ الْبَصَرَ

And from him^{-asws} having said: ‘Upon you all is with applying the Kohl for it freshens the mouth, and upon you is with brushing the teeth for it polishes the sight’.

قَالَ قُلْتُ كَيْفَ هَذَا

He (the narrator) said, ‘I said, ‘How it this so?’

قَالَ لِأَنَّهُ إِذَا اسْتَاكَ نَزَلَ الْبَلْغَمُ فَجَلَا الْبَصَرَ وَ إِذَا اسْتَحْلَجَ ذَهَبَ الْبَلْغَمُ فَطَيَّبَ الْفَمَ

He^{-asws} said: ‘Because when he brushes the teeth, the phlegm descends and polishes the sight, and when he applied Kohl, the phlegm goes away, so the mouth is freshened.

⁴²² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 7 H 11 / 10

⁴²³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 7 H 11 / 11

⁴²⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 7 H 11 / 12

الدُّعَاءُ عِنْدَ الْكُحْلِ - اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَجْعَلَ النُّورَ فِي بَصَرِي وَ الْبَصِيرَةَ فِي دِينِي وَ الْيَقِينَ فِي قَلْبِي وَ الْإِخْلَاصَ فِي عَمَلِي وَ السَّلَامَةَ فِي نَفْسِي وَ السَّعَةَ فِي رِزْقِي وَ الشُّكْرَ لَكَ أَبَدًا مَا أَبْقَيْتَنِي.

The supplication during application of the Kohl – ‘O Allah^{-azwj}! I ask You^{-azwj} by the right of Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-asws} to Send Salawaat unto Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Make the Noor to be in my vision, and the insight into my religion, and the certainty in my heart, and the sincerity in my deeds, and the safety regarding myself, and the expansion in my sustenance, and the thanking to You^{-azwj} for ever, for as long as You^{-azwj} Keep me alive’.⁴²⁵

مِنْ كِتَابِ مَنْ لَا يَحْضُرُهُ الْفَقِيهُ عَنِ الْبَاقِرِ ع قَالَ: الْإِكْتِحَالُ بِالْإِئْتِدِ يُنْبِثُ الْأَشْفَارَ وَ يُجِدُّ الْبَصَرَ وَ يُعِينُ عَلَى طَوْلِ السُّجُودِ.

From the book ‘Man La Yahzar Al Faqeeh’ –

‘From Al-Baqir^{-asws} having said: ‘Applying the Kohl with ‘Al Ismad’ (black powder used as Kohl) builds the lips, and sharpens the sight, and assists upon prolongation of Sajdahs’.⁴²⁶

وَ عَنِ الصَّادِقِ ع قَالَ: أَتَى النَّبِيَّ صِ أَغْرَابِيٌّ يُقَالُ لَهُ فُلَيْبٌ رَطَبَ الْعَيْنَيْنِ فَقَالَ لَهُ النَّبِيُّ صِ إِنِّي أَرَى عَيْنَيْكَ رَطْبَتَيْنِ يَا فُلَيْبُ عَلَيْكَ بِالْإِئْتِدِ فَإِنَّهُ سِرْحِينُ الْعَيْنِ.

And from Al-Sadiq^{-asws} having said: ‘A Bedouin called Quleyb came to the Prophet^{-saww}, being of wet eyes. The Prophet^{-saww} said to him: ‘I^{-saww} see your eyes as being wet, O Quleyb! Upon you is with (applying) ‘Al Ismad’ (black powder used as Kohl) for it ignites the eyes’.⁴²⁷

12- مَكَا، مَكَارِمِ الْأَخْلَاقِ كَانَ النَّبِيُّ صِ يَكْتَحِلُ فِي عَيْنِهِ الْيَمْنَى ثَلَاثًا وَ فِي الْيَسْرَى نِثْنَيْنِ

(The book) ‘Makarim Al Akhlaq’ –

‘The Prophet^{-saww} used to apply Kohl in his^{-saww} eyes, thrice in the right and twice in the left’.

وَ قَالَ مَنْ شَاءَ ائْتَحَلَ ثَلَاثًا وَ كَلَّ جِوِينَ وَ مَنْ فَعَلَ دُونَ ذَلِكَ أَوْ فَوْقَهُ فَلَا حَرَجَ وَ رُبَّمَا ائْتَحَلَ وَ هُوَ صَائِمٌ وَ كَانَتْ لَهُ مَكْحَلَةٌ يَكْتَحِلُ بِهَا بِاللَّيْلِ وَ كَانَ كُحْلُهُ الْإِئْتِدِ.

And he^{-asws} said: ‘One who desires to apply Kohl, and every time, and one who does less than that or more, there is no problem, and sometimes he^{-saww} used to apply Kohl while he^{-saww} was fasting, and there was a Kohl container for him^{-saww} he^{-saww} used to apply Kohl with it at night, and his^{-saww} Kohl was ‘Al Ismad’ (black powder used as Kohl)’.⁴²⁸

⁴²⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 7 H 11 / 13

⁴²⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 7 H 11 / 14

⁴²⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 7 H 11 / 15

⁴²⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 7 H 12

CHAPTER 8 – THE DYEING FOR THE MEN AND WOMEN

1- ل، الخصال عن ابني المَتَوَكَّلِ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْمُخَرَّازِ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَرْبَعٌ مِنْ سُنَنِ الْمُرْسَلِينَ الْعَطَّرُ وَالنِّسَاءُ وَالسِّوَاكُ وَالْحِنَاءُ.

(The book) 'Al Khisaal' – from Ibn Al Mutawakkil, from Ali, from his father, from Muhammad Bin Yayha Al Khazzaz, from Talha Bin Zayd,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Four (traits) are from the Sunnahs of the Messengers^{-as} – the perfume, and the women, and the tooth-brushing, and the Henna''.⁴²⁹

2- ثو، ثواب الأعمال ل، الخصال عن العَطَّارِ عَنْ أَبِيهِ عَنِ الْأَشْعَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ التَّهَانُودِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيِّ الْبَغْدَادِيِّ عَنْ أَبِيهِ عَنِ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ رَفَعَ الْحَدِيثَ إِلَى رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: دَرَاهِمٌ فِي الْخِضَابِ أَفْضَلُ مِنْ نَفَقَةِ أَلْفِ دَرَاهِمٍ فِي سَبِيلِ اللَّهِ وَ فِيهِ أَرْبَعٌ عَشْرَةَ خِصْلَةً يَطْرُقُ الرِّيحُ مِنَ الْأُدُنِ وَيَجْلُو الْعِشَاوَةَ عَنِ الْبَصَرِ وَ يُلَيِّنُ الْحَبَائِشِيمَ وَ يُطَيِّبُ النَّكْهَةَ وَ يَشُدُّ اللَّيْتَةَ وَ يَذْهَبُ بِالضَّنَى وَ يُقِلُّ وَسْوَسةَ الشَّيْطَانِ وَ تَفْرُخُ بِهِ الْمَلَائِكَةُ وَ يَسْتَبْشِرُ بِهِ الْمُؤْمِنُ وَ يَغِيظُ بِهِ الْكَافِرُ وَ هُوَ زِينَةٌ وَ طِيبٌ وَ بَرَاءَةٌ فِي قَبْرِهِ وَ يَسْتَحْيِي مِنْهُ مُنْكَرٌ وَ نَكِيرٌ.

(The books) 'Sawaab Al Amaal', (and) 'Al Khisaal' – from Al Attar, from his father, from Al Ashary, from Ibrahim Bin Is'haq Al Nahawandy, from Muhammad Bin Ali Baghdadi, from his father, from Abdullah Bin Al Mubarak, from Abdullah Bin Zayd,

'Raising the Hadeeth to Rasool-Allah^{-saww} having said: 'A Dirham (spent) in the dyeing is better than spending a thousand Dirhams in the Way of Allah^{-azwj}, and there are fourteen qualities in it – it expels the wind from the earth, and polishes the covering from the sight, and softens the nostrils, and freshens the breath, and tightens the gums, and does away with the abhorrent smell, and reduces the insinuations of Satan^{-la}, and the Angels rejoice with it, and the smile with it, and the Kafir envies it, and it is an adornment, and a perfume, and freedom in his grave, and Munkar and Nakeer (questioning Angels) are embarrassed from him''.⁴³⁰

ل، الخصال فيما أوصى به النبي ص إلى علي ع مثله.

(The book) 'Al Khisaal' –

'Among what the Prophet^{-saww} had bequeathed to Ali^{-asws} – similar to it''.⁴³¹

3- ل، الخصال عن ابني بُنْدَارَ عَنْ مَسْعَدَةَ بْنِ أَسْمَعَ عَنْ أَحْمَدَ بْنِ حَازِمٍ عَنْ مُحَمَّدِ بْنِ كِنَانَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ قَالَ قَالَ رَسُولُ اللَّهِ ص غَيَّرُوا السَّنْبَ وَ لَا تَتَسَبَّهُوا بِالْيَهُودِ.

⁴²⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 1

⁴³⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 2 a

⁴³¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 2 b

(The book) 'Al Khisaa' – from Ibn Bundar, from Mas'adah Bin Asma'a, from Ahmad Bin Khazim, from Muhammad Bin Himamah, from Hisham Bin Urwah, from his father, from Al Zubeyr Bin Al Awwam who said,

'Rasool-Allah^{-saww} said: 'Change the white hair and do not be resembling the Jews''.⁴³²

4- ل، الخصال عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الشَّافِعِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الْأَشْعَثِ عَنْ مُحَمَّدِ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ عَنْ مُحَمَّدِ بْنِ عَمْرِ بْنِ عَلْقَمَةَ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص عَزَّوَجَلَّ الشَّيْبَ وَلَا تَتَشَبَّهُوا بِالْيَهُودِ وَالنَّصَارَى.

(The book) 'Al Khisaa' – from Muhammad Bin Abdullah Al Shafie, from Muhammad Bin Ja'far Bin Al Ash'as, from Muhammad Bin Idrees, from Muhammad Bin Abdullah Al Ansari, from Muhammad Bin Umar Bin Alqamah, from Abu Salama, from Abu Hureyra (well-known fabricator) who said,

'Rasool-Allah^{-saww} said: 'Change the white hair and neither resemble the Jews (by too long white beards) nor the Christians (by being clean shaven)'.⁴³³

5- ب، قرب الإسناد عَنْ هَارُونَ عَنِ ابْنِ زِيَادٍ عَنِ الصَّادِقِ ع قَالَ: اخْتَصَبَ الْحُسَيْنُ وَأَبِي الْحَنَاءِ وَالْكَتَمِ.

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

'From Al-Sadiq^{-asws} having said: 'Al-Husayn^{-asws} and my^{-asws} father^{-asws} dyed with the Henna and the indigo leaf''.⁴³⁴

6- ب، قرب الإسناد عَنْ هَارُونَ عَنِ ابْنِ صَدَقَةَ عَنِ الصَّادِقِ ع قَالَ: لَا بَأْسَ بِالْخُلُوقِ فِي الْحَمَامِ بِمَسْحِ يَدَيْهِ وَرِجْلَيْهِ مِنَ الشَّفَاقِ بِمَنْزِلَةِ الدَّوَاءِ وَ مَا أُحِبُّ إِذْمَانَهُ.

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

'From Al-Sadiq^{-asws} having said: 'There is no problem with the decent one in the bathhouse, wiping his hands and his legs from the cut, at the status of the treatment, and I^{-asws} don't like being habitual of it''.⁴³⁵

7- ثو، ثواب الأعمال عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ ظَرِيفِ بْنِ نَاصِحٍ عَنْ عَمْرِو بْنِ خَلِيفَةَ عَنِ الْمُثَنَّى الْيَمَانِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص أَحَبُّ خِصَابِكُمْ إِلَى اللَّهِ الْحَالِكُ.

(The book) 'Sawaab Al Amaal' – from his father, from Sa'ad, from Ahmad Bin Al-Husayn, from his father, from Zareyf Bin Nasih, from Amro Bin Khaleefa, from Al Musanna Al Yamani who said,

'Rasool-Allah^{-saww} said: 'The most Beloved of your dyed one to Allah^{-azwj} is the shaven (bald)'.⁴³⁶

⁴³² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 3

⁴³³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 4

⁴³⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 5

⁴³⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 6

⁴³⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 7

8- ثواب الأعمال عن ابن الوليد عن الصَّفَّارِ عَنِ عَلِيِّ بْنِ هَاشِمٍ عَنِ مُحَمَّدِ بْنِ عَلِيٍّ الْأَنْصَارِيِّ عَنِ عَيْسَى بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ عَنِ أَبِيهِ عَنِ جَدِّهِ قَالَ: بَلَغَ رَسُولَ اللَّهِ ص أَنَّ قَوْمًا مِنْ أَصْحَابِهِ صَفَرُوا لِحَاهِمُ فَقَالَ هَذَا خِضَابُ الْإِسْلَامِ لِي لَأُحِبُّ أَنْ أَرَاهُمْ

(The book) 'Sawaab Al Amaal' – from Ibn Al Waleed, from Al Saffar, from Ali Bin Hashim, from Muhammad Bin Ali Al Ansari, from Isa Bin Abdullah Al Alawy, from his father, from his grandfather who said,

'It reached Rasool-Allah^{-saww} that a group of his^{-saww} companions had yellowed their beards (with dye). He^{-saww} said: 'This dyeing of Al-Islam. I^{-saww} would love to see them!'

قَالَ عَلِيُّ ع فَمَرَرْتُ عَلَيْهِمْ فَأَخْبَرْتُهُمْ فَأَتَوْهُ فَلَمَّا رَأَاهُمْ قَالَ هَذَا خِضَابُ الْإِسْلَامِ

Ali^{-asws} said: 'I^{-asws} passed by them and informed them. They came to him^{-saww}. When he^{-saww} saw them, he^{-saww} said: 'This is dyeing of Al-Islam'.

قَالَ فَلَمَّا سَمِعُوا ذَلِكَ مِنْهُ رَغِبُوا وَقَاتَبُوا

He^{-asws} said: 'When they heard that from him^{-saww}, they were desirous and contended'.

قَالَ فَلَمَّا بَلَغَ ذَلِكَ رَسُولَ اللَّهِ ص قَالَ هَذَا خِضَابُ الْإِيمَانِ لِي لَأُحِبُّ أَنْ أَرَاهُمْ

He (the narrator) said, 'When that reached Rasool-Allah^{-saww}, he^{-saww} said: 'This is dyeing of Al-Eman. I^{-saww} would love to see them!'

قَالَ عَلِيُّ ع فَمَرَرْتُ عَلَيْهِمْ فَأَخْبَرْتُهُمْ فَأَتَوْهُ فَلَمَّا رَأَاهُمْ قَالَ هَذَا خِضَابُ الْإِيمَانِ

Ali^{-asws} said: 'I^{-asws} passed by them and informed them. They came to him^{-saww}. When he^{-saww} saw them, he^{-saww} said: 'This is dyeing of Al-Eman'.

فَلَمَّا سَمِعُوا ذَلِكَ مِنْهُ بَغُوا عَلَيْهِ حَتَّى مَاتُوا.

When they heard that from him, they remained upon it until they died".⁴³⁷

9- مكا، مكارم الأخلاق من كتاب من لا يخضره الفقيه قال قال رسول الله ص احتضبوا بالحناء فإنه يجلي البصر و يثبت الشعر و يطيب الريح و يسكن الزوجة.

(The book) 'Makarim Al Akhlaq' – from the book 'Man La Yahzar Al Faqeeh.

'He (the narrator) said, 'Rasool-Allah^{-saww} said: 'Dye yourselves with the Henna, for it polishes the sight, and builds the hair, and aromatises the smells, and calms the wife".⁴³⁸

و قَالَ الصَّادِقُ ع الْحِنَاءُ يَذْهَبُ بِالسَّهَكِ وَ يَزِيدُ فِي مَاءِ الْوَجْهِ وَ يُطَيِّبُ التَّكْهَةَ وَ يُحَسِّنُ الْوَلَدَ.

⁴³⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 8

⁴³⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 1

And Al-Sadiq^{-asws} said: ‘The Henna does away with the bad smell, and increase in water of the face, and freshens the breath, and improves the birth’.⁴³⁹

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْحِضَابُ هَدْيٌ مُحَمَّدٍ ص وَ هُوَ مِنَ الشَّنَّةِ.

And Amir Al-Momineen^{-asws} said: ‘The dyeing is a guidance of Muhammad^{-saww} and it is from the Sunnah’.⁴⁴⁰

وَقَالَ الصَّادِقُ ع لَا بَأْسَ بِالْحِضَابِ كُتِبَ.

And Al-Sadiq^{-asws} said: ‘There is no problem with the dyeing, all of it!’⁴⁴¹

وَعَنْهُ ع أَنَّ رَجُلًا دَخَلَ عَلَى رَسُولِ اللَّهِ ص وَ قَدْ صَفَّرَ لِحْيَتَهُ فَقَالَ لَهُ رَسُولُ اللَّهِ ص مَا أَحْسَنَ هَذَا

And from him^{-asws}: ‘A man entered to see Rasool-Allah^{-saww} and he had yellowed his beard. Rasool-Allah^{-saww} said to him: ‘How excellent this is!’

ثُمَّ دَخَلَ عَلَيْهِ بَعْدَ ذَلِكَ وَ قَدْ أَقْبَى [أَقْبَى] بِالْحِجَاءِ فَتَبَسَّمَ رَسُولُ اللَّهِ ص وَ قَالَ هَذَا أَحْسَنُ مِنْ ذَلِكَ

The he entered to see him^{-saww} after that, and he had applied the Henna. Rasool-Allah^{-saww} smiled and said: ‘This is even more excellent that that!’

ثُمَّ دَخَلَ عَلَيْهِ بَعْدَ ذَلِكَ وَ قَدْ حَضَبَ بِالسَّوَادِ فَضَحِكَ إِلَيْهِ فَقَالَ هَذَا أَحْسَنُ مِنْ ذَلِكَ وَ ذَلِكَ [مِنْ ذَلِكَ].

Then he entered to see him^{-saww} after that, and he had dyed with the black. He^{-saww} smiled at him and said: ‘This is even more excellent that that, and that!’⁴⁴²

وَقَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ يَا عَلِيُّ دِرْهَمٌ فِي الْحِضَابِ أَفْضَلُ مِنْ أَلْفِ دِرْهَمٍ فِي غَيْرِهِ فِي سَبِيلِ اللَّهِ

And Rasool-Allah^{-saww} said to Ali^{-asws}: ‘O Ali^{-asws}! A Dirham (spent) in the dyeing is better than a thousand Dirhams regarding something else in the Way of Allah^{-azwj}!’

وَفِيهِ أَرْبَعٌ عَشْرَةَ حَصَلَةً يَطْرُدُ الرِّيحَ مِنَ الْأُذُنَيْنِ وَ يَجْلُو الْبَصَرَ وَ يُلَيِّنُ الْحَيَاشِيمَ وَ يُطَيِّبُ النَّكْهَةَ وَ يَشُدُّ اللَّيْثَةَ وَ يَذْهَبُ بِالصَّغِيِّ وَ يُعْلِقُ وَسْوَسةَ الشَّيْطَانِ وَ تَفْرَحُ الْمَلَائِكَةُ وَ يَسْتَبْشِرُ الْمُؤْمِنُ وَ يَغِيظُ الْكَافِرَ وَ هُوَ زِينَةٌ وَ طِيبٌ وَ يَسْتَجِي مِنْهُ مُنْكَرٌ وَ نَكِيرٌ وَ هُوَ بَرَاءَةٌ لَهُ فِي قَبْرِهِ.

And there are fourteen qualities in it – It repels the wind from the earth, and polishes the sight, and softens the nostrils, and freshens the breath, and tightens the gums, and does away with the abhorrent smell, and reduces the insinuations of Satan^{-la}, and the Angels rejoice, and the Momin smiles with it, and the Kafir envies, and it is an adornment, and a perfume, and

⁴³⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 2

⁴⁴⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 3

⁴⁴¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 4

⁴⁴² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 5

Munkar and Nakeer (questioning Angels) are embarrassed from him, and it is a freedom for him in his grave".⁴⁴³

عَنِ الْمُتَنَّى الْيَمَانِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص أَحَبُّ حِضَابِكُمْ إِلَى اللَّهِ الْحَالِكُ.

From Al Musanna Al Yamani who said,

'Rasool-Allah^{-saww} said: 'The most beloved of your dyed ones to Allah^{-azwj} is the shaven (bald)'.⁴⁴⁴

مِنْ كِتَابِ اللَّيَّاسِ عَنْ دَرَّوَانَ الْمَدَائِنِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي الْحُسَيْنِ الثَّانِي فَإِذَا هُوَ قَدِ اخْتَضَبَ فَمُلْتُ جُعِلْتُ فِدَاكَ قَدِ اخْتَضَبْتَ

From 'Kitab Al Libaas' – from Zarwan Al Madainy who said,

'I entered to see Abu Al-Hassan^{-asws} the 2nd, and behold, he^{-asws} had dyed. I said, 'May I be sacrificed for you^{-asws}! You^{-asws} have dyed!'

فَقَالَ نَعَمْ إِنَّ فِي الْحِضَابِ لِأَجْرًا أَمَا عَلِمْتَ أَنَّ التَّهَيُّبَةَ تَزِيدُ فِي عِمَّةِ النِّسَاءِ أَيْسُرُكَ أَنْتَ دَخَلْتَ عَلَى أَهْلِكَ فَرَأَيْتَهَا عَلَى مِثْلِ مَا تَرَكَ عَلَيْهِ إِذْ لَمْ تَكُنْ عَلَى تَهَيُّبَةٍ

He^{-asws} said: 'Yes! In the dyeing there is Reward. Don't you know that the preparation (make-up) increases in chastity of the women? Will it make you happy to enter to see your wife, so you see her being upon what you had seen her being upon when she did not happen to be upon preparation (make-up)?'

قَالَ قُلْتُ لَا

He (the narrator) said, 'I said, 'No'.

قَالَ هُوَ ذَلِكَ

He^{-asws} said: 'It is that'.

قَالَ وَ لَقَدْ كَانَ لِسُلَيْمَانَ ع أَلْفُ امْرَأَةٍ فِي قَصْرِ ثَلَاثِمِائَةِ مَهْبَرَةٍ وَ سَبْعُمِائَةِ سُرَيْيَّةٍ وَ كَانَ يُطِيفُ بَيْنَ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ.

He^{-asws} said: 'And there were a thousand wives for Suleyman^{-as} in a castle – three hundred dowered, and seven hundred concubines, and he^{-asws} used to go around them during every day and night'.⁴⁴⁵

مِنْ كِتَابِ اللَّيَّاسِ لِأَبِي النَّصْرِ الْعَبَّاسِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ص فَتَنَزَّرَ إِلَى الشُّبِّبِ فِي حِجَّتِهِ فَقَالَ النَّبِيُّ ص نُورٌ مِنْ شَابِ شَيْبَةٍ فِي الْإِسْلَامِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ

⁴⁴³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 6

⁴⁴⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 7

⁴⁴⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 8

From 'Kitab Al Libaas' of Ibn Al Nazr Al Ayyashi,

'From Abu Abdullah^{-asws} having said: 'A man came to the Prophet^{-saww}. He^{-saww} looked at the grey hair in his beard. The Prophet^{-saww} said: 'Noor! One who becomes grey haired in Al-Islam in Al Islam, there will be Noor for him on the Day of Qiyamah!'

قَالَ فَخَضِبَ الرَّجُلُ بِالْحِنَّاءِ ثُمَّ جَاءَ إِلَى النَّبِيِّ ص فَلَمَّا رَأَى الْخِضَابَ قَالَ نُورٌ وَ إِسْلَامٌ

He^{-asws} said: 'The man dyed with the Henna, then he came to the Prophet^{-saww}. When he^{-saww} saw the dye, he^{-saww} said: 'Noor and Al-Islam'.

فَخَضِبَ الرَّجُلُ بِالسَّوَادِ فَقَالَ النَّبِيُّ ص نُورٌ وَ إِسْلَامٌ وَ إِيمَانٌ وَ حُبٌّ إِلَى نِسَائِكُمْ وَ رَهْبَةٌ فِي قُلُوبِ عَدُوِّكُمْ.

The man dyed with the black. The Prophet^{-saww} said: 'Noor, and Islam, and Eman, and love to your women, and fear in the hearts of your enemies''^{.446}

عَنِ ابْنِ فَضَّالٍ عَنِ الْحُسَيْنِ بْنِ الْجُهْمِ قَالَ: دَخَلْتُ عَلَى أَبِي الْحُسَيْنِ ع وَ هُوَ مُخَضَّبٌ بِسَّوَادٍ فَقُلْتُ جُعِلْتُ فِدَاكَ قَدِ اخْتَضَبْتَ بِالسَّوَادِ

From Ibn Fazzal, from Al-Hassan Bin Al Jahm who said,

'I entered to see Abu Al-Hassan^{-asws} and he^{-asws} had dyed with black. I said, 'May I be sacrificed for you^{-asws}! You^{-asws} have dyed with black?'

قَالَ إِنَّ فِي الْخِضَابِ أَجْرًا إِنَّ الْخِضَابَ وَ التَّهَيُّةَ مِمَّا يَرِيدُ فِي عَقَّةِ النِّسَاءِ وَ لَقَدْ تَرَكَ النِّسَاءُ الْعَقَّةَ لِتَرْكِ أَزْوَاجِهِنَّ التَّهَيُّةَ لَهُنَّ.

He^{-asws} said: 'In the dyeing there is Reward. The dye and the preparation (make-up) is from what increases in the chastity of women, and the women leave the chastity due to their husbands neglecting the preparation (looking better) for them''^{.447}

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ الْحُسَيْنُ ع يَخْضِبُ رَأْسَهُ بِالسَّوَادِ وَ كَانَ يَصْدَعُ رَأْسَهُ وَ عِنْدَنَا لِقَافَةُ رَأْسِهِ الَّتِي كَانَ يَلْفُ بِهَا رَأْسَهُ.

From Abu Abdullah^{-asws} having said: 'Al-Husayn^{-asws} used to dye his^{-asws} head with the woad, and was shaving his^{-asws} head, and in our^{-asws} possession is a wrapping of his^{-asws} head which he^{-asws} was wrapping his^{-asws} head with''^{.448}

عَنْهُ ع قَالَ: الْخِضَابُ بِالسَّوَادِ مَهَابَةٌ لِلْعَدُوِّ وَ أُنْسٌ لِلنِّسَاءِ.

From him^{-asws} having said: 'The dyeing with the black is awe to the enemy and comfort to the women''^{.449}

⁴⁴⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 9

⁴⁴⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 10

⁴⁴⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 11

⁴⁴⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 12

عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: دَخَلَ قَوْمٌ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ ع فَرَأَوْهُ مُخْتَضِبًا بِالسَّوَادِ فَسَأَلُوهُ عَنْ ذَلِكَ فَمَدَّ ع يَدَهُ إِلَى لِحْيَتِهِ ثُمَّ قَالَ أَمَرَ رَسُولُ اللَّهِ ص أَصْحَابَهُ فِي عَزْوَةِ عَزَاهَا أَنْ يَخْتَضِبُوا بِالسَّوَادِ لِيَقْوُوا بِهِ عَلَى الْمُشْرِكِينَ.

From Jabir,

‘From Abu Ja’far^{-asws} having said: ‘A group entered to see Ali^{-asws} Bin Al-Husayn^{-asws}, and they saw him^{-asws} as having dyed with black. They asked him^{-asws} about that. He^{-asws} extended his^{-asws} hand to his^{-asws} beard, then said: ‘Rasool-Allah^{-saww} instructed his^{-saww} companions during a military expedition he^{-saww} had battled, that they should be dyeing with the black in order to strengthen by it against the Polytheists’’.⁴⁵⁰

عَنْ أَبِي جَعْفَرٍ ع قَالَ: النِّسَاءُ يُحِبُّنَ أَنْ يَرَيْنَ الرِّجَالَ فِي مِثْلِ مَا يُحِبُّ الرِّجَالُ أَنْ يَرِيَ [يَرَوْا] فِيهِ النِّسَاءَ مِنَ الزَّيْنَةِ.

From Abu Ja’far^{-asws} having said: ‘The women love to see the men in similar adornment what the men love to see the women to be in’’.⁴⁵¹

مِنْ كِتَابِ اللَّيَاسِ عَنِ الْحَلْبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ خِضَابِ الشَّعْرِ فَقَالَ خَضَبَ رَسُولُ اللَّهِ ص وَ الْحُسَيْنُ وَ أَبُو جَعْفَرٍ بِالْكُتْمِ.

From the book ‘Kitab Al Libaas’ – from Al Halby who said,

‘I asked Abu Abdullah^{-asws} about dyeing the hair. He^{-asws} said: ‘Rasool-Allah^{-saww}, and Al-Husayn^{-asws}, and Abu Ja’far^{-asws} dyed with the indigo leaf’’.⁴⁵²

عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: رَأَيْتُ أَبَا جَعْفَرٍ ع مُخْتَضِبًا بِالْحِنَاءِ.

From Muawiya Bin Ammar who said,

‘I saw Abu Ja’far^{-asws} being dyed with the Henna’’.⁴⁵³

عَنْ أَبِي الصَّبَّاحِ قَالَ: رَأَيْتُ أَثَرَ الْحِنَاءِ فِي يَدِ أَبِي جَعْفَرٍ ع.

From Abu Al Sabbah who said,

‘I saw traces of Henna in the hand of Abu Ja’far^{-asws}’’.⁴⁵⁴

عَنْ أَبِي مُحَمَّدٍ الْمُؤَدِّدِ قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ ع يُصَوِّرُ لِحْيَتَهُ بِالْحُطْمِيِّ وَ الْحِنَاءِ.

From Abu Muhammad Al Muezzin who said,

‘Abu Abdullah^{-asws} used to yellow his^{-asws} beard with the hibiscus and the Henna’’.⁴⁵⁵

⁴⁵⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 13

⁴⁵¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 14

⁴⁵² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 15

⁴⁵³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 16

⁴⁵⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 17

⁴⁵⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 18

عَنْهُ ع قَالَ: الْحِنَاءُ يَكْسِرُ الشَّيْبَ وَيَزِيدُ فِي مَاءِ الْوَجْهِ.

From him^{-asws} having said: 'The Henna breaks the grey-hair and increases in water of the face'.⁴⁵⁶

عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنِ الْحَسَنِ الرَّيَّانِيِّ قَالَ: كَانَ يَجْلِسُ إِلَيَّ رَجُلٌ مِنْ أَهْلِ الْبَصْرَةِ فَلَمَّ أَرَلُ بِهِ حَتَّى دَخَلَ فِي هَذَا الْأَمْرِ

From Abdullah Bin Muskan, from Al-Hassan Al Zayyat who said,

'A man from the people of Basrah used to sit to me. I did not cease to be with him until he entered into this matter (Wilayah)'.

قَالَ وَكُنْتُ أَصِفُ لَهُ أَبَا جَعْفَرٍ ع - ثُمَّ إِنَّا خَرَجْنَا إِلَى مَكَّةَ فَلَمَّا قَضَيْنَا التُّسُكَ أَخَذْنَا إِلَى الْمَدِينَةِ فَاسْتَأْذَنَّا عَلَى أَبِي جَعْفَرٍ ع فَأَذِنَ لَنَا

He (the narrator) said, 'And I had described Abu Ja'far^{-asws} to him. Then we went out to Makkah. When we had fulfilled the rituals, we took to go to Al-Medina. We sought permission to see Abu Ja'far^{-asws}. He^{-asws} permitted for us.

فَدَخَلْنَا عَلَيْهِ فِي بَيْتٍ مُنْجَدٍ وَعَلَيْهِ مَلْحَمَةٌ وَرِدِيَّةٌ وَقَدْ احْتَضَبَ وَاكْتَحَلَ وَحَفَّتْ لِحْيَتُهُ فَجَعَلَ صَاحِبِي يَنْظُرُ إِلَيْهِ وَيَنْظُرُ إِلَى الْبَيْتِ وَيَعْرِضُ عَلَى قَلْبِهِ فَلَمَّا فُئِمْنَا قَالَ يَا حَسَنُ إِذَا كَانَ غَدًا إِنْ شَاءَ اللَّهُ فَعُدُّ أَنْتَ وَصَاحِبُكَ إِلَيَّ

We entered to see him^{-asws} in a furnished room, and upon him^{-asws} was a pink wrapping, and he^{-asws} had dyed, and applied Kohl, and lightened his^{-asws} beard. My companion went on to look at him^{-asws} and looking at the room, and it was objectionable upon his heart. When we stood up, he^{-asws} said, 'O Hassan! When it will be tomorrow, if Allah^{-azwj} so Desires, you and your companion return to me^{-asws}!'.

فَلَمَّا كَانَ مِنَ الْغَدِ قُلْتُ لِصَاحِبِي اذْهَبْ بِنَا إِلَى أَبِي جَعْفَرٍ ع فَقَالَ اذْهَبْ وَدَعْنِي قُلْتُ سُبْحَانَ اللَّهِ أَلَيْسَ قَدْ قَالَ غَدًا أَنْتَ وَصَاحِبُكَ قَالَ اذْهَبْ أَنْتَ وَدَعْنِي

When it was the next morning, I said to my companions, 'Let us go to Abu Ja'far^{-asws}'. He said, 'You go and leave me'. I said, 'Glory be to Allah^{-azwj}! Didn't he^{-asws} saying, 'You and your companion return to me^{-asws}'?' He said, 'You go and leave me'.

قَالَ اللَّهُ إِنْ زِلْتُ بِهِ حَتَّى أَفْضَيْتُ بِهِ فَدَخَلْنَا عَلَيْهِ فَإِذَا هُوَ فِي بَيْتٍ لَيْسَ فِيهِ إِلَّا حَصَى فَبَرَزَ وَعَلَيْهِ قَمِيصٌ عَلِيظٌ وَهُوَ شَعِثٌ

By Allah^{-azwj}! I did not cease with him until I went with him. We entered to see him^{-asws}, and he^{-asws} was in a room, there wasn't anything in it except a straw mat. He^{-asws} emerged and upon him^{-asws} was a coarse shirt, and he^{-asws} was unkempt.

فَمَالَ عَلَيْنَا فَقَالَ دَخَلْتُمْ عَلَيَّ أَمْسَ فِي الْبَيْتِ الَّذِي رَأَيْتُمْ وَهُوَ بَيْتُ الْمَرْأَةِ لَيْسَ هُوَ بَيْتِي وَكَانَ أَمْسَ يَوْمَهَا فَتَرَيْتُمْ وَكَانَ عَلَيَّ أَنْ أَتَرَيْتُمْ لَهَا كَمَا تَرَيْتُمْ لِي وَهَذَا بَيْتِي فَلَا يَعْزُضُ فِي قَلْبِكَ يَا أَخَا الْبَصْرَةِ

He^{-asws} leaned towards us and said: ‘You had entered to see me^{-asws} yesterday in the room which you saw, and it was the wife’s room, and it isn’t my^{-asws} room. Yesterday it was her day, so I^{-asws} adorned, and it was upon me^{-asws} that I^{-asws} adorned for her like what she adorns for me^{-asws}, and this is my^{-asws} room, therefore do not have any objection in your heart, O brother of Al-Basra!’

فَقَالَ جُعِلَتْ فِدَاكَ قَدْ كَانَ عَرَضَ فَأَمَّا الْآنَ فَقَدْ أَذْهَبَ اللَّهُ بِهِ.

He said, ‘May I be sacrificed for you^{-asws}! There had been an objection. As for now, Allah^{-azwj} has Done away with it’.⁴⁵⁷

مِنْ كِتَابِ الْمَحَاسِنِ عَنْ إِسْمَاعِيلَ بْنِ يُونُسَ قَالَ: قُلْتُ لِلرِّضَا ع إِنَّ لِي فَتَاةً قَدِ ارْتَمَعَتْ عَلَيْهَا

From the book ‘Al Mahaasin’ – from Ismail Bin Yoshua who said,

‘I said to Al-Reza^{-asws}: ‘There is a young girl for me, her illness has risen (her menstruation had stopped)’.

قَالَ اخْضِبْ رَأْسَهَا بِالْحِنَّاءِ فَإِنَّ الْخَيْضَ سَيَعُودُ إِلَيْهَا

He^{-asws} said: ‘Dye her head with the henna, for the menstruation will be returning to her’.

قَالَ فَمَعَلْتُ ذَلِكَ فَعَادَ إِلَيْهَا الْخَيْضُ.

He (the narrator) said, ‘I did that, and the menstruation returned to her’.⁴⁵⁸

عَنْ أَبِي الْحُسَيْنِ ع قَالَ: فِي الْخِضَابِ ثَلَاثُ خِصَالٍ مَهِيْبَةٌ فِي الْحَرْبِ وَ مَحَبَّةٌ إِلَى النِّسَاءِ وَ تَزْيِدٌ فِي الْبَاهِ.

From Abu Al-Hassan^{-asws} having said: ‘In the dyeing there are three qualities – awe during the war, and the love to the women, and increase in the libido’.⁴⁵⁹

عَنِ الْحُسَيْنِ بْنِ الْجَهْمِ قَالَ: قُلْتُ لِإِلْيَاسِ بْنِ مُوسَى ع خَضَّبْتَ

From Al-Hassan Bin Al Jahm who said,

‘I said to Ali^{-asws} Bin Musa^{-asws}, ‘You^{-asws} have dyed?’

قَالَ نَعَمْ بِالْحِنَّاءِ وَ الْكْتَمِ أَمَا عَلِمْتَ أَنَّ فِي ذَلِكَ لِأَجْرًا إِنَّهَا تُحِبُّ أَنْ تَرَى مِنْكَ مِثْلَ الَّذِي تُحِبُّ أَنْ تَرَى مِنْهَا يَعْنِي الْمَرْأَةَ فِي التَّهَيُّةِ وَ لَقَدْ خَرَجَنَ نِسَاءً مِنَ الْعُقَافِ إِلَى الْمُجُورِ مَا أَخْرَجَهُنَّ إِلَّا قَلَّةٌ تَهَيُّةً أَرْوَاجَهُنَّ.

He^{-asws} said: ‘Yes, with the Henna and the indigo leaf. Don’t you know that there is Reward in that? She loved to see from you similar to that which you love to see from her – meaning in the preparation; and the women are exiting from the chastity to the immorality. They are not

⁴⁵⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 20

⁴⁵⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 21

⁴⁵⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 22

going out (out chastity to immorality) except due to the lack of preparation of their husbands".⁴⁶⁰

عَنْ عَلِيِّ بْنِ مُوسَى ع قَالَ أَخْبَرَنِي أَبِي عَنْ أَبِيهِ عَنْ آبَائِهِ ع أَنَّ نِسَاءَ بَنِي إِسْرَائِيلَ خَرَجْنَ مِنَ الْعُفَافِ إِلَى الْفُجُورِ مَا أَخْرَجَهُنَّ إِلَّا قِلَّةٌ مَهْمَةً أَزْوَاجَهُنَّ

From Ali^{-asws} Bin Musa^{-asws} having said: 'My^{-asws} father^{-asws} informed me^{-asws} from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}: 'Women of the children of Israel exited from the chastity to the immorality. Nothing exited them except lack of preparation of their husbands'.

وَقَالَ إِنَّهَا تَشْتَهِي مِنْكَ مِثْلَ الَّذِي تَشْتَهِي مِنْهَا.

And he^{-asws} said: 'She yearns from you similar to which you are yearning from her'.⁴⁶¹

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: حِضَابُ الرَّأْسِ وَاللِّحْيَةِ مِنَ السُّنَّةِ.

From Abu Abdullah^{-asws} having said: 'Dyeing the head and the beard is from the Sunnah'.⁴⁶²

عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ع قَالَ: لَا يَنْبَغِي لِلْمَرْأَةِ أَنْ تَدَعَ يَدَهَا مِنَ الْحِضَابِ وَ لَوْ تَمَسَّحَهَا بِالْحِنَاءِ مَسْحًا وَ لَوْ كَانَتْ مُسِنَّةً.

From Muhammad Bin Muslim,

From one of the two (5th or 6th Imam^{-asws}) having said: 'It is not befitting for the woman that she leaves her hand from the dyeing, and even if she were to wipe it with the Henna, and even if she were to be elderly'.⁴⁶³

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ: رَخَّصَ رَسُولُ اللَّهِ ص لِلْمَرْأَةِ أَنْ تَحْضِبَ رَأْسَهَا بِالسَّوَادِ

From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} allowed for the woman to dye her head with the black'.

قَالَ وَ أَمَرَ رَسُولُ اللَّهِ ص النِّسَاءَ بِالْحِضَابِ ذَاتِ الْبُعْلِ وَ غَيْرِ ذَاتِ الْبُعْلِ أَمَّا ذَاتِ الْبُعْلِ فَتَرْتِي لِرُؤُوسِهَا وَ أَمَّا غَيْرُ ذَاتِ الْبُعْلِ فَلَا تُشْبِهُ يَدَ الرَّجَالِ.

He^{-asws} said: 'And Rasool-Allah^{-saww} instructed the women with the husband with the dyeing. As for the one with a husband, she should adorn for her husband, and as for the one without a husband, she should not resemble her hand with the hand of the men (by letting her hair grow)'.⁴⁶⁴

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَحْتَضِبُ النُّسَاءُ.

⁴⁶⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 23

⁴⁶¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 24

⁴⁶² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 25

⁴⁶³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 26

⁴⁶⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 27

From Abu Abdullah^{-asws} having said: 'The one in post-childbirth should dye'.⁴⁶⁵

عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ عَنِ عَلِيِّ ع أَنَّهُ نَهَى عَنِ الْقَنَازِعِ وَالْفُصَصِ وَنَفْسِ الْحِصَابِ.

From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having prohibited from the disguising, and the story-telling, and engraving (designing) the dyes".⁴⁶⁶

عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِيهِ قَالَ: دَخَلْتُ أَنَا وَ أَبِي وَ جَدِّي وَ عَمِّي حَمَّامَ الْمَدِينَةِ فِإِذَا رَجُلًا فِي الْمَسْلُخِ فَقَالَ مِمَّنِ الْقَوْمُ فَعُلْنَا مِنْ أَهْلِ الْعِرَاقِ قَالَ مِنْ أَيِّ الْعِرَاقِ فَعُلْنَا مِنْ أَهْلِ الْكُوفَةِ

From Hanan Bin Sadeyr, from his father who said,

'I, and my father, and my grandfather, and my paternal uncle entered a bathhouse of Al-Medina. There was a man in the changing room. He said, 'From whom is the group?' We said, 'From people of Al-Iraq'. He said, 'From Which Al-Iraq?' We said from the people of Al-Kufa'.

قَالَ مَرْحَبًا وَ أَهْلًا يَا أَهْلَ الْكُوفَةِ أَنْتُمْ الشَّعَاؤُ دُونَ الدِّثَارِ

He said, 'Hello and welcome, O people of Al-Kufa! You are the slogan without the cloak'.

ثُمَّ قَالَ مَا يَمْتَعُكُمْ مِنَ الْإِزَارِ فَإِنَّ رَسُولَ اللَّهِ ص قَالَ عَوْرَةُ الْمُسْلِمِ عَلَى الْمُسْلِمِ حَرَامٌ

Then he said, 'What prevents you from (wearing) the trouser? Rasool-Allah^{-saww} said: 'Nakedness of the Muslim is prohibited unto the Muslim'.

قَالَ فَبَعَثَ عَمِّي إِلَى كِرْبَاسَةٍ فَشَقَّهَا بِأَرْبَعَةٍ ثُمَّ أَخَذَ كُلُّ وَاحِدٍ مِنَّا وَاحِدَةً فَلَمَّا خَرَجْنَا مِنَ الْحَمَّامِ سَأَلْنَا عَنِ الشَّيْخِ فِإِذَا هُوَ عَلِيُّ بْنُ الْحُسَيْنِ وَ ابْنُهُ مُحَمَّدٌ الْبَاقِرُ ع مَعَهُ.

He (the narrator) said, 'My paternal uncle sent for four thick pieces of cotton, then each one of us took one. When we came out from the bathhouse, we asked about the sheikh, and behold, it was Ali^{-asws} Bin Al-Husayn^{-asws} and his^{-asws} son^{-asws} Muhammad Al-Baqir^{-asws} was with him^{-asws}'.⁴⁶⁷

وَ عَنْ سُلَيْمَانَ بْنِ هَارُونَ الْعَجَلِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ أَمْ حَضَبَ رَسُولَ اللَّهِ ص قَالَ لَا وَ لَا عَلِيٍّ وَ لَكِنَّ حَضَبَ أَبِي وَ جَدِّي فَإِنْ حَضَبْتَ فَحَسَنٌ وَ إِنْ تَرَكْتَ فَحَسَنٌ.

And from Suleyman Bin Haroun Al Ijaly who said,

'I asked Abu Abdullah^{-asws}, 'Did Rasool-Allah^{-saww} dye?'

⁴⁶⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 28

⁴⁶⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 9 / 29

⁴⁶⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 10 a

He^{-asws} said: ‘No, nor Ali^{-asws}, but my^{-asws} father^{-asws} dyed, and my^{-asws} grandfather^{-asws}. If you were to dye, then good, and if you were to leave it, then good”.⁴⁶⁸

عَنْ جَرِيرِ بْنِ مُحَمَّدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنِ الْخِضَابِ فَقَالَ كَانَ رَسُولُ اللَّهِ ص يَخْتَضِبُ وَ هَذَا شَعْرُهُ عِنْدَنَا.

From Jareer Bin Muhammad,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘I asked him about the dyeing. He^{-asws} said: ‘Rasool-Allah^{-saww} used to dye, and these are his^{-saww} hair, in our^{-asws} possession’”.⁴⁶⁹

عَنْ حَفْصِ الْأَعْوَرِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع- مَا تَقُولُ فِي الْخِضَابِ خِضَابِ اللَّحْيَةِ وَ الرَّأْسِ

From Ja’far Al Ahowl said,

‘I said to Abu Abdullah^{-asws}, ‘What are you^{-asws} saying regarding the dyeing, dyeing the beard and the head?’

فَقَالَ مِنَ السُّنَّةِ

He^{-asws} said: ‘(It is) from the Sunnah’.

قَالَ قُلْتُ فَأَمِيرُ الْمُؤْمِنِينَ ع لَمْ يَخْتَضِبْ

He (the narrator) said, ‘I said, ‘But Amir Al-Momineen^{-asws} did not dye!’

قَالَ إِنَّمَا مَنَعَ أَمِيرَ الْمُؤْمِنِينَ قَوْلُ رَسُولِ اللَّهِ ص سَتُخَضَّبُ هَذِهِ مِنْ هَذِهِ.

He^{-asws} said: ‘But rather, Amir Al-Momineen^{-asws} refused (due to) words of Rasool-Allah^{-saww}: ‘You^{-asws} will be dyed this (beard) from this (blood of the head)’”.⁴⁷⁰

عَنْهُ ع قَالَ: تَرْكُ الْخِضَابِ بُؤْسٌ.

From him^{-asws} having said: ‘Neglecting the dyeing is wretchedness’”.⁴⁷¹

11- جش، الفهرست للنجاشي أحمد بن علي بن نوح عن الحسين بن إبراهيم عن محمد بن هارون الهاشمي عن محمد بن الحسين بن الحسين و عيسى بن عبد الله الطيالسي عن محمد بن سعيد الأصفهاني عن شريك عن جابر عن عمرو بن حريث عن عبيد الله بن الحر أنه سأل الحسين بن علي ع عن خضابه فقال أما إنه ليس كما ترون إنما هو جئاء و كتم.

(The book) ‘Al Fihrist’ of Al Najashy – Ahmad Bin Ali Bin Nuh, from Al-Husayn Bin Ibrahim, from Muhammad Bin Haroun Al Hashimy, from Muhammad Bin Al-Husayn Bin Al-Husayn, and Isa Bin Abdullah Al Tayalisy, from Muhammad Bin Saeed Al Asfahany, from Shareek, from Jabir, from Amro Bin Hureys, from Ubeydullah Bin Al Hurr,

⁴⁶⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 10 b

⁴⁶⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 10 c

⁴⁷⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 10 d

⁴⁷¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 10 e

‘He asked Al-Husayn^{-asws} Bin Ali^{-asws} about his^{-asws} dyeing. He^{-asws} said: ‘It isn’t like what you are seeing. But rather, it is Henna and indigo leaf’’.⁴⁷²

12- نَحْج، نَحْجِ الْبَلَاغَةَ سُئِلَ عَ عَنْ قَوْلِ النَّبِيِّ صَ غَيْرُوا الشَّيْبَ وَ لَا تَشَبَّهُوا بِالْيَهُودِ

(The book) ‘Nahj Al Balagah’ –

‘He^{-asws} was asked about words of the Prophet^{-saww}: ‘Change the grey-hair and do not be resembling the Jews’.

فَقَالَ إِنَّمَا قَالَ صَ ذَلِكَ وَ الدَّيْبُ قُلٌّ فَأَمَّا الْآنَ وَ قَدْ اتَّسَعَ نَطَافُهُ وَ ضَرَبَ بِجِرَانِهِ فَأَمْرُهُ وَ مَا اخْتَارَ.

He^{-asws} said: ‘But rather he^{-saww} said that while the religion was little (confined to a few). As for today, and its domain is vast, and is striking its neighbours (firmly established), so every person and whatever he chooses (to do)’’.⁴⁷³

13- نَوَادِرُ الرَّوْنَدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ عَ قَالَ رَسُولُ اللَّهِ صَ ثَلَاثٌ يُطْفِئْنَ نُورَ الْعَبْدِ مَنْ قَطَعَ أَوْدَاءَ أَبِيهِ وَ غَيَّرَ شَيْبَتَهُ بِسَوَادٍ

(The book) ‘Nawadir’ of Al Rawandy – By his chain,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws}: ‘Rasool-Allah^{-saww} said: ‘Three extinguish Noor of the servant – one who cuts off the cordial ones of his father, and changes his grey hair with the black’.

قَالَ وَ رَفَعَ بَصَرَهُ فِي الْحُجُرَاتِ مِنْ غَيْرِ أَنْ يُؤْذَنَ لَهُ.

He (the narrator) said, ‘And he^{-asws} raised his^{-asws} sight into the chambers from without any permission being for him^{-asws}’’.⁴⁷⁴

وَ بِحَدِّ الْإِسْنَادِ قَالَ قَالَ عَلِيُّ عَ أَمَرَ رَسُولُ اللَّهِ صَ بِالْحِضَابِ ذَاتَ بَعْلِ وَ غَيْرِ ذَاتِ بَعْلِ.

And by this chain,

‘He^{-asws} said: ‘Ali^{-asws} said: ‘Rasool-Allah^{-saww} instructed with the dyeing to be done by the woman with a husband, and without a husband’’.⁴⁷⁵

14- نَحْج، نَحْجِ الْبَلَاغَةَ قِيلَ لَهُ عَ لَوْ غَيَّرْتَ شَيْبَتَكَ يَا أَمِيرَ الْمُؤْمِنِينَ

(The book) ‘Nahj Al Balagah’ –

‘It was said to him^{-asws}, ‘If you^{-asws} could change your^{-asws} grey hair, O Amir Al-Momineen^{-asws}!’

⁴⁷² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 11

⁴⁷³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 12

⁴⁷⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 13 a

⁴⁷⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 13 b

فَقَالَ عِ الْحِضَابُ زِينَةٌ وَ نَحْنُ قَوْمٌ فِي مُصِيبَةٍ.

He^{-asws} said: 'The dyeing is an adornment, and we were a group in calamity (passing away of Rasool-Allah^{-saww}').⁴⁷⁶

15 كِتَابُ الْعَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ التَّقْفِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي شَيْبَةَ عَنْ شَرِيكِ عَنْ سَدِيرٍ عَنْ أَبِيهِ عَنْ حَكِيمِ بْنِ صَمِيْتٍ قَالَ: رَأَيْتُ عَلِيًّا عَ أَبْيَضَ الرَّأْسِ وَ اللَّحْيَةِ.

(The book) 'Kitab Al Gahraat' of Ibrahim Bin Muhammad Al Saqafy, from Abdullah Bin Abu Sheyba, from Shareek, from Sadeyr, from his father, from Hakeem Bin Sameet who said,

'I saw Ali^{-asws} being of white head and beard''.⁴⁷⁷

وَ عَنْ أَبِي شَيْبَةَ عَنْ وَكَيْعٍ عَنْ سَوَادَةَ بْنِ حَنْظَلَةَ قَالَ: رَأَيْتُ عَلِيًّا عَ أَصْفَرَ اللَّحْيَةِ.

And from Abu Sheyba, from Wakie, from Sawadah Bin Hanzala who said,

'I saw Ali^{-asws} with a yellow (dyed) beard''.⁴⁷⁸

16- الْعِلَلُ، لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ الْعَلِيِّ فِي خِصَابِ النَّبِيِّ صَ مَرَّةً وَاحِدَةً لِكَيْ يَفْتَدُوا بِهِ ثُمَّ لَمْ يَخْتَضِبْ بَعْدَ ذَلِكَ وَ الْعَلَّةُ فِي تَرْكِ أَمِيرِ الْمُؤْمِنِينَ عَ الْخِصَابِ لِقَوْلِ رَسُولِ اللَّهِ صَ تُخْضَبُ يَا عَلِيُّ هَذِهِ لِحْيَتُهُ مِنْ هَذِهِ يَعْنِي مِنْ رَأْسِهِ فَأَحَبَّ عَ أَنْ يُخْضَبَهَا بِالدَّمِ.

(The book) 'Al Ilal' of Muhammad bin Ali Bin Ibrahim,

'The reason regarding the Prophet^{-saww} dyeing once was so that it would be emulated with, then he^{-saww} did not dye after that, and the reason in Amir Al-Momineen^{-asws} neglecting the dyeing is due to words of Rasool-Allah^{-saww}: 'O Ali^{-asws}! This' – meaning his^{-asws} beard – 'will be dyed from this' – meaning from his^{-asws} heard. Thus, Ali^{-asws} loved it to be dyed with the blood''.⁴⁷⁹

⁴⁷⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 14

⁴⁷⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 15 a

⁴⁷⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 15 b

⁴⁷⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 8 H 16

CHAPTER 9 – CONNECTING THE HAIR AND THE TRIMMING IN THE HEAD

1- مَكَارِمُ الْأَخْلَاقِ، عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: قُلْتُ لَهَا الْمَرْأَةُ تَجْعَلُ فِي رَأْسِهَا الْقَرَامِلَ

(The book) 'Makarim Al Akhlaq' – from Suleyman Bin Khalid who said,

'I said to him^{-asws}, 'The woman makes the hair-extension to be in her head'.

قَالَ يَصْلُحُ لَهَا الصُّوفُ وَ مَا كَانَ مِنْ شَعْرِ الْمَرْأَةِ نَفْسِهَا وَ كَرِهَ أَنْ تُوصَلَ الْمَرْأَةُ مِنْ شَعْرِ غَيْرِهَا فَإِنْ وَصَلَتْ بِشَعْرِهَا الصُّوفَ أَوْ شَعْرَ نَفْسِهَا فَلَا بَأْسَ بِهِ.

He^{-asws} said: 'The wool is correct for her, and whatever was from the woman of her own hair, and it is disliked for the woman to connect from the hair of others. If her hair connects the wool or her own hair, there is no problem with it'.⁴⁸⁰

عَنْ عَمَّارِ السَّابِاطِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع- إِنَّ النَّاسَ يَزُودُونَ أَنَّ رَسُولَ اللَّهِ ص لَعَنَ الْوَاصِلَةَ وَ الْمُؤْصُولَةَ

From Ammar Al Sabaty said,

'I said to Abu Abdullah^{-asws}, 'The people are reporting that Rasool-Allah^{-saww} had cursed the connector and the connected!'

قَالَ فَقَالَ نَعَمْ

He (the narrator) said, 'He^{-asws} said: 'Yes'.

قُلْتُ الَّتِي تَمَشُطُ وَ تَجْعَلُ فِي الشَّعْرِ الْقَرَامِلَ

I said, 'The one who combs and makes the hair-extension to be in the hair?'

قَالَ فَقَالَ لِي لَيْسَ بِحَدَا بَأْسٍ

He (the narrator) said, 'He^{-asws} said to me: 'There isn't any problem with this'.

قُلْتُ فَمَا الْوَاصِلَةُ وَ الْمُؤْصُولَةُ

'I said, 'So what is the connector and the connected?'

قَالَ الْفَاجِرَةُ وَ الْقَوَادَةُ.

⁴⁸⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 9 H 1 a

He^{-asws} said: ‘The prostitute and the pimp’’.⁴⁸¹

عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُهُ عَنْ قَصِّ النَّوَاصِي تُرِيدُ بِهِ الْمَرْأَةَ الرَّيْنَةَ لِرُؤُوجِهَا وَعَنِ الْحَفِّ وَالْقَرَامِلِ وَالصُّوفِ وَمَا أَشْبَهَ ذَلِكَ

From Abu Baseer having said,

‘I asked him^{-asws} about clipping the forelocks, the woman intending the adorning by it for her husband, and about the shaving (parts of the hair), and the hair-extensions, and the wool and whatever resembles that.

قَالَ لَا بَأْسَ بِذَلِكَ كُلِّهِ

He^{-asws} said: ‘There is no problem with that, all of it’.

قَالَ مُحَمَّدٌ قَالَ يُونُسُ يَعْنِي لَا بَأْسَ بِالْقَرَامِلِ إِذَا كَانَتْ مِنْ صُوفٍ وَأَمَّا الشَّعْرُ فَلَا يُوصَلُ الشَّعْرُ بِالشَّعْرِ لِأَنَّ الشَّعْرَ مَيِّتٌ.

Muhammad said, ‘Yunus said, ‘It means there is no problem with the hair-extensions when these were to be from wool, and as for the (other) hair, so one should not connect the hair with the hair, because the hair is dead’’.⁴⁸²

عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يَحِلُّ لِامْرَأَةٍ إِذَا هِيَ حَاضَتْ أَنْ تَتَّخِذَ قُصَّةً وَلَا جُمَّةً.

From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘It is not permissible for a woman, when she is menstruating, to neither take a clipping nor a bunch’’.⁴⁸³

⁴⁸¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 9 H 1 b

⁴⁸² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 9 H 1 c

⁴⁸³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 9 H 1 d

CHAPTER 10 – THE GREY HAIR ITS REASON, AND CUTTING IT AND PLUCKING IT

1- ل، الخصال عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ الطَّيَالِسِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْنٍ عَنْ أَبِي نَجْرَانَ التَّمِيمِيِّ عَنِ ابْنِ مُهْمِلٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يَنْظُرُ إِلَيْهِمْ... - وَ لَا يُرَكِّبُهُمْ وَ هُمْ عَذَابٌ أَلِيمٌ النَّاتِفِ شَيْبُهُ وَ النَّاكِحِ نَفْسَهُ وَ الْمُنْكَوْخِ فِي دُورِهِ.

(The book) 'Al Khisaal' – From his father, from Sa'ad, from Al Tayalisi, from Abdul Rahman Bin Awn, from Abu Najran Al Tameemy, from Ibn Humeyd, from Abu Baseer,

'From Abu Abdullah^{asws} having said: **'nor will Allah be Speaking to them on the Day of Judgment, nor will He be Purifying them, and for them would be a painful Punishment [2:174]** – the one plucking his grey hair, and the one having sex with himself (masturbating), and the one copulated with in his behind (passive homosexual)".⁴⁸⁴

2- ن، عيون أخبار الرضا عليه السلام ل، الخصال عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ الرَّزْقِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي أَيُّوبَ الْمَدِينِيِّ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الشَّيْبُ فِي مُقَدِّمِ الرَّأْسِ بُنٌّ وَ فِي الْعَارِضِينَ سَخَاءٌ وَ فِي الدَّوَائِبِ شَجَاعَةٌ وَ فِي الْفَقْمَا شَوْمٌ.

(The books) 'Uyoun Akhbar Al-Reza^{asws}', (and) 'Al Khisaal', from his father, from Sa'ad, from Al Barqy, from Ali Bin Muhammad, from Abu Ayoub Al Madainy, from Suleyman Al Jafary,

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{sawww} said: 'The grey hair in front of the head is grace, and in the top is generosity, and in the locks is bravery, and in the back is inauspicious".⁴⁸⁵

3- ل، الخصال الأرتعمائة، قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ لَا تَنْتَفُوا الشَّيْبَ فَإِنَّهُ نُورٌ الْمُسْلِمِ وَ مَنْ شَابَ شَيْبَةً فِي الْإِسْلَامِ كَانَ لَهُ نُورًا يَوْمَ الْقِيَامَةِ.

(The book) 'Al Khisaal' –

'(The Hadeeth) 'Al-Arbamiya' – Amir Al-Momineen^{asws}, may the Salawaat of Allah^{azwj} be upon him^{asws}, said: 'Do not pluck the grey hair for it is a Noor of the Muslim, and one who has become grey-haired in Al-Islam, there will be Noor for him on the Day of Qiyamah".⁴⁸⁶

4- ع، علل الشرائع عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَبِي أَيُّوبَ بْنِ نُوحٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ الْبَحْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ النَّاسُ لَا يَشِيبُونَ فَأَبْصَرَ إِبْرَاهِيمَ ع شَيْبًا فِي حَيْبِهِ فَقَالَ يَا رَبِّ مَا هَذَا فَقَالَ هَذَا وَقَارَ فَقَالَ رَبِّ زِدْنِي وَقَارًا.

(The book) 'Ilal Al Sharaie' – from his father, from Sa'ad, from Ayoub Bin Nh, from Ibn Abu Umeyr, from Ibn Bakhtary,

⁴⁸⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 10 H 1

⁴⁸⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 10 H 2

⁴⁸⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 10 H 3

‘From Abu Abdullah^{-asws} having said: ‘The people were not becoming grey haired. (One day) Ibrahim^{-as} saw something in his^{-as} beard. He^{-as} said: ‘O Lord^{-azwj}! What is this?’ He^{-azwj} Said: “Dignity!” He^{-as} said: ‘Lord^{-azwj}, Increase me^{-as} in dignity!’⁴⁸⁷

5- ع، علل الشرائع عَنْ عَلِيِّ بْنِ حَاتِمٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ يَزِيدَ بْنِ هَارُونَ عَنْ عُثْمَانَ الرَّجَافِيِّ عَنْ جَعْفَرِ بْنِ الزُّمَّانِ عَنِ الْحُسَيْنِ بْنِ خَالِدِ بْنِ إِسْمَاعِيلَ بْنِ أَبِي أَيُّوبَ الْمَخْزُومِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ سَمِعَ أَبَا الطُّفَيْلِ يُحَدِّثُ أَنَّ عَلِيًّا ع يَقُولُ كَانَ الرَّجُلُ يَمُوتُ وَ قَدْ بَلَغَ الْهَرَمَ وَ لَمْ يَتَسَبَّ فَكَانَ الرَّجُلُ يَا بِي النَّادِي فِيهِ الرَّجُلُ وَ بَنُوهُ فَلَا يَعْرِفُ الْأَبَ مِنَ الْإِبْنِ فَيَقُولُ أَبُوكُمْ أَبُوكُمْ

(The book) ‘Ilal Al Sharaie’ – from Ali Bin Hatim, from Ja’far Bin Muhammad, from Yazeed Bin Haroun, from Usman Al Zanjany, from Ja’far Bin Al Zaman, from Al-Hassan Bin Al-Husayn, from Khalid Bin Ismail Bin Ayoub Al Makhzumy,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, Abu Al-Tufeyl heard him^{-asws} narrating that Ali^{-asws} had said: ‘The man used to live and he would have reached old age and yet did not have grey hair. The man would come to the gathering wherein was the man and his son, be he would not recognise the father from the son, so he would say, ‘Which of you is the father?’

فَلَمَّا كَانَ زَمَانُ إِبْرَاهِيمَ قَالَ اللَّهُمَّ اجْعَلْ لِي شَيْئاً أُعْرَفُ بِهِ

When it was the era of Ibrahim^{-as}, he^{-as} said: ‘Make something to be for me^{-as} I^{-as} can be recognised with!’

قَالَ فَشَابَ وَ ابْيَضَّ رَأْسُهُ وَ لِحْيَتُهُ.

He^{-asws} said: ‘He^{-as} became old and his head and his^{-as} beard became white (haired)’.⁴⁸⁸

6- مكا، مكارم الأخلاق مِنْ كِتَابِ اللَّيْثِ قَالَ النَّبِيُّ ص الشَّيْبُ فِي مُقَدِّمِ الرَّأْسِ يُنْمَنُ وَ فِي الْعَارِضِينَ سَخَاءٌ وَ فِي الدَّوَائِبِ شَجَاعَةٌ وَ فِي الْقَفَا سُؤْمٌ.

(The book) ‘Makarim Al Akhlaq’ – from ‘Kitab Al Libaas’ –

‘The grey hair in front of the head is grace, and in the top is generosity, and in the locks is generosity, and the back is inauspicious’.⁴⁸⁹

وَ عَنِ الصَّادِقِ ع قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ فَنَظَرَ إِلَى الشَّيْبِ فِي لِحْيَتِهِ فَقَالَ النَّبِيُّ ص نُورٌ مِنْ شَابٍ شَبَّهَ فِي الْإِسْلَامِ كَانَتْ لَهُ نُوراً يَوْمَ الْقِيَامَةِ.

And from Al-Sadiq^{-asws} having said: ‘A man came to the Prophet^{-saww}. He^{-saww} looked at the grey hair in his beard, so the Prophet^{-saww} said: ‘Noor! One who becomes grey-hair in Al-Islam, there will be Noor for him on the Day of Qiyamah’.⁴⁹⁰

قَالَ الْبَاقِرُ ع أَصْبَحَ إِبْرَاهِيمُ فَرَأَى فِي لِحْيَتِهِ شَعْرَةً بَيْضَاءَ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي بَلَّغَنِي هَذَا الْمُبْلَغَ وَ لَمْ أَعْصِ اللَّهَ طَرْفَةَ عَيْنٍ.

⁴⁸⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 10 H 4

⁴⁸⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 10 H 5

⁴⁸⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 10 H 6 / 1

⁴⁹⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 10 H 6 / 2

Al-Baqir^{-asws} said: 'Ibrahim^{-as} woke up in the morning. He^{-as} saw a white hair in his^{-as} beard. He^{-as} said: 'The Praise is for Allah^{-azwj} Who Caused me^{-as} to reach this extent and I^{-as} have not disobeyed Allah^{-azwj} even for a blink of an eye'.⁴⁹¹

عَنِ الصَّادِقِ ع قَالَ: كَانَ النَّاسُ لَا يَشْبُونَ فَأَبْصَرَ إِبْرَاهِيمَ ع شَيْئاً فِي لِحْيَتِهِ فَقَالَ يَا رَبِّ مَا هَذَا قَالَ هَذَا وَقَارَ قَالَ يَا رَبِّ زِدْنِي وَقَاراً.

From Al-Sadiq^{-asws} having said: 'The people were not becoming grey haired. (One day) Ibrahim^{-as} saw something in his^{-as} beard. He^{-as} said: 'O Lord^{-azwj}! What is this?' He^{-azwj} Said: "Dignity!" He^{-as} said: 'O Lord^{-azwj}! Increase me^{-as} in dignity'.⁴⁹²

وَعَنْهُ ع قَالَ قَالَ النَّبِيُّ ص الشَّيْبُ نُورٌ فَلَا تَنْتَفِهُ.

And from him^{-asws} having said: 'The Prophet^{-saww} said: 'The grey hair is Noor, therefore do not pluck it'.⁴⁹³

عَنْهُ ع عَنْ عَلِيٍّ ع أَنَّهُ كَانَ لَا يَرَى بَأْساً بِحِزِّ الشَّيْبِ وَ يَكْرَهُ تَنْفَهُ.

From him^{-asws}, from Ali^{-asws}, he^{-asws} did not see any problem with cutting the grey-hair, and he^{-asws} disliked plucking it'.⁴⁹⁴

مِنْ كِتَابِ الْمَحَاسِنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا بَأْسَ بِحِزِّ الشَّمْطِ وَ تَنْفَهُ وَ جِزَّهُ أَحَبُّ إِلَيَّ مِنْ تَنْفِهِ.

And from the book 'Al Mahasin' –

'From Abu Abdullah^{-asws} having said: 'There is no problem with cutting the grey hair mingling with the black, and plucking it, and cutting it is more beloved to me^{-asws} than plucking it'.⁴⁹⁵

7- مَجَالِسُ الشَّيْخِ، عَنِ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ عَنِ التَّلْعُكْبَرِيِّ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ عَبْدِ اللَّهِ الْجَمَيْرِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي طَالِبٍ عَنِ رُزَيْنِ بْنِ الْحُلَقَانِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا رَأَيْتُ شَيْئاً أَسْرَعَ إِلَى شَيْءٍ مِنَ الشَّيْبِ إِلَى الْمُؤْمِنِ وَ إِنَّهُ وَقَارٌ لِلْمُؤْمِنِ فِي الدُّنْيَا وَ نُورٌ سَاطِعٌ يَوْمَ الْقِيَامَةِ

(The book) 'Majaalis' of the sheykh, from Al-Husayn Bin Ubeydullah, from Al Tal'ukbary, from Muhammad Bin Hammam, from Abdullah Al Himeyri, from Muhammad Al Tayalisy, from Ruzeyq Al Khulqany who said,

'I heard Abu Abdullah^{-asws} saying: 'I^{-asws} have not seen anything quicker to the Momin than the grey hair, and it is a dignity for the Momin in the world and a shining light for him on the Day of Qiyamah.

بِهِ وَقَرَّ اللَّهُ تَعَالَى حَلِيلُهُ إِبْرَاهِيمَ ع فَقَالَ مَا هَذَا يَا رَبِّ قَالَ لَهُ هَذَا وَقَارٌ فَقَالَ يَا رَبِّ زِدْنِي وَقَاراً

Allah^{-azwj} has Dignified His^{-azwj} Friend Ibrahim^{-as} with it. He^{-as} said: 'What is this, O Lord^{-azwj}?' He^{-azwj} Said to him^{-as}: "This is dignity!" He^{-as} said: 'O Lord^{-azwj}, Increase me^{-as} in dignity!'

⁴⁹¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 10 H 6 / 3

⁴⁹² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 10 H 6 / 4

⁴⁹³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 10 H 6 / 5

⁴⁹⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 10 H 6 / 6

⁴⁹⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 10 H 6 / 7

قَالَ أَبُو عَبْدِ اللَّهِ عَ فَمِنْ إِجْلَالِ اللَّهِ إِجْلَالُ شَيْبَةِ الْمُؤْمِنِ.

Abu Abdullah^{-asws} said: 'From the Reverence of Allah^{-azwj} is grey-hair of the Momin'.⁴⁹⁶

⁴⁹⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 10 H 6 / 8

CHAPTER 11 – THE PLAYING WITH HAIR OF THE BEARD, AND EATING IT, AND COATING WITH THE MUD

1- ع، علل الشرائع عن أبيه عن أحمد بن إدريس عن الأشعري عن موسى بن عمر عن يحيى بن عمر عن صفوان الجمال قال قال أبو عبد الله ع لا تُخَيِّرَ وَضْعَ يَدِكَ فِي لِحْيَتِكَ فَإِنَّ ذَلِكَ يَشِينُ الْوَجْهَ.

(The book) 'Ilal Al Sharaie' – from his father, from Ahmad Bin Idrees, from Al Ashary, from Muhammad Bin Umar, from Yahya Bin Umar, from Safwan Al Jammal who said,

'Do not place your hand in your beard, for that disgraces the face'.⁴⁹⁷

2- ل، الخصال فيما أوصى به النبي ص إلى علي ع يا علي ثلاثة من الوسواس أكل الطين و تثليم الأظفار بالأسنان و أكل اللحية.

(The book) 'Al Khisaal' –

'Among what the Prophet^{-saww} bequeathed with to Ali^{-asws}: 'O Ali^{-asws}! Three are from the insinuations (of Satan^{-la}) – eating the clay, and clipping the nails with the teeth, and eating the beard'.⁴⁹⁸

3- ل، الخصال عن أبيه عن سعد بن أبي بيطي عن الدهقان عن دُرُسْتِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ قَالَ: أَرْبَعَةٌ مِنَ الْوَسْوَسِ أَكْلُ الطِّينِ وَ فَتُّ الطِّينِ وَ تَقْلِيمُ الْأَظْفَارِ بِالْأَسْنَانِ وَ أَكْلُ اللِّحْيَةِ.

(The book) 'Al Khisaal' – from his father, from Sa'ad, from Al Yaqteeny, from Al Dihqan, from Dorost, from Ibrahim Bin Abdul Hameed,

'From Abu Al-Hassan^{-asws} the 1st having said: 'Four are from the insinuations (of Satan^{-la}) – eating the clay, and coating with the mud, and clipping the nails with the teeth, and eating the beard'.⁴⁹⁹

⁴⁹⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 11 H 1

⁴⁹⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 11 H 2

⁴⁹⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 11 H 3

CHAPTER 12 – PLUCKING HAIR OF THE NOSE

1- ب، قرب الإسناد عن هارون عن ابن صدقة عن الصادق عن آبائه ع عن النبي ص قال: ليأخذ أحدكم من شاربه و الشعر الذي في أنفه و ليتعاهد نفسه فإن ذلك يزيد في جماله.

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

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: 'Let one (all) of you take (trim) from his moustache, and the hair which is in the nose, and let him pledge himself (with that), for that will increase in his beauty'^{.500}

2- مكا، مكارم الأخلاق عن الصادق ع قال: أخذ الشعر من الأنف يحسن الوجه.

(The book) 'Makarim Al Akhlaq' –

'From Al-Sadiq^{-asws} having said: 'Taking (cutting/plucking) the hair from the nose improves the face'^{.501}

⁵⁰⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 12 H 1

⁵⁰¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 12 H 2

CHAPTER 13 – THE BEARD AND THE MOUSTACHE

1- ب، قرب الإسناد عن هارون عن ابن صدقة عن الصادق عن آبائه ع عن النبي ص قال: ليأخذ أحدكم من شاربه و الشعير الذي في أنفه و ليتعاهد نفسه فإن ذلك يزيد في جماله.

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

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: 'Let (everyone) of you take (trim) from his moustache, and the hair which is in his nose, and he should pledge himself (for doing it), for that increases in his beauty'^{.502}

2- ب، قرب الإسناد عن علي عن أخيه ع قال: سألته عن أخذ الشارب أ سنة هو قال نعم

(The book) 'Qurb Al Asnaad' –

'From Ali, from his brother^{-asws}, he said, 'I asked him^{-asws} about taking (trimming) the moustache, 'Is it Sunnah?' He^{-asws} said: 'Yes'.

و سألته عن الرجل له أن يأخذ من لحيته

And I asked him^{-asws} about the man, for him is to take (trim) from his beard'.

قال أما من عارضيه فلا بأس و أما من مقدميه فلا.

He^{-asws} said: 'As for from his top, there is no problem, and as for from his front, so no!'⁵⁰³

3 سر، السرائر في جامع البرنطي مثله.

(The book) 'Al Saraair' – In (the book) 'Jamie' of Al-Bazanty – similar to it'^{.504}

4- ل، الخصال عن أحمد بن علي بن إبراهيم عن أبيه عن ابن أبي عمير عن حفص بن البختري عن أبي عبد الله ع قال: تقليم الأظفار و أخذ الشارب من الجمعة إلى الجمعة أمان من الجدام.

(The book) 'Al Khisaal' – from Ahmad Bin Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

'From Abu Abdullah^{-asws} said: 'Clipping the nail, and taking (trimming) the moustache from the Friday to the Friday, is safety from the leprosy'^{.505}

⁵⁰² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 13 H 1

⁵⁰³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 13 H 2

⁵⁰⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 13 H 3

⁵⁰⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 13 H 4

5- ل، الخصال عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَبِي الْخَطَّابِ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ أَبِي كَهْمَشٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع عَلَّمَنِي دُعَاءَ أُسْتَنْزِلَ بِهِ الرِّزْقُ

(The book) 'Al Khisaal' – from his father, from Sa'ad, from Ibn Abu Al Khattab, from Salih Bin Uqbah, from Abu Kahmash who said,

'I said to Abu Abdullah^{-asws}, 'Teach me a supplication the sustenance will come down due to it'.

فَقَالَ لِي خُذْ مِنْ شَارِبِكَ وَأَطْفَارِكَ وَ لِيَكُنْ ذَلِكَ فِي يَوْمِ الْجُمُعَةِ.

He^{-asws} said to me: 'Take from your moustache, and your nails, and let that be during the day of Friday'.⁵⁰⁶

6- ثو، ثواب الأعمال ل، الخصال عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَبِي الْخَطَّابِ عَنْ أَبِي أَيُّوبَ الْمَدِينِيِّ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَقْلِيمُ الْأَطْفَارِ يَوْمَ الْجُمُعَةِ يُؤْمِنُ مِنَ الْجُدَامِ وَالْبَرَصِ وَالْعَمَى وَإِنْ لَمْ تَحْتَجْ فُحِّكْهَا حَكًّا.

(The books) 'Sawaab Al Amaal', (and) 'Al Khisaal' – from his father, from Sa'ad, from Al Yaqteeny, from Abu Ayoub Al Madeyni, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah^{-asws} having said: 'Clipping the nails on the day of Friday will be safe from the leprosy, and the vitiligo, and the blindness, and you don't need to, then scratch it with a scratching'.⁵⁰⁷

وَقَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ قَلَّمَ أَطْفَارَهُ وَ قَصَّ شَارِبَهُ فِي كُلِّ جُمُعَةٍ ثُمَّ قَالَ بِسْمِ اللَّهِ وَ عَلَى سُنَّةِ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أُعْطِيَ بِكُلِّ فُلَامَةٍ وَ جِرَازَةٍ عِنَقَ رَقَبَةٍ مِنْ وُلْدِ إِسْمَاعِيلَ.

And Abu Abdullah^{-asws} said: 'One who clips his nails and trims his moustache during every Friday, then says, 'In the Name of Allah^{-azwj} and upon Sunnah of Muhammad^{-saww}, and Progeny^{-asws} of Muhammad^{-saww}, will be Given with each of his clippings and cuttings, (Reward of) freeing a neck from the children of Ismail^{-as}'.⁵⁰⁸

7- ل، الخصال عَنِ ابْنِ الْوَلِيدِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ أَبِي مُحَمَّدٍ الرَّازِيِّ عَنِ النَّوْفَلِيِّ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَلَّمَ أَطْفَارَهُ يَوْمَ السَّبْتِ وَ يَوْمَ الْخَمِيسِ وَ أَخَذَ مِنْ شَارِبِهِ عُوِيٍّ مِنْ وَجَعِ الْأَضْرَاسِ وَ وَجَعِ الْعَيْنِ.

(The book) 'Al Khisaal' – from Ibn Al Waleed, from Ahmad Bin Idrees, from Al Ashary, from Muhammad Bin Hassan, from Abu Muhammad Al Razy, from Al Nowfaly, from Al Sakuny,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who clips his nails on the day of Saturday and the day of Thursday, and takes (trims) from his moustache will recover from pain of the molars and pain of the eyes'.⁵⁰⁹

⁵⁰⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 13 H 5

⁵⁰⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 13 H 6 a

⁵⁰⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 13 H 6 b

⁵⁰⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 13 H 7

8- ع، علل الشرائع عن ابن مسعود عن النبي ص قال: لَمَّا تَابَ اللهُ عَلَى آدَمَ أَنَّهُ جَبْرَيْلُ فَقَالَ إِنِّي رَسُولُ اللهِ إِلَيْكَ وَهُوَ يُفْرِتُكَ السَّلَامَ وَ يَقُولُ يَا آدَمَ حَيَّاكَ اللهُ وَ بَيَّاكَ

(The book) 'Ilal Al Sharaie' – from Ibn Masoud,

'From the Prophet^{saww} having said: 'When Allah^{azwj} Turned to Adam^{as}, Jibraeel^{as} came to him^{as}. He^{as} said: 'I^{as} am a Messenger^{as} of Allah^{azwj} to you^{as}, and He^{azwj} Conveys the Greetings and Says: "O Adam^{as}! May Allah^{azwj} Prolong your^{as} life and Keep you^{as} laughing!'

قَالَ أَمَّا حَيَّاكَ اللهُ فَأَعْرِفُهُ فَمَا بَيَّاكَ قَالَ أَضْحَكَكَ

He^{as} said: 'As for, 'May Allah^{azwj} Prolong your^{as} life', I^{as} understand it, but what is, 'Keep you^{as} laughing'? 'He^{as} said: 'The smiling'.

قَالَ فَسَجَدَ آدَمُ ع فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ قَالَ يَا رَبِّ زِدْنِي جَمَالًا

He^{saww} said: 'Adam^{as} performed Sajdah. He^{as} raised his^{as} head towards the sky and said: 'O Lord^{azwj}! Increase me^{as} in beauty!'

فَأَصْبَحَ وَ لَهُ لِحْيَةٌ سَوْدَاءُ كَالْحَمَمِ فَضَرَبَ بِيَدِهِ إِلَيْهَا فَقَالَ يَا رَبِّ مَا هَذِهِ

He^{as} woke up in the morning and there was a black beard for him^{as} like the cloud. He^{as} struck his^{as} hand to it. He^{as} said: 'O Lord^{azwj}! What is this?'

فَقَالَ هَذِهِ اللَّحْيَةُ زِينَتُكَ بِهَا أَنْتَ وَ ذُكُورٌ وَ لَدَيْكَ إِلَى يَوْمِ الْقِيَامَةِ.

He^{azwj} Said: "This is the beard, an adornment you^{as} and your^{as} children will be adorned with up to the Day of Qiyamah".⁵¹⁰

9- ع، علل الشرائع عن ماجيلويه عن علي عن أبيه عن التوفلي عن السكوني عن الصادق عن آبائه ع قال قال رسول الله ص لا يطولن أحدكم شاربه ولا عاتته ولا شعر إبطه فإن الشيطان يتخذها مخايب يستتر بها.

(The book) 'Ilal Al Sharaie' – from Majaylawiya, from Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Not one of you should prolong his moustache, nor his pubic hair, nor hair of his armpits, for the Satan^{la} takes it as a hiding place he^{la} conceals it".⁵¹¹

10- مع، معاني الأخبار عن المكتيب عن الأسدي عن النحعي عن التوفلي عن علي بن غراب قال حدثني خير الجعافير جعفر بن محمد عن أبيه عن جدّه عن أبيه ع قال قال رسول الله ص خفوا السوارب و اغفوا اللحى و لا تتشبهوا بالمجوس.

(The book) 'Ma'any Al Akhbaar' – from Al Mukattib, from Al Asady, from Al Nakhaie, from Al Nowfaly, from Ali Bin Gurab who said,

⁵¹⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 13 H 8

⁵¹¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 13 H 9

'It is narrated to me by best of the 'Ja'fars', Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from his^{-asws} father having said: 'Rasool-Allah^{-saww} said: 'Lighten the moustaches, and grown the beard, and do not be resembling with the Magians''^{.512}

11- ك، إكمال الدين عن علي بن أحمد الدقاق عن الكليني عن علي بن محمد عن محمد بن إسماعيل بن موسى عن أحمد بن القاسم العجلي عن أحمد بن يحيى المعروف بيزد عن محمد بن خدهي عن عبد الله بن أيوب عن عبد الله بن هشام عن عبد الكريم بن عمر الجعفي عن حبانة الوالبي قال: رأيت أمير المؤمنين ع في شريطة الحميس ومعه درة يضرب بها بياعي الجربج والمازماهي والزيمر والطائي ويقول لهم يا بياعي مسوخ بني إسرائيل وجند بني مروان

(The book) 'Ikmal Al Deen' – from Ali Bin Ahmad Al Daqqaq, from Al Kulayni, from Ali Bin Muhammad, from Muhammad Bin Ismail Bin Musa, from Ahmad Bin Al Qasim Al Ijaly, from Ahmad Bin Yahya, well known as Burd, from Muhammad Bin Khudahi, from Abdullah Bin Ayoub, from Abdullah Bin Hisham, from Abdul Kareem Bin Umar Al Jufy, from Hababat Al Walibiya who said,

'I saw Amir Al-Momineen^{-asws} among the elite forces and there was a whip with him^{-as} he^{-asws} was striking with the sellers of eels, and the (Al-Marmahy) catfish, and (Al-Zameer) catfish, and (Al-Tafy) fish dead in the water, and he^{-asws} was saying to them: 'O sellers of the morphed children of Israel, and army of the clan of Marwan!'

فَقَامَ إِلَيْهِ فُرَاتٌ بْنُ أَحْنَفَ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ وَمَا جُنْدُ بَنِي مَرْوَانَ

Furat Bin Ahnaf stood up to him^{-asws}. He said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! And what is the army of the clan of Marwan?'

فَقَالَ أَقْوَامٌ خَلَقُوا اللَّحْيَ وَ قَتَلُوا الشَّوَارِبَ.

He^{-asws} said: 'A people shaving the beards and prolonging the moustaches''^{.513}

12- طب، طب الأئمة عليهم السلام عن أحمد بن نصير عن زياد بن مروان القندي عن محمد بن سنان عن أبي عبد الله ع قال قال أمير المؤمنين ع أخذ الشارب من الجمعة إلى الجمعة أمان من الجذام.

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – from Ahmad Bin Nuseyr, from Ziyad Bin Marwan Al Qandy, from Muhammad Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Take (trim) the moustache from the Friday to the Friday is safety from the leprosy''^{.514}

13- سر، السرائر عن البرزطي عن علي بن الحلبي عن أبي عبد الله ع قال: سألتُهُ عن إطالة الشعر فقال كان أصحاب رسول الله ص مشعرين يعني الطم.

(The book) 'Al Saraair' – from Al Bazanty, from Ali, from Al Halby,

⁵¹² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 13 H 10

⁵¹³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 13 H 11

⁵¹⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 13 H 12

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about lengthening the hair. He^{-asws} said: ‘The companions of Rasool-Allah^{-saww} were hairy, meaning the covered’’.⁵¹⁵

14- مكا، مكارم الأخلاق من كتاب من لا يحضره الفقيه قال الصادق ع أخذ الشارب من الجمعة إلى الجمعة أمان من الجذام.

(The book) ‘Makarim Al Akhlaq’, from the book ‘Man La Yahzar Al Faqeeh –

‘Al-Sadiq^{-asws} said: ‘Taking (trimming) from the Friday to the Friday is safety from the leprosy’’.⁵¹⁶

و قال النبي ص لا يطولن أحدكم شاربته فإن الشيطان يتخذها مخبأ يستتر به.

And the Prophet^{-saww} said: ‘Not one of you should lengthen his moustache, for the Satan^{-la} takes it as a hiding place concealing with it’’.⁵¹⁷

و قال ع من لم يأخذ شاربته فليس منا.

And he^{-asws} said: ‘One does not take (trim) his moustache, he isn’t from us^{-asws}’’.⁵¹⁸

و قال ع أحفوا الشوارب و أعفوا اللحي و لا تتشبهوا باليهود.

And he^{-asws} said: ‘Take (trim) the moustaches and grow the bears and do not be resembling the Jews’’.⁵¹⁹

و قال ص إن المجوس جزوا لحاهم و فزوا شواربهم و إننا نحن نجز الشوارب و نغفي اللحي و هي الفطرة و إذا أخذ الشارب يقول بسم الله و بالله و على ملة رسول الله ص.

And he^{-saww} said: ‘The Magians are cutting their beards and growing their moustaches, and we^{-asws} cut the moustaches and growing the beards, and it is the nature; and whenever one trims the moustache, he should say, ‘In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and upon nation (religion) of Rasool-Allah^{-saww}’’.⁵²⁰

من كتاب المحاسين عن الصادق ع قال: حلق الشارب من السنة.

From the book ‘Al Mahasin’ –

‘From Al-Sadiq^{-asws} having said: ‘Shaving the moustache is from the Sunnah’’.⁵²¹

- عن السكوني قال قال رسول الله ص من السنة أن يأخذ الشارب حتى ينبلع الإطار.

⁵¹⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 13 H 13

⁵¹⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 13 H 14 / 1

⁵¹⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 13 H 14 / 2

⁵¹⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 13 H 14 / 3

⁵¹⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 13 H 14 / 4

⁵²⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 13 H 14 / 5

⁵²¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 13 H 14 / 6

From Al Sakuny who said,

‘Rasool-Allah^{-saww} said: ‘Rasool-Allah^{-saww} said: ‘From the Sunnah is taking (trimming) the moustache until he reaches the edge’’.⁵²²

عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ أَنَّهُ رَأَى أَبَا عَبْدِ اللَّهِ عَ أَحْمَى شَارِبُهُ حَتَّى أَلَزَمَهُ الْعَسِيبَ نَظَرَ النَّبِيُّ ص إِلَى رَجُلٍ طَوِيلِ اللَّحْيَةِ فَقَالَ مَا كَانَ لِهَذَا لَوْ هَيَأُ مِنْ لِحْيَتِهِ

From Abdullah Bin Usman,

‘He saw Abu Abdullah^{-asws} lightening his^{-asws} moustache until he^{-asws} reached the hairline (to the lip). The Prophet^{-saww} looked at a man of long beard. He^{-saww} said: ‘There is no (harm) for this, if he could prepare from his beard!’

فَبَلَغَ الرَّجُلُ ذَلِكَ فَهَيَأَ لِحْيَتَهُ بَيْنَ اللَّحْيَتَيْنِ ثُمَّ دَخَلَ عَلَى النَّبِيِّ ص فَلَمَّا رَأَاهُ قَالَ هَكَذَا فَأَفْعَلُوا.

That reached the man, so he prepared his beard from the two beards, then he entered to see the Prophet^{-saww}. When he^{-saww} said him, he^{-saww} said: ‘Like this, so keep doing so’’.⁵²³

عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: رَأَيْتُ الْبَاقِرَ ع يَأْخُذُ مِنْ لِحْيَتِهِ فَقَالَ دَوْرَهَا.

From Muhammad Bin Muslim who said,

‘I saw Al-Baqir^{-asws} taking (trimming) from his^{-asws} beard. He^{-asws} said: ‘Rotate it’’.⁵²⁴

وَ قَالَ الصَّادِقُ ع تَقْبِضُ يَدِكَ عَلَى اللَّحْيَةِ وَ تَجْرُ مَا فَضَلَ.

And Al-Sadiq^{-asws} said: ‘Grab with your hand upon the bears, and cut whatever is extra’’.⁵²⁵

مِنْ كِتَابِ الْمَحَاسِنِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ قَالَ: سَأَلْتُ أُخِيَّ عَنِ الرَّجُلِ يَأْخُذُ مِنْ لِحْيَتِهِ قَالَ أَمَا مِنْ عَارِضِيهِ فَلَا بَأْسَ وَ أَمَا مِنْ مُقَدِّمِهَا فَلَا يَأْخُذُ.

From the book ‘Al Mahasin’ –

‘From Ali son of Ja’far^{-asws} having said, ‘I asked my brother^{-asws} about the making (taking) trimming) from his beard. He^{-asws} said: ‘As for from it width, there is no problem, and as for from its front, he should not trim’’.⁵²⁶

عَنْ سَدِيرِ الصُّرَيْقِيِّ قَالَ: رَأَيْتُ أَبَا جَعْفَرٍ ع يَأْخُذُ مِنْ عَارِضِيهِ وَ يَبْطِخُ لِحْيَتَهُ.

From Sadeyr who said,

⁵²² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 13 H 14 / 7

⁵²³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 13 H 14 / 8

⁵²⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 13 H 14 / 9

⁵²⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 13 H 14 / 10

⁵²⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 13 H 14 / 11

'I saw Abu Ja'far^{-asws} taking from his^{-asws} width and level his^{-asws} beard".⁵²⁷

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا زَادَ مِنَ اللَّحْيَةِ عَنِ الْقُبْضَةِ فَنَفِي النَّارِ.

From Abu Abdullah^{-asws} having said: 'Whatever increases from the grab of the beard, it is in the Fire".⁵²⁸

وَ عَنْهُ ع مِنْ سَعَادَةِ الْمَرْءِ خِفَّةُ لِحْيَتِهِ.

And from him^{-asws}: 'From happiness of the man is lightening his beard".⁵²⁹

قَالَ الصَّادِقُ ع يُعْتَبَرُ عَقْلُ الرَّجُلِ فِي ثَلَاثٍ فِي طُولِ لِحْيَتِهِ وَ فِي نَقْشِ خَاتَمِهِ وَ فِي كُنْيَتِهِ.

And Al-Sadiq^{-asws} said: 'The intellect of a man is expressed in three – length of his beard, and in engraving of his ring, and in his teknonym".⁵³⁰

عَنْ أَبِي أَيُّوبَ عَنِ مُحَمَّدٍ قَالَ: رَأَيْتُ أَبَا جَعْفَرٍ ع وَ الْحُجَّامَ يَأْخُذُ مِنْ لِحْيَتِهِ فَقَالَ أَدْرِهَا.

From Abu Ayoub, from Muhammad who said,

'I saw Abu Ja'far^{-asws} while the cupper was taking (trimming) from his^{-asws} beard. He^{-asws} said: 'Round it!"⁵³¹

⁵²⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 13 H 14 / 12

⁵²⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 13 H 14 / 13

⁵²⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 13 H 14 / 14

⁵³⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 13 H 14 / 15

⁵³¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 13 H 14 / 16

CHAPTER 14 – COMBING OF THE HEAD AND THE BEARD AND ITS ETIQUETTES, AND TYPES OF COMBING

1- مكا، مكارم الأخلاق عَنِ الصَّادِقِ ع قَالَ: لَا تَتَسَرَّخْ فِي الْحَمَّامِ فَإِنَّهُ يُرِقُّ الشَّعْرَ.

(The book) 'Makarim Al Akhlaq' –

'From Al-Sadiq^{-asws} having said: 'Do not comb your hair in the bathhouse for it thins the hair''.⁵³²

عَنْ يَزِيدَ بْنِ مُسْلِمٍ قَالَ أَبُو عَبْدِ اللَّهِ ع الْمَشْطُ يَنْفِي الْفَقْرَ وَ يُذْهِبُ الدَّاءَ.

From Yazeed Bin Muslim,

'Abu Abdullah^{-asws} said: 'The combing negates the poverty and the disease goes away''.⁵³³

عَنْهُ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْمَشْطُ يَذْهَبُ بِالْوَبَاءِ وَ الدُّهُنُ يَذْهَبُ بِالْبُؤْسِ.

From him^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The combing does away with the plague, and the oil does away with the misery''.⁵³⁴

وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِمْزَارُ الْمَشْطِ عَلَى صَدْرِكَ يُذْهِبُ بِالْهَمِّ.

And from Abu Abdullah^{-asws} having said: 'Persistently comb upon your chest, it will do away with the worries''.⁵³⁵

عَنْ أَبِي عَبْدِ اللَّهِ بِنِ سُلَيْمَانَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنِ الْعَاجِ قَالَ لَا بَأْسَ بِهِ وَ إِنَّ لِي مِنْهُ لَمْشَطًا.

From Abu Abdullah Bin Suleyman who said,

'I asked Abu Ja'far^{-asws} about the ivory. He^{-asws} said: 'There is no problem with it, and for me^{-asws} there is a comb from it''.⁵³⁶

عَنِ الْقَاسِمِ بْنِ الْوَلِيدِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ عِظَامِ الْفِيلِ مَذَاهِبِهَا وَ أَمْشَاطِهَا قَالَ لَا بَأْسَ.

From Abu Al Qasim Bin Al Waleed who said,

⁵³² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 14 H 1 /1

⁵³³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 14 H 1 /2

⁵³⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 14 H 1 /3

⁵³⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 14 H 1 /4

⁵³⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 14 H 1 /5

'I asked Abu Abdullah^{-asws} about the elephant bones, their oil containers and their combs. He^{-asws} said: 'There is no problem''.⁵³⁷

وَعَنْهُ ع أَنَّهُ كَرِهَ أَنْ يُدَهَّنَ فِي مُدْهَنَةِ فِضَّةٍ أَوْ مُدْهَنٍ مُفَضَّضٍ وَ الْمَشْطُ كَذَلِكَ.

And from him^{-asws}, he^{-asws} dislike oiling in a silver container, or ointment container, and the (silver) comb is like that''.⁵³⁸

عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ آيَةِ الذَّهَبِ وَ الْفِضَّةِ فَكَرِهَهُمَا فَعُلْتُ رَوَى بَعْضُ أَصْحَابِنَا أَنَّهُ كَانَ لِأَبِي الْحَسَنِ مِرَاةً مُلَبَّسَةً فِضَّةً

From Muhammad Bin Isa,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I asked him^{-asws} about containers of gold and silver. He^{-asws} disliked them. I said, 'One of our companions is reported that there used to be a mirror for Abu Al-Hassan^{-asws} coated in silver!'

فَقَالَ لَا وَ الْحَمْدُ لِلَّهِ إِنَّمَا كَانَتْ لَهَا خَلْفَةٌ فِضَّةً

He^{-asws} said: 'No, and the Praise is for Allah^{-azwj}! But rather, there was a silver ring for it'.

وَ قَالَ إِنَّ الْعَبَّاسَ لَمَّا عُذِرَ جُعِلَ لَهُ عُوْدٌ مُلَبَّسٌ فِضَّةً نَحْوًا مِنْ عَشْرَةِ دَرَاهِمٍ فَأَمَرَ بِهِ أَبُو الْحَسَنِ ع فَكُسِرَ.

And he^{-asws} said: 'When Al-Abbas (brother of Al-Reza^{-asws}) was circumcised, there was a silver coated incense burner of approximately ten Dirhams. Abu Al-Hassan^{-asws} instructed with it, so it was broken''.⁵³⁹

عَنْهُ ع قَالَ: لَا بَأْسَ أَنْ يَشْرَبَ الرَّجُلُ فِي الْفَدْحِ الْمَفْضُضِ وَ اغْرُلْ فَمَكَ عَنْ مَوْضِعِ الْفِضَّةِ.

From him^{-asws} having said: 'There is no problem if the man were to drink in the silver handled cup, and keep your mouth away from the place of silver''.⁵⁴⁰

وَ عَنِ الصَّادِقِ ع مِنْ كِتَابِ النَّجَاةِ قَالَ: إِذَا أَرَادَ أَحَدُكُمْ الْإِمْتِشَاطَ فَلْيَأْخُذِ الْمَشْطَ بِيَدِهِ الْيُمْنَى وَ هُوَ جَالِسٌ وَ لِيَضَعَهُ عَلَى أَمِّ رَأْسِهِ ثُمَّ يُسْرَخْ مُقَدَّمَ رَأْسِهِ وَ يَقُولُ اللَّهُمَّ حَسِّنْ شَعْرِي وَ بَشِّرِي وَ طَيِّبُهُمَا وَ اصْرِفْ عَنِّي الْوَبَاءَ

And from Al-Sadiq^{-asws}, from 'Kitab Al-Najaat', he^{-asws} said: 'Whenever one of you wants the combing, let him take the comb in his right hand while he is seated, and let him place it on mother (top) of his head, then he should comb the front of his head and said, 'O Allah^{-azwj}! Beautify my hair, and my skin, and aromatise them, and Turn the plague away from me!'

ثُمَّ يُسْرَخْ مُؤَخَّرَ رَأْسِهِ ثُمَّ يَقُولُ اللَّهُمَّ لَا تَزِدَّنِي عَلَى عَقْبِي وَ اصْرِفْ عَنِّي كَيْدَ الشَّيْطَانِ وَ لَا تُمَكِّنْهُ مِنْ قِيَادِي فَيَزِدَّنِي عَلَى عَقْبِي

⁵³⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 14 H 1 /6

⁵³⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 14 H 1 /7

⁵³⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 14 H 1 /8

⁵⁴⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 14 H 1 /9

Then he should comb the back of his head, then say, ‘O Allah^{-azwj}! Do not Return me upon my heels, and Turn the plot of Satan^{-la} away from me, and do not Enable him^{-la} from leading me, for he^{-la} will return me back upon my heels!’

ثُمَّ يُسْرَخُ عَلَى حَاجَتَيْهِ وَ يَقُولُ اللَّهُمَّ رَبِّي بِرَبِّيَةِ الْهُدَى

Then he should comb upon his sides and say, ‘O Allah^{-azwj}! Adorn me with adornment of the Guidance!’

ثُمَّ يُسْرَخُ الشَّعْرَ مِنْ فَوْقٍ ثُمَّ يَمُرُّ الْمُشْطَ عَلَى صَدْرِهِ وَ يَقُولُ فِي الْحَالَيْنِ مَعاً اللَّهُمَّ سَرِّحْ عَنِّي الْعُغُومَ وَ الْهُمُومَ وَ وَخْشَةَ الصُّدُورِ وَ وَسْوَاسَةَ الشَّيْطَانِ

Then comb the hair from above, then he should pass the comb upon his chest and say during the two states together, ‘Release away from me the sadness, and the worries, and the loneliness of my chest and the insinuations of Satan^{-la}’.

ثُمَّ يَشْتَعِلُ بِتَسْرِيحِ الشَّعْرِ وَ يَبْتَدِئُ بِهِ مِنْ أَسْفَلٍ وَ يَقْرَأُ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ.

Then he should pre-occupy with combing the hair and begin with it from the bottom and recite: **Surely We Revealed it during the Night of Pre-determination [97:1]** (Surah Al-Qadr)”.⁵⁴¹

جم، جمال الأسبوع مُرْسَلًا مِثْلَهُ وَ زَادَ فِي آخِرِهِ وَ رُوِيَ يَقْرَأُ وَ الْعَادِيَاتِ أَيْضًا.

(The book) ‘Jamaal Al Asbou’ –

‘Similar to it, and there is an increase in it’s end, ‘And it is reported: ‘He should recite: **(I Swear) by the running (steeds) snorting [100:1]** (Surah Al-Adiyaat)’”.⁵⁴²

2- مكا، مكارم الأخلاق عَنْ يَحْيَى بْنِ حَمَّادٍ عَنْ سُلَيْمَانَ بْنِ يَحْيَى قَالَ: تَلَبَّسَ الرَّضَا ع يَوْمًا لِلرُّكُوبِ إِلَى بَابِ الْمَأْمُونِ وَ كُنْتُ فِي حَرْسِهِ فَدَعَا بِالْمُشْطِ وَ جَعَلَ يَمْشِطُ ثُمَّ قَالَ يَا سُلَيْمَانُ أَخْبِرْنِي أَبِي عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ مَنْ أَمَرَ الْمُشْطَ عَلَى رَأْسِهِ وَ لِحْيَتِهِ وَ صَدْرِهِ سَبْعَ مَرَّاتٍ لَمْ يَقَارِنَهُ دَاءٌ أَبَدًا.

(The book) ‘Makarim Al Akhlaq’ – from Yahya Bin Hammad, from Suleyman Bin Yahya who said,

‘One day Al-Reza^{-asws} wore garments for the riding to the door of Al-Mamoun, and I was his^{-asws} guard. He^{-asws} called for the comb and went on to comb, then said: ‘O Suleyman! My^{-asws} father^{-asws} informed me^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Rasool-Allah^{-saww} having said: ‘One who passes the comb upon his head and his heart and his chest, seven times, no disease will come near him for ever!’”⁵⁴³

مِنْ طِبِّ الْأَيْمَةِ رُوِيَ عَنْ أَبِي الْحُسَيْنِ الْعَسْكَرِيِّ ع أَنَّهُ قَالَ: التَّسْرِيحُ بِمُشْطِ الْعَاجِ يُبْنِتُ الشَّعْرَ فِي الرَّأْسِ وَ يَطْرُدُ الدُّودَ مِنَ الدِّمَاغِ وَ يُطْفِئُ الْجِرَارَ وَ يُنْفِي اللَّيْثَةَ وَ الْعُغُومَ.

⁵⁴¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 14 H 1 /10

⁵⁴² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 14 H 1 /11

⁵⁴³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 14 H 2 /1

From (the book) 'Tibb Al-Aimma^{-asws'} – It is reported from Abu Al-Hassan Al-Askari^{-asws} having said: 'The combing with an ivory comb builds the hair in the head, and repels the insects from the brain, and extinguishes the bile, and purifies the gums and the roots'.⁵⁴⁴

عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ: لَا تَمْتَشِطُ مِنْ قِيَامٍ فَإِنَّهُ يُورِثُ الضَّعْفَ فِي الْقَلْبِ وَ امْتَشِطْ وَ أَنْتَ جَالِسٌ فَإِنَّهُ يُغْوِي الْقَلْبَ وَ يَمْخِجُ الْجِلْدَةَ.

And from Abu Al-Hassan Musa^{-asws} having said: 'Do not comb while standing for it inherits the weakness in the heart, and comb while you are seated for it strengthens the heart, and stirs (invigorates) the skin'.⁵⁴⁵

عَنِ الصَّادِقِ ع قَالَ: تَسْرِيحُ الرَّأْسِ يَطْفَعُ الْبَلْعَمَ وَ تَسْرِيحُ الْحَاجِبَيْنِ أَمَانٌ مِنَ الْجَدَامِ وَ تَسْرِيحُ الْعَارِضَيْنِ يَشُدُّ الْأَضْرَاسَ

From Al-Sadiq^{-asws} having said: 'Combing the hair, cuts the phlegm, and combing the eyebrows is safety from the leprosy, and combing the sideburns strengthens the molars'.

وَ سُئِلَ عَنْ خَلْقِ الرَّأْسِ قَالَ حَسَنٌ.

And he^{-asws} was asked about shaving the head. He^{-asws} said: 'Excellent'.⁵⁴⁶

وَ رُوِيَ أَنَّهُ قَالَ: إِذَا سَرَّحْتَ لِحْيَتَكَ فَاضْرِبْ بِالْمَشْطِ مِنْ تَحْتِ إِلَى فَوْقِ أَرْبَعِينَ مَرَّةً وَ اقْرَأْ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَ مِنْ فَوْقِ إِلَى تَحْتِ سَبْعَ مَرَّاتٍ وَ اقْرَأْ وَ الْعَادِيَاتِ ضَبْحاً ثُمَّ قُلِ اللَّهُمَّ سَخِّ عَنِّي الْهُنُومَ وَ الْعُيُومَ وَ وَحْشَةَ الصُّدُورِ وَ وَسْوَسةَ الشَّيْطَانِ.

And it is reported, he^{-asws} said: 'When you comb your beard, strike with the comb from below to above forty times, and recite: **Surely We Revealed it during the Night of Pre-determination [97:1]** (Surah Al-Qadr), and from above to below, seven times, and recite: **(I Swear) by the running (steeds) snorting [100:1]** (Surah Al Adiyat), then say, 'Release away from me the worries, and the sadness, and loneliness of the chests, and the insinuations of Satan^{-la}'.⁵⁴⁷

وَ عَنِ النَّبِيِّ ص أَنَّهُ نَهَى عَنِ التَّرْجِيلِ مَرَّتَيْنِ فِي يَوْمٍ.

And from the Prophet^{-saww}, he^{-saww} forbade from the tying (hair) twice during a day".⁵⁴⁸

وَ عَنِ النَّبِيِّ ص أَنَّهُ كَانَ يَرْجُلُ شَعْرَهُ وَ أَكْثَرَ مَا كَانَ يَرْجُلُهُ بِالْمَاءِ.

And from the Prophet^{-saww}, he^{-saww} used to tie his^{-saww} hair, and mostly he^{-saww} used to tie (after wetting) with the water".⁵⁴⁹

3- ط، الأمان به، من لا يحضر الفقيه روي أنه يقول عند تسريح لحيته - اللهم صل على محمد و آل محمد و ألبسني جمالاً في خلقك و زينة في عبادك و حسن شعري و بشري و لا تبليني بالتفارق و ارزقني المهابة بين برئتك و الرحمة من عبادك يا أرحم الراحمين.

⁵⁴⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 14 H 2 / 2

⁵⁴⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 14 H 2 / 3

⁵⁴⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 14 H 2 / 4

⁵⁴⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 14 H 2 / 5

⁵⁴⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 14 H 2 / 6

⁵⁴⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 14 H 2 / 7

(The books) 'Al Aman (Al Akhtar), (and) 'Man La Yahza Al Faqeeh' –

'It is reported that he^{-asws} would say during the combing of his^{-asws} beard: 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Clothe me^{-asws} with beauty among Your^{-azwj} creatures, and an adornment among Your^{-azwj} servants, and Beautify my^{-asws} hair, and my^{-asws} skin, and do not Afflict me^{-asws} with the hypocrisy, and Grace me^{-asws} love between Your^{-azwj} righteous servants, and the Mercy from Your^{-azwj} servant, O most Merciful of the merciful ones!''⁵⁵⁰

18- كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، عَنْ هَارُونَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ ابْنِ فَضَّالٍ عَنِ الصَّادِقِ عَنِ أَبِيهِ عَنِ آبَائِهِ عَنِ النَّبِيِّ ص قَالَ: الشَّعْرُ الْحَسَنُ مِنْ كِسْوَةِ اللَّهِ فَأَكْرَمُوهُ.

'Kitab Al Imamah Wa Al Tabsirah' – from Haroun Bin Musa, from Muhammad Bin Ali, from Muhammad Bin Al-Husayn, from Ali Bin Asbaat, from Ibn Fazzal,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: 'The good hair is from the Coverings of Allah^{-azwj}, therefore honour it''⁵⁵¹

⁵⁵⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 14 H 3

⁵⁵¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 14 H 4

CHAPTER 15 – THE COMBING AND ITS ETIQUETTES, AND IT IS FROM THE FORMER CHAPTER

1- شي، تفسير العياشي عن أبي بصير عن أبي عبد الله ع قال: سألته عن قوله تعالى خذوا زينتكم عند كل مسجد قال هو المشط عند كل صلاة فريضة و نافلة.

(The book) 'Tafseer Al Ayyashi' – from Abu Baseer,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about Words of the Exalted: **Take to your adornments at every Masjid, [7:31]**. He^{-asws} said: 'It is the combing during every Salat, Prescribed and optional''⁵⁵²

2- شي، تفسير العياشي عن عمارة التوفلي عن أبيه قال سمعت أبا الحسن ع يقول المشط يذهب بالوباء

Tafseer Al Ayyashi – from Ammar Al Nowfaly, from his father who said,

'I heard Abu Al-Hassan^{-asws} saying: 'The combing does away with the plague'.

قال وكان لأبي عبد الله ع مشط في المسجد يتمشط به إذا فرغ من صلاته.

He^{-asws} said: 'And there used to be a comb for Abu Abdullah^{-asws} in the Masjid he^{-asws} was combing with when he^{-asws} was free from his^{-asws} Salat''⁵⁵³

3- مكا، مكارم الأخلاق كان النبي ص يتمشط و يُرَجِّلُ رَأْسَهُ بِالْمِدْرَى وَ تُرَجِّلُهُ نِسَاؤُهُ وَ تَتَفَقَّدُ نِسَاؤُهُ تَمْرِيحَهُ إِذَا سَرَحَ رَأْسَهُ وَ لِحْيَتَهُ فَيَأْخُذَنَّ الْمَشَاطَةَ فَيُقَالُ إِنَّ الشَّعْرَ الَّذِي فِي أَيْدِي النَّاسِ مِنْ تِلْكَ الْمَشَاطَاتِ

(The book) 'Makarim Al Aklhaq' –

'The Prophet^{-saww} used to comb and tie (hair of) his^{-saww} head with the bandanna, and his^{-saww} wives would tie it, and his^{-saww} wives would miss his^{-saww} comb when he^{-saww} combed his^{-saww} head and his^{-saww} beard, so they would take the comb. It is said that the hair which is in the hands of the people is from that comb.

فَأَمَّا مَا خَلَقَ فِي حَجَّتِهِ وَ عُمَرَتِهِ فَإِنَّ جِبْرَائِيلَ كَانَ يَنْزِلُ فَيَأْخُذُهُ فَيَعْرُجُ بِهِ إِلَى السَّمَاءِ وَ لِيَمَّا سَرَحَ لِحْيَتَهُ فِي الْيَوْمِ مَرَّتَيْنِ

As for his^{-saww} having shaved during his^{-saww} Hajj and his^{-saww} Umrah, Jibraeel^{-as} would descend and take it and ascend with it to the sky, and sometimes he^{-saww} would comb his^{-saww} beard twice during the day.

⁵⁵² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 15 H 1

⁵⁵³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 15 H 2

وَكَانَ ص يَضَعُ الْمَشْطَ تَحْتَ وَسَادَتِهِ إِذَا امْتَشَطَ بِهِ وَ يَقُولُ إِنَّ الْمَشْطَ يَذْهَبُ بِالْوَبَاءِ وَ كَانَ ص يُسْرِخُ تَحْتَ لِحْيَتِهِ أَرْبَعِينَ مَرَّةً وَ مِنْ فَوْقَهَا سَبْعَ مَرَّاتٍ وَ يَقُولُ إِنَّهُ يَزِيدُ فِي الذَّهْنِ وَ يَقَطَعُ الْبَلْعَمَ.

And he^{-saww} would place the comb under his^{-saww} pillow when he^{-saww} had combed with it, and he^{-saww} said: 'The combing does away with the plague'; and he^{-saww} would comb under his^{-saww} beard forty times, and from above it seven times, and he^{-saww} said: 'It increases in the mind and cuts the phlegm'.⁵⁵⁴

وَ فِي رِوَايَةٍ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: مَنْ أَمَرَ الْمَشْطَ عَلَى رَأْسِهِ وَ لِحْيَتِهِ وَ صَدْرِهِ سَبْعَ مَرَّاتٍ لَمْ يُقَارِبْهُ دَاءٌ أَبَدًا.

And in a report from the Prophet^{-saww} having said: 'One who passes the comb upon his head and his beard and his chest, seven times, no diseased will come near him, ever!'⁵⁵⁵

4- مَكَاءُ، مَكَارِمُ الْأَخْلَاقِ قَالَ الصَّادِقُ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ حُدُّوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ قَالَ تَمَشَّطُوا فَإِنَّ الْمَشْطَ يَجْلِبُ الرِّزْقَ وَ يُحَسِّنُ الشَّعْرَ وَ يُنَجِّزُ الْحَاجَةَ وَ يَزِيدُ فِي الصُّلْبِ وَ يَقَطَعُ الْبَلْعَمَ.

(The book) 'Makarim Al Akhlaaq' –

'Al-Sadiq^{-asws} having said regarding Words of Mighty and Majestic: **Take to your adornments at every Masjid, [7:31]**. He^{-asws} said: 'Comb, for the combing attracts the sustenance, and improves the hair, and fulfils the need, and increases in the loins, and cuts the phlegm'.⁵⁵⁶

وَ قَالَ الصَّادِقُ ع مَشْطُ الرَّأْسِ يَذْهَبُ بِالْوَبَاءِ وَ مَشْطُ اللَّحْيَةِ يَشُدُّ الْأَضْرَاسَ.

And Al-Sadiq^{-asws} said: 'Combing the head does away with the plague, and combing the beard strengthens the molars'.⁵⁵⁷

قَالَ أَبُو الْحُسَيْنِ مُوسَى بْنُ جَعْفَرٍ ع إِذَا سَرَحْتَ لِحْيَتَكَ وَ رَأْسَكَ فَأَمَرَ الْمَشْطَ عَلَى صَدْرِكَ فَإِنَّهُ يَذْهَبُ بِالْهَمِّ وَ الْوَبَاءِ.

Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} said: 'When you have combed your beard and your head, pass the comb upon your chest, for it does away with the worries and the plague'.⁵⁵⁸

وَ قَالَ الصَّادِقُ ع مِنْ سَرَحَ لِحْيَتَهُ سَبْعِينَ مَرَّةً وَ عَدَّهَا مَرَّةً مَرَّةً لَمْ يَقْرَبْهُ الشَّيْطَانُ أَرْبَعِينَ يَوْمًا.

And Al-Sadiq^{-asws} said: 'One who combs his beard seventy times, and counts its one by one, the Satan^{-la} will not come near him for forty days'.⁵⁵⁹

مِنْ رِوَايَةِ الْوَاعِظِينَ وَ كَانَ رَسُولُ اللَّهِ ص يُسْرِخُ تَحْتَ لِحْيَتِهِ أَرْبَعِينَ مَرَّةً وَ مِنْ فَوْقَهَا سَبْعَ مَرَّاتٍ وَ يَقُولُ إِنَّهُ يَزِيدُ فِي الذَّهْنِ وَ يَقَطَعُ الْبَلْعَمَ.

⁵⁵⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 15 H 3 a

⁵⁵⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 15 H 3 b

⁵⁵⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 15 H 4 / 1

⁵⁵⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 15 H 4 / 2

⁵⁵⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 15 H 4 / 3

⁵⁵⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 15 H 4 / 4

From (the book) 'Rowzat Al Waizeen' –

'And Rasool-Allah^{-saww} would comb below his^{-saww} beard forty times, and from above it seven times, and he^{-saww} said: 'It increases in the mind and cuts the phlegm''.⁵⁶⁰

و فِي رِوَايَةٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ أَمَرَ الْمَشْطَ عَلَى رَأْسِهِ وَ لِحْيَتِهِ وَ صَدْرِهِ سَبْعَ مَرَّاتٍ لَمْ يُعَارِنَهُ الدَّاءُ أَبَدًا.

And in a report from the Prophet^{-saww} having said: 'One who passes the comb upon his head and his beard and his chest, seven times, the no disease will come near him, ever!'⁵⁶¹

وَ قَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ مَشَّطَ قَائِمًا رَكِبَتْهُ الدَّيْنُ.

And he^{-saww} said: 'One who combs while standing, will be ridden with debt''.⁵⁶²

عَنِ الْكَاظِمِ ع قَالَ: تَمَشَّطُوا بِالْعَاجِ فَإِنَّهُ يَذْهَبُ بِالْوَبَاءِ.

From Al-Kazim^{-asws} having said: 'Comb with the ivory, it does away with the plague''.⁵⁶³

وَ قَالَ الصَّادِقُ ع الْمَشْطُ يَذْهَبُ بِالْوَبَاءِ وَ هُوَ الْحُمَى -

And Al-Sadiq^{-asws} said: 'The combing does away with the plague, and it is the fever'.

وَ قَالَ لَا بَأْسَ بِأَمْشَاطِ الْعَاجِ وَ الْمَكَاحِلِ وَ الْمَدَاهِنِ مِنْهُ.

And he^{-asws} said: 'There is no problem with the ivory combs, and the Kohl container, and the oil containers from it''.⁵⁶⁴

5- ل، الخصال عَنْ سَعِيدِ بْنِ عِلَاقَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: التَّمَشُّطُ مِنْ قِيَامٍ يُورِثُ الْفَقْرَ.

(The book) 'Al Khisaal' – from Saeed Bin Ilaqah,

'From Amir Al-Momineen^{-asws} having said: 'The combing while standing inherits the poverty''.⁵⁶⁵

6- ل، الخصال عَنْ إِسْمَاعِيلَ بْنِ مَنْصُورٍ بْنِ أَحْمَدَ الْقَصَّارِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ مُحَمَّدِ الْعَلَوِيِّ عَنْ أَحْمَدَ بْنِ عَلِيِّ الْأَنْصَارِيِّ عَنِ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ حُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

(The book) 'Al Khisaal' – from Ismail Bin Mansour Bin Ahmad Al Qasr, from Muhammad Bin Al Qasim Bin Muhammad Al Alawy, from Ahmad Bin Ali Al Ansari, from Al Barqy, from Ibn Fazzal, from Sa'alba, from Abdul Rahman Bin Al Hajjaj,

⁵⁶⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 15 H 4 / 5

⁵⁶¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 15 H 4 / 6

⁵⁶² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 15 H 4 / 7

⁵⁶³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 15 H 4 / 8

⁵⁶⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 15 H 4 / 9

⁵⁶⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 15 H 5

‘From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **Take to your adornments at every Masjid, [7:31].**

قَالَ الْمَشْطُ يَجْلِبُ الرِّزْقَ وَ يُحَسِّنُ الشَّعْرَ وَ يُنَجِّزُ الْحَاجَةَ وَ يَزِيدُ فِي مَاءِ الصُّلْبِ وَ يَقَطَعُ الْبَلْغَمَ وَ كَانَ رَسُولُ اللَّهِ ص يُسْرِّحُ تَحْتَ لِحْيَتِهِ أَرْبَعِينَ مَرَّةً وَ مِنْ فَوْقِهَا سَبْعَ مَرَّاتٍ وَ يَقُولُ إِنَّهُ يَزِيدُ فِي الذَّهْنِ وَ يَقَطَعُ الْبَلْغَمَ.

He^{-asws} said: ‘The combing attracts the sustenance, and improves the hair, and fulfils the need, and increases in water of the loins, and cuts the phlegm, and Rasool-Allah^{-saww} used to comb under his^{-saww} beard forty times, and seven times from above it, and he^{-saww} said: ‘It increases in the mind and cuts the phlegm’^{.566}

7- ثواب الأعمال عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ نَصْرِ بْنِ إِسْحَاقَ عَنْ عُنْبَسَةَ بْنِ سَعِيدٍ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص تَسْرِيحُ الرَّأْسِ يَذْهَبُ بِالْوَبَاءِ وَ يَجْلِبُ الرِّزْقَ وَ يَزِيدُ فِي الْجَمَاعِ.

(The book) ‘Sawaab Al Amaal’ – from Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from Nasr Bin Is’haq, from Anbasa Bin Saeed raising it, said,

‘Rasool-Allah^{-saww} said: ‘Combing the head does away with the plague, and attracts the sustenance, and increases in the libido’^{.567}

8- ثواب الأعمال عَنِ ابْنِ إِدْرِيسَ عَنْ أَبِيهِ عَنِ الْأَشْعَرِيِّ عَنْ سَهْلِ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ مُحَمَّدِ بْنِ عُمَرَ الْهُمْدَانِيِّ عَنْ حَسَنِ بْنِ عَطِيَّةَ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ سَرَّحَ لِحْيَتَهُ سَبْعِينَ مَرَّةً وَ عَدَّهَا مَرَّةً مَرَّةً لَمْ يَقْرُبْهُ الشَّيْطَانُ أَرْبَعِينَ صَبَاحًا.

(The book) ‘Sawaab Al Amaal’ – from Ibn Idrees, from his father, from Al Ashari, from Sahl, from Ibrahim, from Abdul Rahman Bin Al Hajjaj, from Muhammad Bin Umar Al Hamdany, from Hassan Bin Atiyya, from Ismail Bin Jabir,

‘From Abu Abdullah^{-asws} having said: ‘One who combs his hair seventy times and counts it one by one, the Satan^{-la} will not come near him for forty mornings’^{.568}

9- طب، طب الأئمة عليهم السلام عَنْ تَمِيمِ بْنِ أَحْمَدَ الصَّيْرِيِّ عَنْ مُحَمَّدِ بْنِ خَالِدِ الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ التُّعْمَانَ عَنْ دَاوُدَ بْنِ فَرْقَدٍ وَ الْمُعَلَّى بْنِ حُنَيْسٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع تَسْرِيحُ الْعَارِضَيْنِ يَشُدُّ الْأَضْرَاسَ وَ تَسْرِيحُ اللَّحْيَةِ يَذْهَبُ بِالْوَبَاءِ وَ تَسْرِيحُ الذُّؤَابَتَيْنِ يَذْهَبُ بِبَلَابِلِ الصَّدْرِ وَ تَسْرِيحُ الرَّأْسِ يَقَطَعُ الْبَلْغَمَ.

(The book) ‘Tibb Al-Aimma^{-asws/}, may the greetings be upon them^{-asws} – from Tameem Bin Ahmad Al Sayrafi, from Muhammad Bin Khalid Al Barqy, from Ali Bin Al Numan, from Dawood Bin Farqad, and Al Moalla Bin Khuneys who said,

‘Abu Abdullah^{-asws} said: ‘Combing the sideburns strengthens the molars, and combing the bear does away with the plague, and combing the two pony tails does away with troubles of the chest, and combing the head cuts the phlegm’^{.569}

⁵⁶⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 15 H 6

⁵⁶⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 15 H 7

⁵⁶⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 15 H 8

⁵⁶⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 15 H 9

10- طب، طب الأئمة عليهم السلام عن أبي جعفر ع قال: كثرة التمشيط تذهب بالبغم و تسريح الرأس يقطع الرطوبة و يذهب بأصله.

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} –

'From Abu Ja'far^{-asws} having said: 'Frequent combing does away with the phlegm, and combing the head cuts the wet phlegm, and does away with its root (cause)'.⁵⁷⁰

11- ضا، فقه الرضا عليه السلام و إذا أردت أن تمشط لحيتك فخذ المشط بيدك اليمنى و قل بسم الله و ضع المشط على أم رأسك

(The book) 'Fiqh Al-Reza^{-asws}', may the greetings be upon him^{-asws} – 'And when you want to comb your beard, take the comb in you right hand, and said, 'In the Name of Allah^{-azwj}, and place the comb upon the mother (top) of your head.

ثم تسرح مقدم رأسك و قل اللهم أحسن شعري و بشري و طيب عيني و افترق عني السوء

Then comb the front of your head and say, 'O Allah^{-azwj}! Improve my hair, and my skin, and Better my livelihood, and Separate the evil away from me!'

ثم تسرح مؤخر رأسك و قل اللهم لا تردني على عقبي و اصرف عني كيد الشيطان و لا تمكنه مني

Then comb the back of your head, and say, 'O Allah^{-azwj}! Do not Return me upon my heels, and Turn the plots of Satan^{-la} away from me, and do not Enable him^{-la} from me'.

ثم سرح على حاجبتك و قل اللهم زينني بزينة أهل التقوى

Then comb upon your eyebrows and say, 'O Allah^{-azwj}! Adorn me with adornment of the people of piety'.

ثم تسرح لحيتك من فوق و قل اللهم اسرح عني الغموم و الهموم و وسوسة الصدور

Then comb your beard from above, and say, 'O Allah^{-azwj}! Release away from me the sadness, and the worries, and insinuations of the chests'.

ثم أمر المشط على صدغتك ثم امسح وجهك بماء وورد- فأبي روى عن أبي عبد الله ع أنه قال من أراد أن يذهب في حاجته له و مسح وجهه بماء وورد لم يرهق و يفضى حاجته و لا يصببه قتر و لا ذلة.

Then pass the comb upon your temples, then wipe your face with rose water, for my^{-asws} father^{-asws} reported from Abu Abdullah^{-asws} having said: 'One who wants to go regarding a need of his, and he wipes his face with rose water, he will not exhaust himself and will fulfil his need, and he will neither be afflicted by soreness nor humiliation'.⁵⁷¹

⁵⁷⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 15 H 10

⁵⁷¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 15 H 11

CHAPTER 16 – CLIPPING THE NAILS

قَالَ فَقِيلَ اجْتَنِبْ عَنْكَ الْوَحْيُ يَا رَسُولَ اللَّهِ ص

(The book) 'Qurb Al Asnaad' – from Al Yaqteeny, from Al Qaddah,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'It is said, the Revelation unto the Prophet^{-saww} was Withheld'.

قَالَ فَقَالَ رَسُولُ اللَّهِ ص وَكَيْفَ لَا يَحْتَبِسُ عَنِّي الْوَحْيُ وَ أَنْتُمْ لَا تُقْلِمُونَ أَظْفَارَكُمْ وَ لَا تَنْفُونَ رَوَائِحَكُمْ.

He^{-asws} said: 'Rasool-Allah^{-saww} said: 'And how can the Revelation not be Withheld from me^{-saww} and you are neither clipping your nail nor are you expelling your smells''.⁵⁷²

2- ثو، ثواب الأعمال ل، الخصال الأرتبعمائة، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع تَقْلِيمُ الْأَظْفَارِ يَمْتَعُ الدَّاءَ الْأَعْظَمَ وَ يُدْرِزُ الرِّزْقَ وَ يُورِدُهُ.

(The book) 'Sawaab Al Amaal', (and) 'Al Khisaal' –

'(The Hadeeth) 'Al-Arbamiya' – Amir Al-Momineen^{-asws} said: 'Clipping the nail prevents the mighty diseases and attracts the sustenance and provides it''.⁵⁷³

3- ل، الخصال عَنْ أَبِيهِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ أَبِي مُحَمَّدٍ الرَّازِيِّ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَلَّمَ أَظْفَارَهُ يَوْمَ الْجُمُعَةِ أَخْرَجَ اللَّهُ مِنْ أَنْبَالِهِ الدَّاءَ وَ أَدْخَلَ فِيهَا الدَّوَاءَ

(The book) 'Khisaal' – from his father, from Muhammad Al Attar, from Al Ashary, from Muhammad Bin Hassan, from Abu Muhammad Al Razy, from Al Nowfaly, from Al Sakuny,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who clips his nails on the day of Friday, Allah^{-azwj} will Expel the disease from his fingertips, and Insert the cure in it'.

وَ رُوِيَ أَنَّهُ لَا يُصِيبُهُ جُنُونٌ وَ لَا جَدَامٌ وَ لَا بَرَصٌ.

And it is reported that he will neither be afflicted with insanity, nor leprosy, nor vitiligo''.⁵⁷⁴

أَقُولُ قَدْ مَضَى فِي بَابِ الطِّيبِ عَنِ الرِّضَا ع قَلِمُوا أَظْفَارَكُمْ يَوْمَ الثَّلَاثَاءِ.

I (Majlisi) am saying, 'It has passed in the chapter on the medication from Al-Reza^{-asws}: 'Clip your nails on the day of Tuesday''.⁵⁷⁵

⁵⁷² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 1

⁵⁷³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 2

⁵⁷⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 3 a

⁵⁷⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 3 b

4- لي، الأماالي للصدوق في حتر مناهي النبي ص أنه نهى عن تقليم الأظفار بالأسنان.

(The book) 'Al Amaali' of Al Sadouq –

'In a Hadeeth of prohibitions by the Prophet^{-saww}, he^{-saww} had prohibited from clipping the nails with the teeth".⁵⁷⁶

5- ل، الخصال فيما أوصى به النبي ص إلى علي ع يا علي ثلاثه من الوسواس أكل الطين و تقليم الأظفار بالأسنان و أكل اللحية.

(The book) 'Al Khisaal' –

'Among what the Prophet^{-saww} had bequeathed with to Ali^{-asws}: 'O Ali^{-asws}! Three are from the insinuations (of Satan^{-la}) – eating the clay, and clipping the nails with the teeth, and eating the beard".⁵⁷⁷

6- ل، الخصال عن أبيه عن سعد عن أبي بصير عن الدهان عن دُرست عن إبراهيم بن عبد الحميد عن أبي الحسن الأول ع قال: أربعة من الوسواس أكل الطين و فث الطين و تقليم الأظفار بالأسنان و أكل اللحية.

(The book) 'Al Khisaal' – from his father, from Sa'ad, from Al Yaqteeny, from Al Dahhaan, from Dorost, from Ibrahim Bin Abdul Hameed,

'Abu Al-Hassan^{-asws} the 1st having said: 'Four are from the insinuations (of Satan^{-la}) – eating the clay, and coating the mud, and clipping the nails with the teeth, and eating the beard".⁵⁷⁸

7- ثو، ثواب الأعمال عن أبيه عن علي ع عن أبيه عن النوفلي عن السكوني عن الصادق ع قال قال رسول الله ص من قلم أظفاره يوم الجمعة أخرج الله عز و جل من أنامله الداء و أدخل فيها الدواء.

(The book) 'Sawaab Al Amaal' – from his father, from Ali, from his father, from Al Nowfaly, from Al Sakuny,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who clips his nails on the day of Friday, Allah^{-azwj} Mighty and Majestic Expels the disease from his fingertips and Insert the cure in it".⁵⁷⁹

و يخذ الإسناد قال قال رسول الله ص و من قلم أظفاره يوم السبت أو يوم الخميس و أخذ من شاربه عوفي من وجع الأضراس و وجع العين.

And by this chain,

'He^{-asws} said: 'Rasool-Allah^{-saww} said: 'And the one who clips his mails on the days of Saturday or the day of Thursday, and takes (trims) from his moustache will recover from the pain of molars, and pain of the eyes".⁵⁸⁰

⁵⁷⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 4

⁵⁷⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 5

⁵⁷⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 6

⁵⁷⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 7 a

⁵⁸⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 7 b

8- ثواب الأعمال عَنْ مَا جِيلُوهُ عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ الْجَامُورِيِّ عَنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنِ إِبْرَاهِيمَ بْنِ عُقْبَةَ عَنْ زَكْرِيَّا عَنْ أَبِيهِ عَنْ يَحْيَى قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ قَصَّ أَظْفَارَهُ يَوْمَ الْخَمِيسِ وَ تَرَكَ وَاحِدَةً لِيَوْمِ الْجُمُعَةِ نَفَى اللَّهُ عَنْهُ الْفَقْرَ.

(The book) 'Sawaab Al Amaal' – from Majaylawiya, from Muhammad Al Attar, from Al Ashary, from Al Jamourany, from Muhammad Bin Abdullah, from Ibrahim Bin Uqbah, from Zakariya, from his father, from Yahya who said,

'Abu Abdullah^{-asws} said: 'One who clips his nails on the day of Thursday and neglects one for the day of Friday, Allah^{-azwj} will Negate the poverty away from him'.⁵⁸¹

9- قَالَ الصَّدُوقُ رَحِمَهُ اللَّهُ قَالَ أَبِي رَضِيَ اللَّهُ عَنْهُ فِي وَصِيَّتِهِ إِلَيَّ قَلِمَ أَظْفَارِكَ وَ لَحْدَ مِنْ شَارِبِكَ وَ ابْدَأْ بِخَنْصَرِكَ مِنْ يَدِكَ الْيُسْرَى وَ اخْتِمَ بِخَنْصَرِكَ مِنْ يَدِكَ الْيُمْنَى

Al Sadouq, may Allah^{-azwj} have Mercy on him, said,

'My father, may Allah^{-azwj} be Pleased with him, said in his bequest to me, 'Clip your nails, and trim from your moustache, and begin with your pinkie of the left hand and end with your pinkie of your right hand.

وَ قُلْ حِينَ تُرِيدُ قَلَمَهَا أَوْ جَزَّ شَارِبِكَ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ فَإِنَّهُ مَنْ فَعَلَ ذَلِكَ كَتَبَ اللَّهُ لَهُ بِكُلِّ قَلَامَةٍ وَ جُزْأَةٍ عِتْقَ نَسَمَةٍ وَ لَمْ يَمْرُضْ إِلَّا مَرَضَهُ الَّذِي يَمُوتُ فِيهِ.

And say when you want to clip it, or cut your moustache, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and upon the nation (religion) of Rasool-Allah^{-saww}, for the one who does that, Allah^{-azwj} Write for him with each of clipping and his cutting, (Rewards of) freeing a person, and he will not get sick except the sick which he will be dying in'.⁵⁸² (This is a Hadeeth as below, not in the name of an Imam^{-asws} like below, but in the name of Sadouq's father)

دَعَوَاتُ الرَّاَوْنَدِيِّ، رُوِيَ عَنْهُمْ ع قَلِمَ أَظْفَارِكَ إِلَى قَوْلِهِ يَمُوتُ فِيهِ.

(The book) 'Dawaat' of Al Rawandy –

'It is reported from them^{-asws}: 'Clip your nails' – up to his^{-asws} words – 'he will be dying in'.⁵⁸³

10- طب، طب الأئمة عليهم السلام عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ عَنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ مُحَمَّدِ بْنِ أَبِي الْحَسَنِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ أَحَدَ أَظْفَارَهُ كُلَّ خَمِيسٍ لَمْ تَزِدْ عَيْنَاهُ وَ مَنْ أَحَدَهَا كُلَّ جُمُعَةٍ حَرَجَ مِنْ تَحْتِ كُلِّ ظُفْرٍ دَاءٌ.

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws} – From Ahmad Bin Abdullah, from Muhammad Bin Isa, from Muhammad Bin Abu Al-Hassan who said,

'Abu Abdullah^{-asws} said: 'One who clips his nails every Thursday will not have sore eyes, and one who clips it every Friday, an illness will come out from beneath every nail'.⁵⁸⁴

⁵⁸¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 8

⁵⁸² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 9 a

⁵⁸³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 9 b

⁵⁸⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 10 a

وَعَنْهُ ع أَنَّهُ كَانَ يُقْلِمُ أَظْفَارَهُ كُلَّ حَمِيسٍ يَبْدَأُ بِالْحَيْصِرِ الْأَيْمَنِ ثُمَّ يَبْدَأُ بِالْأَيْسَرِ وَ قَالَ مَنْ فَعَلَ ذَلِكَ كَانَ كَمَنْ أَخَذَ أَمَانًا مِنَ الرَّمَدِ.

And from him^{-asws}, he^{-asws} used to clip his^{-asws} nails every Thursday, beginning with the pinking with the right hand, then he^{-asws} began with the left, and said: ‘One who does that would be like the one who takes safety from the sore eyes’.⁵⁸⁵

11- طب، طب الأئمة عليهم السلام عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْبُرْسِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْأَزْمَعِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانِ عَنِ الْمُفَضَّلِ عَنِ ابْنِ طَلْحَانَ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع عَنْ أَبِيهِ عَنِ جَدِّهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: تَقْلِيمُ الْأَظْفَارِ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلَاةِ يَمْنَعُ الدَّاءَ الْأَعْظَمَ.

(The book) ‘Tibb Al-Aimma^{-asws}’, may the greetings upon them^{-asws} – from Muhammad Bin Ja’far Al Bursy, from Muhammad Bin Yahya Al Armany, from Muhammad Bin Sinan, from Al Mufazzal, from Ibn Zibyan, from Jabir Al Jufy,

‘From Abu Ja’far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘Clipping the nails on the day of Friday before the Salat prevents the mighty disease’.⁵⁸⁶

وَعَنْهُ ع أَنَّهُ قَالَ: تَقْلِيمُ الْأَظْفَارِ يَوْمَ الْجُمُعَةِ يَمْنَعُ كُلَّ دَاءٍ وَ تَقْلِيمُهُ يَوْمَ الْحَمِيسِ يُدْرِئُ الرَّزَقَ دَرًّا.

And from him^{-asws} having said: ‘Clipping the nails on the day of Friday prevents every disease, and clipping it on the day of Thursday will cause the sustenance to flow with a flowing’.⁵⁸⁷

12- مكا، مكارم الأخلاق مِنْ كِتَابِ الْيَبَاسِ رَوَى سُلَيْمَانُ بْنُ خَالِدٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَفْصُ مِنْ أَظْفَارِي كُلِّ جُمُعَةٍ فَقَالَ إِنْ طَالَتْ.

(The book) ‘Makarim Al Akhlaq’ – from ‘Kitab Al Libaas’ – It is reported by Suleyman Bin Khalid who said,

‘I said to Abu Abdullah^{-asws}, ‘Shall I clip from my nails every Friday?’ He^{-asws} said: ‘If they are long’.⁵⁸⁸

وَعَنْ مُوسَى بْنِ بَكْرٍ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ ع إِنَّ أَصْحَابَنَا يَقُولُونَ إِمَّا أَخَذُ الشَّارِبِ وَ الْأَظْفَارِ يَوْمَ الْجُمُعَةِ

And from Musa Bin Bakr who said,

‘I said to Abu Al-Hassan^{-asws}, ‘Our companions are saying, rather the moustache and the nails are to be trimmed on the day of Friday!’

فَقَالَ سُبْحَانَ اللَّهِ حُذِّهَا إِنْ شِئْتَ فِي يَوْمِ الْجُمُعَةِ وَ إِنْ شِئْتَ فِي سَائِرِ الْأَيَّامِ.

He^{-asws} said: ‘Glory be to Allah^{-azwj}! Trim it, if you so desire during the day of Friday, and if you so desire during rest of the days.’⁵⁸⁹

⁵⁸⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 10 b

⁵⁸⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 11 a

⁵⁸⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 11 b

⁵⁸⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 12 / 1

⁵⁸⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 12 / 2

عَنِ الصَّادِقِ ع قَالَ: تَقْلِيمُ الْأَطْفَارِ وَ الْأَخْذُ مِنَ الشَّارِبِ وَ غَسْلُ الرَّأْسِ بِالْحُطْمِيِّ يَنْفِي الْفَقْرَ وَ يَزِيدُ فِي الرِّزْقِ.

From Al-Sadiq^{asws} having said: 'Clipping the nails, and trimming from the moustache, and washing the head with the hibiscus negates the poverty and increases in the sustenance'.⁵⁹⁰

عَنْ أَبِي عَبْدِ اللَّهِ عَنِ آبَائِهِ عَنِ النَّبِيِّ ص قَالَ: مَنْ قَلَّمَ أَطْفَارَهُ يَوْمَ الْجُمُعَةِ أَخْرَجَ اللَّهُ مِنْ أُنَامِلِهِ دَاءً وَ أَدْخَلَ فِيهِ شِفَاءً.

From Abu Abdullah^{asws}, from his^{asws} forefathers^{asws}, from the Prophets^{saww} having said: 'One who clips his nails on the day of Friday, Allah^{azwj} will Expel a disease from his fingertips and Insert a healing in it'.⁵⁹¹

عَنْهُ ع قَالَ: تَقْلِيمُ الْأَطْفَارِ وَ الْأَخْذُ مِنَ الشَّارِبِ مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ أَمَانٌ مِنَ الْجَذَامِ.

From him^{asws} having said: 'Clipping the nails, and the trimming from the moustache, from the Friday to the Friday is a safety from the leprosy'.⁵⁹²

وَ عَنْهُ ع عَنِ النَّبِيِّ ص مَنْ قَلَّمَ أَطْفَارَهُ يَوْمَ الْجُمُعَةِ لَمْ تَسْعَفْ أُنَامِلُهُ.

And from him^{asws}, from the Prophet^{saww}: 'One who clips his nails on the day of Friday, will rescue his fingertips (from disease)'.⁵⁹³

عَنْهُ أَيْضاً قَالَ: خُذْ مِنْ أَطْفَارِكَ وَ مِنْ شَارِبِكَ كُلِّ جُمُعَةٍ فَإِذَا كَانَتْ قِصَاراً فَحَكَّهَا فَإِنَّهُ لَا يُصِيبُكَ جَذَامٌ وَ لَا بَرَصٌ.

From him^{asws} as well having said: 'Clip from your nails and from your moustache every Friday. If these were to be short, then scratch them, for you will neither be afflicted with leprosy nor vitiligo'.⁵⁹⁴

مِنْ كِتَابِ الْمَحَابِسِ عَنِ الْحَسَنِ بْنِ الْعَلَاءِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع- مَا ثَوَابُ مَنْ أَخَذَ شَارِبَهُ وَ قَلَّمَ أَطْفَارَهُ فِي كُلِّ جُمُعَةٍ

From the book 'Al Mahasin' – from Al-Hassan Bin Al A'ala who said,

'I said to Abu Abdullah^{asws} said: 'What is Reward of the one trimming his moustache and clipping his nails during every Friday?'

قَالَ لَا يَزَالُ مُطَهَّرًا إِلَى الْجُمُعَةِ الْآخِرَى.

He^{asws} said: 'He will not cease to be clean up to the next Friday'.⁵⁹⁵

عَنْ أَبِي كَهْمَسٍ عَنِ رَجُلٍ قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ الْحَسَنِ عَلَّمَنِي شَيْئاً فِي طَلَبِ الرِّزْقِ

⁵⁹⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 12 / 3

⁵⁹¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 12 / 4

⁵⁹² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 12 / 5

⁵⁹³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 12 / 6

⁵⁹⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 12 / 7

⁵⁹⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 12 / 8

From Abu Kahmas, from a man who said,

'I said to Abdullah Bin Al-Hassan, 'Teach me something regarding seeking the sustenance'.

قَالَ قُلِ اللَّهُمَّ تَوَلَّ أَمْرِي وَ لَا تُؤَلِّهِ غَيْرَكَ

He said, 'Say, 'O Allah^{-azwj}! Be in Charge of my affairs and do not let others be in charge of it!'

قَالَ فَأَعَلَّمْتُمْ بِذَلِكَ أَبَا عَبْدِ اللَّهِ ع - قَالَ أَلَا أَعْلَمُكَ فِي الرِّزْقِ مَا هُوَ أَنْفَعُ لَكَ مِنْ ذَلِكَ

He (the narrator) said, 'I let Abu Abdullah^{-asws} know him^{-asws} with that. He^{-asws} said: 'Shall I^{-asws} teach you regarding the sustenance what is more beneficial to you than that?'

قَالَ قُلْتُ بَلَى

He (the narrator) said, 'I said, 'Yes!'

قَالَ لِحَدِّ مِنْ شَارِبِكَ وَأَطْفَارِكَ فِي كُلِّ جُمُعَةٍ.

He^{-asws} said: 'Trim form your moustache and your nails during every Friday"⁵⁹⁶.

عَنْ خَلْفٍ قَالَ: رَأَى أَبُو الْحَسَنِ ع وَ أَنَا أَشْتَكِي عَيْنِي فَقَالَ أَلَا أَدُلُّكَ عَلَى شَيْءٍ إِذَا فَعَلْتَهُ لَمْ تَشْتَكِ عَيْنَكَ

From Khalaf who said,

'Abu Al-Hassan^{-asws} saw me and I was complaining of my eyes. He^{-asws} said: 'Shall I^{-asws} point you upon something, when you were to do it, you will not complain of your eyes?'

قُلْتُ بَلَى

'I said, 'Yes'.

قَالَ لِحَدِّ مِنْ أَطْفَارِكَ فِي كُلِّ حَمِيسٍ

He^{-asws} said: 'Take (clip) from your nails during every Thursday'.

قَالَ فَمَعَلْتُ فَلَمْ أَشْتَكِ عَيْنِي.

He (the narrator) said, 'I did not, and I did not complain of my eyes"⁵⁹⁷.

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مِنْ فَلَمْ أَطْفَارُهُ يَوْمَ السَّبْتِ وَ يَوْمَ الْحَمِيسِ وَ أَخَذَ مِنْ شَارِبِهِ عُوقِي مِنْ وَجَعِ الْأَضْرَاسِ وَ وَجَعِ الْعَيْنَيْنِ.

⁵⁹⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 12 / 9

⁵⁹⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 12 / 10

From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who clips his nails on the day of Saturday and the day of Thursday, and trim from his moustache will recover from pails of the molars and pain of the eyes’’.⁵⁹⁸

عَنْ أَبِي جَعْفَرٍ عَ مَنْ أَحَدَ أَظْفَارَهُ وَ شَارِبَهُ كُلَّ جُمُعَةٍ وَقَالَ حِينَ يَأْخُذُهُ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ عَلَى سُنَّةِ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ لَمْ يَسْقُطْ مِنْهُ فُلَامَةٌ وَ لَا حِرَاةٌ إِلَّا كَتَبَ اللَّهُ لَهُ بِهَا عِتْقَ رَقَبَةٍ وَ لَمْ يَمْرُضْ إِلَّا الْمَرَضَةَ الَّتِي يَمُوتُ فِيهَا.

From Abu Ja’far^{-asws} having said: ‘One who takes (clips) of his nails and his moustache every Friday and says when he takes it, ‘In the Name of Allah^{-azwj} and by Allah^{-azwj} and upon Sunnah of Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, neither any clipping will fall from him nor any cutting except Allah^{-azwj} Write for him due to it, (Rewards) of freeing a neck and will not fall six except the sickness which he will be dying in’’.⁵⁹⁹

عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ لِلرِّجَالِ قُصُوا أَظْفَارَكُمْ وَ لِلنِّسَاءِ انزُكْنَ فَإِنَّهُ أَرْزِينُ لَكُنَّ.

From Abu Abdullah^{-asws} having said to the men: ‘Clip your nails’, and to the women: ‘Leave, for it is an adornment for you!’’.⁶⁰⁰

وَ مِنْ طِبِّ الْأَيْمَةِ عَنْهُ عَ قَالَ: مَنْ قَلَّمَ أَظْفَارَهُ يَوْمَ الْأَرْبَعَاءِ فَبَدَأَ بِالْخَنْصِرِ الْأَيْمَنِ وَ خَتَمَ بِالْخَنْصِرِ الْأَيْسَرِ كَانَ لَهُ أَمَانًا مِنَ الرَّمَدِ.

And from ‘Tibb Al-Aimma^{-asws}’ – from him^{-asws} having said: ‘One who clips his nails on the day of Wednesday, so begin with the right pinkie and end with the left pinkie, there will be safety for him from the sore eyes’’.⁶⁰¹

وَ عَنِ الْبَاقِرِ عَ أَنَّ مَنْ قَلَّمَ أَظْفَارَهُ يَوْمَ الْجُمُعَةِ بَدَأَ بِخَنْصِرِهِ مِنْ يَدِهِ الْيُسْرَى وَ خَتَمَ بِخَنْصِرِهِ مِنْ يَدِهِ الْيُمْنَى.

From Al-Baqir^{-asws}: ‘One who clips his nails on the day of Friday, he should begin with his pinkie of his left hand and ends with his pinkie of his right hand’’.⁶⁰²

وَ قَالَ الصَّادِقُ عَ مَنْ قَصَّ أَظْفَارَهُ يَوْمَ الْحَمِيسِ وَ تَرَكَ وَاحِدًا لِيَوْمِ الْجُمُعَةِ نَقَى اللَّهُ عَنْهُ الْقَمْرَ.

And Al-Sadiq^{-asws}: ‘One who clips his nails on the day of Thursday and leaves one for the day of Friday, Allah^{-azwj} will Negate the poverty from him’’.⁶⁰³

وَ فِي رَوَايَةٍ فِي الْفُرُودِ قَالَ رَسُولُ اللَّهِ صَ مَنْ أَرَادَ أَنْ يَأْمَنَ الْقَمْرَ وَ شَكَاةَ الْعَيْنِ وَ الْبَرَصَ وَ الْجُنُونَ فَلْيَقْلِمْ أَظْفَارَهُ يَوْمَ الْحَمِيسِ وَ لِيَبْدَأْ بِخَنْصِرِهِ مِنَ الْيُسَارِ.

And in a report in (the book) ‘Al Firdows’ –

⁵⁹⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 12 / 11

⁵⁹⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 12 / 12

⁶⁰⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 12 / 13

⁶⁰¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 12 / 14

⁶⁰² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 12 / 15

⁶⁰³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 12 / 16

‘One who wants safe from poverty and eye ailments, and vitiligo, and the insanity, let him clip his nails on the day of Thursday, and let him begin with his pinkie from the left hand’.⁶⁰⁴

مِنْ كِتَابِ الْمُحَاسِنِ عَنِ الصَّادِقِ ع قَالَ: احْتَبَسَ الْوُحْيُ عَنِ النَّبِيِّ ص فَقِيلَ احْتَبَسَ الْوُحْيُ عَنْكَ يَا رَسُولَ اللَّهِ

And from the book ‘Al Mahasin’ –

‘From Al-Sadiq^{asws} having said: ‘The Revelations was Withheld from the Prophet^{saww}. It was said, ‘The Revelation has been Withheld from you^{saww}, O Rasool-Allah^{saww}!’

قَالَ وَكَيْفَ لَا يَحْتَبِسُ عَنِّي وَ أَنْتُمْ لَا تُقَلِّمُونَ أَظْفَارَكُمْ وَ لَا تُنْفُونَ رَائِحَتَكُمْ.

He^{asws} said: ‘And how can it not be Withheld from me^{saww} and you are neither clipping your nails nor are you purifying (expelling) your smells?’⁶⁰⁵

وَ قَالَ الْبَاقِرُ ع إِنَّمَا قُصَّتِ الْأَظْفَارُ لِأَنَّهَا مَقِيلُ الشَّيْطَانِ وَ مِنْهُ يَكُونُ النِّسْيَانُ.

And Al-Baqir^{asws} said: ‘But rather clipping of the nails is because it is a resting place and the forgetfulness happens from it’.⁶⁰⁶

قَالَ رَسُولُ اللَّهِ ص لِلرِّجَالِ قُصُّوا أَظْفَارَكُمْ وَ لِلنِّسَاءِ اتْرِكْنَ مِنْ أَظْفَارِكُمْ فَإِنَّهُ أَرْزِي لَكُمْ.

Rasool-Allah^{saww} said to the men: ‘Shorten your nails!’ And to the women: ‘Leave from your nails, for it is an adornment for you!’⁶⁰⁷

قَالَ الصَّادِقُ ع يَدْفِنُ الرَّجُلُ شَعْرَهُ وَ أَظْفَارَهُ إِذَا أَحَدَ مِنْهَا وَ هِيَ سُنَّةٌ

Al-Sadiq^{asws} said: ‘The man should bury his hair and his nails when he has taken (trimmed) from these, and it is a Sunnah’.

وَ فِي كِتَابِ الْمُحَاسِنِ وَ هِيَ سُنَّةٌ وَاجِبَةٌ.

And in the book ‘Al-Mahasin’ – ‘And it is an obligatory Sunnah’.⁶⁰⁸

وَ رُوِيَ أَنَّ مِنَ السُّنَّةِ دَفْنِ الشَّعْرِ وَ الظُّفْرِ وَ الدَّمِ.

And it is reported: ‘From the Sunnah is to bury the hair and the nails and the blood’.⁶⁰⁹

عَنْ أَبِي الْحُسَيْنِ الثَّالِثِ ع وَ قَدْ سُئِلَ عَنِ الرَّجُلِ يَأْخُذُ شَعْرَهُ وَ أَظْفَارَهُ ثُمَّ يَقُومُ إِلَى الصَّلَاةِ مِنْ غَيْرِ أَنْ يَنْفِضَهُ مِنْ تَوْبِهِ فَقَالَ لَا بَأْسَ.

⁶⁰⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 12 / 17

⁶⁰⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 12 / 18

⁶⁰⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 12 / 19

⁶⁰⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 12 / 20

⁶⁰⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 12 / 21

⁶⁰⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 12 / 22

From Abu Al-Hassan^{-asws} the 3rd, and he^{-asws} had been asked about the man trimming his hair and his nails, then he stands to the Salat from without cleaning from his clothes. He^{-asws} said: 'There is no problem'.⁶¹⁰

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَصَّ أَظْفَارَهُ وَ قَصَّ شَارِبَهُ فِي يَوْمِ الْجُمُعَةِ ثُمَّ قَالَ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ عَلَى سُنَّةِ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أُعْطِيَ بِكُلِّ فُلَامَةٍ عِتْقَ رَقَبَةٍ مِنْ وُلْدِ إِسْمَاعِيلَ

From Abu Abdullah^{-asws} having said: 'One who shortens his nails and shortens his moustache during the day of Friday, then says, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and upon Sunnah of Muhammad^{-saww} of Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}', will be Given with every clipping, (Rewards of) freeing a neck from the children of Ismail^{-as'}.

قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِذَا حَلَقَ رَأْسَهُ يَمْنَى أَمَرَ أَنْ يُدْفَنَ شَعْرُهُ.

He^{-asws} said: 'It was so, whenever Ali^{-asws} Bin Al-Husayn^{-asws} shaved his^{-asws} head at Mina, instructed to bury his^{-asws} hair'.⁶¹¹

13- جمع، جامع الأخبار قَالَ رَسُولُ اللَّهِ ص مَنْ قَلَّمَ أَظْفَارَهُ يَوْمَ السَّبْتِ دُفِعَتْ عَنْهُ الْأَكِيلَةُ فِي أَصَابِعِهِ وَ مَنْ قَلَّمَ أَظْفَارَهُ يَوْمَ الْأَحَدِ ذَهَبَتْ الْبِرْكَةُ مِنْهُ وَ مَنْ قَلَّمَ أَظْفَارَهُ يَوْمَ الْإِثْنَيْنِ يَصِيرُ حَافِظًا وَ كَاتِبًا وَ قَارِئًا

(The book) 'Jamie Al Akhbar' –

'Rasool-Allah^{-saww} said: 'One who clips his nails on the day of Saturday, (the illness) 'Al-Aakilah' in his fingers will be expelled from him; and the one who clips his nails on the day of Sunday, the Blessings will go away from him; and the one who clips his nails on the day of Monday will become a memoriser, and a scribe, and a reciter (of the Quran).

وَ مَنْ قَلَّمَ أَظْفَارَهُ يَوْمَ الثَّلَاثَاءِ يُخَافُ الْهَلَاكَ عَلَيْهِ وَ مَنْ قَلَّمَ أَظْفَارَهُ يَوْمَ الْأَرْبَعَاءِ يَصِيرُ سَيِّئِ الْخُلُقِ وَ مَنْ قَلَّمَ أَظْفَارَهُ يَوْمَ الْخَمِيسِ يُخْرَجُ مِنْهُ الدَّاءُ وَ يَدْخُلُ فِيهِ الشِّفَاءُ وَ مَنْ قَلَّمَ أَظْفَارَهُ يَوْمَ الْجُمُعَةِ يَزِيدُ فِي عُمرِهِ وَ مَالِهِ

And the one who clips his nails on the day of Tuesday, the destruction will be feared upon him; and the one who clips his nails on the day of Wednesday will become of evil manners; and the one who clips his nails on the day of Thursday, the illness will be expelled from him and the healing will enter into him; and one who clips his nails on the day of Friday, there will be an increase in his lifespan and his wealth.

وَ مَنْ قَلَّمَ أَظْفَارَهُ يَبْدَأُ بِالْيَمَنِى بِالسَّبَّابَةِ ثُمَّ بِالْخِنْصِرِ ثُمَّ بِالْإِبْهَامِ ثُمَّ بِالْوَسْطَى ثُمَّ بِالْبَنْصِرِ وَ يَبْدَأُ فِي الْيُسْرَى بِالْبَنْصِرِ ثُمَّ بِالْوَسْطَى ثُمَّ بِالْإِبْهَامِ ثُمَّ بِالْخِنْصِرِ ثُمَّ بِالسَّبَّابَةِ.

And the one who clips his nails, he should begin with the right hand with the index finger, then with pinkie, then with the thumb, then with the middle, then with the ring (finger); and

⁶¹⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 12 / 23

⁶¹¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 12 / 24

he should be in the left hand with the ring finger, then with the middle, then with the thumb, then with the pinkie, then with the index” .⁶¹²

قَالَ الصَّادِقُ ع تَقْلِيمُ الْأظْفَارِ يَوْمَ الْجُمُعَةِ يُؤْمِنُ مِنَ الْجَدَامِ وَالْجُنُونِ وَالْبَرَصِ وَالْعَمَى فَإِنْ لَمْ يَخْتَجِ يَحْكُمَهَا حَكًّا

Al-Sadiq^{asws} having said: ‘Clipping the nails on the day of Friday is safety from the leprosy and the vitiligo and the blindness. If he is not needy, he should scratch with scratching’.

وَ فِي حَبْرٍ آخَرَ فَإِنْ لَمْ يَخْتَجِ فَأَمْرٌ عَلَيْهِ السِّنَّيْنِ أَوْ الْمِفْرَاضِ.

And in another Hadeeth: ‘And if, is not needy, so he should pass the knife or the scissor upon it’ .⁶¹³

وَ رُوِيَ عَنِ الصَّادِقِ ع قَالَ: تَقْلِيمُ الْأظْفَارِ وَ اخْذُ الشَّارِبِ مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ أَمَانٌ مِنَ الْجَدَامِ.

And it is reported from Al-Sadiq^{asws} having said: ‘Clipping the nails and trimming the moustache, from the Friday to the Friday is a safety from the leprosy’ .⁶¹⁴

عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ص مَنْ قَلَّمَ أَظْفَارَهُ يَوْمَ الْجُمُعَةِ وَ أَخَذَ مِنْ شَارِبِهِ وَ اسْتَاكَ وَ أَفْرَغَ عَلَى رَأْسِهِ مِنَ الْمَاءِ حِينَ يَرُوحُ إِلَى الْجُمُعَةِ شَبَّعَهُ سَبْعُونَ أَلْفَ مَلَكٍ كُلُّهُمْ يَسْتَعْفِزُونَ لَهُ وَ يَشْفَعُونَ لَهُ.

From Anas Bin Malik (well known fabricator) –

‘From the Prophet^{saww}: ‘One who clips his nails on the day of Friday, and trims from his moustache, and brushes teeth, and pours from the water upon his head when he is departing to the Friday, seventy thousand Angels will escort him, all of them seeking Forgiveness for him and interceding for him’ .⁶¹⁵

14- نَوَادِرُ الرَّاَوْنَدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَلَّمَ أَظْفَارَهُ يَوْمَ الْجُمُعَةِ لَمْ تَشَعَثْ أَنَامِلُهُ.

(The book) ‘Nawadir’ of Al Rawandy –

‘By his chain from Musa Bin Ja’far^{asws}, from his^{asws} forefathers^{asws} having said: ‘Rasool-Allah^{saww}: ‘One who clips his nails on the day of Friday, his fingertips will not decay (crack)’ .⁶¹⁶

وَ يَحْتَدُّ الْإِسْتِنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَلَّمَ أَظْفَارَهُ يَوْمَ الْجُمُعَةِ أَخْرَجَ اللَّهُ تَعَالَى مِنْ أَنَامِلِهِ دَاءً وَ أَدْخَلَ فِيهِ شِفَاءً.

And by the chain,

⁶¹² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 13 / 1

⁶¹³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 13 / 2

⁶¹⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 13 / 3

⁶¹⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 13 / 4

⁶¹⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 14 / 1

'He^{-asws} said: 'Rasool-Allah^{-saww} said: 'One who clips his nails on the day of Friday, Allah^{-azwj} will Expel a disease from his fingertips and Insert a healing into it''.⁶¹⁷

وَجَدْنَا الْإِسْنَادَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا مَعْشَرَ الرِّجَالِ قُصُّوا أَظْفَارَكُمْ وَ قَالَ لِلنِّسَاءِ طَوِّلْنَ أَظْفَارَكُمْ فَإِنَّهُ أَزِينٌ لَكُنَّ.

And by this chain,

'He^{-asws} said: 'Rasool-Allah^{-saww} said: 'O community of men, clip from your nails!' And said to the women: 'Prolong your nails, for it is an adornment for you!''⁶¹⁸

15- دَعَوَاتُ الرَّوَّانِدِيِّ، قَالَ أَبُو عَبْدِ اللَّهِ ع تَقْلِيمُ الْأَظْفَارِ يَوْمَ الْجُمُعَةِ يُؤْمِنُ مِنَ الْجُدَامِ وَالْبَرَصِ وَالْعَمَى فَإِنْ لَمْ تَخْتَجِ فَخَكِّهَا حَكًّا.

(The book) 'Dawaat' of Al Rawandy –

'Abu Abdullah^{-asws} said: 'Clip your nails on the day of Friday will be safe from the leprosy, and the vitiligo, and the blindness. If he is not needy, so scratch it with scratching''.⁶¹⁹

⁶¹⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 14 / 2

⁶¹⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 14 / 3

⁶¹⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 16 H 14 / 4

CHAPTER 17 – BURYING THE HAIR, AND THE NAILS, AND OTHER SUCH FROM THE WASTAGE OF THE BODY

1- ل، الخصال عَنْ أَبِيهِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ أَبِي إِسْحَاقَ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ص بِدَفْنِ أَرْبَعَةِ الشَّعْرِ وَ السِّنِّ وَ الظُّفْرِ وَ الدَّمِ.

(The book) 'Al Khisaal' – from his father, from Muhammad Al Attar, from Al Ashary, from Abu Is'haq Ibrahim Bin Hashim, from Abdullah Bin Al-Husayn Bin Zayd, from his father,

'From his forefathers^{-asws} having said: 'Rasool-Allah^{-saww} instructed us with burying four – the hair, and the tooth, and the nail, and the blood''.⁶²⁰

2- ل، الخصال عَنِ ابْنِ بُنْدَارٍ عَنْ مَسْعَدَةَ بْنِ أَسْمَعَ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ الْهَرَوِيِّ عَنِ الْفَضْلِ بْنِ عَبْدِ اللَّهِ الْهَرَوِيِّ عَنْ مَالِكِ بْنِ سُلَيْمَانَ عَنْ دَاوُدَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ص كَانَ يَأْمُرُ بِدَفْنِ سَبْعَةِ أَشْيَاءَ مِنَ الْإِنْسَانِ الشَّعْرُ وَ الدَّمُ وَ الظُّفْرُ وَ الْحَيْضُ وَ الْمَشِيمَةَ وَ السِّنَّ وَ الْعَلَقَةَ.

(The book) 'Al Khisaal' – from Ibn Bundar, from Mas'ada Bin Asma, from Ahmad Bin Is'haq Al Harwy, from Al Fazl Bin Abdullah Al Harqy, from Malik Bin Suleyman, from Dawood Bin Abdul Rahman, from Hisham Bin Urwah, from his father, from Ayesha (well known fabricatress),

'Rasool-Allah^{-saww} used to instruct with burying seven things from the human being – the hair, and the blood, and the nail, and the menstruation, and the placenta, and the tooth, and the cloth (miscarried foetus)''.⁶²¹

3- مع، معاني الأخبار عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ الْأَصْبَهَانِيِّ عَنِ الْمُنْقَرِيِّ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ نَظَرَ إِلَى الْمَقَابِرِ فَقَالَ يَا حَمَّادُ هَذِهِ كِفَاثُ الْأَمْوَاتِ وَ نَظَرَ إِلَى الْبُيُوتِ فَقَالَ هَذِهِ كِفَاثُ الْأَحْيَاءِ ثُمَّ تَلَا أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا – أَحْيَاءً وَ أَمْوَاتًا

(The book) 'Ma'any Al Akhbaar' – from his father, from Sa'ad, from Al Asbahany, from Al Minqary, from Hammad Bin Isa,

'From Abu Abdullah^{-asws}, he^{-asws} looked at the graves, he^{-asws} said: 'O Hammad! These are houses of the dead'. And he^{-asws} looked at the houses, he^{-asws} said: 'These are houses of the living'. Then he^{-asws} recited: **Did We not Make the earth like a receptacle [77:25] (For) the living and the dead? [77:26]**'.

وَ رُوِيَ أَنَّهُ دَفَنَ الشَّعْرَ وَ الظُّفْرَ.

And it is reported that he^{-asws} buried the hair and the nails''.⁶²²

⁶²⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 17 H 1

⁶²¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 17 H 2

⁶²² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 17 H 3

CHAPTER 18 – BRUSHING THE TEETH, AND THE URGING UPON IT, AND ITS BENEFITS, AND ITS TYPES, AND ITS RULINGS

1- لي، الأماالي للصدوق عن ماجيلويته عن عمه عن البرقي عن أبيه عن محمد بن سنان عن المفضل عن الصادق ع قال: عَلَيْكُمْ بِالسَّوَاكِ فَإِنَّهَا مَطَهْرَةٌ وَ سُنَّةٌ حَسَنَةٌ.

(The book) 'Al Amaali' of Al Sadouq – from Majaylawiya, from his uncle, from Al Barqy, from his father, from Muhammad Bin Sinan, from Al Mufazzal,

'From Al-Sadiq^{asws} having said: 'Upon you is with brushing the teeth, for it is a cleansing and the excellent Sunnah''⁶²³

2- لي، الأماالي للصدوق في مناهي النبي ص أنه قال: مَا زَالَ جِبْرَائِيلُ يُوصِينِي بِالسَّوَاكِ حَتَّى ظَنَنْتُ أَنَّهُ سَيَجْعَلُهُ فَرِيضَةً.

(The book) 'Al Amaali' of Al Sadouq –

'Among prohibitions by the Prophet^{saww} having said: 'The Jibraeel^{as} did not ceased advising me^{saww} with brushing the teeth to the extent that I^{saww} though that He^{azwj} will Make it to be an Obligation''⁶²⁴

3- ع، علل الشرائع عن أبيه عن علي عن أبيه عن الفداح عن أبي جعفر ع قال قال رسول الله ص لو لا أن أشق على أمتي لأمرتهم بالسواك مع كل صلاة.

(The book) 'Ilal Al Sharaie' – from his father, from Ali, from his father, from Al Qaddah,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'Had it not be difficult upon my^{saww} community, I^{saww} would have ordered them with brushing the teeth with every Salat!''⁶²⁵

4- ع، علل الشرائع عن أبيه عن علي عن أبيه عن عمه عن ذكره عن عبد الله بن حماد عن أبي بكر بن أبي سمائل قال قال أبو عبد الله ع إذا قُمت بالليل فاستك فإن الملك يأتيك فيضع فاه على فيك فليس من حرف تتلوه و تنطق به إلا صعد به إلى السماء فليكن فوقك طيب الريح.

(The book) 'Ilal Al Sharaie' – from his father, from Ali, from his father, from the one who mentioned it, from Abdullah Bin Hammad, from Abu Bakr Bin Abu Sammal who said,

'Abu Abdullah^{asws} said: 'When you stand at night (for Salat), brush your teeth, for the Angel comes to you. He places his mouth upon your mouth, so there isn't any letter you recited and

⁶²³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 1

⁶²⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 2

⁶²⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 3

speak with except he ascends with it to the sky, therefore let your mouth be of good aroma”.⁶²⁶

5- ع، علل الشرائع عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ حَسَّانِ الرَّازِيِّ عَنْ مُحَمَّدِ بْنِ يَزِيدَ الرَّازِيِّ عَنْ أَبِي الْبَحْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا دَخَلَ النَّاسُ فِي الدِّينِ أَفْوَاجاً أَتَتْهُمْ الْأَزْدُ أَرْقُهَا قُلُوباً وَ أَعْدَبُهَا أَفْوَاهاً

(The book) 'Ilal Al Sharaie' – from his father, from Muhammad Al Attar, from Al Ashari, from Muhammad Bin Hassan Al Razy, from Muhammad Bin Yazeed Al Razy, from Abu Al Bakhtary,

'From Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When the people enter into the religion in droves, Al Azd came to you being or kinder hearts and fresher mouths!'

قِيلَ يَا رَسُولَ اللَّهِ ص هَذِهِ أَرْقُهَا قُلُوباً عَرَفْنَاها فَلِمَ صَارَتْ أَعْدَبُهَا أَفْوَاهاً

It was said, 'O Rasool-Allah^{-saww}! These kinder heart, we recognise it, but why did they become of fresher mouths?'

قَالَ لِأَنَّهَا كَانَتْ تَسْتَنَّاكُ

He^{-saww} said: 'Because they were brushing the teeth''.

قَالَ وَ قَالَ جَعَفَرٌ ع لِكُلِّ شَيْءٍ طَهُورٌ وَ طَهُورُ الْقَمِّ السِّتَاكُ.

He (the narrator) said, 'Ja'far^{-asws} said: 'For all things there is a cleansing, and cleansing of the mouth is by brushing the teeth''.⁶²⁷

6- ب، قرب الإسناد عَنْ عَلِيِّ بْنِ أَبِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَسْتَنَّاكُ بِيَدِهِ إِذَا قَامَ فِي الصَّلَاةِ صَلَاةِ اللَّيْلِ وَ هُوَ يَقْدِرُ عَلَى السِّتَاكِ قَالَ إِذَا خَافَ الصُّبْحَ فَلَا بَأْسَ.

(The book) 'Qurb Al Asnaad' –

'From Ali, from his brother^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the man who brushes teeth by his hand (finger) when he stands in the Salat, the night Salat, and he is able upon the toothbrush. He^{-asws} said: 'When he fears the morning (break of dawn), there is no problem''.⁶²⁸

7- ع، علل الشرائع عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ جَبَلَةَ عَنْ إِسْحَاقَ عَنْ مُسْلِمِ بْنِ مَوْلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّهُ تَرَكَ السِّتَاكَ قَبْلَ أَنْ يُفْبِضَ بِسِنَّتَيْهِ وَ ذَلِكَ أَنَّ أَسْنَانَهُ ضَعُفَتْ.

(The book) 'Ilal Al Sharaie' – from his father, from Sa'ad, from Muhammad Bin Al-Husayn, from Ibn Jabalah, from Is'haq, from Muslim,

⁶²⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 4

⁶²⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 5

⁶²⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 6

‘A slave of Abu Abdullah^{-asws}, he said, ‘He^{-asws} neglected brushing the teeth two years before he^{-asws} passed away, and that is because his^{-asws} teeth had weakened’^{.629}

8- ل، الخصال فيما أوصى به النبي ص إلى علي ع- يا علي ثلاث يردن في الحفظ و يذهبن السقم اللبان و السواك و قراءة القرآن.

(The book) ‘Al Khisaal’ –

‘Among what the Prophet^{-saww} bequeathed with to Ali^{-asws}: ‘O Ali^{-asws}! Three do away the sickness – the incense, and brushing the teeth, and reciting the Quran’^{.630}

9- ل، الخصال عن ابن المنوكل عن علي ع عن أخيه عن محمد بن يحيى عن طلحة بن زيد عن الصادق ع عن آباءه ع عن النبي ص قال: أربع من سنن المرسلين العطر و النساء و السواك و الحناء.

(The book) ‘Al Khisaal’ – from Ibn Al Mutawakkil, from Ali, from his brother, from Muhammad Bin Yahya, from Talha Bin Zayd,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: ‘Four are from the Sunnah’s of the Messengers^{-as} – the perfume, and the women, and brushing the teeth, and the Henna’^{.631}

10- ل، الخصال عن أبيه عن سعد بن ابن عيسى عن البرزطي عن رجل من حُرَاعة عن أسلمي [سليمان] عن أبيه عن أبي عبد الله ع قال: تعلموا العربية فإتھا كلام الله الذي بكلم به خلقه و نطقوا الماضعين و بلغوا بالمحوياتيم.

(The book) ‘Al Khisaal’ – from his father, from Sa’ad, from Ibn Isa, from Al Bazanty, from a man, from Juza’a, from Aslamy (Suleyman), from his father,

‘From Abu Abdullah^{-asws} having said: ‘Learn Arabic for it is the Speech of Allah^{-azwj} He^{-azwj} has Spoken to His^{-azwj} creatures with, and clean the masticator (mouth), and wear the rings at the root of the fingers’^{.632}

11- أقول، قد مضى في باب جوامع المساوي و غيره أنه قيل لأبي عبد الله ع أ ترى هذا الخلق كله من الناس

I (Majlisi) am saying, ‘And it has passed in the chapter, summary of the evil manners, and others,

‘It was said to Abu Abdullah^{-asws}, ‘What is your view of these creatures, all of them, are these from the people?’

فقال ألقى منهم التارك للسواك إلى آخر ما قال.

He^{-asws} said: ‘Throw away from them the neglecter of brushing the teeth’ – up to the end of what he^{-asws} said’^{.633}

⁶²⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 7

⁶³⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 8

⁶³¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 9

⁶³² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 10

⁶³³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 11

12- ل، الخصال عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنِ اللَّؤْلُؤِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يُوسُفَ عَنْ مُعَاذِ الْجَوْهَرِيِّ عَنْ عَمْرِو بْنِ جُمَيْعٍ بِإِسْنَادِهِ رَفَعَهُ إِلَى النَّبِيِّ ص قَالَ: السِّوَاكُ فِيهِ عَشْرُ خِصَالٍ مَطَهْرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ يُضَاعَفُ الْحَسَنَاتِ سَبْعِينَ ضِعْفًا وَ هُوَ مِنَ السُّنَّةِ وَ يَذْهَبُ بِالْحَفْرِ وَ يُبَيِّضُ الْأَسْنَانَ وَ يَشُدُّ اللَّيْتَةَ وَ يَقْطَعُ الْبَلْغَمَ وَ يَذْهَبُ بِعِشَاوَةِ الْبَصَرِ وَ يُشَهِّي الطَّعَامَ.

(The book) 'Al Khisaal' – from his father, from Ahmad Bin Idrees, from Al Ashary, from Al Luluie, from Al-Hassan Bin Ali Bin Yusuf, from Muaz Al Jowhary, from Amro Bin Jumie, by his chain,

'Raising it to the Prophet^{-saww} having said: 'There are ten qualities in brushing the teeth – cleansing of the mouth, Satisfaction of the Lord^{-azwj}, increases the good deed (Rewards) by a multiple of seventy, and it is from the Sunnah, and it does away with the cavities, and whitens the teeth, and strengthens the gums, and cuts the phlegm, and does away with covering (blindness) of the sight, and he yearns the food''⁶³⁴

13- ل، الخصال عَنْ أَبِيهِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ اللَّؤْلُؤِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يُوسُفَ عَنْ مُعَاذِ الْجَوْهَرِيِّ عَنْ عَمْرِو بْنِ جُمَيْعٍ يَرْفَعُهُ إِلَى النَّبِيِّ ص قَالَ: فِي السِّوَاكِ اثْنَتَا عَشْرَةَ خِصْلَةً مَطَهْرَةٌ لِلْفَمِ وَ مَرْضَاةٌ لِلرَّبِّ وَ يُبَيِّضُ الْأَسْنَانَ وَ يَذْهَبُ بِالْحَفْرِ وَ يُقَلِّلُ الْبَلْغَمَ وَ يُشَهِّي الطَّعَامَ وَ يُضَاعَفُ الْحَسَنَاتِ وَ تُصَابُ بِهِ السُّنَّةُ وَ تَحْضُرُهُ الْمَلَائِكَةُ وَ يَشُدُّ اللَّيْتَةَ وَ هُوَ يُجْرِي بِطَرِيقِهِ الْقُرْآنَ

(The book) 'Khisaal' – from his father, from Muhammad Al Attar, from Al Ashary, from Al Luluie, from Al-Hassan Bin Ali Bin Yusuf, from Muaz Al Jowhary, from Amro Bin Jumie,

'Raising it to the Prophet^{-saww} having said: 'There are twelve qualities in brushing the teeth – cleansing of the mouth, and Satisfaction of the Lord^{-azwj}, and whitens the teeth, and does away with the cavities, and reduces the phlegm, and he yearns the food, and increases (Rewards) of the good deed, and the Sunnah is achieved by it, and the Angels present to him, and strengthens the gums, and he would be passing on the path of the Quran.

وَ رَكَعَتَيْنِ بِسِوَاكِ أَحَبُّ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ سَبْعِينَ رَكَعَةً بِغَيْرِ سِوَاكِ.

And two Cycles (Salat) with brushing the teeth is more Beloved to Allah^{-azwj} Mighty and Majestic is better than seventy Cycles prayed without brushing the teeth''⁶³⁵

14- ل، الخصال عَنْ أَبِيهِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنِ الْيُفَيْطِيِّ عَنِ الدِّهْقَانِ عَنْ دُرُسْتِ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فِي السِّوَاكِ اثْنَتَا عَشْرَةَ خِصْلَةً هُوَ مِنَ السُّنَّةِ وَ هُوَ مَطَهْرَةٌ لِلْفَمِ وَ مَجْلَاةٌ لِلْبَصَرِ وَ يُرِضِي الرَّحْمَنَ وَ يُبَيِّضُ الْأَسْنَانَ وَ يَذْهَبُ بِالْحَفْرِ وَ يَشُدُّ اللَّيْتَةَ وَ يُشَهِّي الطَّعَامَ وَ يَذْهَبُ بِالْبَلْغَمِ وَ يَزِيدُ فِي الْحِفْظِ وَ يُضَاعَفُ الْحَسَنَاتِ وَ يُفْرَحُ الْمَلَائِكَةُ.

(The book) 'Al Khisaal' – from his father, from Muhammad Al Attar, from Al Ashary, from Ibrahim Bin Is'haq, from Al Yaqteeny, from Al Dihqan, from Dorost, from Ibn Sinan,

'From Abu Abdullah^{-asws} having said: 'There are twelve qualities in brushing the teeth – it is from the Sunnah, and it is a cleansing of the mouth, and polishing of the sight, and Satisfaction of the Beneficent, and whitens of the teeth, and it does away with the cavities, and strengthens the gums, and he yearns of the food, and it does away with the phlegm, and it

⁶³⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 12

⁶³⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 13

increases in the memory, and multiplies the good deed Rewards, and makes the Angels happy”⁶³⁶.

دَعَاوُتِ الرَّوَّانِدِيِّ، قَالَ النَّبِيُّ ص يَا عَلِيُّ فِي السِّتَوَاكِ اثْنَا عَشْرَةَ حِصْلَةً وَ ذَكَرَ مِنْهُ.

(The book) ‘Dawaat’ of Al Rawandy –

‘The Prophet^{-saww} said: ‘O Ali^{-asws}! There are twelve qualities in brushing the teeth’ – and mentioned similar to it”⁶³⁷.

15- ل، الخصال الأربعة عشر قَالَ أَمِيرُ الْمُؤْمِنِينَ ع السِّتَوَاكُ مِنْ مَرْضَاةِ اللَّهِ عَزَّ وَ جَلَّ وَ سُنَّةِ النَّبِيِّ ص وَ مَطْيِبَةِ اللَّفْمِ.

(The book) ‘Al Khisaal’ –

‘(The Hadeeth) ‘Al-Arbamiya’ – ‘Amir Al-Momineen^{-asws} said: ‘Brushing the teeth is from the Satisfaction of Allah^{-azwj} Mighty and Majestic, and Sunnah of the Prophet^{-saww}, and freshening of the mouth”⁶³⁸.

16- فس، تفسير القمي قَالَ الصَّادِقُ ع لَمَّا بَنَى إِبْرَاهِيمُ الْبَيْتَ وَ حَجَّ الْبَيْتَ شَكَتِ الْكَعْبَةُ إِلَى اللَّهِ تَبَارَكَ وَ تَعَالَى مَا تَلَقَى مِنْ أَنْفَاسِ الْمُشْرِكِينَ فَأَوْحَى اللَّهُ إِلَيْهَا فِرْسِي كَعْبَةُ فَإِنِّي أَبْعَثُ فِي آخِرِ الزَّمَانِ قَوْمًا يَنْتَظِمُونَ بِفُضْبَانِ الشَّجَرِ وَ يَتَحَلَّلُونَ.

Tafseer Al Qummi –

‘Al-Sadiq^{-asws} said: ‘When Ibrahim^{-as} built the House (Kabah) and the Hajj was performed, the Kabah complained to Allah^{-azwj} Blessed and Exalted of what it faced from the breaths of the Polytheists. Allah^{-azwj} Revealed to it: “I^{-azwj} shall be Sending a people at the end of times. They will be cleansing with twigs of the tree and picking the teeth”⁶³⁹.

17- ثو، ثواب الأعمال عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ أَحْمَدَ بْنِ الْحُسَيْنِ عَنِ عَمْرِو بْنِ سَعِيدٍ عَنِ مُصَدِّقٍ عَنِ عَمَّارٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَبُو جَعْفَرٍ ع لَوْ يَعْلَمُ النَّاسُ مَا فِي السِّتَوَاكِ لَأَبَاتُوهُ مَعَهُمْ فِي لِحَافٍ.

(The book) ‘Sawaab Al Amaal’ – from Ibn Al Waleed, from Al Saffar, from Ahmad Bin Al-Hassan, from Amro Bin Saeed, from Musaddiq, from Ammar,

‘From Abu Abdullah^{-asws} having said: ‘Abu Ja’far^{-asws} said: ‘Had the people known what is in brushing the toothbrush, they would have wrapped it in the towel (and carried it with them everywhere)”⁶⁴⁰.

18- ثو، ثواب الأعمال عَنِ أَبِيهِ عَنِ الْحَمِيرِيِّ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ صَفْوَانَ عَنِ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنِ أَبِيهِ يَحْيَى عَنِ أَبِي جَعْفَرٍ ع قَالَ: السِّتَوَاكُ يَذْهَبُ بِالْبَلْعَمِ وَ يَزِيدُ فِي الْحِفْظِ.

⁶³⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 14 a

⁶³⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 14 b

⁶³⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 15

⁶³⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 16

⁶⁴⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 17

(The book) 'Sawaab Al Amaal' – from his father, from Al Himeyri, from Ibn Abu Al Khattab, from Safwan, from Ibrahim Bin Abu Al Bilad, from his father Yahya,

'From Abu Ja'far^{-asws} having said: 'Brushing the teeth does away with the phlegm and increases in the memory".⁶⁴¹

19- صح، صحيفة الرضا عليه السلام عن الرضا عن آباءه ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَفْوَاهُكُمْ طُرُقٌ مِنْ طُرُقِ رَبِّكُمْ فَتَطْفُؤْهَا.

(The book) 'Saheefa Al-Reza^{-asws}', may the greetings be upon him^{-asws}, from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Your mouths are path from paths of your Lord^{-azwj}, therefore clean them".⁶⁴²

20- سن، المحاسن عن منصور بن العباس عن عمرو بن سعيد المدائني عن عبد الوهاب عن الصباح عن حنان بن سدير عن أبيه عن أبي جعفر ع قَالَ: شَكَتِ الْكَعْبَةُ إِلَى اللَّهِ مَا تَلَقَى مِنْ أَنْفَاسِ الْمُشْرِكِينَ فَأَوْحَى اللَّهُ إِلَيْهَا أَنْ قَرِي كَعْبَةُ قَوِي أُبْدِلُكَ بِحِمِّ قَوْمًا يَتَحَلَّلُونَ بِفُضْبَانِ الشَّجَرِ

(The book) 'Al Mahasin' – from Mansour Bin Al Abbas, from Amro Bin Saeed Al Madainy, from Abdul Wahhab, from Al Sabbah, from Hanan Bin Sadeyr, from his father,

'From Abu Ja'far^{-asws} having said: 'The Kaaba complained to Allah^{-azwj} of what it faced from the breaths of the Polytheists. Allah^{-azwj} Revealed to it: "Calm down Kaaba! I^{-azwj} shall be Replacing them with a people who will be picking teeth with twigs of the tree!"

فَلَمَّا بَعَثَ اللَّهُ مُحَمَّدًا ص - أَوْحَى إِلَيْهِ مَعَ جَبْرَائِيلَ بِالسِّوَاكِ وَالْحِلَالِ.

When Allah^{-azwj} Sent Muhammad^{-saww}, Revealed to him^{-saww} with (through) Jibraeel^{-as} with brushing the teeth and picking the teeth".⁶⁴³

21- سن، المحاسن عن ابن فضال عن أبي جميلة قال قال أبو عبد الله ع نَزَلَ جِبْرَائِيلُ بِالسِّوَاكِ وَالْحِلَالِ وَالْحِجَامَةِ.

(The book) 'Al Mahasin' – from Ibn Fazzal, from Abu Jameela who said,

'Jibraeel^{-as} descended with (Commands of) brushing the teeth, and picking the teeth, and the cupping".⁶⁴⁴

22- سن، المحاسن عن أبي سميئة عن إسماعيل بن أبان الحنطي عن أبي عبد الله ع قَالَ قَالَ رَسُولُ اللَّهِ ص نَظَّفُوا طَرِيقَ الْقُرْآنِ

(The book) 'Al Mahasin' – from Abu Sumeyna, from Ismail Bin Aban Al Hannat,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Cleanse the pathway of Quran!'

قِيلَ يَا رَسُولَ اللَّهِ ص وَ مَا طَرِيقُ الْقُرْآنِ

⁶⁴¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 18

⁶⁴² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 19

⁶⁴³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 20

⁶⁴⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 21

It was said, 'O Rasool-Allah^{-saww}! What is the pathway of Quran?'

قَالَ أَفْوَاهُكُمْ

He^{-saww} said: 'Your mouths!'

قِيلَ بِمَاذَا

It was said, 'With what?'

قَالَ بِالسِّيْوَاكِ.

He^{-saww} said: 'With the toothbrush''⁶⁴⁵.

23- سن، المحاسن عن ابن الحَكَمِ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص أَفْوَاهُكُمْ طَرِيقٌ مِنْ طُرُقِ رَبِّكُمْ فَأَحْبَبُهَا إِلَى اللَّهِ أَطْيَبُهَا رِيحًا فَطَيَّبُوهَا بِمَا قَدَرْتُمْ عَلَيْهِ.

(The book) 'Al Mahasin' – from Ibn Al Hakam, from Isa Bin Abdullah, raising it,

'He^{-asws} said: 'Rasool-Allah^{-saww} said: 'Your mouths are paths of your Lord^{-azwj}. The most Beloved of these is the one of best smell, therefore freshen them with whatever you are able upon''⁶⁴⁶.

24- سن، المحاسن عن يحيى بن إبراهيم بن أبي البلاد عن أبيه عن إسحاق بن عمار قال قال أبو عبد الله ع إني لأحب للرجل إذا قام بالليل أن يستاك وأن يشم الطيب فإن المملك يأتي الرجل إذا قام بالليل حتى يضع فاه على فيه فما خرج من القرآن من شيء دخل جوف ذلك المملك.

(The book) 'Al Mahasin' – from Yahya Bin Ibrahim Bin Abu Al Bilad, from his father, from Is'haq Bin Ammar who said,

'Abu Abdullah^{-asws} said: 'I^{-asws} love it for the man when he stands at night (for the Salat) that he brushes the teeth and he sniffs the perfume, for the Angels comes to the man when he stands at night until he places his mouth upon his mouth. Whatever emerges of something from the Quran enters inside that Angel''⁶⁴⁷.

25- سن، المحاسن عن أبيه عن القاسم بن عروة عن إسحاق بن عمار عن أبي عبد الله ع قال: من أخلاق الأنبياء السواك.

(The book) 'Al Mahasin' – from his father, from Al Qasim Bin Urwah, from Is'haq Bin Ammar,

'From Abu Abdullah^{-asws} having said: 'From manners of the Prophets^{-as} is brushing the teeth''⁶⁴⁸.

⁶⁴⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 22

⁶⁴⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 23

⁶⁴⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 24

⁶⁴⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 25

26- سن، المحاسن عن جعفر بن محمد عن ابن القداح عن أبي عبد الله عن آتائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا زَالَ جِبْرِئِيلُ يُوصِينِي بِالسُّوَاكِ حَتَّى خَشِيتُ أَنْ أَدْرَكَ أَوْ أُحْفِي.

(The book) 'Al Mahasin' – from Ja'far Bin Muhammad, from Ibn Al Qaddah,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Jibraeel^{-as} has not ceases with advising me^{-saww} with brushing the teeth to the extent I^{-saww} feared that I^{-saww} would become toothless or have cavities''⁶⁴⁹.

27- سن، المحاسن عن أبي أيوب عن ابن أبي عمير عن هشام بن سالم و جميل عن أبي عبد الله ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا زَالَ جِبْرِئِيلُ يُوصِينِي بِالسُّوَاكِ حَتَّى خِفْتُ عَلَى سِنِّي.

(The book) 'Al Mahasin' – from Abu Ayoub, from Ibn Abu Umeyr, from Hisham Bin Salim, and Jameel,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Jibraeel^{-as} did not cease advising me^{-saww} with brushing the teeth until I^{-saww} feared upon my^{-saww} teeth''⁶⁵⁰.

28- سن، المحاسن عن أبيه عن ابن أبي عمير و جميل بن دراج عن أبي عبد الله ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَوْصَانِي جِبْرِئِيلُ بِالسُّوَاكِ حَتَّى خِفْتُ عَلَى أَسْنَانِي.

(The book) 'Al Mahasin' – from his father, from Ibn Abu Umeyr, and Jameel Bin Darraj,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Jibraeel^{-as} advised me^{-saww} with brushing the teeth until I^{-saww} feared upon my^{-saww} teeth''⁶⁵¹.

29- سن، المحاسن عن علي بن الحكم عن المرزبان عن الثعمان رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا لِي أَرَاكُمْ تَدْخُلُونَ عَلَيَّ فُلِحًا مُرْغًا مَا لَكُمْ لَا تَسْتَأْذِنُونَ.

(The book) 'Al Mahasin' – from Ali Bin Al Hakam, from Al Marzubah, from Al Numan, raising it, said,

'Rasool-Allah^{-saww} said: 'What is the matter I^{-saww} am seeing you all entered to see me^{-saww} being with yellow teeth, unkempt (of hair)? What is the matter you are not brushing your teeth?'⁶⁵²

30- سن، المحاسن عن أبيه عن علي بن الثعمان عَنِ الصَّنْعَانِيِّ رَفَعَهُ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِعَلِيٍّ فِي وَصِيَّتِهِ عَلَيْكَ بِالسُّوَاكِ عِنْدَ كُلِّ وُضُوءٍ

(The book) 'Al Mahasin' – from his father, from Ali Bin Al Numan, from Al San'any, raising it, said,

'Rasool-Allah^{-saww} said in his^{-saww} bequest: 'Upon you is with brushing the teeth during every Wud'u!'

وَ قَالَ بَعْضُهُمْ لِكُلِّ صَلَاةٍ.

⁶⁴⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 26

⁶⁵⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 27

⁶⁵¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 28

⁶⁵² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 29

And one of them said: ‘For every Salat’⁶⁵³.

31- سن، المحاسن عن ابن محبوب عن عمرو بن مرزوان عن أبي جعفر ع في وصية النبي ص لعل ع عليك بالسواك لكل صلاة.

(The book) ‘Al Mahasin’ – from Ibn Mahboub, from Amro Bin Marwan,

‘From Abu Ja’far^{-asws}: ‘In a bequest of the Prophet^{-saww} to Ali^{-asws}: ‘Upon you^{-asws} is with brushing the teeth for every Salat’⁶⁵⁴.

32- سن، المحاسن عن أبيه عن صفوان عن مَعْلَى أَبِي عُثْمَانَ عَنْ مَعْلَى بْنِ حُنَيْسٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ السِّوَاكِ بَعْدَ الْوُضُوءِ فَقَالَ الْإِسْتِيَاكُ قَبْلَ أَنْ يَتَوَضَّأَ

(The book) ‘Al Mahasin’ – from his father, from Safwan, from Moalla Abu Usman, from Moalla Bin Khunays who said,

‘I asked Abu Abdullah^{-asws} about brushing the teeth after the Wud’u. He^{-asws} said: ‘Brushing the teeth is before performing Wud’u’.

فُلْتُ أَرَأَيْتَ إِنْ نَسِيَ حَتَّى يَتَوَضَّأَ

I said, ‘What is your^{-asws} view if one forgets until one has performed Wud’u?’

قَالَ يَسْتَاكُ ثُمَّ يَتَمَضَّمُ ثَلَاثَ مَرَّاتٍ.

He^{-asws} said: ‘He should brush the teeth, then rinse (the mouth) three times’⁶⁵⁵.

33- سن، المحاسن عن جعفر بن محمد عن ابن القداح عن أبي عبد الله ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا تَوَضَّأَ الرَّجُلُ وَ سَوَّكَ ثُمَّ قَامَ فَصَلَّى وَضَعَ الْمَلِكُ فَاهُ عَلَى فِيهِ فَلَمْ يَلْفِظْ شَيْئاً إِلَّا اتَّقَمَهُ

(The book) ‘Al Mahasin’ – from Ja’far Bin Muhammad, from Ibn Al Qaddah,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘When the man performs Wud’u and brushes teeth, then stands to pray Salat, the Angel places his mouth upon his mouth. He (the one praying Salat) does not utter anything except he (the Angel) swallows it’.

وَ زَادَ فِيهِ بَعْضُهُمْ فَإِنْ لَمْ يَسْتَاكْ قَامَ الْمَلِكُ جَانِباً يَسْتَمِعُ إِلَى قِرَاءَتِهِ.

And one of them has increased in it: ‘If he does not brush teeth, the Angel stands to a side listening to his recitation’⁶⁵⁶.

⁶⁵³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 30

⁶⁵⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 31

⁶⁵⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 32

⁶⁵⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 33

34- سن، المحاسن عن جعفر بن محمد عن ابن القُدَّاح عن أبي عبد الله عن آتائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص رَكْعَتَانِ بِسِوَاكِ أَفْضَلُ مِنْ سَبْعِينَ رَكْعَةً بَعْدَ سِوَاكِ.

(The book) 'Al Mahasin' – from Ja'far Bin Muhammad, from Ibn Al Qaddah,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Two Cycles (Salat prayed) with brushed teeth is better than seventy Cycles (Salat prayed) without brushing teeth''^{.657}

35- سن، المحاسن عن ابن فضال عن غالب عن رفاعه عن أبي عبد الله عن آتائه ع قَالَ: صَلَاةُ رَكْعَتَيْنِ بِسِوَاكِ أَفْضَلُ مِنْ أَرْبَعِ رَكْعَاتٍ بَعْدَ سِوَاكِ.

(The book) 'Al Mahasin' – from Ibn Fazzal, from Ghalib, from Rifa'at,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Two Cycles (Salat prayed) with brushed teeth is better than four Cycles (Salat prayed) without brushing teeth''^{.658}

36- سن، المحاسن عن جعفر بن محمد عن ابن القُدَّاح عن أبي عبد الله عن آتائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص السِّوَاكُ مَطْهَرَةٌ لِلْفَمِ وَ مَرْضَاةٌ لِلرَّبِّ.

(The book) 'Al Mahasin' – from Ja'far Bin Muhammad, from Ibn Al Qaddah,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Brushing the teeth is cleansing for the mouth and Satisfaction of the Lord^{-azwj}'^{.659}

37- سن، المحاسن عن القاسم بن يحيى عن جدّه عن أبي بصير عن أبي عبد الله ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع السِّوَاكُ مَرْضَاةُ اللَّهِ وَ سُنَّةُ النَّبِيِّ ص وَ مَطْهَرَةٌ لِلْفَمِ.

(The book) 'Al Mahasin' – from Al Qasim Bin Yahya, from his grandfather^{-asws}, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Brushing the teeth is Satisfaction of Allah^{-azwj} and Sunnah of the Prophet^{-saww}, and a cleansing of the mouth''^{.660}

38- سن، المحاسن عن محمد بن عيسى عن الحسن بن يحيى عن مهزم الأسدي قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ فِي السِّوَاكِ عَشْرُ خِصَالٍ مَطْهَرَةٌ لِلْفَمِ وَ مَرْضَاةٌ لِلرَّبِّ وَ مَفْرَحَةٌ لِلْمَلَائِكَةِ وَ هُوَ مِنَ السُّنَّةِ وَ يَشُدُّ اللَّفْئَةَ وَ يَجْلُو الْبَصَرَ وَ يَذْهَبُ بِالْبَلْعَمِ وَ يَذْهَبُ بِالْحَفْرِ.

(The book) 'Al Mahasin' – from Muhammad Bin Isa, from Al-Hassan Bin Yahya, from Mihzam Al Asady who said,

'I heard Abu Abdullah^{-asws} saying: 'There are ten qualities in brushing the teeth – cleansing of the mouth, Satisfaction of the Lord^{-azwj}, and happiness of the Angels, and it is from the Sunnah, and it strengthens the gums, and polishes the sight, and does away with the phlegm, and does away with the cavities''^{.661}

⁶⁵⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 34

⁶⁵⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 35

⁶⁵⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 36

⁶⁶⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 37

⁶⁶¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 38

39- سن، المحاسن عن أبيه عن عبد الله بن الفضل التوفلي عن أبيه و عيتمة جميعاً عن أبي جعفر ع قال: السواك يجلو البصر و هو منقاة للبلغم.

(The book) 'Al Mahasin' – from his father, from Abdullah Bin Al Fazl Al Nowfaly, from his father and Aysama, altogether,

'From Abu Ja'far^{asws} having said: 'Brushing the teeth polishes the sight, and it is a terminator of the phlegm''.⁶⁶²

40- سن، المحاسن عن أبي القاسم و أبي يوسف عن القندي عن ابن سينان و أبي البختري عن أبي عبد الله ع قال: السواك و قراءة القرآن مقطعة للبلغم.

(The book) 'Al Mahasin' – from Abu Al Qasim and Abu Yusuf, from Al Qandy, from Ibn Sinan and Abu Al Bakhtary,

'From Abu Abdullah^{asws} having said: 'Brushing the teeth and reciting the Quran terminates the phlegm''.⁶⁶³

41- سن، المحاسن عن التوفلي عن السكوتي عن أبي عبد الله ع قال قال أمير المؤمنين ع السواك يجلو البصر.

(The book) 'Al Mahasin' – from Al Nowfaly, from Al Sakuni,

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'Brushing the teeth polishes the sight''.⁶⁶⁴

42- سن، المحاسن عن محمد بن علي عن ابن فضال عن حماد بن عيسى عن أبي عبد الله ع قال: السواك يذهب بالدمعة و يجلو البصر.

(The book) 'Al Mahasin' - from Muhammad Bin Ali, from Ibn Fazzal, from Hammad Bin Isa,

'From Abu Abdullah^{asws} having said: 'Brushing the teeth does away with the tears and polishes the sight''.⁶⁶⁵

43- سن، المحاسن عن محمد بن علي عن أحمد بن المحسن الميثبي عن زكريا عن أبي عبد الله ع قال: عليكم بالسواك فإنه يجلو البصر.

(The book) 'Al Mahasin' – from Muhammad Bin Ali, from Ahmad Bin Al Muhassin, from Zakariya,

'From Abu Abdullah^{asws} having said: 'Upon you is with brushing the teeth for it polishes the sight''.⁶⁶⁶

44- سن، المحاسن عن أبيه عن زكريا عن محمد الحلي عن أبي عبد الله ع قال: إن رسول الله ص كان يُخبر من السواك و ليس يواجه و لا يضرك فوطه فوط الأتام.

(The book) 'Al Mahasin' – from his father, from Zakariya, from Muhammad Al Halby,

⁶⁶² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 39

⁶⁶³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 40

⁶⁶⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 41

⁶⁶⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 42

⁶⁶⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 43

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} used to frequent from brushing the teeth, and it isn’t obligatory nor does leaving it for excessive days harm you’^{.667}

بيان فرطه فرط الأيام من ثلاثة إلى خمسة عشر يوماً

Explanation – ‘Leaving it for excessive days’ – i.e., from three to fifteen days’.

45- سن، المحاسن عن بعضي من رواه عن أبي عبد الله ع قال: من استنك فليتمضمض.

(The book) ‘Al Mahasin’ – from someone who reported it,

‘From Abu Abdullah^{-asws} having said: ‘One who brushes the teeth, let him rinse (his mouth)’^{.668}

46- مص، مصباح الشريعة قال الصادق ع قال النبي ص السواك مطهرة للفم و مرضاة للرب و جعلها من السنة المؤكدة و فيها منافع للظاهر و الباطن ما لا يحصى لمن عقل

(The book) ‘Misbah Al Sharia’ –

‘Al-Sadiq^{-asws} said: ‘The Prophet^{-saww} said: ‘Brushing teeth is cleansing for the mouth, and Satisfaction of the Lord^{-azwj}, and it is mad to be from the confirmed Sunnah, and in it there are apparent and hidden benefits what cannot be counted, for the one using intellect.

فكما تُزيل ما يكون من تلوث أسنانك من مطعمك و مأكلك بالسواك كذلك فأزل نجاسة ذنوبك بالتضرع و الحشوع و التهجد و الاستغفار بالأسحار و طهر ظاهرك من النجاسات و باطنك من كدورات المخالفات و زكوب المناهي كلها خالصاً لله

Just as whatever happens to be from contamination of your teeth, from your meals and your eating is removed by brushing the teeth, like that the filth of your sins are removed with the beseeching, and the humbleness, and holding the vigil, and seeking the Forgiveness at pre-dawn, and cleansing of your apparent from the filth, and your hidden from the dirt of the adversaries, and indulging in the Prohibitions, all of them, sincerely for Allah^{-azwj}.

فإن النبي ص أراد باستعماله مثلاً لأهل التنبه و اليقظة و هو أن السواك نبات لطيف نظيف و عُصْبُ شَجَرٍ عَدْبٍ مُبَارَكٍ

The Prophet^{-saww} intended an example by its usage for the people of alertness and the vigilance, and it is that the toothbrush (Miswak) is a thin, clean plant, and a twig of a tree (which is) sweet, Blessed.

و الأسنان خلق الله تعالى في الخلق - آلة للأكل و أداة للمضغ و سبباً لاشتبهاء الطعام و إصلاح المعده و هي جوهر صافية تتلوث بصحبة تمضغ الطعام فتتغير بها رائحة الفم و يتولد منها الفساد في الدماغ

And the tooth is a creation Allah^{-azwj} the Exalted has Created in the mouth as a tool for the eating, and an instrument for the chewing, and a means of yearning the food and correcting

⁶⁶⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 44

⁶⁶⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 45

the stomach (healthy), and it is a clean essence which gets contaminated due to accompaniment with chewing of the food. So, it changes the smell of the mouth and from it is produced the spoilage in the brain.

فَإِذَا اسْتَأْتَمَّ الْمُؤْمِنُ الْفُطْنَ بِاللِّبَاتِ اللَّطِيفِ وَ مَسَحَهَا عَلَى الْجَوْهَرَةِ الصَّافِيَةِ زَالَ عَنْهَا الْفَسَادُ وَ التَّعْيِيرُ وَ عَادَتْ إِلَى أَصْلِهَا

When the discerning Momin brushes the teeth with the thin plant and wipes it upon the clear essence, the spoilage and the changes are removed from it and it returns to its original (state).

كَذَلِكَ خَلَقَ اللَّهُ الْقُلُوبَ طَاهِرًا صَافِيًا وَ جَعَلَ غِذَاءَهُ الدِّكْرَ وَ الْفِكْرَ وَ الْهَيْبَةَ وَ التَّعْظِيمَ وَ إِذَا شِيبَ الْقَلْبُ الصَّافِي بِتَغْدِيهِ بِالْغَفْلَةِ وَ الْكَدْرِ صُقِلَ بِمِصْقَلِهِ التَّوْبَةِ وَ نُظِفَ بِمَاءِ الْإِنَابَةِ لِيَعُودَ إِلَى خَالَتِهِ الْأَوَّلَةِ وَ جَوْهَرَتِهِ الْأَصْلِيَّةِ الصَّافِيَةِ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَ يُحِبُّ الْمُتَطَهِّرِينَ

Similar to that, Allah^{-azwj} has Created the heart as clear and Made is feed to be the Zikr, and the thinking, and the awe and the reverence (to Allah^{-azwj}); and when the clear heart turns grey by being fed the heedlessness and the dirt, it is polished by the polish of repentance and cleaned with water of penitence in order to return to its former state and its original clear essence. Allah^{-azwj} Mighty and Majestic Says: **Allah Loves the repenting ones, and He Loves the cleaning ones [2:222].**

وَ قَالَ النَّبِيُّ ص عَلَيْكُمْ بِالسِّوَاكِ - فَالنَّبِيُّ أَمَرَنَا بِالسِّوَاكِ طَاهِرَ الْأَسْنَانِ وَ أَرَادَ بِهَذَا الْمَعْنَى الْمَثَلَ وَ مَنْ أَنَاخَ تَفَكَّرَهُ عَلَى بَابِ عَيْبَةِ الْعَيْبَةِ فِي اسْتِحْرَاجِ مِثْلِ هَذِهِ الْأَمْثَالِ فِي الْأَصْلِ وَ الْفَرْعِ فَتَحَ اللَّهُ لَهُ عَيْنَ الْحِكْمَةِ وَ الزَّمِيدُ مِنْ فَضْلِ اللَّهِ وَ اللَّهُ لَا يُضِيغُ أَجْرَ الْمُحْسِنِينَ.

And the Prophet^{-saww} said: ‘Upon you all is with brushing the teeth!’ The Prophet^{-saww} instructed us with brushing the apparent teeth, and he^{-saww} intended with hit the meaning of the example (to be set), and the one analyses his thinking upon a door of taking the lesson from the emergence of these examples, in the roots (principles) and the branches, Allah^{-azwj} will Open for him the eyes of wisdom, and the Increase is from the Grace of Allah^{-azwj}, and Allah^{-azwj} does not Waste the Recompense of good doers”.⁶⁶⁹

47- مَكَاءُ، مَكَارِمُ الْأَخْلَاقِ كَانَ النَّبِيُّ ص إِذَا اسْتَأْتَمَّ اسْتَأْتَمَّ عَرْضًا وَ كَانَ يَسْتَأْتَمُّ كُلَّ لَيْلَةٍ ثَلَاثَ مَرَّاتٍ مَرَّةً قَبْلَ نَوْمِهِ وَ مَرَّةً إِذَا قَامَ مِنْ نَوْمِهِ إِلَى وَرْدِهِ وَ مَرَّةً قَبْلَ خُرُوجِهِ إِلَى صَلَاةِ الصُّبْحِ وَ كَانَ يَسْتَأْتَمُّ بِالْأَرَاكِ أَمْرُهُ بِذَلِكَ جَبْرَائِيلُ.

(The book) ‘Makarim Al Akhlaq’ –

‘The Prophet^{-saww}, whenever he^{-saww} brushed his^{-saww} teeth, brushed sideways, and he^{-saww} would brush three times during every night – before his^{-saww} sleep, and when he^{-saww} woke up from his^{-saww} sleep to his^{-saww} Zikr, and once before his^{-saww} going out to the morning Salat, and he^{-saww} would brush teeth with ‘Al-Arak’ (twig). Jibraeel^{-as} had instructed him^{-saww} with that”.⁶⁷⁰

48- مَكَاءُ، مَكَارِمُ الْأَخْلَاقِ قَالَ مُوسَى بْنُ جَعْفَرٍ ع أَكُلِ الْأَشْنَانَ يُذِيبُ الْبَدَنَ وَ التَّدْلُكُ بِالْحَرْفِ يُبَلِّغُ الْجَسَدَ وَ السِّوَاكُ فِي الْحَلَاوِ يُورِثُ الْبَحْرَ.

(The book) ‘Makarim Al Akhlaq’ –

⁶⁶⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 46

⁶⁷⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 47

‘Musa^{-asws} Bin Ja’far^{-asws} said: ‘Eating the potash melts the body, and massaging with the pottery wears out the body, and brushing the teeth in the toilet inherits the bad breath’.⁶⁷¹

عَنِ النَّبِيِّ صَلَّى قَالَ: السِّوَاكُ يَرِيدُ الرَّجُلَ فَصَاحَةً.

From the Prophet^{-saww} having said: ‘Brushing the teeth increases the man in eloquence’.⁶⁷²

وَ قَالَ ص إِذَا صُمْتُمْ فَاسْتَاكُوا بِالْعَدَاةِ وَ لَا تَسْتَاكُوا بِالْعِشِيِّ فَإِنَّهُ لَيْسَ مِنْ صَائِمٍ تَبَيَسَ شَفْتَاهُ بِالْعِشِيِّ إِلَّا كَانَ نُورًا بَيْنَ عَيْنَيْهِ يَوْمَ الْقِيَامَةِ.

And he^{-saww} said: ‘Whenever you fast, then brush teeth in the morning and do not brush teeth in the evening, for it isn’t from a fasting one, one whose lips are dry in the evening except it would be a Noor between his eyes on the Day of Qiyamah’.⁶⁷³

وَ قَالَ ص نِعْمَ السِّوَاكُ الرَّيْثُونُ مِنْ شَجَرَةِ مُبَارَكَةٍ وَ يَذْهَبُ بِالْحَفْرِ وَ هُوَ سِوَاكِي وَ سِوَاكِ الْأَنْبِيَاءِ قَبْلِي.

And he^{-saww} said: ‘Best of the toothbrush is the olive (branch) from the Blessed tree, and it does away with the cavity, and it is my^{-saww} toothbrush and toothbrush of the Prophets^{-as} before me^{-saww}’.⁶⁷⁴

وَ قَالَ ع أَرْبَعٌ مِنْ سُنَنِ الْمُرْسَلِينَ الْخِتَانُ وَ التَّعْطُرُ وَ النِّكَاحُ وَ السِّوَاكُ.

And he^{-asws} said: ‘Four are from the Sunnahs (conducts) of the Messengers^{-as} – the circumcision, and the perfuming, and the marriage, and brushing the teeth’.⁶⁷⁵

وَ قَالَ الصَّادِقُ ع أَرْبَعٌ مِنْ سُنَنِ الْمُرْسَلِينَ التَّعْطُرُ وَ السِّوَاكُ وَ النِّسَاءُ وَ الْحِنَاءُ.

And Al-Sadiq^{-asws} having said: ‘Four are from Sunnahs (conducts) of the Messengers^{-as} – the perfuming, and brushing the teeth, and the women (marriages), and the Henna’.⁶⁷⁶

مِنْ كِتَابِ رُوضَةِ الْوَاعِظِينَ قَالَ أَبُو الْحَسَنِ مُوسَى ع لَا يَسْتَعْنِي شَيْعَتُنَا عَنْ أَرْبَعٍ عَنْ خُمْرَةٍ يُصَلِّي عَلَيْهَا وَ خَاتَمٍ يَتَّخِذُ بِهِ وَ سِوَاكِ يَسْتَاكُ بِهِ وَ سُبْحَةٍ مِنْ طِينِ قَبْرِ الْحُسَيْنِ ع فِيهَا ثَلَاثٌ وَ ثَلَاثُونَ حَبَّةً مَتَى قَلَبَهَا ذَاكِرًا لِلَّهِ كَتَبَ اللَّهُ لَهُ بِكُلِّ حَبَّةٍ أَرْبَعِينَ حَسَنَةً وَ إِذَا قَلَبَهَا سَاهِيًا يَغْتَبُ بِهَا كَتَبَ اللَّهُ لَهُ عَشْرِينَ حَسَنَةً.

From (the book) ‘Rowzat Al Waizeen’ –

‘Abu Al-Hassan Musa^{-asws} said: ‘Our^{-asws} Shias are not needless from four – from a ‘Khumrah’ (straw mat/Mohr) praying Salat upon it, and a ring to be wearing it, and a toothbrush he brushes the teeth with, and a rosary (Tasbeeh) from the clay of the grave of Al-Husayn^{-asws} wherein are thirty-three seeds (beads), when he turns it doing Zikr of Allah^{-azwj}, Allah^{-azwj} will

⁶⁷¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 48 / 1

⁶⁷² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 48 / 2

⁶⁷³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 48 / 3

⁶⁷⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 48 / 4

⁶⁷⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 48 / 5

⁶⁷⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 48 / 6

Write forty good deeds being for him with every seed (bead), and when he turns it carelessly vainly with it, Allah^{-azwj} will Write twenty good deeds for him".⁶⁷⁷

قَالَ النَّبِيُّ ص فِي وَصِيَّتِهِ لِغَلِيٍّ ع - يَا عَلِيُّ عَلَيَّكَ بِالسِّوَاكِ عِنْدَ كُلِّ وُضُوءٍ.

The Prophet^{-saww} said in his^{-saww} bequest to Ali^{-asws}: 'O Ali^{-asws}! Upon you^{-asws} is with brushing the teeth during every Wud'u".⁶⁷⁸

وَقَالَ ص السِّوَاكُ شَطْرُ الْوُضُوءِ.

And he^{-saww}: 'Brushing the teeth is a portion (part) of the Wud'u".⁶⁷⁹

وَقَالَ الصَّادِقُ ع لَمَّا دَخَلَ النَّاسُ فِي الدِّينِ أَفْوَاجًا قَالَ رَسُولُ اللَّهِ ص أَتَتْهُمْ الْأَرْدُ أَرْقُهَا قُلُوبًا وَ أَعَدَّهَا أَفْوَاهًا

And Al-Sadiq^{-asws} said: 'When the people entered the religion in droves, Rasool-Allah^{-saww} said: 'Al-Azd have come to you, their hearts are kind and their mouths are fresh'.

فَقِيلَ يَا رَسُولَ اللَّهِ هَذَا أَرْقُهَا قُلُوبًا عَرَفْنَاهُ فَلِمَ صَارَتْ أَعَدَّهَا أَفْوَاهًا-

'It was said, 'O Rasool-Allah^{-saww}! This kindness of hearts, we recognise it, but why have they become of fresh mouths?'

قَالَ ص إِنَّهَا كَانَتْ تَسْنَأُكَ فِي الْجَاهِلِيَّةِ.

He^{-saww} said: 'They used to brush the teeth during the pre-Islamic period".⁶⁸⁰

وَقَالَ ع لِكُلِّ شَيْءٍ طَهُورٌ وَ طَهُورُ الْقَمِّ السِّوَاكُ.

And he^{-asws} said: 'For all things there is a cleansing, and cleansing of the mouth is brushing the teeth".⁶⁸¹

وَقَالَ أَبُو جَعْفَرٍ ع إِنَّ رَسُولَ اللَّهِ ص كَانَ يُكَيِّرُ السِّوَاكَ وَ لَيْسَ بِوَاجِبٍ وَ لَا يَضُرُّكَ تَرْكُهُ فِي قَرِطِ الْأَيَّامِ وَ لَا بَأْسَ أَنْ يَسْنَأَكَ الصَّائِمُ فِي شَهْرِ رَمَضَانَ أَيَّ النَّهَارِ شَاءَ وَ لَا بَأْسَ بِالسِّوَاكِ لِلْمُحْرِمِ وَ يُكْرَهُ السِّوَاكُ فِي الْحَمَامِ لِأَنَّهُ يُورِثُ وَبَاءَ الْأَسْنَانِ.

And Abu Ja'far^{-asws} said: 'Rasool-Allah^{-saww} would frequently brush the teeth, and it isn't obligatory, nor will it harm you neglecting it in excessive days (3 to 15 days), and there is no problem if the fasting one were to brush his teeth during a month of Ramazan, whichever (time) of the day he so desires, and there is no problem with brushing the teeth by the one in

⁶⁷⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 48 / 7

⁶⁷⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 48 / 8

⁶⁷⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 48 / 9

⁶⁸⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 48 / 10

⁶⁸¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 48 / 11

Ihraam, and brushing the teeth in the bathhouse is disliked because it plague of the teeth is inherit by it".⁶⁸²

وَقَالَ الْبَاقِرُ ع وَ الصَّادِقُ ع صَلَاةُ رَكْعَتَيْنِ بِالسِّوَاكِ أَفْضَلُ مِنْ سَبْعِينَ رَكْعَةً بِغَيْرِ سِوَاكِ.

And Al-Baqir^{-asws} and Al-Sadiq^{-asws} said: 'Salat of two Cycles with having brushed the teeth is better than seventy Cycles Salat prayed without having brushed the teeth'.⁶⁸³

وَقَالَ الْبَاقِرُ ع السِّوَاكِ لَا تَدَعُهُ فِي كُلِّ ثَلَاثَةِ أَيَّامٍ وَ لَوْ أَنَّ ثَمْرَةَ مَرَّةٍ وَاحِدَةً.

And Al-Baqir^{-asws} said: 'The toothbrush, do not leave it during every three days, and even if you pass it (on your teeth) even once'.⁶⁸⁴

وَقَالَ النَّبِيُّ ص اكْتَحِلُوا وَتَرَاً وَ اسْتَاكُوا عَرْضَاً

And the Prophet^{-saww} said: 'Apply Kohl one (swipe), and brush teeth sideways'.

وَ تَرَكَ الصَّادِقُ السِّوَاكِ قَبْلَ أَنْ يُقْبَضَ بِسِنِّتَيْنِ وَ ذَلِكَ أَنَّ أَسْنَانَهُ ضَعُفَتْ

And Al-Sadiq^{-asws} had neglected the toothbrush two years before he^{-asws} passed away, and that is because his^{-asws} teeth had weakened'.

وَ سَأَلَ عَلِيُّ بْنُ جَعْفَرٍ أَخَاهُ مُوسَى بْنَ جَعْفَرٍ ع - عَنِ الرَّجُلِ يَسْتَاكُ بِيَدِهِ إِذَا قَامَ إِلَى صَلَاةِ اللَّيْلِ وَ هُوَ يَحْدِرُ عَلَى السِّوَاكِ قَالَ إِذَا خَافَ الصُّبْحَ فَلَا بَأْسَ بِهِ.

And Ali son of Ja'far^{-asws} had asked his brother^{-asws} Musa Bin Ja'far^{-asws} about the man brushing his teeth with his hand (finger) when standing to the night Salat while he is able upon the toothbrush. He^{-asws} said: 'When he fears the morning (break of dawn), there is no problem with it'.⁶⁸⁵

وَ قَالَ النَّبِيُّ ص لَوْ لَا أَنَّ أَشَقَّ عَلَى أُمَّتِي لِأَمْرُهُمْ بِالسِّوَاكِ عِنْدَ وُضُوئِهِمْ كُلِّ صَلَاةٍ.

And the Prophet^{-saww} said: 'Had it not been difficult upon my^{-saww} community, I^{-saww} would have instructed them with brushing the teeth during Wud'u of every Salat'.⁶⁸⁶

وَ رَوَى أَنَّ الْكَعْبَةَ شَكَتْ إِلَى اللَّهِ عَزَّ وَ جَلَّ مَا تَلْمَى مِنْ أَنْفَاسِ الْمُشْرِكِينَ فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَيْهَا قِرِي كَعْبَةُ فَإِنِّي مُبْدِلُكُمْ بِهِنَّ قَوْمًا يَنْتَظِمُونَ بِفَضْلِ الشَّجَرِ

And it is reported that the Kaaba complained to Allah^{-azwj} Mighty and Majestic of what it faced from the breaths of the Polytheists. Allah^{-azwj} Blessed and Exalted Revealed to is: "Calm down

⁶⁸² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 48 / 12

⁶⁸³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 48 / 13

⁶⁸⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 48 / 14

⁶⁸⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 48 / 15

⁶⁸⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 48 / 16

Kabah! I-azwj shall be Replacing them for you with a people who will be cleansing with twigs of the tree!”

فَلَمَّا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ نَبِيَّهُ مُحَمَّدًا ص نَزَلَ عَلَيْهِ الرُّوحُ الْأَمِينُ جِبْرِئِيلُ بِالسِّوَاكِ وَالْحِلَالِ.

When Allah^{-azwj} Mighty and Majestic Sent His^{-azwj} Prophet^{-saww} Muhammad^{-saww}, the Trustworthy Spirit Jibraeel^{-as} descended unto him^{-saww} with (Commands of) brushing the teeth and picking the teeth” .⁶⁸⁷

وَقَالَ الصَّادِقُ ع فِي السِّوَاكِ اثْنَتَا عَشْرَةَ خَصْلَةً هُوَ مِنَ السُّنَّةِ وَ مَطَهْرَةٌ لِلْفَمِ وَ مَجْلَاةٌ لِلْبَصَرِ وَ يُرْضِي الرَّحْمَنَ وَ يُبَيِّضُ الْأَسْنَانَ وَ يَذْهَبُ بِالْحَفْرِ وَ يَشُدُّ اللَّيْتَةَ وَ يُشَهِّي الطَّعَامَ وَ يَذْهَبُ بِالْبَلْعَمِ وَ يَزِيدُ فِي الْحِفْظِ وَ يُضَاعِفُ الْحَسَنَاتِ وَ تَفْرَحُ بِهِ الْمَلَائِكَةُ

And Al-Sadiq^{-asws} said: ‘There are twelve qualities in brushing the teeth – it is from the Sunnah, and a cleansing for the mouth, and polishing for the sight, and Satisfaction of the Beneficent, and whitens the teeth, and does away with the cavity, and tightens the gums, and years the food, and does away with the phlegm, and increases in the memory, and multiplies (Rewards of) the good deeds, and the Angels rejoice with it.

وَ كَانَ لِلرِّضَا ع خَرِيطَةٌ فِيهَا خَمْسَةٌ مَسَاوِيكَ مَكْتُوبٌ عَلَى كُلِّ وَاحِدٍ مِنْهَا اسْمُ صَلَاةٍ مِنَ الصَّلَوَاتِ الْخَمْسِ يَسْتَاكُ بِهِ عِنْدَ كُلِّ تِلْكَ الصَّلَوَاتِ.

And there was a container for Al-Reza^{-asws} wherein were five toothbrushes. It was written upon each one of them, a name of a Salat from the five Salats. He^{-asws} was brushing the teeth with it during each of those Salats” .⁶⁸⁸

وَ مِنْ كِتَابِ طِبِّ الْأَيْمَةِ عَنْهُ ع قَالَ: السِّوَاكُ يَجْلُو الْبَصَرَ وَ يُنْبِثُ الشَّعْرَ وَ يَذْهَبُ بِالذَّمْعَةِ.

And from the book ‘Tibb Al-Aimma^{-asws}’ – from him^{-asws} having said: ‘Brushing the teeth polishes the sight, and builds the hair, and does away with the tears” .⁶⁸⁹

وَ فِي وَصِيَّةِ النَّبِيِّ ص لِأَمِيرِ الْمُؤْمِنِينَ ع يَا عَلِيُّ عَلَيَّكَ بِالسِّوَاكِ وَ إِنْ اسْتَطَعْتَ أَنْ لَا تُثْقَلَ مِنْهُ فَافْعَلْ فَإِنَّ كُلَّ صَلَاةٍ تُصَلِّيَهَا بِالسِّوَاكِ تُفْضَلُ عَلَى الَّتِي تُصَلِّيَهَا بِغَيْرِ سِوَاكِ أَرْبَعِينَ يَوْمًا.

And in a bequest of the Prophet^{-saww} to Amir Al-Momineen^{-asws}: ‘O Ali^{-asws}! Upon you^{-asws} is with brushing the teeth, and if you^{-asws} are capable of not reducing from it, then do so, for every Salat you^{-asws} will pray it with having brushed the teeth will have merit upon the one which you^{-asws} will pray it without having brushed the teeth, for forty days” .⁶⁹⁰

وَ مِنْ كِتَابِ اللَّيْبَاسِ لِأَبِي النَّضْرِ الْعَبَّاسِيِّ عَنْ أَبِي جَبَلَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: نَزَلَ جِبْرِئِيلُ ع بِالْحِلَالِ وَ السِّوَاكِ وَ الْحِجَامَةِ.

And from ‘Kitab Al Libaas’ of Ibn Al Nazar Al Ayyashi, from Abu Jameela,

⁶⁸⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 48 / 17

⁶⁸⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 48 / 18

⁶⁸⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 48 / 19

⁶⁹⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 48 / 20

'From Abu Abdullah^{-asws} having said: 'Jibrael^{-as} descended with (Commands of) picking the teeth, and brushing the teeth, and the cupping".⁶⁹¹

وَعَنْهُ عَنْ أَبِيهِ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص نَظَّفُوا طَرِيقَ الْقُرْآنِ

And from him^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Clean the path of the Quran!'

قَالُوا يَا رَسُولَ اللَّهِ وَ مَا طَرِيقُ الْقُرْآنِ

They said, 'O Rasool-Allah^{-saww}, and what is a path of the Quran?'

قَالَ أَفْوَاهِكُمْ

He^{-saww} said: 'Your mouths'.

قَالُوا بِمَاذَا

They said, 'With what?'

قَالَ بِالسِّوَاكِ

He^{-saww} said: 'With the toothbrush'.

وَقَالَ ص طَهَّرُوا أَفْوَاهِكُمْ فَإِنَّهَا مَسَالِكُ التَّسْبِيحِ.

And he^{-saww} said: 'Cleanse your mouths, for these are ways of the glorification!'"⁶⁹²

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَكَلُ الْأَشْنَانِ يُذِيبُ الْبَدْنَ وَ التَّدْلُكُ بِالْحَرْبِ يُبْلِي الْجَسَدَ وَ السِّوَاكُ بِالْحُلَاءِ يُورِثُ الْبَخْرَ.

From Abu Abdullah^{-asws} having said: "Eating the potash melts the body, and massaging with the pottery wears out the body, and brushing the teeth in the toilet inherits the bad breath".⁶⁹³

عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: السِّوَاكُ مَرْضَاةُ اللَّهِ عَزَّ وَ جَلَّ وَ سُنَّةُ النَّبِيِّ ص وَ مَطْيَبَةٌ لِلْفَمِ.

From Amir Al-Momineen^{-asws} having said: 'The teeth brushing is Satisfaction of Allah^{-azwj} Mighty and Majestic, and Sunnah of the Prophet^{-saww}, and freshener of the mouth".⁶⁹⁴

عَنْ أَبِي عَبْدِ اللَّهِ ع السِّوَاكُ عَلَى الْمَمْعَدَةِ يُورِثُ الْبَخْرَ.

⁶⁹¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 48 / 21

⁶⁹² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 48 / 22

⁶⁹³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 48 / 23

⁶⁹⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 48 / 24

From Abu Abdullah^{-asws}: ‘Brushing the teeth upon the sitting (in the toilet) inherits the bad breath’.⁶⁹⁵

عَنِ الصَّادِقِ ع عَنْ أَبِيهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: ثَلَاثٌ يَذْهَبْنَ بِالْبَلْعَمِ وَ يَزِدْنَ فِي الْحِفْظِ السِّوَاكُ وَ الصَّوْمُ وَ قِرَاءَةُ الْقُرْآنِ.

From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘Three do away with the phlegm and increase in the memory – brushing the teeth, and the fasting, and reciting the Quran’.⁶⁹⁶

49- جمع الأخبار عن أمير المؤمنين ع النبي ص قال: من استنك كل يوم مرة رضي الله عنه و له الجنة

(The book) ‘Jamie Al Akhbar’ –

‘From Amir Al-Momineen^{-asws}, from the Prophet^{-saww} having said: ‘One who brushes the teeth once every day, Allah^{-azwj} will be Pleased with him, and the Paradise will be for him.

وَ مِنْ اسْتِنَاكَ كُلَّ يَوْمٍ مَرَّتَيْنِ فَقَدْ آدَامَ سُنَّةَ الْأَنْبِيَاءِ ع وَ كَتَبَ اللَّهُ لَهُ بِكُلِّ صَلَاةٍ يُصَلِّيَهَا ثَوَابَ مِائَةِ رَكْعَةٍ وَ اسْتَعْفَى عَنِ الْفَقْرِ وَ تَطَيَّبَ نَفْسَهُ وَ يَزِيدُ فِي حِفْظِهِ وَ يَشْتَدُّ لَهُ فَهْمُهُ وَ يَمُرُّ طَعَامُهُ وَ يَذْهَبُ أَوْجَاعُ أَضْرَاسِهِ وَ يُدْفَعُ عَنْهُ السُّمُّ وَ تُصَافِحُهُ الْمَلَائِكَةُ لِمَا يَرَوْنَ عَلَيْهِ مِنَ النُّورِ

And one who brushes the teeth twice every day, so he has been constant on Sunnah of the Prophet^{-saww} and the Book of Allah^{-azwj} with every Salat he prays, Rewards of one hundred Cycles, and he will be needless from the poverty, and freshen his breath, and increases in his memory, and his understanding will intensify for him, and his food will be wholesome, and the pains of his teeth will go away, and Repel the sickness from him, and the Angels will shake his hands when they the Noor being upon him.

وَ يَنْقَى أَسْنَانَهُ وَ تُشْفِيهِ الْمَلَائِكَةُ عِنْدَ خُرُوجِهِ مِنَ الْبَيْتِ وَ تَسْتَعْفِرُهُ حَمَلَةُ الْعَرْشِ وَ الْكَرُوبِيُّونَ وَ كَتَبَ اللَّهُ لَهُ بِكُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ ثَوَابَ أَلْفِ سَنَةٍ وَ رَفَعَ اللَّهُ لَهُ أَلْفَ دَرَجَةٍ وَ فَتَحَ اللَّهُ لَهُ أَبْوَابَ الْجَنَّةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ

And it purifies his teeth, and the Angels escort him during his exit from the house, and Bearers of the Throne and the Cherubim seek Forgiveness for him, and Allah^{-azwj} will Write for him with every Momin and Momina (female Momin), Rewards of a thousand years, and Allah^{-azwj} will Raise a thousand ranks for him, Allah^{-azwj} will Open the doors of Paradise for him, he can enter from whichever he so desires to.

وَ أَعْطَاهُ اللَّهُ كِتَابَهُ بِيَمِينِهِ وَ حَاسَبَهُ حِسَاباً يَسِيراً وَ فَتَحَ عَلَيْهِ أَبْوَابَ الرَّحْمَةِ وَ لَا يُخْرَجُ مِنَ الدُّنْيَا حَتَّى يَرَى مَكَانَهُ مِنَ الْجَنَّةِ وَ قَدْ افْتَدَى بِالْأَنْبِيَاءِ وَ دَخَلَ مَعَهُمُ الْجَنَّةَ

And Allah^{-azwj} will Give him his book in his right hand and Reckon him with an easy Reckoning, and Open upon him the doors of Mercy, and he will not exit from the world until he sees his place from the Paradise, and he will be led by the Prophets^{-as} and will enter the Paradise with them.

⁶⁹⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 48 / 25

⁶⁹⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 48 / 26

وَمَنْ اسْتَاكَ كُلَّ يَوْمٍ فَلَا يُخْرَجُ مِنَ الدُّنْيَا حَتَّى يَرَى إِبْرَاهِيمَ ع فِي الْمَنَامِ وَكَانَ يَوْمَ الْقِيَامَةِ فِي عَدَدِ الْأَنْبِيَاءِ وَ قَضَى اللَّهُ لَهُ كُلَّ حَاجَةٍ لَهُ فِي أَمْرِ الدُّنْيَا وَ
الْآخِرَةِ وَ يَكُونُ يَوْمَ الْقِيَامَةِ فِي ظِلِّ الْعَرْشِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ وَ يَكُونُ فِي الْجَنَّةِ زَفِيقَ إِبْرَاهِيمَ ع وَ زَفِيقَ جَمِيعِ الْأَنْبِيَاءِ

And one who brushes his teeth every day, he will not exit from the world until he sees Ibrahim^{as} in the dream, and on the Day of Qiyamah he will be among the numbers of the Prophets, and Allah^{azwj} will Fulfil a need for him regarding matters of the world and the Hereafter, and on the Day of Qiyamah he will be in the Shade of the Throne on a Day there will be no shade except His^{azwj} Shade, and he will be in the Paradise as a friend of Ibrahim^{as} and a friend of entirety of the Prophets^{as}.

وَ قَالَ ع رَكَعَتَانِ بِسِوَاكِ أَحَبُّ إِلَيَّ اللَّهُ تَعَالَى مِنْ سَبْعِينَ رَكَعَةً بِغَيْرِ سِوَاكِ.

And he^{asws} said: ‘Two Cycles Salat prayed with brushing the teeth is more Beloved to Allah^{azwj} the Exalted than seventy Cycles without brushing the teeth’.⁶⁹⁷

50- ف، تحف العقول عَنِ النَّبِيِّ ص قَالَ: يَا عَلِيُّ عَلَيْنِكَ بِالسِّوَاكِ فَإِنَّ فِي السِّوَاكِ مَطَهْرَةً لِلْفَمِ وَ مَرْضَاةً لِلرَّبِّ وَ مَجْلَادَةً لِلْعَيْنِ وَ الْحِلَالَ يُحِبُّكَ إِلَى الْمَلَائِكَةِ فَإِنَّ الْمَلَائِكَةَ تَتَأَدَّى بِرِيحٍ مَنْ لَا يَتَخَلَّلُ بَعْدَ الطَّعَامِ.

(The book) ‘Tuhaf Al Uqoul’ –

‘From the Prophet^{saww} having said: ‘O Ali^{asws}! Upon you^{asws} is with brushing the teeth, for in brushing the teeth there is cleansing for the mouth, and Satisfaction of the Lord^{azwj}, and polishing of the eyes, while picking the teeth will make you beloved to the Angels, for the Angels get hurt (bothered) with the smell of the one who does not pick the teeth after a meal’.⁶⁹⁸

51- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص أَتَانِي جِبْرِئِيلُ ع - فَقَالَ يَا مُحَمَّدُ كَيْفَ نَزَلُ عَلَيْكُمْ وَ أَنْتُمْ لَا تَسْتَاكُونَ وَ لَا تَسْتَنْجُونَ بِالْمَاءِ وَ لَا تَغْسِلُونَ بِرَأْسِكُمْ.

(The book) ‘Nawadir’ of Al Rawandy, by his chain,

‘From Musa^{asws} Bin Ja’far^{asws}, from his^{asws} forefathers^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Jibraeel^{as} said: ‘O Muhammad^{saww}! How can we (Angels) and you (Muslims) are neither brushing the teeth nor are you cleansing (after toilet) with the water, nor are you washing your knuckles’.⁶⁹⁹

وَ بِحَدِّثِ الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص السِّوَاكِ مَطْبِيبَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ وَ مَا أَتَانِي صَاحِبِي جِبْرِئِيلُ ع إِلَّا أَوْصَانِي بِالسِّوَاكِ حَتَّى حَشِيتُ أَنْ أُخْفِيَ مَقَادِمَهُ.

And by this chain,

‘He^{asws} said: ‘Rasool-Allah^{saww} said: ‘Brushing the teeth is freshening for the mouth, Satisfaction of the Lord^{azwj}, and my^{saww} companion Jibraeel^{as} did not come to me^{saww} except

⁶⁹⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 49

⁶⁹⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 50

⁶⁹⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 51 / 1

he^{-as} advised me^{-saww} with brushing the teeth until I^{-saww} feared that that the front of my^{-saww} mouth is lightening”.⁷⁰⁰

52- ما، الأماالي للشيخ الطوسي عن الحسين بن إبراهيم عن محمد بن وهبان عن علي بن حنبل عن العباس بن محمد بن الحسين عن أبيه عن صفوان بن يحيى و جعفر بن عيسى عن الحسين بن أبي غندر عن أبيه عن أبي عبد الله ع قال: عَلَيْكُمْ بِالسِّوَاكِ فَإِنَّهُ يُدْهَبُ وَسُوسَةَ الصِّدْرِ.

(The book) ‘Al Amaali’ of the sheykh Al Tusi – from Al-Husayn Bin Ibrahim, from Muhammad Bin Wahban, from Ali Bin Hubsh, from Al Abbas Bin Muhammad Bin Al-Husayn, from his father, from Safwan Bin Yahya, and Ja’far Bin Isa, from Al-Husayn Bin Abu Gundar, from his father,

‘From Abu Abdullah^{-asws} having said: ‘Upon you is with brushing the teeth, for it does away with Insinuations of the chest (Satan^{-la})’.⁷⁰¹

53- دَعَوَاتِ الرَّوَّانِدِيِّ، قَالَ النَّبِيُّ ص اسْتَاكُوا عَرْضًا وَ لَا تَسْتَاكُوا طَوَّلًا

(The book) ‘Dawaat’ of Al Rawandy –

‘The Prophet^{-saww} said: ‘Brush the teeth width wise and do not brush lengthwise’.

وَ قَالَ التَّشْوِيطُ بِالْإِهْتَامِ وَ الْمَسْبَحَةِ عِنْدَ الْوُضُوءِ السِّوَاكِ وَ الدُّعَاءُ عِنْدَ السِّوَاكِ

And he^{-asws} said: ‘The wiping of teeth (can be done) with the thumb, and the wiping of inner fingers is during the Wud’u. Brushing the teeth and the supplication during brushing of the teeth: -

اللَّهُمَّ ارزُقني حلاوة نعمتك و أدقني برد روجك و أطلق لساني بمناجاتك و قرّني منك مجلساً و ارفع ذكرني في الأولين

O Allah^{-azwj}! Grace me sweetness of Your^{-azwj} bounties, and Make me taste coolness of Your^{-azwj} Breeze, and Free my tongue for whispering to You^{-azwj}, and Draw me closer to You^{-azwj} of seat, and Raise my mention among the former ones.

اللَّهُمَّ يَا خَيْرَ مَنْ سُئِلَ وَ يَا أَحْوَدَ مَنْ أُعْطِيَ حَوْلَنَا بِمَا تَكْرَهُ إِلَى مَا تُحِبُّ وَ تَرْضَى وَ إِنْ كَانَتِ الْقُلُوبُ قَاسِيَةً وَ إِنْ كَانَتِ الْأَعْيُنُ جَامِدَةً وَ إِنْ كُنَّا أَوْلَى بِالْعَذَابِ فَأَنْتَ أَوْلَى بِالْمَعْفَةِ

O Allah^{-azwj}! O best of the one who is asked, and O most generous of the ones who give, Transfer us from what You^{-azwj} Dislike to what You^{-azwj} do like and are Satisfied with, and even the hearts are hard, and even if the eyes are dry, and even if we were foremost with the Punishment, for You^{-azwj} are Foremost with the Forgiveness.

اللَّهُمَّ أَحْيِي فِي عَافِيَةٍ وَ أَمِتْني فِي عَافِيَةٍ.

O Allah^{-azwj}! Cause me to live in well-being and Cause me to die in well-being!”⁷⁰²

⁷⁰⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 51 / 2

⁷⁰¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 52

⁷⁰² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 53

54- كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، عَنْ أَحْمَدَ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ النَّوْفَلِيِّ عَنِ السُّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص السِّوَاكُ شَطْرُ الْوُضُوءِ وَ الْوُضُوءُ شَطْرُ الْإِيمَانِ.

'Kitab Al Imamah Wa Al Tabsira' – from Ahmad Bin Ali, from Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al Saffar, from Ibrahim Bin Hashim, from Al Nowfaly, from Al Sakuny,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Brushing the teeth is part of the Wud'u, and the Wud'u is part of the Eman''.⁷⁰³

⁷⁰³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 18 H 54

CHAPTERS ON THE PERFUME

باب 19 الطيب و فضله و أصله

CHAPTER 19 – THE PERFUME, AND ITS MERITS, AND ITS ORIGIN

1- ب، قرب الإسناد عن أحمد و عبد الله ابني محمد بن عيسى عن ابن محبوب عن ابن رباب عن أبي عبد الله ع قال قال رسول الله ص الريح الطيبة تشد القلب و تزيد في الجماع.

(The book) 'Qurb Al Asnaad' – from Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Ibn Mahboub, from Ibn Ri'ab,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The good smell strengthens the heart and increases in the matrimonial relationship''.⁷⁰⁴

2- ن، عيون أخبار الرضا عليه السلام عن أبيه و ابن الوليد معاً عن محمد الطار و أحمد بن إدريس معاً عن الأشعري عن البرقي عن أبيه عن بكر بن صالح عن الجعفي قال سمعت أبا الحسن ع يقول قلّموا أظفاركم يوم الثلاثاء و استرحموا يوم الأربعاء و أصيبوا من الحجامة حاجتكم يوم الخميس و تطيبوا بأطيب طيبكم يوم الجمعة.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greetings be upon him^{-asws}, - from his father and Ibn Al Waleed, both together from Muhammad Al Attar and Ahmad Bin Idrees, both together from Al Ashary, from Al Barqy, from his father, from Bakr Bin Salih, from AL Ja'fary who said,

'I heard Abu Al-Hassan^{-asws} saying: 'Clip your nails on the day of Tuesday, and bathe on the day of Wednesday, and achieve your needs from the cupping on the day of Thursday, and perfume with your best perfumes on the day of Friday''.⁷⁰⁵

3- ن، عيون أخبار الرضا عليه السلام عن الطار عن أبيه عن الأشعري عن معاوية بن حكيم عن معمر بن خلاد عن الرضا ع قال: لا ينبغي للرجل [للرجل] أن يدع الطيب في كل يوم فإن لم يقدر عليه فيوم و يوم لا فإن لم يقدر ففي كل جمعة و لا يدع ذلك.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greetings be upon him^{-asws} – from his father, from Al Ashary, from Muawiya Bin Hukeym, from Muammar Bin Khallad,

'From Al-Reza^{-asws} having said: 'It is not befitting for the man that he neglects the perfume during every day. If he is not able upon it, then on alternate days. If he is not able, then during every Friday, and he should not leave that''.⁷⁰⁶

⁷⁰⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 19 H 1

⁷⁰⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 19 H 2

⁷⁰⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 19 H 3

4- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا ع عن آبائه ع قال: الطيب نُشْرَةٌ و العسل نُشْرَةٌ و الرُّكُوبُ نُشْرَةٌ و النَّظَرُ إِلَى الْخَضِرَةِ نُشْرَةٌ.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}, may the greetings be upon him^{-asws} – by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'The perfume is a remedy, and honey is a remedy, and the riding is a remedy, and the looking at greenery is a remedy'.⁷⁰⁷

5- ما، الأماالي للشيخ الطوسي عن الفحّام عن المنصوري عن عمّ أبيه عن أبي الحسن الثالث عن آبائه قال قال الصادق ع إنّ الله تعالى يحبُّ الجمال و التَّجَمُّلَ و يكره البؤس و التَّبَاؤُسَ فَإِنَّ الله عزَّ و جلَّ إِذَا أَنْعَمَ عَلَى عَبْدٍ نِعْمَةً أَحَبَّ أَنْ يَرَى عَلَيْهِ أَثَرَهَا

(The book) 'Al Amaali' of the sheykh Al Tusi – from Al Fahham, from Al Mansoury, from an uncle of his father,

'From Abu Al-Hassan^{-asws} the 3rd, from his^{-asws} forefathers^{-asws} having said: 'Al-Sadiq^{-asws} said: 'Allah^{-azwj} the Exalted Loves the beauty and the beautification, and He^{-azwj} Hates the wretchedness and let yourself look wretched, for Allah^{-azwj} Mighty and Majestic, when He^{-azwj} Confers a bounty upon a servant, Loves to See its impact upon him'.

قِيلَ وَ كَيْفَ ذَلِكَ

It was said, 'How is that so?'

قَالَ يُنَظَّفُ ثَوْبَهُ وَ يُطِيبُ رِيحَهُ وَ يُجَسِّنُ دَارَهُ وَ يَكْنُسُ أَفْنِيَتَهُ حَتَّى إِنَّ السِّتْرَاجَ قَبْلَ مَغِيبِ الشَّمْسِ يَنْفِي الْفَقْرَ وَ يَزِيدُ فِي الرِّزْقِ.

He^{-asws} said: 'He should clean his clothes, and perfume his smell, and improve his house, and sweep his courtyard, even light the lamp before setting of the sun, it will negate the poverty and increase in the sustenance'.⁷⁰⁸

6- ل، الخصال عن ابن الوليد عن الصّفا عن ابن عيسى عن عليّ بن الحكم رَفَعَهُ إِلَى أَبِي عَبْدِ الله ع قَالَ: ثَلَاثٌ مِنْ سُنَنِ الْمُرْسَلِينَ الْعِطْرُ وَ إِحْفَاءُ الشَّعْرِ وَ كَثْرَةُ الطَّرِيقَةِ.

(The book) 'Al Khisaal' – From Ibn Al Waleed, from Al Saffar, from Ibn Isa, from Ali Bin Al Hakam, raising it to,

'Abu Abdullah^{-asws} said: 'Three are from the Sunnah of the Messengers^{-as} – the perfume, and lightening the hair, and many marriages'.⁷⁰⁹

7- ل، الخصال عن أبيه عن محمد العطار عن الأشعري عن موسى بن عمّار عن ابن أبي عمير عن معاوية بن عمّار عن أبي عبد الله ع قَالَ: ثَلَاثٌ يُسَمِّنُ وَ ثَلَاثٌ يَهْرَلُنْ فَأَمَّا الَّتِي يُسَمِّنُ فإِذْمَانُ الْحَمَامِ وَ شَمُّ الرَّائِحَةِ الطَّيِّبَةِ وَ لُبْسُ الثِّيَابِ اللَّيِّنَةِ وَ أَمَّا الَّتِي يَهْرَلُنْ فإِذْمَانُ أَكْلِ الْبَيْضِ وَ السَّمَكِ وَ الطَّلْعِ.

(The book) 'Al Khisaal' – from his father, from Muhammad Al Attar, from Al Ashari, from Musa Bin Umar, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

'From Abu Abdullah^{-asws} having said: 'Three fatten and three slimming. As for those which fatter – being habitual of the bathhouse, and smelling the aromatic perfumes, and wearing

⁷⁰⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 19 H 4

⁷⁰⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 19 H 5

⁷⁰⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 19 H 6

the soft clothes; and as for which slimmer – being habitual of eating the eggs, and the fish, and the date palm pollen”.⁷¹⁰

8- ل، الخصال عن ابن بُندار عن أبي العباس الحمادي عن صالح بن محمد عن علي بن الجعد عن سلام بن المنذر عن ثابت البناني عن أنس عن النبي ص قال: حُبَّتْ إِلَيَّ مِنَ الدُّنْيَا ثَلَاثُ النَّسَاءِ وَ الطَّيِّبُ وَ فُرَّةٌ عَيْنِي فِي الصَّلَاةِ.

(The book) ‘Al Khisaal’ – from Ibn Bundar, from Abu Al Abbas Al Hammady, from salih Bin Muhammad, from Ali Bin Ja’ad, from Sallam Bin Al Munzir, from Sabit Al Bunany, from Anas (well-known fabricator),

‘From the Prophet^{-saww} having said: ‘Beloved to me^{-saww} from the world are three – the women, and the perfume, and delight of my^{-saww} eyes during the Salat’’.⁷¹¹

9- ل، الخصال عن الحسن بن علي بن محمد الفطاني عن محمد بن أحمد بن مضعب عن أحمد بن محمد بن إسحاق عن أحمد بن محمد بن غالب عن يسار مؤلى أنس عن أنس عن النبي ص قال: حُبَّتْ إِلَيَّ مِنْ دُنْيَاكُمْ النَّسَاءُ وَ الطَّيِّبُ وَ جُعِلَ فُرَّةٌ عَيْنِي فِي الصَّلَاةِ.

(The book) ‘Al Khisaal’ – from Al-Hassan Bin Ali Bin Muhammad Al Qattan, from Muhammad Bin Ahmad Bin Mus’ab, from Ahmad Bin Muhammad Bin Is’haq, from Ahmad Bin Muhammad Bin Ghalib, from Yasaar a slave of Anas, from Anas (well-known fabricator)

‘From the Prophet^{-saww} having said: ‘The beloved to me^{-saww} from your world are – the women, and the perfume, and making my^{-saww} eyes delighted in the Salat’’.⁷¹²

10- ل، الخصال عن ابن المتوكل عن أبيه عن محمد بن يحيى الخزاز عن طلحة بن زيد عن الصادق عن آباءه ع قال قال رسول الله ص أَرْبَعٌ مِنْ سُنَنِ الْمُرْسَلِينَ الْعَطْرُ وَ النَّسَاءُ وَ السِّوَاكُ وَ الْحِنَاءُ.

(The book) ‘Al Khisaal’ – from Ibn Al Mutawakkil, from his father, from Muhammad Bin Yahya Al Khazzaz, from Talha Bin Zayd,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Four are from the Sunnah of the Messengers^{-as} – the perfume, and the women, and brushing the teeth, and the Henna’’.⁷¹³

11 ل، الخصال عن أبيه عن الأشعري عن البرقي عن محمد بن موسى بن الفرزات عن علي بن مطر عن السكن الخزاز عن أبي عبد الله ع قال: لِلَّهِ حَقٌّ عَلَى كُلِّ مُحْتَلِمٍ فِي كُلِّ جُمُعَةٍ أَخَذَ شَارِبَهُ وَ أَطْفَارَهُ وَ مَسَّ شَيْءٍ مِنَ الطَّيِّبِ.

(The book) ‘Al Khisaal’ – from his father, from Al Ashari, from Al Barqy, from Muhammad Bin Musa Bin Al Furaat, from Ali Bin Matar, from Al Sakan Al Khazzaz,

‘From Abu Abdullah^{-asws} having said: ‘There is a Right for Allah^{-azwj} upon every adult during every Friday to trim his beard, and his nails, and wipe something from the perfume’’.⁷¹⁴

⁷¹⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 19 H 7

⁷¹¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 19 H 8

⁷¹² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 19 H 9

⁷¹³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 19 H 10

⁷¹⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 19 H 11

CHAPTER 20 – THE MUSK, AND THE AMBERGIS, AND THE EXPENSIVE PERFUMES

1- ب، قرب الإسناد عن أبي البخترى عن الصادق عن أبيه ع قال: إن رسول الله ص كان يتطيب بالمسك حتى يرى وبيضه في مفارقة.

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

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} used to perfume with the Musk to the extent that it's shine could be seen in his^{-saww} (hair) parting'.⁷¹⁵

2- ن، عيون أخبار الرضا عليه السلام عن البيهقي عن الصولي عن أم أبيه قالت كان الرضا ع يتبخر بالعود الهندي التي يستعمل بعده ماء وزد و مسكاً.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greetings be upon him^{-asws} – from Al Bayhaqi, from Al Sowly, from the mother of his father who said,

'Al-Reza^{-asws} used to steam himself^{-asws} with the raw Indian Agarwood, using after it the rose water and Musk'.⁷¹⁶

3- مكا، مكارم الأخلاق كان النبي ص يتطيب بذكور الطيب و هو المسك و العنبر و كان ص يتطيب بالغالية تطيبه بها نساؤه بأيديهن.

(The book) 'Makarim Al Akhlaq' –

'The Prophet^{-saww} used to steam with the male perfumes, and it is the Musk and the Amber, and he^{-saww} would perfume with the expensive scents, his^{-saww} womenfolk would perfume with these with their hands'.⁷¹⁷

⁷¹⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 20 H 1

⁷¹⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 20 H 2

⁷¹⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 20 H 3

CHAPTER 21 – TYPES OF STEAMING

1- مكا، مكارم الأخلاق كان النبي ص يستنجير بالعود القماري.

(The book) 'Makarim Al Akhlaq' –

'The Prophet^{-saww} used to steam with (the perfume) 'Al-Qamary' Agarwood''.⁷¹⁸

وَمِنْ مَسْمُوعَاتِ السَّيِّدِ نَاصِحِ الدِّينِ أَبِي الْبَرَكَاتِ قَالَ قَالَ رَسُولُ اللَّهِ ص عَلَيْكُمْ بِهَذَا الْعُودِ الْهِنْدِيِّ فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ وَأَطْيَبُ الطِّيبِ الْمِسْكُ.

And from (the book) 'Masmouaat' of the Seyyid Nasih Al Deen Abu Al Barkaat who said,

'Rasool-Allah^{-saww} said: 'Upon you all is with this Indian Agarwood, for there are seven healings in it, and the best of the perfumes is the Musk''.⁷¹⁹

وَعَنْ مُرَازِمٍ قَالَ: دَخَلْتُ مَعَ أَبِي الْحَسَنِ الْحَمَّامَ فَلَمَّا حَرَجَ إِلَى الْمَسْلَخِ دَعَا بِمِجْمَرٍ فَتَجَمَّرَ ثُمَّ قَالَ حَبِّبُوا مُرَازِمًا

And from Murazim who said,

'I entered the bathhouse along with Abu Al-Hassan^{-asws}. When he^{-asws} came out to the changing room, he^{-asws} called for the incense burner, and he^{-asws} steamed (with it), then said: 'Steam Murazim!'

قَالَ قُلْتُ مَنْ أَرَادَ أَنْ يَأْخُذَ نَصِيْبَهُ يَأْخُذْ

He (the narrator) said, 'I said, 'One who wants to take his share can take?'

قَالَ نَعَمْ.

He^{-asws} said: 'Yes''.⁷²⁰

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَنْبَغِي لِلرَّجُلِ أَنْ يُدَجِّنَ ثِيَابَهُ إِذَا كَانَ يَغْدِرُ.

From Abu Abdullah^{-asws} having said: 'It is befitting for the man that he steams his clothes (with incense) whenever he was able to''.⁷²¹

عَنْ عُمَيْرِ بْنِ مَأْمُونٍ وَكَانَتْ ابْنَةُ عُمَيْرٍ تَحْتِ الْحَسَنِ ع قَالَ قَالَتْ دَعَا ابْنُ الرَّبِيعِ الْحَسَنَ ع إِلَى وَليمةٍ فَتَهَضَّ الْحَسَنُ ع وَكَانَ صَائِمًا

⁷¹⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 21 H 1 a

⁷¹⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 21 H 1 b

⁷²⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 21 H 1 c

⁷²¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 21 H 1 d

From Umeyr Bin Mamoun, and she was a daughter of Umeyr under (married to) Al-Hassan^{-asws}. He said, 'She said, 'Ibn Al Zubeyr invited Al-Hassan^{-asws} to a wedding feast, so Al-Hassan^{-asws} got up, and he^{-asws} was fasting.

فَقَالَ لَهُ ابْنُ الزُّبَيْرِ كَمَا أَنْتَ حَتَّى تُتْحِفَكَ بِتُحْفَةِ الصَّائِمِ فَدَهَنَ لِحْيَتَهُ وَ جَمَّرَ ثِيَابَهُ

Ibn Al-Zubeyr said to him^{-asws}, 'Stay as you^{-asws} are, until we give you^{-asws} a gift of a fasting person'. He oiled his^{-asws} beard and steamed his^{-asws} clothes (with incense).

قَالَ الْحَسَنُ ع وَ كَذَلِكَ تُحْفَةُ الْمَرْأَةِ تَمَشُّطُ وَ بُحَيْرُ ثَوْبَاهَا [تَوْبَاهَا].

Al-Hassan^{-asws} said: 'And like that, gifts of the women are combing and incense steaming their clothes''.⁷²²

2- ط، الأمان روي أَنَّ رَسُولَ اللَّهِ ص كَانَ يَقُولُ عِنْدَ بُحُورِهِ- الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

(The book) 'Al Amaan' –

'It is reported that Rasool-Allah^{-saww} was saying during his^{-saww} incense steaming: 'The Praise is for Allah^{-azwj} Who, by His^{-azwj} bounties, the righteousness is completed! O Allah^{-azwj}!

اللَّهُمَّ طَيِّبْ عِدَّتَنَا وَ زَكِّ رِوَايَحَنَا وَ أَحْسِنْ مُنْقَلَبَنَا وَ اجْعَلِ التَّقْوَى زَادَنَا وَ الْجَنَّةَ مَعَادَنَا وَ لَا تُفَرِّقْ بَيْنَنَا وَ بَيْنَ عَافِيَتِنَا [عَافِيَتِكَ] إِيَّانَا وَ كِرَامَتِكَ لَنَا- إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

O Allah^{-azwj}! Better our recognition, and Refine our scents, and Improve our transfer, and Make the piety to be our provision, and the Paradise as our abode, and do not Separate between us and our well-being and Your^{-azwj} Benevolence to us, You^{-azwj} are Able upon all things!''⁷²³

وَ فِي رِوَايَةٍ أَنَّهُ يَقُولُ الْإِنْسَانُ عِنْدَ تَبْحُرِهِ وَ تَعَطُّرِهِ- الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And in a report –

'The person should say during his incense steaming and his perfuming, 'The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds!

اللَّهُمَّ أَمِّعِنِي بِمَا رَزَقْتَنِي وَ لَا تَسْلُبْنِي مَا حَوَّلْتَنِي وَ اجْعَلْ ذَلِكَ رَحْمَةً وَ لَا تَجْعَلْهُ وَبَالًا عَلَيَّ

O Allah^{-azwj}! Cause me to enjoy with what You^{-azwj} have Graced me and do not Strip me of what You^{-azwj} have Granted me, and Make that to be a Mercy and do not Make it to be a scourge upon me!

اللَّهُمَّ ذَكِّرْنِي بَيْنَ خَلْقِكَ كَمَا طَيَّبْتَ بَشْرِي وَ نُشُورِي بِفَضْلِ نِعْمَتِكَ عِنْدِي.

⁷²² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 21 H 1 e

⁷²³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 21 H 2

O Allah^{-azwj!} Mention me between Your^{-azwj} creatures like what You^{-azwj} have Perfumed my skin, and my growth by the Grace of Your^{-azwj} bounties in my possession!"⁷²⁴

⁷²⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 21 H 3

CHAPTER 22 – THE ROSE WATER

1- ضا، فقه الرضا عليه السلام إِذَا تَمَشَّطْتَ فَاَمْسَحْ وَجْهَكَ بِمَاءِ وَرْدٍ فَإِنَّهُ أَرْوِي عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ مَنْ أَرَادَ أَنْ يَذْهَبَ فِي حَاجَةٍ لَهُ وَ مَسَحَ وَجْهَهُ بِمَاءِ وَرْدٍ لَمْ يُرْمَقْ وَ تُقْضَى حَاجَتُهُ وَ لَا تُصِيبُهُ قَتَرٌ وَ لَا ذَلَّةٌ.

(The book) 'Fiqh Al-Reza^{-asws}' – Whenever you comb then wipe your face with rose water for I^{-asws} am reported from Abu Abdullah^{-asws} having said: 'One who wants to go regarding a need of his and he wipes his face with rose water, will not be exhausted and his need will be fulfilled, neither will he be afflicted by soreness nor disgrace'.⁷²⁵

2- مكا، مكارم الأخلاق رُوِيَ عَنِ النَّبِيِّ ص قَالَ: إِنَّ مَاءَ الْوَرْدِ يَزِيدُ فِي مَاءِ الْوَجْهِ وَ يَنْفِي الْفَقْرَ.

(The book) 'Makarim Al Akhlaq' –

'It is reported from the Prophet^{-saww} having said: 'The rose water increases in water of the face and negates the poverty'.⁷²⁶

وَ رَوَى الثَّمَالِيُّ عَنْهُ ع أَنَّهُ قَالَ: مَنْ مَسَحَ وَجْهَهُ بِمَاءِ الْوَرْدِ لَمْ يُصِبه فِي ذَلِكَ الْيَوْمِ بُؤْسٌ وَ لَا فَقْرٌ وَ مَنْ أَرَادَ التَّمَسُّحَ بِمَاءِ الْوَرْدِ فَلْيَمْسَحْ بِهِ وَجْهَهُ وَ يَدَيْهِ وَ لِيَحْمَدِ رَبَّهُ وَ لِيُصَلِّ عَلَى النَّبِيِّ ص.

And it is reported by Al Sumali,

'From him^{-asws} having said: 'One who wipes his face with the rose water, during that day he will neither be hit by any misery, nor poverty; and one who wants to wipe with the rose water, let him wipe with it his face and his hands, and let him praise his Lord^{-azwj}, and let him send the Salawaat upon the Prophet^{-saww}'.⁷²⁷

3- ط، الأمان رُوِيَ فِي كِتَابِ الْمِزْمَارِ فِي عَمَلِ أَوَّلِ يَوْمٍ مِنْ شَهْرِ رَمَضَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ مَنْ ضَرَبَ وَجْهَهُ بِكَفِّ مِنْ مَاءِ الْوَرْدِ أَمِنَ ذَلِكَ الْيَوْمَ مِنَ الذَّلَّةِ وَ الْفَقْرِ وَ مَنْ وَضَعَ عَلَى رَأْسِهِ مِنْ مَاءِ وَرْدٍ أَمِنَ تِلْكَ السَّنَةَ مِنَ الْبُرْسَامِ.

(The book) 'Al Amaan' –

'We are reporting in the book 'Al Mizmar' regarding deed at the beginning of a day from a month of Ramazan, from Abu Abdullah^{-asws}: 'One who strikes his face by a palm full of the rose water, will be safe during that day from the disgrace and the poverty, and the one who places upon his head from rose water will be safe that year from the pleurisy'.⁷²⁸

4- الإقبال، رُوِيَ مِنْ كِتَابِ جَعْفَرِ بْنِ سَلِيمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع مِثْلَهُ وَ زَادَ فِي آخِرِهِ فَلَا تَدْعُوا مَا نُوصِيكُمْ بِهِ.

⁷²⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 22 H 1

⁷²⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 22 H 2 a

⁷²⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 22 H 2 b

⁷²⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 22 H 3

(The book) 'Al Iqbal' – It is reported from the book of Ja'far Bin Suleyman,

'From Abu Abdullah^{-asws} – similar to it, and there is an increase in its end: 'Do not leave what we^{-asws} are advising you with''.⁷²⁹

⁷²⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 22 H 4

CHAPTER 23 – THE OILING AND MERIT OF OILING BY THE MOMIN

1- ثو، ثواب الأعمال عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ عَنْ بَشِيرِ الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ دَهَنَ مُسْلِمًا كَرَامَةً لَهُ كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ بِكُلِّ شَعْرَةٍ نُورًا يَوْمَ الْقِيَامَةِ.

(The book) ‘Sawaab Al Amaal’ – from his father, from Ahmad Bin Idrees, from Al Ashary, from Ahmad Bin Muhammad, raising it from Bashir Al Dahhan,

‘From Abu Abdullah^{-asws} having said: ‘One who oils a Muslim as an honouring to him, Allah^{-azwj} Mighty and Majestic will Write for him, with every hair (he has oiled), a Noor on the Day of Qiyamah’’.⁷³⁰

2- نَوَادِرُ الرَّاؤُودِيِّ، بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص فَضْلُنَا أَهْلَ الْبَيْتِ عَلَى سَائِرِ النَّاسِ كَفَضْلِ دُهْنِ الْبَنْفَسَجِ عَلَى سَائِرِ الْأَدْعَانِ.

(The book) ‘Dawaat’ of Al Rawandy – by his chain,

‘From Ja’far Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Our^{-asws} merits of People^{-asws} of the Household over rest of the people is like merit of the violet oil over rest of the oils’’.⁷³¹

3- دَعَوَاتُ الرَّاؤُودِيِّ، قَالَ النَّبِيُّ ص ادَّهِنُوا بِالْبَنْفَسَجِ فَإِنَّهُ بَارِدٌ فِي الصَّيْفِ وَ حَارٌّ فِي الشِّتَاءِ-

(The book) ‘Dawaat’ of Al Rawandy –

‘The Prophet^{-saww} said: ‘Oil with the violet (oil) for it is cool in the summer and warm in the winter’.

وَ قَالَ ع- فَضْلُ الْبَنْفَسَجِ عَلَى الْأَدْعَانِ كَفَضْلِ الْإِسْلَامِ عَلَى سَائِرِ الْأَدْيَانِ.

And he^{-asws} said: ‘Merit of the violet (oil) over the (other) oils is like merit of Al Islam over rest of the religions’’.⁷³²

وَ عَنِ الصَّادِقِ ع إِذَا أَرَدْتَ أَنْ تَأْخُذَ دُهْنًا تَدَّهِنُ بِهِ فَعَلْ- اللَّهُمَّ إِنِّي أَسْأَلُكَ الرَّيْبَةَ وَ الدَّيْنَ وَ أَعُوذُ بِكَ مِنَ الشَّيْءِ وَ الشَّنَانِ.

⁷³⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 23 H 1

⁷³¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 23 H 2

⁷³² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 23 H 3

And from Al-Sadiq^{-asws} said: ‘Whenever you want to take oil to be oiling with, then say, ‘O Allah^{-azwj}! I ask You^{-azwj} the adornment, and the religion, and I seek Refuge with You^{-azwj} from the disgrace and the adversaries’’.⁷³³

⁷³³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 23 H 4

CHAPTER ON AROMATIC PLANTS

CHAPTER 24 – THE ROSE

1- ن، عيون أخبار الرضا عليه السلام بالأسنيد الثلاثة عن الرضا ع عن أبيه عن علي ع قال: حَيَّيْنَا رَسُولَ اللَّهِ ص بِالْوَرْدِ بِكَلِمَاتٍ يَدِيهِ فَلَمَّا أَدْنَيْتُهُ إِلَى أَنْفِي قَالَ أَمَا إِنَّهُ سَيِّدُ رِيحَانِ الْجَنَّةِ بَعْدَ الْأَسْبَلِ.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greetings be upon him^{-asws} – by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} greeted me^{-asws} with the rose with both his^{-saww} hands. When I^{-asws} brought it nearer to my^{-asws} nose, he^{-saww} said: 'It is chief of the aromatic plants of the Paradise after the myrtle''.⁷³⁴

2- ع، علل الشرائع عن أبيه عن محمد العطار عن الصفار و لم يَحْفَظْ إِسْنَادَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ سَقَطَ مِنْ عَرْقِي فَتَبَتَ مِنْهُ الْوَرْدُ فَوَقَعَ فِي الْبَحْرِ فَذَهَبَ السَّمَكُ لِيَأْخُذَهَا وَ ذَهَبَ الدُّعْمُوسُ لِيَأْخُذَهَا فَقَالَتِ السَّمَكَةُ هِيَ لِي وَ قَالَ الدُّعْمُوسُ هِيَ لِي

(The book) 'Ilal Al Sharaie' – from his father, from Muhammad Al Attar, from Al Saffar, and he did not preserve his chain, said,

'Rasool-Allah^{-saww} said: 'When there was an Ascension with me^{-saww} to the sky, (a drop) fell from my^{-saww} perspiration and the rose grew from it. It fell into the ocean for the fish went in order to take it, and the triop/da'mous went to take it. The fish said, 'It is for me!' And the triop said, 'It is for me!'

فَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِمَا مَلَكًا يَحْكُمُ بَيْنَهُمَا فَبَعَلَ نِصْفَهَا لِلسَّمَكِ وَ جَعَلَ نِصْفَهَا لِلدُّعْمُوسِ

Allah^{-azwj} Mighty and Majestic Sent an Angel to them to judge between them. He made half of it to be for the fish and made half of it for the triop /da'mous.

ثُمَّ قَالَ أَبِي رَضْوَانُ اللَّهُ عَلَيْهِ وَ تَرَى أَوْرَاقَ الْوَرْدِ تَحْتَ جُلَّتَارِهِ وَ هِيَ خَمْسَةٌ اثْنَتَانِ مِنْهَا عَلَى صِفَةِ السَّمَكِ وَ اثْنَتَانِ مِنْهَا عَلَى صِفَةِ الدُّعْمُوسِ وَ وَاحِدَةٌ مِنْهَا نِصْفُهَا عَلَى صِفَةِ السَّمَكِ وَ نِصْفُهَا عَلَى صِفَةِ الدُّعْمُوسِ.

Then my father, may Allah^{-azwj} be Pleased with him, said, 'And you will see leaves of the rose beneath its covering (green leaves), and it is of five – two of these are upon description of the

⁷³⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 24 H 1

fish, and two of these are upon description of the triop, and one of these, half of it is upon description of the fish and half of it is upon description of the triop".⁷³⁵

3- مكا، مكارم الأخلاق من كتاب طب الأئمة عن الحسن بن المنذر يرفعه قال: لما أُسري بالنبي ص إلى السماء حزنت الأرض لفقدِهِ وَ أُنبئت الكبر فلما رجعت إلى الأرض فرحت وَ أُنبئت الوردة فمن أراد أن يشم رائحة النبي ص فليشم الوردة.

(The book) 'Makarim Al Akhlaq' – from the book 'Tibb Al-Aimma^{asws}' – from Al-Hassan Bin Al Munzir, raising it, said,

'When there was an Ascension with the Prophet^{-saww} to the sky, the earth grieved at losing him^{-saww} and the green part (leaves) of the rose plant grew. When he^{-saww} returned to the earth, it rejoiced and the rose grew. So the one who wants to smell an aroma of the Prophet^{-saww}, let him smell the rose".⁷³⁶

في حديث آخر لما عرج بالنبي ص عرق فتقطر عرقه إلى الأرض فأنبتت من العرق الوردة الأحمر فقال رسول الله ص من أراد أن يشم رائحتي فليشم الوردة الأحمر.

In another Hadeeth –

'When there was an Ascension with the Prophet^{-azwj}, he^{-saww} perspired, so a drop of his^{-saww} perspiration dropped to the earth, and from the drop grew the red rose. Rasool-Allah^{-saww} said: 'One who wants to smell my^{-saww} aroma, let him smell the red rose".⁷³⁷

عن الفردوس عن أنس بن مالك قال قال النبي ص الوردة الأبيض خلق من عرق ليلة المعراج و الوردة الأحمر خلق من جبرئيل و الوردة الأصفر من براق.

From (the book) 'Al Fordows' – From Anas Bin Malik (a well known fabricator),

'The Prophet^{-saww} said: 'The white rose was Created from my^{-saww} perspiration on the night of the Mi'raj (Ascension), and the red rose was Created from Jibraeel^{-as}, and the yellow rose was Created from Buraq (heavenly ride for Rasool-Allah^{-saww})".⁷³⁸

⁷³⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 24 H 2

⁷³⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 24 H 3

⁷³⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 24 H 4

⁷³⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 24 H 5

CHAPTER 25 – THE NARCISSUS, AND THE OREGANO, AND THE MYRTLE, AND REST OF THE AROMATIC PLANTS

1- مكا، مكارم الأخلاق رَوَى الْحَسَنُ بْنُ الْمُنْذِرِ رَفَعَهُ قَالَ: لِلنَّارِجِسِ فَضَائِلٌ كَثِيرَةٌ فِي شِمِّهِ وَ دُهْنِهِ وَ لَمَّا أُضْرِمَتِ النَّارُ لِإِبْرَاهِيمَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَجَعَلَهَا اللَّهُ عَزَّ وَ جَلَّ بَرْدًا وَ سَلَامًا أَنْبَتَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِي تِلْكَ النَّارِ النَّارِجِسَ فَأَصْلُ النَّارِجِسِ مِمَّا أَنْبَتَهُ اللَّهُ تَعَالَى فِي ذَلِكَ الزَّمَانِ.

(The book) 'Makarim Al Akhlaq – It is reported by Al-Hassan Bin Al Munzir, raising it, said,

'For the Narcissus there are many merits in smelling it and oiling it, and when the fire was ignited for Ibrahim^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-as}, Allah^{-azwj} Mighty and Majestic Made it cool and safe. Allah^{-azwj} Blessed and Exalted Grew the Narcissus in that fire. Thus the origin of the Narcissus is from what Allah^{-azwj} the Exalted had Planted in that era".⁷³⁹

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص عَلَيْنَا بِالْمَرْزَنْجُوشِ فَشَمُّوهُ فَإِنَّهُ حَيِّدٌ لِلْحَشَمِ.

From Anas (a well known fabricator) having said,

'Rasool-Allah^{-saww} said: 'Upon you all is with the Oregano, so smell it, for it is good for the nostrils".⁷⁴⁰

عَنْهُ قَالَ: إِنَّ رَسُولَ اللَّهِ ص كَانَ إِذَا رُفِعَ إِلَيْهِ الرَّيْحَانُ شَمَّهُ وَ رَدَّهُ إِلَّا الْمَرْزَنْجُوشَ فَإِنَّهُ كَانَ لَا يَرُدُّهُ.

From him (Anas – well known fabricator), said,

'Rasool-Allah^{-saww}, wherever the aromatic plant was raised to him^{-saww}, he^{-saww} would smell it and return it, except the Oregano, for he^{-saww} would not return it".⁷⁴¹

عَنِ الْكَاظِمِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص نِعْمَ الرَّيْحَانُ الْمَرْزَنْجُوشُ يَنْبُتُ تَحْتَ سَاقِي الْعَرْشِ وَ مَائُهُ شِفَاءُ الْعَيْنِ.

From Al-Kazim^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Best of the aromatic plants is the Oregano growing beneath two bases of the Throne, and it's water is a healing for the eyes".⁷⁴²

⁷³⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 25 H 1 a

⁷⁴⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 25 H 1 b

⁷⁴¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 25 H 1 c

⁷⁴² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 25 H 1 d

أبواب المساكن و ما يتعلق بها

CHAPTERS ON THE DWELLINGS AND WHAT IS RELATED WITH IT

باب 26 سعة الدار و بركتها و شومها و حدها و ذم من بناها رياء و سمعة

CHAPTER 26 – VASTNESS OF THE HOUSE, AND ITS BLESSINGS, AND ITS INAUSPICIOUSNESS, AND ITS BOUNDARY, AND CONDEMNATION OF THE ONE WHO BUILDS IT TO SHOW OFF AND FOR REPUTATION

الآيات

The Verses

النحل و الله جعل لكم من بيوتكم سكناً و جعل لكم من جلود الأنعام بيوتا تستخفونها يوم ظعنكم و يوم إقامتكم إلى قوله و الله جعل لكم مما خلق ظلالاً و جعل لكم من الجبال أكنافاً

(Surah) Al Nahl: **And Allah Made dwellings to be for you from your houses and Made houses to be for you from the skins of the cattle. You find these light on the day of your departing and the day of your staying; [16:80] – up to His^{azwj} Words: And Allah Made shades for you from what He Created, and Made shelters for you from the mountains, [16:81].**

الشعراء أ تبتون بكل ربيع آية تعبتون-

(Surah) Al Shuara: **Are you building a sign on every elevation, (but you are only) amusing yourselves [26:128]**

و تتخذون مصانع لعلكم تخلدون

And you are taking to strongholds, (thinking) perhaps you will be living eternally? [26:129]

إلى قوله تعالى أ تتركون في ما هاهنا آمين-

Up to Words of the Exalted: **Will you be left secure in what is over here? [26:146]**

في جنات و عيون

In gardens and springs [26:147]

وَزُرُوعٍ وَنَخْلٍ طَلَعَهَا هَضِيمٌ-

And plantations and heavy laden palm-trees? [26:148]

وَتَنْجِثُونَ مِنَ الْجِبَالِ بُيُوتاً فَارِهِينَ-

And you are carving out houses out of the mountains, skilfully [26:149]

فَاتَّقُوا اللَّهَ وَاطِيعُونَ

Therefore, fear Allah and obey me [26:150]

1- ل، الخصال فيما أوصى به النبي ص علياً ع يا علي العيش في ثلاثة دارٍ قُوْزَاءَ وَ جَارِيَةً حَسَنَاءَ وَ فَرَسٍ قَبَاءَ.

(The book) 'Al Khisaal' –

'Among what the Prophet^{-saww} bequeathed to Ali^{-asws}: 'O Ali^{-asws}! The (good) life is in three – a capacious house, and a beautiful slave girl, and a lean filly (fast horse)'.⁷⁴³

2- ل، الخصال عن أبيه عن محمد بن علي بن الصلت عن البرقي عن منصور بن العباس عن سعيد بن جناح عن مطرف مؤلف عن أبي عبد الله ع قال: ثلاثة للمؤمن فيهن راحة دار واسعة تُوارى عورتَه و سوء حاله من الناس و امرأة صالحة تُعينه على أمر الدنيا و الآخرة و ابنة أو أخت يُخرجها من منزله بموت أو بتزويج.

(The book) 'Al Khisaal' – from his father, from Muhammad Bin Ali Bin Al Salt, from Al Barqy, from Mansour Bin Abbas, from Saeed Bin Janah, from Mutarrif, a slave of Ma'an,

'From Abu Abdullah^{-asws} said: 'Three, there is comfort for the Momin in these – a vast house covering up his defects and his evil state from the people, and a righteous wife assisting him upon matter of the world and the Hereafter, and a daughter or a sister he takes her out from his house either due to death or due to marriage'.⁷⁴⁴

3- ب، قرب الإسناد عن هارون عن ابن صدقة عن الصادق عن أبيه ع قال قال رسول الله ص إن من سعادة المرء المسلم أن يشبهه ولده و المرأة الجملاء ذات دين و المرتكبة الهية و المسكن الواسع.

(The book) 'Qurb Al Isnaad' – from Haroun, from Ibn Sadaqah,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww}: 'From happiness of the Muslim man is that his son would resemble him, and the beautiful wife with religion, and the pleasant ride, and the vast dwelling'.⁷⁴⁵

4- لي، الأمالي للصدوق في خبر المناهي قال النبي ص من بنى بُنياناً ربياً و سُمعةً حملاًه يوم القيامة من الأرض السابعة و هو نارٌ تشتعل ثم يُطوقُ في عنقه و يلقى في النار فلا يحسُّه شيءٌ منها دون فعرها إلا أن يتوب

⁷⁴³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 1

⁷⁴⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 2

⁷⁴⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 3

(The book) 'Al Amaali' – of Al Sadouq –

'In a Hadeeth of the prohibitions, the Prophet^{-saww} said: 'One who builds a building to show off and to be heard (reputation) will be carried on the Day of Qiyamah, from the seventh earth, and it is a flame, then it will be collared to his neck and he will be thrown into the Fire, so nothing will withhold him from it below its bottom, unless he were to repent'.

قِيلَ يَا رَسُولَ اللَّهِ كَيْفَ يَبْنِي رِيَاءً وَ سُئِمَةً

It is said, 'O Rasool-Allah^{-saww}! How does he build to show off and for reputation?'

قَالَ يَبْنِي فَضْلاً عَلَى مَا يَكْفِيهِ اسْتِطَالَةً مِنْهُ عَلَى جِيرَانِهِ وَ مُبَاهَاةً لِأَخْوَانِهِ.

He^{-asws} said: 'He builds extra over what would suffice him, being an arrogance from him upon his neighbour, and boasting to his brethren'.⁷⁴⁶

5- ل، الخصال عَنْ مَا جِيلَوِيهِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ الْأَنْصَارِيِّ عَنْ أَبِي عُبَيْدِ اللَّهِ عَنِ ابْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَكَأ إِلَيْهِ رَجُلٌ عَبَثَ أَهْلُ الْأَرْضِ بِأَهْلِ بَيْتِهِ وَ بَيْعَالِهِ

(The book) 'Al Khisaal' – from Majaylawiya, from Muhammad Al Attar, from Al Ashari, from Muhammad Bin Isa, from Abdu Abdullah Muhammad Al Ansary, from Aban Bin Usman,

'From Abu Abdullah^{-asws} having said: 'A man complained to him^{-asws} of people of the earth frowning at people of his household and his dependants.

فَقَالَ كَمْ سَمَكُ بَيْتِكَ

'He^{-asws} said: 'How high is your house?'

قَالَ عَشْرَةَ أَذْرُعٍ

He said, 'Ten cubits'.

فَقَالَ أَذْرُعٌ ثَمَانِيَةَ أَذْرُعٍ كَمَا تَدُورُ الْبَيْتِ وَ اكْتُتِبَ عَلَيْهِ آيَةُ الْكُرْسِيِّ فَإِنَّ كُلَّ بَيْتٍ سَمَكُهُ أَكْثَرُ مِنْ ثَمَانِيَةَ أَذْرُعٍ فَهُوَ مُحْتَضَرٌ بِخَصْرِهِ الْجِرُّ وَ يَسْكُنُونَهُ.

He^{-asws} said: 'Count eight cubits like what the house rotates, and write 'Ayat Al Kursy' upon it, for every room whose height is more than eight cubits, it is a possession possessed by the Jinn, and they dwell in it'.⁷⁴⁷

6- ل، الخصال مع، معاني الأخبار لي، الأمالي للصدوق عَنْ مَا جِيلَوِيهِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنْ سَهْلِ بْنِ عُبَيْدِ اللَّهِ عَنْ عُبَيْدِ اللَّهِ بْنِ عَمْرٍو عَنْ خَالِدِ بْنِ نَجِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ: تَذَاكُرُوا الشُّؤْمَ عِنْدَهُ فَقَالَ الشُّؤْمُ فِي ثَلَاثَةِ فِي الْمَرْأَةِ وَ الدَّابَّةِ وَ الدَّارِ

⁷⁴⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 4

⁷⁴⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 5

(The books) 'Al Khisaal', (and) 'Ma'any Al Akhbar', (and) 'Al Amaali' of Al Sadouq – from Majaylawiya, from Muhammad Al Attar, from Sahl, from Usman Bin Isa, from Khalid Bin Najeeh,

From Abu Abdullah^{-asws}, he (the narrator) said, 'They discussed the inauspiciousness in his^{-asws} presence. He^{-asws} said: 'The inauspiciousness is in three – in the woman and the animal (ride) and the house.

فَأَمَّا سُؤْمُ الْمَرْأَةِ فَكَثْرَةُ مَهْرِهَا وَ عُفُوقُ زَوْجِهَا وَ أَمَّا الدَّابَّةُ فَسُوءُ خُلُقِهَا وَ مَنَعُهَا ظَهْرَهَا وَ أَمَّا الدَّارُ فَضِيقُ سَاحَتِهَا وَ شَرُّ حِيرَانِهَا وَ كَثْرَةُ عُيُوبِهَا.

As for inauspiciousness of the wife, it is largeness of her dowry and disloyalty to her husband; and as for the animal (ride), it is its evil manners and refusal of its back (to ride); and as for the house, it is narrowness of its courtyards, and evil of its neighbours, and large number of its defects".⁷⁴⁸

7- مع، معاني الأخبار عن أبيه عن علي بن أبيه عن القداح عن أبي عبد الله ع قال قال رسول الله ص السؤم في ثلاثة أشياء في الدابة والمرأة والدار فأما الدار فسؤمها ضيقها وحبث حيرانها الخبر.

(The book) 'Ma'any Al Akhbar' – from his father, from Ali, from his father, from Al Qaddah,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The inauspiciousness is in three things – in the animal (ride), and the woman, and the house. As for the house, it's inauspiciousness is in its narrowness, and wickedness of its neighbours' – the Hadeeth".⁷⁴⁹

8- سن، المحاسن عن أبيه عن ابن أبي عمير عن هشام بن الحكم عن أبي عبد الله ع قال: من كسب مالا من غير حله سلط عليه البناء والطير والماء.

(The book) 'Al Mahasin' – from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

'From Abu Abdullah^{-asws} having said: 'One who earns wealth from without its Permissible (means), the building, and the clay, and the water will prevail upon him".⁷⁵⁰

9- سن، المحاسن عن ابن يزيد عن سليمان بن أبي شريح يرضعه قال: قام أمير المؤمنين ع يباب رجل قد بناه من آجر فقال لمن هذا الباب

(The book) 'Al Mahasin' – from Ibn Yazeed, from Suleyman Bin Abu Sheykh, raising it, said,

'Amir Al-Momineen^{-asws} stood at the door of a man who had built it with bricks. He^{-asws} said: 'Whose door is this?'

قيل لمعروور الفلاني

It was said, 'Magrou Al-Fulany'.

⁷⁴⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 6

⁷⁴⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 7

⁷⁵⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 8

ثُمَّ مَرَّ بِبَابٍ آخَرَ فَدَبَّاهُ صَاحِبُهُ بِالْأَجْرِ قَالَ هَذَا مَعْرُورٌ آخَرٌ.

Then he^{-asws} passed by another door, and its owner had built it with bricks. He^{-asws} said: 'This is another deceived (Magrour) one'.⁷⁵¹

10- سن، المحاسن عن أبيه عن صفوان عن أبي جميلة عن حميد الصيرفي عن أبي عبد الله ع قال: كُلُّ بِنَاءٍ لَيْسَ بِكَفَافٍ فَهُوَ وَبِأَلٍ عَلَى صَاحِبِهِ يَوْمَ الْقِيَامَةِ وَرَوَاهُ بَعْضُهُمْ بِقَسَادٍ.

(The book) 'Al Mahasin' – from his father, from Safwan, from Abu Jameela, from Humeyd Al Sayrfai,

'From Abu Abdullah^{-asws} having said: 'Every building which isn't with sufficiency (above sufficiency), it is a scourge upon its owner on the Day of Qiyamah'. And it is reported by one of the, 'With the spoilage'.⁷⁵²

11- سن، المحاسن عن أبيه عن أبي يوسف عن ابن أبي عمير عن رجل عن أبي عبد الله ع قال: مَنْ بَنَى فَوْقَ مَسْكِنِهِ كَلَّفَ حَمْلَهُ يَوْمَ الْقِيَامَةِ.

(The book) 'Al Mahasin' – from his father, from Abu Yusuf, from Ibn Abu Umeyr, from a man,

'From Abu Abdullah^{-asws} having said: 'One who builds above his dwelling will be encumbered to carry it on the Day of Qiyamah'.⁷⁵³

12- سن، المحاسن عن ابن أبي عمير عن ذكره عن أبي عبد الله ع قال: مَنْ بَنَى فَافْتَصَدَ فِي بِنَائِهِ لَمْ يُؤْجَرْ.

(The book) 'Al Mahasin' – from Ibn Abu Umeyr, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'One who builds and is moderate in its construction will not be Rewarded'.⁷⁵⁴

13- سن، المحاسن عن أبيه عن عبد الله بن الفضل التوفلي عن زياد بن عمرو الجعفي عن حدثة عن أبي عبد الله ع قال: إِنَّ اللَّهَ وَكَلَّ مَلَكًا بِالْبِنَاءِ يُسَوِّدُ لِمَنْ رَفَعَ سَعْفًا فَوْقَ ثَمَانِيَةِ أَذْرُعٍ أَيْنَ تُرِيدُ يَا فَاسِقُ.

(The book) 'Al Mahasin' – from his father, from Abdullah Bin Al Fazl Al Nowfaly, from Ziyad Bin Amro Al Jufy, from the one who narrated it,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Allocates an Angel with the construction, saying to the one who raises its roof (ceiling) above eight cubits: 'Where are you intending (to go to), O mischief-maker?'⁷⁵⁵

14- سن، المحاسن عن ابن شامون عن ذكره عن أبي عبد الله ع قال: إِذَا بَنَى الرَّجُلُ فَوْقَ ثَمَانِيَةِ أَذْرُعٍ نُودِيَ يَا أَفْسَقَ الْفَاسِقِينَ أَيْنَ تُرِيدُ.

(The book) 'Al Mahasin' – from Ibn Shamoun, from the one who mentioned it,

⁷⁵¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 9

⁷⁵² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 10

⁷⁵³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 11

⁷⁵⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 12

⁷⁵⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 13

‘From Abu Abdullah^{-asws} having said: ‘When the man builds above eight cubits, is called out, ‘O most mischievous of the mischief-makers! Where are you intending (to go to)?’⁷⁵⁶

15- سن، المحاسن عن التوفلي عن أبيه عن بعض الصادقين ع أنه قال: ما وقع من السفف فوق ثمانية أذرع فهو مسكون.

(The book) ‘Al Mahasin’ – from Al Nowfaly, from his father,

‘From one of the truthful ones (Imams^{-asws}) having said: ‘One who falls from the roof of higher than eight cubits, so he is haunted’^{.757}

16- سن، المحاسن عن أبيه عن ابن أبي عمير عن هشام بن الحكم وعنه عن أبي عبد الله ع قال: إذا كان ستمك البيت فوق سبعة أو قال ثمانية أذرع كان ما فوق السبع أو قال الثماني الأذرع محتضراً أو قال مسكوناً.

(The book) ‘Al Mahasin’ – from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam and others,

‘Abu Abdullah^{-asws} having said: ‘When the height of the room (house) is above seven’ – or said, ‘Eight cubits, what ever is above the seven’ – or said: ‘Eight cubits, it is a possession’ or dwelling (of the Jinn)’^{.758}

17- سن، المحاسن عن أبيه عن محمد بن أحمد و علي بن الحكم عن أنان بن عثمان الأحمري عن الحسن بن السري عن أبي عبد الله ع قال: ستمك البيت سبعة أذرع أو ثمانية أذرع فما فوق ذلك فمحتضر ذكره سبعة أذرع و لم يذكر ثماني.

(The book) ‘Al Mahasin’ – from his father, from Muhassin Bin Ahmad and Ali Bin Al Hakam, from Aban Bin Usman Al Ahmar, from Al-Hassan Bin Al Sary,

‘From Abu Abdullah^{-asws} having said: ‘The height of the room (house) should be of seven cubits, or eight cubits. Whatever is above that, it is a possession’. He mentioned seven cubits and did not mention eight’^{.759}

18- سن، المحاسن عن أبيه عن يونس عن ذكره عن أبي عبد الله ع قال: في ستمك البيت إذا رفع فوق ثماني أذرع صار مسكوناً فإذا زاد على ثماني أذرع فبكتب على رأس الثماني آية الكرسي.

(The book) ‘Al Mahasin’ – from his father, from Yunus, from the one who mentioned it,

‘From Abu Abdullah^{-asws} having said: ‘Regarding the height of a room (house) raised above eight cubits would become a dwelling. When it increases upon eight cubits, then write at the top of the eighth, Ayat Al-Kursy’^{.760}

19- سن، المحاسن عن علي بن الحكم و محمد بن أحمد عن أنان بن عثمان عن محمد بن إسماعيل عن أبي عبد الله ع قال: إذا كان البيت فوق ثماني أذرع فبكتب عليه آية الكرسي.

⁷⁵⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 14

⁷⁵⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 15

⁷⁵⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 16

⁷⁵⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 17

⁷⁶⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 18

(The book) 'Al Mahasin' – Ali Bin Al hakam, and Muhassin Bin Ahmad, from Aban Bin Usman, from Muhammad Bin Ismail,

'From Abu Abdullah^{-asws} having said: 'When the room (house) was higher than eight cubits, then write Ayat Al Kursy upon it''.⁷⁶¹

20- سن، المحاسن عن مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي خَدِيجَةَ قَالَ: رَأَيْتُ مَكْتُوباً فِي بَيْتِ أَبِي عَبْدِ اللَّهِ ع آيَةَ الْكُرْسِيِّ قَدْ أُدِيرَتْ بِالْبَيْتِ وَ رَأَيْتُ فِي قِبْلَةِ مَسْجِدِهِ مَكْتُوباً آيَةَ الْكُرْسِيِّ.

(The book) 'Al Mahasin' – from Muhammad Bin Ismail, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja who said,

'I saw Ayat Al Kursy in a room of Abu Abdullah^{-asws}, circulating the house, and I saw Ayat Al Kursy written in the Qiblah of his^{-asws} Masjid (praying place)'.⁷⁶²

21- سن، المحاسن عن مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ سِنَانَ عَنْ حَمَزَةَ بْنِ حُمْرَانَ عَنْ رَجُلٍ قَالَ: شَكَأَ رَجُلٌ إِلَى أَبِي جَعْفَرٍ ع فَقَالَ أَخْرِجْنَا مِنَ الْبَيْتِ يَعْنِي عُمَارَ مَنَارِهِمْ

(The book) 'Al Mahasin' – from Muhammad Bin Ali, from Ibn Sinan, from Hamza Bin Humran, from a man who said,

'A man complained to Abu Ja'far^{-asws}. He said, 'The Jinn have expelled us, meaning suffering of their dwellings'.

قَالَ اجْعَلُوا سُوفَ بُيُوتِكُمْ سَعَةً أَدْنَىٰ وَ اجْعَلُوا الْحَمَامَ فِي أَكْتَافِ الدَّارِ

He^{-asws} said: 'Make ceilings of your houses of seven cubits, and make the bathroom to be in the courtyard of the house'.

قَالَ الرَّجُلُ فَفَعَلْنَا ذَلِكَ فَمَا رَأَيْنَا شَيْئاً نَكْرَهُهُ بَعْدَ ذَلِكَ.

The man said, 'We did that and we did not see anything we disliked after that'.⁷⁶³

22- سن، المحاسن عن أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مِنْ سَعَادَةِ الْمَرْءِ أَنْ يَتَّسِعَ مَنْزِلُهُ.

(The book) 'Al Mahasin' – from Aban Bin Usman,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'From happiness of the man is in his house being capacious''.⁷⁶⁴

23- سن، المحاسن عن أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مِنَ السَّعَادَةِ سَعَةُ الْمَنْزِلِ.

⁷⁶¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 19

⁷⁶² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 20

⁷⁶³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 21

⁷⁶⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 22

(The book) 'Al Mahasin' – from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

'From Abu Abdullah^{-asws} having said: 'From the happiness is the capacious dwelling''.⁷⁶⁵

24- سن، المحاسن عن علي بن محمد بن محمد بن سماعة عن محمد بن مروان عن أبي عبد الله ع قال: من سعادة الرجل سعة منزله.

(The book) 'Al Mahasin' – from Ali Bin Muhammad, from Muhammad Bin Sama'at, from Muhammad Bin Marwan,

'From Abu Abdullah^{-asws} having said: 'From happiness of the man is capaciousness of his house''.⁷⁶⁶

25- سن، المحاسن عن أبيه مرسلاً قال قال أبو عبد الله ع قال رسول الله ص من سعادة المسلم المسكن الواسع.

(The book) 'Al Mahasin' – from his father with an unbroken chain, said,

'Abu Abdullah^{-asws} said: 'Rasool-Allah^{-saww} said: 'From happiness of the Muslim is the capacious dwelling''.⁷⁶⁷

26- سن، المحاسن عن نوح بن شعيب النيسابوري عن سعيد بن جناح عن نصر الكوسج عن مطرف مؤلى معن عن أبي عبد الله ع قال: للمؤمن راحة في سعة المنزل.

(The book) 'Al Mahasin' – from Nuh Bin Shueyb Al Neshapuri, from Saeed Bin Janah, from Nasr Al Kowsaj, from Mutarrif, a slave of Ma'an,

'From Abu Abdullah^{-asws} having said: 'For the Momin is comfort in capaciousness of the house''.⁷⁶⁸

27- سن، المحاسن عن سعيد بن جناح عن غير واحد أن أبا الحسن ع سئل عن أفضل عيش الدنيا فقال سعة المنزل وكثرة المجيبين.

(The book) 'Al Mahasin' – from Saeed Bin Janah, from someone else,

'Abu Al-Hassan^{-asws} was asked about the best life of the world. He^{-asws} said: 'Capacious house and large numbers of loved ones''.⁷⁶⁹

28- سن، المحاسن عن نوح بن شعيب عن سليمان بن رشبند عن أبيه عن بشير قال سمعت أبا الحسن ع يقول العيش السعة في المنزل والفضل في الخادم وبشير هذا هو ابن جدام رجل صدق ذكره.

(The book) 'Al Mahasin' – from Nuh Bin Shueyb, from Suleyman Bin Rusheyd, from his father, from Bashir who said,

⁷⁶⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 23

⁷⁶⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 24

⁷⁶⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 25

⁷⁶⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 26

⁷⁶⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 27

'I heard Abu Al-Hassan^{-asws} saying: 'The (good life) is the capaciousness in the house, and the surplus servants' – and this Bashir (narrator), he is son of Hazam, a man of truthful mention".⁷⁷⁰

29- سن، المحاسن عن سُلَيْمَانَ عَنْ أَبِيهِ عَنِ الْمُفَضَّلِ أَنَّ أَبَا الْحَسَنِ ع كَانَ يُثْنِي عَلَيْهِ وَ قَالَ بَشِيرٌ كَانَ أَبُو الْحَسَنِ ع فِي الْمَسْجِدِ الْحَرَامِ فِي حَلْفَةِ بَنِي هَاشِمٍ وَ فِيهَا الْعَبَّاسُ بْنُ مُحَمَّدٍ وَ غَيْرُهُ فَتَذَاكَرُوا عَيْشَ الدُّنْيَا فَذَكَرَ كُلُّ وَاحِدٍ مِنْهُمْ مَعْنَى

(The book) 'Al Mahasin' – from Suleyman, from his father, from Al Mufazzal,

'Abu Al-Hassan^{-asws} and he^{-asws} was being praised upon, and Bashir (a narrator) said, 'Abu Al-Hassan^{-asws} was in the Sacred Masjid in a circle of the Clan of Hashim^{-as}, and among it was Al Abbas Bin Muhammad and others. They discussed life of the world, so each one of them mentioned the meaning.

فَسُئِلَ أَبُو الْحَسَنِ ع - فَقَالَ سَعَةً فِي الْمَنْزِلِ وَ فَضْلًا فِي الْخَادِمِ.

Abu Al-Hassan^{-asws} was asked. He^{-asws} said: 'Capaciousness in the house and surplus in the servants".⁷⁷¹

30- سن، المحاسن عن مُحَمَّدِ بْنِ عَيْسَى عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ: إِنَّ أَبَا الْحَسَنِ ع اشْتَرَى دَارًا وَ أَمَرَ مَوْلَى لَهُ بِتَحْوِيلِ إِلَيْهَا وَ قَالَ إِنَّ مَنْزِلَكَ ضَيْقٌ

(The book) 'Al Mahasin' – from Muhammad Bin Isa, from Muammar Bin Khallad who said,

'Abu Al-Hassan^{-asws} bought a house and ordered a slave of his^{-asws} of transferring to it, and he^{-asws} said: 'Your house is narrow'.

فَقَالَ أَجْزَأَتْ هَذِهِ الدَّارُ لِأَبِي

He said, 'This house had sufficed for my father'.

فَقَالَ أَبُو الْحَسَنِ ع - إِنْ كَانَ أَبُوكَ أَحْمَقَ يَتَّبِعِي أَنْ تَكُونَ مِثْلَهُ.

Abu Al-Hassan^{-asws} said: 'If your father had been an idiot, it is befitting that you should be like him?"⁷⁷²

31- سن، المحاسن عن مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبَلَادِ عَنْ عَلِيِّ بْنِ الْمُغِيرَةِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مِنْ شَقَاءِ الْعَيْشِ ضَيْقُ الْمَنْزِلِ وَ رَوَاهُ يَحْيَى بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ.

(The book) 'Al Mahasin' – from Muhammad Bin Ismail, from Ibrahim Bin Abu Al Balaad, from Ali Bin Al Mugheira,

⁷⁷⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 28

⁷⁷¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 29

⁷⁷² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 30

'From Abu Ja'far^{-asws} having said: 'From the miserable life is the narrow house' – and it is reported by Yahya Bin Ibrahim, from his father''^{.773}

32- سن، المحاسن عن أبيه عن ابن أبي عمير عن حسين بن عثمان قال: رأيت أبا الحسن موسى بن جعفر ع وقد بنى بُنياناً ثم هدمه.

(The book) 'Al Mahasin' – from his father, from Ibn Abu Umeyr, from Husayn Bin Usman who said,

'I saw Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} and he^{-asws} had built a building, then demolished it''^{.774}

33- سن، المحاسن عن النوفلي عن السكوني عن أبي عبد الله ع أن رجلاً من الأنصار سأل النبي ص أن الدور قد اكتنفته

(The book) 'Al Mahasin' – from Al Nowfaly, from Al Sakuni,

'From Abu Abdullah^{-asws} having said: 'A man from the Helpers asked the Prophet^{-saww}, 'The house is too small (for me)'.

فقال له النبي ص ارفع ما استطعت و اسأل الله أن يوسع عليك.

The Prophet^{-saww} said to him: 'Raise what you are capable of, and ask Allah^{-azwj} to Make it capacious upon you''^{.775}

34- مكا، مكارم الأخلاق عن هشام بن الحكم عن أبي عبد الله ع قال: من السعادة سعة المنزل.

(The book) 'Makarim Al Akhlaq' – from Hisham Bin Al Hakam,

'From Abu Abdullah^{-asws} having said: 'From the happiness is the capacious house''^{.776}

عنه ع قال: للمؤمن راحة في سعة المنزل.

From him^{-asws} having said: 'For the Momin there is comfort in the capacious house''^{.777}

سئل أبو الحسن ع عن عيش الدنيا قال سعة المنزل وكثرة المحبين.

Abu Al-Hassan^{-asws} was asked about (good) life of the world. He^{-asws} said: 'The capacious house and many loved ones''^{.778}

عنه ع أيضاً قال: العيش السعة في المنزل والفضل في الخدم.

⁷⁷³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 31

⁷⁷⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 32

⁷⁷⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 33

⁷⁷⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 34 / 1

⁷⁷⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 34 / 2

⁷⁷⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 34 / 3

From him^{-asws} as well having said: ‘The (good) life is the capaciousness in the house and the surplus in the servants’^{.779}

عَنْ مُعَمَّرِ بْنِ خَلَّادٍ قَالَ: إِنَّ أَبَا الْحُسَيْنِ عِ اشْتَرَى دَاراً وَ أَمَرَ مَوْلَى لَهُ يَتَحَوَّلُ إِلَيْهَا وَ قَالَ لَهُ إِنَّ مَنْزِلَكَ ضَيِّقٌ

From Moammad Bin Khallad who said,

‘Abu Al-Hassan^{-asws} bought a house and ordered a slave of his^{-asws} to transfer to it, and said to him: ‘Your (current) house is narrow (too small)’.

فَقَالَ لَهُ الْمَوْلَى قَدْ أَجْرَأْتُ هَذِهِ الدَّارَ لِأَبِي

The slave said to him^{-asws}, ‘This house had sufficed for my father’.

فَقَالَ أَبُو الْحُسَيْنِ عِ إِنَّ كَانَ أَبُوكَ أَحْمَقَ فَيَبْغِي أَنْ تَكُونَ مِثْلَهُ.

Abu Al-Hassan^{-asws} said: ‘If your father was an idiot, is it befitting that you should be like him?’⁷⁸⁰

عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عِ قَالَ قَالَ النَّبِيُّ صِ مِنْ سَعَادَةِ الْمَرْءِ الْمَرْأَةُ الصَّالِحَةُ وَ الْمَسْكَنُ الْوَاسِعُ وَ الْمَرْكَبُ الْبَهِيُّ وَ الْوَلَدُ الصَّالِحُ.

From Al Sakuny –

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: ‘The Prophet^{-saww} said: ‘From the happiness of a man is the righteous wife, and the capacious house, and the glorious ride, and the righteous son’^{.781}

عَنْ أَبِي عَبْدِ اللَّهِ عِ عَنْ آبَائِهِ عَنْ عَلِيِّ عِ قَالَ: إِنَّ لِلدَّارِ شَرْفًا وَ شَرَفُهَا السَّاحَةُ الْوَاسِعَةُ وَ الْخَلْطَاءُ الصَّالِحُونَ وَ إِنَّ لَهَا بَرَكَةً وَ بَرَكَتُهَا جُودَةٌ مَوْضِعُهَا وَ سَعَةٌ سَاحَتُهَا وَ حُسْنُ جَوَارِ حَيْرَانِهَا.

From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: ‘For the house there is a nobility, and it’s nobility is the vast courtyard and the righteous ones in it, and there is a Blessing for it and it’s Blessing is newness of its place and vastness of its courtyard, and good neighbourliness of its neighbours’^{.782}

قَالَ رَسُولُ اللَّهِ صِ أَرْبَعٌ مِنَ السَّعَادَةِ وَ أَرْبَعٌ مِنَ الشَّقَاوَةِ فَلَا أَرْبَعُ الْبُيُوتِ مِنَ السَّعَادَةِ الْمَرْأَةُ الصَّالِحَةُ وَ الْمَسْكَنُ الْوَاسِعُ وَ الْجَارُ الصَّالِحُ وَ الْمَرْكَبُ الْبَهِيُّ وَ الْأَرْبَعُ الْبُيُوتِ مِنَ الشَّقَاوَةِ الْجَارُ السَّوُّءُ وَ الْمَرْأَةُ السَّوُّءُ وَ الْمَسْكَنُ الضَّيِّقُ وَ الْمَرْكَبُ السَّوُّءُ.

Rasool-Allah^{-saww} said: ‘Four are from the happiness and four are from the wretchedness. The four which are from the happiness is the righteous wife, and the capacious dwelling, and the

⁷⁷⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 34 / 4

⁷⁸⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 34 / 5

⁷⁸¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 34 / 6

⁷⁸² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 34 / 7

righteous neighbour, and the glorious ride; and the four which are from the wretchedness – the evil neighbour, and the evil wife, and the narrow dwelling, and the evil ride”.⁷⁸³

قَالَ النَّبِيُّ صَلَّى لَا يُؤْمِنُ عَبْدٌ حَتَّى يَأْمَنَ جَارُهُ بِوَأَيْفِهِ.

The Prophet^{-saww} said: ‘A servant is not safe until his neighbour is safe from his suffering’.⁷⁸⁴

وَ قَالَ ص لِحُرْمَةِ الْجَارِ عَلَى الْإِنْسَانِ كَحُرْمَةِ أُمِّهِ.

And he^{-saww} said: ‘Sanctity of the neighbour upon the servant is like his sanctity of his mother’.⁷⁸⁵

فِي مِقْدَارِ سَمَكِ الْبَيْتِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: يَا مُحَمَّدُ ابْنِ بَيْتِكَ سَبْعَةَ أَذْرُعٍ فَمَا كَانَ فَوْقَ ذَلِكَ سَكَنَتْهُ الشَّيَاطِينُ إِنَّ الشَّيْطَانَ لَيْسَ فِي السَّمَاءِ وَلَا فِي الْأَرْضِ إِنَّمَا يَسْكُنُونَ الْهَوَاءَ.

Regarding height of the house, from Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws} having said: ‘O Muhammad! Build your house (to the height of) seven cubits. Whatever were to be above that, the Satan^{-la} will settle in. The Satans^{-la} isn’t in the sky nor in the earth, but rather they^{-la} dwell in the air’.⁷⁸⁶

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَمَكُ الْبَيْتِ سَبْعَةُ أَذْرُعٍ أَوْ ثَمَانِيَةٌ أَذْرُعٍ فَمَا فَوْقَ ذَلِكَ فَمُحْتَضَرٌّ.

From Abu Abdullah^{-asws} having said: ‘Height of the house is seven cubits or eight cubits. Whatever is above that, it is possessed’.⁷⁸⁷

عَنْهُ ع أَيْضًا قَالَ: كُلُّ شَيْءٍ يُرْفَعُ مِنْ سَمَكِ الْبُيُوتِ عَلَى تِسْعَةِ أَذْرُعٍ فَهُوَ مَسْكُونٌ.

From him^{-asws} as well, said: ‘All things raised from height of the houses over nine cubits, so it is dwelled (by the Jinn and Satans^{-la})’.⁷⁸⁸

عَنِ الصَّادِقِ ع قَالَ: إِذَا كَانَ سَمَكُ الْبَيْتِ فَوْقَ ثَمَانِيَةِ أَذْرُعٍ فَاتَّخَذَ فِيهِ آيَةَ الْكُرْسِيِّ.

From Al-Sadiq^{-asws} having said: ‘When the height of the house were to be more than eight cubits (10 feet), then write Ayat Al Kursy in it’.⁷⁸⁹

عَنْهُ اللَّهُ بْنُ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ كُلُّ شَيْءٍ فَوْقَ التَّسْعِ يَغْنِي سَمَكِ الْبَيْتِ فَمَا زَادَ عَلَى التَّسْعِ فَهُوَ مَسْكُونٌ يَغْنِي الْبُيُوتَ أَوْ مَا كَانَ سَمَكُهَا فَوْقَ التَّسْعِ فَمَا كَانَ فَوْقَ التَّسْعِ مَسْكُونٌ.

⁷⁸³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 34 / 8

⁷⁸⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 34 / 9

⁷⁸⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 34 / 10

⁷⁸⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 34 / 11

⁷⁸⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 34 / 12

⁷⁸⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 34 / 13

⁷⁸⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 34 / 14

Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{-asws} saying: 'All things above the seven (cubits), meaning height of the house, whatever increases upon the seven, it is dwelled, meaning the houses, or whatever it's height was above the nine (cubits), whatever was above the seven is dwelled in (by the Jinn and Satans^{-la'}).⁷⁹⁰

عَنْهُ عَنْ آبَائِهِ ع أَنَّ رَجُلًا مِنَ الْأَنْصَارِ شَكَأَ إِلَى رَسُولِ اللَّهِ ص أَنَّ الدُّورَ قَدِ اكْتَنَفْتُهُ فَقَالَ رَسُولُ اللَّهِ ص اذْغِ مَا اسْتَطَعْتَ وَ اسْأَلِ اللَّهَ أَنْ يُوسِعَ عَلَيْكَ.

From him^{-asws}, from his^{-asws} forefathers^{-asws}: 'A man from the Helpers complained to Rasool-Allah^{-saww}, 'The house is too small'.

Rasool-Allah^{-saww} said: 'Raise whatever you are able to, and ask Allah^{-azwj} to Make it capacious upon you'.⁷⁹¹

وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُلُّ بِنَاءٍ لَيْسَ بِكَفَافٍ فَهُوَ وَبَالَ عَلَى صَاحِبِهِ.

From Abu Abdullah^{-asws} having said: 'Every building which isn't with sufficiency (above sufficiency), it is a scourge upon its owner'.⁷⁹²

وَ عَنْهُ ع قَالَ: مَنْ كَسَبَ مَالًا مِنْ غَيْرِ حِلِّهِ سَلِطَ عَلَيْهِ الْبِنَاءُ وَ الطَّيْنُ.

And from him^{-asws} having said: 'One who earns wealth from without it's Permissible (means), the building and the clay will prevail upon him'.⁷⁹³

35- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مِنْ سَعَادَةِ الْمَرْءِ الْمُسْلِمِ الرَّوْجَةُ الصَّالِحَةُ وَ الْمَسْكَنُ الْوَاسِعُ وَ الْمَرْكَبُ الْبَهِيُّ وَ الْوَلَدُ الصَّالِحُ.

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

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'From the happiness of a man is a righteous wife, and a capacious dwelling, and the glorious ride, and the righteous son'.⁷⁹⁴

36- نَحْجُ، نَحْجُ الْبَلَاغَةُ مِنْ كَلَامِ لَهُ ع بِالْبَصْرَةِ وَ قَدْ دَخَلَ عَلَى الْعَلَاءِ بْنِ زِيَادٍ الْحَارِثِيِّ يُعُوذُهُ وَ هُوَ مِنْ أَصْحَابِهِ فَلَمَّا رَأَى سَعَةَ دَارِهِ قَالَ مَا كُنْتُ تَصْنَعُ بِسَعَةِ هَذِهِ الدَّارِ فِي الدُّنْيَا أَمَا أَنْتَ إِلَيْهَا فِي الْأَخْرَةِ كُنْتُ أَحْوَجَ بَلَى إِنْ شِئْتَ بَلَعْتَ بِهَا الْأَخْرَةَ

(The book) 'Nahj Al Balagah' –

'From a speech of his^{-asws} at Al-Basra, and he^{-asws} had entered to see Al-A'ala Bin Ziyad Al-Harisy to console him, and he is from his^{-asws} companions. When he^{-asws} saw the vastness of his house, he^{-asws} said: 'What will you do with the vastness of this house in the world? But, in

⁷⁹⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 34 / 15

⁷⁹¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 34 / 16

⁷⁹² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 34 / 17

⁷⁹³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 34 / 18

⁷⁹⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 35

the Hereafter, you will be needier to it. And yes, if you so desire, you can reach the Hereafter with it.

تُفْرِي فِيهَا الصَّيْفَ وَ تَصِلُ فِيهَا الرَّحْمَ وَ تُطَلِّعُ مِنْهَا الْمُتُفَوِّقَ مَطَالِعَهَا فَإِذَا أَنْتَ قَدْ بَلَغْتَ بِهَا الْآخِرَةَ.

Entertain the guests in it, and connect with the relatives from it, and aspire to dispense the rights from it. So, then you will have reached the Hereafter with it".⁷⁹⁵

وَ قَالَ فِي وَصِيَّتِهِ لِلْحَسَنِ ع - سَلْ عَنِ الرَّيْفِيِّ قَبْلَ الطَّرِيقِ وَ عَنِ الْجَارِ قَبْلَ الدَّارِ.

And he^{-asws} said in his^{-asws} bequest to Al-Hassan^{-asws}: ‘Ask about the friend (to accompany you in the travel) before (asking about) the road, and about the neighbour before (buying) the house”.⁷⁹⁶

37- عُذَّةُ الدَّاعِي، زُوِيَ أَنَّ النَّبِيَّ ص رَأَى رَجُلًا مِنْ أَصْحَابِهِ يَبْنِي بَيْتًا يَحْصِنُ وَ آجُرٌ فَقَالَ الْأَمْرُ أَعْجَلُ مِنْ هَذَا.

(The book) ‘Uddat Al Daie’ –

‘It is reported that the Prophet^{-saww} saw a man from his^{-saww} companions building a house with plaster and brick. He^{-saww} said: ‘The matter (Qiyamah) is sooner than this!’⁷⁹⁷

⁷⁹⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 36 a

⁷⁹⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 36 b

⁷⁹⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 26 H 37

CHAPTER 27 – WHAT HAS BEEN REFERRED REGARDING DWELLING IN THE CITIES AND THE TOWNS

1- جمع، جامع الأخبار أوصى النبي ص لعلبي ع- يا علي لا تسكن الرستاق فإن شيوخهم جهلة و شبانهم عرمة و نسواتهم كشفة و العالم بينهم كالجيفة بين الكلاب.

(The book) 'Jamie Al Akhbar' –

'The Prophet^{-saww} bequeathed to Ali^{-asws}: 'O Ali^{-asws}! Do not dwell (in a small) town, for their elders are ignorant, and their youths are violent, and their women are uncovered (dressing scantily), and the scholar between them is like the carcass between the dogs''.⁷⁹⁸

و قال النبي ص من لم يتوَّع في دين الله ابتلاه الله تعالى بثلاث خصال إما أن يمته شاباً أو يوقعه في خدمة السلطان أو يسكنه في الرستاق.

And the Prophet^{-saww} said: 'One who is not devout in the religion of Allah^{-azwj}, Allah^{-azwj} will Afflict him with three traits – either he will die as a youth, or he will fall into service of the ruler, or he will dwell the (small) town''.⁷⁹⁹

نقل عن سديد الدين محمود الحمصي أنه قال: في البلدة شيان و الرستاق كذلك أما اللدان في البلدة العلم و الظلم و أما اللدان في الرستاق الجهل و الدخل أما الظلم فقد يسري إلى الرستاق و الدخل قد يذهب به إلى البلد فيبقى في البلدة العلم و الدخل و يبقى في الرستاق الجهل و الظلم.

It is transmitted from Sadeed Al Deen Mahmood Al Himmasy having said,

'In the city there are two things, and the towns are like that. As for the two things in the city – the knowledge and the injustice; and as for the two in the towns – the ignorance and the income.

As for the injustice, it has spread to the towns, and the income has gone with to the city. So there remains in the city, the knowledge and the income, and there remains in the towns, the ignorance and the injustice''.⁸⁰⁰ (Not a Hadeeth)

و قال ص ستة يدخلون النار قبل الحساب ستة

And he^{-saww} said: 'Six will be entering the Fire before the Reckoning due to six!'

قيل من هم يا رسول الله

It was said, 'Who are they, O Rasool-Allah^{-saww}?'

⁷⁹⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 27 H 1 a

⁷⁹⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 27 H 1 b

⁸⁰⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 27 H 1 c

قَالَ الْأَمْرَاءُ بِالْجُورِ وَالْعَرَبُ بِالْعَصْبِيَّةِ وَالذَّهَّاقِينَ بِالْكِبَرِ وَالتُّجَّارُ بِالْحِيَانَةِ وَأَهْلُ الرِّسَاتِيقِ بِالْجَهَالَةِ وَالْعُلَمَاءُ بِالْحَسَدِ.

He^{-saww} said: ‘The commanders (rulers) due to the tyranny, and the Arabs due to the prejudices, and the land-owners due to the arrogance, and the traders due to the betrayal, and the people of towns due to the ignorance, and the scholars due to the envy’.⁸⁰¹

2- نَحَج، نَحَجِ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ فِيمَا كَتَبَ إِلَى الْحَارِثِ الْهَمْدَانِيِّ وَ اسْكُنِ الْأَمْصَارَ الْعِظَامَ فَإِنَّهَا جَمَاعُ الْمُسْلِمِينَ وَ اخْذَرْ مَنَارِلَ الْعُقَلَّةِ وَالْجَفَا.

(The book) ‘Nahj Al Balagah’ –

‘Amir Al-Momineen^{-asws} said: ‘Among what he^{-asws} wrote to Al-Haris Al-Hamdany: ‘And dwell in the large cities, for these are communities of Muslims, and be cautious of dwellings of the heedless ones and the disloyal’.⁸⁰²

⁸⁰¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 27 H 1 d

⁸⁰² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 27 H 2

CHAPTER 28 – THE DESCENDING IN THE RUINED HOUSE AND SPENDING THE NIGHT IN A HOUSE NOT HAVING A DOOR FOR IT, AND THE GOING OUT AT NIGHT

1- ب، قرب الإسناد عن أبي البختري عن جعفر عن أبيه عن علي ع أنه كره أن يبيت الرجل في بيت ليس له باب ولا ستار.

(The book) 'Qurb Al Asnaad' – from Abu Al Bakhtary,

'From Ja'far^{asws}, from his^{asws} father^{asws}, from Ali^{asws} having dislike for the man to spend a night in a house neither having a door for him nor a curtain".⁸⁰³

2- ل، الخصال عن أبيه عن محمد العطار عن الأشعري عن محمد بن الحسين رفعه إلى النبي ص أنه قال: ثلاثة لا يتقبل الله عز وجل لهم بالحفظ رجل نزل في بيت حرب و رجل صلى على قارعة الطريق و رجل أرسل راحلته و لم يستوثق منها.

(The book) 'Al Khisaal' – from his father, from Muhammad Al Attar, from Al Ashary, from Muhammad Bin Al Husayn,

'Raising it to the Prophet^{saww} having said: 'Three (persons), Allah^{azwj} Mighty and Majestic will not Accept the protection for them – a man descending in a ruined house, and a man praying Salat upon middle of the road, and a man sending his riding animal (without reining it), not being certain of it (coming back)".⁸⁰⁴

3- ع، علل الشرائع عن أبيه عن محمد العطار عن الأشعري عن البرقي عن رجل عن ابن أسباط عن عمه رفعه إلى علي ع قال قال رسول الله ص اتقوا الخروج بعد نومة فإن لله دواباً بيئها يفعلون ما يؤمرون.

(The book) 'Ilal Al Sharaie' – from his father, from Muhammad Al Attar, from Al Ashari, from Al Barqy, from man, from Ibn Asbaat, from his uncle,

'Raising it to Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'Fear the going out after sleep time for there are animals for Allah^{azwj} He^{azwj} Dispatches, so they are doing whatever they have been Commanded to".⁸⁰⁵

⁸⁰³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 28 H 1

⁸⁰⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 28 H 2

⁸⁰⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 28 H 3

CHAPTER 29 – WHAT IS RECOMMENDED DURING BUYING THE HOUSE AND BUILDING IT

1- مع، معاني الأخبار ل، الخصال عن ماجيلويه عن عمه عن البرقي عن ابن أبي عثمان عن موسى بن بكر قال قال أبو الحسن الأول ع قال قال رسول الله ص لا وليمة إلا في خمس في عرس أو خرس أو عذار أو وكر أو ركاز

(The book) 'Ma'any Al Akhbar', (and) 'Al Khisaal' – from Majaylawiya, from his uncle, from Al Barqy, from Ibn Abu Usman, from Musa Bin Bakr who said,

'Abu Al-Hassan^{-asws} the 1st said: 'Rasool-Allah^{-saww} said: 'There is no banquet except in five – in 'Urs', or 'Khurs', or 'Izar', or Wikar', or 'Rikaz'.

فَأَمَّا الْعُرْسُ التَّرْوِيجُ وَالْحُرْسُ الْبِقَاسُ بِالْوَلَدِ وَالْعِدَارُ الْحَتَانُ وَالْوَكَارُ الرَّجُلُ يَشْتَرِي الدَّارَ وَالْوَكَارُ [الرِّكَازُ] الَّذِي يَفْدَمُ مِنْ مَكَّةَ.

As for the 'Urs', it is the wedding, and the 'Khurs' is after the child birth, and the 'Izar' is the circumcision', and the 'Wikar' is the man buying the house, and the 'Rikaz' is the one arriving from Makkah (having performed Hajj)".⁸⁰⁶

2- ل، الخصال فيما أوصى به النبي ص إلى علي ع مثله.

(The book) 'Al Khisaal' – Among what the Prophet^{-saww} bequeathed to Ali^{-asws} – similar to it".⁸⁰⁷

3- مع، معاني الأخبار عن محمد بن هارون الرضائي عن علي بن عبد العزيز عن القاسم بن سلام رفعه قال: سمى رسول الله ص عن ذبائح الجين و ذبائح الجين أن يشتري الدار أو يستخرج العين أو ما أشبه ذلك فيذبح له ذبيحة للطيرة.

(The book) 'Ma'any Al Akhbar' – from Muhammad Bin Haroun Al Zanjan, from Ali Bin Abdul Aziz, from Al Qasim Bin Sallam, raising it, said,

'Rasool-Allah^{-saww} Prohibited from slaughter (to expel) the Jinn, and slaughter (to expel the Jinn) is if one buys a house, and to repel the evil eye or what resembles that, so he slaughter a sacrificial animal for it for the evil omen (to be repelled)".⁸⁰⁸

4- ثواب الأعمال عن أبيه عن علي عن أبيه عن النوفلي عن السكوني عن الصادق عن آبائه ع قال قال رسول الله ص من بنى مسكناً فذبح كبشاً سميناً و أطعم لحمه المساكين ثم قال اللهم ادر عني مردة الجن و الإنس و الشياطين و بارك لي في بنائي أعطني ما سألت.

(The book) 'Sawaab Al Amaal' – from his father, from Ali, from his father, from Al Nowfaly, from Al Sakuni,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who builds a dwelling, so he slaughters a fat ram and feeds its meat to the pot, then says, 'O

⁸⁰⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 29 H 1

⁸⁰⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 29 H 2

⁸⁰⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 29 H 3

Allah^{-azwj!} Drive away from me renegades of the Jinn, and the humans, and the Satans^{-la,} and Bless in my building', will be Given what he asks for".⁸⁰⁹

⁸⁰⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 29 H 4

CHAPTER 30 – DECORATION OF THE HOUSES, AND THEIR PICTURES, AND TAKING THE DOG IN IT

1- سن، المحاسن عن أبيه عن النضر عن القاسم بن سليمان عن جراح المدائني عن أبي عبد الله ع قال: لا تبنوا على القبور ولا تصوروا سفوف البيوت فإن رسول الله ص كره ذلك

(The book) 'Al Mahasin' – from his father, from Al Nazr, from Al Qasim Bin Suleyman, from Jarrah Al Madainy,

'From Abu Abdullah^{-asws} having said: 'Neither build upon the graves nor keep pictures on ceilings of the houses, for Rasool-Allah^{-saww} disliked that'.

و رواه عن يوسف بن عقيل عن محمد بن قيس عن أبي جعفر ع.

And it is reported from Yusuf Bin Aqeel, from Muhammad Bin Qays, from Abu Ja'far^{-asws}.⁸¹⁰

2- سن، المحاسن عن أبيه عن عثمان بن عيسى عن سماعة عن أبي بصير عن أبي عبد الله ع قال قال رسول الله ص إن جبرئيل أتاني فقال يا محمد إن ربك يُقرئك السلام و ينهي عن تزويق البيوت

(The book) 'Al Mahasin' – from his father, from Usman Bin Isa, from Sama'at, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Jibrael^{-as} came to me^{-saww}. He^{-as} said: 'O Muhammad^{-saww}! Your^{-saww} Lord^{-azwj} Conveys you^{-saww} the Greetings and Prohibited from decorating the houses'.

قال أبو بصير فقلت و ما التزويق

Abu Baseer (the narrator) said, 'I said, 'And what is the decoration?'

قال تصاوير التماثيل.

He^{-asws} said: 'Pictures of the statues'⁸¹¹.

3- سن، المحاسن عن علي بن الحكم عن أنان عن أبي بصير عن أبي عبد الله ع أن رسول الله ص قال: إن جبرئيل ع قال إننا لا ندخل بيتاً فيه كلب و لا صورة إنسان و لا بيتاً فيه تمثال.

(The book) 'Al Mahasin' – from Ali Bin Al Hakam, from Aban, from Abu Baseer,

'From Abu Abdullah^{-asws}: 'Rasool-Allah^{-saww} said: 'Jibrael^{-as} said: 'We (Angels) do not enter a house wherein is a dog, nor picture of a human being, nor a house wherein are statues'⁸¹².

⁸¹⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 30 H 1

⁸¹¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 30 H 2

⁸¹² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 30 H 3

4- سن، المحاسن عن علي بن محمد عن أيوب بن نوح عن صفوان بن ابن مسكان عن محمد بن مروان عن أبي عبد الله ع قال قال رسول الله ص إن جبرئيل أتاني فقال إننا معشر الملائكة لا ندخل بيتاً فيه كلب ولا يتقال جسد ولا إناة يُنال فيه.

(The book) 'Al Mahasin' – from Ali Bin Muhammad, from Ayoub Bin Nuh, from Safwan, from Ibn Muskan, from Muhammad Bin Marwan,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Jibraeel^{-as} came to me^{-saww}: 'He^{-as} said: 'We, community of Angels do not enter a house a dog in it, nor status of a body, nor a container being urinated in''⁸¹³.

5- سن، المحاسن عن أبيه عن الحسن بن مخلد عن أنان بن عمرو بن خلاد عن أبي جعفر ع قال قال جبرئيل ع يا رسول الله ص إننا لا ندخل بيتاً فيه صورة إنسان ولا بيتاً يُنال فيه ولا بيتاً فيه كلب.

(The book) 'Al Mahasin' – from his father, from Al-Hassan Bin Makhlad, from Aban, from Amro Bin Khallad,

'From Abu Ja'far^{-asws} having said: 'Jibraeel^{-as} said: 'O Rasool-Allah^{-saww}! We (Angels) do not enter a house wherein is a picture of a human being, nor a house being urinated in, nor a house wherein is a dog''⁸¹⁴.

6- سن، المحاسن عن أبيه عن أحمد بن النضر عن عمرو بن شمر عن جابر عن عبد الله بن يحيى الكندي عن أبيه وكان صاحب مطهرة علي عن علي ع قال قال رسول الله ص يا علي إن جبرئيل أتاني البارحة فسلم علي من الباب فقلت ادخل فقال إننا لا ندخل بيتاً فيه ما في هذا البيت

(The book) 'Al Mahasin' – from his father, from Ahmad Bin Al Nazr, from Amro Bin Shimr, from Jabir, from Abdullah Bin Yahya Al Kindy, from his father,

'And he was a holder of purifier of Ali^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'O Ali^{-asws}! Jibraeel^{-as} came to me^{-saww} last night. He^{-as} greeted unto me^{-saww} from the door, so I^{-saww} said: 'Enter!' He^{-as} said: 'We (Angels) do not enter a house wherein is what is in this house'.

فصدفته وما علمت ما في البيت شيئاً فصررت بيدي فإذا جزؤ كلب كان للحسين بن علي - يلعب به بالأمس فلما كان الليل دخل تحت السرير فنبذته من البيت ودخل

I^{-saww} ratified him^{-as}, and I^{-saww} did not know of anything what could be in the house. I^{-saww} struck with my^{-saww} hand, and behold, there was a puppy dog for Al Husayn Bin Ali^{-asws} he^{-asws} was playing with it the day before. When it was the night, it entered under the bed, so I^{-saww} threw it out from the house and he^{-as} entered.

فقلت يا جبرئيل وما تدخلون بيتاً فيه كلب

I^{-saww} said: 'O Jibraeel^{-as}, and you^{-as} do not enter a house wherein is a dog?'

قال لا ولا جنب ولا يتقال لا يوطأ.

⁸¹³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 30 H 4

⁸¹⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 30 H 5

He^{-as} said: ‘No, nor one with sexual impurity, nor a stature, nor sodomy being committed’.⁸¹⁵

7- سن، المحاسن عن أبيه عن ابن أبي عمير عن المثنى عن أبي عبد الله ع أن علياً ع كره الصورة في البيوت.

(The book) ‘Al Mahasin’ – from his father, from Ibn Abu Umeyr, from Al Musanna,

‘From Abu Abdullah^{-asws}: ‘Ali^{-asws} disliked the pictures being in the houses (rooms)’.⁸¹⁶

8- سن، المحاسن عن علي بن الحكم و محسن بن أحمد عن أبان الأحمري عن يحيى بن العلاء عن أبي عبد الله ع أنه كره الصور في البيوت.

(The book) ‘Al Mahasin’ – from Ali Bin Al Hakam, and Muhassin Bin Ahmad, from Aban Al Ahmar, from Yahya Bin Al A’ala,

‘From Abu Abdullah^{-asws} having dislike the pictures in the houses (rooms)’.⁸¹⁷

9- سن، المحاسن عن ابن محبوب عن العلاء عن محمد بن أبي جعفر ع قال: لا بأس أن يكون التماثيل في البيوت إذا غيرت رؤوسها و ترك ما سوى ذلك.

(The book) ‘Al Mahasin’ – from Ibn Mahboub, from Al A’ala, from Muhammad,

‘From Abu Ja’far^{-asws} having said: ‘There is no problem if the statues happen to be in the houses (rooms) when their heads have been changed, and whatever besides that is left’.⁸¹⁸

10- سن، المحاسن عن أبيه عن فضالة و صفوان عن محمد بن مسلم عن أبي جعفر ع قال قال رجل رجمك الله ما هذه التماثيل التي أراها في بيوتكم

(The book) ‘Al Mahasin’ – from his father, from Fazalat and Safwan, from Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘A man said, ‘May Allah^{-azwj} have Mercy on you^{-asws}! What are these statues which I sees thing being in your houses (rooms)?’

فقال هذه للتساء أو بيوت النساء

‘He^{-asws} said: ‘These are for the women, or houses (rooms) of the women’.

و حدث به عن ابن محبوب عن العلاء عن محمد.

And It has been narrated with from Ibn Mahboub, from Al-A’ala, from Muhammad’.⁸¹⁹

11- مكا، مكارم الأخلاق عن محمد بن مسلم قال: سألت أبا عبد الله ع عن تماثيل السحر و الشمس و القمر قال لا بأس ما لم يكن فيه شيء من الحيوان.

⁸¹⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 30 H 6

⁸¹⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 30 H 7

⁸¹⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 30 H 8

⁸¹⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 30 H 9

⁸¹⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 30 H 10

(The book) 'Makarim Al Akhlaq' – from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{-asws} about statues of the trees, and the sun and the moon. He^{-asws} said: 'There is no problem for as long as there does not happen to be in it anything from the animals''.⁸²⁰

عَنْ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ سُبْحَانَهُ وَ تَعَالَى - يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَحَارِبٍ وَ تَمَاثِيلٍ مَا التَّمَاثِيلُ الَّتِي كَانُوا يَعْمَلُونَ

From Abu Al Abbas,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about Words of Allah^{-azwj} the Glorious and Exalted: **They were making for him whatever he so desired, from the prayer Niches, and figurines, [34:13]**, 'What are the figurines which they were making?'

قَالَ أَمَا وَ اللَّهُ مَا هِيَ التَّمَاثِيلُ الَّتِي تُشْبِهُ النَّاسَ وَ لَكِنَّ تَمَاثِيلَ الشَّجَرِ وَ نَحْوِهِ.

He^{-asws} said: 'But, by Allah^{-azwj}! There were not the figurines which resemble the people! But, these were figurines of the trees and its like''.⁸²¹

12- كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، عَنْ سَهْلِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص رُجِّصَ لِأَهْلِ الْقَاصِيَةِ فِي كَلْبٍ يَتَّخِذُونَهُ.

The book 'Al Imamah Wa Al Tabsirah' – from Sahl, from Sahl Bin Ahmad, from Muhammad Bin Muhammad Bin Al Ash'as, from Musa Bin Ismail,

'Son of Musa Bin Ja'far^{-asws}, from his father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'It is allowed for people of the remote areas to be taking a dog''.⁸²²

⁸²⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 30 H 11 a

⁸²¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 30 H 11 b

⁸²² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 30 H 12

CHAPTER 31 – TAKING THE MASJID IN THE HOUSE

الآيات

The Verses

يونس وَ أَوْحَيْنَا إِلَى مُوسَى وَ أَخِيهِ أَنْ تَبَوَّءَا لِقَوْمِكُمَا بِمِصْرَ بُيُوتاً وَ اجْعَلُوا بُيُوتَكُمْ قِبْلَةً وَ أُقِيمُوا الصَّلَاةَ

(Surah) Yunus^{-as} - **And We Revealed unto Musa and his brother, saying: “Provide houses for your people in Egypt and make your (own) houses as a Qiblah (Direction) and establish the salat, [10:87].**

1- سن، المحاسن عن البُطَيْبِيِّ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ لِ عَلِيٍّ بَيْتٌ لَيْسَ فِيهِ شَيْءٌ إِلَّا فِرَاشٌ وَ سَيْفٌ وَ مُصْحَفٌ وَ كَانَ يُصَلِّي فِيهِ أَوْ قَالَ كَانَ يَقْبَلُ فِيهِ.

(The book) ‘Al Mahasin’ – From Al Yaqteeny, from Safwan, from Ibn Muskan, from Al Halby,

‘From Abu Abdullah^{-asws} having said: ‘There was a house (room) for Ali^{-asws} not having anything in it except a mattress, and a sword, and a Quran, and he would pray Salat in it’ – or said: ‘He^{-azwj} would have a nap in it’’.⁸²³

2- سن، المحاسن عن ابنِ فَضَالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عُيَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ عَلِيٌّ ع قَدْ جَعَلَ بَيْتًا فِي دَارِهِ لَيْسَ بِالصَّغِيرِ وَ لَا بِالْكَبِيرِ لِصَلَاتِهِ وَ كَانَ إِذَا كَانَ اللَّيْلُ ذَهَبَ مَعَهُ بِصَبِيٍّ لِيَبْتَ مَعَهُ فَيُصَلِّي فِيهِ.

(The book) ‘Al Mahasin’ – from Ibn Fazzal, from Ibn Bukeyr, from Ubeyd Bin Zurara,

‘From Abu Abdullah^{-asws} having said: ‘Ali^{-asws} had made a room in his^{-asws} house, neither small nor big, for his^{-asws} Salat, and when it would be the night, he^{-asws} would go with his^{-asws} boys^{-asws}. They^{-asws} would spend the night with him^{-asws} and he^{-asws} would pray Salat in it’’.⁸²⁴

3- سن، المحاسن عن عَلِيٍّ بْنِ الْحَكَمِ عَنْ أَبِيهِ عَنْ مَسْمَعٍ قَالَ: كَتَبَ إِلَيَّ أَبُو عَبْدِ اللَّهِ ع - أَنِّي أَحِبُّ لَكَ أَنْ تَتَّخِذَ فِي دَارِكَ مَسْجِدًا فِي بَعْضِ بُيُوتِكَ ثُمَّ تَلْبَسَ ثَوْبَيْنِ طَمْرَيْنِ غَلِيظَيْنِ ثُمَّ تَسْأَلَ اللَّهَ أَنْ يُعَفِّقَكَ مِنَ النَّارِ وَ أَنْ يُدْخَلَكَ الْجَنَّةَ وَ لَا تَتَكَلَّمْ بِكَلِمَةٍ بَاطِلٍ وَ لَا بِكَلِمَةٍ بَغْيٍ.

(The book) ‘Al Mahasin’ – from Ali Bin Al Hakam, from Aban, from Misma’a who said,

‘Abu Abdullah^{-asws} wrote to me: ‘I^{-asws} would love it for you if you were to take a Masjid to be in your house, in one of your rooms, then you would wear two coarse thick clothes, then ask Allah^{-azwj} to Liberate you from the Fire, and to Enter you into the Paradise, and not speak with a false word nor an obscene word’’.⁸²⁵

⁸²³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 31 H 1

⁸²⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 31 H 2

⁸²⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 31 H 3

CHAPTER 32 – TAKING THE DOMESTIC ANIMALS IN THE HOUSES

و هي الالهية من الحيوانات التي ألقت البيوت و استأنست بها كالحمام و الشاة و الفرس

Note – And these are the domesticated animals which are accustomed to the houses and one can be comforted with, like the pigeons, and the sheep and the horse.

1- مكا، مكارم الأخلاق عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَتَى رَجُلٌ فَشَكَا إِلَيْهِ قَالَ أخرجتنا الجِنَّ مِنْ مَنَازِلِنَا يَعْنِي عُمَارَ مَنَازِلِهِمْ

(The book) 'Makarim Al Akhlaq' –

'From Abu Ja'far^{asws} having said: 'A man and complained to him^{asws}. He said, 'The Jinn have expelled from us from our houses, meaning suffering of their dwellings'.

فَقَالَ اجْعَلُوا سُفُوفَ بُيُوتِكُمْ سَبْعَةَ أَذْوُعٍ وَ اجْعَلُوا الْحَمَامَ فِي أَكْتافِ الدَّارِ

He^{asws} said: 'Make the ceilings (roofs) of your houses of seven cubits, and make the pigeons to be in the courtyard of the house'.

قَالَ الرَّجُلُ فَفَعَلْنَا فَمَا رَأَيْنَا شَيْئاً نَكْرَهُهُ.

The man said, 'We did not and did not see anything we disliked'⁸²⁶.

عَنْ دَاوُدَ الرَّقِيقِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: رَأَيْتُ حَمَاماً خَرَجَ مِنْ تَحْتِ سَرِيرِهِ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَهْدِي لَكَ طُيُوراً عِنْدَنَا بُلْفًا تُفَرِّقُونَ

From Dawood Al Raqqy,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I saw pigeons emerging from under his^{asws} bed. I said to him^{asws}, 'May I be sacrificed for you^{asws}! Can I gift to you birds in our possession, homing pigeons cooing?'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع تِلْكَ مُسُوخٌ مِنَ الطَّيْرِ إِذَا كُنْتَ مُتَّخِذاً فَاتَّخِذْ مِثْلَ هَذِهِ فَإِنَّهَا بَقِيَّةُ حَمَامِ إِسْمَاعِيلَ ع.

Abu Abdullah^{asws} said: 'That is a morphed one from the birds. When you were to take similar to these for these are remainder of pigeons of Ismail^{as'}'.⁸²⁷

مِنْ كِتَابِ مَنْ لَا يَحْضُرُهُ الْفَقِيهَ شَكَا رَجُلٌ إِلَى النَّبِيِّ ص الْوَحْشَةَ فَأَمَرَهُ بِاتِّخَاذِ زَوْجِ حَمَامٍ.

From the book 'Man La Yahzar Al Faqeeh' –

⁸²⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 32 H 1 / 1

⁸²⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 32 H 1 / 2

‘A man complained to the Prophet^{-saww} of the loneliness. He^{-saww} instructed him to take a pair of pigeons’⁸²⁸

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ حَفِيفَ أَجْنِحَةِ الْحَمَامِ لَيَطْرُدُ الشَّيْطَانَ.

And Amir Al-Momineen^{-asws} said: ‘Swishing wings of the pigeons repel the Satan^{-la’}’⁸²⁹

وَقَالَ ع اتَّقُوا اللَّهَ فِي مَا حَوَّلَكُمْ وَ فِي الْعُجْمِ مِنْ أَمْوَالِكُمْ

And he^{-asws} said: ‘Fear Allah^{-azwj} regarding what He^{-azwj} has Bestowed you with, and regarding the mute from you wealth’.

فَقِيلَ مَا الْعُجْمُ مِنْ أَمْوَالِنَا

It was said, ‘And what is the mute from our wealth?’

قَالَ الشَّاةُ وَ الْهُرُّ وَ الْحَمَامُ وَ أَشْبَاهُ ذَلِكَ.

He^{-asws} said: ‘The sheep, the cats, and the pigeons and resembling that’⁸³⁰

عَنْ أَبِي عَبْدِ اللَّهِ ع مَا مِنْ مُؤْمِنٍ يَكُونُ فِي مَنْزِلِهِ عَنَزٌ حَلُوبٌ إِلَّا قُدِّسَ أَهْلُ ذَلِكَ الْمَنْزِلِ وَ بُورِكَ عَلَيْهِمْ فَإِنْ كَانَتْ اثْنَتَيْنِ قُدِّسُوا كُلَّ يَوْمٍ مَرَّتَيْنِ

From Abu Abdullah^{-asws}, ‘There is no Momin who happens to have a milking goat in his house, except Allah^{-azwj} will Sanctify the people of that house and Bless upon them. If there were to be two, they will be Sanctified twice every day’.

فَقَالَ رَجُلٌ كَيْفَ يُقَدِّسُونَ

A man said, ‘How will they be Sanctified?’

قَالَ يُقَالُ لَهُمْ بُورِكَ عَلَيْكُمْ وَ طُبِّئْتُمْ مَا طَابَ إِدَامُكُمْ.

He^{-asws}: ‘It is said to them: ‘Blessings be upon you all, and you will be well for as long as your sauce is good!’⁸³¹

وَ عَنْهُ ع قَالَ: إِنَّ امْرَأَةً عُدَّيْتُ فِي هِرَّةٍ رَبَطْتُهَا حَتَّى مَاتَتْ عَطَشًا.

And from him^{-asws} having said: ‘The woman was tormented regarding a cat she had tied until it died of thirst’⁸³²

⁸²⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 32 H 1 / 2

⁸²⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 32 H 1 / 3

⁸³⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 32 H 1 / 4

⁸³¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 32 H 1 / 5

⁸³² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 32 H 1 / 6

- قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَمْنَعُوا الْخَطَايِيفَ أَنْ تَسْكُنَ فِي بُيُوتِكُمْ -

The Prophet^{-saww} said: 'Do not prevent the Martins (bird) from settling in your houses'.

وَقَالَ ع لَا تَطْرُقُوا الطَّيْرَ فِي أَوْكَارِهَا فَإِنَّ اللَّيْلَ أَمَانٌ لَهَا وَ ذَلِكَ لِمَا جَعَلَهُ اللَّهُ عَلَيْهِ مِنَ الرَّحْمَةِ.

And he^{-saww} said: 'Do not knock down the birds in their nests, for the night is a safety for it, and that is due to what Mercy Allah^{-azwj} has Made to be upon it'⁸³³.

مِنْ كِتَابِ طَبِّ الْأَيْمَةِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اتَّخَذُوا فِي بُيُوتِكُمُ الدَّوَاجِنَ يَتَشَاغَلْنَ بِمَا الشَّيْطَانُ عَنْ صِبْيَانِكُمْ.

From the book 'Tibb Al Aimmah^{-asws}' – Rasool-Allah^{-saww} said: 'Take the domestic animals in your houses. The Satans^{-la} will be too pre-occupied with them from (disturbing) your children'⁸³⁴.

عَنْ أَبِي جَعْفَرٍ ع مَنْ أَحَبَّنَا أَهْلَ الْبَيْتِ أَحَبَّ الْحَمَامِ.

From Abu Ja'far^{-asws}: 'One who loves us^{-asws}, People^{-asws} of the Household, loves the pigeons'⁸³⁵.

قَالَ أَبُو الْحَسَنِ ع لَا يَنْبَغِي أَنْ يَخْلُوَ بَيْتٌ أَحَدِكُمْ مِنْ ثَلَاثَةٍ وَ هُنَّ عُمَامُ الْبَيْتِ الْهَرِّ وَ الْحَمَامِ وَ الدَّيْكَ فَإِنْ كَانَ مَعَ الدَّيْكَ أَيْسَةً وَ إِلَّا فَلَا بَأْسَ لِمَنْ لَا يَفْدِرُهَا.

Abu Al-Hassan^{-asws} having said: 'It is not befitting that none of your houses should be empty from three, these are protectors of the house, and these are – the cat, and the pigeon, and the rooster. If there were to be a comforter with the rooster (chicken, then fine), or else there is no problem for the one not able upon it'⁸³⁶.

رَوَى الْجَعْفَرِيُّ قَالَ: رَأَيْتُ أَبَا الْحَسَنِ ع فِي بَيْتِهِ زَوْجَ حَمَامٍ أَمَّا الذَّكَرُ فَأَحْضَرُ وَ أَمَّا الْأُنْثَى فَسُودَاءُ وَ رَأَيْتُهُ ع يَفْتُكُ هُمَا الْحُبْرَ وَ يَقُولُ يَتَحَرَّكَانِ مِنَ اللَّيْلِ فَيُؤَسِّنَانِ وَ مَا مِنْ أَنْفَاضَةٍ يَنْتَفِضَانِهَا مِنَ اللَّيْلِ إِلَّا أَتَى مَنْ دَخَلَ الْبَيْتَ مِنْ عَرْمَةِ الْأَرْضِ.

It is reported by Al Ja'fari who said,

'I saw Abu Al-Hassan^{-asws} having a pair of pigeons in his^{-asws} house. As for the male, it was green, and as for the female, it was black. And I saw him^{-asws} crumbling the bread for them and saying: 'They move at night to socialise, and there is none from the flapping its flaps with at night except it saves the one who enters the house from the open ground'⁸³⁷.

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَيْسَ مِنْ بَيْتِ نَبِيِّ إِلَّا وَ فِيهِ حَمَامٌ لِأَنَّ سَفَهَاءَ الْحَيِّ يَعْثُونَ بِصِبْيَانِ الْبَيْتِ فَإِذَا كَانَ فِيهِ حَمَامٌ عَثَبُوا بِالْحَمَامِ وَ تَرَكُوا النَّاسَ.

⁸³³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 32 H 1 / 7

⁸³⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 32 H 1 / 8

⁸³⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 32 H 1 / 9

⁸³⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 32 H 1 / 10

⁸³⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 32 H 1 / 11

From Abu Abdullah^{-asws} having said: 'There wasn't any house (room) of the Prophet^{-saww} except and in it was a pigeon, because the foolish Jinn play with the children of the house. When there were to be pigeons in it, they would play with the pigeons and leave the people''.⁸³⁸

⁸³⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 32 H 1 / 12

CHAPTER 33 – LIGHTING THE LAMPS AND ITS ETIQUETTES

1- ن، عيون أخبار الرضا عليه السلام بالإسناد إلى داريم عن الرضا عن آباءه ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَطْفِئُوا الْمَصَابِيحَ بِاللَّيْلِ لَا تَجْرِمَهَا الْفَوَيْسِقَةُ فَتُحْرَقَ الْبَيْتَ وَ مَا فِيهِ.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greetings be upon him^{-asws} – by the chain to Abu Darim,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww}: 'Extinguish the lamps at night, so that the mice do not drag it and might burn down the house and whatever is in it''.⁸³⁹

2- ع، علل الشرائع عن أبيه عن مُحَمَّدِ بْنِ عَطَّارٍ عَنِ الْأَشْعَرِيِّ عَنِ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنِ يُونُسَ بْنِ يَعْقُوبَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ ع عَنْ جَابِرِ الْأَنْصَارِيِّ عَنِ النَّبِيِّ ص قَالَ: أَطْفِئُوا سُرُجَكُمْ فَإِنَّ الْفَوَيْسِقَةَ تُضْرِمُ الْبَيْتَ عَلَى أَهْلِهِ الْحَبْر.

(The book) 'Ilal Al Sharaie' – from his father, from Muhammad Al Attar, from Al Ashary, from Muhammad Bin Abdul Hameed, from Yunus Bin Yaquob, from the one who mentioned it,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from Jabir Al-Ansary, from the Prophet^{-saww} having said: 'Extinguish your lamps, for the mice could burn down the house upon its people!' – the Hadeeth''.⁸⁴⁰

3- ل، الخصال عن أبيه عن الْكُؤْمُنْدَانِيِّ عَنِ ابْنِ عَيْسَى عَنِ عَلِيِّ بْنِ الْحَكَمِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: أَرْبَعَةٌ يَذْهَبُنَ ضَيَاعاً الْبَدْرُ فِي السَّبَّخَةِ وَ السِّرَاجُ فِي الْقَمَرِ وَ الْأَكْلُ عَلَى الشَّبَعِ وَ الْمَعْرُوفُ إِلَى مَنْ لَيْسَ بِأَهْلِهِ.

(The book) 'Al Khisaal' – from his father Al Kumundany, from Ibn Isa, from Ali Bin Al Hakam,

'Raising it to Abu Abdullah^{-asws} having said: 'Four go to waste – the sowing in the swamp, and the lamp in the (full) moon, and the eating upon the satiation, and the act of kindness to the one who isn't rightful of it''.⁸⁴¹

4- ما، الأمالي للشيخ الطوسي عن الْفَخَّامِ عَنِ الْمَنْصُورِيِّ عَنِ عَمِّ أَبِيهِ عَنِ أَبِي الْحَسَنِ الثَّالِثِ عَنِ آبَائِهِ عَنِ عَلِيِّ ع قَالَ: خَمْسٌ تَذْهَبُ ضَيَاعاً سِرَاجٌ تَقْدَهُ [تُعْدُهُ] فِي شَمْسِ الدُّهْنِ يَذْهَبُ وَ الصَّوْءُ لَا يُنْتَفَعُ بِهِ وَ مَطَرٌ جَوْدٌ عَلَى أَرْضٍ سَبَّخَةٍ الْمَطَرُ يَضِيغُ وَ الْأَرْضُ لَا يُنْتَفَعُ بِهَا وَ طَعَامٌ يُحْكَمُهُ طَاهِيَةٌ يُقَدَّمُ إِلَى شَبَعَانَ فَلَا يُنْتَفَعُ بِهِ وَ اِفْرَاءَةٌ حَسَنَاءُ تُرْفُ إِلَى عَيْنِينَ فَلَا يُنْتَفَعُ بِهَا وَ مَعْرُوفٌ تَصْطَبِعُهُ إِلَى مَنْ لَا يَشْكُرُهُ.

(The book) 'Al Amaali' of the sheykh Al Tusi – from Al Fahham, from Al Mansoury, from an uncle of his father,

'From Abu Al-Hassan^{-asws} the 3rd, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Five go to waste – a lamp you ignite in the sunshine, the oil goes away and the illumination is not benefitted with; and the generous (plentiful) rain upon the swampy land, the rain is wasted and the land is not benefitted with; and a meal prepared by a chef forwarded to a satiated

⁸³⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 33 H 1

⁸⁴⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 33 H 2

⁸⁴¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 33 H 3

one, so he cannot benefit with it; and a beautiful woman escorted to an impotent man, so he cannot benefit with her; and an act of kindness done to one who is not thankful for it".⁸⁴²

5- ما، الأماالي للشيخ الطوسي بهذا الإسناد عنه عن آتائه عن الصادق ع قال: السراج قبل مغيب الشمس ينفي الفقر و يزيد في الرزق.

(The book) 'Al Amaali' of the sheykh Al Tusi – by this chain, from him, from his forefathers,

'From Al-Sadiq^{asws} having said: 'The lamp (lit) before setting of the sun negates the poverty and increases in the sustenance".⁸⁴³

6- لي، الأماالي للصدوق عن ابن المتوكل عن سعد عن ابن هاشم عن الحسين بن الحسن الفرشي عن سليمان بن جعفر البصري عن عبد الله بن الحسين بن زيد عن أبيه عن الصادق ع قال قال رسول الله ص إن الله كره لكم أربعاً وعشرين خصلة و نهاكم عنها و عدها إلى أن قال و كره أن يدخل الرجل البيت المظلم إلا أن يكون بين يديه سراج أو نار.

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

'From Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Dislikes twenty-four traits for you and He^{azwj} has Prohibited you from these' – and he^{asws} counted them until he^{asws} said: 'And He^{azwj} Dislikes the man entering the dark room except there happens to be a lamp between him and it, or fire (torch)".⁸⁴⁴

7- مكا، مكارم الأخلاق قال الصادق ع إذا أدخل عليك المصباح فقل اللهم اجعل لنا نوراً نمشي به في الناس و لا تحرمنا نورك يوم نلقاك و اجعل لنا نوراً إنك نور لا إله إلا أنت

(The book) 'Makarim Al Akhlaq' –

'Al-Sadiq^{asws} having said: 'When the lamps brought to you, then say, 'O Allah^{azwj}! Make for us a Noor we can be walking with among the people, and do not Deprive us of Your^{azwj} Noor on the Day we meet You^{azwj}, and Make a Noor to be for us, You^{azwj} are Noor. There is no god except You^{azwj}!'

و إذا انطفأ السراج فقل اللهم أخرجنا من الظلمات إلى النور.

And when the lamp is extinguished, then say, 'O Allah^{azwj}! Extract us from the darkness (es) to the light".⁸⁴⁵

⁸⁴² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 33 H 4

⁸⁴³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 33 H 5

⁸⁴⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 33 H 6

⁸⁴⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 33 H 7

CHAPTER 34 – ETIQUETTES OF ENTERING THE HOUSE AND THE EXITING FROM IT

الآيات

The Verses

البقرة لَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَ لَكِنَّ الْبِرَّ مَنِ اتَّقَى وَ أَنْتُوا الْبُيُوتَ مِنْ أَدْوَابِهَا

(Surah) 'Al Baqarah' - **and it isn't righteousness that you should be coming to the houses from its backs, but the righteous is one who fears; and come to the houses from its doors; and fear Allah, perhaps you may be successful [2:189].**

1- ل، الخصال الأربعة قال أمير المؤمنين ع إذا دخل أحدكم منزله فليسلم على أهله يقول السلام عليكم

(The book) 'Al Khisaal' –

(The Hadeeth) 'Al-Arbamiya' – 'Amir Al-Momineen^{-asws} said: 'Whenever one of you enters his house, let him greet upon its people saying, 'The greetings be upon you all!'

فإن لم يكن له أهل فليقبل السلام علينا من ربنا و ليقرأ قل هو الله أحد حين يدخل منزله فإنه ينفي الفقر

If there does not happen to be family members for him, let him say, 'The greetings be upon us from our Lord^{-azwj}', and let him recite: **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed) when he enters his house, for it negates the poverty'.

و قال ع- و ليقرأ إذا خرج من بيته الآيات من آخر آل عمران و آية الكرسي و إننا أنزلناه و أم الكتاب فإن فيها قضاء حوائج الدنيا و الآخرة.

And he^{-asws} said: 'And when he exits from his house, let him recited the Verses from the end of (Surah) 'Aal-e-Imran' (chapter 3), and Ayat Al-Kursy (2:255), and 'Inna Anzalnaho' (chapter 97), and 'Umm Al Kitaab' (chapter 1), for in it is fulfilment of needs of the world and the Hereafter".⁸⁴⁶

2- شي، تفسير العياشي عن عبد الله بن الفضل التوفلي رفعه إلى أبي جعفر ع قال: إذا طلبتم الحوائج فاطلبوها بالتهار فإن الله جعل الحياء في العينين و إذا تزوجتم فتروجوا بالليل فإن الله جعل الليل سكناً.

Tafseer Al Ayyashi – from Abdullah Bin Al Fazl Al Nowfaly,

'Raising it to Abu Ja'far^{-asws} having said: 'If you were to see the needs, then seek them at daytime, for Allah^{-azwj} has Made the modesty to be in the eyes, and when you get married, then get married at night, for Allah^{-azwj} has Made the night to be a tranquillity'.⁸⁴⁷

3- شي، تفسير العياشي عن علي بن عتبة عن أبيه عن أبي عبد الله ع قال: تزوجوا بالليل فإن الله جعله سكناً ولا تطلبوا الحوائج بالليل فإنه مظلم.

Tafseer Al Ayyashi – from Ali Bin Uqbah, from his father,

'From Abu Abdullah^{-asws} having said: 'Get married at night, for Allah^{-azwj} has Made it a tranquillity, and do not seek the needs at night, for it is dark'.⁸⁴⁸

4- ثو، ثواب الأعمال عن ابن الوليد عن الصغار عن ابن معروف عن ابن محبوب عن ابن رباب عن رجل عن أبي عبد الله ع قال: ضمنت لمن يخرج من بيته معتماً أن يرجع إليه سالماً.

(The book) 'Sawaab Al Amaal' – from Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Mahboub, from Ibn Ri'ab, from a man,

'From Abu Abdullah^{-asws} having said: 'I^{-asws} guarantee for the one who goes out from his house in the dark that he will return to it safely'.⁸⁴⁹

5- سن، المحاسن عن بعض أصحابنا عن ابن أسباط عن عمه يعقوب بن سالم رفته إلى أبي عبد الله ع قال قال أمير المؤمنين ع ائتوا الخروج بعد نومة فإن لله دواراً يشتها يفعلون ما يؤمرون.

(The book) 'Al Mahasin' – from one of our companions, from Ibn Asbat, from his uncle Yaqoub Bin Salim,

'Raising it to Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Fear the going out after sleep time, for there are creatures for Allah^{-azwj}, He^{-azwj} Dispatches them, so they are doing what they have been Commanded to'.⁸⁵⁰

6- ضا، فقه الرضا عليه السلام و إذا أردت الخروج من منزلك فقل بسم الله و لا حول و لا قوة إلا بالله توكلت على الله

(The book) 'Fiqh Al-Reza^{-asws}', may the greetings be upon him^{-asws}: 'And whenever you want to go out from your house, then say, 'In the Name of Allah^{-azwj}, and there is neither any might nor any strength except with Allah^{-azwj}! I have relied upon Allah^{-azwj}!'

فإنك إذا قلت هكذا نادى ملك في قولك بسم الله هديت أيها العبد و في قولك لا حول و لا قوة إلا بالله وقيت و في قولك توكلت على الله كفيت

When you were to say like this, an Angel calls out regarding your words: 'In the Name of Allah^{-azwj}! You have been Guided, O you servant!' And regarding your words, 'There is neither any might nor strength except with Allah^{-azwj}: 'You are protected'; and regarding your worlds, 'I have relied upon Allah^{-azwj}: 'You are sufficed'.

⁸⁴⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 34 H 2

⁸⁴⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 34 H 3

⁸⁴⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 34 H 4

⁸⁵⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 34 H 5

فَيَقُولُ الشَّيْطَانُ حِينَئِذٍ كَيْفَ لِي بِعَبْدٍ هُدًى وَ وَفِي وَ كُفِي

The Satan^{-la} says at that time, 'How can it be for me^{-la} with a servant who is Guided, and Saved, and Sufficed?'

وَ أَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ مَرَّةً عَنْ يَمِينِكَ وَ مَرَّةً عَنْ يَسَارِكَ وَ مَرَّةً مِنْ خَلْفِكَ وَ مَرَّةً مِنْ بَيْنِ يَدَيْكَ وَ مَرَّةً مِنْ فَوْقِكَ وَ مَرَّةً مِنْ تَحْتِكَ فَإِنَّكَ تَكُونُ فِي يَوْمِكَ
مُكَلِّبًا فِي أَمَانِ اللَّهِ

And recite, **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed), once on your right, and once on your left, and once from your back, and one in front of you, and once above you, and one under you, for you will be in the Safety of Allah^{-azwj} during your day, all of it.

وَ إِذَا دَخَلْتَ مَنْزِلَكَ فَسَلِّمْ عَلَى أَهْلِكَ فَإِنْ لَمْ يَكُنْ فِيهِ أَحَدٌ فَقُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ السَّلَامُ عَلَى رَسُولِ اللَّهِ وَ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ وَ
آتَى فِي جَمِيعِ أُمُورِكَ وَ أَحْسِنِ خُلُقَكَ وَ أَجْمِلْ مَعَاشِرَتَكَ مَعَ الصَّغِيرِ وَ الْكَبِيرِ وَ تَوَاضَعْ مَعَ الْعُلَمَاءِ وَ أَهْلِ الدِّينِ وَ ارْزُقْ بِمَا مَلَكَتْ يَمِينُكَ وَ تَعَاهَدْ إِخْوَانَكَ
وَ تَسَارَعْ فِي قَضَاءِ حَوَائِجِهِمْ

And when you enter your house, then greet unto your family, for if there does not happen to be anyone in it, then say, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and the greetings unto Rasool-Allah^{-saww}, and the greetings upon us, and upon the righteous servants of Allah^{-azwj}', and fear in entirety of your matters, and improve your mannerisms, and beautify your co-habitation with the young and the old, and be humble with the scholars and religious people, and be kind with what your right hands possess, and pact with your brethren, and hasten in fulfilling your needs.

وَ إِيَّاكَ وَ الْغَيْبَةَ وَ النَّمِيمَةَ وَ سُوءَ الْخُلُقِ مَعَ أَهْلِكَ وَ عِيَالِكَ وَ أَحْسِنِ مُجَاوَزَةَ مَنْ جَاوَزَكَ فَإِنَّ اللَّهَ يَسْأَلُكَ عَنِ الْجَارِ

And beware of the backbiting, and the gossiping, and the evil manners with your wife and your dependants, and improve neighbourliness with the one in your neighbourhood, for Allah^{-azwj} will Question you about the neighbours.

وَ قَدْ رُوِيَ عَنْ رَسُولِ اللَّهِ ص أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَوْصَانِي فِي الْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ يَرْتُبِي وَ بِاللَّهِ التَّوْفِيقُ.

'And it has been reported from Rasool-Allah^{-saww} that Allah^{-azwj} Blessed and Exalted Advised me^{-saww} regarding the neighbour to the extent that I^{-saww} thought that he would inherit me^{-saww}, and with Allah^{-azwj} the Inclination".⁸⁵¹

7- مص، مصباح الشريعة قَالَ الصَّادِقُ ع إِذَا خَرَجْتَ مِنْ مَنْزِلِكَ فَاخْرُجْ خُرُوجَ مَنْ لَا يَعُودُ وَ لَا يَكُنْ خُرُوجَكَ إِلَّا لِطَاعَةٍ أَوْ فِي سَبَبٍ مِنْ أَسْبَابِ
الدِّينِ وَ الرِّيمِ السَّكِينَةِ وَ الْوَقَارِ وَ اذْكُرِ اللَّهَ سِرًّا وَ جَهْرًا

(The book) 'Misbah Al Sharaie' –

'Al-Sadiq^{-asws} having said: 'Whenever you go out from your house, go out the going out of the one who will not be returning, and your going out should not be except for obedience (of

Allah^{-azwj}), or regarding a cause from the causes of religion, and necessitate the tranquillity and the dignity, and mention Allah^{-azwj} secretly and openly.

سَأَلَ بَعْضُ أَصْحَابِ أَبِي ذَرٍّ أَهْلَ دَارِهِ عَنْهُ فَقَالَتْ خَرَجَ فَقَالَ يَعُودُ

One of the companions of Abu Zarr^{-ra} asked people of his^{-ra} household about him^{-ra}. She said, 'He^{-ra} has gone out'. He said, 'He will return?'

قَالَتْ مَتَى يَرْجِعُ مِنْ رُوحِهِ بِيَدِ غَيْرِهِ وَ لَا يَمْلِكُ لِنَفْسِهِ نَفْعاً وَ لَا ضَرراً

She said, 'When will he^{-ra} return the one whose soul is in the hand of someone else and he^{-ra} neither controls any benefit nor harm for himself^{-ra}?'

وَ اعْتَبِرْ بِخَلْقِ اللَّهِ بَرَّهُمْ وَ فَاجِرُهُمْ أَتَيْنَ مَا مَضَيْتَ وَ اسْأَلِ اللَّهَ أَنْ يَجْعَلَكَ مِنْ خَوَاصِّ عِبَادِهِ وَ أَنْ يَجْعَلَكَ مِنَ الصَّالِحِينَ وَ يُلْحِقَكَ بِالْمَاضِينَ مِنْهُمْ وَ يَحْشُرَكَ فِي زُمْرَتِهِمْ وَ الْحَمْدُ وَ الشُّكْرُ عَلَى مَا عَصَمَكَ مِنَ الشَّهَوَاتِ وَ جَنَّبَكَ مِنْ قَبِيحِ أَعْمَالِ الْمُجْرِمِينَ وَ غَضَّ بَصْرَكَ مِنَ الشَّهَوَاتِ وَ مَوَاضِعِ النَّهْيِ - وَ اقْصِدْ فِي مَشِيئِكَ

And take a lesson with the creatures of Allah^{-azwj}, their righteous ones and their immoral wherever you may go, and ask Allah^{-azwj} to Make you to be from the special ones of His^{-azwj} servants, and to Make you from the righteous ones, and Join you with the past ones from them, and Resurrect you in their groups, and praise Him^{-azwj} and thank Him^{-azwj} upon what He^{-azwj} has Protected you from the lustful desires and Kept you away from the ugly deeds of the criminals, and close your eyes from the lustful desires and Prohibited places, and be moderate in your lifestyle.

وَ رَاقِبِ اللَّهَ فِي كُلِّ خُطْوَةٍ كَأَنَّكَ عَلَى الصِّرَاطِ جَائِزٌ وَ لَا تَكُنْ لَفَاتاً وَ أَفْسِ السَّلَامَ بِأَهْلِهِ مُبْتَدِئاً وَ مُجِيباً وَ أَعِنِ مِنَ اسْتِعَانِ بِكَ فِي حَقِّ وَ أَرْشِدِ الضَّالَّ - وَ أَعْرِضْ عَنِ الْجَاهِلِينَ

And be watchful of Allah^{-azwj} in every step as if you are upon the Bridge, crossing over, and do not be ill-tempered, and initiate the greetings with its people, and responding, and assist the one who seeks assistance with you regarding a right, and guide the straying ones, and turn away from the ignorant ones.

وَ إِذَا رَجَعْتَ وَ دَخَلْتَ مَنْزِلَكَ فَادْخُلْ دُخُولَ الْمَيِّتِ فِي قَبْرِهِ حَيْثُ لَيْسَ لَهُ هِمَّةٌ إِلَّا رَحْمَةُ اللَّهِ تَعَالَى وَ عَفْوُهُ.

And when you return and enter your house, then enter an entering of the deceased in his grave where there isn't any concern except Mercy of Allah^{-azwj} the Exalted and His^{-azwj} Pardon".⁸⁵²

8- مكا، مكارم الأخلاق من أراد الخروج من بيته فليقبل عند خروجه بسم الله و بالله و لا حول و لا قوة إلا بالله توكلت على الله

(The book) 'Makarim Al Akhlaq' –

‘One who wants to go out from his house, let him say during his exit, ‘In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and there is neither any might nor strength except with Allah^{-azwj}. I have relied upon Allah^{-azwj}!’

وَ يَقْرَأُ الْحَمْدَ وَ الْمُعَوِّذَتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ آيَةَ الْكُرْسِيِّ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ يَسَارِهِ وَ فَوْقِهِ وَ تَحْتِهِ

And he should recite (Surahs) ‘Al Hamd’, and ‘Al Mawazateyn’, and ‘Al Ikhlas’, and ‘Ayat Al Kursy’, in front of him, and behind him, and on his right, and on his left, and above him, and below him.

وَ إِذَا أَرَادَ الرُّجُوعَ إِلَى بَيْتِهِ فَلْيَقُلْ حِينَ يَدْخُلُ بِسْمِ اللَّهِ وَ بِاللَّهِ أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

And when he wants to return to his house, let him say when he enters, ‘In the Name of Allah^{-azwj}, and by Allah^{-azwj}! I testify that there is no god except Allah^{-azwj} Alone, there is no associate for him, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}!’

ثُمَّ يُسَلِّمُ عَلَى أَهْلِهِ إِنْ كَانَ فِي الْبَيْتِ أَهْلٌ فَإِنْ لَمْ يَكُنْ فِي الْبَيْتِ أَحَدٌ فَلْيَقُلْ بَعْدَ الشَّهَادَتَيْنِ السَّلَامُ عَلَى مُحَمَّدِ بْنِ عَبْدِ اللَّهِ خَاتَمِ النَّبِيِّينَ السَّلَامُ عَلَى الْأَيْمَةِ الْهَادِيَةِ الْمُهَدِّيَةِ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ.

Then he should greet unto his family members, if there are family members in the house. If there does not happen to be anyone in the house, he should say after the two testimonies, ‘The greetings be upon Muhammad^{-saww} Bin Abdullah^{-as}, last of the Prophets^{-as}! The greetings be upon the Imams^{-asws}, the Guides, the Guided ones! The greeting be upon us, and upon the righteous servants of Allah^{-azwj}!’⁸⁵³

9- عُدَّةُ الدَّاعِي، عَنْ عُمَرَ بْنِ زَيْدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ حِينَ يَخْرُجُ مِنْ مَنْزِلِهِ عَشْرَ مَرَّاتٍ آمَنَ اللَّهُ وَ كَانَ فِي حِفْظِهِ وَ كِلَابَتِهِ حَتَّى يَرْجِعَ إِلَى مَنْزِلِهِ.

(The book) ‘Uddat Al Daie’ – from Umar Bin Yazeed who said,

‘Abu Abdullah^{-asws} said: ‘One who recites (Surah) ‘Al Ikhlas’ ten times when he goes out from his house, Allah^{-azwj} will Secure him and he would be in His^{-azwj} Protection and His^{-azwj} Care until he returns to his house’⁸⁵⁴.

10- ب، قرب الإسناد عن هارون عن ابن صدقة عن الصادق عن آبائه ع أَنَّ النَّبِيَّ ص قَالَ: إِذَا خَرَجَ الرَّجُلُ مِنْ بَيْتِهِ فَقَالَ بِسْمِ اللَّهِ قَالَتِ الْمَلَائِكَةُ لَهُ سَلِمَتْ

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

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}: ‘The Prophet^{-saww} said: ‘When the man goes out from his house, so he says, ‘In the Name of Allah^{-azwj}’, the Angels say to him: ‘You are safe!’

⁸⁵³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 34 H 8

⁸⁵⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 34 H 9

فَإِذَا قَالَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ قَالَتِ الْمَلَائِكَةُ لَهُ كُفَيْتَ

When he says, 'There is neither any might nor strength except with Allah^{-azwj}', the Angels say, 'You are sufficed!'

فَإِذَا قَالَ تَوَكَّلْتُ عَلَى اللَّهِ قَالَتِ الْمَلَائِكَةُ لَهُ وَقِيَّتَ.

When he says, 'I have relied upon Allah^{-azwj}', the Angels say to him: 'You are saved'⁸⁵⁵.

(The book) 'Qurb Al Asnaad' – From Ibn Isa, from Ibn Asbaat,

'From Al-Reza^{-asws} having said: 'When you exit from your house, then say, 'In the Name of Allah^{-azwj}! I believe in Allah^{-azwj}! I have relied upon Allah^{-azwj}! There is neither any might nor strength except with Allah^{-azwj}!'

11- ب، قرب الإسناد عن ابن عيسى عن ابن أسباط عن الرضا ع قال: إِذَا خَرَجْتَ مِنْ مَنْزِلِكَ فَقُلْ بِسْمِ اللَّهِ آمَنْتُ بِاللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ - لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّ الْمَلَائِكَةَ تَضْرِبُ وُجُوهَ الشَّيَاطِينِ وَ تَقُولُ قَدْ سَمِيَ اللَّهُ وَ آمَنَ بِاللَّهِ وَ تَوَكَّلَ عَلَى اللَّهِ وَ قَالَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

The Angels will strike the faces of the Satans^{-la} and say: 'He has named Allah^{-azwj}, ad believes in Allah^{-azwj} and relies upon Allah^{-azwj} and has said, 'There is neither any might nor strength except with Allah^{-azwj}'⁸⁵⁶.

12- لي، الأماالي للصدوق عن ابن مسرور عن ابن عامر عن عمه عن ابن أبي عمير عن أبان بن عثمان عن محمد بن سعيد عن عطية العوفي عن أبي سعيد الخدري عن النبي ص قال: مَنْ قَالَ إِذَا خَرَجَ مِنْ بَيْتِهِ بِسْمِ اللَّهِ قَالَ الْمَلَائِكَةُ هُدَيْتَ

(The book) 'Al Amaali' of Al Sadouq – from Ibn Masrou, from Ibn Aamir, from his uncle, from Ibn Abu Umeyr, from Aban Bin Usman, from Muhammad Bin Saeed, from Atiyya Al Awfy, from Abu Saeed Al Khudry,

'From the Prophet^{-saww} having said: 'One who says when he goes out from his house, 'In the Name of Allah^{-azwj}', the two Angels say: 'You have been Guided'.

فَإِنْ قَالَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ قَالَا وَقِيَّتَ

If he says, 'There is neither any might nor strength except with Allah^{-azwj}', they say: 'You are saved'.

فَإِنْ قَالَ تَوَكَّلْتُ عَلَى اللَّهِ قَالَا كُفَيْتَ

If he says, 'I have relied upon Allah^{-azwj}', they say: 'You are sufficed'.

فَيَقُولُ الشَّيْطَانُ كَيْفَ لِي بِعَبْدِ هُدَيْي وَ وَقِيَّتِي وَ كُفَيْي.

⁸⁵⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 34 H 10

⁸⁵⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 34 H 11

The Satan^{-la} says, ‘How can it be for me^{-la}, a servant who is guided, and saved, and sufficed?’⁸⁵⁷

13- ن، عيون أخبار الرضا عليه السلام عن ابن الوليد عن محمد العطار عن ابن عيسى عن محمد بن سنان عن الرضا ع قال: كان أبي ع إذا خرج من منزله قال بسم الله الرحمن الرحيم خرجت بحول الله وقوته لا بحولي وقوتي بل بحولك وقوتك يا رب متعزلاً لرفقك فأني به في عافية.

(The book) ‘Uyoun Akhbar Al-Reza^{-asws}’, may the greetings be upon him^{-asws} – from Ibn Al Waleed, from Muhammad Al Attar, from Ibn Isa, from Muhammad Bin Sinan,

‘From Al-Reza^{-asws} having said: ‘It was so that whenever my^{-asws} father^{-asws} went out from his^{-asws} house, said: ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! I^{-asws} am going out by the Might of Allah^{-azwj} and His^{-azwj} Strength, not by my might and my strength, but by Your^{-azwj} Might and Your^{-azwj} Strength, O Lord^{-azwj}, exposing to Your^{-azwj} Grace, so Give it to me in well-being!’⁸⁵⁸

14- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا ع عن أبيه ع قال قال أمير المؤمنين ع إذا أراد أحدكم الحاجة فليتكز في طلبها يوم الخميس وليفراً إذا خرج من منزله آخر سورة آل عمران و آية الكرسي و إننا أنزلناه في ليلة القدر و أم الكتاب فإن فيها قضاء حوائج الدنيا و الآخرة.

(The book) ‘Uyoun Akhbar Al-Reza^{-asws}’, may the greetings be upon him^{-asws} – by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Whenever one of you wants the need, let him go early morning in seeking it on the day of Thursday, and when he goes out from his house let him recited end of Surah Aal-e-Imran^{-as}, and Ayat Al Kursy, and ‘Inna an Anzalnaho Fi Laylat Al Qadr’, and Mother of the Book (Surah Al Fatiha), for in it is fulfilment of deeds of the world and the Hereafter’.⁸⁵⁹

15- ل، الخصال الأربعة قال أمير المؤمنين ع إذا دخل أحدكم منزله فليسلم على أهله يقول السلام عليكم فإن لم يكن له أهل فليقل السلام علينا من ربنا و ليفراً قل هو الله أحد حين يدخل منزله فإنه ينفي الفقر

(The book) ‘Al Khisaal’ –

‘(The Hadeeth) ‘Al Arbamiya’ – ‘Amir Al-Momineen^{-asws} said: ‘Whenever one of you enters his house, let him greet unto his family saying, ‘The greetings be upon you all!’ If there does not happen to be any family for him, let him say, ‘The greetings be upon us from our Lord^{-azwj}, and let him recite (Surah) Al Ikhlās when he enters his house, for it will negate the poverty’.

و قال إذا أراد أحدكم حاجة فليتكز في طلبها يوم الخميس فإن رسول الله ص قال- اللهم بارك لأمتي في بكورها يوم الخميس

And he^{-asws} said: ‘Whenever one of you wants a need, let him go early morning in seeking it on the day of Thursday, for Rasool-Allah^{-saww} said: ‘O Allah^{-azwj}! Bless my^{-saww} community in its early morning on the day of Thursday!’

و ليفراً إذا خرج من بيته الآيات من آخر آل عمران و آية الكرسي و إننا أنزلناه و أم الكتاب فإن فيها قضاء حوائج الدنيا و الآخرة.

⁸⁵⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 34 H 12

⁸⁵⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 34 H 13

⁸⁵⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 34 H 14

And when he goes out from his house, let him recite the Verses from the end of (Surah) ‘Aal-e-Imran^{as}, and Ayat Al Kursy, and ‘Inna Anzalnaho’, and ‘Umm Al Kitab’ (Surah Al Fatiha), for in it is fulfilment of needs of the world and the Hereafter’^{.860}

16- ما، الأماالي للشيخ الطوسي بإسناد أخيه دَعْبِلٍ عَنِ الرِّضَا عَنْ أَبِيهِ عَنِ الصَّادِقِ ع قَالَ: إِذَا خَرَجْتَ مِنْ مَنْزِلِكَ فَقُلْ بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ - مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – by a chain of a brother of Deobel,

‘From Al-Reza^{asws}, from his^{asws} father^{asws}, from Al-Sadiq^{asws} having said: ‘Whenever you go out from your house, then say, ‘In the Name of Allah^{azwj}! I have relied upon Allah^{azwj}! Whatever Allah^{azwj} so Desires! There is not strength except with Allah^{azwj}!

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا خَرَجْتُ لَهُ وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا خَرَجْتُ إِلَيْهِ

O Allah^{azwj}! I ask You^{azwj} for good of what I have gone out for, and I seek Refuge with You^{azwj} from evil of what I have gone out to.

اللَّهُمَّ أَوْسِعْ عَلَيَّ مِنْ فَضْلِكَ وَ أْتَمِّعْ عَلَيَّ بِنِعْمَتِكَ وَ اسْتَعْمِلْنِي فِي طَاعَتِكَ وَ اجْعَلْنِي رَاغِباً فِيمَا عِنْدَكَ وَ تَوَفَّنِي فِي سَبِيلِكَ وَ عَلَيَّ مِلَّتِكَ وَ مِلَّةَ رَسُولِكَ .

O Allah^{azwj}! Expand upon me from Your^{azwj} Grace, and Complete Your^{azwj} bounties upon me, and Utilise me in Your^{azwj} obedience, and Made me desirous regarding what is with You^{azwj}, and Cause me to die in Your^{azwj} Way, and upon Your^{azwj} religion, and religion of Your^{azwj} Rasool^{saww}^{.861}

17- سن، المحاسن عن علي بن الحكم عن عاصم بن حميد عن أبي بصير عن أبي جعفر ع قال: مَنْ قَالَ حِينَ يَخْرُجُ مِنْ بَابِ دَارِهِ - أَعُوذُ بِمَا عَادَتْ بِهِ مَلَائِكَةُ اللَّهِ وَ رَسُولُهُ مِنْ شَرِّ هَذَا الْيَوْمِ الْجَدِيدِ الَّذِي إِذَا غَابَتْ شَمْسُهُ لَمْ تَعُدْ مِنْ شَرِّ نَفْسِي وَ مِنْ شَرِّ غَيْرِي وَ مِنْ شَرِّ الشَّيَاطِينِ وَ مِنْ شَرِّ مَنْ نَصَبَ لِأَوْلِيَاءِ اللَّهِ وَ مِنْ شَرِّ الْجِنِّ وَ الْإِنْسِ وَ مِنْ شَرِّ السَّبْتِ وَ الْهَوَامِّ وَ مِنْ شَرِّ رُكُوبِ الْمَحَارِمِ كُلِّهَا أُجِيرُ نَفْسِي مِنَ اللَّهِ مِنْ كُلِّ سُوءٍ عَفَرَ اللَّهُ لَهُ وَ تَابَ عَلَيْهِ وَ كَفَاهُ الْمُهَمَّ وَ حَجَزَهُ عَنِ السُّوءِ وَ عَصَمَهُ مِنَ الشَّرِّ.

(The book) ‘Al Mahasin’ – from Ali Bin Al Hakam, from Aasim Bin Humeyr, from Abu Baseer,

‘From Abu Ja’far^{asws} having said: ‘One who says when he goes out from the door of his house, ‘I seek Refuge with what the Angels of Allah^{azwj} and His^{azwj} Rasool^{saww} have sought Refuge with from evil of this new day which it’s sun has set, not transgressing from evil of myself, and from evil of others, and from evil of the Satans^{la}, and from evil of the one hostile to friends of Allah^{azwj}, and from evil of the Jinn and the humans, and from evil of the predatory wild animals and the insects, and from indulging in the Prohibitions, all of them! I seek shelter for myself from Allah^{azwj} from every evil!’ – Allah^{azwj} will Forgive (his sins) for him and Turn (with Mercy) to him, and Suffice him of the worries, and Cut him out from the evil, and Protect him from the evil’^{.862}

⁸⁶⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 34 H 15

⁸⁶¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 34 H 16

⁸⁶² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 34 H 17

18- سن، المحاسن عن مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِي خَدِيجَةَ قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ ع إِذَا خَرَجَ يَقُولُ- اللَّهُمَّ بِكَ خَرَجْتُ وَ بِكَ أَسْلَمْتُ وَ بِكَ آمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ

(The book) 'Al Mahasin' – from Muhammad Bin Ali, from Abdul Rahman, from Abu Khadeeja who said,

'Abu Abdullah^{-asws}, whenever he^{-asws} went out, would say: 'O Allah^{-azwj}! I^{-asws} am going out with You^{-azwj}, and I^{-asws} am safe with You^{-azwj}, and I^{-asws} have believed in Your^{-azwj}, and have relied upon You^{-azwj}!

اللَّهُمَّ بَارِكْ لِي فِي يَوْمِي هَذَا وَ ارْزُقْنِي قُوَّتَهُ وَ نَصْرَهُ وَ فَتْحَهُ وَ طَهْرَهُ وَ هِدَاةً وَ بَرَكَتَهُ وَ اصْرِفْ عَنِّي شَرَّهُ وَ شَرَّ مَا فِيهِ بِسْمِ اللَّهِ وَ اللَّهُ أَكْبَرُ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

O Allah^{-azwj}! Bless for me in this day of mine^{-asws}, and Grace me^{-asws} it's sustenance, and it's help, and it's victory, and it's cleanliness, and its' guidance, and it's Blessings, and Turn it's evil away from me^{-asws} and evil of whatever is in it. In the Name of Allah^{-azwj}, and Allah^{-azwj} is the Greatest, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds!

اللَّهُمَّ إِنِّي خَرَجْتُ فَبَارِكْ لِي فِي خُرُوجِي وَ انْفَعِنِي بِهِ

O Allah^{-azwj}! I^{-asws} have gone out, so Bless for me^{-asws} in my^{-asws} going out, and Benefit me^{-asws} with it!'

وَ إِذَا دَخَلَ مَنْزِلَهُ يَقُولُ مِثْلَ ذَلِكَ.

And when he^{-asws} entered his^{-asws} house, he^{-asws} would say similar to that".⁸⁶³

19- سن، المحاسن عن أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبَانَ الْأَخْمَرِ عَنِ الْخَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَبُو جَعْفَرٍ ع إِذَا خَرَجَ مِنْ بَيْتِهِ يَقُولُ بِسْمِ اللَّهِ خَرَجْتُ وَ بِسْمِ اللَّهِ وَجِئْتُ وَ عَلَى اللَّهِ تَوَكَّلْتُ- لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

(The book) 'Al Mahasin' – from Ahmad Bin Muhammad, from Aban Al Ahmar, from Al Halby,

'From Abu Abdullah^{-asws} having said: 'It was so that whenever Abu Ja'far^{-asws} went out from his^{-asws} house, said: 'I^{-asws} have gone out in the Name of Allah^{-azwj} I^{-asws} have entered, and upon Allah^{-azwj} I^{-asws} have relied. There is neither any might nor strength except with Allah^{-azwj}, the Exalted the Magnificent".⁸⁶⁴

قَالَ مُحَمَّدُ بْنُ سِنَانَ وَ كَانَ أَبُو الْحَسَنِ الرِّضَا ع يَقُولُ ذَلِكَ إِذَا خَرَجَ مِنْ مَنْزِلِهِ.

Muhammad Bin Sinan said,

'And Abu Al-Hassan Al-Reza^{-asws} would says that whenever he^{-asws} went out from his^{-asws} house".⁸⁶⁵

⁸⁶³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 34 H 18

⁸⁶⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 34 H 19 a

⁸⁶⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 34 H 19 b

20- سن، المحاسن عن عثمان بن عيسى عن الثمالي قال: استأذنت على أبي جعفر ع فخرج عليّ و شفّته تتحرّك فقلت فإذك خرجت و شفّته تتحرّك

(The book) 'Al Mahasin' – from Usman Bin Isa, from Al Sumali who said,

'I sought permission to see Abu Ja'far^{-asws}. He^{-asws} came out to me and his^{-asws} lips were moving. I said, 'May I be sacrificed for you^{-asws}! You^{-asws} came out and your^{-asws} lips are moving!'

فَقَالَ وَ أَهْمْنَا ذَلِكَ يَا ثُمَالِي

He^{-asws} said: 'And we^{-asws} have Inspired (you) with that, O Sumali?'

فَقُلْتُ نَعَمْ فَأَخْبِرْنِي بِهِ

I said, 'Yes, inform me with it'.

فَقَالَ نَعَمْ يَا ثُمَالِي مَنْ قَالَ حِينَ يَخْرُجُ مِنْ مَنْزِلِهِ بِسْمِ اللَّهِ حَسْبِيَ اللَّهُ تَوَكَّلْتُ عَلَى اللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ أُمُورِي كُلِّهَا وَ أَعُوذُ بِكَ مِنْ خِزْيِ الدُّنْيَا وَ عَذَابِ الآخِرَةِ كَفَاهُ اللَّهُ مَا أَهَمَّهُ مِنْ أَمْرِ دُنْيَاهُ وَ آخِرَتِهِ.

He^{-asws} said: 'Yes, O Sumali! When one who goes out from his house says, 'In the Name of Allah^{-azwj}, Allah^{-azwj} Suffices me, I have relied upon Allah^{-azwj}! O Allah^{-azwj}! I ask You^{-azwj} for goodness of my affairs, all of them, and I seek Refuge with You^{-azwj} from disgrace of the world and Punishment of the Hereafter', Allah^{-azwj} will Suffice him of what his worries are from matters of the world and the Hereafter"⁸⁶⁶.

21- سن، المحاسن عن محمد بن عليّ عن محمد بن سنان عن أبي الحسن الرضا ع قال: كَانَ أَبِي يَقُولُ إِذَا خَرَجَ مِنْ مَنْزِلِهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ خَرَجْتُ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ لَا بِحَوْلِ مَنِّي وَ قُوَّةِ بَلِّ بِحَوْلِكَ وَ قُوَّتِكَ يَا رَبِّ مُتَعَرِّضًا لِرِزْقِكَ فَأَتِينِي بِهِ فِي عَافِيَةٍ.

(The book) 'Al Mahasin' – from Muhammad Bin Ali, from Muhammad Bin Sinan,

'From Abu Al-Hassan Al-Reza^{-asws} having said: 'My^{-asws} father^{-as} would say whenever he^{-asws} went out from his^{-asws} house: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! I^{-asws} have gone out by the Might of Allah^{-azwj} and His^{-azwj} Strength! There is no might and strength with me^{-asws}, but Your^{-azwj} Mighty and Your^{-azwj} Strength, O Lord^{-azwj}! I^{-asws} am exposed to Your^{-azwj} sustenance, so Give it to me^{-asws} in well-being"⁸⁶⁷.

22- ضا، فقه الرضا عليه السلام إِذَا أَرَدْتَ الخُرُوجَ مِنْ مَنْزِلِكَ فَقُلْ بِسْمِ اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ

(The book) 'Fiqh Al-Reza^{-asws}' –

'Whenever you want to go out from your house, so say, 'In the Name of Allah^{-azwj}, and there is neither any might nor strength except with Allah^{-azwj}. I have relied upon Allah^{-azwj}!'

⁸⁶⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 34 H 20

⁸⁶⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 34 H 21

فَإِنَّكَ إِذَا قُلْتَ هَكَذَا نَادَى مَلَكٌ فِي قَوْلِكَ بِسْمِ اللَّهِ هُدَيْتَ أَتَيْهَا الْعَبْدُ

You, when you were to say this, an Angel will call out regarding your words, 'In the Name of Allah^{-azwj}': 'You are guided, O you servant!'

وَ فِي قَوْلِكَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ قِيَّتْ

And regarding your words, 'There is neither any might nor strength except with Allah^{-azwj}': 'You are saved!'

وَ فِي قَوْلِكَ تَوَكَّلْتُ عَلَى اللَّهِ كُفَيْتْ

And regarding your words, 'I have relied upon Allah^{-azwj}': 'You are sufficed!'

فَيَقُولُ الشَّيْطَانُ جِينِدِ كَيْفَ لِي بِعَبْدٍ هُدِيَ وَ وَفِيَ وَ كُفِيَ

The Satan^{-la} says at that time, 'How can it be for me^{-la} with a servant who is guided, and saved, and sufficed?'

وَ أَفْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ مَرَّةً عَنْ يَمِينِكَ وَ مَرَّةً عَنْ يَسَارِكَ وَ مَرَّةً مِنْ خَلْفِكَ وَ مَرَّةً مِنْ بَيْنِ يَدَيْكَ وَ مَرَّةً مِنْ فَوْقِكَ وَ مَرَّةً مِنْ تَحْتِكَ فَإِنَّكَ تَكُونُ فِي يَوْمِكَ كَلِمَةً فِي أَمَانِ اللَّهِ.

And recite (Surah) Al-Ikhlaas once on your right, and once on your left, and once behind you, and once in front of you, and once above you, and once below you, so you will be in safety of Allah^{-azwj} during your day, all of it".⁸⁶⁸

23- مكا، مكارم الأخلاق قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ خَرَجَ مِنْ بَيْتِهِ وَ قَلَبَ حَاتِمَهُ إِلَى بَطْنِ كَعْبِهِ وَ قَرَأَ إِنَّا أَنْزَلْنَاهُ ثُمَّ قَالَ آمَنْتُ بِاللَّهِ وَحْدَهُ لَا شَرِيكَ لَهُ آمَنْتُ بِسِرِّ آلِ مُحَمَّدٍ وَ عَلَانِيَتِهِمْ لَمْ يَرَ فِي يَوْمِهِ ذَلِكَ شَيْئاً يَكْرَهُهُ.

(The book) 'Makarim Al Akhlaq' –

'Amir Al-Momineen^{-asws} said: 'One who goes out from his house and turns around his rind to the bottom of his palm, and recites (Surah) 'Inna Anzalnaho', then says, 'I believe in Allah^{-azwj} Alone, there is no associate for Him^{-azwj}! I believe in the secrets of Progeny^{-asws} of Muhammad^{-saww} and their^{-asws} open announcements!' – he will not see during that day of his, anything he dislikes".⁸⁶⁹

⁸⁶⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 34 H 22

⁸⁶⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 34 H 23

CHAPTER 35 – THE SUPPLICATION DURING ENTERING THE MARKET, AND IN IT, AND DURING ATTAINING WEALTH, AND FOR PROTECTING THE WEALTH

1- ل، الخصال الأربعة قال أمير المؤمنين ع أحبوا ذكر الله عز وجل إذا دخلتم الأسواق وفي عند اشتغال الناس فإنه كفارة للدنوب وزيادة في الحسنات ولا تكتبوا في العافلين

(The book) 'Al Khisaal' –

'(The Hadeeth) 'Al-Arbamiya' – Amir Al-Momineen^{-asws} said: 'Frequent the Zikr of Allah^{-azwj} Mighty and Majestic when you enter the markets, and when people are busy, for it is an atonement for the sins and increases in the good deeds (Rewards), and you will not be written as being among the heedless ones'.

و قال ع إذا اشتريتم مما تحتاجون إليه من السوق فقولوا حين تدخلون الأسواق - أشهد أن لا إله إلا الله وحده لا شريك له و أشهد أن محمدا عبده و رسوله

And he^{-asws} said: 'When you have bought from the market what you are need to, then say when you are entering the markets, 'I testify that there is no god except Allah^{-azwj} Alone, there being no associate for Him^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}!

اللهم إني أعوذ بك من صفقة خاسرة و يمين فاجرة و أعوذ بك من بوار الأيم.

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from a loss making deal, and an immoral oath, and I seek Refuge with You^{-azwj} from ruining sins".⁸⁷⁰

2- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن أبيه ع قال قال رسول الله ص من قال حين يدخل السوق سبحان الله و الحمد لله و لا إله إلا الله وحده لا شريك له له الملك و له الحمد - يجبي و يميت و هو حي لا يموت بيده الخير و هو على كل شيء قدير أعطي من الأجر عدد ما خلق الله إلى يوم القيامة.

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greetings be upon him^{-asws}, by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who says when he enters the market, 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj} Alone, there is no associate for Him^{-azwj}! For Him^{-azwj} is the Kingdom and for Him^{-azwj} is the Praise. He^{-azwj} Causes to live and Causes to die, and He^{-azwj} is Alive and will not be dying. In His^{-azwj} hand is the good, and He^{-azwj} Able upon all things', will be Given the Recompense and the number of what Allah^{-azwj} will Create up to the Day of Qiyamah".⁸⁷¹

⁸⁷⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 35 H 1

⁸⁷¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 35 H 2

3- ما، الأماالي للشيخ الطوسي عن المنفید عن الجعابی عن أبي عرفة عن عبد الله بن أحمد بن مستورد عن عبد الله بن يحيى عن محمد بن عثمان بن زيد بن بكار بن الوليد الجهني قال سمعت أبا عبد الله جعفر بن محمد بن يقول من دخل سوقاً فقال أشهد أن لا إله إلا الله وأن محمداً عبده ورسوله اللهم إني أعوذ بك من الظلم والمأثم والمغرم كتب الله له من الحسنات عدد من فيها من فصيح وأعجم.

(The book) 'Al Amaali' of the sheykh Al Tusi – from Al Mufeed, from Al Jiany, from Abu Uqdah, from Abdullah Bin Ahmad Bin Mastawrid, from Abdullah Bin Yahya, from Muhammad Bin Usman Bin Zayd Bin Bakkar Bin Al Waleed Al Juhnny who said,

'I heard Abu Abdullah Ja'far Bin Muhammad^{asws} saying: 'One who enters a market so he says, 'I testify that there is no god except Allah^{azwj}, and that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}! O Allah^{azwj}! I seek Refuge with You^{azwj} from the injustice, and the sin, and the loss!' Allah^{azwj} will Write for him the good deed of the number of the one in it, from eloquent ones and the non-Arabs''⁸⁷².

4- سن، المحاسن عن علي بن الحكم و علي بن حديد عن ابن عميرة عن سعد الخفاف عن أبي جعفر ع قال: من دخل السوق فنظر إلى حلوها و مريمها و حامضها فليقل أشهد أن لا إله إلا الله وحده لا شريك له و أن محمداً عبده و رسوله

(The book) 'Al Mahasin' – from Ali Bin Al Hakam, and Ali Bin hadeed, from Ibn Ameyra, from Sa'ad Al Khaffaf,

'From Abu Ja'far^{asws} having said: 'One who enters the market and looks at its sweet and its bitter, and its sour, let him say, 'I testify that there is no god except Allah^{azwj} Alone. There is no associate for Him^{azwj}, and Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}!

اللهم إني أسألك من فضلك و أستجير بك من الظلم و العزم و المأثم.

O Allah^{azwj}! I ask You^{azwj} of Your^{azwj} Grace, and I seek Shelter with You^{azwj} from the injustice, and the loss, and the sin''⁸⁷³.

5- سن، المحاسن عن أبي أيوب المدائني عن ابن أبي عمير عن سعد بن أبي خليف عن أبي عبيدة الخداء قال قال أبو عبد الله ع من قال في السوق أشهد أن لا إله إلا الله وحده لا شريك له و أشهد أن محمداً عبده و رسوله كتب الله له ألف حسنة.

(The book) 'Al Mahasin' – from Abu Ayoub Al Madainy, from Ibn Abu Umeyr, from Sa'ad Bin Abu Khalaf, from Abu Ubeyda Al Haza'a who said,

'Abu Abdullah^{asws} said: 'One who says in the market, 'I testify that there is no god except Allah^{azwj} Alone, there is no associate for Him^{azwj}, and I testify that Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}', Allah^{azwj} will Write for him a million good deeds''⁸⁷⁴.

6- سن، المحاسن عن علي بن الحكم عن عاصم بن حميد عن أبي بصير عن أبي عبد الله ع قال: من دخل سوق جماعة و مسجد أهل نصب فقال مرة واحدة أشهد أن لا إله إلا الله وحده لا شريك له و الله أكبر كبيراً و الحمد لله كثيراً و سبحان الله بكرة و أصيلاً و لا حول و لا قوة إلا بالله و صلى الله على محمد و آله و أهل بيته عدلت حجة مبرورة.

⁸⁷² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 35 H 3

⁸⁷³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 35 H 4

⁸⁷⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 35 H 5

(The book) 'Al Mahasin' – From Ali Bin Al Hakam, from Aasim Bin Humejd, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'One who enters a community market and a masjid of the Nasibis (hostile) people, so he says once, 'I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and Allah^{-azwj} is Greatest, Great, and the Praise is for Allah^{-azwj} a lot, and Glory be to Allah^{-azwj} morning and evening, and there is neither mighty nor strength except with Allah^{-azwj}, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and People^{-asws} of his^{-saww} Household', it will equate to an accomplished (accepted) Hajj'.⁸⁷⁵

7- ضا، فقه الرضا عليه السلام وَإِذَا اشْتَرَيْتَ مَتَاعاً أَوْ سِلْعَةً أَوْ جَارِيَةً أَوْ دَابَّةً فَقُلِ اللَّهُمَّ إِنِّي اشْتَرَيْتُكَ فِيهِ مِنْ رِزْقِكَ فَاجْعَلْ لِي فِيهِ رِزْقاً

(The book) 'Fiqh Al-Reza^{-asws}', may the greetings be upon him^{-asws}: 'And when you buy chattels, or merchandise, or a slave girl, or an animal, then say, 'O Allah^{-azwj}! I have bought seeking in it from Your^{-azwj} sustenance, therefore Make sustenance for me in it!

اللَّهُمَّ إِنِّي أَلْتَمِسُ فِيهِ فَضْلَكَ فَاجْعَلْ لِي فِيهِ فَضْلاً

O Allah^{-azwj}! I am seeking Your^{-azwj} Grace in it, therefore Make Grace for me in it!

اللَّهُمَّ إِنِّي أَلْتَمِسُ فِيهِ مِنْ خَيْرِكَ وَبَرَكَتِكَ وَ سَعَةِ رِزْقِكَ فَاجْعَلْ لِي فِيهَا رِزْقاً وَاسِعاً وَ رِزْحاً طَيِّباً هَيِّئْ لِي مَرِيئاً تَقُولُهَا ثَلَاثَ مَرَّاتٍ.

O Allah^{-azwj}! I am seeking in it from Your^{-azwj} goodness, and Your^{-azwj} Blessings, and expansion of Your^{-azwj} sustenance, therefore Make for me in it a vast sustenance, and good profit, wholesome, pleasant' – saying it three times"⁸⁷⁶

8- ضا، فقه الرضا عليه السلام وَإِذَا أُصِيبَتْ بِمَالٍ فَقُلِ اللَّهُمَّ إِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ ابْنُ أَمَتِكَ وَ فِي قَبْضَتِكَ نَاصِيَتِي بِيَدِكَ تَحْكُمُ فِي مَا تَشَاءُ وَ تَفْعَلُ مَا تُرِيدُ

(The book) 'Fiqh Al-Reza^{-asws}': 'And when you achieve wealth, then say, 'O Allah^{-azwj}! I am Your^{-azwj} servant and son of Your^{-azwj} servant and son of Your^{-azwj} Maid, and in Your^{-azwj} Grip is my forelock. You^{-azwj} can Judge regarding me whatever You^{-azwj} so Desire and Do whatever You^{-azwj} Want!

اللَّهُمَّ فَكَ الْحَمْدُ عَلَى حُسْنِ قَضَائِكَ وَ بِلَائِكَ

O Allah^{-azwj}! For You^{-azwj} is the Praise upon the excellence of Your^{-azwj} Decrees and Your^{-azwj} Afflictions!

اللَّهُمَّ هُوَ مَالِكَ وَ رِزْقِكَ وَ أَنَا عَبْدُكَ حَوْلْتَنِي جِئِن رِزْقَتَنِي

O Allah^{-azwj}! It is Your^{-azwj} wealth, and Your^{-azwj} sustenance, and I am Your^{-azwj} servant. You^{-azwj} have Bestowed me when You^{-azwj} Sustained me!

⁸⁷⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 35 H 6

⁸⁷⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 35 H 7

اللَّهُمَّ فَأَهْمِنِي شُكْرَكَ فِيهِ وَ الصَّبْرَ عَلَيْهِ حِينَ أُصِيبْتُ وَأَخَذْتُ

O Allah^{-azwj}! Inspire me to thank You^{-azwj} regarding it, and being patient upon it when I am afflicted and Seized!

اللَّهُمَّ أَنْتَ أَعْطَيْتَ فَأَنْتَ أُصِيبْتُ

O Allah^{-azwj}! You^{-azwj} have Given, so You^{-azwj} were correct!

اللَّهُمَّ لَا تَحْرِمْنِي ثَوَابَهُ وَ لَا تُنْسِنِي مِنْ خَلْفِهِ فِي دُنْيَايَ وَ آخِرَتِي إِنَّكَ عَلَى ذَلِكَ قَادِرٌ

O Allah^{-azwj}! Do not Deprive me of its Rewards, nor Forget me from replacing it in my world and my Hereafter. You^{-azwj} are Able upon that!

اللَّهُمَّ أَنَا لَكَ وَ بِكَ وَ إِلَيْكَ وَ مِنْكَ - لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَ لَا نَفْعًا

O Allah^{-azwj}! I am for You^{-azwj}, and with You^{-azwj}, and to You^{-azwj}, and from You^{-azwj}. I neither control for my self any harm nor any benefit!

وَ إِذَا أَرَدْتُ أَنْ تُحَرِّزَ مَتَاعَكَ فَأَقْرَأْ آيَةَ الْكُرْسِيِّ وَ اكْتُبْهَا وَ ضَعَهَا فِي وَسْطِهِ وَ اكْتُبْ أَيْضاً وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ- لَا ضَبْعَةَ عَلَى مَا حَفِظَهُ اللَّهُ- فَإِنْ تَوَلَّوْا فَعَلْنَا حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ فَإِنَّكَ قَدْ أَحْرَزْتَهُ إِنْ شَاءَ اللَّهُ فَلَا يَصِلُ إِلَيْهِ سُوءٌ بِإِذْنِ اللَّهِ.

And when you want to protect your belongings, then recite upon it, Ayat Al Kursy, and write it, and place it in its midst, and write as well: **And We Made a barrier to be from their front and a barrier from their back, and We Covered them, so they are not seeing [36:9]** – there is no wastage upon what is Protected by Allah^{-azwj} - **But if they turn back, say: 'Allah is Sufficient for me, there is no god but He; upon Him do I rely, and He is Lord of the Magnificent Throne [9:129]**, so you will have protected it, if Allah^{-azwj} so Desires. No evil will arrive to it by the Permission of Allah^{-azwj}'⁸⁷⁷.

CHAPTER 36 – SWEEPING THE HOUSE AND ITS CLEANING, AND A SUMMARY OF ITS CORRECTIONS

1- ع، علل الشرائع عن أبيه عن محمد بن العطار عن الأشعري عن محمد بن عبد الحميد عن يونس بن يعقوب عن ذكره عن أبي عبد الله ع عن أبيه عن جابر بن عبد الله الأنصاري قال قال رسول الله ص أجيئوا أبوابكم و خمروا آيئكم و أوثقوا أسقيتكم فإن الشيطان لا يكشف غطاءً و لا يخل و كاء

(The book) 'Ilal Al Sharaie' – from his father, from Muhammad Al Attar, from Al Ashari, from Muhammad Bin Abdul Hameed, from Yunus Bin Yaqoub, from the one who mentioned it,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from Jabir Bin Abdullah Al Ansari who said, 'Rasool-Allah^{-saww} said: 'Close your doors, and cover your utensils, and tie the opening of your waterskins, for the Satan^{-as} neither uncovers a covering nor does he until a string!

وَ أَطْفِئُوا سُرُجَكُمْ فَإِنَّ الْفُؤَيْسِقَةَ تُضْرِمُ الْبَيْتَ عَلَى أَهْلِهِ وَ اخْبِسُوا مَوَاشِيَكُمْ وَ أَهْلِيَكُمْ مِنْ حِينَ تَجِبُ الشَّمْسُ إِلَى أَنْ تَذَهَبَ فَحَمَةُ الْعِشَاءِ.

And extinguish your lamps, for the mice can burn down the house upon its people, and contain your livestock and your domestic animals from when the sun sets until redness of the evening is gone'.⁸⁷⁸

2- ع، علل الشرائع عن أبيه عن محمد بن العطار عن الأشعري عن البرقي عن رجل عن ابن أسباط عن عمه رفعه إلى أمير المؤمنين ع قال: قال رسول الله ص في كلام كثير - لا تفرؤوا مندبل اللحم في البيت فإنه مريض الشيطان و لا تفرؤوا الثراب خلف الباب فإنه مأوى الشيطان

(The book) 'Ilal Al Sharaie' – from his father, from Muhammad Al Attar, from Al Ashari, from Al Barqi, from a man, from Ibn Asbat, from his uncle,

'Raising it to Amir Al-Momineen^{-asws} having said: 'Rasool-Allah^{-saww} said in a lot of speech: 'Do not keep the meat towels in the house for it is a sickness of Satan^{-la}, and do not keep the dust behind the door for it is an abode of Satan^{-la}!

وَ إِذَا خَلَعَ أَحَدُكُمْ ثِيَابَهُ فَلْيُسَمِّ لَهَا تَلْبَسَهَا الْجِنُّ فَإِنَّهُ إِنْ لَمْ يُسَمَّ عَلَيْهَا لَبَسَتْهَا الْجِنُّ حَتَّى يُصْبِحَ وَ لَا تَتَّبِعُوا الصَّيْدَ فَإِنَّكُمْ عَلَى غَرَّةٍ وَ إِذَا بَلَغَ أَحَدُكُمْ بَابَ حُجْرَتِهِ فَلْيُسَمِّ فَإِنَّهُ يُفْرُ الشَّيْطَانَ

And when one of you removes his clothes, let him name (Allah^{-azwj}), lest the Jinn wear it, for if one does not name (Allah^{-azwj}) upon it, the Jinn wear it until morning; and do not seek the prey (hunt) for you will be upon a deception (surprise attack); and when one of you reaches the door of his room, let him name (Allah^{-azwj}), for the Satan^{-la} will flee.

وَ إِذَا دَخَلَ أَحَدُكُمْ بَيْتَهُ فَلْيُسَلِّمْ فَإِنَّهُ يَنْزِلُهُ الْبَرَكَةُ وَ تُؤْنِسُهُ الْمَلَائِكَةُ وَ لَا يَرْتَدِفُ ثَلَاثَةَ عَلَى دَابَّةٍ فَإِنَّ أَحَدَهُمْ مَلْعُونٌ وَ هُوَ الْمُقَدَّمُ وَ لَا تُسَمُّوا الطَّرِيقَ السِّكَّةَ فَإِنَّهُ لَا سِكَّةَ إِلَّا سِكَّةُ الْجَنَّةِ

And when one of you enters his house, let him greet for it descends the Blessings and the Angels are comforted; and do not place three (persons) upon an animal, for one of them would be accursed, and he is the front one; and do not name the road as a path, for there is no path except the path of Paradise.

وَلَا تُسَمُّوا أَوْلَادَكُمْ الْحَكَمَ وَلَا أَبَا الْحَكَمِ فَإِنَّ اللَّهَ هُوَ الْحَكَمُ وَلَا تَذْكُرُوا الْأُخْرَى إِلَّا بِخَيْرٍ فَإِنَّ اللَّهَ هُوَ الْأُخْرَى وَلَا تُسَمُّوا الْعِنَبَ الْكَرْمَ فَإِنَّ الْمُؤْمِنَ هُوَ الْكَرْمُ

And do not name your children as ‘Al Hakam’ (the wise one), nor as ‘Abu Al Hakam’ (father of the wise one) for Allah^{-azwj}, He^{-azwj} is ‘Al Hakam’ (the Wise One); and do not mention ‘the last’ except with goodness, for Allah^{-azwj}, He^{-azwj} is the Last; and do not name the grapes as ‘Al Karm’ (the vineyard), for the Momin, he is the liberal (Al Karm).

وَأَتَّقُوا الْحُرُوجَ بَعْدَ نَوْمَةٍ فَإِنَّ لِلَّهِ ذَوَابًا يَبْتُهَا يَفْعَلُونَ مَا يُؤْمَرُونَ وَإِذَا سَمِعْتُمْ بُنَاحَ الْكَلْبِ وَحَمِيمَ الْحَمِيرِ فَتَعَوَّدُوا بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ فَإِنَّهَا يَرَوْنَ وَلَا تَرَوْنَ فَافْعَلُوا مَا تُؤْمَرُونَ وَنِعْمَ اللَّهُ الْمَعَزُّ لِلْمَرْأَةِ الصَّالِحَةِ.

And fear the going out after sleep time, for there are animals for Allah^{-azwj} He^{-azwj} Dispatches. They are doing whatever they have been Commanded to; and when you hear barking of the dog, and braying of the donkey, seek Refuge with Allah^{-azwj} from the Pelted Satan^{-la}, for these are seeing while you are not seeking (what they can see), and they are doing what they have been Commanded to; and best amusement of the righteous woman is the spindle”.⁸⁷⁹

3- ب، قرب الإسناد عن اليقطيني عن القداح عن الصادق ع عن أبيه عن أمير المؤمنين ع قال: نظفوا بيوتكم من حوزك العنكبوت فإن تركته في البيت يورث الفقر.

(The book) ‘Qurb Al Asnaad’ – from Al Yaqteeny, from Al Qaddah,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘Clean your houses from cobwebs of the spiders, for if you were to leave it in the house, it will inherit the poverty’”.⁸⁸⁰

4- لي، الأماالي للصدوق في مناهي النبي ص أنه قال: لا تبيسوا القمامة في بيوتكم وأخرجوها نهاراً فإنها مفعد الشيطان.

(The book) ‘Al Amaali’ of Al Sadouq –

‘Among prohibitions by the Prophet^{-saww}, he^{-saww} said: ‘Do not let the garbage spend the night in your houses, and take it out at daytime, for it is a seat of Satan^{-la}’”.⁸⁸¹

5- ما، الأماالي للشيخ الطوسي عن الفحام عن المنصوري عن عم أبيه عن أبي الحسن الثالث عن آتائه ع قال قال الصادق ع إن الله تعالى يحب الجمال ويكره البؤس والتباؤس فإن الله عز وجل إذا أنعم على عبده نعمة أحب أن يرى عليه أثرها

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

⁸⁷⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 36 H 2

⁸⁸⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 36 H 3

⁸⁸¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 36 H 4

‘From Abu Al-Hassan^{-asws} the 3rd, from his^{-asws} forefathers^{-asws} having said: ‘Al-Sadiq^{-asws} said: ‘Allah^{-azwj} the Exalted Loves the beauty, and the beautifying, and He^{-azwj} Dislikes the wretchedness, and letting yourself look wretched, for Allah^{-azwj} Mighty and Majestic, when he^{-azwj} Bestows a bounty upon a servant, Loves to See its impact being upon him’.

قِيلَ وَكَيْفَ ذَلِكَ

It was said, ‘And how is that so?’

قَالَ يُنْظَفُ ثَوْبُهُ وَ يُطَيَّبُ رِيحُهُ وَ يُحْسِنُ دَارَهُ وَ يَكْنُسُ أَفْنَيْتَهُ حَتَّى إِنَّ السِّرَاجَ قَبْلَ مَغِيبِ الشَّمْسِ يَنْفِي الْفَقْرَ وَ يَزِيدُ فِي الرِّزْقِ.

He^{-asws} said: ‘He should clean his clothes, and perfume his smell, and improve his house, and sweep his courtyard, to the extent that igniting the lamp before setting of the sun negates the poverty and increases in the sustenance’.⁸⁸²

6- ل، الخصال عَنْ سَعِيدِ بْنِ عِلَاقَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: تَرَكُ نَسِجَ الْعَنْكَبُوتِ فِي الْبَيْتِ يُورِثُ الْفَقْرَ وَ تَرَكُ الْقُمَامَةَ فِي الْبَيْتِ يُورِثُ الْفَقْرَ

(The book) ‘Al Khisaal’ – from Saeed Bin Ilaqa,

‘From Amir Al-Momineen^{-asws} having said: ‘Leaving cobwebs of the spider in the house inherits the poverty, and leaving the garbage in the house inherits the poverty’.

وَ قَالَ ع كَسْحُ الْفِنَاءِ يَزِيدُ فِي الرِّزْقِ.

And he^{-asws} said: ‘And he^{-asws} said: ‘Sweeping the courtyard increases in the sustenance’.⁸⁸³

7- ل، الخصال عَنِ الْعَطَّارِ عَنْ أَبِيهِ عَنِ الْأَشْعَرِيِّ عَنِ الْيَقُطِيبِيِّ عَنِ مُحَمَّدِ بْنِ إِسْحَاقَ عَنِ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: عَسَلُ الْإِنَاءِ وَ كَسْحُ الْفِنَاءِ مَجْلَبَةٌ لِلرِّزْقِ.

(The book) ‘Al Khisaal’ – from Al Attar, from his father, from Al Ashari, from Al Yaqteeny, from Muhammad Bin Is’haq, from Muhammad Bin Marwan,

‘From Abu Abdullah^{-asws} having said: ‘Washing the utensils and sweeping the courtyard are attractors of the sustenance’.⁸⁸⁴

8- سن، المحاسن عَنْ عَدَّةٍ مِنْ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ رَفَعَهُ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَدْرُوا مِنْدِيلَ الْعَمْرِ فِي الْبَيْتِ فَإِنَّهُ مَرِيضٌ لِلشَّيْطَانِ.

(The book) ‘Al Mahasin’ – from a number of our companions, from Ali Bin Asbat, from his uncle Yaqoub,

⁸⁸² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 36 H 5

⁸⁸³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 36 H 6

⁸⁸⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 36 H 7

'Raising it to Ali Bin Abu Talib^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Do not leave the immersion towel in the house for it is a sickness of the Satan^{-la}''⁸⁸⁵

9- سن، المحاسن عن مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي خَلِيدَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ: لَا تَدَعُوا آيَاتِكُمْ بِغَيْرِ غَطَاءٍ فَإِنَّ الشَّيْطَانَ إِذَا لَمْ تَغْطِ آيَةَ بَرَزَ فِيهَا وَ أَحَدَ بِمَا فِيهَا مَا شَاءَ.

(The book) 'Al Mahasin' – from Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} said: 'Do not leave your utensils without a covering, for when a utensil is not covered, the Satan^{-la} spits in it and take from whatever is in it whatever he so desires to''⁸⁸⁶

10- سن، المحاسن عن أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حُسَيْنِ بْنِ عُثْمَانَ قَالَ: رَأَيْتُ أَبَا الْحَسَنِ الرِّضَا ع قَالَ كُنْسُ الْفَنَاءِ يَجْلِبُ الرِّزْقَ.

(The book) 'Al Mahasin' – from his father, from Ibn Abu Umeyr, from Husayn Bin Usman who said,

'I saw Abu Al-Hassan Al-Reza^{-asws}. He^{-asws} said: 'Sweeping the courtyard attracts the sustenance''⁸⁸⁷

وَ رَوَى بَعْضُ أَصْحَابِنَا قَالَ قَالَ رَسُولُ اللَّهِ ص اَكْنُسُوا أَفْيَيْتِكُمْ وَ لَا تَشَبَّهُوا بِالْيَهُودِ.

And it is reported by one of our companions who said,

Rasool-Allah^{-saww} said: 'Sweep your courtyards and do not be resembling the Jews!''⁸⁸⁸

11- سن، المحاسن عن بَعْضِ مَنْ ذَكَرَهُ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ ع قَالَ: كُنْسُ الْبَيْتِ يَنْفِي الْفَقْرَ.

(The book) 'Al Mahasin' – from someone who mentioned it,

'Raising it to Abu Ja'far^{-asws} having said: 'Sweeping the house negates the poverty''⁸⁸⁹

12- سن، المحاسن عن جَابِرِ بْنِ الْخَلِيلِ الْفَرَشِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنْ جَعْفَرٍ ع عَنْ أَبِيهِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع نَطْفُوا أَفْيَيْتِكُمْ مِنْ حَوْكِ الْعَنْكَبُوتِ فَإِنَّ تَرَكَهُ فِي الْبُيُوتِ يُورِثُ الْفَقْرَ.

(The book) 'Al Mahasin' – from Jabir Bin Al Khaleel Al Qureyshi, from Abdullah Bin Maymoun Al Qaddah,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Clean your courtyards from cobwebs of the spiders, for if you were to leave it in the houses (rooms), it will inherit the poverty''⁸⁹⁰

⁸⁸⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 36 H 8

⁸⁸⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 36 H 9

⁸⁸⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 36 H 10 a

⁸⁸⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 36 H 10 b

⁸⁸⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 36 H 11

⁸⁹⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 36 H 12

13- سن، المحاسن عن عَدَّةٍ مِنْ أَصْحَابِنَا عَنِ ابْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ بْنِ سَالِمٍ رَفَعَهُ إِلَى عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تُؤْوُوا التُّرَابَ خَلْفَ الْبَابِ فَإِنَّهُ مَأْوَى الشَّيْطَانِ.

(The book) 'Al Mahasin' – from a number of our companions, from Ibn Asbaat, from his uncle Yaqoub Bin Salim,

'Raising it to Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Do not leave the dust behind the door for it is a shelter of Satan^{-la}'.⁸⁹¹

14- جاء المجلس للمفيد عن أحمد بن الوليد عن أبيه عن الصفار عن ابن معروف عن ابن مهزيار عن ابن فضال عن يونس بن يعقوب عن أبي مريم عن أبي عبد الله أو عن أبي جعفر صلوات الله عليهما عن جابر بن عبد الله قال: قال لنا رسول الله ص حمروا آيينكم و أوكثوا أسقيتكم و أحيقوا أبوابكم و أحيقوا مواشيتكم و أهاليكم من حيث تهب الشمس إلى أن تذهب فحمة العشاء إن الشيطان لا يكتشف غطاءً و لا يخل و كاء و إن الشياطين تُرسل من حيث تهب الشمس

(The book) 'Al Majaalis' of Al Mufeed – from Ahmad Bin Al Waleed, from his father, from Al Saffar, from Ibn Marouf, from Ibn Mahziyar, from Ibn Fazzal, from Yunus Bin Yaqoub, from Abu Maryam,

'From Abu Abdullah^{-asws} or from Abu Ja'far^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, from Jabir Bin Abdullah having said, 'Rasool-Allah^{-saww} said to us: 'Cover your utensils, and tie up your water skins, and close your doors, and contain your livestock and your domestic animals in pens from whereby the sun sets until redness of the evening is gone. The Satan^{-la} neither uncovers a lid, nor unties a string (knot), and the Satans^{-la} are sent from when the sun sets.

و أطفئوا سراجكم فإن المويسة تُضرم البيت على أهليه.

And extinguish your lamps, for the mice can burn down the house upon its people".⁸⁹²

15- مكا، مكارم الأخلاق عن سماعة بن مهران عن أبي عبد الله أو أبي الحسن ع أنه سُئِلَ مِنْ إِغْلَاقِ الْأَبْوَابِ وَ إِخْفَاءِ الْإِنَاءِ وَ إِطْفَاءِ السَّرَاجِ قَالَ أَعْلِقْ بَابَكَ فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ بَاباً وَ أَطْفِئْ سِرَاجَكَ مِنَ الْمُوَيْسِقَةِ وَ هِيَ الْقَارَةُ لَا تَحْرِقُ بَيْتَكَ وَ أَخْفِئْ إِنَاءَكَ فَإِنَّ الشَّيْطَانَ لَا يَرْفَعُ إِنَاءً مُكْفَأً.

(The book) 'Makarim Al Akhlaq' – from Sama'at Bin Mihran,

'From Abu Abdullah^{-asws} or Abu Al-Hassan^{-asws} having been asked about closing the doors, and covering the utensils, and extinguishing the lamps. He^{-asws} said: 'Close your door, for the Satan^{-la} does not open a door, and extinguish your lamp from the flame from 'Al Fuweysiq', and it is the mouse so it will not burn your house, and cover your utensils, for the Satan^{-la} does not raise a lid of a utensil'.⁸⁹³

وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا حَرَجَ مِنَ الْبَيْتِ فِي الصَّيْفِ حَرَجَ يَوْمَ الْحَمِيسِ وَ إِذَا أَرَادَ أَنْ يَدْخُلَ فِي الْبَيْتِ مِنَ الْبَرْدِ دَخَلَ يَوْمَ الْجُمُعَةِ.

⁸⁹¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 36 H 13

⁸⁹² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 36 H 14

⁸⁹³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 36 H 15

And from Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww}, whenever he^{-saww} went out from the house in the summer, he^{-saww} would go out on the day of Thursday, and when he^{-saww} wanted to enter during the winter from the cold, he^{-saww} would enter on the day of Friday’.⁸⁹⁴

وَفِي رِوَايَةٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّ النَّبِيَّ صَلَّى صَلَّى كَانَ يَخْرُجُ إِذَا دَخَلَ الصَّيْفُ لَيْلَةَ الْجُمُعَةِ وَإِذَا دَخَلَ الشِّتَاءُ دَخَلَ لَيْلَةَ الْجُمُعَةِ.

And in a report from Ibn Abbas who said,

‘The Prophet^{-saww} would go out on the night of Friday when the summer had entered, and when the winter had entered, he^{-saww} would enter on the night of Friday’.⁸⁹⁵

⁸⁹⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 36 H 16

⁸⁹⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 36 H 17

CHAPTERS ON ETIQUETTES OF THE VIGIL, AND THE SLEEP AND THEIR SITUATIONS

باب 37 ما ينبغي السهر فيه و ما لا ينبغي و كراهة الحديث بعد العشاء الآخرة و فيه بعض النوادر

CHAPTER 37 – WHAT IS BEFITTING TO HOLD THE VIGIL IN AND WHAT IS NOT BEFITTING, AND ABHORRENCE OF THE DISCUSSION AFTER THE LAST AL ISHA, AND IN IT IS SOME MISCELLANEOUS

1- ب، قرب الإسناد عن هارون عن ابن صدقة عن الصادق عن أبيه ع قال: لا بأس بالسهر في الفقه.

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

'Al-Sadiq^{-asws}, from his^{-asws} having said: 'There is no problem with holding a vigil (at night) in jurisprudence (obtaining understanding)'.⁸⁹⁶

2- ل، الخصال لي، الأمالي للصدوق عن ابن المتوكل عن سعد عن ابن هاشم عن الحسين بن الحسن القرشي عن سليمان بن جعفر البصري عن عبد الله بن الحسين بن زيد عن أبيه عن الصادق عن آبائه ع قال قال رسول الله ص إن الله كره لكم أربعاً و عشرين حسنةً و نهاكم عنها

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

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Dislikes twenty-four traits for you all and has Prohibited you from these'.

فَقَالَ وَ كَرِهَ النَّوْمَ قَبْلَ الْعِشَاءِ الْآخِرَةِ وَ كَرِهَ الْحَدِيثَ بَعْدَ الْعِشَاءِ الْآخِرَةِ وَ كَرِهَ النَّوْمَ فَوْقَ سَطْحٍ لَيْسَ بِمُحَجَّرٍ

He^{-asws} said: 'And He^{-azwj} Dislikes the sleep before the last Al-Isha, and He^{-azwj} Dislikes the discussion after the last Al-Isha, and He^{-azwj} Dislikes the sleep above the roof not having a covered room'.

وَ قَالَ مَنْ نَامَ عَلَى سَطْحٍ غَيْرِ مُحَجَّرٍ فَرَثَتْ مِنْهُ الدِّمَةُ وَ كَرِهَ أَنْ يَنَامَ الرَّجُلُ فِي بَيْتٍ وَحْدَهُ.

And he^{-asws} said: 'One who sleeps upon a roof without a covered room, I^{-asws} am disavowed from him of the responsibility; and He^{-azwj} Dislikes for the man to sleep alone in a room'.⁸⁹⁷

⁸⁹⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 37 H 1

⁸⁹⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 37 H 2

3- ل، الخصال عَنْ جَعْفَرِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ الْكُوفِيِّ عَنْ جَدِّهِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ جَدِّهِ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا سَهْرَ إِلَّا فِي ثَلَاثٍ مُتَهَجِّدٍ بِالْقُرْآنِ وَ فِي طَلَبِ الْعِلْمِ أَوْ عَرُوسٍ تُهْدَى إِلَى زَوْجِهَا.

(The book) 'Al Khisaal' – From Ja'far Bin Ali Bin Al-Hassan Al Kufi, from his grandfather Al-Hassan Bin Ali, from his grandfather Abdullah Bin Al Mugheira, from his grandfather, from Al Sakuni,

'There is not vigil except regarding three – one holding vigil with the Quran, and in seeking the knowledge, or a bride guided to her husband'.⁸⁹⁸

4- ل، الخصال عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنِ مُوسَى بْنِ جَعْفَرِ الْبُعْدَادِيِّ عَنِ عَبْدِ اللَّهِ بْنِ عُرْوَةَ عَنْ شُعَيْبٍ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ خَمْسَةٌ لَا يَنَامُونَ الْهَامُ بِدَمٍ يَسْفِكُهُ وَ ذُو الْمَالِ الْكَثِيرِ لَا أَمِينَ لَهُ وَ الْقَائِلُ فِي النَّاسِ الرَّوْرَ وَ الْبُهْتَانَ عَنِ عَرْضٍ مِنَ الدُّنْيَا يَنَالُهُ وَ الْمَأْخُودُ بِالْمَالِ الْكَثِيرِ وَ لَا مَالَ لَهُ وَ الْمُحِبُّ حَبِيبًا يَتَوَقَّعُ فِرَاقَهُ.

(The book) 'Al Khisaal' – from his father, from Ahmad Bin Idrees, from Al Ashary, from Musa Bin Ja'far Al Baghdadi, from Ubeydullah Bin Urwah, from Shueyb, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'Five will not be sleeping – the one worried for a blood he had shed (unlawfully), and the one with a lot of wealth having no security for it, and the speaker among the people with the falsities and the slander about an honour from the world he attained, and the one seized with a lot of wealth and there is no wealth (remains) for him, and the loved anticipating separation of a loved one'.⁸⁹⁹

5- ل، الخصال عَنِ الْحَلِيلِيِّ عَنِ أَبِي الْعَبَّاسِ السَّرَّاجِ عَنِ عَبْدِ اللَّهِ بْنِ عَمَرَ عَنِ وَكَيْعِ بْنِ الْجَرَّاحِ عَنِ سُفْيَانَ عَنِ مَنْصُورٍ عَنِ خَيْثَمَةَ عَنِ عَبْدِ اللَّهِ عَنِ رَسُولِ اللَّهِ ص قَالَ: لَا سَهْرَ بَعْدَ الْعِشَاءِ إِلَّا لِأَخِي رَجُلَيْنِ مُصَلِّينِ أَوْ مُسَافِرِينَ.

(The book) 'Al Khisaal' – from Al Khaleel, from Abu Al Abbas Al Sarraj, from Abdullah Bin Umar, from Wakie Bin Al Jarrah, from Sufyan, from Mansour, from Khaysama, from Abdullah,

'From Rasool-Allah^{saww} having said: 'There is no vigil after the last Isha except for one of the two men – one praying Salat or a traveller'.⁹⁰⁰

⁸⁹⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 37 H 3

⁸⁹⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 37 H 4

⁹⁰⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 37 H 5

CHAPTER 38 – CONDEMNATION OF FREQUENT SLEEPING

1- لي، الأماالي للصدوق في حبر الشيخ الشامي عن أمير المؤمنين ع قال: يا شيخ من خاف البيات قل نومه.

(The book) 'Al Amaali' of Al Sadouq – In a Hadeeth of the Syrian sheykh,

'From Amir Al-Momineen^{-asws} having said: 'O Sheykh! One who fears the nights, his sleep would be less'.⁹⁰¹

2- ل، الخصال عن ماجيلويه عن محمد العطار عن الأشعري عن صالح يرفعه بإسناده قال: أربعة القليل منها كثير النار القليل منها كثير النوم القليل منه كثير والمرض القليل منه كثير والعداوة القليل منها كثير.

(The book) 'Al Khisaal' – from Majaylawiya, from Muhammad Al Attar, from Al Ashary, from Salih, raising it by his chain, said,

'Four (traits), the little from it is a lot – the little from the fire is a lot, and the little from the sleep is a lot, and the little from the sickness is a lot, and the little from the enmity is a lot'.⁹⁰²

3- لي، الأماالي للصدوق ل، الخصال عن الأسيدي عن محمد بن أبي أيوب النهروي عن جعفر بن سنيدي عن أبيه عن يوسف بن محمد بن المنذر [المفكر] عن أبيه عن جابر بن عبد الله قال قال رسول الله ص قالت أم سليمان بن داود لسليمان ع- إياك وكثرة النوم بالليل فإن كثرة النوم تدع الرجل فقيراً يوم القيامة.

(The books) 'Al Amaali', (and) 'Al Khisaal' of Al Sadouq – from Al Asady, from Muhammad Bin Abu Ayoub Al Nahrawy, from Ja'far Bin Suneyd, from his father, from Yusuf Bin Muhammad Bin Al Munkadir, from his father, from Kabir Bin Abdullah who said,

'Rasool-Allah^{-saww} said: 'The mother^{-as} of Suleyman Bin Dawood^{-as} said, 'Beware of sleeping a lot at night, for a lot of sleep will leave the man poor on the Day of Qiyamah'.⁹⁰³

4- ل، الخصال عن ابن المتوكل عن محمد العطار عن الأشعري عن موسى بن جعفر البغدادي عن محمد بن المعلي عن ابنه عن أبي عبد الله ع قال: ثلاث فيهن المقت من الله عز وجل نوم من غير سهر وصحك من غير عجب وأكل من غير شبع.

(The book) 'Al Khisaal' – from Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Ashari, from Musa Bin Ja'far Al Baghdadi, from Muhammad Bin Al Moalla, from the one who informed him,

'From Abu Abdullah^{-asws} having said: 'Three (traits), there is Hatred in these from Allah^{-azwj} Mighty and Majestic – Sleep from without vigil, and laughing from without fascination, and eating on top of satiation'.⁹⁰⁴

⁹⁰¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 38 H 1

⁹⁰² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 38 H 2

⁹⁰³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 38 H 3

⁹⁰⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 38 H 4

5- ل، الخصال عَنْ أَبِيهِ عَنْ عَلِيٍّ عَنْ أَبِيهِ عَنِ ابْنِ مَعْبُدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَوَّلُ مَا عُصِيَ اللَّهُ تَبَارَكَ وَتَعَالَى بِسِتِّ خِصَالٍ حُبِّ الدُّنْيَا وَ حُبِّ الرِّئَاسَةِ وَ حُبِّ الطَّعَامِ وَ حُبِّ النِّسَاءِ وَ حُبِّ النَّوْمِ وَ حُبِّ الرَّاحَةِ.

(The book) 'Al Khisaal' – from his father, from Ali, from his father, from Ibn Ma'bad, from Abdullah Bin Al Qasim, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The first of what Allah^{-azwj} Blessed and Exalted had been disobeyed with are six traits – love of the world, and love of the governance, and love of the food, and love of the women, and love of the sleep, and love of the comfort''^{.905}

6- مع، معاني الأخبار عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ ابْنِ فَضَّالٍ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ لِإِبْلِيسَ كُحْلًا وَ لَعُوقًا وَ سَعُوطًا فَكُحْلُهُ التُّعَاسُ وَ لَعُوقُهُ الْكُذِبُ وَ سَعُوطُهُ الْكِبْرُ.

(The book) 'Ma'any Al Akhbar' – from his father, from Sa'ad, from Ahmad Bin Muhammad, from Ibn Fazzal,

'Raising it to Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'For Iblees^{-la} there is a Kohl (eye application), and a lick, and a snuff. His^{-la} Kohl is sleepiness, and his^{-la} lick is the lying, and his^{-la} snuff is the arrogance''^{.906}

7- ل، الخصال الأربعة قَالَ أَمِيرُ الْمُؤْمِنِينَ ع السُّكْرُ أَرْبَعُ سُكْرَاتٍ سُكْرُ الشَّرَابِ وَ سُكْرُ الْمَالِ وَ سُكْرُ النَّوْمِ وَ سُكْرُ الْمُلْكِ.

(The book) 'Al Khisaal' –

'(The Hadeeth) 'Al Arbamiya' – Amir Al-Momineen^{-asws} said: 'The intoxicants are four intoxications – intoxication of the drink, and intoxication of the wealth, and intoxication of the sleep, and intoxication of the governance''^{.907}

8- ص، قصص الأنبياء عليهم السلام قَالَ أَبُو جَعْفَرٍ ع قَالَ مُوسَى ع يَا رَبِّ أَيُّ عِبَادِكَ أَنْعَضُ إِلَيْكَ

(The book) 'Qasas Al Anbiya', may the greetings be upon them^{-as} –

'Abu Jafar^{-asws} said: 'Musa^{-as} said: 'O Lord^{-azwj}! Which of Your^{-azwj} servants are most Hateful to You^{-azwj}?'

قَالَ جِيْفَةً بِاللَّيْلِ بَطَّالٌ بِالنَّهَارِ.

He^{-azwj} Said: "A corpse at night, idle at daytime"^{.908}

9- شي، تفسير العياشي عَنْ عَلِيٍّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي الْحَسَنِ ع قَالَ: لَا تُعَوِّذُ عَيْنَيْكَ كَثْرَةَ النَّوْمِ فَإِنَّمَا أَقْلُ شَيْءٍ فِي الْجَسَدِ شُكْرًا.

Tafseer Al Ayyashi – from Ali Bin Abu Hamza,

⁹⁰⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 38 H 5

⁹⁰⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 38 H 6

⁹⁰⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 38 H 7

⁹⁰⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 38 H 8

'From Abu Al-Hassan^{-asws} Hassan^{-asws} having said: 'Don't let your eyes get used to a lot of sleep, for these are the things in the body of least thanking (Allah^{-azwj})''⁹⁰⁹

10- مكا، مكارم الأخلاق عن الصادق ع قال: إِنَّ اللَّهَ يُبْغِضُ كَثْرَةَ النَّوْمِ وَ كَثْرَةَ الْفَرَاغِ

(The book) 'Makarim Al Akhlaq' –

'From Al-Sadiq^{-asws} having said: 'Allah^{-azwj} hates a lot of sleep, and a lot of free (idle) time'.

وَ قَالَ أَيْضاً كَثْرَةُ النَّوْمِ مَذْهَبَةٌ لِلدِّينِ وَ الدُّنْيَا.

And he^{-asws} said as well: 'A lot of sleep leads to (loss) of the religion and the world''⁹¹⁰

11- ختص، الإختصاص قَالَ رَسُولُ اللَّهِ ص إِذَا كُنْتُمْ وَ كَثْرَةُ النَّوْمِ فَإِنَّ كَثْرَةَ النَّوْمِ يَدْعُ صَاحِبَهُ فَقِيْرًا يَوْمَ الْقِيَامَةِ.

(The book) 'Al Ikhtisas' –

'Rasool-Allah^{-sawww} said: 'Beware of a lot of sleep, for a lot of sleep will leave its owner poor on the Day of Qiyamah''⁹¹¹

⁹⁰⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 38 H 9

⁹¹⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 38 H 10

⁹¹¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 38 H 11

CHAPTER 39 – MERIT OF THE CLEANLINESS AT THE SLEEP TIME

1- لي، الأمايلي للصدوق مع، معاني الأخبار عن العطار عن أبيه عن ابن عيسى عن نوح بن شعيب عن الدهقان عن عروة ابن أخي شعيب عن شعيب عن أبي بصير عن الصادق ع عن آتائه ع قال: قَالَ رَسُولُ اللَّهِ ص يَوْمًا لِأَصْحَابِهِ أَيُّكُمْ يَصُومُ الدَّهْرَ

(The books) 'Al Amaali', (and) 'Ma'any Al Akhbar' of Al Sadouq – from Al Attar, from his father, from Ibn Isa, from Nuh Bin Shueyb, from Al Dihqan, from Urwah son of a brother of Shueyb, from Shueyb, from Abu Baseer,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'One day Rasool-Allah^{-sawww} said to his^{-sawww} companions: 'Which one of you fasts all the days?'

قَالَ سَلْمَانُ رَحْمَةُ اللَّهِ عَلَيْهِ أَنَا يَا رَسُولَ اللَّهِ-

Salman^{-ra}, may Allah^{-azwj} have Mercy on him^{-ra}, said, 'I^{-ra} do, O Rasool-Allah^{-sawww}!'

قَالَ ص فَأَيُّكُمْ يُحْيِي اللَّيْلَ

He^{-sawww} said: 'Which one of you revives (stays awake all) the night?'

قَالَ سَلْمَانُ أَنَا يَا رَسُولَ اللَّهِ ص-

Salman^{-ra} said, 'I^{-ra} do, O Rasool-Allah^{-sawww}!'

قَالَ فَأَيُّكُمْ يَحْتِمُ الْقُرْآنَ فِي كُلِّ يَوْمٍ

He^{-sawww} said: 'Which of you completes (reciting the whole) Quran every day?'

فَقَالَ سَلْمَانُ أَنَا يَا رَسُولَ اللَّهِ ص-

Salman^{-ra} said, 'I^{-ra} do, O Rasool-Allah^{-sawww}!'

فَغَضِبَ بَعْضُ أَصْحَابِهِ فَقَالَ يَا رَسُولَ اللَّهِ ص- إِنَّ سَلْمَانَ رَجُلًا مِنَ الْفُرْسِ يُرِيدُ أَنْ يَفْتَحِرَ عَلَيْنَا مَعَاشِرَ قُرَيْشٍ- قُلْتَ أَيُّكُمْ يَصُومُ الدَّهْرَ فَقَالَ أَنَا وَ هُوَ أَكْثَرُ أَيَّامِهِ يَأْكُلُ

One of his^{-sawww} companions was angered, He said, 'O Rasool-Allah^{-sawww}! Salman^{-ra} is a man from Persia. He^{-ra} intends to pride upon us, community of Quraysh! You^{-sawww} said: 'Which one of you fasts all the days?' He^{-ra} said, 'I^{-ra} do', and most of his^{-ra} days he^{-ra} eats!

و قُلْتَ أَيُّكُمْ يُحْيِي اللَّيْلَ فَقَالَ أَنَا وَ هُوَ أَكْثَرُ لَيْلِهِ نَائِمٌ وَ قُلْتَ أَيُّكُمْ يَحْتِمُ الْقُرْآنَ فِي كُلِّ يَوْمٍ فَقَالَ أَنَا وَ هُوَ أَكْثَرُ نَهَارِهِ صَامِتٌ

And you^{-saww} said: 'Which one of you revives (stays awake all) the night?' He^{-ra} said, 'I^{-ra} do', and he^{-ra} sleeps most of the night! And you^{-saww} said: 'Which of you completes (reciting the whole) Quran every day?' He^{-ra} said, 'I^{-ra} do', and most of his^{-ra} day he^{-ra} is silent!

فَقَالَ النَّبِيُّ ص مَهْ يَا فُلَانُ أَلَيْسَ لَكَ يَمِينُ لِقَمَانَ الْحَكِيمِ سَلَهُ فَإِنَّهُ يُبَيِّنُكَ

The Prophet^{-saww} said: 'Shh, O so and so! Where can it be for you with the likes of Luqman^{-as} the wise, so he^{-as} would inform you?

فَقَالَ الرَّجُلُ لِسَلْمَانَ يَا أَبَا عَبْدِ اللَّهِ أَلَيْسَ زَعَمْتَ أَنَّكَ تَصُومُ الدَّهْرَ

The man said to Salman^{-ra}, 'O Abu Abdullah^{-ra}! Didn't you^{-ra} claim that you^{-ra} are fasting all the days?'

فَقَالَ نَعَمْ

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

فَقَالَ رَأَيْتَكَ فِي أَكْثَرِ نَهَارِكَ تَأْكُلُ

He said, 'I have seen you^{-asws} eating in most of your^{-ra} days!'

فَقَالَ لَيْسَ حَيْثُ تَذْهَبُ إِلَيَّ أَصُومُ الثَّلَاثَةَ فِي الشَّهْرِ وَقَالَ اللَّهُ عَزَّ وَجَلَّ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثْمَانِهَا وَأَصْلُ شَعْبَانَ بِشَهْرِ رَمَضَانَ فَذَلِكَ صَوْمُ الدَّهْرِ

He^{-ra} said, 'It isn't where you are going (with it)! I^{-ra} am fasting three (days) during the month, and Allah^{-azwj} Mighty and Majestic Says: **One who comes with the good deed, then for him would be ten the likes of it, [6:160]**, and I^{-ra} connect Shaban with month of Ramazan. Thus that is fasting all the days'.

فَقَالَ أَلَيْسَ زَعَمْتَ أَنَّكَ تُحْيِي اللَّيْلَ

Didn't you^{-ra} claim that you^{-asws} revive (stay awake) at night?

فَقَالَ نَعَمْ

He^{-ra} said, 'Yes'.

فَقَالَ أَنْتَ أَكْثَرُ لَيْلِكَ نَائِمٌ

He said, '(But) most of your^{-ra} night you^{-ra} are sleeping!'

فَقَالَ لَيْسَ حَيْثُ تَذْهَبُ وَ لِكَيْ سَمِعْتُ حَبِيبِي رَسُولَ اللَّهِ ص يُقُولُ مَنْ بَاتَ عَلَى طَهْرٍ فَكَأَنَّمَا أَحْيَا اللَّيْلَ كُلَّهُ فَأَنَا أَبِيتُ عَلَى طَهْرٍ

He^{-ra} said, 'It isn't where you are going (with it)! But, I^{-ra} heard my^{-ra} beloved Rasool-Allah^{-saww} saying: 'One who spends a night upon cleanliness, so rather he has revived (stayed awake) the night, all of it', so I^{-ra} spend the night upon cleanliness'.

فَقَالَ أَلَيْسَ زَعَمْتَ أَنَّكَ تُحَيِّمُ الْقُرْآنَ فِي كُلِّ يَوْمٍ

He said, 'Didn't you claim that you^{-ra} complete the Quran every day?

قَالَ نَعَمْ

He^{-ra} said, 'Yes'.

قَالَ فَأَنْتَ أَكْثَرُ أَيَّامِكَ صَامِتٌ

He said, 'But most of your^{-ra} days you^{-ra} are silent!'

فَقَالَ لَيْسَ حَيْثُ تَذْهَبُ وَ لِكَيْتِي سَمِعْتُ حَبِيبِي رَسُولَ اللَّهِ ص يَقُولُ لِعَلِيِّ يَا أَبَا الْحَسَنِ مَثَلُكَ فِي أُمَّتِي مَثَلُ قُلْ هُوَ اللَّهُ أَحَدٌ فَمَنْ قَرَأَهَا مَرَّةً فَقَدْ قَرَأَ ثُلُثَ الْقُرْآنِ وَ مَنْ قَرَأَهَا مَرَّتَيْنِ فَقَدْ قَرَأَ ثُلُثَيِ الْقُرْآنِ وَ مَنْ قَرَأَهَا ثَلَاثًا فَقَدْ حَتَمَ الْقُرْآنَ

He^{-ra} said, 'It isn't where you are going (with it)! But I^{-ra} heard my^{-ra} beloved Rasool-Allah^{-saww} saying to Ali^{-asws}: 'O Abu Al-Hassan^{-asws}! Your^{-asws} example in my^{-saww} community is an example of **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed). The one who recites it one, so he has recited a third of the Quran, and the one who recites it twice, so he has recited two-thirds of the Quran, and the one who recites it thrice, so he has completed the Quran.

فَمَنْ أَحَبَّكَ بِلِسَانِهِ فَقَدْ كَمَلَ لَهُ ثُلُثُ الْإِيمَانِ وَ مَنْ أَحَبَّكَ بِلِسَانِهِ وَ قَلْبِهِ فَقَدْ كَمَلَ لَهُ ثُلُثَا الْإِيمَانِ وَ مَنْ أَحَبَّكَ بِلِسَانِهِ وَ قَلْبِهِ وَ نَصَرَكَ بِيَدِهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ

The one who loves you^{-asws} by his tongue, a third of the Eman is completed for him, and one who loves you^{-asws} with his tongue and his heart, two-thirds of the Eman is completed for him, and the one who loves you, and his heart, and helps with his hand, so the Eman is completed for him.

وَ الَّذِي بَعَثَنِي بِالْحَقِّ يَا عَلِيُّ لَوْ أَحَبَّكَ أَهْلُ الْأَرْضِ كَمَحَبَّةِ أَهْلِ السَّمَاءِ لَكَ لَمَا عَذَّبَ أَحَدٌ بِالنَّارِ وَ أَنَا أَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ فِي كُلِّ يَوْمٍ ثَلَاثَ مَرَّاتٍ

By the One^{-azwj} Who Sent me^{-saww} with the truth, O Ali^{-asws}! If people of the earth were to love you^{-asws} like love of people of the sky for you^{-asws}, He^{-azwj} would not Punish anyone with the Fire', and I^{-ra} recite: **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed) three times every day!'

فَقَامَ وَ كَأَنَّهُ قَدْ أَلْتَمَّ حَجْرًا.

He stood up, and it was as if he had swallowed a stone".⁹¹²

⁹¹² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 39 H 1

2- ل، الخصال الأربعة قال أمير المؤمنين ع لا ينام المسلم وهو جنب ولا ينام إلا على طهور فإن لم يجد الماء فليستيم بالصعيد فإن روح المؤمن ترفع إلى الله تبارك وتعالى فيقبلها ويبارك عليها

(The book) 'Al Khisaal' –

'(The Hadeeth) 'Al-Arbamiya' – Amir Al-Momineen^{-asws} said: 'The Muslims should not sleep while he is with sexual impurity, and he should not sleep except being upon cleanliness. If he cannot find the water, let him (perform) *Tayammum* with the dust, for the soul of a Momin rises to Allah^{-azwj} Blessed and Exalted. He^{-azwj} Accepts it and Blessed upon it.

فإن كان أجلها قد حضر جعلها في كنوز رحمته وإن لم يكن أجلها قد حضر بعث بها مع أمثاله من ملائكته فيردوها في جسدها.

If its term has presented, He^{-azwj} Makes it in treasures of His^{-azwj} Mercy, and if its term has not presented, He^{-azwj} Dispatches it with His^{-azwj} trustee from His^{-azwj} Angels, so he returns it in its body".⁹¹³

3- ثواب الأعمال عن أبيه عن محمد العطار عن الأشعري عن السندي بن الربيع عن محمد بن كزاد عن أبي عبد الله ع قال: من تطهر ثم أوى إلى فراشه بات و فراشه كمسجده.

(The book) 'Sawaab Al Amaal' – from his father, from Muhammad Al Attar, from Al Ashary, from Al Sindy Bin Al Rabie, from Muhammad Bin Kurdous,

'From Abu Abdullah^{-asws} having said: 'One who cleanses, then shelters to his bed, he would spend the night and his bed will be like his Masjid".⁹¹⁴

4- سن، المحاسن عن محمد بن علي عن الحكم بن مسكين عن محمد بن كزاد عن أبي عبد الله ع قال: من بات على وضوء بات و فراشه مسجده فإن تخفف و صلى ثم ذكر الله لم يسأل الله شيئاً إلا أعطاه.

(The book) 'Al Mahasin' – from Muhammad Bin Ali, from Al Hakam Bin Miskeen, from Muhammad Bin Kurdous,

'From Abu Abdullah^{-asws} having said: 'One who spends the night being upon Wud'u spends the night and his beds is his Masjid. If he becomes active and prays Salat, then does Zikr of Allah^{-azwj}, will not ask Allah^{-azwj} for anything except He^{-azwj} would Give him".⁹¹⁵

5- سن، المحاسن في رواية حفص بن غياث عن أبي عبد الله ع قال: من أوى إلى فراشه فذكر أنه على غير طهر و تيمم من دنار ثيابه كائناً ما كان كان في صلاة ما ذكر الله.

(The book) 'Al Mahasin' – In a report by Hafs Bin Giyas,

⁹¹³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 39 H 2

⁹¹⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 39 H 3

⁹¹⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 39 H 4

‘One who shelters to his beds, then he remembers he is not upon cleanliness, and he performs *Tayammum* from the cover of his clothes, whatever it may be, he would be in Salat for as long as he does Zikr of Allah^{-azwj}’.⁹¹⁶

6- مكارم الأخلاق قَالَ الصَّادِقُ ع مَنْ تَطَهَّرَ ثُمَّ أَوَى إِلَى فِرَاشِهِ بَاتَ وَ فِرَاشُهُ كَمَسْجِدِهِ فَإِنْ ذَكَرَ أَنَّهُ عَلَى غَيْرِ وُضُوءٍ فَلْيَتَيَمَّمْ مِنْ دِئَارِهِ كَأَنَّ مَا كَانَ فَإِنْ فَعَلَ ذَلِكَ لَمْ يَزَلْ فِي الصَّلَاةِ وَ ذَكَرَ اللَّهَ عَزَّ وَ جَلَّ.

(The book) ‘Makarim Al Akhlaq’ –

‘Al-Sadiq^{-asws} said: ‘One who cleanses, then shelters to his bed, will spend the night and his bed will be like his Masjid. If he remembers that he is not upon Wud’u, let his perform Tayammum from his cover (quilt), whatever it may be. If he does that, he would not cease to be in the Salat and Zikr of Allah^{-azwj} Mighty and Majestic’.⁹¹⁷

7- دَعَاؤُ الرَّاوَدِيِّ، قَالَ النَّبِيُّ ص مَنْ نَامَ عَلَى الْوُضُوءِ إِنْ أَدْرَكَهُ الْمَوْتُ فِي لَيْلَةٍ فَهُوَ عِنْدَ اللَّهِ شَهِيدٌ.

(The book) ‘Dawaat’ of Al Rawandy’ –

‘The Prophet^{-saww} said: ‘One who sleeps being upon the Wud’u, if the death comes to him during the night, he would be a martyr in the Presence of Allah^{-azwj}’.⁹¹⁸

⁹¹⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 39 H 5

⁹¹⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 39 H 6

⁹¹⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 39 H 7

CHAPTER 40 – ABHORRENCE OF FACING THE SUN, AND THE SITTING, AND THE SLEEPING, AND OTHER SUCH

1- ل، الخصال عن ابن الوليد عن الحميري عن ابن عيسى عن أبي يحيى الواسطي رفعه عن أمير المؤمنين ع قال: لا تستقبلوا الشمس فإنها مبخرةٌ تُشحبُ اللونَ و تُبلي الثوبَ و تُظهرُ الداءَ الدفينَ.

(The book) 'Al Khisaal' – from Ibn Al Waleed, from Al Himeyri, from Ibn Isa, from Abu Yahya Al Wasity, raising it,

'From Amir Al-Momineen^{asws} having said: 'Do not face the sun for it is a vapouriser. It fades the colour, and wear out the clothes, and reveals the underlying disease''.⁹¹⁹

2- ل، الخصال عن ماجيلويه عن محمد العطار عن الأشعري عن موسى بن جعفر البغدادي عن عبید الله بن عبد الله عن موسى بن إبراهيم المزوزي عن موسى بن جعفر ع قال قال رسول الله ص في الشمس أربع خصال تُغيِّرُ اللونَ تُنبتُ الریحَ و تُخلقُ الثيابَ و تُورثُ الداءَ.

(The book) 'Al Khisaal' – from Majaylawiya, from Muhammad Al Attar, from Al Ashary, from Musa Bin Ja'far Al Baghdady, from Ubeydullah Bin Abdullah, from Musa Bin Ibrahim Al Marouzy,

'From Musa^{asws} Bin Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The sun as four traits – It changes the colour, stanches the wind, and wear out the clothes, and inherits the disease''.⁹²⁰

3- ل، الخصال الأربعة قال أمير المؤمنين ع إذا جلس أحدكم في الشمس فليستدبرها بظهره فإنها تُظهرُ الداءَ الدفينَ.

(The book) 'Al Khisaal' –

'(The Hadeeth) 'Al-Arbamiya' – Amir Al-Momineen^{asws} said: 'Whenever one of you sits in the sun (shine), let him turn around with his back (to the sunshine), for it reveals the underlying disease''.⁹²¹

⁹¹⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 40 H 1

⁹²⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 40 H 2

⁹²¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 40 H 3

CHAPTER 41 – ABHORRENT TIMINGS FOR THE SLEEPING

1- ل، الخصال عَنْ مَا جِيلُوهُ عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ ابْنِ هَاشِمٍ عَنِ الْحَسَنِ بْنِ أَبِي الْحُسَيْنِ الْفَارِسِيِّ عَنْ سُلَيْمَانَ بْنِ حَفْصِ الْبَصْرِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا عَجَّتِ الْأَرْضُ إِلَى رَجْمَا عَزَّ وَ جَلَّ كَعَجِجِهَا مِنْ ثَلَاثَةٍ مِنْ دَمٍ حَرَامٍ يُسْفَكُ عَلَيْهَا أَوْ اغْتَسَالٍ مِنْ زِنَا أَوْ النَّوْمِ عَلَيْهَا قَبْلَ طُلُوعِ الشَّمْسِ.

(The book) 'Al Khisaal' – from Majaylawiya, from Muhammad Al Attar, from Al Ashary, from Ibn Hashim, from Al-Hassan Bin Abu Al Husayn Al Farsy, from Suleyman Bin Hafs Al Basry,

'From Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The earth did not clamour to its clamour from three – from Prohibited blood shed upon it, or washing from adultery, or the sleeping upon it before emergence of the sun''.⁹²²

أَقُولُ قَدْ مَرَّ فِي بَابِ السَّهْرِ بِالْإِسْنَادِ عَنِ النَّبِيِّ ص أَنَّ اللَّهَ كَرِهَ النَّوْمَ قَبْلَ الْعِشَاءِ الْآخِرَةِ.

I (Majlisi) am saying, 'It has passed in the chapter of the vigil, by the chain,

'From the Prophet^{-saww}: 'Allah^{-azwj} Dislikes the sleeping before the last Al-Isha''.⁹²³

2- ل، الخصال عَنْ سَعِيدِ بْنِ عَلَاقَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: النَّوْمُ بَيْنَ الْعِشَاءَيْنِ يُورِثُ الْفَقْرَ وَ النَّوْمُ قَبْلَ طُلُوعِ الشَّمْسِ يُورِثُ الْفَقْرَ.

(The book) 'Al Khisaal' – from Saeed Bin Ilaqah,

'From Amir Al-Momineen^{-asws} having said: 'The sleeping between the two Isha (Maghrib and Isha) inherits the poverty, and the sleeping before emergence of the sun inherits the poverty''.⁹²⁴

3- ما، الأماالي للشيخ الطوسي عَنِ الْفَحَّامِ عَنِ الْمَنْصُورِيِّ عَنِ عَمِّ أَبِيهِ عَنِ أَبِي الْحَسَنِ الثَّالِثِ عَنِ آبَائِهِ عَنِ الصَّادِقِ ع فِي قَوْلِهِ تَعَالَى تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ قَالَ كَانُوا لَا يَنَامُونَ حَتَّى يُصَلُّوا الْعَتَمَةَ.

(The book) 'Al Amaali' of the sheykh Al Tusi – from Al Fahham, from Al Mansoury, from and uncle of his father,

'From Abu Al-Hassan^{-asws} the 3rd, from his^{-asws} forefathers^{-asws}, from Al-Sadiq^{-asws} regarding Words of the Exalted: ***Their sides forsake their beds [32:16]***. He^{-asws} said: 'They were not sleeping until they had prayed Al-Atamah (Salat)'.⁹²⁵

⁹²² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 41 H 1 a

⁹²³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 41 H 1 b

⁹²⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 41 H 2

⁹²⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 41 H 3

4- ما، الأماالي للشيخ الطوسي عن جماعة عن أبي المفضل عن إسحاق بن محمد بن مروان عن أبيه عن يحيى بن سالم الفراء عن حماد بن عثمان عن الصادق عن أبيه ع قال قال رسول الله ص لنا أسرى بي إلى السماء دخلت الجنة فرأيت فيها قصرًا من ياقوت أحمر يرى باطنه من ظاهره لضيائه و نوره و فيه قبتان من دُرٍّ و زبرجدٍ

(The book) 'Al Amaali' of the sheykh Al Tusi – from a group, from Abu Al Mufazzal, from Is'haq Bin Muhammad Bin Marwan, from his father, from Yahya Bin Salim Al Fara'a, from Hammad Bin Usman,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When there was an Ascension with me^{-saww} to the sky, I^{-saww} entered the Paradise. I^{-saww} in it a castle of red rubies. It's interior could be seen from its exterior due to it's illumination and its Noor, and in it were two domes of jewels and Topaz'.

فَقُلْتُ يَا جِبْرَائِيلَ لِمَنْ هَذَا الْقَصْرُ

I said, 'O Jibraeel^{-as}! For who is this castle?'

قَالَ هُوَ لِمَنْ أَطَابَ الْكَلَامَ وَ أَدَامَ الصِّيَامَ وَ أَطْعَمَ الطَّعَامَ وَ تَحَجَّدَ بِاللَّيْلِ وَ النَّاسُ نِيَامٌ

He^{-asws} said: 'It is for the one of good speech, and constant fasting, and feeds the food, and holds vigils at night while the people are sleeping'.

قَالَ عَلِيُّ ع

He^{-as} said: 'Ali^{-asws}'.

فَقُلْتُ يَا رَسُولَ اللَّهِ وَ فِي أُمَّتِكَ مَنْ يُطِيقُ هَذَا

I said, 'O Rasool-Allah^{-saww}, and in your^{-saww} community is there anyone one who can endure this?'

فَقَالَ أ تَدْرِي مَا إِطَابَةُ الْكَلَامِ

He^{-saww} said: 'Do you^{-asws} know what is the good speech?'

فَقُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ

I^{-asws} said: 'Allah^{-azwj} and His^{-azwj} Rasool-Allah^{-saww} are more knowing!'

قَالَ مَنْ قَالَ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ أ تَدْرِي مَا إِدَامَةُ الصِّيَامِ

He^{-saww} said: 'One who says, 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is the Greatest'. Do you know what is constant fasting?'

قُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ

I^{-asws} said: 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing''.

قَالَ مَنْ صَامَ شَهْرَ رَمَضَانَ وَ لَمْ يُفْطِرْ مِنْهُ يَوْمًا أَ تَدْرِي مَا إِطْعَامُ الطَّعَامِ

He^{-saww} said: 'One who fasts a month of Ramazan, and he does not break a day from it. Do you know what is feeding the food?'

قُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ

I said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing!'

قَالَ مَنْ طَلَبَ لِعِيَالِهِ مَا يَكْفِي بِهِ وَجُوهَهُمْ عَنِ النَّاسِ أَ تَدْرِي مَا التَّهَجُّدُ بِاللَّيْلِ وَ النَّاسُ نِيَامٌ

He^{-saww} said: 'One who seeks for his dependants what he can suffice their faces with it from the people. Do you know what is holding the vigil at night while the people are sleeping?'

قُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ

I said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing!'

قَالَ مَنْ لَمْ يَنَمْ حَتَّى يُصَلِّيَ الْعِشَاءَ الْآخِرَةَ وَ النَّاسُ مِنَ الْيَهُودِ وَ النَّصَارَى وَ غَيْرِهِمْ مِنَ الْمُشْرِكِينَ نِيَامٌ بَيْنَهُمَا.

He^{-saww} said: 'One who does not sleep until he has prayed the last Al-Isha Salat, while the people from the Jews and the Christians and others from the Polytheists are sleeping between them'.⁹²⁶

5- ير، بصائر الدرجات عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ اللَّوْلُوبِيِّ عَنْ أَحْمَدَ الْمَيْمُونِيِّ عَنْ صَالِحٍ عَنْ أَبِي حَمَزَةَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: يَا أَبَا حَمَزَةَ لَا تَنَامَنَّ قَبْلَ طُلُوعِ الشَّمْسِ فَإِنِّي أَكْرَهَهَا لَكَ إِنَّ اللَّهَ يُفْسِمُ فِي ذَلِكَ الْوَقْتِ أَرْزَاقَ الْعِبَادِ وَ عَلَى أَيْدِينَا يُجْرِيهَا.

(The book) 'Basaair Al Darajaat' – from Muhammad Bin Abdul Jabbar, from Al Luluie, from Ahmad Al Meysami, from Salih, from Abu Hamza,

'From Ali Bin Al Husayn^{-asws} having said: 'O Abu Hamza! Do not sleep before emergence of the sun, for I^{-asws} dislike it for you. Allah^{-azwj} Apportions the sustenance to the servants during that time and He^{-azwj} Flows it upon our^{-asws} hands''.⁹²⁷

6- مكا، مكارم الأخلاق قَالَ الصَّادِقُ ع قَالَ رَسُولُ اللَّهِ ص النَّوْمُ مِنَ أَوَّلِ النَّهَارِ حُرْقٌ وَ الْقَائِلَةُ نِعْمَةٌ وَ النَّوْمُ بَعْدَ الْعَصْرِ حُمَقٌ وَ بَيْنَ الْعِشَاءَيْنِ يَحْرِمُ الرِّزْقَ.

(The book) 'Makarim Al Akhlaq' –

'Al-Sadiq^{-asws} said: 'Rasool^{-saww} said: 'The sleeping from beginning of the day is a violation, and the midday nap is a bounty, and the sleeping after Al-Asr is stupidity, and between the two Isha's deprives the sustenance''.⁹²⁸

⁹²⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 41 H 4

⁹²⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 41 H 5

⁹²⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 41 H 6

CHAPTER 42 – THE MIDDAY NAP

1- ب، قرب الإسناد عن هارون عن ابن صدقة عن الصادق عن أبيه ع قال: إِنَّ أَعْرَابِيًّا أَتَى النَّبِيَّ ص فَقَالَ يَا رَسُولَ اللَّهِ ص - إِيَّيْ كُنْتُ رَجُلًا دَكُورًا فَصِرْتُ نَسِيًّا

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

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'A Bedouin came to the Prophet^{-saww}. He said, 'O Rasool-Allah^{-saww} said: 'I used to be a remembering person, then I have become forgetful'.

فَقَالَ لَهُ النَّبِيُّ ص لَعَلَّكَ اعْتَدْتَ الْقَائِلَةَ فَتَرَكْتَهَا

The Prophet^{-saww} said to him: 'Perhaps you used to have a midday nap, then you neglected it'.

فَقَالَ أَجَلٌ

He said, 'Yes'.

فَقَالَ لَهُ النَّبِيُّ ص فَعُدْ يَرْجِعْ إِلَيْكَ حِفْظُكَ إِنْ شَاءَ اللَّهُ.

The Prophet^{-saww} said to him: 'Return (to midday nap), your memory will return to you, if Allah^{-azwj} so Desires''.⁹²⁹

2- دَعَاؤُ الرَّاوِنْدِيِّ، عَنْ زَيْنِ الْعَابِدِينَ ع أَنَّهُ كَانَ يُصَلِّي صَلَاةَ الْعَدَاةِ ثُمَّ يُعْقِبُ فِي مُصَلَّاهُ حَتَّى تَطْلُعَ الشَّمْسُ ثُمَّ يَقُومُ فَيُصَلِّي صَلَاةً طَوِيلَةً ثُمَّ يَرْتُدُّ رَفْدَةً ثُمَّ يَسْتَقِيطُ فَيَدْعُو بِالسِّيَواكِ فَيَسْتَقِيطُ ثُمَّ يَدْعُو بِالْعَدَاةِ.

(The book) 'Dawaat' of Al Rawandy –

'From Zayn Al Abideen^{-asws}, he^{-asws} used to pray the morning Salat, then he^{-asws} would follow it in his^{-asws} Prayer mat until the sun emerged, then he^{-asws} would stand and he^{-asws} would pray a lengthy Salat, then he^{-asws} would lie down for a nap, then he^{-asws} would wake up for brushing the teeth. Then he^{-asws} would legislate (narrate Ahadeeth), then call for the lunch''.⁹³⁰

⁹²⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 42 H 1

⁹³⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 42 H 2

CHAPTER 43 – TYPES OF SLEEP, AND WHAT IS RECOMMENDED FROM IT, AND ITS ETIQUETTES, AND TREATMENT FROM PANICKING DURING THE SLEEP

1- ل، الخصال الأربعة قال أمير المؤمنين ع لا ينام الرجل على المحجة

(The book) 'Al Khisaal' –

'(The Hadeeth) 'Al Arbamiya' – Amir Al-Momineen^{asws} said: 'The man should not be sleeping upon the middle of the road'.

و قال لا ينام الرجل على وجهه و من رأيتوه نائماً على وجهه فأنبهوه و لا تدعوه.

And he^{asws} said: 'The man should not sleep (prone) upon his face, and the one you see him sleeping upon his face, wake him up and do not leave him'.⁹³¹

و قال أمير المؤمنين ع إذا أراد أحدكم النوم فليضع يده اليمنى تحت خده الأيمن فإنه لا يدري أيقظته أم لا.

And Amir Al-Momineen^{asws} said: 'Whenever one of you wants to sleep, let him place his right hand under his right cheek, for he does not know whether he will wake up from his sleep or not?'⁹³²

2- ع، علل الشرائع عن أبيه عن سعد بن ابن هاشم عن النوفلي عن السكوني عن الصادق عن أبيه ع قال قال النبي ص إذا أوى أحدكم إلى فراشه فليمسحه بطرف إزاره فإنه لا يدري ما يحدث عليه ثم ليقل اللهم إن أمسكت نفسي في منامي فأعزها لها و إن أرسلتها فأحفظها بما تحفظ به عبداك الصالحين.

(The book) 'Ilal Al Sharaie' – from his father, from Sa'ad, from Ibn Hashim, from Al Nowfaly, from Al Sakuni,

'From Al-Sadiq^{asws}, from his^{asws} father^{asws} having said: 'The Prophet^{saww} said: 'Whenever one of you shelters to his bed, let him touch and edge of his undergarment, for he does not know what has occurred upon him, then let him say, 'O Allah^{azwj}! If You^{azwj} were to Withhold my soul during my sleep, then Forgive for it, and if You^{azwj} were to Send it (back), then Protect with what You^{azwj} Protect Your^{azwj} righteous servants with''.⁹³³

3- ب، قرب الإسناد عن اليقطيني عن القداح عن جعفر عن أبيه ع قال قال النبي ص إذا أوى أحدكم إلى فراشه فليمسحه بصنفة إزاره فإنه لا يدري ما حدث عليه بعده.

(The book) 'Qurb Al Asnaad' – from Al Yaqteeny, from Al Qaddah,

⁹³¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 43 H 1 a

⁹³² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 43 H 1 b

⁹³³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 43 H 2

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws} having said: ‘The Prophet^{-saww} said: ‘Whenever one of you shelters to his bed, let him touch an edge of his undergarment, for he does not know what has occurred upon him after it’’.⁹³⁴

4- ل، الخصال ن، عيون أخبار الرضا عليه السلام ع، علل الشرائع في خبر الشاميين أنه سأل أمير المؤمنين ع عن النوم على كم وجه هو

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

‘In a Hadeeth of the Syrian, he asked Amir Al-Momineen^{-asws} about the sleep, ‘How many aspects is it upon?’

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع النَّوْمُ عَلَى أَرْبَعَةِ أَصْنَافٍ الْأَنْبِيَاءُ تَنَامُ عَلَى أَفْقِيئِهَا مُسْتَلْقِيَةً وَ أَعْيُنُهَا لَا تَنَامُ مُتَوَقِّعَةً لَوْحِي رَجْمًا عَزَّ وَ جَلَّ

Amir Al-Momineen^{-asws} said: ‘The sleep is upon four types – the Prophets^{-as} sleep upon leaning upon their back and their^{-as} do not sleep in anticipation for Revelation of their^{-as} Lord^{-azwj} Mighty and Majestic.

وَ الْمُؤْمِنُ يَنَامُ عَلَى يَمِينِهِ مُسْتَقْبِلَ الْقِبْلَةِ وَ الْمُلُوكُ وَ أَبْنَاؤُهَا عَلَى شِمَائِلِهَا لِيَسْتَمْرِعُوا مَا يَأْكُلُونَ وَ إِنْ لَيْسَ وَ إِخْوَانُهُ وَ كُلُّ جُنُونٍ وَ دُو عَاهَةِ يَنَامُونَ عَلَى وُجُوهِهِمْ مُنْبَطِحِينَ.

And the Momin sleeps upon his right, facing the Qiblah; and the kings and their sons sleep upon their left in order to continue what they are eating; and Iblees^{-la} and his^{-la} brethren^{-la}, and every insane, and one with disability are sleeping upon their faces, prone’’.⁹³⁵

5- ل، الخصال عن ماجيلويه عن محمد العطار عن الأشعري عن اليقطيني عن الدهقان عن دُرُست عن ابن عبد الحميد عن أبي الحسن ع قال: لَعَنَ رَسُولُ اللَّهِ ص ثَلَاثَةَ الْأَكْلِ زَادَهُ وَحَدَهُ وَ الرَّكْبِ فِي الْفَلَاةِ وَحَدَهُ وَ النَّائِمِ فِي الْبَيْتِ وَحَدَهُ.

(The book) ‘Al Khisaal’ – from Majaylawiya, from Muhammad Al Attar, from Al Ashary, from Al Yaqteeny, from Al Dihqan, from Dorost, from Ibn Abdul Hameed,

‘From Abu Al-Hassan^{-asws} having said: ‘Rasool-Allah^{-saww} cursed three – the eater eating his provision alone, and the rider in the wilderness alone, and the one sleeping in the house alone’’.⁹³⁶

6- ل، الخصال فيما أوصى به النبي ص علياً ع يا علي ثَلَاثَةٌ يُتَخَوَّفُ مِنْهُنَّ الْجُنُونُ التَّعَوُّطُ بَيْنَ الْقُبُورِ وَ الْمَشْيُ فِي حُفٍّ وَاحِدٍ وَ الرَّجُلُ يَنَامُ وَحَدَهُ.

(The book) ‘Al Khisaal’ –

‘Among what the Prophet^{-saww} bequeathed with to Ali^{-asws}: ‘O Ali^{-asws}! Three, the madness is feared from them – the one defecating between the graves, and the one walking in one shoe (sock), and the man sleeping alone’’.⁹³⁷

⁹³⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 43 H 3

⁹³⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 43 H 4

⁹³⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 43 H 5

⁹³⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 43 H 6

7- ل، الخصال لي، الأمالي للصدوق بالإسناد المتقدم في باب السهر عن النبي ص أن الله كره النوم في سطح ليس بمحجر

(The books) 'Al Khisaaal', (and) 'Al Amaali' – by the preceding chain in the chapter on vigil –

'From the Prophet^{-saww} said: 'Allah^{-azwj} Dislikes the sleep on a roof not having a covering'.

وَقَالَ مَنْ نَامَ عَلَى سَطْحٍ غَيْرِ مُحَجَّرٍ فَقَدْ بَرَّثَ مِنْهُ الدِّمَّةَ وَكَرِهَ أَنْ يَنَامَ الرَّجُلُ فِي بَيْتٍ وَحْدَهُ.

And he^{-saww} said: 'One who sleeps upon a roof not having a covering, I^{-saww} am freed from him of the responsibility, and it is disliked for the man to sleep in a house alone".⁹³⁸

8- ل، الخصال عن ابن موسى عن ابن زكريا عن ابن حبيب عن عثمان بن سعيد عن هذبة بن خالد عن مبارك بن فضالة عن ابن نباتة قال: قال أمير المؤمنين للحسن ابنه ع- يا بُنَيَّ أَلَا أَعْلَمُكَ أَنْ يَنْعَ حِصَالٍ تَسْتَعْنِي بِهَا عَنِ الطَّبِّ

(The book) 'Al Khisaaal' – from Ibn Musa, from Ibn Zakariya, from Ibn Habeeb, from Usman Bin Saaed, from Hudah Bin Khalid, from Mubarik Bin Fazalat, from Ibn Nubata who said,

'Amir Al-Momineen^{-asws} said to his^{-asws} son^{-asws} Al-Hassan^{-asws}: 'O my^{-asws} son^{-asws}! Shall I^{-asws} let you^{-asws} know of four traits you^{-asws} can be needless by it from the medicine?'

فَقَالَ بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ

He^{-asws} said: 'Yes, O Amir Al-Momineen^{-asws}!'

قَالَ لَا تَجْلِسْ عَلَى الطَّعَامِ إِلَّا وَ أَنْتَ جَائِعٌ وَ لَا تَقُمْ عَنِ الطَّعَامِ إِلَّا وَ أَنْتَ تَشْتَهِيهِ وَ جَوَدِ الْمَضْغِ وَ إِذَا مَنَتَ فَأَعْرِضْ نَفْسَكَ عَلَى الْخَلَاءِ فَإِذَا اسْتَعْمَلْتَ هَذِهِ اسْتَعْنَيْتَ عَنِ الطَّبِّ.

He^{-asws} said: 'Do not seat upon the meal except and you are hungry, and do not stand from the meal except and you are still desirous (of eating), and chew (the food) well, and when you sleep, then present yourself to the toilet. When you^{-asws} were to utilise this, you^{-asws} will be needless from the medicine".⁹³⁹

9- لي، الأمالي للصدوق في خير المناهي عن النبي ص قال: لَا يَبِيحُ أَحَدُكُمْ وَ يَدُهُ غَيْرُهُ فَإِنْ فَعَلَ فَأَصَابَهُ لَمَمٌ الشَّيْطَانِ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ.

(The book) 'Al Amaali' of Al Sadouq –

'In a Hadeeth of the prohibitions from the Prophet^{-saww} having said: 'Not one of you should spend the night and his hand is with food stains and insanity from the Satan^{-la} afflicts him, he should not blame except himself".⁹⁴⁰

10- ن، عيون أخبار الرضا عليه السلام بالإسناد إلى دارم عن الرضا عن أبيه ع قال قال رسول الله ص اغسلوا صيبتانكم من العمر فإن الشيطان يثبتم العمر فيعزغ الصبي في رقاده و يتأذى به الكاتبان.

⁹³⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 43 H 7

⁹³⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 43 H 8

⁹⁴⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 43 H 9

(The book) 'Uyoun Akhbar Al-Reza^{-asws}', may the greetings be upon him^{-asws} – by the chain to Darim, from Al-Reza^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Wash your children from food stains, for the Satan^{-la} smells the food stains, so the child panics in his sleep and two recording Angels are hurt by it''.⁹⁴¹

11- سن، المحاسن عن الحسين بن سيف عن أخيه علي عن أبيه عن محمد بن المثنى عن رجل من بني نوفل بن عبد المطلب عن أبيه عن أبي جعفر محمد بن علي ع قال قال رسول الله ص البائث في البيت وخذته و السائر وخذته شيطانان و الإثنان لمة و الثلاثة أنس.

(The book) 'Al Mahasin' – from Al Husayn Bin Sayf, from his brother Ali, from his father, from Muhammad Bin Al Musanna, from a man from the clan of Nowfal Bin Abdul Muttalib, from his father,

'From Abu Ja'far Muhammad Bin Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The one spending the night along in the house, and the one travelling alone are both Satans^{-la}, and the two are travelling companions, and the three are a comfort''.⁹⁴²

12- سن، المحاسن عن أبيه عن صفوان عن العيص قال: سألت أبا عبد الله ع عن السطح ينام عليه بعير حجرة فقال هي النبي ص عنه

(The book) 'Al Mahasin' – from his father, from Safwan, from Al Ays who said,

'I asked Abu Abdullah^{-asws} about the roof, one sleeps upon it without a covering. He^{-asws} said: 'The Prophet^{-saww} prohibited from it'.

فَسَأَلْتُهُ عَنْ ثَلَاثَةِ حَيْطَانٍ فَقَالَ لَا إِلَّا أَرْبَعٌ

I asked him^{-asws} about three walls (being on the roof). He^{-asws} said: 'No, except four'.

فَقُلْتُ كَمْ طُولُ الْحَائِطِ

I said, 'How much should be the height of the wall?'

قَالَ أَقْصَرُهُ ذِرَاعٌ أَوْ شِبْرٌ.

He^{-asws} said: 'The shortest is a cubit or a palm's width''.⁹⁴³

13- سن، المحاسن عن أبيه عن ابن أبي عمير عن هشام بن الحكم عن أبي عبد الله ع قال: هي رسول الله ص أن يبات على سطح غير محجّر.

(The book) 'Al Mahasin' – from his father, from Ibn Abu Umeyr, from Hisham Bin Al Hakam,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} prohibited from sleeping upon a roof without a covering (room/wall)'.⁹⁴⁴

⁹⁴¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 43 H 10

⁹⁴² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 43 H 11

⁹⁴³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 43 H 12

⁹⁴⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 43 H 13

14- سن، المحاسن عن مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَجَّالِ عَنِ ابْنِ بُكَيْرٍ عَنِ ابْنِ مُسْلِمٍ عَنِ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ كَرِهَ أَنْ يَبِيتَ الرَّجُلُ عَلَى سَطْحٍ لَيْسَتْ عَلَيْهِ حُجْرَةٌ وَ الرَّجُلُ وَ الْمَرْأَةُ فِي ذَلِكَ سَوَاءً.

(The book) 'Al Mahasin' – from Muhammad Bin Ali, from Al Hajjal, from Ibn Bukeyr, from Ibn Muslims,

'From Abu Abdullah^{-asws} having disliked for the man to sleep upon a roof not having a room upon it, and the man and the woman are alike in that (ruling)".⁹⁴⁵

15- سن، المحاسن عن ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنِ ابْنِ مُسْلِمٍ عَنِ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ كَانَ يَكْرَهُ الْبَيْتُوتَةَ لِلرَّجُلِ عَلَى سَطْحٍ وَحْدَهُ أَوْ عَلَى سَطْحٍ لَيْسَتْ عَلَيْهِ حُجْرَةٌ وَ الرَّجُلُ وَ الْمَرْأَةُ فِيهِ مِمَّنْزِلَةٌ.

(The book) 'Al Mahasin' – from Ibn Fazzal, from Ibn Bukeyr, from Ibn Muslim,

'From Abu Abdullah^{-asws} having disliked for the man to be spending the night along upon a rood, or upon a roof not having a room upon it, and the man and the woman are at the same status regarding it".⁹⁴⁶

16- سن، المحاسن عن ابْنِ فَضَّالٍ عَنِ أَبِي أَحْمَدَ عَنِ مُحَمَّدِ بْنِ أَبِي حَمَزَةَ وَ غَيْرِهِ عَنِ أَبِي عَبْدِ اللَّهِ ع فِي السَّطْحِ يَبِيتُ عَلَيْهِ غَيْرَ مُحَجَّرٍ فَقَالَ يُجْزِيهِ أَنْ يَكُونَ مِفْدَارُ ارْتِفَاعِ الْحَائِطِ ذِرَاعَتَيْنِ.

(The book) 'Al Mahasin' – from Ibn Fazzal, from Abu Ahmad, from Muhammad Bin Abu Hamza and someone else,

'From Abu Abdullah^{-asws} regarding the roof, spending the night upon it without there being a covering (room/walls). He^{-asws} said: 'It would suffice him if there happens to be raised walls a measurement of two cubits".⁹⁴⁷

17- سن، المحاسن عن ابْنِ فَضَّالٍ عَنِ عَلِيِّ بْنِ إِسْحَاقَ عَنِ سَهْلِ بْنِ أَبِي سَعْدٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ بَاتَ عَلَى سَطْحٍ غَيْرَ مُحَجَّرٍ فَأَصَابَهُ شَيْءٌ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ.

(The book) 'Al Mahasin' – from Ibn Fazzal, from Ali Bin Is'haq, from Sahl Bin Al Yas'a,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who spends a night upon a roof without a covering (room/wall), then something were to afflict him, he should not blame except himself".⁹⁴⁸

18- مص، مصباح الشريعة قَالَ الصَّادِقُ ع وَ تَمَّ نَوْمَةُ الْمُتَعَبِّدِينَ وَ لَا تَنَمَّ نَوْمَةُ الْعَافِلِينَ فَإِنَّ الْمُتَعَبِّدِينَ الْأَكْيَاسَ يَنَامُونَ اسْتِرْوَاحاً وَ أَمَّا الْعَافِلُونَ يَنَامُونَ اسْتِنْبَاطاً

(The book) 'Misbah Al Sharia' –

⁹⁴⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 43 H 14

⁹⁴⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 43 H 15

⁹⁴⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 43 H 16

⁹⁴⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 43 H 17

'Al-Sadiq^{-asws} said: 'And sleep the sleep of worshippers and do not sleep the sleep of the heedless ones! The clever ones are sleeping in any airy place, and as for the heedless ones, they are sleeping arrogantly.

قَالَ رَسُولُ اللَّهِ ص نَنَامُ عَيْنِي وَ لَا يَنَامُ قَلْبِي

Rasool-Allah^{-saww} said: 'My^{-saww} eyes sleep and my^{-saww} heart does not sleep'.

وَ اِنُو يَنُومُكَ تُخْفِيَفَ مَثُوتَبِكَ عَلَى الْمَلَائِكَةِ وَ اعْتِزَالَ النَّفْسِ مِنْ شَهَوَاتِهَا وَ احْتَبِرَ بِهَا نَفْسَكَ مَعْرِفَةً بِأَنَّكَ عَاجِزٌ ضَعِيفٌ- لَا تُقْدِرُ عَلَى شَيْءٍ مِنْ حَرَكَاتِكَ وَ سُكُونِكَ إِلَّا بِحُكْمِ اللَّهِ وَ تَقْدِيرِهِ

And intend with your sleep lightening your provisions upon the Angels, and isolate the soul from its lustful desires, and test yourself with it by recognising that you are unable, weak, not able upon anything from your movements and your stillness except by a Decision of Allah^{-azwj} and His^{-azwj} Power.

فَإِنَّ النَّوْمَ أَخُ الْمَوْتِ فَاسْتَدْلِلْ بِهِ عَلَى الْمَوْتِ الَّذِي لَا يَجِدُ السَّبِيلَ إِلَى الْإِنْتِبَاهِ فِيهِ وَ الرَّجُوعِ إِلَى إِصْلَاحِ مَا فَاتَ عَنْكَ

The sleep is a brother of the death, so be pointed by it upon the death which you will not find the way to the waking up from it and the returning to correct whatever had been lost from you.

وَ مَنْ نَامَ عَنْ فَرِيضَةٍ أَوْ سُنَّةٍ أَوْ نَافِلَةٍ أَوْ فَاتَهُ بِسَبَبِهَا شَيْءٌ فَذَلِكَ نَوْمٌ الْغَافِلِينَ وَ سِيرَةُ الْخَاسِرِينَ وَ صَاحِبُهُ مَعْبُودٌ

And the one who sleeps from (not performing) an Obligation or Sunnah (Salat), or something is lost by him due to its cause, so that is a sleep of the heedless ones, and conduct of the losers, and its owner has been defrauded (by his sleep).

وَ مَنْ نَامَ بَعْدَ فَرَغِهِ مِنْ آدَاءِ الْفَرَائِضِ وَ السُّنَنِ وَ الْوَاجِبَاتِ مِنَ الْمُتَّفِقِ فَذَلِكَ نَوْمٌ مَحْمُودٌ وَ إِنِّي لَا أَعْلَمُ لِأَهْلِ زَمَانِنَا هَذَا شَيْئاً إِذَا أَتَوْا بِحِذْوِ الْحِصَالِ أَسْلَمَ مِنَ النَّوْمِ لِأَنَّ الْخَلْقَ تَرَكُوا مِرَاعَةَ دِينِهِمْ وَ مُرَاقَبَةَ أَخْوَالِهِمْ وَ أَخَذُوا بِشِمَالِ الطَّرِيقِ وَ الْعَبْدُ إِذَا اجْتَهَدَ أَنْ لَا يَتَكَلَّمَ كَيْفَ يُمْكِنُهُ أَنْ لَا يَسْتَمِعَ إِلَى مَا هُوَ مَانِعٌ لَهُ عَنْ ذَلِكَ

And one who sleeps after his being free from having fulfilled the Obligations and the Sunnah's and the Obligatory from the rights, so that is a sleep of a praised one, and I^{-asws} don't know for the people of our^{-asws} era, when they were to come with these traits, anything safer from the sleep, because the people are neglecting taking care of their religion, and being watchful of their situations, and they are taking the left road, and the servant, if he were to strive not to speak, how can not listen to what is preventing him from that?

وَ إِنَّ النَّوْمَ مِنْ إِحْدَى تِلْكَ الْأَلَاتِ قَالَ اللَّهُ عَزَّ وَ جَلَّ- إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُلاً

And the sleep is from one of those tools. Allah^{-azwj} Mighty and Majestic Says: **Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36].**

وَ إِنَّ فِي كَثْرَتِهِ آفَاتٍ وَ إِنَّ كَانَ عَلَى سَبِيلِ مَا ذَكَرْنَاهُ وَ كَثْرَةُ النَّوْمِ يَتَوَلَّدُ مِنْ كَثْرَةِ الشُّرْبِ وَ كَثْرَةُ الشُّرْبِ يَتَوَلَّدُ مِنْ كَثْرَةِ الشَّبَعِ وَ هُمَا يُتَقَالَانِ النَّفْسَ عَنِ الطَّاعَةِ وَ يُفْسِدَانِ الْقَلْبَ عَنِ التَّفَكُّرِ وَ الْحُشُوعِ

And in its lot (of sleep), there are calamities, and even if he were to be upon a way of what we^{-asws} have mentioned; and sleeping a lot is produced from a lot of drinking, and a lot of drinking is produced from a lot of satiation, and these two make the self to be sluggish from the acts of obedience and harden the heart from the pondering, and the humbleness.

وَ اجْعَلْ كُلَّ نَوْمِكَ آخِرَ عَهْدِكَ مِنَ الدُّنْيَا وَ اذْكُرِ اللَّهَ بِقَلْبِكَ وَ لِسَانِكَ وَ خَفِ اطِّلَاعَهُ عَلَى سِرِّكَ وَ اعْتَقِدْ بِقَلْبِكَ مُسْتَعِينًا بِهِ فِي الْقِيَامِ إِلَى الصَّلَاةِ

And make every sleep of yours to be the last of your times from the world, and do Zikr of Allah^{-azwj} with your heart and your tongue, and lessen notifying it upon your secret, and believe with your heart being assisted by it in standing to the Salat.

فَإِذَا انْتَبَهْتَ فَإِنَّ الشَّيْطَانَ يَقُولُ لَكَ تَمَّ فَإِنَّ عَلَيْكَ بَعْدَ لَيْلَا طَوِيلًا يُرِيدُ تَقْوِيَتَ وَ قَتِ مُنَاجَاتَكَ وَ عَرَضِ حَالِكَ عَلَى رَبِّكَ وَ لَا تَغْفُلْ عَنِ الْإِسْتِغْفَارِ بِالْأَسْحَارِ فَإِنَّ لِلْقَانِئِينَ فِيهِ أَشْوَاقًا.

When you wake up, then the Satan^{-la} says to you, ‘Sleep, for there is still a long night upon you’, intending the loss of time of your whispering (to Allah^{-azwj}), and presenting your state to your Lord^{-azwj}; and do not be heedless from seeking the Forgiveness at pre-dawn, for there is yearning in it for the ones devoutly obedient’.⁹⁴⁹

19- طب، طب الأئمة عليهم السلام عن جعفر بن حنان الطائي عن محمد بن عبد الله بن مسعود عن ابن مسكان عن الحلبي قال: قال أبو عبد الله ع لرجل من أوليائه وقد سأله الرجل فقال يا ابن رسول الله ص إن لي ثبينة وأرض لها وأشفق عليها فإنها تفرغ كثيراً ليلًا ونهاراً فإن رأيت أن تدعو الله لها بالواقية

(The book) ‘Tibb Al Aimmah^{-asws}’, may the greetings be upon them^{-asws} – from Ja’far Bin Hanan Al Taie, from Muhammad Bin Abdullah Bin Masoud, from Ibn Muskan, from Al Halby who said,

‘Abu Abdullah^{-asws} said to a man from his^{-asws} friends, and the man had asked him^{-asws} saying, ‘O son^{-asws} of Rasool-Allah^{-saww}! There is a daughter for me, and I perform ‘Ruqiya’ (Quran chanting) to her and am pitying upon her, for she tends to panic a lot, night and day. If you^{-asws} see (fit) you^{-asws} could supplicate for her with the prevention’.

قَالَ فَدَعَا لَهَا ثُمَّ قَالَ مُرَّهَا بِالْقَصْدِ فَإِنَّهَا تَنْتَفِعُ بِذَلِكَ.

He (the narrator) said, ‘He^{-asws} supplicated for her, then said: ‘Instruct her with the cupping (blood-letting), for she will benefit with that’.⁹⁵⁰

20- طب، طب الأئمة عليهم السلام أبو عبيدة بن محمد بن عبيد عن أبيه عن النضر عن ميسرة عن أبي عبد الله ع قال: إن رجلاً قال له يا ابن رسول الله إن لي جارية يكثر فرغها في المنام وربما اشتد بها الحال فلا تهدأ ولا تأخذها خدر في عضدها وقد رآها بعض من يعالج فقال إن بها مس [مساً] من أهل الأرض وليس يمكن علاجها

⁹⁴⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 43 H 18

⁹⁵⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 43 H 19

(The book) 'Tibb Al Aimmah^{-asws}', may the greetings be upon them^{-asws} – Abu Ubeyda Bin Muhammad Bin Ubeyd, from his father, from Al Nasr, from Muyassir,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'A man said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! There is a girl for me who frequently panics during the sleep, and sometimes the state is severe with her so she does not calm down and the numbness in her arm seizes her, and I had shown her to one of the physicians. He said that there is a touch (of evil) from people of the earth and it isn't possible to treat her'.

فَقَالَ ع بَرِّدَهَا بِالْفَصْدِ وَ خُدْهَا مَاءَ الشَّبِيبِ [الْتَّبِيبِ] الْمَطْبُوحِ بِالْعَسَلِ وَ يُسَقَى ثَلَاثَةَ أَيَّامٍ

He^{-asws} said: 'Cooler her down with the cupping (blood-letting) and take for her water of the dill cooked with honey and quench her for three days'.

قَالَ فَعَعَلْتُ ذَلِكَ فَعُوفِيَتْ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ.

He (the narrator) said, 'I did that, and she recovered by the Permission of Allah^{-azwj} Mighty and Majestic"⁹⁵¹.

21 دَعَاؤُ الرَّاوِنْدِيِّ، رَوَى ابْنُ بَابُوَيْهٍ رَحِمَهُ اللَّهُ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ الْوَكِيلِ الْقُمِّيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلْتُ عَلَى أَبِي مُحَمَّدٍ ع فُقِلْتُ جُعِلْتُ فِدَاكَ إِيَّيْ مُعْتَمِّ بِشَيْءٍ يُصِيبُنِي فِي نَفْسِي وَ قَدْ أَرَدْتُ أَنْ أَسْأَلَ أَبَاكَ فَلَمْ يَتَنَفَّقْ لِي ذَلِكَ

(The book) 'Dawaat' of Al Rawandy – It is reported by Ibn Babuwayh, may Allah^{-azwj} have Mercy on him, from Ahmad Bin Is'haq Al Wakeel Al Qummi, may Allah^{-azwj} be Pleased with him, said,

'I entered to see Abu Muhammad^{-asws}. I said, 'May I be sacrificed for you^{-asws}! I am saddened by something afflicting me within myself, and I had intended to ask your^{-asws} father^{-asws}, but that did not happen for me'.

فَقَالَ مَا هُوَ

He^{-asws} said: 'What is it?'

فُقِلْتُ يَا سَيِّدِي رُبِّي لَنَا عَنْ آبَائِكَ ع أَنَّ نَوْمَ الْأَنْبِيَاءِ عَلَى أَفْئِدَتِهِمْ وَ نَوْمَ الْمُؤْمِنِينَ عَلَى أَيْمَانِهِمْ وَ نَوْمَ الْمُنَافِقِينَ عَلَى شِمَائِلِهِمْ وَ نَوْمَ الشَّيَاطِينِ عَلَى وُجُوهِهِمْ

I said, 'My Master^{-asws}! It has been reported to us from your^{-asws} forefathers^{-asws} that sleep of the Prophets^{-as} is upon their back, and sleep of the Momineen is upon their right side, and sleep of the hypocrites is upon their left side, and sleep of the Satans^{-la} is upon their^{-la} faces''.

فَقَالَ كَذَلِكَ

He^{-asws} said: 'It is like that!'

⁹⁵¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 43 H 20

فَقُلْتُ يَا سَيِّدِي فَإِنِّي أَجْهَدُ أَنْ أَنَامَ عَلَى يَمِينِي فَلَا يُمْكِنُنِي وَلَا يَأْخُذُنِي النَّوْمُ عَلَيْهَا

I said, 'O my Master^{-asws}! I struggle to sleep upon my right. It is neither possible for me nor does the sleep seize me upon it!'

فَسَكَتَ سَاعَةً ثُمَّ قَالَ يَا أَحْمَدُ اذْنُ مَعِي

He^{-asws} was silent for a while, then said: 'O Ahmad, come near me^{-asws}!'

فَدَنَوْتُ مِنْهُ فَقَالَ يَا أَحْمَدُ ادْخُلْ يَدَكَ تَحْتَ ثِيَابِكَ فَأَدْخُلْنَهَا فَأَخْرَجَ يَدَهُ مِنْ تَحْتِ ثِيَابِهِ وَادْخَلَهَا تَحْتَ ثِيَابِي وَمَسَحَ بِيَدِهِ الْبُيُوتَى عَلَى جَانِبِي الْأَيْسَرِ وَبِيَدِهِ الْيُسْرَى عَلَى جَانِبِي الْأَيْمَنِ ثَلَاثَ مَرَّاتٍ

I went near him^{-asws}. He^{-asws} said: 'O Ahmad! Insert your hand under your clothes!' I inserted it. He^{-asws} brought out his^{-asws} hand from under his^{-asws} clothes and inserted it under my clothes and wiped his^{-asws} right hand upon my left side and his^{-asws} left hand upon my right side – three times'.

قَالَ أَحْمَدُ فَمَا أَقْدِرُ أَنْ أَنَامَ عَلَى يَسَارِي مُنْذُ فَعَلْتُ عَ ذَلِكَ بِي.

Ahmad (the narrator) said, 'I have not been able upon sleeping on my left side since he^{-asws} had done that with me'.⁹⁵²

وَقَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا أُوَيْتَ إِلَى فِرَاشِكَ فَانظُرْ مَا سَلَكْتَ فِي بَطْنِكَ وَمَا كَسَبْتَ فِي يَوْمِكَ وَادْكُرْ أَنَّكَ مَيِّتٌ وَأَنَّ لَكَ مَعَادًا.

And Abu Abdullah^{-asws} said: 'When you shelter to your bed, then look (consider) what has gone into your belly, and what you have earned during your day, and remember that you will be dead and there is a Hereafter for you'.⁹⁵³

⁹⁵² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 43 H 21 a

⁹⁵³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 43 H 21 b

CHAPTER 44 – THE RECITATION AND THE SUPPLICATION DURING THE SLEEP AND AT WAKING UP

1- ل، الخصال الأربعة قال أمير المؤمنين ع إذا انتبه أحدكم من نومه فليقل - لا إله إلا الله الخليم الكريم الحي القيوم وهو على كل شيء قدير

(The book) 'Al Khisaal' –

'(The Hadeeth) 'Al-Arbamiya' – Amir Al-Momineen^{-asws} said: 'When one of you wakes up from his sleep, then let him say, 'There is no god except Allah^{-azwj}, the Lenient, the Benevolent, the Living, the Eternal, and He^{-azwj} is Able upon all things!

سُبْحَانَ رَبِّكَ رَبِّ الْعَالَمِينَ وَإِلَهُ الْمُرْسَلِينَ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ مَا فِيهِنَّ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ رَبِّ الْعَرْشِ الْعَظِيمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Glorious is Lord^{-azwj} of the Prophets^{-as} and God^{-azwj} of the Messengers^{-as}, Lord^{-azwj} of the seven skies and whatever is within these, and Lord^{-azwj} of the seven earths and whatever is in these, and whatever is between these, and Lord^{-azwj} of the Mighty Throne, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds!

فَإِذَا جَلَسَ مِنْ نَوْمِهِ فَلْيُقُلْ قَبْلَ أَنْ يَقُومَ حَسْبِيَ اللَّهُ حَسْبِيَ الرَّبُّ مِنَ الْعِبَادِ حَسْبِيَ اللَّهُ الَّذِي هُوَ حَسْبِي مُنْذُ كُنْتُ حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ

When he sits up from his sleep, let him say before he stands, 'Allah^{-azwj} Suffices me! The Lord^{-azwj} Suffices me from the servants! Allah^{-azwj} Suffices me the One^{-azwj} Who has been Sufficing me since I have existed. Allah^{-azwj} Suffices me and is the best Protector!'

إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلْيَنْظُرْ إِلَى أَكْثَافِ السَّمَاءِ وَ لِيَقْرَأْ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ إِلَى قَوْلِهِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ.

When one of you stands from the night, let him look at canopy of the sky, and let him recited: '**regarding the Creation of the skies and the earth: [3:191]** – up to His^{-azwj} Words: **surely You do not break the Promise' [3:194]**'.⁹⁵⁴

وَ قَالَ ع إِذَا أَرَادَ أَحَدُكُمْ النَّوْمَ فَلَا يَضَعَنَّ جَنْبِيهِ عَلَى الْأَرْضِ حَتَّى يَقُولَ أُعِيذُ نَفْسِي وَ دِينِي وَ أَهْلِي وَ مَالِي وَ حَوَائِمَ عَمَلِي وَ مَا رَزَقَنِي رَبِّي وَ حَوْلِي

And he^{-asws} said: 'Whenever one of you wants to sleep, he should not place his side upon the ground until he says, 'I seek Refuge for myself, and my religion, and my family, and my wealth, and the conclusion of my deeds, and what my Lord^{-azwj} has Graced me, and has Given me.

بِعِزَّةِ اللَّهِ وَ عَظَمَةِ اللَّهِ وَ جَبْرُوتِ اللَّهِ وَ سُلْطَانِ اللَّهِ وَ رَحْمَةِ اللَّهِ وَ رَأْفَةِ اللَّهِ وَ غُفْرَانِ اللَّهِ وَ قُوَّةِ اللَّهِ وَ قُدْرَةِ اللَّهِ وَ جَلَالِ اللَّهِ وَ بَصْنَعِ اللَّهِ وَ أَرْكَانِ اللَّهِ وَ بِجَمْعِ اللَّهِ

⁹⁵⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 1 a

By the Might of Allah^{-azwj}, and Magnificence of Allah^{-azwj}, and Omnipotence of Allah^{-azwj}, and Authority of Allah^{-azwj}, and Gentleness of Allah^{-azwj}, and Forgiveness of Allah^{-azwj}, and Strength of Allah^{-azwj}, and Power of Allah^{-azwj}, and Majestic of Allah^{-azwj}, and by Making of Allah^{-azwj}, and the Pillars of Allah^{-azwj}, and with the Gathering of Allah^{-azwj}!

وَبُرْسُولِ اللَّهِ وَبِقُدْرَةِ اللَّهِ عَلَى مَا يَشَاءُ مِنْ شَرِّ السَّامَةِ وَالْمَاءَةِ وَ مِنْ شَرِّ الْجِنِّ وَالْإِنْسِ وَ مِنْ شَرِّ مَا يَدْبُ فِي الْأَرْضِ وَ مَا يَخْرُجُ مِنْهَا وَ مَا يَنْزِلُ مِنَ السَّمَاءِ وَ مَا يَعْرُجُ فِيهَا وَ مِنْ شَرِّ كُلِّ دَابَّةٍ

And with Rasool^{-saww} of Allah^{-azwj}, and with Power of Allah^{-azwj} upon whatever He^{-azwj} so Desires, from evil of the toxins and the vermins, and from evil of the Jinn and the humans, and evil of **what enters into the earth and what comes out from it, and what descends from the sky and what ascends to it, [34:2]**, and from evil of every animal.

رَبِّي أَخَذَ بِنَاصِيئِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ - وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

My Lord^{-azwj} **Seizes it by its forelock. Surely, my Lord is upon the Straight Path [11:56] and He is Able upon all things [11:4]**, and there is neither any Might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!

فَإِنَّ رَسُولَ اللَّهِ كَانَ يُعَوِّدُ بِهَا الْحَسَنَ وَ الْحُسَيْنَ ع- وَ بِذَلِكَ أَمَرَ رَسُولُ اللَّهِ ص.

Rasool-Allah^{-saww} used to seek Refuge by it for Al-Hassan^{-asws} and Al Husayn^{-asws}, and Rasool-Allah^{-saww} had instructed with that⁹⁵⁵.

وَ قَالَ ع إِذَا أَرَادَ أَحَدُكُمْ النَّوْمَ فَلْيَضَعْ يَدَهُ الَّتِي تَحْتَ خَدِّهِ الْأَيْمَنِ وَ لِيَقُلْ بِسْمِ اللَّهِ وَضَعْتُ جَنْبِي لِلَّهِ عَلَى مِلَّةِ إِبْرَاهِيمَ وَ دِينِ مُحَمَّدٍ وَ وَلَايَةِ مَنْ افْتَرَضَ اللَّهُ طَاعَتَهُ مَا شَاءَ اللَّهُ كَانَ وَ مَا لَمْ يَشَأْ لَمْ يَكُنْ

And he^{-asws} said: ‘When one of you wants to sleep, let him place his right hand under his right cheek, and let him say, ‘In the Name of Allah^{-azwj}! I am placing my side for Allah^{-azwj} being upon nation (religion) of Ibrahim^{-as}, and religion of Muhammad^{-saww}, and Wilayah of the one Allah^{-azwj} has Imposed obedience to him^{-asws}. Whatever Allah^{-azwj} so Desires, happens, and whatever He^{-azwj} does not Desire does not happen’.

فَمَنْ قَالَ ذَلِكَ عِنْدَ مَنَامِهِ حُفِظَ مِنَ اللَّصِّ وَ الْمُغِيرِ وَ الْهَدْمِ وَ اسْتَعْفِرَتْ لَهُ الْمَلَائِكَةُ

The one who says that at his sleep time will be protected from the theft, and the changes, and the demolishing, and the Angels seek Forgiveness for him.

وَ مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ حِينَ يَأْخُذُ مَضْجَعَهُ وَكَلَّمَ اللَّهُ عَزَّ وَ جَلَّ بِهِ خَمْسِينَ أَلْفَ مَلِكٍ يَخْرُسُونَ لِيلَتِهِ.

⁹⁵⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 1 b

And the one who recites: **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed) when he takes to his bed, Allah^{-azwj} Mighty and Majestic will Allocate fifty thousand Angels will protect him during his night".⁹⁵⁶

2- يد، التوحيد لي، الأماالي للصدوق عن ابن المُنَوِّكِلِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ مُحَمَّدِ بْنِ هِلَالٍ عَنِ عِيسَى بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَرَأَ فَلَهُ هُوَ اللَّهُ أَحَدٌ حِينَ يَأْخُذُ مَضْجَعَهُ عَفَرَ اللَّهُ لَهُ ذُنُوبَ حَمْسِينَ سَنَةً.

(The books) 'Al Tawheed', (and) 'Al Amaali' of Al Sadouq – from Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Ashary, from Muhammad Bin Hilal, from Isa Bin Abdullah, from his father, from his forefathers,

'From Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who recites: **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed) when he takes to his bed, Allah^{-azwj} will Forgive for him sins of fifty years".⁹⁵⁷

ثواب الأعمال عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ مِثْلَهُ إِلَّا أَنَّ فِيهِ مَنْ قَرَأَ فَلَهُ اللَّهُ أَحَدٌ مِائَةَ مَرَّةٍ حِينَ يَأْخُذُ.

(The book) 'Sawaab Al Amaal' – from Muhammad Al Attar, from Al Ashary –

'Similar to it, except that in it is: 'One who recites: **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed) one hundred times when he takes (to his bed)".⁹⁵⁸

3- ثواب الأعمال ل، الخصال لي، الأماالي للصدوق عن أبيه عن سعد بن عيسى عن الحسين بن يوسف عن سلام بن غانم عن الصادق ع قَالَ: مَنْ قَالَ حِينَ يَأْوِي إِلَى فِرَاشِهِ لَا إِلَهَ إِلَّا اللَّهُ مِائَةَ مَرَّةٍ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ وَ مِنْ اسْتَعْفَرَ اللَّهَ حِينَ يَأْوِي إِلَى فِرَاشِهِ مِائَةَ مَرَّةٍ تَحَاتَّتْ ذُنُوبُهُ كَمَا يَسْقُطُ وَرَقُّ الشَّجَرِ.

(The book) 'Sawaab Al Amaal', (and) 'Al Khisaaal', (and) 'Al Amaali' of Al Sadouq – from his father, from Sa'ad, from Ibn Isa, from Al Husayn Bin Yusuf, from Sallam Bin Ganim,

'From Al-Sadiq^{-asws} having said: 'One who says when he shelters to his bed, 'There is no god except Allah^{-azwj}', one hundred times, Allah^{-azwj} will Build a house for him in the Paradise; and the one who seeks Forgiveness one hundred times when he shelters to his bed, his sins will drop off like what the leaves of the tree drop off".⁹⁵⁹

4- ب، قرب الإسناد عن ابن سعد عن الأزدية عن أبي عبد الله ع قَالَ: مَنْ قَالَ حِينَ يَأْخُذُ مَضْجَعَهُ ثَلَاثَ مَرَّاتِ الْحَمْدُ لِلَّهِ الَّذِي عَلَا فَفَقَهَرَ وَ الْحَمْدُ لِلَّهِ الَّذِي بَطَّنَ فَخَبَّرَ وَ الْحَمْدُ لِلَّهِ الَّذِي مَلَكَ فَقَدَّرَ وَ الْحَمْدُ لِلَّهِ الَّذِي يُخَيِّ الْمَوْتَى وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ -

(The book) 'Qurb Al Asnaad' – from Ibn Sa'ad, from Al Asdy,

'From Abu Abdullah^{-asws} having said (regarding) one who says three times when he takes to his bed, 'The Praise is for Allah^{-azwj} Who is Exalted so He^{-azwj} Subdues, and the Praise is for Allah^{-azwj} Whom is Hidden so He^{-azwj} is Informed, and the Praise is for Allah^{-azwj} Who Owns so

⁹⁵⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 1 c

⁹⁵⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 2 a

⁹⁵⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 2 b

⁹⁵⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 3

He^{-azwj} is Able, and the Praise is for Allah^{-azwj} Who Revives the dead and He^{-azwj} is Able upon all things’.

قَالَ ع حَرَجَ مِنَ الدُّنُوبِ كَهَيْئَةِ يَوْمٍ وَلَدَتْهُ أُمُّهُ.

He^{-asws} said: ‘He will come out from the sins and be like he was on the day his mother gave him birth (sinless)’.⁹⁶⁰

ثَوَابُ الْأَعْمَالِ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنْ مُحَمَّدِ بْنِ بَكْرِ مِثْلَهُ وَ فِيهِ يُجِيبِي الْمَوْتَى وَ يُبَيِّتُ الْأَحْيَاءَ.

(The book) ‘Sawaab Al Amaal’ – from Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Muhammad Bin Bakr

‘Similar to it, and in it is: ‘He^{-azwj} Revives the dead and Causes the living to die’.⁹⁶¹

5- ن، عيون أخبار الرضا عليه السلام في خبر رجاء بن ضحاك فيما كان يعمل الرضا ع في طريق خراسان قال فإذا كان الثلث الأخير من الليل قام عن فراشه بالتسبيح والتحميد والتكبير والتهليل والاستغفار

(The book) ‘Uyoun Akhbar Al-Reza^{-asws}’, may the greetings be upon him^{-asws}, in a Hadeeth by Raja’a Bin Zahaak, ‘Among what Al-Reza^{-asws} had done in the road to Khurasan. He said, ‘When it was the last third from the night, he^{-asws} stood upon his^{-asws} bedspread with the Glorifying, and the praising, and the Takbeer, and the extollations of the Oneness, and seeking the Forgiveness’.

وَ قَالَ كَانَ يُكْتَبُ بِاللَّيْلِ فِي فِرَاشِهِ مِنْ تِلَاوَةِ الْقُرْآنِ فَإِذَا مَرَّ بِآيَةٍ فِيهَا ذِكْرٌ جَنَّةٍ أَوْ نَارٍ بَكَى وَ سَأَلَ اللَّهَ الْجَنَّةَ وَ تَعَوَّذَ بِهِ مِنَ النَّارِ.

And he said, ‘And at night he^{-asws} was frequently reciting from the Quran. Whenever he^{-asws} passed by Mention of the Paradise of Fire, he^{-asws} cried and asked Allah^{-azwj} for the Paradise and sought Refuge with Him^{-azwj} from the Fire’.⁹⁶²

6- ع، علل الشرائع عن القطن عن السكري عن الحكم بن أسلم عن ابن عيينة عن الحريري عن أبي الورد بن ثمامة عن علي ع أنه قال لرجل من بني سعد أ لا أحدثك عني وعن فاطمة ع إنما كانت عندي وكانت من أحب أهله إلي

(The book) ‘Ilal Al Sharaie’ – from Al Qattan, from Al Sukary, from Al Hakam Bin Aslam, from Ibn Uyana, from Abu Al Warads Bin Sumanah,

‘From Ali^{-asws} having said to a man from the clan of Sa’ad: ‘Shall I^{-asws} narrate to you from Me^{-asws} and from Fatima^{-asws}? She^{-asws} was with me^{-asws}, and she^{-asws} was from the most beloved of his^{-saww} family to him^{-saww}’.

وَ أَهْمَا اسْتَمْتَّ بِالْقُرْبَةِ حَتَّى أَتَرَ فِي صَدْرِيهَا وَ طَحَنَتْ بِالرَّحَى حَتَّى مَجَلَّتْ يَدَاهَا وَ كَسَحَتْ الْبَيْتَ حَتَّى اغْبَرَّتْ نِيَابَهَا وَ أَوْقَدَتْ النَّارَ تَحْتَ الْقَدْرِ حَتَّى دَكِنَتْ نِيَابَهَا فَأَصَابَهَا مِنْ ذَلِكَ صَرٌّ شَدِيدٌ

⁹⁶⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 4 a

⁹⁶¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 4 b

⁹⁶² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 5

She^{-asws} drew the water with the water skin until it impacted in her^{-asws} chest, and she^{-asws} ground with the mill until her^{-asws} hand's skin peeled off, and she swept the house until her^{-asws} clothes changed (colour), and she^{-asws} ignited the fire beneath the pot until her^{-asws} clothes darkened. She^{-asws} was afflicted by severe harm from that.

فَقُلْتُ لَهَا لَوْ أَتَيْتِ أَبَاكَ فَسَأَلْتِهِ خَادِمًا يَكْفِيكَ خَرَّ مَا أَنْتِ فِيهِ مِنْ هَذَا الْعَمَلِ

I^{-asws} said to her^{-asws}: 'If you^{-asws} could go to your^{-asws} father^{-saww} and ask him^{-saww} for a maid to suffice you^{-asws} the heat of what you^{-asws} are in, from this work!'

فَأَتَتْ النَّبِيَّ ص فَوَجَدَتْ عِنْدَهُ خَدَاتًا فَاسْتَحَتْ وَ انْصَرَفَتْ

She^{-asws} came to the Prophet^{-saww}. She^{-asws} found youths in his^{-saww} presence. So she^{-as} was embarrassed and she^{-asws} left'.

قَالَ فَعَلِمَ النَّبِيُّ ص أَنَّمَا جَاءَتْ لِحَاجَةٍ

He^{-asws} said: 'The Prophet^{-saww} knew she^{-asws} had come for a need'.

قَالَ فَعَدَا عَلَيْنَا وَ نَحْنُ فِي لِفَاعِنَا فَقَالَ السَّلَامُ عَلَيْكُمْ فَسَكَتْنَا وَ اسْتَحَيْنَا لِمَكَانِنَا

He^{-asws} said: 'He^{-saww} came to us^{-asws} in the morning and we^{-asws} were in our^{-asws} quilt. He^{-saww} said: 'The greetings be upon you^{-asws}!' We^{-asws} were silent and we^{-asws} were embarrassed due to our^{-asws} place.

ثُمَّ قَالَ السَّلَامُ عَلَيْكُمْ فَسَكَتْنَا ثُمَّ قَالَ السَّلَامُ عَلَيْكُمْ فَحَشِينَا إِنْ لَمْ نُرَدِّ عَلَيْهِ يَنْصَرِفْ وَ قَدْ كَانَ يَفْعَلُ ذَلِكَ يُسَلِّمُ ثَلَاثًا فَإِنْ أُذِنَ لَهُ وَ إِلَّا انْصَرَفَ

Then he^{-saww} said: 'The greetings be upon you^{-asws}!' We^{-asws} were silent. Then he^{-saww} said: 'The greetings be upon you^{-asws}!' We^{-asws} feared that if we^{-asws} do not respond to him^{-saww}, he^{-saww} will leave, and he^{-saww} had already done that greeting thrice. So either we^{-asws} permit him^{-saww} or else he^{-saww} will leave.

فَقُلْتُ وَ عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ ادْخُلْ

I^{-asws} said: 'And upon you^{-saww} be the greetings, O Rasool-Allah^{-saww}, enter!'

فَلَمْ يَعُدْ ص أَنْ جَلَسَ عِنْدَ رُؤُوسِنَا فَقَالَ يَا فَاطِمَةُ مَا كَأَنْتِ حَاجَتُكَ أَمْسِ عِنْدَ مُحَمَّدٍ

He^{-saww} did not repeat to sit by our^{-asws} heads. He^{-saww} said: 'O Fatima^{-asws}! What was your^{-asws} need yesterday with Muhammad^{-saww}?'

قَالَ فَحَشَيْتُ إِنْ لَمْ تُجِبْهُ أَنْ يَقُومَ

He^{-asws} said: 'I^{-asws} feared that if we^{-asws} do not answer him^{-as}, he^{-saww} would stand up'.

قَالَ فَأَخْرَجْتُ رَأْسِي فَقُلْتُ أَنَا وَاللَّهِ أَحْبَبْتُكَ يَا رَسُولَ اللَّهِ إِذَا اسْتَقَمْتُ بِالْمَرْزَبَةِ حَتَّى أَتَرَ فِي صَدْرِيهَا وَجَرْتُ بِالرِّحَى حَتَّى مَجَلَّتْ يَدَاهَا وَكَسَحَتِ الْبَيْتَ حَتَّى اعْبَرَتْ تِيَابِهَا وَأَوْقَدْتُ تَحْتَ الْقِدْرِ حَتَّى دَكَنْتُ تِيَابِهَا فَقُلْتُ لَهَا لَوْ أَتَيْتُ أَبَاكَ فَسَأَلْتَهُ خَادِمًا يَكْفِيكَ حَرًّا مَا أَنْتَ فِيهِ مِنْ هَذَا الْعَمَلِ

He^{-asws} said: 'I^{-asws} brought out my^{-asws} head. I^{-asws} said: 'By Allah^{-azwj}, I^{-asws} shall inform you^{-saww}, O Rasool-Allah^{-saww}! She is fetching the waterskin until it has impacted in her^{-asws} chest, and she^{-asws} pulls the hand mill until her^{-asws} hands are peeling off, and she^{-asws} sweeps the house until her^{-asws} clothes have changed, and she^{-asws} ignites beneath the pot until her^{-asws} clothes have darkened. So I^{-asws} said to her, 'If you^{-asws} could go to your^{-asws} father^{-saww} and ask him^{-saww} for a maid servant to suffice you^{-asws} the heat of what you^{-asws} are in, from this work'.

قَالَ أَفَلَا أَعَلِمْتُمْ مَا هُوَ خَيْرٌ لَكُمْ مِنَ الْخَادِمِ إِذَا أَخَذْتُمْ مَنَامَكُمْ فَسَبِّحُوا ثَلَاثًا وَ ثَلَاثِينَ وَ أَحْمَدُوا ثَلَاثًا وَ ثَلَاثِينَ وَ كَبِّرُوا أَرْبَعًا وَ ثَلَاثِينَ

He^{-saww} said: 'Shall I^{-saww} inform you^{-asws} both of what is better for you^{-asws} than the servant, when you take to your^{-asws} bed, so glorify thirty-three (times), and praise thirty-four (times), and exclaim Takbeer thirty-four (times)'.

قَالَ فَأَخْرَجَتْ رَأْسَهَا فَقَالَتْ رَضِيْتُ عَنِ اللَّهِ وَ رَسُولِهِ رَضِيْتُ عَنِ اللَّهِ وَ رَسُولِهِ رَضِيْتُ عَنِ اللَّهِ وَ رَسُولِهِ.

He^{-asws} said: 'She^{-asws} brought out her^{-asws} head. She^{-asws} said: 'I^{-asws} am pleased with Allah^{-azwj} and His^{-azwj} Rasool^{-saww}. I^{-asws} am pleased with Allah^{-azwj} and His^{-azwj} Rasool^{-saww}. I^{-asws} am pleased with Allah^{-azwj} and His^{-azwj} Rasool^{-saww}'.⁹⁶³

7- ع، علل الشرائع عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَبِي هَاشِمٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع قَالَ قَالَ قَالَ النَّبِيُّ ص إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ فَلْيَمْسَحْهُ بِطَرَفِ إِزَارِهِ فَإِنَّهُ لَا يَدْرِي مَا يَحْدُثُ عَلَيْهِ ثُمَّ لِيُقَلِّ اللَّهُمَّ إِنْ أَمْسَكْتَ نَفْسِي فِي مَنَامِي فَاعْفُرْ لَهَا وَ إِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ.

(The book) 'Ilal Al Sharaie' – from his father, from Sa'ad, from Ibn Hashim, from Al Nowfaly, from Al Sakuni,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'The Prophet^{-saww} said: 'Whenever one of you shelters to his bed, let him touch an edge of his undergarment, for he does not know what has occurred upon it, then let him say, 'O Allah^{-azwj}! If You^{-azwj} were to Withhold my soul during my sleep, then Forgive for it, and if You^{-azwj} were to send it (back), Protect it with what You^{-azwj} Protect Your^{-azwj} righteous servants with it''.⁹⁶⁴

8- طب، طب الأئمة عليهم السلام غُودَةٌ لِلصَّبِيِّ إِذَا كَثُرَ بُكَاءُهُ وَ لِمَنْ يَفْرَعُ بِاللَّيْلِ وَ لِمَنْ إِذَا سَهَرَتْ مِنْ وَجَعٍ - فَضَرَبْنَا عَلَى آدَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا- ثُمَّ بَعَثْنَاهُمْ لِنَعْلَمَ أَيُّ الْحِزْبَيْنِ أَحْصَى لِمَا لَبِئُوا أَمَدًا

(The book) 'Tibb Al-Aimma^{-asws}', may the greetings be upon them^{-asws}, 'I sought Refuge for the children when their crying is a lot, and for the one who panics at night, and for the woman when she stays away from pain: ***So We Struck (a seal) upon their hearing in the cave for a number of years [18:11] Then We Resurrected them up for Us to Know which of the two parties could count the period they had remained [18:12].***

⁹⁶³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 6

⁹⁶⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 7

حَدَّثَنَا أَبُو الْمُعَرَّاءِ الْوَاسِطِيُّ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ - عَنْ مَرْوَانَ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع مَأْثُورَةً عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ ذَلِكَ.

It is narrated to us by Abu Al Magra'a Al-Wasity, from Muhammad Bin Suleyman, from Marwan Bin Al-Hakam, from Muhammad Bin Muslim, from Abu Ja'far Al-Baqir^{asws}, dictated from Amir Al-Momineen^{asws} having said that".⁹⁶⁵

9- طب، طب الأئمة عليهم السلام عن إبراهيم الحزام الحريزي عن محمد بن أبي نصر عن نعلبة عن عبد الرحيم بن عبد المجيد القصير عن جعفر بن محمد الصادق ع قال: من أصابه ضعف في قلبه أو بدنه فليأكل لحم الضأن باللبن فإنه يخرج من أوصاله كل داءٍ و غائلةٍ و يُعوي جسمه و يشدُّ مثنه

(The book) 'Tibb Al-Aimma^{asws}', may the greetings be upon them^{asws} – from Ibrahim Al Hizam Al Hareery, from Muhammad Bin Abu Nasr, from Sa'alba, from Abdul Raheem Bin Abdul Majeed Al Qaseer,

'From Ja'far^{asws} Bin Muhammad Al-Sadiq^{asws} having said: 'One who is afflicted we weakness in his heart or his body, let him the mutton meat with the milk, for it would expel every disease and ailment from his limbs, and his body will be strengthened, and intensify his back.

وَ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ يُحْيِي وَ يُمِيتُ وَ يُحْيِي وَ هُوَ حَيٌّ لَا يَمُوتُ يُرَدِّدُهَا عَشْرَ مَرَّاتٍ قَبْلَ نَوْمِهِ وَ يُسَبِّحُ فَاطِمَةَ ع - وَ يَفْرَأُ آيَةَ الْكُرْسِيِّ وَ قُلْ هُوَ اللَّهُ أَحَدٌ.

And he should say, 'There is no god except Allah^{azwj} Alone, there is no associate for Him^{azwj}. He^{azwj} Causes to live and die, and He^{azwj} Causes to dies and live, and He^{azwj} is living and will not be dying' – repeating it ten times before his sleep, and he should glorify the Tasbeeh (Glorifications) of Fatima^{asws}, and he should recite Ayat Al Kursy, and **Say: 'He, Allah, is One [112:1] (Surah Al-Tawheed)'**.⁹⁶⁶

10- طب، طب الأئمة عليهم السلام عن إبراهيم بن عيسى الرعفراني عن محمد بن حبيب الحارثي وكان من أعلم أهل زمانه و أتقاهم عن ابن سنان عن المفضل بن عمر قال قال أبو عبد الله ع إن استطعت أن لا تبیت حتى تتعوذ بالأحد عشر حرفاً فأفعل

(The book) 'Tibb Al-Aimma^{asws}', may the greetings be upon them^{asws} – from Ibrahim Bin Isa Al Zafrany, from Muhammad Bin Habeeb Al Harisy, and he was from the most learned of his time and their most pious, from Ibn Sinan, from Al Mufazzal Bin Umar who said,

'Abu Abdullah^{asws} said: 'If you are capable not to spend a night until you seek Refuge with eleven phrases, then do so'.

فَقُلْتُ أَخْبِرْنِي بِهَا يَا ابْنَ رَسُولِ اللَّهِ ص

I said, 'Inform me with these, O son^{asws} of Rasool-Allah^{saww}!'

قَالَ أَعُوذُ بِعِزَّةِ اللَّهِ أَعُوذُ بِقُدْرَةِ اللَّهِ أَعُوذُ بِجَلَالِ اللَّهِ أَعُوذُ بِجَمَالِ اللَّهِ أَعُوذُ بِسُلْطَانِ اللَّهِ أَعُوذُ بِدِفْعِ اللَّهِ أَعُوذُ بِمَنْعِ اللَّهِ أَعُوذُ بِجَمْعِ اللَّهِ أَعُوذُ بِمَلِكِ اللَّهِ أَعُوذُ بِتَمَامِ رَحْمَةِ اللَّهِ

⁹⁶⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 8

⁹⁶⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 9

He^{-asws} said: '(Say), 'I seek Refuge with the Might of Allah^{-azwj}! I seek Refuge with Power of Allah^{-azwj}! I seek Refuge with Majesty of Allah^{-azwj}! I seek Refuge with Beauty of Allah^{-azwj}! I seek Refuge with Authority of Allah^{-azwj}! I seek Refuge with Defence of Allah^{-azwj}! I seek Refuge with the Conferment of Allah^{-azwj}! I seek Refuge with Gathering of Allah^{-azwj}! I seek Refuge with Kingdom of Allah^{-azwj}! I seek Refuge with Complete Mercy of Allah^{-azwj}!

أَعُوذُ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَىٰ أَهْلِ بَيْتِهِ مِنْ شَرِّ مَا خَلَقَ وَ ذَرَأَ وَ بَرَأَ وَ تَتَعَوَّذُ بِهِ مِمَّا شِئْتَ فَإِنَّهُ لَا يَصُرُّكَ هَوَامٌّ وَ لَا جِنٌّ وَ لَا إِنْسٌ وَ لَا شَيْطَانٌ
إِنْ شَاءَ اللَّهُ تَعَالَى.

I seek Refuge with Rasool-Allah^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and upon People^{-asws} of his^{-saww} Household, from evil of what He^{-azwj} Created, and scattering, and land, and seek Refuge with it from what He^{-azwj} Desires', neither will insects harm you, nor Jinn, nor human, nor Satan^{-la}, of Allah^{-azwj} the Exalted so Desires".⁹⁶⁷

11- شي، تفسير العياشي قَالَ الْحَسَنُ بْنُ رَاشِدٍ إِذَا اسْتَيْقَظْتَ مِنْ مَنَامِكَ فَعَلِ الْكَلِمَاتِ الَّتِي تَلَّمَى بِهَا آدَمُ مِنْ رَبِّهِ - سُبُوْحُ قُدُّوسٍ رَبِّ الْمَلَائِكَةِ وَ الرُّوحِ سَبَقَتْ رَحْمَتُكَ غَضَبَكَ لَا إِلَهَ إِلَّا أَنْتَ - إِيَّيْ طَلَمْتُ نَفْسِي فَاعْفُرْ لِي وَ ارْحَمْنِي - إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ الْعَمُورُ.

Tafseer Al Ayyashi -

Al-Hassan Bin Rashid said, 'When you wake up from your sleep, then say the phrases which Adam^{-as} had received from his^{-as} Lord^{-azwj}: 'Glorious, Holy is Lord^{-azwj} of the Angels and the Spirit! Your^{-azwj} Mercy precedes Your^{-azwj} Wrath. There is no god except You^{-azwj}. I have been unjust to myself, therefore Forgive me and Mercy me, surely You^{-azwj} are the oft-Turning, the Merciful, the Forgive".⁹⁶⁸

12- مكا، مكارم الأخلاق عَنِ الصَّادِقِ ع قَالَ: إِذَا أُدْخِلَ عَلَيْكَ الْمِصْبَاحُ فَقُلْ - اللَّهُمَّ اجْعَلْ لَنَا نُورًا نَمْشِي بِهِ فِي النَّاسِ وَ لَا تَحْرِمْنَا نُورَكَ يَوْمَ نَلْقَاكَ وَ اجْعَلْ لَنَا نُورًا إِنَّكَ نُورٌ لَا إِلَهَ إِلَّا أَنْتَ

(The book) 'Makarim Al Akhlaq' -

'From Al-Sadiq^{-asws} having said: 'When the lamp is brought to you, then say, 'O Allah^{-azwj}! Make light to be for us we can walk with among the people, and do not Deprive us of Your^{-azwj} Noor (Light) on the Day we meet You^{-azwj}, and Make Noor to be for us, You^{-azwj} are Noor. There is no god except You^{-asws}!'

وَ إِذَا انطَفَأَ السِّرَاحُ فَقُلْ - اللَّهُمَّ أَخْرِجْنَا مِنَ الظُّلُمَاتِ إِلَى النُّورِ.

And when the lamp is extinguished, then say, 'O Allah^{-azwj}! Extract us from the darkness's to the light".⁹⁶⁹

⁹⁶⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 10

⁹⁶⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 11

⁹⁶⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 12 a

عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ لِي أَبُو جَعْفَرٍ ع إِذَا تَوَسَّدَ الرَّجُلُ يَمِينَهُ فَلْيَقُلْ بِسْمِ اللَّهِ - اللَّهُمَّ إِنِّي أَسْلَمْتُ نَفْسِي إِلَيْكَ وَ وَجَّهْتُ وَجْهِي إِلَيْكَ وَ فَوَّضْتُ أَمْرِي إِلَيْكَ وَ أَلْجَأْتُ ظَهْرِي إِلَيْكَ

From Muhammad Bin Muslim who said,

‘Abu Ja’far^{asws} said me: ‘When the man uses his right hand as a pillow, let him say, ‘In the Name of Allah^{azwj}! I am submitting myself to You^{azwj} and divert my face to You^{azwj}, and delegate my affairs to You^{azwj}, and I am sheltering my back to You^{azwj}.

تَوَكَّلْتُ عَلَيْكَ رَبُّنَا مِنْكَ وَ رَغْبَةً إِلَيْكَ - لَا مَلْجَأَ وَ لَا مَنْجَى مِنْكَ إِلَّا إِلَيْكَ أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَ بِرَسُولِكَ الَّذِي أَرْسَلْتَ

I have relied upon You^{azwj} fearing from You^{azwj} and desirous to You^{azwj}. There is neither any refuge nor rescue from You^{azwj} except to You^{azwj}. I have believed in Your^{azwj} Book which You^{azwj} have Revealed, and in Your^{azwj} Rasool^{saww} whom You^{azwj} had Sent’.

وَ يُسَبِّحُ تَسْبِيحَ فَاطِمَةَ ع - وَ مَنْ أَصَابَهُ فَرَعٌ عِنْدَ مَنَامِهِ فَلْيَقْرَأْ إِذَا أَوَى إِلَى فِرَاشِهِ - الْمُعَوِّذَتَيْنِ وَ آيَةَ الْكُرْسِيِّ.

And he should glorify with Tasbeeh of (Syeda) Fatima^{asws}; and the one who panics during his sleep, when he shelters to his bed, let him recite Al Mawzatayn, and Ayat Al Kursy’.⁹⁷⁰

عَنِ الصَّادِقِ ع قَالَ: اقْرَأْ قُلْ هُوَ اللَّهُ أَحَدٌ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ عِنْدَ مَنَامِكَ فَإِنَّهَا بَرَاءَةٌ مِنَ الشِّرْكِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ نِسْبَةَ الرَّبِّ عَزَّ وَ جَلَّ.

From Al-Sadiq^{asws} having said: ‘Recite **Say: ‘He, Allah, is One [112:1]** (Surah Al-Tawheed), and **Say: ‘O you Kafirs!’ [109:1]** (Surah Al-Kafiroun) at your sleep time, for it is a freedom from the Shirk, and **Say: ‘He, Allah, is One [112:1]** (Surah Al-Tawheed) is an attribution of the Lord^{azwj} Mighty and Majestic’.⁹⁷¹

رُوي عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: سَمِعْتُ نَبِيَّكُمْ عَلَى أَعْوَادِ الْمِنْبَرِ وَ هُوَ يَقُولُ مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ فِي دُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ لَمْ يَمْنَعْهُ مِنْ دُخُولِ الْجَنَّةِ إِلَّا الْمَوْتُ وَ لَا يُؤَاظَبُ عَلَيْهَا إِلَّا صِدِّيقٌ أَوْ عَابِدٌ

It is reported from Amir Al-Momineen^{asws} having said: ‘I^{asws} heard your Prophet^{saww} upon timer of the pulpit, and he^{saww} was saying: ‘One who recites Ayat Al-Kursy at the end of every Prescribed Salat will not be prevented from entering the Paradise except by the death, and no one will persevere except a truthful, or a worshipper.

وَ مَنْ قَرَأَهَا إِذَا أَحَدٌ مَضَّجَهُ أَمَنَهُ اللَّهُ عَلَى نَفْسِهِ وَ جَارِهِ وَ جَارِ جَارِهِ وَ الْأَنْبِيَاءِ حَوْلَهُ.

And one who recites it when taking to his bed, Allah^{azwj} will Secure him upon himself, and his neighbour, and neighbour of his neighbour, and the ones spending the night around him’.⁹⁷²

قَالَ رَسُولُ اللَّهِ ص مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ حِينَ يَأْخُذُ مَضَّجَهُ عَفَرَ اللَّهُ لَهُ ذُنُوبَ خَمْسِينَ سَنَةٍ.

⁹⁷⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 12 b

⁹⁷¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 12 c

⁹⁷² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 12 d

Rasool-Allah^{-saww} said: 'One who recites: **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed) when taking to his bed, Allah^{-azwj} will Forgive for him sins of fifty years".⁹⁷³

عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا قَالَ: لَا يَدَعِ الرَّجُلُ أَنْ يَقُولَ عِنْدَ مَنَامِهِ أَعِيذُ نَفْسِي وَ ذُرِّيَّتِي وَ أَهْلَ بَيْتِي وَ مَالِي بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ وَ مِنْ كُلِّ شَيْطَانٍ هَامَّةٍ وَ مِنْ كُلِّ عَيْنٍ لَامَّةٍ

From Muhammad Bin Muslim,

'From one of the two (5th or 6th Imam^{-asws}) having said: 'The man should not leave saying at his sleep time, 'I seek Refuge for myself and offspring, and my family members, and my wealth with the complete Phrases of Allah^{-azwj}, from every Pelted Satan^{-la}, and for every Satan^{-la} of vermin, and from every evil eyes!'

فَدَلِكَ الَّذِي عَوَّذَ بِهِ جِبْرَائِيلُ الْحَسَنَ وَ الْحُسَيْنَ ع.

That is which Jibraeel^{-as} sought Refuge with for Al-Hassan^{-asws} and Al Husayn^{-asws}".⁹⁷⁴

وَ قَالَ الصَّادِقُ ع مَنْ قَالَ حِينَ يَأْخُذُ مَضْجَعَهُ ثَلَاثَ مَرَّاتٍ - الْحَمْدُ لِلَّهِ الَّذِي عَلَا فَفَهَرَ وَ الْحَمْدُ لِلَّهِ الَّذِي بَطَّنَ فَخَبَّرَ وَ الْحَمْدُ لِلَّهِ الَّذِي مَلَكَ فَقَدَّرَ وَ الْحَمْدُ لِلَّهِ الَّذِي يُحْيِي الْمَوْتَى وَ يُمِيتُ الْأَحْيَاءَ - وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ خَرَجَ مِنَ الذُّنُوبِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ.

And Al-Sadiq^{-asws} said: 'One who says three times when taking to his bed, 'The Praise is for Allah^{-azwj} Whom is Exalted, so He^{-azwj} Subdued, and the Praise is for Allah^{-azwj} Who is Hidden so He^{-azwj} is Informed, and the Praise is for Allah^{-azwj} Who Owns so He^{-azwj} is Powerful, and the Praise is for Allah^{-azwj} Who Revises the dead causes the living to die, and He^{-azwj} is Able upon all things' – will exit from the sins (and be) like the day his mother had given him birth".⁹⁷⁵

عَنِ النَّبِيِّ ص قَالَ: مَنْ قَرَأَ أَهْلَاكُمْ التَّكَاثُرَ عِنْدَ مَنَامِهِ وَهُيَ فِتْنَةُ الْقَبْرِ فِي الْقَرْعِ وَ إِنْ فَرِغْتَ مِنَ اللَّيْلِ فُكِّلْ عَشْرَ مَرَّاتٍ - أَعُوذُ بِكَلِمَاتِ اللَّهِ مِنْ غَضَبِهِ وَ مِنْ عِقَابِهِ وَ مِنْ شَرِّ عِبَادِهِ وَ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَ أَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

From the Prophet^{-saww} having said: 'One who recites: **The augmentation diverts you [102:1]** (Al-Takaasur) at his sleep time will be saved from Fitna of the grave during the panic, and if you panic from the night, then say ten times, 'I seek Refuge with Phrases of Allah^{-azwj} from His^{-azwj} Wrath, and from His^{-azwj} Punishment and from evil of His^{-azwj} servants, **from the suggestions of the Satans [23:97] And I seek refuge with You, Lord, from their presence [23:98]**.

فَإِنَّ النَّبِيَّ ص كَانَ يَأْمُرُ بِهِ وَ أَفْرَأ آيَةَ الْكُرْسِيِّ وَ إِذْ يُعَشِّيكُمْ النُّعَاسَ أَمْنَةً مِنْهُ وَ جَعَلْنَا نَوْمَكُمْ سُبَاتًا.

The Prophet^{-saww} used to instruct with it, and recite Ayat Al Kursy, **When He Covered you with the drowsiness as a security from Him, [8:11] And We Made your sleep to be rest [78:9]**".⁹⁷⁶

⁹⁷³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 12 e

⁹⁷⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 12 f

⁹⁷⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 12 g

⁹⁷⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 12 h

بِي مَنْ خَافَ مِنَ اللُّصُوصِ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا أَرَادَ أَحَدُكُمْ النَّوْمَ فَلْيَضَعْ يَدَهُ الْيُمْنَى تَحْتَ خَدِّهِ الْأَيْمَنِ وَ لِيُقَلِّ بِسْمِ اللَّهِ وَضَعْتُ جَنِّي لِلَّهِ عَلَى مِلَّةِ إِبْرَاهِيمَ ع وَ دِينَ مُحَمَّدٍ ص - وَ وِلَايَةِ مَنْ افْتَرَضَ اللَّهُ طَاعَتَهُ مَا شَاءَ اللَّهُ كَانَ وَ مَا لَمْ يَشَأْ لَمْ يَكُنْ أَشْهَدُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Regarding the one who fears from the thieves, Amir Al-Momineen^{-asws} said: ‘Whenever one of you wants to sleep, let him place his right hand under his right cheek, and let him say, ‘In the Name of Allah^{-azwj}! I have placed my side for Allah^{-azwj} upon the religion of Ibrahim^{-as} and religion of Muhammad^{-sawww} and Wilayah of the one the obedience to him^{-asws} is Imposed by Allah^{-azwj}. Whatever Allah^{-azwj} so Desires, happens, and whatever He^{-azwj} does not Desire does not happen. I testify that Allah^{-azwj} is Able upon all things’.

فَإِنَّ مَنْ قَالَ ذَلِكَ عِنْدَ مَنَامِهِ حَفِظَ مِنَ اللَّصِّ وَ الْهَدْمِ وَ تَسْتَغْفِرُ لَهُ الْمَلَائِكَةُ وَ مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ عِنْدَ مَضْجَعِهِ وَكَلَّمَ اللَّهُ بِهِ خَمْسِينَ مَلَكًا يَحْرُسُونَهُ لَيْلَتَهُ.

The one who says that at his sleep time will be protected from the thief, and the demolishing, and the Angels will seek Forgiveness for him, and the one who recites: **Say: ‘He, Allah, is One [112:1]** (Surah Al-Tawheed) by his bed, Allah^{-azwj} will Allocate fifty Angels with him protect him during his night”.⁹⁷⁷

رُوي أَنَّ مَنْ خَافَ اللُّصُوصَ فَلْيَقْرَأْ عِنْدَ مَنَامِهِ - قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ إِلَى آخِرِ السُّورَةِ.

It is reported that the one who fears the thieves, let him recite at his sleep time, **Say: ‘Supplicate to Allah or supplicate to the Beneficent. [17:110]** – up to end of the Chapter”.⁹⁷⁸

بِي الْإِحْتِلَامِ عَنِ الصَّادِقِ ع قَالَ: إِذَا خِفْتَ الْجَنَابَةَ فُكِّلْ فِي فِرَاشِكَ - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْإِحْتِلَامِ وَ مِنْ سُوءِ الْأَحْلَامِ وَ مِنْ أَنْ يَتَلَاعَبَ بِي الشَّيْطَانُ فِي الْيَقَظَةِ وَ الْمَنَامِ

In (the book) ‘Al Ihtilam’ –

‘From Al-Sadiq^{-asws} having said: ‘When you fear the sexual impurity, then say in your bed, ‘O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the wet dreams, and from the evil of wet dreams, and from the Satan^{-la} playing with me during the wakefulness and the sleep’.

وَ مَنْ خَافَ الْأَرْقَ فَإِذَا خِفْتَ الْأَرْقَ فُكِّلْ عِنْدَ مَنَامِكَ سُبْحَانَ اللَّهِ ذِي الشُّأْنِ دَائِمِ السُّلْطَانِ عَظِيمِ الْبُرْهَانِ كُلِّ يَوْمٍ هُوَ فِي شَأْنٍ

And the one who fear the swearing – ‘When you fear the insomnia, then says at your sleep time, ‘Glory be for Allah^{-azwj} with the permanent Authority, Mighty Proof. Every day He^{-azwj} is in a state of Glory’.

ثُمَّ يَقُولُ يَا مُشْبِعَ الْبُطُونِ الْجَائِعَةِ يَا كَاسِيَ الْجُنُوبِ الْعَارِيَةِ يَا مُسَكِّنَ الْعُرُوقِ الضَّارِبَةِ يَا مُنَوِّمَ الْعُيُونِ السَّاهِرَةِ سَكِّنْ عُرُوقِي الضَّارِبَةَ وَ ائْتِدْنِ لِعَيْنِي نَوْمًا عَاجِلًا آخِرًا أَقْرَأَ آيَةَ الْكُرْسِيِّ وَ إِذْ يُعَيِّنُكُمْ النَّعَاسَ أَمَنَةً مِنْهُ وَ جَعَلْنَا نَوْمَكُمْ سُبَاتًا

Then he should say, ‘O satiator of the hungry bellies! O Cloth of the bare sides! O Calmer of the striking veins! O Drowser of the watchful eyes, calm down my striking veins, and Permit

⁹⁷⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 12 i

⁹⁷⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 12 j

sleep for my eyes quickly!’ And the end recite Ayat Al Kursy, and **When He Covered you with the drowsiness as a security from Him, [8:11] And We Made your sleep to be rest [78:9]**.

فِي الْمُدْمِ فَإِذَا خِفْتُ الْمُدْمَ عِنْدَ الزَّلْزَلَةِ فَأَقْرَأُ عِنْدَ مَنَامِكَ - إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَ لَئِن زَالتا إِنَّ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ خَلِيماً غَفُوراً

Regarding the demolition – ‘When you fear the demolition during the earthquake, then recited at your sleep time, **‘Surely, Allah Withholds the skies and the earth lest they cease. And if they were to cease, no one can withhold these from after Him. He was always Lenient, Forgiving’ [35:41].**

لِلْعَاسِ وَ لَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا إِلَى قَوْلِهِ أَوَّلَ الْمُؤْمِنِينَ يَتَقَرَأُ عَلَى الْمَاءِ وَ يَمْسُحُ بِهِ رَأْسَهُ وَ وَجْهَهُ وَ ذِرَاعَيْهِ

For the drowsiness - **And when Musa came to Our Appointment** – up to His^{-azwj} Words: **I am the first of the Momineen’ [7:143]**. He should recite upon the water and wipe his head and his face and his forearms with it.

لِمَنْ نَالَ فِي النَّوْمِ أَوْ قَرَعَ فِيهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ النَّبِيِّ الْأُمِّيِّ الْعَرَبِيِّ الْهَاشِمِيِّ الْقُرَشِيِّ الْمَدِينِيِّ الْأَبْطَحِيِّ التِّهَامِيِّ إِلَى مَنْ حَضَرَ الدَّارَ مِنَ الْعُمَارِ

For the one who urinates during the sleep or panics during it, ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! From Muhammad^{-saww}, Rasool^{-saww} of Allah^{-azwj}, the Prophet^{-saww}, the Ummi, the Arabian, the Hashemite, and Qureyshi, the Medinite, the Al Abtahy (from Bat’ha), the Tihamy (from Al Tihama’, to the one who is presents the house, from the possessors (Jinn etc.)’.

أَمَّا بَعْدُ فَإِنَّ لَنَا وَ لَكُمْ فِي الْحَقِّ سَعَةً فَإِنْ يَكُنْ فَاجِراً مُفْتَحِماً أَوْ دَاعِي حَقِّ مُبْطِلاً أَوْ مَنْ يُؤْذِي الْوَالِدَانَ وَ يُفْرِغُ الصَّبِيَانَ وَ يُبْكِيهِمْ وَ يُبَوِّهُمُ فِي الْفِرَاشِ

As for after, there is leeway for us^{-asws} and you all regarding the truth. If he happens to be immoral, intrusive, caller to falsify a right, or the one who hurts the children, and frightening the children and making them cry, and making them urinate in the bed.

فَلْتَنَضُّوا إِلَى أَصْحَابِ الْأَصْنَامِ وَ إِلَى عِبَادَةِ الْأَوْثَانِ وَ لَتَخْلُوا عَنْ أَصْحَابِ الْقُرْآنِ فِي جَوَارِ الرَّحْمَنِ وَ مَحَازِي الشَّيْطَانِ وَ عَنْ إِيْمَانِهِمُ الْقُرْآنَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ

(O Jinn)! Go to owners of the idols, and to worshippers of the images, and stay away from companions of the Quran in the vicinity of the Beneficent, and (go to) disgraceful acts of the Satan^{-la}, and from their belief in the Quran’, and send Salawaat upon Muhammad^{-saww}, the Prophet^{-saww}’.

لِلْفَرَجِ أَيْضاً شَهِدَ اللَّهُ الْآيَةَ وَ آيَةَ الْكُرْسِيِّ وَ - فُلِ ادْعُوا اللَّهَ إِلَى آخِرِ السُّورَةِ وَ إِنَّ رَبَّكُمْ اللَّهُ الْآيَةَ - لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ إِلَى آخِرِ السُّورَةِ

For panic as well – ‘**Allah Testifies [3:18]** - the Verse, and Ayat Al Kursy, and: **Say: ‘Supplicate to Allah or supplicate to the Beneficent. [17:110]** – up to end of the Chapter, **Surely, your Lord is Allah, [10:3]** – the Verse. **There has come to you a Rasool from yourselves. [9:128]** – up to the end of the Chapter.

فُلٌّ مَنْ يَكْلُوكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ مِنَ السَّبَاعِ وَالْحَيَّةِ وَالسَّحَرَةِ قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ الْقَهَّارُ الْيَوْمَ يُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ لِمَنْ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ .

Say: ‘Who can protect you by the night and the day from the Beneficent? [21:42] – from the wild animals, and the Jinn, and the sorcerers. Say: ‘Allah is the Creator of all things, and He is the One, the Supreme’ [13:16]. Today every soul shall be Recompensed for whatever it has earned. There shall be no injustice today. Surely, Allah is Quick in Reckoning [40:17] “For whom is the Kingdom today? For Allah, the One, the Subduer!” [40:16]’.⁹⁷⁹

13 ~~فس، تفسير القمي عن أبيه عن ابن أبي عمير عن أبي بصير عن أبي عبد الله ع قال: في قوله تعالى إنما السجوى من الشيطان ليخون الذين آمنوا وليس بضارهم شيئاً إلا بإذن الله وعلى الله فليجوز كل المؤمن~~

Tafseer Al Qummi — from his father, from Ibn Abu Umeyr, from Abu Baseer,

‘From Abu Abdullah ^{asws} having said regarding Words of the Exalted: **But rather, the secret counsels are from the Satan, for him to grieve those who believe, and he cannot harm them of anything except by Permission of Allah, therefore the Momineen should rely upon Allah [58:10].**—

إِنَّ فَاطِمَةَ ع رَأَتْ فِي مَنَامِهَا أَنَّ رَسُولَ اللَّهِ ص هَمَّ أَنْ يَخْرُجَ هُوَ وَ فَاطِمَةُ وَ عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ مِنَ الْمَدِينَةِ

(Syeda) Fatima ^{asws} saw in her ^{asws} dream that Rasool Allah ^{sawww} decided that he ^{sawww}, and Fatima ^{asws}, and Ali ^{asws}, and Al Hassan ^{asws}, and Al Husayn ^{asws}, may the Salawaat of Allah ^{azwj} be upon them ^{asws}, should go out from Al Medina.

فَخَرَجُوا حَتَّى جَاوَزُوا مِنْ حَيْطَانِ الْمَدِينَةِ فَتَمَرَّضَ لَهُمْ طَرِيقَانِ فَأَخَذَ رَسُولُ اللَّهِ ذَاتَ الْيَمِينِ حَتَّى انْتَهَى بِهِمْ إِلَى مَوْضِعٍ فِيهِ نَخْلٌ وَ تَمَّارٌ

They ^{asws} went out until they crossed the walls of Al Medina. Two paths presented to them ^{asws}, so Rasool Allah ^{azwj} took the one on the right until he ^{sawww} ended with them ^{asws} to a place wherein were date trees and water.

فَأَشْتَرَى رَسُولُ اللَّهِ ص شاةً كبيرةً وَ هي التي في أحد أذنبيها نقطٌ بيضٌ فَأَمَرَ بِذَبْحِهَا فَلَمَّا أَكَلُوا ماتوا في مكانهم

Rasool Allah ^{sawww} bought a large sheep, and it is which there was a white spot in one of its earths. He ^{sawww} instructed for it to be slaughtered. When they ^{asws} ate, they died in their ^{asws} very places.

فَانْتَبَهَتْ فَاطِمَةُ بِأَكْبَرَةٍ دَعَوَتْهُ فَلَمْ تُجِبْهُ رَسُولُ اللَّهِ ص بِذَلِكَ فَلَمَّا أَصْبَحَتْ جَاءَ رَسُولُ اللَّهِ ص بِحِمَارٍ فَأَرْكَبَ عَلَيْهَا فَاطِمَةَ ع وَ أَمَرَ أَنْ يَخْرُجَ أَمِيرُ الْمُؤْمِنِينَ وَ الْحَسَنُ وَ الْحُسَيْنُ مِنَ الْمَدِينَةِ كَمَا رَأَتْ فَاطِمَةُ ع فِي نَوْمِهَا

(Syeda) Fatima ^{asws} woke up suddenly, weeping, in trepidation. She ^{asws} did not inform Rasool Allah ^{sawww} with that. When it was morning, Rasool Allah ^{sawww} came with a donkey, so (Syeda) Fatima ^{asws} rode upon it, and he ^{sawww} instructed that Amir Al Momineen ^{asws}, and Al-

Hassan^{-asws}, and Al-Husayn^{-asws} should come out, from Al Medina, just as (Syeda) Fatima^{-asws} had seen in her^{-asws} sleep.

فَلَمَّا خَرَجُوا مِنْ حِيطَانِ الْمَدِينَةِ عَرَضَ لَهُ طَرِيقَانِ فَأَخَذَ رَسُولُ اللَّهِ ص ذَاتَ الْيَمِينِ كَمَا رَأَتْ فَاطِمَةُ ع حَتَّى انْتَهَوْا إِلَى مَوْضِعٍ فِيهِ نَخْلٌ وَ مَاءٌ

When they^{-asws} went out from the walls of Medina, two paths presented to him^{-sawww}. Rasool Allah^{-sawww} took the one on the right just as (Syeda) Fatima^{-asws} had seen, until they^{-asws} ended to a place wherein were date trees and water.

فَأَشْرَى رَسُولُ اللَّهِ ص شَاةً كَمَا رَأَتْ فَاطِمَةُ ع فَأَمَرَ بِذَبْحِهَا فُدِّمَتْ وَ شَرِبَتْ فَلَمَّا أَرَادُوا أَكْلَهَا قَامَتْ فَاطِمَةُ وَ تَدَعَتْ نَاحِيَةً مِنْهُمْ تَبْكِي خَافَةَ أَنْ يَمُوتُوا

Rasool Allah^{-sawww} bought a sheep, just as (Syeda) Fatima^{-asws} had seen. He^{-sawww} instructed to slaughter it. It was slaughtered and grilled. When they^{-asws} intended to eat it, Fatima^{-asws} stood up and went aside to a corner from them, crying, fearing that they^{-asws} will be dying.

فَطَلَبَهَا رَسُولُ اللَّهِ ص حَتَّى وَجَعَ عَلَيْهَا وَ هِيَ تَبْكِي فَقَالَ ص مَا شَأْنُكَ يَا بِنْتِي

Rasool Allah^{-sawww} searched for her^{-asws}, until he came across her^{-asws} and she^{-asws} was crying. He^{-sawww} said: 'What is your^{-asws} concern, O daughter^{-asws}?'

قَالَتْ يَا رَسُولَ اللَّهِ رَأَيْتُ الْبَارِحَةَ كَذَا وَ كَذَا فِي نَوْمِي وَ قَدْ فَعَلْتَ أَنْتَ كَمَا رَأَيْتُهُ فَتَعَيْتَ عِنْدَكُمْ لَعَلَّ أَرَأَيْتُمْ تُمُوتُونَ

She^{-asws} said: 'O Rasool Allah^{-sawww}! Last night I^{-asws} saw such and such during my^{-asws} sleep, and you^{-sawww} have done just as I^{-asws} had seen, therefore I^{-asws} stepped aside from you^{-asws} all lest I^{-asws} see you^{-asws} all dying!'

فَقَامَ رَسُولُ اللَّهِ ص فَصَلَّى رَكْعَتَيْنِ ثُمَّ نَاجَى رَبَّهُ فَزَلَّ عَلَيْهِ جِبْرَائِيلُ فَقَالَ يَا مُحَمَّدُ هَذَا شَيْطَانٌ يُقَالُ لَهُ الدَّهَاءُ وَ هُوَ الَّذِي أَرَى فَاطِمَةَ هَذِهِ الرُّؤْيَا وَ يُؤْذِي الْمُؤْمِنِينَ فِي نَوْمِهِمْ مَا يَنْتَقُونَ بِهِ

Rasool Allah^{-sawww} stood up. He^{-sawww} prayed two Cycles Salat, then he^{-sawww} whispered to his^{-sawww} Lord^{-azwj}. Jibraeel^{-as} descended unto him^{-sawww}. He^{-as} said: 'O Muhammad^{-sawww}! This is Satan^{-la} called al Daha'a^{-la}, and he^{-la} is the one who had shown Fatima^{-asws} this dream, and he^{-la} tends to hurt the Momineen in their sleep what they are saddened with'.

فَأَمَرَ جِبْرَائِيلَ بِدَفْعِهِ بِهِ إِلَى رَسُولِ اللَّهِ ص فَقَالَ لَهُ أَنْتَ أَرَأَيْتَ فَاطِمَةَ هَذِهِ الرُّؤْيَا

Jibraeel^{-as} instructed with him^{-la}, so he^{-la} was brought to Rasool Allah^{-sawww}. He^{-sawww} said to him: 'Are you^{-la} the one who showed (Syeda) Fatima^{-asws} this dream?'

فَقَالَ نَعَمْ يَا مُحَمَّدُ

He^{-la} said, 'Yes, O Muhammad^{-sawww}!'

فَبَرَقَ عَلَيْهِ ثَلَاثَ بَرَقَاتٍ وَ شَجَّعَهُ فِي ثَلَاثِ مَوَاضِعَ

He ^{sawww} spat upon him ^{ta} three spittle's and he ^{ta} was broken down in three places.

قَالَ جِبْرَائِيلُ لِمُحَمَّدٍ إِذَا رَأَيْتَ فِي مَنَامِكَ شَيْئاً تُكْرَهُهُ أَوْ رَأَى أَحَدٌ مِنَ الْمُؤْمِنِينَ قُلَيْعُلاً أَعْوَدُ بِمَا عَادَتْ بِهِ مَلَائِكَةُ اللَّهِ الْمُرْسَلُونَ وَ أَنْبِيَاءِ اللَّهِ الْمُرْسَلُونَ وَ عِبَادَهُ الصَّالِحِينَ مِنْ شَيْءٍ مَا رَأَيْتَ مِنْ رُؤْيَايَ

Then Jibraeel ^{as} said to Muhammad ^{sawww}: ‘Say, O Muhammad ^{sawww}! Whenever you ^{sawww} see anything in your dream you ^{sawww} dislike, of one of the Momineen sees, let him say, ‘I seek Refuge with what hurts the Angels of Proximity of Allah ^{azwj}, and the Messenger ^{as} Prophets ^{as} of Allah ^{azwj}, and righteous ones of His ^{azwj} servants, from the evil what I have seen from my dream’.

وَ يَقْرَأُ الْحَمْدَ وَ الْمُعَوِّذَتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ يُثَلِّثُ عَنْ يَمَانِهِ ثَلَاثَ تَعْلَاقٍ فَإِنَّهُ لَا يَضُرُّهُ مَا رَأَى

And he should recited (Surahs) ‘Al Hamd’, and ‘Al Mawazateyn’, and ‘Al Ikhlās’, and he should spit on his left three spittle's, so whatever he had seen will not harm him.

وَ أَنْزَلَ اللَّهُ عَلَى رَسُولِهِ إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ الْآيَةَ.

And Allah ^{azwj} Revealed unto His ^{azwj} Rasool ^{sawww}: ‘**But rather, the secret counsels are from the Satan, [58:10] — the Verse**’.⁹⁸⁰ (Derogatory and inconclusive)

14- ثواب الأعمال عن ابن الوليد عن الصَّغَارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ الْجَهْمِ عَنْ إِبْرَاهِيمَ بْنِ مِهْرَمٍ عَنْ رَجُلٍ عَنِ الرِّضَا ع قَالَ: مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ عِنْدَ مَنَامِهِ لَمْ يَخَفِ الْفَالِجَ.

(The book) ‘Sawaab Al Amaal’ – from Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali Al-Hassan Bin Al Jahm, from Ibrahim Bin Mihzam, from a man,

‘From Al-Reza ^{asws} having said: ‘One who recites Ayat Al Kursy at his sleep time will not fear the partial paralysis’.⁹⁸¹

أَقُولُ قَدْ مَضَى فِي فَضَائِلِ السُّورِ مُسْتَدَافاً عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: مَا مِنْ عَبْدٍ يَقْرَأُ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى إِلَيَّ إِلَى آخِرِ السُّورَةِ إِلَّا كَانَ لَهُ نُورٌ مِنْ مَضْجَعِهِ إِلَى بَيْتِ اللَّهِ الْحَرَامِ فَإِنْ كَانَ مِنْ أَهْلِ بَيْتِ اللَّهِ الْحَرَامِ كَانَ لَهُ نُورٌ إِلَى بَيْتِ الْمَقْدِسِ.

I (Majlisi) am saying, ‘It has passed in merits of the images, attributed,

‘From Amir Al-Momineen ^{asws} having said: ‘There is none from a servant who recites: **Say: ‘But rather, I am a human being like you. He Reveals unto me [18:110]** – up to the end of the Chapter, except there will be a Noor for him, from his bed to the Sacred House of Allah ^{azwj}. If he were to be from the Sacred House of Allah ^{azwj}, there will be Noor for him up to Bayt Al Maqdis’.⁹⁸²

وَ عَنِ الصَّادِقِ ع قَالَ: مَنْ قَرَأَ بِسْمِ فِي لَيْلَتِهِ قَبْلَ أَنْ يَنَامَ وَكَلَّ اللَّهُ بِهِ أَلْفَ مَلَكٍ يَحْفَظُونَهُ مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ وَ مِنْ كُلِّ آفَةٍ.

⁹⁸⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 13

⁹⁸¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 14 a

⁹⁸² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 14 b

And from Al-Sadiq^{asws} having said: ‘One who recites (Surah) ‘Yaseen’ before he sleeps, Allah^{azwj} will Allocate a thousand Angels with him, protecting him from every Pelted Satan^{la}, and from every calamity’.⁹⁸³

وَعَنْ الْبَاقِرِ ع قَالَ: مَنْ قَرَأَ الْوَاقِعَةَ كُلَّ لَيْلَةٍ قَبْلَ أَنْ يَنَامَ لَقِيَ اللَّهَ عَزَّ وَجَلَّ وَ وَجْهَهُ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ.

And from Al-Baqir^{asws} having said: ‘One who recites (Surah) ‘Al-Waqia’ every night before he sleeps will meet Allah^{azwj} Mighty and Majestic, and his face will be like the full moon on the night of the full moon’.⁹⁸⁴

وَعَنْهُ ع قَالَ: مَنْ قَرَأَ الْمُسْتَبْحَاتِ كُلَّهَا قَبْلَ أَنْ يَنَامَ لَمْ يَمُتْ حَتَّى يُدْرِكَ الْقَائِمَ وَ إِنْ مَاتَ كَانَ فِي جِوَارِ النَّبِيِّ ص.

And he^{asws} said: ‘One who recites ‘Al Musabbihaat’ (Surahs Al Isra, Al Hadeed, Al Hashr, Al Saff, Al Jumma, Al Taghabun, Al A’ala), all of these before he sleep, will not die until he comes across Al-Qaim^{ajfj}, and if he were to die, he would be in the neighbourhood of the Prophet^{saww}’.⁹⁸⁵

وَعَنْهُ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَرَأَ أَلْحَاكُمُ التَّكَاثُرَ عِنْدَ النَّوْمِ وَفِي مِنْ فِتْنَةِ الْقَبْرِ.

And from him^{asws} having said: ‘Rasool-Allah^{saww} said: ‘One who recites (Surah) ‘Al Takasur’ at sleep time will be saved from Fitna of the grave’.⁹⁸⁶

15- ثُوَابُ الْأَعْمَالِ عَنِ الْعَطَّارِ عَنْ أَبِيهِ عَنِ الْأَشْعَرِيِّ عَنِ النَّهْدِيِّ عَنِ رَجُلٍ عَنْ فَضَيْلِ بْنِ عُثْمَانَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَوَى إِلَى فِرَاشِهِ فَقَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ إِحْدَى عَشْرَةَ مَرَّةً حَفِظَهُ اللَّهُ فِي دَارِهِ وَ دُوَيْرَاتِ حَوْلَهُ.

(The book) ‘Sawaab Al Amaal’ – from Al Attar, from his father, from Al Ashary, from Al Nahdy, from a man, from Fuzeyl Bin Usman, from a man,

‘From Abu Abdullah^{asws} having said: ‘One who shelters to his bed, so he recites, **Say: ‘He, Allah, is One [112:1]** (Surah Al-Tawheed) eleven times, Allah^{azwj} will Protect him in his house and the houses around him’.⁹⁸⁷

16- ثُوَابُ الْأَعْمَالِ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَبَّاسِ بْنِ هِلَالِ الشَّامِيِّ عَنِ أَبِي الْحَسَنِ الرِّضَا ع عَنْ أَبِيهِ ع قَالَ: لَمْ يَغْلُ أَحَدٌ قَطُّ إِذَا أَرَادَ أَنْ يَنَامَ- إِنَّ اللَّهَ يُمَسِّكُ السَّمَاوَاتِ وَ الْأَرْضَ أَنْ تَزُولَا وَ لَئِنْ زَالَتَا إِنْ أَمْسَكْتُهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا فَسَقَطَ عَلَيْهِ الْبَيْتُ.

(The book) ‘Sawaab Al Amaal’ – from Ibn Al Waleed, from Al Saffar, from Muhammad Bin Isa, from Abbas Bin Hilal Al Shamy,

‘From Abu Al-Hassan Al-Reza^{asws}, from his^{asws} father^{asws} having said: ‘No one will say at all, when he wants to sleep, **Surely, Allah Withholds the skies and the earth lest they cease. And**

⁹⁸³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 14 c

⁹⁸⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 14 d

⁹⁸⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 14 e

⁹⁸⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 14 f

⁹⁸⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 15

if they were to cease, no one can withhold these from after Him. He was always Lenient, Forgiving' [35:41], so the house would fall upon him (i.e. it will not fall down upon him)".⁹⁸⁸

17- ثوب الأعمال عن أبيه عن سعد بن الحسن بن علي بن عبيس بن هشام عن سلام الخياط عن أبي عبد الله ع قال: من قال أستغفر الله مائة مرة حين ينام بات وقد تحانت الذنوب كلها عنه كما تتحات الورق من الشجر و يصبغ و ليس عليه ذنب.

(The book) 'Sawaab Al Amaal' – from his father, from Sa'ad, from Al-Hassan Bin Ali, from Ubays Bin Hisham, from Sallam Al Khayyat,

'From Abu Abdullah^{-asws} having said: 'One who says, 'I seek Forgiveness of Allah^{-azwj}', one hundred times when he sleeps, will spend the night and the sins will drop off from him, all of them, just as the leave drop off from the tree, and he will wake up in the morning and there wouldn't any sin (left) upon him".⁹⁸⁹

18- سن، المحاسن عن بكر بن صالح عن الجعفر بن أبي الحسن ع قال: من بات في بيت وحده أو في دار أو في قرية وحده فليقل اللهم أنس وحشتي و أعني على و خدي.

(The book) 'Al Mahasin' – from Bakr Bin Salih, from Al Ja'fary,

'From Abu Al-Hassan^{-asws} having said: 'One who spends the night in a room along, or in a house, or in a town alone, let him say, 'O Allah^{-azwj}! Comfort my loneliness and Assist me upon my loneliness".⁹⁹⁰

19- مكا، مكارم الأخلاق كان النبي ص ينام على الحصير ليس تحته شيء غيره و كان يستأك إذا أراد أن ينام و يأخذ مضجعه

(The book) 'Makarim Al Akhlaq' –

'The Prophet^{-saww} used to sleep on a straw mat, there wasn't anything else under him^{-saww} apart from it, and he^{-saww} would brush teeth when he^{-saww} intended to sleep, and he^{-saww} would take to his^{-saww} bed.

و كان إذا أوى إلى فراشه اضطجع على شقه الأيمن و وضع يده اليمنى تحت حده الأيمن ثم يقول اللهم فني عذابك يوم تبعث عبادك في دعائه عند مضجعه

And when he^{-saww} sheltered to his^{-saww} bed, he^{-saww} would lie down upon his^{-as} right side and place his^{-saww} right hand under his^{-saww} right cheek, then he^{-saww} would say: 'O Allah^{-azwj}! Save me^{-saww} from Your^{-azwj} Punishment on the Day You^{-azwj} Resurrect Your^{-azwj} servants', in his^{-saww} supplication during his^{-saww} lying down.

و كان له أصناف من الأقاويل يقولها إذا أخذ مضجعه فمنها أنه كان يقول- اللهم إني أعوذ بمعافاتك من عقوبتك و أعوذ برضاك من سخطك و أعوذ بك منك اللهم إني لا أستطيع أن أبلغ في الثناء عليك و لو حرصت أنت كما أتيت على نفسك

⁹⁸⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 16

⁹⁸⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 17

⁹⁹⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 18

And there were a variety of words for him^{-saww} he^{-saww} would say whenever he^{-saww} took to his^{-saww} bed. From these – he^{-saww} would say: ‘O Allah^{-azwj}! I^{-saww} seek Refuge from Your^{-azwj} Punishment, and I^{-saww} seek Refuge from Your^{-azwj} Wrath, and I^{-saww} seek Refuge with Your^{-azwj} from You^{-azwj}! O Allah^{-azwj}! I^{-saww} am not capable of extolling the praise upon You^{-azwj} and even if I^{-saww} was eager. You^{-azwj} are like what You^{-azwj} have Praised upon Yourself^{-azwj}!’

وَكَانَ عِندَ نَوْمِهِ بِسْمِ اللَّهِ أَمُوتُ وَ أَحْيَا وَ إِلَى اللَّهِ الْمَصِيرُ اللَّهُمَّ آمِنْ رَوْعِي وَ اسْتُرْ عَوْرَتِي وَ اذْ عَنِّي أَمَانَتِي

And he^{-saww} would say at his^{-saww} sleep time: ‘In the Name of Allah^{-azwj}! I^{-saww} shall die and will be living, and to Allah^{-azwj} is the destination. O Allah^{-azwj}! Secure my^{-saww} dread and Cover my^{-saww} faults, and Fulfil my^{-saww} entrustments on my^{-saww} behalf!’

مَا يَقُولُ عِنْدَ نَوْمِهِ- كَانَ ص يَقْرَأُ آيَةَ الْكُرْسِيِّ عِنْدَ نَوْمِهِ وَ يَقُولُ أَنَا بِي حَبْرِيْلُ فَقَالَ يَا مُحَمَّدُ إِنَّ عَفْرِيْتَا مِنَ الْحَبْرِ يَكِيدُكَ فِي مَنَامِكَ فَعَلَيْكَ بِآيَةِ الْكُرْسِيِّ.

What he^{-saww} would say at his^{-saww} sleep time – He^{-saww} would recited Ayat Al Kursy at his^{-saww} sleep time and he^{-saww} said: ‘Jibraeel^{-as} came to me^{-saww}. He^{-as} said: ‘O Muhammad^{-saww}! An audacious one from the Jinn is plotting against you^{-saww} in your^{-saww} dream, so upon you^{-saww} is with (reciting) Ayat Al Kursy’’.⁹⁹¹

عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا اسْتَبَقَطَ رَسُولُ اللَّهِ ص مِنْ نَوْمٍ قَطُّ إِلَّا حَزَّ لِلَّهِ عَزَّ وَ جَلَّ سَاجِدًا.

From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} did not wake up from sleep at all, except he^{-saww} fell down in Sajdah to Allah^{-azwj} Mighty and Majestic’’.⁹⁹²

وَ رُوِيَ أَنَّهُ لَا يَنَامُ إِلَّا وَ السِّتَاكُ عِنْدَ رَأْسِهِ فَإِذَا تَحَضَّنَ بِدَا السِّتَاكِ وَ قَالَ ص لَقَدْ أُمِرْتُ بِالسِّتَاكِ حَتَّى حَشِيتُ أَنْ يُكْتَسَبَ عَلَيَّ

And it is reported, ‘He^{-saww} did not sleep except and the toothbrush was by his^{-saww} head. When he^{-saww} got up, he began with brushing the teeth, and he^{-saww} said: ‘I^{-saww} have been Commanded with brushing the teeth to the extent that I^{-saww} feared that it will be Prescribed upon me^{-saww}’.

وَ كَانَ ص يَمَّا يَقُولُ إِذَا اسْتَبَقَطَ- الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانِي بَعْدَ مَوْتِي إِنَّ رَبِّي لَعَفُورٌ شَكُورٌ

And he^{-saww}, from what he^{-saww} said when he^{-saww} woke up: ‘The Praise is for Allah^{-azwj} Who Caused me^{-saww} to live after my^{-saww} death! My^{-saww} Lord^{-azwj} if Forgiving, Appreciative’.

وَ كَانَ يَقُولُ ص اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا الْيَوْمِ وَ نُورَهُ وَ هُدَاهُ وَ بَرَكَتَهُ وَ طَهْوَرَهُ وَ مُعَافَاةَهُ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهُ وَ خَيْرَ مَا فِيهِ وَ أَعُوذُ بِكَ مِنْ شَرِّهِ وَ شَرِّ مَا بَعْدَهُ.

And he^{-saww} said: ‘O Allah^{-azwj}! I^{-saww} ask You^{-azwj} for good of this day, and its Noor, and its guidance, and its Blessings, and its cleanliness, and its well-being. O Allah^{-azwj}! I^{-saww} ask You^{-azwj}

⁹⁹¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 19 a

⁹⁹² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 19 b

for its good, and good of whatever is in it, and I^{-saww} seek Refuge from its evil, and evil of what is after it”^{.993}

20- مكا، مكارم الأخلاق عن أبي عبد الله ع قال: ما من عبد يقرأ آخر الكهف قل إنما أنا بشر مثلكم حين ينام إلا استيقظ في الساعة التي يريد.

(The book) ‘Makarim’ Al Akhlaq’ –

‘From Abu Abdullah^{-asws} having said: ‘There is none from a servant who recites the ends of (Surah) Al Kahf, **‘But rather, I am a human being like you. [18:110]**, when he^{-saww} sleeps, except he will wake up in the times which he wants”^{.994}

في من أراد الإتيان للصلاة عن الصادق ع قال قال النبي ص من أراد قيام الليل و أخذ مضجعه فليقل- اللهم لا تؤمني محرک و لا تُسني ذكرك و لا تجعلني من الغافلين أقوم ساعة كذا و كذا فإنه يؤكل الله به ملكاً يهبه تلك الساعة

And one who wants to wake up for the Salat – From Al-Sadiq^{-asws} having said: ‘The Prophet^{-saww} said: ‘One who wants to stand at night and take to his bed, let him say, ‘O Allah^{-azwj}! Do not Make me feel safe of Your^{-azwj} Plan, nor Make me forget Your^{-azwj} Zikr, nor Make me to be from the heedless ones. I want to wake up and such and such time’, Allah^{-azwj} will Allocate and Angel with him to wake him up at that time.

و كان رسول الله ص يستأق إذا أراد أن ينام و يأخذ مضجعه و كان ص إذا أوى إلى فراشه اضطجع على شقه الأيمن و وضع يده اليمنى تحت خده الأيمن.

And Rasool-Allah^{-saww} brushed his^{-saww} teeth when he^{-saww} wanted to sleep and take to his bed, and when he^{-saww} sheltered to his^{-saww} bed, he^{-saww} would lied down upon the right side and place his^{-saww} right hand under his^{-saww} right cheek”^{.995}

و عن أبي عبد الله ع قال قال رسول الله ص إذا أوى أحدكم إلى فراشه فليمسحه بصنفة إزاره فإنه لا يدري ما حدث عليه ثم ليقل اللهم إن أمسكت نفسي في منامي فاغفر لها و إن أرسلتها فاخفظها بما تحفظ به عبادك الصالحين

And from Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Whenever one of you shelters to his bed, let him wipe an edge of his undergarment, for he does not know what has occurred upon him. Then let him say, ‘O Allah^{-azwj}! If You^{-azwj} were to Withhold my soul, then Forgive it, and if You^{-azwj} were to Send it (back), then Protect it with what You^{-azwj} Protect Your^{-azwj} righteous servants with!’

في الدعاء وقت الإتيان و كان أبو عبد الله ع إذا قام آخر الليل رفع صوته حتى يسمع أهل الدار يقول اللهم أعني على هول المطلاع و وسع علي المصطجع و ارزقني خير ما قبل الموت و ارزقني خير ما بعد الموت.

Regarding the supplication at the time of waking up – And Abu Abdullah^{-asws}, when he^{-asws} stood at the end of the night, would raise his^{-asws} voice to the extent that people of the house would hear him^{-asws} saying: ‘O Allah^{-azwj}! Assist me^{-asws} upon the emerging terror, and Expand

⁹⁹³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 19 c

⁹⁹⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 20 a

⁹⁹⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 20 b

my^{-asws} lying place (grave) upon me^{-asws}, and Grace me^{-asws} goodness of what is before the death and Grace me^{-asws} goodness of what is after the death".⁹⁹⁶

عَنْهُ ع قَالَ: مَا اسْتَيْقَظَ رَسُولُ اللَّهِ ص مِنْ نَوْمٍ إِلَّا حَرَّ لِلَّهِ عَزَّ وَ جَلَّ سَاجِدًا وَ كَانَ ص إِذَا نَامَ تَنَامَ عَيْنَاهُ وَ لَا يَنَامُ قَلْبُهُ وَ يَقُولُ إِنَّ قَلْبِي يَنْتَظِرُ الْوَحْيَ

From him^{-asws} having said: 'Rasool-Allah^{-saww} did not wake up from sleep except he^{-saww} would fall in Sajdah to Allah^{-azwj} Mighty and Majestic, and when he^{-saww} slept, his^{-saww} eyes would sleep and his^{-saww} heart would not sleep, and he^{-saww} said: 'My^{-saww} heart is awaiting the Revelation'.

وَ كَانَ ص إِذَا رَاعَهُ شَيْءٌ فِي مَنَامِهِ قَالَ هُوَ اللَّهُ لَا شَرِيكَ لَهُ

And whenever something scared him^{-saww} in his^{-saww} dream, he^{-saww} said: 'He^{-azwj} is Allah^{-azwj}! There is no associate for Him^{-azwj}!'

وَ كَانَ ص كَثِيرَ الرُّؤْيَا وَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ وَ كَانَ ص إِذَا اسْتَيْقَظَ مِنْ نَوْمِهِ يَقُولُ سُبْحَانَ الَّذِي يُحْيِي الْمَوْتَى وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And he^{-saww} was with a lot of dreams, and he^{-saww} did not see any dream except it came like a piece of the morning; and when he^{-saww} woke up from his^{-saww} sleep, he^{-saww} would say: 'Glorious is the One^{-azwj} Who Revives the dead and He^{-azwj} is Able upon all things!'

وَ إِذَا قَامَ لِلصَّلَاةِ قَالَ الْحَمْدُ لِلَّهِ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ وَ الْحَمْدُ لِلَّهِ قَيُّومُ السَّمَاوَاتِ وَ الْأَرْضِ وَ الْحَمْدُ لِلَّهِ رَبِّ السَّمَاوَاتِ وَ الْأَرْضِ وَ مَنْ فِيهِنَّ أَنْتَ الْحَقُّ وَ قَوْلُكَ الْحَقُّ وَ لِقَاؤُكَ الْحَقُّ وَ الْجَنَّةُ حَقٌّ وَ النَّارُ حَقٌّ وَ السَّاعَةُ حَقٌّ

And when he^{-saww} stood for the Salat, said: 'The Praise is for Allah^{-azwj}, Noor of the skies and the earth; and the Praise is for Allah^{-azwj}, Custodian of the skies and the earth; and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the skies and the earth, and the ones in these. You^{-azwj} are the Truth, and Your^{-azwj} Word is the Truth, and meeting You^{-azwj} is the truth, and the Paradise is true, and the Fire is true, and the House is true!

اللَّهُمَّ لَكَ أَسَلَمْتُ وَ بِكَ آمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ إِلَيْكَ أُنَبْتُ وَ بِكَ حَاصَمْتُ وَ إِلَيْكَ حَاكَمْتُ فَاعْفُرْ لِي مَا قَدَّمْتُ وَ مَا أَخَّرْتُ وَ مَا أَسْرَرْتُ وَ مَا أَعْلَنْتُ أَنْتَ إِلَهِي لَا إِلَهَ إِلَّا أَنْتَ تَمَّ بَسْمَلُكَ قَبْلَ الْوُضُوءِ.

O Allah^{-azwj}! I^{-saww} have submitted to You^{-azwj} and have believed in You^{-azwj}, and have relied upon You^{-azwj}, and am penitent to You^{-azwj}, and I^{-saww} contended for You^{-azwj}, and to You^{-azwj} I^{-saww} have come for Judgment, therefore Forgive for me whatever I^{-saww} have sent forward, and what I^{-saww} had delayed, and what I^{-saww} have kept secret, and what I^{-saww} have announced. You^{-azwj} are my^{-saww} God^{-azwj}. There is no god except You^{-azwj}! Then he^{-saww} would brush teeth before performing the Wud'u".⁹⁹⁷

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كَانَ رَسُولُ اللَّهِ ص يَقُولُ حِينَ يَسْتَيْقِظُ مِنْ مَنَامِهِ الْحَمْدُ لِلَّهِ الَّذِي بَعَثَنِي مِنْ مَرَقَدِي هَذَا وَ لَوْ شَاءَ لَجَعَلَهُ إِلَى يَوْمِ الْقِيَامَةِ

⁹⁹⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 20 c

⁹⁹⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 20 d

Amir Al-Momineen^{-asws} said: ‘Rasool-Allah^{-saww} would say when he^{-saww} woke up from his^{-saww} sleep: ‘The Praise is for Allah^{-azwj} Who Resurrected me^{-saww} from this lying place of mine^{-saww}, and had He^{-azwj} so Desires, would have Made it up to the Day of Qiyamah!

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ حَلْفَةً- لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا- لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ الْحَمْدُ لِلَّهِ الَّذِي لَا تَجْنِي مِنْهُ النُّجُومُ وَلَا تَكُنُّ بِهِ السُّنُورُ وَلَا يَخْفَى عَلَيْهِ مَا فِي الصُّدُورِ.

The Praise is for Allah^{-azwj} Who Made the night and the day interchanging, for the one who wants to be reminded, or wants to be thankful. The Praise is for Allah^{-azwj} Who Made the night as a covering, and the sleep as rest, and Made the day for livelihood. There is no god except You^{-azwj}! Glory be to You^{-azwj}! I^{-saww} have been from the unjust ones! The Praise is for Allah^{-azwj} Who, neither are the stars shielded from Him^{-azwj}, nor do the curtains form a canopy with Him^{-azwj} nor is it hidden from Him^{-azwj} what is in the chests’’.⁹⁹⁸

عَنِ الصَّادِقِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا انْتَبَهَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلْيَقُلْ لَا إِلَهَ إِلَّا اللَّهُ الْحَيُّ الْقَيُّومُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ سُبْحَانَ رَبِّ النَّبِيِّينَ وَإِلَهِ الْمُرْسَلِينَ سُبْحَانَ رَبِّ السَّمَاوَاتِ السَّبْعِ وَمَا فِيهِنَّ وَرَبِّ الْعَرْشِ الْعَظِيمِ- وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

From Al-Sadiq^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Whenever one of you wakes up from his sleep, let him say, ‘There is no god except Allah^{-azwj}, the Living, the Eternal, and He^{-azwj} is Able upon all things! Glory be to Lord^{-azwj} of the Prophets^{-as}, and God^{-azwj} of the Messengers^{-as}! Glory be to Lord^{-azwj} of the seven skies and whatever is in these, and Lord^{-azwj} of the Magnificent Throne! And the Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds!’

فَإِذَا جَلَسَ فَلْيَقُلْ قَبْلَ أَنْ يَقُومَ حَسْبِيَ الرَّبُّ مِنَ الْعِبَادِ حَسْبِيَ الَّذِي هُوَ حَسْبِي مُنْذُ فَطِنْتُ حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ

When he sits up, let him say before he stands, ‘The Lord^{-azwj} Suffices me from the servants. He^{-azwj} Suffices me the One^{-azwj} Who Sufficed me ever since! Allah^{-azwj} Suffices me and is the best Protector!’

دُعَاءُ آخَرَ- الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانِي بَعْدَ مَا أَمَاتَنِي وَإِلَيْهِ التُّشُورُ الْحَمْدُ لِلَّهِ الَّذِي رَدَّ عَلَيَّ رُوحِي لِأَحْمَدِهِ وَ أَعْبَدُهُ.

Another supplication – ‘The Praise is for Allah^{-azwj} Who will Revive me after Causing me to die, and to Him^{-azwj} is the Resurrection. The Praise is for Allah^{-azwj} Who has Returned my soul unto me so I can praise Him^{-azwj} and worship Him^{-azwj}’’.⁹⁹⁹

21- مَكَارِمُ الْأَخْلَاقِ فِي الْوَحْدَةِ- يَا أَرْضُ رَبِّي وَ رَبُّكَ اللَّهُ أَعُوذُ بِاللَّهِ مِنْ شَرِّكَ وَ شَرِّ مَا فِيكَ وَ مِنْ شَرِّ مَا خُلِقَ فِيكَ وَ مِنْ شَرِّ مَا يُحَادَثُ عَيْنُكَ

(The book) ‘Makarim Al Akhlaq’ –

⁹⁹⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 20 e

⁹⁹⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 20 f

‘The supplication regarding the loneliness – ‘O earth! My Lord^{-azwj} and your Lord^{-azwj} is Allah^{-azwj}! I seek Refuge with Allah^{-azwj} from your evil, and evil of what is in you, and from evil of what is Created in you, and from evil of He^{-azwj} has Cautioned upon you!

أَعُوذُ بِاللَّهِ مِنْ شَرِّ كُلِّ أَسَدٍ وَ أَسْوَدٍ وَ حَيَّةٍ وَ عَقْرَبٍ مِنْ سَاكِنِ الْبَلَدِ وَ مِنْ شَرِّ وَالِدٍ وَ مَا وَلَدَ أَ فَعَيْرٍ دِينِ اللَّهِ يَنْعُونَ وَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعاً وَ كَرْهاً وَ إِلَيْهِ يُرْجَعُونَ الْحَمْدُ لِلَّهِ بِنِعْمَتِهِ وَ حُسْنِ بَلَائِهِ عَلَيْنَا

I seek Refuge with Allah^{-azwj} from evil of every lion, and predator, and snake, and scorpion, from dwellers of the city, and from evil of a parent and what he begets. **Is it other than Allah's Religion they are seeking? And to Him submit the ones is in the skies and the earth, willingly and unwillingly, and to Him they would be returning [3:83].** The Praise is for Allah^{-azwj} for His^{-azwj} bounties and goodness of His^{-azwj} Afflictions upon us!

اللَّهُمَّ صَاحِبِنَا فِي السَّفَرِ وَ أَفْضِلْنَا فَإِنَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

O Allah^{-azwj}! Be our Companion in the journey, and Grace upon us, for there is neither any might nor strength except with Allah^{-azwj}!

تَمَّ تَقْرَأُ أَهْلَاكُمْ التَّكَاثُرُ إِلَى آخِرِهِ فَإِنَّهُ لَا يُؤْذِيكَ شَيْءٌ مِنَ السَّبَاعِ وَ الْهُوَامِ وَ الْحَيَاتِ وَ الْعُقَارِبِ إِذَا قَرَأْتَ ذَلِكَ وَ لَوْ بَيْتٌ عَلَى الْحَيَّةِ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ.

The he should recited (Surah) ‘Al Takasur’ up to its end. Nothing will harm him, from the wild animals, and the insects, and the snakes, and the scorpions when he recites that, and even if he were to spend the night upon the snake, by the Permission of Allah^{-azwj} Mighty and Majestic”.¹⁰⁰⁰

22- جمع، جامع الأخبار رُوِيَ عَنِ النَّبِيِّ ص قَالَ: مَنْ قَالَ حِينَ تَأْوِي إِلَى فِرَاشِهِ أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ أَتُوْتُ إِلَيْهِ ثَلَاثَ مَرَّاتٍ عَفَرَ اللَّهُ ذُنُوبَهُ وَ إِنْ كَانَ مِثْلَ زَبَدِ الْبَحْرِ وَ إِنْ كَانَتْ عَدَدَ وَرَقِ الشَّجَرِ وَ إِنْ كَانَتْ عَدَدَ رَمْلِ عَالِيٍّ وَ إِنْ كَانَتْ عَدَدَ أَيَّامِ الدُّنْيَا.

(The book) ‘Jamie Al Akhbar’ –

‘It is reported from the Prophet^{-saww} having said: ‘One who says when he shelters to his bed, ‘I seek Forgiveness of Allah^{-azwj} Who, there is no god except He^{-azwj}, the Living, the Eternal, and I repent to Him^{-azwj} – three times, Allah^{-azwj} will Forgive his sins and even if these were like foam of the sea, and even if these were of number of leaves of the tree, and even if these were a number of grains of sand of a desert, and even if these were a number of days of the world”.¹⁰⁰¹

23- تم، فلاح السائل إِذَا أَرَدْتَ النَّوْمَ فَتَطَهَّرْ طُهُورَكَ لِلصَّلَاةِ ثُمَّ قُمْ إِلَى فِرَاشِكَ أَوْ مَوْضِعِ مَنَامِكَ وَ قُلْ حِينَ تَأْوِي إِلَى فِرَاشِكَ مَا رَوَيْنَاهُ بِإِسْنَادِنَا عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقُمِّيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ ابْنِ عَيْسَى عَنْ عُثْمَانَ بْنِ عَيْسَى عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَقُولُ حِينَ تَأْوِي إِلَى فِرَاشِكَ أَعُوذُ بِعِزَّةِ اللَّهِ وَ أَعُوذُ بِقُدْرَةِ اللَّهِ وَ أَعُوذُ بِكَمَالِ اللَّهِ وَ أَعُوذُ بِسُلْطَانِ اللَّهِ وَ أَعُوذُ بِجَبْرُوتِ اللَّهِ وَ أَعُوذُ بِدَفْعِ اللَّهِ وَ أَعُوذُ بِجَمْعِ اللَّهِ وَ أَعُوذُ بِمَلِكِ اللَّهِ وَ أَعُوذُ بِرَحْمَةِ اللَّهِ

¹⁰⁰⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 21

¹⁰⁰¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 22

(The book) 'Falah Al Sa'ail' – When you want to sleep, then cleanse like your cleaning for the Salat, then stand to your bed, or place of your sleep, and say when you shelter to your bed what we are reporting by our chain from Ali Bin Muhammad Al Qummi, from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Ibn Isa, from Usman Bin Isa, from Al Mufazzal Bin Umar,

'From Abu Abdullah^{-asws} having said: 'You should say when sheltering to your bed, 'I seek Refuge with the Mighty of Allah^{-azwj}, and I seek Refuge with the Power of Allah^{-azwj}, and I seek Refuge with the Perfection of Allah^{-azwj}, and I seek Refuge with the Authority of Allah^{-azwj}, and I seek Refuge with the Force of Allah^{-azwj}, and I seek Refuge with the Defence of Allah^{-azwj}, and I seek Refuge with the Gathering of Allah^{-azwj}, and I seek Refuge with the Kingdom of Allah^{-azwj}, and I seek Refuge with the Mercy of Allah^{-azwj}!

وَأَعُوذُ بِرَسُولِ اللَّهِ ص مِنْ شَرِّ مَا خُلِقَ وَ ذَرَأً وَ بَرَأً وَ مِنْ شَرِّ الْعَامَّةِ وَ السَّامَةِ وَ مِنَ شَرِّ فَسَقَةِ الْجِنِّ وَ الْإِنْسِ وَ مِنْ شَرِّ فَسَقَةِ الْعَرَبِ وَ الْعَجَمِ وَ مِنْ شَرِّ كُلِّ دَائِبَةٍ فِي اللَّيْلِ وَ النَّهَارِ أَنْتَ أَحَدٌ بِنَاصِيئِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ وَ تُعَوِّدُ مَنْ شِئْتَ.

And I seek Refuge with Rasool-Allah^{-saww} from the evil of what is Created, and scattering and land, and from evil of the general and the special, and from evil of mischievous Jinn and the humans, and from evil of mischief of the Arabs and the non-Arabs, and from evil of every animal during the night and day. You^{-azwj} will Seize (them) with their forelocks, My^{-azwj} Lord^{-azwj} is upon the Straight Path and Gives Refuge from one He^{-azwj} so Desires!"¹⁰⁰²

أَقُولُ وَ رَوَيْتُ عَنْ مُحَمَّدِ بْنِ النَّجَّارِ مِنْ كِتَابِ التَّذْيِيلِ فِي تَرْجَمَةِ حَمْرَةَ بْنِ عَلِيٍّ بْنِ عُثْمَانَ الْقُرَشِيِّ الْمَخْزُومِيِّ بِإِسْنَادِهِ قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا غَزَا أَوْ سَافَرَ فَأَذْرَكَ اللَّيْلُ قَالَ- يَا أَرْضُ رَبِّي وَ رَبُّكَ اللَّهُ أَعُوذُ بِاللَّهِ مِنْ شَرِّكَ وَ مِنْ شَرِّ مَا فِيكَ وَ مِنْ شَرِّ مَا خُلِقَ فِيكَ وَ مِنْ شَرِّ مَا دَبَّ عَلَيْكَ

I (Majlisi) am saying, 'And it is reported from Muhammad Bin Al Najjar, from the book 'Al Tazeyl', in a translation of Hamza Bin Ali Bin Usman Al Qureyshi Al Makhzumy, by his chain, said,

'Rasool-Allah^{-saww}, whenever he^{-saww} went on a military expedition or a journey, so the night came across him^{-as}, would say: 'O earth! My^{-saww} Lord^{-azwj} and your Lord^{-azwj} is Allah^{-azwj}! I^{-saww} seek Refuge with Allah^{-azwj} from your evil, and from evil of what is in you, and from evil of what is Created in you, and from evil of what crawls upon you!

أَعُوذُ بِاللَّهِ مِنْ شَرِّ كُلِّ أَسَدٍ وَ أَسْوَدٍ وَ حَيَّةٍ وَ عَقْرَبٍ مِنْ سَاكِنِ الْبَلَدِ وَ مِنْ شَرِّ وَالِدٍ وَ مَا وَلَدَ.

I^{-saww} seek Refuge from evil of every lion and wild animal, and snake and scorpion, from dwellers of the city, and from evil of a father and what he begets".¹⁰⁰³

أَقُولُ وَ لِيَكُنْ مِنْ عَمَلِهِ إِذَا أَوَى إِلَى فِرَاشِهِ مَا رَوَاهُ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ الْقَلَانِسِيِّ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ قَرَأَ قُلْ هُوَ اللَّهُ إِحْدَى عَشْرَةَ مَرَّةً حِينَ يَأْوِي إِلَى فِرَاشِهِ غُفِرَ لَهُ ذَنْبُهُ وَ شُفِعَ فِي جِرَانِهِ فَإِنْ قَرَأَهَا مِائَةَ مَرَّةٍ غُفِرَ ذَنْبُهُ فِيمَا يُسْتَقْبَلُ حَمْسِينَ سَنَةً.

I (Majlisi) am saying, 'And let it be from his deed, when he shelters to his bed, what is reported by Muhammad Bi Al-Hassan Bin Ahmad, from Muhammad Bin Al-Hassan Al Saffar, from Ali Bin Ismail, from Hammad Bin Isa, from Al Husayn Al Qalanisy, from Abu Baseer who said,

¹⁰⁰² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 23 / 1

¹⁰⁰³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 23 / 2

'I heard Abu Abdullah^{-asws} saying: 'One who recites **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed) eleven times when he shelters to his bed, his sins will be Forgiven for him, and he will (be able to) intercede for his neighbour. If he were to recite it one hundred times, his sins will be Forgiven, in the forthcoming fifty years''.¹⁰⁰⁴

وَتَقُولُ إِذَا أَوَيْتَ إِلَى فِرَاشِكَ أَيْضاً مَا رَوَاهُ هَارُونُ بْنُ مُوسَى رَحِمَهُ اللَّهُ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ الْمُعَيَّبِيِّ عَنْ إِسْمَاعِيلِ بْنِ مُحَمَّدِ الرَّثْبِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْأَسَدِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ عَلِيِّ الْحَيَّاطِ عَنْ يَحْيَى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ عُثْمَانَ عَنْ رَجُلٍ

And you should say when you shelter to your bed, as well what is reported by Haroun Bin Musa, may Allah^{-azwj} have Mercy on him, from Ja'far Bin Suleyman Al Qummi, from Ismail Bin Muhammad Al Zaytouni, from Muhammad Bin Ja'far Al Asady, from Ali Bin Ibrahim, from Ali Al Khayyat, from Yahya Bin Muhammad, from Ali Bin Usman, from a man,

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ إِذَا أَوَى إِلَى فِرَاشِهِ- اللَّهُمَّ إِنِّي أَشْهَدُكَ أَنَّكَ افْتَرَضْتَ عَلَيَّ طَاعَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ الْأَيْمَةَ مِنْ وُلْدِهِ وَ يُسَمِّيهِمْ وَاحِداً وَاحِداً حَتَّى يَنْتَهِيَ إِلَى الْإِمَامِ الَّذِي فِي عَصْرِهِ تَمَّ مَاتَ فِي بَيْتِكَ اللَّيْلَةَ دَخَلَ الْجَنَّةَ

'From Abu Abdullah^{-asws} having said: 'One who says when he shelters to his bed, 'O Allah^{-azwj}! I Keep You^{-azwj} as Witness that You^{-azwj} have Obligated upon me obedience to Ali^{-asws} Bin Abu Talib^{-asws} and the Imams^{-asws} from his^{-asws} sons^{-asws} – and he should name them^{-asws} one by one until he ends up to the Imam^{-asws} of his era, then he dies during that night, will enter the Paradise'.

دَخُرَ حَالِ الْعَبْدِ إِذَا نَامَ بَيْنَ يَدَيْ مَوْلَاهُ فَإِذَا قُلْتَ مَا ذَكَرْنَاهُ عِنْدَ الْجُلُوسِ فِي فِرَاشِكَ أَوْ مَوْضِعِ مَنَامِكَ فَادْكُرْ أَنَّكَ عَبْدٌ مَمْلُوكٌ حَقِيرٌ تُرِيدُ أَنْ تَنَامَ وَ تَمُدَّ رِجْلَيْكَ وَ تَتَبَسَّطَ فِي الْحَرَكَاتِ وَ السَّكَنَاتِ بَيْنَ يَدَيْ مَالِكٍ عَظِيمٍ كَبِيرٍ فَتَأَدَّبْ قَوْلًا وَ فِعْلاً

Mention of situation of the servant when he sleeps in front of his master – 'When you were to say what we mention, during the sitting in your bed, or place of your sleep, so mention you are an owned slave, insignificant intending to sleep, and extend your legs and unroll in the movement and the stillness in front of the Mighty King, Great, so be polite in the words and deeds.

فَمَهْمَا تَأَدَّبْتَ وَ تَذَلَّلْتَ كَانَ مَوْلَاكَ لَهُ أَهْلاً وَ مُنْتَ أَصْعَرَ وَ أَحْقَرَ مَحَلًّا وَ اضْطَجَعَ عَلَى شِقِّكَ الْأَيْمَنِ بِالِاسْتِسْلَامِ وَ التَّقْوِيضِ وَ التَّوَكُّلِ وَ كَلِّ مَا يَلِيقُ بِذَلِكَ الْمَقَامِ.

No matter how polite you are and humble, your Master^{-azwj} is rightful of it, and you will be the smallest, and of the lowliest place; and lie down upon your right side with the submission and the delegating (the affairs to Allah^{-azwj}, and the reliance, and all what is related with that place''.¹⁰⁰⁵

وَ قُلْ مَا رَوَيْنَاهُ بِإِسْنَادِنَا عَنْ أَحْمَدَ بْنِ عَلِيٍّ الْكُوَيْنِيِّ عَنِ ابْنِ عُثْمَانَ عَنْ يَحْيَى بْنِ زَكَرِيَّا بْنِ شَيْبَانَ مِنْ كِتَابِهِ فِي الْمُحَرَّمِ سَنَةِ سَبْعٍ وَ سِتِّينَ وَ مِائَتَيْنِ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ أَبِيهِ وَ حُسَيْنِ بْنِ أَبِي الْعَلَاءِ الرَّزَنْدَجِيِّ جَمِيعاً عَنْ أَبِي بَصِيرٍ قَالَ: إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاضْطَجِعْ عَلَى شِقِّكَ الْأَيْمَنِ وَ قُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ ص

¹⁰⁰⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 23 / 3

¹⁰⁰⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 23 / 4

And say what we are reporting by our chain, from Ahmad Bin Ali Al Kufy, from Ibn Uqdah, from Yahya Bin Zakariya Bin Shayban, from his book, in (the month) of Al Muharram of the year two hundred and sixty seven, from Al Batainy, from his father, and Husayn Bin Abu Al A'ala Al Zanady, all from Abu Baseer who said,

'When you shelter for your bed, then lie down upon your right side, and say, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and in the Way of Allah^{-azwj}, and upon the religion of Rasool-Allah^{-saww}!

اللَّهُمَّ إِنِّي أَسْلَمْتُ نَفْسِي إِلَيْكَ وَ وَجَّهْتُ وَجْهِي إِلَيْكَ وَ فَوَضْتُ أَمْرِي إِلَيْكَ وَ أَلْجَأْتُ ظَهْرِي إِلَيْكَ رَهْبَةً وَ رَغْبَةً إِلَيْكَ - لَا مَلْجَأَ وَ لَا مَنْجَى مِنْكَ إِلَّا إِلَيْكَ

O Allah^{-azwj}! I have submitted myself to You^{-azwj} and have diverted my face to You^{-azwj}, and delegated my affairs to You^{-azwj}, and sheltered my back to You^{-azwj}, dreading and desiring to You^{-azwj}. There is neither any shelter nor rescue from You^{-azwj} except to You^{-azwj}!

اللَّهُمَّ آمَنْتُ بِكُلِّ كِتَابٍ أَنْزَلْتَهُ وَ بِكُلِّ رَسُولٍ أَرْسَلْتَهُ

O Allah^{-azwj}! I have believed in the whole Book You^{-azwj} have Revealed, and in every Messenger^{-as} You^{-azwj} have Sent!

ثُمَّ تَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ وَ الْمُعَوَّذَاتَيْنِ وَ آيَةَ الْكُرْسِيِّ ثَلَاثَ مَرَّاتٍ وَ آيَةَ السُّحْرَةِ وَ شَهِدَ اللَّهُ وَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ إِحْدَى عَشْرَةَ مَرَّةً ثُمَّ تُكَبِّرُ أَرْبَعًا وَ ثَلَاثِينَ مَرَّةً وَ تُسَبِّحُ ثَلَاثًا وَ ثَلَاثِينَ مَرَّةً وَ تُحَمِّدُ ثَلَاثًا وَ ثَلَاثِينَ مَرَّةً وَ هُوَ تَسْبِيحُ الرَّهْرَاءِ فَاطِمَةَ عَ الَّذِي عَلَّمَهَا رَسُولُ اللَّهِ ص

Then you should recite: **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed), and Ayat Al Kursy three times, and Ayat Al Sukhra (7:54 to 56), and **Allah Testifies [3:18]**, and (Surah) Al Qadr eleven times, there he should exclaim Takbeer four times thirty-four times, and glorify thirty-three times, and praise thirty-three times, and it is the glorification of Al Zahra Fatima^{-asws} which Rasool-Allah^{-saww} had taught her^{-asws}.

ثُمَّ قُلْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ - لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ - يُحْيِي وَ يُمِيتُ وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْحَيُّ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

The say, 'There is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, the Kingdom is for Him^{-azwj} and the Praise is Praise. He^{-azwj} Causes to live and Causes to die, and He^{-azwj} is Living, He^{-azwj} will not be dying. The good is in His^{-azwj} Hand, and He^{-saww} is Able upon all things'.

ثُمَّ تَقُولُ أَعُوذُ بِاللَّهِ الَّذِي يُمَسِّكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ - مِنْ شَرِّ مَا خَلَقَ وَ ذَرَأَ وَ بَرَأَ وَ أَنْشَأَ وَ صَوَّرَ وَ مِنْ شَرِّ الشَّيْطَانِ وَ شَرِّهِ وَ قَوْمِهِ وَ مِنْ شَرِّ شَيْطَانِ الْإِنْسِ وَ الْجِنِّ

Then you should say, 'I seek Refuge with Allah^{-azwj} Who **Withholds the sky from falling upon the earth, except by His Permission? Surely Allah, with the people, is Kind, Merciful [22:65]**, from evil of what is Created, and scattering and land, and grows, and images are from the evil of Satan^{-la}, and his^{-la} associates, and his^{-la} people, and from evil of Satans^{-la} of the humans and the Jinn.

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ شَرِّ السَّاقَمَةِ وَ الْهَامَةِ وَ اللَّامَةِ وَ الْحَاصَةِ - وَ مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَ مَا يَعْزُجُ فِيهَا وَ مِنْ شَرِّ طَوَارِقِ اللَّيْلِ وَ النَّهَارِ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ بِاللَّهِ وَ بِالرَّحْمَنِ أَسْتَعِيثُ وَ عَلَيْهِ تَوَكَّلْتُ - حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ.

I seek Refuge with the complete Phrases of Allah^{-azwj}, from the evil of fatal toxins, and non-fatal toxins, and the blame-worthy, and burning, and from evil of descends from the sky and what ascends in it, and from evil of the comers at night and night, except a knocker knocking with goodness with Allah^{-azwj}, and with the Beneficent, and I seek Help and have relied upon him. Allah^{-azwj} Suffices me and is the best Protector” .¹⁰⁰⁶

ثُمَّ تَوَسَّدَ بِمِثْلِكَ وَ تَقُولُ مَا رَوَيْنَاهُ بِإِسْنَادِنَا عَنْ أَبِي مُحَمَّدٍ هَارُونَ بْنِ مُوسَى رِضْوَانَ اللَّهِ عَلَيْهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ يَحْيَى الْعَطَّارِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عِمْسَى عَنْ أَبِيهِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِذَا تَوَسَّدَ الرَّجُلُ بِمِثْلِكَ فَلْيَقُلْ بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَسْلَمْتُ نَفْسِي إِلَيْكَ وَ وَجْهْتُ وَجْهِي إِلَيْكَ وَ قَوَّضْتُ أَمْرِي إِلَيْكَ وَ أَلْجَأْتُ ظَهْرِي إِلَيْكَ وَ تَوَكَّلْتُ عَلَيْكَ رَهْبَةً وَ رَغْبَةً إِلَيْكَ - لَا مَلْجَأَ وَ لَا مَنْجَى مِنْكَ إِلَّا إِلَيْكَ

Then you should use your right hand as a pillow and you should say what we are reporting by our chain, from Abu Muhammad Haroun Bin Musa, may Allah^{-azwj} be Pleased with him, from Ahmad Bin Muhammad Bin Yahya Al Attar, from Sa'ad Bin Abdullah, from Ibn Isa, from his father, from A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

'Abu Ja'far^{-asws} said: 'When the man uses his right hand as a pillow, let him say, 'In the Name of Allah^{-azwj}! O Allah^{-azwj}! I have submitted myself to You^{-azwj} and have diverted my face to You^{-azwj}, and have delegated my affairs to You^{-azwj}, and have sheltered my back to You^{-azwj}, and have relied upon You^{-azwj} fearing and desiring to You^{-azwj}! There is neither shelter nor rescue from You^{-azwj} except to You^{-azwj}.

أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَ رَسُولِكَ الَّذِي أَرْسَلْتَ ثُمَّ يَسْبِيحُ تَسْبِيحَ فَاطِمَةَ ع.

I have believed in the Book which You^{-azwj} have Revealed, and Your^{-azwj} Rasool^{-saww} whom You^{-azwj} had Sent!' Then he should glorify with the glorification (Tasbeeh) of Fatima^{-asws}” .¹⁰⁰⁷

وَ تَقُولُ أَيْضاً حِينَ تَأْخُذُ مَضْجَعَكَ مَا رَوَاهُ الصَّفَّارُ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ حِينَ يَأْخُذُ مَضْجَعَهُ ثَلَاثَ مَرَّاتٍ - الْحَمْدُ لِلَّهِ الَّذِي عَلَا فَتَقَهَّرَ وَ الْحَمْدُ لِلَّهِ الَّذِي بَطَّنَ فَخَبَّرَ وَ الْحَمْدُ لِلَّهِ الَّذِي مَلَكَ فَقَدَّرَ وَ الْحَمْدُ لِلَّهِ الَّذِي يُحْيِي الْمَوْتَى وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ كَانَ يُخْرِجُ مِنَ الذُّنُوبِ كَهَيْئَةِ نَوْمٍ وَلَدَتْهُ أُمُّهُ.

And you should say as well and you take to your bed, what is reported by Al Saffar, from Ahmad Bin Is'haq, from Bakr Bin Muhammad,

'From Abu Abdullah^{-asws} having said: 'One who says when he takes to his bed, three times, 'The Praise is for Allah^{-azwj} Who is Exalted, so He^{-azwj} Subdued, and the Praise is for Allah^{-azwj} Who is Hidden so He^{-azwj} is Informed, and the Praise is for Allah^{-azwj} Who Owns so He^{-azwj} is Powerful, and the Praise is for Allah^{-azwj} Who Revises the dead causes the living to die, and He^{-azwj} is Able upon all things' – will exit from the sins (and be) like the day his mother had given him birth” .¹⁰⁰⁸

أَقُولُ وَ إِنْ شِئْتَ فَكُنْ كَمَمْلُوكٍ أَعْرِفُهُ مِنْ مَمَالِكِ اللَّهِ إِذَا نَامَ بِالْإِذْنِ مِنَ اللَّهِ وَ الْأَدَبِ مَعَ اللَّهِ وَ اسْتَقْبَلَ الْقِبْلَةَ بِوَجْهِهِ إِلَى اللَّهِ وَ تَوَسَّدَ بِمِثْلِكَ عَلَى صِفَاتِ الْكَلَى الْوَاضِعَةِ يَدَهَا عَلَى خَدِّهَا فَإِنَّهُ قَدْ نَكَلَ كَثِيرًا مِمَّا يُعْرَبُهُ إِلَى اللَّهِ

¹⁰⁰⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 23 / 5

¹⁰⁰⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 23 / 6

¹⁰⁰⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 23 / 7

I (Majlisi) am saying, 'And if you so desire, then he should be like a slave I know of from the slaves of Allah^{-azwj}, when he sleeps with the Permission from Allah^{-azwj}, and the etiquettes with Allah^{-azwj}, and he should face the Qiblah by his face to Allah^{-azwj}, and use his right hand as a pillow upon a slap of the bereaves, the one placing her hand upon her cheek, for it is a lot of bereavement from what draws closer to Allah^{-azwj}.

وَيَقْصِدُ بِتِلْكَ النَّوْمَةِ أَنْ يَتَّقَى بِهَا فِي الْيَقَظَةِ عَلَى طَاعَةِ اللَّهِ وَعَلَى مَا يُرَادُ فِي تِلْكَ الْحَالِ مِنَ الْعُبُودِيَّةِ وَالذَّلِيلَةِ لِلَّهِ وَكَأَنَّ جَبَلَ دُثُوبٍ قَدْ رُفِعَ عَلَى رَأْسِهِ لِيَسْقُطَ عَلَيْهِ مِنْ يَدِ غَضَبِ اللَّهِ كَمَا جَزَى لِبَنِي إِسْرَائِيلَ حَيْثُ قَالَ جَلَّ جَلَالُهُ - وَإِذْ نَشَقْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظِلَّةٌ

And he should aim with that sleep to be strengthened by it during the wakefulness upon obedience of Allah^{-azwj}, and upon what is intended in that state from the servitude and the humbling to Allah^{-azwj}, and as if there is a mountain of sins of his heart is raised upon his head in order to fall upon him from a Hand of Wrath of Allah^{-azwj}, just as it had flowed for the children of Israel. Allah^{-azwj}, Majestic is His^{-azwj} Majestic: **And when We Shook the mountain above them as if it was a shade, [7:171].**

فَإِنَّ أَوْلِيكَ ذُلُّوا وَاسْتَسَلَّمُوا لِذَلِكَ خَوْفًا مِنْ سُفُوطِ الْجَبَلِ عَلَى الْحَيَاةِ الْفَانِيَةِ وَجَبَلَ الدُّثُوبِ يَخَافُ صَاحِبُهُ أَنْ يَسْقُطَ عَلَيْهِ فَيُهْلِكَ جَمِيعَ حَيَاتِهِ وَ سَعَادَتِهِ الْفَانِيَةِ وَالْبَاقِيَةِ

They were humbled and submitted to that, fearing from the falling mountain upon the perishing life, and the mountain of sins its owner fears from falling upon him, so his entire life and his happiness will be destroyed, the temporal and lasting.

وَإِنَّ هَذَا الْمَمْلُوكَ إِذَا تَوَسَّدَ بِيَمِينِهِ قَرَأَ الْحَمْدَ ثَلَاثَ مَرَّاتٍ ثُمَّ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ إِحْدَى عَشْرَةَ مَرَّةً ثُمَّ قَرَأَ سُورَةَ الْاٰهْلَامِ الْتَكَاٰثِرِ مَرَّةً ثُمَّ قَرَأَ قُلْ يَا أَيُّهَا الْكَافِرُونَ ثَلَاثَ مَرَّاتٍ ثُمَّ قَرَأَ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ثَلَاثَ مَرَّاتٍ ثُمَّ قَرَأَ قُلْ أَعُوذُ بِرَبِّ النَّاسِ ثَلَاثَ مَرَّاتٍ ثُمَّ قَرَأَ آيَةَ الْكُرْسِيِّ مَرَّةً

And this slave, when he uses his right hand as a pillow, should recite (Surah) Al Hamd three times, then he should recite, **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed) eleven times, then recite Surah Al Takasur once, then recited (Surah) Al Kafiroun three times, then (Surah) Al Falaq three times, then (Surah) Al Naas three times, then recited Ayat Al Kursy once.

ثُمَّ قَرَأَ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ إِلَى آخِرِ الْآيَةِ ثُمَّ قَرَأَ آخِرَ الْحَشْرِ مِنْ قَوْلِهِ لَوْ أَنزَلْنَا ثُمَّ قَرَأَ إِنَّ اللَّهَ يُمَسِّكُ السَّمَاوَاتِ وَالْأَرْضَ أَنْ تَزُولَا وَ لَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ خَلِيمًا غَفُورًا -

The recite **Allah Testifies that there is no god except Him [3:18]** – up to end of the Verse. Then recited end of (Surah) Al Hashr, from His^{-azwj} Words: **Had We Revealed [59:21]**, then recite, **Surely Allah Withholds the skies and the earth lest they cease. And if they were to cease, no one can withhold these from after Him. He was always Lenient, Forgiving [35:41].**

ثُمَّ قَرَأَ آيَةَ السُّحْرِ ثُمَّ قَرَأَ آمَنَ الرَّسُولُ إِلَى آخِرِ سُورَةِ الْبَقَرَةِ ثُمَّ قَرَأَ أَوَاخِرَ الْكُفْهِبِ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ إِلَى آخِرِ السُّورَةِ

Then recite Ayat Al Sukhra (7:54 to 56), then recite, **(Allah Said): "The Rasool believes [2:285]** – up to the end of Surah Al Baqarah, then recite end of (Surah) Al Kahf, **'But rather, I am a human being like you. [18:110]** – up to the end of the Surah.

ثُمَّ قَالَ اللَّهُمَّ لَا تُؤْمِنِي مَكَرَكَ وَلَا تُنْسِنِي دِكْرَكَ وَلَا تَوَلَّ عَنِّي وَجْهَكَ وَلَا تَهْتِكْ عَنِّي سِتْرَكَ وَلَا تُؤَاخِذْنِي عَلَى تَمَرْدِي وَلَا تُجْعَلْنِي مِنَ الْغَافِلِينَ وَ اَبْقِطْنِي مِنْ رَفْدِي وَ سَهِّلْ الْقِيَامَ فِي هَذِهِ اللَّيْلَةِ فِي أَحَبِّ الْأَوْقَاتِ إِلَيْكَ وَ ارْزُقْنِي فِيهَا دِكْرَكَ وَ الصَّلَاةَ وَ الشُّكْرَ وَ الدُّعَاءَ حَتَّى أَسْأَلَكَ فَتُعْطِيَنِي وَ اَدْعُوكَ فَتَسْتَجِيبَ لِي وَ اسْتَغْفِرَكَ فَتَغْفِرَ لِي إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ

The he should say, 'O Allah^{-azwj}! Do not Let me feel safe from Your^{-azwj} Plan, not Let me forget Your^{-azwj} Zikr, nor Turn Your^{-azwj} Face away from me, nor Tear Your^{-azwj} veil from me, nor Seize me upon my mutiny, nor Make me to be from the heedless ones, and Wake me up from my sleep, and Ease the standing during this night in the timing most Beloved to You^{-azwj}, and Grace me Your^{-azwj} Zikr during it, and the Salat, and the thanking, and the supplication, until I ask You^{-azwj}, so You^{-azwj} Give me, and I supplicate to You^{-azwj} so You^{-azwj} Answer to me, and I seek Your^{-azwj} Forgiveness, so You^{-azwj} Forgive me, surely You^{-azwj} the Forgiving, the Merciful!'

ثُمَّ قَالَ لِلْخَوْفِ مِنَ الْإِحْتِلَامِ- اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْإِحْتِلَامِ وَ مِنَ شَرِّ الْأَحْلَامِ وَ أَنَّ يَلْعَبَ بِي الشَّيْطَانُ فِي الْبِقِطَةِ وَ الْمَنَامِ

Then say for the fearing from the wet dreams, 'O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the wet dreams, and from evil of the wet dreams, and from the Satan^{-la} to play with me during the wakefulness and the sleep'.

ثُمَّ قَرَأْ لِدَلِّكَ- فُلَانٌ مَنْ يَكْلُؤُكُمْ بِاللَّيْلِ وَ النَّهَارِ مِنَ الرَّحْمَنِ الْآيَةَ ثُمَّ يَقْرَأُ آخِرَ بَنِي إِسْرَائِيلَ- فُلَانٌ اذْعُوا لِلَّهِ أَوْ اذْعُوا الرَّحْمَنَ أَيُّمَا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى وَ لَا تَجْهَرُ بِصَلَاتِكَ وَ لَا تُخَافُتْ بِهَا وَ ابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا- وَ فُلَانٌ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الدَّلِّ وَ كَثِيرَةٌ تَكْبِيرًا

Then he should recite for that, **Say: 'Who can protect you by the night and the day from the Beneficent? [21:42] – Verse.** Then he should recited end of (Surah) Banu Israeel: **Say: 'Supplicate to Allah or supplicate to the Beneficent. Whichever (Name) you supplicate with, so for Him are the most excellent Names. And neither be loud with your Salat nor be silent with it, and seek a way between that' [17:110] And say: 'The Praise is for Allah, Who did not Take a son, and there does not happen to be an associate for Him in the Kingdom, and there does not happen to be a Guardian for Him from the disgrace, and exclaim His Greatness with exclamations' [17:111].**

ثُمَّ يُسَبِّحُ تَسْبِيحَ الرَّهْرَاءِ ع وَ هُوَ آجِرٌ مَا يَقُولُهُ عِنْدَ الْمَنَامِ وَ قَدْ رَوَى فِي كُلِّ شَيْءٍ مِنْ ذَلِكَ رَوَايَةً فِي فَضْلِ مَا اعْتَمَدَ عَلَيْهِ ثُمَّ رَبَّيْهُ كَمَا هَدَاهُ اللَّهُ جَلَّ جَلَالُهُ إِلَيْهِ

Then he should glorify with glorification (Tasbeeh) of Al Zahra^{-asws}, and it is the last of what he should be saying at sleep time, and it has been reported regarding all things from that report regarding the merit of what he should rely upon. Then he should arrange it just as Allah^{-azwj}, Majesty is His^{-azwj} Majestic has Guided him to.

وَ لِكُلِّ شَيْءٍ مِمَّا قَرَأَهُ فَوَائِدٌ عَظِيمَةٌ يَطُولُ الْكِتَابُ بِإِزَادَتِهَا وَ تَعْدَادِهَا وَ قَدْ رَوَيْنَا فِيهَا حَتَمَ بِهِ هَذَا الْمَمْلُوكُ عَمَلَهُ عِنْدَ الْمَنَامِ مِنْ تَسْبِيحِ الرَّهْرَاءِ فَاطِمَةَ ع- مَا رَوَيْتُهُ عَنْ جَدِّي أَبِي جَعْفَرِ الطُّوسِيِّ- عَنْ عَلِيِّ بْنِ أَبِي حَبِيذٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ- عَنِ الشَّيْخِ جَعْفَرِ بْنِ سُلَيْمَانَ فِي مَا رَوَاهُ فِي كِتَابِ ثَوَابِ الْأَعْمَالِ.

And for all things from what he recites, there are mighty benefits, the book will be prolonged with its reports and its number, and we are reporting regarding that this slave should be

ending his deed with at sleep time, from doing glorification (Tasbeeh) of Al Zahra Fatima^{-asws}, what is reported from my grandfather Abu Ja'far Al Tusi, from Ali Bin Abu Jeyyid, from Muhammad Bin Al-Hassan Bin Al Waleed, from the sheykh Ja'far Bin Suleyman regarding what is reported in the book 'Sawaab Al Amaal'.¹⁰⁰⁹

قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ ابْتَدَرَهُ مَلَكٌ كَرِيمٌ وَ شَيْطَانٌ مَرِيدٌ فَيَقُولُ لَهُ الْمَلَكُ احْتِمِ يَوْمَكَ بِحَيْرٍ وَ افْتَحْ لَيْلَكَ بِحَيْرٍ وَ يَقُولُ لَهُ الشَّيْطَانُ احْتِمِ يَوْمَكَ بِإِيْمٍ وَ افْتَحْ لَيْلَكَ بِإِيْمٍ

He said, 'Abu Abdullah^{-asws} said: 'Whenever one of you shelters to your bed, an honourable Angel and a renegade Satan^{-la} rush to him. Then Angel says to him, 'End your day with good and begin your night with good', and the Satan^{-la} says, 'End your day with a sin and begin your night with a sin''.

قَالَ فَإِنْ أَطَاعَ الْمَلَكُ الْكَرِيمَ وَ حَتَمَ يَوْمَهُ بِذِكْرِ اللَّهِ وَ فَتَحَ لَيْلَهُ بِذِكْرِ اللَّهِ إِذَا أَحَدٌ مَضَجَهُ وَ كَتَبَ اللَّهُ أَرْبَعاً وَ ثَلَاثِينَ مَرَّةً وَ حَمِدَ اللَّهُ ثَلَاثاً وَ ثَلَاثِينَ مَرَّةً وَ سَخَّ اللَّهُ ثَلَاثاً وَ ثَلَاثِينَ مَرَّةً رَجَزَ الْمَلَكُ الشَّيْطَانَ

He^{-asws} said: 'If he were to obey the honourable Angel ends his day with Zikr of Allah^{-azwj} and begins the Zikr of Allah^{-azwj}. When he does Zikr of Allah^{-azwj} when he takes to his bed and exclaims the Greatness of Allah^{-azwj} thirty-four times, and praises Allah^{-azwj} thirty-three times, and glorifies Allah^{-azwj} thirty-three times, the Angels rebukes the Satan^{-la}.

فَتَنَحَّى وَ كَلَاهُ الْمَلَكُ حَتَّى يَنْتَبِهَ مِنْ رَقَدَتِهِ فَإِذَا انْتَبَهَ ابْتَدَرَهُ شَيْطَانُهُ فَقَالَ لَهُ مِثْلَ مَقَالِيهِ قَبْلَ أَنْ يَرْقُدَ وَ يَقُولُ لَهُ الْمَلَكُ مِثْلَ مَا قَالَ لَهُ قَبْلَ أَنْ يَرْقُدَ

He^{-la} steps aside and the Angles guards him until he wakes up from his sleep. When he does wake up, his Satan^{-la} rushes to him. He^{-la} says to him like his^{-la} words before he had gone to sleep, and the Angels says to him similar to what he had said to be before he had gone to sleep.

فَإِنْ ذَكَرَ اللَّهُ عَزَّ وَ جَلَّ الْعَبْدُ بِمِثْلِ مَا ذَكَرَهُ أَوَّلًا طَرَدَ الْمَلَكُ شَيْطَانَهُ فَتَنَحَّى وَ كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ بِذَلِكَ فُتُوْت لَيْلَةٍ.

If he were to do Zikr of Allah^{-azwj} Mighty and Majestic with similar to what he had mentioned firstly, the Angel expels his Satan^{-la}. He^{-la} steps aside, and Allah^{-azwj} Mighty and Majestic Writes for him with that, contented night".¹⁰¹⁰

حَدَّثَ الْحُسَيْنُ بْنُ سَعِيدٍ الْمَخْزُومِيُّ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْبُوشَنجِيِّ عَنِ عَبْدِ اللَّهِ بْنِ عَلِيٍّ السَّلَامِيِّ قَالَ سَمِعْتُ إِسْحَاقَ بْنَ مُحَمَّدٍ الرَّجَبَانِيَّ يَقُولُ سَمِعْتُ الْحُسَيْنَ بْنَ عَلِيٍّ الْعَلَوِيَّ يَقُولُ سَمِعْتُ عَلِيَّ بْنَ مُوسَى الرِّضَا ع يَقُولُ لَنَا أَهْلُ الْبَيْتِ عِنْدَ نَوْمِنَا عَشْرُ حِصَالِ الطَّهَارَةِ وَ تَوَسُّدِ الْيَمِينِ وَ تَسْبِيحِ اللَّهِ ثَلَاثاً وَ ثَلَاثِينَ وَ تَحْمِيدِهِ ثَلَاثاً وَ ثَلَاثِينَ وَ تَكْبِيرِهِ أَرْبَعاً وَ ثَلَاثِينَ وَ نَسْتَقْبِلُ الْقِبْلَةَ بِوُجْهِنَا وَ نَقْرَأُ فَاتِحَةَ الْكِتَابِ وَ آيَةَ الْكُرْسِيِّ وَ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ إِلَى آخِرِ الْآيَةِ فَمَنْ فَعَلَ ذَلِكَ فَقَدْ أَخَذَ بِحِطَّةٍ مِنْ لَيْلَتِهِ.

It is narrated by Al Husayn Bin Saeed Al Makhzumy, from Al Husayn Bin Ahmad Al Bushanjy, from Abdullah Bin Ali Al Salamy who said, 'I heard Is'haq Bin Muhammad Al Zanjany saying, I heard Al-Hassan Bin Ali Al Alawy saying,

¹⁰⁰⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 23 / 8

¹⁰¹⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 23 / 9

'I heard Ali^{-asws} Bin Musa Al-Reza^{-asws} saying: 'For us^{-asws}, People^{-asws} of the Household during our^{-asws} sleep, there are ten traits – the cleanliness, and using the right hand as a pillow, and glorifying Allah^{-azwj} thirty-three times, and praising thirty-three times, and extol His^{-azwj} Greatness thirty-four (times), and we^{-asws} face the Qiblah with our^{-asws} faces and we^{-asws} recite Opening of the Book (Surah Al Hamd), and Ayat Al Kursy, and **Allah Testifies that there is no god except Him [3:18]** – up to end of the Verse. The one who does that, so he has taken his share from his night".¹⁰¹¹

وَأَمَّا قِرَاءَةُ إِنَّا أَنْزَلْنَاهُ إِحْدَى عَشْرَةَ مَرَّةً فَقَدْ رَوَى أَبُو مُحَمَّدٍ هَارُونَ بْنُ مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ ابْنِ عُقْدَةَ عَنْ أَحْمَدَ بْنِ مَيْمُونٍ وَيَحْيَى بْنِ زَكَرِيَّا بْنِ شَيْبَانَ عَنِ الطَّيَالِسِيِّ وَأَحْمَدَ بْنِ أَبِي الطَّيِّبِ عَبْدِ الْعَقَّارِ بْنِ عُبَيْدِ بْنِ السَّرِيِّ الْمُقْرِي عَنِ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ إِسْمَاعِيلِ بْنِ مِهْرَانَ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ أَبِي الْمَعْرَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَنْ قَرَأَ سُورَةَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ إِحْدَى عَشْرَةَ مَرَّةً عِنْدَ مَنَامِهِ وَكَلَّمَ اللَّهُ بِهِ أَحَدَ عَشَرَ مَلَكًا يَحْفَظُونَهُ مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ حَتَّى يُصْبِحَ.

And as for recitation of (Surah) 'Inna an Anzalnaho' eleven times, it is reported by Abu Haroun Bin Musa, may Allah^{-azwj} be Pleased with him, from Ibn Uqdah, from Ahmad Bin Meysam Bin Zakariya Bin Shayban, from Al Tayalusi, and we are inform by Ibn Al Tayyib, from Al Gaffar Bin Ubeyd Bin Al Sary Al Muqry, from Muhammad Bin Hammam, from Ahmad Bin Idrees, from Muhammad Bin Hassan, from Ismail Bin Mihran, from Ibn Al Batainy, from Abu Al Magra'a from Abu Baseer,

From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'One who recites Surah 'Inna Anzalnaho Fi Laylat Al Qadr' eleven times at his sleep time, Allah^{-azwj} Allocates ten Angels with him, protecting him from every Pelted Satan^{-la} until morning".¹⁰¹²

دُخِرَ فَضِيلَةَ قِرَاءَةِ أَهْلَائِكُمُ التَّكَاثُرُ رَوَى أَبُو مُحَمَّدٍ هَارُونَ بْنُ مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ مُحَمَّدِ بْنِ يَعْقُوبَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ سَهْلِ بْنِ زِيَادٍ عَنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ بَشَّارٍ عَنْ عُبَيْدِ اللَّهِ الدِّهْقَانِ عَنْ دُرَيْسَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَرَأَ أَهْلَائِكُمُ التَّكَاثُرَ عِنْدَ النَّوْمِ وَفِي فِتْنَةِ الْقَبْرِ.

Mention of merits of reciting (Surah) Al Takasur – It is reported by Abu Muhammad Haroun Bin Musa, may Allah^{-azwj} be Pleased with him, from Muhammad Bin Yaqoub, from Al-Hassan Bin Ali, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Bin Bashhar, from Ubeydullah Al Dihqan, from Dorost,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who recites (Surah) Al Takasur at sleep time will be saved of Fitna of the grave".¹⁰¹³

دُخِرَ فَضِيلَةَ آيَةِ إِنَّ اللَّهَ يُمَسِّكُ السَّمَاوَاتِ رَوَى أَبُو الْمُفَضَّلِ عَنِ الْعَبَّاسِيِّ عَنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْعَبَّاسِ بْنِ هَلْبَلٍ عَنِ أَبِي الْحَسَنِ الرِّضَا عَنْ أَبِيهِ ع قَالَ: لَمْ يَقُلْ أَحَدٌ قَطُّ إِذَا أَرَادَ أَنْ يَنَامَ – إِنَّ اللَّهَ يُمَسِّكُ السَّمَاوَاتِ وَ الْأَرْضَ أَنْ تَزُولَا وَ لَعِنَ زَالَتَا إِنْ أَمْسَكْتُهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا فَسَقَطَ عَلَيْهِ الْبَيْتُ.

Merit of the Verse: **Surely Allah Withholds the skies [35:41]** – It is reported by Abu Al Mufazzal, from Al Ayyashi, from Ali Bin Muhammad, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Al Abbas Bin Huleyl,

'From Abu Al-Hassan Al-Reza^{-asws}, from his^{-asws} father^{-asws} having said: 'No one will not say at all when he wants to sleep: **Surely Allah Withholds the skies and the earth lest they cease.**

¹⁰¹¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 23 / 10

¹⁰¹² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 23 / 11

¹⁰¹³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 23 / 12

And if they were to cease, no one can withhold these from after Him. He was always Lenient, Forgiving [35:41], so the house would fall upon him (i.e. will not fall upon him)’.¹⁰¹⁴

ذَكَرَ فَضِيلَةَ قِرَاءَةِ آيَةِ الْكُرْسِيِّ وَ الْمُعَوِّذَتَيْنِ حَدَّثَ أَبُو مُحَمَّدٍ هَارُونَ بْنُ مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنِ الْحُسَيْنِ بْنِ هَارُونَ بْنِ خَدُورِ الْمَدَائِنِيِّ عَنْ إِبْرَاهِيمَ بْنِ مَهْرَبَارٍ عَنْ أَحِيهِ عَلِيِّ بْنِ مَهْرَبَارٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمِيلِ بْنِ صَالِحٍ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ قَالَ قَالَ لِي شِهَابُ بْنُ عَبْدِ رَبِّهِ أَقْرَأَ أَبَا عَبْدِ اللَّهِ ع مَعِيَ السَّلَامَ وَ أَحْبَبَهُ أَنْ يَصِيْبِي فَرَعٌ فِي مَنَامِي

Mention of merit of reciting Ayat Al Kursy and Al Mawazateyn – It is narrated by Abu Muhammad Haroun Bin Musa, may Allah^{-azwj} Pleased with, from Muhammad Bin Hammam, from Al Husayn Bin Haroun Bin Hadour Al Madainy, from Ibrahim Bin Mahziyar, from his brother Ali Bin Mahziyar, from Ibn Abu Umeyr, from Jameel Bin Salih, from Al Waleed Bin Sabeeh who said,

‘Shihab Bin Abd Rabbih said to me, ‘Convey the greetings to Abdullah^{-asws} from me and inform him that I am being afflicted with panic during my sleep’.

فَقُلْتُ لَهُ ذَلِكَ فَقَالَ قُلْ لَهُ إِذَا أَوَى إِلَى فِرَاشِهِ فَلْيَقْرَأْ- الْمُعَوِّذَتَيْنِ وَ آيَةَ الْكُرْسِيِّ وَ آيَةَ الْكُرْسِيِّ أَفْضَلُ مِنْ كُلِّ شَيْءٍ.

I said that to him^{-asws}. He^{-asws} said: ‘Tell him, when he shelters to his bed, let him recite Al Mawazateyn, and Ayat Al Kursy; and Ayat Al Kursy is better than all things’.¹⁰¹⁵

رَوَايَةٌ أُخْرَى لِمَنْ كَانَ يَتَفَرَّغُ مِنْ كِتَابِ الْمَشِيخَةِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كَانَ يَتَفَرَّغُ يُعْمَلُ عِنْدَ النَّوْمِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ- لَا شَرِيكَ لَهُ- يُحْيِي وَ يُمِيتُ وَ يُحْيِي وَ هُوَ حَيٌّ لَا يَمُوتُ عَشْرَ مَرَّاتٍ وَ يُسَبِّحُ الرَّهْرَاءَ فَإِنَّهُ يَزُولُ ذَلِكَ.

Another report for the one who was panicking – from the book of elders,

‘From Abu Abdullah^{-asws} having said: ‘Whenever someone panics, he should say at sleep time, ‘There is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}. He^{-azwj} Causes to live and Causes to die, and He^{-azwj} Causes to die and Causes to live, and He^{-azwj} is Living and will not be dying’ – ten times, and glorifies with glorification (Tasbeeh) of Al Zahra^{-asws}, that will be removed from him’.¹⁰¹⁶

ذَكَرَ فَضِيلَةَ لِأَخْرِ سُورَةِ إِسْرَائِيلَ وَ آخِرِ سُورَةِ الْكَهْفِ حَدَّثَ أَبُو مُحَمَّدٍ هَارُونَ بْنُ مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ نُعَيْمٍ عَنِ الْعَبَّاسِيِّ عَنْ مُحَمَّدِ بْنِ نَصْرِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِي الْحُسَيْنِ عَلِيِّ بْنِ يَحْيَى عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ رَفَعَهُ إِلَى النَّبِيِّ ص قَالَ: أَمَانٌ لِأُمَّتِي مِنَ السَّرِقِ قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى وَ لَا تَجْهَرُ بِصَلَاتِكَ وَ لَا تَخَافَتْ بِهَا وَ ابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا- وَ قُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الدُّلَى وَ كَبَّرَهُ تَكْبِيرًا

Mention of merit of end of (Surah) ‘Bany Israeel’, and end of Surah Al Kahaf – it is narrated by Abu Muhammad Haroun Bin Musa, may Allah^{-azwj} be Pleased with him, from Ja’far Bin Muhammad Bin Nueym, from Al Ayyashi, from Muhammad Bin Nasr, from Muhammad Bin Isa, from Abu Al Husayn Ali Bin Yahya, from Al Husayn Bin Ulwan,

‘Raising it to the Prophet^{-saww} said: ‘Safety for my^{-saww} community from the theft - **Say: ‘Supplicate to Allah or supplicate to the Beneficent. Whichever (Name) you supplicate with,**

¹⁰¹⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 23 / 13

¹⁰¹⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 23 / 14

¹⁰¹⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 23 / 15

so for Him are the most excellent Names. And neither be loud with your Salat nor be silent with it, and seek a way between that' [17:110] And say: 'The Praise is for Allah, Who did not Take a son, and there does not happen to be an associate for Him in the Kingdom, and there does not happen to be a Guardian for Him from the disgrace, and exclaim His Greatness with exclamations' [17:111].

وَمَنْ قَرَأَ هَذِهِ الْآيَةَ عِنْدَ مَنَامِهِ - فُلْنِ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا سَطَعَ لَهُ نُورٌ إِلَى الْمَسْجِدِ الْحَرَامِ حَشَوُ ذَلِكَ النَّوْرَ مَلَائِكَةٌ يَسْتَعْفِفُونَ لَهُ حَتَّى يُصْبِحَ.

And the one who recites this Verse at his sleep time, **Say: 'But rather, I am a human being like you. He Reveals unto me. But rather, your God is One God. So the one who wishes to meet his Lord, so let him do (the) righteous deed and he should not associate anyone with the worship of his Lord' [18:110]** – a Noor will shine for him to the Sacred Masjid. That Noor will surround the Angels. They will seek Forgiveness for him until morning".¹⁰¹⁷

رَوَايَةُ الْأَمَانِ مِنَ الْإِخْتِلَامِ حَدَّثَ أَبُو الْمُفَضَّلِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ مَهْرَبَارٍ عَنْ أَبِيهِ عَنْ أَبِيهِ عَلِيِّ بْنِ مَهْرَبَارٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَلِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَنَّهُ قَالَ يَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْإِخْتِلَامِ وَمِنْ شَرِّ الْأَخْلَامِ وَأَنْ يَلْعَبَ بِي الشَّيْطَانُ فِي الْيَقَظَةِ وَالْمَنَامِ.

Report of the safety from the wet dreams – It is narrated by Abu Al Mufazzal Muhammad Bin Abdullah, from Muhammad Bin Al Husayn Bin Ali Bin Mahziyar, from his father, from his father Ali Bin Mahziyar, from Hammad Bin Isa, from Al Qaddah,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} having said saying: 'O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the wet dreams, and from evil of the wet dreams, and the Satan^{-la} from playing with me during the wakefulness and the sleep".¹⁰¹⁸

رَوَايَةُ فِي الْأَمَانِ مِنَ اللَّصُوصِ حَدَّثَ أَبُو مُحَمَّدٍ هَارُونَ بْنُ مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنِ الْحَمِيرِيِّ عَنِ أَحْمَدَ بْنِ مُحَمَّدِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ بَكْرِ عَنْ أَبِي الْجَارُودِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: وَالَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ وَأَهْلَ بَيْتِهِ مَا مِنْ شَيْءٍ تَطْلُبُونَهُ مِنْ حِرْزٍ مِنْ حِرْقٍ أَوْ غَرَقٍ أَوْ سَرَقٍ أَوْ إِتْلَافٍ دَائِبَةٍ مِنْ صَاحِبِهَا أَوْ ضَالَّةٍ مِنَ الْأَبْقِ إِلَّا وَهِيَ فِي كِتَابِ اللَّهِ تَعَالَى فَمَنْ أَرَادَ عِلْمَ ذَلِكَ فَلْيَسْأَلْنِي عَنْهُ

In the report regarding the safety from the thieves – It is narrated by Abu Muhammad Haroun Bin Musa, may Allah^{-azwj} Pleased with him, from Muhammad Bin Hammam, from Al Himeyri, from Ahmad Bin Muhammad Al Sayyari, from Muhammad Bin Bakr, from Abu Al Jaroud, from Al Asbagh Bin Nubata,

'From Amir Al-Momineen^{-asws} having said: 'By the One^{-azwj} Who Sent Muhammad^{-saww} with the truth, and honoured People^{-asws} of his^{-saww} Household! There nothing you seek from protection, either from burning, or drowning, or choking, or theft, or an animal being ravaged from its owner, or being lost from the absconding, except it is in the Book of Allah^{-azwj} the Exalted. The one who intends to know that, let him ask me^{-asws} about it.

فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِي عَنِ السَّرَقِ فَإِنَّهُ لَا يَزَالُ قَدْ سَرِقَ لِي الشَّيْءُ بَعْدَ الشَّيْءِ لَيْلًا

¹⁰¹⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 23 / 16

¹⁰¹⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 23 / 17

A man stood up to him. He said, 'O Amir Al-Momineen^{-asws}! Inform me about the theft, for I have not been ceased to be stolen from, thing after thing, at night'.

فَقَالَ إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرَأْ - قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَى وَ لَا تَجْهَرُ بِصَلَاتِكَ وَ لَا تُخَافِتْ بِهَا وَ ابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا - وَ قُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الذَّلِيلِ وَ كَثِيرَةً تَكْبِيرًا.

He^{-asws} said: 'When you shelter to your bed, then recite, **Say: 'Supplicate to Allah or supplicate to the Beneficent. Whichever (Name) you supplicate with, so for Him are the most excellent Names. And neither be loud with your Salat nor be silent with it, and seek a way between that' [17:110] And say: 'The Praise is for Allah, Who did not Take a son, and there does not happen to be an associate for Him in the Kingdom, and there does not happen to be a Guardian for Him from the disgrace, and exclaim His Greatness with exclamations' [17:111]**'¹⁰¹⁹.

رَوَايَةٌ فِي الْأَمَانِ مِنَ السَّيْفِ حَدَّثَ أَبُو الْمُفَضَّلِ عَنِ ابْنِ الْعَيَّاشِيِّ عَنْ مُحَمَّدِ بْنِ نَصْرِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ يَحْيَى عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ رَوَى عَنْهُ إِلَى النَّبِيِّ ص قَالَ: أَمَانٌ لِأُمَّتِي مِنَ السَّيْفِ قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ وَ قَرَأْ آيَةَ الْكُرْسِيِّ.

A report regarding the safety from the sword – It is narrated by Abu Al Mufazzal, from Ibn Al Ayyashy, from Muhammad Bin Nasr, from Muhammad Bin Isa, from Abu Al-Hassan Ali Bin Yahya, from Al Husayn Bin Ulwan,

'Raising it to the Prophet^{-saww} having said: 'Safety for my^{-saww} community from the sword - **Say: 'Supplicate to Allah or supplicate to the Beneficent. [17:111]**, and recited Ayat Al Kursy'¹⁰²⁰.

حَدَّثَ أَبُو مُحَمَّدٍ هَارُونَ بْنُ مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكٍ عَنْ مُحَمَّدِ بْنِ أَبِي الْحَسَنِ الصَّائِعِ عَنِ الْحَسَنِ بْنِ عَلِيِّ الصَّبْرِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي خَمْرَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَصَابَكَ الْأَرْقُ فُتِلْ سُبْحَانَ اللَّهِ ذِي الشَّانِ دَائِمِ السُّلْطَانِ عَظِيمِ الْبُرْهَانِ كُلِّ يَوْمٍ هُوَ فِي شَأْنٍ.

It is narrated by Abu Muhammad Haroun Bin Musa, may Allah^{-azwj} be Pleased with him, from Muhammad Bin Hammam, from Ja'far Bin Muhammad Bin Malik, from Muhammad Bin Abu Al-Hassan Al Saig, from Al-Hassan Bin Ali Al Sayrafi, from Muhammad Bin Abu Hamza, from Muawiya Bin Ammar,

'From Abu Abdullah^{-asws} having said: 'When the insomnia afflicts you, then say, 'Glory be to Allah^{-azwj} with the Glory, permanent Authority, Magnificent Proof, every day He^{-azwj} is a state of Glory'¹⁰²¹.

رَوَايَةٌ أُخْرَى فِي زَوَالِ الْأَرْقِ وَ اسْتِجْلَابِ النَّوْمِ حَدَّثَ أَبُو الْمُفَضَّلِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ رَحِمَهُ اللَّهُ قَالَ كَتَبَ إِلَيَّ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ الْأَشْعَثِ الْكُوَيْطِيُّ مِنْ مِصْرَ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ أَبِيهِ عَنْ عَلِيِّ ع أَنَّ فَاطِمَةَ سَكَّتْ إِلَى رَسُولِ اللَّهِ ص فَقَالَ لَهَا قُولِي يَا بِنْتِي يَا مُشْبِعَ الْبُطُونِ الْجَائِعَةِ وَ يَا كَاسِيَ الْجُسُومِ الْعَارِيَةِ وَ يَا سَاكِنَ الْعُرُوقِ الصَّارِيَةِ وَ يَا مُنَوِّمَ الْعُيُونِ السَّاهِرَةِ سَكِّنِي عُرُوقِي الصَّارِيَةَ وَ أذِّنْ لِعَيْنِي نَوْمًا عَاجِلًا

¹⁰¹⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 23 / 18

¹⁰²⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 23 / 19

¹⁰²¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 23 / 20

Another report regarding removal of insomnia, and attracting the sleep – It is narrated by Abu Al Mufazzal Muhammad Bin Abdullah, may Allah^{-azwj} have Mercy on him. He said, ‘Muhammad Bin Muhammad Bin Al Ash’as Al Kufy wrote to me from Egypt, from Musa Bin Ismail,

‘Son of Musa Bin Ja’far^{-asws}, from his father^{-asws}, from his^{-asws} father^{-asws} from Ali^{-asws}: ‘(Syeda) Fatima^{-asws} complained to Rasool-Allah^{-saww} of the insomnia. He^{-saww} said to her^{-asws}: ‘O daughter^{-asws}! Say: ‘O Satiator of the hungry belly, and O Clothier of the bare bodies, and O Calmer of the striking veins, and O Drowser of the watchful eyes! Calm my^{-asws} striking veins, and Permit sleep for my^{-asws} eyes quickly!’

قَالَ فَقَالَتْ فَذَهَبَ عَنْهَا مَا كَانَتْ تَجِدُهُ.

He^{-asws} said: ‘She^{-asws} said it, and it went away, what she^{-asws} had been feeling’.¹⁰²²

رواية أخرى في زوال الأرق و استجلاب النوم حدثت أسد بن إبراهيم السلمي عن يحيى بن سعيد العطار الحزلي عن محمد بن أحمد بن أبي شيخ الرائي عن علي بن عبد الحميد عن طاهر بن موسى عن محمد بن عبيد الله عن مسعود بن علقمة بن زيد عن عبد الرحمن بن سابط قال أصاب خالد بن الوليد أرق فقال النبي ص أ لا أعلمك كلمات إذا قلتها نمت

Another report regarding removing the insomnia, and attracting the sleep – It is narrated by Asad Bin Ibrahim Al Sulamy, from Yahya Bin Saeed Al Attar Al Harraby, from Muhammad Bin Ahmad Bin Sheykh Al Raiqy, from Ali Bin Abdul Hameed, from Tahir Bin Musa, from Muhammad Bin Ubeydullah, from Masour Bin Alqamah Bin Zayd, from Abdul Rahman Bin Sabit who said,

‘Khalid Bin Al Waleed was afflicted with insomnia, so the Prophet^{-saww} said: ‘Shall I^{-saww} teach you phrases, when you were to say these, you will fall asleep?’

قَالَ بلى

He said, ‘Yes’.

قَالَ قُلِ اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ مَا أَظَلَّتْ وَ رَبَّ الْأَرْضِينَ السَّبْعِ وَ مَا أَقَلَّتْ وَ رَبَّ الشَّيَاطِينِ وَ مَا أَصَلَّتْ كُنْ حِرْزِي مِنْ خَلْقِكَ جَمِيعاً أَنْ يَفْرُطَ عَلَيَّ أَحَدُهُمْ أَوْ أَنْ يَطْعَى عَزَّ جَارُكَ وَ لَا إِلَهَ غَيْرُكَ.

He^{-saww} said: ‘Say, ‘O Allah^{-azwj}, Lord^{-azwj} of the seven^{-la} skies and what they shade, and Lord^{-azwj} of the seven^{-la} earths and what they carry, and Lord^{-azwj} of the Satans^{-la} and what they stray! Be my Protector from entirety of Your^{-azwj} creatures, from any of them overwhelming upon me, or from the neighbour overpowering me, and there is no god apart from You^{-azwj}!’¹⁰²³

حدث محمد بن علي الغلابي عن أحمد بن محمد بن يحيى العطار عن سعد بن عبد الله عن ابن عيسى عن الحسين بن سعيد عن محمد بن خالد عن رجل عن محمد بن المفضل عن أبي حمزة الثمالي عن علي بن الحسين ع قال: من قال إذا أوى إلى فراشه اللهم أنت الأول فلا شيء قبلك و أنت الظاهر فلا شيء فوقك و أنت الباطن فلا شيء دونك و أنت الآخر فلا شيء بعدك

¹⁰²² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 23 / 21

¹⁰²³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 23 / 22

It is narrated by Muhammad Bin Ali Al Galany, from Ahmad Bin Muhammad Bin Yahya Al Attar, from S'ad Bin Abdullah, from Ibn Isa, from Al Husayn Bin Saeed, from Muhammad Bin Khalid, from a man, from Muhammad Bin Al Mufazzal, from Abu Haza Al Sumali,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'One who says when sheltering to his bed, 'O Allah^{-azwj}! You^{-azwj} are the first, so there is nothing before You^{-azwj}, and You^{-azwj} are the apparent, so there is nothing above You^{-azwj}, and You^{-azwj} are the hidden, so there is nothing below You^{-azwj}, and You^{-azwj} are the last, so there is nothing after You^{-azwj}!

اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ رَبَّ الْأَرْضِينَ السَّبْعِ وَ رَبَّ التَّوْرَةِ وَ الرَّبِّ الْإِنجِيلِ وَ الرَّبِّ الزَّبُورِ وَ الْفُرْقَانِ الْحَكِيمِ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ نَفَى اللَّهُ عَنْهُ الْفَقْرَ وَ صَرَفَ عَنْهُ كُلَّ دَابَّةٍ.

O Allah^{-azwj}, Lord^{-azwj} of the seven skies, and Lord^{-azwj} of the seven earths, and Lord^{-azwj} of the Torah, and the Evangel, and the Psalms, and the Wise Criterion (Quran)! I seek Refuge with You^{-azwj} from evil of every animal. You^{-azwj} Seize it with its forelocks. You^{-azwj} are upon the Straight Path' – Allah^{-azwj} will negate the poverty away from him and turn every animal away from him".¹⁰²⁴

وَ مِنْ ذَلِكَ إِذَا أَرَدْتَ رُؤْيَةَ رَسُولِ اللَّهِ ص فِي مَنَامِكَ حَدَّثَ الشَّرِيفُ أَبُو الْقَاسِمِ الْحُسَيْنِيُّ بْنُ الْحَسَنِ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ عَبْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ الْعَلَوِيِّ ابْنُ أَخِي الْكُوكَبِيِّ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ رَحِمَهُ اللَّهُ عَنْ إِسْمَاعِيلَ بْنِ عَلِيٍّ بْنِ قُدَامَةَ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْبَرْدَعِيِّ عَنْ سَهْلِ بْنِ صَغِيرٍ قَالَ

And from that is when you want to see Rasool-Allah^{-saww} in your dream – It is narrated by the nobleman Abu Al Qasim Al Husayn Bin Al-Hassan Bin Ali Bin Muhammad Bin Ahmad Bin Muhammad Bin Ismail Bin Abdullah Bin Ali Bin Abu Talib Al Alawy, a cousin of Al Kowky, from Ismail Bin Muhammad, may Allah^{-azwj} have Mercy on him, from Ismail Bin Ali Bin Qudamah, from Ahmad Bin Abdan Al Badaie, from Sahl Bin Sagheer who said,

سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ أَرَادَ أَنْ يَرَى سَيِّدَنَا رَسُولَ اللَّهِ ص فِي مَنَامِهِ فَلْيُصَلِّ الْعِشَاءَ الْآخِرَةَ وَ لْيَغْتَسِلْ غُسْلًا نَظِيفًا وَ لْيُصَلِّ أَرْبَعَ رَكَعَاتٍ بِأَرْبَعِ مَرَّةٍ [مِائَةٍ] آيَةَ الْكُرْسِيِّ وَ لْيُصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ عَلَيْهِمْ السَّلَامُ أَلْفَ مَرَّةٍ

'I heard Abu Abdullah^{-asws} saying: 'One who wants to see our Chief Rasool-Allah^{-saww} in his dream, let him pray Al Isha the last, and let him wash the clean washing, and let him pray four Cycles Salat with four hundred times Ayat Al Kursy, and let him send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} Muhammad^{-saww}, may the greetings be upon him^{-saww} and upon them^{-asws}, a thousand times.

وَ لْيَبْتَ عَلَى نُؤْبٍ نَظِيفٍ لَمْ يُجَامِعْ عَلَيْهِ حَلَالًا وَ لَا حَرَامًا وَ لْيَضَعْ يَدَهُ الْيُمْنَى تَحْتَ خَدِّهِ الْأَيْمَنِ وَ لْيَسْبِحْ مِائَةَ مَرَّةٍ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ لْيُقَلِّ مِائَةَ مَرَّةٍ مَا شَاءَ اللَّهُ فَإِنَّهُ يَرَى النَّبِيَّ ص فِي مَنَامِهِ

And let him spend the night in clean clothes, neither gathering any Permissible nor Prohibition upon it, and let him place his right hand beneath his right cheek, and let him glorify one hundred times, 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is the Greatest, and there is neither any might nor strength except

with Allah^{-azwj}, and let him say one hundred times, 'Whatever Allah^{-azwj} so Desires', he will see the Prophet^{-saww} in his dream.

وَمِنْ ذَلِكَ إِذَا أَرَدْتَ أَنْ يَتْلُغَ إِلَيَّ النَّبِيُّ صَ سَلَامُكَ عَلَيْهِ وَ بَشْرَكَ كَالْتَسْلِيمِ عَلَيْكَ فَعَلْ مَا رَوَيْنَاهُ فِي الْجُزْءِ الثَّلَاثِ مِنْ كِتَابِ التَّجْمِيلِ فِي تَرْجَمَةِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ قَوْرَجَةَ بِإِسْنَادِهِ.

And from that is – 'Whenever you want to deliver your greetings to the Prophet^{-saww}, and the glad tidings upon you like the greetings upon you, then say what we are reporting in the third part from the book of beautification, in the translation of Ali Bin Muhammad Bin Ali Bin Qowrjah, by his chain'.¹⁰²⁵

قَالَ سَمِعْتُ النَّبِيَّ صَ يَقُولُ مَنْ أَوَى إِلَى فِرَاشِهِ ثُمَّ قَرَأَ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ ثُمَّ قَالَ اللَّهُمَّ رَبَّ الْحَلَالِ وَالْحَرَامِ بَلِّغْ رُوحَ مُحَمَّدٍ عَنِّي نَحِيَّةً وَ سَلَاماً أَرْبَعَ مَرَّاتٍ وَكَلَّمَ اللَّهُ بِهِ مَلَكَينَ حَتَّى يَأْتِيَا مُحَمَّدًا فَيَقُولَانِ يَا مُحَمَّدُ إِنَّ فُلَانِ بْنِ فُلَانٍ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ رَحْمَةُ اللَّهِ فَيَقُولُ صَ وَ عَلَى فُلَانِ بْنِ فُلَانِ السَّلَامَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

He said,

'I heard the Prophet^{-saww} saying: 'One who shelters to his bed, then recites, Surah Al Mulk, then says, 'O Allah^{-azwj}, Lord^{-azwj} of the Permissibles and the Prohibitions! Deliver greetings to the soul of Muhammad^{-saww} – four times, Allah^{-azwj} will Allocate two Angels until they come to Muhammad^{-saww} and say: 'O Muhammad^{-saww}! So and so, son of so and so, conveys the greetings unto you^{-saww} and Mercy of Allah^{-azwj}!' So he^{-saww} said: 'And upon so and so, son of so and so be the greetings and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!'

وَمِنْ ذَلِكَ إِذَا أَرَدْتَ رُؤْيَا أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ صَلَوَاتِ اللَّهِ عَلَيْهِ فِي مَنَامِكَ فَعَلْ عِنْدَ مَضْجَعِكَ - اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا مَنْ لَهُ لُطْفٌ خَفِيٌّ وَ أَيْدِيهِ بَاسِطَةٌ لَا تَنْقُضِي أَسْأَلُكَ بِلُطْفِكَ الْخَفِيِّ الَّذِي مَا لُطْفْتُ بِهِ لِعَبْدٍ إِلَّا كَفَيْتِي أَنْ تُرِيَنِي مَوْلَايَ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَ فِي مَنَامِي.

And from that – 'Whenever you want to see Amir Al-Momineen Ali Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, in your dream, then say at your bedtime, 'O Allah^{-azwj}! I ask You^{-azwj}, O One^{-azwj} Who has hidden Kindness for Him^{-azwj}, and His^{-azwj} Hands are extended, never ending! I ask You^{-azwj} by You^{-azwj} hidden Kindness which are not Kind with to a servant except it would suffice! Show me my Master^{-asws} Amir Al-Momineen Ali Bin Abu Talib^{-asws} in my dream'.¹⁰²⁶

وَمِنْ ذَلِكَ إِذَا أَرَادَ رُؤْيَا مَيِّتِهِ فِي مَنَامِهِ حَدَّثَ أَبُو مُحَمَّدٍ هَارُونَ بْنُ مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ هَمَامٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكٍ عَنْ مُحَمَّدِ بْنِ حُسَيْنِ الصَّائِعِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ وَ أَعْطَانِيهِ فِي رُفْعَةٍ عَنْ مُحَمَّدِ بْنِ بَكْرِ الطَّحَّانِ عَنْ أَبِيهِ عَنْ بَعْضِهِمْ عَ قَالَ: إِذَا أَرَدْتَ أَنْ تَرَى مَيِّتَكَ فَبِثْ عَلَى طَهْرٍ وَ انْصَجِعْ عَلَى يَمِينِكَ وَ سَبِّحْ تَسْبِيحَ فَاطِمَةَ عَ ثُمَّ قُلِ اللَّهُمَّ أَنْتَ الْحَدُّ الَّذِي لَا يُوصَفُ وَ الْإِيمَانُ يُعْرَفُ مِنْهُ مِنْكَ بَدَتْ الْأَشْيَاءُ وَ إِلَيْنَا تَعُودُ

And from what, whenever he wants to see a deceased in his dream – It is narrated by Abu Muhammad Haroun Bin Musa, may Allah^{-azwj} be Pleased with him, said, 'It is narrated to us by Muhammad in Hammam, from Ja'far Bin Muhammad Bin Malik, from Muhammad Bin Husayn Al Saig, from Ahmad Bin Al-Hassan and he gave it to me in a note from Muhammad Bin Bakr Al Tahhan,

¹⁰²⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 23 / 24

¹⁰²⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 23 / 25

From one of them^{-asws} having said: ‘Whenever you want to see your deceased, then spend the night upon cleanliness and lie down upon your right and glorify with the glorification (Tasbeeh) of Fatima^{-asws}, then say, ‘O Allah^{-azwj}! You^{-azwj} are the Limit which cannot be described, and the Eman is recognised from it, and the things began from You^{-azwj} and will return to You^{-azwj}.

فَمَا أَقْبَلَ مِنْهَا كُنْتُ مُلْجَأَهُ وَ مَنْجَاهُ وَ مَا أَدْبَرَ مِنْهَا لَمْ يَكُنْ لَهُ مُلْجَأٌ وَ لَا مَنْجَى مِنْكَ إِلَّا إِلَيْكَ

So what comes from it, You^{-azwj} are its Shelter and its Rescuer, and whatever turns around from it, there will neither be a shelter for it nor an rescuer from You^{-azwj} except to You^{-azwj}.

فَأَسْأَلُكَ بِلَا إِلَهَ إِلَّا أَنْتَ وَ أَسْأَلُكَ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ بِحَقِّ مُحَمَّدٍ سَيِّدِ النَّبِيِّينَ وَ بِحَقِّ عَلِيِّ خَيْرِ الْوَصِيِّينَ وَ بِحَقِّ فَاطِمَةَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ وَ بِحَقِّ الْحَسَنِ وَ الْحُسَيْنِ اللَّذَيْنِ جَعَلْتَهُمَا سَيِّدَيْ شَبَابِ أَهْلِ الْجَنَّةِ عَلَيْهِمُ أَجْمَعِينَ السَّلَامُ

I ask You^{-azwj} by there being no god except You^{-azwj}, and I ask You^{-azwj} by, ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful’, and by the right of Muhammad^{-sawww}, chief of the Prophets^{-as}, and by the right of Ali^{-asws}, best of the successors^{-asws}, and by the right of (Syeda) Fatima^{-asws}, chief of women of the worlds, and by right of Al-Hassan^{-asws} and Al Husayn^{-asws} those whom You^{-azwj} have Made them^{-asws} as two chiefs of youths of the people of Paradise, may the greetings be upon them^{-asws} all.

أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ أَنْ تُرِنِّي مَيِّتِي فِي الْحَالِ الَّتِي هُوَ فِيهَا فَإِنَّكَ تَرَاهُ إِنْ شَاءَ اللَّهُ.

(Please) Send Salawaat upon Muhammad^{-sawww}, and People^{-asws} of his Household, and Show me my deceased being in the state which he is in!’ So you will see him, if Allah^{-azwj} so Desires”.¹⁰²⁷

وَ مِنْ ذَلِكَ إِذَا كُنْتُ تُرِيدُ الْإِنْتِبَاهَ عَلَى كُلِّ حَالٍ أَوْ لِلدُّعَاءِ وَ الْإِسْتِغْفَارِ أَوْ لِصَلَاةِ اللَّيْلِ وَ فِيهِ رَوَايَاتٌ فَمِنْ الرِّوَايَاتِ لِإِنْتِبَاهِ عَلَى كُلِّ حَالٍ مَا حَدَّثْتُ بِهِ أَبُو الْمُفَضَّلِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ رَحِمَهُ اللَّهُ عَنِ ابْنِ الْعِيَّاشِيِّ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ أَحْمَدَ بْنِ مَعْرُوفٍ عَنِ الْعُمَرَكِيِّ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ النَّخَعِيِّ عَنْ فَضَيْلِ بْنِ بِيَّاعِ الْمَلَا [الْمَلَاءِ] عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا نَوَى عَبْدٌ أَنْ يَقُومَ أَيَّةَ سَاعَةٍ نَوَى يَعْلَمُ اللَّهُ ذَلِكَ مِنْهُ إِلَّا وَكَّلَ اللَّهُ بِهِ مَلَكَيْنِ يُحَرِّكَانِهِ تِلْكَ السَّاعَةَ.

And from that is when you want to wake up upon all states, or for the supplicating, and seeking the Forgiveness, or for the night Salat, and in it are (a variety of) reports. For the reports of the waking upon all states is what is narrated with by Abu Al Mufazzal Muhammad Bin Abdullah, may Allah^{-azwj} have Mercy on him, from Ibn Al Ayyashi, from his father, from Ja’far Bin Ahmad Bin Marouf, from Al Amraky Bin Ali, from Abdullah Bin Al Waleed Al Nakhaie, from Fuzeyl, salesman of Al Muta’a, from Abu Hamza Al Sumali,

‘From Abu Ja’far^{-asws} having said: ‘Whatever a servant intends to arise, whichever time he intends to, Allah^{-azwj} Knows that from him, except Allah^{-azwj} will Allocate two Angels with stirring him at that time’”.¹⁰²⁸

¹⁰²⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 23 / 26

¹⁰²⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 23 / 27

وَمِنَ الرَّوَايَاتِ لِلْإِنْبَاءِ عَلَى كُلِّ حَالٍ مَا رَوَاهُ أَبُو الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمَيْرِيِّ عَنْ أَبِيهِ عَنِ ابْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ أَنَانَ بْنِ عُثْمَانَ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ جُدَاعَةَ قَالَ: مَا مِنْ عَبْدٍ يَفْرَأُ آخِرَ الْكَهْفِ حِينَ تَأْوِي إِلَى فِرَاشِهِ إِلَّا اسْتَيْقَظَ فِي السَّاعَةِ الَّتِي يُرِيدُ.

And from the reports for the waking up upon all stats is what is reported by Abu Al Mufazzal, from Muhammad Bin Abdullah Bin Ja'far Al Himeyri, from his father, from Ibn Isa, from Muhammad Bin Al Waleed, from Aban Bin Usman, from Aamir Bin Abdullah Bin Juza'a who said,

‘There is no servant who recites the end of (Surah) Al Kahf when he shelters to his bed, except he will wake up during the time which he had wanted to’.¹⁰²⁹

وَمِنَ الرَّوَايَاتِ لِلْإِنْبَاءِ لِلدُّعَاءِ وَ الْإِسْتِعْفَارِ حَدَّثَ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ شاذَانَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ يَحْيَى عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْأَرْجَبِيِّ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ أَبِي الْحَسَنِ أَوْ عَمَّنْ ذَكَرَهُ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ: مَنْ أَحَبَّ أَنْ يَنْتَبِهَ بِاللَّيْلِ فَلْيَقُلْ عِنْدَ النَّوْمِ- اللَّهُمَّ لَا تُنْسِنِي ذِكْرَكَ وَ لَا تُؤَمِّمِي مَكْرَكَ وَ لَا تُجْعَلِنِي مِنَ الْعَافِلِينَ وَ أَنْبِئَنِي لِأَحَبِّ السَّاعَاتِ إِلَيْكَ

And from the reports for the waking up for the supplications, and seeking the Forgiveness – It is narrated by Muhammad Bin Ali Bin Shazan, from Ahmad Bin Muhammad Bin Yahya, from Sa'ad Bin Abdullah, from Abdullah Bin Muhammad Bin Isa, from Al-Hassan Bin Ali Al Arjany, from Hammad Bin Isa,

‘From Abu Al-Hassan^{-asws}, or from the one who mentioned it from Abu Al-Hassan^{-asws} the 1st having said: ‘One who loves to wake up at night, let him say at his sleep time, ‘O Allah^{-azwj}! Do not Let me forget Your^{-azwj} Zikr, and do not Let me feel safe from Your^{-azwj} Plan, and do not Make me to be from the heedless ones, and Wake me up at the timing most Beloved to You^{-azwj}!’

أَدْعُوكَ فِيهَا فَتَسْتَجِيبَ لِي وَ أَسْأَلُكَ فَتُعْطِنِي وَ أَسْتَغْفِرُكَ فَتَغْفِرَ لِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ يَا أَرْحَمَ الرَّاحِمِينَ

I supplicate to You^{-azwj} in it, so Answer for me! And I ask You^{-azwj}, so Give me, and I seek Your^{-azwj} Forgiveness, so Forgive me. No one forgives the sins except You^{-azwj}, O most Merciful of the merciful ones!’

قَالَ ثُمَّ يَبْعَثُ اللَّهُ تَعَالَى إِلَيْهِ مَلَكَيْنِ يُنْبِئَانِهِ فَإِنْ انْتَبَهَ وَ إِلَّا أَمَرَ أَنْ يَسْتَعْفِرَ لَهُ فَإِنْ مَاتَ فِي تِلْكَ اللَّيْلَةِ مَاتَ شَهِيداً وَ إِذَا انْتَبَهَ لَمْ يَسْأَلِ اللَّهَ تَعَالَى شَيْئاً فِي ذَلِكَ الْمَوْفِقِ إِلَّا أَعْطَاهُ.

He^{-asws} said: ‘Then Allah^{-azwj} the Exalted will Send two Angels to him to wake him up. Either he wakes up or else they are Commanded with seeking Forgiveness for him. If he were to die during that night will dies as a martyr; and when he wakes up, he will not ask Allah^{-azwj} the Exalted for anything during that position, except He^{-azwj} will Give it to him’.¹⁰³⁰

24- تم، فلاح السائل و من الرَّوَايَاتِ لِلْإِنْبَاءِ لِقِيَامِ اللَّيْلِ مَا حَدَّثَ بِهِ أَبُو الْمُفَضَّلِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ أَبِيهِ عَنْ جَدِّهِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَرَادَ شَيْئاً مِنْ قِيَامِ اللَّيْلِ فَأَخَذَ مَضْجَعَهُ فَلْيَقُلْ اللَّهُمَّ لَا تُؤَمِّمِي مَكْرَكَ وَ لَا تُنْسِنِي ذِكْرَكَ وَ لَا تُجْعَلِنِي مِنَ الْعَافِلِينَ أَفُومُ إِنْ شَاءَ اللَّهُ سَاعَةً كَذَا وَ كَذَا فَإِنَّهُ يُؤَكِّلُ اللَّهُ بِهِ مَلَكاً يُنْبِئُهُ تِلْكَ السَّاعَةَ.

¹⁰²⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 23 / 28

¹⁰³⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 23 / 29

(The book) 'Falah Al Sa'a'il' – And from the reports for the waking up for standing (for Salat) at night is what is narrated with by Abu Al Mufazzal Muhammad Bin Abdullah, from Muhammad Bin Muhammad Bin Al Ash'as, from Musa Bin Ismail,

'Son of Musa^{-asws}, from his father^{-asws}, from his father^{-asws}, from his grandfather^{-asws} Ja'far Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who wants something from standing at night, he should take his bed, let him say, 'O Allah^{-azwj}! Do not Let me feel safe from Your^{-azwj} Plan, and do not Let me forget Your^{-azwj} Zikr, and do not Make me to be from the heedless ones! I want to arise at such and such time!' – Allah^{-azwj} will Allocate two Angels with him to wake him up at that very time".¹⁰³¹

وَمِنَ الرَّوَايَاتِ لِإِلْتِنَابِهِ لِلصَّلَاةِ مَا حَدَّثَ بِهِ أَبُو مُحَمَّدٍ هَارُونَ بْنُ مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ ابْنِ عُفْدَةَ عَنْ مُحَمَّدِ بْنِ الْمُضَلِّ بْنِ قَيْسِ بْنِ زَمَانَةَ الْأَشْعَرِيِّ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ ع يَقُولُ مَنْ أَرَادَ أَنْ يَقُومَ مِنْ لَيْلِهِ لِلصَّلَاةِ فَلَا يَذْهَبُ بِهِ النَّوْمُ فَلْيَقُلْ حِينَ يَأْوِي إِلَى فِرَاشِهِ اللَّهُمَّ لَا تُؤَمِّتِي مَكْرَكَ وَلَا تُنْسِنِي دِكْرَكَ وَلَا تُؤَلِّ عَيْي وَجْهَكَ وَلَا تَهْتِكْ عَيْي سِتْرَكَ وَلَا تَأْخُذْنِي عَلَى تَمْرُدِي وَلَا تَجْعَلْنِي مِنَ الْغَائِلِينَ وَ أَيْقِظْنِي مَنْ رَفَدْتِي وَ سَهِّلْ لِي الْقِيَامَ فِي هَذِهِ اللَّيْلَةِ فِي أَحَبِّ الْأَوْقَاتِ إِلَيْكَ وَ ارزُقْنِي فِيهَا الصَّلَاةَ وَ الشُّكْرَ وَ الدُّعَاءَ حَتَّى أَسْأَلَكَ فَتُعْطِيَنِي وَ أَدْعُوكَ فَتَسْتَجِيبَ لِي وَ اسْتَعْفِرْكَ فَتَعْفِرَ لِي إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ.

And from the reports for the waking up for the Salat is what is narrated with by Abu Muhammad Haroun Bin Musa, may Allah^{-azwj} be Pleased with him, from Ibn Uqdah, from Muhammad Bin Al Mufazzal Bin Qays Bin Rumanah Al Ashary, from Safwan Bin Yahya who said,

'I heard Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} saying: 'One who wants to stand from his night for the Salat and the sleep will not go with him, let him say when he shelters to his bed, 'O Allah^{-azwj}! Do not Let me feel safe from Your^{-azwj} Plan, and do not Let me forget Your^{-azwj} Zikr, and do not Turn Your^{-azwj} Face away from me, nor Tear Your^{-azwj} veil from me, nor Seize me upon my mutiny, nor Make me being from the heedless ones, and Wake me from my sleep, and Ease the arising for me during this night in the timings most Beloved to You^{-azwj}, and Grace me the Salat in it, and the thanking, and the supplicating until I ask You^{-azwj} so You^{-azwj} will Give me, and I supplicate to You^{-azwj} so You^{-azwj} will Answer me, and I seek Forgiveness, so You^{-azwj} will Forgive (my sins) for me. Surely You^{-azwj} are the Forgiving, the Merciful".¹⁰³²

دِكْرُ مَا يَقُولُهُ بَعْدَ النَّوْمِ إِذَا انْقَلَبَ عَلَى فِرَاشِهِ وَ لَمْ يَجْلِسْ حَدَّثَ مُحَمَّدُ بْنُ الْحَسَنِ عَنِ الصَّفَّارِ عَنِ ابْنِ الْمُغِيرَةِ عَنِ الْعَبَّاسِ بْنِ عَامِرِ الْأَصْبَهَانِيِّ عَمَّنْ دَكَرَهُ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَبَارَكَ وَ تَعَالَى كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ قَالَ كَانَ الْقَوْمُ يَنَامُونَ وَ لَكِنْ كَلَّمَا تَقَلَّبَ أَحَدُهُمْ قَالَ الْحَمْدُ لِلَّهِ وَ اللَّهُ أَكْبَرُ.

It is mentioned what he should be saying after the sleeping when he turns upon his bed and does not sit up – It is narrated by Muhammad Bin Al-Hassan, from Al Saffar, from Ibn Al Mugheira, from Al Abbas Bin Aamir Al Qasbany, from the one who mentioned it, from Abu Baseer,

'From Abu Ja'far^{-asws} regarding Words of Blessed and Exalted, **It was little from the night what they used to sleep [51:17]**. He^{-asws} said: 'The group of people were sleeping, but every time one of them turned, he said, 'The Praise is for Allah^{-azwj}, and Allah^{-azwj} is the Greatest".¹⁰³³

¹⁰³¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 24 / 1

¹⁰³² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 24 / 2

¹⁰³³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 24 / 3

وَمِنَ الرَّوَايَاتِ فِيمَا يَقُولُهُ عِنْدَ تَقْلِبِهِ عَلَى فِرَاشِهِ مَا حَدَّثَ بِهِ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ يُوسُفَ عَن جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مُسْتَوْرِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ الْهَمْدَانِيِّ عَنِ أَبِيهِ عَنِ جَدِّهِ عَنِ أَحْمَدَ بْنِ عَبْدِ رَبِّهِ بْنِ خَانِبَةَ الْكُرْخِيِّ فِي كِتَابِهِ وَ قَدْ قَدَّمْنَا إِسْنَادَ كِتَابِ ابْنِ خَانِبَةَ وَ نُعِيدُهُ الْآنَ حَيْثُ قَدْ تَبَاعَدَ مَا بَيْنَ الْمُؤَضِّعِينَ حَدَّثَ أَبُو مُحَمَّدٍ هَارُونَ بْنُ مُوسَى رَحِمَهُ اللَّهُ عَنِ أَبِي عَلِيٍّ الْأَشْعَرِيِّ وَ كَانَ قَائِدًا مِنَ الْفُؤَادِ عَنِ سَعْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي خَلْفٍ قَالَ:

And from the reports regarding what he should be saying during his turning upon his bed is what is narrated with by Ali Bin Muhammad Bin Yusuf, from Ja'far Bin Muhammad Bin Masrou, from Al Qasim Bin Muhammad Bin Ali Bin Ibrahim Al Hamdany, from his father, from his grandfather, from Ahmad Bin Abd Rabbih Bin Janibah Al Karkhy in his book, and we are presenting attribution of the book of Ibn Khanibah, and we are repeating it now, where there is remoteness what is between the two places. It is narrated by Abu Muhammad Haroun Bin Musa, may Allah^{-azwj} have Mercy on him, from Abu Ali Al Ashari, and he was a guide from the guides, from Sa'ad Bin Abdullah Bin Abu Khalaf who said,

قَالَ لِي أَحْمَدُ بْنُ خَانِبَةَ إِنَّهُ عَرَضَ كِتَابَهُ عَلَى أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ صَاحِبِ الْعَسْكَرِ الْأَخِيرِ ع فَوَقَّفَ عَلَيْهِ وَ قَالَ صَحِيحٌ فَاعْمَلُوا بِهِ

'Ahmad Bin Khanibah said to me that he had presented his book to Abu Al-Hassan Ali Bin Muhammad, a companion of the Al-Askar Al-Akheer (11th Imam^{-asws}). He^{-asws} paused upon it and said: 'Correct, so work with it!'

وَ الَّذِي رَوَيْنَاهُ هُنَاكَ أَنَّ الرَّوَايَةَ لِعَرَضِ كِتَابِ أَحْمَدَ بْنِ خَانِبَةَ عَلَى مَوْلَانَا الْهَادِي عَزَّ وَ جَدَّ أَحْمَدَ بْنِ خَانِبَةَ فِي الْكِتَابِ الْمُسْتَارِ إِلَيْهِ فَإِذَا انْتَبَهْتَ مِنْ مَنَامِكَ وَ تَقَلَّبْتَ عَلَى الْفِرَاشِ فَقُلْ لَا إِلَهَ إِلَّا اللَّهُ الْحَيُّ الْقَيُّومُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ وَ إِلَهَ الْمُرْسَلِينَ وَ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ مَا فِيهِنَّ وَ رَبِّ الْأَرْضِينَ السَّبْعِ وَ مَا فِيهِنَّ وَ رَبِّ الْعَرْشِ الْعَظِيمِ - وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

And that which we are reporting over here is that the report of presentation of a book of Ahmad Bin Khanbah to our Master Al Hadi^{-asws} is other than Ahmad Bin Khanbah in the book spread to him^{-asws}. When you wake up from your sleep and turn upon the bed, then say, 'There is no god except Allah^{-azwj}, the Living, the Eternal, and He^{-azwj} is Able upon all things! Glory be to Allah^{-azwj}, and Lord^{-azwj} of the worlds, and God^{-azwj} of the Messengers^{-as}, and Glory be to Allah^{-azwj}, Lord^{-azwj} of the seven skies and whatever is within these, and Lord^{-azwj} of the seven earths and whatever is within these, and Lord^{-azwj} of the Magnificent Throne, and greetings be upon the Messengers^{-as}, and the Praise is for Allah (s.w.w.t.) Lord^{-azwj} of the worlds''¹⁰³⁴

دِكْرٌ مَا يَفْعَلُهُ وَ يَقُولُهُ إِذَا رَأَى فِي مَنَامِهِ مَا يَكْرَهُ حَدَّثَ ابْنُ عُفَّةَ عَنِ ابْنِ فَضَّالٍ عَنِ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا رَأَى الرَّجُلُ فِي مَنَامِهِ مَا يَكْرَهُ فَلْيَتَحَوَّلْ عَنِ شِقْمِهِ الَّذِي كَانَ عَلَيْهِ نَائِمًا وَ لِيَقُلْ إِنَّمَا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزَنَ الَّذِينَ آمَنُوا وَ لَيْسَ بِضَايِرِهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ ثُمَّ لِيَقُلْ أَعُوذُ بِمَا عَادَتْ بِهِ مَلَائِكَةُ اللَّهِ الْمُقَرَّبُونَ وَ أَنْبِيَاءُ اللَّهِ الْمُرْسَلُونَ وَ عِبَادُ اللَّهِ الصَّالِحُونَ مِنْ شَرِّ مَا رَأَيْتُ وَ مِنْ شَرِّ الشَّيْطَانِ الرَّجِيمِ.

Mention of what he should do and say when he sees in his dream what he dislikes – It is narrated by Ibn Uqdah, from Ibn Fazzal, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

'From Abu Abdullah^{-asws} having said: 'When the man sees in his dread what he dislikes, let him turn from his side which he was sleeping upon, and let him say, **But rather, the secret counsels are from the Satan, for him to grieve those who believe, and he cannot harm them of anything except by Permission of Allah, [58:10]**. Then let him say, 'I seek Refuge with what the Angels of Proximity of Allah^{-azwj} and the Messenger^{-as} Prophets^{-as}, and the righteous

¹⁰³⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 24 / 4

servants had sought Refuge with, from evil of what I have seen, and from evil of the Pelted Satan^{-la'}.¹⁰³⁵

رواية ثانية في دفع رؤيا مكروهة حدثها هارون بن موسى عن علي بن محمد بن يعقوب العجلي عن علي بن الحسن التيملي عن محمد بن الوليد عن أبان بن عثمان عن عبد الله و سليمان عن أبي جعفر و أبي عبد الله ع قالوا شككت فاطمة ع إلى رسول الله ص ما تلقاه في المنام فقال لها إذا رأيت شيئاً من ذلك فقلوا - أعود بما عادت به ملائكة الله المقربون و أنبياء الله المرسلون و عباد الله الصالحون من شر رؤياي التي رأيت أن تضربني في ديني و دنياي و اتفلي على يسارك ثلاثاً.

A second report in repelling an abhorrent dream – It is narrated by Haroun Bin Musa, from Ali Bin Muhammad Bin Yaqoub Al Ijaly, from Ali Bin Al-Hassan Al Taymuly, from Muhammad Bin Al Waleed, from Aban Bin Usman, from Abdullah, And Suleyman,

‘From Abu Ja’far^{-asws}, and Abu Abdullah^{-asws}, both said: ‘Fatima^{-asws} complained to Rasool-Allah^{-saww} of what she^{-asws} faced in the sleep. He^{-saww} said to her^{-asws}: ‘Whenever you^{-asws} see anything from that, then say: ‘I^{-asws} seek Refuge with what the Angels of Proximity of Allah^{-azwj}, and the Messenger^{-as} Prophets^{-as} of Allah^{-azwj}, and the righteous servants of Allah^{-azwj} had sought Refuge with from evil of my^{-asws} dream which I^{-asws} have seen, from harming regarding my^{-asws} religion, and my^{-asws} world’, and spit thrice upon your left’.¹⁰³⁶

رواية ثالثة لدفع ما يكره من الرؤيا فيها زيادة كلمات حدث محمد بن أحمد بن علي البراز عن ابن عمدة عن يحيى بن زكريا بن شيبان عن ابن البطائني عن أبيه و حسين بن أبي العلاء عن أبي بصير عن أبي عبد الله ع قال: فإن رأيت في منامك شيئاً تكرهه فقل حين تستيقظ - أعود بما عادت به ملائكة الله المقربون و أنبياء الله المرسلون و عباد الله الصالحون و الأئمة الراشدين المهديون من شر ما رأيت و من شر رؤياي أن تضربني و من الشيطان الرجيم ثم انقل على يسارك ثلاثاً.

A third report to repel what is abhorrent from the dreams, there are additional phrases – It is narrated by Muhammad Bin Ahmad Bin Ali Al Bazzaz, from Ibn Uqdah, from Yahya Bin Zakariya Bin Sheyban, from Ibn Al Batainy, from his father, and Husayn Bin Abu Al A’ala, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘If you were to see in your dream something you dislike, then say when you wake up, ‘I seek Refuge with what the Angels of Proximity of Allah^{-azwj}, and the Messenger^{-as} Prophets^{-as} of Allah^{-azwj}, and righteous servants of Allah^{-azwj}, and the Imams^{-asws} rightfully guiding and Guided ones had sought Refuge with, from evil of what I have seen, and from evil of my dream from harming me, and from the Pelted Satan^{-la'} – then spit upon your left thrice’.¹⁰³⁷

25- نو، ثواب الأعمال في حديث حديث حذيفة أن النبي ص كان إذا أوى إلى فراشه قال باسمك اللهم أموت و أحيا و إذا استيقظ قال الحمد لله الذي أحيانا بعد ما أماتنا و إليه الشؤر.

(The book) ‘Sawaab Al Amaal’ –

‘In a Hadeeth by Huzeyfa, ‘The Prophet^{-saww}, whenever he^{-saww} sheltered to his^{-saww} bed, said: ‘By Your^{-azwj} Name, O Allah^{-azwj}, I^{-saww} die and live!’ And when he^{-saww} woke up, said: ‘The Praise

¹⁰³⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 24 / 5

¹⁰³⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 24 / 6

¹⁰³⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 24 / 7

is for Allah^{-azwj} Who will Cause us to live after Causing us to live, and to Him^{-azwj} is the Resurrection” .¹⁰³⁸

26- مُحَاسِبَةُ النَّفْسِ، لِلسَّيِّدِ عَلِيِّ بْنِ طَاوُسٍ بِإِسْنَادِهِ إِلَى الصَّادِقِ ع أَنَّهُ قَالَ: مَا اسْتَيْقَظَ رَسُولُ اللَّهِ ص مِنْ نَوْمِهِ قَطُّ إِلَّا حَرََّ لِلَّهِ سَاجِدًا.

(The book) ‘Mahasiba Al Nafs’ of the Seyyid Ali Bin Tawoos, by his chain to,

‘Al-Sadiq^{-asws} having said: ‘Rasool-Allah^{-saww} did not wake up from his^{-saww} sleep at all except he^{-saww} fell in Sajdah to Allah^{-azwj}’ .¹⁰³⁹

وَمِنْهُ، نَقْلًا مِنْ تَارِيخِ نَيْشَابُورَ لِلْحَاكِمِ فِي تَرْجَمَةِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ سَعِيدِ بْنِ عَبْدِ بْنِ الْمَهْدِيِّ الْعَامِرِيِّ قَالَ: إِنَّ النَّبِيَّ ص مَا قَامَ مِنَ النَّوْمِ إِلَّا حَرََّ سَاجِدًا شُكْرًا لِلَّهِ عَزَّ وَ جَلَّ.

And from him, transmitting from ‘Tareekh Neshapur’ of Al Hatim, in a translation by Muhammad Bin Muhammad Bin Saeed Bin Abd Bin Al Mahdy Al Aamiry who said,

‘The Prophet^{-saww} did not wake up from the sleep except he^{-saww} fell in Sajdah thanking to Allah^{-azwj} Mighty and Majestic” .¹⁰⁴⁰

27- مِنْ حِطِّ الشَّهِيدِ، عَنِ ابْنِ أَسْبَاطٍ قَالَ أَصَابَ خَالِدَ بْنَ الْوَلِيدِ أَرَقٌ فَقَالَ لَهُ النَّبِيُّ ص أَلَا أَعْلَمُكَ كَلِمَاتٍ إِذَا أَنْتَ فُلْتَهُنَّ نِمْتَ قُلِ اللَّهُمَّ رَبِّ السَّمَاوَاتِ وَ مَا أَظَلَّتْ وَ رَبِّ الْأَرْضِينَ وَ مَا أَقَلَّتْ وَ رَبِّ الشَّيَاطِينِ وَ مَا أَضَلَّتْ كُنْ جَارِي مِنْ بَيْنِ خَلْقِكَ كُلِّهِمْ جَمِيعًا أَنْ يَفْرُطَ عَلَيَّ أَحَدٌ مِنْهُمْ أَوْ يَبْغِيَ عَزَّ جَارِكَ وَ لَا إِلَهَ غَيْرُكَ.

(The book) ‘Khatt Al Shaheed’ – from Ibn Asbaat who said,

‘Khalid Bin Al-Waleed was afflicted by insomnia, so the Prophet^{-saww} said to him: ‘Shall I^{-saww} teach you phrases, when you say these, you will sleep? Say, ‘O Allah^{-azwj}, Lord^{-azwj} of the skies and what these shade, and Lord^{-azwj} of the earths and what these carry, and Lord^{-azwj} of the Satans^{-la} and whom they^{-la} stray! Be my Shelter from between Your^{-azwj} creatures altogether from overwhelming upon me by anyone of them, or overcome the might of Your^{-azwj} Shelter, and there is no god apart from You^{-azwj}!’¹⁰⁴¹

وَمِنْهُ، عَنِ ابْنِ الزُّبَيْرِ عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الْعَبْدَ إِذَا دَخَلَ بَيْتَهُ وَ أَوَى إِلَى فِرَاشِهِ ابْتَدَرَهُ مَلَكُهُ وَ شَيْطَانُهُ يُقُولُ الشَّيْطَانُ احْتِمِ بِشَرِّ وَ يُقُولُ الْمَلِكُ احْتِمِ بِخَيْرٍ فَإِنْ ذَكَرَ اللَّهُ وَ حَمِدَهُ طَرَدَ الْمَلِكُ الشَّيْطَانَ وَ ظَلَّ بِكَلْوِهِ

And from him, from Ibn Al Zubeyr, from Jabir who said,

‘Rasool-Allah^{-saww} said: ‘The servant, when he enters his house and shelters to his bed, his Angel and his Satan^{-la} rush to him. The Satan^{-la} says, ‘End with evil!’ And the Angel says, ‘End with good!’ If he were to do Zikr of Allah^{-azwj} and praises Him^{-azwj}, the Angel expels the Satan^{-la} and shades his protection.

¹⁰³⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 25

¹⁰³⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 26 a

¹⁰⁴⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 26 b

¹⁰⁴¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 27 a

وَإِنْ هُوَ انْتَبَهَ مِنْ مَنَامِهِ ابْتَدَرَهُ مَلَكُهُ وَشَيْطَانُهُ يَقُولُ الشَّيْطَانُ افْتَحْ بِشَرِّ وَ يَقُولُ الْمَلَكُ افْتَحْ بِخَيْرٍ

And if he wakes from his sleep, his Angel and his Satan^{la}. The Satan^{la} says, ‘Begin with evil’. And the Angel says: ‘Begin with good!’

فَإِنْ هُوَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي رَدَّ إِلَيَّ نَفْسِي بَعْدَ مَوْتِهَا وَ لَمْ يُمَيِّنْهَا فِي مَنَامِهَا الْحَمْدُ لِلَّهِ الَّذِي يُحْسِنُ السَّمَاوَاتِ وَ الْأَرْضِ أَنْ تَزُولَا وَ لَيْنَ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

If he says, ‘The Praise is for Allah^{azwj} Who has Returned my souls to me after its death, and did not Cause it to die during it’s sleep. The Praise is for Allah^{azwj} Whom: **Surely Allah Withholds the skies and the earth lest they cease. And if they were to cease, no one can withhold these from after Him. He was always Lenient, Forgiving [35:41].**

وَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي يُحْسِنُ السَّمَاءِ أَنْ تَفْعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ

And he says, ‘The Praise is for Allah^{azwj}: **Surely Allah Withholds the skies and the earth lest they cease. And if they were to cease, no one can withhold these from after Him. He was always Lenient, Forgiving [35:41].**

فَإِنْ خَرَجَ مِنْ فِرَاشِهِ فَمَاتَ كَانَ شَهِيدًا وَ إِنْ قَامَ يُصَلِّي صَلَّى فِي فَضَائِلٍ.

If he goes out from his bed, so he dies, he would be a martyr, and if he stands to pray Salat, he would be praying in virtues”.¹⁰⁴²

28- كا، الكافي عليّ عن أبيه عن ابن أبي عمير عن معاوية بن عمارة عن أبي عبد الله ع قال: إِذَا رَأَى الرَّجُلُ مَا يَكْرَهُ فِي مَنَامِهِ فَلْيَتَحَوَّلْ عَنْ شِقْوِهِ الَّذِي كَانَ عَلَيْهِ نَائِمًا وَ لِيُقَلِّعْ إِثْمًا النَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَ لَيْسَ بِضَارِهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ

(The book) ‘Al Kafi’ – Ali, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

‘From Abu Abdullah^{asws} having said: ‘When the man sees in his dream what he dislikes, let him turn from his side which he was sleeping upon, and let him say, **But rather, the secret counsels are from the Satan, for him to grieve those who believe, and he cannot harm them of anything except by Permission of Allah, [58:10].**

ثُمَّ لِيُقَلِّعْ عُذَّتْ بِمَا عَادَتْ بِهِ مَلَائِكَةُ اللَّهِ الْمُفَرِّقُونَ وَ أَنْبِيَؤُهُ الْمُرْسَلُونَ وَ عِبَادُهُ الصَّالِحُونَ مِنْ شَرِّ مَا رَأَيْتَ وَ مِنْ شَرِّ الشَّيْطَانِ الرَّجِيمِ.

Then let him say, ‘I seek Refuge with what the Angels of Proximity of Allah^{azwj}, and His^{azwj} Messenger^{as} Prophets^{as}, and His^{azwj} righteous servants sought Refuge with from evil what I have seen, and from evil of the Pelted Satan^{la}’.¹⁰⁴³

¹⁰⁴² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 27 b

¹⁰⁴³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 28

29- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَعَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ مَجْبُوبٍ عَنْ هَارُونَ بْنِ مَنْصُورِ الْعُبَيْدِيِّ عَنْ أَبِي الْوَرْدِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ رَسُولُ اللَّهِ ص لِفَاطِمَةَ ع فِي رُؤْيَاهَا الَّتِي رَأَتْهَا فَوَلِي أَعُوذُ بِمَا عَادَتْ بِهِ مَلَائِكَةُ اللَّهِ الْمُقَرَّبُونَ وَ أَنْبِيَائُهُ الْمُرْسَلُونَ وَ عِبَادَهُ الصَّالِحُونَ مِنْ شَرِّ مَا رَأَيْتَ فِي لَيْلَتِي هَذِهِ أَنْ يُصِيبَنِي مِنْهُ سُوءٌ أَوْ شَيْءٌ أَكْرَهُهُ ثُمَّ اتَّقِي عَنْ يَسَارِكِ ثَلَاثَ مَرَّاتٍ.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Haroun Bin Mansour Al Abdy, from Abu Al Warad,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said to Fatima^{-asws} regarding her^{-asws} dream which she^{-asws} had seen: 'Say: 'I^{-asws} seek Refuge with what the Angels of Proximity of Allah^{-azwj}, and His^{-azwj} Messenger^{-as} Prophets^{-as}, and His^{-azwj} righteous servants had sought Refuge with from evil of what I^{-asws} saw during this night of mine, from evil afflicting me^{-asws} from it, or anything I^{-asws} dislike'. Then spit on your^{-asws} right, three times''¹⁰⁴⁴

30- عُدَّةُ الدَّاعِي، لِدَفْعِ عَاقِبَةِ الرُّؤْيَا الْمَكْرُوهَةِ تَسْجُدُ عَقِيبَ مَا تَسْتَيْقِظُ مِنْهَا بِلَا فَصْلِ وَ تُغْنِي عَلَى اللَّهِ بِمَا تَيْسَّرَ لَكَ مِنَ النَّتَاءِ ثُمَّ تُصَلِّي عَلَى مُحَمَّدٍ وَ آلِهِ وَ تَتَضَرَّعُ إِلَى اللَّهِ وَ تَسْأَلُهُ كِفَايَتَهَا وَ سَلَامَةَ عَاقِبَتِهَا فَإِنَّكَ لَا تَرَى لَهَا أَثَرًا بِفَضْلِ اللَّهِ وَ رَحْمَتِهِ.

(The book) 'Uddat Al Daie' –

'In order to repel the consequences of the abhorrent dream, perform Sajdah as a follow up of what you had woken up from without any distance (time gap), from praise upon Allah^{-azwj} with what is easy for you from the praising, then send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and beseech to Allah^{-azwj} and ask Him^{-azwj} of its sufficiency, and safety of its consequences, so you will not see any trace for it by the Grace of Allah^{-azwj} and His^{-azwj} Mercy''¹⁰⁴⁵

وَ رَوَى أَبُو فَتَادَةَ الْحَارِثُ بْنُ رَبِيعٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ الرُّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ فَإِذَا رَأَى أَحَدُكُمْ مَا لَا يُحِبُّ فَلَا يُحَدِّثْ بِهَا أَحَدًا فَإِنَّهَا لَنْ تَضُرَّهُ.

And it is reported by Qatadah Al Haris Bin Rabie who said,

'I heard Rasool-Allah^{-saww} saying: 'The righteous dream is from Allah^{-azwj}. Whenever one of you sees what he does not like, he should not discuss with anyone, so it will never harm him''¹⁰⁴⁶

وَ عَنْهُ ع الرُّؤْيَا مِنَ اللَّهِ وَ الْحُلْمُ مِنَ الشَّيْطَانِ.

And from him^{-asws}: 'The dream is from Allah^{-azwj} and the nightmare is from the Satan^{-la}'¹⁰⁴⁷

وَ عَنْهُ ع الرُّؤْيَا الْحَسَنَةُ مِنَ الرَّجُلِ الصَّالِحِ جُزْءٌ مِنْ سِتَّةٍ وَ أَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ.

And from him^{-asws}: 'The good dream is from the righteous man is a part from forty-six parts of the Prophet-hood''¹⁰⁴⁸

¹⁰⁴⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 29

¹⁰⁴⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 30 a

¹⁰⁴⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 30 b

¹⁰⁴⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 30 c

¹⁰⁴⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 30 d

31- دَعَاؤُ الرَّاوِنْدِيِّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْعَسْكَرِيِّ عَنْ أَبِيهِ ع قَالَ جَاءَ رَجُلٌ إِلَى مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُوسَى ع فَقَالَ: يَا ابْنَ رَسُولِ اللَّهِ ص إِنَّ أَبِي مَاتَ وَكَانَ لَهُ مَالٌ

(The book) 'Dawaat' of Al Rawandy –

'From Al-Hassan Bin Ali Al-Askari^{-asws}, from his^{-asws} father^{-asws} having said: 'A man came to Muhammad Ali Bin Musa^{-asws}. He^{-asws} said: 'O son^{-asws} of Rasool-Allah^{-saww}! My father has died and there was a wealth for him'.

فَقَالَ جَاءَهُ الْمَوْتُ وَ لَسْتُ أَفُفُّ عَلَى مَالِهِ وَ لِي عِيَالٌ كَثِيرٌ وَ أَنَا مِنْ مَوَالِيكُمْ فَأَعِثْنِي

He said, 'The death came to him and I have not come across upon his wealth, and there are many dependants, and I am from your^{-asws} friends, so (please) help me!'

فَقَالَ لَهُ أَبُو جَعْفَرٍ ع إِذَا صَلَّيْتَ الْعِشَاءَ الْأَخْرَةَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ مِائَةً مَرَّةٍ فَإِنَّ أَبَاكَ يَأْتِيكَ وَ يُخْبِرُكَ بِأَمْرِ الْمَالِ

Abu Ja'far^{-asws} said to him: 'When you have prayed the last Al-Isha, send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, one hundred times, for your father will come to you (in your dream) and inform you with matter of the wealth'.

فَفَعَلَ الرَّجُلُ ذَلِكَ فَأَتَاهُ أَبُوهُ فِي مَنَامِهِ فَأَخْبَرَهُ بِهِ فَذَهَبَ الرَّجُلُ وَ أَخَذَ الْمَالَ.

The man did that. His father came to him in his dream and informed him with it. The man went and took the wealth".¹⁰⁴⁹

وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: دَعَانِي النَّبِيُّ ص فَقَالَ يَا عَلِيُّ إِذَا أَخَذْتَ مَضْجَعَكَ فَعَلَيْكَ بِالِاسْتِغْفَارِ وَ الصَّلَاةِ عَلَيَّ وَ قُلْ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

And from Amir Al-Momineen^{-asws} having said: 'The Prophet^{-saww} called me^{-asws}. He^{-saww} said: 'O Ali^{-asws}! When you^{-asws} take to your bed, upon you^{-asws} is with seeking the Forgiveness, and the Salawaat upon me^{-saww}, and say, 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest, and there is neither any might nor strength except with Allah^{-azwj} the Exalted the Magnificent!

وَ أَكْثِرْ مِنْ قِرَاءَةِ قُلْ هُوَ اللَّهُ أَحَدٌ فَإِنَّهَا نُورُ الْقُرْآنِ وَ عَلَيْكَ بِقِرَاءَةِ آيَةِ الْكُرْسِيِّ فَإِنَّ فِي كُلِّ حَرْفٍ مِنْهَا أَلْفَ بَرَكَةٍ وَ أَلْفَ رَحْمَةٍ.

And frequent from reciting: **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed), for it is Noor of the Quran, and upon you^{-asws} is with reciting Ayat Al-Kursy, for every letter from it is of a thousand Blessings and a thousand Mercies".¹⁰⁵⁰

¹⁰⁴⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 31 a

¹⁰⁵⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 44 H 31 b

CHAPTER ON ETIQUETTES OF TRAVELLING

أقول قد أوردنا أكثر ما يتعلق بهذه الأبواب في كتاب الحج و كتاب المزار أيضا فلا تغفل.

Note – I (Majlisi) am saying, ‘We have referred many what is related with chapters in the book of Hajj, and book of shrines as well, so do not be heedless.

[باب 45 ذم السفر و مدحه و ما ينبغي منه](#)

CHAPTER 45 – CONDEMNATION OF THE TRAVEL, AND ITS PRAISE, AND WHAT IS APPROPRIATE FROM IT

1- ل، الخصال عن أبيه عن سعد بن الأصهباني عن المنقرج عن غير واحد عن أبي عبد الله ع قال: مَكْتُوبٌ فِي حِكْمَةِ آلِ دَاوُدَ ع- لَا يَطْعُنُ الرَّجُلُ إِلَّا فِي ثَلَاثٍ زَادٍ لِمَعَادٍ أَوْ مَرَمَةً لِمَعَاشٍ أَوْ لِدَّةٍ فِي غَيْرِ مُحَرَّمٍ

(The book) ‘Al Khisaal’ – from his father, from Sa’ad, from Al Asbahany, from Al Minqary, from someone else,

‘From Abu Abdullah^{-asws} having said: ‘It is written regarding wisdom of the family of Dawood^{-as}: ‘The man should not go on a journey except for provision of the Hereafter, or betterment of livelihood, or for pleasure in other than the Prohibition’.

ثُمَّ قَالَ مَنْ أَحَبَّ الْحَيَاةَ ذَلَّ.

Then he^{-asws} said: ‘One who loves the life will be disgraced’¹⁰⁵¹.

2- سن، المحاسن عن عثمان بن عيسى عن سعيد بن يسار عن أبي عبد الله ع قال قال رسول الله ص سَافِرُوا تَصِحُّوا سَافِرُوا تَعْمُرُوا.

(The book) ‘Al Mahasin’ – from Usman Bin Isa, from Saeed Bin Yasaar,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Travel, you will be healthy! Travel, you will gain (wealth)!’¹⁰⁵²

3- سن، المحاسن عن التوفلي عن السكوني عن أبي عبد الله ع قال قال رسول الله ص سَافِرُوا تَصِحُّوا وَ جَاهِدُوا تَعْمُرُوا وَ حُجُّوا تَسْتَعْمُرُوا.

(The book) ‘Al Mahasin’ – from Al Nowfaly, from Al Sakuny,

¹⁰⁵¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 45 H 1

¹⁰⁵² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 45 H 2

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Travel, you will be healthy, and fight Jihad you will gain booty, and perform Hajj, you will become needless’’.¹⁰⁵³

4- سن، المحاسن عن مُحَمَّدِ بْنِ عَلِيٍّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ إِبْرَاهِيمَ بْنِ الْفَضْلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا سَبَّ اللَّهُ لِلْعَبْدِ الرَّزْقَ فِي أَرْضٍ جَعَلَ لَهُ فِيهَا حَاجَةً.

(The book) ‘Al Mahasin’ – from Muhammad Bin Ali, from Ja’far Bin Bashir, from Ibrahim Bin Al Fazl,

‘From Abu Abdullah^{-asws} having said: ‘When Allah^{-azwj} Makes a cause of sustenance for the servant in a land, Makes a need for him in it’’.¹⁰⁵⁴

5- سن، المحاسن عن بَعْضِ أَصْحَابِنَا بَلَغَ بِهِ سَعْدُ بْنُ طَرِيفٍ عَنِ ابْنِ نُبَاتَةَ قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِلْحَسَنِ ابْنِهِ ع- لَيْسَ لِلْعَاقِلِ أَنْ يَكُونَ شَاحِصًا إِلَّا فِي ثَلَاثَةِ مَرَمَّةٍ لِمَعَاشٍ أَوْ حُطُوءٍ لِمَعَادٍ أَوْ لَدِّهِ فِي غَيْرِ مُحَرَّمٍ.

(The book) ‘Al Mahasin’ – from one of our companions, delivered by Sa’ad Bin Tareyf, from Ibn Nubata who said,

‘Amir Al-Momineen^{-asws} said to his^{-asws} son^{-asws} Al-Hassan^{-asws}: ‘It isn’t for the intellectual that he happens to go away from home except regarding three (matters) – betterment for livelihood, or taking steps to Hereafter, or pleasure in other than Prohibition’’.¹⁰⁵⁵

6- سن، المحاسن عن ابْنِ بَرِيْعٍ عَنِ مَنْصُورِ بْنِ يُؤُسَ عَنِ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فِي حِكْمَةِ آلِ دَاوُدَ ع- أَنَّ عَلَى الْعَاقِلِ أَنْ لَا يَكُونَ طَاعِنًا إِلَّا فِي تَرْوُدٍ لِمَعَادٍ أَوْ مَرَمَّةٍ لِمَعَاشٍ أَوْ طَلَبِ لَدِّهِ فِي غَيْرِ مُحَرَّمٍ.

(The book) ‘Al Mahasin’ – from Ibn Bazie, from Mansour Bin Yunus, from Amro Bin Abu Al Miqdam,

‘From Abu Abdullah^{-asws} having said: ‘In the wisdom of the family of Dawood^{-as}: ‘It is upon the intellectual that he does not go on a journey except in providing for Hereafter, or betterment of livelihood, or seeking pleasure in other than Prohibition’’.¹⁰⁵⁶

7- سن، المحاسن عن النَّوْفَلِيِّ عَنِ السَّكُونِيِّ بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اللَّهِ ص السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ وَإِذَا قَضَى أَحَدُكُمْ سَفْرَهُ فَلْيُسْرِعِ الْإِتَابَ إِلَى أَهْلِهِ.

(The book) ‘Al Mahasin’ – from Al Nowfaly, from Al Sakuny, by his chain, said,

‘Rasool-Allah^{-saww} said: ‘The journey is a piece of Punishment, and when one of you terminates his journey, let his hasten returning to his family’’.¹⁰⁵⁷

8- سر، السرائر عن ابْنِ مُحَمَّدٍ عَنِ الْعَلَاءِ وَ أَبِي أَيُّوبَ وَ ابْنِ بُكَيْرٍ كُلِّهِمْ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنِ الرَّجُلِ يُعِيمُ فِي الْبِلَادِ الْأَشْهُرَ وَ لَيْسَ فِيهَا مَاءٌ إِلَّا يُعِيمُ لِمَكَانِ الْمَرْغَى وَ صَلَاحِ الْإِبِلِ

¹⁰⁵³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 45 H 3

¹⁰⁵⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 45 H 4

¹⁰⁵⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 45 H 5

¹⁰⁵⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 45 H 6

¹⁰⁵⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 45 H 7

(The book) 'Al Saraair' – from Ibn Mahboub, from Al A'ala, and Abu Ayoub, and Ibn Bukeyr, all of them from Muhammad Bin Muslim who said,

'I asked Abu Ja'far^{asws} about the man staying in the city for months, and there isn't any water in it. But rather, he stays for the place of pasture and betterment of the camels'.

قَالَ لَا.

'He^{asws} said: 'No''.¹⁰⁵⁸

9- سر، السرائر عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ حَبُوبٍ عَنِ ابْنِ أَبِي شَيْبَةَ عَنْ حَمَّادِ بْنِ حَرْبٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الرَّجُلِ يُجِيبُ فِي السَّفَرِ فَلَا يَجِدُ إِلَّا التَّلْحَ أَوْ مَاءً جَامِداً قَالَ هُوَ بِمَنْزِلَةِ الضَّرُورَةِ وَ لَا أَرَى أَنْ يَعُودَ إِلَى هَذِهِ الْأَرْضِ الَّتِي تُوَيْقُ دِينَهُ.

(The book) 'Al Saraair' – from Muhammad Bin Ali Bin Mahboub, from Al Yaqteeny, from Hammad, from Hareyz, from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{asws} about a man who becomes with sexual impurity during the journey, and he cannot except the snow or frozen water. He^{asws} said: 'He is at the status of the desperation, and I^{asws} do not view that he should return to this land which destroys his religion''.¹⁰⁵⁹

¹⁰⁵⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 45 H 8

¹⁰⁵⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 45 H 9

CHAPTER 46 – THE PRAISE-WORTHY TIMINGS, AND THE CONDEMNED FOR THE TRAVELLING, AND WHAT THE TRAVELLING IS INAUSPICIOUS WITH IT

1- ب، قرب الإسناد عن ابن طريف عن ابن علقوان عن الصادق عن أبيه ع قال: كَانَ رَسُولُ اللَّهِ ص يُسَافِرُ يَوْمَ الْإِثْنَيْنِ وَالْحَمِيسِ وَ يَعْقِدُ فِيهِمَا الْأَلْوِيَةَ.

(The book) ‘Rasool-Allah^{-saww} used to travel on the day of Monday and the Thursday, and he^{-saww} tie the flag (for military expedition) during these two days’.¹⁰⁶⁰

2- ب، قرب الإسناد عن علي بن جعفر ع قال: جَاءَ رَجُلٌ إِلَى أَخِي مُوسَى ع فَقَالَ لَهُ جَعَلْتُ فِدَاكَ إِنِّي أُرِيدُ الْخُرُوجَ فَادْعُ اللَّهَ لِي

(The book) ‘Qurb Al Asnaad’ –

‘From Ali son of Ja’far^{-asws} having said: ‘A man came to my brother^{-asws} Musa^{-asws}. He said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! I intend the going out (on a journey), so supplicate to Allah^{-azwj} for me’.

قَالَ وَ مَتَى تَخْرُجُ

He^{-asws} said: ‘And will you be going out?’

قَالَ يَوْمَ الْإِثْنَيْنِ

He said, ‘On the day of Monday’.

فَقَالَ لَهُ وَ لِمَ تَخْرُجُ يَوْمَ الْإِثْنَيْنِ

He^{-asws} said to him: ‘And why are you going out on the day of Monday?’

قَالَ أَطْلُبُ فِيهِ الْبَرَكََةَ لِأَنَّ رَسُولَ اللَّهِ ص وُلِدَ يَوْمَ الْإِثْنَيْنِ

He said, ‘To seek the Blessings in it, because Rasool-Allah^{-saww} was born on the day of Monday’.

فَقَالَ كَذَبُوا وُلِدَ رَسُولُ اللَّهِ ص يَوْمَ الْجُمُعَةِ وَ مَا مِنْ يَوْمٍ أَكْبَرُ شَوْماً مِنْ يَوْمِ الْإِثْنَيْنِ يَوْمَ مَاتَ فِيهِ رَسُولُ اللَّهِ ص وَ انْقَطَعَ فِيهِ وَحْيُ السَّمَاءِ وَ ظَلَمْنَا فِيهِ حَقَّنَا

He^{-asws} said: ‘They are lying! Rasool-Allah^{-saww} was born on the day of Friday, and there is none from a day of mightier inauspiciousness than the day of Monday, a day in which Rasool-

Allah^{-saww} had passed away, and the Revelation of the sky was terminated, and we^{-asws} were oppressed of our^{-asws} rights during it.

أَ لَا أَدُلُّكَ عَلَى يَوْمٍ سَهَّلَ لَيْتِنِ أَلَانَ اللَّهُ تَبَارَكَ وَ تَعَالَى لِدَاوُدَ ع فِيهِ الْحَدِيدَ

Shall I^{-asws} point you upon a day of a day Allah^{-azwj} Blessed and the Exalted had Softened the iron for Dawood^{-as} during it?’

فَقَالَ الرَّجُلُ بَلَى جُعِلْتُ فِدَاكَ

The man said, ‘Yes, May I be sacrificed for you^{-asws}!’

قَالَ الْخُرُجُ يَوْمَ الثَّلَاثَاءِ.

He^{-asws} said: ‘Go out on the day of Tuesday’¹⁰⁶¹.

3- ب، قرب الإسناد عن ابن طريف عن ابن غلوان عن الصادق عن أبيه ع قال: بعث رسول الله ص علياً في سرية ثم بدت له إليه حاجة فأرسل إليه المققداد بن الأسود

(The book) ‘Qurb Al Isnaad’ – from Ibn Tareyf, from Ibn Ulwan,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: ‘Rasool-Allah^{-saww} sent Ali^{-asws} a battalion, then there was a change of decision for him^{-saww} to him^{-asws} for a need, so he^{-saww} sent Al-Miqdad Bin Al-Aswad^{-ra} to him^{-asws}.

فَقَالَ لَا تَصِحُّ بِهِ مِنْ خَلْفِهِ وَ لَا عَنْ يَمِينِهِ وَ لَا عَنْ شِمَالِهِ وَ لَكِنْ جُزْءُهُ ثُمَّ اسْتَقْبَلَهُ بِوَجْهِكَ فَقُلْ لَهُ يَقُولُ لَكَ رَسُولُ اللَّهِ كَذَا وَ كَذَا.

He^{-asws} said: ‘Neither accompany him^{-asws} from behind him^{-asws}, nor on his^{-asws} right, nor on his^{-asws} left, but go past him^{-asws}, then face him^{-asws} with your^{-ra} face, and say to him^{-asws}, ‘Rasool-Allah^{-saww} is saying to you such and such!’¹⁰⁶²

4- ل، الخصال ع، علل الشرائع ن، عيون أخبار الرضا عليه السلام في خبر الشامي قال أمير المؤمنين ع - يَوْمُ الْإِثْنَيْنِ يَوْمٌ سَفَرٍ وَ طَلَبٍ.

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

‘In a Hadeeth of the Syrian, ‘Amir Al-Momineen^{-asws} said: ‘The day of Monday is a day of travelling and seeking’¹⁰⁶³.

5- ل، الخصال عن ابن الوليد عن محمد العطار عن الأشعري عن ابن معروف عن ابن أبي عمير عن أبي حمزة عن عتبة بن بشير عن أبي جعفر ع قال: لَا تَصُمْ فِي يَوْمِ الْإِثْنَيْنِ وَ لَا تُسَافِرْ فِيهِ.

¹⁰⁶¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 46 H 2

¹⁰⁶² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 46 H 3

¹⁰⁶³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 46 H 4

(The book) 'Al Khisaal' – from Ibn Al Waleed, from Muhammad Al Attar, from Al Ashary, from Ibn Marouf, from Ibn Abu Umeyr, from Abu Hamza, from Uqba Bin Bashir,

'From Abu Ja'far^{-asws} having said: 'Neither fast on the day of Monday nor travel in it''¹⁰⁶⁴

6- ل، الخصال عن ابن الوليد عن سعد عن الأصبهاني عن المنقري عن حفص عن أبي عبد الله ع قال: من كان مسافراً فليستأجر يوم السبت فلو أن حجراً زال عن حجر يوم السبت لردّه الله تعالى إلى مكانه و من تعدّرت عليه الحوائج فليتمسك طلبها يوم الثلاثاء فإنه اليوم الذي ألان الله فيه الحديد لداود ع.

(The book) 'Al Khisaal' – From Ibn Al Waleed, from Sa'ad, from Al Asbahany, from Al Minqary, from Hafs,

'From Abu Abdullah^{-asws} having said: 'One who were to travel, let him travel on the day of Saturday. If a stone were to move from a stone on the day of Saturday, Allah^{-azwj} the Exalted will Return it to its place; and the one there is difficulty upon him of the needs, let him seek it on the day of Tuesday, for it is the day in which Allah^{-azwj} Softened the iron for Dawood^{-as}'¹⁰⁶⁵

7- ل، الخصال عن ابن الوليد عن محمد العطار عن الأشعري عن السيارى عن محمد بن أحمد الدقاق قال: كتبت إلى الرضا ع أسأله عن الخروج يوم الأربعاء لا يدور فكتب ع من خرج يوم الأربعاء لا يدور خلافاً على أهل الطيرة وحي من كل آفة و غوي من كل عاهة و قضى الله له حاجته.

(The book) 'Al Khisaal' – from Ibn Al Waleed, from Muhammad Al Attar, from Al Ashary, from Al Sayyari, from Muhammad Bin Ahmad Al Daqqaq who said,

'I wrote to Al-Reza^{-asws} asking him^{-asws} about the going out on the day of Wednesday, not turning around. He^{-asws} wrote: 'One who goes out on the day of Wednesday not turning around, opposing against people (who believe in) evil omens, will be safe from every afflictions, and recover from every ailment, and Allah^{-azwj} will Fulfil his needs for him''¹⁰⁶⁶

8- ل، الخصال عن أبيه عن سعد عن أيوب بن نوح عن ابن أبي عمير عن ابن سينان عن أبي عبد الله ع قال: يُكره السفر و السعي في الحوائج يوم الجمعة بكرة من أجل الصلاة فأما بعد الصلاة فجازئ يتبرك به.

(The book) 'Al Khisaal' – from his father, from Sa'ad, from Ayoub Bin Nuh, from Ibn Abu Umeyr, from Ibn Sinan,

'From Abu Abdullah^{-asws} having said: 'The travelling and the striving regarding the needs is disliked on the day of Friday. It is dislike for the reason of the Salat. As for after the Salat, it is allowed to be Blessed with it''¹⁰⁶⁷

9- ل، الخصال عن ابن الوليد عن الصفار عن أحمد بن محمد بن بكر بن صالح عن سليمان الجعفرى قال سمعت أبا الحسن ع يقول الشؤم في خمسة للمسافر الغراب التاغى عن يمينه و الناشر لذنبه و الذئب العاوي الذي يعوي في وجه الرجل و هو مضع على ذنبه يعوي ثم يرتفع ثم ينخفض ثلاثاً و الطي السانح من يمين إلى شمال و البومة الصارخة و المرأة الشمطاء تلقي فرجها و الأتان العضباء

¹⁰⁶⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 46 H 5

¹⁰⁶⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 46 H 6

¹⁰⁶⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 46 H 7

¹⁰⁶⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 46 H 8

(The book) 'Al Khisaal' – from Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad Bin Bakr Bin Salih, from Suleyman Al Ja'fary who said,

'I heard Abu Al-Hassan^{-asws} saying: 'The inauspiciousness for the traveller is in five – the crow croaking on his right, and the one spreading its tail, and the howling wolf which howls in the face of the man, and it is howling sitting upon its tail, then it raises, then it gets up, thrice, the deer going from right to left, and the owl tooting, and the lonely woman casting her private parts, and the old donkeys.

فَمَنْ أَوْجَسَ فِي نَفْسِهِ مِنْ ذَلِكَ شَيْئاً فَلْيُقُلْ - اعْتَصِمْتُ بِكَ يَا رَبِّ مِنْ شَرِّ مَا أَجِدُ فِي نَفْسِي فَأَعْصِمْنِي مِنْ ذَلِكَ.

The one who harbours within himself anything from that, let him say, 'I adhere with You^{-azwj}, O Lord^{-azwj}, from evil of what I feel within myself, so Protect me from that".¹⁰⁶⁸

10- سن، المحاسن عن أبي عبد الله عن القاسم بن محمد عن عبد الرحمن بن عمران عن رجل عن أبي عبد الله ع قال: لا تُسافر يوم الإثنين ولا تطلب فيه حاجة.

(The book) 'Al Mahasin' – from Abu Abdullah, from Al Qasim Bin Muhammad, from Abdul Rahman Bin Imran, from a man,

'From Abu Abdullah^{-asws} having said: 'Do not travel on the day of Monday nor seek any need during it".¹⁰⁶⁹

11- سن، المحاسن عن القاسم بن محمد عن جميل بن صالح عن محمد بن أبي الكرام قال: هَيِّأْتُ لِلخُرُوجِ إِلَى الْعِرَاقِ فَأَتَيْتُ أَبَا عَبْدِ اللَّهِ ع لِأَسَلِمَ عَلَيْهِ وَأُودِعَهُ

(The book) 'Al Mahasin' – from Al Qasim Bin Muhammad, from Jameel Bin Salih, from Muhammad Bin Abu Al Karram who said,

'I prepared for the going out to Al Iraq. I came to Abu Abdullah^{-asws} in order to greet unto him^{-asws} and bid him^{-asws} farewell'.

فَقَالَ أَيْنَ تُرِيدُ

He^{-asws} said: 'Where are you intending?'

قُلْتُ أُرِيدُ الخُرُوجَ إِلَى الْعِرَاقِ

I said, 'I am intending to go out to Al Iraq'.

فَقَالَ لِي فِي هَذَا الْيَوْمِ وَكَانَ يَوْمَ الْإِثْنَيْنِ فَقُلْتُ إِنَّ هَذَا الْيَوْمَ يَقُولُ النَّاسُ إِنَّهُ يَوْمٌ مُبَارَكٌ فِيهِ وُلِدَ النَّبِيُّ ص

¹⁰⁶⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 46 H 9

¹⁰⁶⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 46 H 10

He^{-asws} said to me: ‘This day?’ – and it was the day of Monday, so I said, ‘This day, the people are saying it is a Blessed day. The Prophet^{-saww} was born during it’.

فَقَالَ وَ اللَّهُ مَا يَعْلَمُونَ أَيُّ يَوْمٍ وُلِدَ فِيهِ النَّبِيُّ ص وَ إِنَّهُ لَيَوْمٌ مَشْهُومٌ فِيهِ فُضِيَ النَّبِيُّ ص وَ انْقَطَعَ الْوَحْيُ وَ لَكِنَّ أَحِبُّ لَكَ أَنْ تَخْرُجَ يَوْمَ الْحَمِيسِ وَ هُوَ الْيَوْمُ الَّذِي كَانَ يَخْرُجُ فِيهِ إِذَا غَزَا.

He^{-asws} said: ‘By Allah^{-azwj}, they are not knowing which day the Prophet^{-saww} had been born in, and it is an inauspicious day, the Prophet^{-saww} passed away during it, and the Revelation was terminated. But, I^{-asws} would love it for you if you were to go out on the day of Thursday, and it is the day in which he^{-saww} used to go out in when he^{-saww} went on a military expedition’.¹⁰⁷⁰

12- سن، المحاسن عن عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي أَيُّوبَ الْخَزَّازِ قَالَ: أَرَدْنَا أَنْ نَخْرُجَ فَعَجَّئْنَا نُسَلِّمُ عَلَى أَبِي عَبْدِ اللَّهِ ع- فَقَالَ كَأَنَّكُمْ طَلَبْتُمْ بَرَكَةَ يَوْمِ الْإِنْتِنِ

(The book) ‘Al Mahasin’ – from Usman Bin Isa, from Abu Ayoub Al Khazzaz who said,

‘We wanted to go out, so we came to greet unto Abu Abdullah^{-asws}. He^{-asws} said: ‘It is as if you are seeking Blessing on the day of Monday!’

فَقُلْنَا نَعَمْ

We said, ‘Yes’.

قَالَ وَ أَيُّ يَوْمٍ أَعْظَمَ شُؤْمًا مِنْ يَوْمِ الْإِنْتِنِ يَوْمٌ فَقَدْنَا فِيهِ نَبِيَّنَا وَ ارْتَمَعَ فِيهِ الْوَحْيُ- لَا تَخْرُجُوا وَ اخْرُجُوا يَوْمَ الثَّلَاثَاءِ.

He^{-asws} said: ‘And which day is of mightier inauspiciousness than the day of Monday? (It is) a day we lost our Prophet^{-saww} during it, and the Revelation was Raised (terminated). Do not go out, and go out on the day of Tuesday’.¹⁰⁷¹

13- سن، المحاسن عن مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ إِبْرَاهِيمَ بْنِ يَحْيَى الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا بَأْسَ بِالْخُرُوجِ فِي السَّفَرِ لَيْلَةَ الْجُمُعَةِ.

(The book) ‘Al Mahasin’ – from Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Ibrahim Bin Yahya Al Madainy,

‘From Abu Abdullah^{-asws} having said: ‘There is no problem with the going out in the journey on the night of Friday’.¹⁰⁷²

14- سن، المحاسن عن بَعْضِ أَصْحَابِنَا عَنْ ابْنِ أَسْبَاطٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ حُمَرَانَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ سَافَرَ أَوْ تَزَوَّجَ وَ الْقَمَرُ فِي الْعُقْرَبِ لَمْ يَرِ الْحُسْنَى.

(The book) ‘Al Mahasin’ – from one of our companions, from Ibn Asbaat, from Ibrahim Bin Muhammad Bin Humran, from his father,

¹⁰⁷⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 46 H 11

¹⁰⁷¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 46 H 12

¹⁰⁷² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 46 H 13

‘From Abu Abdullah^{-asws} having said: ‘One who journeys or marries while the moon is in the scorio, will not see the goodness’’.¹⁰⁷³

15- طب، طب الأئمة عليهم السلام عن حريز قال قال جعفر بن محمد ع سافر أي يوم شئت و تصدق بصدقته.

(The book) ‘Tibb Al Aimmah^{-asws}’, may the greetings be upon them^{-asws} – from Hareyz who said,

‘Ja’far^{-asws} Bin Muhammad^{-asws} said: ‘Travel whichever day you so desire to and donate charity’’.¹⁰⁷⁴

16- مكا، مكارم الأخلاق عن أبي جعفر ع قال: كان رسول الله ص يسافر يوم الخميس و قال يوم الخميس يوم يجبه الله و رسوله و ملائكته.

(The book) ‘Makarim Al Akhlaq’ –

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} would travel on the day of Thursday, and he^{-saww} said: ‘The day of Thursday is a day love by Allah^{-azwj}, and His^{-azwj} Rasool^{-saww}, and His^{-saww} Angels’’.¹⁰⁷⁵

17- ط، الأمان بإسناده عن الصادق بإسناده عن أبي جعفر ع مثله.

(The book) ‘Al Amaan’ – By our chain from Al Sadouq, by his chain,

‘From Abu Ja’far^{-asws} – similar to it’’.¹⁰⁷⁶

و عنه بإسناده عن إبراهيم بن أبي يحيى المديني عن أبي عبد الله ع قال: لا بأس بالخروج في السفر ليلة الجمعة.

And from him, by his chain, from Ibrahim Bin Abu Yahya Al Madainy,

‘From Abu Abdullah^{-asws} having said: ‘There is no problem with the going out in the journey on the night of Friday’’.¹⁰⁷⁷

18- مكا، مكارم الأخلاق و سأل أبو أيوب الخزاز أبا عبد الله ع عن قول الله عز و جل فإذا قضيت الصلاة فانتشروا في الأرض و ابتغوا من فضل الله فقال الصلاة يوم الجمعة و الإتيان يوم السبت.

(The book) ‘Makarim Al Akhlaq’ –

‘And Abu Ayoub Al Khazzaz asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **But when you have accomplished the Salat, then disperse in the earth and seek from the Grace of Allah, [62:10].** He^{-asws} said: ‘The Salat is on the day of Friday, while the dispersing is on the day of Saturday’’.¹⁰⁷⁸

¹⁰⁷³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 46 H 14

¹⁰⁷⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 46 H 15

¹⁰⁷⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 46 H 16

¹⁰⁷⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 46 H 17 a

¹⁰⁷⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 46 H 17 b

¹⁰⁷⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 46 H 18 a

وَعَنْهُ ع قَالَ: وَ اتَّقِ الْخُرُوجَ إِلَى السَّفَرِ الْيَوْمَ الثَّلَاثَ مِنَ الشَّهْرِ وَالْحَادِيَ وَالْعِشْرِينَ مِنْهُ وَالْحَامِسَ وَالْعِشْرِينَ مِنْهُ فَإِنَّهَا أَيَّامٌ مَنْحُوسَةٌ مَرْوِيَّةٌ عَنِ الصَّادِقِ ع.

And from him^{-asws} having said: ‘And fear the going out to the journey on the 3rd of the month, and the eleventh from it, and the twenty-fifth from it, for these are inauspicious days’ – it is reported from Al-Sadiq^{-asws}’.¹⁰⁷⁹

وَعَنْهُ ع قَالَ: لَا تُسَافِرُوا يَوْمَ الْإِثْنَيْنِ وَلَا يُطَلَّبُ فِيهِ حَاجَةٌ.

And from him^{-asws} having said: ‘Neither travel on the day of Monday nor seek any need during it’.¹⁰⁸⁰

19- ط، الأمان و أمّا الأيام المكروهة في الشهر للسفر ففي بعض الروايات اليوم الثالث منه و الرابع منه و الخامس و الثالث عشر و السادس عشر و العشرون و الحادي و العشرون و الرابع و العشرون و الخامس و العشرون و السادس و العشرون

(The book) ‘Al Amaan’ –

‘And as for the abhorrent days during the month for the travelling, it is in one of the reports – the third day from it, and the fourth from it, and the fifth, and the thirteenth, and the sixteenth, and the twenty-first, and the twenty-fourth, and the twenty-fifth, and the twenty-sixth’.

و في بعض الروايات أنّ اليوم الرابع من الشهر و اليوم الحادي و العشرين صالحان للأسفار

And in one of the reports, ‘The fourth of the month, and the twenty-first day are both correct for the travelling’.

و في رواية أنّ ثامن الشهر و الثالث و العشرين منه مكروهان للسفر.

And in a report, ‘The eighteenth and the twenty-third from it are both disliked for the travelling’.¹⁰⁸¹

20- دَعَوَاتُ الرَّوَّانِدِيِّ، قَالَ الصَّادِقُ ع سَافِرُوا يَوْمَ الثَّلَاثَاءِ وَ اطَّيَّبُوا الْخَوَاصِجَ فِيهِ فَإِنَّهُ الْيَوْمَ الَّذِي أَلَانَ اللَّهُ فِيهِ الْحَدِيدَ لِذَاوُدَ ع.

(The book) ‘Dawaat’ of Al Rawandy –

‘Al-Sadiq^{-asws} said: ‘Travel on the day of Tuesday and seek the needs during it, for it is the day in which Allah^{-azwj} Softened the iron for Dawood^{-as}’.¹⁰⁸²

و قَالَ: كَانَ النَّبِيُّ ص يُغْزِي بِأَصْحَابِهِ فِي يَوْمِ الْحَمِيسِ فَإِذَا اضْطُرَّتْ فِي غَيْرِهَا فَاسْتَجِرَ اللَّهُ وَ اسْأَلَهُ الْعَافِيَةَ وَ تَصَدَّقْ بِشَيْءٍ وَ اخْرُجْ عَلَى اسْمِ اللَّهِ.

¹⁰⁷⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 46 H 18 b

¹⁰⁸⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 46 H 18 c

¹⁰⁸¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 46 H 19

¹⁰⁸² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 46 H 20 a

And he^{-asws} said: 'The used to go one military expeditions with his^{-saww} companions on the day of Thursday. When he^{-saww} was desperate during others, he^{-saww} would seek the Choice of Allah^{-azwj} (Istikhara) and ask Him^{-azwj} for the well-being, and give something in charity and go out upon the Name of Allah^{-azwj}'.¹⁰⁸³

21- جمال الأُسْبُوعِ، بِإِسْنَادِهِ إِلَى أَبِي عَلِيِّ الطَّبْرَسِيِّ فِيمَا رَوَاهُ عَنِ الْأَيْمَةِ الْمُهَدَّبِينَ عَ أَهْمُ قَالُوا سَافِرِ يَوْمِ الثَّلَاثَاءِ فَإِنَّهُ الْيَوْمُ الَّذِي أَلَانَ اللَّهُ فِيهِ الْحَدِيدَ لِدَاوُدَ ع.

(The book) 'Jamal Al Usbou' – by his chain to Abu Ali Al Tabarsee,

'Among what he reported from the Guiding Imams^{-asws}, they^{-asws} said: 'Travel on the day of Tuesday, for it is the day in which Allah^{-azwj} Softened the iron for Dawood^{-as}'.¹⁰⁸⁴

¹⁰⁸³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 46 H 20 b

¹⁰⁸⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 46 H 21

CHAPTER 47 – THE FRIEND, AND THEIR NUMBER, AND RULING FOR THE ONE WHO GOES OUT ALONE

1- ل، الخصال عَنْ ماجيلونيه عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ الْيُقُطَيْبِيِّ عَنِ الدَّهْقَانِ عَنْ دُرُسْتِ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ ع قَالَ: لَعَنَ رَسُولُ اللَّهِ ص ثَلَاثَةَ الْأَكِلِ زَادَهُ وَحَدَهُ وَ الرَّكِبِ فِي الْفَلَاةِ وَحَدَهُ وَ النَّائِمِ فِي بَيْتٍ وَحَدَهُ.

(The book) 'Al Khisaal' – from Majaylawiya, from Muhammad Al Attar, from Al Ashary, from Al Yaqteeny, from Al Dihqan, from Dorost, from Ibn Abdul Hameed,

'From Abu Al-Hassan^{-asws} having said: 'Rasool-Allah^{-saww} Cursed three – One eating his provision along, and the rider in the wilderness alone, and the one sleeping in a house alone'.¹⁰⁸⁵

2- ل، الخصال عَنْ الْعَطَّارِ عَنْ سَعْدِ بْنِ الْبَرْقِيِّ عَنِ الْحُسَيْنِ عَنِ أَخِيهِ عَلِيِّ عَنِ أَبِيهِ سَيْفِ بْنِ عَمِيرَةَ عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ رَجُلٍ مِنْ بَنِي نَوْفَلٍ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَحَبُّ الصَّحَابَةِ إِلَى اللَّهِ عَزَّ وَ جَلَّ أَرْبَعَةٌ وَ مَا زَادَ قَوْمٌ عَلَى سَبْعَةٍ إِلَّا زَادَ لَعْنَتُهُمْ.

(The book) 'Al Khisaal' – from Al Attar, from Sa'ad, from Al Barqy, from Al-Husayn, from his brother Ali, from his father Sayf Bin Ameyra, from Muhammad Bin Musa, from a man from the clan of Nowfal, from his father,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} having said: 'The most Beloved (number) of companions to Allah^{-azwj} Mighty and Majestic are four, and no group will increase upon seven except their turmoil would increase'.¹⁰⁸⁶

3- ل، الخصال عَنْ الْعَسْكَرِيِّ عَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ حَنَانِ بْنِ عَلِيٍّ عَنِ عَقِيلِ عَنِ الرَّهْرِيِّ عَنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص خَيْرُ الصَّحَابَةِ أَرْبَعَةٌ وَ خَيْرُ السَّرَايَا أَرْبَعُمِائَةٍ وَ خَيْرُ الْجَيْوشِ أَرْبَعَةُ آلَافٍ وَ لَنْ يُهْزَمَ اثْنَا عَشَرَ أَلْفَ [أَلْفًا] مِنْ قَلَّةٍ إِذَا صَبَرُوا وَ صَدَقُوا.

(The book) 'Al Khisaal' – from Al Askari, from Abdullah Bin Muhammad, from Abdan Al Askari, from Muhammad Bin Suleyman, from Hanan Bin Ali, from Aqeel, from Al Zuhry, from Ubeydullah Bin Abdullah, from Ibn Abbas who said,

'Rasool-Allah^{-saww} said: 'Best companions are four (in number), and best battalion is four hundred, and best of the armies is of four thousand, and twelve thousand will never be defeated due to lack (of number) when they were to be patient and sincere'.¹⁰⁸⁷

4- سن، المحاسن عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: مَنْ خَرَجَ وَحَدَهُ فِي سَفَرٍ فَلَيْثُمَا مَا شَاءَ اللَّهُ- لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ اللَّهُمَّ آتِنَا حَسَنَاتِنَا وَ آتِنَا حَسَنَاتِنَا وَ آتِنَا حَسَنَاتِنَا وَ آتِنَا حَسَنَاتِنَا.

(The book) 'Al Mahasin' – from Bakr Bin Salih, from Suleyman Bin Ja'far,

¹⁰⁸⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 47 H 1

¹⁰⁸⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 47 H 2 a

¹⁰⁸⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 47 H 3

‘From Abu Al-Hassan Musa Bin Ja’far^{-asws} having said: ‘One who goes out alone in a journey, let him say, ‘Whatever Allah^{-azwj} so Desires, there is neither might nor strength except with Allah^{-azwj}! O Allah^{-azwj}! Comfort my loneliness, and Assist me upon my loneliness, and Fill (Console) my absence’’.¹⁰⁸⁸

5- سن، المحاسن عن أبيه عن ذكره عن أبي الحسن موسى عن أبيه عن جده قال: في وصية رسول الله ص لعلني ع- يا علي لا تخرج في سفر وحدك فإن الشيطان مع الواحد وهو من الاثنين أبعد يا علي إن الرجل إذا سافر وحده فهو غاوٍ و الاثنان غاويان و الثلاثة النفر و روى بعضهم سفر.

(The book) ‘Al Mahasin’ – from his father, from the one who mentioned it,

‘From Abu Al-Hassan Musa^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: ‘In a bequest of Rasool-Allah^{-saww} to Ali^{-asws}: ‘O Ali^{-asws}! Do not go out in a journey alone, for the Satan^{-la} is with the one (alone), and he^{-la} is distant from the two.

O Ali^{-asws}! When the man travels alone, he is a deviant, and the two are deviants, and the three is a group’. And one of them reported, ‘travellers’’.¹⁰⁸⁹

6- سن، المحاسن عن محمد بن عيسى عن عبيد الله الدهقان عن دُرست عن إبراهيم بن عبيد الحميد عن أبي الحسن ع قال: لعن رسول الله ص ثلاثة أخذهم راكب القلاة وحده.

(The book) ‘Al Mahasin’ – from Muhammad in Isa, from Ubedullah Al Dihqan, from Dorost, from Ibrahim Bin Ubeydul Hameed,

‘From Abu Al-Hassan^{-asws} having said: ‘Rasool-Allah^{-saww} curses three, one of them was a rider in the wilderness alone’’.¹⁰⁹⁰

7- سن، المحاسن عن بكر بن صالح عن محمد بن سينان عن إسماعيل بن جابر قال: كنت عند أبي عبد الله ع بمكة إذ جاءه رسول من المدينة فقال له من صحبتك

(The book) ‘Al Mahasin’ – from Bakr Bin Salih, from Muhammad Bin Sinan, from Ismail Bin Jabir who said,

‘I was in the presence of Abu Abdullah^{-asws} at Makkah when a messenger from Al Medina came to him^{-asws}. He^{-asws} said to him: ‘Who accompanied you?’

فقال ما صحبتك أحداً

He said, ‘No one accompanied me!’

فقال له أبو عبد الله ع- أما لو كنت تقدمت إليك لأحسنت أدبك ثم قال واجد شيطاناً و اثنان شيطانان و ثلاثة صحب و أربعة وفقاء.

¹⁰⁸⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 47 H 4

¹⁰⁸⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 47 H 5

¹⁰⁹⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 47 H 6

Abu Abdullah^{-asws} said to him: 'But, if I^{-asws} had come to you, I^{-asws} would have educated you'. Then he^{-asws} said: 'One is a Satan^{-la}, and two are Satans^{-la}, and three are companions, and four are friends'.¹⁰⁹¹

8- سن، المحاسن عن الحسن بن سيف عن أخيه علي عن أبيه عن محمد بن مثنى عن رجل من بني نوفل بن عبد المطلب عن أبيه عن أبي جعفر محمد بن علي ع قال قال رسول الله ص البائث في البيت وخذة شيطان و الإثنان لمة و الثلاثة أنس.

(The book) 'Al Mahasin' – from Al-Husayn Bin Sayf, from his brother Ali, from his father, from Muhammad Bin Musanna, from a man from the clan of Nowfal Bin Abdul Muttalib, from his father,

'From Abu Muhammad Bin Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The one spending the night along in the house is a Satan^{-la}, and two are co-travellers, and the three are a comfort'.¹⁰⁹²

9- سن، المحاسن عن ابن أسباط عن عبد الملك بن مسلمة عن السندي بن خالد عن أبي عبد الله ع قال قال رسول الله ص أ لا أتيتكم بشئ الناس

(The book) 'Al Mahasin' – from Ibn Asbat, from Abdul Malik Bin Maslama, from Al Sinfy Bin Khalid,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Shall I^{-asws} inform you with vilest of the people?'

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, 'Yes, O Rasool-Allah^{-saww}!'

فَقَالَ مَنْ سَافَرَ وَخَدَهُ وَ مَنَعَ رَفْدَهُ وَ ضَرَبَ عَبْدَهُ.

He^{-asws} said: 'One who travels alone, and prevents his co-traveller (on the same animal), and beats his slave'.¹⁰⁹³

10- نَحَج، نَحَجِ الْبَلَاغَةَ قَالَ ع فِي وَصِيَّتِهِ لِلْحَسَنِ ع - سَلَ عَنِ الرَّفِيقِ قَبْلَ الطَّرِيقِ وَ عَنِ الْجَارِ قَبْلَ الدَّارِ.

(The book) 'Nahj Al Balagah' –

'He^{-asws} said in his^{-asws} bequest to Al-Hassan^{-asws}: 'Ask about the friend before (asking about) the road, and about the neighbour before (buying) the house'.¹⁰⁹⁴

¹⁰⁹¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 47 H 7

¹⁰⁹² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 47 H 8

¹⁰⁹³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 47 H 9

¹⁰⁹⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 47 H 10

CHAPTER 48 – CARRYING THE WALKING STICK, AND TURBANNING THE JAW AND REST OF THE ETIQUETTS OF THE GOING OUT, FROM (GIVING) THE CHARITY, AND THE SUPPLICATION, AND REST OF THE SUPPLICATIONS RELATED WITH THE TRAVEL

1- ثواب الأعمال عَنِ ابْنِ إِدْرِيسَ عَنْ أَبِيهِ عَنِ الْأَشْعَرِيِّ عَنِ ابْنِ هَاشِمٍ عَنْ عَبْدِ الْجُبَّارِ وَ إِسْمَاعِيلَ وَ الرَّيَّانِ جَمِيعاً عَنْ يُونُسَ عَنْ عَبْدِ مِنْ أَصْحَابِ أَبِي عَبْدِ اللَّهِ ع قَالَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص

(The book) 'Sawaab Al Amaal' – from Ibn Idrees, from his father, from Al Ashari, from Ibn Hashim, from Abdul Jabbar and Ismail and Al Rayyan altogether, from Yunus,

'From a number of companions of Abu Abdullah^{-asws}, he^{-asws} said: 'My^{-asws} father^{-asws} narrated to me^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'Rasool-Allah^{-saww} having said:

مَنْ خَرَجَ فِي سَفَرٍ وَ مَعَهُ عَصَا لَوْزٍ مُرٍّ وَ نَلَا هَذِهِ الْآيَةَ- وَ لَمَّا تَوَجَّهَ تَلْقَاءَ مَدِينٍ إِلَى قَوْلِهِ وَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ آمَنَهُ اللَّهُ مِنْ كُلِّ سَبْعِ ضَارٍ وَ كُلِّ لَيْسٍ عَادٍ وَ كُلِّ دَابَّ حُمَةٍ حَتَّى يَرْجِعَ إِلَى أَهْلِهِ وَ مَنْزِلِهِ وَ كَانَ مَعَهُ سَبْعَةٌ وَ سَبْعُونَ مِنَ الْمُعَقَّبَاتِ وَ يَسْتَعْفِفُونَ لَهُ حَتَّى يَرْجِعَ وَ يَضَعَهَا.

'One who goes out in a journey and with him is a stick of bitter almond, and he recites this Verse: **And when he headed towards Madyan, [28:22]** – up to His^{-azwj} Words: **and Allah is a Witness upon what we are saying [28:28]**, Allah^{-azwj} will Secure him from every harmful wild animal, and every returning thief, and all with a sting, until he returns to his family and his house, and there will be seventy-seven from the successive Angels and they will be seeking Forgiveness for him until he return and places it down".¹⁰⁹⁵

وَ قَالَ رَسُولُ اللَّهِ ص حَمَلُ الْعَصَا تَنْفِي الْفَقْرِ وَ لَا يُجَاوِزُهُ شَيْطَانٌ.

And Rasool-Allah^{-saww} said: 'Carrying the walking stick negates the poverty and Satan^{-la} will not be in his vicinity".¹⁰⁹⁶

وَ قَالَ رَسُولُ اللَّهِ ص إِنَّهُ مَرَضَ آدَمُ مَرَضاً شَدِيداً أَصَابَتْهُ فِيهِ وَخَشَةٌ فَشَكَا ذَلِكَ إِلَى جِبْرِئِيلَ ع- فَقَالَ لَهُ اقْطَعْ وَاحِدَةً مِنْهُ وَ ضُمَّهَا إِلَى صَدْرِكَ فَفَعَلَ فَأَذْهَبَ اللَّهُ عَنْهُ الْوَخَشَةَ

And Rasool-Allah^{-saww} said: 'Adam^{-as} fell sick with a severe illness, loneliness afflicted him^{-as} during it. He^{-as} complained of that to Jibraeel^{-as}. He^{-as} said to him^{-as}: 'Cut one from it and press it to your^{-as} chest!' He^{-as} did so and Allah^{-azwj} Removed the loneliness from him^{-as}.

¹⁰⁹⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 1 a

¹⁰⁹⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 1 b

وَقَالَ مَنْ أَرَادَ أَنْ تُطْوَى لَهُ الْأَرْضُ فَلْيَتَّخِذِ التُّدْمَ مِنَ الْعَصَا.

And he^{-saww} said: ‘One who wants the ground to fold for him (his journey to pass quickly), let him take the stick of bitter almond’.¹⁰⁹⁷

2- ط، الأمان زوي عن الأئمة ع أنهم قالوا إذا أراد أن يسافر أحدكم فليصحب معه في سفره عصا من شجر اللوز المر و ليكنب هذه الأخراف في رقي و يخفر العصا و يجعل الرقي فيها و هي سلملس و به لون بإذن الله ناويه صاف 5 يقسامه هـ.

(The book) ‘Al Amaan’ –

‘It is reported from the Imams^{-asws}, they^{-asws} said: ‘Whenever one of you wants to travel, let him accompany with him in his journey a stick from the bitter almond, and let him write these letters in a note, and hollow out the stick and make the note to be in it, and these are – (سلملس)’.¹⁰⁹⁸

3- ثو، ثواب الأعمال عن ابن الوليد عن الصمغاري عن ابن معروف عن ابن محبوب عن ابن رباب عن رجل عن أبي عبد الله ع قال: صممت لمن يخرج من بيته مغمماً أن يرجع إليهم سالماً.

(The book) ‘Sawaab Al Amaal’ – from Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Ibn Mahboub, from Ibn Riab, from a man,

‘From Abu Abdullah^{-saww} having said: ‘I^{-asws} guarantee for the one who goes out from his house turbaned, that he will be returning to them safely’.¹⁰⁹⁹

4- ثو، ثواب الأعمال عن أبيه عن الحميري عن محمد بن عيسى عن الدهقان عن دُرست عن إبراهيم عن أبي الحسن الأول ع قال: أنا الضامن لمن خرج من بيته يُريد سقراً مغمماً تحت حنكته أن لا يُصيبه السرقة و العرق و الحرق.

(The book) ‘Sawaab Al Amaal’ – from his father, from Al Himeyri, from Muhammad Bin Isa, from Al Dihqan, from Dorost, from Ibrahim,

‘From Abu Al-Hassan^{-asws} the 1st having said: ‘I^{-asws} am the guarantor for the one going out from his house intending a journey, being turbaned beneath his jaw, that he will neither be afflicted by the theft, and the drowning, and the burning’.¹¹⁰⁰

5- ص، قصص الأنبياء عليهم السلام بالإسناد إلى الصدوق بإسناده إلى وهب قال: كان أختار بني إسرائيل الصغير منهم و الكبير يمشون بالعصا تخافة أن يفتال أحد في مشيته.

(The book) ‘Qasas Al Anbiya^{-as}’, may the greetings be upon them^{-as} – by the chain to Al Sadouq by his chain to Wahab who said,

¹⁰⁹⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 1 c

¹⁰⁹⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 2

¹⁰⁹⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 3

¹¹⁰⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 4

‘It was so that the Monks of the children of Israel, the young from them and the old were walking with the walking stick fearing that anyone might swagger in his walking’.¹¹⁰¹ (Not a Hadeeth)

6- سن، المحاسن عن أبيه عن ابن أبي عمير عن حماد بن عثمان قال: قلت لأبي عبد الله ع أ بكره السفر في شيء من الأيام المكروهة الأربعا و غيره

(The book) ‘Al Mahasin’ – from his father, from Ibn Abu Umeyr, from Hammad Bin Usman who said,

‘I said to Abu Abdullah^{-asws}, ‘Is the travelling dislike regarding anything from the abhorrent days, Wednesdays and others?’

فقال افتح سفرَكَ بالصدقة و اقرأ آية الكرسي إذا بدا لك.

He^{-asws} said: ‘Begin your journey with the charity, and recite Ayat Al-Kursy when it comes to you’.¹¹⁰²

7- سن، المحاسن عن ابن محبوب عن عبد الرحمن بن الحجاج قال قال أبو عبد الله ع تصدق و اخرج أي يوم شئت.

(The book) ‘Al Mahasin’ – from Ibn Mahboub, from Abdul Rahman Bin Al Hajjaj who said,

‘Abu Abdullah^{-asws} said: ‘Give charity and go out in whichever day you so desire to’.¹¹⁰³

The book of

8- ق، الكتاب العتيق الغروي عودته العضا بسم الله الرحمن الرحيم و صلى الله على محمد النبي و آله أئمة الهدى رب نبي من الأنبياء الطالبيين و لنا
توجه تلقاء مدني قال عسى ربي أن يهديني سواء السبيل كتاب الله كله بين يدي و عن خلفي و عن يميني و عن شمالي و من فوقي و من تحتي و محيطاً
بي بسم الله الرحمن الرحيم يا موسى أفرح و لا تحف إناك من الأميين حامل كتابي هاتنا أقبل الله الأظلم ياه بالله بالله بالله بالله يا منشي
السحاب اليعال و صلى الله على محمد النبي و آله.

Not a Hadeeth, just an opinionated supplication.¹¹⁰⁴

9- سن، المحاسن عن عثمان بن عيسى عن ابن خزيمة عن محمد بن مسلم عن أبي جعفر ع قال: كان علي بن الحسين ع إذا أراد الخروج إلى بغض
أمواله اشترى السلامة من الله عز و جل بما تيسر و يكون ذلك إذا وضع رجله في الركاب و إذا سلمه الله و انصرف حمد الله و شكره أيضاً بما تيسر له.

(The book) ‘Al Mahasin’ – from Usman Bin Isa, from Ibn Kharjah, from Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws} having said: ‘It was so, whenever Ali Bin Al-Husayn^{-asws} wanted to go out to one of his wealth’s (estates), he^{-asws} would buy the safety from Allah^{-azwj} Mighty and Majestic with what is easy, and that would be when he^{-asws} placed his^{-asws} leg in the stirrups;

¹¹⁰¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 5

¹¹⁰² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 6

¹¹⁰³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 7

¹¹⁰⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 8

and when Allah^{-azwj} had Secured him^{-asws} and he^{-asws} left, he^{-asws} would praise Allah^{-azwj} and thank Him^{-azwj} as well with what (charity) was easy for him^{-asws}”.¹¹⁰⁵

وَرَوَاهُ مُحَمَّدُ بْنُ عَلِيٍّ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ عِ إِذْ آتَاهُ رَجُلٌ مِنَ الشَّيْعَةِ لِيُودِعَهُ بِالْمَرْجِ إِلَى الْعِرَاقِ فَأَخَذَ أَبُو جَعْفَرٍ عِ يَدَهُ ثُمَّ حَدَّثَهُ عَنْ أَبِيهِ بِمَا كَانَ يَصْنَعُ

And it is reported by Muhammad Bin Ali, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer who said,

‘I was in the presence of Abu Ja’far^{-asws} when a man from the Shias came to him^{-asws} to bid him^{-asws} farewell for the going out to Al Iraq. Abu Ja’far^{-asws} held his hand, then narrated to him from his^{-asws} fathers^{-asws} with what he^{-asws} had done’.

قَالَ فَوَدَّعَهُ الرَّجُلُ وَ مَضَى فَأَتَاهُ الْحَبِيرُ بِأَنَّهُ قُطِعَ عَلَيْهِ فَأَحْبَرْتُ بِذَلِكَ أَبَا جَعْفَرٍ ع-

He (the narrator) said, ‘The man bade him^{-asws} farewell and went. The news came that (bandits) had cut (the road) upon him (looted him). I informed Abu Ja’far^{-asws} with that.

فَقَالَ سُبْحَانَ اللَّهِ أَوْ لَمْ أَعْطُهُ

He^{-asws} said: ‘Glory be to Allah^{-azwj}! And had I^{-asws} not advised him?’

فَقُلْتُ بَلَى ثُمَّ قُلْتُ جَعَلْتُ فِدَاكَ فَإِذَا أَنَا فَعَلْتُ ذَلِكَ أَغْتَدُّ بِهِ مِنَ الرِّكَوَةِ

I said, ‘Yes’. Then I said, ‘May I be sacrificed for you^{-asws}! If I were to do that, can I count it as being from the Zakat?’

فَقَالَ لَا وَ لَكِنْ إِنْ شِئْتَ أَنْ يَكُونَ ذَلِكَ مِنَ الْحَقِّ الْمَعْلُومِ.

He^{-asws} said: ‘No! But if you so desire, it can be from the ‘known right’”.¹¹⁰⁶

10- سن، المحاسن عن أبيه عن ابن أبي عمير عن ابن أديبة عن سفيان بن عمر قال: كنت أنظر في النجوم فأعرفها وأعرف الطالع فبدخني من ذلك شيء فشكوت ذلك إلى أبي عبد الله ع- فقال إذا وقع في نفسك شيء فتصدق على أول مسكين ثم امض فإن الله عز وجل يدفع عنك.

(The book) ‘Al Mahasin’ – from his father, from Ibn Abu Umeyr, from Ibn Uzina, from Sufyan Bin Umar who said,

‘I used to look into the stars (astrology). I understood it and recognise horoscope, so something from that enter into me. I complained of that to Abu Abdullah^{-asws}. He^{-asws} said: ‘Whenever something occurs within yourself, then give charity upon the first poor one, then continue, for Allah^{-azwj} Mighty and Majestic will Repel from you’”.¹¹⁰⁷

¹¹⁰⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 9 a

¹¹⁰⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 9 b

¹¹⁰⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 10

11- سن، المحاسن عن الحسن بن علي بن يقطين عن يونس عن عبد الله بن سليمان عن أبيهما ع قال: كان أبي إذا خرج يوم الأربعاء من آخر الشهر أو في يوم يكرهه الناس من محاق أو غيره تصدق بصدقة ثم خرج.

(The book) 'Al Mahasin' – from Al-Hassan Bin Ali Bin Yaqteen, from Yunus, from Abdullah Bin Suleyman,

'From one of the two (5th or 6th Imam^{-asws}) having said: 'Whenever my^{-asws} father^{-asws} went out on the day of Wednesday from the end of the month, or in a day the people dislike, from an eclipse or something else, donate charity, then go out''.¹¹⁰⁸

12- سن، المحاسن عن أبي يعقوب عن الدهقان عن دُرُوسْتِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ قَالَ قَالَ أَبُو الْحَسَنِ ع أَنَا ضَامِنٌ لِمَنْ خَرَجَ يُرِيدُ سَفْرًا مُعْتَمًا تَحْتَ حَنَكِهِ ثَلَاثًا - لَا يُصِيبُهُ السَّرَقُ وَ الْعَرَقُ وَ الْحَرَقُ.

(The book) 'Al Mahasin' – from Al Yaqteeny, from Al Dihqan, from Dorost, from Ibrahim Bin Abdul Hameed who said,

'Abu Al-Hassan^{-asws} said: 'I^{-asws} guarantee for the one who goes out intending a journey, turbaned beneath his jaw' - (saying it) thrice – 'The theft, and the drowning and the burning will not afflict him''.¹¹⁰⁹

13- مكا، مكارم الأخلاق كان النبي ص لا يفارقه في أسفاره قارورة الدهن و المكحلة و المفراض و المرأة و المسواك و المشط

(The book) 'Makarim Al Akhlaq' –

'The Prophet^{-saww}, there would not separate from him^{-asws} during his^{-saww} journey – the oil jar, and the Kohl container, and the scissors, and the mirror, and the toothbrush, and the comb.

و في رواية يكون معه الحبوب و الإبرة و المصحف و السبور فيخيط ثيابه و يخصف نعله.

And in another report, 'There would be with him^{-saww} – the thread and needle, and the Parchment (Quran), and the belts. He^{-saww} would sew his^{-saww} clothes and repair his^{-saww} slippers''.¹¹¹⁰

14- مكا، مكارم الأخلاق عن عبد الرحمن بن الحجاج عن أبي عبد الله ع قال: تصدق و اخرج أي يوم شئت.

(The book) 'Makarim Al Akhlaq' – from Abdul Rahman Bin Al Hajjaj,

'From Abu Abdullah^{-asws} having said: 'Give charity and go out whichever day you so desire to''.¹¹¹¹

عن حماد بن عثمان قال: قلت لأبي عبد الله ع - يكره السفر في شيء من الأيام المكروهة مثل يوم الأربعاء و غيره

From Hammad Bin Usman who said,

¹¹⁰⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 11

¹¹⁰⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 12

¹¹¹⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 13

¹¹¹¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 14 / 1

'I said to Abu Abdullah^{-asws}, 'The journey is disliked regarding something from the abhorrent days, like the day of Wednesday and others'.

فَقَالَ افْتَحْ سَفْرَكَ بِالصَّدَقَةِ وَ اَخْرُجْ إِذَا بَدَأَ لَكَ وَ اقْرَأْ آيَةَ الْكُرْسِيِّ وَ احْتَجِمْ إِذَا بَدَأَ لَكَ.

He^{-asws} said: 'Begin your journey with the charity and go out whenever it occurs for you, and recite Ayat Al Kursy, and end whenever it occurs for you"¹¹¹².

عَنِ ابْنِ أَبِي عُمَيْرٍ قَالَ: كُنْتُ أَنْظُرُ فِي النُّجُومِ وَ أَعْرِفُ الطَّالِعَ فَبَدَّلْتُ لِي مِنْ ذَلِكَ شَيْءٌ فَشَكَوْتُ ذَلِكَ إِلَى أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع- فَقَالَ إِذَا وَقَعَ فِي نَفْسِكَ شَيْءٌ فَتَصَدَّقْ عَلَى أَوَّلِ مِسْكِينٍ تَمُّ امْضِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَدْفَعُ عَنْكَ.

From Ibn Abu Umeyr who said,

'I was looking into the star and I recognised the horoscope, so something from that entered into me. I complained of that to Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws}. He^{-asws} said: 'Whenever something occurs within yourself, then give charity to the first poor person, then continue, for Allah^{-azwj} Mighty and Majestic will Repel (it) from you"¹¹¹³.

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ تَصَدَّقَ بِصَدَقَةٍ إِذَا أَصْبَحَ دَفَعَ اللَّهُ عَنْهُ نَحْسَ ذَلِكَ الْيَوْمِ.

From Abu Abdullah^{-asws} having said: 'One who donates charity when it is morning, Allah^{-azwj} will Repel away from him inauspiciousness of that day"¹¹¹⁴.

مِنْ كِتَابِ الْمُحَاسِنِ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَحَدِهِمَا قَالَ: كَانَ أَبِي ع إِذَا خَرَجَ يَوْمَ الْأَرْبَعَاءِ أَوْ فِي يَوْمٍ يَكْرَهُهُ النَّاسُ مِنْ مُحَاقٍ أَوْ غَيْرِهِ تَصَدَّقَ بِصَدَقَةٍ ثُمَّ خَرَجَ.

From the book 'Mahasin' – from Abdullah Bin Suleyman,

'From one of the two (5th or 6th Imam^{-asws}) having said: 'My^{-asws} father^{-asws} would go out on the day of Wednesday, or during a day the people disliked, from an eclipse or something else. He^{-asws} would donate charity, then go out"¹¹¹⁵.

عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ إِذَا أَرَادَ الْخُرُوجَ إِلَى بَعْضِ أَمْوَالِهِ اشْتَرَى السَّلَامَةَ مِنَ اللَّهِ عَزَّ وَ جَلَّ بِمَا تَبَسَّرَ لَهُ وَ يَكُونُ ذَلِكَ إِذَا وَضَعَ رِجْلَهُ فِي الرِّكَابِ وَ إِذَا سَلَّمَهُ اللَّهُ وَ انْصَرَفَ حَمَدَ اللَّهُ عَزَّ وَ جَلَّ وَ شَكَرَهُ وَ تَصَدَّقَ بِمَا تَبَسَّرَ لَهُ.

From Muhammad Bin Muslim,

'From Abu Ja'far^{-asws} having said: 'It was so that whenever Ali^{-asws} Bin Al-Husayn^{-asws} wanted to go out to one of his^{-asws} estates, he^{-asws} would obtain the safety from Allah^{-azwj} Mighty and Majestic with what was easy for him^{-asws}, and that would be when he^{-asws} had placed his^{-asws} leg in the stirrups; and when Allah^{-azwj} had Secured him^{-asws} and he^{-asws} left, he^{-asws} would praise

¹¹¹² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 14 / 2

¹¹¹³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 14 / 3

¹¹¹⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 14 / 4

¹¹¹⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 14 / 5

Allah^{-azwj} Mighty and Majestic and thank Him^{-azwj} and give charity with whatever was easy for him".¹¹¹⁶

عَنْهُ ع قَالَ: إِذَا أَرَدْتَ سَفْرًا فَاشْتَرِ سَلَامَتَكَ مِنْ رَبِّكَ بِمَا طَابَتْ بِهِ نَفْسُكَ ثُمَّ تَخْرُجْ ذَلِكَ وَ تَقُولُ اللَّهُمَّ إِنِّي أُرِيدُ سَفْرًا كَذَا وَ كَذَا وَ إِنِّي قَدْ اشْتَرَيْتُ سَلَامَتِي فِي سَفْرِي هَذَا بِهَذَا وَ تَضَعُهُ حَيْثُ يُصْلِحُ وَ تَفْعَلُ مِثْلَ ذَلِكَ إِذَا وَصَلْتَ شُكْرًا.

From him^{-asws} having said: 'When you intend a journey, then buy your safety from your Lord^{-azwj} with what your soul feels good with, then go out that (time), and you should say, 'O Allah^{-azwj}! I want to travel to such and such, and I have bought my safety regarding my journey with this', and you should place it where it is correct to do so, and do similar to that when you connect the thanking".¹¹¹⁷

مِنْ كِتَابِ الْفُرْدَوْسِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ص أَعْجِزْ أَحَدَكُمْ أَنْ يَتَّخِذَ فِي يَدِهِ عَصَا فِي أَسْفَلِهِ عِكَازٌ يَدْعُمُ عَلَيْهَا إِذَا أَعْيَا وَ يَجِشُّ بِهَا الْمَاءَ وَ يَمِيطُ بِهَا الْأَدَى عَنِ الطَّرِيقِ وَ يَقْتُلُ بِهَا الْهُوَامَ وَ يُقَاتِلُ بِهَا السَّبَاعَ وَ يَتَّخِذُهَا قِنْلَةً بِأَرْضِ فَلَاةٍ.

From the book 'Al Fordows' – from Anas Bin Malik (well known fabricator) who said,

'Rasool-Allah^{-saww} said: 'If one of you unable from taking a walking stick in his hand, in it's bottom being a crutch, supporting upon it when tired, and splitting the water with it, and moving the harm (away) from the path, and hilling the vermin with it, and fight against the wild animals with it, and taking it for direction in a desert land".¹¹¹⁸

وَ عَنْهُ ع قَالَ قَالَ رَسُولُ اللَّهِ ص حَمَلُ الْعَصَا عَلَامَةُ الْمُؤْمِنِ وَ سُنَّةُ الْأَنْبِيَاءِ.

And from him (Anas the well known fabricator), said,

'Rasool-Allah^{-saww} said: 'Carrying the walking stick is a sign of the Momin and a Sunnah of the Prophets^{-as}".¹¹¹⁹

عَنْ أُمِّ سَلَمَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ ص الْمَشْيُ مَعَ الْعَصَا مِنَ التَّوَضُّعِ وَ يُكْتَبُ لَهُ بِكُلِّ خُطْوَةٍ أَلْفُ حَسَنَةٍ وَ يُرْفَعُ لَهُ أَلْفُ دَرَجَةٍ.

From Umm Salamah^{-ra} having said, 'Rasool-Allah^{-saww} said: 'The walking with the walking stich is from the humility, and it will be written for him, with every step, a thousand good deeds, and a thousand ranks Raised for him".¹¹²⁰

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ خَرَجَ فِي سَفَرٍ وَ مَعَهُ عَصَا لَوْزٍ مُرٍّ وَ ثَلَا هَذِهِ الْآيَةَ- وَ لَمَّا تَوَجَّهَ تَلْقَاءَ مَدْيَنَ قَالَ عَسَى رَبِّي أَنْ يَهْدِيَنِي سَوَاءَ السَّبِيلِ إِلَى قَوْلِهِ وَ اللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ أَمَنَهُ اللَّهُ مِنْ كُلِّ سَبْعٍ ضَارٍّ وَ مِنْ كُلِّ لَصٍّ عَادٍ وَ مِنْ كُلِّ ذَاتِ حُمَةٍ حَتَّى يَرْجِعَ إِلَى أَهْلِهِ وَ مَنْزِلِهِ وَ كَانَ مَعَهُ سَبْعَةٌ وَ سَبْعُونَ مِنَ الْمُعَقِّبَاتِ يَسْتَعْفِرُونَ لَهُ حَتَّى يَرْجِعَ وَ يَضَعَهَا.

Amir Al-Momineen^{-asws} said: 'One who goes out in a journey and there is a walking stick with him of bitter almond, and he recites this Verse: **And when he headed towards Madyan, he**

¹¹¹⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 14 / 6

¹¹¹⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 14 / 7

¹¹¹⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 14 / 8

¹¹¹⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 14 / 9

¹¹²⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 14 / 10

said: 'Perhaps my Lord with Guide me in the right way [28:22] – up to His-^{azwj} Words: *and Allah is a Witness upon what we are saying [28:28]*, Allah-^{azwj} will Secure him from every harmful wild animal, and from every returning thief, and from all with a sting, until he returns to his family and his house, and with him will be seventy-seven from the successive Angels seeking Forgiveness for him until he returns and places it down".¹¹²¹

وَقَالَ ع قَالَ رَسُولُ اللَّهِ ص حَمَلُ الْعَصَا يَنْفِي الْفَقْرَ وَ لَا يُجَاوِزُهُ شَيْطَانٌ.

And he-^{asws} said: 'Rasool-Allah-^{saww} said: 'Carrying the walking stick negates the poverty and Satan-^{la} will not be in his vicinity".¹¹²²

وَقَالَ ع مَنْ أَرَادَ أَنْ تُطَوَّى لَهُ الْأَرْضُ فَلْيَتَّخِذِ النَّقْدَ مِنَ الْعَصَا وَ النَّقْدُ عَصَا لَوْزٍ مَرٍ.

And he-^{asws} said: 'One who wants the ground to fold for him (quick journey), let him take 'Al-Naqd' from the walking sticks, and 'Al-Naqd' from the walking stick is the bitter almond".¹¹²³

وَقَالَ ع تَعَصَّوْا فَإِنَّهَا مِنْ سُنَنِ إِخْوَانِي النَّبِيِّينَ وَ كَانَتْ بَنُو إِسْرَائِيلَ الصِّغَارَ وَ الْكِبَارَ يَمْشُونَ عَلَى الْعَصَا حَتَّى لَا يَحْتَالُوا فِي مَشْيِهِمْ.

And he-^{saww} said: 'Take a walking stick, for it is from the Sunnah's of (my-^{saww}) brothers-^{as}, the Prophets-^{as}, and the children of Israel, the young and the old were walking (leaning) upon the walking stick until they would not swagger in their walking".¹¹²⁴

(The book) 'Al Khisaal' –

'(The Hadeeth) 'Al-Arbamiya' – Amir Al-Momineen-^{asws} said: 'Whenever one of you goes out in a journey, let him said, 'O Allah-^{azwj}! You-^{azwj} are the Companion in the journey, and the Carrier upon the back, and the replacement in the family and the wealth and the children!'

15- ل، الخصال الأربعة قال أمير المؤمنين ع إذا خرج أحدكم في سفر فليقل اللهم أنت الصاحب في السفر و الحامل على الظهر و الخليفة في الأهل و المال و الولد و إذا نزلت من منزلاً فقولوا اللهم أنزلنا منزلاً مباركاً و أنت خير المنزّلين.

And when you descend in a spot, then say, 'O Allah-^{azwj}! Disembark us **in a Blessed landing, and you are the best of the Landers' [23:29]**".¹¹²⁵

وَقَالَ ع مَنْ ضَلَّ مِنْكُمْ فِي سَفَرٍ أَوْ خَافَ عَلَى نَفْسِهِ فَلْيُنَادِ يَا صَالِحِ أَعْنِي فَإِنَّ فِي إِخْوَانِكُمْ مِنَ الْجِنِّ جِنَّةً يُسَمَّى صَالِحاً يَسِيحُ فِي الْبِلَادِ لِمَكَانِكُمْ مُحْتَسِباً نَفْسَهُ لَكُمْ فَإِذَا سَمِعَ الصَّوْتِ أَجَابَ وَ أُرْسِدَ الضَّلَّ مِنْكُمْ وَ حَبَسَ عَلَيْهِ دَابَّتَهُ.

And he-^{asws} said: 'And the one from you who gets lost in a journey, or fears upon himself, let him call out, 'O Salih, help me!', for there is a Jinn among your brother Jinn's who is named as 'Salih', roaming around in the cities due to your positions, withholding himself for you all.

¹¹²¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 14 / 11

¹¹²² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 14 / 12

¹¹²³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 14 / 13

¹¹²⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 14 / 14

¹¹²⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 15 a

When he hears the voice, he answers and guided the lost one from you, and withholds his animal for him".¹¹²⁶

وَقَالَ ع مَنْ خَافَ مِنْكُمْ الْأَسَدَ عَلَى نَفْسِهِ وَ عَنَّمِهِ فَلْيُحِطْ عَلَيْهَا حِطَّةً وَ لِيُقَلِّ اللَّهُمَّ رَبَّ دَانِيَالَ وَ الْجُبِّ وَ رَبِّ كُلِّ أَسَدٍ مُسْتَأْسِدٍ اخْفَظْنِي وَ اخْفَظْ عَنِّي -

And he^{-asws} said: 'One from you who fears the lion upon himself and his sheep, let him draw a line upon it and let him say, 'O Allah^{-azwj}, Lord^{-azwj} of Daniel^{-as} and the pit, and Lord^{-azwj} of every lion in a den! Protect me and Protect my sheep!'

وَ مَنْ خَافَ مِنْكُمْ الْعُقْرَبَ فَلْيَقْرَأْ هَذِهِ الْآيَاتِ سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ - إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ.

And one from you who fears the scorpion, let him recite this Verse: **Greetings be upon Noah among the nations [37:79] Surely, like that do We Recompense the good doers [37:80] He was from Our Momineen servants [37:81]**".¹¹²⁷

16- ب، قرب الإسناد عن علي بن جعفر قال: أتى أخي موسى ع رجلاً فقال له جعلت فداك أريد وجه كذا وكذا فعلمني استخارة إن كان ذلك الوجه خيراً أن يبسره الله لي وإن كان شراً صرفه الله عني

(The book) 'Qurb Al Asnaad' –

'From Ali son of Ja'far^{-asws} having said, 'A man came to my brother^{-asws} Musa^{-asws}. He said to him^{-asws}, 'May I be sacrificed for you^{-asws}! I want to head to such and such (place), so teach me 'Istikhara) (seeking Choice of Allah^{-azwj}) whether that direction is better, so Allah^{-azwj} would Ease it for me, and it if was evil, Allah^{-azwj} would Turn it away from me'.

فَقَالَ لَهُ وَ يَجِبُ أَنْ تُخْرِجَ فِي ذَلِكَ الْوَجْهِ

He^{-asws} said to him: 'And is it obligatory to go out in that direction?'

قَالَ لَهُ الرَّجُلُ نَعَمْ

The man said to him, 'Yes'.

قَالَ قُلِ اللَّهُمَّ قَدِّرْ لِي كَذَا وَ كَذَا وَ اجْعَلْهُ خَيْرًا لِي فَإِنَّكَ تَقْدِرُ عَلَى ذَلِكَ.

He^{-asws} said: 'Say, 'O Allah^{-azwj}! Determine such and such for me and Make it to be good for me, for You^{-azwj} are Able upon that!'"¹¹²⁸

17- ضا، فقه الرضا عليه السلام إذا أردت سقراً فاجمع أهلك و صل ركعتين و قل - اللَّهُمَّ إِنِّي أَسْتَوْدِعُكَ دِينِي وَ نَفْسِي وَ أَهْلِي وَ وُلْدِي وَ عِيَالِي.

¹¹²⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 15 b

¹¹²⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 15 c

¹¹²⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 16

(The book) 'Fiqh Al-Reza^{-asws'}, may the greetings be upon him^{-asws}: 'Whenever you intend a journey, gather your family members and pray two Cycles Salat, and say, 'O Allah^{-azwj}! I hereby entrust my religion, and myself, and my wife, and my children and my dependants''¹¹²⁹

18- مكا، مكارم الأخلاق كان النبي ص إذا سافر يحمل مع نفسه المشط و السواك و المكحلة.

(The book) 'Makarim Al Akhlaq' –

'Whenever the Prophet^{-saww} want to travel, he^{-saww} carry with himself^{-saww}, the comb, and the toothbrush, and the Kohl container''¹¹³⁰

19- ط. الأمان روي أن الإنسان يستحب له إذا أراد السفر أن يحتمل و يقول عند غسل بسم الله و بالله و لا حول و لا قوة إلا بالله و على بركة رسول الله و الصادقين عن الله صلوات الله عليهم أجمعين اللهم طهر قلبي و اشرح به صدري و نور به قري اللهم اجعل لي نوراً و طهوراً و عززاً و شفاءً من كل داء و آفة و عافية و سوءاً مما أضاف و أهدر و طهر قلبي و جوارحي و عظامي و دمي و شعري و بشري و حسي و مما أكلت الأرض مني اللهم اجعل لي شاهداً يوم حاجتي و فقري و فاقني إليك يا رب العالمين إنك على كل شيء قدير.

(Not a Hadeeth, unknown speaker).¹¹³¹

20- ط. الأمان مما رأيته في المنقول أنه يقال عند الصلوة قبل السفر اللهم إني اشتريت بحبه الصلوة سلامتي و سلامة شعري و ما تحي تسليتي و سلم ما تحي و بلي و بلي ما تحي ببلادك الحسنة الجليل و يقول أيضاً عند الصلوة من المنقول لا إله إلا الله العظيم الكريم لا إله إلا الله العلي العظيم سبحانه الله رب السماوات السبع و رب الأرضين السبع و ما فيهن و ما بينهما و رب العرش العظيم و سلاماً على المرسلين و الحمد لله رب العالمين و صلى الله على محمد و آله الطيبين الطاهرين اللهم من لي بباراً من كل بئار عبيد و من كل شيطان تريد بسم الله دخلت و بسم الله خرجت اللهم إني أقدم بين يدي نسياني و عجلي بسم الله و ما شاء الله في شعري هذا ذكرته أم نسيته اللهم أنت المستعان على الأمور كلها و أنت الصاحب في السفر و الملقية في الأهل اللهم هون علينا سفرنا و اطو لنا الأرض و سرتنا فيها بطاعتك و طاعة رسولك اللهم أصلح لنا ظهراً و بارك لنا في ما رزقنا و قنا عذاب النار اللهم إنا نعوذ بك من وعاء السفر و كآبة الثقلب و سوء المنظر في الأهل و المال و الولد اللهم أنت عساي و ناصري اللهم اقطع عني بعدة و مشقة و احسني و احلني في أهلي بمن و لا حول و لا قوة إلا بالله العلي العظيم فإذا أراد الخروج يصلي ركعتين يقرأ في الأولى الحمد مرة و قل هو الله أحد مرة و في الثانية الحمد مرة و إنا أنزلناه في ليلة القدر مرة و ربما قرأ سورة الفتح أو بعضها مع ما يقرأ في الأولى و سورة النصر مع ما يقرأ في الثانية و يثني بالدعاء للسلامة فإذا فرغ سجع تسبيح الزهراء ع و دعا بحبه الأذعية المنفردة اللهم إني أستودعك اليوم نفسي و أهلي و مالي و ولدي و من كان معي بصيب الإيمان الشاهد منهم و الغائب اللهم احفظنا و احفظ علينا اللهم اجعلنا في رحمتك و لا تسأنا فضلك إنا إليك راغبون اللهم إنا نعوذ بك من وعاء السفر و كآبة الثقلب و سوء المنظر في الأهل و المال و الولد في الدنيا و الآخرة اللهم إني أتوجه إليك هذا التوجه طلباً لمدونتك و تقرباً إليك اللهم قبلني ما أوتيته و أرحم فيه و في أوليائك يا أرحم الراحمين و إن شئت فقل أيضاً اللهم خرجت في وجهي هذا بلا ثمة معي لغيرك و لا رجاء يأوي بي إلا إليك و لا قوة أتكل عليها و لا حيلة ألتجأ إليها إلا طلبت رضاك و ابتغيت رحمتك و تعرضت لقوابك و سكوناً إلى من عابديك و أنت أعلم بما سبق لي في عليك في وجهي مما أحب و أكره اللهم فاصرف عني مقادير كل بلاء و مقصبي كل لأول و ابرئ علي كنفاً من رحمتك و لطناً من عنوك و سعة من رزقك و تماماً من نعمتك و جاعاً من معاناتك و وثيقاً لي فيه يا رب جميع فضائك على موافقة هواي و حبيبة آمالي و ادفع عني ما أهدر و ما لا أهدر على نفسي مما أنت أعلم به معي و اجعل ذلك خيراً لي لا يترتب و ذنبي مع ما أسألك أن تخلني فيمن خلقت و راعي من ولدي و أهلي و مالي و إخواني و جميع مراتبي بأفضل ما خلقت به غائباً من المؤمنين في تخصيص كل عورة و حفظ كل عذر و صرف كل محذور و كمال ما يجب لي به الرضا و الشورى في الدنيا و الآخرة ثم ازرني ذكرك و شكرك و طاعتك و عبادتك حتى ترضى و بعد الرضا اللهم إني أستودعك اليوم ديني و نفسي و مالي و أهلي و ذريتي و جميع إخواني اللهم احفظ الشاهد منا و الغائب اللهم احفظنا و احفظ علينا

1129 Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 17

1130 Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 18

1131 Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 19

اللَّهُمَّ اجْعَلْنَا فِي جِوَارِكَ وَلَا تَسْلُبْنَا نِعْمَتَكَ وَلَا تُعَيِّرْ مَا بَنَا مِنْ نِعْمَةٍ وَعَافِيَةٍ وَفَضْلٍ وَرُوحٍ أَنْتَ إِذَا أَرَدْتَ التَّوَشُّعَ فِي وَفْتٍ يُكْرَهُ فِيهِ السَّفَرُ فَتَقَدِّمَ أَمَامَ تَوَجُّهِكَ قِرَاءَةَ الْمُتَعَدِّتِينَ وَآيَةَ الْكُرْسِيِّ وَسُورَةَ الْقَدْرِ وَآخِرَ آلِ عِمْرَانَ مِنْ قَوْلِهِ تَعَالَى إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَالتَّخْلِيفِ اللَّيْلِ وَالنَّهَارِ آيَاتٍ لِلَّذِينَ يَتَذَكَّرُونَ اللَّهُ قِيَامًا وَتُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبِّمَا مَا خَلَقْتَ هَذَا بَاطِلًا شُبَّهَاتِكَ فَفَإِنَّا عَذَابُ النَّارِ رَبِّمَا إِنَّكَ مِنْ تُدْخِلِ النَّارَ فَعَدَا أُخْرِيَّتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ رَبِّمَا إِنَّمَا سَعَيْنَا مُنَادِيًا يُبَادِي لِلإِيمَانِ أَنْ آمَنُوا بِرَبِّكُمْ فَآمَنَّا رَبِّمَا فَاعْبُدُوا رَبَّنَا دُئِيبًا وَكَفَرُوا بِنِعْمَتِنَا وَتَوَلَّوْنَا مَعَ الْإِبْرَارِ رَبِّمَا وَآتَيْنَا مَا وَعَدْنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْعَهْدَ قَاسَمَاتِ مَا جَاءَ لَكُمْ رَبُّكُمْ أَيُّ لَآ أُضِيعَ عَمَلٌ عَمِلَ عَابِلٌ مِنْكُمْ مِنْ ذَكَرٍ أَوْ أَنْفَىٰ بَعْضُكُمْ مِنْ بَعْضٍ فَالَّذِينَ هَمَزُوا وَآمَنُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَفَاتَلُوا وَفُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ لَا يُعْرَتُكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ مَتَاعٌ قَلِيلٌ ثُمَّ مَا وَاهُمْ جَهَنَّمَ وَبِئْسَ الْمِهَادُ لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نُزُلًا مِنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْإِبْرَارِ وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أُنزِلَ إِلَيْهِمْ خَافِعِينَ لِلَّهِ لَا يَشْفُرُونَ بِآيَاتِ اللَّهِ تَمَنَّا قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ ثُمَّ قُلِ اللَّهُمَّ بِكَ يَتَوَسَّلُ الصَّائِلُ وَبِكَ يَطْوُلُ الطَّالِبُ وَ لَا حَوْلَ لِجَلِّ ذِي حَوْلٍ إِلَّا بِكَ وَ لَا قُوَّةَ بِمَقَارِهَا دُونَ الْقُوَّةِ إِلَّا مِنْكَ أَسْأَلُكَ بِصِفْوَتِكَ مِنْ خَلْقِكَ وَ حَيْرَتِكَ مِنْ بَرِيَّتِكَ مُحَمَّدٍ نَبِيِّكَ وَ عَزَّتِي وَ سُلَالَتِي ح صَلِّ عَلَيْهِ وَ عَلَيْهِمْ وَ أَكْفِنِي سَهْرَ هَذَا الْيَوْمِ وَ صَهْرَهُ وَ ارْزُقْنِي حِرَّهُ وَ مَنَّهُ وَ أَفْضَلِي فِي مُنْتَهَىٰ بُحْبُوحِ الْعَافِيَةِ وَ بُلُوغِ السَّحَابَةِ وَ الظَّفَرِ بِالْأُمِّيَّةِ وَ كِفَايَةِ الطَّاعَةِ الْعَوِيَّةِ وَ كُلِّ ذِي قُدْرَةٍ لِي عَلَىٰ أَدْبَتِي حَتَّىٰ أَكُونَ فِي سُنَّةٍ وَ عَصَمَةٍ مِنْ كُلِّ بَلَاءٍ وَ نِعْمَةٍ وَ أُنْبِئَنِي فِيهِ مِنَ الْخَلْقِ [الْمُتَخَارِفِ] أَنَّمَا وَ مِنَ الْعَوَائِدِ فِيهِ مُبَشِّرًا حَتَّىٰ لَا يَصُدَّقَنِي صَادٌّ عَنِ الْفِرَادِ وَ لَا يَخْلُقَ لِي طَارِقٌ مِنْ أَدَى الْعِبَادِ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَ الْأُمُورُ إِلَيْكَ تَصِيرُ يَا مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ.

(Not a Hadeeth, unknown speaker).¹¹³²

رواية أخرى بالصلاة عند توديع العيال بأربع ركعات و ابتهاج كُنَّا دَكَّرْنَا هَذِهِ الرِّوَايَةَ فِي المَجْرُوعِ الثَّانِي مِنْ كِتَابِ التَّرَاجِمِ فِيمَا نَدَّكَّرُهُ عَنِ الْحَاكِمِ بِإِسْنَادِهِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ص - فَقَالَ إِنِّي أُرِيدُ سَفْرًا وَ قَدْ كَتَبْتُ وَصِيَّتِي فَإِلَى أَيِّ الثَّلَاثِ تَأْمُرُنِي أَنْ أَدْفَعُ إِلَى أَبِي أَوْ ابْنِي أَوْ أُخِي

Another report of the Salat during entrusting the dependants being with four Cycles and the beseeching, we have mentioned this report in the second volume from the book of biographies, among what we mentioned from Al Hakim by his chain, said,

‘A man came to the Prophet^{-saww}. He said, ‘I intend a journey, and I have already written my will, so which of the three would you^{-asws} instruct me, shall I hand it to my father, or my son, or my brother?’

فَقَالَ النَّبِيُّ ص مَا اسْتَخْلَفَ الْعَبْدُ فِي أَهْلِهِ مِنْ خَلِيفَةٍ إِذَا هُوَ شَدَّ ثِيَابَ سَفَرِهِ خَيْرًا مِنْ أَرْبَعِ رَكَعَاتٍ يَضَعُهُنَّ فِي بَيْتِهِ يَقْرَأُ فِي كُلِّ رَكَعَةٍ مِنْهُنَّ بِفَاتِحَةِ الْكِتَابِ وَ قُلِ هُوَ اللَّهُ أَحَدٌ

The Prophet^{-saww} said: ‘The servant will not make a replacement regarding his family, that a replacement when he wears his travel clothes, any better (replacement) than four Cycles Salat, placing these in his house, reciting in every Cycle of these with Surah Al-Fatiha, and Surah Al-Tawheed.

وَ يَقُولُ اللَّهُمَّ إِنِّي أَتَقَرَّبُ بِهِنَّ إِلَيْكَ فَاجْعَلْنَهُنَّ خَلِيفَتِي فِي أَهْلِي وَ مَالِي وَ هُوَ خَلِيفَتُهُ فِي أَهْلِهِ وَ مَالِهِ وَ دَارِهِ وَ بَعْدَ دُخُولِ دَارِهِ حَتَّىٰ يَرْجِعَ إِلَى أَهْلِهِ.

And he should say, ‘O Allah^{-azwj}! I am drawing closer to You^{-azwj}, so Make these to be my replacement regarding my family, and my wealth!’ So it would be his replacement regarding

¹¹³² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 20 a

his family, and his wealth, and his house after entering (exiting) his house until he returns to his family”.¹¹³³

21- ط، الأمان ذكر صاحب عوارف المعارف حديثاً أسنده أن النبي ص كان إذا سافر حمل معه خمسة أشياء المِرْآة وَ الْمُكْحَلَةَ وَ الْمِدْرَى وَ السِّوَاكَ وَ الْمَشْطَ وَ

(The book) ‘Al Amaan’ –

The author of ‘Awarif Al-Ma’arif mentioned a Hadeeth which he had attributed, that the Prophet^{-saww} was travelling carrying five (things) with him^{-saww} – the mirror, and the Kohl container, and the needle, and the toothbrush, and the comb.

وَ فِي رِوَايَةٍ أُخْرَى وَ الْمِقْرَاضَ

And in another report – the scissors.

إِذَا تَوَجَّهْتَ إِلَى السَّفَرِ فَقُلْ ثَلَاثَ مَرَّاتٍ بِاللَّهِ أُخْرُجُ وَ بِاللَّهِ أُدْخِلُ وَ عَلَى اللَّهِ اتَّوَكَّلُ اللَّهُمَّ افْتَحْ لِي فِي وَجْهِ هَذَا بَحِيرٍ وَ اخْتِمْ لِي بَحِيرٍ وَ فِي سِرِّ كُلِّ دَائِبَةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

Whenever you head to the journey, then say three times, ‘I am going out by Allah^{-azwj}, and I shall enter by Allah^{-azwj}, and I rely upon Allah^{-azwj}! Open this direction of mine for me and End for me with goodness, and Save me from the evil of every animal, You^{-azwj} shall **Seize it by its forelock. Surely, my Lord is upon the Straight Path [11:56].**

فَإِنَّ مَنْ قَالَهُ بِالْإِخْلَاصِ يُوشِكُ أَنْ يَكُونَ مِنْ أَهْلِ الْإِخْتِصَاصِ وَ هُوَ دَاخِلٌ فِي ضَمَانِ السَّلَامَةِ مِنَ النَّدَامَةِ فَإِذَا وَصَلْتَ إِلَى بَابِ دَارِكَ فَقُلْ مَا رَوَيْنَاهُ بِإِسْنَادِنَا إِلَى صَبَّاحِ الْحَدَاءِ

The one who says with the sincerity will almost be from the specialist people, and it is included in the inclusion of the safety from the regret. When you arrive to the door of your house, then say what we are reporting with our chain to Sabbah Al-Haza’a.

قَالَ سَمِعْتُ مُوسَى بْنَ جَعْفَرٍ ع- يَقُولُ لَوْ كَانَ الرَّجُلُ مِنْكُمْ إِذَا أَرَادَ سَفَرًا قَامَ عَلَى بَابِ دَارِهِ تَلْقَاءَ الْوَجْهِ الَّذِي يَتَوَجَّهُ إِلَيْهِ فَقَرَأَ فَاتِحَةَ الْكِتَابِ أَمَامَهُ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ آيَةَ الْكُرْسِيِّ أَمَامَهُ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ ثُمَّ قَالَ اللَّهُمَّ احْفَظْنِي وَ احْفَظْ مَا مَعِيَ وَ سَلِّمْ لِي مَا مَعِيَ وَ بَلِّغْ مَا مَعِيَ بِبِلَاغِكَ الْحَسَنِ لِحِفْظِهِ اللَّهُ وَ حَفِظْ مَا مَعَهُ وَ سَلِّمْ لِي مَا مَعَهُ

He said, ‘I heard Musa^{-asws} Bin Ja’far^{-asws} saying: ‘If the man from you, whenever he intended a journey, were to stand at the door of his house, facing the direction which he will be heading to, so he recites Surah Al-Fatiha in front of him, and on his right, and on his left, and Ayat Al-Kursy in front of him, and on his right, and on his left, then says, ‘O Allah^{-azwj}! Protect me and Protect what is with me, and Secure me and Secure what is with me, and Make me reach and Make what is with me to reach with Your^{-azwj} excellent reaching, Allah^{-azwj} will Protect him and Protect what is with him, and Secure him and Secure what is with him’.

¹¹³³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 20 b

ثُمَّ قَالَ يَا صَبَّاحُ أَمَا رَأَيْتَ الرَّجُلَ يُحْفَظُ وَلَا يُحْفَظُ مَا مَعَهُ وَ يُسَلَّمُ وَلَا يُسَلَّمُ مَا مَعَهُ وَ يُبَلِّغُ وَلَا يُبَلِّغُ مَا مَعَهُ

Then he^{-asws} said: ‘O Sabbah! Have you not seen the man having been protected and what is with him is not protected? And he is safe while what is with him is not safe, and he reaches while what is with him does not reach (destination)?’

قُلْتُ بَلَى جُعِلْتُ فِدَاكَ.

I said, ‘Yes, may I be sacrificed for you^{-asws}!’¹¹³⁴

أَقُولُ وَ رَوَيْنَا بِإِسْنَادِنَا إِلَى عَلِيِّ بْنِ أَصْبَاطٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ قَالَ: إِذَا خَرَجْتَ مِنْ مَنْزِلِكَ فِي سَفَرٍ أَوْ حَضَرَ فَقُلْ بِسْمِ اللَّهِ آمَنْتُ بِاللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ مَا شَاءَ اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

I (Majlisi) am saying, ‘And we are reporting by our chain to Ali Bin Asbat,

‘From Abu Al-Hassan Al-Reza^{-asws}, he (the narrator) said, ‘He^{-asws} said: ‘When you go out from your house in a journey or stay, then say, ‘O Allah^{-azwj}! I believe in Allah^{-azwj} and rely upon Allah^{-azwj}. Whatever Allah^{-azwj} so Desires. There is neither might nor strength except with Allah^{-azwj}!’

فَتَلَقَّاهُ الشَّيَاطِينُ فَتَضَرَّبُ الْمَلَائِكَةُ وُجُوهَهَا وَ تَقُولُ مَا سَبَّيْلُكُمْ عَلَيْهِ وَ قَدْ سَمَى اللَّهَ وَ آمَنَ بِهِ وَ تَوَكَّلَ عَلَيْهِ وَ قَالَ مَا شَاءَ اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

The Satans^{-la} will meet him, so the Angels will strike their faces, and say, ‘There is no way for you^{-la} against him, and he has already named Allah^{-azwj}, and believed in Him^{-azwj}, and relied upon Him^{-azwj}, and he has said, ‘Whatever Allah^{-azwj} so Desires. There is neither might nor strength except with Allah^{-azwj}!’¹¹³⁵

أَقُولُ وَ رَوَيْنَا بِإِسْنَادِنَا عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي خَدِيجَةَ قَالَ قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ ع إِذَا خَرَجَ يَقُولُ اللَّهُمَّ خَرَجْتُ إِلَيْكَ وَ لَكَ أَسْلَمْتُ وَ بِكَ أَسْلَمْتُ وَ بِكَ آمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ-

I (Majlisi) am saying, ‘And we are reporting by our chain from Abdul Rahman Bin Abu Hashim, from Abu Huzeyfa who said, ‘He said,

‘Whenever Abu Abdullah^{-asws} went out, he^{-asws} said: ‘O Allah^{-azwj}! I^{-asws} going out to You^{-azwj}, and I^{-asws} have submitted to You^{-azwj}, and I^{-asws} have submitted with You^{-azwj}, and I^{-asws} believe in You^{-azwj}, and I^{-asws} am relying upon You^{-azwj}!’

اللَّهُمَّ بَارِكْ لِي فِي يَوْمِي هَذَا وَ ارزُقْنِي قُوَّتَهُ وَ نَصْرَهُ وَ فَتْحَهُ وَ ظُهُورَهُ وَ هُدَاهُ وَ بَرَكَتَهُ وَ اصْرِفْ عَنِّي شَرَّهُ وَ شَرَّ مَا فِيهِ بِسْمِ اللَّهِ وَ اللَّهُ أَكْبَرُ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

O Allah^{-azwj}! Bless for me^{-asws} in this day of mine^{-asws}, and Grace me^{-asws} it’s subsistence, and it’s Help, and it’s victory, and it’s back, and it’s guidance, and it’s Blessings, and Turn it’s evil

¹¹³⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 21 a

¹¹³⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 21 b

away from me^{-asws} and evil of what is in it. In the Name of Allah^{-azwj} the Greatest, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds!

اللَّهُمَّ إِنِّي خَرَجْتُ فَبَارِكْ لِي فِي خُرُوجِي وَانْفَعْنِي بِهِ وَإِذَا دَخَلَ مَنْزِلَهُ قَالَ مِثْلَ ذَلِكَ.

O Allah^{-azwj}! I^{-asws} am going out, so Bless for me^{-asws} in my^{-asws} going out and Cause me^{-asws} to benefit with it! And when he enters his house, he should say similar to that".¹¹³⁶

أَقُولُ رَوَيْنَا بِإِسْنَادِنَا عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ قَالَ حِينَ يُخْرُجُ مِنْ بَابِ دَارِهِ - أَعُوذُ بِمَا عَادَتْ بِهِ مَلَائِكَةُ اللَّهِ مِنْ شَرِّ هَذَا الْيَوْمِ الْجَدِيدِ الَّذِي إِذَا غَابَتْ شَمْسُهُ لَمْ يُعَدْ مِنْ شَرِّ نَفْسِي وَ مِنْ شَرِّ عَيْرِي وَ مِنْ شَرِّ الشَّيَاطِينِ وَ مِنْ شَرِّ مَنْ نَصَبَ لِأَوْلِيَاءِ اللَّهِ وَ مِنْ شَرِّ الْحَيِّ وَ الْإِنْسِ وَ مِنْ شَرِّ السَّبَاعِ وَ الْهَوَامِّ وَ شَرِّ رُكُوبِ الْمُحَارِمِ كُلِّهَا أُجِيرُ نَفْسِي بِاللَّهِ مِنْ كُلِّ سُوءٍ إِلَّا عَفَرَ اللَّهُ لَهُ وَ تَابَ عَلَيْهِ وَ كَفَاهُ الْمُهَمَّ وَ حَجَزَهُ عَنِ السُّوءِ وَ عَصَمَهُ مِنَ الشَّرِّ.

I (Majlisi) am saying, 'We are reporting by our chain from Abu Baseer,

'From Abu Ja'far^{-asws} having said: 'One who says when he goes out from the door of his house, 'I seek Refuge with what the Angels of Allah^{-azwj} had sought Refuge with from evil of this new day which, when it's sun sets will not return, and from evil of others, and from the evil of Satans^{-la}, and from evil of the one hostile to friends of Allah^{-azwj}, and from evil of the Jinn and the humans, and from evil of the wild animals and the vermin, and evil of the perpetrators of the Prohibitions, all of them. I shelter myself with Allah^{-azwj} from every evil' – except Allah^{-azwj} will Forgive (his sins) for him, and Turn to him, and Suffice him of the worries, and Cut him out from the evil, and Protect him from the evil".¹¹³⁷

أَقُولُ وَ رَوَيْنَا بِإِسْنَادِنَا إِلَى مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا خَرَجْتَ مِنْ مَنْزِلِكَ فَقُلْ بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ - لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

I (Majlisi) am saying, 'And we are reporting by our chain to Muawiya Bin Ammar who said,

'Abu Abdullah^{-asws} said: 'When you go out from your house, then say, 'In the Name of Allah^{-azwj}! I rely upon Allah^{-azwj}. There is neither might nor strength except with Allah^{-azwj}!

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا خَرَجْتُ لَهُ وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا خَرَجْتُ لَهُ

O Allah^{-azwj}! I ask You^{-azwj} for good of what I am going out for, and I seek Refuge with You^{-azwj} from evil of what I am going out for.

اللَّهُمَّ أَوْسِعْ عَلَيَّ مِنْ فَضْلِكَ وَ أْتِمِّمْ عَلَيَّ نِعْمَتَكَ وَ اسْتَعْمِلْنِي فِي طَاعَتِكَ وَ اجْعَلْ رَغْبَتِي فِيْمَا عِنْدَكَ وَ تَوَقَّئِي عَلَيَّ مِلَّتِكَ وَ مِلَّةَ رَسُولِكَ ص.

O Allah^{-azwj}! Expand upon me from Your^{-azwj} Grace, and Complete Your^{-azwj} bounties upon Me^{-azwj} and Utilise me in Your^{-azwj} obedience, and Make my desire to be regarding what is with You^{-azwj}, and Cause me to die upon Your^{-azwj} religion and religion of Your^{-azwj} Rasool^{-saww}!¹¹³⁸

¹¹³⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 21 c

¹¹³⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 21 d

¹¹³⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 21 e

أَقُولُ وَ فِي حَدِيثٍ آخَرَ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ عَ مَنْ قَالَ حِينَ يَخْرُجُ مِنْ مَنْزِلِهِ بِسْمِ اللَّهِ حَسْبِيَ اللَّهُ تَوَكَّلْتُ عَلَى اللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ أُمُورِي كُلِّهَا وَ أَعُوذُ بِكَ مِنْ خِزْيِ الدُّنْيَا وَ عَذَابِ الآخِرَةِ كَفَاهُ اللَّهُ مَا أَهَمَّهُ مِنْ أَمْرِ دُنْيَاهُ وَ آخِرَتِهِ.

I (Majlisi) am saying, 'And in another Hadeeth from Al Sumali,

'From Abu Ja'far Al-Baqir^{-asws}: 'One who says when he goes out from his house, 'In the Name of Allah^{-azwj}! Allah^{-azwj} Suffices me. I rely upon Allah^{-azwj}. O Allah^{-azwj}! I ask You^{-azwj} of goodness in my affairs, all of them, and I seek Refuge with You^{-azwj} from disgrace of the world and Punishment of the Hereafter' – Allah^{-azwj} will Suffice him of whatever worries him from the matters of his world and his Hereafter''¹¹³⁹

أَقُولُ وَ رُوِيَ أَنَّهُ إِذَا وَقَفَ عَلَى بَابِ دَارِهِ سَبَّحَ تَسْبِيحَ الرَّهْرَاءِ ع- وَ قَرَأَ الْحَمْدَ وَ آيَةَ الْكُرْسِيِّ كَمَا قَدَّمْنَاهُ

I (Majlisi) am saying, 'And it is reported that when he stands at the door of his house, he should glorify with the glorification (Tasbeeh) of Al Zahra^{-asws}, and recited (Surah) Al-Hamd, and Ayat Al-Kursy, like what we have forwarded (before).

وَ قَالَ اللَّهُمَّ إِنِّيكَ وَجَّهْتُ وَجْهِي وَ عَلَيْكَ خَلَّفْتُ أَهْلِي وَ مَالِي وَ مَا خَوَّلْتَنِي وَ قَدْ وَثَقْتُ بِكَ فَلَا تُخَيِّبْنِي يَا مَنْ لَا يُخَيِّبُ مَنْ أَرَادَهُ وَ لَا يُضَيِّعُ مَنْ حَفِظَهُ

And he should say, 'O Allah^{-azwj}! I direct my face to You^{-azwj} and am leaving behind upon You^{-azwj}, my family and my wealth and whatever You^{-azwj} have Given me, and I am trusting You^{-azwj}, so do not Disappoint me, O One^{-azwj} Who does not Disappoint the one who intends Him^{-azwj}, and does not Waste the one He^{-azwj} Protects!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ احْفَظْنِي فِيمَا غِبْتُ عَنْهُ وَ لَا تَكْلِبْنِي إِلَى نَفْسِي يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Protect me regarding what I am missing out on, and do not Allocate me to myself, O most Merciful of the merciful ones!

اللَّهُمَّ بَلِّغْنِي مَا تَوَجَّهْتُ لَهُ وَ سَبِّبْ لِي الْمُرَادَ وَ سَجِّرْ لِي عِبَادَكَ وَ بِلَادَكَ وَ ارزُقْنِي زِيَارَةَ نَبِيِّكَ وَ وَلِيِّكَ أَمِيرِ الْمُؤْمِنِينَ ع- وَ الْأَيْمَةَ مِنْ وُلْدِهِ وَ جَمِيعِ أَهْلِ بَيْتِهِ عَلَيْهِمُ السَّلَامُ وَ مُدِّنِي مِنْكَ بِالْمَعُونَةِ فِي جَمِيعِ أَحْوَالِي وَ لَا تَكْلِبْنِي إِلَى نَفْسِي وَ لَا إِلَى غَيْرِي فَأَكِلَ وَ أُعْطِبَ وَ رَوَّدَنِي النَّقْوَى وَ اغْفِرْ لِي فِي الآخِرَةِ وَ الْأُولَى

O Allah^{-azwj}! Make me reach what I am heading out for and Cause the purpose for me, and Subjugate Your^{-azwj} servants and Your^{-azwj} city to me, and Grace me visitation of Your^{-azwj} Prophet^{-saww} and Your^{-azwj} Guardian^{-asws} Amir Al-Momineen^{-asws}, and the Imams^{-asws} from his^{-asws} sons^{-asws}, and entirety of his^{-asws} Household, may the greetings be upon him^{-asws} and upon them^{-asws}, and Provide for me with the Aid from You^{-azwj} in entirety of my situations, and do not Allocate me to myself nor to others, so I would eat and would be spoilt, and Provide me the piety and Forgive for me in the Hereafter and the former (life of the world)!

اللَّهُمَّ اجْعَلْنِي أَوْجَهَ مَنْ تَوَجَّهَ إِلَيْكَ

¹¹³⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 21 f

O Allah^{-azwj}! Make me the most direct of the ones directing to you^{-azwj}!

وَ يَقُولُ أَيضاً- بِسْمِ اللَّهِ وَ بِاللَّهِ وَ تَوَكَّلْتُ عَلَى اللَّهِ وَ اسْتَعْنَيْتُ بِاللَّهِ وَ الْجَانُّ طَهَّرِي إِلَى اللَّهِ وَ فَوَضْتُ أَمْرِي إِلَى اللَّهِ رَبِّ آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَ نَبِيِّكَ الَّذِي أَرْسَلْتَ لِأَنَّهُ لَا يَأْتِي بِالْخَيْرِ إِلَّا هُوَ إِلَّا أَنْتَ وَ لَا يَصْرِفُ السُّوءَ إِلَّا أَنْتَ

And he should say as well, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and I rely upon Allah^{-azwj}, and I seek Assistance with Allah^{-azwj}, and am sheltering my back to Allah^{-azwj}, and am delegating my affairs to Allah^{-azwj}, my Lord^{-azwj}! I believe in Your^{-azwj} Book which You^{-azwj} have Revealed, and Your^{-azwj} Prophet^{-saww} whom You^{-azwj} had Send, because no one comes with the goodness, my God^{-azwj}, except You^{-azwj}, nor can anyone Turn the evil away except You^{-azwj}.

عَزَّ جَارِكَ وَ جَلَّ تَنَاوُكَ وَ تَقَدَّسَتْ أَسْمَاؤُكَ وَ عَظُمَتْ آلَاؤُكَ وَ لَا إِلَهَ غَيْرُكَ

Mighty is Your^{-azwj} Shelter, and Majestic is Your^{-azwj} Praise, and Holy are Your^{-azwj} Names, and Magnificent are Your Favours, and there is no God^{-azwj} except apart from You^{-azwj}!

فَقَدْ رُوِيَ أَنَّ مَنْ خَرَجَ مِنْ مَنْزِلِهِ مُصْبِحاً وَ دَعَا بِهَذَا الدُّعَاءِ لَمْ يَطْرُقْهُ بَلَاءٌ حَتَّى يُمْسِيَ وَ يَتُوبَ إِلَى مَنْزِلِهِ وَ كَذَلِكَ مَنْ خَرَجَ فِي الْمَسَاءِ وَ دَعَا بِهِ لَمْ يَطْرُقْهُ بَلَاءٌ حَتَّى يُصْبِحَ وَ يَتُوبَ إِلَى مَنْزِلِهِ.

It is reported that the one who goes out from his house in the morning and supplicates with this supplication, affliction will not knock him until evening, and he will return to his house, and like that is the one who goes out in the evening and supplicates with it, affliction will not knock him until morning, and he will return to his house".¹¹⁴⁰

22- دَعَوَاتُ الرَّؤُودِيِّ، عَنِ الصَّادِقِ عَ ضَمِنْتُ لِمَنْ خَرَجَ مِنْ بَيْتِهِ مُعْتَمِئاً أَنْ يَرْجِعَ إِلَيْهِمْ سَالِماً.

(The book) 'Dawaat' of Al Rawandy –

'From Al-Sadiq^{-asws}: 'I^{-asws} guarantee for the one who goes out from his house turbaned, that he will return to it safely".¹¹⁴¹

وَ عَنِ النَّبِيِّ صَ عَنْ جَبْرِئِيلَ عَ مَنْ أَرَادَ سَفْراً فَأَخَذَ بَعْضَادَتِي بَابَ مَنْزِلِهِ فَقَرَأَ إِحْدَى عَشْرَةَ مَرَّةً قُلْ هُوَ اللَّهُ أَحَدٌ كَانَ اللَّهُ لَهُ حَارِساً حَتَّى يَرْجِعَ.

And from the Prophet^{-saww}, from Jibraeel^{-as}: 'One who intends a journey, he should hold a frame of the door of his house and recite eleven times, **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed), Allah^{-azwj} will be a Guard for him until he returns".¹¹⁴²

وَ قَالَ النَّبِيُّ صَ إِذَا رَكِبَ الرَّجُلُ الدَّابَّةَ فَسَمَى اللَّهَ زِدْفَهُ مَلَكٌ يَحْفَظُهُ حَتَّى يُنْزِلَهُ فَإِنْ رَكِبَ وَ لَمْ يُسَمِّ زِدْفَهُ شَيْطَانٌ.

¹¹⁴⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 21 g

¹¹⁴¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 21 h

¹¹⁴² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 22 a

And the Prophet^{-saww} said: ‘When the man rides the animal, he should name Allah^{-azwj}, and Angel will ride behind him until he descends. If he rides and does not name (Allah^{-azwj}), Satan^{-la} will ride behind him’.¹¹⁴³

وَقَالَ الصَّادِقُ ع إِذَا أَرَدْتَ سَفْرًا فَلَا تَضَعْ رِجْلَكَ فِي الرِّكَابِ حَتَّى تُقَدِّمَ بَيْنَ يَدَيْكَ صَدَقَةً فَلَمْ أَمْ كَثُرَ

And Al-Sadiq^{-asws} said: ‘When you want to travel, do not place your legs in the stirrups until you send forward charity in front of you, be it little or more’.

قَالَ الْمُعَلَّى بْنُ خُنَيْسٍ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ كَيْمَ الْقَلِيلِ وَكَيْمَ الْكَثِيرِ قَالَ مَا بَيْنَ الرَّغِيفِ فَصَاعِدًا وَكُلَّمَا أَكْثَرْتَ صَدَقَتَكَ كَانَ أَقْضَى لِحَاجَتِكَ.

Al Moalla Bin Khuneys (narrator) said, ‘I said, ‘O son^{-asws} of Rasool-Allah^{-saww}! How much is the little and how much is the more?’

He^{-asws} said: ‘Between the loaf (of bread) and upwards, and every time your charity increases, it would be more fulfilling for your needs’.¹¹⁴⁴

وَقَالُوا ع إِذَا أَرَدْتَ سَفْرًا فَتَوَضَّأْ وَضُوءَ الصَّلَاةِ وَاجْمَعْ أَهْلَكَ وَصَلِّ رُكْعَتَيْنِ فَإِذَا سَلِمْتَ فَقُلْ - اللَّهُمَّ إِنِّي أَسْتَوْدِعُكَ السَّاعَةَ نَفْسِي وَ أَهْلِي اللَّهُمَّ أَنْتَ الصَّاحِبُ وَأَنْتَ الْخَلِيفَةُ

And they^{-asws} said: ‘When you want to travel, then wash the Wud’u for the Salat, and gather your family, and pray two Cycles. When you have greeted (completed Salat), then say, ‘O Allah^{-azwj}! I am now entrusting myself, and my family. O Allah^{-azwj}! You^{-azwj} are the Companion, and You^{-azwj} are the Replacement!’

وَ إِذَا وَضَعْتَ رِجْلَكَ عَلَى بَابِكَ فَقُلْ بِسْمِ اللَّهِ آمَنْتُ بِاللَّهِ وَ تَوَكَّلْتُ عَلَى اللَّهِ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ.

And when you place your legs upon your door (step), then say, ‘In the Name of Allah^{-azwj}! I believe in Allah^{-azwj} and rely upon Allah^{-azwj}. Whatever Allah^{-azwj} so Desires. There is no strength except with Allah^{-azwj}!’¹¹⁴⁵

23- نَحَج، نَحَجِ الْبَلَاغَةَ مِنْ كَلَامِ لَهُ ع عِنْدَ عَزْمِهِ عَلَى الْمَسِيرِ إِلَى الشَّامِ - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعَثَاءِ السَّفَرِ وَ كَابَةِ الْمُنْقَلَبِ وَ سُوءِ الْمُنْظَرِ فِي النَّفْسِ وَ الْأَهْلِ وَ الْمَالِ

(The book) ‘Nahj Al Balagah’ –

‘From a speech of his^{-asws} during his^{-asws} determination upon travelling to Syria: “O Allah^{-azwj}! I^{-asws} seek Refuge with You^{-azwj} from the hardships of the journey, and the gloom of the overturning, and the evil scenery regarding the souls and the family and the wealth.

وَ الْوَلَدِ اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَ أَنْتَ الْخَلِيفَةُ فِي الْأَهْلِ - لَا يَجْمَعُهُمَا عَيْبُكَ لِأَنَّ الْمُسْتَحْلَفَ لَا يَكُونُ مُسْتَضْعَبًا وَ الْمُسْتَضْعَبُ لَا يَكُونُ مُسْتَحْلَفًا.

¹¹⁴³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 22 b

¹¹⁴⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 22 c

¹¹⁴⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 22 d

O Allah-^{azwj}! You-^{azwj} are the Companion in the journey and You-^{azwj} are the replacement (protection) regarding the family, and none can gather them apart from You-^{azwj} because the one left behind cannot be the companion, and the companion cannot be the one left behind".¹¹⁴⁶

قال السيد رضي الله عنه و ابتداء هذا الكلام مروى عن رسول الله ص و قد ففاه ع بأبلغ كلام و تمه بأحسن تمام من قوله لا يجمعهما غيرك إلى آخر الفصل.

The Seyyid Al Shareef (compiler), may Allah-^{azwj} be Pleased with him, said, 'And the beginning of this speech is reported as being from Rasool-Allah-^{sawww}, and Amir Al-Momineen-^{asws} has followed it through with the most eloquent of speeches and completed it with the most excellent of completions, from his-^{asws} words no one has collected it apart from you-^{asws} up to end of the merit''.

24- ل، الخصال الأزرعائمة قال أمير المؤمنين ع إذا خرج أحدكم في سفر فليقل اللهم أنت الصاحب في السفر و الحامل على الظهر و الخليفة في الأهل و المال و الولد

(The book) 'Al Khisaal' –

'(The Hadeeth) 'Al-Arbamiya' – Amir Al-Momineen-^{asws} said: 'Whenever one of you goes out in a journey, let him say, 'O Allah-^{azwj}! You-^{azwj} are the Companion in the journey, and the Carrier upon the back, and the Replacement regarding the family, and the wealth, and the sons!'

و إذا نزلتم منزلاً فقولوا- اللهم أنزلنا منزلاً مباركاً و أنت خير المنزلين.

And when you descend at a pausing stop, then say, 'O Allah-^{azwj}! **in a Blessed landing, and you are the best of the Landers' [23:29]**'.¹¹⁴⁷

و قال ع من ضل منكم في سفر أو خاف على نفسه فليناد يا صالح اغنني فإن في إخوانكم من الجن جنيبا يسمى صالحا يسبح في البلاد لمكانكم محتسبا نفسه لكم فإذا سمع الصوت أجاب و أرشد الضال منكم و حبس عليه دابته.

And he-^{asws} said: 'One from you who gets lost during a journey, or fears upon himself, let him call out, 'O Salih, help me!' Among your brothers from the Jinn, there is a Jinn named as 'Salih'. He wanders in the wilderness to your places anticipating himself for you all. When he hears the voice, he answers, and he guides the one from you who is lost, and he withholds his animal for him".¹¹⁴⁸

و قال ع من خاف منكم العرق فليقرأ بسم الله مجراها و مرساها إن ربي لغفور رحيم بسم الله الملك الحق ما قدروا الله حق قدره و الأرض جميعاً قبضته يوم القيامة و السماوات مطويات بيمينه سبحانه و تعالى عما يشركون.

¹¹⁴⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 23

¹¹⁴⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 24 a

¹¹⁴⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 24 b

And he^{-asws} said: ‘One from you who fears the drowning, let him recite, **‘in the Name of Allah would be its sailing and its anchoring; surely my Lord is Forgiving, Merciful’ [11:41]**. In the Name of Allah^{-azwj} the King, the truth! **And they are not appreciating Allah with the appreciation that is due to Him; and the whole of the earth would be in His Grip on the Day of Judgement, and the skies having been rolled up in His Right Hand. Glorious is He and Exalted from what they are associating [39:67]’**.¹¹⁴⁹

25- ب، قرب الإسناد عن ابن عيسى عن ابن أسباط قال: قُلْتُ لِأَبِي الْحَسَنِ ع- مَا تَرَى أَخْرُجُ بَرًّا أَوْ بَحْرًا فَإِنَّ طَرِيقَنَا مَخُوفٌ شَدِيدٌ الْخَطَرِ

(The book) ‘Qurb Al Asnaad’ – from Ibn Isa, from Ibn Asbaat who said,

‘I said to Abu Al-Hassan^{-asws}, ‘What is your^{-asws} view, shall I go out by land or by seas, for there are two roads being of severe danger?’

قَالَ اخْرُجْ بَرًّا

He^{-asws} said: ‘Go out by land!’

ثُمَّ قَالَ وَ لَا عَلَيْكَ أَنْ تَأْتِيَ مَسْجِدَ رَسُولِ اللَّهِ ص فَتُصَلِّيَ رُكْعَتَيْنِ فِي عَيْرٍ وَقْتِ فَرِيضَةٍ ثُمَّ تَسْتَخِيرَ اللَّهَ مِائَةَ مَرَّةٍ

Then he^{-asws} said: ‘And it is not upon you to go to Masjid of Rasool-Allah^{-saww}, pray two Cycles in other than the Prescribed timings, then you should seek the Choice of Allah^{-azwj} one hundred times.

فَإِنْ خَرَجَ لَكَ عَلَى الْبَحْرِ فَقُلِ الَّذِي قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى ارْكَبُوا فِيهَا بِسْمِ اللَّهِ جَرَّاهَا وَ مُرْسَاهَا إِنَّ رَبِّي لَعَفُورٌ رَحِيمٌ

If it comes out for you upon the sea, then say that which Allah^{-azwj} Blessed and Exalted: **‘in the Name of Allah would be its sailing and its anchoring; surely my Lord is Forgiving, Merciful’ [11:41]**.

فَإِنْ اضْطَرَبَ فَقُلْ بِسْمِ اللَّهِ اسْكُنْ بِسَكِينَةِ اللَّهِ وَ قَرِّ بِوَقَارِ اللَّهِ وَ اهْدَأْ بِإِذْنِ اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِإِذْنِ اللَّهِ [كَذَا]

If you are desperate, then say, ‘In the Name of Allah^{-azwj}! Be calm with the Tranquillity of Allah^{-azwj}, and be dignified by the Dignity of Allah^{-azwj}, and guide by the Permission of Allah^{-azwj}, and there is neither might nor strength except by the Permission of Allah^{-azwj}!’ – like that.

فُلْنَا لَهُ أَصْلَحَكَ اللَّهُ مَا السَّكِينَةُ

We said to him^{-asws}, ‘May Allah^{-azwj} Keep you^{-asws} well! What is the tranquillity?’

قَالَ رِيحٌ تَخْرُجُ مِنَ الْجَنَّةِ لَهَا صُورَةٌ كَصُورَةِ الْإِنْسَانِ وَ رَائِحَةٌ طَيِّبَةٌ وَ هِيَ الَّتِي أَنْزَلْتَ عَلَى إِبْرَاهِيمَ صَلَوَاتُ اللَّهِ عَلَيْهِ فَأَقْبَلْتَ تَدْوُرُ حَوْلَ أَرْكَانِ الْبَيْتِ وَ هُوَ يَصْعُقُ الْأَسَاطِينَ

¹¹⁴⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 24 c

He^{-asws} said: 'A wind emerging from the Paradise having a face for it like the face of a human being, and an aromatic smell, and it is which descended unto Ibrahim^{-as}, may the Salawaat of Allah^{-azwj} be upon him^{-as}. It came and rotated around the sides of the House (Kaaba), and he (Ibrahim^{-as}) placed the foundations'.

فُلْنَا هِيَ مِنَ الَّتِي قَالَ فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ وَ بَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسَى وَ آلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ

We said, 'Is it from which Allah^{-azwj} Said: ***'wherein is tranquillity from your Lord and remnants of what the progeny of Musa and the progeny of Haroun have left, the Angels would be carrying it; [2:248]'***

قَالَ تِلْكَ السَّكِينَةُ كَانَتْ فِي التَّابُوتِ وَ كَانَتْ فِيهَا طَسَنَتْ يُغَسَّلُ فِيهَا قُلُوبُ الْأَنْبِيَاءِ وَ كَانَتْ التَّابُوتُ يَدُورُ فِي بَنِي إِسْرَائِيلَ مَعَ الْأَنْبِيَاءِ

He^{-asws} said: 'That is the tranquillity which was in the box (Taboot), and in it was a trove in which hearts of the Prophets^{-as} had been washed, and the box used to rotate among children of Israel with the Prophets^{-as}'.

فَمَا أَقْبَلَ عَلَيْنَا قَالَ فَمَا تَابُوتُكُمْ

Then he^{-asws} faced towards us, he^{-asws} said: 'What is your (understanding of) 'Taboot'?'

فُلْنَا السِّلَاحَ

We said, 'The weapons'.

قَالَ صَدَقْتُمْ هُوَ تَابُوتُكُمْ

He^{-asws} said: 'You speak the truth! It is your 'Taboot'!'

فَمَا قَالَ فَإِنْ خَرَجْتَ بَرًّا فَعَلِ الَّذِي قَالَ اللَّهُ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ - وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ فَإِنَّهُ لَيْسَ عَبْدٌ يَقُولُ عِنْدَ رُكُوبِهِ فَيَقَعُ مِنْ بَعِيرٍ أَوْ دَابَّةٍ فَيَضُرُّهُ شَيْءٌ بِإِذْنِ اللَّهِ

Then he^{-asws} said: 'If you were to go by land, then say that which Allah^{-azwj} Said: ***'Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord' [43:14]***. There isn't any servant saying (it) during his riding, so he falls off from a camel or an animal and something would harm him, by the Permission of Allah^{-azwj}'.

وَ قَالَ فَإِذَا خَرَجْتَ مِنْ مَنزِلِكَ فَقُلْ بِسْمِ اللَّهِ آمَنْتُ بِاللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّ الْمَلَائِكَةَ تَضْرِبُ وُجُوهَ الشَّيَاطِينِ

And he^{-asws} said: 'When you go out from your house, then say, 'In the Name of Allah^{-azwj}! I believe in Allah^{-azwj}! I rely upon Allah^{-azwj}! There is neither might nor strength except with Allah^{-azwj}'

وَ تَقُولُ قَدْ سَمَى اللَّهُ وَ آمَنَ بِاللَّهِ وَ تَوَكَّلَ عَلَى اللَّهِ وَ قَالَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

Then Angels will strike the faces of Satans^{-la}, and you should say, ‘I have named Allah^{-azwj}, and believe in Allah^{-azwj}, and rely upon Allah^{-azwj}!’ And say, ‘There is neither might nor strength except with Allah^{-azwj}!’¹¹⁵⁰

أَقُولُ قَدْ مَضَى الْحَبْرُ فِي بَابِ الْأَذَابِ بِرَوَايَةِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَسْبَاطٍ وَفِيهِ فَإِذَا عَزَمْتَ عَلَى شَيْءٍ وَرَكِبْتَ الْبَرَّ فَإِذَا اسْتَوَيْتَ عَلَى رَاحِلَتِكَ
فَقُلْ سُبْحَانَ الَّذِي إِنْ

I (Majlisi) am saying, ‘The Hadeeth has already passed in the chapters on etiquettes, by a report of Ali Bin Ibrahim, from his father, from Ibn Asbaat, and in it,

‘When you determine upon something and ride on the land, when you are even upon your riding animal, then say, **‘Therefore Glory be to Him [36:83] – etc.**

وَ إِنْ رَكِبْتَ بَحْرًا فَقُلْ حِينَ تَرَكَبُ بِسْمِ اللَّهِ جَرَاهَا وَ مُرْسَاهَا فَإِذَا ضَرَبَتْ بِكَ الْأَمْوَاجُ فَاتَّكِ عَلَى يَسَارِكَ وَ أَشِرْ إِلَى الْمَوْجِ بِيَدِكَ وَ قُلْ اسْكُنْ بِسَكِينَةِ اللَّهِ وَ قَرِّ بِقَرَارِ اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And if you were to sail the sea, then say when you embark, **‘in the Name of Allah would be its sailing and its anchoring; [11:41]**. When the waves hit you, then leant to your left and gesture towards the waves with your hand, and say, ‘Calm down, by the Tranquillity of Allah^{-azwj}, and Settle down by the Settling of Allah^{-azwj}! There is neither might nor strength except with Allah^{-azwj}!’

قَالَ ابْنُ أَسْبَاطٍ فَرَكِبْتُ الْبَحْرَ وَ كَانَ إِذَا هَاجَ الْمَوْجُ قُلْتُ كَمَا أَمَرَنِي أَبُو الْحَسَنِ ع- فَيَسْتَفْسِمُ الْمَوْجُ وَ لَا يُصِيبُنَا مِنْهُ شَيْءٌ.

Ibn Asbaat (the narrator) said, ‘I sailed the sea, and whenever the waves stirred (were high), I said like what Abu Al-Hassan^{-asws} had instructed me. The waves breathed (reduced) and nothing from it afflicted us’.¹¹⁵¹

26- سن، المحاسن عن ابن فضال عن محمد بن سعيد عن السكوني عن أبي عبد الله ع قال قال النبي ص من هبط وادياً فقال لا إله إلا الله و الله أكبر
ملاً الله الوادي حسنات فليعظم الوادي بغداً و ليصغر.

(The book) ‘Al Mahasin’ – from Ibn Fazzal, from Muhammad Bin Saeed, from Al Sakuni,

‘From Abu Abdullah^{-asws} having said: ‘The Prophet^{-saww} said: ‘One goes down a valley, so he says, ‘There is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest!’ Allah^{-azwj} will Fill the valley with good deeds, so let him revere the valley remotely and let him belittle (himself)’.¹¹⁵²

27- سن، المحاسن عن التوفلي بإسناده قال قال رسول الله ص ما استخلف رجل على أهله بخلافه أفضل من رجعتهن يركعهما إذا أراذ الخروج إلى سفره
يقول اللهم إني استودعك نفسي و أهلي و مالي و ذريتي و ذريتي و ذريتي و أمانتي و خاتمة عملي إلا أعطاه الله ما سأل.

(The book) ‘Al Mahasin’ – from Al Nowfaly by his chain, said,

¹¹⁵⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 25 a

¹¹⁵¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 25 b

¹¹⁵² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 26

‘Rasool-Allah^{-saww} said: ‘A man will not replace upon his family with a replacement better than two Cycles Salat he prays when he wants to go out to his journey saying, ‘O Allah^{-azwj}! I am entrusting You^{-azwj} myself, and my family, and my wealth, and my offspring, and my world, and my Hereafter, and my safety, and ending of my deeds’ – except Allah^{-azwj} will Give him what he asks for’¹¹⁵³.

28- سن، المحاسن عن ابن محبوب عن الحارث بن محمد عن أبي جعفر الأحمول عن يزيد بن معاوية قال: كان أبو جعفر ع إذا أراد سفراً جمع عياله في بيت ثم قال - اللهم إني أستودعك العداة نفسي و مالي و ذريتي و ذنباي و أهلي و ولدي و الشاهد منّا و العائيب

(The book) ‘Al Mahasin’ – from Ibn Mahboub, from Al Haris Bin Muhammad, from Abu Ja’far Al Ahowl, from Bureyd Bin Muawiya who said,

‘It was so, whenever Abu Ja’far^{-asws} intended a journey, he^{-asws} gathered his^{-asws} dependants in a room, then said: ‘O Allah^{-azwj}! I entrust You^{-azwj} the morning of myself, and my wealth, and my offspring, and my world, and my family, and my children, and the ones from us present and the absentee.

اللهم احفظنا و احفظ عايتنا اللهم اجعلنا في جوارك اللهم لا تسلبنا نعمتك و لا تعجز ما بنا من عافيتك و فضلك.

O Allah^{-azwj}! Protect us and Protect upon us! O Allah^{-azwj}! Make us to be in Your^{-azwj} vicinity! O Allah^{-azwj}! Do not Strip us of Your^{-azwj} bounties, and do not Change what is with us of our well-being and Your^{-azwj} Grace!’¹¹⁵⁴

29- سن، المحاسن عن موسى بن القاسم عن الصباح الحذاء قال سمعت أبا الحسن موسى بن جعفر ع يقول لو كان الرجل منكم إذا أراد سفراً قام على باب داره تلقاء وجهه الذي يتوجه له فقرأ فاتحة الكتاب أمانة و عن يمينه و عن شماله و آية الكرسي أمانة و عن يمينه و عن شماله ثم قال اللهم احفظني و احفظ ما معي و سلمني و سلم ما معي و بلعني و بلع ما معي بلاغك الحسن الجميل لحفظه الله و حفظ ما عليه و حفظ ما معه و سلمه الله و سلم ما معه و بلغه الله و بلغ ما معه

(The book) ‘Al Mahasin’ – from Musa Bin Al Qasim, from Al Sabbah Al Haza’a who said,

‘I heard Abu Al-Hassan Musa Bin Ja’far^{-asws} saying: ‘If the man from you, when he intends a journey, were to stand upon a door (step) of his house, facing his face towards the direction he is heading towards, so he recites Surah Al Fatiha in front of him, and on his right, and on his left, and Ayat Al Kursy in front of him, and on his right and on his left, then says, ‘O Allah^{-azwj}! Protect me and Protect what is with me, and Secure me and Secure what is with me, and Make me reach and Make reach what is with me with Your^{-azwj} excellent reaching, the beautiful’ – Allah^{-azwj} Protect him, and Protect what is upon him, and Protect what is with him, and Allah^{-azwj} will Secure him, and Secure what is with him, and Allah^{-azwj} will Make him reach, and Make reach what is with him’.

قال ثم قال لي يا صباح أ ما رأيت الرجل يحفظ و لا يحفظ ما معه و يبلغ و لا يبلغ ما معه

¹¹⁵³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 27

¹¹⁵⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 28

He (the narrator) said, 'Then he^{-asws} said to me: 'O Sabbah! Have you not seen the man having been Protected and what is with him is not Protected, and he reaches and what is with him does not reach?'

فُلْتُ بَلَى جُعِلْتُ فِدَاكَ.

I said, 'Yes, may I be sacrificed for you^{-asws}!'¹¹⁵⁵

30- سن، المحاسن عن الحسن بن الحسين أو غيره عن محمد بن سينان رفته قال: كان أبو عبد الله ع إذا أراد سفراً قال- اللهم خذ سبيلنا و أحسن تسبيرنا و أعظم عافيتنا.

(The book) 'Al Mahasin' – from Al-Hassan Bin Al-Husayn, or someone else, from Muhammad Bin Sinan, raising it, said,

'It was so, whenever Abu Abdullah^{-asws} intended a journey, said: 'O Allah^{-azwj}! Free our way and improve our travel, and better our well-being!'¹¹⁵⁶

31- سن، المحاسن عن عديّة من أصحابنا عن ابن أسباط عن أبي الحسن الرضا ع قال: قال لي إذا خرجت من منزلك في سفر أو حضر فقل- بسم الله آمنت بالله توكلت على الله ما شاء الله و لا حول و لا قوة إلا بالله

(The book) 'Al Mahasin' – from a number of our companions, from Ibn Asbaat,

'From Abu Al-Hassan Al-Reza^{-asws}, he (the narrator) said, 'He^{-asws} said to me: 'When you go out from your house in a journey or stay, then say, 'In the Name of Allah^{-azwj}! I believe in Allah^{-azwj}, and rely upon Allah^{-azwj}. Whatever Allah^{-azwj} so Desires, and there is neither might nor strength except with Allah^{-azwj}!'

فيلقأ الشيطان فتضرب الملائكة وجوهها و تقول ما سئلكم عليه و قد سمى الله و آمن به و توكل على الله و قال ما شاء الله لا قوة إلا بالله.

(If) the Satans^{-la} were to face you, the Angels will strike their faces and say, 'There is no way for you^{-la} all upon him, and he has already named Allah^{-azwj}, and believed in Him^{-azwj}, and relied upon Him^{-azwj}, and has said, 'Whatever Allah^{-azwj} so Desires, there is neither might nor strength except with Allah^{-azwj}'¹¹⁵⁷.

و رواه ابن فضال عن الحسن بن الجهم عن الرضا ع إلا أنه قال لا حول و لا قوة إلا بالله.

And it is reported by Ibn Fazzal, from Al-Hassan Bin Al Jahm,

'From Al-Reza^{-asws}, except he^{-asws} said: 'There is neither might nor strength except with Allah^{-azwj}'¹¹⁵⁸.

¹¹⁵⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 29

¹¹⁵⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 30

¹¹⁵⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 31 a

¹¹⁵⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 31 b

32- سن، المحاسن عن أبيه عن محمد بن سنان عن خديفة بن منصور قال: صحبتُ أبا عبد الله ع وَ هُوَ مُتَوَجِّهُ إِلَى مَكَّةَ فَلَمَّا صَلَّى قَالَ اللَّهُمَّ خَلِّ سَبِيلَنَا وَ أَحْسِنْ تَسْيِيرَنَا وَ أَحْسِنْ عَافِيَتَنَا

(The book) 'Al Mahasin' – from his father, from Muhammad Bin Sinan, from Huzeyfa Bin Mansour who said,

'I accompanied Abu Abdullah^{-asws} and he^{-asws} was heading to Makkah. When he^{-asws} had prayed Salat, he^{-asws} said: 'O Allah^{-azwj}! Free our way, and improve our travel, and better our well-being!'

وَ كُلَّمَا صَعِدَ إِلَى أَكْمَةٍ قَالَ اللَّهُمَّ لَكَ الشَّرْفُ عَلَى كُلِّ شَرَفٍ.

And every time he^{-asws} climbed a hill, said: 'O Allah^{-azwj}! For You^{-azwj} is the Nobility upon every edge (cliff)!'¹¹⁵⁹

33- سن، المحاسن عن ابن يزيد رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص وَ الَّذِي نَفْسُ أَبِي الْقَاسِمِ بِيَدِهِ مَا أَهْلٌ مُهَلَّلٌ وَ لَا كَبَّرَ مُكَبَّرٌ عِنْدَ شَرَفٍ مِنَ الْأَشْرَافِ إِلَّا أَهْلٌ مَا بَيْنَ يَدَيْهِ وَ كَبَّرَ مَا بَيْنَ يَدَيْهِ بِتَهْلِيلِهِ وَ تَكْبِيرِهِ حَتَّى يَمُتَّعَ مُنْقَطِعَ التُّرَابِ.

(The book) 'Al Mahasin' – from Ibn Yazeed,

'Raising it to Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'By the One^{-azwj} in Whose Hand is the soul of Abu Al Qasim^{-saww}! No extoller of Holiness will extol, nor an exclamer of Greatness will exclaim at a cliff from the cliffs except, it will be extolled in front of him and exclaimed what is in front of him along with his extollations and exclamations until he cuts across the desert sand''¹¹⁶⁰.

34- سن، المحاسن عن محمد بن علي عن عبد الرحمن بن أبي هاشم عن أبي خديجة عن أبي عبد الله ع قَالَ: أَتَى أَخْوَانَ رَسُولِ اللَّهِ ص فَقَالَا إِنَّا نُرِيدُ الشَّامَ فِي تِجَارَةٍ فَعَلِّمْنَا مَا نَقُولُ

(The book) 'Al Mahasin' – from Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja,

'From Abu Abdullah^{-asws} having said: 'Two brothers (in faith) came to Rasool-Allah^{-saww}. They said, 'We intend (going to) Syria regarding business, so teach us what we should be saying'.

قَالَ نَعَمْ إِذَا أَوَيْتُمَا إِلَى الْمَنْزِلِ فَصَلَّيْتُمَا الْعِشَاءَ الْأَخِرَةَ فَإِذَا وَضَعْتُمَا جُنُبَهُ عَلَى فِرَاشِهِ بَعْدَ الصَّلَاةِ فَلْيَسْبِحْ تَسْبِيحَ فَاطِمَةَ ع ثُمَّ لْيُقْرَأْ آيَةُ الْكُرْسِيِّ فَإِنَّهُ تَحْفُوظٌ مِنْ كُلِّ شَيْءٍ حَتَّى يُصْبِحَ

He^{-saww} said: 'Yes. When you come to the pausing stop, then pray the last Al Isha. When one of you places his side upon his bed after the Salat, let him glorify with glorification of Fatima^{-asws}, then let him recite Ayat Al Kursy, for it is protection from all things until morning.

وَ إِنَّ أَلْوَصَّاءَ تَبِعُوهُمْ حَتَّى إِذَا نَزَلُوا بَعَثُوا غُلَامًا لَهُمْ لِيَنْظُرَ كَيْفَ حَالُهُمَا نَأْمًا أَمْ مُسْتَبْتَقَيْنِ فَأَنْتَهَى الْعُلَامُ إِلَيْهِمَا وَ قَدْ وَضَعَتْ أَحَدُهُمَا جُنُبَهُ عَلَى فِرَاشِهِ وَ قَرَأَ آيَةَ الْكُرْسِيِّ وَ سَبَّحَ تَسْبِيحَ فَاطِمَةَ ع-

¹¹⁵⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 32

¹¹⁶⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 33

And the thieves pursued them until when they descended. They sent a slave of their in order to look at how their situation was, whether sleeping or awake. The slave ended to them, and one of them had placed his side upon his bed and he recited Ayat Al Kursy and glorified with the glorification (Tasbeeh) of Fatima^{-asws}.

قَالَ فَإِذَا عَلَيْهِمَا خَائِطَانِ مَبْنِيَّانِ فَجَاءَ الْغَلَامُ فَطَافَ بَيْنَهُمَا فَكَلَّمَا دَارَ لَمْ يَرَ إِلَّا خَائِطَيْنِ مَبْنِيَّيْنِ فَرَجَعَ إِلَى أَصْحَابِهِ فَقَالَ لَا وَاللَّهِ مَا رَأَيْتُ إِلَّا خَائِطَيْنِ مَبْنِيَّيْنِ

He^{-asws} said: ‘There was build walls by them. The slave came and circles around them. Every time he circles he did not see except built walls, so he returned to his companions. He said, ‘By Allah^{-azwj}! I did not see except two built walls!’

فَقَالُوا لَهُ أَلْخَرَاكَ اللَّهُ لَقَدْ كَذَبْتَ بَلْ ضَعُفْتَ وَ جُبْنْتَ فَقَامُوا فَنظَرُوا فَلَمْ يَجِدُوا إِلَّا خَائِطَيْنِ فَدَارُوا بِالْخَائِطَيْنِ فَلَمْ يَسْمَعُوا وَ لَمْ يَرَوْا إِنْسَانًا فَأَنْصَرَفُوا إِلَى مَنَازِلِهِمْ

They said to him, ‘May Allah^{-azwj} Disgrace you! You are lying, but you had weakened and were a coward’. They stood up and looked, but they could not find except two built walls. They circled the walls, but they could neither hear not see any person. So they left to go to their houses.

فَلَمَّا كَانَ مِنَ الْعَدِ جَاءُوا إِلَيْهِمْ فَقَالُوا أَيْنَ كُنْتُمْ فَقَالَا مَا كُنَّا إِلَّا هَاهُنَا وَ مَا بَرَحْنَا فَقَالُوا وَاللَّهِ لَقَدْ جِئْنَا وَ مَا رَأَيْنَا إِلَّا خَائِطَيْنِ مَبْنِيَّيْنِ فَحَدَّثُونَا مَا قَصَّيْتُمْ

When it was the next morning, they came to them. They said, ‘Where were you two?’ They said, ‘We were not except over here and we have not departed’. They said, ‘By Allah^{-azwj}! We had come and did not see except two build walls. Narrate to us what your stories are!’

قَالُوا إِنَّا أَتَيْنَا رَسُولَ اللَّهِ ص فَسَأَلْنَاهُ أَنْ يُعَلِّمَنَا آيَةَ الْكُرْسِيِّ وَ تَسْبِيحَ فَاطِمَةَ ع فَقُلْنَا

They said, ‘We had gone to Rasool-Allah^{-saww} and asked him^{-saww} if he^{-saww} could teach us. He^{-saww} taught us Ayat Al Kursy, and Tasbeeh of Fatima^{-asws}, so we said (it)!’

فَقَالُوا انْطَلِقُوا لَا وَاللَّهِ مَا نَتَّبِعُكُمْ أَبَدًا وَ لَا يُقَدِّرُ عَلَيْكُمْ لِصِّ أَبَدًا بَعْدَ هَذَا الْكَلَامِ.

They said, ‘They said, ‘Go, no by Allah^{-azwj}, we will not pursue you, ever, and no thief will be able upon you, ever, after this speech”¹¹⁶¹.

35- سن، المحاسن عن أبيه عن عبيد الله بن الحسين الزندي عن علي بن أبي حمزة عن أبي بصير عن أبي جعفر ع قال: إذا ضللت في الطريق فتاد يا صالح يا أبا صالح أُرشدونا إلى الطريق رحمتكم الله

(The book) ‘Al Mahasin’ – from his father, from Ubeydullah Bin Al-Husayn Al Zardandy, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Ja’far^{-asws} having said: ‘When you are lost in the road, call out, ‘O Salih! O Abu Salih! Guide us to the road, may Allah^{-azwj} have Mercy on you!’”

قَالَ عَبِيدُ اللَّهِ فَأَصَابَنَا ذَلِكَ فَأَمَرْنَا بَعْضَ مَنْ مَعَنَا أَنْ يَتَنَحَّى وَيُنَادِيَ كَذَلِكَ

Ubeydullah said, ‘That (losing the way) afflicted us, so we instructed someone with us to step aside and call out like that’.

قَالَ فَتَنَحَّى فَنَادَى ثُمَّ أَنَا فَأَخْبَرَنَا أَنَّهُ سَمِعَ صَوْتًا يُرَدُّ دَقِيقًا يَقُولُ الطَّرِيقُ يَمَنَةً أَوْ قَالَ يَسْرَةً فَوَجَدْنَا كَمَا قَالَ

He (the narrator) said, ‘He stepped aside and called out. Then he came to us and informed us that he had heard a voice responding softly saying, ‘The road in on the right!’ Or said, ‘Left’. We found it like what he had said.

وَ حَدَّثَنِي بِهِ أَبِي أَنَّهُمْ حَادُوا عَنِ الطَّرِيقِ بِالْبَادِيَةِ فَفَعَلْنَا ذَلِكَ فَأَرَشَدُونَا وَ قَالَ صَاحِبُنَا سَمِعْتُ صَوْتًا دَقِيقًا يَقُولُ الطَّرِيقُ يَمَنَةً فَمَا سِرْنَا إِلَّا قَلِيلًا حَتَّى عَارَضَنَا الطَّرِيقُ.

And my father narrated to me with it they had turned away from the road in the wilderness, ‘So we did that and were guided’, and he said, ‘Our companion heard a soft voice saying, ‘The road is on the right!’ We had not travelled except a little until the road presented to us”¹¹⁶².

36- سن، المحاسن عن أبيه عن محمد بن أبي القاسم عن علي بن سليمان بن رشيد عن علي بن الحسين القلانسي عن محمد بن سينان عن عمر بن يزيد قال: ضللنا سنة من السنين و نحن في طريق مكة فأقمنا ثلاثة أيام نطلب الطريق فلم نجد له فلما أن كان في اليوم الثالث و قد نفذ ما كان معنا من الماء عمدنا إلى ما كان معنا من ثياب الإحرام و من الحنوط فتحنطنا و تكفنا بإزار إحرامنا

(The book) ‘Al Mahasin’ – from his father, from Muhammad Bin Abu Al Qasim, from Ali Bin Suleyman Bin Rusheyd, from Ali Bin Al-Husayn Al Qalanisy, from Muhammad Bin Sinan, from Umar Bin Yazeed who said,

‘We were lost, in a year from the years, and we were in a road to Makkah. We stayed for three days seeking the road, but could not find it. When it was during the third day, and we had depleted what water was with us, we deliberated to what was with us from the clothes of Ihraam, and from the embalmment. We embalmed and enshrouded ourselves with our Ihram’s.

فَقَامَ رَجُلٌ مِنْ أَصْحَابِنَا فَنَادَى يَا صَالِحُ يَا أَبَا الْحُسَيْنِ فَأَجَابَهُ مُجِيبٌ مِنْ بَعْدِ فَعُلْنَا لَهُ مَنْ أَنْتَ يَرْحَمُكَ اللَّهُ

A man from our companions stood up and called out, ‘O Salih! O Abu Al-Husayn^{-asws}!’ A responder answered him from afar. We said to him, ‘Who are you? May Allah^{-azwj} have Mercy on you!’

فَقَالَ أَنَا مِنَ النَّفَرِ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ وَ إِذْ صَرَفْنَا إِلَيْكَ نَفَرًا مِنَ الْمَجْرِيِّ يَسْتَمْعُونَ الْقُرْآنَ إِلَى آخِرِ الْآيَةِ وَ لَمْ يَبْقَ مِنْهُمْ عَيْرِي فَأَنَا مُرْشِدُ الضَّالِّ إِلَى الطَّرِيقِ

He said, 'I am from the number, those Allah^{-azwj} Mighty and Majestic Said in His^{-azwj} Book: **And when We Turned a number of the Jinn towards you listening to the Quran, [46:29]** – up to the end of the Verse, and there does not remain from them apart from me. I guide the lost ones to the road!'

قَالَ فَلَمَّ نَزَلَ تَتَّبِعُ الصَّوْتِ حَتَّى خَرَجْنَا إِلَى الطَّرِيقِ.

He (my father) said, 'We did not cease to follow the voice until we came out to the road'¹¹⁶³.

37- سنن، المحاسن عن أبي عبد الله عن حماد عن حريز عن إبراهيم بن نعيم عن أبي عبد الله ع قال: إِذَا دَخَلْتَ مَدْخَلًا تَخَافُهُ فَاقْرَأْ هَذِهِ آيَةَ- رَبِّ أَدْخِلْنِي مَدْخَلَ صِدْقِي وَأَخْرِجْنِي مَخْرَجَ صِدْقِي وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا فَإِذَا عَايَنْتَ الَّذِي تَخَافُهُ فَاقْرَأْ آيَةَ الْكُرْسِيِّ.

(The book) 'Al Mahasin' – from Abu Abdullah, from Hammad, from Hareyz, from Ibrahim Bin Nueym,

'From Abu Abdullah^{-asws} having said: 'When you enter an entrance you fear, then recite this Verse: **And say: 'Lord! Cause me to enter a correct entrance, and Cause me to go exit a correct exit, and Make for me from Yourself a (Divine) Authority, a persistent helper [17:80].** When you were to witness that which you fear, then recite Ayat Al Kursy'¹¹⁶⁴.

38- سنن، المحاسن عن موسى بن القاسم عن ابن أبي عمير عن الحسن بن عطية عن عمر بن يزيد عن أبي عبد الله عن آبائه ع قال قال رسول الله ص مَنْ نَزَلَ مِنْزَلًا يَتَخَوَّفُ عَلَيْهِ السَّبْعَ فَقَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ بِيَدِهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ سَبْعٍ إِلَّا أَمِنَ مِنْ شَرِّ ذَلِكَ السَّبْعِ حَتَّى يَرْحَلَ مِنْ ذَلِكَ الْمَنْزِلِ بِإِذْنِ اللَّهِ إِنْ شَاءَ اللَّهُ.

(The book) 'Al Mahasin' – from Musa Bin Al Qasim, from Ibn Abu Umeyr, from Al-Hassan in Atiyya, from Umar Bin Yazeed,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who descends in a descent he fears the lions (wild animals) upon him, so he says, 'I testify that there is no god except Alone, there is no associate for Him^{-azwj}. For Him^{-azwj} is the Kingdom and for Him^{-azwj} is the Praise. The good is in His^{-azwj} Hand, and He^{-azwj} is Able upon all things! O Allah^{-azwj}! I seek Refuge with You^{-azwj} from evil of every lion (wild animal)! – except he will be safe from evil of that lion (wild animal) until he departs from that pausing stop, by the Permission of Allah^{-azwj}, if Allah^{-azwj} so Desires'¹¹⁶⁵.

39- سنن، المحاسن عن بكر بن صالح عن الجعفر بن أبي الحسن ع قال: مَنْ خَرَجَ وَحْدَهُ فِي سَفَرٍ فَلْيَقُلْ مَا شَاءَ اللَّهُ- لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ اللَّهُمَّ آسِنْ وَخَشْتِي وَ أَعِيْنِي عَلَى وَحْدَتِي وَ اذْغَيْبِي

(The book) 'Al Mahasin' – from Bakr Bin Salih, from Al Ja'fary,

'From Abu Al-Hassan^{-asws} having said: 'One who goes out alone in a journey, let him say, 'Whatever Allah^{-azwj} so Desires. There is neither might nor strength except with Allah^{-azwj}! O Allah^{-azwj}! Comfort my loneliness and Assist me upon my loneliness and Fill my absence!''

¹¹⁶³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 36

¹¹⁶⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 37

¹¹⁶⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 38

قَالَ وَ مَنْ بَاتَ فِي بَيْتٍ وَحْدَهُ أَوْ فِي دَارٍ أَوْ فِي قَرْيَةٍ وَحْدَهُ فَلْيَقُلِ اللَّهُمَّ آتِنِي وَحْشَتِي وَ أَعِزِّي عَلَيَّ وَحْدَتِي

He^{-asws} said: 'And the one who spends a night along in a room, or in a house, or in a town alone, let him say, 'O Allah^{-azwj}! Comfort my loneliness, and Assist me upon my loneliness!'

قَالَ وَ قَالَ لَهُ قَائِلٌ إِنِّي صَاحِبُ صَيْدٍ سَعِ وَ أَيْتُ بِاللَّيْلِ فِي الْحَرَابَاتِ وَ الْمَكَانِ الْوَحْشِ

He (the narrator) said, 'And a speaker said to him^{-asws}, 'I am a hunter of lions (wild animals) and I tend to spend the night in the ruins and the lonely places'.

فَقَالَ إِذَا دَخَلْتَ فَقُلْ بِسْمِ اللَّهِ وَ أَدْخِلْ رِجْلَكَ الْيُمْنَى وَ إِذَا خَرَجْتَ فَأَخْرِجْ رِجْلَكَ الْيُسْرَى وَ قُلْ بِسْمِ اللَّهِ فَإِنَّكَ لَا تَرَى مَكْرُوهًا إِنْ شَاءَ اللَّهُ.

He^{-asws} said: 'When you enter (such a place), then say, 'In the Name of Allah^{-azwj}!', and enter your right leg; and when you exit, then bring out your left leg and say, 'In the Name of Allah^{-azwj}!', so you will not see any abhorrence, if Allah^{-azwj} so Desires".¹¹⁶⁶

40- سن، المحاسن عن أبيه عن ابن أبي عمير عن قاسم الصيرفي عن حفص بن القاسم قال سمعت أبا عبد الله ع يقول إن على ذروة كل جسر شيطاناً فإذا انتهيت إليه فقل بسم الله يرحل عنك.

(The book) 'Al Mahasin' – from his father, from Ibn Abu Umeyr, from Qasim Al Sayrafi, from Hafis Bin Al Qasim who said,

'I heard Abu Abdullah^{-asws} saying: 'Upon an arch of every bridge there is a Satan^{-la}. Whenever you end up to it, then say, 'In the Name of Allah^{-azwj}', he^{-la} depart away from you".¹¹⁶⁷

41- سن، المحاسن عن أبيه عن ذكره عن أبي الحسن موسى بن جعفر ع عن أبيه عن جده قال: كان في وصية رسول الله ص لعل ع- يا علي إذا أردت مدينة أو قرية فقل حين تغابها- اللهم إني أسألك خيرها و أعود بك من شرها اللهم أطعمنا من جناها و أعدنا من وبأها و حببنا إلى أهلها و حبب صالحي أهلها إلينا.

(The book) 'Al Mahasin' – from his father, from the one who mentioned it,

'From Abu Al-Hassan Musa Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'It was in a bequest of Rasool-Allah^{-saww} to Ali^{-asws}: 'O Ali^{-asws}! When you^{-asws} intend (to go to) a city or a town, then say when you^{-asws} witness it: 'O Allah^{-azwj}! I ask You^{-azwj} its goodness, and I seek Refuge with You^{-azwj} from its evil! O Allah^{-azwj}! Feed us from its harvest, and Shelter us from its plague, and Cause us to be beloved to its people, and Cause their righteous people to be beloved to us!"¹¹⁶⁸

42- سن، المحاسن بحذاء الإسناد قال قال رسول الله ص يا علي إذا نزلت منزلاً فقل- اللهم أنزلي منزلاً مباركاً و أنت خير المنزليين.

(The book) 'Al Mahasin' – By this chain,

¹¹⁶⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 39

¹¹⁶⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 40

¹¹⁶⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 41

'He^{-asws} said: 'Rasool-Allah^{-saww} said: 'O Ali^{-asws}! When you^{-asws} descend at a descent, then say, 'O Allah^{-azwj}! Disembark us **in a Blessed landing, and you are the best of the Landers'** [23:29]"¹¹⁶⁹.

43- سن، المحاسن عن مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُوسَى بْنِ سَعْدَانَ عَنْ رَجُلٍ عَنْ عَلِيِّ بْنِ الْمُغَيْرَةِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا سَافَرْتَ فَدَخَلْتَ الْمَدِينَةَ الَّتِي تُرِيدُهَا فَقُلْ حِينَ تُشْرَفُ عَلَيْهَا وَتَرَاهَا- اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ مَا أَظَلَّتْ وَ رَبَّ الْأَرْضِينَ السَّبْعِ وَ مَا أَقَلَّتْ وَ رَبَّ الرِّيَّاحِ وَ مَا دَرَّتْ وَ رَبَّ السَّبَّاطِينَ وَ مَا أَصَلَّتْ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَسْأَلُكَ مِنْ خَيْرِ هَذِهِ الْقَرْيَةِ وَ مَا فِيهَا وَ أَعُوذُ بِكَ مِنْ شَرِّهَا وَ شَرِّ مَا فِيهَا.

(The book) 'Al Mahasin' – from Muhammad Bin Ali, from Musa Bin Sa'dan, from a man, from Ali Bin Al Mugheira who said,

'Abu Abdullah^{-asws} said: 'When you travel and you enter the city which you intend, then say when you overlook upon it and see it, 'O Allah^{-azwj}! Lord^{-azwj} of the seven skies and what they shade, and Lord^{-azwj} of the seven earths and what they carry, and Lord^{-azwj} of the winds and what they scatter, and Lord^{-azwj} of the Satans^{-la} and what they^{-la} stray! I ask You^{-azwj} to send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and I ask You^{-azwj} of goodness of this town and what is in it, and I seek Refuge with You^{-azwj} from its evil and evil of what is in it!"¹¹⁷⁰

44- سن، المحاسن عن الْعَبَّاسِ بْنِ عَامِرٍ الْقَصْبَانِيِّ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ الْعَفَّارِيَّتِ مِنْ أَوْلَادِ الْأَنْبِيَاءِ تَتَخَلَّلُ وَ تَدْخُلُ بَيْنَ حَامِلِ الْمُؤْمِنِينَ فَتُنْفِرُ عَلَيْهِمْ إِبْلَهُمْ فَتَعَاهَدُوا ذَلِكَ بِآيَةِ الْكُرْسِيِّ.

(The book) 'Al Mahasin' – from Al Abbas Bin Aamir Al Qasbany, from Ibn Bukeyr, from Zurara who said,

'The audacious ones from the children of Iblees(es)^{-la} interfere and enter between carriages of the Momineen, and they^{-la} scare their camels upon them, so assure (from) that with Ayat Al Kursy"¹¹⁷¹.

45- طب، طب الأئمة عليهم السلام عن عَلِيِّ بْنِ عَزْوَةَ الْأَهْوَارِيِّ عَنِ الدَّيْلَمِيِّ عَنِ دَاوُدَ الرَّقِّيِّ عَنْ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: مَنْ كَانَ فِي سَفَرٍ وَ خَافَ اللَّصُوصَ وَ السَّبَّعَ فَلْيُكْتَبْ عَلَيَّ عُرْفِ دَابَّتِهِ- لَا تَخَافُ دَرَكًا وَ لَا تَخْشَى فَإِنَّهُ يَأْمَنُ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ

(The book) 'Tibb Al Aimmah^{-asws}', may the greetings be upon them^{-asws} – from Ali Bin Urwah Al Ahwazy, from Al Daylami, from Dawood Al Raqqy,

'From Musa^{-asws} Bin Ja'far^{-asws} having said: 'One who were to be in a journey and fears the robbers and the wild animals, let him write upon high part (hump) of his animal: **Do not fear of being overtaken, nor be scared"** [20:77], for he will be safe by the Permission of Allah^{-azwj} Mighty and Majestic'.

قَالَ دَاوُدُ الرَّقِّيُّ فَحَجَّجْتُ فَلَمَّا كُنَّا بِالْبَادِيَةِ جَاءَ قَوْمٌ مِنَ الْأَعْرَابِ فَقَطَعُوا عَلَيَّ الْقَافِلَةَ وَ أَنَا فِيهِمْ فَكَتَبْتُ عَلَيَّ عُرْفِ جَمَلِي لَا تَخَافُ دَرَكًا وَ لَا تَخْشَى فَوَ الَّذِي بَعَثَ مُحَمَّدًا ص بِالنَّبُوءَةِ وَ حَصَّهُ بِالرِّسَالَةِ وَ شَرَّفَ أَمِيرَ الْمُؤْمِنِينَ بِالْإِمَامَةِ مَا نَارَعَنِي أَحَدٌ مِنْهُمْ أَعْمَاهُمْ اللَّهُ عَنِّي.

¹¹⁶⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 42

¹¹⁷⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 43

¹¹⁷¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 44

Dawood Al-Raqqy (narrator) said, 'I performed Hajj. When we were in the desert a group of Bedouins came and they cut (banditry) upon the caravan, and I was among them. So I wrote upon a hump of my camel: **Do not fear of being overtaken, nor be scared**" [20:77]. By the One^{-azwj} Who Sent Muhammad^{-saww} with the Prophet-hood, and Specialised him^{-saww} with the Message, and Ennobled Amir Al-Momineen^{-asws} with the Imamate! Not one of them snatched (anything from) me. Allah^{-azwj} had Blinded them from me".¹¹⁷²

46- مكا، مكارم الأخلاق قَالَ رَسُولُ اللَّهِ ص مَا اسْتَخْلَفَ رَجُلٌ عَلَى أَهْلِهِ بِخِلَافَةٍ أَفْضَلَ مِنْ رَكْعَتَيْنِ يَرْكَعُهُمَا إِذَا أَرَادَ الْخُرُوجَ إِلَى سَفَرِهِ وَ يَقُولُ عِنْدَ التَّوْدِيْعِ- اللَّهُمَّ إِنِّي أَسْتَوْدِعُكَ الْيَوْمَ دِينِي وَ نَفْسِي وَ مَالِي وَ أَهْلِي وَ وُلْدِي وَ جِيرَانِي وَ أَهْلَ خِزَانَتِي الشَّاهِدَ مِنَّا وَ الْغَائِبَ وَ جَمِيعَ مَا أَنْعَمْتَ بِهِ عَلَيَّ

(The book) 'Makarim Al Akhlaq' –

'Rasool-Allah^{-saww} said: 'A man will not replace upon his family with any replacement better than two Cycles Salat he prays when he intends the going out to his journey, and he should say during farewell, 'O Allah^{-azwj}! I am entrusting today, my religion, and myself, and my wealth, and my family, and my children, and my neighbour, and people who grieve for me, the attendees from us and the absentees, and entirety of what You^{-azwj} have Bestowed upon me!

اللَّهُمَّ اجْعَلْنَا فِي كَنْفِكَ وَ مَنْعَتِكَ وَ عِيَاذِكَ وَ عِزِّكَ عِزَّ جَارِكَ وَ جَلَّ تَنَاوُكَ وَ امْتَنَعَ عَائِدُكَ وَ لَا إِلَهَ غَيْرُكَ

O Allah^{-azwj}! Make us to be in Your^{-azwj} Patronage, and Your^{-azwj} Defence, and Your^{-azwj} Shelter, and Your^{-azwj} Might! Mighty is Your^{-azwj} Shelter and Majestic is Your^{-azwj} Praise, and Invincible is Your^{-azwj} Refuge, and there is no god apart from You^{-azwj}.

تَوَكَّلْتُ عَلَى الْحَيِّ الَّذِي لَا يَمُوتُ- الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلِكِ وَ لَمْ يَكُنْ لَهُ وِليٌّ مِنَ الدُّنْيَا وَ كَبِيرُهُ تَكْبِيرًا

I rely upon the Living Who will not be dying, **'The Praise is for Allah, Who did not Take a son, and there does not happen to be an associate for Him in the Kingdom, and there does not happen to be a Guardian for Him from the disgrace, and exclaim His Greatness with exclamations'** [17:111].

اللَّهُ أَكْبَرُ كَبِيرًا وَ الْحَمْدُ لِلَّهِ كَثِيرًا وَ سُبْحَانَ اللَّهِ بُكْرَةً وَ أُصْبِلًا.

Allah^{-azwj} is Greatest of the great, and the Praise is for Allah^{-azwj} a lot, and Glory be to Allah^{-azwj} morning and evening".¹¹⁷³

وَ كَانَ أَبُو جَعْفَرٍ ع إِذَا أَرَادَ السَّفَرَ جَمَعَ عِيَالَهُ فِي بَيْتٍ ثُمَّ قَالَ اللَّهُمَّ إِنِّي أَسْتَوْدِعُكَ إِلَى آخِرِهِ.

And it was so, whenever Abu Ja'far^{-asws} travelled, he^{-asws} would gather his^{-asws} dependants in a room, then he^{-asws} said: 'O Allah^{-azwj}! I^{-asws} am entrusting You^{-azwj}' – up to its end".¹¹⁷⁴

¹¹⁷² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 45

¹¹⁷³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 46 a

¹¹⁷⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 46 b

وَعَنْ صَبَّاحِ الْحِذَاءِ قَالَ سَمِعْتُ مُوسَى بْنَ جَعْفَرٍ ع يَقُولُ لَوْ كَانَ الرَّجُلُ مِنْكُمْ إِذَا أَرَادَ سَفْرًا قَامَ عَلَى بَابِ دَارِهِ تَلْقَاءَ الْوَجْهِ الَّذِي يَتَوَجَّهُ إِلَيْهِ فَقَرَأَ فَاتِحَةَ الْكِتَابِ أَمَامَهُ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ وَآيَةَ الْكُرْسِيِّ أَمَامَهُ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ

And from Sabah Al Haza'a who said,

'I heard Musa^{-asws} Bin Ja'far^{-asws} saying: 'If the man from you, whenever he intended a journey, were to stand at the door of his house facing the direction which he is heading to, then recite Surah Al Fatiha in front of him, and on his right, and on his left, and Ayat Al Kursy in front of him, and on his right and on his left.

ثُمَّ قَالَ اللَّهُمَّ احْفَظْنِي وَاحْفَظْ مَا مَعِيَ وَ سَلِّمْنِي وَ سَلِّمْ مَا مَعِيَ وَ بَلِّغْنِي وَ بَلِّغْ مَا مَعِيَ بِبِلَاغِكَ الْحَسَنِ الْجَمِيلِ لِحَفِظَةِ اللَّهِ وَ حَفِظْ مَا مَعَهُ وَ سَلِّمْهُ اللَّهُ وَ سَلِّمْ مَا مَعَهُ وَ بَلِّغْهُ اللَّهُ وَ بَلِّغْ مَا مَعَهُ

Then he should say, 'O Allah^{-azwj}! Protect me and Protect what is with me, and Secure me and Secure what is with me, and Make me reach and Make reach whatever is with me with the excellent reaching, the beautiful' – Allah^{-azwj} will Protect him, and Protect what is with him, and Allah^{-azwj} will Secure him and Secure what is with him, and Allah^{-azwj} will Make him reach and Make reach with is with him'.

قَالَ ثُمَّ قَالَ يَا صَبَّاحُ أَمَا رَأَيْتَ الرَّجُلَ يُحْفَظُ وَ لَا يُحْفَظُ مَا مَعَهُ وَ يُسَلِّمُ وَ لَا يُسَلِّمُ مَا مَعَهُ وَ يُبَلِّغُ وَ لَا يُبَلِّغُ مَا مَعَهُ

He (the narrator) said, 'Then he^{-asws} said: 'O Sabbah! Have you not seen the man protect while what is with him is not protected; and he is safe while what is with him is not safe, and he reaches while what is him does not reach?'

فُلْتُ بَلَى جَعِلْتُ فِدَاكَ.

I said, 'Yes, may I be sacrificed for you^{-asws}!''¹¹⁷⁵

وَ كَانَ الصَّادِقُ ع إِذَا أَرَادَ سَفْرًا قَالَ- اللَّهُمَّ خَلِّ سَبِيلَنَا وَ أَحْسِنْ تَسْيِيرَنَا وَ أَعْظِمْ عَافِيَتَنَا.

And Al-Sadiq^{-asws}, whenever he^{-asws} wanted to travel, said: 'O Allah^{-azwj}! Free our^{-asws} way and Improve our travel, and better our^{-asws} well-being''¹¹⁷⁶.

عَنِ الرَّضَا ع قَالَ: إِذَا خَرَجْتَ مِنْ مَنْزِلِكَ فِي سَفَرٍ أَوْ خَضِرٍ فُكِّلْ بِسْمِ اللَّهِ آمَنْتُ بِاللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ مَا شَاءَ اللَّهُ- لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

From Al-Reza^{-asws} having said: 'Whenever you go out from your house in a journey, or stay, then say, 'In the Name of Allah^{-azwj}! I believe in Allah^{-azwj}. I rely upon Allah^{-azwj}. Whatever Allah^{-azwj} so Desires. There is neither might nor strength except with Allah^{-azwj}!'

فَيْتَلَقَاهُ الشَّيَاطِينُ فَتَضْرِبُ الْمَلَائِكَةُ وُجُوهُهَا وَ تَقُولُ مَا سَبَّلَكُمُ عَلَيْهِ وَ قَدْ سَمَى اللَّهُ وَ آمَنَ بِهِ وَ تَوَكَّلَ عَلَيْهِ وَ قَالَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ.

¹¹⁷⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 46 c

¹¹⁷⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 46 d

(If) the Satans^{-la} meet him, the Angels will strike their faces and say, ‘There is no way for you^{-la} upon him, and he has already named Allah^{-azwj}, and believes in Him^{-azwj}, and relied upon Him^{-azwj}, and he said, ‘Whatever Allah^{-azwj} so Desires. There is no strength except with Allah^{-azwj}’.¹¹⁷⁷

عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ قَالَ حِينَ خَرَجَ مِنْ دَارِهِ أَعُوذُ بِاللَّهِ بِمَا عَادَتْ مِنْهُ مَلَائِكَةُ اللَّهِ مِنْ شَرِّ هَذَا الْيَوْمِ وَ مِنْ شَرِّ الشَّيَاطِينِ وَ مِنْ شَرِّ مَنْ نَصَبَ لِأَوْلِيَاءِ اللَّهِ وَ مِنْ شَرِّ الْجِنِّ وَ الْإِنْسِ وَ مِنْ شَرِّ السَّبَاعِ وَ الْهَوَالِمِ وَ مِنْ شَرِّ رُكُوبِ الْمَحَارِمِ كُلِّهَا أُجِيبُ نَفْسِي بِاللَّهِ مِنْ شَرِّ كُلِّ شَيْءٍ عَفَرَ اللَّهُ لَهُ وَ تَابَ عَلَيْهِ وَ كَفَّاهُ الْمُنْهَمَّ وَ حَجَزَهُ عَنِ السُّوءِ وَ عَصَمَهُ مِنَ الشَّرِّ.

From Abu Ja'far^{-asws} having said: ‘One who says when he goes out from his house, ‘I seek Refuge with Allah^{-azwj} from what the Angels of Allah^{-azwj} has sought Refuge from, from evil of this day, and from evil of Satans^{-la}, and from evil of ones hostile to the friends of Allah^{-azwj}, and from evil of the Jinn and the humans, and from evil of the wild animals and the vermin, and from evil of indulging in the Prohibitions, all of them! I shelter myself with Allah^{-azwj} from evil of all things!’ – Allah^{-azwj} will Forgive (his sins) for him, and Turn to him, and Suffice him of the important matters, and Cut him from the evil, and Protect him from the evil’.¹¹⁷⁸

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ص لَمْ يُرِدْ سَفَرًا إِلَّا قَالَ حِينَ يَنْهَضُ مِنْ مَجْلِسِهِ أَوْ مِنْ جُلُوسِهِ- اللَّهُمَّ بِكَ انْتَشَرْتُ وَ إِلَيْكَ تَوَجَّهْتُ وَ بِكَ اعْتَصَمْتُ أَنْتَ ثِقَتِي وَ رَجَائِي

From Anas Bin Malik (a well-known fabricator), said,

‘Rasool-Allah^{-azwj} did not intend a journey except he^{-saww} said when he^{-saww} got up from his^{-saww} seat: ‘O Allah^{-azwj}! With You^{-azwj} I^{-saww} seek, and to You^{-azwj} I^{-saww} divert, and by You^{-azwj} I^{-saww} protect! You^{-azwj} are my^{-saww} trusted, and my^{-saww} hope!

اللَّهُمَّ اكْفِنِي مَا أَهَمَّنِي وَ مَا لَا أَهْمُ لَهُ وَ مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي

O Allah^{-azwj}! Suffice me what worries me, and what I^{-saww} am not worried for, and what You^{-azwj} are more Knowing with than me^{-saww}!

اللَّهُمَّ رُوِّدْنِي التَّقْوَى وَ اغْفِرْ لِي وَ وَجَّهْنِي إِلَى الْخَيْرِ حَيْثُمَا تَوَجَّهْتُ ثُمَّ يُخْرِجُ.

O Allah^{-azwj}! Provide me^{-saww} the piety and Forgive for me^{-saww}, and Divert me^{-saww} to the good wherever I^{-saww} divert to!’ Then he^{-saww} would go out’.¹¹⁷⁹

قَالَ: وَ كَانَ أَبُو عَبْدِ اللَّهِ ع يَقُولُ إِذَا خَرَجَ فِي سَفَرِهِ- اللَّهُمَّ احْفَظْنِي وَ احْفَظْ مَا مَعِيَ وَ بَلِّغْنِي وَ بَلِّغْ مَا مَعِيَ بِبِلَاغِكَ الْحَسَنِ بِاللَّهِ اسْتَنْجِحْ وَ بِاللَّهِ اسْتَنْجِحْ وَ بِمُحَمَّدٍ ص اتَّوَجَّهْ

He said,

¹¹⁷⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 46 e

¹¹⁷⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 46 f

¹¹⁷⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 46 g

'And Abu Abdullah^{-asws} was saying when he^{-asws} went out in a journey: 'O Allah^{-azwj}! Protect me^{-asws}, and Protect what is with me^{-asws}, and Make me^{-asws} reach and Make reach what is with me^{-asws} with Your^{-azwj} excellent reaching! I^{-asws} being with Allah^{-azwj}, and with Allah^{-azwj} I^{-asws} shall succeed, and by Muhammad^{-saww} I^{-asws} head (forward)!

اللَّهُمَّ سَهِّلْ لِي كُلَّ حُرُوبَةٍ وَ دَلِّلْ لِي كُلَّ صُعُوبَةٍ وَ أَعْطِنِي مِنَ الْخَيْرِ كُلِّهِ أَكْثَرَ مِمَّا أَرْجُو وَ اصْرِفْ عَنِّي مِنَ الشَّرِّ أَكْثَرَ مِمَّا أَخْذُرُ فِي عَافِيَةِ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! Ease for me^{-asws} every grief, and Humble for me^{-asws} every difficulty, and Give me^{-asws} from the good, all of it, more than what I^{-asws} am hoping for, and Turn away from me^{-asws} from the evil, more than what I^{-asws} am being cautious of, in well-being, O most Merciful of the merciful ones!

أَيْضاً كَانَ يَقُولُ أَسْأَلُ اللَّهَ الَّذِي بِيَدِهِ مَا دَقَّ وَ جَلَّ وَ بِيَدِهِ أَقْوَاتُ الْمَلَائِكَةِ أَنْ يَهَبَ لَنَا فِي سَفَرِنَا أَمْنَةً وَ إِيمَاناً وَ سَلَامَةً وَ إِسْلَاماً وَ فِئْهَاءً وَ تَوْفِيقاً وَ بَرَكََةً وَ هُدًى وَ شُكْرًا وَ عَافِيَةً وَ مَعْفِرَةً وَ عَزْماً لَا يُعَادِرُ ذَنْباً.

As well, he^{-asws} was saying: 'I^{-asws} ask Allah^{-azwj} in Whose Hand is what is intricate and majestic, and in His^{-azwj} Hand are timings of the Angels! Grant security to us in our journey, and Eman, and safety, and Islam, and understanding, and inclination, and Blessings, and Guidance, and thanking, and well-being, and Forgiveness, and determination, not leaving any sin!'¹¹⁸⁰

وَ عَنْهُ ع قَالَ: مَنْ قَالَ حِينَ يَخْرُجُ مِنْ مَنْزِلِهِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ بِسْمِ اللَّهِ دَخَلَتْ بِسْمِ اللَّهِ خَرَجَتْ وَ عَلَى اللَّهِ تَوَكَّلْتُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ

And from him^{-asws} having said: 'One who says when he goes out from his house, 'Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest! In the Name of Allah^{-azwj}! I enter with the Name of Allah^{-azwj} and I exit, and upon Allah^{-azwj} I rely, and there is neither might nor strength except with Allah^{-azwj} the Exalted the Magnificent, and Send Salawaat of Allah^{-azwj} upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}!

اللَّهُمَّ افْتَحْ لِي فِي وَجْهِي هَذَا بِخَيْرِ اللَّهِمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَ مِنْ شَرِّ غَيْرِي وَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيئِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ كَانَ فِي ضَمَانِ اللَّهِ حَتَّى يَرْجِعَ إِلَى مَنْزِلِهِ

O Allah^{-azwj}! Begin for me in this direction of mine with goodness! O Allah^{-azwj}! I seek Refuge with You^{-azwj} from evil of myself, and from evil of others, and from evil of every animal. You^{-azwj} shall **Seize it by its forelock. Surely, my Lord is upon the Straight Path [11:56]** – would be in the Security of Allah^{-azwj} until he returns to his house'.

قَالَ تُمْ يَقُولُ تَوَكَّلْتُ عَلَى اللَّهِ - مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا خَرَجْتُ لَهُ وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا خَرَجْتُ لَهُ

He^{-asws} said: 'Then he should say, 'I rely upon Allah^{-azwj}. Whatever Allah^{-azwj} so Desires. There is no strength except with Allah^{-azwj}! O Allah^{-azwj}! I ask You^{-azwj} of goodness of what I am going out for, and I seek Refuge with You^{-azwj} from evil of what I am going out for!

اللَّهُمَّ أَوْسِعْ عَلَيَّ مِنْ فَضْلِكَ وَ أَمِّمْ عَلَيَّ مِنْ نِعْمَتِكَ وَ اجْعَلْ رُغْبَتِي فِيْمَا عِنْدَكَ وَ تَوَفِّيْ فِي سَبِيلِكَ عَلَيَّ مِلَّتِكَ وَ مِلَّةَ رَسُوْلِكَ

O Allah^{-azwj}! Expand upon me from Your^{-azwj} Grace, and Complete Your^{-azwj} bounties upon me, and Make my desire to be regarding what is with You^{-azwj} and Cause me to die in Your^{-azwj} Way, upon Your^{-azwj} religion and religion of Your^{-azwj} Rasool^{-saww}!

ثُمَّ اقْرَأْ آيَةَ الْكُرْسِيِّ وَ الْمُعَوِّذَتَيْنِ ثُمَّ اقْرَأْ سُورَةَ الْإِحْلَاصِ بَيْنَ يَدَيْكَ ثَلَاثَ مَرَّاتٍ وَ مِنْ فَوْقِكَ مَرَّةً وَ مِنْ تَحْتِكَ مَرَّةً وَ مِنْ خَلْفِكَ ثَلَاثَ مَرَّاتٍ وَ عَنْ يَمِينِكَ ثَلَاثَ مَرَّاتٍ وَ عَنْ شِمَالِكَ ثَلَاثَ مَرَّاتٍ وَ تَوَكَّلْ عَلَى اللَّهِ عُوذَةً

Then recite Ayat Al Kursi and Al Mawazateyn, then recite Surah Al IkhlaaS, three times in front of you, and one above you, and one below you, and three times behind you, and three times on your right, and three times on your left, and rely upon Allah^{-azwj} seeking Refuge.

كَانَ يَتَعَوَّذُ بِهَا رَسُولُ اللَّهِ ص إِذَا سَافَرَ وَ أَقْبَلَ اللَّيْلَ- يَا أَرْضُ رَبِّي وَ رَبُّكَ اللَّهُ وَ أَعُوذُ بِاللَّهِ مِنْ شَرِّكَ وَ شَرِّ مَا فِيكَ وَ سُوءِ مَا خَلِقَ فِيكَ وَ سُوءِ مَا يَدِبُ عَلَيْكَ وَ أَعُوذُ بِاللَّهِ مِنْ أَسَدٍ وَ أَسْوَدٍ وَ مِنْ شَرِّ الْحَيَّةِ وَ الْعُقْرَبِ وَ مِنْ شَرِّ سَاكِنِ الْبَلَدِ وَ مِنْ شَرِّ وَالِدٍ وَ مَا وَ لَدَ

Rasool-Allah^{-saww} used to seek Refuge with it when he^{-saww} travelled, and the night came: 'O land! My^{-saww} Lord^{-azwj} and your Lord^{-azwj} is Allah^{-azwj}, and I^{-saww} seek Refuge with Allah^{-azwj} from your evil, and evil of what is in you, and evil of what is Created in you, and evil of what crawls upon you, and I^{-saww} seek Refuge with Allah^{-azwj}, from lions and wild animals, and from evil of the snakes and the scorpions, and from evil of the city dwellers, and from evil of a father and what he begets!

اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ مَا أَظْلَلْنَ وَ رَبَّ الْأَرْضِينَ السَّبْعِ وَ مَا أَقْلَلْنَ وَ رَبَّ الرِّيَّاحِ وَ رَبَّ الشَّيَاطِينِ وَ مَا أَضْلَلْنَ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

O Allah^{-azwj}, Lord^{-azwj} of the seven skies and what they shade, and Lord^{-azwj} of the seven earths and what they carry, and Lord^{-azwj} of the winds and what they scatter, and Lord^{-azwj} of Satans^{-la} and what they^{-la} stray! I^{-saww} ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}.

وَ أَسْأَلُكَ خَيْرَ هَذِهِ اللَّيْلَةِ وَ خَيْرَ هَذَا الْيَوْمِ وَ خَيْرَ هَذَا الشَّهْرِ وَ خَيْرَ هَذِهِ السَّنَةِ وَ خَيْرَ هَذَا الْبَلَدِ وَ أَهْلِهِ وَ خَيْرَ هَذِهِ الْقَرْيَةِ وَ أَهْلِهَا وَ خَيْرَ مَا فِيهَا وَ أَعُوذُ بِاللَّهِ مِنْ شَرِّهَا وَ شَرِّ مَا فِيهَا وَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ.

And I^{-saww} ask You^{-azwj} goodness of this night, and goodness of this day, and goodness of this month, and goodness of this year, and goodness of this city and its people, and goodness of this town and its people, and goodness of what is in it, and I^{-saww} seek Refuge from its evil and evil of what is in it, and from evil of every animal. You^{-azwj} shall **Seize it by its forelock. Surely, my Lord is upon the Straight Path [11:56]**'¹¹⁸¹

47- مكا، مكارم الأخلاق عن الصادق ع قال: مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ فِي السَّفَرِ فِي كُلِّ لَيْلَةٍ سَلِمَ وَ سَلِمَ مَا مَعَهُ وَ يَقُولُ اللَّهُمَّ اجْعَلْ مَسِيرِي عِبْرًا وَ صَمْتِي تَفْكَرًا وَ كَلَامِي ذِكْرًا.

¹¹⁸¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 46 i

(The book) 'Makarim Al Akhlaq' –

'From Al-Sadiq^{-asws} having said: 'One who recites Ayat Al Kursi during the journey, during every night, will be safe and whatever is with him will be safe, and he should say, 'O Allah^{-azwj}! Make my travel to be a lesson and my silence to be pondering, and my speech as Zikr''.¹¹⁸²

وَمِنْ مَسْمُوعَاتِ السَّيِّدِ الْإِمَامِ نَاصِحِ الدِّينِ أَبِي الْبَرَكَاتِ الْمَشْهَدِيِّ رَحِمَهُ اللَّهُ عَلَيْهِ مِنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ رَجُلٍ قَالَ: بَعَثَ إِلَيَّ أَبُو الْحَسَنِ الرِّضَا ع مِنْ خُرَاسَانَ ثِيَابَ رَزْمٍ وَكَانَ بَيْنَ ذَلِكَ طِينٌ فَقُلْتُ لِلرَّسُولِ مَا هَذَا

And from what is heard from chief of the imams, advisor of the religion Abu Al Barkaat al Mash'hadī, may Allah^{-azwj} have Mercy on him, from Muhammad Bin Isa, from a man who said,

'Abu Al-Hassan Al-Reza^{-asws} sent to me some bundles of clothes from Khurasan. There was mud between that. I said to the messenger, 'What is this?'

قَالَ طِينٌ قَبْرِ الْحُسَيْنِ ع - مَا يَكَادُ يُوجِهُ شَيْئاً مِنَ الثِّيَابِ وَلَا غَيْرَهُ إِلَّا وَجَعَلَ فِيهِ الطِّينَ وَكَانَ يَقُولُ أَمَانٌ بِإِذْنِ اللَّهِ تَعَالَى.

'He said, 'Clay from the grave of Al-Husayn^{-asws}! He^{-asws} almost does not send anything from the clothes, nor anything else, except and he^{-asws} makes the clay to be in it, and he^{-asws} had said: 'Safety, by the Permission of Allah^{-azwj} the Exalted''.¹¹⁸³

عَنْهُ ع قَالَ: أَتَى أَخْوَانَ رَسُولِ اللَّهِ ص فَقَالَا يَا رَسُولَ اللَّهِ إِنَّا نُرِيدُ الشَّامَ فِي بَحَارَةِ فَعَلِمْنَا مَا نَقُولُ -

From him^{-asws}, said: 'Two brothers of Rasool-Allah^{-saww} came. They said, 'O Rasool-Allah^{-saww}! We are intending (to go to) Syria regarding business, so teach us what we should be saying'.

قَالَ ص بَعْدَ إِذْ أُوتِيْتُمَا إِلَى مَنْزِلٍ فَصَلَّيَا الْعِشَاءَ الْآخِرَةَ فَإِذَا وَضَعَ أَحَدُكُمَا جَنْبَهُ عَلَى فِرَاشِهِ بَعْدَ الصَّلَاةِ فَلْيُسَبِّحْ تَسْبِيحَ فَاطِمَةَ ع - ثُمَّ لِيُقْرَأْ آيَةُ الْكُرْسِيِّ فَإِنَّهُ مَحْفُوظٌ مِنْ كُلِّ شَيْءٍ يَهَابُهُ

He^{-saww} said: 'After you come to a pausing stop, then pray the last Al Isha, then one of you should place his side upon his bed after the Salat, and let him glorify with the Tasbeeh of Fatima^{-asws}, then let him recite Ayat Al Kursy, for he will be protected from all things he fears!'

وَإِنَّ لُصُوصاً تَبِعُوهُمْ حَتَّى إِذَا نَزَلُوا بَعَثُوا غُلَاماً لَهُمْ يَنْظُرُ كَيْفَ حَالُهُمْ تَأْمُرُ أَمْ هُمْ مُسْتَبِقِطُونَ فَانْتَهَى الْغُلَامُ إِلَيْهِمْ وَ قَدْ وَضَعَ أَحَدُهُمَا جَنْبَهُ عَلَى فِرَاشِهِ وَ قَرَأَ آيَةَ الْكُرْسِيِّ وَ سَبَّحَ تَسْبِيحَ فَاطِمَةَ ع -

And the robbers pursued them, until when they descended, they (thieves) sent a slave of their, to look how their state was, whether they were sleeping or they were awake. The slave ended to them, and one of them had placed his side upon his bed, and he had recited Ayat Al Kursy, and had glorified with the Tasbeeh of Fatima^{-asws}.

قَالَ فَإِذَا عَلَيَهُمَا حَائِطَانِ مَبْنِيَّانِ فَجَاءَ الْغُلَامُ فَطَافَ بِمَا فَكُلَّمَا دَارَ لَمْ يَرَ إِلَّا حَائِطَيْنِ فَرَجَعَ إِلَى أَصْحَابِهِ فَقَالَ لَا وَاللَّهِ مَا رَأَيْتُ إِلَّا حَائِطَيْنِ مَبْنِيَّيْنِ

¹¹⁸² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 47 a

¹¹⁸³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 47 b

He^{-asws} said: ‘There were two built walls around them. The slave came and circled around them. Every time he rotated, he did not see except the walls, so he returned to his companions. He said, ‘No, by Allah^{-azwj}! I did not see except the two built walls!’

فَقَالُوا أَحْزَاكَ اللَّهُ لَقَدْ كَذَبْتَ بِالْضَعْفِ وَ جُبْنَتْ

They said, ‘May Allah^{-azwj} Disgrace you! You have lied! But, you are weak and a coward!’

فَقَامُوا وَ نَظَرُوا فَلَمْ يَجِدُوا إِلَّا حَائِطَيْنِ مَبْنِيَيْنِ فَدَاوُوا بِالْحَائِطَيْنِ فَلَمْ يَرَوْا إِنْسَانًا فَأَنْصَرَفُوا إِلَى مَوَاضِعِهِمْ فَلَمَّا كَانَ مِنَ الْعَدِ جَاءُوا إِلَيْهِمَا فَقَالُوا أَيْنَ كُنْتُمَا
فَقَالَا مَا كُنَّا إِلَّا هَاهُنَا مَا بَرَحْنَا

They stood up and looked, but did not find except the two built walls. They circled around the walls, but could not see any person, so they left to go to their places. When it was the next morning, they came to them. They said, ‘Where were you two?’ They said, ‘We were not, except over here. We did not depart!’

فَقَالُوا لَقَدْ جِئْنَا فَمَا رَأَيْنَا إِلَّا حَائِطَيْنِ مَبْنِيَيْنِ فَخَدَّاتَانَا مَا قَصَصْتُمَا

They said, ‘We had come but we could not see except the two built walls, so narrate to us what your stories are!’

فَقَالَا أَتَيْنَا رَسُولَ اللَّهِ ص - فَعَلَّمَنَا آيَةَ الْكُرْسِيِّ وَ نَسِيخَ فَاطِمَةَ ع فَعَلَّانَا

They said, ‘We had gone to Rasool-Allah^{-saww}, and he^{-saww} taught us Ayat Al Kursy and Tasbeeh of Fatima^{-asws}. We did so’.

فَقَالُوا انْطَلِفُوا فَوَ اللَّهُ لَا نَتَّبِعُكُمْ أَبَدًا وَ لَا يَقْدِرُ عَلَيْكُمْ لِصُ بَعْدَ هَذَا الْكَلَامِ.

They said, ‘Go, for by Allah^{-azwj}, we will not be pursuing you, ever, nor will any thief be able upon you after this speech’¹¹⁸⁴.

48- مكا، مكارم الأخلاق في دعاء الضلال عن الصادق ع- قَالَ إِذَا ضَلَلْتَ الطَّرِيقَ فَنَادِ يَا صَالِحُ وَ يَا أَبَا صَالِحٍ أُرْشِدُونَا إِلَى الطَّرِيقِ يَرْحَمُكُمُ اللَّهُ.

(The book) ‘Makarim Al Akhlaq’ –

‘Regarding a supplication of the lost one, from Al-Sadiq^{-asws} having said: ‘When you lose the road, then call out, ‘O Salih, and O Abu Salih, guide us to the road! May Allah^{-azwj} have Mercy on you!’¹¹⁸⁵

وَ رُوِيَ أَنَّ الْبَرَّ مُوَكَّلٌ بِهِ صَالِحٌ وَ الْبَحْرُ مُوَكَّلٌ بِهِ حَمْرَةٌ.

¹¹⁸⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 47 c

¹¹⁸⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 48 a

And it is reported that the land, Salih (from the Jinn) has been Allocated with it, while the sea, Hamza (from the Jinn) has been Allocated with it”.¹¹⁸⁶

عَنْهُ ع قَالَ: إِذَا تَعَوَّلَتْ لَكُمْ الْغُولُ فَأَذِّنُوا.

From him^{-asws} having said: ‘When the evil spirits invade you, then recite Azaan’”.¹¹⁸⁷

عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ قَالَ: كُنْتُ مَعَ الْبَاقِرِ ع فَضَلَّ بَعِيرِي فَقَالَ صَلَّى رَعْتَيْنِ ثُمَّ قُلْ كَمَا أَقُولُ - اللَّهُمَّ رَادِّ الضَّالَّةِ هَادِيًا مِنَ الضَّالَّةِ رُدِّ عَلَيَّ ضَالَّتِي فَإِنَّمَا مِنْ فَضْلِكَ وَ عَطَائِكَ

From Abu Ubeyda who said,

‘I was with Al-Baqir^{-asws}, and my came was lost. He^{-asws} said: ‘Pray two Cycles Salat, then say like what I^{-asws} am saying: ‘O Allah^{-azwj}! Return the lost, Guiding from the straying! Return my lost property to me, for it is from Your^{-azwj} Grace and Your^{-azwj} Grant!’ I did so.

فَفَعَلْتُ

Then he^{-asws} said: ‘O Abu Ubeyda, come and ride!’

ثُمَّ قَالَ يَا أَبَا عُبَيْدَةَ تَعَالَ فَارْكَبْ فَرَكِبْتُ مَعَ أَبِي جَعْفَرٍ ع فَلَمَّا سَرْنَا إِذَا سَوَادٌ عَلَى الطَّرِيقِ فَقَالَ يَا أَبَا عُبَيْدَةَ هَذَا بَعِيرُكَ فَإِذَا هُوَ بَعِيرِي.

I rode with Abu Ja’far^{-asws}. When we had travelled, there was darkness upon the road. He^{-asws} said: ‘O Abu Ubeyda! This is your camel!’ And behold, it was my camel’”.¹¹⁸⁸

فِي الدُّعَاءِ عِنْدَ نُزُولِ الْمُنْزِلِ قَالَ النَّبِيُّ ص لِعَلِيٍّ ع يَا عَلِيُّ إِذَا نَزَلْتَ مِنْزِلًا فَقُلْ - اللَّهُمَّ أَنْزِلْنِي مِنْزِلًا مُبَارَكًا وَ أَنْتَ خَيْرُ الْمُنْزِلِينَ

In the supplication during descending at the pausing stop –

‘The Prophet^{-saww} said to Ali^{-asws}: ‘O Ali^{-asws}! When you^{-asws} descend at a pausing stop, then say: ‘O Allah^{-azwj}! Disembark us **in a Blessed landing, and you are the best of the Landers**’ [23:29]’.

وَ فِي رِوَايَةٍ وَ أُيْدِنِي كَمَا أُيْدِتَ بِهِ الصَّالِحِينَ وَ هَبْ لِي السَّلَامَةَ وَ الْعَافِيَةَ فِي كُلِّ وَقْتٍ وَ حِينَ أُعَوِّدُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ كُلِّهَا مِنْ شَرِّ مَا خَلَقَ وَ ذَرَأَ وَ بَرَأَ -

And in a report: ‘And Assist me like what You^{-azwj} had Assisted the righteous ones with, and Grant the safety and the well-being to me during all times, and when I seek Refuge with the complete Phrases of Allah^{-azwj}, all of these, from evil of what is created, and scattered, and formed’.

ثُمَّ صَلَّى رَعْتَيْنِ وَ قُلِ اللَّهُمَّ ارْزُقْنَا خَيْرَ هَذِهِ الْبُقْعَةِ وَ أَعِدْنَا مِنْ شَرِّهَا

¹¹⁸⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 48 b

¹¹⁸⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 48 c

¹¹⁸⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 48 d

Then pray two Cycles Salat, and say, ‘O Allah^{-azwj}! Grace us goodness of this spot, and Shelter us from it’s evil!

اللَّهُمَّ أَطْعِمْنَا مِنْ جَنَاهَا وَ أَعِدْنَا مِنْ وَبَاهَا وَ حَبِّبْنَا إِلَى أَهْلِهَا وَ حَبِّبْ صَالِحِي أَهْلِهَا إِلَيْنَا

O Allah^{-azwj}! Feed us from its harvest, and Shelter us from its plague, and Make us to be beloved to its people, and Make its righteous inhabitant to be beloved to us!

وَ إِذَا أَرَدْتَ الرَّجِيلَ فَصَلِّ رُكْعَتَيْنِ وَ ادْعُ اللَّهَ بِالْحِفْظِ وَ الْكِلَاءَةِ وَ وِدِّعِ الْمَوْضِعَ وَ أَهْلَهُ فَإِنَّ لِكُلِّ مَوْضِعٍ أَهْلًا مِنَ الْمَلَائِكَةِ

And when you want to depart, then pray two Cycles Salat and supplicate to Allah^{-azwj} for the protection and the resilience, and bid farewell to the place and its inhabitants, because to every place there are inhabitants from the Angels.

وَ قُلِ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْحَافِظِينَ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

And say, ‘The greetings be upon the protecting Angels of Allah^{-azwj}! The greetings be upon us and upon the righteous servants of Allah^{-azwj}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings’¹¹⁸⁹.

فِي الدُّعَاءِ عِنْدَ الرَّجُوعِ مِنَ السَّفَرِ رُويَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ لَمَّا رَجَعَ مِنْ خَيْبَرَ - آيُّونَ تَائِبُونَ إِنْ شَاءَ اللَّهُ عَابِدُونَ رَاكِعُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ

In the supplication during the returning from the journey –

‘It is reported from the Prophet^{-saww} having said when returning from (battle of) Khyber: ‘Penitent, repenting, if Allah^{-azwj} so Desires, worshipping, performing Ruk’u, Sajdah to our Lord^{-azwj}, praising!

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى حِفْظِكَ إِيَّايَ فِي سَفَرِي وَ حَضْرِي

O Allah^{-azwj}! For You^{-azwj} is the Praise upon Your^{-azwj} Protecting me in my journey and my staying (at home)!

اللَّهُمَّ اجْعَلْ أَوْبِي هَذِهِ مُبَارَكَةً مِيمُونَةً مَقْرُونَةً بِتَوْبَةٍ نَصُوحٍ تُوجِبُ لِي بِهَا السَّعَادَةَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah^{-azwj}! Make this return of mine Blessed, auspicious, paired with repentance, advise obligating the happiness for me due to it, O most Merciful of the merciful ones!¹¹⁹⁰

فِي الدُّعَاءِ عِنْدَ دُخُولِ مَدِينَةٍ أَوْ قَرْيَةٍ قَالَ النَّبِيُّ ﷺ ص لِعَلِيٍّ ع- يَا عَلِيُّ إِذَا أَرَدْتَ مَدِينَةً أَوْ قَرْيَةً فَقُلْ حِينَ تُعَابِتُهَا- اللَّهُمَّ إِنِّي أَسْأَلُكَ حَبْرَهَا وَ أَعُوذُ بِكَ مِنْ شَرِّهَا اللَّهُمَّ حَبِّبْنَا إِلَى أَهْلِهَا وَ حَبِّبْ صَالِحِي أَهْلِهَا إِلَيْنَا.

In the supplication during entering a city or a town –

‘The Prophet^{-saww} said to Ali^{-asws}: ‘O Ali^{-asws}! When you intend a city or a town, then say when you witness it, ‘O Allah^{-azwj}! I ask You^{-azwj} of its goodness, and I seek Refuge with You^{-azwj} from

¹¹⁸⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 48 e

¹¹⁹⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 48 f

it's evil! O Allah^{-azwj}! Make us to be beloved to its people and Make its righteous people to be beloved to us!"¹¹⁹¹

فِي الدُّعَاءِ فِي الْمَسِيرِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص فِي سَفَرِهِ إِذَا هَبَطَ سَبَّحَ وَإِذَا صَعِدَ كَبَّرَ

'From Abu Abdullah^{-asws} having said: 'It was so, whenever Rasool-Allah^{-saww} descended during his^{-saww} journey, he^{-saww} glorified (Allah^{-azwj}), and when he ascended, exclaimed Takbeer.

قَالَ رَسُولُ اللَّهِ ص وَ الَّذِي نَفْسُ أَبِي الْقَاسِمِ بِيَدِهِ وَ مَا هَلَّلَ مُهَلَّلًا وَ مَا كَبَّرَ مُكَبَّرًا عَلَى شَرَفٍ مِنَ الْأَشْرَافِ إِلَّا هَلَّلَ مَا خَلَقَهُ وَ كَبَّرَ مَا بَيَّنَّ يَدَيْهِ بِتَهْلِيلِهِ وَ تَكْبِيرِهِ حَتَّى يَبْلُغَ مَقْطَعَ التُّرَابِ

In the supplication regarding the travelling –

Rasool-Allah^{-saww} said: 'By the One^{-azwj} in Whose Hand is the soul of Abu Al Qasim^{-saww}! No extoller of Holiness will extol, nor an exclamer of Greatness will exclaim at a cliff from the cliffs except, it will be extolled in front of him and exclaimed what is in front of him along with his extollations and exclamations until he cuts across the desert sand'.

فِي رُكُوبِ السَّفِينَةِ بِسْمِ اللَّهِ الْمَلِكِ الرَّحْمَنِ وَ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ الْآيَةَ- بِسْمِ اللَّهِ جَرَّاهَا وَ مُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ.

Regarding siling in the ship, 'In the Name of Allah^{-azwj}, the King, the Beneficent! **And they are not appreciating Allah with the appreciation that is due to Him; [39:67]** – the Verse. **In the Name of Allah would be its sailing and its anchoring; surely my Lord is Forgiving, Merciful [11:41]**'¹¹⁹².

فِي الدُّعَاءِ عَلَى الْجِسْرِ إِذَا بَلَغْتَ جِسْرًا فُكِّلَ حِينَ تَضَعُ قَدَمَكَ عَلَيْهِ- بِسْمِ اللَّهِ اللَّهُمَّ ادْحَرْ عَنِّي الشَّيْطَانَ الرَّجِيمَ.

In the supplication upon the bridge –

'When you reach a bridge, then say when you place your foot upon it, 'In the Name of Allah^{-azwj}! O Allah^{-azwj}! Drive away from me the Pelted Satan^{-la}'¹¹⁹³.

عَنِ الصَّادِقِ ع قَالَ: إِنَّ عَلَى ذُرْوَةِ كُلِّ جِسْرٍ شَيْطَانًا فَإِذَا انْتَهَيْتَ إِلَيْهِ فُكِّلَ بِسْمِ اللَّهِ يَرْحَلُ عَنْكَ.

From Al-Sadiq^{-asws} having said: 'Upon a hump of every bridge there is a Satan^{-la}. When you end up to it, then say, 'In the Name of Allah^{-azwj}! He^{-la} will move away from you''¹¹⁹⁴

قَالَ الصَّادِقُ ع إِذَا كُنْتَ فِي سَفَرٍ أَوْ مَفَازَةٍ فَحَفَمْتَ جَنِيًّا أَوْ آدَمِيًّا فَضَعْ يَمِينَكَ عَلَى أَمِّ رَأْسِكَ وَ اقْرَأْ بِرَفِيعِ صَوْتِكَ- أَفَعَزَّ دِينَ اللَّهِ يَبْعُونَ وَ لَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعًا وَ كَرْهًا وَ إِلَيْهِ يُرْجَعُونَ.

Al-Sadiq^{-asws} said: 'When you were in a journey, or an uninhabited place, so you fear a Jinn or a human, then place your right hand on top of your head and recite in a raised voice: **Is it**

¹¹⁹¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 48 g

¹¹⁹² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 48 h

¹¹⁹³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 48 i

¹¹⁹⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 48 j

other than Allah's Religion they are seeking? And to Him submit the ones is in the skies and the earth, willingly and unwillingly, and to Him they would be returning [3:83]".¹¹⁹⁵

49- ط، الأمان روى ابن بابويه عن أبي عبد الله ع قال: كان رسول الله ص في سفره إذا هبط سبَّحَ و إذا صعد كَبَّرَ.

(The book) 'Al Amaan' – It is reported by Ibn Babuwayh,

'From Abu Abdullah^{-asws} having said: 'It was so, whenever Rasool-Allah^{-saww} was in his^{-saww} journey, so he^{-saww} descended, he^{-saww} would glorify (Allah^{-azwj}), and when he^{-saww} ascended, he^{-saww} would exclaim Takbeer".¹¹⁹⁶

و روى في لفظ التكبير إذا علوت نلعة أو أكمة أو قنطرة الله أكبر الله أكبر - لا إله إلا الله و الله أكبر - و الحمد لله رب العالمين اللهم لك الشرف على كل شرف -

And it is reported regarding wording of the Takbeer when a hill is elevated, or an ascent, or an archway, 'Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest! There is no god except Allah^{-azwj}! Allah^{-azwj} is Greatest, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds. O Allah^{-azwj}! For You^{-azwj} is the Overlooking upon every cliff!'

ثم تقول خرجت بحول الله و قوته بغير حولي و لا قوتي لكن بحول الله و قوته برئت إليك يا رب من الحول و القوة

Then you should be saying, 'I am going out by the Might of Allah^{-azwj} and His^{-azwj} Strength, without any might from me nor any strength, but by the Mighty of Allah^{-azwj} and His^{-azwj} Strength! I am disavowing to You^{-azwj}, O Lord^{-azwj} from the might and strength!

اللهم إني أسألك بركة سفرى هذا و بركة أهلى

O Allah^{-azwj}! I ask You^{-azwj} for the Blessings in this journey of mine, and Blessings of its people!

اللهم إني أسألك من فضلك الواسع رزقاً خالاً طيباً تسوقه إى و أنا خائض في عافية بمؤتتك و قدرتك

O Allah^{-azwj}! I ask You^{-azwj} from Your^{-azwj} Grace, the vast sustenance, Permissible, good, to Usher it to me, and I am submissive in well-being with Your^{-azwj} Strength and Your^{-azwj} Power!

اللهم سررت في سفرى هذا بلا ثقة بى لغيرك و لا رجاء لِسِوَاكَ فَارْزُقْنِي مِنْ ذَلِكَ شُكْرَكَ وَ عَافِيَتَكَ وَ وَفَّقْنِي لِمَا عَمَلْتُ وَ عِبَادَتِكَ حَتَّى تَرْضَى وَ بَعْدَ الرِّضَا.

O Allah^{-azwj}! I am travelling in this journey of mine without trusting from me to others, nor any hope to anyone apart from You^{-azwj}, therefore Grace me from that to thank You^{-azwj}, and well-being, and Harmonise me to obey You^{-azwj} and worship You^{-azwj} until You^{-azwj} are Pleased, and after the Satisfaction".¹¹⁹⁷

¹¹⁹⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 48 k

¹¹⁹⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 49 a

¹¹⁹⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 49 b

50- ط، الأمان رُوينا أنه إذا ركب في السفينة فليكبّر الله جلّ جلاله مائة تكبيرة و يُصلي على مُحَمَّدٍ و آل مُحَمَّدٍ صلوات الله عليه و عليهم مائة مرة و يلعن ظالمي آل مُحَمَّدٍ ع مائة مرة و يقول بِسْمِ اللَّهِ و بِاللَّهِ و الصَّلَاةُ عَلَى رَسُولِ اللَّهِ و عَلَى الصَّادِقِينَ ع-

(The book) 'Al Amaan' –

'We are reported that whenever someone sails in the ship, let him exclaim Takbeer of Allah^{-azwj}, Majestic is His^{-azwj} Majesty, one hundred Takbeers, and he should send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and upon them^{-asws}, one hundred times, and curse the oppressors of Progeny^{-asws} of Muhammad^{-saww} one hundred times, and he should say, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and the Salawaat be upon Rasool-Allah^{-saww} and the truthful ones^{-asws}!

اللَّهُمَّ أَحْسِنْ مَسِيرَتَنَا وَ أَعْظِمْ أَجُورَنَا

O Allah^{-azwj}! Improve our travel and Enlarge our Rewards!

اللَّهُمَّ بِكَ انْتَشَرْنَا وَ إِلَيْكَ تَوَجَّهْنَا وَ بِكَ آمَنَّا وَ بِحَبْلِكَ اعْتَصَمْنَا وَ عَلَيْكَ تَوَكَّلْنَا

O Allah^{-azwj}! By You^{-azwj} we are spreading out, and to You^{-azwj} we are diverting, and by You^{-azwj} we are secure, and with Your^{-azwj} Rope we are holding tight, and upon You^{-azwj} we are relying!

اللَّهُمَّ أَنْتَ ثِقَّتُنَا وَ رِجَاؤُنَا وَ نَاصِرَتُنَا- لَا نُحِلُّ بِنَا مَا لَا نُحِبُّ

O Allah^{-azwj}! You^{-azwj} are our trust and our hope and our Helpers. Do not Release with us what we do not like!

اللَّهُمَّ بِكَ نُحَلُّ وَ بِكَ نَسِيرُ

O Allah^{-azwj}! With You^{-azwj} we go and with You^{-azwj} we travel!

اللَّهُمَّ حَلِّ سَبِيلِنَا وَ أَعْظِمْ عَافِيَتِنَا أَنْتَ الْخَلِيفَةُ فِي الْأَهْلِ وَ الْمَالِ وَ أَنْتَ الْحَامِلُ فِي الْمَاءِ وَ عَلَى الظَّهْرِ- وَ قَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ بَجْرَاهَا وَ مُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ وَ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَ الْأَرْضُ جَمِيعاً قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَ السَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ

O Allah^{-azwj}! Free our way and Better our well-being. You^{-azwj} are the replacement regarding the family and the wealth, and You^{-azwj} are the Carrier upon the back, ***In the Name of Allah would be its sailing and its anchoring; surely my Lord is Forgiving, Merciful [11:41] And they are not appreciating Allah with the appreciation that is due to Him; and the whole of the earth would be in His Grip on the Day of Judgement, and the skies having been rolled up in His Right Hand. Glorious is He and Exalted from what they are associating [39:67].***

اللَّهُمَّ أَنْتَ خَيْرُ مَنْ وَفَدَ إِلَيْهِ الرِّجَالُ وَ شَدَّتْ إِلَيْهِ الرِّجَالُ فَأَنْتَ سَيِّدِي أَكْرَمُ مَرُورٍ وَ أَكْرَمُ مَقْصُودٍ وَ قَدْ جَعَلْتَ لِكُلِّ زَائِرٍ كِرَامَةً وَ لِكُلِّ وَافِدٍ حَقَّةً

O Allah^{-azwj}! You^{-azwj} are the best One the men can delegate to, and the riding animals can be tied to. You^{-azwj} are my Master^{-azwj}, the most Honourable of the visited ones, and the most

Honourable of the ones aimed for, and You^{-azwj} have Made honour for every visitor, and a gift for every delegate.

فَأَسْأَلُكَ أَنْ تَجْعَلَ تُحْفَتَكَ إِيَّايَ فَكَأَنَّكَ رَقَمْتَنِي مِنَ النَّارِ وَ اشْكُرْ سَعْيِي وَ ارْحَمْ مَسِيرِي مِنْ أَهْلِي بَعِيرٍ مَنِّي عَلَيْنِكَ بِأَنَّ لَكَ الْمِنَّةَ عَلَيَّ إِذْ جَعَلْتَ لِي سَبِيلًا إِلَى زِيَارَةِ وَلِيِّكَ وَ عَرَّفْتَنِي فَضْلَهُ وَ حَفِظْتَنِي فِي لَيْلِي وَ نَهَارِي حَتَّى بَلَغْتَنِي هَذَا الْمَكَانَ

I ask You^{-azwj} to Make Your Gift to me, the liberation of my neck from the Fire, and Appreciate my striving, and Mercy my travelling away from my family without any conferment from me upon You^{-azwj}, but for You^{-azwj} is the Conferment upon me, when You^{-azwj} made a way for me to visit Your^{-azwj} Guardian^{-asws}, and Caused me to recognise his^{-asws} merit, and Protected me during my night and my day until You^{-azwj} Made me reach this place.

وَ قَدْ رَجَوْتُكَ فَلَا تَقْطَعْ رَجَائِي وَ أَمَلْتُكَ فَلَا تُحَيِّبْ أَمَلِي وَ اجْعَلْ مَسِيرِي هَذَا كَفَّارَةً لِدُنُوبِي يَا أَرْحَمَ الرَّاحِمِينَ

And I am hoping to You^{-azwj}, so do not Cut off my hopes, and am wishing to You^{-azwj} so do not Disappoint my hopes, and Make this travel of mine to be an atonement for my sins, O most Merciful of the merciful ones!

قَالَ السَّيِّدُ رَحِمَهُ اللَّهُ وَ إِنْ كَانَ فَصَدُّهُ بِرُكُوبِ السَّفِينَةِ غَيْرِ الزِّيَارَةِ فَيُغَيِّرُ اللَّفْظَ بِمَا يَلِيْقُ بِسَفَرِهِ مِنَ الْعِبَارَةِ

The Seyyid, may Allah^{-azwj} have Mercy on him, said, 'And if his aim were to sail the ship, not for Ziyarat (visiting Holy Shrines), he should change the wording with what is related with his journey from the phrases'.

ثُمَّ قَالَ وَ حَدَّثَنِي أَبُو الْفَخْرِ بْنُ قُوَّةٍ [قُرَّة] رَحِمَهُ اللَّهُ وَ كَانَ رَجُلًا صَالِحًا أَنَّهُ رَكِبَ فِي بَعْضِ مَرَاكِبِ الْبِحَارِ فَأَشْرَفَ أَهْلُ الْمَرْكَبِ عَلَى الْأَخْطَارِ لِقُوَّةِ الرِّيَّاحِ وَ كَانَ مَعَهُمْ رَجُلٌ صَالِحٌ فَاسْتَعَاثُوا بِهِ فَكَتَبَ فِي رُفْعَةٍ لَطِيْفَةٍ شَيْئًا وَ رَمَاهُ فِي الْبَحْرِ فَسَكَنَ الْهَوَاءُ وَ زَالَ الْإِتِّلَاءُ

Then he said, 'And it is narrated to me by Abu Al-Fakhr Bin Quwwat, may Allah^{-azwj} have Mercy on him, and he was a righteous man that he has sailed in one of the ships of the sea. The people of the ship overlooked upon the danger due to the strength of the winds, and there was a righteous man with them. They cried for help through him. He wrote something subtle in a not and threw it into the sea, and the wind calmed down and the affliction was removed.

فَاجْتَهَدْنَا أَنْ يُعْرِفَنَا مَا كَتَبَهُ فَامْتَنَعَ مِنْ ذَلِكَ وَ خَرَجْنَا مِنَ الْمَرْكَبِ وَ تَبِعْتُهُ مِنْ بَلَدٍ إِلَى بَلَدٍ لِيُعْرِفَنِي مَا كَتَبَ فَلَمَّا أَحْبَحْتُ عَلَيْهِ قَالَ وَ اللَّهُ مَا كَتَبْتُ غَيْرَ سُورَةِ قُلْ هُوَ اللَّهُ أَحَدٌ

We struggled to let us know what he had written, but he refused from that, and we came out from the ship and I followed him from a city to a city to him to let me know what he had written. When I insisted upon him, he said, 'By Allah^{-azwj}! I did not write apart from the **Say: 'He, Allah, is One [112:1] (Surah Al-Tawheed)**'.

أَقُولُ أَنَا وَ لَا رَبَّ أَنَّهُ كَتَبَهَا بِالْإِخْلَاصِ فَكَانَتْ سَبَبَ الْخَلَاصِ وَ لَوْ كَتَبَ اسْمَ اللَّهِ الْأَعْظَمِ الْأَرْحَمِ لَكَفَى فِي النَّجَاةِ وَ الطَّقْرِ بِالْعَرِ وَ الْجَاهِ.

I (Majlisi) am saying, 'And there is no doubt that he had written (Surah) 'Al Ikhlās', so it was a cause for the salvation, and had he written the Magnificent Name of Allah^{-azwj} the most

Merciful, it would have suffice regarding the salvation, and the success, and the glory, and the honour".¹¹⁹⁸

وَرَأَيْتُ فِي الْمَجَلَدِ السَّابِعِ مِنْ مُعْجَمِ الْبُلْدَانِ لِلْحَمَوِيِّ فِي تَرْجَمَةِ مُحَمَّدِ بْنِ السَّائِبِ قَالَ: كُنْتُ يَوْمًا بِالْحَيْرَةِ فَوَثَبَ إِلَيَّ رَجُلٌ فَقَالَ أَنْتَ الْكَلْبِيُّ

And I saw in the seventh volume of (the book) 'Mo'jam Al Buldan' of Al Hamawy, in a translation of Muhammad Bin Al Saib who said,

'One day I was in Al-Hira, and a man pounced to me. He said, 'You Al-Kalby?'

قَالَ قُلْتُ نَعَمْ قَالَ مُفَسِّرُ الْقُرْآنِ قُلْتُ نَعَمْ

He (the narrator) said, 'I said, 'Yes'. He said, 'Interpreter of the Quran?' I said, 'Yes'.

قَالَ فَأَحْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَإِذَا قَرَأْتَ الْقُرْآنَ فَجَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا مَا ذَلِكَ الْقُرْآنُ الَّذِي كَانَ رَسُولُ اللَّهِ ص إِذَا قَرَأَ حُجِبَ عَنْ عَدُوِّهِ مِنَ الْجِنِّ وَالْإِنْسِ

He said, 'Inform me about Words of Allah^{-azwj} Mighty and Majestic: **And whenever you recite the Quran, We Make a hidden veil to be between you and those who are no believing in the Hereafter [17:45]**. What is that Quran which Rasool-Allah^{-saww}, when he^{-saww} recited it, was veiled from his^{-saww} enemies from the Jinn and the humans?'

قَالَ قُلْتُ لَا أَدْرِي قَالَ فَتُفَسِّرُ الْقُرْآنَ وَ أَنْتَ لَا تَعْلَمُهُ قُلْتُ أَحْبِرْنِي

He (the narrator) said, 'I said, 'I don't know!' He said, 'You are an interpreter of the Quran and you don't know it?' I said, '(You) inform me!'

قَالَ آيَةٌ مِنَ الْكَهْفِ وَ آيَةٌ مِنَ الْجَائِيَةِ وَ آيَةٌ فِي النَّحْلِ قُلْتُ الْآيَاتُ فِي هَذِهِ السُّورَةِ كَثِيرَةٌ

He said, 'A Verse from (Surah) Al Kahf, and a Verse from (Surah) Al Jaasiya, and a Verse in (Surah) Al Nahl'. I said, 'There are many in these Chapters!'

فَقَالَ قَوْلُهُ تَعَالَى أَلَمْ تَرَ أَنَّا جَعَلْنَا نَارَ هَوَاهُ وَ أَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَ خَتَمَ عَلَى سَمْعِهِ وَ قَلْبِهِ وَ جَعَلَ عَلَى بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَتَذَكَّرُونَ

He said, 'Words of the Exalted: **So, do you see one who takes his desires as a god, and Allah Lets him stray upon knowledge and Seals upon his hearing and his heart, and Makes a covering to be upon his sight? Then who can guide him after Allah (has Denied him)? So will you not be mindful? [45:23]**.

وَ قَوْلُهُ عَزَّ وَجَلَّ وَ مَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَ نَسِيَ مَا قَدَّمَتْ يَدَاؤُهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَ فِي آذَانِهِمْ وَقْرًا وَ إِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا

¹¹⁹⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 50 a

And Words of Mighty and Majestic: **And who is more unjust than one is reminded of the Signs of his Lord, but he turns away from it and forgets what his hands have sent ahead? Surely, We has Made covering to be upon their hearts lest they understand it, and a deafness in their ears. And if you call them to the Guidance, then they will never be rightly guided, ever! [18:57].**

وَقَوْلُهُ تَعَالَى - أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمِعِهِمْ وَأَبْصَارِهِمْ وَأُولَئِكَ هُمُ الْغَافِلُونَ

And Words of the Exalted: **They are those Allah Sealed upon their hearts and their hearing and their sight, and those, they are the heedless ones [16:108].**

ثُمَّ انْتَفْتُ فَلَمْ أَرَهُ فَكَأَنَّمَا ابْتَلَعَتْهُ الْأَرْضُ فَصِرْتُ إِلَى مَجْلِسٍ مِنْ مَجَالِسِي فَتَحَدَّثْتُ هَذَا الْحَدِيثَ فَلَمَّا كَانَ بَعْدَ مُدَّةٍ صَارَ إِلَيَّ رَجُلٌ مِنْ حَضَرَ مَجْلِسِي فَقَالَ لِي خَرَجْتُ مِنَ الْكُوفَةِ أُرِيدُ بَغْدَادَ وَخَرَجْتُ مَعِيَ سَفَائِنٌ سِتٌّ وَكَانَتْ سَفِينَتِي السَّابِعَةَ فَقَرَأْتُ هَذِهِ الْآيَاتِ فِي سَفِينَتِي فَتَجَوَّثُ وَفُطِعَ السِّنُّ

Then I turned around, but I could not see him. It was as if the ground had swallowed him. I came to a gathering from my gatherings. I narrated with this Hadeeth. When it was after a period of time, a man from the ones present in my gathering came to me. He said to me, 'I have come out from Al-Kufa, and I am intending Baghdad, and six boats went out with me, and my boat was the seventh. I recited these Verses in my boat, so I was saved, and the six were cut (broke/drowned)'.

قَالَ وَضَرَبَ الدَّهْرُ مِنْ ضَرْبَاتِهِ وَآتَانِي رَجُلٌ بَعْدَ سِنِينَ كَثِيرَةٍ فَسَلَّمَ عَلَيَّ وَ قَالَ أَنَا عَتِيقُكَ وَ مَوْلَاكَ

He said, 'And the times struck from its striking's, and a man came to me after many years. He greeted unto me and said, 'I am your freed man and your slave!'

قَالَ قُلْتُ كَيْفَ يَكُونُ كَذَلِكَ وَ أَنْتَ رَجُلٌ مِنَ الْعَرَبِ

He said, 'I said, 'How can it be like that and you are a man from the Arabs?'

قَالَ عَزَّوْتُ الدَّيْلَمَ فَأَسْرْتُ فَكُنْتُ فِي أَيْدِيهِمْ عَشْرَ سِنِينَ فَذَكَرْتُ الْآيَاتِ فَقَرَأْتُهَا فَخَرَجْتُ أَرْسُفُ فِي قُبُودِي وَ مَرَرْتُ عَلَى الْمُؤَكَّلَةِ بِنَا مِنَ السَّجَانِينَ وَ عَرَبِهِمْ فَمَا عَرَضَ إِلَيَّ مِنْهُمْ حَتَّى سَرْتُ إِلَى بِلَادِ الْإِسْلَامِ وَ أَنَا عَتِيقُكَ وَ مَوْلَاكَ.

He said, 'I had battled Al-Daylam and was made a captive. I was in their hands for ten years. I remembered the Verses, so I recited them. I came out from my shackles in my prison and passed by the ones allocated with us from the prison guards and others. Not one of them objected to me until I came to a city of Al Islam, and I am your liberated one and your slave''.¹¹⁹⁹

وَ عَنْ مَوْلَانَا عَلِيِّ ع أَنَّهُ يَفْرَأُ عِنْدَ خَوْفِ الْعَرَقِ فَيَسْلَمُ بِمَا يَخَافُ يَفْرَأُ إِنَّ وَلِيَّيَ اللَّهُ الَّذِي نَزَلَ الْكِتَابَ وَ هُوَ يَتَوَلَّى الصَّالِحِينَ - وَ مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَ الْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَ السَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَانَهُ وَ تَعَالَى عَمَّا يُشْرِكُونَ.

And from our Master^{-asws} Ali^{-asws}: 'One should recited during fear of drowning to be safe from what he fears. He should recite: **Surely, my Guardian is Allah Who Revealed the Book, and**

¹¹⁹⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 50 b

He Befriends the righteous [7:196] And they are not appreciating Allah with the appreciation that is due to Him; and the whole of the earth would be in His Grip on the Day of Judgement, and the skies having been rolled up in His Right Hand. Glorious is He and Exalted from what they are associating [39:67]'.¹²⁰⁰

51- ط، الأمان رَأَيْتُ بِحِطِّ جَدِّي الْمَسْعُودِ وَرَأَمِ بْنِ أَبِي فِرَاسٍ قَدَسَ اللهُ جَلَّ جَلَالُهُ رُوحَهُ وَ نَوَّرَ ضَرْبَهُ فِي الْمَعْنَى الَّذِي ذَكَرْنَاهُ مَا هَذَا لَفْظُ مَا وَجَدْنَاهُ وَ رَوَى مُحَمَّدُ بْنُ عَلِيٍّ الْبَاقِرُ ع أَنَّ قَوْمًا خَرَجُوا فِي سَفَرٍ وَ تَوَسَّطُوا مَفَازَةً فِي يَوْمٍ قَائِظٍ فَهَجَرَ عَلَيْهِمُ النَّهَارُ وَ قَدْ نَفِدَ الْمَاءُ وَ الرَّادُّ فَأَشْرَفُوا عَلَى الْهَلَكَةِ عَطَشًا

(The book) 'Al Amaan' – I saw in the handwriting of my grandfather Al Masoud Warram Bin Abu Firas, may Allah^{-azwj}, Majestic is His^{-azwj} Majesty, Sanctify his soul and Irradiate his tomb, regarding the meaning which we are mentioned what are these wordings of what we found, and are reporting (from),

'Muhammad^{-asws} Bin Ali Al-Baqir^{-asws}: 'A group went out in a journey and they were in the middle of the desert during a day of severe heat. The day was of sweltering heat upon them, and the water and the provisions had depleted, so they overlooked upon the destructive thirst.

فَتَقَبَّوْا أُصُولَ الشَّجَرِ فَإِذَا رَجُلٌ عَلَيْهِ بِيَاضُ الثِّيَابِ وَقَفَّ عَلَيْهِمْ فَقَالَ سَلَامٌ فَقَالُوا سَلَامٌ قَالَ مَا حَالُكُمْ قَالُوا مَا تَرَى

They devoted to the base of a tree, and there was man having white clothes upon him standing by them. He said, 'Greetings!' They said, 'Greetings!' He said, 'What are your states?' They said, 'What you can see'.

قَالَ بَشِّرُوا بِالسَّلَامَةِ فَإِنِّي رَجُلٌ مِنَ الْجِنِّ أَسَلَمْتُ عَلَى يَدِ أَبِي الْقَاسِمِ مُحَمَّدٍ ص - فَسَمِعْتُهُ يَقُولُ الْمُؤْمِنُ عَيْنُهُ وَ دَلِيلُهُ فَمَا كُنْتُمْ لِتَهْلِكُوا بِحَضْرَتِي أَتْلُونِي

He said, 'Receive glad tidings with the safety, for I am a man from the Jinn! I had become a Muslim upon the hand of Abu Al-Qasim Muhammad^{-saww}. I heard him^{-saww} saying, the Momin are his^{-saww} eyes and his^{-saww} pointers, so you will not be destroyed in my presence. Come with me!'

فَتَلَوْنَاهُ فَأَوْرَدَنَا عَلَى مَاءٍ وَ كِلَافٍ فَأَخَذْنَا حَاجَتَنَا وَ مَضَيْنَا

We went with him, and he made us arrive to water and vegetation. We took our need and continued'.

أَقُولُ أَنَا وَ هَذَا مِنْ مُعْجَزَاتِهِ ص وَ كَرَامَاتِهِ.

I^{-asws} saying: 'And this is from his^{-saww} miracles and his^{-saww} extraordinary acts''.¹²⁰¹

52- ط، الأمان فِيمَا نَذَرْتُهُ إِذَا خَافَ فِي طَرِيقِهِ مِنَ الْأَعْدَاءِ وَ اللَّصُوصِ وَ هُوَ مِنْ أَدْعِيَةِ السَّبْرِ الْمَنْصُوصِ يَا آخِذًا بِنَوَاصِي حَلْقِهِ وَ السَّافِعَ بِهَا إِلَى قُدْرَتِهِ وَ الْمُنْفِذَ فِيهَا حُكْمَهُ وَ خَالِقَهَا وَ جَاعِلَ قَضَائِهِ لَهَا غَالِبًا

¹²⁰⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 50 c

¹²⁰¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 51

(The book) 'Al Amaan' –

'Among what we are mentioning, when someone fears in his road from the enemies and the robbers, and it is from the secretive supplication, the texted: 'O One^{-azwj} Who Seizes His^{-azwj} creatures by their forelocks, and the Violent Puller to His^{-azwj} Power, and the Implementor of His^{-azwj} Decision in it, and its Creator, and Maker of His^{-azwj} Decree for it to prevail!

إِلَيَّ مَكِيدٌ بِضَعْفِي وَ بِفُؤْتِكَ عَلَى مَنْ كَادَنِي تَعَرَّضْتُ فَإِنْ حُلْتُ بَيْنِي وَ بَيْنَهُمْ فَذَلِكَ مَا أَرْجُو وَ إِنْ أَسَلَمْتَنِي إِلَيْهِمْ عَزَبُوا مَا بِي مِنْ نِعْمَتِكَ

I am being plotted against due to my weakness, and I am exposing with Your^{-azwj} Strength against the ones plotting against me, so if You^{-azwj} were to Solve between me and them, that is what I am hoping for, and if You^{-azwj} were to Yield me to them, it will change what is with me of Your^{-azwj} bounties.

يَا خَيْرَ الْمُنْعِمِينَ لَا تَجْعَلْ أَحَدًا مُعَيَّرًا نِعْمَتِكَ الَّتِي أَنْعَمْتَ بِهَا عَلَيَّ سِوَاكَ وَ لَا تُعَيِّرْهَا أَنْتَ رَبِّي وَ قَدْ تَرَى الَّذِي نَزَلَ بِي فَحُلْ بَيْنِي وَ بَيْنَ شَرِّهِمْ بِحَقِّ مَا تَسْتَجِيبُ بِهِ الدُّعَاءَ يَا اللَّهُ رَبَّ الْعَالَمِينَ

O best of the Bestowers! Do not Make anyone besides You^{-azwj} to change Your^{-azwj} bounties which You^{-azwj} have Bestowed with upon me, and You^{-azwj} don't Change it, my Lord^{-azwj}, and You^{-azwj} can See that which has befallen with me, therefore Resolve between me and their evil, by the right of what the supplication can be Answered with, O Allah^{-azwj}, Lord^{-azwj} of the worlds!'

وَ تَقُولُ أَيْضًا- بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مِنَ اللَّهِ وَ إِلَى اللَّهِ وَ فِي سَبِيلِ اللَّهِ

And you should say as well, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and from Allah^{-azwj}, and to Allah^{-azwj}, and in the Way of Allah^{-azwj}!

اللَّهُمَّ إِلَيْكَ أَسَلَمْتُ نَفْسِي وَ إِلَيْكَ وَجْهْتُ وَجْهِي وَ إِلَيْكَ فَوَضْتُ أَمْرِي فَاحْفَظْنِي بِحِفْظِ الْإِيمَانِ مِنْ بَيْنِ يَدَيْ وَ مِنْ خَلْفِي وَ عَنْ يَمِينِي وَ عَنْ شِمَالِي وَ مِنْ قُدْرِي وَ مِنْ تَحْتِي وَ ادْفَعْ عَنِّي بِحَوْلِكَ وَ قُوَّتِكَ فَإِنَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

O Allah^{-azwj}! I submit myself to You^{-azwj} and divert my face to You^{-azwj}, and I delegate my affairs to You^{-azwj}. Protect me with the protection of the Eman, from my front, and my back, and from my right, and from my left, and from above me, and from under me, and Defend me by Your^{-azwj} Mighty and Your^{-azwj} Strength, for there is neither any might nor any strength except with Allah^{-azwj} the Exalted, the Magnificent!'

فَقَدْ رَوَى عَنْ زَيْنِ الْعَابِدِينَ ع أَنَّهُ قَالَ مَا أَتَانِي إِنْ قُلْتُ هَذِهِ الْكَلِمَاتِ لَوْ اجْتَمَعَ عَلَيَّ الْجِنُّ وَ الْإِنْسُ

It has been reported from Zayn Al-Abideen (Ali^{-asws} Bin Al-Husayn^{-asws}) having said: 'If I^{-asws} were to say these phrases, I^{-asws} would not care if the Jinn and the humans were to gather against me^{-asws}!'

ذَكَرَ آيَاتٍ يَحْتَجِبُ الْإِنْسَانُ بِهَا مِنْ أَهْلِ الْعَدَاوَاتِ تُوْمِي بِيَدِكَ الْيُمْنَى إِلَى مَنْ تَخَافُ شَرَّهُ وَ تَقُولُ وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَأَعْتَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ-

Mention of the Verses the human being can veil with from the people of enmity. You should gesture by your right hand towards the one you fear his evil, and you should say: **And We Made a barrier to be from their front and a barrier from their back, and We Covered them, so they are not seeing [36:9].**

إِنَّا جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ إِلَى الْهُدَىٰ فَلَنْ يَهْتَدُوا إِذًا أَبَدًا-

Surely, We has Made covering to be upon their hearts lest they understand it, and a deafness in their ears. And if you call them to the Guidance, then they will never be rightly guided, ever! [18:57].

أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَسَمِعِهِمْ وَأَبْصَارِهِمْ وَأُولَٰئِكَ هُمُ الْغَافِلُونَ-

They are those Allah Sealed upon their hearts and their hearing and their sight, and those, they are the heedless ones [16:108].

أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِ وَغَلَّبَ عَلَيْهِ قَلْبَهُ وَجَعَلَ عَلَىٰ بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ-

So, do you see one who takes his desires as a god, and Allah Lets him stray upon knowledge and Seals upon his hearing and his heart, and Makes a covering to be upon his sight? Then who can guide him after Allah (has Denied him)? So will you not be mindful? [45:23].

وَ إِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَ بَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَشْهُورًا-

And whenever you recite the Quran, We Make a hidden veil to be between you and those who are no believing in the Hereafter [17:45].

وَ جَعَلْنَا عَلَىٰ قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَىٰ أَدْبَارِهِمْ نُفُورًا.

And We Make a covering to be upon their hearts lest they understand it, and a heaviness to be in their ears. And whenever you mention your Lord in the Quran as being One, they turn around upon their backs in aversion [17:46]'.¹²⁰²

وَ رَأَيْتَ فِي كِتَابِ الْمُسْتَنْعِثِينَ بِإِسْنَادِهِ إِلَى رَجُلٍ وَ هُوَ أَبُو مُعَلَّىٰ مِنَ الْأَنْصَارِ لَقِيَهُ لِيصَّ فَأَرَادَ أَخَذَهُ فَمَسَّاهُ أَنْ يُصَلِّيَ أَرْبَعَ رَكَعَاتٍ فَتَرَكَهُ فَصَلَّاهَا وَ سَجَدَ وَ قَالَ فِي سُجُودِهِ يَا وَدُودُ يَا ذَا الْعَرْشِ الْمَجِيدِ يَا فَعَالًا لِمَا تُرِيدُ أَسْأَلُكَ بِعِزَّتِكَ الَّتِي لَا تُرَامُ- وَ مُلْكِكَ الَّتِي لَا يُضَامُ وَ بِنُورِكَ الَّتِي مَلَأَ أَرْكَانَ عَرْشِكَ أَنْ تَكْفِيَنِي سِرَّ هَذَا اللَّيْلِ يَا مُغِيثُ أَعِثْنِي

And I saw in 'Kitab Al Mustagiseen' – by his chain to a man, and he is Abu Moalla from the Helpers,

'A robber met him and wanted to seize him. He asked him if he could pray four Cycles. He left him, so he prayed these and performed Sajdah and said in his Sajdah, 'O Affectionate! O with the Glorious Throne! O One^{-azwj} Who Does whatever He^{-azwj} Wants! I ask You^{-azwj} by Your^{-azwj} Might which cannot be broken, and Your^{-azwj} Kingdom which cannot be controlled (by anyone

else), and by Your^{-azwj} Noor which Fills the corners of Your^{-azwj} Throne! Suffice me for evil of this robber, O Helper, Help me!

وَكَرَّرَ هَذَا الدُّعَاءَ ثَلَاثَ مَرَّاتٍ فَإِذَا بِفَارِسٍ قَدْ أَقْبَلَ بِيَدِهِ حَزْبَةً فَفَتَلَ اللَّصَّ وَ قَالَ لَهُ أَنَا مَلَكٌ مِنَ السَّمَاءِ الرَّابِعَةِ وَ إِنَّ مِنْ صَنَعِ كَمَا صَنَعْتَ اسْتُجِيبَ لَهُ مَكْرُوبًا كَانَ أَوْ غَيْرَ مَكْرُوبٍ.

And he repeated this supplication three times, and behold, there was a horseman coming over having a bayonet in his hand. He killed the robber and said to him: 'I am an Angel from the fourth sky, and the one who does like what you have done, I shall answer to him, whether he were to be distressed or not distressed'.¹²⁰³

وَ مِنَ الْكِتَابِ الْمَدْكُورِ بِإِسْنَادِهِ عَنْ زَيْدِ بْنِ حَارِثَةَ أَنَّهُ ظَفَرَ بِهِ لَصٌّ وَ أَرَادَ قَتْلَهُ فَقَالَ لَهُ دَعْنِي أَصَلِّي رُكْعَتَيْنِ فَحَلَّاهُ فَلَمَّا فَرَغَ مِنْهُمَا قَالَ يَا أَرْحَمَ الرَّاحِمِينَ- فَسَمِعَ اللَّصُّ قَائِلًا يَقُولُ لَا تُقْتَلُهُ

And from the mentioned book, by his chain, from Zayd Bin Harisa,

'A thief won with him and wanted to kill him. He said to him, 'Leave me to pray two Cycles Salat'. He left him along. When he was free from praying them, he said, 'O most Merciful of the merciful one!' The thief heard a speaker saying: 'Do not kill him!'

فَعَادَ فَقَالَ يَا أَرْحَمَ الرَّاحِمِينَ فَسَمِعَ اللَّصُّ قَائِلًا يَقُولُ لَا تُقْتَلُهُ

He repeated, he said, 'O most Merciful of the merciful ones!' The thief heard a speaker saying: 'Do not kill him!'

فَقَالَ مَرَّةً ثَالِثَةً يَا أَرْحَمَ الرَّاحِمِينَ وَ إِذَا بِفَارِسٍ بِيَدِهِ حَزْبَةً فِي رَأْسِهَا شُعْلَةٌ نَارٍ فَفَتَلَ اللَّصَّ ثُمَّ قَالَ لِلْمَأْخُودِ لَمَّا قُلْتَ يَا أَرْحَمَ الرَّاحِمِينَ كُنْتُ فِي السَّمَاءِ الرَّابِعَةِ فَلَمَّا قُلْتَ ثَانِيَةً كُنْتُ فِي السَّمَاءِ الدُّنْيَا فَلَمَّا قُلْتَ ثَالِثَةً يَا أَرْحَمَ الرَّاحِمِينَ أَتَيْتُكَ.

He said the third time, 'O most Merciful of the merciful ones!', and behold, there was a horseman having a bayonet in his hand, and a flame of fire in its head. He killed the robber, then said to the seized one: 'When you said, 'O most Merciful of the merciful ones', I was in the fourth sky. When you said it secondly, I was in the sky of the world. When you said thirdly, 'O most Merciful of the merciful one!', I came to you!'¹²⁰⁴

وَ رَأَيْتُ فِي الْجُزْءِ الرَّابِعِ مِنْ كِتَابِ دَفْعِ الْهُمُومِ وَ الْأَخْزَانِ تَأْلِيفِ أَحْمَدَ بْنِ دَاوُدَ النُّعْمَانِيِّ قَالَ ابْنُ عَبَّاسٍ قُلْتُ لِأَمِيرِ الْمُؤْمِنِينَ ع لَيْلَةَ صِفِّينَ أَمَا تَرَى الْأَعْدَاءَ قَدْ أَخَذُوا بِنَا

And I saw in the fourth volume of the book 'Kitab Daf'a Al Humoum Wa Al Ahzaan', compiled by Ahmad Bin Dawood Al Numani,

'Ibn Abbas said, 'I said to Amir Al-Momineen^{-asws} on a night of (battle of) Siffeen, 'Can you^{-asws} see the enemies to have surrounded us?'

¹²⁰³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 52 b

¹²⁰⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 52 c

فَقَالَ وَ قَدْ رَاعَكَ هَذَا

He^{-asws} said: 'And this has scared you?'

فُلْتُ نَعَمْ

I said, 'Yes'.

فَقَالَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ فِي هَذَاكَ

He^{-asws} said: 'O Allah^{-azwj}! I^{-asws} seek Refuge with You^{-azwj} from straying in Your^{-azwj} Guidance!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَفْتَقِرَ فِي غِنَاكَ

O Allah^{-azwj}! I^{-asws} seek Refuge with You^{-azwj} from being impoverished in Your^{-azwj} riches!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضَيِّعَ فِي سَلَامَتِكَ

O Allah^{-azwj}! I^{-asws} seek Refuge with You^{-azwj} from being wasted in Your^{-azwj} Safety!'

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَغْلَبَ وَ الْأَمْرُ لَكَ

O Allah^{-azwj}! I^{-asws} seek Refuge with You^{-azwj} from being overcome, and the matter is for You^{-azwj} (to Decide)!'

أَقُولُ أَنَا فَكَفَاهُ اللَّهُ جَلَّ جَلَالُهُ أَمْرَهُمْ.

I (Ibn Abbas) am saying, 'Allah^{-azwj}, Majestic is His^{-azwj} Majesty Sufficed him of their matter"¹²⁰⁵.

53- ط، الأمان فيما نذكركه إذا خاف من المطر في سفره و كيف يسلم من ضرره و إذا عطش كيف يثاب و يأمن خطره رؤينا بإسنادنا إلى عبد الله بن جعفر الحميري في كتاب دلائل الرضا ع بإسناد الحميري إلى سليمان الجعفري إلى أبي الحسن الرضا صلوات الله عليه قال: كنت معه و هو يريد بغص أموالي فأمر غلاماً له بحمل له قباء فعجبت من ذلك و قلت ما يصنع به

(The book) 'Al Amaan' – Among what we are mentioning, whenever someone fears from the rain during his journey and how he can be safe from its harm, and when he is thirsty how he should cry out for help and be safe of its danger, we are reporting by our chain to Abdullah Bin Al Himeyri, in the book 'Dalail Al-Reza^{-asws}', by a chain of Al Himeyri to Suleyman Al Jafary,

'To Abu Al-Hassan Al-Reza^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he (the narrator) said, 'I was with him^{-asws} while he^{-asws} wanted going to one of his^{-asws} estates. He^{-asws} ordered a slave of his^{-asws} to carry a cloak for him^{-asws}. I was surprised from that and said (to myself), 'What will he^{-asws} do with it?'

فَلَمَّا صِرْنَا فِي بَعْضِ الطَّرِيقِ نَزَلْنَا إِلَى الصَّلَاةِ وَ أَقْبَلَتِ السَّمَاءُ فَأَلْفُوا الْمَبَاءَ عَلَيَّ وَ عَلَيْهِ وَ خَرَّ سَاجِدًا فَسَجَدْتُ مَعَهُ ثُمَّ رَفَعْتُ رَأْسِي وَ بَقِيَ سَاجِدًا فَسَمِعْتُهُ يَقُولُ يَا رَسُولَ اللَّهِ فَكُفَّ الْمَطَرُ.

When we went in one of the roads, we descended for the Salat, and the sky came (darkened). He^{-asws} cast the cloak upon me and him^{-asws} and fell into Sajdah. So I performed Sajdah with him^{-asws}, then I raised my head and he^{-asws} remained in Sajdah. I heard him^{-asws} saying: ‘O Rasool-Allah^{-saww}! The rain withheld’¹²⁰⁶.

وَ وَجَدْتُ فِي حَدِيثٍ حَذَفْتُ إِسْنَادَهُ أَنَّ الْحَاجَّ تَعَدَّرَ عَلَيْهِمْ وَجُودَ الْمَاءِ حَتَّى أَشْرَفُوا عَلَى الْمَوْتِ وَ الْفَنَاءِ فَعُشِيَ عَلَيَّ أَحَدِهِمْ فَوَقَعَ عَلَى الْأَرْضِ مَغْشِيًا عَلَيْهِ فَرَأَى فِي حَالِ غَشِيَّتِهِ مَوْلَانَا عَلِيًّا صَلَوَاتُ اللَّهِ عَلَيْهِ يَقُولُ لَهُ مَا أَغْفَلَكَ عَنْ كَلِمَةِ النَّجَاةِ

And I found in a Hadeeth, it's attributed was deleted, that (some) pilgrims (to Makkah), couldn't find the water until they were on the verge of death and the annihilation. One of them fainted and fell down upon the ground unconscious. In the state of his unconsciousness, he saw our Master^{-asws} Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, saying to him: ‘What makes you so heedless from the words of salvation?’

فَقَالَ لَهُ وَ مَا كَلِمَةُ النَّجَاةِ

He said to him^{-asws}, ‘And what are the words of salvation?’

فَقَالَ ع قُلْ - أَدِمَّ مُلْكَكَ عَلَى مُلْكِكَ بِطُفْنِكَ الْحَقِيصِيِّ وَ أَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ

He^{-asws} said: ‘Say, ‘Establish Your^{-azwj} Kingdom upon Your^{-azwj} owned slaves by Your^{-azwj} Hidden subtleness’, and I^{-asws} am Ali^{-asws} Bin Abu Talib^{-asws}!’

فَجَلَسَ مِنْ غَشِيَّتِهِ وَ دَعَا بِهَا فَأَنْشَأَ اللَّهُ جَلَّ جَلَالُهُ عَمَامًا فِي غَيْرِ زَمَانِهِ وَ رَمَى غَيْثًا عَاشَ بِهِ الْحَاجُّ عَلَى عَوَائِدِ عَفْوِهِ وَ جُودِهِ وَ إِحْسَانِهِ.

He sat up from his unconsciousness and supplicated with it. Allah^{-azwj}, Majestic is His^{-azwj} Majestic, Grew a cloud in other than its time, and Pelted such a downpour, the pilgrims lived by it on the proceeds of His^{-azwj} Pardon, and His^{-azwj} Generosity, and His^{-azwj} Favour’¹²⁰⁷.

وَ مِنْ كِتَابِ نَبِيِّ الدَّاعِي عَنِ النَّبِيِّ ص قَالَ: يَا عَلِيُّ أَمَانَ لَأُمَّتِي مِنَ السَّرِقِ قُلِ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ إِلَى قَوْلِهِ وَ كِبْرَهُ تَكْبِيرًا.

And from the book ‘Niyyat Al Daie’ –

‘From the Prophet^{-saww} having said: ‘O Ali^{-asws}! Safety for my^{-saww} community from the theft, **Say: ‘Supplicate to Allah or supplicate to the Beneficent. [17:110]** – up to His^{-azwj} Words: **and exclaim His Greatness with exclamations’ [17:111]**’¹²⁰⁸.

¹²⁰⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 53 a

¹²⁰⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 53 b

¹²⁰⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 53 c

54- ط، الأمان فيما نذكره من الدعاء الفاضل إذا أشرف على بلد أو قرية أو بعض المنازل رويًا من عدة طرق و نذكر لفظ ما نقلنا و بعض ما ذكرناه من كتاب مصباح الزائر و جناح المسافر

(The book) 'Al Amaan' –

'Among what we are mentioned from the meritorious supplication when overlooking upon a city or a town or one of the junctions, we are reporting from a number of ways, and we mention wording of what we are transmitting, and part of what we are mentioning from the book, 'Misbah Al-Zaair Wa Junah Al-Musafir': -

فَلْيُقِلِّ اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ مَا أَطَلَّتْ وَ رَبَّ الْأَرْضِينَ السَّبْعِ وَ مَا أَقَلَّتْ وَ رَبَّ الشَّيَاطِينِ وَ مَا أَضَلَّتْ وَ رَبَّ الرِّيَّاحِ وَ مَا دَرَّتْ وَ الْبِحَارِ وَ مَا جَرَّتْ إِيَّيَّيَّ أَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ وَ خَيْرَ مَا فِيهَا وَ أَعُوذُ بِكَ مِنْ شَرِّهَا وَ شَرِّ مَا فِيهَا

'Let him say, 'O Allah^{-azwj}, Lord^{-azwj} of the seven skies and what they shade, and Lord^{-azwj} of the seven earths and what they carry, and Lord^{-azwj} of the Satans^{-la} and what they^{-la} stray, and Lord^{-azwj} of the winds and what they scatter, and the oceans and what they flow! I ask You^{-azwj} for goodness of the is town, and goodness of what is in it, and I seek Refuge with You from its evil, and evil of what is in it!

اللَّهُمَّ يَبِيْرٌ لِي مَا كَانَ فِيهَا مِنْ يُسْرٍ وَ أَعْيِي عَلَى قَضَاءِ حَاجَتِي يَا قَاضِي الْحَاجَاتِ يَا مُجِيبَ الدَّعَوَاتِ - أَدْخِلْنِي مُدْخَلَ صِدْقِي وَ أَخْرِجْنِي مُخْرَجَ صِدْقِي وَ اجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا.

O Allah^{-azwj}! Ease for me whatever were to be in it from easiness, and Assist me upon fulfilment of my needs, O Fulfiller of the needs, and O Answerer of the supplications! **Cause me to enter a correct entrance, and Cause me to go exit a correct exit, and Make for me from Yourself a (Divine) Authority, a persistent helper [17:80]**".¹²⁰⁹

55- غو، غوالي اللغالي في الحديث أن النبي ص إذا كان في سفر قبل الليل قال يا أرض ربّي و ربك الله أعوذ بالله من شرّ ما فيك و شرّ ما يدبّ عليك و أعوذ بالله من شرّ كل أسد و أسود من الحيّة و العقرب و من ساكن البلد و من والد و ما ولد.

(The book) 'Gawaly Al La'aly' –

'In the Hadeeth, whenever the Prophet^{-sawww} was in a journey before the night, he^{-sawww} said: 'O ground! My^{-sawww} Lord^{-azwj} and your Lord^{-azwj} is Allah^{-azwj}! I^{-sawww} seek Refuge with Allah^{-azwj} from evil of what is in You^{-azwj}, and evil of what walks upon you, and I^{-sawww} seek Refuge from evil of every lion and wild animal, from the snakes and the scorpions, and from dwellers of the city, and from a father and what he begets".¹²¹⁰

ط، الأمان من كتاب التذليل لمحمد بن النجار قال: كان رسول الله ص إذا غزا أو سافر فأذركه الليل قال يا أرض و ذكر مثله.

(The book) 'Al Amaan' – from 'Kitab Al Tazleel' of Muhammad Bin Al Najjar who said,

¹²⁰⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 54

¹²¹⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 55 a

'It was so, whenever Rasool-Allah^{-saww} went on a military expedition or a journey, and the night came across him^{-saww}, said: 'O ground!' – and he mentioned similar to it"¹²¹¹

56- ط، الأمان رُوي أَنَّ الْمَسَافِرَ إِذَا نَزَلَ بِبَعْضِ الْمَنَازِلِ يَقُولُ - اللَّهُمَّ أَنْزِلْني مُنْزَلاً مُبَارَكاً وَ أَنْتَ خَيْرُ الْمُنْزِلِينَ وَ يُصَلِّي رَكْعَتَيْنِ بِالْحَفْدِ وَ مَا يَشَاءُ مِنَ الشُّرُوقِ الْقِصَارِ وَ يَقُولُ اللَّهُمَّ ارْزُقْنَا خَيْرَ هَذِهِ الْبُقْعَةِ وَ أَعِدْنَا مِنْ شَرِّهَا

(The book) 'Al Amaan' –

'It is reported that the traveller, when he descends in one of the pausing stops, should say, 'O Allah^{-azwj}! Disembark me **in a Blessed landing, and you are the best of the Landers**' [23:29], and he should pray two Cycles with (Surah) Al Hamd and whatever he so desires from the short Surahs, and he should say, 'O Allah^{-azwj}! Grace us goodness of this spot, and Shelter us from its evil!

اللَّهُمَّ أَطْعِمْنَا مِنْ جَنَّاها وَ أَعِدْنَا مِنْ وَبَآها وَ حَبِّبْنَا إِلَى أَهْلِها وَ حَبِّبْ صَالِحِي أَهْلِها إِلَيْنَا

O Allah^{-azwj} Feed us from its harvest, and Shelter us from its plague, and Cause us to be beloved to its inhabitants, and Cause its righteous people to be beloved to us!

وَ يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَنَّ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ وَ الْأَئِمَّةَ مِنْ وَٰلِدِهِ أئِمَّةٌ أَتَوَلَّاهُمْ وَ أَبْرَأُ مِنْ أَعْدَائِهِمْ

And he should say, 'I testify that there is no god except Allah^{-azwj} Alone. There is no associate for Him^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and that Ali^{-asws} is Emir of the Momineen, and the Imams^{-asws} from his^{-asws} sons^{-asws} are Imams^{-asws} I befriend, and I disavow from their^{-asws} enemies!

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذِهِ الْبُقْعَةِ وَ أَعُوذُ بِكَ مِنْ شَرِّهَا

O Allah^{-azwj}! I ask You^{-azwj} the goodness of this spot, and I seek Refuge with You^{-azwj} from it's evil!

اللَّهُمَّ اجْعَلْ أَوَّلَ دُخُولِنَا هَذَا صَالِحاً وَ أَوْسَطَهُ فَالِحاً وَ آخِرَهُ نَجَاحاً

O Allah^{-azwj}! Make the beginning of our entrance to be righteous, and its middle to be successful, and its end to be profitable!

وَ إِذَا خِفْتَ فِي مَنْزِلِكَ شَيْئاً مِنْ هَوَآئِ الْأَرْضِ فَتَلَّ فِي الْمَكَانِ الَّذِي تَخَافُ ذَلِكَ فِيهِ وَ هُوَ مِنْ أَدْعِيَةِ السَّبْرِ - يَا ذَارِي مَنْ فِي الْأَرْضِ كُلِّهَا لِعِلْمِكَ بِمَا يَكُونُ بِمَا ذَرَأْتَ لَكَ السُّلْطَانَ عَلَى كُلِّ مَنْ دُونَكَ

And when you fear something in your house from the vermin of the earth, say in the place which you are fearing that, and it is from the secretive supplications, 'O Multiplier of the one

¹²¹¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 55 b

in the earth, all of them are in Your^{-azwj} Knowledge with what is to happen from what the Authority has Produced for You^{-azwj} upon every one below You^{-azwj}!

إِنِّي أَعُوذُ بِقُدْرَتِكَ عَلَى كُلِّ شَيْءٍ يَصُرُّ مِنَ الصُّرِّ فِي بَدَنِي مِنْ سَبْعٍ أَوْ هَائِقَةٍ أَوْ عَارِضٍ مِنْ سَائِرِ الدَّوَابِّ يَا خَالِقَهَا بِفِطْرَتِهِ اذْرَأَهَا عَنِّي وَاجْحُزِّهَا وَ لَا تَسْلُطْهَا عَلَيَّ وَ عَافِيَنِي مِنْ بَاسِهَا

I seek Refuge with Your^{-azwj} Power upon all things harmful, from the harm in my body, from a wild animal, or insect, or one presenting from rest of the animals, O its Creator with its nature. Turn it away from me and Cut it out, and do not Let it overcome upon me, and Grant me well-being from its evil.

يَا اللَّهُ الْعَلِيُّ الْعَظِيمُ احْفَظْنِي بِحِفْظِكَ وَ اجْنِنِي بِسِتْرِكَ الْوَاقِي مِنْ مَخَافِي يَا رَحِيمُ.

O Allah^{-azwj}, the Exalted, the Magnificent! Protect me with Your^{-azwj} Protection and Shield me with Your^{-azwj} Covering saving from my fear, O Merciful!¹²¹²

وَ قَالَ الطَّبْرَسِيُّ رَحِمَهُ اللَّهُ فِي كِتَابِ الْأَدَابِ الدِّيْنِيَّةِ وَ إِذَا أَرَدْتَ الرَّجِيلَ فَصَلِّ رَكَعَتَيْنِ وَ ادْعُ اللَّهَ بِالْحِفْظِ وَ الْكِلَاءَةِ وَ وَدِّعِ الْمُؤْضِعَ وَ أَهْلَهُ فَإِنَّ لِكُلِّ مُؤْضِعٍ أَهْلًا مِنَ الْمَلَائِكَةِ وَ قُلِ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْحَافِظِينَ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

And Al Tabarsee, may Allah^{-azwj} have Mercy on him, said in ‘Kitab Al Adaab Al Diniyya’,

‘And when you want to depart, then pray two Cycles Salat and supplicate to Allah^{-azwj} for the Protection and the Guardian, and bid farewell to the place and its people, because for every place there are inhabitants from the Angels, and say, ‘The greetings be upon the Protecting Angels of Allah^{-azwj}! The greetings be upon us, and upon the righteous servants of Allah^{-azwj}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!¹²¹³

57- مِنَ الْمَزَارِ الْكَبِيرِ، فَإِذَا أَجْمَعَ رَأْيُكَ عَلَى الْخُرُوجِ وَ أَرَدْتَهُ فَاسْتَبِغِ الْوُضُوءَ وَ اجْمَعْ أَهْلَكَ ثُمَّ قُمْ إِلَى مُصَلَّاتِكَ فَصَلِّ رَكَعَتَيْنِ تَقْرَأُ فِيهِمَا مَا شِئْتَ مِنَ الْقُرْآنِ

From (the book) ‘Al Mazar Al Kabeer’ –

‘When you have gathered your view upon the going out and intend it, so perfect the Wud’u and gather your family, then stand in your prayer mat and pray two Cycles Salat, then recite in these whatever you so desire from the Quran.

فَإِذَا فَرَعْتَ مِنْهُمَا وَ سَلِمْتَ فَعَلِ – اللَّهُمَّ إِنِّي أَسْتَوِدُّكَ نَفْسِي وَ أَهْلِي وَ مَالِي وَ وُلْدِي – وَ دُنْيَايَ وَ آخِرَتِي وَ حَاتِمَةَ عَمَلِي

When you are free from these and have performed Salaam, then say, ‘O Allah^{-azwj}! I entrust You^{-azwj} myself, and my family, and my wealth, and my children, and my world, and my Hereafter, and ending of my deeds!

اللَّهُمَّ احْفَظْ الشَّاهِدَ مِنَّا وَ الْعَائِبَ اللَّهُمَّ احْفَظْنَا وَ احْفَظْ عَلَيْنَا اللَّهُمَّ اجْعَلْنَا فِي جِوَارِكَ اللَّهُمَّ لَا تَسْلُبْنَا نِعْمَتَكَ وَ لَا تُعَيِّرْ مَا بَيْنَا مِنْ عَافِيَتِكَ وَ فَضْلِكَ.

¹²¹² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 56 a

¹²¹³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 48 H 56 b

O Allah^{-azwj}! Protect the attendee from us and the absentee! O Allah^{-azwj}! Protect us and Protect upon us! O Allah^{-azwj} Make us to be in Your^{-azwj} Vicinity! O Allah^{-azwj}! Do not Strip us Your^{-azwj} bounties and do not change with us from Your^{-azwj} Given well-being and Your^{-azwj} Grace!”

وَتَقُولُ أَيْضاً مَا رُوِيَ عَنْ مَوْلَانَا الْبَاقِرِ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ: إِذَا عَزَمْتَ عَلَى السَّفَرِ فَتَوَضَّأْ وَصَلِّ رَكْعَتَيْنِ الْأُولَى بِالْحَمْدِ وَ سُوْرَةَ الرَّحْمَنِ وَ الثَّانِيَةَ بِالْحَمْدِ وَ سُوْرَةَ الْوَاقِعَةِ أَوْ تَبَارَكَ فَإِنْ لَمْ يَتَأْتِكَ لَكَ ذَلِكَ فَافْرَأْ مِنَ السُّورِ مَا شِئْتَ حَسَبَ الْعَجَلَةِ

And you should say as well what is reported from our Master^{-asws} Al-Baqir Muhammad^{-asws} Bin Ali^{-asws} having said: ‘When you determine upon the journey, then perform Wud’u, and pray two Cycles Salat, the first with (Surah) Al Hamd and (Surah) Al Rahman, and the second with (Surah) Al Hamd and (Surah) Al Waqia, or (Surah) Al Mulk. If that does not come to you, then recite from the Chapters whatever you desire according to the haste.

ثُمَّ ادْعُ بِهَذَا الدُّعَاءِ- اللَّهُمَّ إِنِّي خَرَجْتُ فِي سَفَرِي هَذَا بِلَا تَفْتِي مَعِي بِعَيْزِكَ وَ لَا رَجَاءٍ يَاوِي إِلَّا إِلَيْكَ وَ لَا قُوَّةَ أَتَكِلُ عَلَيْهَا وَ لَا حِيلَةَ أَلْتَجَأُ إِلَيْهَا إِلَّا طَلَبَ فَضْلِكَ وَ ابْتِعَاءَ رِزْقِكَ وَ تَعَرُّضاً لِرَحْمَتِكَ وَ سُكُوناً إِلَى حُسْنِ عِبَادَتِكَ

The supplicate with this supplication, ‘O Allah^{-azwj}! I am going out in this journey of mine with any trusting from with others, nor any hope of shelter except to You^{-azwj}, nor any strength I can rely upon nor any means I can shelter to except seeking Your^{-azwj} Grace and seeking Your^{-azwj} sustenance, and exposing to You^{-azwj} Mercy and settling to the goodness of worshipping You^{-azwj}!

وَ أَنْتَ يَا إِلَهِي أَعْلَمُ بِمَا سَبَقَ لِي فِي سَفَرِي هَذَا بِمَا أَحِبُّ وَ أَكْرَهُ وَ لِمَا أَوْفَعْتَ عَلَيَّ فِيهِ قَدْرَكَ وَ مُحَمَّدَ بِلَايِكَ- فَأَنْتَ يَا إِلَهِي تَمَحُّو مَا تَشَاءُ وَ تُنْبِئُ وَ عِنْدَكَ أُمُّ الْكِتَابِ

And You^{-azwj}, O my God^{-azwj}, are more Knowing with what has preceded for me in this journey of mine, from what I like and dislike, and for what Your^{-azwj} Determination will occur upon me during it, and praise-worthiness of Your^{-azwj} afflictions! So You^{-azwj}, O my God^{-azwj}, can Delete whatever You^{-azwj} Desire to and Affirm, and In Your^{-azwj} Possession is Mother of the Book!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اصْرِفْ عَنِّي فِي سَفَرِي هَذَا كُلَّ مَقْدُورٍ مِنَ الْبَلَاءِ وَ ادْفَعْ عَنِّي كُلَّ مَخْذُورٍ وَ أَسْئَلُكَ عَلَيَّ فِيهِ كَنْفَ عَيْزِكَ وَ لُطْفَ عَفْوِكَ وَ رَحْمَتِكَ وَ حَقِيقَةَ حِفْظِكَ وَ سَعَةَ رِزْقِكَ وَ تَمَامَ نِعْمَتِكَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and Turn away from me in this journey of mine, all Pre-determined afflictions, and Repel from me every hazard, and Cover upon me the canopy of Your^{-azwj} Might during it, and Kindness of Your^{-azwj} Pardon, and Your^{-azwj} Mercy, and reality of Your^{-azwj} Protection, and vastness of Your^{-azwj} sustenance, and completion of Your^{-azwj} bounties.

وَ افْتَحْ لِي فِيهِ أَبْوَابَ جَمِيعِ فَضْلِكَ وَ عَطَائِكَ وَ إِحْسَانِكَ وَ اغْلِقْ عَنِّي أَبْوَابَ الْمَخَاوِفِ كُلِّهَا وَ جَمِيعَ مَا أَكْرَهُ وَ أَحْذَرُ وَ أَخَافُ عَلَى نَفْسِي وَ أَهْلِي وَ دُرِّي وَ افْتَحْ لِي أَبْوَابَ الْأَمْنِ كُلِّهَا وَ اصْرِفْ عَنِّي الْهَلْعَ وَ الْجُرْعَ وَ ارْزُقْنِي الصَّبْرَ وَ الْقُوَّةَ وَ الْمَحْمَدَةَ لَكَ وَ النَّجَاةَ مِنْ كُلِّ مَخْذُورٍ وَ مَقْدُورٍ بِمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي وَ اجْعَلْ ذَلِكَ خَيْرَةً لِي فِي آخِرَتِي وَ دُنْيَايَ

And Open for me in it, entirety of the doors of Your^{-azwj} Grace, and Your^{-azwj} Awards, and Your^{-azwj} Favours, and Close from me the doors of scariness and entirety of what I dislike and am cautious of and fear upon myself, and my family, and my offspring, and Open for me the doors of safety, all of them, and Turn away from me the nervousness and the panic, and Grace me the patience and the strength, and the praising to You^{-azwj}, and the salvation from every hazard and the Pre-determinations what Your^{-azwj} are more Knowing with than me, and Make that to be good for in my Hereafter and my world!

وَ أَسْأَلُكَ يَا رَبِّ أَنْ تَحْفَظَنِي فِيمَا حَلَفْتُ وَرَأَيْ مِنْ أَهْلِي وَ مَالِي وَ مَعِيشَتِي وَ صُنُوفِ حَوَائِجِي

And I ask You^{-azwj}, O Lord^{-azwj} to Protect me regarding what I am leaving behind me, from my family, and my wealth, and my livelihood, and variety of my needs!

يَا مَنْ لَيْسَ فَوْقَهُ خَالِقٌ يُرْحَى يَا مَنْ لَيْسَ دُونَهُ رَبٌّ يُنَاجَى يَا مَنْ لَيْسَ غَيْرُهُ إِلَهٌ يُدْعَى يَا مَنْ لَيْسَ لَهُ وَزِيرٌ يُؤْتَى يَا مَنْ لَيْسَ لَهُ حَاجِبٌ يَعْشَى يَا مَنْ لَيْسَ لَهُ بَوَّابٌ يُرْشَى يَا مَنْ لَيْسَ لَهُ كَاتِبٌ يُدَارَى يَا مَنْ لَيْسَ لَهُ تَرْجُمَانٌ يُنَادَى يَا مَنْ لَا يَزْدَادُ عَلَى كَثْرَةِ السُّؤَالِ إِلَّا كَرَمًا وَ جُودًا

O One^{-azwj} above Whom there is no creator! O One^{-azwj} there isn't any lord whispering below Him^{-azwj}! O One^{-azwj}, there isn't a god other than Him^{-azwj}! O One^{-azwj}, there isn't any Vizier for him to be accessed! O One^{-azwj}, there isn't any guard for him to deceive! O One^{-azwj}, there isn't are door man for Him^{-azwj} to bribe! O One^{-azwj}, there isn't any scribe for Him^{-azwj} as manager! O One^{-azwj}! There isn't any translator for Him^{-azwj} to Call. O One^{-azwj} Who does not get increased upon the frequency of asking, except in Benevolence and Generosity.

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْ لِي مِنْ أَمْرِي فَرْجًا وَ مَخْرَجًا وَ ارْزُقْنِي فِي سَفَرِي هَذَا الْأَمْنِ مِنَ الْمَخَافِ كُلِّهَا وَ الْغَنِيمَةَ وَ الظَّفَرَ بِكُلِّ غَرَضٍ وَ بَلِّغْنِي جَمِيعَ أَمَلِي وَ مَفْضُودِي-

Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Make a relief to be for me from my affairs, and outlet, and Grace me in this journey of mine, the faster from the scariness, all of them, and the against, and the success with every purpose, and Make me reach my hopes and my aims!

اللَّهُمَّ وَ كُلِّ مَنْ قَضَيْتَ عَلَيَّ بِلِقَائِهِ مِنْ أَحَدٍ مِنْ خَلْقِكَ الَّذِينَ جَعَلْتَ لِي إِلَيْهِمْ حَاجَةً وَ شُغْلًا فَسَجِّرْهُ لِي وَ اعْطِنِي بِقَلْبِهِ عَلَيَّ وَ وَقِّعْهُ لِمَا أُرِيدُهُ وَ ابْتِغِيهِ وَ أَمْلُهُ وَ اخْرُسْهُ عَنِ قَصْدِي وَ الْوُقُوفِ فِي حَاجَتِي وَ امْنَعْهُ عَنِ ظُلْمِي وَ أَدَايِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}, and every one You^{-azwj} have Decreed upon me to meet him, from anyone of Your^{-azwj} creatures, those You^{-azwj} Made a need to be for me to them, and an occupation, Subjugate him to me and Cause his heart to be kind upon me, and Harmonise him to what I want, and seek, and wish for, and Cause him to be eager upon my aim and the pausing regarding my need, and Prevent him from oppressing me and hurting me, by Your^{-azwj} Mercy, O most Merciful of the merciful ones!

ثُمَّ اسْجُدْ وَ ادْعُ بِمَا أَحْبَبْتَ ثُمَّ ارْفَعْ رَأْسَكَ وَ قُلْ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

Then perform Sajdah and supplicate with whatever you love to, then raise your head and say, 'I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}!

– اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَافْعَلْ بِي مَا أَنْتَ أَهْلُهُ وَادْخُلْنِي فِي كُلِّ خَيْرٍ أَدْخَلْتَ فِيهِ مُحَمَّدًا وَآلَ مُحَمَّدٍ وَخَرِّجْنِي مِنْ كُلِّ سُوءٍ أَخْرَجْتَ مِنْهُ مُحَمَّدًا وَآلَ مُحَمَّدٍ وَامْنَعْنِي مِنْ أَنْ يُوْصَلَ إِلَيَّ سُوءٌ أَبَدًا وَلَا تُعَيِّرْ مَا أَنْعَمْتَ عَلَيَّ أَبَدًا يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah^{-azwj}, Originator of the skies and the earth! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws}, and Deal with me what You^{-azwj} are Rightful with, and Enter me in every good You^{-azwj} have Entered Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} in, and Extract me from every evil You^{-azwj} have Extracted Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} from, and Protect me from evil arriving to me, forever, and do not Change what You^{-azwj} have Bestowed upon me, ever, O most Merciful of the merciful ones!”¹²¹⁴

و تَقُولُ أَيْضًا مَا رُوِيَ عَنْ سَيِّدِنَا رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: جَاءَنِي جِبْرَائِيلُ ع فَقَالَ رَبُّكَ يُفْرِّقُكَ السَّلَامَ وَ يَقُولُ لَكَ يَا مُحَمَّدُ مَنْ أَرَادَ مِنْ أُمَّتِكَ أَنْ أَحْفَظَهُ فِي سَفَرِهِ وَ أُوَدِّيهِ سَالِمًا فَلْيَقُلْ

And you should be saying as well what is reported from our Master^{-saww} Rasool-Allah^{-saww} having said: ‘Jibraeel^{-as} came to me^{-saww}. He^{-as} said: ‘Your^{-saww} Lord^{-azwj} Conveys the Greetings and Says to you^{-saww}: “O Muhammad^{-saww}! One from your^{-saww} community who wants Me^{-azwj} to Protect him in his journey and to Return him safely, let him say: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ تَخْرُجِي وَ بِإِذْنِهِ تَخْرُجُ وَ قَدْ عَلِمَ قَبْلَ أَنْ أُخْرَجَ خُرُوجِي وَ أَحْصَى بَعْلِمِهِ مَا فِي تَخْرُجِي وَ مَرْجِعِي تَوَكَّلْتُ عَلَى الْإِلَهِ الْأَكْبَرِ

‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! Allah^{-azwj} is my Outlet and I am going out by His^{-azwj} Permission, and He^{-azwj} Knows before I go out in my going out, and Enumerates in His^{-azwj} Knowledge what is in my going out and my return! I rely upon the God^{-azwj}, the Greatest!

تَوَكَّلْتُ مَفْؤُوضٍ إِلَيْهِ أُمُورُهُ مُسْتَعِينٍ بِهِ عَلَى شُؤْنِهِ مُسْتَزِيدٍ مِنْ فَضْلِهِ مُبْرِيٍّ نَفْسَهُ مِنْ كُلِّ حَزَلٍ وَ قُوَّةٍ إِلَّا بِهِ

A reliance of delegating his affairs to Him^{-azwj}, seeking Assistance with Him^{-azwj} upon his concerns, seeking provision from His^{-azwj} Grace, disavowing himself from every might and strength except with Him^{-azwj}.

خَرَجْتُ خُرُوجَ ضَرِيرٍ خَرَجَ بَضْرِهِ إِلَى مَنْ يَكْشِفُهُ خُرُوجَ فَقِيرٍ خَرَجَ بِفَقْرِهِ إِلَى مَنْ يَسُدُّهُ خُرُوجَ عَائِلٍ خَرَجَ بِعَيْلَتِهِ إِلَى مَنْ يُعِينُهَا خُرُوجَ مَنْ رَبُّهُ أَكْبَرُ نَفْتِهِ وَ أَعْظَمُ رَجَائِهِ وَ أَفْضَلُ أُمِّيَّتِهِ

I am going out the going out by the blind, a going out with his damage to the One^{-azwj} Who will Remove it! A going out by the poor going out with his poverty to the One^{-azwj} Who will Block the going out of a destitute! A going out with his destitution to the One^{-azwj} Who will Enrich it! A going out of the One^{-azwj} whose Lord^{-azwj} is Greatest, trusting Him^{-azwj} and might are his hopes, and Superior are His^{-azwj} Bestowments.

اللَّهُ تَقِيٌّ فِي جَمِيعِ أُمُورِي كُلِّهَا وَ بِهِ أَسْتَعِينُ وَ لَا شَيْءَ إِلَّا مَا أَرَادَ أَسْأَلُ اللَّهَ خَيْرَ الْمَحْرُجِ وَ الْمَدْحَلِ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ إِلَيْهِ الْمَصِيرُ

Allah^{-azwj} is my trust in entirety of my affairs, all of them, and I seek Assistance with Him, and there is nothing except what He^{-azwj} Wants. I ask Allah^{-azwj} of the best exit and the entrance. There is no god except He^{-azwj}. I rely upon Him^{-azwj} and to Him^{-azwj} is the destination!'

فَإِذَا وَضَعْتَ رِجْلَكَ عَلَى بَابِكَ لِلخُرُوجِ فَقُلْ- بِسْمِ اللَّهِ آمَنْتُ بِاللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ- مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

When you place your leg at your door for the going out, then say, 'In the Name of Allah^{-azwj}! I believe in Allah^{-azwj}! I rely upon Allah^{-azwj}! Whatever Allah^{-azwj} so Desires. There is not strength except with Allah^{-azwj}!'

ثُمَّ قُمْ عَلَى الْبَابِ فَاقْرَأْ فَاتِحَةَ الْكِتَابِ أَمَامَكَ وَ عَنِ يَمِينِكَ وَ شِمَالِكَ ثُمَّ قُلِ اللَّهُمَّ احْفَظْنِي وَ احْفَظْ مَا مَعِيَ وَ سَلِّمْ مَعِيَ وَ سَلِّمْ مَا مَعِيَ وَ بَلِّغْ مَا مَعِيَ بِبَلَاغِكَ الْحَسَنِ الْجَمِيلِ يَا أَرْحَمَ الرَّاحِمِينَ

Then stand at the doors and recite Surah Al Fatiha in your front, and on your right and your left, then say, 'Protect me and Protect what is with me, and Keep me safe and Keep safe what is with me, and Make me reach and Make reach what is with me with Your^{-azwj} excellent reaching, the beautiful, O most Merciful of the merciful ones!'

فَإِذَا أَرَدْتَ الرَّكُوبَ فَقُلْ حِينَ تَرْتَكِبُ- الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِلْإِسْلَامِ وَ عَلَّمَنَا الْقُرْآنَ وَ مَنْ عَلَيْنَا بِمُحَمَّدٍ ص سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُفْرِقِينَ- وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ-

When you want to ride, then say when you ride, 'The Praise is for Allah^{-azwj} Who has Guided us to Al Islam and Taught us the Quran, and the Conferment upon us through Muhammad^{-sawww}! ***Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord' [43:14]***, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds!'

فَإِذَا أَرَدْتَ السَّيْرَ فَلْيَكُنْ فِي طَرَفِي النَّهَارِ وَ انزِلْ فِي وَسْطِهِ وَ سِرْ فِي آخِرِ اللَّيْلِ وَ لَا تَسِرْ فِي أَوَّلِهِ فَإِنَّهُ رُويَ عَنِ الصَّادِقِ ع أَنَّ الْأَرْضَ تُطْوَى فِي آخِرِ اللَّيْلِ وَ قَالَ الصَّادِقُ ع قَالَ رَسُولُ اللَّهِ ص اتَّقِ الخُرُوجَ بَعْدَ نَوْمَةٍ فَإِنَّ لِلَّهِ دَوَابَّ يَبْنِيهَا يَفْعَلُونَ مَا يُؤْمَرُونَ

When you want the travel, let it be during the two ends of the day, and descend during its middle, and travel during end of the night and do not travel during its beginning, for it is reported from Al-Sadiq^{-asws}: 'The ground folds during the end of the night'. And Al-Sadiq^{-asws} said: 'Rasool-Allah^{-sawww} said: 'Fear the going out after sleep, for there are animals for Allah^{-azwj} He^{-azwj} Dispatches. They are doing whatever they have been Commanded to.

ثُمَّ سِرْ وَ قُلْ فِي مَسِيرِكَ اللَّهُمَّ خَلِّ سَبِيلَنَا وَ أَحْسِنْ تَسْيِيرَنَا وَ أَحْسِنْ عَافِيَتَنَا وَ أَحْسِنْ مِنَ التَّكْبِيرِ وَ التَّحْمِيدِ وَ التَّسْبِيحِ وَ الاستِغْفَارِ

Then travel and say during your journey, 'O Allah^{-azwj}! Free our way, and Improve our journey, and better our well-being', and frequent from exclaiming the Takbeer, and the praise, and the glorification, and seeking the Forgiveness.

وَ إِذَا صَعِدْتَ أَكْمَةً أَوْ عَلَوْتَ تَلَعَةً أَوْ أَشْرَفْتَ عَلَى فُتْطَرَةٍ فَقُلْ- اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ- وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ إِنَّ لَكَ الشَّرْفَ عَلَى كُلِّ شَرَفٍ

And when you ascend a hill or an elevated ascent, or overlook upon an archway, then say, 'Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds. O Allah^{-azwj}! For You^{-azwj} is the Looking upon every edge!'

فَإِذَا بَلَغْتَ إِلَى جِسْرِ فُئَلٍ حِينَ تَضَعُ قَدَمَكَ عَلَيْهِ - بِسْمِ اللَّهِ اللَّهُمَّ اذْخِرْ عَنِّي الشَّيْطَانَ الرَّجِيمَ

When you reach to a bridge, then say when you place your foot upon it, 'In the Name of Allah^{-azwj}. O Allah^{-azwj}! Drive away from me the Pelted Satan^{-la}!'

وَ إِذَا أَشْرَفْتَ عَلَى قَرْيَةٍ تُرِيدُ دُخُولَهَا فُئَلٍ - اللَّهُمَّ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ مَا أَظَلَّتْ وَ رَبِّ الْأَرْضِينَ السَّبْعِ وَ مَا أَقَلَّتْ وَ رَبِّ الشَّيَاطِينِ وَ مَا أَصَلَّتْ وَ رَبِّ الرِّيَاحِ وَ مَا دَرَّتْ وَ رَبِّ الْبِحَارِ وَ مَا جَرَّتْ إِنِّي أَسْأَلُكَ خَيْرَ هَذِهِ الْقَرْيَةِ وَ خَيْرَ مَا فِيهَا وَ أَعُوذُ بِكَ مِنْ شَرِّهَا وَ شَرِّ مَا فِيهَا

And when you overlook upon a town you intend entering it, then say, 'O Allah^{-azwj}! Lord^{-azwj} of the seven skies and what they shade! And Lord^{-azwj} of the seven earths and what they carry! And Lord^{-azwj} of the Satans^{-la} and what they stray! And Lord^{-azwj} of the winds and what they scatter! And Lord^{-azwj} of the oceans and what these flow! I ask You^{-azwj} the goodness of this town, and goodness of what is in it, and I seek Refuge with You^{-azwj} from its evil and evil of what is in it!

اللَّهُمَّ يَسِّرْ لِي مَا كَانَ فِيهَا مِنْ وَجْهِ وَ وَفِّقْ لِي مَا كَانَ فِيهَا مِنْ يُسْرٍ وَ أَعِيتِي عَلَى حَاجَتِي يَا قَاضِيَ الْحَاجَاتِ وَ يَا مُجِيبَ الدَّعَوَاتِ وَ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَ أَخْرِجْنِي مُخْرَجَ صِدْقٍ وَ اجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا

O Allah^{-azwj}! Ease for me whatever were to be in it from its aspect, and Harmonise for me whatever were to be in it from ease, and Assist me upon my need, O Fulfiller of the needs, and O Answerer of the supplications! **Cause me to enter a correct entrance, and Cause me to go exit a correct exit, and Make for me from Yourself a (Divine) Authority, a persistent helper [17:80]**'.

الدُّعَاءُ عِنْدَ خَوْفِ السَّبْعِ وَ الْهُوَامِ وَ الشَّيَاطِينِ وَ الْأَعْدَاءِ وَ اللَّصُوفِ وَ إِذَا حِفْمَتْ سَبْعًا فُئَلٍ - أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ - لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ بِيَدِهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ -

The supplication during fearing the wild animals, and the vermin, and the Satans^{-la}, and the enemies, and the thieves – 'And when you fear wild animals, then say, 'I testify that there is no god except Allah^{-azwj} Alone. There is no associate for him. For Him^{-azwj} is the Kingdom and for Him^{-azwj} is the Praise. In His^{-azwj} Hand is the good, and He^{-azwj} is Able upon all things!

اللَّهُمَّ يَا ذَارِيَّ مَا فِي الْأَرْضِ كُلِّهَا بِعِلْمِهِ وَ السُّلْطَانَ الْقَاهِرَ عَلَى كُلِّ شَيْءٍ دُونَهُ يَا عَزِيزُ يَا مَنِيْعُ أَعُوذُ بِمُدْرَتِكَ مِنْ كُلِّ شَيْءٍ يَبْصُرُ مِنْ سَبْعِ أَوْ هَامَةٍ أَوْ غَارِضٍ أَوْ سَائِرِ الدَّوَابِّ يَا خَالِقَهَا بِفِطْرَتِهِ اذْرَأَهَا عَنِّي وَ احْجُزْهَا وَ لَا تُسَلِّطْهَا عَلَيَّ وَ عَافِنِي مِنْ شَرِّهَا يَا اللَّهُ يَا عَظِيمُ احْفَظْنِي بِحِفْظِكَ مِنْ تَخَاوُفِي يَا رَحِيمُ

O Allah^{-azwj}! O Scatterer of what is in the earth, all of it by His^{-azwj} Knowledge, and the Authority Subduing upon all things below it! O Mighty! O Invincible! I seek Refuge with Your^{-azwj} Power from all things harmful, from a wild animal, or vermin, or blocker, or rest of the animals, O it's Creator with its nature! Drive it away from me, and Cut it off and do not let it overcome upon me, and Grant me well-being from its evil. O Allah^{-azwj}! O Mighty! Protect me with Your^{-azwj} Protection from what scares me, O Merciful!

وَ إِذَا خِفْتَ سُلْطَانًا فَقُلْ يَا اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْأَكْبَرُ الْقَائِمُ عَلَى جَمِيعِ عِبَادِهِ وَ الْمُمَضَى مَشِيئَتُهُ بِسَابِقِ قَدَرِهِ الَّذِي عَنَتِ الْوُجُوهُ لِعَظَمَتِهِ

And when you fear a ruler, then say, 'O Allah^{-azwj}, Who, there is no god except He^{-azwj}, the Greatest, the Custodian upon entirety of His^{-azwj} servant, and the Implementer of His^{-azwj} Desire with the precedent of His^{-azwj} Pre-determination which the faces are humble to His^{-azwj} Magnificence!

أَنْتَ تَكْلَأُ عِبَادَكَ وَ جَمِيعَ خَلْقِكَ مِنْ شَرِّ مَا يَطْرُقُ بِاللَّيْلِ وَ النَّهَارِ مِنْ ظَاهِرٍ وَ خَفِيٍّ مِنْ عُنَاةٍ مَرْدَةٍ خَلَقَكَ الضَّعِيفَةَ حَيْثُ هُمْ عِنْدَكَ- لَا يَدْفَعُ أَحَدٌ مِنْ نَفْسِهِ سُوءاً دُونَكَ- وَ لَا يَحُولُ أَحَدٌ دُونَ مَا تُرِيدُ مِنَ الْحَيْرِ وَ كُلِّ مَا يُرَادُ وَ مَا لَا يُرَادُ فِي قَبْضَتِكَ

You^{-azwj} are a Guard of Your^{-azwj} servants, and entirety of Your^{-azwj} creatures, from evil of what knocks by the night and the day, from apparent and hidden, from the obstinate ones of Your^{-azwj} creatures, the weak is his means with You^{-azwj}. He cannot repel evil of anyone from himself, besides You^{-azwj}, nor can anyone be a barrier from what good You^{-azwj} Want, and all what is Intended and what is not Intended is in Your Grip.

وَ قَدْ جَعَلْتَ قَبَائِلَ الْجِنِّ وَ الشَّيَاطِينِ يَرُونَنَا وَ لَا نَرَاهُمْ وَ أَنَا لِكَيْدِهِمْ خَائِفٌ وَ جَلَّ قَامِي مِنْ شَرِّهِمْ وَ نَأْسِهِمْ بِحَقِّ سُلْطَانِكَ يَا عَزِيزُ يَا مَنِيعُ

And You^{-azwj} have Made tribes of the Jinn and the Satans^{-la}. They can see us while we cannot see them, and I am scared of their plots, dreading, so Secure me from their evil and their prowess, by the right of Your^{-azwj} Authority, O Mighty, O Invincible!

وَ إِذَا خِفْتَ عَدُوًّا أَوْ لِصًّا فَقُلْ يَا آخِذاً بِنَوَاصِي خَلْقِهِ وَ السَّافِعَ بِهَا إِلَى قُدْرَتِهِ الْمُنْفَعِدَ فِيهَا حُكْمَهُ وَ خَالِقَهَا وَ جَاعِلَ قَضَائِهِ لَهَا غَالِيًّا وَ كُفْلَهُمْ ضَعِيفٌ عِنْدَ غَلْبَتِهِ وَ تَفْتُ بِكَ يَا سَيِّدِي عِنْدَ قُوَّتِهِمْ لِضَعْفِي وَ بِقُوَّتِكَ عَلَى مَنْ كَادَنِي فَسَلِّفْنِي مِنْهُمْ

And when you fear an enemy, or a thief, then say, 'O Seizer with the forelocks of His^{-azwj} Creatures, and the Puller with it to His^{-azwj} Power, the Implementer in it of His^{-azwj} Decision, and its Creator, and Maker of His^{-azwj} Decree to be prevalent, and all of them are weak at His^{-azwj} Prevalence, and I trust in You^{-azwj}, O my Master^{-azwj}, at their strength at my weakness, and by Your^{-azwj} Strength against the one who plots me, so Keep me safe from them!

اللَّهُمَّ فَإِنْ حُلَّتْ بَنِي وَ بَيْنَهُمْ فَذَلِكَ أَرْجُو وَ إِنْ أَسْلَمْتَنِي إِلَيْهِمْ عَزَّوَمَا بِي مِنْ نِعْمَتِكَ

O Allah^{-azwj}! If You^{-saww} were to Solve between me and them, so that is what I am hoping for, and if You^{-azwj} were to Yield me to them, they will change what is with me of Your^{-azwj} bounties.

يَا خَيْرَ الْمُنْعِمِينَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تَجْعَلَ تَغْيُرَ نِعْمَتِكَ عَلَى يَدِ أَحَدٍ سِوَاكَ وَ لَا تُغَيِّرْهَا أَنْتَ فَقَدْ تَرَى الَّذِي يُرَادُ بِي فَحُلِّ بَنِي وَ بَيْنَ شَرِّهِمْ بِحَقِّ مَا بِهِ تَسْتَجِيبُ يَا اللَّهُ رَبَّ الْعَالَمِينَ

O best of the Bestowers! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-asws}, and do not Make the changing of Your^{-azwj} bounties to be upon the hand of anyone besides You^{-azwj}, and You^{-azwj} don't Change it either, for You^{-azwj} can See that which is being intended with me, so Form a barrier between me and them by the right of what You^{-azwj} will be Answering with, O Allah^{-azwj}, Lord^{-azwj} of the worlds!

فَإِذَا أَرَدْتَ التُّرُوقَ فِي مَوْضِعٍ فَاخْتَرِ مِنْ بَقَاعِ الْأَرْضِ أَحْسَنَهَا لَوْنًا وَ أَلْيَنَهَا تَرَبَةً وَ أَكْثَرَهَا عُشْبًا وَ لَا تَنْزِلْ عَلَى طَهْرِ الطَّرِيقِ وَ بُطُونِ الْأُودِيَةِ فَإِنَّهَا مَأْوَى الْحَيَّاتِ وَ مَدَارِجِ السِّبَاعِ

When you want to descend in a place, then chose from spots of the earth which is their best in colour, and its softest of soil, and its most of grass, and do not descend on the back of the road, and interior of the valleys, for these are abodes of the snakes encroachment of lions.

فَإِذَا أَرَدْتَ التُّرُوقَ فَمَنْ حِينَ تَنْزِلُ - اللَّهُمَّ أَنْزِلْنِي مِنْزَلًا مُبَارَكًا وَ أَنْتَ خَيْرُ الْمُنْزِلِينَ ثُمَّ تُصَلِّي رَكْعَتَيْنِ تَنْوِي مَنْدُوبًا قُرْبَةً إِلَى اللَّهِ وَ قُلِ اللَّهُمَّ ارزُقْنَا خَيْرَ هَذِهِ الْبُئْعَةِ وَ أَعِدْنَا مِنْ شَرِّهَا

When you want to descend, then say when you descend, 'O Allah^{-azwj}! Disembark me **in a Blessed landing, and you are the best of the Landers**' [23:29]. Then pray two Cycles Salat, intending delegating drawing closer to Allah^{-azwj}, and say, 'O Allah^{-azwj}! Grace us the good of this spot, and Shelter us from it's evil!'

وَ إِذَا أَرَدْتَ الرَّحِيلَ مِنَ الْمَنْزِلِ فَصَلِّ رَكْعَتَيْنِ مَنْدُوبًا أَيْضًا وَ ادْعُ اللَّهَ عَزَّ وَ جَلَّ بِالْحِفْظِ وَ الْكِلَاءَةِ وَ وَدِّعِ الْمَوْضِعَ وَ أَهْلَهُ فَإِنَّ لِكُلِّ مَوْضِعٍ أَهْلًا مِنَ الْمَلَائِكَةِ وَ قُلِ السَّلَامُ عَلَى مَلَائِكَةِ اللَّهِ الْحَافِظِينَ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

And when you want to depart from the house, then pray two Cycles delegating as well, and supplicate to Allah^{-azwj} Mighty and Majestic for the Protection and the Guarding, and bid farewell to the place and its inhabitants, for there are inhabitants from the Angels for every place, and say, 'The greetings be upon the Protecting Angels of Allah^{-azwj}! The greetings be upon us and upon the righteous servants of Allah^{-azwj}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!'"¹²¹⁵

CHAPTER 49 – GOOD MANNERS, AND GOOD ACCOMPANIMENT, AND REST OF THE ETIQUETTES OF TRAVELLING

الآيات

The Verses

النحل وَ جَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَ يَوْمَ إِقَامَتِكُمْ

(Surah) Al Nahl - **and Made houses to be for you from the skins of the cattle. You find these light on the day of your departing and the day of your staying; [16:80].**

1- ل، الخصال عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي عَمْرٍو عَنْ حَمَّادِ بْنِ عِيسَى عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي وَصِيَّتِهِ لِابْنِهِ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ وَ اعْلَمْ أَنَّ مَرْؤَةَ الْمَرْءِ الْمُسْلِمِ مَرْوَاتَانِ مَرْوَةٌ فِي حَضْرٍ وَ مَرْوَةٌ فِي سَفَرٍ

(The book) 'Al Khisaal' – From his father, from Ali, from his father, from Hammad Bin Isa, from the one who mentioned it,

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said in his^{asws} bequest to his^{asws} on Muhammad Bin Al-Hanafiya: 'And Know, that the chivalry of the Muslim man are two chivalries – a chivalry during staying and chivalry during travel.

وَ أَمَّا مَرْوَةُ الْحَضْرِ فِقِرَاءَةُ الْقُرْآنِ وَ مَجَالَسَةُ الْعُلَمَاءِ وَ النَّظَرُ فِي الْفِقْهِ وَ الْمَحَافِظَةُ عَلَى الصَّلَاةِ فِي الْجُمَاعَاتِ

As for the chivalry of the staying, it is reciting the Quran, and gatherings of the scholars, and the looking into the jurisprudence, and the preserving upon the Salat in the congregation.

وَ أَمَّا مَرْوَةُ السَّفَرِ فَبَدَلُ الرِّادِ وَ قِلَّةُ الْخِلَافِ عَلَى مَنْ صَحَبَكَ وَ كَثْرَةُ ذِكْرِ اللَّهِ عَزَّ وَ جَلَّ فِي كُلِّ مَصْعَدٍ وَ مَهْبِطٍ وَ نُزُولٍ وَ قِيَامٍ وَ قُعُودٍ.

And as for chivalry of the journey, it is giving the provisions (to others), and lack of opposing the one who accompanies you, and frequent Zikr of Allah^{azwj} Mighty and Majestic, during every ascent and descent, and pausing, and standing, and sitting".¹²¹⁶

2- ل، الخصال عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ الْخُوزِيِّ عَنْ مُحَمَّدِ بْنِ زَيْدِ الْبَغْدَادِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ عَامِرٍ عَنْ أَبِيهِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سِتٌّ مِنْ الْمَرْوَةِ ثَلَاثٌ مِنْهَا فِي الْحَضْرِ وَ ثَلَاثٌ مِنْهَا فِي السَّفَرِ

(The book) 'Al Khisaal' – from Ahmad Bin Ibrahim Al Khuzouz, from Muhammad Bin Zayd Al Baghdady, from Abdullah Bin Ahmad Bin Aamir, from his father,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Six are from chivalries – three of these are during the staying, and three of these are during the travel.

فَأَمَّا الَّتِي فِي الْحَضَرِ فِتِلَاوَةُ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ عِمَارَةُ مَسَاجِدِ اللَّهِ وَ اتِّخَاذُ الْإِخْوَانِ فِي اللَّهِ عَزَّ وَ جَلَّ

As for that which is during the staying, it is recitation of the Book of Allah^{-azwj} Mighty and Majestic, and building Masjids of Allah^{-azwj}, taking the brothers for the Sake of Allah^{-azwj} Mighty and Majestic.

وَ أَمَّا الَّتِي فِي السَّفَرِ فَبَدْلُ الرِّزَادِ وَ حُسْنُ الْخُلُقِ وَ الْمِرَاحِ فِي غَيْرِ الْمَعَاصِي الْحَبْرِ.

And as for which is during the travel, is giving the provisions, and good manners, and the joking in other than the disobedience’ – the Hadeeth’’.¹²¹⁷

3- لي، الأمايلي للصدوق عن ابنِ الْمُتَوَكِّلِ عَنِ السَّعْدِآبَادِيِّ عَنِ الْبَرْقِيِّ عَنِ أَبِيهِ عَنِ أَبِي قَتَادَةَ الْقُمَيْيِّ عَنِ عَبْدِ اللَّهِ بْنِ يَحْيَى عَنِ أَبَانَ الْأَحْمَرِ عَنِ الصَّادِقِ ع قَالَ: الْمُرُوءَةُ فِي السَّفَرِ كَثْرَةُ الرِّزَادِ وَ طَيِّبُهُ وَ بَدْلُهُ لِمَنْ كَانَ مَعَكَ وَ كِتْمَانُكَ عَلَى الْقَوْمِ سِرَّهُمْ بَعْدَ مُفَارَقَتِكَ إِيَّاهُمْ وَ كَثْرَةُ الْمِرَاحِ فِي غَيْرِ مَا يُسَخِطُ اللَّهُ عَزَّ وَ جَلَّ.

(The book) ‘Al Amaali’ of Al Sadouq – from Ibn Al Mutawakkil, from Al Sa’adabady, from Al Barqy, from his father, from Abu Qatadah Al Qummi, from Abdullah Bin Yahya, from Aban Al Ahmar,

‘From Al-Sadiq^{-asws} having said: ‘The chivalry during the travel is having a lot of provisions, and its goodness, and giving it to the one who were to be with you, and your concealing upon the people of their secrets after your separating from them, and a lot of joking in other than what Annoys Allah^{-azwj} Mighty and Majestic’’.¹²¹⁸

4- ل، الخصال عن العطار عن أبيه عن الأشعري عن ابن يزيد عن عدده من أصحابنا رفعوا الحديث قال: حق المسافر أن يقيم عليه أصحابه إذا مرض ثلاثاً.

(The book) ‘Al Khisaal’ – from Al Attar, from his father, from Al Ashari, from Ibn Yazeed, from a number of our companions raising the Hadeeth, said,

‘A right of the traveller is that his companion should stand to him when he falls sick, for three days’’.¹²¹⁹

5- ب، قرب الإسناد عن أبي البختري عن الصادق عن أبيه عن جدّه ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كُنْتُمْ فِي سَفَرٍ فَمَرَضَ أَحَدُكُمْ فَأَقِيمُوا عَلَيْهِ ثَلَاثَةَ أَيَّامٍ.

(The book) ‘Qurb Al Asnaad’ – from Abu Al Bakhtari,

¹²¹⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 2

¹²¹⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 3

¹²¹⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 4

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When you were to be in a journey and one of you falls sick, then stay to him (pause the journey) for three days''.¹²²⁰

6- ل، الخصال عَنْ أَبِيهِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ رَفَعَهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ثَلَاثَةٌ لَا يَقْبَلُ اللَّهُ عَزَّ وَجَلَّ لَهُمْ بِالْحِفْظِ رَجُلًا نَزَلَ فِي بَيْتِ حَرْبٍ وَ رَجُلًا صَلَّى عَلَى قَارِعَةِ الطَّرِيقِ وَ رَجُلًا أَرْسَلَ رَاحِلَتَهُ وَ لَمْ يَسْتَوْثِقْ مِنْهَا.

(The book) 'Al Khisaal' – from his father, from Muhammad Al Attar, from Al Ashari, from Muhammad Bin Al-Husayn,

'Raising it to the Prophet^{-saww} having said: 'Three (persons), Allah^{-azwj} Mighty and Majestic will not Accept with the Protection for them – a man descending in a ruined house, and a man praying Salat upon the even road, and a man sending his riding animal and is not trusting from it (perhaps it may get lost)'.¹²²¹

7- سن، المحاسن عَنِ الْأَصْبَهَانِيِّ عَنِ الْمُنْقَرِيِّ عَنْ حَفْصِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَيْسَ مِنَ الْمُرُوءَةِ أَنْ يُحَدِّثَ الرَّجُلُ بِمَا يَلْقَى فِي سَفَرِهِ مِنْ حَيْرٍ أَوْ شَرٍّ.

(The book) 'Al Mahaasin' – from Al Asbahany, from Al Minqary, from Hafs who said,

'I heard Abu Abdullah^{-asws} saying: 'It isn't from the chivalry that the man narrates with what he had faced during his journey, from good or evil''.¹²²²

8- سن، المحاسن عَنِ التَّوْفَلِيِّ بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَ الْمُرُوءَةِ أَنْ يُحَدِّثَ الرَّجُلُ بِمَا يَلْقَى فِي سَفَرِهِ مِنْ حَيْرٍ أَوْ شَرٍّ.

(The book) 'Al Mahasin' – from Al Nowfaly, by his chain, said,

'Rasool-Allah^{-saww} said: 'The friend, then the road''.¹²²³

وَ بِإِسْنَادِهِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا تَصْحَبَنَّ فِي سَفَرٍ مَنْ لَا يَرَى لَكَ الْفَضْلَ عَلَيْهِ كَمَا تَرَى لَهُ الْفَضْلَ عَلَيْكَ.

And by his chain, said,

'Amir Al-Momineen^{-asws} said: 'Do not accompany during a journey, someone who does not see for you being the merit upon him, like what you see the merit being for him upon you''.¹²²⁴

9- سن، المحاسن عَنِ أَبِيهِ عَنِ ابْنِ سِنَانَ عَنِ إِسْحَاقَ بْنِ جَرِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي مَنْ صَحِبْتِ فَأَحْبَبْتُهُ

(The book) 'Al Mahasin' – from his father, from Ibn Sinan, from Is'haq Bin Jareer,

¹²²⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 5

¹²²¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 6

¹²²² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 7

¹²²³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 8

¹²²⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 9

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘He^{asws} said to me: ‘Whom are you accompanying?’ I informed him^{asws}.

فَقَالَ كَيْفَ طَابَتْ نَفْسُ أَبِيكَ يَدْعُكَ مَعَ غَيْرِهِ فَخَبَّرْتُهُ

He^{asws} said: ‘How can the soul of your father feel good you being called with others? I informed him^{asws}.

فَقَالَ كَيْفَ كَانَ يُقَالُ اصْحَبْ مَنْ تَتَزَيَّنُ بِهِ وَ لَا تَصْحَبْ مَنْ يَتَزَيَّنُ بِكَ.

He^{asws} said: ‘How come it has been said, ‘Accompany the one you can be adorned with, and do not accompany the one who is adorned by you’’.¹²²⁵

10- سن، المحاسن عن أبيه عن حماد عن حريز عن عمه ذكره عن أبي جعفر قال: إذا صحبت فاصحب نحوك و لا تصحب من يكفيك فإن ذلك مذلة للمؤمنين.

(The book) ‘Al Mahasin’ – from his father, from Hammad, from Hareyz, from the one who mentioned it,

‘From Abu Ja’far^{asws} having said: ‘When you accompany, then accompany someone like you, and do not accompany one who suffices you, for that is a disgrace for the Momineen’’.¹²²⁶

11- سن، المحاسن عن الحسن بن الحسين اللؤلؤي عن محمد بن سنان عن خديجة بن منصور عن شهاب بن عبد ربه قال: قلت لأبي عبد الله ع قد عرفت حالي و سعة يدي و توسعي على إخواني فاصحب التفر منهم في طريق مكة فأتوسع عليهم

(The book) ‘Al Mahasin’ – from Al-Hassan Bin Al-Husayn Al Luluie, from Muhammad Bin Sinan, from Huzeyfa Bin Mansour, from Shihab Bin Abd Rabbih who said,

‘I said to Abu Abdullah^{asws}, ‘You^{asws} know of my state and the capacity of my hand, and my begin capacious upon my brothers. A number of them accompanied me in the road of Makkah, shall I be generous upon them?’

قَالَ لَا تَفْعَلْ يَا شِهَابُ إِنَّ بَسَطْتَ وَ بَسَطُوا أَجْحَفْتَ بِهِمْ وَ إِنْ هُمْ أَمْسَكُوا أَذَلَّتْهُمْ فَاصْحَبْ نُظْرَاءَكَ اصْحَبْ نُظْرَاءَكَ.

He^{asws} said: ‘Do not do so, O Shihab! If you were to extend generously and they extend generously, you will be unfair with them, and if they were to withhold, you will be humiliating them. Accompany your peers (matching ones)! Accompany your peers (matching ones)!’¹²²⁷

12- سن، المحاسن عن أبيه عن ذكره عن أبي محمد الخليلي قال: سألت أبا جعفر ع عن القوم يصطحبون فيكون فيهم الموسر و غيره أ ينفق عليهم الموسر

¹²²⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 10

¹²²⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 10

¹²²⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 11

(The book) 'Al Mahasin' – From his father, from the one who mentioned it, from Abu Muhammad Al Halaby who said,

'I asked Abu Ja'far^{-asws} about the group accompanying each other. There happens to be among them the affluent and others. Should I spend?'

قَالَ إِنَّ طَابَتْ بِدَلِكْ أَنْفُسُهُمْ فَلَا بَأْسَ بِهِ

He^{-asws} said: 'If they feel good with that, there is no problem with it'.

قُلْتُ فَإِنْ لَمْ تَطِبْ أَنْفُسُهُمْ

I said, 'Supposing they don't feel good?'

قَالَ يَصِيرُ مَعَهُمْ يَأْكُلُ مِنَ الْخُبْزِ وَ يَدْعُ أَنْ يَسْتَنْبِي مِنَ الْهَرَاتِ.

He^{-asws} said: 'He should be with them and eat from the bread, and leave to be excluded from the frivolous discussions'.¹²²⁸

13- سن، المحاسن عن إسماعيل بن مهران عن محمد بن حفص عن أبي الربيع الشامي قال: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع وَ الْبَيْتُ غَاصُّ بِأَهْلِهِ فُقَالَ لَيْسَ مِنَّا مَنْ لَمْ يَكُنْ يُحْسِنُ صُحْبَةَ مَنْ صَحِبَهُ وَ مُرَافَقَةَ مَنْ رَافَقَهُ وَ مُمَالَحَةَ مَنْ مَالَحَهُ وَ مُخَالَفَةَ مَنْ خَالَفَهُ.

(The book) 'Al Mahasin' – from Ismail Bin Mihran, from Muhammad Bin Hafs, from Abu Al Rabie the Syrian who said,

'We were in the presence of Abu Abdullah^{-asws} and the room was full with its people. He^{-asws} said: 'He isn't from us^{-asws}, one who does not happen to be of good accompaniment with the one accompanying him, and friendship with the one friendly with him, and treating well the one who eats with him, and being ethical with the one being ethical with him'.¹²²⁹

14- سن، المحاسن عن التوفلي عن السكوني عن أبي عبد الله عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا اصْطَحَبَ اثْنَانِ إِلَّا كَانَ أَحَبَّهُمَا أَجْرًا وَ أَحَبَّهُمَا إِلَى اللَّهِ أَزْفَقَهُمَا بِصَاحِبِهِ.

(The book) 'Al Mahasin' – from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'No two will accompany each other except their mightier one of Recompense, and their more Beloved to Allah^{-azwj} would their kinder with his companion'.¹²³⁰

15- سن، المحاسن عن التوفلي عن السكوني عن أبي عبد الله ع قَالَ قَالَ رَسُولُ اللَّهِ ص زَادَ الْمُسَافِرِ الْهِدَا [الْهِدَا] وَ الشَّعْرُ مَا كَانَ مِنْهُ لَيْسَ فِيهِ حِفَاؤٌ.

(The book) 'Al Mahasin' – from Al Nowfaly, from Al Sakuny,

¹²²⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 12

¹²²⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 13

¹²³⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 14

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The provision of a traveller is the footwear and the food, whatever from it not having dryness in it’’.¹²³¹

16- سن، المحاسن عن النوفلي عن السكوني بإسناده قال قال رسول الله ص من السنة إذا خرج القوم في سفر أن يخرجوا نفقتهم فإن ذلك أطيب لأنفسهم وأحسن لأخلاقهم.

(The book) ‘Al Mahasin’ – from Al Nowfaly, from Al Sakuny, by his chain,

‘He^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘From the Sunnah is, when the group goes out in a journey and they should bring out their expenditure money, for that is better for themselves and better for their manners’’.¹²³²

17- سن، المحاسن عن ابن محبوب عن ابن رباب عن ابن أبي يعفور عن أبي عبد الله ع قال قال رسول الله ص ما من نفقة أحب إلى الله من نفقة قصد و يبغض الإسراف إلا في حج أو عمرة.

(The book) ‘Al Mahasin’ – from Ibn Mahboub, from Ibn Ri’ab, from Ibn Abu Yafour,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘There is none from expenditures more Beloved to Allah^{-azwj} than moderate expenditure, and He^{-azwj} Hates the extravagance except during the Hajj or Umrah!’’¹²³³

18- سن، المحاسن عن أبيه عن ابن أبي عمير و علي بن الحكم عن أبي عبد الله ع أنه كان يكره للرجل أن يصحب من يتفضل عليه و قال اصحب مثلك.

(The book) ‘Al Mahasin’ – from his father, from Ibn Abu Umeyr and Ali Bin Al Hakam,

‘From Abu Abdullah^{-asws}, he^{-asws} used to dislike for the man to accompany someone who graces upon him, and he^{-asws} said: ‘Accompany the one similar to you’’.¹²³⁴

19- سن، المحاسن عن علي بن الحكم عن البطائني عن أبي بصير قال: قلت لأبي عبد الله ع - يخرج الرجل مع قوم مياسير و هو أقلهم شيئاً فيخرج القوم نفقتهم و لا يقدر هو أن يخرج مثل ما أخرجوا

(The book) ‘Al Mahasin’ – from Ali Bin Al Hakam, from Al Batainy, from Abu Baseer who said,

‘I said to Abu Abdullah^{-asws}, ‘The man goes out with a group of affluent ones and he is the least of them in things. The group bring out their expenditures and he is not able upon bringing out similar to what they had brought out (to share)’.

فقال ما أحب أن يدل نفسه ليخرج مع من هو مثله.

¹²³¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 15

¹²³² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 16

¹²³³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 17

¹²³⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 18

He^{-asws} said: 'I^{-asws} don't like him to humiliate himself. Let him go out with the one who is similar to him'.¹²³⁵

20- سن، المحاسن عن محمد بن علي عن موسى بن سعدان عن حسين بن أبي الغلاء قال: خرجنا إلى مكة نيف و عشرين رجلاً فكنت أذبح لهم في كل منزل شاة فلما أردت أن أدخل على أبي عبد الله ع قال لي يا حسين و تدل المؤمنين

(The book) 'Al Mahasin' – from Muhammad Bin Ali, from Musa Bin Sa'dan, from Husayn Bin Abu Al A'ala who said,

'We went out to Makkah, more than twenty men. We were slaughtering for them a sheep at every stop. When I went to see Abu Abdullah^{-asws}, he^{-asws} said to me: 'O Husayn, and you humiliated the Momineen?'

فقلت أعود بالله من ذلك

I said, 'I seek Refuge with Allah^{-azwj} from that!'

فقال بلغي أنك كنت تذبح لهم في كل منزل شاة

He^{-asws} said: 'It has reached me^{-asws} that you were slaughter a sheep for them at every stop!'

فقلت ما أردت إلا الله

I said, 'I had not intended except Allah^{-azwj}!'

فقال أما كنت ترى أن فيهم من يحب أن يفعل فعالك فلا يبلغ مقدرته ذلك فتتقاصر إليه نفسه

He^{-asws} said: 'Were you not seeing that among them could be someone who loves to do your deed, but his ability could not reach that, and his soul would be inadequate to him?'

فقلت أستغفر الله و لا أعود.

I said, 'I seek Forgiveness of Allah^{-azwj}, and I will not repeat'.¹²³⁶

21- سن، المحاسن عن النوفلي عن السكوبي عن أبي عبد الله ع عن أبيه عن آبائه قال قال أمير المؤمنين ع قال رسول الله ص من شرف الرجل أن يطيب زاده إذا خرج في سفر.

(The book) 'Al Mahasin' – from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Rasool-Allah^{-saww} said: 'From the nobility of a man is that he should have good provisions when he goes out in a journey'.¹²³⁷

¹²³⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 19

¹²³⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 20

¹²³⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 21

22- سن، المحاسن عن بعض أصحابنا قال قال أبو عبد الله ع إذا سافرتُم فآخذوا سفرَةً و تنوّفوا فيها.

(The book) 'Al Mahasin' – from one of our companions who said,

'Abu Abdullah^{-asws} said: 'When you travel, then take a meal, and be choosy in it'.¹²³⁸

23- سن، المحاسن عن أبيه عن ذكره عن شهاب بن عبد ربّه عن أبي عبد الله ع قال: كان علي بن الحسين إذا سافر إلى مكة للحجّ و العمرة تزود من أطيب الرّاد من اللوز و السكر و السويق المحمض و المخلّى.

(The book) 'Al Mahasin' – from his father, from the one who mentioned it, from Shihab Bin Abd Rabbih,

'From Abu Abdullah^{-asws} having said: 'It was so, whenever Ali^{-asws} Bin Al-Husayn^{-asws} travelled to Makkah for the Hajj and the Umrah, he^{-asws} would provide from the best provision, from the almonds, and the sugar, and the soured porridge and the sweets'.¹²³⁹

24- سن، المحاسن عن بعض أصحابنا رفعه قال قال أبو عبد الله ع تبرّك بأن تحمّل الحبر في سفرتك و زادك.

(The book) 'Al Mahasin' – from one of our companions raising it, said,

'Abu Abdullah^{-asws} said: 'Be Blessed by carrying the bread and your provisions in your trip'.¹²⁴⁰

25- سن، المحاسن عن البرنطي عن صفوان الجمال قال: قلت لأبي عبد الله ع - إن معي أهلي و أنا أريد الحج أشد نفقتي في حقوي

(The book) 'Al Mahasin' – From Al Bazanty, from Safwan Al Jammal who said,

'I said to Abu Abdullah^{-asws}, 'With me is my family and I intend the Hajj. Shall I tie my expenditure money in my money-bag?'

قال نعم إن أبي كان يقول من فمه المسافر حفظ نفقته.

He^{-asws} said: 'Yes. My^{-asws} father^{-asws} had said: 'From the understanding of the traveller is his protecting his expenditure money'.¹²⁴¹

26- سن، المحاسن عن الأصهباني عن المنقري عن حماد بن عيسى عن أبي عبد الله ع في وصية لقمان لابنه يا بُني سافر بسيفك و حقيقتك و عمامتك و خبائك و سقائك و إبرتك و حبوبك و حُرزك و تزود معك الأدوية تتنفع بها أنت و من معك و كن لأصحابك مؤافقاً إلا في معصية الله

(The book) 'Al Mahasin' – from Al Asbahani, from Al Minqary, from Hammad Bin Isa,

'From Abu Abdullah^{-asws}: 'In a bequest by Luqman^{-as} to his^{-as} son: 'O my^{-as} son! Travel with your sword, and your shoes, and your turban, and your tent, and your water container, and your needle and your thread, and your shoe-repair kit, and take medicines with you which can

¹²³⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 22

¹²³⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 23

¹²⁴⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 24

¹²⁴¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 25

benefit you and the one with you, and select your companion, (who is) compatible and friendly, except in the disobedience of Allah^{-azwj!}

وَزَادَ فِيهِ بَعْضُهُمْ وَقَوْلِكَ.

And there is an increase in it by one of them: ‘And your bow’¹²⁴²

27- سن، المحاسن عن أبي عبد الله عن صفوان عن معاوية بن عمارة قال قال أبو عبد الله ع إِنَّكَ سَتَصْحَبُ أَقْوَامًا فَلَا تَقُولُ انزِلُوا هَاهُنَا وَ لَا تَنْزِلُوا هَاهُنَا فَإِنَّ فِيهِمْ مَنْ يَكْفِيكَ.

(The book) ‘Al Mahasin’ – From Abu Abdullah, from Safwan, from Muawiya Bin Ammar who said,

‘Abu Abdullah^{-asws} said: ‘Whenever you accompany a group, do not be saying, ‘Descend over here’, and ‘Do not descend over here!’, for among them will be someone who will suffice you’¹²⁴³.

28- سن، المحاسن عن القاسم بن محمد عن المنقرى عن حماد بن عثمان أو ابن عيسى عن أبي عبد الله ع قَالَ: قَالَ لُقْمَانُ لِابْنِهِ إِذَا سَافَرْتَ مَعَ قَوْمٍ فَأَكْثِرِ اسْتِشَارَتَهُمْ فِي أَمْرِكَ وَ أَمْرِهِمْ وَ أَكْثِرِ التَّبَسُّمَ فِي وُجُوهِهِمْ وَ كُنْ كَرِيمًا عَلَى زَادِكَ بَيْنَهُمْ

(The book) ‘Al Mahasin’ – from Al Qasim Bin Muhammad, from Al Minqary, from Hammad Bin Usman, or Ibn Isa,

‘From Abu Abdullah^{-asws} having said: ‘Luqman^{-as} said to his^{-as} son: ‘Whenever you travel with a group, take a lot of advice about them for your affairs and their affairs, and smile frequently in their faces, and be generous with your provisions.

وَ إِذَا دَعَاكَ فَأَجِبْهُمْ وَ إِذَا اسْتَعَاوَكُ فَأَعِنْهُمْ وَ اغْلِبْهُمْ بِثَلَاثٍ طُولِ الصَّمْتِ وَ كَثْرَةِ الصَّلَاةِ وَ سَخَاءِ النَّفْسِ بِمَا مَعَكَ مِنْ دَابَّةٍ أَوْ مَالٍ أَوْ زَادٍ

And if they call you, respond to them, and if they seek your support, help them. And be overcome them with three things – the length of silence, and the frequency of the Salat, and generosity of the self with whatever is with you from the animal, or wealth, or provisions.

وَ إِذَا اسْتَشْهَدُوكَ عَلَى الْحَقِّ فَاشْهَدْ لَهُمْ وَ اجْهَدْ رَأْيَكَ لَهُمْ إِذَا اسْتَشَارُوكَ وَ لَا تَعْرَمْ حَتَّى تَنْبِتَ وَ تَنْظُرَ وَ لَا تُجِبْ فِي مَشُورَةٍ حَتَّى تَقُومَ فِيهَا وَ تَقْعُدَ وَ تَنَامَ وَ تَأْكُلَ وَ تُصَلِّيَ وَ أَنْتَ مُسْتَعْمِلٌ فِكْرَتِكَ وَ حِكْمَتِكَ فِي مَشُورَتِهِ

And if they ask you to testify to the Truth, so testify for it, and exhaust your opinion for them if they consult you. Then do not advise them until you are sure about it and reconsider it, and do not answer in your advice until you stand regarding it, and sit, and sleep, and eat, and pray Salat, and you are utilising your thoughts and your wisdom with regards to his consultation.

فَإِنَّ مَنْ لَمْ يَمْحِضِ النَّصِيحَةَ لِمَنْ اسْتَشَارَهُ سَلَبَهُ اللَّهُ رَأْيَهُ وَ نَزَعَ عَنْهُ الْأَمَانَةَ

¹²⁴² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 26

¹²⁴³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 27

The one who does not refine his advice for the one who consulted him, Allah^{-azwj} Strips his opinion, and Removes the trust-worthiness from him.

وَ إِذَا رَأَيْتَ أَصْحَابَكَ يَمْشُونَ فَاْمْشِ مَعَهُمْ وَ إِذَا رَأَيْتَهُمْ يَعْْمَلُونَ فَاْعْمَلْ مَعَهُمْ وَ إِذَا تَصَدَّقُوا وَ أَعْطَوْا قَرْضاً فَاَعْطِ مَعَهُمْ

And if you see your companions walking, you should walk with them, and if you see them doing something, do it with them, and if they give charity and give a loan, so give with them.

وَ اسْمَعْ مِمَّنْ هُوَ أَكْبَرُ مِنْكَ سِنّاً وَ إِذَا أَمْرُوكَ بِأَمْرٍ وَ سَأَلُوكَ فَتَبَرَّحْ لَهُمْ وَ قُلْ نَعَمْ وَ لَا تَقُلْ لَا فَإِنَّ لَا عَيْ وَ لَوْمٌ

And listen to the one who is older than you in age, and if he orders you and asks you, so say, 'Yes', and do not say, 'No', for the 'No' is a fault and blameable.

وَ إِذَا تَحَيَّرْتُمْ فِي طَرِيقِكُمْ فَانْزِلُوا وَ إِنْ شَكَكْتُمْ فِي الْقَصْدِ فَاقِفُوا وَ تَقَامَرُوا

And if you are confused regarding your road, so stop and encamp, and if you are in doubt regarding the intended course, pause and plan.

وَ إِذَا رَأَيْتُمْ شَخْصاً وَاحِداً فَلَا تَسْأَلُوهُ عَنْ طَرِيقِكُمْ وَ لَا تَسْتَرْشِدُوهُ فَإِنَّ الشَّخْصَ الْوَاحِدَ فِي الْغَلَاةِ مُرِيبٌ لَعَلَّهُ أَنْ يَكُونَ عَيْناً لِلْأُصُوصِ أَوْ أَنْ يَكُونَ هُوَ الشَّيْطَانَ الَّذِي حَيَّرَكُمْ

And if you see one person, do not ask him about your direction of road, and do not heed his guidance, for the one person in the wild is suspect for he could be an eye (spy) for the thieves, or he could be the Satan^{-la} who confuses you.

وَ اخْذَرُوا الشَّخْصَيْنِ أَيْضاً إِلَّا أَنْ تَرَوْا مَا لَا أَرَى فَإِنَّ الْعَاقِلَ إِذَا نَظَرَ بَعِيْبَيْهِ شَيْئاً عَرَفَ الْحَقَّ مِنْهُ وَ الشَّاهِدَ يَرَى مَا لَا يَرَى الْعَائِبُ

And be cautious of two persons as well, unless you can see what I^{-as} don't, for the intellectual, when he sees something with his own eyes recognises the truth from it, and the witness can see what the absentee does not.

يَا بُيَّيْ وَ إِذَا جَاءَ وَفْتُ الصَّلَاةِ فَلَا تُؤَخِّرْهَا لِشَيْءٍ وَ صَلِّهَا وَ اسْتَرِحْ مِنْهَا فَإِنَّهَا دِينٌ وَ صَلِّ فِي جَمَاعَةٍ وَ لَوْ عَلَى رَأْسِ رُجٍ

O my son! And when the time of Salaat comes up, do not delay it for anything, and offer Salaat and seek comfort from it for it is the religion. And pray Salat in congregation even if there is pushing upon the head.

وَ لَا تَنَامَنَّ عَلَى دَابَّتِكَ فَإِنَّ ذَلِكَ سَرِيْعٌ فِي دَبْرِهَا وَ لَيْسَ ذَلِكَ مِنْ فِعْلِ الْحِكْمَاءِ إِلَّا أَنْ تَكُونَ فِي حِمْلٍ مُمَكِّنِكَ التَّمَدُّدُ- لِاسْتِرْحَاءِ الْمَقَاصِلِ

And do not sleep upon your animal for that is injurious to its back, and that is not from the actions of the wise except if you are in a carriage and it is possible for you to stretch your joints.

وَ إِذَا قَرَبْتَ مِنَ الْمَنْزِلِ فَانْزِلْ عَنْ دَابَّتِكَ فَإِنَّهَا تُعِينُكَ وَ ابْدَأْ بِعَلْفِهَا قَبْلَ نَفْسِكَ وَ إِذَا أَرَدْتُمْ التَّوَالَ فَعَلَيْكُمْ مِنْ بَيْعِ الْأَرْضَيْنِ بِأَحْسَنِهَا لَوْناً وَ أَلْيَبِنِهَا تُرْبَةً وَ أَكْثَرِهَا عُشْباً وَ إِذَا نَزَلْتَ فَصَلِّ رُكْعَتَيْنِ قَبْلَ أَنْ تَجْلِسَ وَ إِذَا أَرَدْتَ قَضَاءَ حَاجَةٍ فَابْعِدِ الْمَذْهَبَ فِي الْأَرْضِ

And when you come close to the destination, descend from your animal and begin by feeding it before (you feed) yourself. And when you intend to encamp, it is upon you to remain in a land, which is good in colour, soft in soil, and abundance of grass. And if you encamp, so pray two Cycles Salat before you sit down. And if you intend to fulfil your need (toilet), go far away in the land.

وَ إِذَا ارْتَحَلْتَ فَصَلِّ رَكْعَتَيْنِ ثُمَّ وَدِّعِ الْأَرْضَ الَّتِي حَلَلْتَ بِهَا وَ سَلِّمْ عَلَيْهَا وَ عَلَى أَهْلِهَا فَإِنَّ لِكُلِّ بُشْعَةٍ أَهْلًا مِنَ الْمَلَائِكَةِ

And when you embark (upon your journey) pray two Cycles Salat, and say farewell to the land on which you spent time, and send greetings of peace upon it and upon its people, because for every patch of land has its inhabitants from the Angels.

وَ إِنْ اسْتَطَعْتَ أَنْ لَا تَأْكُلَ طَعَامًا حَتَّى تَبْدَأَ فَتَصَدَّقَ مِنْهُ فَافْعَلْ وَ عَلَيْكَ بِقِرَاءَةِ الْقُرْآنِ مَا دُمْتَ رَاكِبًا وَ عَلَيْكَ بِالتَّسْبِيحِ مَا دَامَتْ [دُمْتَ] غَامِلًا عَمَلًا وَ عَلَيْكَ بِالدُّعَاءِ مَا دُمْتَ خَالِيًا

If you are able to, do not eat food until you begin by giving charity from it, so do it. And it is upon you to recite the Book of Allah^{-azwj} Mighty and Majestic as long as you are riding. And it is upon you for the Glorification for as long as you are working. And it is upon you to supplicate for as long as you are alone.

وَ إِيَّاكَ وَ السَّيْرَ مِنْ أَوَّلِ اللَّيْلِ وَ عَلَيْكَ بِالْعُرْيِسِ وَ الدُّجَةِ مِنْ لَدُنْ نِصْفِ اللَّيْلِ إِلَى آخِرِهِ وَ إِيَّاكَ وَ رَفَعَ الصَّوْتِ فِي مَسِيرِكَ.

And beware of travelling in the first part of the night. And it is upon you for the travelling in the end part of the night, from the middle of the night to its end. And beware of raising your voice during your travel!"¹²⁴⁴

29- سن، المحاسن عن التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع عَنْ جَابِرِ الْأَنْصَارِيِّ قَالَ: نَهَى رَسُولُ اللَّهِ ص أَنْ يَطْرُقَ الرَّجُلُ أَهْلَهُ لَيْلًا إِذَا جَاءَ مِنَ الْعَيْبَةِ حَتَّى يُؤْذَنَ لَهُمْ.

(The book) 'Al Mahasin' – from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from Jabir Al Ansari who said, 'Rasool-Allah^{-saww} prohibited from the man knocking the door of his family at night when he comes back from the absence, until he seeks their permission"¹²⁴⁵.

30- سن، المحاسن عن مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ سِنَانٍ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ: خَرَجْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع إِلَى يَنْبُعِ

(The book) 'Al Mahasin' – from Muhammad Bin Ahmad, from Muhammad Bin Al-Hassan, from Ibn Sinan, from Dawood Al Raqy who said,

'I went out with Abu Abdullah^{-asws} to Yanbu'.

قَالَ وَ خَرَجَ عَلَيَّ وَ عَلَيَّ حُفٌّ أَحْمَرٌ

¹²⁴⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 28

¹²⁴⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 29

He (the narrator) said, 'And he^{-asws} came out to me and upon him^{-asws} were red shoes'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ مَا هَذَا الْحُفُّ الَّذِي أَرَاهُ عَلَيْكَ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! What are these shoes which I see being upon you^{-asws}?'

قَالَ حُفٌّ اتَّخَذْتُهُ لِلسَّفَرِ وَ هُوَ أَبْقَى عَلَى الطِّينِ وَ الْمَطَرِ

He^{-asws} said: 'Shoes I^{-asws} have taken for the journey, and it is more lasting upon the mud and the rain'.

قَالَ قُلْتُ فَأَتَّخِذُهَا وَ أَلْبَسُهَا

He (the narrator) said, 'I said, 'Shall I take it and wear it?'

فَقَالَ أَمَّا لِلسَّفَرِ فَنَعَمْ وَ أَمَّا الْحُفُوفُ فَلَا تَعْدِلُ بِالسُّودِ شَيْئًا.

He^{-asws} said: 'As for the journey, so yes, and as for the shoes, nothing equates with the black''¹²⁴⁶.

31- مكا، مكارم الأخلاق عن الصادق ع قال: لَيْسَ مِنَ الْمُرُوءَةِ أَنْ يُحَدِّثَ الرَّجُلُ بِمَا يَلْقَى فِي السَّفَرِ مِنْ خَيْرٍ أَوْ شَرٍّ.

(The book) 'Makarim Al Akhlaq' –

'From Al-Sadiq^{-asws} having said: 'It isn't from the chivalry that the man narrates with what he had faced in the journey, be it good or evil''¹²⁴⁷.

عَنْ عَمَّارِ بْنِ مَرْوَانَ قَالَ: أَوْصَانِي أَبُو عَبْدِ اللَّهِ ع- فَقَالَ أَوْصِيكَ بِتَقْوَى اللَّهِ وَ أَدَاءِ الْأَمَانَةِ وَ صِدْقِ الْحَدِيثِ وَ حُسْنِ الصِّحَابَةِ لِمَنْ صَحَبَكَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

From Ammar Bin Marwan who said,

'Abu Abdullah^{-asws} advised me. He^{-asws} said: 'I^{-asws} advise you with fearing Allah^{-azwj}, and fulfilling the entrustment, and the truthful narration, and godly accompaniment to the one accompanying you, and there is no strength except with Allah^{-azwj}'¹²⁴⁸.

وَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ خَالَطَ فَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ يَدُكَ الْعُلْيَا عَلَيْهِ فَافْعَلْ.

And from Abu Ja'far^{-asws} having said: 'One whom you mingle with, if you are capable to your hand (favour) to be higher over his, then do so''¹²⁴⁹.

¹²⁴⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 30

¹²⁴⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 31 / 1

¹²⁴⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 31 / 2

¹²⁴⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 31 / 3

عَنِ النَّبِيِّ ص قَالَ: الرَّفِيقُ ثُمَّ السَّفَرُ.

From the Prophet^{-sawww} having said: ‘The friend, then the journey’.¹²⁵⁰

وَقَالَ الصَّادِقُ ع حَقُّ الْمُسَافِرِ أَنْ يُعِيَمَ عَلَيْهِ إِخْوَانُهُ إِذَا مَرَضَ ثَلَاثًا.

And Al-Sadiq^{-asws} said: ‘A right of the traveller is that his brothers should stay with him when he falls sick, for three (days)’.¹²⁵¹

وَقَالَ النَّبِيُّ ص فِي سَفَرٍ خَرَجَ فِيهِ حَاجًا مِنْ كَمَا نَ سَيِّئِ الْخُلُقِ وَ الْجَوَارِ فَلَا يَصْحَبْنَا.

And the Prophet^{-sawww} said during a journey he^{-sawww} went out in for a need: ‘O who were to be of evil manners and neighbourliness, he should not accompany us!’¹²⁵²

عَنِ الْحَلَبِيِّ قَالَ: سَأَلْتُ الصَّادِقَ ع عَنِ الْقَوْمِ يَصْطَلِحُونَ فَيَكُونُ فِيهِ الْمُوسِرُ وَ غَيْرُهُ أَيْ يُنْفِقُ عَلَيْهِمُ الْمُوسِرُ

From Al Halby who said,

‘I asked Al-Sadiq^{-asws} about the group accompanying each other, so there happens to be an affluent one and others in it, ‘Should the affluent one spend upon them?’

قَالَ إِنَّ طَابَتْ بِدَلِكْ أَنْفُسُهُمْ.

He^{-asws} said: ‘If they feel good with that’.¹²⁵³

وَقَالَ ص سَيِّدُ الْقَوْمِ خَادِمُهُمْ فِي السَّفَرِ.

And he^{-sawww} said: ‘Chief of the group is their servant (attendant) during the journey’.¹²⁵⁴

وَ مِنْ كِتَابِ شَرَفِ النَّبِيِّ ص رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ أَمَرَ أَصْحَابَهُ بِذَبْحِ شَاةٍ فِي سَفَرٍ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ عَلَيَّ ذَبْحُهَا وَ قَالَ آخَرُ عَلَيَّ سَلْحُهَا وَ قَالَ آخَرُ عَلَيَّ قَطْعُهَا وَ قَالَ آخَرُ عَلَيَّ طَبْخُهَا

And from the book ‘Sharf Al-Nabi^{-sawww}’ – It is reported from the Prophet^{-sawww}, he^{-sawww} instructed his^{-sawww} companions with slaughtering a sheep during a journey. A man from the group said, ‘Upon me is with slaughtering it!’ And another one said, ‘Upon me is with stripping it!’ And another said, ‘Upon me is to cut it!’ And another said, ‘Upon me is to cook it!’

فَقَالَ رَسُولُ اللَّهِ ص عَلَيَّ أَنْ أَلْقَطَ لَكُمْ الْحَطَبَ

Rasool-Allah^{-sawww} said: ‘Upon me^{-sawww} is to fetch the firewood for you all!’

¹²⁵⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 31 / 4

¹²⁵¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 31 / 5

¹²⁵² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 31 / 6

¹²⁵³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 31 / 7

¹²⁵⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 31 / 8

فَقَالُوا يَا رَسُولَ اللَّهِ لَا تُتَعَبَنَّ بِأَبَائِنَا وَ أُمَّهَاتِنَا أَنْتَ نَحْنُ نَكْفِيكَ

They said, 'O Rasool-Allah^{-saww}! By our fathers and our mothers! Do not take trouble, we shall suffice you^{-saww}!'

قَالَ عَرَفْتُ أَنْكُمْ تَكْفُونِي وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ يَكْرَهُ مِنْ عَبْدِهِ إِذَا كَانَ مَعَ أَصْحَابِهِ أَنْ يَنْفَرِدَ مِنْ بَيْنِهِمْ-

He^{-saww} said: 'I^{-saww} do recognise that you will be sufficing me^{-asws}, but Allah^{-azwj} Mighty and Majestic Dislikes from His^{-azwj} servant, when he were to be with his companion, that he should (withdraw to) be alone from between them!'

فَقَامَ ص يَأْتِيهِ الْحَطَبُ لَهُمْ

He^{-saww} stood up to pick out the firewood for them'.

وَ قَالَ لُقْمَانُ لِابْنِهِ يَا بُنَيَّ سَافِرٌ بِسَيْفِكَ وَ حِقِّكَ وَ عِمَامَتِكَ وَ خِبَائِكَ وَ سِقَائِكَ وَ حُبُوطِكَ وَ حُزْرِكَ وَ نَزْوُدٍ مَعَكَ مِنَ الْأَدْوِيَةِ مَا تَنْتَفِعُ بِهِ أَنْتَ وَ مَنْ مَعَكَ وَ سُنٌّ لِأَصْحَابِكَ مُوَافِقاً إِلَّا فِي مَعْصِيَةِ اللَّهِ عَزَّ وَ جَلَّ

And Luqman^{-as} said to his^{-as} son: 'O my^{-as} son! Travel with your sword, and your shoes, and your turban, and your tent, and your water container, and your needle and your thread, and your shoe-repair kit, and take medicines with you which can benefit you and the one with you, and select your companion, (who is) compatible and friendly, except in the disobedience of Allah^{-azwj} Mighty and Majestic!'

وَ فِي رِوَايَةٍ بَعْضِهِمْ وَ قَوْسِكَ

And in a report by one of them, 'And your bow'.

تَذَاكُرَ النَّاسِ عِنْدَ الصَّادِقِ ع أَمَرَ الْمُتَوَهُّةَ فَقَالَ تَطُّبُونَ أَنَّ الْمُتَوَهُّةَ بِالْفِسْقِ وَ الْمُجُورِ إِنَّمَا الْمُتَوَهُّةُ وَ الْمُرُوءَةُ طَعَامٌ مَوْضُوعٌ وَ نَائِلٌ مَبْدُولٌ وَ نَشْرٌ مَعْرُوفٌ وَ أَدَى مَكْفُوفٌ فَأَمَّا تِلْكَ فَشَطَارَةٌ وَ فِسْقٌ

'The people mentioned the matter of the adolescents in the presence of Al-Sadiq^{-asws}. He^{-asws} said 'You are thinking that the adolescent is with the mischief and the immorality? But rather, the adolescence and the manliness is placing a meal, and an achiever spending, and spreading acts of kindness, and harm restrained. And for that (which you are discussing), it is cunningness and mischief'.

فَقَالَ مَا الْمُرُوءَةُ

Then he^{-asws} said: 'What is the manliness?'

فَقَالَ النَّاسُ مَا نَعْلَمُ

The people said, 'We don't know!'

قَالَ الْمُؤَوَّةُ وَاللَّهِ أَنْ يَضَعَ الرَّجُلُ خَوَانَهُ بِفَنَاءِ دَارِهِ وَالْمُؤَوَّةُ مُرَوَّتَانِ مُرَوَّةٌ فِي السَّفَرِ وَ مُرَوَّةٌ فِي الْحَضَرِ

He^{-asws} said: ‘By Allah^{-azwj}! The manliness is the man placing his meal in the courtyard of his house, and the manliness (chivalry) is of two types – chivalry during the journey and chivalry during the staying.

فَأَمَّا الَّذِي فِي الْحَضَرِ فِتَلَاوَةُ الْقُرْآنِ وَ لُزُومُ الْمَسَاجِدِ وَ الْمَشْيُ مَعَ الْإِخْوَانِ فِي الْحَوَائِجِ وَ النَّعْمَةُ تُرَى عَلَى الْخَادِمِ فَإِنَّمَا تَسُرُّ الصَّادِقَ وَ تَكْثِبُ الْعَدُوَّ

As for what which is during the stay, it is reciting the Quran, and adhering with the Masjid, and with walking with the brother regarding the needs, and the bounty you see upon the servant, for it cheers the truthful and saddens the enemy.

وَ أَمَّا الَّذِي فِي السَّفَرِ فَكَثْرَةُ الرِّزْقِ وَ طَيْبُهُ وَ بَدَلُهُ لِمَنْ كَانَ مَعَكَ- وَ كَيْفَمَا نَأْتِي عَلَى الْقَوْمِ أَمْرُهُمْ بَعْدَ مَفَارِقَتِكَ إِيَّاهُمْ وَ كَثْرَةُ الْمِرَاحِ فِي غَيْرِ مَا يُسَخِطُ اللَّهَ عَزَّ وَ جَلَّ ثُمَّ

As for that which is during the journey, having a lot of provisions, and its good, and spending it for the one who was with you, and your concealing upon the group their affairs after your separating from them, and a lot of jokes in other than what Annoys Allah^{-azwj} Mighty and Majestic’.

قَالَ ع وَ الَّذِي بَعَثَ جَدِّي مُحَمَّدًا ص بِالْحَقِّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَيُرِيقُ الْعَبْدَ عَلَى قَدْرِ الْمُؤَوَّةِ فَإِنَّ الْمَعُونَةَ تَنْزِلُ عَلَى قَدْرِ الْمُؤَوَّةِ وَ إِنَّ الصَّبْرَ يَنْزِلُ عَلَى قَدْرِ شِدَّةِ الْبَلَاءِ.

He^{-asws} said: ‘By the One^{-azwj} Who Sent my^{-asws} grandfather^{-saww} Muhammad^{-saww} with the truth! Allah^{-azwj} Mighty and Majestic Tends to Sustain the servant based upon a measurement of the manliness, for the Assistance descends based upon a measurement of the supply, and the patience descends based upon a measurement of intensity of the affliction’.¹²⁵⁵

مِنْ كِتَابِ الْمَحَاسِنِ دُكِرَ عِنْدَ النَّبِيِّ ص رَجُلٌ فَقِيلَ لَهُ خَيْرٌ قَالُوا يَا رَسُولَ اللَّهِ خَرَجَ مَعَنَا حَاجًّا فَإِذَا نَزَلْنَا لَمْ يَزَلْ يُهَلِّلُ اللَّهَ حَتَّى نَزَجَلَ فَإِذَا ارْتَحَلْنَا لَمْ يَزَلْ يَذْكُرُ اللَّهَ حَتَّى نَنْزَلَ

From the book ‘Al Mahasin’ –

‘A man was mentioned in the presence of the Prophet^{-saww}. It was said for him, ‘Good (man)!’ They said, ‘O Rasool-Allah^{-saww}! He had come out with us for a need. When we descended, he did not cease to extol the Holiness of Allah^{-azwj} until we departed. When we departed, he did not cease to mention Allah^{-azwj} until we descended’.

فَقَالَ رَسُولُ اللَّهِ ص فَمَنْ كَانَ يَكْفِيهِ عِلْفَ دَابَّتِهِ وَ يَصْنَعُ طَعَامَهُ

Rasool-Allah^{-saww} said: ‘So who was sufficing him fodder of his animal and make his meal?’

قَالُوا كُنَّا

They said, 'All of us!'

قَالَ كُلُّكُمْ خَيْرٌ مِنْهُ.

He^{-saww} said: 'All of you are better than him!'¹²⁵⁶

وَقَالَ ص مِنْ أَعَانَ مُؤْمِنًا مُسَافِرًا نَفْسَ اللَّهِ عَنْهُ ثَلَاثًا وَ سَبْعِينَ كُرْبَةً وَ أَجَارَهُ فِي الدُّنْيَا مِنَ الْعَمِّ وَ الْهَمِّ وَ نَفَسَ عَنْهُ كُرْبَةَ الْعَظِيمِ يَوْمَ يَعْصُ النَّاسُ بِأَنْفُسِهِمْ.

And he^{-saww} said: 'One who assists a Momin traveller, Allah^{-azwj} will banish seventy-three distresses from him, and Shelter him in the world from the sadness, and the worries, and banish from him the mighty distress on a Day the people will be gasping for their breaths'¹²⁵⁷

عَنْ يَعْقُوبَ بْنِ سَالِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع- تَكُونُ مَعِيَ الدَّرَاهِمُ فِيهَا تَمَائِيلُ وَ أَنَا مُحْرِمٌ فَأَجْعَلُهَا فِي هَيْبَانِي وَ أَشُدُّهُ فِي وَسْطِي

From Yaqoub Bin Salim who said,

'I said to Abu Abdullah^{-asws}, 'The Dirhams (coins) happen to be with me wherein are images, and I am in Ihraam, so I make these to be in my pouch and tie it in my waist'.

قَالَ لَا تَأْسَ هِيَ نَفَقَتُكَ وَ عَلَيْهَا اعْتِمَادُكَ بَعْدَ اللَّهِ عَزَّ وَ جَلَّ.

He^{-asws} said: 'There is no problem. These are your expenditure monies and upon it is your reliance after Allah^{-azwj} Mighty and Majestic'¹²⁵⁸

عَنْهُ ع قَالَ: إِذَا سَافَرْتُمْ فَأَتَّخِذُوا سُفْرَةً وَ تَنَوَّفُوا فِيهَا.

From him^{-asws} having said: 'When you travel, then take a meal and be choosy in it'¹²⁵⁹

عَنْ نَصْرِ الْخَادِمِ قَالَ: نَظَرَ الْعَبْدُ الصَّالِحُ أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ ع إِلَى سُفْرَةٍ عَلَيْهَا حَلْقٌ صُفْرٌ فَقَالَ انْزِعُوا هَذِهِ وَ اجْعَلُوا مَكَانَهَا حَدِيدًا فَإِنَّهُ لَا يُفْذِرُ شَيْئًا مِمَّا فِيهَا مِنَ الْهَوَامِّ.

From Nasr Al Khadim, who said,

'The righteous servant Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} looked at a table cloth, upon it was a yellow ring. He^{-asws} said: 'Remove this and make iron to be in its place, for nothing from the insects will dirty anything from what is in it'¹²⁶⁰

عَنِ النَّبِيِّ ص قَالَ: زَادَ الْمُسَافِرِ الْخَدَاءَ وَ الشِّعْرُ مَا كَانَ مِنْهُ لَيْسَ فِيهِ حَتًّا.

¹²⁵⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 31 / 10

¹²⁵⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 31 / 11

¹²⁵⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 31 / 12

¹²⁵⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 31 / 13

¹²⁶⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 31 / 14

From the Prophet^{-saww} having said: ‘Provision of the traveller are the footwear and the good, whatever was from it not having any dryness in it’.¹²⁶¹

32- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَرْبَعَةٌ لَا عُذْرَ لِمَنْ رَجُلٌ عَلَيْهِ دَيْنٌ مُحَارَفٌ [بِ] بِلَادِهِ لَا عُذْرَ لَهُ حَتَّى يُهَاجِرَ فِي الْأَرْضِ يَلْتَمِسُ مَا يَقْضِي دَيْنَهُ

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

‘From Musa Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Four, there is no excuse for them – a man having debts upon him, wandering in his city. There is no excuse for him until he emigrate in the earth seeking what he can pay off his debts with.

وَ رَجُلٌ أَصَابَ عَلَى بَطْنِ امْرَأَتِهِ رَجُلًا لَا عُذْرَ لَهُ حَتَّى يُطَلِّقَ لِقَالِ يَشْرِكُهُ فِي الْوَلَدِ غَيْرُهُ وَ رَجُلٌ لَهُ مَمْلُوكٌ سَوَّاهُو فَعَدْبَهُ لَا عُذْرَ لَهُ إِلَّا أَنْ يَبِيعَ وَ إِذَا أَنْ يُعْتَقَ وَ رَجُلَانِ اصْطَحَبَا فِي السَّفَرِ هُمَا يَتَلَاَعَنَانِ لَا عُذْرَ لهُمَا حَتَّى يَفْتَرَقَا.

And a man who comes across a man upon the belly of his wife, there is no excuse for him until he divorces her, lest someone else participates in the child; and a man having an evil slave for him, so he punishes him. There is no excuse for him except to sell (him), or else he liberates (him); and two man accompanying in the journey cursing each other. There is no excuse for them until they separate’.¹²⁶²

33- ما، الأماالي للشيخ الطوسي عن الموفيد عن علي بن بلال عن علي بن سليمان عن جعفر بن محمد بن مالك رفعه إلى المفضل بن عمر قال: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ مَنْ صَحْبِكَ

(The book) ‘Al Amaali’ of the sheykh Al Tusi – from Al Mufeed, from Ali Bin Bilal, from Ali Bin Suleyman Bin Ja’far Bin Muhammad Bin Malik, raising it to Al Mufazzal Bin Umar who said,

‘I entered to see Abu Abdullah^{-asws}. He^{-asws} said, ‘Who accompanied you?’

قُلْتُ رَجُلًا مِنْ إِخْوَانِي

I said, ‘A man from my brethren’.

قَالَ فَمَا فَعَلَ

He^{-asws} said: ‘So what did he do?’

قُلْتُ مُنْذُ دَخَلْتُ الْمَدِينَةَ لَمْ أَعْرِفْ مَكَانَهُ

I said, ‘Since I entered Al Medina, I do not know his place!’

فَقَالَ لِي أَمَا عَلِمْتَ أَنَّ مَنْ صَحَبَ مُؤْمِنًا أَرْبَعِينَ خُطْوَةً سَأَلَهُ اللَّهُ عَنْهُ يَوْمَ الْقِيَامَةِ.

¹²⁶¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 31 / 15

¹²⁶² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 32

He^{-asws} said to me: 'Don't you know that the one who accompanies a Momin for forty steps, Allah^{-azwj} will Question about him on the Day of Qiyamah?'¹²⁶³

وَقَالَ الْمُفِيدُ وَجَدْتُ فِي بَعْضِ الْأُصُولِ حَدِيثًا لَمْ يَحْضُرْنِي إِلَّا إِنْ سَنَدُهُ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: مَنْ صَحِبَ أَخَاهُ الْمُؤْمِنَ فِي طَرِيقٍ فَتَقَدَّمَهُ فِيهِ بِقَدْرِ مَا يَغِيبُ عَنْهُ بَصَرُهُ فَقَدْ ظَلَمَهُ.

And Al Mufeed said, 'I found in one of the original Hadeeth, it's attribution is not present with me now,

'From Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'One who accompanies his Momin brother in a road, so he goes ahead in it a measurement of what he would disappear from his sight, so he has been unjust to him''¹²⁶⁴

34- دَعَاؤُ الرَّاوُدِيِّ، قَالَ النَّبِيُّ ص فِي سَفَرٍ مَنْ كَانَ يُسِيءُ الْجَوَارِ فَلَا يُصَاحِبُنَا

(The book) 'Dawaat' of Al Rawandy –

'The Prophet^{-saww} said during a journey: 'O who was of evil neighbourliness, he should not accompany us!'

وَقَالَ ص احْتَمِلِ الْأَذَى عَمَّنْ هُوَ أَكْبَرُ مِنْكَ وَ أَصْعَرُ مِنْكَ وَ خَيْرٌ مِنْكَ وَ شَرٌّ مِنْكَ فَإِنَّكَ إِنْ كُنْتَ كَذَلِكَ تَلْقَى اللَّهَ جَلَّ جَلَالُهُ يُبَاهِي بِكَ الْمَلَائِكَةَ

And he^{-saww} said: 'Endure the harm from the one who is older than you, and younger than you, and better than you, and eviler than you, for if you were to be like that, you will be meeting Allah^{-azwj}, Majestic is His^{-azwj} Majesty Boasting about you to the Angels!'

وَقَالَ لَقَمَانُ لِأَبِيهِ تَزُودُ مَعَكَ الْأَذْوِيَةَ فَتَنْتَفِعُ بِهَا أَنْتَ وَ مَنْ مَعَكَ وَ كُنْ لِأَصْحَابِكَ مُوَافِقًا إِلَّا فِي مَعْصِيَةِ اللَّهِ.

And Luqman^{-as} said to his^{-as} son: 'Provide the medication with you. It will be benefitted with by you and the one with you, and be compatible to your companion except in disobedience to Allah^{-azwj}'¹²⁶⁵

35- كِتَابُ صِفِّينَ، قَالَ: لَمَّا تَوَجَّهَ عَلِيٌّ ع إِلَى صِفِّينَ انْتَهَى إِلَى سَابَاطٍ ثُمَّ إِلَى مَدِينَةِ بَهْرَسِيرٍ وَ إِذَا رَجُلًا مِنْ أَصْحَابِهِ يُقَالُ لَهُ حَرِيرٌ بِنُ سَهْمٍ مِنْ بَنِي رَبِيعَةَ يَنْظُرُ إِلَى آثَارِ كِسْرَى وَ هُوَ يَتَمَثَّلُ بِقَوْلِ ابْنِ يَعْفَرِ التَّمِيمِيِّ

فَكَأَنَّمَا كَانُوا عَلَى مِيعَادٍ

جَزَتْ الرِّيَاحُ عَلَى مَكَانٍ دِيَارِهِمْ-

(The book) 'Kitab Siffeen' –

He (the author) said, 'When Ali^{-asws} headed to Siffeen, he ended to Sabata, then to the city of Bahuraseyr, and there was a man from his^{-asws} companions called Jareer Bin Sahm looking at the impact of Chosroe, and trailing Al Aswad Bin Ya'fur, 'The winds flowed upon the place of their houses, it was as if they were upon an appointment'.

¹²⁶³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 33 a

¹²⁶⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 33 b

¹²⁶⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 49 H 34

فَقَالَ عَلِيٌّ عَ أَفَلَا قُلْتُمْ كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ - وَ زُرُوعٍ وَمَقَامٍ كَرِيمٍ - وَ نَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ - كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخِرِينَ - فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ

He^{-asws} said: 'Indeed! I^{-asws} said, **How many of the gardens and fountains they left (behind), [44:25] And plantations and noble places, [44:26] And bounties they used to enjoy in? [44:27] Like that, and We Made these to be inherited by another people [44:28] So the sky and the earth did not weep upon them, nor were they Respited [44:29].**

إِنَّ هَؤُلَاءِ كَانُوا وَاٰرِثِيْنَ فَاَصْبَحُوْا مُوْرُوْثِيْنَ اِنَّ هَؤُلَاءِ لَمْ يَشْكُرُوْا النِّعْمَةَ فَسَلَبُوْا دُنْيَاهُمْ بِالْمَعْصِيَةِ اِيَّاكُمْ وَ كُفِرَ النِّعْمَ لَا تَحِلَّ بِكُمْ النِّقْمَ.

They were inheritors and they became hereditarians. They did not thank for the Bounties, so their world was confiscated due to the disobedience. Beware of the Kufir of the Bounties, the curse would not be released with you".¹²⁶⁶

CHAPTER 50 – ETIQUETTES OF THE WALKING DURING THE JOURNEY, AND IT IS FROM THE PREVIOUS CHAPTER AS WELL

1- سن، المحاسن عن جعفر بن محمد عن القداح عن أبي عبد الله عن أبيه ع أن قوما مشاة أذركهم النبي ص فشكوا إليه شدة المشي فقال لهم استعينوا بالنسلي.

(The book) 'Al Mahasin' – from Ja'far Bin Muhammad, from Al Qaddah,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}: 'A group was walking and the Prophet^{-saww} came across them. They complained to him of the severity of the walking. He^{-saww} said to them: 'Be assisted by the sprinting''¹²⁶⁷

2- سن، المحاسن عن ابن بري عن مندر بن جعفر عن يحيى بن طلحة النهدي قال قال لنا أبو عبد الله ع سيروا و انسلوا فإنه أخف عليكم.

(The book) 'Al Mahasin' – from Ibn Bazie, from Munzir Bin Ja'far, from Yahya Bin Talha Al Nahdy who said,

'Abu Abdullah^{-asws} said to us: 'Sprint, for it will be lighter upon you!''¹²⁶⁸

3- سن، المحاسن عن ابن فضال عن القداح عن أبي عبد الله عن أبيه ع أن رسول الله ص رأى قوما قد جهدهم المشي فقال احببوا انسلوا ففعلوا فذهب عنهم الإعياء.

(The book) 'Al Mahasin' – from Ibn Fazzal, from Al Qaddah,

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}: 'Rasool-Allah^{-saww} saw a group, the walking had exhausted them. He^{-saww} said: 'Jog, sprint!' Then did so, and the tiredness went away from them''¹²⁶⁹

4- سن، المحاسن عن ابن محبوب عن هشام بن سالم عن أبي عبد الله ع قال: جاءت المشاة إلى النبي ص فشكوا إليه الإعياء فقال عليكم بالنسلا ففعلوا فأذهب عنهم الإعياء و كأنما نشطوا من عمال.

(The book) 'Al Mahasin' – from Ibn Mahboub, from Hisham Bin Salim,

'From Abu Abdullah^{-asws} having said: 'The walkers came to the Prophet^{-saww}. They complained to him^{-saww} of the tiredness. He^{-saww} said to them: 'Upon you all is with the sprinting!' They did so, and the tiredness went away from them, and it was as if they had been activated from the cramp''¹²⁷⁰

سن، المحاسن عن ابن محبوب عن عبد الله بن سنان عن أبي عبد الله ع مثله إلا أنه قال عليكم بالنسلا فإنه يذهب بالإعياء و يقطع الطريق.

¹²⁶⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 50 H 1

¹²⁶⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 50 H 2

¹²⁶⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 50 H 3

¹²⁷⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 50 H 4 a

(The book) 'Al Mahasin' – from Ibn Mahboub, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} – similar to it, except he^{-sawww} said: 'Upon you all is with the sprinting, for it does away with the tiredness and cuts the road"¹²⁷¹.

5- سن، المحاسن عن محمد بن علي عن عبد الرحمن بن أبي هاشم عن إبراهيم بن أبي يحيى المدني عن أبي عبد الله ع قال: راح رسول الله ص من كراع الغميم فصفا له المشاة وقالوا نتعرض لدعوته-

(The book) 'Al Mahasin' – from Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Ibrahim Bin Abu Yahya Al Madany,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-sawww} departed from Kura'a Al Ghameem. The walkers lined up to him^{-sawww} and they said, 'We shall present to his^{-sawww} supplications'.

فقال ص اللهم أعطهم أجرهم وقوتهم

He^{-sawww} said: 'O Allah^{-azwj}! Give them their Reward and their subsistence!'

ثم قال لو استعنتم بالنسالة لحفف أجسامكم وقطعتم الطريق ففعلوا فحفف أجسامهم.

Then he^{-sawww} said: 'If you are capable of the sprinting your bodies will feel lighter, and you will cut the road, then do so, your bodies will (feel) lighter"¹²⁷².

6- سن، المحاسن عن الحجاج عن أبي إسحاق المكي قال: تعرضت المشاة النبي ص بكراع الغميم ليدعوهم فدعاهم وقال خيراً وقال عليكم بالنسالة والبكور وشيء من الدج فإن الأرض تطوى بالليل.

(The book) 'Al Mahasin' – from Al Hajjal, from Abu Is'haq Al Makky who said,

'The walkers presented to the Prophet^{-sawww} Kura'a Al Ghameem for him^{-sawww} to supplicate for them. He^{-sawww} supplicated for them and said: 'Good!' And he^{-sawww} said: 'Upon you all with the sprinting, and the (getting up) early, and something from the marching, for the ground folds at night"¹²⁷³.

7- مكا، مكارم الأخلاق قال الصادق ع سبر المنازل يضي الراد و يسيء الأخلاق و يخلق الثياب و السيئ ثمانية عشر.

(The book) 'Makarim Al Akhlaq' –

'Al-Sadiq^{-asws} said: 'Walking to the stops depletes the provisions and worsens the manners, and wears out the clothes, and walking is of eighteen (days)"¹²⁷⁴ unclear

و قال النبي ص إذا أعيا أحدكم فليهرول.

¹²⁷¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 50 H 4 b

¹²⁷² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 50 H 5

¹²⁷³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 50 H 6

¹²⁷⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 50 H 7 a

And the Prophet^{-saww} said: ‘Whenever one of you is tired, let him walk briskly (sprint)’.¹²⁷⁵

وَقَالَ الصَّادِقُ ع إِذَا ضَلَلْتُمْ الطَّرِيقَ فَتَيَامَنُوا.

And Al-Sadiq^{-asws} said: ‘When you lose the road, then take to the right’.¹²⁷⁶

8- دَعَاؤُ الرَّاوَدِيِّ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع عَلَيْكُمْ بِالْبِكْرِ وَإِنْ بَارَتْ وَالْمَجَادَّةَ وَإِنْ دَارَتْ وَالْمَدِينَةَ وَإِنْ جَارَتْ.

(The book) ‘Dawaat’ of Al Rawandy –

‘Amir Al-Momineen^{-asws} said: ‘Upon you all is with the virgin and even if she is old, and main road and even if it has turns, and with the city and even if it is adjoining’.¹²⁷⁷

وَقَالُوا ع إِذَا أَرَدْتَ السَّيْرَ فَلْيُكُنْ مَسِيرُكَ فِي طَرْفِي النَّهَارِ وَانْزِلْ وَسَطَهُ وَسِرْ فِي آخِرِ اللَّيْلِ وَلَا تَسِرْ فِي أَوَّلِهِ.

And they^{-asws} said: ‘When you intend the walking, let your walking be in the two ends of the day, and descend in its middle, and walk in the end of the night and do not walk in its beginning’.¹²⁷⁸

وَقَالَ النَّبِيُّ ص اتَّقِ الْخُرُوجَ بَعْدَ نَوْمَةٍ فَإِنَّ لِلَّهِ دَوَابًا [دَوَابٌ] يَبْتُهَا يُفْعَلُونَ مَا يُؤْمَرُونَ.

And the Prophet^{-saww} said: ‘Fear the going out after sleep, for there are animals for Allah^{-azwj} He^{-azwj} Dispatches. They are doing whatever they are Commanded with’.¹²⁷⁹

وَقَالُوا ع تَقُولُ فِي مَسِيرِكَ اللَّهُمَّ خَلِّ سَبِيلَنَا وَأَحْسِنْ تَسْيِيرَنَا وَأَحْسِنْ عَافِيَتَنَا وَ أَكْثِرْ مِنَ التَّكْبِيرِ وَ التَّحْمِيدِ وَ التَّسْبِيحِ وَ الاسْتِغْفَارِ فَإِنَّ السَّفَرَ قِطْعَةٌ مِنَ الْعَذَابِ.

And they^{-asws} said: ‘You should be saying during your walking, ‘O Allah^{-azwj}! Free our way, and improve our travel, and better our well-being!’ and frequent from exclaiming the Takbeer, and the praising, and the glorifying, and seeking the Forgiveness, for the journey is a piece from the punishment’.¹²⁸⁰

9- سن، المحاسن عن ابن بَرِيْعٍ عَنْ مُنْذِرِ بْنِ حَفْصٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ سِيرُوا الْبَرْدَيْنِ

(The book) ‘Al Mahasin’ – from Ibn Bazie, from Munzir Bin Hafis, from Hisham Bin Salim who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Walk for two ‘Bareyd(s)’ (24 miles)’.

قُلْتُ إِنَّا نَتَخَوَّفُ الْهُوَامَ

¹²⁷⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 50 H 7 b

¹²⁷⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 50 H 7 c

¹²⁷⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 50 H 8 a

¹²⁷⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 50 H 8 b

¹²⁷⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 50 H 8 c

¹²⁸⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 50 H 8 d

I said, 'We fear the insects!'

فَقَالَ إِنَّ أَصَابَكُمْ شَيْءٌ فَهُوَ خَيْرٌ لَكُمْ مَعَ أَنْتُمْ مَضْمُونُونَ.

He^{-asws} said: 'If something afflicts you, it would be better for you, along with that you are under guarantee!'¹²⁸¹

10- سن، المحاسن عن التوفلي عن السكوني عن أبي عبد الله عن آتائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص عَلَيْكُمْ بِاللَّيْلِ لِأَنَّ الْأَرْضَ تُطْوَى بِاللَّيْلِ.

(The book) 'Al Mahasin' – from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Upon you all is with the walking at night, because the ground folds at night''¹²⁸²

11- سن، المحاسن عن أبيه عمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا أَرَادَ سَفْرًا أَدْبَجَ

(The book) 'Al Mahasin' – from his father, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'It was so, whenever Amir Al-Momineen^{-asws} intended a journey, he^{-asws} marched''.

قَالَ وَ مِنْ ذَلِكَ حَدِيثُ الطَّائِرِ وَ الحُفِّ وَ الحَيَّةِ.

He^{-asws} said: 'From that is Hadeeth of the (cooked) bird, and (repairing) of the slippers, and the snake''¹²⁸³.

12- سن، المحاسن عن أبيه عن ابن أبي عمير عن حماد بن عثمان عن أبي عبد الله ع قَالَ: إِنَّ الْأَرْضَ تُطْوَى مِنْ آخِرِ اللَّيْلِ.

(The book) 'Al Mahasin' – from his father, from Ibn Abu Umeyr, from Hammad Bin Usman,

'From Abu Abdullah^{-asws} having said: 'The ground folds from the end of the night''¹²⁸⁴

13- سن، المحاسن عن إسماعيل بن مهران عن ابن عميرة عن بشير النبال عن حمران بن أعين قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع يَفُؤُ النَّاسُ تُطْوَى لَنَا الْأَرْضُ بِاللَّيْلِ كَيْفَ تُطْوَى

(The book) 'Al Mahasin' – from Ismail Bin Mihran, from Ibn Ameyra, from Bashir Al Nabbal, from Humran Bin Ayn who said,

'I said to Abu J'afar^{-asws} saying: 'The people are saying, the ground folds for us at night. How does it fold?'

قَالَ هَكَذَا ثُمَّ عَطَفَ تَوْبَهُ.

¹²⁸¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 50 H 9

¹²⁸² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 50 H 10

¹²⁸³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 50 H 11

¹²⁸⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 50 H 12

He^{-asws} said: ‘Like this!’, and he^{-asws} folded his cloth”.¹²⁸⁵

14- سن، المحاسن عن بعض أصحابنا عن ابن أسباط عن عمه يعقوب بن سالم رفته إلى أبي عبد الله ع قال قال رسول الله ص إذا نزلتم فسطاطاً أو خباء فلا تخرجوا فائتكم على غرة.

(The book) ‘Al Mahasin’ – from one of our companions, from Ibn Asbaat, from his uncle Yaqoub Bin Salim raising it to,

‘Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘When you encamp in a pavilion or a tent, do not go out for you will be caught off guard’”.¹²⁸⁶

15- سن، المحاسن عن التوفلي عن السكوني عن أبي عبد الله ع قال قال رسول الله ص إياكم والتعريس على ظهر الطريق و بطون الأودية فإتكم مدارج السباع و مأوى الحيات.

(The book) ‘Al Mahasin’ – from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Beware of hanging around on the back (surface) of the road, and interior of the valleys, for these are encroachments of the wild animals and abodes of the snakes’”.¹²⁸⁷

16- سن، المحاسن عن بعض أصحابنا عن ابن أسباط عن عمه يعقوب رفته قال قال علي ع قال رسول الله ص لا تنزلوا الأودية فإتكم مأوى السباع و الحيات.

(The book) ‘Al Mahasin’ – From one of our companions, from Ibn Asbaat, from his uncle Yaqoub, raising it, said,

‘Ali^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Do not encamp in the valleys, for these are abodes of wild animals and the snakes’”.¹²⁸⁸

17- سن، المحاسن عن أبيه عمه ذكره عن أبي الحسن موسى بن جعفر عن أبيه عن جدّه ع قال قال رسول الله ص إذا سافرت فلا تنزل الأودية فإتكم مأوى الحيات و السباع.

(The book) ‘Al Mahasin’ – from his father, from the one who mentioned it,

‘From Abu Al-Hassan Musa Bin Ja’far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: ‘Rasool-Allah^{-azwj} said: ‘When you travel, do not encamp in the valleys, for these are abodes of the snakes and the wild animals’”.¹²⁸⁹

18- سن، المحاسن عن القاسم بن يحيى عن جدّه الحسن بن راشد عن المفضل بن عمر قال: سرت مع أبي عبد الله ع إلى مكة فسرنا إلى بعض الأودية فقال انزلوا في هذا الموضع و لا تدخلوا الوادي

¹²⁸⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 50 H 13

¹²⁸⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 50 H 14

¹²⁸⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 50 H 15

¹²⁸⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 50 H 16

¹²⁸⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 50 H 17

(The book) 'Al Mahasin' – from Al Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashid, from Al Mufazzal Bin Umar who said,

'I walked with Abu Abdullah^{-asws} to Makkah. We walked to one of the valleys. He^{-asws} said: 'Encamp in this place and do not enter the valley!'

فَنَزَلْنَا فَمَا لَبِئْنَا أَنْ أَطَلَّتْنا سَحَابَةٌ فَهَطَلَّتْ عَلَيْنَا حَتَّى سَالَ الْوَادِي فَآدَى مَنْ كَانَ فِيهِ.

We encamped. It was not long before we were shaded by a cloud. It rained upon us until the valley was flooded. Whoever was in it was harmed".¹²⁹⁰

19- سن، المحاسن عن النوفلي عن السكوني عن أبي عبد الله عن آتائه عن علي ع قال قال رسول الله ص إن الله يحب الرفق و يعين عليه فإذا ركبتم الدواب العجف فأنزلوها منازلها فإن كانت الأرض مجدبة فأنجوا عليها و إن كانت مخصبة أنزلوها منازلها.

(The book) 'Al Mahasin' – from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Loves the kindness ad Assists upon it. Whenever you were to ride the animal, then descend it in its stops. If the ground were to be barren, then stay upon it and if it were to be green, descend it in its stop".¹²⁹¹

20- سن، المحاسن عن النوفلي عن عبد الرحمن بن حماد عن جميل بن سويد عن أبيه عن أبي جعفر ع قال: إذا سرت في أرض مخصبة فأنق بالسير و إذا سرت في أرض مجدبة فعجل بالسير.

(The book) 'Al Mahasin' – from Al Nowfaly, from Abdul Rahman Bin Hammad, from Jameel Bin Suweyd, from his father,

'From Abu Ja'far^{-asws} having said: 'When you walk in the green land, then be gentle with the walking, and when you walk in the barren land, then hasten with the walking".¹²⁹²

21- سن، المحاسن عن جعفر بن محمد الأشعري عن القداح عن أبي عبد الله عن آتائه ع قال قال رسول الله ص إذا أخطأتم الطريق فتيامنوا.

(The book) 'Al Mahasin' – from Ja'far Bin Muhammad Al Ashari, from Al Qaddah,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When you err in the road, then take to the right".¹²⁹³

¹²⁹⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 50 H 18

¹²⁹¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 50 H 19

¹²⁹² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 50 H 20

¹²⁹³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 50 H 21

CHAPTER 51 – ESCORTING THE TRAVELLER AND BIDDING HIM FAREWELL

1- سن، المحاسن عن أبيه عن ابن أبي الجهم عن موسى بن بكر عن النضر عن هشام قال: دعا أبو عبد الله ع لقوم من أصحابه مشاة حجاج فقال اللهم احمهم على أقدامهم و سكن عروقهم.

(The book) 'Al Mahasin' – from his father, from Ibn Abu Al Jahm, from Musa Bin Bakr, from Al Nazr, from Hisham who said,

'Abu Abdullah^{-asws} supplicated for a group of pilgrims (of Hajj) waking. He^{-asws} said: 'O Allah^{-azwj}! Carry them upon their feet and calm down their veins'.¹²⁹⁴

2- سن، المحاسن عن أبيه عن هارون بن الجهم عن موسى بن بكر قال: أردت وداع أبي الحسن ع- فكتب إلي رقة كفاك الله المهم و قضى لك بالخير و يسر لك حاجتك في صحبة الله و كنفه.

(The book) 'Al Mahasin' – from his father, from Haroun Bin Al Jahm, from Musa Bin Bakr who said,

'I wanted to bid farewell to Abu Al-Hassan^{-asws}. He^{-asws} wrote a not to me: 'Allah^{-azwj} will Suffice you of the important matters and Decree for you with the good, and Ease your needs for you in and Accompaniment of Allah^{-azwj} and His^{-azwj} Patronage'.¹²⁹⁵

3- سن، المحاسن عن أبيه عن محمد بن سينان عن إسحاق بن جرير الجريدي و عن رجل من أهل بيته عن أبي عبد الله ع قال: لما شيع أمير المؤمنين ع أبا ذر رحمة الله عليه و شيعه الحسن و الحسين و عقيل بن أبي طالب و عبد الله بن جعفر و عمارة بن ياسر ع- قال لهم أمير المؤمنين ع ودعوا أحاكم فإنه لا بد للشاخص من أن يمضي و للمشييع أن يرجع

(The book) 'Al Mahasin' – from his father, from Muhammad Bin Sinan, from Is'haq Bin Jareer Al Jareeri, and from a man from his family,

'From Abu Abdullah^{-asws} having said: 'When Amir Al-Momineen^{-asws} escorted Abu Zarr^{-ra}, may Allah^{-azwj} have Mercy on him^{-ra}, and he^{-ra} was escorted by Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Aqeel Bin Abu Talib^{-as}, and Abdullah Bin Ja'far^{-as}, and Ammar Bin Yasser^{-ra}, Amir Al-Momineen^{-asws} said to them^{-ra}: 'Bid farewell to your^{-ra} brother^{-ra}, and it is inevitable for the escorted that he continues, and for the escort that he returns!'

قال فتكلم كل رجل منهم على حiale فقال الحسين بن علي ع رحمة الله يا أبا ذر إن القوم إنما اغتتهنوك بالبلاء لأنك منعتهم دينك فمتهنوك دنياهم فما أحوجك غدا إلى ما منعتهم و أغناك عما منعهوك

He^{-asws} said: 'Each man from them^{-ra} spoke to him^{-ra}. Al-Husayn Bin Ali^{-asws} said: 'May Allah^{-azwj} have Mercy on you^{-ra}, O Abu Zarr^{-ra}! But rather the people are being Tested by your^{-ra} affliction, because you^{-ra} prevented them your^{-ra} religion so they are preventing you^{-ra} their

¹²⁹⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 51 H 1

¹²⁹⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 51 H 2

world. How need they will be tomorrow to what you^{-ra} have prevented them from, and how needless you^{-ra} are from what you^{-ra} have been prevented from!

فَقَالَ أَبُو ذَرٍّ رَحِمَكُمُ اللَّهُ مِنْ أَهْلِ بَيْتِ فَمَا لِي فِي الدُّنْيَا مِنْ شَجْنٍ غَيْرِكُمْ إِلَيَّ إِذَا ذَكَرْتُمْ ذَكَرْتُ رَسُولَ اللَّهِ ص.

Abu Zarr^{-ra} said: ‘May Allah^{-azwj} have Mercy on you all, from People^{-asws} of the Household! There is no grief for me^{-ra} in the world apart from other than you all! Whenever I^{-ra} remember you^{-asws}, I^{-ra} remember Rasool-Allah^{-saww}!’¹²⁹⁶

4- سن، المحاسن عن أبيه عن علي بن النعمان عن ابن مسكان وغيره عن أبي عبد الله ع قال: كان رسول الله ص إذا ودع المؤمن قال- رَحِمَكُمُ اللَّهُ وَ زَوَّدَكُمُ التَّقْوَى وَ وَجَّهَكُمُ إِلَى كُلِّ خَيْرٍ وَ قَضَى لَكُمُ كُلَّ حَاجَةٍ وَ سَلَّمَ لَكُمُ دِينَكُمُ وَ دُنْيَاكُمُ وَ رَدَّكُمُ سَالِمِينَ إِلَى سَالِمِينَ.

(The book) ‘Al Mahasin’ – from his father, from Ali Bin Al Numan, from Ibn Muskan and others,

‘From Abu Abdullah^{-asws} having said: ‘It was so, whenever Rasool-Allah^{-saww} bade farewell to a Momin, he^{-saww} said: ‘May Allah^{-azwj} have Mercy on you, and Provide you the piety, and Divert you to every good, and Fulfil every need of yours, and Secure your religion for you, and Return you unharmed to safety!’¹²⁹⁷

5- سن، المحاسن عن أبيه عن خلف بن حماد عن ابن مسكان وغيره عن عبد الرحيم عن أبي جعفر ع قال: كان رسول الله ص إذا ودع مسافراً أخذ بيده ثم قال أحسن الله لك الصحابة و أكمل لك المعونة و سهل لك الحزونة و قرب لك البعيد و كفاك المهم و حفظ لك دينك و أمانتك و حواتيم عمالك و وجهك لكل خير عليك بتقوى الله و استودعك الله سر على بركة الله.

(The book) ‘Al Mahasin’ – from his father, from Khalaf Bin Hammad, from Ibn Muskan and someone else, from Abdul Rahman,

‘From Abu Ja’far^{-asws} having said: ‘It was so, whenever Rasool-Allah^{-saww} bade farewell to a traveller, would hold his hand, then say: ‘May Allah^{-azwj} Improve the companions for you, and Perfect the Assistance to you, and Ease the grief for you, and Draw the distant closer to you, and Suffice you of the important matters, and Protect your religion for you, and Secure you and ending of your work, and Divert all good towards you with the piety of Allah^{-azwj}, and may Allah^{-azwj} Entrust you a secret upon the Blessings of Allah^{-azwj}!’¹²⁹⁸

6- سن، المحاسن عن محمد بن الحسين عن ابن أسباط عن ذكره عن أبي عبد الله ع قال: ودع ع رجلاً فقال- استودع الله نفسك و أمانتك و دينك و زودك زاد التقوى و وجهك الله للخير حيث توجهت

(The book) ‘Al Mahasin’ – from Muhammad Bin Al-Husayn, from Ibn Asbaat, from the one who mentioned it,

‘From Abu Abdullah^{-asws} having said: ‘He^{-asws} bade farewell to a man, he^{-asws} said: ‘I^{-asws} entrust your self to Allah^{-azwj}, and safety for you and your religion, and may He^{-azwj} Provide you the provision of piety, and may Allah^{-azwj} Divert you to the good wherever you may be headed!’

¹²⁹⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 51 H 3

¹²⁹⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 51 H 4

¹²⁹⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 51 H 5

ثُمَّ قَالَ التَّفَتَ إِلَيْنَا أَبُو عَبْدِ اللَّهِ ع - فَقَالَ هَذَا وَدَاعَ رَسُولِ اللَّهِ ص لِعَلِّيَّ ع إِذَا وَجَّهْتُ فِي وَجْهِهِ مِنَ الْوُجُوهِ.

Then he (the narrator) said, 'Then Abu Abdullah^{-asws} turned towards us. He^{-asws} said: 'This was the farewell of Rasool-Allah^{-saww} to Ali^{-asws} when he^{-saww} sent him in his^{-asws} direction from the directions''¹²⁹⁹.

7- سن، المحاسن عن ابن فضال عن عبد الله بن ميثمون عن أبي عبد الله ع قال: كان إذا ودع رسول الله ص رجلاً قال - أستودع الله دينك وأمانتك وخواتيم عملك ووجهك للخير حيث ما توجهت وزودك التقي وعفر لك الذنوب.

(The book) 'Al Mahasin' – from Ibn Fazzal, from Abdullah Bin Maymoun,

'From Abu Abdullah^{-asws} having said: 'It was so, whenever Rasool-Allah^{-saww} bade farewell to a man, he^{-saww} said: 'I^{-saww} your religion to Allah^{-azwj}, and your safety, and ending of your work, and may He^{-azwj} Divert you to the good wherever you may be headed, and Provide you the piety, and Forgive the sins for you!'¹³⁰⁰

8- سن، المحاسن عن ابن يزيد عن عبيد البصرى عن رجل عن إدريس بن يونس عن أبي عبد الله ع قال: ودع رسول الله ص رجلاً فقال له سلمك الله وعتمك والميعاد لله.

(The book) 'Al Mahasin' – from Ibn Yazeed, from Ubeyd Al Basry, from a man from Idrees Bin Yunus,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} bade farewell to a man, he^{-saww} said to him: 'May Allah^{-azwj} Keep you safe, and Make you gain, and the appointment is to Allah^{-azwj}'¹³⁰¹.

9- سن، المحاسن عن ابن فضال عن الحسين بن موسى قال: دخلنا على أبي عبد الله ع نودعُهُ فقال اللهم اغفر لنا ما أذنبنا وما نحن مذنبون وتبنا وإياهم بالقول الثابت في الآخرة والدنيا وعافنا وإياهم من شر ما قضيت في عبادك وبإلادك في سنتنا هذه المستقبلة وعجل نصر آل محمد وإيهم وأخر عدوهم عاجلاً.

(The book) 'Al Mahasin' – from Ibn Fazzal, from Al-Husayn Bin Musa who said,

'We entered to see Abu Abdullah^{-asws} to bid him^{-asws} farewell. He^{-asws} said: 'O Allah^{-azwj}! Forgive for us what sins we have committed, and here we are sinners, and Affirm us and them with the proven word in the Hereafter and the world, and Grant us well-being and them from evil of what You^{-azwj} had Decreed among Your^{-azwj} servants and Your^{-azwj} cities in this year of ours, the coming, and Hasten Help to Progeny^{-asws} of Muhammad^{-saww} and Make them^{-asws} in charge, and Disgrace their^{-asws} enemies quickly!'¹³⁰²

10- مكا، مكارم الأخلاق من أراد أن يودع رجلاً فليقل - أستودع الله دينك وأمانتك وخواتيم عملك أحسن الله لك الصحابة وأعظم لك العافية وقضى لك الحاجة وزودك التقي ووجهك للخير حيث ما توجهت وزدك سالماً غانماً.

¹²⁹⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 51 H 6

¹³⁰⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 51 H 7

¹³⁰¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 51 H 8

¹³⁰² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 51 H 9

(The book) 'Makarim Al Akhlaq' –

'One who wants to bid farewell to a man, let him say, 'I entrust to Allah^{-azwj} your religion, and your safety, and ending of your work! May Allah^{-azwj} Improve the companions for you, and Strengthen the well-being for you, and Fulfil the need for you, and Provide you the piety, and Divert you to the good wherever you may be headed and Return you safely, having gained".¹³⁰³

مِنْ كِتَابِ الْمَحَاسِنِ عَنِ الصَّادِقِ ع قَالَ: وَدَعَّ رَسُولُ اللَّهِ ص رَجُلًا فَقَالَ لَهُ سَلِّمْكَ اللَّهُ وَ عَنَّمَكَ.

From the book 'Al Mahasin' –

'From Al-Sadiq^{-asws} having said: 'Rasool-Allah^{-saww} bade farewell to a man. He^{-asws} said to him: 'May Allah^{-azwj} Keep you safe and Make you gain".¹³⁰⁴

¹³⁰³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 51 H 10 a

¹³⁰⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 51 H 10 b

CHAPTER 52 – ETIQUETTES PF THE RETURNING FROM THE JOURNEY

1- شي، تفسير العياشي عن ابن سنان عن جعفر بن محمد ع قال: إِذَا سَافَرَ أَحَدُكُمْ فَقَدِمَ مِنْ سَفَرِهِ فَلْيَأْتِ أَهْلَهُ بِمَا تَيْسَّرَ وَ لَوْ بِحَجْرٍ

(The book) 'Tafseer Al Ayyashi' – from Ibn Sinan,

'From Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Whenever one of you travels and he arrives back from his journey, let him go to his family with what is easy (gift), and even if it is a stone.

فَإِنَّ إِبْرَاهِيمَ ع كَانَ إِذَا ضَاقَ أُنَى قَوْمِهِ وَ إِنَّهُ ضَاقَ ضَيْقَهُ فَأَتَى قَوْمَهُ فَوَافَقَ مِنْهُمْ أَرْزَمَةً فَرَجَعَ كَمَا دَهَبَ فَلَمَّا قَرَّبَ مِنْ مَنْزِلِهِ نَزَلَ عَنْ حِمَارِهِ فَمَلَأَ حُرْجُهُ رَمْلًا إِزَادَةَ أَنْ يُسَكِّنَ بِهِ مِنْ رُوحِ سَارَةَ

When Ibrahim^{-as} was constrained, he^{-asws} went to his^{-as} people, and he^{-as} was going through hardship. He^{-as} found hardship from them, so he^{-as} returned just as he^{-as} had gone. When he^{-as} was near from his^{-as} house, he^{-as} descended from his^{-as} donkey, and filled upon his^{-as} bag with sand, intending to calm down the soul of Sarah^{-as}.

فَلَمَّا دَخَلَ مَنْزِلَهُ حَطَّ الْحُرْجَ عَنِ الْحِمَارِ وَ افْتَتَحَ الصَّلَاةَ فَبَجَاءَتْ سَارَةُ فَفَتَحَتِ الْحُرْجَ فَوَجَدَتْهُ مَمْلُوءًا دَقِيقًا فَأَعَجَبَتْ مِنْهُ وَ أَحْبَرَتْ ثُمَّ قَالَتْ لِإِبْرَاهِيمَ انْفِتِلْ مِنْ صَلَاتِكَ وَ كُلْ

When he^{-as} entered his^{-as} house, he^{-as} dropped off the bag from the donkey, and began the Salat. Sarah^{-as} came and opened the bag and found it to be filled with flour. So she^{-as} kneaded from it made bread. Then she^{-as} said to Ibrahim^{-as}: 'Turn from your^{-as} Salat, and eat!'

فَقَالَ لَهَا أَنِّي لَكَ هَذَا

He^{-as} said to her^{-as}: 'Where did this come for you^{-as}?'

قَالَتْ مِنَ الدَّقِيقِ الَّذِي فِي الْحُرْجِ

She^{-as} said: 'From the flour which was in the bag!'

فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ قَالَ أَشْهَدُ أَنَّكَ الْخَلِيلُ.

He^{-as} raised his^{-as} head towards the sky and said: 'I^{-as} testify that You^{-azwj} are the Friend!'¹³⁰⁵

2- مكا، مكارم الأخلاق في القول للقدام من الحج و غيره قال الصادق ع إِنَّ النَّبِيَّ ص كَانَ يُشَوِّلُ لِلْقَادِمِ مِنَ الْحَجِّ - تَقَبَّلَ اللَّهُ مِنْكَ وَ أَخْلَفَ عَلَيْكَ نَفَقَتَكَ وَ غَفَرَ ذُنُوبَكَ.

(The book) 'Makarim Al Akhlaq' –

'Regarding the word for the one arriving from the Hajj and other, Al-Sadiq^{-asws} said: 'The Prophet^{-saww} had said to one arriving from the Hajj: 'May Allah^{-azwj} Accept from you, and Replace your expenditure upon you, and Forgive your sins''.¹³⁰⁶

قَالَ الصَّادِقُ ع مَنْ عَانَقَ حَاجِجًا بِعُبَارِهِ كَانَ كَمَنْ اسْتَلَمَ الْحَجَرَ الْأَسْوَدَ وَإِذَا قَدِمَ الرَّجُلُ مِنَ السَّفَرِ وَ دَخَلَ مَنْزِلَهُ يَنْبَغِي أَنْ لَا يَسْتَعْلِلَ بِشَيْءٍ حَتَّى يَصُبَّ عَلَى نَفْسِهِ الْمَاءَ وَ يُصَلِّيَ رَكْعَتَيْنِ وَ يَسْجُدَ وَ يَشْكُرَ اللَّهَ مِائَةَ مَرَّةٍ

Al-Sadiq^{-asws} said: 'One who hugs a Hajj pilgrim with his dust (being on him) would be like the one who kissed the Black Stone; and when the man arrives from the journey and enters his house, it is befitting that he does not pre-occupy with anything until he pours the water upon himself, and prays two Cycles Salat, and performs Sajdah and thanks Allah^{-azwj} one hundred times'.

هَكَذَا هُوَ الْمَرْوِيُّ عَنْهُمْ لَمَّا رَجَعَ جَعْفَرُ الطَّيَّارُ مِنَ الْحَبَشَةِ ضَمَّهُ رَسُولُ اللَّهِ ص إِلَى صَدْرِهِ وَ قَبَّلَ مَا بَيْنَ عَيْنَيْهِ وَ قَالَ مَا أَذْرِي بِأَيِّهِمَا أَنَا أَسْرُ بِقُدُومِ جَعْفَرٍ أَمْ بِفَتْحِ خَيْبَرَ-

This is how it is reported from them^{-asws}, 'When Ja'far Al-Tayyar^{-asws} returned from Ethiopia, Rasool-Allah^{-saww} pressed him^{-as} to his^{-saww} chest and kissed what is between his^{-as} eyes, and Said: 'I^{-saww} don't know with which of the two I^{-saww} am happier – with the arrival of Ja'far^{-as} or the victory of Khyber!'

وَ كَانَ أَصْحَابُ رَسُولِ اللَّهِ ص يُصَافِعُ بَعْضُهُمْ بَعْضًا فَإِذَا قَدِمَ الْوَاحِدُ مِنْهُمْ مِنْ سَفَرٍ فَلَقِيَ أَخَاهُ عَانَقَهُ.

And the companions of Rasool-Allah^{-saww} would shake each other's hands. Whenever one of them arrived from a journey, he would meet his brother and hug him''.¹³⁰⁷

وَ قَالَ النَّبِيُّ ص إِذَا خَرَجَ أَحَدُكُمْ إِلَى سَفَرٍ ثُمَّ قَدِمَ عَلَى أَهْلِهِ فَلْيُهْدِهِمْ وَ لْيُطْرِفُهُمْ وَ لَوْ حِجَارَةً.

And the Prophet^{-saww} said: 'Whenever one of you goes out to a journey then arrives to his family, let him give them gifts, and let him amuse them, and even if it is with stones''.¹³⁰⁸

¹³⁰⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 52 H 2 a

¹³⁰⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 52 H 2 b

¹³⁰⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 52 H 2 c

CHAPTER 53 – SAILING THE SEA AND ITS ETIQUETTES AND ITS SUPPLICATIONS

1- مع، معاني الأخبار عن علي بن عبد الله المدكر عن علي بن أحمد الطبري عن الحسن بن علي بن زكريا عن خراش مؤلى أنس قال: كان أصحاب رسول الله ص يتجرون في البحر يعني أن التجارة في البحر و ركوبه و ليس يهيج ليس من المكروه و هو من الإتيشار و الإتيعاء الذي أذن الله عز و جل فيه بقوله عز و جل فإذا قضيت الصلاة فانتشروا في الأرض و ابتغوا من فضل الله

(The book) 'Ma'any Al Akhbar' – from Ali Bin Abdullah Al Muzakkir, from Ali Bin Ahmad Al Tabari, from Al-Hassan Bin Ali Bin Zakariya, from Khirash a slave of Anas, from Anas (a well-known fabricator) who said,

'The companions of Rasool-Allah^{-sawww} were trading in the sea, meaning the trading in the sea and sailing it, and there wasn't any storm, not being from the abhorrence's, and it is from the dispersal and the seeking which Allah^{-azwj} Mighty and Majestic has Permitted by Words of the Mighty and Majestic: **But when you have accomplished the Salat, then disperse in the earth and seek from the Grace of Allah, [62:10]**'.

و قال روي في ركوب البحر و النهي عنه حديث.

And he (Anas) said, 'And a Hadeeth has been reported regarding sailing the sea and the Prohibited from it'.¹³⁰⁹

2- لي، الأماالي للصدوق عن ابن المتوكل عن سعد بن ابن هاشم عن الحسين بن الحسن الفرشي عن سليمان بن جعفر البصري عن عبد الله بن الحسين بن زيد عن أبيه عن الصادق عن آبائه ع قال قال رسول الله ص إن الله كره ركوب البحر في هيجانه و نهي عنه الخبر.

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

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-sawww} said: 'Allah^{-azwj} Dislikes sailing the sea during its storms (rough sea), and has Prohibited from it' – the Hadeeth".¹³¹⁰

3- ل، الخصال الأربعة قال أمير المؤمنين ع من خاف منكم العرق فليقرأ بسم الله الملك الحق - ما قدروا الله حق قدره و الأرض جميعاً قبضته يوم القيامة و السماوات مطويات بيمينه سبحانه و تعالى عما يشركون.

(The book) 'Al Khisaal' –

'(The Hadeeth) 'Al-Arbamiya' – Amir Al-Momineen^{-asws} said: 'One from you who fears the drowning, let him recite: 'In the Name of Allah^{-azwj}, the King, the Truth! **And they are not appreciating Allah with the appreciation that is due to Him; and the whole of the earth**

¹³⁰⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 53 H 1

¹³¹⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 53 H 2

would be in His Grip on the Day of Judgement, and the skies having been rolled up in His Right Hand. Glorious is He and Exalted from what they are associating [39:67]”.¹³¹¹

4- فس، تفسير القمي عن أبيه عن علي بن أسباط قال: حملت متاعاً إلى مكة فكسدت علي فجنثت إلى المدينة فدخلت إلى أبي الحسن الرضا ع- فقلت جعلت فداك إني قد حملت متاعاً إلى مكة فكسدت علي وقد أردت مصر فأركب أو براً

Tafseer Al Qummi – from his father, from Ali Bin Asbaat who said,

‘I carried merchandise to Makkah and it spoilt upon me, so I came to Al-Medina and entered to see Abu Al-Hassan Al-Reza^{asws}. I said, ‘May I be sacrificed for you^{asws}! I had carried merchandise to Makkah and it spoilt upon me, and I intended Egypt. Shall sail (go by sea) or land?’

فَقَالَ مِصْرُ الخُثُوفِ نَفِيضٌ [يُمِيزُ] إِلَيْهَا أَقْصَرُ النَّاسِ أَعْمَاراً قَالَ رَسُولُ اللَّهِ ص لَا تَغْسِلُوا رُءُوسَكُمْ بِطِينِهَا وَلَا تَشْرَبُوا فِي فَخَّارِهَا فَإِنَّهُ يُورِثُ الدَّلَّةَ وَ يَذْهَبُ بِالْغَيْرَةِ

He^{asws} said: ‘Egypt is the death. The people of the shortest life-span are pulled to it. Rasool-Allah^{saww} said: ‘Neither wash your head with its mud, nor drink in their pottery, for it inherits the disgrace and does away with the self-esteem (Ghayra)’.

ثُمَّ قَالَ لَا عَلَيْكَ أَنْ تَأْتِيَ مَسْجِدَ رَسُولِ اللَّهِ ص وَ تُصَلِّيَ رُكْعَتَيْنِ وَ تَسْتَجِيرَ اللَّهَ مِائَةَ مَرَّةٍ وَ مَرَّةً فَإِذَا عَزَمْتَ عَلَى شَيْءٍ وَ رَكِبْتَ الْبَرَّ فَإِذَا اسْتَوَيْتَ عَلَى رَاحِلَتِكَ فَقُلْ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُفْرِنِينَ- وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ فَإِنَّهُ مَا رَكِبَ أَحَدٌ ظَهراً فَقَالَ هَذَا وَ سَمَطٌ إِلَّا لَمْ يُصِبه كَسْرٌ وَ لَا وَبٌّ وَ لَا وَهْنٌ

Then he^{asws} said: ‘It is upon you to go to Masjid of Rasool-Allah^{saww} and pray two Cycles Salat, and seek Forgiveness of Allah^{azwj} one hundred and one (101) times. When you determine upon something and sail the sea, when you are even upon your ride (ship), then say, **‘Glorious be to the One Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord’ [43:14]**. There is no one who rides a back, so he says this and falls off, except the breakage will not afflict him, nor tiredness nor weakness.

وَ إِنْ رَكِبْتَ بَحْراً فَقُلْ حِينَ تَرَكِبُ بِسْمِ اللَّهِ جِزَاهَا وَ مُرْسَاهَا وَ إِذَا صَرَبْتَ بِكَ الْأَمْوَاجِ فَاتَّكِ عَلَى يَسَارِكَ وَ أَشِرْ إِلَى الْمَوْجِ بِيَدِكَ وَ قُلْ اسْكُنْ بِسَكِينَةِ اللَّهِ وَ قَرِّ بِقَرَارِ اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And if you were to sail the sea, then say when you sail, **‘in the Name of Allah would be its sailing and its anchoring; [11:41]**, and when the waves hit you, then lean to your left and gesture to the wave with your hand and say, ‘Calm down by the Tranquillity of Allah^{azwj}, and settle down by the Settling of Allah^{azwj}, and there is neither might nor strength except with Allah^{azwj}!’

قَالَ عَلِيُّ بْنُ أُسْبَاطٍ فَرَكِبْتُ الْبَحْرَ وَ كَانَ إِذَا هَاجَ الْمَوْجُ قُلْتُ كَمَا أَمَرَنِي أَبُو الْحَسَنِ فَيَتَنَفَّسُ الْمَوْجُ وَ لَا يُصِيبُنَا مِنْهُ شَيْءٌ

Ali Bin Asbaat said, 'I sailed the sea, and whenever the wave stirred (rough sea), I said just as Abu Al-Hassan^{-asws} had instructed me, so the wave would take a breather and nothing from it afflicted us'.

فَقُلْتُ جُعِلْتُ فِدَاكَ مَا السَّكِينَةُ

I said, 'May I be sacrificed for you^{-asws}! What is the tranquillity?'

قَالَ رِيحٌ مِنَ الْجَنَّةِ لَهَا وَجْهٌ كَوَجْهِ الْإِنْسَانِ وَرَائِحَةٌ طَيِّبَةٌ وَكَانَتْ مَعَ الْأَنْبِيَاءِ وَتَكُونُ مَعَ الْمُؤْمِنِينَ.

He^{-asws} said: 'A wind from the Paradise having a face for it like the face of a human being, and a good aroma, and it was with the Prophets^{-as} and it happens to be with the Momineen'.¹³¹²

أَقُولُ سَيَأْتِي الْحَبْرُ فِي كِتَابِ الدُّعَاءِ بِرِوَايَةِ الْحِمَيْرِيِّ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ أَسْبَاطٍ قَرَّ بِوَقَارِ اللَّهِ وَاهْتَدَى بِإِذْنِ اللَّهِ

I (Majlisi) am saying, 'I shall be bringing the Hadeeth in the book of supplication, by a report of Al Himeyri, from Ibn Isa, from Ibn Asbat,

'Settle down by the Dignity of Allah^{-azwj} and calm down by the Permission of Allah^{-azwj}!'

وَ فِيهِ فَإِنْ خَرَجْتَ بَرًّا فَقُلِ الَّذِي قَالَ اللَّهُ سُبْحَانَ الَّذِي الْحَبْرُ.

And in it: 'If you go out by land, then say what which Allah^{-azwj} has Said: ***'Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord' [43:14]*** – the Hadeeth".¹³¹³

5- ل، الخصال عَنْ أَبِيهِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ ابْنِ بَرِيدٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ بِإِسْنَادِهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لَيْسَ لِلْبَحْرِ جَارٌ وَ لَا لِلْمَلِكِ صَدِيقٌ وَ لَا لِلْعَافِيَةِ تَمَنُّ وَ كَم مِنْ مُنْعَمٍ عَلَيْهِ وَ هُوَ لَا يَعْلَمُ.

(The book) 'Al Khisaal' – from his father, from Muhammad Al Attar, from Al Ashary, from Ibn Yazeed, from Muhammad Bin Ja'far, by his chain, said,

'Abu Abdullah^{-asws} said: 'There isn't any neighbour for the sea, nor any friend for the king, nor any price for the good health, and how much one has been Conferred upon and he does not even know".¹³¹⁴

¹³¹² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 53 H 4

¹³¹³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 53 H 5

¹³¹⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 53 H 6

باب 54 فضل إغاثة المسافرين و زيارتهم بعد قدومهم و آداب القادم من السفر

CHAPTER 54 – MERIT OF ASSISTING THE TRAVELLERS, AND VISITING THEM AFTER THEIR ARRIVAL, AND ETIQUETTES OF THE ONE ARRIVING FROM THE JOURNEY

أقول قد أوردنا بعض آداب القادم من السفر في باب مفرد من كتاب الحج.

I (Majlisi) am saying, 'We have referred to some of the etiquettes of the one arriving from the journey in the individual chapters from the book of Hajj'.

1- سن، المحاسن عن مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَعَانَ مُؤْمِنًا مُسَافِرًا نَفَسَ اللَّهُ عَنْهُ ثَلَاثًا وَ سَبْعِينَ كُرْبَةً وَ أَجَارَهُ فِي الدُّنْيَا مِنَ الْعَمِّ وَ الْهَمِّ وَ نَفَسَ عَنْهُ كُرْبَةَ الْعَظِيمِ

(The book) 'Al Mahasin' – from Muhammad Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who assists a Momin traveller, Allah^{-azwj} will Remove seventy-three distresses from him, and Shelter him in the world from the sadness and worries, and Remove from him the mighty distress!'

قِيلَ يَا رَسُولَ اللَّهِ ص مَا كُرْبَةُ الْعَظِيمِ

It was said, 'O Rasool-Allah^{-saww}! What is the mighty distress?'

قَالَ حَيْثُ يُعَشَى بِأَنْفَاسِهِمْ.

He^{-saww} said: 'When they will be fainting with their breathing"¹³¹⁵.

2- سن، المحاسن عن عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَمْرٍو الْغِفَارِيِّ عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ ع قَالَ: مَنْ أَعَانَ مُؤْمِنًا مُسَافِرًا عَلَى حَاجَةٍ نَفَسَ اللَّهُ عَنْهُ ثَلَاثًا وَ عَشْرِينَ كُرْبَةً فِي الدُّنْيَا وَ الْآخِرَةِ وَ سَبْعِينَ كُرْبَةً فِي الْآخِرَةِ حَيْثُ يُعَشَى عَلَى النَّاسِ بِأَنْفَاسِهِمْ.

(The book) 'Al Mahasin' – from Abdul Rahman Bin Hammad, from Abdullah Bin Ibrahim, from Abu Amro Al Ghifary, from Ja'far Bin Ibrahim Al Ja'fary,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'One who assists a Momin traveller upon a need, Allah^{-azwj} will Remove from him seventy-three distresses in the world, and seventy-two distresses in the Hereafter when there will be unconsciousness upon the people with their breathing"¹³¹⁶.

3- سن، المحاسن عن التَّوْفَلِيِّ عَنِ السَّكُونِيِّ بِإِسْنَادِهِ قَالَ قَالَ رَسُولُ اللَّهِ ص الْوَلِيمَةُ فِي أَرْبَعِ الْغُرْسِ وَ الْحُرْسِ وَ هُوَ الْمَوْلُودُ يُعَقُّ عَنْهُ وَ يُطْعَمُ لَهُ وَ إِعْدَارِ وَ هُوَ جِتَانُ الْعُلَامِ وَ الْإِيَابِ وَ هُوَ الرَّجُلُ يَدْعُو إِخْوَانَهُ إِذَا آبَ مِنْ غَيْبَتِهِ.

¹³¹⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 54 H 1

¹³¹⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 54 H 2

(The book) 'Al Mahasin' – from Al Nowfaly, from Al Sakuny, by his chain,

'He^{-asws} said: 'Rasool-Allah^{-saww} said: 'The banquet is regarding four – the wedding, and 'Al Khurs', and it is the new birth, Aqeeqa being performed from him fed for it, and 'I'zar', and it is circumcision of the boy, and 'Al Abab', and it is the man inviting his brethren when he returns from his absence''¹³¹⁷

4- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَعَانَ مُؤْمِنًا مُسَافِرًا فِي حَاجَةٍ نَفَسَ اللَّهُ تَعَالَى عَنْهُ ثَلَاثًا وَ سَبْعِينَ كُرْبَةً وَاحِدَةً فِي الدُّنْيَا مِنَ الْعَمِّ وَ الْهَمِّ وَ انْتَتَيْنِ وَ سَبْعِينَ كُرْبَةً عِنْدَ الْكُرْبَةِ الْعُظْمَى

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

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who assists a Momin traveller regarding a need, Allah^{-azwj} will Remove from him seventy-three distresses, one in the world, from the sadness and the worries, and seventy-two distresses in the Hereafter during the mighty distress'.

قِيلَ يَا رَسُولَ اللَّهِ ص وَ مَا الْكُرْبَةُ الْعُظْمَى

It was said, 'O Rasool-Allah^{-saww}, and what is the mighty distress?'

قَالَ حَيْثُ يَتَشَاغَلُ النَّاسُ بِأَنْفُسِهِمْ حَتَّى إِنَّ إِبْرَاهِيمَ ع يَقُولُ - أَسْأَلُكَ بِخَلَّتِي أَنْ لَا تُسَلِّمَنِي إِلَيْهَا.

He^{-saww} said: 'When the people will be pre-occupied with their own selves until Ibrahim^{-as} will say: 'I^{-as} ask You^{-azwj} by my^{-as} friendship that You^{-azwj} do not Yield me^{-as} to it!''¹³¹⁸

¹³¹⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 54 H 3

¹³¹⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 54 H 4

CHAPTER 55 – ETIQUETTES OF RIDING AND ITS TYPES, AND THE RACES AND THEIR TYPES

الآيات

The Verses

الزخرف وَ جَعَلَ لَكُمْ مِنَ الْفُلْكِ وَ الْأَنْعَامِ مَا تَرْكَبُونَ-

(Surah) Al Zukhruf: **and Made for you of the ships and the cattle what you are riding [43:12]**

لِتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَ تَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ-

For you to sit evenly upon their backs. Then remember the Favour of your lord when you are sitting evenly upon it, and you should be saying, 'Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13]

وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ

And we would be returning to our Lord' [43:14].

1- أَقُولُ قَدْ مَضَى فِي بَابِ مَكَارِمِ أَخْلَاقِ النَّبِيِّ ص بِأَسَانِيدَ كَثِيرَةٍ أَنَّهُ ص قَالَ: خَمْسٌ لَسْتُ بِتَارِكِهِنَّ حَتَّى الْمَمَاتِ لِيَأْسِي الصُّوفُ وَ زُكُوبِي الْجِمَارَ مُؤَكَّفًا وَ أَكْلِي مَعَ الْعَبِيدِ وَ خَصْفِي التَّلَّعَ بِيَدِي وَ تَسْلِيمِي عَلَى الصَّبِيَّانِ لِتَكُونَ سُنَّةً مِنْ بَعْدِي.

I (Majlisi) am saying,

'It has passed in the chapters on honourable manners of the Prophet^{-saww} by many chains, he^{-saww} said: 'Five, I^{-saww} will not be leaving these until the death – my^{-saww} wearing the wool, and my^{-saww} riding the saddled donkey, and my^{-saww} eating with the slaves, and my^{-saww} repairing the slippers with my^{-saww} hands, and my^{-saww} greeting unto the children for it to be a Sunnah (to be emulated) from after me^{-saww}'.¹³¹⁹

2- ل، الخصال فيما أوصى به النبي ص علياً ع يا علي العيش في ثلاثة دار قوراء و جارية حسناء و فرس قباء.

(The book) 'Al Khisaal' –

'Among what the Prophet^{-saww} advised Ali^{-asws} with: 'O Ali^{-asws}! The (good) life is in three – a capacious house, and a beautiful slave girl, and a lean filly (fast horse)'.¹³²⁰

¹³¹⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 1

¹³²⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 2

3- ل، الخصال عَنِ الْخَلِيلِ عَنِ ابْنِ حُزَيْمَةَ عَنْ أَبِي مُوسَى عَنْ أَبِي الصَّخَّاحِ بْنِ مَخْلَدٍ عَنْ سُفْيَانَ عَنْ حَبِيبٍ عَنْ جَمِيلٍ مَوْلَى عَبْدِ الْحَارِثِ عَنْ نَافِعِ بْنِ عَبْدِ الْحَارِثِ قَالَ قَالَ رَسُولُ اللَّهِ ص مِنْ سَعَادَةِ الْمُسْلِمِ سَعَةُ الْمَسْكَنِ وَالْجَارُ الصَّالِحُ وَالْمَرْكَبُ الْهَيِّءُ.

(The book) 'Al Khisaa' – from Al Khaleel, from Ibn Khuzeyman, from Abu Musa, from Abu Al Zahhak Bin Makhlad, from Sufyan, from Habeeb, from Jameel, a slave of Abdul Haris, from Nafie Bin Abdul Haris who said,

'Rasool-Allah^{-saww} said: 'From happiness of the Muslim is the vast dwelling, and the righteous neighbour, and the comfortable ride''.¹³²¹

4- ب، قرب الإسناد عَنْ هَارُونَ عَنِ ابْنِ صَدَقَةَ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ مِنْ سَعَادَةِ الْمَرْءِ الْمُسْلِمِ أَنْ يُشْبِهَهُ وَلَدُهُ وَالْمَرْأَةُ الْجَمَلَاءُ ذَاتَ دِينٍ وَالْمَرْكَبُ الْهَيِّءُ وَالْمَسْكَنُ الْوَاسِعُ.

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

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'From happiness of the Muslim man is that his son should resemble him, and the beautiful wife with religion, and the comfortable ride, and the capacious dwelling''.¹³²²

5- ب، قرب الإسناد عَنْ هَارُونَ عَنِ ابْنِ صَدَقَةَ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع قَالَ: هَيَّ رَسُولُ اللَّهِ ص عَنِ الْمَيْثَرِ الْحُمْرِ الْحَبْرِ.

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

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} prohibited from the red (silk & brocade material for saddling)' – the Hadeeth''.¹³²³

6- ب، قرب الإسناد عَنْهُمَا عَنْ حَنَانٍ عَنِ الصَّادِقِ ع قَالَ قَالَ النَّبِيُّ ص لِعَلِيٍّ ع إِيَّاكَ أَنْ تَتَخْتَمَ بِالذَّهَبِ فَإِنَّهَا حَلِيَّتُكَ فِي الْجَنَّةِ وَإِيَّاكَ أَنْ تَلْبَسَ الْقِسِيَّ وَإِيَّاكَ أَنْ تَرْكَبَ بَيْتْرَةَ حُمْرَاءَ فَإِنَّهَا مِنْ مَيْثَرِ إِبْلِيسَ.

(The book) 'Qurb Al Asnaad' – from them, from Hanan,

'From Al-Sadiq^{-asws} having said: 'The Prophet^{-saww} said to Ali^{-asws}: 'Beware of wearing the ring of gold, for it is (to be) your ornament in the Paradise, and beware of wearing the orange (priestly clothes), and beware of riding on the red (silk & brocade material for saddling), for it is from the saddles of Satan^{-la}'.¹³²⁴

7- ع، علل الشرائع عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْأَشْعَرِيِّ عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ جَبَلَةَ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ النَّبِيُّ ص لِعَلِيٍّ ع لَا تَرْكَبُ بَيْتْرَةَ حُمْرَاءَ فَإِنَّهَا مِنْ مَرَائِبِ إِبْلِيسَ.

(The book) 'Ilal Al Shara' – from his father, from Ahmad Bin Idrees, from Al Ashary, from Muhammad Bin Al-Hassan, from Ibn Jabalah, from Abu Al Jaroud,

¹³²¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 3

¹³²² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 4

¹³²³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 5

¹³²⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 6

‘From Abu Ja’far^{-asws} having said: ‘The Prophet^{-saww} said to Ali^{-asws}: ‘Do not ride with red (silk & brocade) saddlecloth, for it is from the ridings of Iblees^{-la}’’.¹³²⁵

8- مع، معاني الأخبار عن حمزة العلوبي عن علي عن أبيه عن ابن أبي عمير عن حماد عن الحلبي عن أبي عبد الله ع قال قال علي ع تهاين رسول الله ص ولا أقول مهاكم عن التختيم بالذهب وعن ثياب القسي وعن مياثر الأرجوان وعن الملاحف المقدمة وعن القراءة وأنا راكع.

(The book) ‘Ma’any Al Akhbar’ – from Hamza Al Alawy, from Ali, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

‘From Abu Abdullah^{-asws} having said: ‘Ali^{-asws} said: ‘Rasool-Allah^{-saww} prohibited me^{-asws}, and I^{-asws} am not saying he^{-saww} prohibited you all, from wearing the gold ring, and from the orange (priestly clothes), and from the purple saddle clothes, and from the ruined quilt, and from reciting (the Quran) while I^{-asws} am performing Ruk’u’’.¹³²⁶

9- ل، الخصال عن البراء بن عازب قال: تهاين رسول الله ص عن ركوب الميائير.

(The book) ‘Al Khisaal’ – from Al Bara’a Bin Aazib who said,

‘Rasool-Allah^{-saww} prohibited us from riding the (silk & brocade) saddlecloth’’.¹³²⁷

10- سن، المحاسن عن ابن فضال عن عنبسة بن هشام عن عبد الكريم بن عمرو عن الحكم بن محمد بن القاسم عن عبد الله بن عطاء قال: قال لي أبو جعفر ع ثم فأسرج لي دابتي جماراً و بغلاً

(The book) ‘Al Mahasin’ – from Ibn Fazzal, from Anbasah Bin Hisham, from Abdul Kareem Bin Amro, from Al Hakam Bin Muhammad Bin Al Qasim, from Abdullah Bin Ata’a who said,

‘Abu Ja’far^{-asws} said to me: ‘Arise and saddle two animals for me^{-asws} – a donkey and a mule!’

فأسرجت جماراً و بغلاً و قدمت إليه البعل فرأيت أنه أحبهما إليه فقال من أمرك أن تقدم إلي هذا البعل

I saddled a donkey and a mule, and I forwarded the mule to him^{-asws}, for I viewed that it is more beloved of the two to him^{-asws}. He^{-asws} said: ‘Who instructed you to forward this mule to me^{-asws}?’

قلت اخترته لك

I said, ‘I chose it for you^{-asws}!’

قال و أمرتك أن تختار لي ثم قال إن أحب المطايا إلي الحمير

He^{-asws} said: ‘And did I^{-asws} instruct you to choose for me^{-asws}?’ Then he^{-asws} said: ‘The more beloved of the two rides to me are the donkeys!’

¹³²⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 7

¹³²⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 8

¹³²⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 9

فَقَالَ قَدَّمْتُ إِلَيْهِ الْحِمَارَ وَ أَمْسَكْتُ لَهُ بِالرِّكَابِ وَ رَكِبَ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِلْإِسْلَامِ وَ عَلَّمَنَا الْقُرْآنَ وَ مَنْ عَلَيْنَا بِمُحَمَّدٍ ص - وَ الْحَمْدُ لِلَّهِ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ - وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ - وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

He (the narrator) said, 'I forwarded the donkey to him^{-asws} and withheld the reins for him^{-asws}, and he^{-asws} mounted. He^{-asws} said: 'The Praise is for Allah^{-azwj} Who Guided us to Al Islam, and Taught us the Quran, and Conferred upon us with Muhammad^{-saww}! And the Praise is for Allah^{-azwj} **Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord' [43:14]**, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds".¹³²⁸

11- سن، المحاسن عن أبيه عن عبد الله بن الفضل الهاشمي عن أبيه عن بعض مشيخته عن أبي عبد الله ع قال: أ ما يستحي أحدكم أن يعنى على دابته وهي تسبخ.

(The book) 'Al Mahasin' – from his father, from Abdullah Bin Al Fazl Al Hashimy, from his father, from one of his elders,

'From Abu Abdullah^{-asws} having said: 'Isn't one of you embarrassed from singing upon his animals while it is glorifying (Allah^{-azwj})?'¹³²⁹

12- سن، المحاسن عن النهيكي عن حنان قال سمعت أبا عبد الله ع يقول قال النبي ص إياك أن تركب بميترة حمراء فإنها ميترة إبليس.

(The book) 'Al Mahasin' – from Al Naheyki, from Hanan who said,

'I heard Abu Abdullah^{-asws} saying: 'The Prophet^{-saww} said: 'Beware of riding with a red saddlecloth for it is a saddlecloth of Iblees^{-la}!'¹³³⁰

13- سن، المحاسن عن أبيه عن محمد بن علي عن عبد الرحمن بن أبي هاشم عن إبراهيم بن يحيى المديني عن أبي عبد الله ع أن علي بن الحسين ع كان يركب على قطيعة حمراء.

(The book) 'Al Mahasin' – from his father, from Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Ibrahim Bin Yahya Al Madainy,

'From Abu Abdullah^{-asws}: 'Ali^{-asws} Bin Al-Husayn^{-asws} used to ride upon a red piece of cloth spread'.¹³³¹

14- شي، تفسير العياشي عن عبد الله بن عطاء المكي قال قال أبو جعفر ع انطلق بنا إلى حائط لنا فدعا بحمارٍ و بعل فقال أيهما أحب إليك

Tafseer Al Ayyashi – from Abdullah Bin Ata'a Al Makky who said,

'Abu Ja'far^{-asws} said: 'Come with us^{-asws} to a garden of ours^{-asws}!' He^{-asws} called for a donkey and a mule. He^{-asws} said: 'Which of the two is more beloved to you?'

¹³²⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 10

¹³²⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 11

¹³³⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 12

¹³³¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 13

فَقُلْتُ الْحِمَارُ

I said, 'The donkey'.

فَقَالَ لِي أَحَبُّ أَنْ تُؤْتِرَنِي بِالْحِمَارِ

He^{-asws} said: 'I^{-asws} would love it if you could prefer me^{-asws} with the donkey'.

فَقُلْتُ الْبُعْلُ أَحَبُّ إِلَيَّ

I said, 'The mule is more beloved to me!'

فَرَكِبَ الْحِمَارَ وَرَكِبْتُ الْبُعْلَ فَلَمَّا مَضَيْنَا اخْتَالَ الْحِمَارُ فِي مَشِيئِهِ حَتَّى هَرَّ مِنْكَبِي أَبِي جَعْفَرٍ ع فَلَرِمَ قَرْبُوسَ السَّرْحِ فَقُلْتُ لِمَ جَعَلْتَ فِدَاكَ كَأَنِّي أَرَاكَ تَشْتَكِي بَطْنَكَ

He^{-asws} rode the donkey and I rode the mule. When we continued, the donkey swaggered in its walking until it shook the shoulders of Abu Ja'far^{-asws}. He^{-asws} held the bow of the saddle. I said, 'May I be sacrificed for you^{-asws}! It is as if I see you^{-asws} are complaining of your^{-asws} stomach!'

قَالَ وَ فَطَنْتَ إِلَيَّ هَذَا مِنِّي إِنَّ رَسُولَ اللَّهِ ص كَانَ لَهُ حِمَارٌ يُقَالُ لَهُ عُفَيْرٌ إِذَا رَكِبَهُ اخْتَالَ فِي مَشِيئِهِ سُورًا بِرَسُولِ اللَّهِ ص - حَتَّى يَهْرُ مِنْكَبِيهِ فَيَلْرُمُ قَرْبُوسَ السَّرْحِ فَيَقُولُ اللَّهُمَّ لَيْسَ مِنِّي وَ لَكِنْ ذَا مِنْ عُفَيْرٍ

He^{-asws} said: 'And you have discerned this from me^{-asws}? Rasool-Allah^{-saww} had a donkey for him^{-saww} called 'Ufeyr'. When he^{-saww} rode it, it swaggered in its walking in cheerfulness with Rasool-Allah^{-saww} until it shook his^{-saww} shoulders, so he^{-saww} held the bow of the saddle. He^{-saww} said: 'O Allah^{-azwj}! It isn't from me^{-saww}, but that is from Ufeyr!'

وَ إِنَّ حِمَارِي مِنْ سُورِي اخْتَالَ فِي مَشِيئِهِ فَلَرِمْتُ قَرْبُوسَ السَّرْحِ وَ قُلْتُ اللَّهُمَّ هَذَا لَيْسَ مِنِّي وَ لَكِنْ هَذَا مِنْ حِمَارِي.

And my donkey is swaggering from happiness with me^{-asws}, so I^{-asws} held on to the bow of the saddle and said: 'O Allah^{-azwj}! This isn't from me^{-asws}, but this is from my^{-asws} donkey'.¹³³²

15- مكا، مكارم الأخلاق قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا عَثَرْتُ ذَائِبِي قَطُّ

(The book) 'Makarim Al Akhlaq' -

'Amir Al-Momineen^{-asws} said: 'My^{-asws} animal does not stumble at all!'

قِيلَ وَ لِمَ ذَلِكَ

It was said, 'And why is that so?'

قَالَ لِأَيِّ لَمْ أَطَأْ زَرْعاً قَطُّ.

He^{-asws} said: ‘Because I^{-asws} do not trample crops at all!’¹³³³

16- الدُّرَّةُ الْبَاهِرَةُ مِنَ الْأَصْدَافِ الطَّاهِرَةِ، قَالَ: لَقِيَ مُوسَى بْنَ جَعْفَرٍ عَ الرَّشِيدِ حِينَ قُدُومِهِ إِلَى الْمَدِينَةِ عَلَى بَعْلَةٍ فَاعْتَرَضَ عَلَيْهِ فِي ذَلِكَ فَقَالَ تَطَأْتُ عَنْ حَيْلَاءِ الْحَيْلِ وَ ارْتَفَعْتُ عَنْ ذِلَّةِ الْعَيْرِ وَ خَيْرَ الْأُمُورِ أَوْسَطُهَا.

(The book) ‘Al Durr Al Bahira Min Al Asdaaf Al Taahira’ –

‘He (the narrator) said, ‘Musa^{-asws} Bin Ja’far^{-asws} met Al-Rasheed when he^{-asws} arrived to Al-Medina upon a mule. He objected to him^{-asws} regarding that. He^{-asws} said: ‘It is lower than the vanity of horses and higher than the disgrace of the camels (caravan), and best of the matters is it’s middle (moderate)’.¹³³⁴

17- دَعَاوَاتُ الرَّاَوْنَدِيِّ، عَنْ أَبِي هَاشِمٍ قَالَ: رَكِبْتُ دَابَّةً فَقُلْتُ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُفْرِنِينَ

(The book) ‘Dawaat’ of Al Rawandy – from Abu Hashim who said,

‘I rode an animal. I said, **“Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13]”**.

قَالَ فَسَمِعَ مِنِّي أَحَدُ السَّبْطَيْنِ ع- وَ قَالَ لَا يَهْدَا أَمْرَتُ أَمْرَتِ أَنْ تَذْكُرَ نِعْمَةَ رَبِّكَ إِذَا اسْتَوَيْتَ عَلَيْهِ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ

He (the narrator) said, ‘One of the two grandsons (Al-Hassan^{-asws} or Al-Husayn^{-asws}) heard it from me and said: ‘This is not what you have been Commanded with! You have been Commanded with mentioning (remembering) the bounties of your Lord^{-azwj} when you are (sitting) even upon it. Allah^{-azwj} Mighty and Majestic Says: **Then remember the Favour of your lord when you are sitting evenly upon it, [43:13]**’.

فَقُلْتُ كَيْفَ أَقُولُ

I said, ‘How should I be saying?’

قَالَ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِلْإِسْلَامِ وَ الْحَمْدُ لِلَّهِ الَّذِي مَنْ عَلَيْنَا بِمُحَمَّدٍ وَ آلِهِ- وَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا فِي خَيْرِ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ فَإِذَا أَنْتَ قَدْ ذَكَرْتَ نِعْمًا عَظِيمَةً ثُمَّ تَقُولُ سُبْحَانَ الَّذِي سَخَّرَ لَنَا الْآيَةَ.

He^{-asws} said: ‘The Praise is for Allah^{-azwj} Who Guided us to Al Islam, and the Praise is for Allah^{-azwj} Who Conferred upon us with Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and the Praise is for Allah^{-azwj} Who Made us in the best community Extracted for the people!’ Then you would have remembered the mighty bounties. Then you should say, **‘Glory be to the One Who Subjugated this one for us [43:13] – the Verse**’.¹³³⁵

¹³³³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 15

¹³³⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 16

¹³³⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 17

18- مكا، مكارم الأخلاق زوي أنه يقال عند الركوب الحمد لله الذي هدانا للإسلام و علمنا القرآن و من علينا بمحمد ص - سبحان الذي سخر لنا هذا و ما كنا له مقرنين - و إنا إلى ربنا لمنقلبون و الحمد لله رب العالمين -

(The book) 'Makarim Al Akhlaq' -

'It is reported that it should be said during the riding, 'The Praise is for Allah^{-azwj} Who Guided us to Al-Islam, and Taught us the Quran, and Conferred upon us with Muhammad^{saww}: **Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord' [43:14]**, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds!

اللَّهُمَّ أَنْتَ الْحَامِلُ عَلَى الظَّهْرِ وَ الْمُسْتَعَانُ عَلَى الأَمْرِ وَ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَ الخَلِيفَةُ فِي الأَهْلِ وَ الأَمَالِ وَ الولدِ اللَّهُمَّ أَنْتَ عَضُدِي وَ ناصِرِي

O Allah^{-azwj}! You are the Carrier upon the back, and the Assisting upon the matters, and You^{-azwj} are the Companion during the journey, and the Replacement regarding the family, and the wealth, and the children. O Allah^{-azwj}! You^{-azwj} are my Support and my Helper!'

وَ إِذَا مَضَتْ بِكَ راحِلَتُكَ فُقلْ فِي طَرِيقِكَ خَرَجْتُ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ بِغَيْرِ حَوْلٍ مِنِّي وَ لَا قُوَّةَ لَكِنِّ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ بِرِثْتِ إِبْنِكَ يَا رَبِّ مِنَ الحَوْلِ وَ القُوَّةِ

And when the riding animal goes with you, then say in your road, 'I am going out by the Might of Allah^{-azwj} and His^{-azwj} Strength without any might from me nor any strength, but by the Might of Allah^{-azwj} and His^{-azwj} Strength. I disavow to You^{-azwj}, O Lord^{-azwj}, from the might and strength.

اللَّهُمَّ أَنْتَ عَضُدِي وَ ناصِرِي اللَّهُمَّ إِنِّي أَسْأَلُكَ بَرَكَةَ سَفَرِي هَذَا وَ بَرَكَةَ أَهْلِي

O Allah^{-azwj}! You^{-azwj} are my Support and my Helper! O Allah^{-saww}! I ask You^{-azwj} for the Blessings in this journey of mine and Blessings of its people!

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ الوَاسِعِ رِزْقاً حَلالاً طَيِّباً تَسُوِّفُهُ إِلَيَّ وَ أَنَا حَائِضٌ فِي عَافِيَةِ بُمُوتِكَ وَ قُدْرَتِكَ

O Allah^{-azwj}! I ask You^{-azwj} of Your^{-azwj} Capacious Grace, Permissible good sustenance You^{-azwj} to Usher it to me, while I am immersed in well-being due to Your^{-azwj} Strength and Your^{-azwj} Power!

اللَّهُمَّ إِنِّي سِرْتُ فِي سَفَرِي هَذَا بِلاِ ثِقَةٍ مِنِّي بِعَبْرِكَ وَ لاِ رِجاءٍ لِسِوَاكَ فَارزُقني فِي ذَلِكَ شُكْرَكَ وَ عَافِيَتَكَ وَ وَفَّقني لِطَاعَتِكَ وَ عِبَادَتِكَ حَتَّى تَرْضَى وَ بَعْدَ الرِّضَا.

O Allah^{-azwj}! I am travelling in this journey of mine without any trusting from me with others, nor any hoping to anyone besides You^{-azwj}, so Grace me during that to thank You^{-azwj}, and Your^{-azwj} Given well-being, and Harmonise me to obey You^{-azwj} and worship You^{-azwj} until You^{-azwj} are Satisfied, and after the Satisfaction".¹³³⁶

19- غو، غوالي اللغالي في الحديث أن النبي ص كان إذا استوى على راحلته خارجاً إلى سفرٍ كبيرٍ ثلاثاً ثم قال- سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُفْرِينَ- وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ-

(The book) 'Gawaly Al La'aly' –

'In the Hadeeth, whenever the Prophet^{-saww} was even upon his^{-saww} riding animal going out to a journey, exclaimed Takbeer thrice, then said: **'Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord' [43:14].**

اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَ التَّقْوَى وَ مِنْ الْعَمَلِ مَا تَرْضَى

O Allah^{-azwj}! We ask You^{-azwj} in this journey of ours for the righteousness, and the piety from the deeds what will Satisfy You^{-azwj}.

اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَ اطْوِ عَنَّا بُعْدَهُ

O Allah^{-azwj}! Ease this journey of ours upon us and Makes its distant from us to be near.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ وَ كآبَةِ الْمُنْقَلَبِ وَ سُوءِ الْمُنْظَرِ فِي الْأَهْلِ وَ الْمَالِ وَ الْوَالِدِ

O Allah^{-azwj}! I^{-saww} seek Refuge with You^{-azwj} from the hardships of travel, and the gloom of the transferring, and the evil scene regarding the family and the wealth and the children!

فَإِذَا رَجَعَ قَالَ آيُّونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ.

When he^{-saww} returned, he^{-saww} said: 'Penitent, repentant, worshipping to our Lord^{-azwj}, praising"¹³³⁷.

20- وَجَدْتُ بِحَظِّ الشَّيْخِ مُحَمَّدِ بْنِ عَلِيِّ الْجُبَيْي رَحِمَهُ اللَّهُ نَفْلاً مِنْ حَظِّ الشَّهِيدِ قَدَسَ اللَّهُ رُوحَهُ قَالَ قَالَ الشَّيْخُ الْعَلَمُ مُحَمَّدُ بْنُ مَكِّي بْنِ مُحَمَّدِ بْنِ حَامِدِ أَخْبَرَنَا جَمَاعَةٌ مِنْ أَشْيَاخِنَا عَنِ الشَّيْخِ الْإِمَامِ صَفِيِّ الدِّينِ أَبِي الْفَضَائِلِ عَبْدِ الْمُؤْمِنِ بْنِ عَبْدِ الْحَقِّ الْحَطِيبِ الْبَغْدَادِيِّ قَالَ أَخْبَرَهُ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَبْدِ الْحَقِّ بْنِ عَبْدِ اللَّهِ الْمَعْرُوفِ بَابْنِ قَاضِي الْيَمَنِ إِجَازَةً عَنْ عَتِيقِ بْنِ سَلَامَةَ السَّلْمَانِيِّ عَنِ الْحَافِظِ مُحَمَّدِ بْنِ أَبِي الْفَاسِمِ عَلِيِّ بْنِ هَبَةَ اللَّهِ بْنِ عَسَاكِرِ

I found in the handwriting of the sheykh Muhammad Bin Ali Al Jubny, may Allah^{-azwj} have Mercy on him, transmitting from the handwriting of the martyr, may Allah^{-azwj} Sanctify his soul, said, 'The sheykh, the scholar Muhammad Bin Makky Bin Muhammad Bin Hamid said, 'We are informed by a group of our elders from the sheykh, the prayer leader Safiuddeen Abu Al Fazail Abdul Momin Bin Abdul Haq the speaker of Baghdad who said that he was informed by Abu Abdullah Muhammad Bin Abdul Haq Bin Abdullah, well known as son of the judge of Yemen, allowing from Ateeq Bin Salamah Al Salmay, from the memoriser Muhammad Bin Abu Al Qasim Ali Bin Hibtullah Bin Asaakir'.

ح: وَ حَدَّثَنِي السَّيِّدُ النَّسَابَةُ الْعَلَامَةُ الْفَقِيهَةُ الْمُؤَرِّخُ تَاجُ الدِّينِ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مَعِيَةَ الْحَسَنِيِّ مِنْ لَفْظِهِ قَالَ أَخْبَرَنِي جَلَّالُ الدِّينِ مُحَمَّدُ بْنُ مُحَمَّدِ الْكُوَيْتِيُّ الْوَاعِظُ إِجَازَةً قَالَ أَخْبَرَنَا تَاجُ الدِّينِ عَلِيُّ بْنُ أَنْجَبِ الْمَعْرُوفِ بَابْنِ السَّاعِي الْمُوَرِّخُ قَالَ أَنْبَأَنَا ابْنُ عَسَاكِرِ قَالَ أَنْبَأَنَا الشَّرِيفُ أَبُو الْبَرَكَاتِ عُمَرُ بْنُ إِبْرَاهِيمِ

بْنُ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ زَيْدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ عِ قِرَاءَةً بِالْكَوْفَةِ بِمَسْجِدِ أَبِي إِسْحَاقَ السَّيِّعِيِّ فِي ذِي الْقَعْدَةِ سَنَةِ إِحْدَى وَحَمْسِمِائَةٍ

And it is narrated to me by the Seyyid of the lineage of the scholars, the jurist, the historian, crown of the religion, Abu Abdullah Muhammad Bin Maiya Al Hasany, from his wordings who said, 'I am informed by Jalal Al Deen Muhammad Bin Muhammad Al Kufi, the preacher, allowing, said, 'We are informed by the crown of religion Ali Bi Anjab, well known as Ibn Al Saie the historian who said, 'We are informed by Ibn Asakir who said, 'We are informed by the nobleman Abu Al Barakaat Umro Bin Ibrahim Bin Muhammad Bin Ahmad Bin Ali Bin Al-Husayn Bin Ali Bin Hamza Bin Yahya Bin Al-Husayn Bin Zayd, son of Ali^{-asws} Bin Al-Husayn^{-asws}, reciting at Al Kufa in the Masjid by Abu Is'haq Al Sabie, during (month of) Zulqadah of the year five hundred and one.

قَالَ حَدَّثَنَا أَبُو الْفَرَجِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَلَانَ الْمَعْرُوفُ بِابْنِ الْحَازِنِ الْمُعَدَّلِ قَالَ حَدَّثَنَا الْقَاضِي أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ الْجُعْفِيِّ قَالَ حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ جَعْفَرِ بْنِ رَبَاحِ الْأَشْجَعِيِّ قَالَ حَدَّثَنَا عَلِيُّ بْنُ الْمُنْدَرِ يَعْنِي الطَّرِيفِيَّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ فَضْلِ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ الْأَجْلَحِ الْكِنْدِيِّ الْكُوفِيِّ عَنْ أَبِي إِسْحَاقَ عَمْرٍو بْنِ عَبْدِ اللَّهِ الْهُمْدَانِيِّ السَّيِّعِيِّ الْكُوفِيِّ عَنْ أَبِي زُهَيْرِ الْحَارِثِ بْنِ عَبْدِ اللَّهِ الْأَعْوَرِ الْهُمْدَانِيِّ الْكُوفِيِّ

He said, 'It is narrated to us by Abu Al Faraj Muhammad Bin Ahmad Bin Allan, well known as Ibn Al Khazin Al Muaddil who said, 'It is narrated to us by the judge Abu Abdullah Muhammad Bin Abdullah Bin Al-Husayn Al Jufy who said, 'It is narrated to us by Anu Ja'far Muhammad Bin Ja'far Bin Rabah Al Ashjaie who said, 'It is narrated to us by Ali Bin Al Munzir, meaning Al Tareyfi who said, 'It is narrated to us by Muhammad Bin Fazl, from Yahya Bin Abdullah Al Ajlah Al Kindy Al Kufi, from Abu Is'haq Amro Bin Abdullah Al Hamdany Al Sabie Al Kufi, from Abu Zuheyr Al Haris Bin Abdullah Al Awr Al Hamdany Al Kufy,

عَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي الْحَسَنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّهُ خَرَجَ مِنْ بَابِ الْقَصْرِ فَوَضَعَ رِجْلَهُ فِي الْعَرِزِ فَقَالَ بِسْمِ اللَّهِ

'From Amir Al-Momineen Abu Al-Hassan Ali^{-asws} Bin Abu Talib^{-asws} having gone out from the door of the government building. He^{-asws} placed his^{-asws} leg in the stirrup. He^{-asws} said: 'In the Name of Allah^{-azwj!}'

فَلَمَّا اسْتَوَى عَلَى الدَّابَّةِ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَحْرَمَنَا وَحَمَلَنَا فِي الْبَرِّ وَالْبَحْرِ وَرَزَقَنَا مِنَ الطَّيِّبَاتِ وَفَضَّلَنَا عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا - سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ - وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ رَبِّ اغْفِرْ لِي ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

When he^{-asws} was even upon the animal, he^{-asws} said: 'The Praise is for Allah^{-azwj} Who Honoured us, and Carries us in the land and the sea, and Sustains us from the good (food), and Preferred us over many of the ones He^{-azwj} Created, with preferences. **Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord' [43:14].** Lord^{-azwj!} Forgive my^{-asws} sins for me^{-asws}. Surely no one forgives the sins except You^{-azwj!}'

ثُمَّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ اللَّهَ لَيُعْجَبُ بِعَبْدِهِ إِذَا قَالَ رَبِّ اغْفِرْ لِي ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

Then he^{-asws} said: 'I^{-asws} heard Rasool-Allah^{-saww} saying: 'Allah^{-azwj} is Pleased with His^{-azwj} servant when he says, 'Lord^{-azwj!} Forgive my sins for me. Surely, no one forgives the Sins except You^{-azwj!}'¹³³⁸

قال الحافظ ابن عساكر هذا حديث غريب من حديث أبي زهير الحارث الهمداني و تفرد به الأجلح و إنما يحفظ من حديث أبي إسحاق عن أبي المغيرة علي بن ربيعة الأسدي اللؤلؤي الكوفي عن علي

Note – *The memoriser Ibn Asakir said, ‘This Hadeeth is strange from the Hadeeth of Abu Zuheyr Al Haris Al Hamdany, and Al Ajla’a has singled it out, and rather he preserved from the Hadeeth of Abu Is’haq, from Abu Al Mugheira Ali Bin Rabie Al Asady Al luluie Al Kufy, from Ali^{-asws}.*

كذلك أخرجه أبو داود عن مسدد بن مزهد و أخرجه الترمذي و النسائي عن قتبية بن سعيد جميعا عن أبي الأحوص سلام بن سليمان الحنفي الكوفي عن أبي إسحاق و أبو الأحوص أحفظ من الأجلح و أوثق و رجال إسناده كلهم كوفيون

Like that it is extracted by Abu Dawood, from Musaddad Bin Mazhad, and extracted by Al Tirmizi, and Al Nasaie from Quteyba Bin Saeed, altogether from Abu Al Ahwas Salam Bin Suleyman Al Hanafi Al Kufi, from Abu Is’haq, and Abu Al Ahwas Ahfaz, from Al Ajlah, and Awsaq, and (some) men, all their attributions were as being from Al Kufa.

قال الشيخ شمس الدين بن مكّي رحمه الله قلت الغريب ما انفرد بروايته واحد متنا أو إسنادا و هنا من غريب الإسناد لأن المتن رواه غير واحد.

The sheykh Shams Al Deen Bin Makki, may Allah^{-azwj} have Mercy on him, said, ‘I say, ‘The strangeness is what is singled out with his one report, subject-wise or attribution, and over here, from the strangeness is the attribution, because the subject matter has been reported by more than one’.

21- لي، الأمامي للصدوق عن ابن إدريس عن أبيه عن ابن عيسى عن ابن فضال عن أبي جميلة عن ابن طريف عن ابن نُبائة قال: أمسكتُ لأُمير المؤمنين ع بِالرِّكَابِ وَ هُوَ يُرِيدُ أَنْ يَرْكَبَ فَرَفَعَ رَأْسَهُ ثُمَّ تَبَسَّمَ فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ رَأَيْتُكَ رَفَعْتَ رَأْسَكَ إِلَى السَّمَاءِ وَ تَبَسَّمْتَ

(The book) ‘Al Amaali’ of Al Sadouq – From Ibn Idrees, from his father, from Ibn Isa, from Ibn Fazzal, from Abu Jameela, from Ibn Tareyf, from Ibn Nubatah who said,

‘I held the reins (of the ride) for Amir Al-Momineen^{-asws} and he^{-asws} intended to ride. He^{-asws} raised his^{-asws} head and smiled. I said, ‘O Amir Al-Momineen^{-asws}! I saw you^{-asws} raise your^{-asws} head towards the sky and you^{-asws} smiled!’

قَالَ نَعَمْ يَا أَصْبَغُ أَمْسَكْتُ لِرَسُولِ اللَّهِ ص كَمَا أَمْسَكْتُ لِي فَرَفَعَ رَأْسَهُ وَ تَبَسَّمَ فَسَأَلْتُهُ كَمَا سَأَلْتَنِي وَ سَأَحْبِرُكَ كَمَا أَحْبَرَنِي

He^{-asws} said: ‘Yes, O Asbagh! I^{-asws} had held (the reins) for Rasool-Allah^{-saww} like what you held for me^{-asws}, so I^{-asws} raised my^{-asws} head and smiled. I^{-asws} asked him^{-saww} like what you asked me^{-asws}, and I^{-asws} shall inform you like what he^{-saww} had informed me^{-asws}.

أَمْسَكْتُ لِرَسُولِ اللَّهِ ص الشَّهْبَاءَ فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ تَبَسَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ رَفَعْتَ رَأْسَكَ إِلَى السَّمَاءِ وَ تَبَسَّمْتَ

I^{-asws} held Al-Shahba’a (rein of the riding animal) for Rasool-Allah^{-saww}. He^{-saww} raised his^{-saww} head towards the sky and smiled. I^{-asws} said: ‘O Rasool-Allah^{-saww}! You^{-saww} raised your^{-saww} head to the sky and smiled!’

فَقَالَ يَا عَلِيُّ إِنَّهُ لَيْسَ مِنْ أَحَدٍ يَرْكَبُ ثُمَّ يَقْرَأُ آيَةَ الْكُرْسِيِّ ثُمَّ يَقُولُ أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ أَتُوبُ إِلَيْهِ اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ إِلَّا قَالَ السَّيِّدُ الْكَرِيمُ يَا مَلَائِكَتِي عَبْدِي يَعْلَمُ أَنَّهُ لَا يَغْفِرُ الذُّنُوبَ غَيْرِي فَاشْهَدُوا أَنِّي قَدْ غَفَرْتُ لَهُ ذُنُوبَهُ.

He^{-saww} said: ‘O Ali^{-asws}! Surely there isn’t anyone who rides, then recites Ayat Al-Kursy, then he says, ‘I seek Forgiveness of Allah^{-azwj} Who, there is no god except He^{-azwj}, the Living, the Eternal, and I repent to Him^{-azwj}! O Allah^{-azwj}! Forgive my sins for me. No one Forgives the sins except You^{-azwj}!’ the Chief of the Benevolent Says: “O My^{-azwj} Angels! My^{-azwj} servant knows that no one forgives the sins apart from Me^{-azwj}, so bear witness that I^{-azwj} have Forgiven his sins for him!”¹³³⁹

سن، المحاسن عن ابن فضالٍ مثله و فيه آية السُّخْرَةِ بَدَلَ آيَةِ الْكُرْسِيِّ.

(The book) ‘Al Mahasin’ – from Ibn Fazzal – similar to him, and in it is Ayat Al Sukhra (43:13 & 14) instead of Ayat Al-Kursy (2:255)”.¹³⁴⁰

22- ل، الخصال الأربعة قال أمير المؤمنين ع إذا ركبتم الدواب فادكروا الله عز و جل و قولوا سبحان الذي سخر لنا هذا و ما كنا له مقرنين - و إننا إلى ربنا لمنقلبون.

(The book) ‘Al Khisaal’ –

‘(The Hadeeth) ‘Al-Arbamiya’ – Amir Al-Momineen^{-asws} said: ‘When you ride the animals, then mention Allah^{-azwj} Mighty and Majestic, and say: **Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord’ [43:14]**’.¹³⁴¹

23- ما، الأماالي للشيخ الطوسي عن جماعة عن أبي المفضل عن محمد بن محمد بن جعفر بن محمد بن هشام عن موسى بن عامر عن الوليد بن مسلم عن علي بن سليمان عن أبي إسحاق السبيعي عن علي بن ربيعة الأسدي قال: ركبت علي ع فلما وضع رجله في الركاب قال بسم الله

(The book) ‘Al Amaali’ of the sheykh Al Tusi – from a group, from Abu Al Mufazzal, from Muhammad Bin Ja’far Bin Muhammad Bin Hisham, from Musa Bin Aamir, from Al Waleed Bin Muslim, from Ali Bin Suleyman, from Abu Is’haq Al Sabie, from Ali Bin Rabie Al Asady who said,

‘Ali^{-asws} mounted (to ride). When he^{-asws} placed his^{-asws} leg in the stirrups, he^{-asws} said: ‘In the Name of Allah^{-azwj}!’

فَلَمَّا اسْتَوَى عَلَى الدَّابَّةِ قَالَ الْحَمْدُ لِلَّهِ الَّذِي كَرَّمَنَا وَ حَمَلَنَا فِي الْبَرِّ وَ الْبَحْرِ وَ رَزَقَنَا مِنَ الطَّيِّبَاتِ وَ فَضَّلَنَا عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا - سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ

When he^{-asws} was even upon the animal, he^{-asws} said: ‘The Praise is for Allah^{-azwj} Who Honoured us and Carries us in the land and the sea, and He^{-azwj} Sustains us from the good things, and has Preferred us upon many from the ones He^{-azwj} has Created with a preference. **Glory be to the One Who Subjugated this one for us, and we were not capable for it [43:13]**’.

¹³³⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 21 a

¹³⁴⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 21 b

¹³⁴¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 22

ثُمَّ سَبَّحَ اللَّهُ ثَلَاثًا وَحَمِدَ اللَّهُ ثَلَاثًا وَكَبَّرَ اللَّهُ ثَلَاثًا ثُمَّ قَالَ رَبِّ اغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

Then he^{-asws} glorified Allah^{-azwj} thrice, and praised Allah^{-azwj} thrice, and exclaimed Takbeer of Allah^{-azwj} thrice. Then he^{-asws} said: 'Lord^{-azwj}! Forgive (my sins) for me, for no one forgives the sins except You^{-azwj}!'

ثُمَّ قَالَ فَعَلَّ هَذَا رَسُولُ اللَّهِ صَ وَأَنَا رَدِيفُهُ.

Then he^{-asws} said: 'Rasool-Allah^{-saww} had done this while I^{-asws} was riding behind him^{-saww}'.¹³⁴²

24- ب، قرب الإسناد هارون عن ابني زياد عن الصادق عن أبيه ع قال: كَانَ عَلَيَّ ع إِذَا عَثَرَتْ بِهِ دَابَّتُهُ قَالَ- اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ زَوَالِ نِعْمَتِكَ وَ مِنْ تَحْوِيلِ عَافِيَتِكَ وَ مِنْ فُجَاءَةِ نِقْمَتِكَ.

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

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Ali^{-asws}, whenever his^{-asws} animal stumbled with him^{-asws}, said: 'O Allah^{-azwj}! I seek Refuge with You^{-azwj} from decline of Your^{-azwj} bounties, and from transforming of Your^{-azwj} Given well-being, and from suddenness of Your^{-azwj} Scourge!'¹³⁴³

25- ثو، ثواب الأعمال عن أبيه عن سعد بن البرقي عن أبي بصير عن أبيه عن أبي الحسن ع قال قال رسول الله ص إذا ركب الرجل الدابة فسَمَى رَدْفَهُ مَلَكٌ يَحْفَظُهُ حَتَّى يَنْزِلَ

(The book) 'Sawaab Al Amaal' – from his father, from Sa'ad, from Al Barqy, from Al Yaqteeny, from Al Dihqan, from Dorost, from Ibrahim Bin Abdul Hameed,

'From Abu Al-Hassan^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Whenever the man rides the animal, so he names (Allah^{-azwj}), an Angel rides behind him, protecting him until he descends.

فَإِذَا رَكِبَ وَ لَمْ يُسَمِّ رَدْفَهُ شَيْطَانٌ فَيَقُولُ لَهُ تَعَرَّ فَإِنْ قَالَ لَا أَحْسِنُ قَالَ تَمَنَّ فَلَا يَزَالُ يَتَمَنَّي حَتَّى يَنْزِلَ

When he rides and does not name (Allah^{-azwj}), Satan^{-la} rides behind him. He^{-la} says to him, 'Sing!' If he says, 'I am not good (at singing)'. He^{-la} says, 'Wish (for it)! He does not cease to which until he descends'.

وَ قَالَ مَنْ قَالَ إِذَا رَكِبَ الدَّابَّةَ بِسْمِ اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ إِلَّا حُفِظْتُ لَهُ نَفْسُهُ وَ دَابَّتُهُ حَتَّى يَنْزِلَ.

And he^{-asws} said: 'One who says when mounting the animal to ride, 'In the Name of Allah^{-azwj}, and there is neither mighty nor strength except with Allah^{-azwj}! The Praise is for Allah^{-azwj} Who Guided us to this. **Glorify to the One Who Subjugated this one for us, and we were not**

¹³⁴² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 23

¹³⁴³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 24

capable for it [43:13], except he would have protected himself and his animal until he descends".¹³⁴⁴

26- سن، المحاسن عن ابن فضال عن عنبسة بن هشام عن عبد الكريم بن عمرو الجعفي عن الحكم بن محمد بن القاسم أنه سمع عبد الله بن عطاء يقول قال أبو جعفر ع فم فأسرج لي دابتين حماراً و بغلاً

(The book) 'Al Mahasin' – from Ibn Fazzal, from Anbasa Bin Hisham, from Abdul Kareem Bin Amro Al Jufy, from Al Hakam Bin Muhammad Bin Al Qasim, he head Abdullah Bin Ata'a saying,

'Abu Ja'far^{-asws} said: 'Arise and saddle two animals for me^{-asws} – a donkey and a mule!'

فأسرحت حماراً و بغلاً فقدمت إليه البغل فرأيت أنه أحبهما إليه فقال من أمرك أن تقدم إلي هذا البغل

I saddled a donkey and a mule, and I forwarded the mule to him^{-asws}, for I viewed that it is more beloved of the two to him^{-asws}. He^{-asws} said: 'Who instructed you to forward this mule to me^{-asws}?'

فقلت اخترته لك

I said, 'I chose it for you^{-asws}!'

قال و أمرتك أن تختار لي ثم قال إن أحب المطايا إلي الحمار

He^{-asws} said: 'And did I^{-asws} instruct you to choose for me^{-asws}?' Then he^{-asws} said: 'The more beloved of the two rides to me are the donkeys!'

فقال قدمت إليه الحمار و أمسكت بالركاب و ركب فقال الحمد لله الذي هدانا للإسلام و علمنا القرآن و من علينا بمحمد ص - و الحمد لله الذي سخر لنا هذا و ما كنا له مقرنين - و إننا إلى ربنا لمنقلبون و الحمد لله رب العالمين

He (the narrator) said, 'I forwarded the donkey to him^{-asws} and withheld the reins for him^{-asws}, and he^{-asws} mounted. He^{-asws} said: 'The Praise is for Allah^{-azwj} Who Guided us to Al Islam, and Taught us the Quran, and Conferred upon us with Muhammad^{-saww}! And the Praise is for Allah^{-azwj} **Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord' [43:14]**, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds'.

و سار و سرت حتى إذا بلغنا موضعاً قلت الصلاة جعلني الله فداك

And he^{-asws} travelled and I travelled, until when we reached a place. I said, 'The Salat, may I be sacrificed for you^{-asws}!'

قال هذا أرض واد التمل لا يصلى فيها

He^{-asws} said: 'This ground is valley of the ants! One cannot pray Salat in it'.

¹³⁴⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 25

حَتَّى إِذَا بَلَغْنَا مَوْضِعًا آخَرَ قُلْتُ لَهُ مِثْلَ ذَلِكَ فَقَالَ هَذِهِ الْأَرْضُ مَالِحَةٌ لَا يُصَلِّي فِيهَا

Until when we reached another place. I said to him^{-asws} similar to that. He^{-asws} said: 'This is salty ground, one cannot pray Salat in it'.

قَالَ حَتَّى نَزَلَ هُوَ مِنْ قِبَلِ نَفْسِهِ فَقَالَ لِي صَلَّيْتَ أَمْ تُصَلِّي سُبْحَتَكَ

He (the narrator) said, 'Until he^{-asws} descends from his^{-asws} own accord. He^{-asws} said to me: 'Have you prayed Salat or you prayed your glorification (Tasbeeh)?'

قُلْتُ هَذِهِ صَلَاةٌ تُسَمِّيهَا أَهْلُ الْعِرَاقِ الرَّوَال

I said, 'This is a Salat which the people of Al Iraq name it as 'Al Zawwal'!

فَقَالَ أَمَا إِنَّ هَؤُلَاءِ الَّذِينَ يُصَلُّونَ هُمْ شِيعَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ هِيَ صَلَاةُ الْأَوَائِبِينَ

He^{-asws} said: 'But, they are those who are praying Salat, they are Shias of Ali Bin Abu Talib^{-asws}, and it is Salat of the penitent ones'.

فَصَلَّى وَ صَلَّيْتَ ثُمَّ أَمْسَكْتُ لَهُ بِالرِّكَابِ ثُمَّ قَالَ مِثْلَ مَا قَالَ فِي بَدَأَتِهِ ثُمَّ قَالَ اللَّهُمَّ الْعَنِ الْمُرْجِئَةَ فَإِنَّهُمْ عَدُوْنَا فِي الدُّنْيَا وَ الْآخِرَةِ

He^{-asws} prayed Salat and I prayed Salat. Then I held the reins for him^{-asws}. Then he^{-asws} similar to what he^{-asws} had said in its beginning. Then he^{-asws} said: 'O Allah^{-azwj}! Curse the Murjiites, for they are our^{-asws} enemies in the world and the Hereafter!'

قُلْتُ لَهُ مَا دَعَاكَ جَعَلْتَ فِدَاكَ الْمُرْجِئَةَ

I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! What made you^{-asws} mention the Murjiites?'

قَالَ خَطَرُوا عَلَيَّ يَا لِي.

He^{-asws} said: 'It came to my^{-asws} mind'.¹³⁴⁵

27- سن، المحاسن عن أبيه عن عبد الله بن المفضل التوفلي عن أبيه عن بعض مشيخيه قال: كان أبو عبد الله ع إذا وضع رجله في الركاب يقول - سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ وَ يُسَبِّحُ سَبْعًا وَ يَحْمَدُ اللَّهَ سَبْعًا وَ يُهَلِّلُ اللَّهَ سَبْعًا.

(The book) 'Al Mahasin' – from his father, from Abdullah Bin Al Mufazzal Al Nowfaly, from his father, from one of his elders who said,

'It was so, whenever Abu Abdullah^{-asws} placed his^{-asws} legs in the stirrups, said: '**Who Subjugated this one for us, and we were not capable for it [43:13]**, and he glorified seven (times), and praised Allah^{-azwj} seven (times), and extolled Oneness of Allah^{-azwj} seven times'.¹³⁴⁶

¹³⁴⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 26

¹³⁴⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 27

28- سن، المحاسن عن القاسم بن يحيى عن جده الحسن بن راشد عن يعقوب بن جعفر بن إبراهيم قال سمعت أبا الحسن الأول ع يقول الخيل على كل منخر منها شيطان فإذا أراد أحدكم أن يلجمها فليسم الله.

(The book) 'Al Mahasin' – from Al Qasim Bin Yahya, from his grandfather Al-Hassan Ibn Rashid, from Yaquob Bin Ja'far Bin Ibrahim who said,

'I heard Abu Al-Hassan^{-asws} the 1st saying: 'The horse, there is a Satan^{-la} upon each nostril of it, so whenever one of you wants to rein it, let him name Allah^{-azwj!}'¹³⁴⁷

29- سن، المحاسن عن ابن محبوب عن ابن رباب عن أبي عبيدة الخداء عن أبي عبد الله ع قال: إنما دابة استصعبت على صاحبها من لجام أو نفور فليقرأ في أذنها أو عليها فغير دين الله ينعون و له أسلم من في السماوات و الأرض طوعاً و كرهاً و إليه يرجعون.

(The book) 'Al Mahasin' – from Ibn Mahboub, from Ibn Ri'ab, from Abu Ubeyda Al Haza'a,

'From Abu Abdullah^{-asws} having said: 'Whichever animal is difficult upon its owner, from reining or fleeing, let him recite in it's ear, or upon it: **Is it other than Allah's Religion they are seeking? And to Him submit the ones is in the skies and the earth, willingly and unwillingly, and to Him they would be returning [3:83]**'¹³⁴⁸

30- مكا، مكارم الأخلاق زوي في هذه الآيات أمَّا يقرأ للدابة التي تمنع اللجام يقرأ في أذنها و يقول اللهم سحرها و بارك لي فيها بحق محمد و آله و يقرأ إذا أنزلناه.

(The book) 'Makarim Al Akhlaq' –

'It is reported regarding these Verses, these are recited for the animal which refuses for the reining, and he should recite in its ears and say, 'O Allah^{-azwj!} Rein it and Bless for me in it, by the right of Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and he should recite: **Surely, We Revealed it during the Night of Pre-determination [97:1]** (Surah Al-Qadr)'¹³⁴⁹

31- سن، المحاسن عن أبيه عن عبد الرحمن العزمي عن حاتم بن إسماعيل المديني عن أبي عبد الله ع عن آتائه ع قال قال رسول الله ص على ذرورة سنام كل بعير شيطان فإذا ركبتوها فقولوا كما أمركم الله سبحانه الذي سحر لنا هذا و ما كنا له مقرنين و امتنوها لأنفسكم فإنها تحمد الله

(The book) 'Al Mahasin' – from his father, from Abdul Rahman Al Arzamy, from Hatim Bin Ismail Al Madany,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} having said: 'Upon the hump of every camel there is a Satan^{-la}. When you were to ride it, then say like what Allah^{-azwj} has Commanded you to: **Who Subjugated this one for us, and we were not capable for it [43:13]**, and test if for yourselves, for it praises Allah^{-azwj}'.

قال و رواه الوشاء عن المثنى عن حاتم عن أبي عبد الله ع إلا أنه قال على ذرورة كل بعير.

He (the narrator) said, 'And it is reported by Al Washa, from Al Musanna, from Hatim,

¹³⁴⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 28

¹³⁴⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 29

¹³⁴⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 30

‘From Abu Abdullah^{-asws} except that he^{-asws} had said: ‘Upon the peak of every camel’’.¹³⁵⁰

32- ضا، فقه الرضا عليه السلام إِذَا وَضَعْتَ رِجْلَكَ فِي الرِّكَابِ فَقُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَ مَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ الْحَمْدُ لِلَّهِ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ وَ مَنْ عَلَيْنَا بِالْإِيمَانِ بِمُحَمَّدٍ ص.

(The book) ‘Fiqh Al-Reza^{-asws}’, may the greetings be upon him^{-asws} – ‘When you place your leg in the stirrup, then say, ‘In the Name of Allah^{-azwj}, and by Allah^{-azwj}, ***The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us. [7:43].*** The Praise is for Allah^{-azwj} ***Who Subjugated this one for us, and we were not capable for it [43:13]***, and Conferred upon us with the Eman with Muhammad^{-saww}’’.¹³⁵¹

33- طب، طب الأئمة عليهم السلام عَنْ حَاتِمِ بْنِ عَبْدِ اللَّهِ الْأُرْدِيِّ عَنْ أَبِي جَعْفَرٍ الْمُقْرِي إِمَامِ مَسْجِدِ الْكُوفَةِ عَنْ جَابِرِ بْنِ رَاشِدٍ عَنِ الصَّادِقِ ع قَالَ: بَيْنَا هُوَ فِي سَفَرٍ إِذْ نَظَرَ إِلَى رَجُلٍ عَلَيْهِ كِتَابَةٌ وَ حُزْنٌ فَقَالَ مَا لَكَ

(The book) ‘Tibb Al Aamma^{-asws}’, may the greetings be upon them^{-asws} – from Hatim Bin Abdullah Al Azdy, from Abu Ja’far Al Muqry, prayer leader of the Masjid of Al Kufa, from Jabir Bin Rashid,

‘From Al-Sadiq^{-asws} having said while he^{-asws} was in a journey, when he^{-asws} looked at a man having gloominess and grief upon him. He^{-asws} said: ‘What is the matter with you?’

قَالَ ذَاتِي حُزُونٌ

He said, ‘My animal is stubborn!’

قَالَ وَجْحَكَ أَفْرَأُ هَذِهِ الْآيَةَ فِي أُذُنِهِ أَمْ لَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ إِلَى قَوْلِهِ وَ مِنْهَا يَأْكُلُونَ.

He^{-asws} said: ‘Woe be to you! Recite this Verse in its ear: ***Or do they not see that We Created cattle for [36:71]*** – up to His^{-azwj} Words - ***and from these they are eating [36:72]***’’.¹³⁵²

34- ط، الأمان فِي رَوَايَةِ صَفْوَانَ الْجَمَّالِ أَنَّ الصَّادِقَ ع لَمَّا رَكِبَ الْجَمَلِ قَالَ بِسْمِ اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ- سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ- وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ.

(The book) ‘Al Amaan’ – In a report of Safwan Al Jammal –

‘When Al-Sadiq^{-asws} rode the camel, he^{-asws} said: ‘In the Name of Allah^{-azwj}, and there is neither might nor strength except with Allah^{-azwj}. ***Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord’ [43:14]***’’.¹³⁵³

35- لي، الأمامي للصدوق عَنِ ابْنِ مَسْرُورٍ عَنِ ابْنِ عَامِرٍ عَنِ عَمِّهِ عَنِ ابْنِ بَرِيْعٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ قَالَ الصَّادِقُ ع مِنَ الْجَوْرِ قَوْلُ الرَّكَّابِ لِلْمَاشِي الطَّرِيقِ.

¹³⁵⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 31

¹³⁵¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 32

¹³⁵² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 33

¹³⁵³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 34

(The book) 'Al Amaali' of Al Sadouq – from Ibn Masrouq, from Ibn Aamir, from his uncle, from Ibn Bazie, from Hisham Bin Salim who said,

'Al-Sadiq^{-asws} said: 'From the tyranny are words of the ride to the walker, '(Give way on) the road!''¹³⁵⁴

36- ل، الخصال الأربعةمائة قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا رَكِبْتُمُ الدَّوَابَّ فَادْكُرُوا اللَّهَ عَزَّ وَ جَلَّ وَ قُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ - وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ.

(The book) 'Al Khisaal' –

'(The Hadeeth) 'Al-Arbamiya' – Amir Al-Momineen^{-asws} said: 'When you ride the animal, then mention Allah^{-azwj} Mighty and Majestic, and say: **Who Subjugated this one for us, and we were not capable for it [43:13] And we would be returning to our Lord' [43:14]**'.¹³⁵⁵

37- ل، الخصال ن، عيون أخبار الرضا عليه السلام سَيَجِيءُ فِي سَيْرِ النَّبِيِّ ص أَنَّهُ قَالَ: حَمْسٌ لَا أَدْعُهُنَّ حَتَّى الْمَمَاتِ الْأَكْلُ عَلَى الْحَضِيضِ مَعَ الْعَبِيدِ وَ رُكُوبِي الْحِمَارَ مُؤَكَّفًا الْحَبْرَ.

(The books) 'Al-Khisaal', (and) 'Uyoun Akhbar Al-Reza^{-asws}', may the greetings be upon him^{-asws} – It will come in the Seerah of the Prophet^{-saww} having said: 'Five, I^{-saww} shall not leave these until the death – the eating upon the low ground with the slaves, and my^{-saww} riding the saddled donkey''.¹³⁵⁶

38- ما، الأماالي للشيخ الطوسي عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ هِشَامٍ عَنْ مُوسَى بْنِ عَامِرٍ عَنِ الْوَلِيدِ بْنِ مُسْلِمٍ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ عَنْ أَبِي إِسْحَاقَ السَّبْعِيِّ عَنْ عَلِيِّ بْنِ رَبِيعَةَ الْأَسَدِيِّ قَالَ: رَكِبَ عَلِيٌّ ع فَلَمَّا وَضَعَ رِجْلَهُ فِي الرِّكَابِ قَالَ بِسْمِ اللَّهِ

(The book) 'Al Amaali' of Al Tusi – from a group, from Abu Al Mufazzal, from Muhammad Bin Ja'far Bin Muhammad Bin Hisham, from Musa Bin Aamir, from Al Waleed Bin Muslim, from Ali Bin Suleyman, from Abu Is'haq Al Sabie, from Ali Bin Rabie Al Asady who said,

'Ali^{-asws} mounted to ride. When he^{-asws} placed his^{-asws} leg in the stirrup, he^{-asws} said: 'In the Name of Allah^{-azwj}!'

فَلَمَّا اسْتَوَى عَلَى الدَّابَّةِ قَالَ الْحَمْدُ لِلَّهِ الَّذِي كَرَّمَنَا وَ حَمَلَنَا فِي الْبَرِّ وَ الْبَحْرِ وَ رَزَقَنَا مِنَ الطَّيِّبَاتِ وَ فَضَّلَنَا عَلَى كَثِيرٍ مِمَّنْ خَلَقَ تَفْضِيلًا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ

When he^{-asws} was even upon the animal, he^{-asws} said: 'The Praise is for Allah^{-azwj} Who Honoured us and Carries us in the land and the sea, and Sustains us from the good things, and Perfers us over many of the ones He^{-azwj} has Created with a preference, **Who Subjugated this one for us, and we were not capable for it [43:13]**'.

ثُمَّ سَبَّحَ اللَّهُ ثَلَاثًا وَ حَمَدَ اللَّهُ ثَلَاثًا وَ كَبَّرَ اللَّهُ ثَلَاثًا ثُمَّ قَالَ رَبِّ اغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

¹³⁵⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 35

¹³⁵⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 36

¹³⁵⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 37

Then he^{-asws} glorified Allah^{-azwj} thrice, and praised Allah^{-azwj} thrice, and exclaimed Greatness of Allah^{-azwj} thrice, then said: ‘Lord^{-azwj}! Forgive for me^{-asws} (sins of my^{-asws} Shias), for surely no one forgives the sins except You^{-azwj}!’

ثُمَّ قَالَ فَعَلَّ هَذَا رَسُولُ اللَّهِ ص وَ أَنَا رَدِيْفُهُ.

Then he^{-asws} said: ‘Rasool-Allah^{-saww} had done this while I^{-asws} was riding behind him^{-saww}’.¹³⁵⁷

39- سن، المحاسن عن أبيه عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال: خرج أمير المؤمنين ع على أصحابه وهو راكب فمشوا خلفه فالتفت إليهم فقال لكم حاجة

(The book) ‘Al Mahasin’ – from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} came out to his^{-asws} companions and he^{-asws} was riding. They walked behind him^{-asws}. He^{-asws} turned to them. He^{-asws} said: ‘Is there any need (request) for you all?’

فقالوا لا يا أمير المؤمنين و لكننا نحب أن نمشي معك

They said, ‘No, O Amir Al-Momineen^{-asws}, but we love to walk with you^{-asws}!’

فقال لهم انصرفوا فإن مشي المشي مع الراكب مفسدة للراكب و مدلة للمشاي

He^{-asws} said to them: ‘Leave, for walking by the walker with the rider is a spoiler for the rider and a humiliation for the walker!’

قال و ركب مرة أخرى فمشوا خلفه فقال انصرفوا فإن خفق البغال خلف أعقاب الرجال مفسدة لللوب التوكى.

He (the narrator) said, ‘And he^{-asws} rode another time, and they walked behind him^{-asws}. He^{-asws} said: ‘Leave, for the flapping of the slipper behind the heels of the men is a spoiler for the hearts of the idiots’.¹³⁵⁸

40- كش، رجال الكشي عن حمدويه بن نصير عن محمد بن عيسى عن إبراهيم بن عبد الحميد عن هارون بن خارجة عن زبدي الشحام عن عبد الله بن عطاء قال: أرسل إلي أبو عبد الله ع و قد أسرج له بغل و حمار فقال لي هل لك أن تزكب معنا إلى ما لنا

(The book) ‘Rijaaal’ of Al Kashy – from Hamdawiya Bin Nuseyr, from Muhammad Bin Isa, from Ibrahim Bin Abdul Hameed, from Haroun Bin Kharjah, from Zayd Al Shahaam, from Abdullah Bin Ata’a who said,

‘Abu Abdullah^{-asws} sent for me and I saddled for him a mule and a donkey. He^{-asws} said to me: ‘Can you ride with us^{-asws} to what is for us^{-asws}?’

قال قلت نعم

¹³⁵⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 38

¹³⁵⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 55 H 39

He (the narrator) said, 'I said, 'Yes'.

قَالَ أَيُّهُمَا أَحَبُّ لَكَ أَنْ تَرَكِبَ

He^{-asws} said: 'Which of the two is more beloved to you for riding?'

قُلْتُ الْحِمَارُ

I said, 'The donkey'.

فَقَالَ إِنَّ الْحِمَارَ أَرْفَقُهُمَا لِي

He^{-asws} said: 'The donkey is kinder of the two to me^{-asws}'.

قَالَ قُلْتُ إِنَّمَا كَرِهْتُ أَنْ أَرَكِبَ الْبَعْلَ وَأَنْ تَرَكِبَ أَنْتَ الْحِمَارُ

He (the narrator) said, 'I said, 'But rather, I dislike to ride the mule, and you^{-asws} should ride the donkey'.

قَالَ فَرَكِبَ الْحِمَارَ وَرَكِبْتُ الْبَعْلَ ثُمَّ سَرْنَا حَتَّى حَرَجْنَا مِنَ الْمَدِينَةِ فَبِينَا هُوَ يُحَدِّثُنِي إِذَا انْكَبَّ عَلَى السَّرَجِ مَلِيئاً فَطَنَنْتُ أَنَّ السَّرَجَ آذَاهُ وَضَعَطَهُ ثُمَّ رَفَعَ رَأْسَهُ

He (the narrator) said, 'He^{-asws} rode the donkey, and I rode the mule. Then we travelled until went out from the city. While he^{-asws} was narrating to me when he^{-asws} bowed towards the saddle for a while. I thought that the saddle had hurt him^{-asws} and rammed him^{-asws}. Then he^{-asws} raised his head.

قُلْتُ جُعِلْتُ فِدَاكَ مَا أَرَى السَّرَجَ إِلَّا وَ قَدْ ضَاقَ عَنْكَ فَلَوْ تَحَوَّلَتْ عَلَى الْبَعْلِ

I said, 'May I be sacrificed for you^{-asws}! I don't see the saddle except and it is constricted upon you^{-asws}. If you^{-asws} could transfer to be upon the mule!'

فَقَالَ كَلًّا وَ لَكِنَّ الْحِمَارَ احْتَالَ فَصَنَعْتُ كَمَا صَنَعَ رَسُولُ اللَّهِ ص رَكِبَ حِمَاراً يُقَالُ لَهُ عُفَيْرٌ فَاحْتَالَ فَوَضَعَ رَأْسَهُ عَلَى الْقُرْبُوسِ مَا شَاءَ اللَّهُ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ ص يَا رَبِّ هَذَا عَمَلُ عُفَيْرٍ لَيْسَ هُوَ عَمَلِي.

He^{-asws} said: 'Never! But the donkey swaggered, so I^{-asws} did like what Rasool-Allah^{-saww} had done. He^{-saww} rode a donkey called 'Ufeyr'. It swaggered, so he^{-saww} placed his^{-saww} head upon the saddlebow, for as long as Allah^{-azwj} so Desired. Then he^{-saww} raised his^{-saww} head. He^{-saww} said: 'O Lord^{-azwj}! This is the deed of Ufeyr. It isn't from my^{-saww} deeds!''¹³⁵⁹

CHAPTER 56 – URGING THE MEN UPON THE RIDING, AND THE PROHIBITION OF THE WOMAN RIDING UPON THE SADDLE

1- ن، عيون أخبار الرضا عليه السلام بالأسنيد الثلاثي عن أمير المؤمنين ع قال: الطيب نُشْرَةٌ وَ الْعَسَلُ نُشْرَةٌ وَ الرُّكُوبُ نُشْرَةٌ وَ النَّظَرُ إِلَى الْخَضْرَاءِ نُشْرَةٌ.

(The book) 'Uyoun Akhbar Al-Reza^{asws}', may the greetings be upon him^{asws} – by the three chains from Amir Al-Momineen^{asws} having said: 'The perfume is a remedy, and the honey is a remedy, and the riding is a remedy, and the looking at the greenery is a remedy'.¹³⁶⁰

2- ل، الخصال عن القطان عن السُّكَّرِيِّ عَنِ الْجَوْهَرِيِّ عَنِ ابْنِ عُمَارَةَ عَنْ أَبِيهِ عَنْ جَابِرِ الْجَعْفِيِّ عَنِ الْبَاقِرِ ع قَالَ: لَا يَجُوزُ لِلْمَرْأَةِ رُكُوبُ السَّرَجِ إِلَّا مِنْ ضَرُورَةٍ أَوْ فِي سَفَرٍ الْحَبَرِ.

(The book) 'Al Khisaal' – from Al Qattan, from Al Sukary, from Al Jowhary, from Ibn Umarah, from his father, from Jabir Al Jufy,

'From Al-Baqir^{asws} having said: 'It is not allowed for the woman to be riding the saddle except in desperation, or during a journey' – the Hadeeth".¹³⁶¹

¹³⁶⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 56 H 1

¹³⁶¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 56 H 2

CHAPTER 57 – ETIQUETTES OF THE WALKING

الإسراء وَ لَا تَمْشِي فِي الْأَرْضِ مَرْحًا إِنَّكَ لَنْ تُخْرَقَ الْأَرْضَ وَ لَنْ تَبْلُغَ الْجِبَالَ طُولًا- كُلُّ ذَلِكَ كَانَ سَيِّئُهُ عِنْدَ رَبِّكَ مَكْرُوهًا

(Surah) 'Al Isra' - **And do not walk in the land exultingly. You can never cut through the earth and can never reach the mountains in height [17:37] All that, its evil is Disliked in the Presence of your Lord [17:38].**

طه وَ مَا تِلْكَ بِيَمِينِكَ يَا مُوسَى- قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَ أَهْشُ بِهَا عَلَى غَنَمِي وَ لِي فِيهَا مَأْرَبٌ أُخْرَى

(Surah) Ta Ha - **And what is that which is in your right hand, O Musa?" [20:17] He said: 'This is my staff. I lean upon it and bring the leaves down upon my sheep, and for me in it, are other uses' [20:18]**

الفرقان وَ عِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا

(Surah) Al Furqan - **And the servants of the Beneficent are those who walk on the earth humbly, [25:63]**

لقمان وَ لَا تَمْشِي فِي الْأَرْضِ مَرْحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ- وَ أَقْصِدْ فِي مَشْيِكَ

(Surah) Luqman^{as} - **And do not puff your cheeks (arrogantly) towards the people, nor walk in the land proudly, surely Allah does not Love every self-conceited boaster [31:18] And be moderate in your walking [31:19]**

القيامة ثُمَّ دَهَبَ إِلَى أَهْلِهِ يَتَمَطَّى

(Surah) Al Qiyamah - **Then he went to his family swaggering (boasting) [75:33].**

1- مص، مصباح الشريعة قَالَ الصَّادِقُ ع إِنَّ كُنْتَ عَاقِلًا فَقَدِّمِ الْعَزِيمَةَ الصَّحِيحَةَ وَ النَّيَّةَ الصَّادِقَةَ فِي حِينَ فَضْدِكَ إِلَى أَبِي مَكَانٍ أَرَدْتَ وَ أَنَّهُ النَّفْسَ مِنَ النَّحْطِيِّ إِلَى تَحْدُورٍ وَ كُنْ مُتَفَكِّرًا فِي مَشْيِكَ وَ مُعْتَبِرًا لِعَجَائِبِ صُنْعِ اللَّهِ عَزَّ وَ جَلَّ أَيْتَمَا بَلَغْتَ وَ لَا تَكُنْ مُسْتَهْتَرًا وَ لَا مُتَبَحِّرًا فِي مَشْيِكَ وَ غَضَّ بَصْرَكَ عَمَّا لَا يَلِيْقُ بِالَّذِينَ وَ اذْكُرِ اللَّهَ كَثِيرًا

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{asws} said: 'If you were to be intellectual, present the correct determination, and the truthful intent during when you aim to go to whichever place you want, and it is the soul stepping to the danger, and be pondering during your walk, and taking lessons at the wondrous Making of Allah^{azwj} Mighty and Majestic wherever you may reach, and neither be mocking, nor swagger (sway/showing-off) in your walk, and shut your eyes from what is not related with the religion, and mention (do Zikr) of Allah^{azwj} a lot.

فَإِنَّهُ قَدْ جَاءَ فِي الْحَبْرِ أَنَّ الْمَوَاضِعَ الَّتِي يُذَكَّرُ اللَّهُ فِيهَا وَ عَلَيْهَا تَشْهَدُ بِذَلِكَ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ وَ تَسْتَغْفِرُ لَهُمْ إِلَى أَنْ يُدْخِلَهُمُ الْجَنَّةَ

It has come in the Hadeeth that the place in which Zikr of Allah^{-azwj} is done will testify with that in the Presence of Allah^{-azwj} on the Day of Qiyamah and seek Forgiveness for them until it enters them into the Paradise.

وَلَا تُكْثِرِ الْكَلَامَ مَعَ النَّاسِ فِي الطَّرِيقِ فَإِنَّ فِيهِ سُوءَ الْأَدَبِ وَ أَكْثَرَ الطَّرِيقِ مَرَاصِدُ الشَّيْطَانِ وَ مُنْجَرْتُهُ فَلَا تَأْمَنُ كَيْدُهُ

And do not frequent the talking with the people in the road for in it are evil etiquettes, and most of the roads are ambushes of the Satan^{-la} and his^{-la} stall, so you will not be safe from his^{-la} plots.

وَ اجْعَلْ ذَهَابَكَ وَ مَجِيئَكَ فِي طَاعَةِ اللَّهِ وَ الْمَشْيِ فِي رِضَاةِ فَإِنَّ حَرَكَاتِكَ كُلَّهَا مَكْتُوبَةٌ فِي صَحِيفَتِكَ

And make your going and coming to be in the obedience of Allah^{-azwj}, and the walking to be in His^{-azwj} Satisfaction, for your movements, all of them are written in your parchment (register of deeds).

قَالَ اللَّهُ تَعَالَى - يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَ أَيْدِيهِمْ وَ أَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ

Allah^{-azwj} the Exalted Said: **'On the Day, their tongues will testify against them, and their hands, and their legs, with what they had been doing [24:24].**

وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ كُلُّ إِنْسَانٍ أَلْمَنَاهُ طَائِرُهُ فِي عُنُقِهِ.

And Allah^{-azwj} Mighty and Majestic Said: **And every human, We Fastened to him his fate in his neck, [17:13]**".¹³⁶²

2- جمع، جامع الأخبار قَالَ النَّبِيُّ ص مَنْ مَشَى مَعَ الْعَصَا فِي السَّفَرِ وَ الْحَصْرَ لِلتَّوَاضِعِ يُكْتَبُ لَهُ بِكُلِّ خُطْوَةٍ أَلْفٌ حَسَنَةٍ وَ مُجِي عَنْهُ أَلْفٌ سَيِّئَةٍ وَ رُفِعَ لَهُ أَلْفٌ دَرَجَةٍ.

(The book) 'Jamie Al Akhbar' –

'The Prophet^{-saww} said: 'One who walks with the staff during the journey and the staying for the humbleness, a thousand good deeds will be written for him with every step, and a thousand evil deeds will be deleted from him, and a thousand ranks will be raised for him'''.¹³⁶³

3- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص بِمَنْ الْعَبْدُ تَبَخَّرَ وَ اِحْتَالَ وَ نَسِيَ الْكَبِيرَ الْمُتَعَالَى.

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

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Evil is the servant who swaggers and struts and forgets the Great, the Exalted'''.¹³⁶⁴

¹³⁶² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 57 H 1

¹³⁶³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 57 H 2

¹³⁶⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 57 H 3 a

وَ بَحَّدَا الْإِسْنَادَ عَنْ عَلِيٍّ ع قَالَ: اعْتَمَّ أَبُو دُجَانَةَ الْأَنْصَارِيُّ وَ أَرَزَى عَدَبَةَ الْعِمَامَةِ مِنْ خَلْفِهِ بَيْنَ كَتِفَيْهِ ثُمَّ جَعَلَ يَتَبَخَّرُ بَيْنَ الصَّفَيْنِ فَقَالَ رَسُولُ اللَّهِ ص إِنَّ هَذِهِ لِمِشْيَةِ يُبْعِضُهَا اللَّهُ تَعَالَى إِلَّا عِنْدَ الْقِتَالِ.

And by this chain,

‘From Ali^{asws} having said: ‘Abu Dujana Al-Ansari wore a turban and lowered and end of the turban from behind him, between his shoulders, then he went on to swagger between the rows. Rasool-Allah^{saww} said: ‘This is a walk Allah^{azwj} the Exalted Hates except during the battle’’.¹³⁶⁵

4- ما، الأماي للشيخ الطوسي عن أحمد بن عبدون عن علي بن محمد بن الزبير عن علي بن الحسين بن فضال عن العباس بن عامر عن أحمد بن رزق العُمَشَانِيَّ عَنْ أَبِي أُسَامَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع لَا يَسْبِقُ يَمِينَهُ شِمَالَهُ.

(The book) ‘Al Amaali’ – of the sheykh Al Tusi – from Ahmad Bin Ubdown, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Al-Hassan Bin Fazzal, from Al Abbas Bin Aamir, from Ahmad Bin Rizq Al Gumshany, from Abu Usama,

‘Ali^{asws} Bin Al-Husayn^{asws}, his^{asws} right hand (of turban) would not precede his^{asws} left hand’’.¹³⁶⁶

5- ل، الخصال عن ماجيلويه عن محمد العطار عن الأشعري عن اليفطيبي عن الدهقان عن دُرُسْتِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحُسَيْنِ ع قَالَ: سُرْعَةُ الْمَشْيِ يَذْهَبُ بِهَا الْمُؤْمِنُ.

(The book) ‘Al Khisaal’ – from Majaylawiya, from Muhammad Al Attar, from Al Ashary, from Al Yaqteeny, from Al Dihqan, from Dorost, from Ibrahim Bin Abdul Hameed,

‘From Abu Al-Hassan^{asws} having said: ‘Quickness of the walking removes the splendour of the Momin’’.¹³⁶⁷

6- مع، معاني الأخبار عن ماجيلويه عن علي عن أبيه عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَيْسَ لِلنِّسَاءِ سِرَاةُ الطَّرِيقِ وَ لَكِنَّ جُنْبَاهُ.

(The book) ‘Ma’any Al Akhbar, from Majaylawiya, from Ali, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘It isn’t for the women, middle of the road, but its two sides’’.¹³⁶⁸

7- ثو، نواب الأعمال عن أبيه عن سعد بن البرقي عن سليمان بن سَمَاعَةَ عَنْ عَمِّهِ عَاصِمِ الْكُوْفِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا تَصَامَتْ أُمَّتِي عَنْ سَائِلِهَا وَ مَسَتْ بِتَبَخُّرِهَا حَلْفَ رَبِّي جَلَّ وَ عَزَّ بِعَزِّيهِ فَقَالَ وَ عَزِّي لِأَعْدَابِ بَعْضِهِمْ بِبَعْضٍ.

(The book) ‘Sawaab Al Amaal’ – from his father, from Sa’ad, from Al Barqy, from Suleyman Bin Sama’at, from his uncle Aasim Al Kufy,

¹³⁶⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 57 H 3 b

¹³⁶⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 57 H 4

¹³⁶⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 57 H 5

¹³⁶⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 57 H 6

'From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When my^{-saww} community is silent from its beggars, and it walks with its swaggering, my^{-saww} Lord^{-azwj}, Majestic and Mighty, Swears by His^{-azwj} Might, and He^{-azwj} Says: "By My^{-azwj} Might! I^{-azwj} will Punish some of them with others!"'¹³⁶⁹

8- ثواب الأعمال عن ابن المُتَوَكِّلِ عَنِ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ مُوسَى بْنِ عُمَرَ عَنِ ابْنِ فَضَّالٍ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ مَشَى عَلَى الْأَرْضِ اخْتِيَالًا لَعْنَتَهُ الْأَرْضُ وَمَنْ تَحْتَهَا وَمَنْ فَوْقَهَا.

(The book) 'Sawaab Al Amaal' – from Ibn Al Mutawakkil, from Muhammad Al Attar, from Al Ashari, from Musa Bin Umar, from Ibn Fazzal, from the one who narrated it,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who walks upon the ground strutting (arrogantly), is cursed by the ground, and the one under it, and the one above it''.¹³⁷⁰

9- مع، معاني الأخبار عن الهَمْدَانِيِّ عَنِ عَلِيِّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ عَمْرِو بْنِ جُبَيْعٍ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا مَشَيْتَ [مَشَتْ] أُمَّيِّ الْمُطَيَّبَاتِ وَ خَدَمْتَهُمْ فَارِسُ وَ الرُّومُ كَانَ بَأْسُهُمْ بَيْنَهُمْ.

(The book) 'Ma'any Al Akhbar' – from Al Hamdany, from Ali, from his father, from Ibn Abu Umeyr, from Amro Bin Jumie,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When my^{-saww} community walks swaggering (and extending the hands during the walking), and Persia and Rome serve them, their strength will be between them''.¹³⁷¹

10- مع، معاني الأخبار عن الطَّالِقَانِيِّ عَنِ الْجَلُودِيِّ عَنِ الْجَوْهَرِيِّ عَنِ ابْنِ عُمَارَةَ عَنِ أَبِيهِ عَنِ جَابِرِ الْجَعْفِيِّ عَنِ أَبِي جَعْفَرٍ عَنِ جَابِرِ الْأَنْصَارِيِّ قَالَ: مَرَّ رَسُولُ اللَّهِ ص بِرَجُلٍ مَضْرُوعٍ وَ قَدْ اجْتَمَعَ عَلَيْهِ النَّاسُ يَنْظُرُونَ إِلَيْهِ - فَقَالَ ع عَلَى مَا اجْتَمَعَ هَؤُلَاءِ

(The book) 'Ma'any Al Akhbar' – from Al Talaqany, from Al Jaloudy, from Al Jowhary, from Ibn Umarah, from his father, from Jabir Al Ju'fy,

'From Abu Ja'far^{-asws}, from Jabir Al-Ansari who said, 'Rasool-Allah^{-saww} passed by a man having an epileptic fit, and the people had gathered looking at him. He^{-saww} said: 'What have they gathered upon?'

فَقِيلَ لَهُ عَلَى الْمَجْنُونِ يُصْرَعُ

It was said to him^{-asws}, 'Upon a mad man having a fit'.

فَنَظَرَ إِلَيْهِ فَقَالَ مَا هَذَا بِمَجْنُونٍ أَلَا أُخْبِرُكُمْ بِالْمَجْنُونِ حَقِّ الْمَجْنُونِ

He^{-saww} looked at him and said: 'This is not a madman. Shall I^{-saww} inform you with the madman who is truly mad?'

¹³⁶⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 57 H 7

¹³⁷⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 57 H 8

¹³⁷¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 57 H 9

قَالُوا بَلَى يَا رَسُولَ اللَّهِ

They said, 'Yes, O Rasool-Allah^{-saww}!'

قَالَ إِنَّ الْمَجْنُونِ الْمَتَّبِعِ فِي مَشِيئِهِ النَّاطِقِ فِي عِطْفِهِ الْمُحَرِّكَ جَنَّبِيهِ مَنَكِبِيهِ فَذَاكَ الْمَجْنُونُ وَ هَذَا الْمُبْتَلَى .

He^{-saww} said: 'The madman is the one swaggering in his walking, the one looking his glances (not turning the head), the one moving his sides with his shoulders. That is the madman, and this one is afflicted''^{.1372}

11- سنن، المحاسن عن علي بن عبد الله عن علي بن الحكم عن الحسين بن أبي العلاء عن بشير النبال قال: كنا مع أبي جعفر ع في المسجد إذ مر علينا أسود وهو يتنزع في مشيئته فقال له أبو جعفر ع إنه جبّارٌ

(The book) 'Al Mahasin' – from Ali Bin Abdullah, from Ali Bin Al Hakam, from Al-Husayn Abu Al A'ala, from Bashir Al Nabbal who said,

'We were with Abu Ja'far^{-asws} in the Masjid when a black man passed by us, and he was swaggering in his walking. Abu Ja'far^{-asws} said to him: 'He is a tyrant!'

قُلْتُ إِنَّهُ سَائِلٌ

I said, 'He is a beggar'.

قَالَ إِنَّهُ جَبَّارٌ .

He said, 'He is a tyrant''^{.1373}

وَ قَالَ أَبُو عَبْدِ اللَّهِ ع كَانَ عَلِيُّ بْنُ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِ يَمْشِي مَشِيئَةً كَأَنَّ عَلَى رَأْسِهِ الطَّيْرَ لَا يَسْبِقُ يَمِينُهُ شِمَالَهُ .

And Abu Abdullah^{-asws} said: 'It was so, whenever Ali Bin Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, walked, he^{-asws} walked such as if the bird was upon his head. His^{-asws} right hand did not precede his^{-asws} left hand''^{.1374}

12- سنن، المحاسن عن يحيى بن إبراهيم بن أبي البلاد عن حسين بن المختار قال سمعت أبا عبد الله ع يقول إن الله يبغض ثلاثة ثلثه عطفه و المسبل إزاره و المتفق سلعته بالأيمان

(The book) 'Al Mahasin' – from Yahya Bin Ibrahim Bin Abu Al Bilad, from Husayn Bin Al Mukhtar who said,

'I heard Abu Abdullah^{-asws} saying: 'Allah^{-azwj} Hates three – The one who folds his sleeves, and the one dragging his trouser, and the one selling his merchandise by swearing'.

وَ فِي حَدِيثٍ آخَرَ الْمُسْبِلِ إِزَارَهُ خِيَلَاءَ .

¹³⁷² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 57 H 10

¹³⁷³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 57 H 11 a

¹³⁷⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 57 H 11 b

And in another Hadeeth: ‘The one dragging his trouser pompously’¹³⁷⁵.

13- مكارم الأخلاق عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الرَّكَّابُ أَحَقُّ بِالْجَادَّةِ مِنَ الْمَاشِي وَ الْحَائِي أَحَقُّ مِنَ الْمُتَّعِلِّ.

(The book) ‘Makarim Al Akhlaq’ –

‘From Al-Sadiq^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The rider is more rightful with the middle of the road than the walker is, and the barefoot is more rightful than the one wearing slippers’¹³⁷⁶.

¹³⁷⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 57 H 12

¹³⁷⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 57 H 13

باب 58 الافتتاح بالتسمية عند كل فعل و الاستثناء بمشية الله في كل أمر

CHAPTER 58 – THE BEGINNING WITH THE NAMING DURING EVERY DEED, AND THE EXCLUSION WITH DESIRE OF ALL IN ALL MATTERS

الآيات

The Verses

الكهف وَ لَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ غَدًا إِلَّا أَنْ يَشَاءَ اللَّهُ وَ اذْكُرْ رَبَّكَ إِذَا نَسِيتَ

(Surah) Al Kahf - **And you should not be saying for a thing, 'I will do that tomorrow' [18:23] Except (with), 'If Allah so Desires'; and mention your Lord when you forget [18:24]**

وَ قَالَ تَعَالَى وَ لَوْ لَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

And the Exalted Said: **And, if only you had said when you entered your garden, 'Whatever Allah so Desires, there is no Strength except by Allah!' [18:39]**

وَ قَالَ تَعَالَى سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا

And the Exalted Said: **He said: 'If Allah so desires it, you will find me patient [18:69]**

الْقَلَمِ إِنَّا بَلَوْنَاهُمْ كَمَا بَلَوْنَا أَصْحَابَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِمُنَّهَا مُصْبِحِينَ

(Surah) Al Qalam: **Surely, We will Try them just as We Tried the owners of the garden, when they swore that they would be plucking its fruit in the morning [68:17]**

وَ لَا يَسْتَنْتُونَ-

And they did no make an exclusion [68:18]

فَطَافَ عَلَيْهَا طَائِفٌ مِنْ رَبِّكَ وَ هُمْ نَائِمُونَ-

So there visited upon it a visitation from your Lord, and they were sleeping [68:19]

فَأَصْبَحَتْ كَالصَّرِيمِ

So in the morning it was like the reaped [68:20]

فَتَنَادَوْا مُصْبِحِينَ

And they called out to each other in the morning [68:21]

إلى قوله تعالى قَالَ أَوْسَطُهُمْ أَلَمْ أَقُلْ لَكُمْ لَوْ لَا تُسَبِّحُونَ

Up to Words of the Exalted: ***Their most moderate of them said, 'Did I not say to you all, 'Why don't you Glorify (Allah)?' [68:28].***

1- م، تفسير الإمام عليه السلام قَالَ الصَّادِقُ ع وَ لَرَبَّمَا تَرَكَ فِي افْتِتَاحِ أَمْرِ بَعْضُ شِيعَتِنَا - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَيَمْتَحِنُهُ اللَّهُ بِمَكْرُوهٍ وَ يُبَيِّهُهُ عَلَى شُكْرِ اللَّهِ تَعَالَى وَ النَّتَاءِ عَلَيْهِ وَ يَمْحُو فِيهِ عَنْهُ وَصْمَةً تَقْصِرُهُ عِنْدَ تَرْكِهِ قَوْلَ بِسْمِ اللَّهِ

Tafseer of the Imam (Al-Hassan Al-Askari^{-asws}), may the greetings be upon him^{-asws} – Al-Sadiq^{-asws} said: “And sometimes one of our^{-asws} Shias would neglect in the commencement of a matter (saying), ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful’, so Allah^{-azwj} would Test him with a misfortune in order to incline him upon thanking Allah^{-azwj} the Exalted and the Laudation upon Him^{-azwj}, and discredit his deficiency of his neglect in saying, ‘In the Name of Allah^{-azwj}’.

لَقَدْ دَخَلَ عَبْدُ اللَّهِ بْنُ يُحْيَى عَلَى أَمِيرِ الْمُؤْمِنِينَ ع - وَ بَيْنَ يَدَيْهِ كُرْسِيٌّ فَأَمَرَهُ بِالْجُلُوسِ عَلَيْهِ فَجَلَسَ عَلَيْهِ فَمَالَ بِهِ حَتَّى سَقَطَ عَلَى رَأْسِهِ فَأَوْضَحَ عَنْ عَظْمٍ رَأْسِهِ وَ سَالَ الدَّمُ فَأَمَرَ أَمِيرُ الْمُؤْمِنِينَ بِمَاءٍ فَعَسَلَ عَنْهُ ذَلِكَ الدَّمُ

Abdullah Bin Yahya had come over to Amir Al-Momineen^{-asws}, and in front of him^{-asws} was a chair. He^{-asws} instructed him to be seated. So he sat upon it, and it inclined with him until he fell upon his head, and a bone from his head was exposed, and the blood flowed. So Amir Al-Momineen^{-asws} ordered with the water and washed off that blood.

ثُمَّ قَالَ اذْنُ مِثِي فَوَضَعَ يَدَهُ عَلَى مُوَضِحَتِهِ وَ قَدْ كَانَ يَجِدُ مِنْ أَلَمِهَا مَا لَا صَبْرَ لَهُ مَعَهُ وَ مَسَحَ يَدَهُ عَلَيْهَا وَ تَفَلَّ فِيهَا فَمَا هُوَ أَنْ فَعَلَ ذَلِكَ حَتَّى انْدَمَلَ فَصَارَ كَأَنَّهُ لَمْ يُصَبَّ شَيْءٌ قَطُّ

Then he^{-asws} said: ‘Come near me^{-asws}’. So he went near him^{-asws}, and he^{-asws} placed his^{-asws} hand upon its place (of injury) – and he had felt from its pain what he could not be patient upon – and he^{-asws} wiped his^{-asws} hand upon it, and applied spittle in it. So it was not except for that deed, until it healed and came to be as if it had not been hit by anything at all.

ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا عَبْدَ اللَّهِ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ تَمْحِصَ ذُنُوبِ شِيعَتِنَا فِي الدُّنْيَا يَمْحِصُهُمْ لِتَسْلَمَ لَهُمْ طَاعَاتُهُمْ وَ يَسْتَجِئُوا عَلَيْهَا تَوَائِمًا

Then Amir Al-Momineen^{-asws} said: ‘O Abdullah! The Praise is for Allah^{-azwj} Who Made the scrutiny of the sins of our^{-asws} Shias in the world by Testing them in order to secure their obedience for them and they would be deserving of its Rewards upon it.

فَقَالَ عَبْدُ اللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ أَفَدْتَنِي وَ عَلَّمْتَنِي فَإِنْ أَرَدْتَ أَنْ تُعَرِّفَنِي ذَنْبِي الَّذِي امْتَحَنْتَ بِهِ فِي هَذَا الْمَجْلِسِ حَتَّى لَا أَعُودَ إِلَى مِثْلِهِ

Al-Abdullah Bin Yahya said, ‘O Amir Al-Momineen^{-asws}! You^{-asws} have ransomed me and taught me. I want you^{-asws} to make me understand my sin which I have been Tested with in this gathering until I do not repeat to its’ like’.

قَالَ تَرَكَكَ حِينَ جَلَسْتَ أَنْ تَقُولَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - فَجَعَلَ اللَّهُ ذَلِكَ لِسَهْوِكَ عَمَّا نَدِبْتَ إِلَيْهِ تَمْحِصًا بِمَا أَصَابَكَ

He^{-asws} said: ‘You neglected, when you sat down that you should be saying, ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful’. Allah^{-azwj} Made that mistake of yours, from what you lamented to, as purification with what hit you.

أ مَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ص حَدَّثَنِي عَنِ اللَّهِ جَلَّ وَ عَزَّ أَنَّهُ قَالَ كُلُّ أَمْرٍ ذِي نَالٍ لَمْ يُذَكَّرْ فِيهِ بِسْمِ اللَّهِ فَهُوَ أَبْتَرُ

But, do you not know that Rasool-Allah^{-saww} narrated to me^{-asws}, from Allah^{-azwj} Mighty and Majestic that He^{-azwj} Said: “Every matter is with a scourge when ‘In the Name of Allah^{-azwj} is not mentioned in it, so it is amputated (incomplete)”?’

فَقُلْتُ بَلَى يَا أَبِي أَنْتَ وَ أُمِّي لَا أَنْزَكُهَا بَعْدَهَا

I said, ‘Yes. May my father and my mother be (sacrificed) for you^{-asws}! I will not neglect it, after it’.

قَالَ إِذَا تَحَطَّى بِذَلِكَ وَ تَشَعَّدَ.

He^{-asws} said: ‘Then you have been fortified with that and you would be happy’.¹³⁷⁷

2- شي، تفسير العياشي عن عبد الله بن ميمون عن أبي عبد الله عن أبيه عن علي بن أبي طالب صلوات الله عليهم قال: إذا حلف الرجل بالله فله ثنياها إلى أربعين يوماً و ذلك أن قوماً من اليهود سألو النبي ص عن شيء فقال اثنون يوماً و لم ينسثن حتى أخبركم

Tafseer Al Ayyashi – from Abdullah Bin Maymoun, from Abu Abdullah, from his father,

‘From Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} having said: ‘When the man swears by Allah^{-azwj}, for him is its doing up to forty days, and that is because a group of Jews had asked the Prophet^{-saww} about something, so he^{-saww} said: ‘Come to be tomorrow!’ - and he^{-saww} did not make an exclusion (if Allah^{-azwj} so Desires) – ‘Until I^{-saww} inform you’.

فَأَخْبَسَ عَنْهُ جَبْرِيْلُ ع- أَرْبَعِينَ يَوْماً ثُمَّ أَنَاهُ وَ قَالَ وَ لَا تَقُولَنَّ لِشَيْءٍ إِيَّيَ فَاعِلٌ ذَلِكَ عَدَاً إِلَّا أَنْ يَشَاءَ اللَّهُ وَ أَدَّكَرَ رَبَّكَ إِذَا نَسِيتَ.

Jibraeel^{-as} was Withheld from him^{-saww} for forty days. Then he^{-as} came to him^{-saww} and said: **And you should not be saying for a thing, ‘I will do that tomorrow’ [18:23] Except (with), ‘If Allah so Desires’; and mention your Lord when you forget [18:24]’**.¹³⁷⁸

3- شي، تفسير العياشي عن أبي حمزة عن أبي جعفر ع ذكر أن آدم ع لما أسكنه الله الجنة فقال له يا آدم- لا تقرب هذه الشجرة

Tafseer Al Ayyashi – from Abu Hamza,

‘From Abu Ja’far^{-asws}, he^{-asws} mentioned that Adam^{-as}, when Allah^{-azwj} Settled him^{-saww} in the Paradise, Said to him^{-as}: “Do not go near this tree!”

¹³⁷⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 58 H 1

¹³⁷⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 58 H 2

فَقَالَ نَعَمْ يَا رَبِّ وَ لَمْ يَسْتَشِنْ

He^{-as} said: ‘Yes, O Lord^{-azwj!}’ – and he^{-as} did not make an exclusion (if Allah^{-azwj} so Desires).

فَأَمَرَ اللَّهُ نَبِيَّهُ فَقَالَ وَ لَا تَقُولَنَّ لِشَيْءٍ إِيَّيَّ فَاعِلًا ذَلِكَ عَدَاً إِلَّا أَنْ يَشَاءَ اللَّهُ وَ اذْكُرْ رَبَّكَ إِذَا نَسِيتَ وَ لَوْ بَعْدَ سَنَةٍ.

Allah^{-azwj} Commanded His^{-azwj} Prophet^{-saww}. He^{-azwj} Said: ***And you should not be saying for a thing, ‘I will do that tomorrow’ [18:23] Except (with), ‘If Allah so Desires’; and mention your Lord when you forget [18:24],*** and even if it is after a year”.¹³⁷⁹

4- شي، تفسير العياشي عَنْ سَلَامِ بْنِ الْمُسْتَنَبِرِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ اللَّهُ تَعَالَى وَ لَا تَقُولَنَّ لِشَيْءٍ إِيَّيَّ فَاعِلًا ذَلِكَ عَدَاً – إِلَّا أَنْ يَشَاءَ اللَّهُ أَنْ لَا أَفْعَلَهُ فَسَبَقَ مَشِيئَةُ اللَّهِ فِي أَنْ لَا أَفْعَلَهُ

Tafseer Al Ayyashi – from Sallam Bin Al Mustaneer,

‘From Abu Ja’far^{-asws} having said: ***‘And you should not be saying for a thing, ‘I will do that tomorrow’ [18:23] Except (with), ‘If Allah so Desires’; [18:24].*** If I^{-asws} don’t do it, the Desire of Allah^{-azwj} will precede during my not doing it, so I will not be able upon doing it’.

فَلَا أَقْدِرُ عَلَى أَنْ أَفْعَلَهُ قَالَ فَلِذَلِكَ قَالَ اللَّهُ وَ اذْكُرْ رَبَّكَ إِذَا نَسِيتَ أَيَّ اسْتَشِنْ مَشِيئَةَ اللَّهِ فِي فِعْلِكَ.

He^{-asws} said: ‘For that (reason) Allah^{-azwj} Said: ***and mention your Lord when you forget [18:24]*** – i.e., exclusion of the Desire of Allah^{-azwj} regarding your deed”.¹³⁸⁰

5- شي، تفسير العياشي عَنْ حَمْرَةَ بْنِ حُمْرَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ وَ اذْكُرْ رَبَّكَ إِذَا نَسِيتَ قَالَ أَنْ تَسْتَشِنْ ثُمَّ ذَكَرْتَ بَعْدَ فَاسْتَشِنْ حِينَ تَذْكُرُ.

Tafseer Al Ayyashi – from Hamza Bin Humran who said,

‘I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} ***and mention your Lord when you forget [18:24].*** He^{-asws} said: ‘If you (forget making) an exclusion, then you remember afterwards, then make an exclusion when you do remember”.¹³⁸¹

6- مكا، مكارم الأخلاق عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا تَوَضَّأَ أَحَدُكُمْ أَوْ شَرِبَ أَوْ أَكَلَ أَوْ لَبَسَ وَ كُلَّ شَيْءٍ يَصْنَعُهُ يُبْغِي لَهُ أَنْ يُسَمِّيَ فَإِنْ لَمْ يَفْعَلْ كَانَ لِلشَّيْطَانِ فِيهِ شَرِكٌ.

(The book) ‘Makarim Al Akhlaq’ –

‘From Abu Abdullah^{-asws} having said: ‘Whenever on of you performs Wud’u, or drinks, or eats, or wears, and all things he does, it is befitting for him that he makes an exclusion (if Allah^{-azwj} so Desires). If he does not do so, there would be a participation for the Satan^{-la} in it”.¹³⁸²

¹³⁷⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 58 H 3

¹³⁸⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 58 H 4

¹³⁸¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 58 H 5

¹³⁸² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 58 H 6

7- ين، كتاب حسين بن سعيد و النوادر عن أبي جعفر الأخول عن سلام بن المستنير عن أبي جعفر ع في قوله و لقد عهدنا إلى آدم من قبل فَنَسِيَ و لم نجد له عزماً قال إن الله لما قال لإدَم ادخل الجنة قال له يا آدم- لا تقرب هذه الشجرة

The book of Husayn Bin Saeed, and 'Al Nawadir' – from Abu Ja'far Al Ahowl, from Sallam Bin Al Mustaneer,

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: **And We had Covenanted to Adam before, but he forgot, and We did not find for him having determination [20:115].** He^{-asws} said: 'When Allah^{-azwj} Said to Adam^{-as}: "Enter the Paradise!", Said to him^{-as}: "O Adam^{-as}! Do not go near this tree!"'

قَالَ فَأَرَاهُ إِيَّاهَا فَقَالَ آدَمُ لِرَبِّهِ كَيْفَ أَقْرَبُهَا وَقَدْ هَمَّتَنِي عَنْهَا أَنَا وَ زَوْجَتِي

He^{-asws} said: 'He^{-azwj} Showed it to him^{-as}. Adam^{-as} said to his^{-as} Lord^{-azwj}: 'How can I^{-as} go near it and me^{-as} and my^{-as} have been Forbidden from it?'

قَالَ فَقَالَ لَهُمَا لَا تَقْرَبَاهَا يَغْنِي لَا تَأْكُلَا مِنْهَا فَقَالَ آدَمُ وَ زَوْجَتُهُ نَعَمْ يَا رَبَّنَا لَا نَقْرَبُهَا وَ لَا نَأْكُلُ مِنْهَا وَ لَمْ يَسْتَسْتَبِيحَا فِي قَوْلِهِمَا نَعَمْ فَوَكَّلَهُمَا اللَّهُ فِي ذَلِكَ إِلَى أَنْفُسِهِمَا وَ إِلَى ذِكْرِهِمَا

He^{-asws} said: 'He^{-azwj} Said to them^{-as} both: "Do not go near it!" – meaning do not eat from it. Adam^{-as} and his^{-as} wife said: 'Yes, our^{-as} Lord^{-azwj}! We^{-as} will neither go near it nor eat from it!' – and they^{-as} did not make an exclusion (if Allah^{-azwj} so Desires) in their^{-as} words: 'Yes'. So Allah^{-azwj} Allocated them^{-as} both to themselves^{-as} during that, and to their^{-as} remembrance".

قَالَ وَ قَدْ قَالَ اللَّهُ لِنَبِيِّهِ فِي الْكِتَابِ - وَ لَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَلِكَ عَدَاءً - إِلَّا أَنْ يَشَاءَ اللَّهُ أَنْ لَا أَفْعَلَهُ فَتَسْبِقُ مَشِيئَةَ اللَّهِ فِي أَنْ لَا أَفْعَلَهُ فَلَا أَقْدِرَ عَلَى أَنْ أَفْعَلَهُ

He^{-asws} said: 'And Allah^{-azwj} has Said to His^{-azwj} Prophet^{-saww} in the Book: **And you should not be saying for a thing, 'I will do that tomorrow' [18:23] Except (with), 'If Allah so Desires'; [18:24].** If I^{-asws} don't do it, then the Desire of Allah^{-azwj} will precede during my not doing it, so I^{-asws} will not be able upon doing it'.

قَالَ فَلَيْدَلِكِ قَالَ اللَّهُ وَ ادْكُرْ رَبَّكَ إِذَا نَسِيتَ أَيَّ اسْتَشْتَنَ مَشِيئَةَ اللَّهِ فِي فِعْلِكَ.

He^{-asws} said: 'For that (reason) Allah^{-azwj} Said: **and mention your Lord when you forget [18:24]** – i.e., make an exclusion of the Desire of Allah^{-azwj} in your deeds".¹³⁸³

8- ين، كتاب حسين بن سعيد و النوادر روى لي مزارم قال: دخل أبو عبد الله ع يوماً إلى منزل يزيد و هو يريد العمرة فتناول لُوحاً فيه كتاب لعمته فيه أَرْزَاقُ الْعِيَالِ وَ مَا يَجْرِي لَهُمْ فَإِذَا فِيهِ لُفْلَانٌ وَ فُلَانٌ وَ لَيْسَ فِيهِ اسْتِثْنَاءٌ

The book of Husayn Bin Saeed, and 'Al Nawadir' – It is reported to me by Al Murazim who said,

'One day Abu Abdullah^{-asws} entered the house of Yazeed, and he^{-asws} intended the Umrah, and he^{-asws} took a table wherein was a letter of his uncle in which were sustenance of the

dependants and what will flow for them. In it was for so and so, and so and so, and there wasn't any exclusion (if Allah^{-azwj} so Desires) in it.

فَقَالَ لَهُ مَنْ كَتَبَ هَذَا الْكِتَابَ وَ لَمْ يَسْتثنِ فِيهِ كَيْفَ ظَنَّ أَنَّهُ يَسْمُ ثُمَّ دَعَا بِالذَّوَابِ فَقَالَ الْحَقُّ فِيهِ فِي كُلِّ اسْمٍ إِنْ شَاءَ اللَّهُ.

He^{-asws} said to him: 'Who wrote this letter and did not make an exclusion in it? How did he think that it will complete?' Then he^{-asws} called for the ink and said: 'The right in it regarding each name is, 'If Allah^{-azwj} so Desires'''.¹³⁸⁴

CHAPTER 59 – MEANING OF THE ADOLESCENCE AND THE MANLINESS

1- لي، الأماالي للصدوق عن ابن المُنَوِّكِلِ عَنِ السَّعْدِآبَادِيِّ عَنِ الْبَرْقِيِّ عَنِ أَبِيهِ عَنِ أَبِي قَتَادَةَ الْقُمَيْيِّ عَنِ عَبْدِ اللَّهِ بْنِ يَحْيَى عَنِ أَبَانَ الْأَحْمَرِ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: إِنَّ النَّاسَ تَذَاكُرُوا عِنْدَهُ الْمُتَوَّةَ فَقَالَ تَطُنُّونَ أَنَّ الْمُتَوَّةَ بِالْفِسْقِ وَ الْمُجُورِ كَلَّا الْمُتَوَّةُ وَ الْمُرُوَّةُ طَعَامٌ مَوْضُوعٌ وَ نَائِلٌ مَبْدُولٌ وَ اصْطِنَاعٌ الْمَعْرُوفِ وَ أَدَى مَكْمُوفٌ فَأَمَّا تِلْكَ فَشَطَارَةٌ وَ فِسْقٌ

(The book) 'Al Amaali' of Al Sadouq – from Ibn Al Mutawakkil, from Al Asadabady, from Al Barqy, from his father, from Abu Qatabah Al Qummi, from Abdullah Bin Yahya, from Aban Al Ahmar,

'From Al-Sadiq Ja'far Bin Muhammad^{-asws} having said: 'The people were discussing the adolescents in his presence. He^{-asws} said: 'You are thinking the adolescents are with the mischief and the immoralities. Never! The adolescence and the manliness are the food being placed, and an achiever spending, and doing acts of kindness, and harm restrained. And for that (which you are discussing), it is cunningness and mischief'.

ثُمَّ قَالَ ع مَا الْمُرُوَّةُ

Then he^{-asws} said: 'What is the manliness?

فَقُلْنَا لَا نَعْلَمُ

We said, 'We don't know!'

قَالَ الْمُرُوَّةُ وَ اللَّهُ أَنْ يَضَعَ الرَّجُلُ خَوَانَهُ بِفَنَاءِ دَارِهِ وَ الْمُرُوَّةُ مُرُوتَانِ مُرُوَّةٌ فِي الْحَضَرِ وَ مُرُوَّةٌ فِي السَّفَرِ

He^{-asws} said: 'By Allah^{-azwj}! The manliness is that the man places his meal spread in the courtyard of his house, and the manliness is of two types – manliness during the staying, and manliness during the journey.

فَأَمَّا الَّتِي فِي الْحَضَرِ فِتِلَاوَةُ الْقُرْآنِ وَ لُزُومُ الْمَسَاجِدِ وَ الْمَشْيُ مَعَ الْإِخْوَانِ فِي الْحَوَائِجِ وَ الْإِنْعَامُ عَلَى الْخَادِمِ فَإِنَّهُ بِمَا يَسُرُّ الصَّدِيقَ وَ يَكْبِتُ الْعَدُوَّ

As for that which is during the stay – it is reciting the Quran, and adhering with the Masjid, and the walking with the brothers regarding the needs, and the favouring upon the servants, for it is from what cheers the friend and saddens the enemy.

وَ أَمَّا الَّتِي فِي السَّفَرِ فَكَثْرَةُ الرِّزَادِ وَ طَيِّبُهُ وَ بَدَلُهُ لِمَنْ كَانَ مَعَكَ وَ كَيْتْمَانُكَ عَلَى الْقَوْمِ سِرَّهُمْ بَعْدَ مُفَارَقَتِكَ إِيَّاهُمْ وَ كَثْرَةُ الْمِرَاحِ فِي غَيْرِ مَا يُسْخِطُ اللَّهَ عَزَّ وَ جَلَّ

As for that which is during the journey – it is a lot of provision, and it's good, and spending it for the one who were to be with you, and you're concealing upon the group of their secrets after your separating from them, and a lot of joking regarding other than what Annoys Allah^{-azwj} Mighty and Majestic'.

ثُمَّ قَالَ ع وَ الَّذِي بَعَثَ جَدِّي ص بِالْحَقِّ نَبِيًّا إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَيَرْزُقُنِي الْعَبْدَ عَلَى قَدْرِ الْمُرُوَّةِ وَ إِنَّ الْمَعُونَةَ لَتَنْزِلُ مِنَ السَّمَاءِ عَلَى قَدْرِ الْمُؤْنَةِ وَ إِنَّ الصَّبْرَ لَيَنْزِلُ عَلَى قَدْرِ شِدَّةِ الْبَلَاءِ.

Then he^{-asws} said: ‘By the One^{-azwj} Who Send my^{-asws} grandfather^{-saww} with the truth as a Prophet^{-saww}! Allah^{-azwj} Mighty and Majestic tends to Grace the servant in accordance to his manliness, and the provisions descend from the sky in accordance to the supply, and the patience descends in accordance to the severity of the affliction’.¹³⁸⁵

2- ل، الخصال ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عن الرضا عن آتائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص سِتَّةٌ مِنَ الْمُرُوَّةِ ثَلَاثَةٌ مِنْهَا فِي الْحَضَرِ وَ ثَلَاثَةٌ مِنْهَا فِي السَّفَرِ

(The book) ‘Al-Khisaal’, (and) ‘Uyoun Akhbar Al-Reza^{-asws}’, may the greetings be upon him^{-asws} – by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Six are from the manliness – three of these are during the staying and three of these are during the journey.

فَأَمَّا الَّتِي فِي الْحَضَرِ فِتِلَاوَةُ كِتَابِ اللَّهِ تَعَالَى وَ عِمَارَةُ مَسَاجِدِ اللَّهِ وَ اتِّخَاذُ الْإِحْوَانِ فِي اللَّهِ عَزَّ وَ جَلَّ

As for that which are during the staying – reciting the Book of Allah^{-azwj} the Exalted, and spending time in the Masjid of Allah^{-azwj}, and taking the brothers for the Sake of Allah^{-azwj} Mighty and Majestic.

وَ أَمَّا الَّتِي فِي السَّفَرِ فَبَدَلُ الرِّادِ وَ حُسْنُ الْخُلُقِ وَ الْمِرَاحُ فِي غَيْرِ الْمَعَاصِي.

And as for those which are during the journey – spending the provisions, and goodly manners, and the joking in other than the disobedience (of Allah^{-azwj})’.¹³⁸⁶

3- مع، معاني الأخبار عن ابن الوليد عن الصفار عن البرقي عن عبد الرحمن بن العباس عن صباح بن خاقان عن عمرو بن عثمان التيمي قال: خرج أمير المؤمنين ع على أصحابه و هم يتذكرون المروة فقال أين أنتم من كتاب الله عز و جل

(The book) ‘Ma’any Al Akhbar’ – from Ibn Al Waleed, from Al Saffar, from Al Barqy, from Abdul Rahman Bin Al Abbas, from Sabbah Bin Khaqan, from Amro Bin Usman Al Taymi who said,

‘Amir Al-Momineen^{-asws} came out to his^{-asws} companions and they were discussion the manliness (Muravat). He^{-asws} said: ‘Where are you from the Book of Allah^{-azwj} Mighty and Majestic?’

قَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ فِي أَيِّ مَوْضِعٍ

They said, ‘O Amir Al-Momineen^{-asws}! In which place?’

فَقَالَ فِي قَوْلِهِ عَزَّ وَ جَلَّ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَ الْإِحْسَانِ فَالْعَدْلُ الْإِنْصَافُ وَ الْإِحْسَانُ التَّقْضُلُ.

¹³⁸⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 59 H 1

¹³⁸⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 59 H 2

He^{-asws} said: 'In Words of the Mighty and Majestic: **Surely Allah Commands with the justice, and the kindness, [16:90]**. The justice is the fairness, and the kindness is the grace".¹³⁸⁷

قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَبَّاسٍ وَرَفَعَهُ قَالَ: سَأَلَ مُعَاوِيَةَ الْحَسَنَ بْنَ عَلِيٍّ عَنِ الْمُرُوءَةِ فَقَالَ شِخُّ الرَّجُلِ عَلَى دِينِهِ وَ إِصْلَاحُهُ مَالَهُ وَ قِيَامُهُ بِالْمُخْتَوِقِ

Abdul Rahman Bin Abbas said, and he raised it saying,

'Muawiya asked Al-Hassan^{-asws} Bin Ali^{-asws} about the manliness (Muravat). He^{-asws} said: 'The man being greedy upon his religion, and his correcting his wealth, and his standing with the rights'.

Muawiya said, 'Excellent, O Abu Muhammad^{-asws}! Excellent, O Abu Muhammad^{-asws}!'

فَقَالَ مُعَاوِيَةُ أَحْسَنْتُ يَا أَبَا مُحَمَّدٍ أَحْسَنْتُ يَا أَبَا مُحَمَّدٍ فَكَانَ مُعَاوِيَةُ يَقُولُ بَعْدَ ذَلِكَ وَدِدْتُ أَنْ يَرِيدَ قَالَهَا وَ أَنَّهُ كَانَ أَعْوَرَ.

Muawiya used to say after that, 'I would have loved it if he^{-asws} could have increased saying it, and he (Muawiya) was one-eyed".¹³⁸⁸

4- مع، معاني الأخبار عن أبيه عن سعد بن الربيع عن إسماعيل بن مهران عن يمين بن محرز عن معاوية بن وهب عن أبي عبد الله ع قال: كان الحسن بن علي ع في نفر من أصحابه عند معاوية فقال له يا أبا محمد خيرني عن المرأة

(The book) 'Ma'any Al Akhbaar' – from his father, from Sa'ad, from Al Barqy, from Ismail Bin Mihran, from Ayman Bin Muhriz, from Muawiya Bin Wahab,

'From Abu Abdullah^{-asws} having said: 'It was so that Al-Hassan Bin Ali^{-asws} was among a number of his^{-asws} companions in the presence of Muawiya. He said to him^{-asws}, 'O Abu Muhammad^{-asws}! Inform me about the manliness'.

فَقَالَ حَفِظَ الرَّجُلِ دِينَهُ وَ قِيَامَهُ فِي إِصْلَاحِ ضَيْعَتِهِ وَ حُسْنُ مُنَازَعَتِهِ وَ إِفْشَاءُ السَّلَامِ وَ لِينُ الْكَلَامِ وَ الْكَفُّ وَ التَّحَبُّبُ إِلَى النَّاسِ.

He^{-asws} said: 'The man protecting his religion, and his standing in correcting his estate (wealth), and his goodly contention, and initiating the greeting, and soft speech, and the restraint (from harming others), and being beloved to the people".¹³⁸⁹

5- مع، معاني الأخبار بالإسناد عن الربيع عن بعض أصحابنا رفعه إلى سعد بن طريف عن الأصمغ بن نباتة عن الحارث الأعور قال: قال أمير المؤمنين للحسن ابنه ع يا بني ما المرأة

(The book) 'Ma'any Al Akhbar' – by the chain from Al Barqy, from one of our companions raising it to Sa'ad Bin Tareyf, from Al Asbagh Bin Nubata, from Al Haris Al Awr who said,

'Amir Al-Momineen^{-asws} said to his^{-asws} son^{-asws} Al-Hassan^{-asws}: 'O my^{-asws} son^{-asws}! What is the manliness?'

¹³⁸⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 59 H 3 a

¹³⁸⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 59 H 3 b

¹³⁸⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 59 H 4

فَقَالَ الْعَفَافُ وَ إِصْلَاحُ الْمَالِ.

'He^{-asws} said: 'The chastity and correcting the wealth''.¹³⁹⁰

6- مع، معاني الأخبار بِإِسْنَادِ عَنِ الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ حَفْصِ الْفُرَشِيِّ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا يُقَالُ لَهُ إِبْرَاهِيمُ قَالَ: سِئِلَ الْحَسَنُ عَنِ الْمُرُوءَةِ فَقَالَ الْعَفَافُ فِي الدِّينِ وَ حُسْنِ التَّقْدِيرِ فِي الْمَعِيشَةِ وَ الصَّبْرِ عَلَى النَّاتِيَةِ.

(The book) 'Ma'any Al Akhbar' – by the chain from Al Barqy, from Ali Bin Hafs al Qureyshi, from a man from our companions called Ibrahim who said,

'Al-Hassan^{-asws} was asked about the manliness. He^{-asws} said: 'The chastity in the religion, and goodly management in the livelihood, and the patience upon the afflictions''.¹³⁹¹

7- مع، معاني الأخبار بِإِسْنَادِ عَنِ الْبَرْقِيِّ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ صَالِحِ بْنِ سَعِيدٍ عَنْ أَبَانَ بْنِ تَعْلَبٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْمُرُوءَةُ اسْتِصْلَاحُ الْمَالِ.

(The book) 'Ma'any Al Akhbar' – By the chain from Al Barqy, from Ismail Bin Mihran, from Salih Bin Saeed, from Aban Bin Taghlib,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The manliness is correcting the wealth''.¹³⁹²

8- مع، معاني الأخبار بِإِسْنَادِ عَنِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ حَمَّادِ الْأَنْصَارِيِّ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع تَعَاهَدُ الرَّجُلُ ضَيْعَتَهُ مِنَ الْمُرُوءَةِ.

(The book) 'Ma'any Al Akhbar' – by the chain from Al Barqy, from Muhammad Bin Isa, from Abdullah Bin Umar Bin Hammad Al Ansary raising it, said,

'Abu Abdullah^{-asws} having said: 'The pledge (care) of the man of his estate is from the manliness''.¹³⁹³

9- مع، معاني الأخبار بِإِسْنَادِ عَنِ الْبَرْقِيِّ عَنِ الْهَيْسَمِ بْنِ عَبْدِ اللَّهِ النَّهْدِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْمُرُوءَةُ مُرُوءَاتَانِ مُرُوءَةُ الْحَضَرِ وَ مُرُوءَةُ السَّفَرِ

(The book) 'Ma'any Al Akhbar' – by the chain from Al Barqy, from Al Heysam Bin Abdullah Al Nahdy, from his father,

'From Abu Abdullah^{-asws} having said: 'The manliness is of two types – manliness of the staying and manliness of the journey.

فَأَمَّا مُرُوءَةُ الْحَضَرِ فِتِلَاوَةُ الْقُرْآنِ وَ حُضُورُ الْمَسَاجِدِ وَ صُحْبَةُ أَهْلِ الْحَيْرِ وَ النَّظَرُ فِي الْفِئَةِ

¹³⁹⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 59 H 5

¹³⁹¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 59 H 6

¹³⁹² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 59 H 7

¹³⁹³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 59 H 8

As for manliness for the staying – recitation of the Quran, and presenting the Masjid, and accompanying the good people, and the looking into the jurisprudence.

وَأَمَّا مُرُورَةُ السَّفَرِ فَبَدَلُ الرِّزْقِ وَالْمِزَاحُ فِي غَيْرِ مَا يُسْخِطُ اللَّهَ وَفَلَّةُ الْخِلَافِ عَلَى مَنْ صَحَبَكَ وَتَرْكُ الرِّوَايَةِ عَلَيْهِمْ إِذَا أَنْتَ فَارَقْتَهُمْ.

And as for manliness of the journey – spending the provision, and the joking (pleasant talking to keep moral high) in other than what Allah^{-azwj} Annoys Allah^{-azwj}, and lack of opposing to the one accompanying you, and neglecting the reporting against them when you separate from them”.¹³⁹⁴

¹³⁹⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 59 H 9

MISCELLANEOUS CHAPTERS

باب 60 ما يورث الفقر والغناء

CHAPTER 60 – WHAT INHERITS THE POVERTY AND THE RICHES

1 ل، الخصال عَنْ مَا جِلْبَوْنِيهِ عَنْ عَتَبَةَ عَنِ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ زِيَادِ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْمَدَائِنِيِّ عَنِ الثُّمَالِيِّ عَنْ ثَوْرِ بْنِ سَعِيدٍ عَنْ أَبِيهِ سَعِيدِ بْنِ عَلَاقَةَ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ تَرَكَ نَسِجَ الْعَنْكَبُوتِ فِي الْبُيُوتِ يُورِثُ الْفَقْرَ وَ الْبَوْلُ فِي الْحَمَامِ يُورِثُ الْفَقْرَ وَ الْأَكْلُ عَلَى الْجَنَابَةِ يُورِثُ الْفَقْرَ وَ التَّحَلُّلُ بِالطَّرْفَاءِ يُورِثُ الْفَقْرَ وَ التَّمَسُّطُ مِنْ قِيَامِ يُورِثُ الْفَقْرَ وَ تَرَكَ الْقَمَامَةَ فِي الْبَيْتِ يُورِثُ الْفَقْرَ وَ الْيَمِينُ الْفَاجِرَةُ يُورِثُ الْفَقْرَ

(The book) 'Al Khisaal' – from Majaylawiya, from his uncle, from Al Kufy, from Muhammad Bin Ziyad Al Basry, from Abdullah Bin Abdul Rahman Al Madainy, from Al Sumali, from Sowr Bin Saeed, from his father Saeed Bin Ilaqah who said,

'I heard Amir Al-Momineen^{-asws} saying: 'Leaving the web of the spider in the rooms inherits the poverty; and the urinating in the bathhouse inherits the poverty; and the eating (while being) upon the sexual impurity inherits the poverty; picking the teeth with the tamarisk inherits the poverty; and combing while standing inherits the poverty; leaving the garbage in the house inherits the poverty; and the immoral oath inherits the poverty;

وَ الرِّبَا يُورِثُ الْفَقْرَ وَ إِطْهَارُ الْحُرْصِ يُورِثُ الْفَقْرَ وَ النَّوْمُ بَيْنَ الْعِشَاءِ يُورِثُ الْفَقْرَ وَ النَّوْمُ قَبْلَ طُلُوعِ الشَّمْسِ يُورِثُ الْفَقْرَ وَ اعْتِيَادُ الْكَذِبِ يُورِثُ الْفَقْرَ وَ كَثْرَةُ الْإِسْتِمَاعِ إِلَى الْغِنَاءِ يُورِثُ الْفَقْرَ وَ رَدُّ السَّائِلِ الذَّكْرِ بِاللَّبْلِ يُورِثُ الْفَقْرَ وَ تَرَكَ التَّقْدِيرَ فِي الْمَعِيشَةِ يُورِثُ الْفَقْرَ وَ قَطِيعَةُ الرَّحِمِ تُورِثُ الْفَقْرَ

And the adultery inherits the poverty; and revealing the greed inherits the poverty; and the sleeping between the two 'Isha's' inherits the poverty; and the sleeping before emergence of the sun inherits the poverty; and habitual lying inherits the poverty; and frequently listening to the music (songs) inherits the poverty; and questioner's refusal of Zikr at night inherits the poverty; and neglecting the (good) management in the livelihood inherits the poverty; and cutting off the kinship inherits the poverty'.

ثُمَّ قَالَ ع أَلَا أُتَبِّئُكُمْ بَعْدَ ذَلِكَ بِمَا تَزِيدُ فِي الرِّزْقِ

Then he^{-asws} said: 'Shall I^{-asws} inform you all after that, with what will increase in the sustenance?'

قَالُوا بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ-

They said, 'Yes, O Amir Al-Momineen^{-asws}!'

فَقَالَ الْجُمُعُ بَيْنَ الصَّلَاتَيْنِ يَزِيدُ فِي الرِّزْقِ وَ التَّقَعُّيبُ بَعْدَ الْعَدَاةِ وَ بَعْدَ الْعَصْرِ يَزِيدُ فِي الرِّزْقِ وَ صِلَةُ الرَّحِمِ يَزِيدُ فِي الرِّزْقِ وَ كَسْحُ الْفَنَاءِ يَزِيدُ فِي الرِّزْقِ وَ مُوَاسَاةُ الْأَخِ فِي اللَّهِ عَزَّ وَ جَلَّ تَزِيدُ فِي الرِّزْقِ

He^{-asws} said: 'The gathering between the two Salats increases in the sustenance; and the follow up after the morning (Salat) and after Al-Asr increases in the sustenance; and connecting the kinship increases in the sustenance; and sweeping the courtyard increases in the sustenance, and consoling the brethren for the Sake of Allah^{-azwj} Mighty and Majestic increases in the sustenance;

وَالْبُكُورُ فِي طَلَبِ الرِّزْقِ يَزِيدُ فِي الرِّزْقِ وَ الْاسْتِعْفَاؤُ يَزِيدُ فِي الرِّزْقِ وَ اسْتِعْمَالُ الْأَمَانَةِ يَزِيدُ فِي الرِّزْقِ وَ قَوْلُ الْحَقِّ يَزِيدُ فِي الرِّزْقِ وَ إِجَابَةُ الْمُؤَدِّينَ يَزِيدُ فِي الرِّزْقِ وَ تَرْكُ الْكَلَامِ فِي الْحَلَاءِ يَزِيدُ فِي الرِّزْقِ وَ تَرْكُ الْحَرِصِ يَزِيدُ فِي الرِّزْقِ

And going early morning in seeking the sustenance increases the sustenance; and seeking the Forgiveness increases in the sustenance; and utilising the trustworthiness increases in the sustenance; and the truthful words increase in the sustenance; and responding to the Muezzin increases in the sustenance; and neglecting the talking in the toilet increases in the sustenance; and neglecting the greed increases in the sustenance;

وَ شُكْرُ الْمُنْعِمِ يَزِيدُ فِي الرِّزْقِ وَ اجْتِنَابُ الْيَمِينِ الْكَاذِبَةِ يَزِيدُ فِي الرِّزْقِ وَ الْوُضُوءُ قَبْلَ الطَّعَامِ يَزِيدُ فِي الرِّزْقِ وَ أَكْلُ مَا يَسْتَقُطُّ مِنَ الْحَيَوَانِ يَزِيدُ فِي الرِّزْقِ وَ مَنْ سَبَّحَ اللَّهَ كُلَّ يَوْمٍ ثَلَاثِينَ مَرَّةً دَفَعَ اللَّهُ عَزَّ وَ جَلَّ عَنْهُ سَبْعِينَ نَوْعاً مِنَ الْبَلَاءِ أَيَسَّرَهَا الْفَقْرُ.

And thanking for the bounties increases in the sustenance; and shunning the false oath increases in the sustenance; and performing the Wud'u before the meal increases in the sustenance; and eating what falls off from the table spread increases in the sustenance; and one who glorified Allah^{-azwj} thirty times every day, Allah^{-azwj} will Repel from him seventy types of afflictions, the least of them being the poverty".¹³⁹⁵

2- جَامِعُ الْأَخْبَارِ، قَالَ رَسُولُ اللَّهِ ص عِشْرُونَ حَصَلَةً تُورِثُ الْفَقْرَ أَوْ لَهَا الْقِيَامُ مِنَ الْفِرَاشِ لِلْبَوْلِ غُرْبَانًا وَ أَكْلُ الطَّعَامِ جُنْبًا وَ تَرْكُ غَسْلِ الْيَدَيْنِ عِنْدَ الْأَكْلِ وَ إِهَانَةُ الْكِسْرَةِ مِنَ الْخُبْزِ وَ إِخْرَاقُ قِشْرِ الثُّومِ وَ الْبَصَلِ وَ الْمُعْوَدُ عَلَى أُسْكُفَةِ الْبَيْتِ وَ كُنْسُ الْبَيْتِ بِاللَّبْلِ وَ بِالثُّوبِ

(The book) 'Jamie Al Akhbar' –

'Rasool-Allah^{-saww} said: 'Twenty traits inherit the poverty. The first of these is standing up from the bed naked for the urination; and eating the meal while being with sexual impurity; and neglecting washing the hands at the eating; belittling the crumb of the bread; and burning the garlic peel; and sitting upon the threshold of the door; and sweeping the house at night and with a garment;

وَ غَسْلُ الْأَعْضَاءِ فِي مَوْضِعِ الْاسْتِنْجَاءِ وَ مَسْحُ الْأَعْضَاءِ الْمَغْسُولَةِ بِالذَّبْلِ وَ الْكُمِّ وَ وَضْعُ الْقِصَاعِ وَ الْأَوَانِي غَيْرَ مَغْسُولَةٍ وَ وَضْعُ أَوَانِي الْمَاءِ غَيْرَ مَغْطَاةِ الرُّؤُوسِ وَ تَرْكُ بُيُوتِ الْعَنْكَبُوتِ فِي الْمَنْزِلِ وَ الْإِسْتِحْقَافُ بِالصَّلَاةِ وَ تَعْجِيلُ الْخُرُوجِ مِنَ الْمَسْجِدِ

And washing the organs in place of the washing from the toilet; and wiping the washed organs with the tail (end of the clothes) and sleeve; and placing the bowls and the utensils unwashed; and placing water container uncovered at the top; and leaving cobwebs in the house; and taking the Salat lightly; and hastening the exit from the Masjid;

وَالْبُكُورُ إِلَى السُّوقِ وَ تَأْخِيرُ الرُّجُوعِ عَنْهُ إِلَى الْعِشِيِّ وَ شِرَاءُ الْحُبْرِ مِنَ الْفُقَرَاءِ وَ اللَّعْنُ عَلَى الْأَوْلَادِ وَ الْكُذِبُ وَ خِيَاطَةُ الثَّوْبِ عَلَى الْبَدَنِ وَ إِطْفَاءُ السِّرَاجِ
بِالنَّفْسِ

Going early to the market and delaying the return from it to the evening; and buying the bread from the poor; and cursing upon the children and the lying; and sewing the clothes while upon the body; and extinguishing the lamp with the breaths.

وَ فِي خَيْرٍ آخَرَ وَ الْبُؤُلُ فِي الْحَمَامِ وَ الْأَكْلُ عَلَى الْجُنَاءِ وَ التَّخْلُّلُ بِالطَّرْفَاءِ وَ النَّوْمُ بَيْنَ الْعِشَاءَيْنِ وَ النَّوْمُ قَبْلَ طُلُوعِ الشَّمْسِ وَ رَدُّ السَّائِلِ الدَّكْرِ بِاللَّيْلِ وَ كَثْرَةُ الْإِسْتِمَاعِ إِلَى الْعِنَاءِ وَ اعْتِنَادُ الْكُذِبِ وَ تَرْكُ التَّقْدِيرِ فِي الْمَعِيشَةِ وَ التَّمَشُّطُ مِنْ قِيَامٍ وَ الْيَمِينُ الْفَاجِرَةُ وَ قَطِيعَةُ الرَّحِمِ

And in another Hadeeth – ‘And urinating in the bathhouse; and the eating upon the grass; and picking the teeth with the tamarisk; and the sleeping between the two ‘Isha’s’; and the sleeping before emerged of the sun; and returning the beggar (empty-handed), the reminder at night; and frequently listening to the music (songs); and being habitual of the lying; and neglecting the management in the livelihood; and the combing while standing; and the immoral oath; and cutting the kinship’.

ثُمَّ قَالَ عَ أَلَا أُتَبِّئُكُمْ بَعْدَ ذَلِكَ بِمَا يَزِيدُ فِي الرِّزْقِ

Then he^{-asws} said: ‘Shall I^{-asws} inform you all after that with what will increase in the sustenance?’

قَالُوا بَلَى

They said, ‘Yes’.

قَالَ الْجُمُعُ بَيْنَ الصَّلَاتَيْنِ يَزِيدُ فِي الرِّزْقِ وَ التَّعْقِيبُ بَعْدَ الْعَدَاةِ يَزِيدُ فِي الرِّزْقِ وَ بَعْدَ الْعَصْرِ يَزِيدُ فِي الرِّزْقِ وَ صَلَاةُ الرَّحِمِ يَزِيدُ فِي الرِّزْقِ وَ كَشْحُ الْعَنَى يَزِيدُ
فِي الرِّزْقِ وَ آدَاءُ الْأَمَانَةِ يَزِيدُ فِي الرِّزْقِ وَ الْإِسْتِعْنَاءُ يَزِيدُ فِي الرِّزْقِ

He^{-asws} said: ‘The gathering between the two Salats increases in the sustenance; and the follow-up after the morning increases in the sustenance; and after Al-Asr increases in the sustenance; and connecting the kinship increases in the sustenance; and driving away the music (songs) increases in the sustenance; and fulfilling the entrustment increases in the sustenance; and being needless increases in the sustenance.’

وَ مُوَاَسَاةُ الْأَخِ فِي اللَّهِ تَزِيدُ فِي الرِّزْقِ وَ الْبُكُورُ فِي طَلْبِ الرِّزْقِ تَزِيدُ فِي الرِّزْقِ وَ إِجَابَةُ الْمُؤَدِّينِ تَزِيدُ فِي الرِّزْقِ وَ تَرْكُ الْكَلَامِ فِي الْحَلَاءِ يَزِيدُ فِي الرِّزْقِ

And consoling the brother for the Sake of Allah^{-azwj} increases in the sustenance; and being early in seeking the sustenance increases in the sustenance; and responding to the Muezzin increases in the sustenance; and neglecting the talking in the toilet increases in the sustenance’.

ثُمَّ سَأَلَ الْحَدِيثَ مِنْ هُنَا إِلَى آخِرِ الْحَبْرِ كَمَا فِي الْحِصَالِ.

Then he^{-asws} continued the Hadeeth from over here up to the end of the Hadeeth like what is in (the book) 'Al-Khisaaal'.¹³⁹⁶

3- ل، الخصال عن العطار عن أبيه عن الأشعري عن اليقطيني عن محمد بن إسحاق عن محمد بن مزوان عن أبي عبد الله ع قال: غسل الإناء و كسح الفناء مجلبة للرزق.

(The book) 'Al Khisaaal' – from Al Attar, from his father, from Al Ashari, from Al Yaqteeny, from Muhammad Bin Is'haq, from Muhammad Bin Marwan,

'From Abu Abdullah^{-asws} having said: 'Washing the utensils and sweeping the courtyard are attractors of the sustenance''.¹³⁹⁷

4- ل، الخصال الأربعةمائة قال أمير المؤمنين ع تقليم الأظفار يمنع الداء الأعظم و يدبر الرزق و يورده.

(The book) 'Al Khisaaal' –

'(The Hadeeth) 'Al-Arbamiya' (400 sayings) – Amir Al-Momineen^{-asws} said: 'Clipping the nail prevents the mighty illness, and generates the sustenance and supplies it''.¹³⁹⁸

5- صح، صحيفة الرضا عليه السلام عن الرضا عن آباءه ع قال قال رسول الله ص التوحيد نصف الدين و استنزلوا الرزق من عند الله بالصدقة.

(The book) 'Saheefa Al-Reza^{-asws}', may the greetings be upon him^{-asws} – from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The Tawheed is half the religion, and bring down the sustenance from the Presence of Allah^{-azwj} with the charity''.¹³⁹⁹

6- دعوات الراوندي، قال أمير المؤمنين ع نظفوا بيوتكم من غزل العنكبوت فإن تزكته في البيت يورث الفقر

(The book) 'Dawaat' of Al Rawandy –

'Amir Al-Momineen^{-asws} said: 'Clean your houses from cobwebs. If you were to leave it in the house, it will inherit the poverty'.

و شكأ رجل إلى أبي عبد الله ع عن الفقير فقال أذن كلما سمعت الأذان كما يؤذن المؤمنون.

And a man complained to Abu Abdullah^{-asws} about the poverty. He^{-asws} said: 'Recite Azaan every time you hear the Azaan just as the Muezzins recite''.¹⁴⁰⁰

و عنه عن آباءه ع قال: من لم يسأل الله من فضله افتقر.

¹³⁹⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 60 H 2

¹³⁹⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 60 H 3

¹³⁹⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 60 H 4

¹³⁹⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 60 H 5

¹⁴⁰⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 60 H 6 a

And from him^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘One who does not ask Allah^{-azwj} from His^{-azwj} Grace will be impoverished’.¹⁴⁰¹

وَقَالَ الصَّادِقُ ع إِنَّ الرَّجُلَ لَيَكْذِبُ الْكَذِبَةَ فَيُخْرَمُ بِهَا صَلَاةَ اللَّيْلِ فَإِذَا حُرِمَ صَلَاةَ اللَّيْلِ حُرِمَ بِهَا الرِّزْقُ.

And Al-Sadiq^{-asws} said: ‘The man tells a lie, so he is deprived of the night Salat due to it. When he is deprived of the night Salat, he is deprived of the sustenance due to it’.¹⁴⁰²

وَقَالَ النَّبِيُّ ص مَنْ تَفَاقَرَ افْتَقَرَ.

And the Prophet^{-saww} said: ‘One who makes out to be poor will be impoverished’.¹⁴⁰³

أَقُولُ وَ قَدْ رُوِيَ فِي بَعْضِ الْكُتُبِ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: الْفَقْرُ مِنْ خَمْسَةِ وَعِشْرِينَ شَيْئاً الْبَوْلُ عُزْبَاناً وَ الْأَكْلُ فِي حَالَةِ الْجُنَابَةِ وَ تَحْقِيرِ فُتَاتِ الْحُبْنِ وَ تَحْرِيقِ قِشْرِ الثُّومِ وَ الْبَصْلِ وَ التَّقْدِيمِ عَلَى الْمَشَايخِ وَ دَعْوَةِ الْوَالِدَيْنِ بِاسْمِهِمَا

I (Majlisi) am saying, ‘And it has been reported in one of the books,

‘From the Prophet^{-saww} having said: ‘The poverty is from twenty-five things – the urinating naked, and the eating in the state of sexual impurity, and belittling the bread crumbs, and burning the garlic peels, and the onion (peels), and going ahead of the elders, and calling the parents with their names;

وَ التَّحْلِيلِ بِكُلِّ حَسَبٍ وَ تَعْسِيلِ الْيَدَيْنِ بِالطَّيْنِ وَ التُّغُودِ عَلَى عَتَبَةِ الْبَابِ وَ الْوُضُوءِ عِنْدَ الْإِسْتِنْجَاءِ وَ تَرْكِ الْقِصَاةِ وَ خِيَاطَةِ الثُّوبِ عَلَى النَّفْسِ وَ مَسْحِ الْوَجْهِ بِالذَّلِيلِ وَ الْأَكْلِ نَائِماً وَ تَرْكِ نَسْجِ الْعَنْكَبُوتِ فِي الْبَيْتِ

And picking the teeth with every twig, and washing the hands with the mud, and the sitting upon threshold of the door, and performing of the Wud’u in the place of cleansing from the toilet, and leaving the bleaching, and sewing the clothes upon the self (while still wearing them), and wiping the face with the tail (ends of the cloth) and the sleeves, and leaving the cobwebs (spider webs) in the house;

وَ الْخُرُوجِ مِنَ الْمَسْجِدِ سَرِيعاً وَ الدُّخُولِ فِي السُّوقِ بِالْبُكْرَةِ وَ الْخُرُوجِ عَنِ السُّوقِ عَشِيماً وَ ابْتِنَاعِ الْحُبْنِ مِنَ الْفُقَرَاءِ وَ دُعَاءِ السُّوءِ عَلَى الْوَالِدَيْنِ وَ طَفْءِ الْمِرْجَحِ بِالنَّفْخِ وَ كَنْسِ الْبَيْتِ بِالْحَرِيقَةِ وَ قَصِّ الْأَطْفَارِ بِالْأَسْنَانِ.

And the exiting from the Masjid quickly, and the entering into the market early and the exiting from the market in the evening, and burying the bread from the poor, and supplicating the evil upon the parents, and extinguishing the lamp with the blowing, and sweeping the house with the cloth, and clipping the nails with the teeth’.¹⁴⁰⁴

Explanation (Ahadeeth) only

¹⁴⁰¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 60 H 6 b

¹⁴⁰² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 60 H 6 c

¹⁴⁰³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 60 H 6 d

¹⁴⁰⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 60 H 6 e

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَزِيدُ فِي الْقُوتِ إِلَّا الدُّعَاءُ وَلَا يَزِيدُ فِي الْعُمُرِ إِلَّا الْبِرُّ.

Rasool-Allah^{-saww} said: 'Nothing increases in the daily subsistence except the supplication, nor increases in the lifespan except the righteousness'.

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَنْزِلُوا الرِّزْقَ بِالصَّدَقَةِ وَ الْبُكُورِ مُبَارَكٌ يَزِيدُ فِي جَمِيعِ النَّعَمِ خُصُوصاً فِي الرِّزْقِ وَ حُسْنُ الْخَطِّ مِنْ مَفَاتِيحِ الرِّزْقِ وَ طَيْبُ الْكَلَامِ يَزِيدُ فِي الرِّزْقِ.

And Rasool-Allah^{-saww} said: Cause the sustenance to descend with the charity, and the early morning is Blessed increasing in entirety of the bounties, especially regarding the sustenance, and excellent handwriting is from the keys of sustenance, and goodly speech increases in the sustenance'.

عَنِ الْحَسَنِ بْنِ عَلِيٍّ ع تَزَكُ الرِّثَا وَ كُنْسُ الْفَنَاءِ وَ عَسْنُ الْإِنَاءِ مَجْلَبَةٌ لِلْعَنَاءِ وَ أَقْوَى الْأَسْبَابِ الْجَالِبَةِ لِلرِّزْقِ إِقَامَةُ الصَّلَاةِ بِالتَّعْطِيمِ وَ الْحَشْوَعِ وَ قِرَاءَةُ سُورَةِ الْوَاقِعَةِ خُصُوصاً بِاللَّيْلِ وَ وَقْتُ الْعِشَاءِ وَ سُورَةُ يَسَ وَ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَ وَقْتُ الصُّبْحِ وَ حُضُورُ الْمَسْجِدِ قَبْلَ الْأَذَانِ وَ الْمُدَاوَمَةُ عَلَى الطَّهَارَةِ وَ آدَاءُ سُنَّةِ الْفَجْرِ وَ الْوُتْرِ فِي الْبَيْتِ وَ أَنْ لَا يَتَكَلَّمَ بِكَلَامٍ لَعُوٍ

From Al-Hassan^{-asws} Bin Ali^{-asws} – 'Neglecting the adultery, and sweeping the courtyards, and washing the utensils is a puller of the riches, and the strongest of the causes attraction of the sustenance is establishing the Salat with the reverence and the humbleness, and reciting Surah Al-Waqia especially at night and the time of Al-Isha, and Surah Yaseen, and Surah Al-Mulk at the morning time, and presenting at the Masjid before the Azaan, and being constantly upon the cleanliness, and fulfilling the Sunnah of Al-Fajr, and Al-Witr in the house, and not to talk with the vain talk.

مَنْ اسْتَعْلَنَ بِمَا لَا يَغْنِيهِ فَاتَهُ مَا يَغْنِيهِ.

One who pre-occupies with what does not concern him, it will be missed by him what does concern him'.

قَالَ عَلِيُّ ع إِذَا تَمَّ الْعَقْلُ نَقَصَ الْكَلَامُ وَ بِمَا يَزِيدُ فِي الْعُمُرِ تَزَكُ الْأَدَى وَ تَوْقِيرُ الشُّبُوحِ وَ صِلَةُ الرَّحِمِ وَ أَنْ يُحْتَرَزَ عَنِ قَطْعِ الْأَشْجَارِ الرُّطْبَةِ إِلَّا عِنْدَ الضَّرُورَةِ وَ إِسْبَاغُ الْوُضُوءِ وَ حِفْظُ الصِّحَّةِ.

Ali^{-asws} said: 'When the intellect is complete, the talk will be deficient (reduced), and from what increases in the lifespan is leaving (refraining) the harm, and dignify the elders, and connecting the kinship, and beware of cutting the wet (green) trees except during the necessity, and perfecting the Wud'u, and preserving the health'.

CHAPTER 61 – THE MATTERS WHICH INHERIT THE MEMORY AND THE FORGETFULNESS, AND WHAT INHERITS THE INSANITY

1- ل، الخصال عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ الْبَيْطِيِّ عَنِ الدِّهْقَانِ عَنْ دُرُسْتِ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ: تِسْعَةٌ يُورِثُنَ النَّسْيَانَ أَكْلُ التُّفَّاحِ يُغْنِي الْحَامِضَ وَ الْكُزْبِرَةَ وَ الْجُبْنَ وَ أَكْلُ سُورِ الْفَأْرِ وَ الْبَوْلُ فِي الْمَاءِ الْوَاقِفِ وَ قِرَاءَةُ كِتَابَةِ الْقُبُورِ وَ الْمَشْيُ بَيْنَ امْرَأَتَيْنِ وَ إِقَاءَةُ الْقَمَلَةِ وَ الْحِجَامَةُ فِي النَّقْرَةِ.

(The book) 'Al Khisaal' – from his father, from Sa'ad, from Al Yaqteeny, from Al Dihqan, from Dorost, from Abdul Hameed,

'From Abu Al-Hassan^{asws} the 1st having said: 'Nine (traits) inherit the forgetfulness – eating the apple, meaning the sour apple, and the coriander, and the cheese; and eating left-overs of the mouse; and the urinating in the still waters; and reading the writings of the graves; and the walking between two women; and the louse droppings; and the cupping in the fovea''¹⁴⁰⁵.

2- ل، الخصال فيما أوصى به النبي ص لعلي ع مثله- وَ فِيهِ يَا عَلِيُّ ثَلَاثٌ يَرِدْنَ فِي الْحِفْظِ وَ يُذْهِبْنَ السُّقْمَ اللَّبَانُ وَ السَّوَاكُ وَ قِرَاءَةُ الْقُرْآنِ.

(The book) 'Al Khisaal' –

'Among what the Prophet^{saww} bequeathed with to Ali^{asws} – similar to it, and in it is: 'O Ali^{asws}! Three increase in the memory and remove the sickness – the frankincense, and brushing the teeth, and reciting the Quran''¹⁴⁰⁶.

دَعَاوَاتُ الرَّاؤُنْدِيِّ، قَالَ النَّبِيُّ ص يَا عَلِيُّ تِسْعٌ يُورِثُنَ النَّسْيَانَ وَ ذَكَرَ مِثْلَهُ وَ قَالَ يَا عَلِيُّ ثَلَاثٌ يُخَافُ مِنْهَا الْجُنُونُ التَّعَطُّطُ بَيْنَ الْقُبُورِ وَ الْمَشْيُ فِي حِفِّ وَاحِدٍ وَ الرَّجُلُ يَنَامُ وَحْدَهُ.

(The book) 'Dawaat' of Al Rawandy –

'The Prophet^{saww} said: 'O Ali^{asws}! Nine (traits) inherit the forgetfulness' – and mentioned similar to it, and said: 'O Ali^{asws}! Three (traits), the insanity is feared from it – the defecating between the graves, and the walking in one shoe, and the man sleeping alone''¹⁴⁰⁷.

3- أَقُولُ وَ رَوَى الصَّدُوقُ فِي مَنْ لَا يَخْضُرُهُ الْفَقِيهُ فِي طَيِّ وَصَايَا النَّبِيِّ ص- يَا عَلِيُّ تِسْعَةٌ أَشْيَاءٌ تُورِثُ النَّسْيَانَ أَكْلُ التُّفَّاحِ الْحَامِضِ وَ أَكْلُ الْكُزْبِرَةِ وَ الْجُبْنَ وَ سُورِ الْفَأْرِ وَ قِرَاءَةُ كِتَابَةِ الْقُبُورِ وَ الْمَشْيُ بَيْنَ امْرَأَتَيْنِ وَ طَرْحُ الْقَمَلَةِ وَ الْحِجَامَةُ فِي النَّقْرَةِ وَ الْبَوْلُ فِي الْمَاءِ الرَّاكِدِ.

I (Majlisi) am saying, 'And it is reported by Al Sadouq in (the book) 'Man La Yahzar Al Faqeeh' –

'In a fold of the advices of the Prophet^{saww}: 'O Ali^{asws}! Nine things inherit the forgetfulness – eating the sour apple, and eating the coriander, and the cheese, and left-overs of the mouse,

¹⁴⁰⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 61 H 1

¹⁴⁰⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 61 H 2 a

¹⁴⁰⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 61 H 2 b

and reading the writings on the graves, and the walking between two women, and the louse droppings, and the cupping in the fovea, and the urinating in the still waters”.¹⁴⁰⁸

4- مكا، مكارم الأخلاق عَنِ الصَّادِقِ عَنِ أَبِيهِ عَنِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: ثَلَاثٌ يَذْهَبْنَ بِالْبَلْغَمِ وَ يَزِدْنَ فِي الْحِفْظِ السِّوَاكُ وَ الصَّوْمُ وَ قِرَاءَةُ الْقُرْآنِ.

(The book) ‘Makarim Al Akhlaq’ –

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘Three do away the phlegm and increase in the memory – brushing the teeth, and the fasting, and reciting the Quran’.¹⁴⁰⁹

Explanation (Ahadeeth only)

قَوْلِهِ ع أَفْضَلُ أَعْمَالٍ أَتَيْتُ قِرَاءَةَ الْقُرْآنِ نَظْرًا.

His^{-saww} words: ‘The best deed of my^{-saww} community is reciting the Quran by looking at it’.

وَ رَوَى أَبُو الْوَزِيرِ بْنُ أَحْمَدَ الْأَنْجَرِيُّ فِي رِسَالَةِ طِبِّ النَّبِيِّ ص عَنْ سَيِّدِنَا رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: عَشْرُ خِصَالٍ يُورِثُ الرَّسْبَانَ أَكْلُ الْجُبِّيِّ وَ أَكْلُ سُورِ الْفَأْرَةِ وَ أَكْلُ التَّفَّاحَةِ الْحَامِضَةِ وَ الْجُلْجُلَانِ وَ الْحِجَامَةُ عَلَى النَّفْرَةِ وَ الْمَشْيُ بَيْنَ الْمَرَاتَيْنِ وَ النَّظَرُ إِلَى الْمَصْلُوبِ وَ إِلقاءُ الْعَمَلَةِ وَ قِرَاءَةُ كِتَابَةِ الْمَقْبَرَةِ.

And it is reported by Abu Al Wazeer Bin Ahmad Al Ab’hary –

‘In (the book) ‘Risaalat Tibb Al-Nabi^{-saww}’, from our chief Rasool-Allah^{-saww} having said: ‘Ten (traits) inherit the forgetfulness – eating the cheese, and eating the mouse left-overs, and eating the sour apple, and the coriander fruit, and the cupping done upon the fovea, and the walking between two women, and the looking at the crucified, and louse droppings, and reading the writings on the graves’.

وَ قَالَ ص عَلَيْكُمْ بِاللَّبَانِ فَإِنَّهُ يَمْسَحُ الْحُزْنَ عَنِ الْقَلْبِ كَمَا يَمْسَحُ وَ يُذَكِّي الْعَرَقَ عَنِ الْجَبِينِ وَ يَشُدُّ الظَّهْرَ وَ يَزِيدُ الْعَقْلَ وَ يُذَكِّي الدِّهْنَ وَ يَجْلُو الْبَصَرَ وَ يُذْهَبُ الرَّسْبَانُ.

And he^{-saww} said: ‘Upon you all is with the frankincense, for it wipes the grief from the hearts just as it wipes and purified the sweat from the forehead, and strengthens the back, and increase the intellect, and purifies the mind, and polishes the sight, and removes the forgetfulness’.

¹⁴⁰⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 61 H 3

¹⁴⁰⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 61 H 4

CHAPTER 62 – WHAT INHERITS THE WORRIES, AND THE SADNESS, AND THE ACCUSATION AND ITS REPELLING, AND WHAT IS THE REMEDY

1- ل، الخصال عن ابن الوليد عن مُحَمَّدِ الْعَطَّارِ وَ أَحْمَدَ بْنِ إِدْرِيسَ مَعاً عَنِ الْأَشْعَرِيِّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: اعْتَمَّ أَمِيرُ الْمُؤْمِنِينَ ع يَوْمًا فَقَالَ مِنْ أَيْنَ أَتَيْتُ فَمَا أَعْلَمُ أَيَّ جِلْسَتُ عَلَى عَتَبَةِ بَابٍ وَ لَا شَقَقْتُ بَيْنَ عَنَمٍ وَ لَا لَيْسْتُ سَرَاوِيلِي مِنْ قِيَامٍ وَ لَا مَسَحْتُ يَدِي وَ وَجَّهِي بِدَيْلِي.

(The book) 'Al Khisal' – from Ibn Al Waleed, from Muhammad Al Attar, and Ahmad Bin Idrees, both together from Al Ashary,

'Raising it to Abu Abdullah^{-asws} having said: 'One day Amir Al-Momineen^{-asws} was sad. He^{-asws} said: 'Where have you come from? I^{-asws} don't know my^{-asws} having sat on threshold of the door, nor have I^{-asws} parted (walking) between sheep, nor have I^{-asws} worn trousers while standing, nor have I^{-asws} wiped my hands and my^{-asws} face with the ends of clothes (sleeve etc.)'.¹⁴¹⁰

أَقُولُ وَ قَدْ رُوِيَ فِي بَعْضِ الْكُتُبِ عَنِ الْأَيْمَةِ ع أَنَّهُمْ قَالُوا إِنَّ أَحَدَ عَشَرَ شَيْئاً تُورِثُ الْعَمَّ الْمَشْيَ بَيْنَ الْأَعْنَامِ وَ نُبَسَ السَّرَاوِيلَ قَائِماً وَ قَصَّ شَعْرَ اللَّحْيَةِ بِالْأَسْنَانِ وَ الْمَشْيَ عَلَى قِشْرِ الْبَيْضِ وَ اللَّعِبَ بِالْحُصْيَةِ وَ الْإِسْتِنْجَاءَ بِالْيَمِينِ وَ الْمُعُودَ عَلَى عَتَبَةِ الْبَابِ وَ الْأَكْلَ بِالشِّمَالِ وَ مَسْحَ الْوَجْهِ بِالْأَذْيَالِ وَ الْمَشْيَ فِيمَا بَيْنَ الْقُبُورِ وَ الصَّحِكَ بَيْنَ الْمَقَابِرِ.

I (Majlisi) am saying, 'And it has been reported in one of the book,

'From the Imams^{-asws} having said: 'Eleven things inherit the sadness – the walking between the sheep, and wearing the trousers while standing, and clipping the beard hair with the teeth, and the walking upon egg shells, and the playing with the manhood, and washing the backside (from the toilet) with the right hand, and the sitting upon threshold of the door, and the eating with the left hand, and wiping the face with the ends of the clothes (sleeves etc.), and the walking between the graves, and the laughing between the graves'.¹⁴¹¹

2- ل، الخصال عن أبيه عن مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ مُحَمَّدِ بْنِ عِيسَى عَنِ رَجُلٍ عَنِ جَعْفَرِ بْنِ خَالِدٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: التُّشْرَةُ فِي عَشْرَةِ أَشْيَاءَ الْمَشْيَ وَ الرُّكُوبَ وَ الْإِزْتِمَاسَ فِي الْمَاءِ وَ النَّظَرَ إِلَى الْحُضْرَةِ وَ الْأَكْلَ وَ الشُّرْبَ وَ النَّظَرَ إِلَى الْمَرْأَةِ الْحَسَنَاءِ وَ الْجَمَاعَ وَ السَّوَاكَ وَ مُحَادَثَةَ الرِّجَالِ.

(The book) 'Al Khisaal' – from his father, from Muhammad Al Attar, from Al Ashary, from Muhammad Bin Isa, from a man, from Ja'far Bin Khalid,

'From Abu Abdullah^{-asws} having said: 'The remedy is in ten things – the walking, and the riding, and the immersing in the water, and the looking at the greenery, and the eating, and the drinking, and the looking at the beautiful wife, and matrimonial relationship, and brushing the teeth, and the discussion of men'.¹⁴¹²

¹⁴¹⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 62 H 1 a

¹⁴¹¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 62 H 1 b

¹⁴¹² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 62 H 2

3- ل، الخصال الطالقاني عن العديوي عن صهيب بن عبادة عن أبيه عن جعفر بن محمد عن أبيه عن جدّه ع قال: النشرة في عشرة أشياء في المشي و الركوب و الإتياس في الماء و النظر إلى الخضرة و الأكل و الشرب و الجماع و السواك و غسل الرأس بالخطيبي و النظر إلى المرأة الحسنة و محادثة الرجال.

(The book) 'Al Khisaal' – from Al Adawy, from Suheyb Bin Abbad, from his father,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'The remedy is in ten things – In the walking, and the riding, and immersing in the water, and looking at the greenery, and the eating, and the drinking, and matrimonial relationship, and brushing the teeth, and washing the head with the hibiscus water, and the looking at the beautiful wife, and the discussions of men''.¹⁴¹³

4- ل، الخصال الأتعمامة قال أمير المؤمنين ع غسل الثياب يذهب بهم و الحزن و هو طهور للصلاة.

(The book) 'Al Khisaal' –

'(The Hadeeth) 'Al-Arbamiya' – Amir Al-Momineen^{asws} said: 'Washing the clothes removes the worries and the grief, and it is a cleansing for the Salat''.¹⁴¹⁴

5- لي، الأماالي للصدوق عن أبيه عن سعد بن أيوب بن نوح عن ابن أبي عمير عن مثنى بن الوليد عن أبي بصير قال: قال لي أبو عبد الله ع أما تحزن أما تحتمن أما تألم

(The book) 'Al Amaali' of Al Sadouq – from his father, from Sa'ad, from Ayoub Bin Nuh, from Ibn Abu Umeyr, from Musanna Bin Al Waleed, from Abu Baseer who said,

'Abu Abdullah^{asws} said to me: 'Don't you feel sad? Don't you feel worried? Don't you feel pain?'

قلت بلى و الله

I said, 'Yes, by Allah^{azwj!}'

قال فإذا كان ذلك منك فادكر الموت و وحدتك في قبرك و سيلا عينيكي على خديك و تقطع أوصالك و أكل الدود من لحمك و بلاك و انقطاعك عن الدنيا فإن ذلك يحثك على العمل و يزدعك عن كثير من الحريص على الدنيا.

He^{asws} said: 'When that were to happen from you, then remember the death, and your loneliness in your grave, and flow your eyes (tears) upon your cheeks, and termination of your arrives, and the insects eating from your flesh, and your calamity, and your being cut off from the world, so that will urge you upon the (good) deeds, and deter you from many of the greed's upon the world''.¹⁴¹⁵

6- سن، المحاسن عن بكر بن صالح عن أبي عبد الله ع قال: شكنا نبي من الأنبياء إلى الله العم فامرته بأكل العنب.

¹⁴¹³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 62 H 3

¹⁴¹⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 62 H 4

¹⁴¹⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 62 H 5

(The book) 'Al Mahasin' – Bakr Bin Salih,

'From Abu Abdullah^{-asws} having said: 'A Prophet^{-as} from the Prophets^{-as} complained to Allah^{-azwj} of the sadness, so He^{-azwj} Commanded him^{-as} with eating the grapes".¹⁴¹⁶

7- سن، المحاسن عن القاسم الزيات عن أبان بن عثمان عن موسى بن العلاء عن أبي عبد الله ع قال: لما حسرت الماء عن عظام الموتى فرأى ذلك نوح ع جرعاً شديداً و اعتم لذلك فأوحى الله إليه أن كل العنب الأسود ليذهب غمك.

(The book) 'Al Mahasin' – from Al Qasim Al Zayyat, from Aban Bin Usman, from Musa Bin Al A'ala,

'From Abu Abdullah^{-asws} having said: 'When the (flood) waters uncovered from the bones of the dead, Noah^{-as} saw that. He^{-as} panicked with severe panic and was saddened at that. Allah^{-azwj} Revealed to him^{-as}: "Eat the black grapes to remove your sadness".¹⁴¹⁷

8- دَعَا الرَّاَوْنِدِيَّ، كَانَ النَّبِيُّ ص قَدِ اعْتَمَّ فَأَمَرَهُ جَبْرِئِيلُ ع أَنْ يَغْسِلَ رَأْسَهُ بِالْبَيْتْرِ.

(The book) 'Al Rawandy' –

'The Prophet^{-sawww} was sad, so Jibraeel^{-as} instructed him^{-sawww} to wash his^{-sawww} with the lotus".¹⁴¹⁸

وَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ وَجَدَ هَمًّا فَلَا يَدْرِي مَا هُوَ فَلْيَغْسِلْ رَأْسَهُ-

And Abu Abdullah^{-asws} said: 'O who feels worries and he does not know what it is (that worries him), let him wash his head'.

وَ قَالَ إِذَا تَوَلَّتِ الْهُمُومُ فَعَلَيْكَ بِلَا حَوْلٍ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

And he^{-asws} said: 'When the worries continue, upon you is with (saying), 'There is neither might nor strength except with Allah^{-azwj}".¹⁴¹⁹

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا أَهَمَّنِي ذَنْبٌ أَهْمَلْتُ بَعْدَهُ حَتَّى أَصَلِّيَ رَكَعَتَيْنِ.

Amir Al-Momineen^{-asws} said: 'A sin does not worry me^{-asws} if I^{-asws} am given respite (opportunity) until I^{-asws} prays two Cycles Salat".¹⁴²⁰

9- حِنَّةُ الْأَمَانِ، رَأَيْتُ فِي بَعْضِ كُتُبِ أَصْحَابِنَا مَا مَلَّحْصُهُ أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ ص وَ قَالَ يَا رَسُولَ اللَّهِ ص- إِيَّيْ كُنْتُ غَيِّبًا فَافْتَقَرْتُ وَ صَحِيحاً فَمَرَضْتُ وَ كُنْتُ مَقْبُولاً عِنْدَ النَّاسِ فَصَرْتُ مَبْعُوضاً وَ خَفِيفاً عَلَى قُلُوبِهِمْ فَصَرْتُ تَقِيلاً وَ كُنْتُ فَرْحَاناً فَاجْتَمَعَتْ عَلَيَّ الْهُمُومُ وَ قَدْ صَافَتْ عَلَيَّ الْأَرْضُ بِمَا رَحِبَتْ وَ أَجُولُ طُولِ هَمَارِي فِي طَلَبِ الرِّزْقِ فَلَا أَجِدُ مَا أَتَقَوْتُ بِهِ كَانَ اسْمِي قَدْ حُجِّي مِنْ دِيوَانِ الْأَرْزَاقِ

(The book) 'Junnat Al Amaan' –

¹⁴¹⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 62 H 6

¹⁴¹⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 62 H 7

¹⁴¹⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 62 H 8 a

¹⁴¹⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 62 H 8 b

¹⁴²⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 62 H 8 c

I saw in one of the books of or companion what it's summary is, 'A man came to the Prophet^{-saww} and said, 'O Rasool-Allah^{-saww}! I used to be rich, and I am (now) impoverished, and I was healthy and I am (now) sick, and I was acceptable in the presence of the people, and (now) I have become hateful, and I was light upon their hearts, and I have become heavy, and I was happy, and the worries gathered upon me and the earth has narrowed upon me with what I was welcomed, and I roam the lengthy (time) of my day in seeking the sustenance but I cannot find what I can have daily subsistence with. My name has been deleted from the register of the sustenance's!'

فَقَالَ لَهُ النَّبِيُّ ص يَا هَذَا لَعَلَّكَ تَسْتَعْمِلُ مَثِيرَاتِ الْهُمُومِ

The Prophet^{-saww} said to him: 'O you! Perhaps you are using the provokers of the worries!'

فَقَالَ وَ مَا مَثِيرَاتُ الْهُمُومِ

He said, 'And what are the provokers of the worries?'

قَالَ لَعَلَّكَ تَتَعَمَّمُ مِنْ فُعُودٍ أَوْ تَتَسَرَّوُلُ مِنْ قِيَامٍ أَوْ تَقْلِمُ أَظْفَارَكَ بِسِنَّتِكَ أَوْ تَمْسُحُ وَجْهَكَ بِذَيْلِكَ أَوْ تَبُولُ فِي مَاءٍ رَاكِدٍ أَوْ تَنَامُ مُنْبَطِحاً عَلَى وَجْهِكَ الْخَبِرِ.

He^{-asws} said: 'Perhaps you are wearing turban while sitting, or trouser while standing, or clipping your nails with your teeth, or wiping your face with your clothes ends (sleeves etc.), or you are urinating in the still waters, or you are sleeping prone upon your face' – the Hadeeth".¹⁴²¹

¹⁴²¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 62 H 9

CHAPTER 63 – THE MISCELLANEOUS

1- وَجَدْتُ بِحَظِّ الشَّيْخِ مُحَمَّدِ بْنِ عَلِيِّ الْجُبَعِيِّ نَقْلًا مِنْ حَظِّ الشَّهِيدِ قَدَسَ اللَّهُ رُوحَهُمَا قَالَ أَبُو عَبْدِ اللَّهِ ع لِحَمْرَ بْنِ يَزِيدَ إِذَا لَبَسْتَ ثَوْبًا جَدِيدًا فَقُلْ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ تَبَرُّوا مِنَ الْآفَةِ وَإِذَا أَحْبَبْتَ شَيْئًا فَلَا تُكْثِرْ ذِكْرَهُ فَإِنَّ ذَلِكَ بِمَا يَهْدُهُ وَإِذَا كَانَ لَكَ إِلَى رَجُلٍ حَاجَةٌ فَلَا تَشْتِمُهُ مِنْ خَلْفِهِ فَإِنَّ اللَّهَ يَرْفَعُ ذَلِكَ فِي قَلْبِهِ.

I (Majlisi) found in the handwriting of the sheykh Muhammad Bin Ali Al-Jufy, transmitting from the handwriting of the martyr, may Allah^{-azwj} Sanctify both their souls,

‘Abu Abdullah^{-asws} said to Umar Bin Yazeed: ‘When you wear new clothes, then say, ‘There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}’, you will be free from the afflictions; and when you love (to have) something, do not mention it frequently, for that is from what restricts it; and there was a need for you to a man, do not insult him from behind him (his back), for Allah^{-azwj} will Raise that in his heart’^{.1422}

CHAPTER 64 – WHAT IS BEFITTING IN CONDUCT OF THE WORKINGS AND WHAT IS NOT BEFITTING

1- كِتَابُ صِفَاتِ الشِّيْعَةِ، لِلصَّدُوقِ رَحِمَهُ اللهُ عَنِ الْحَسَنِ بْنِ أَحْمَدَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَبْدِ اللهِ بْنِ خَالِدِ الْكِنَانِيِّ قَالَ: اسْتَقْبَلَنِي أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَ وَ قَدْ عَلَّقْتُ سَمَكَةً بِيَدَيَّ قَالَ أَفْذِفْهَا إِلَيَّ لِأَكْرَهُ لِلرَّجُلِ السَّرِيَّ أَنْ يَحْمِلَ الشَّيْءَ الدَّيْنِيَّ بِنَفْسِهِ

(The book) 'Sifaat Al Shia' of Al Sadouq, may Allah^{-azwj} have Mercy on him, from Al-Hassan Bin Ahmad, from his father, from Muhammad Bin Ahmad, from Abdullah Bin Khalid Al Kinany who said,

'Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} met me and I had hung a fish in my hands. He^{-asws} said: 'Discard it! I^{-asws} dislike for the man walking carrying something lowly by himself'.

ثُمَّ قَالَ إِنَّكُمْ قَوْمٌ أَعْدَاؤُكُمْ كَثِيرٌ عَادَاكُمْ الْخَلْقُ يَا مَعْشَرَ الشِّيْعَةِ فَتَزَيَّنُوا لَهُمْ مَا قَدَرْتُمْ عَلَيْهِ.

Then he^{-asws} said: 'You (Shias) are a group, your enemies are many! The people are inimical to you, O community of Shias, adorn for them whatever you are able upon'.¹⁴²³

2- كِتَابُ الْغَارَاتِ لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّقْفِيِّ، رَفَعَهُ عَنْ صَالِحٍ أَنَّ جَدَّتَهُ أَتَتْ عَلِيًّا عَ وَ مَعَهُ تَمْرٌ يَحْمِلُهُ فَسَلَّمَتْ وَ قَالَتْ أَغْطِنِي هَذَا التَّمْرَ أَحْمِلُهُ

'Kitab Al Garaat' of Ibrahim Bin Muhammad Al Saqafy, raising it from Salih,

'His grandmother came to Ali^{-asws} and there were dates with him^{-asws} he^{-asws} was carrying. She greeted and said, 'Give me these dates, I shall carry it!'

قَالَ أَبُو الْعِيَالِ أَحَقُّ بِحَمْلِهِ

Abu Al-Iyal said, 'I am more rightful with carrying it!'

قَالَتْ وَ قَالَ أَلَا تَأْكُلِينَ مَعِي

She said, 'And he^{-asws} said: 'Will you eat with me?'

قَالَتْ قُلْتُ لَا أُرِيدُهُ

She said, 'I said, 'I don't want it'.

قَالَتْ فَانْطَلَقَ بِهِ إِلَى مَنْزِلِهِ ثُمَّ رَجَعَ وَ هُوَ مُرْتَدٍ بِتِلْكَ الْمِلْحَقَةِ وَ فِيهَا قُشُورُ التَّمْرِ فَصَلَّى بِالنَّاسِ فِيهَا الْجُمُعَةَ.

She said, 'He^{-asws} went with it to his^{-asws} house, then returned and he^{-asws} was wrapped in that quilt, and in it were peels of dates. He^{-asws} prayed the Friday Salat with the people in it'.¹⁴²⁴

¹⁴²³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 64 H 1

¹⁴²⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 64 H 2

CHAPTER 65 – ETIQUETTES OF HEADING TOWARDS A NEED

1- دَعَاوَاتُ الرَّاَوْنِدِيِّ، قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا أُرِدْتَ أَنْ تَأْخُذَ فِي حَاجَةٍ فَكُلْ كِسْرَةً بِمِلْحٍ فَهُوَ أَعَزُّ لَكَ وَ أَفْضَى لِلْحَاجَةِ وَ إِذَا أُرِدْتَ حَاجَةً فَاسْتَقْبِلْ إِلَيْهَا اسْتِقْبَالًا وَ لَا تَسْتَدْبِرْهَا اسْتِدْبَارًا.

(The book) 'Dawaat' of Al Rawandy –

'Abu Abdullah^{-asws} said: 'Whenever you want to take regarding a need, then eat a piece of bread (bread-crumbs) with salt for it is dearer for you and more fulfilling for the need, and when you want a need, then accept it with an acceptance, and do not turn around with a turning around".¹⁴²⁵

2- ب، قرب الإسناد عن ابن طريف عن ابن علقوان عن الصادق عن أبيه ع قَالَ: بَعَثَ رَسُولُ اللَّهِ ص عَلِيًّا ع فِي سَرِيَّةٍ ثُمَّ بَدَتْ لَهُ إِلَيْهِ حَاجَةٌ فَأَرْسَلَ إِلَيْهِ الْمُقَدَّادَ بْنَ الْأَسْوَدِ فَقَالَ لَهُ لَا تَصِخْ بِهِ مِنْ خَلْفِهِ وَ لَا عَنْ يَمِينِهِ وَ لَا عَنْ شِمَالِهِ وَ لَكِنْ جُزْءٌ ثُمَّ اسْتَقْبَلْهُ بِوَجْهِكَ فَقُلْ لَهُ يَقُولُ لَكَ رَسُولُ اللَّهِ كَذَا وَ كَذَا.

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

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} dispatched Ali^{-asws} in a battalion, then there was a change of mind for him^{-saww} to him^{-asws} for a need, so he^{-saww} sent Al-Miqdad Bin Al-Aswad^{-ra}. He^{-saww} said to him^{-ra}: 'Neither accompany him^{-asws} from behind him^{-asws}, nor on his^{-asws} right, nor on his^{-asws} left, but surpass him^{-asws}, then face him^{-asws} with your^{-ra} face. Say to him^{-asws}: 'Rasool-Allah^{-saww} says to you^{-asws}, such and such".¹⁴²⁶

¹⁴²⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 65 H 1

¹⁴²⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 65 H 2

CHAPTER 66 – A SUMMARY OF THE PROHIBITIONS WHICH ARE RELATED WITH ENTIRETY OF THE RULINGS FROM THE BENEVOLENT QURAN

الآيات

The Verses

البقرة وَ لَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ

(Surah) Al Baqarah - **and do not mischievous in the land, as mischief makers [2:60]**

و قال تعالى الَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ

And the Exalted Said: **Those who are breaking the Pact of Allah from after Covenanting it and are cutting asunder what Allah has Commanded to be joined, and are making mischief in the land; those are the losers [2:27]**

و قال تعالى وَ إِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَ لَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَ أَنْتُمْ تَشْهَدُونَ-

And the Exalted Said: **And when We Took your Covenant: You will not be shedding your blood nor will you be expelling your people out from their houses. Then you accepted and you were testifying. [2:84]**

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَ تُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَ الْعُدْوَانِ وَ إِنْ يَأْتُواكُمْ أُسَارَى فَغَادُوهُمْ وَ هُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَ فَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَ تَكْفُرُونَ فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَ يَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ وَ مَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

Then you are those who are killing yourselves, and are expelling a group of yours from their houses, backing each other against them with the sins and the aggression. And if they are coming to you as captives, you are ransoming them, and it was Prohibited upon you, their expulsion. Are you believing in part of the Book and disbelieving in a part (of it)? So what is a Recompense of the one from you who does that except disgrace in the life of the world? And on the Day of Judgment he would be Driven to the severe Punishment; and Allah is not heedless from what you are doing. [2:85]

و قال تعالى وَ الْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ

And the Exalted Said: **and Fitna (the strife) is more severe than the killing; [2:191]**

و قال تعالى وَ لَا تُلْفُتُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ

And the Exalted Said: **and cast not yourselves to destruction with your own hands, [2:195]**

النساء وَ لَأْمَرَهُمْ فَلْيُبَيِّنَنَّ آذَانَ الْأَنْعَامِ وَ لَأْمَرَهُمْ فَلْيَغَيِّرَنَّ خَلْقَ اللَّهِ

(Surah) Al Nisaa - **'and instruct them, so they will slit the ears of the cattle, and I will instruct them and they would change the nature (Created by) Allah'; [4:119]**

المائدة فِيمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعْنَاهُمْ وَ جَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَ نَسُوا حَظًّا مِمَّا دُكِّرُوا بِهِ وَ لَا تَرَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ

(Surah) Al Maidah - **But due to them breaking their Covenant, We Cursed them and Made their hearts harsh. They were altering the Speech from its place and they forgot a portion of what they had been reminded with; and you will not cease to be notified upon the treachery from them, except a few of them. [5:13]**

إلى قوله تعالى وَ مِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا دُكِّرُوا بِهِ

Up to Words of the Exalted: **And from those who are saying, 'We are Christians', We Took their Covenant, but they forgot a portion of what they were reminded with, [5:14]**

الأَنْعَامِ فُلن تَعَالَوْا أَتَانِ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَ بِالْوَالِدَيْنِ إِحْسَانًا وَ لَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِفْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَ إِيَّاهُمْ وَ لَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ وَ لَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَمْ وَصَّاءُكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ-

(Surah) Al Anaam - **Say: 'Come, I shall recite (regarding that) which your Lord has Prohibited upon you all – that you will not be associating anything with Him, and kindness with the parents, and you will not be killing your children due to destitution' - We are Sustaining you and them - 'And you will not approach the immoralities, whatever is apparent from these and what is hidden, nor will you be killing the soul which Allah has Prohibited, except with the right. That is (what) you have been Bequeathed with, perhaps you will understand' [6:151]**

وَ لَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَ أَوْفُوا الْكَيْلَ وَ الْمِيزَانَ بِالْقِسْطِ لَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَ إِذَا قُلْتُمْ فَاعْدُوا وَ لَوْ كَانَ ذَا قُرْبَىٰ وَ بَعْدَ اللَّهِ أَوْفُوا ذِكْرَكُمْ وَصَّاءُكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ-

And do not approach the wealth of the orphan except by that which is best until he reaches his maturity, fulfil the weight and the measure with the justice. We do not Encumber a soul except to its capacity. And when you speak, then be fair, and even it was a relative. And fulfil the Covenant of Allah. That is (what you) are Bequeathed with, perhaps you will be mindful [6:152]

وَ أَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَ لَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاءُكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ

And surely this one is My Straight Path, therefore obey him, and do not be following the ways (of others), for they will separate you from His Way. That is (what you) are Bequeathed with, perhaps you would be fearing [6:153]

الأعراف قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ وَ الْإِثْمَ وَ الْبَغْيَ بَعِيرَ الْحَقِّ وَ أَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَ أَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

(Surah) Al A'raaf - **Say: 'But rather, My Lord Prohibited the immoralities, whatever is apparent from these and whatever is hidden, and the sin, and the rebellion without the right, and that you associate with Allah what He did not Send down an Authorisation for, and that you say upon Allah what you don't know' [7:33]**

و قال وَ لَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا

And Said: **And do not make mischief in the earth after it has been set in order, [7:56]**

الأنفال وَ مَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مَكَاءً وَ تُصَدِّقُهُ فُدُوفُوا الْعَذَابِ بِمَا كُنْتُمْ تَكْفُرُونَ

(Surah) Al Anfaal' - **And it was not their Salat by the House (Kabah) except for whistling and clapping; therefore taste the Punishment due to what you were disbelieving [8:35]**

التوبة إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُجْلُونَ عَامًا وَ يُجْرِمُونَ عَامًا لِيُؤْطِقُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ زَيْنَ هُمْ سُوءُ أَعْمَالِهِمْ وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

(Surah) Al Tawbah - **But rather, the postponement (of the Sacred months) increases in the Kufr, whereby those who were committing Kufr strayed. They were violating it a year and sanctifying it a year, in order to adjust the number which Allah Forbade, so they could permit what Allah had Prohibited. The evil of their deeds was adorned for them, and Allah does not Guide the Kafir people [9:37]**

النحل إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَ الْإِحْسَانِ وَ إِتَاءِ ذِي الْقُرْبَى وَ يُنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ وَ الْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ-

(Surah) Al Nahl - **Surely Allah Commands with the justice, and the kindness, and giving to the near of kin, and Forbids from the immoralities, and the evil, and the tyranny. He Advises you, perhaps you would be mindful [16:90]**

وَ أَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَ لَا تَنْفُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَ قَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ-

And fulfil the Covenant of Allah when you were Covenanted and do not be breaking the oaths after its affirmation, and you have already made Allah as a surety upon you. Surely, Allah Knows what you are doing [16:91]

وَ لَا تَكُونُوا كَالَّذِي تَفْضَتْ عَزْمًا مِنْ بَعْدِ قُوَّةٍ أَنْكَانًا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَالًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ إِنَّمَا يَبُلُوكُمْ اللَّهُ بِهِ وَ لِيُبَيِّنَ لَكُمْ يَوْمَ الْقِيَامَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

And do not become like the one who breaks her yarn from after spinning it tightly, taking your oaths as a means of income between you that you could become a community which is more prosperous than (another) community. But rather, Allah is Trying you with him, and He will Clarify to you all on the Day of Judgment what you had been differing in [16:92]

إلى قوله تعالى وَ لَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَالًا بَيْنَكُمْ فَتَزِلَّ قَدَمٌ بَعْدَ ثُبُوتِهَا وَ تَذُوقُوا السُّوءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ وَ لَكُمْ عَذَابٌ عَظِيمٌ

Up to Words of the Exalted: ***And do not take your oaths as a means of deceit between you, for the feet would waver after its stability and you will taste the evil due to what you had been hindering from the Way of Allah, and for you would be a grievous Punishment [16:94]***

الشعراء أ تَبْتُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ

(Surah) Al Shoara - ***Are you building a sign on every elevation, (but you are only) amusing yourselves [26:128]***

وَ تَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ

And you are taking to strongholds, (thinking) perhaps you will be living eternally? [26:129]

وَ قَالَ تَعَالَى وَ لَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ

And the Exalted Said: ***and do not spread disturbance in the land, making mischief [26:183]***

الْفُصص وَ لَا تَبْغِ الْفُسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ

(Surah) Al Qasas - ***and do not seek the mischief in the land, surely Allah does not Love the mischief-makers [28:77].***

CHAPTER 67 – SUMMARY OF PROHIBITION BY THE PROPHET^{-saww} AND ITS MISCELLANEOUS

1- لي، الأماالي للصدوق عن حمزة بن محمد العلوي عن عبد العزيز بن محمد بن عيسى الأبهري عن محمد بن زكريا الجوهري العلابي عن شعيب بن واقد عن الحسين بن زيد عن الصادق جعفر بن محمد عن أبيه عن أبيه عن أمير المؤمنين ع قال: نهى رسول الله ص عن الأكل على الجنابة و قال إنه يورث الفقر و نهى عن تقليم الأظفار بالأسنان و عن السواك في الحمام و التنجيع في المساجد

(The book) 'Al Amaali' of Al Sadouq – from Hamza Bin Muhammad Al Alawy, from Abdul Aziz Bin Muhammad Bin Isa Al Ab'hary, from Muhammad Bin Zakariya Al Jowfary Al Galali, from Shueyb Bin Waqid, from Al-Husayn Bin Zayd,

'From Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'Rasool-Allah^{-saww} prohibited from the eating while being upon the sexual impurity and said: 'It inherits the poverty', and prohibited from clipping the nails with the teeth, and from brushing the teeth in the bathhouse, and the spitting in the Masjids.

و نهى عن أكل سُفْرِ الْفَأْرَةِ وَ قَالَ لَا تَجْعَلُوا الْمَسَاجِدَ طُرُقًا حَتَّى تُصَلُّوا فِيهَا رَكْعَتَيْنِ وَ نَهَى أَنْ يَبُولَ أَحَدٌ تَحْتَ شَجَرَةٍ مُثْمِرَةٍ أَوْ عَلَى قَارِعَةِ الطَّرِيقِ وَ نَهَى أَنْ يَأْكُلَ الْإِنْسَانُ بِشِمَالِهِ وَ أَنْ يَأْكُلَ وَ هُوَ مُتَّكِيٌّ وَ نَهَى أَنْ يُحْصَصَ الْمَقَابِرُ وَ تُصَلَّى فِيهَا

And he^{-saww} prohibited from eating the left-overs of the mouse and said: 'Do not make the Masjids into roads until you have prayed two Cycles in it', and he^{-saww} prohibited from anyone urinating beneath a fruit-bearing tree, or upon the middle of the road, and he^{-saww} prohibited the person from eating with his left hand, and from eating while he is leaning, and prohibited from plastering the graves and to be praying in these.

وَ قَالَ إِذَا اغْتَسَلَ أَحَدُكُمْ فِي فَضَاءٍ مِنَ الْأَرْضِ فَلْيُحَازِرْ عَلَى عَوْرَتِهِ وَ لَا يَشْرَبَنَّ أَحَدُكُمْ الْمَاءَ مِنْ عِنْدِ عُرْوَةِ الْإِنَاءِ فَإِنَّهُ مُجْتَمِعُ الْوَسْخِ

And he^{-saww} said: 'When one of you washes in an open space from the earth, let be cautious upon his genitals, and not one should drink the water from the handle of the utensil for it is a collection of the dirt'.

وَ نَهَى أَنْ يَبُولَ أَحَدٌ فِي الْمَاءِ الرَّائِدِ فَإِنَّهُ مِنْهُ يَكُونُ دَهَابُ الْعَقْلِ وَ نَهَى أَنْ يَمْشِيَ الرَّجُلُ فِي فَرْدٍ نَعْلٍ أَوْ يَتَنَعَلَ وَ هُوَ قَائِمٌ وَ نَهَى أَنْ يَبُولَ الرَّجُلُ وَ فَرَجُهُ بَادٍ لِلشَّمْسِ أَوْ لِلْقَمَرِ

And he^{-saww} prohibited from anyone urinating in the still waters for from it will happen the decline of the intellect, and he^{-saww} prohibited from the man walking in one slipper, or wearing the slippers while standing; and he prohibited from the man urinating and his genitals are manifest to the sun or the moon.

وَ قَالَ إِذَا دَخَلْتُمْ الْغَائِطَ فَتَجَنَّبُوا الْقِبْلَةَ وَ نَهَى عَنِ الرَّثَةِ عِنْدَ الْمُصِيبَةِ وَ نَهَى عَنِ النَّيَاحَةِ وَ الْإِسْتِمَاعِ إِلَيْهَا وَ نَهَى عَنِ اتِّبَاعِ النِّسَاءِ الْجَنَائِزِ

And he^{-saww} said: 'When you enter the toilet, then turn aside from the Qiblah', and he^{-saww} prohibited from the shouting during the calamity, and he^{-saww} prohibited from the wailing and the listening intently to it, and he^{-saww} prohibited from the women following a funeral.

وَهِيَ أَنْ يُحَى شَيْءٌ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ بِالْبِرَاقِ أَوْ يُكْتَبَ مِنْهُ وَهِيَ أَنْ يَكْذِبَ الرَّجُلُ فِي رُؤْيَاةٍ مُتَعَمِّدًا وَقَالَ يُكَلِّفُهُ اللَّهُ يَوْمَ الْقِيَامَةِ أَنْ يَغْتَدَّ شَعِيرَةً وَمَا هُوَ بِعَاقِبِهَا

And he^{-saww} prohibited from anything being deleted from the Book of Allah^{-azwj} Mighty and Majestic with the saliva, or writing from it, and he^{-saww} prohibited from the man deliberately lying regarding his dream, and he^{-saww} said: 'Allah^{-azwj} will Encumber him on the Day of Qiyamah to tie his (one) hair, and he will not be (able to) untie it'.

وَهِيَ عَنِ التَّصَاوِيرِ وَقَالَ مَنْ صَوَّرَ صُورَةً كَلَّفَهُ اللَّهُ يَوْمَ الْقِيَامَةِ أَنْ يَنْفُخَ فِيهَا وَ لَيْسَ بِنَافِخٍ وَهِيَ أَنْ يُحْرِقَ شَيْءٌ مِنَ الْحَيَوَانِ بِالنَّارِ وَهِيَ عَنْ سَبِّ الدِّبِكِ وَقَالَ إِنَّهُ يُؤَفِّظُ لِلصَّلَاةِ وَهِيَ أَنْ يَدْخُلَ الرَّجُلُ فِي سَوْمِ أَخِيهِ الْمُسْلِمِ

And he^{-saww} prohibited from the pictures, and said: 'One who draws a picture, Allah^{-azwj} will Encumber him on the Day of Qiyamah to blow (soul) into it, and he will not be able to', and he^{-saww} prohibited from burning anything from the animal with the fire, and he^{-saww} prohibited from reviling the rooster, and said: 'It awakens for the Salat', and he^{-saww} prohibited from the man entering (interfering) into a bargain of his Muslim brother.

وَهِيَ أَنْ يُكْتَرِ الْكَلَامَ عِنْدَ الْمُجَامَعَةِ وَقَالَ مِنْهُ يَكُونُ حَرَسُ الْوَلَدِ وَقَالَ لَا تُبَيِّتُوا الْقُمَامَةَ فِي بُيُوتِكُمْ وَأَخْرِجُوهَا نَهَارًا فَإِنَّهَا مَقْعَدُ الشَّيْطَانِ وَقَالَ لَا يَبِيئُ أَحَدٌ وَ يَدُهُ عَمْرَةٌ فَإِنْ فَعَلَ فَأَصَابَهُ لَمَمُ الشَّيْطَانِ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ

And he^{-saww} prohibited from a lot of talk during the sexual intercourse, and said: 'From it will be the mute child', and he^{-saww} said: 'Do not let the garbage spend the night in your houses, and take it out at daytime, for it is a seat of the Satan^{-la}, and he^{-saww} said: 'Not one of you should spend the night and his hand is pressed. If he were to do so, and the touch of Satan^{-la} afflicts him, he should not blame except himself'.

وَهِيَ أَنْ يَسْتَنْجِيَ الرَّجُلُ بِالرَّوْثِ وَهِيَ أَنْ تُخْرَجَ الْمَرْأَةُ مِنْ بَيْتِهَا بِغَيْرِ إِذْنِ زَوْجِهَا فَإِنْ حَرَجَتْ لَعَنَهَا كُلُّ مَلَكٍ فِي السَّمَاءِ وَكُلُّ شَيْءٍ تَمُرُّ عَلَيْهِ مِنَ الْحَيِّ وَالْإِنْسِ حَتَّى تَرْجِعَ إِلَى بَيْتِهَا

And he^{-saww} prohibited from the man cleaning himself of the toilet with the animal dung, and he^{-saww} prohibited the woman from going out from her house without permission of her husband, for if she were to go out, she will be cursed by every Angel in the sky, and all things rained upon, from the Jinn and the human, until she returns to her house.

وَهِيَ أَنْ تَتَرَبَّصَ الْمَرْأَةُ لِغَيْرِ زَوْجِهَا فَإِنْ فَعَلَتْ كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ يُحْرِقَهُ بِالنَّارِ وَهِيَ أَنْ تَتَكَلَّمَ الْمَرْأَةُ عِنْدَ غَيْرِ زَوْجِهَا وَغَيْرِ ذِي حَرَمٍ مِنْهَا أَكْثَرَ مِنْ خَمْسِ كَلِمَاتٍ بِمَا لَا بُدَّ لَهَا مِنْهُ

And he^{-saww} prohibited from the woman to adorn for other than her husband. If she were to do so, there would be a right upon Allah^{-azwj} Mighty and Majestic to Burn him (her) with the Fire, and he^{-saww} prohibited from the woman talking in the presence of other than her

husband and other than the one with sanctity, from it is more than five phrases from what there is no escape for him from it.

وَهِيَ أَنْ تُبَايِرَ الْمَرْأَةَ الْمَرْأَةَ لَيْسَ بَيْنَهُمَا ثَوْبٌ وَ هِيَ أَنْ تُحَدِّثَ الْمَرْأَةَ الْمَرْأَةَ بِمَا تَخْلُو بِهِ مَعَ زَوْجِهَا وَ هِيَ أَنْ يُجَامِعَ الرَّجُلُ أَهْلَهُ مُسْتَقْبِلَ الْقِبْلَةِ وَ عَلَى ظَهْرِ طَرِيقٍ عَامِرٍ فَمَنْ فَعَلَ ذَلِكَ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ

And he^{-saww} prohibited from the woman hugging the woman not having any clothes between the two, and he^{-saww} prohibited from the woman discussing with the woman with what she had been alone with, with her husband, and he^{-saww} prohibited from the man having sex with his wife facing the Qiblah, and upon the back of the road there is habitation on the back of the road. The one who does that, upon him is Curse of Allah^{-azwj}, and the Angels, and the people altogether.

وَ هِيَ أَنْ يَقُولَ الرَّجُلُ لِلرَّجُلِ زَوِّجْنِي أُخْتَكَ حَتَّى أَرْوِّجَكَ أُخْتِي- وَ هِيَ إِثْنَانِ الْعَرَّافِ وَ قَالَ مَنْ أَنَاهُ وَ صَدَّقَهُ فَقَدْ بَرَى بِمَا أَنْزَلَ اللَّهُ عَلَى مُحَمَّدٍ ص- وَ هِيَ عَنِ اللَّعِبِ بِالْتَرْدِ وَ الشِّطْرُنْجِ وَ الْكُوبَةِ وَ الْعَرِطَبَةِ وَ هِيَ الطُّنْبُورُ وَ الْعُودُ يَعْنِي الطَّبْلَ

And he^{-saww} prohibited from the man saying to the man, 'Get me married to your sister until I get you married to my sister', and he^{-saww} prohibited going to the sooth-sayer, and he^{-saww} said: 'One who goes to him and ratifies him, so he is disavowed from what Allah^{-azwj} had Revealed unto Muhammad^{-saww}', and he^{-saww} prohibited from the playing with the dice, and the chess, and the hearts (cards), and 'Al-Artabah', and it is the tambourine, and 'Al-Oud', meaning the drum.

وَ هِيَ عَنِ الْغَيْبَةِ وَ الْإِسْتِمَاعِ إِلَيْهَا وَ هِيَ عَنِ النَّمِيمَةِ وَ الْإِسْتِمَاعِ إِلَيْهَا وَ قَالَ لَا يَدْخُلُ الْجَنَّةَ قَتَّاتٌ يَعْنِي نَمَامًا وَ هِيَ عَنِ إِجَابَةِ الْفَاسِقِينَ إِلَى طَعَامِهِمْ وَ هِيَ عَنِ الْيَمِينِ الْكَاذِبَةِ وَ قَالَ إِهْمَا تَتْرُكُ الدِّيَارَ بِلَا قَعِ

And he^{-saww} prohibited from the backbiting and the listening intently to it, and he^{-saww} prohibited from the gossip and the listening intently to it, and he^{-saww} said: 'A 'Qattat', meaning a gossip will not enter the Paradise', and he^{-saww} prohibited from answering the (invitation by) mischief-makers to their meal, and he^{-saww} prohibited from the false oath, and he^{-saww} said: 'It leaves the homes vacant'.

وَ قَالَ مَنْ حَلَفَ بِبَيْمَانٍ كَاذِبَةٍ صَبْرًا لِيَقْطَعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ وَ هُوَ عَلَيْهِ غَضَبَانُ إِلَّا أَنْ يَتُوبَ وَ يَرْجِعَ وَ هِيَ عَنِ الْجُلُوسِ عَلَى مَائِدَةٍ يُشْرَبُ عَلَيْهَا الْخَمْرُ وَ هِيَ أَنْ يُدْخَلَ الرَّجُلُ حَلِيلَتَهُ إِلَى الْحَمَّامِ

And he^{-saww} said: 'One who swears with a false oath in contention in order to cut out some wealth of a Muslim person with it will meet Allah^{-azwj} Mighty and Majestic, and He^{-azwj} will be Angered upon him, except if he were to repent and retracts', and he^{-saww} prohibition from sitting upon a table the wine is being drunk upon it, and he^{-saww} prohibited from the man entering his concubine into the bathhouse.

وَ قَالَ لَا يَدْخُلُ أَحَدُكُمْ الْحَمَّامَ إِلَّا بِمَنْزَرٍ وَ هِيَ عَنِ الْمُحَادَثَةِ الَّتِي تَدْعُو إِلَى غَيْرِ اللَّهِ وَ هِيَ عَنِ تَصْنِيفِ الْوَجْهِ وَ هِيَ عَنِ الشُّرْبِ فِي آيَةِ الذَّهَبِ وَ الْفِضَّةِ وَ هِيَ عَنِ نُبْسِ الْحَرِيرِ وَ الدِّيَنَاجِ وَ الْقَرِّ لِلرِّجَالِ فَأَمَّا لِلنِّسَاءِ فَلَا نَأْسَ

And he^{-saww} said: 'Not one of you should enter the bathhouse except with (wearing an) apron', and he^{-saww} prohibited from the discussions which call to other than Allah^{-azwj}, and he^{-saww} prohibited from the slapping the cheek, and he^{-saww} prohibited from drinking in a golden and silver containers, and he^{-saww} prohibited the man from wearing the silk and the brocade and fur (Al-Qazz). As for the women, there is no problem.

وَهَيَّ أَنْ يُبَاعَ التَّمَارُ حَتَّى يَزْهُوَ يَعْنِي يَصْفَرُّ أَوْ يَحْمَرُّ وَ هَيَّ عَنِ الْمُحَاقَلَةِ يَعْنِي بَيْعَ التَّمْرِ بِالرُّطْبِ وَالْعَنْبِ بِالرَّيْبِ وَمَا أَشْبَهَ ذَلِكَ وَ هَيَّ عَنْ بَيْعِ التَّرْدِ وَالسِّطْرُنْجِ وَقَالَ مَنْ فَعَلَ ذَلِكَ فَهُوَ كَأَكْلِ لَحْمِ الْخَنزِيرِ

And he^{-saww} prohibited from selling the fruits until they blossom, meaning become yellow, or red; and he^{-saww} prohibited from 'Al Mohaqalah', meaning selling the wet dates with the dry dates, and the grapes with the raisings, and what resembles that; and he^{-saww} prohibited from selling the dice and the chess, and said: 'One who does that, he is like an eater of the flesh of swine'.

وَهَيَّ عَنْ بَيْعِ الْحُمُرِ وَأَنْ تُشْتَرَى الْحُمُرُ وَأَنْ تُسْمَى الْحُمُرُ وَقَالَ ع لَعَنَ اللَّهُ الْحُمُرَ وَعَاصِرَهَا وَغَارِسَهَا وَشَارِبَهَا وَسَاقِيَهَا وَبَائِعَهَا وَمُشْتَرِيَهَا وَ أَكَلَ تَمْنِيهَا وَ حَامِلَهَا وَ الْمَحْمُولَةَ إِلَيْهِ

And he^{-saww} prohibited from selling the wine, and from buying the wine, and from quenching the wine, and said: 'May Allah^{-azwj} Curse its squeezer, and its planter, and its drinker, and its quencher, and its seller, and its buyer, and eater of its price, and its carrier, and from it being carried to him'.

وَقَالَ ع مَنْ شَرِبَهَا لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ يَوْمًا وَإِنْ مَاتَ وَ فِي بَطْنِهِ شَيْءٌ مِنْ ذَلِكَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَسْقِيَهُ مِنْ طِينَةِ حَبَالٍ وَ هُوَ صَدِيدُ أَهْلِ النَّارِ وَ مَا يُخْرَجُ مِنْ فُرُوجِ الرِّئَاةِ فَيَجْتَمِعُ ذَلِكَ فِي قُدُورٍ حَهَنَمَ فَيَشْرَبُهَا أَهْلُ النَّارِ فَ يَصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَ الْجَلُودُ

And he^{-saww} said: 'One who drinks it, his Salat will not be Accepted for forty days, and if he were to die and there was something from that in his belly, there would be a right upon Allah^{-azwj} that He^{-azwj} Quenches him from the clay of 'Khabal', and it is pus of the inhabitants of the Fire, and what emerges from the genitals of the adulteresses. That collects in pots of Hell, so the inhabitants of the Fire will drink it, **Due to it would melt whatever is in their bellies and the skins [22:20]**.

وَهَيَّ عَنْ أَكْلِ الرِّبَا وَ شَهَادَةِ الرُّورِ وَ كِتَابَةِ الرِّبَا وَقَالَ ع- إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَعَنَ أَكِلَ الرِّبَا وَ مُوَكَّلَهُ وَ كَاتِبَهُ وَ شَاهِدِيهِ

And he^{-saww} prohibited from consuming the interest (usury), and the false testimony, and writing the interest-based agreement, and he^{-asws} said: 'Allah^{-azwj} Mighty and Majestic has Cursed the consumer of the interest, and its feeder, and its writer (of the agreement), and its two witnesses'.

وَهَيَّ عَنْ بَيْعٍ وَ سَلْفٍ وَ هَيَّ عَنْ بَيْعَيْنِ فِي بَيْعٍ وَ هَيَّ عَنْ بَيْعٍ مَا لَيْسَ عِنْدَكَ وَ هَيَّ عَنْ بَيْعٍ مَا لَمْ يُضْمَنْ وَ هَيَّ عَنْ مُصَافَحَةِ الدَّيْمِيِّ وَ هَيَّ عَنْ أَنْ يُنْشَدَ الشُّعْرُ أَوْ تُنْشَدَ الصَّلَاةُ فِي الْمَسْجِدِ

And he^{-saww} prohibited from selling and borrowing; and he^{-saww} prohibited from two sales in one sale; and he^{-saww} prohibited from selling what isn't in your possession; and he^{-saww} prohibited from selling what is not guaranteed; and he^{-saww} prohibited from shaking hands

with the Zimmy; and he^{-saww} prohibited from reciting the poetry and looking for the lost items in the Masjid.

وَهُى أَنْ يُسَلَّ السَّيْفُ فِي الْمَسْجِدِ وَ هَمَى عَنْ ضَرْبِ وُجُوهِ الْبَهَائِمِ وَ هَمَى أَنْ يَنْظُرَ الرَّجُلُ إِلَى عَوْرَةِ أَخِيهِ الْمُسْلِمِ وَ قَالَ مَنْ تَأَمَّلَ عَوْرَةَ أَخِيهِ الْمُسْلِمِ لَعْنَهُ سَبْعُونَ أَلْفَ مَلَكٍ وَ هَمَى الْمَرْأَةُ أَنْ تَنْظُرَ إِلَى عَوْرَةِ الْمَرْأَةِ

And he^{-saww} prohibited from unsheathing the sword in the Masjid; and he^{-saww} prohibited from striking faces of the animals; and he^{-saww} prohibited the man from looking at the nakedness of his Muslim brother, and said: 'One who ponders on the nakedness of his Muslim brother, seventy thousand Angels will curse him'; and he^{-saww} prohibited the woman from looking at the nakedness of the woman.

وَ هَمَى أَنْ يُنْفَخَ فِي طَعَامٍ أَوْ فِي شَرَابٍ أَوْ يُنْفَخَ فِي مَوْضِعِ السُّجُودِ وَ هَمَى أَنْ يُصَلِّيَ الرَّجُلُ فِي الْمَقَابِرِ وَ الطُّرُقِ وَ الْأَرْحِيَةِ وَ الْأُودِيَةِ وَ مَرَابِضِ الْإِبِلِ وَ عَلَى ظَهْرِ الْكَعْبَةِ وَ هَمَى عَنْ قَتْلِ النَّحْلِ وَ هَمَى عَنْ الْوَسْمِ فِي وُجُوهِ الْبَهَائِمِ

And he^{-saww} prohibited from blowing into food, or into a drink, or blowing in a place of Sajdah; and he^{-saww} prohibited the man from praying Salat among the graves, and the roads, and the resting places, and the valleys, and the pens of camels, and on the back (top) of the Kabah; and he^{-saww} prohibited from killing the bees and he^{-saww} prohibited from branding in the faces of the animals'.

وَ هَمَى أَنْ يُحْلَفَ بِغَيْرِ اللَّهِ وَ قَالَ مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ وَ هَمَى أَنْ يُحْلِفَ الرَّجُلُ بِسُورَةٍ مِنْ كِتَابِ اللَّهِ وَ قَالَ مَنْ حَلَفَ بِسُورَةٍ مِنْ كِتَابِ اللَّهِ فَعَلَيْهِ بِكُلِّ آيَةٍ مِنْهَا يَمِينٌ فَمَنْ شَاءَ بَرَّ وَ مَنْ شَاءَ فَجَرَ

And he^{-saww} prohibited from swearing by other than Allah^{-azwj}, and said: 'One who swears by other than Allah^{-azwj} so he isn't in anything from Allah^{-azwj}'; and he^{-saww} prohibited the man from swearing by a Chapter from the Book of Allah^{-azwj}, and Said: 'One who swears by a Chapter from the Book of Allah^{-azwj}, upon him, with every Verse from it, is an oath, so the one desires, righteous, and the one who desires, immoral'.

وَ هَمَى أَنْ يَقُولَ الرَّجُلُ لِلرَّجُلِ لَا وَ حَيَاتِكَ وَ حَيَاتِكَ وَ هَمَى أَنْ يُفْعَدَ الرَّجُلُ فِي الْمَسْجِدِ وَ هُوَ جُنُبٌ وَ هَمَى عَنِ التَّعَرِّيِ بِاللَّبْلِ وَ النَّهَارِ وَ هَمَى عَنِ الْحِجَامَةِ يَوْمَ الْأَرْبَعَاءِ وَ الْجُمُعَةِ وَ هَمَى عَنِ الْكَلَامِ يَوْمَ الْجُمُعَةِ وَ الْإِمَامُ يُحْطَبُ فَمَنْ فَعَلَ ذَلِكَ فَقَدْ لَعَا وَ مَنْ لَعَا فَلَا جُمُعَةَ لَهُ

And he^{-saww} prohibited the man from saying to the man, 'No, by your life', and 'Life of so and so'; and he^{-saww} prohibited the man from sitting in the Masjid while he is with sexual impurity; and he^{-saww} prohibited from nudity by the night and day; and he^{-saww} prohibited from getting cupping done on the day of Wednesday and the Friday; and he^{-saww} prohibited from the talking on the day of Friday while the prayer leader is addressing. The one who does vain talk, there is no Friday Salat for him.

وَ هَمَى عَنِ التَّحْنُتِ بِخَاتَمِ صُفْرٍ أَوْ حَدِيدٍ وَ هَمَى أَنْ يُنْفَسَ شَيْءٌ مِنَ الْحَيَوَانَ عَلَى الْحَاتِمِ وَ هَمَى عَنِ الصَّلَاةِ فِي ثَلَاثِ سَاعَاتٍ عِنْدَ طُلُوعِ الشَّمْسِ وَ عِنْدَ غُرُوبِهَا وَ عِنْدَ اسْتِوَائِهَا وَ هَمَى عَنِ صِيَامِ سِتَّةِ أَيَّامٍ يَوْمِ الْفِطْرِ وَ يَوْمِ الشُّكِّ وَ يَوْمِ النَّحْرِ وَ أَيَّامِ التَّشْرِيقِ

And he^{-saww} prohibited from wearing the ring of yellow (gold), or iron; and he^{-saww} prohibited from engraving something from the animals upon the ring; and he^{-saww} prohibited from the

Salat in three timings – at the emergence of the sun, and at it's setting, and during its evenness (midday); and he^{-saww} prohibited from fasting for six years – the day of (Eid) Al-Fitr, and the day of doubt (in moonsighting), and the day of sacrifice (Al-Azha), and the days of Al-Tashreeq (11th, 12th & 13th Zilhajj).

وَهُى أَنْ يُشْرَبَ الْمَاءُ كَرَعًا كَمَا تَشْرَبُ الْبَهَائِمُ - وَ قَالَ اشْرَبُوا بِأَيْدِيكُمْ فَإِنَّمَا أَفْضَلُ أَوْ أَيْدِيكُمْ وَ هِيَ عَنِ الْبِرَاقِ فِي الْبَيْرِ الَّتِي يُشْرَبُ مِنْهَا وَ هِيَ أَنْ يُسْتَعْمَلَ أَحْبَرٌ حَتَّى يُعْلَمَ مَا أُجْرُهُ

And he^{-saww} prohibited from drinking the water gulping like what the beasts drink, and he^{-saww} said: 'Drink with your hands for these are the best of your utensils'; and he^{-saww} prohibited from the spitting into the well which is drunk from; and he^{-saww} prohibited from employing a worker until he know what his wages are.

وَ هِيَ عَنِ الْمُهْجَرَانِ فَإِنْ كَانَ لَا بُدَّ فَاعِلًا لَا يَهْجُرُ أَحَاهُ أَكْثَرَ مِنْ ثَلَاثَةِ أَيَّامٍ فَمَنْ كَانَ مُهَاجِرًا لِأَخِيهِ أَكْثَرَ مِنْ ذَلِكَ كَانَتْ النَّارُ أَوْلَى بِهِ وَ هِيَ عَنْ بَيْعِ الذَّهَبِ وَ الْفِضَّةِ بِالسَّبِيغَةِ وَ هِيَ عَنْ بَيْعِ الذَّهَبِ بِالذَّهَبِ زِيَادَةً إِلَّا وَزْنًا يوزن

And he^{-saww} prohibited from two people forsaking each other. If there was no escape from doing so, he should not forsake (abandon) his brother more than three days, so the one who were to forsake his brother more than that, the Fire will be foremost with him'; and he^{-saww} prohibited from selling the gold and silver for credit; and he^{-saww} prohibited from selling the gold for more gold except weight by weight.

وَ هِيَ عَنِ الْمَدْحِ وَ قَالَ اخْتُوا فِي وُجُوهِ الْمَدَاحِينَ الثَّرَابِ وَ قَالَ ص مَنْ تَوَلَّى حُصُومَةَ ظَلَمٍ أَوْ أَعَانَ عَلَيْهَا ثُمَّ نَزَلَ بِهِ مَلَكُ الْمَوْتِ قَالَ لَهُ أَبَشِيرُ بِلَعْنَةِ اللَّهِ وَ نَارِ جَهَنَّمَ وَ بِئْسَ الْمَصِيرُ

And he^{-saww} prohibited from the praise, and said: 'Pour the dirt in the faces of the praising ones!' and he^{-saww} said: 'One prolonging a dispute is unjust, or assists upon it, then the Angel of death descends with him. He says to him: 'Receive news of the Curse of Allah^{-azwj} and Fire of Hell, and it is an evil destination'.

وَ قَالَ مَنْ مَدَحَ سُلْطَانًا جَائِرًا وَ تَخَفَّ وَ تَضَعَّعَ لَهُ طَمَعًا فِيهِ كَانَ قَرِينَهُ إِلَى النَّارِ وَ قَالَ ص قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ لَا تُزَكُّوا إِلَى الَّذِينَ ظَلَمُوا فَتَمَسَّكُمْ النَّارُ وَ قَالَ ص مَنْ دَلَّ جَائِرًا عَلَى جَوْرِ كَانَ قَرِينًا هَامَانًا فِي جَهَنَّمَ

And he^{-saww} said: 'One who praises a tyrannical ruler, and lightens and beseeches to him being greedy regarding him, would be his pair to the Fire'; and he^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Says: **And you should not incline towards those who are unjust, so the Fire would touch you, [11:113]**; and he^{-saww} said: 'One who points a tyrant to a tyranny would be a pair of Haman^{-la} in Hell.

وَ مَنْ بَنَى بُنْيَانًا رِيَاءً وَ مُنْعَةً حُمَلَهُ يَوْمَ الْقِيَامَةِ مِنَ الْأَرْضِ السَّابِعَةِ وَ هُوَ نَارٌ تَشْتَعِلُ ثُمَّ يَطَّوَّقُ فِي عُنُقِهِ وَ يُلْقَى فِي النَّارِ فَلَا يَحْسِبُهُ شَيْءٌ مِنْهَا دُونَ قَعْرِهَا إِلَّا أَنْ يَثُوبَ قَبْلَ يَا رَسُولَ اللَّهِ ص كَيْفَ بَنَى رِيَاءً وَ سَمِعَهُ قَالَ بَنَى فَضَّلًا عَلَى مَا يَكْفِيهِ اسْتِطَالَةٌ مِنْهُ عَلَى جِيرَانِهِ وَ مُبَاهَاةٌ لِإِحْوَانِهِ

And one who builds a building to show-off and reputation will carry it on the Day of Qiyamah, from the seventh earth, and it is a flame inflamed, then it will be collared in his neck and he will be thrown into the Fire. Nothing will withhold him from it besides its bottom, except if he

were to repent'. It was said, 'O Rasool-Allah^{-sawww}! How does he build to show-off and reputation?' He^{-sawww} said: 'He builds surplus over what suffices him, being arrogant from it upon his neighbour and boasting to his brethren'.

وَقَالَ ع مَنْ ظَلَمَ أَجْبِرًا أَجْرُهُ أَحْبَطَ اللَّهُ عَمَلَهُ وَ حَرَّمَ اللَّهُ عَلَيْهِ رِيحَ الْجَنَّةِ وَ إِنَّ رِيحَهَا لَتُوحَدُ مِنْ مَسِيرَةِ خَمْسِمِائَةِ عَامٍ

And he^{-asws} said: 'One who oppresses an employees of his wages, Allah^{-azwj} will Confiscate his deeds, and Allah^{-azwj} will Prohibited the breeze of Paradise upon him, and (although) it's breeze will be felt from a travel distance of five hundred years.

وَ مَنْ حَانَ جَارُهُ شِبْرًا مِنَ الْأَرْضِ جَعَلَهَا اللَّهُ طَوْقًا فِي عُنُقِهِ مِنْ نُحُومِ الْأَرْضِينَ السَّابِعَةِ حَتَّى يَلْقَى اللَّهَ يَوْمَ الْقِيَامَةِ مُطَوَّقًا إِلَّا أَنْ يَتُوبَ وَ يَرْجِعَ

And one who betrays his neighbour of a palm's width of land, Allah^{-azwj} will Make it to be a collar in his neck from the depths of the seventh earth until he meets Allah^{-azwj} on the Day of Qiyamah as collared, except if he were to repent and retract.

أَلَا وَ مَنْ تَعَلَّمَ الْقُرْآنَ ثُمَّ نَسِيَهُ مُتَعَدِّدًا لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ مَعْلُولًا يُسَلِّطُ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ بِكُلِّ آيَةٍ مِنْهَا حَيَّةٌ تَكُونُ قَرِينَةً إِلَى النَّارِ إِلَّا أَنْ يَغْفِرَ لَهُ

Indeed, and the one who learns the Quran, then forgets it deliberately, will meet Allah^{-azwj} on the Day of Qiyamah shackled. Allah^{-azwj} Mighty and Majestic will Cause a snake to overcome him for every Verse from it. It would be his pair to the Fire, except if he is Forgiven for'.

وَ قَالَ ع مَنْ قَرَأَ الْقُرْآنَ ثُمَّ شَرِبَ عَلَيْهِ حَرَامًا أَوْ أَثَرَ عَلَيْهِ حُبِّ الدُّنْيَا وَ زِينَتِهَا اسْتَوْجَبَ عَلَيْهِ سَخَطُ اللَّهِ إِلَّا أَنْ يَتُوبَ أَلَا وَ إِنَّهُ إِنْ مَاتَ عَلَى غَيْرِ تَوْبَةٍ حَاجَّهُ الْقُرْآنُ يَوْمَ الْقِيَامَةِ فَلَا يُرَائِلُهُ إِلَّا مَدْحُوضًا

And he^{-asws} said: 'One who recites the Quran, the drinks Prohibited upon it, or prefers love of the world and its adornments upon it, it shall obligate upon him the Annoyance of Allah^{-azwj} except if he were to repent. Indeed, and if he were to die upon without having repented, the Quran will Argue with him on the Day of Qiyamah, and will not cease with him until he is refuted.

أَلَا وَ مَنْ زَنَى بِامْرَأَةٍ مُسْلِمَةٍ أَوْ يَهُودِيَّةٍ أَوْ نَصْرَانِيَّةٍ أَوْ مَجُوسِيَّةٍ حُرَّةٍ أَوْ أَمَةٍ ثُمَّ لَمْ يَتُوبْ وَ مَاتَ مُصِرًّا عَلَيْهِ فَتَنَحَّ اللَّهُ لَهُ فِي قَبْرِهِ ثَلَاثِمِائَةَ بَابٍ تَخْرُجُ مِنْهُ حَيَّاتٌ وَ عَقَّارِبُ وَ تُغْبَانُ النَّارُ - فَهُوَ يَخْتَرِقُ إِلَى يَوْمِ الْقِيَامَةِ فَإِذَا بُعِثَ مِنْ قَبْرِهِ تَأَذَى النَّاسُ مِنْ نَفْسٍ رِيحِهِ فَيُعْرَفُ بِذَلِكَ وَ بِمَا كَانَ يَعْمَلُ فِي دَارِ الدُّنْيَا حَتَّى يُؤْمَرَ بِهِ إِلَى النَّارِ

Indeed, and the one who commits adultery with a Muslim woman, or a Jewess, or a Christian, or a Magian, be she free or a slave girl, then he does not repent, and he dies being persistent upon it, Allah^{-azwj} will Open in his grave three hundred doors, there shall emerge from it snakes, and scorpions and serpents of Fire, so he will be burning up to the Day of Qiyamah. When he is Resurrected from his grave, the people will be hurt from the stench of his smell. He will be known with that and with what he had been doing in the house of the world, until he is Commanded with to the Fire.

أَلَا وَ إِنَّ اللَّهَ حَرَّمَ الْحَرَامَ وَ حَدَّ الْحُدُودَ وَ مَا أَخَذَ أَعْيَرَ مِنَ اللَّهِ وَ مِنْ غَيْرِهِ حَرَّمَ الْفَوَاحِشَ

Indeed, and Allah^{-azwj} has Prohibited the prohibitions, and Established the legal penalties, and there is no one with most self-esteem (Ghayra) than Allah^{-azwj}, and from His^{-azwj} Self-esteem is that He^{-azwj} has Prohibited the immoralities’.

وَهَيَّ أَنْ يَطَّلِعَ الرَّجُلُ فِي بَيْتِ جَارِهِ وَقَالَ مَنْ نَظَرَ إِلَى عَوْرَةِ أَخِيهِ الْمُسْلِمِ أَوْ عَوْرَةِ عَجْرٍ أَهْلِهِ مُتَعَمِّدًا أَدْخَلَهُ اللَّهُ مَعَ الْمُنَافِقِينَ الَّذِينَ كَانُوا يَبْتَخِثُونَ عَنْ عَوْرَاتِ الْمُسْلِمِينَ وَ لَمْ يُخْرَجْ مِنَ الدُّنْيَا حَتَّى يَفْضَحَهُ اللَّهُ إِلَّا أَنْ يَتُوبَ

And he^{-saww} prohibited the man from looking into the house of his neighbour, and he^{-saww} said: ‘One who looks at the nakedness of his Muslim brother, or nakedness of other than his wife deliberately, Allah^{-azwj} will Enter him to be with the hypocrites, those who were looking for the nakedness (defects) of the Muslims, and he will not exit from the world until Allah^{-azwj} Exposes him, except if he were to repent’.

وَقَالَ عَ وَمَنْ لَمْ يَرْضَ بِمَا قَسَمَهُ اللَّهُ لَهُ مِنَ الرِّزْقِ وَ بَشَّ شَكْوَاهُ وَ لَمْ يَصْبِرْ وَ لَمْ يَحْتَسِبْ لَمْ تُرْفَعْ لَهُ حَسَنَةٌ وَ يَلْقَى اللَّهَ وَ هُوَ عَلَيْهِ غَضَبَانُ إِلَّا أَنْ يَتُوبَ

And he^{-asws} said: ‘And one who is not satisfied with what sustenance Allah^{-azwj} has Apportioned for him, and airs his complaint, and is not patient, and does not anticipate, no good deed will be Raised for him, and he will meet Allah^{-azwj} and He^{-azwj} will be Wrathful upon him, except if he were to repent.

وَهَيَّ أَنْ يَحْتَالَ الرَّجُلُ فِي مَشْيِهِ وَقَالَ مَنْ لَيْسَ تَوْبًا فَاحْتَالَ فِيهِ حَسَفَ اللَّهُ بِهِ مِنْ شَفِيرِ جَهَنَّمَ وَ كَانَ قَرِينًا قَارُونَ لِأَنَّهُ أَوَّلُ مَنْ احْتَالَ فَحَسَفَ اللَّهُ بِهِ وَ بَدَارِهِ الْأَرْضَ وَ مِنَ احْتَالَ فَقَدْ نَارَعَ اللَّهَ فِي جَبْرُوتِهِ

And he^{-saww} prohibited the man from swaggering in his walking, and said: ‘One who wears a cloth he swaggers in, Allah^{-azwj} will Make an edge of Hell to submerge with him, and he would be a pair of Qaroun^{-la}, because he^{-la} was the first one to swagger, so Allah^{-azwj} Caused the ground to submerge with him and his house, and the one who swaggers, so he has disputed with Allah^{-azwj} regarding His^{-azwj} Greatness’.

وَقَالَ صَ مَنْ ظَلَمَ امْرَأَةً مَهْرَهَا فَهَوَّ عِنْدَ اللَّهِ زَانَ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَهُ يَوْمَ الْقِيَامَةِ عَبْدِي زَوَّجْتُكَ أَمْتِي عَلَى عَهْدِي فَلَمْ تُوفِ بِعَهْدِي وَ ظَلَمْتَ أَمْتِي فَيُؤْخَذُ مِنْ حَسَنَاتِهِ فَيُدْفَعُ إِلَيْهَا بِقَدْرِ حَقِّهَا فَإِذَا لَمْ تَبْقَ لَهُ حَسَنَةٌ أُمِرَ بِهِ إِلَى النَّارِ يَنْكَبُ لِلْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

And he^{-saww} said: ‘One who oppresses a woman of her dowry, so he is an adulterer in the Presence of Allah^{-azwj}. Allah^{-azwj} Mighty and Majestic will be Saying to him on the Day of Qiyamah: “My^{-azwj} servant! I^{-azwj} got you to be married to My^{-azwj} maid, upon My^{-azwj} Covenant, but you were not loyal with My^{-azwj} Covenant, and you were unjust to My^{-azwj} maid!” His good deeds will be seized, in accordance to her rights and will be handed to her. If there are no good deeds remaining for him, he will be Commanded with to the Fire, due to his having broken the covenant, the **surely the covenant would always be questioned about [17:34]**.

وَهَيَّ صَ عَنْ كَيْتَمَانِ الشَّهَادَةِ وَقَالَ مَنْ كَتَمَهَا أَطْعَمَهُ اللَّهُ لَحْمَهُ عَلَى رُؤُوسِ الْخَلَائِقِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لَا تَكْتُمُوا الشَّهَادَةَ وَ مَنْ يَكْتُمْهَا فَإِنَّهُ آتِمٌ قَلْبُهُ

And he^{-saww} prohibited from concealing the testimony and said: ‘One who conceals it, Allah^{-azwj} will feed him its meat upon heads of the creatures, and it is Word of Allah^{-azwj} Mighty and

Majestic: **And do not conceal the testimony, and the one who conceals it, so he is of a sinful heart; [2:283]**.

وَقَالَ رَسُولُ اللَّهِ ص مَنْ آذَى جَارَهُ حَرَّمَ اللَّهُ عَلَيْهِ رِيحَ الْجَنَّةِ - وَ مَاوَاهُ جَهَنَّمَ وَ بَيْسَ الْمَصِيرِ وَ مَنْ ضَيَّعَ حَقَّ جَارِهِ فَلَيْسَ مِنَّا

And Rasool-Allah^{-saww} said: 'One who hurts his neighbour, Allah^{-azwj} will Prohibited the Paradise upon him, **And his abode is Hell; and it is an evil destination [3:162]**, and the one wastes a right of his neighbour, he isn't from us.

وَ مَا زَالَ جِبْرَائِيلُ ع يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورُّهُ وَ مَا زَالَ يُوصِينِي بِالْمَمَالِكِ حَتَّى ظَنَنْتُ أَنَّهُ سَيَجْعَلُ لَهُمْ وَقْتاً إِذَا بَلَّغُوا ذَلِكَ الْوَقْتَ أُعْتِقُوا وَ مَا زَالَ يُوصِينِي بِالسَّوَاكِ حَتَّى ظَنَنْتُ أَنَّهُ سَيَجْعَلُهُ فَرِيضَةً وَ مَا زَالَ يُوصِينِي بِقِيَامِ اللَّيْلِ حَتَّى ظَنَنْتُ أَنَّ خِيَارَ أُمَّتِي لَنْ يَنَافُوا

And Jibraeel^{-as} has not ceased advising me about the neighbour to the extent that I^{-saww} thought he will be inheriting me^{-saww}, and he^{-as} did not cease to advise me^{-saww} about the slaves to the extent I^{-azwj} thought he^{-as} will make a timing for them, when they were to reach that time, they would be free, and he^{-as} has not ceased to advise me with brushing the teeth to the extent that I^{-saww} thought he^{-as} would be making it an obligation, and he^{-as} did not cease to advise me^{-as} with standing at night (for Salat) until I^{-saww} thought that the best of my^{-saww} will never be sleeping.

أَلَا وَ مَنْ اسْتَحَفَّ بِفَقِيرٍ مُسْلِمٍ فَقَدْ اسْتَحَفَّ بِحَقِّ اللَّهِ وَ اللَّهُ يَسْتَحِفُّ بِهِ يَوْمَ الْقِيَامَةِ إِلَّا أَنْ يَتُوبَ

Indeed, and the one who takes lightly with a poor Muslim, so he has taken lightly with the right of Allah^{-azwj}, and Allah^{-azwj} will Take lightly with him on the Day of Qiyamah, except if he repents'.

وَ قَالَ ص مَنْ أَكْرَمَ فَقِيرًا مُسْلِمًا لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ وَ هُوَ عَنْهُ رَاضٍ

And he^{-saww} said: 'One who honours a poor Muslim will meet Allah^{-azwj} on the Day of Qiyamah and He^{-azwj} will be Satisfied with him'.

وَ قَالَ ص مَنْ عُرِضَتْ لَهُ فَاخِشَةٌ أَوْ شَهْوَةٌ فَاجْتَنَّبَهَا مِنْ خَافَةِ اللَّهِ عَزَّ وَ جَلَّ حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ وَ آمَنَهُ مِنَ الْفَرْعِ الْأَكْبَرِ وَ أُنْجِرَ لَهُ مَا وَعَدَهُ فِي كِتَابِهِ فِي قَوْلِهِ وَ لِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ

And he^{-saww} said: 'One whom an immorality is presented to him, or a lustful desire, so he shuns it from fear of Allah^{-azwj} Mighty and Majestic, Allah^{-azwj} will Prohibited the Fire upon him and Secure him from the great panic, and Fulfil for him what He^{-azwj} has Promised him in His^{-azwj} Book, in His^{-azwj} Words: **And for the one who fears to stand before his Lord are two Gardens [55:46]**.

أَلَا وَ مَنْ عُرِضَتْ لَهُ دُنْيَا وَ آخِرَةٌ فَاخْتَارَ الدُّنْيَا عَلَى الْآخِرَةِ فَاخْتَارَ الدُّنْيَا عَلَى الدُّنْيَا وَ تَرَكَ الدُّنْيَا رَضِيَ اللَّهُ عَنْهُ وَ عَفَّرَ لَهُ مَسَاوِي عَمَلِهِ وَ مَنْ مَلَأَ عَيْنَهُ مِنْ حَرَامٍ مَلَأَ اللَّهُ عَيْنَهُ يَوْمَ الْقِيَامَةِ مِنَ النَّارِ إِلَّا أَنْ يَتُوبَ وَ يَرْجِعَ

Indeed, and the one whom the world and the Hereafter is presented to him, so he chooses the world over the Hereafter, will meet Allah^{-azwj} on the Day of Qiyamah and there won't be any good deed for him he can be saved by from the Fire, and the one who chooses the

Hereafter over the world and neglects the world, Allah^{-azwj} will be Satisfied with him and Forgive his evil deeds for him, and the one who feels his eyes from Prohibitions, Allah^{-azwj} will Fill his eyes on the Day of Qiyamah from the Fire, except if he were to repent and retracts’.

وَقَالَ ص - مِنْ صَافِحِ امْرَأَةٍ تُحْرِمُ عَلَيْهِ فَعَدَّ بَاءً بِسَخَطِ مِنَ اللَّهِ وَ مِنَ التَّرَمِّ امْرَأَةً حَرَامًا فَرَنَّ فِي سَلْسِلَةِ نَارٍ مَعَ شَيْطَانٍ فَيُفْذَقَانِ فِي النَّارِ وَ مَنْ عَشَّ مُسْلِمًا فِي شِرَاءٍ أَوْ بَيْعٍ فَلَيْسَ مِنَّا وَ يُحْشَرُ يَوْمَ الْقِيَامَةِ مَعَ الْيَهُودِ لِأَنَّهُمْ أَعَشَّ الْخَلْقَ لِلْمُسْلِمِينَ

And he^{-saww} said: ‘One who shakes the hand of a woman prohibited unto him, so he **incurs the Wrath from Allah? [3:163]**; and the one who adheres with a prohibited woman will be paired in a chain of Fire with Satan^{-la} and they will both be thrown into the Fire; and the one who cheats a Muslim in buying or selling, he isn’t from us^{-saww} and he will be Gathered on the Day of Qiyamah with the Jews, because they are the most cheating of the people to the Muslims’.

وَ نَحَى رَسُولُ اللَّهِ ص أَنْ يَمْتَعَ أَحَدٌ الْمَاعُونَ وَ قَالَ مَنْ مَنَعَ الْمَاعُونَ مِنْ جَارِهِ مَنَعَهُ اللَّهُ خَيْرُهُ يَوْمَ الْقِيَامَةِ وَ وَكَلَهُ إِلَى نَفْسِهِ وَ مَنْ وَكَلَهُ إِلَى نَفْسِهِ فَمَا أَسْوَأَ حَالَهُ

And Rasool-Allah^{-saww} prohibited from preventing anyone from necessities of life, and said: ‘One who prevents the necessities of life from his neighbour, Allah^{-azwj} will Prevent him his good deeds on the Day of Qiyamah and Allocate him to himself, and the one whom Allah^{-azwj} Allocates him to himself, how evil would be his state!’

وَ قَالَ ص أَيُّمَا امْرَأَةٍ آذَتْ زَوْجَهَا بِلِسَانِهَا لَمْ يَقْبَلِ اللَّهُ مِنْهَا صَرْفًا وَ لَا عَدْلًا وَ لَا حَسَنَةً مِنْ عَمَلِهَا حَتَّى تُرْضِيَهُ وَ إِنْ صَامَتْ نَهَارَهَا وَ قَامَتْ لَيْلَهَا وَ أَعْتَقَتْ الرِّقَابَ وَ حَمَلَتْ عَلَى جِنَادِ الْحَيْلِ فِي سَبِيلِ اللَّهِ وَ كَانَتْ أَوَّلَ مَنْ يَرِدُ النَّارَ وَ كَذَلِكَ الرَّجُلُ إِذَا كَانَ لَهَا ظَالِمًا

And he^{-saww} said: ‘Whichever woman hurts her husband with her tongue, Allah^{-azwj} will neither Accept any exchange from her nor replacement, nor any good deed from her deeds until she satisfies him, and even if she were to fast her day and stands her night, and she liberates a neck, and she loads upon the cavalry horse in the Way of Allah^{-azwj}, and she will be the first one to arrive to the Fire, and like that is the man, when he were to be unjust to her.

أَلَا وَ مَنْ لَطَمَ خَدَّ مُسْلِمٍ أَوْ وَجْهَهُ بَدَّدَ اللَّهُ عِظَامَهُ يَوْمَ الْقِيَامَةِ وَ حَشَرَهُ مَعْلُولًا حَتَّى يَدْخُلَ جَهَنَّمَ إِلَّا أَنْ يَتُوبَ وَ مَنْ بَاتَ وَ فِي قَلْبِهِ غِشٌّ لِأَخِيهِ الْمُسْلِمِ بَاتَ فِي سَخَطِ اللَّهِ وَ أَصْبَحَ كَذَلِكَ حَتَّى يَتُوبَ

Indeed, and the one who slaps a cheek of a Muslim of his face, Allah^{-azwj} will Scatter his bones on the Day of Qiyamah and Resurrect him shackled until he enters Hell, except if he were to repent; and the one who spends a night while in his heart there is a grudge towards his Muslim brother, will spend the night in the Wrath of Allah^{-azwj}, and will come to the morning like that until he repents.

وَ نَحَى عَنِ الْغَيْبَةِ وَ قَالَ مَنْ اغْتَابَ امْرَأً مُسْلِمًا بَطَلَ صَوْمُهُ وَ نَقِضَ وُضُوؤُهُ وَ جَاءَ يَوْمَ الْقِيَامَةِ يُنْفَخُ مِنْ فِيهِ رَائِحَةٌ أَنْتُمْ مِنَ الْحَيْفَةِ يَتَأَذَى بِهِ أَهْلُ الْمَوْقِفِ فَإِنْ مَاتَ قَبْلَ أَنْ يَتُوبَ مَاتَ مُسْتَجَلًّا لِمَا حَرَّمَ اللَّهُ

And he^{-saww} prohibited from the backbiting, and said: ‘One who backbites a Muslim person will nullify his fasts, and break his Wud’u, and will come on the Day of Qiyamah and there will coming a smell from his mouth a smell stinkier than of the corpse, hurting the people of the

pausing by it. If he were to die before he repents, will die having permitted what Allah^{-azwj} had Prohibited’.

وَقَالَ ص مِنْ كَظَمَ غَيْظًا وَ هُوَ قَادِرٌ عَلَىٰ إِنْفَاذِهِ وَ حَلَمَ عَنْهُ أَعْطَاهُ اللَّهُ أَجْرَ شَهِيدٍ أَلَا وَ مَنْ تَطَوَّلَ عَلَىٰ أَخِيهِ فِي غَيْبَةٍ سَمِعَهَا فِيهِ فِي مَجْلِسٍ فَرَدَّهَا عَنْهُ رَدًّا
اللَّهُ عَنْهُ أَلْفَ بَابٍ مِنَ السُّوءِ فِي الدُّنْيَا وَ الْآخِرَةِ فَإِنَّ هُوَ لَمْ يَرُدَّهَا وَ هُوَ قَادِرٌ عَلَىٰ رَدِّهَا كَانَ عَلَيْهِ كَوْزِرٌ مِنْ اغْتَابِهِ سَبْعِينَ مَرَّةً

And he^{-saww} said: ‘One who swallows anger while he is able upon implementing it and is gentle from it, Allah^{-azwj} will Give him Recompense of a martyr. Indeed, and one who defends upon his brother regarding a backbite he had heard regarding him in a gathering, so he repels it from him, Allah^{-azwj} will Repel from him a thousand doors of evil in the world and the Hereafter. If he does not repel it while he is able upon repelling it, upon him would be like a burden of the one who had backbit him, seventy times’.

وَ نَحَى رَسُولُ اللَّهِ ص عَنِ الْخِيَانَةِ وَ قَالَ مَنْ حَانَ أَمَانَةٌ فِي الدُّنْيَا وَ لَمْ يَرُدَّهَا إِلَىٰ أَهْلِهَا ثُمَّ أَدْرَكَهُ الْمَوْتُ مَاتَ عَلَىٰ غَيْرِ مِلَّتِي وَ بَلَىٰ اللَّهُ وَ هُوَ عَلَيْهِ غَضَبَانُ

And Rasool-Allah^{-saww} prohibited from the betrayal, and said: ‘One who betrays an entrustment in the world and does not return it to its rightful ones, then the death comes across him, will die upon other than my^{-saww} religion and religion of Allah^{-azwj}, and He^{-azwj} will be Wrathful upon him’.

وَ قَالَ ص مَنْ شَهِدَ شَهَادَةً زُورٍ عَلَىٰ أَحَدٍ مِنَ النَّاسِ عُلقَ بِلسَانِهِ مَعَ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَ مَنْ اشْتَرَىٰ خِيَانَةً وَ هُوَ يَعْلَمُ فَهُوَ كَالَّذِي
خَانَهَا وَ مَنْ حَبَسَ عَنْ أَخِيهِ الْمُسْلِمِ شَيْئًا مِنْ حَقِّهِ حَزَمَ اللَّهُ عَلَيْهِ بَرَكَةَ الرِّزْقِ إِلَّا أَنْ يَتُوبَ

And he^{-saww} said: ‘One who testifies a false testimony upon anyone from the people will be hung by his tongue with the hypocrites in the lowest level of the Fire; and the one who buys a betrayal while he is knowing, he is like the one who betrayed it; and the one who withholds from his Muslim brother anything from his rights, Allah^{-azwj} will Prohibit upon him the Blessings of sustenance, except if he were to repent.

أَلَا وَ مَنْ سَمِعَ فَاجِشَةً فَأَفْشَاهَا فَهُوَ كَالَّذِي أَتَاهَا وَ مَنْ اِحْتِاجَ إِلَيْهِ أَخُوهُ الْمُسْلِمُ فِي قَرْضٍ وَ هُوَ يَقْدِرُ عَلَيْهِ فَلَمْ يَفْعَلْ حَزَمَ اللَّهُ عَلَيْهِ رِيحَ الْجَنَّةِ

Indeed, and the one who hears an obscenity so he spreads it, he would be like the one who committed it; and the one who his Muslim brother is needy to him regarding a loan while he is able upon it, be he does not do it, Allah^{-azwj} will Prohibited the aroma of Paradise unto him.

أَلَا وَ مَنْ صَبَرَ عَلَىٰ خُلُقِ امْرَأَةٍ سَيِّئَةِ الْخُلُقِ وَ احْتَسَبَ فِي ذَلِكَ الْأَجْرَ أَعْطَاهُ اللَّهُ ثَوَابَ الشَّاكِرِينَ فِي الْآخِرَةِ أَلَا وَ أَيُّمَا امْرَأَةٍ لَمْ تَرْفُقْ بِرُؤُوسِهَا وَ حَمَلَتْهُ عَلَىٰ
مَا لَا يَقْدِرُ عَلَيْهِ وَ مَا لَا يُطِيقُ لَمْ تُقْبَلْ مِنْهَا حَسَنَةٌ وَ تَلَمَّى اللَّهُ وَ هُوَ عَلَيْهَا غَضَبَانُ أَلَا وَ مَنْ أَكْرَمَ أَحَاهُ الْمُسْلِمَ فَإِنَّمَا يُكْرِمُ اللَّهُ عَزَّ وَ جَلَّ

Indeed, and the one who is patient upon manners of a wife of evil manners, and anticipates the Recompense regarding that, Allah^{-azwj} will Give him Rewards of the thankful ones in the Hereafter. Indeed, and whichever woman is not kind with her husband and carries him upon what he is not able upon and what he cannot endure, Allah^{-azwj} will not Accept any good deed from her, and she will meet Allah^{-azwj} and He^{-azwj} will be Wrathful upon her. Indeed, and the one who honours his Muslim brother, so rather he has honoured Allah^{-azwj} Mighty and Majestic’.

وَحَى رَسُولُ اللَّهِ ص أَنْ يُؤَمَّ الرَّجُلُ قَوْمًا إِلَّا بِإِذْنِهِمْ وَقَالَ مَنْ أَمَّ قَوْمًا بِإِذْنِهِمْ وَهُمْ بِهِ رَاضُونَ فَأَقْتَصَدَ بِهِمْ فِي حُضُورِهِ وَأَحْسَنَ صَلَاتَهُ بِقِيَامِهِ وَقِرَاءَتِهِ وَرُكُوعِهِ وَسُجُودِهِ وَفُعُودَهُ فَلَهُ مِثْلُ أَجْرِ الْقَوْمِ وَلَا يُنْقُصُ مِنْ أَجْرِهِمْ شَيْءٌ

And Rasool-Allah^{-saww} prohibited the man from leading a group in Salat except by their permission, and said: 'One who leads a group (in Salat) with their permission and they will be satisfied with him. He should be moderate with them in their presence and improve his Salat with his standing, and his recitation, and his Ruk'u(s), and his Sajdah(s), and his sitting, for him would be Recompense like the group, and nothing will be reduced from their Recompenses.

أَلَا وَمَنْ أَمَّ قَوْمًا بِأَمْرِهِمْ ثُمَّ لَمْ يُبَيِّنْ بِهِمُ الصَّلَاةَ وَ لَمْ يُحْسِنِ فِي رُكُوعِهِ وَسُجُودِهِ وَحُشُوعِهِ وَقِرَاءَتِهِ رَدَّتْ عَلَيْهِ صَلَاتُهُ وَ لَمْ تَجَاوِزْ تَرْفُوتَهُ وَكَانَتْ مَنَزِلَتُهُ كَمَنَزِلَةِ إِمَامٍ جَائِرٍ مُعْتَدٍ لَمْ يُصْلِحْ إِلَى رِعْبَتِهِ وَ لَمْ يَنْفَعْ فِيهِمْ بِحَقٍّ وَ لَا قَامَ فِيهِمْ بِأَمْرٍ

Indeed, and the one who leads a group (in Salat) by their instructions, then he completes the Salat with them, and is not good in his Ruk'u, and his Sajdah, and his humbleness, and his recitation, his Salat will be returned to him and it will not go beyond his collar bone, and his status will be like the status of a tyrannical leader, and transgressor, not correct to his citizens and not standing among them with any rights, nor standing among them with any matter'.

وَقَالَ ص مَنْ مَشَى إِلَى ذِي قَرَابَةٍ بِنَفْسِهِ وَ مَالِهِ لِيَصِلَ رَحْمَةَ اللَّهِ عَزَّ وَ جَلَّ أَجْرَ مِائَةِ شَهِيدٍ- وَ لَهُ بِكُلِّ خُطْوَةٍ أَرْبَعُونَ أَلْفَ حَسَنَةٍ وَ يُمْحَى عَنْهُ أَرْبَعُونَ أَلْفَ سَيِّئَةٍ وَ يُرْفَعُ لَهُ مِنَ الدَّرَجَاتِ مِثْلُ ذَلِكَ وَ كَأَنَّما عَبْدَ اللَّهِ مِائَةَ سَنَةٍ صَابِرًا مُحْتَسِبًا

And he^{-saww} said: 'One who walks by to the one with relationship by himself and his wealth in order to connect his kinship, Allah^{-azwj} Mighty and Majestic will Give him Recompense of one hundred martyrs, and for him would be forty thousand good deeds with every step, and Delete from him forty thousand evil deeds, and Raise for him, from the ranks, similar to that, and it is as if he would have worshipped Allah^{-azwj} for a hundred years, patiently, anticipating.

وَ مَنْ كَفَى ضَرِيرًا حَاجَةً مِنَ حَوَائِجِ الدُّنْيَا وَ مَشَى لَهُ فِيهَا حَتَّى يَقْضِيَ اللَّهُ لَهُ حَاجَتَهُ أَعْطَاهُ اللَّهُ بَرَاءَةً مِنَ التَّقَاتِ وَ بَرَاءَةً مِنَ النَّارِ وَ قَضَى لَهُ سَبْعِينَ حَاجَةً مِنَ حَوَائِجِ الدُّنْيَا وَ لَا يَزَالُ يَخُوضُ فِي رَحْمَةِ اللَّهِ عَزَّ وَ جَلَّ حَتَّى يَرْجِعَ

One who suffices a desperate one of a need from needs of the world, and walks for it regarding it until Allah^{-azwj} Fulfils his need for him, Allah^{-azwj} would Give him a freedom from the hypocrisy, and freedom from the Fire, and Fulfil seventy needs of his from needs of the world, and he will not cease to wade in Mercy of Allah^{-azwj} Mighty and Majestic until he returns.

وَ مَنْ مَرَضَ يَوْمًا وَ لَيْلَةً فَلَمْ يَشْكُ إِلَى عُوَادِهِ بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مَعَ خَلِيلِهِ إِبْرَاهِيمَ خَلِيلِ الرَّحْمَنِ حَتَّى يَجُوزَ الصِّرَاطَ كَالْبَرْقِ اللَّامِعِ وَ مَنْ سَعَى لِمَرِيضٍ فِي حَاجَةٍ قَضَاهَا أَوْ لَمْ يَقْضِهَا خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ

And one who falls sick for a day and a night and does not complain to his consolers, Allah^{-azwj} will Resurrect him on the Day of Qiyamah with His^{-azwj} Friend Ibrahim^{-as}, friend of the Beneficent, until he crosses the Bridge like the flash of lightning; and the one who strives to a sick one regarding a need, whether he fulfils it or does not fulfil it, will come out from his sins (and be) like the day his mother had given him birth'.

فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ بِأَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ ص - فَإِذَا كَانَ الْمَرِيضُ مِنْ أَهْلِ بَيْتِهِ أَوْ لَيْسَ ذَلِكَ أَعْظَمَ أَجْرًا إِذَا سَعَى فِي حَاجَةِ أَهْلِ بَيْتِهِ

A man from the Helpers said, 'May my father and my mother be (sacrificed) for you^{-saww}, O Rasool-Allah^{-saww}! When the sick one were to be from his family members, or isn't that of mightier Recompense when he strives regarding a need of his family members?'

قَالَ نَعَمْ أَلَا وَ مَنْ فَرَّجَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا فَرَّجَ اللَّهُ عَنْهُ اثْنَتَيْنِ وَ سَبْعِينَ كُرْبَةً مِنْ كُرْبِ الْآخِرَةِ وَ اثْنَتَيْنِ وَ سَبْعِينَ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا أَهْوَتْهَا الْمَعْصُ

He^{-saww} said: 'Yes. Indeed, and the one who relieves a distress from a Momin from distresses of the world, Allah^{-azwj} will Relieve from him seventy-two distresses from distresses of the Hereafter, and seventy-two distresses from distresses of the world, the least of these being the colic'.

قَالَ وَ مَنْ مَطَّلَ عَلَى ذِي حَقٍّ حَقَّهُ وَ هُوَ يَفْدِرُ عَلَى آدَاءِ حَقِّهِ فَعَلَيْهِ كُلُّ يَوْمٍ حَطِيمَةٌ عَشْرًا أَلَا وَ مَنْ عَلَّقَ سَوْطًا بَيْنَ يَدَيْ سُلْطَانٍ جَائِرٍ جَعَلَ اللَّهُ ذَلِكَ السَّوْطَ يَوْمَ الْقِيَامَةِ ثُعْبَانًا مِنَ النَّارِ طَوْلُهُ سَبْعُونَ ذِرَاعًا يُسَلِّطُ عَلَيْهِ فِي نَارِ جَهَنَّمَ وَ بِئْسَ الْمَصِيرُ

He^{-saww} said: 'And the one who delays upon the one with a right, of his right, while he is able upon giving his right, upon him would be a sin of a tithe collector every day. Indeed, and the one who hands a whip in front of a tyrannical ruler, Allah^{-azwj} will Make that whip to be a serpent of fire on the Day of Qiyamah, it's length being of seventy cubits, overcoming upon him in the Fire of Hell, and it is an evil destination.

وَ مَنْ اصْطَنَعَ إِلَى أَخِيهِ مَعْرُوفًا فَأَمْتَنَ بِهِ أَحْبَطَ اللَّهُ عَلَيْهِ عَمَلَهُ وَ ثَبَّتَ وَزْرَهُ وَ لَمْ يَشْكُرْ لَهُ سَعِيَهُ

And one who does an act of kindness to his brother, so he reproaches him with it, Allah^{-azwj} will Drop his deed upon him, and Affirm his burden, and will not Appreciate his striving for him'.

ثُمَّ قَالَ ص يَقُولُ اللَّهُ عَزَّ وَ جَلَّ حَرَّمْتُ الْجَنَّةَ عَلَى الْمَنَّانِ وَ الْبُخِيلِ وَ الْفَتَاتِ وَ هُوَ النَّمَامُ أَلَا وَ مَنْ تَصَدَّقَ بِصَدَقَةٍ فَلَهُ بِوِزْنِ كُلِّ دِرْهَمٍ مِثْلُ جَبَلِ أُحُدٍ مِنْ نَعِيمِ الْجَنَّةِ وَ مَنْ مَشَى بِصَدَقَةٍ إِلَى مُحْتَاجٍ كَانَ لَهُ كَأَجْرِ صَاحِبِهَا مِنْ غَيْرِ أَنْ يَنْفُصَ مِنْ أَجْرِهِ شَيْءٌ

Then he^{-saww} said: 'Allah^{-azwj} Mighty and Majestic Says: "I^{-azwj} have Prohibited the Paradise upon the reproacher of the conferment, and the miserly, and 'Al-Qattat', and he is the gossiper. Indeed, and the one who donates with a charity, for him with the weight of every Dirham would be the likes of the mountain of Ohad from the bounties of Paradise; and the one who walks with a charity to a needy, there would be for him like the Recompense of its owner, from without there being any reduction of anything from his Recompense.

وَ مَنْ صَلَّى عَلَى مَيِّتٍ صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ وَ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ فَإِنْ أَقَامَ حَتَّى يُدْفَنَ وَ يُحْتَمَى عَلَيْهِ الثُّرَابُ كَانَ لَهُ بِكُلِّ قَدَمٍ نَقَلَهَا قِيرَاطٌ مِنَ الْأَجْرِ وَ الْقِيرَاطُ مِثْلُ جَبَلِ أُحُدٍ

And the one who prays Salat upon a deceased, seventy thousand Angels will send Salawaat upon him, and Allah^{-azwj} will Forgive for him what had preceded from his sins. If he were to

stay until he is buried and pours the soil upon him, there would be for him with every step he takes, a carat of the Recompense, and the carat is like the mountain of Ohad.

أَلَا وَ مَنْ دَرَفَتْ عَيْنَاهُ مِنْ خَشْيَةِ اللَّهِ كَانَ لَهُ بِكُلِّ قَطْرَةٍ قَطْرَتْ مِنْ دُمُوعِهِ قَصْرٌ فِي الْجَنَّةِ مُكَلَّلًا بِالذُّرِّ وَالْجَوْهَرِ فِيهِ مَا لَا عَيْنٌ رَأَتْ وَ لَا أُذُنٌ سَمِعَتْ وَ لَا خَطَرَ عَلَى قَلْبٍ بَشَرٍ -

Indeed, and the one whose eyes flow from fear of Allah^{-azwj}, there will be for him, with every drop of his tears dripping, a castle in the Paradise, embedded with the gems and the jewels being in it, what no eye has seen nor any ear has heard, nor has it occurred upon the heart of any mortal.

أَلَا وَ مَنْ مَشَى إِلَى مَسْجِدٍ يَطْلُبُ فِيهِ الْجَمَاعَةَ كَانَ لَهُ بِكُلِّ حُطْوَةٍ سَبْعُونَ أَلْفَ حَسَنَةٍ وَ يُرْفَعُ لَهُ مِنَ الدَّرَجَاتِ مِثْلُ ذَلِكَ وَ إِنْ مَاتَ وَ هُوَ عَلَى ذَلِكَ وَكَّلَ اللَّهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُعَوِّدُونَهُ فِي قَبْرِهِ وَ يُؤْنِسُونَهُ فِي وَحْدَتِهِ وَ يَسْتَعْفِرُونَ لَهُ حَتَّى يُبْعَثَ

Indeed, and the one who walks to a Masjid seeking the congregational Salat in it, there will be seventy thousand good deeds for him with every step, and there will be raise for him of the ranks similar to that, and if he were to die while he is upon that, Allah^{-azwj} will Allocate seventy thousand Angels with him, consoling him in his grave and comforting him in his loneliness, and seeking Forgiveness for him, until he is Resurrected.

أَلَا وَ مَنْ أَدَّنَ مُحْتَسِبًا يُرِيدُ بِذَلِكَ وَجْهَ اللَّهِ عَزَّ وَ جَلَّ أَعْطَاهُ اللَّهُ ثَوَابَ أَرْبَعِينَ أَلْفَ شَهِيدٍ وَ أَرْبَعِينَ أَلْفَ صِدِّيقٍ وَ يُدْخِلُ فِي شَفَاعَتِهِ أَرْبَعِينَ أَلْفَ مُسِيءٍ مِنْ أُمَّتِي إِلَى الْجَنَّةِ

Indeed, and the one who recites Azaan anticipating the Face of Allah^{-azwj} Mighty and Majestic with that, Allah^{-azwj} will Give him Rewards of forty thousand martyrs, and forty thousand truthful ones, and include forty thousand evil doers from my^{-saww} community in his intercession to the Paradise.

أَلَا وَ إِنَّ الْمُؤَدَّنَ إِذَا قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ صَلَّى عَلَيْهِ تَسْعُونَ أَلْفَ مَلَكٍ وَ اسْتَعْفَرُوا لَهُ وَ كَانَ يَوْمَ الْقِيَامَةِ فِي ظِلِّ الْعَرْشِ حَتَّى يُفْرَعَ اللَّهُ مِنْ حِسَابِ الْخَلَائِقِ وَ يَكْتُوبُ ثَوَابَ قَوْلِهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَرْبَعُونَ أَلْفَ مَلَكٍ

Indeed, and the Muezzin, when he says, 'There is no god except Allah^{-azwj}', ninety thousand Angels send Salawaat upon him and seek Forgiveness for him, and on the Day of Qiyamah he will be in the Shade of the Throne until Allah^{-azwj} is Free from Reckoning the creatures, and Rewards of his words, 'I testify that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}' are written by forty thousand Angels.

وَ مَنْ حَافِظَ عَلَى الصَّفِّ الْأَوَّلِ وَ التَّكْبِيرِ الْأَوَّلِ - لَا يُؤْذِي مُسْلِمًا أَعْطَاهُ اللَّهُ مِنَ الْأَجْرِ مَا يُعْطَى الْمُؤَدِّنُونَ فِي الدُّنْيَا وَ الْآخِرَةِ

And one who preserves upon the first row and the first exclamation of Takbeer, not hurting any Muslim, Allah^{-azwj} will Give him Recompense of what the Muezzins are Given in the world and the Hereafter.

أَلَا وَ مَنْ تَوَلَّى عِرَاقَةَ قَوْمٍ حَبَسَهُ اللَّهُ عَزَّ وَ جَلَّ عَلَى شَفِيرِ جَهَنَّمَ بِكُلِّ يَوْمٍ أَلْفَ سَنَةٍ وَ حَشِرَ يَوْمَ الْقِيَامَةِ وَ يَدَاهُ مَعْلُوقَتَانِ إِلَى عُنُقِهِ فَإِنْ كَانَ قَامَ فِيهِمْ بِأَمْرِ اللَّهِ أَطْلَقَهُ اللَّهُ وَ إِنْ كَانَ ظَالِمًا هَوِيَ بِهِ فِي نَارِ جَهَنَّمَ وَ يُنْسِ الْمَصِيرُ

Indeed, and one who is in charge of divinations of a people, Allah^{-azwj} Mighty and Majestic will Withhold him on the edge of Hell for a thousand years for each day, and he will be Gathered on the Day of Qiyamah and his hands will be shackled to his neck. If he had stood among them with the Commands of Allah^{-azwj}, Allah^{-azwj} will Free him, and if he had been unjust, he will be made to collapse into the Fire of Hell, and it is an evil destination’.

وَقَالَ ص لَا تُخَفِّرُوا شَيْئًا مِنَ الشَّرِّ وَ إِنْ صَغُرَ فِي أَعْيُنِكُمْ وَ لَا تَسْتَكْبِرُوا الْخَيْرَ وَ إِنْ كَثُرَ فِي أَعْيُنِكُمْ فَإِنَّهُ لَا كَبِيرَ مَعَ الْإِسْتِعْفَارِ وَ لَا صَغِيرَ مَعَ الْإِضْرَارِ

And he^{-saww} said: ‘Do not belittle anything from the evil, and even if it is small in your eyes, nor consider the good to be a lot, and even if it was a lot in your eyes, for there is not major sin with seeking the Forgiveness, nor any minor sin with the persistence’.

قَالَ مُحَمَّدُ بْنُ زَكَرِيَّا الْغَلَابِيُّ سَأَلْتُ عَنْ طُولِ هَذَا الْأَثَرِ شُعَيْبًا الْمُرَبِّيَّ فَقَالَ لِي يَا بَا عَبْدِ اللَّهِ سَأَلْتُ الْحُسَيْنَ بْنَ زَيْدٍ عَنْ طُولِ هَذَا الْحَدِيثِ فَقَالَ حَدَّثَنِي جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع- أَنَّهُ جَمَعَ هَذَا الْحَدِيثَ مِنَ الْكِتَابِ الَّذِي هُوَ إِفْلَاءُ رَسُولِ اللَّهِ ص وَ خَطُّ عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ.

Muhammad Bin Zakariya Al-Ghalany said, ‘I asked Shueyb Al-Muzanny about the length of this Hadeeth. He said to me, ‘O Abu Abdullah! I had asked Al-Husayn Bin Zayd about the length of this Hadeeth. He said, ‘It is narrated to me by Ja’far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}. He^{-asws} had collected this Hadeeth from the book which was dictated by Rasool-Allah^{-saww} and handwritten by Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}’¹⁴²⁷.

2- لي، الأمايلي للصدوق عن ابن المثنوكيل عن سعد عن ابن هاشم عن الحسين بن الحسن القرشي عن سليمان بن جعفر البصري عن عبد الله بن الحسين بن زيد بن علي بن الحسين بن علي بن أبي طالب عن أبيه عن الصادق جعفر بن محمد عن أبيه عن آتائه ع قال قال رسول الله ص إن الله تبارك و تعالی كره لكم أئمتها الأمة أربعا و عشرين خصلة و هأكم عنها

(The book) ‘Al Amaali’ of Al Sadouq – from Ibn Al Mutawakkil, from Sa’ad Ibn Hashim, from Al-Husayn Bin Al-Hassan Al Qureyshi, from Suleyman Bin Ja’far Al Barsy,

‘From Abdullah Bin Al-Husayn Bin Zayd son of Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, from his father, from Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Blessed and Exalted Dislikes for you all, O community, of twenty-four characteristics, and has Prohibited these from you.

كَرِهَ لَكُمْ الْعَبَثَ فِي الصَّلَاةِ وَ كَرِهَ الْمَنَّ فِي الصَّدَقَةِ وَ كَرِهَ الضَّحِكَ بَيْنَ الْقُبُورِ وَ كَرِهَ التَّطَلُّعَ فِي الدُّورِ

He^{-azwj} Dislikes for you the vanity in the Salat, and He^{-azwj} Dislikes the reproachment in the charity, and He^{-azwj} Dislike the laughing between the graves, and Dislikes the noticing (looking) into the houses.

وَ كَرِهَ النَّظَرَ إِلَى فُرُوجِ النِّسَاءِ وَ قَالَ يُورِثُ الْعَمَى

And He^{-azwj} Dislikes the looking at private parts of the women'. And he^{-saww} said: 'It inherits the blindness'.

وَكَرِهَ الْكَلَامَ عِنْدَ الْجَمَاعِ وَقَالَ يُورِثُ الْحَرَسَ

And He^{-azwj} Dislikes the talking during intimate relationships', and he^{-saww} said: 'It inherits the muteness'.

وَكَرِهَ النَّوْمَ قَبْلَ الْعِشَاءِ الْأَخْرَةَ وَكَرِهَ الْحَدِيثَ بَعْدَ الْعِشَاءِ الْأَخْرَةَ وَكَرِهَ الْعُسْلُ تَحْتَ السَّمَاءِ بِغَيْرِ مِئْزَرٍ وَكَرِهَ الْمُجَامَعَةَ تَحْتَ السَّمَاءِ وَكَرِهَ دُخُولَ الْأَنْهَارِ إِلَّا بِمِئْزَرٍ وَقَالَ فِي الْأَنْهَارِ عُمَارٌ وَشُكَّانٌ مِنَ الْمَلَائِكَةِ

And He^{-azwj} Dislikes the sleeping before the last Al-Isha, and He^{-azwj} Dislikes the discussion are the last Al-Isha, and He^{-azwj} Dislikes the bathing beneath the sky without (wearing) a towel, and He^{-azwj} Dislikes the intimate relationships beneath the sky, and He^{-azwj} Dislikes entering the rivers except with a towel', and he^{-saww} said: 'The rivers are abodes and there are dwellers from the Angels'.

وَكَرِهَ دُخُولَ الْحَمَامَاتِ إِلَّا بِمِئْزَرٍ وَكَرِهَ الْكَلَامَ بَيْنَ الْأَذَانِ وَ الْإِقَامَةِ فِي صَلَاةِ الْعَدَاةِ حَتَّى تُقْضَى الصَّلَاةُ وَكَرِهَ رُكُوبَ الْبَحْرِ فِي هَبِجَانِهِ وَكَرِهَ النَّوْمَ فَوْقَ سَطْحٍ لَيْسَ بِمُحَجَّرٍ وَقَالَ مَنْ نَامَ عَلَى سَطْحٍ غَيْرِ مُحَجَّرٍ بَرَأْتُ مِنْهُ الذِّمَّةُ

And He^{-azwj} Dislikes entering the bathhouse except with a towel, and He^{-azwj} Dislikes the talking between the Azaan and the Iqamah in the morning Salat until the Salat has been completed, and He^{-azwj} Dislikes sailing the sea in rough waters, and He^{-azwj} Dislikes the sleeping above a roof not having any walls (screen). And he^{-saww} said: 'One who sleeps upon a roof without a covering, I^{-saww} am free of the responsibility from him'.

وَكَرِهَ أَنْ يَنَامَ الرَّجُلُ فِي بَيْتٍ وَحْدَهُ وَكَرِهَ لِلرَّجُلِ أَنْ يَغْشَى امْرَأَتَهُ وَ هِيَ حَائِضٌ فَإِنْ غَشِيَهَا وَ خَرَجَ الْوَلَدُ مَجْدُومًا أَوْ أُبْرِصَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ

And He^{-azwj} Dislikes for the man to sleep alone in a house, and He^{-azwj} Dislikes for the man to sleep with his wife while she is menstruating. If he does sleep with her and the child were to emerge as a leper or with vitiligo, he should not blame except himself.

وَكَرِهَ أَنْ يَغْشَى الرَّجُلُ الْمَرْأَةَ وَ قَدْ اخْتَلَمَ حَتَّى يَغْتَسِلَ مِنْ اخْتِلَامِهِ الَّذِي رَأَى فَإِنْ فَعَلَ وَ خَرَجَ الْوَلَدُ مَجْنُونًا فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ

And He^{-azwj} Dislikes for the man to sleep with his wife and he has bed-wet, until he washes from his bed-wetting which he had seen. If he does so, and the child emerges as insane, he should not blame except himself.

وَكَرِهَ أَنْ يَتَكَلَّمَ الرَّجُلُ مَجْدُومًا إِلَّا أَنْ يَكُونَ بَيْنَهُ وَ بَيْنَهُ قَدْرُ ذِرَاعٍ وَقَالَ فَرٌّ مِنَ الْمَجْدُومِ فِرَارَكَ مِنَ الْأَسَدِ

And He^{-azwj} Dislikes the man to talk to a leper except if there happens to be between him and him a distance of a cubit, and he^{-saww} said: 'Flee from the leper like your fleeing from the lion'.

وَكَرِهَ الْبُؤْلَ عَلَى شَطِّ نَهْرٍ جَارٍ وَكَرِهَ أَنْ يُحَدِّثَ الرَّجُلُ تَحْتَ شَجَرَةٍ قَدْ أُبْنِعَتْ أَوْ نُحْلَةٍ قَدْ أُبْنِعَتْ يَعْنِي أَتَمَّرَتْ وَكَرِهَ أَنْ يَتَنَعَّلَ الرَّجُلُ وَهُوَ قَائِمٌ وَكَرِهَ أَنْ يَدْخُلَ الْبَيْتَ الْمُظْلِمَ إِلَّا أَنْ يَكُونَ بَيْنَ يَدَيْهِ سِرَاجٌ أَوْ نَارٌ وَكَرِهَ التَّفَحُّعَ فِي مَوْضِعِ الصَّلَاةِ.

And He^{-azwj} Dislikes the urinating upon the river bank, and He^{-azwj} Dislikes the man defecating beneath a tree which has blossomed or a date tree which has blossomed, meaning borne fruit, and He^{-azwj} Dislike the man wearing slipper while he is standing, and He^{-azwj} Dislikes entering the dark room except there happens to be a lamp between him and it, or a fire (torch), and He^{-azwj} Dislikes the blowing into a place of Salat’’.¹⁴²⁸

3- ب، قرب الإسناد عن هارون عن ابن صدقة عن جعفر عن أبيه ع أن رسول الله ص أمرهم بسبع و نهاهم عن سبع

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

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws}: ‘Rasool-Allah^{-saww} had instructed them with seven and prohibited them from seven.

أمرهم بعبادة المرضى و اتباع الجنائز و إبرار القسم و تسميت العاطس و نصر المظلوم و إفشاء السلام و إجابة الداعي

He^{-saww} instructed them with consoling the sick, and following the funeral, and fulfilling the vow, and naming (Allah^{-azwj}) at the sneeze, and helping the oppressed, and initiating the greetings, and answering the invitation.

و نهاهم عن التثتم بالذهب و الشرب في آنية الذهب و الفضة و عن المياثر الحمر و عن لباس الإسترىق و الحرير و القز و الأرجوان.

And he^{-saww} prohibited them from wearing the ring of gold, and drinking in a utensil of gold and the silver, and from the red (silk & brocade) saddlecloth, and from wearing the brocade, and the silk, and the fur (Al-Qazz), and the purple’’.¹⁴²⁹

4- أربعيون الشهيد، بإسناده عن شيخ الطائفة عن ابن أبي جدي عن محمد بن الحسن بن الوليد عن عبد الله بن جعفر الحميري عن هارون بن مسلم عن ابن صدقة مثله.

(The book) ‘Arbaeen’ of the martyr – by his chain from sheykh Al Taifa, from Ibn Abu Jeyyid, from Muhammad Bin Al-Hassan Bin Al Waleed, from Abdullah Bin Ja’far Al Himeyri, from Haroun Bin Muslim, from Ibn Sadaqah – similar to it’’.¹⁴³⁰

5- ب، قرب الإسناد عن هارون عن ابن زياد قال: سمعت جعفر ع و سئل عن قتل النمل و الحيات و الدود إذا آذنت قال لا بأس بقتلهم و إخراجهم إذا آذنت و لكن لا تقتلوا من الحيات عوامر البيوت

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

‘I heard Ja’far^{-asws} and he^{-asws} had been asked about killing the ant, and the snake, and the insect when they harm. He^{-asws} said: ‘There is no problem with killing them and burning them when they harm, but do not be killing from the snake dwelling in the houses!’

¹⁴²⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 66 H 2

¹⁴²⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 66 H 3

¹⁴³⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 66 H 4

ثُمَّ قَالَ إِنَّ شَابًا مِنَ الْأَنْصَارِ خَرَجَ مَعَ رَسُولِ اللَّهِ ص يَوْمَ أُحُدٍ وَكَانَتْ لَهُ امْرَأَةٌ حَسَنَاءُ فَعَابَ فَرَجَعَ فَإِذَا هُوَ بِامْرَأَتِهِ تَطْلُعُ مِنَ الْبَابِ فَلَمَّا رَأَاهَا أَشَارَ إِلَيْهَا بِالرَّمْحِ فَقَالَتْ لَهُ لَا تَفْعَلْ وَ لَكِنِ ادْخُلْ فَانظُرْ إِلَى مَا فِي بَيْتِكَ

Then he^{-asws} said: 'A youth from the Helpers went out with Rasool-Allah^{-azwj} on the day of Ohad, and there was a beautiful wife for him. He disappeared, so he returned (home), and behold, his wife emerging from the door. When he saw her, he gestured to her with the spear. She said to him, 'Do not do it, but enter and look at what is in your house!'

فَدَخَلَ فَإِذَا هُوَ بِحَيَّةٍ مُطَوَّقَةٍ عَلَى فِرَاشِهِ فَقَالَتْ الْمَرْأَةُ لِرُؤُوسِهَا هُوَ الَّذِي أَخْرَجَنِي فَطَعَنَ الْحَيَّةَ فِي رَأْسِهَا ثُمَّ عَلَّقَهَا وَ جَعَلَ يَنْظُرُ إِلَيْهَا وَ هِيَ تَضْطَرِبُ فُبَيْنَا هُوَ كَذَلِكَ إِذْ سَقَطَ فَانْدَقَّتْ عَنْهُ

He entered, and behold, there was a snake curled up in his bed. The wife said to her husband, 'It is which made me come out'. So he stabbed the snake in its head, then hung it, and went on looking at it, and it was restless. While he was like that when it fell and broke its neck.

فَأَخْبَرَ رَسُولُ اللَّهِ ص فَتَهَى يَوْمَئِذٍ عَنْ قَتْلِهَا وَ إِنَّمَا قَالَ ص مَنْ تَرَكَهُنَّ مَخَافَةَ تَبِعْتِهِنَّ فَلَيْسَ مِنَّا لِمَا سِوَى ذَلِكَ مِنْهُنَّ

He informed Rasool-Allah^{-saww}. On that day he^{-saww} prohibited from killing it, and rather he^{-saww} said: 'One who leaves these fearing their pursuit, so he isn't from us when it is besides that from these'.

فَأَمَّا عُمَّارُ الدُّورِ فَلَا تُحَاجُّ لِنَهْيِ رَسُولِ اللَّهِ ص عَنْ قَتْلِهِنَّ يَوْمَئِذٍ.

As for dwellers of the houses, do not agitate (them) due to the prohibition by Rasool-Allah^{-saww} from killing them on that day".¹⁴³¹

6- ب، قرب الإسناد عَنْهُمَا عَنْ حَنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَالَ النَّبِيُّ ص لِعَلِيٍّ ع - إِيَّاكَ أَنْ تَتَخَتَّمَ بِالذَّهَبِ فَإِنَّمَا جَلِيَّتُكَ فِي الْجَنَّةِ وَ إِيَّاكَ أَنْ تَلْبَسَ الْقَسِيَّ وَ إِيَّاكَ أَنْ تَرَكَّبَ بِمِثْرَةٍ حُمْرَاءَ فَإِنَّهَا مِنْ مَبَاثِرِ إِبْلِيسَ.

(The book) 'Qurb Al Asnaad' – from them, from Hanan who said,

'I heard Abu Abdullah^{-asws} saying: 'The Prophet^{-saww} said to Ali^{-asws}: 'Beware of wearing the ring of gold, for it is your ornament in the Paradise, and beware of wearing the orange (priestly clothes), and beware of riding on the red (silk & brocade material for saddling), for is it from the saddle-cloths of Satan^{-la}'.¹⁴³²

7- ل، الخصال عَنْ أَبِيهِ عَنِ الْحِمَيْرِيِّ عَنِ ابْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْمِيثَمِيِّ عَنِ هِشَامِ بْنِ أَحْمَرَ وَ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ ثَلَاثَةٌ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ مَنْ صَوَّرَ صُورَةً مِنَ الْحَيَوَانَ يُعَذَّبُ حَتَّى يَنْفُخَ فِيهَا وَ لَيْسَ يَنَافِخُ فِيهَا وَ الْمُكَذَّبُ فِي مَنَامِهِ يُعَذَّبُ حَتَّى يَعْقِدَ بَيْنَ شَعِيرَتَيْنِ وَ لَيْسَ يَعَاقِدُ بَيْنَهُمَا وَ الْمُسْتَمِعُ إِلَى حَدِيثِ قَوْمٍ وَ هُمْ لَهُ كَارِهُونَ يُصَبُّ فِي أُذُنِهِ الْأَثْنُ وَ هُوَ الْأُسْرُبُ.

(The book) 'Al Khisaal' – from his father, from Al Himeyri, from Ibn Yazeed, from Muhammad Bin Al-Hassan Al Meysami, from Hisham Bin Ahmad, and Abdullah Bin Muskan, from Muhammad Bin Marwan,

¹⁴³¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 66 H 5

¹⁴³² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 66 H 6

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘Three will be Punished on the Day of Qiyamah – one who draws the picture from the animals will be Punished until he blown (a soul) into it, and he won’t be (able to) do it; and the one lying regarding his dream will be Punished until ties a knot between two hairs, and he wouldn’t be (able to) tie between them; and the one listening intently to a discussion of a group while they are disliking to him, lead will be poured into his ears, and it is the graphite’’.¹⁴³³

8- ل، الخصال عن الخليل بن أحمد عن أبي جعفر الدبيلي عن أبي عبد الله عن سفيان عن أيوب السجستاني عن عكرمة عن ابن عباس قال قال رسول الله ص من صور صورة عذب و كلف أن ينفخ فيها و ليس بفاعل و من كذب في حلمه عذب و كلف أن يعقد بين شعيرتين و ليس بفاعل و من استمع إلى حديث قوم و هم له كارهون يصب في أذنيه الأتراك يوم القيامة.

(The book) ‘Al Khisaal’ – from Al Khaleel Bin Ahmad, from Abu Ja’far Al Dubeyli, from Abu Abdullah^{-asws}, from Sufyan, from Ayoub Al Sijstany, from Ikrimah (Bin Abu Jahl^{-a}), from Ibn Abbas who said,

‘Rasool-Allah^{-saww} said: ‘One who draws a picture will be Punished and Encumbered to blow (soul) in to it, and he won’t be (able to) do it, and one who lies regarding his dream will be Punished and will be Encumbered to tie between two hairs, and he won’t be (able to) do it, and the one listening intently to a group while they are disliking him, the lead will be poured into his ears on the Day of Qiyamah’’.¹⁴³⁴

9- ل، الخصال عن الخليل بن أحمد عن أبي العباس الثقفي عن محمد بن الصباح عن جرير عن أبي إسحاق الشيباني عن أشعث بن أبي الشعثاء المحاربي عن معاوية بن سويد بن مقرن عن البراء بن عازب قال: هَي رَسُولُ اللَّهِ ص عَنْ سَبْعٍ وَ أَمْرٍ بِسَبْعٍ

(The book) ‘Al Khisaal’ – from Al Khaleel Bin Ahmad, from Abu Al Abbas Al Saqafy, from Muhammad Bin Al Sabbah, from Jareer, from Abu Is’haq Al Shaybani, from Ash’as Bin Abu Al Sha’sha Al Muhariby, from Muawiya Bin Suweyd Bin Muqarrin, from Al Bara’a Bin Aazib who said,

‘Rasool-Allah^{-azwj} prohibited from seven and instructed with seven.

هَمَانَا أَنْ نَتَّخِذَ بِالذَّهَبِ وَ عَنِ الشُّرْبِ فِي آيَةِ الذَّهَبِ وَ الْفِضَّةِ وَ قَالَ مَنْ شَرِبَ فِيهَا فِي الدُّنْيَا لَمْ يَشْرَبْ فِيهَا فِي الْآخِرَةِ وَ عَنْ زُكُوبِ الْمَيْثَرِ وَ عَنْ لُبْسِ الْقَسِيِّ وَ عَنْ لُبْسِ الْحَرِيرِ وَ الدِّيْبَاجِ وَ الْإِسْتَبْرَقِ

He^{-saww} prohibited us from wearing the gold rings, and from drinking in a utensil of gold and the silver, and he^{-saww} said: ‘One who drinks in these in the world, will not be drinking in it in the Hereafter’, and from riding the red (silk & brocade material for saddling), and from wearing the orange (priestly clothes), and from wearing the silk, and the brocade, and the shiny designed material.

وَ أَمْرًا ع بِاتِّبَاعِ الْجَنَائِزِ وَ عِبَادَةِ الْمَرِيضِ وَ تَسْمِيَةِ الْعَاطِسِ وَ نُصْرَةِ الْمَظْلُومِ وَ إِفْشَاءِ السَّلَامِ وَ إِجَابَةِ الدَّاعِي وَ إِتْرَارِ الْقَسَمِ.

¹⁴³³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 66 H 7

¹⁴³⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 66 H 8

And he^{-saww} instructed us with following the funerals, and consoling the sick, and naming (Allah^{-azwj}) at the sneezing, and helping the oppressed, and initiating the greetings, and answering the invitation of the inviter, and fulfilling the vow”^{.1435}

10- ل، الخصال عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ عِيْسَى عَنِ ابْنِ مَعْرُوفٍ عَنْ أَبِي جَمِيلَةَ عَنِ ابْنِ طَرِيفٍ عَنِ ابْنِ بُنَائَةَ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ سِنَّةٌ لَا يَنْبَغِي أَنْ يُسَلَّمَ عَلَيْهِمْ وَ سِنَّةٌ لَا يَنْبَغِي أَنْ يُؤْمُوا وَ سِنَّةٌ فِي هَذِهِ الْأُمَّةِ مِنْ أَخْلَاقِ قَوْمِ لُوطٍ

(The book) ‘Al Khisaal’ – from his father, from Sa’ad, from Ibn Isa, from Ibn Marouf, from Abu Jameela, from Ibn Tareyf, from Ibn Nubata who said,

‘I heard Ali^{-asws} saying: ‘Six (persons), it is not befitting that one should greet unto them, and six (persons), it is not befitting that they lead (Salat), and six in this community are from manners of the people of Lut^{-as}.

فَأَمَّا الَّذِينَ لَا يَنْبَغِي السَّلَامُ عَلَيْهِمْ فَالْيَهُودُ وَ النَّصَارَى وَ أَصْحَابُ النَّزْدِ وَ الشِّطْرُنَجِ وَ أَصْحَابُ الْحَمْرِ وَ الْبُرْطِ وَ الطُّنْبُورِ وَ الْمُتَفَكِّهُونَ بِسَبِّ الْأُمَّهَاتِ وَ الشُّعْرَاءِ

As for those the greeting is not befitting upon them – the Jews, and the Christians, and players of the dice and the chess, and companions (drinkers) of the wine, and (players of) the drum, and the tambourine, and the one mocking with the cause of the mothers, and the poets.

وَ أَمَّا الَّذِينَ لَا يَنْبَغِي أَنْ يُؤْمُوا مِنَ النَّاسِ فَوَلَدُ الزَّانَةِ وَ الْمُزْتَدُ وَ الْأَعْرَابِيُّ بَعْدَ الْهِجْرَةِ وَ شَارِبُ الْحَمْرِ وَ الْمُخْدُودُ وَ الْأَعْلَفُ

As for those it is not befitting that they be leading the people (in Salat) – the son of adultery, and the apostate, and the Bedouin after the Emigration, and the drinker of wine, and the one having been legally penalised, and the uncircumcised.

وَ أَمَّا الَّتِي مِنْ أَخْلَاقِ قَوْمِ لُوطٍ فَالْجُلَاهِقُ وَ هُوَ الْبُنْدُقُ وَ الْحَذْفُ وَ مَضْعُ الْعَلِكِ وَ إِرْحَاءُ الْإِزَارِ حَيْلَاءً وَ حَلُّ الْأَزْرَارِ مِنَ الْقَبَاءِ وَ الْقَمِيصِ.

And as for which are from manners of the people of Lut^{-as} – The flicking (food items) at each other, and chewing gum, and dragging the trouser, and loosening the trouser from the cloak and the shirt”^{.1436}

11- ل، الخصال عَنِ الْقَطَّانِ عَنِ السُّكَّرِيِّ عَنِ الْجُوَهْرِيِّ عَنِ ابْنِ عُمَارَةَ عَنْ أَبِيهِ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص لَعَنَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ وَ لَعَنَ الْمُتَشَبِّهَاتِ مِنَ النِّسَاءِ بِالرِّجَالِ.

(The book) ‘Al Khisaal’ – from Al Qattan, from Al Sukary, from Al Jowhary, from Ibn Umarah, from his father, from Jabir Al Jufy,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} cursed from the men resembling with the women, and cursed from the women resembling with the men”^{.1437}

¹⁴³⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 66 H 9

¹⁴³⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 66 H 10

¹⁴³⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 66 H 11

12- مع، معاني الأخبار عن مُحَمَّدِ بْنِ هَارُونَ الرَّضَائِيِّ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي عَبْدِ الْقَاسِمِ بْنِ سَلَامٍ بِإِسْنَادٍ مُتَّصِلَةٍ إِلَى النَّبِيِّ ص فِي أَحْبَابٍ مُتَّفَرِّقَةٍ أَنَّهُ نَهَى عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ

(The book) 'Ma'any Al Akhbar' – from Muhammad Bin Haroun Al Zanjany, from Ali Bin Abdul Aziz, from Abu Ubeyd Al Qasim Bin Sallam,

'By the chains connected to the Prophet^{-sawww} in different Ahadeeth, he^{-sawww} prohibited from 'Al-Muhaqalah' and 'Al-Muzabanah'.

فَالْمُحَاقَلَةُ بَيْعُ الزَّرْعِ وَهُوَ فِي سُنْبُلِهِ بِالْبَرِّ وَهُوَ مَاخُودٌ مِنَ الْحَقْلِ وَالْحَقْلُ هُوَ الَّذِي تُسَمِّيهِ أَهْلُ الْعِرَاقِ الْقَرَاخَ وَ يُقَالُ فِي مَثَلٍ لَا تُنْبِتُ الْبَقْلَةَ إِلَّا الْحَقْلَةُ وَالْمُزَابَنَةُ بَيْعُ التَّمْرِ فِي رُءُوسِ النَّخْلِ بِالتَّمْرِ.

'Al-Muhaqalah' is selling the crop while it is still in its ear with the wheat, and it taken from 'Al-Haql' (the field), and 'Al-Haql' is which the people of Al-Iraq are naming it as 'Al-Qarah'; and it is said in an example, 'Nothing grows the vegetable except 'Al-Haqlah'; and 'Al-Muzabanah' is selling the dates in the top of the palm tree for the dates'.

وَ رَحَّصَ النَّبِيُّ ص فِي الْعَرَايَا وَاحِدَتُهَا عَرِيَّةٌ وَ هِيَ النَّخْلَةُ يُعْرَبُهَا صَاحِبُهَا رَجُلًا مُحْتَاجًا وَ الْإِعْرَاءُ أَنْ يَجْعَلَ لَهُ ثَمَرَةَ عَامِيهَا يَقُولُ رُحِصَ لِرَبِّ النَّخْلِ أَنْ يَبْتِئَاعَ مِنْ تِلْكَ النَّخْلَةِ مِنَ الْمُغْرَى بِتَمْرِ لِمَوْضِعِ حَاجَتِهِ.

And the Prophet^{-sawww} allowed regarding 'Al-Araya', it's singular is 'Arya', and it is the date tree its owner lends it to a needy man, and 'Al-A'ra' is that he takes fruit for its of its year. He^{-sawww} said, 'It is allowed for the owner of the date tree to sell from that date tree which is on loan for the dates for a reason of his need'.

قَالَ وَ كَانَ النَّبِيُّ ص إِذَا بَعَثَ الْخُرَاصَ قَالَ خَفِّقُوا فِي الْخُرَاصِ فَإِنَّ فِي الْمَالِ الْعَرِيَّةَ وَ الْوَصِيَّةَ.

He said: 'And it was so, whenever the Prophet^{-sawww} sent the estimate, he^{-sawww} said: 'Be light (reasonable) in the estimates, for in the wealth is the lending and the bequeathing'.

قَالَ وَ نَهَى عَنِ الْمُخَابَرَةِ وَ هِيَ الْمَزَارَعَةُ بِالتَّصْنِيفِ وَ التُّلْثِ وَ الرَّبْعِ وَ أَقَلَّ مِنْ ذَلِكَ وَ أَكْثَرَ وَ هُوَ الْحَبْرُ أَيْضًا وَ كَانَ أَبُو عَبْدِ يَقُولُ لِهَذَا سُمِّيَ الْأَكَّارُ الْحَبِيرَ لِأَنَّهُ يُجْبَرُ الْأَرْضَ وَ الْمُخَابَرَةُ الْمُؤَاكِرَةُ وَ الْحَبِيرُ الْفِعْلُ وَ الْحَبِيرُ الرَّجُلُ وَ لِهَذَا سُمِّيَ الْأَكَّارَ لِأَنَّهُ يُؤَاكِرُ الْأَرْضَ أَيَّ يَشْفُقُهَا.

He said: 'And the Prophet^{-sawww} prohibited from 'Al-Makhabara', and it is the planting the half, and the third, and the quarter, and less than that, and more, it is 'Al-Khabr' as well, and Abu Ubeyd was said for this, 'It is named as 'Al-Akkar Al-Khabeer', because it rips the ground, and 'Al-Mukhabarah' is 'Al-Muakarah', and 'Al-Khibr' is the verb, and 'Al-Khabeer' is the man, and for his it is named as 'Al-Akkar', because it 'Yuwakir' the ground, i.e., splits it'.

وَ نَهَى عَنِ الْمُخَاصَرَةِ وَ هِيَ أَنْ يُبْتِئَاعَ الثَّمَارَ قَبْلَ أَنْ يَبْدُوَ صَلَاحُهَا وَ هِيَ حُضِرَ بَعْدَ وَ تَدْخُلُ فِي الْمُخَاصَرَةِ أَيْضًا بَيْعُ الرِّطَابِ وَ الْبُقُولِ وَ أَشْبَاهِهَا.

And he^{-sawww} prohibited from 'Al-Mukhazarah', and it is that selling the fruit before it's suitability becomes evident, and it becomes green afterwards, and included in 'Al-Mukhazarah' as well is selling of the dates, and the vegetables, and its like'.

وَهُى عَنْ بَيْعِ التَّمْرِ قَبْلَ أَنْ يَزْهُوَ وَ زَهْوُهُ أَنْ يَجْمَرَ أَوْ يَصْفَرَ وَ فِي حَدِيثٍ آخَرَ نَهَى عَنْ بَيْعِهِ قَبْلَ أَنْ يُشْفِخَ وَ يُقَالَ يُشْفِخُ هُوَ الزَّهْوُ أَيْضاً وَ هُوَ مَعْنَى قَوْلِهِ حَتَّى يَأْمَنَ الْعَاهَةَ وَ الْعَاهَةُ الْآفَةُ تُصِيبُهُ.

And he^{-saww} prohibited from selling the dates before they blossom, and it's blossoming is that it reddens, or yellows. And in another Hadeeth, he^{-saww} prohibited from selling before it splits, and it is said, 'Ushaqqih', and 'Al-Tashqeeh', it is the blossoming as well, and it is meaning of his^{-saww} words until it is safe of the affliction, and the affliction is the illness afflicting it'.

وَ نَهَى عَنِ الْمُنَابَذَةِ وَ الْمُلَامَسَةِ وَ بَيْعِ الْحِصَاةِ فِي كُلِّ وَاحِدٍ قَوْلَانِ أَمَّا الْمُنَابَذَةُ فَيُقَالُ إِنَّمَا هُوَ أَنْ يَقُولَ الرَّجُلُ لِصَاحِبِهِ انْبِذْ إِلَيَّ الثَّوْبَ أَوْ غَيْرَهُ مِنَ الْمَتَاعِ أَوْ انْبِذْهُ إِلَيْكَ وَ قَدْ وَجِبَ الْبَيْعُ بِكَذَا وَ كَذَا

And he^{-saww} prohibited from 'Al-Munabaza' and Al-Mulamasah; and seeking the pebbles. There are two words for each one. As for 'Al-Munabazah', it is said, rather it is the man saying to his companion, 'Discard the cloth to me', or something from the merchandise, or, 'I shall discard it to you', and it obligates the selling for such and such.

وَ يُقَالُ إِنَّمَا هُوَ أَنْ يَقُولَ الرَّجُلُ إِذَا تَبَدَّتِ الْحِصَاةُ فَقَدْ وَجِبَ الْبَيْعُ وَ هُوَ مَعْنَى قَوْلِهِ إِنَّهُ نَهَى عَنْ بَيْعِ الْحِصَاةِ

And it is said, 'But rather, it is the man saying, 'When you have discarded the pebbles, so it obligates the sale', and it is the meaning of his words, 'He^{-saww} prohibited from selling the pebbles'.

وَ الْمُلَامَسَةُ أَنْ تَقُولَ إِذَا لَمَسْتُ ثَوْبِي أَوْ لَمَسْتُ ثَوْبَكَ فَقَدْ وَجِبَ الْبَيْعُ بِكَذَا وَ كَذَا وَ يُقَالُ بَلْ هُوَ أَنْ يَلْمَسَ الْمَتَاعَ مِنْ وَرَاءِ الثَّوْبِ وَ لَا يَنْظُرُ إِلَيْهِ فَيَقْعُ الْبَيْعُ عَلَى ذَلِكَ وَ هَذِهِ بَيُوعٌ كَانَ أَهْلُ الْجَاهِلِيَّةِ يَتَّبِعُونَهَا فَتَنَى رَسُولُ اللَّهِ ص عَنْهَا لِأَنَّهَا عَرَّزٌ كُلُّهَا.

And 'Al-Mulamasah' is your saying, 'When you touch my clothes', or, 'I touch your clothes, so the sale is obligated for such and such'. And it is said, 'But, it is touching the merchandise from behind the cloth, and not looking at it, so the sale occurs upon that, and these were sales of the pre-Islamic period, they were selling to each other. Rasool-Allah^{-saww} prohibited from it, because it is a deception, all of it'.

وَ نَهَى عَنِ بَيْعِ الْمَجْرِ وَ هُوَ أَنْ يُبَاعَ الْبَعِيرُ أَوْ غَيْرُهُ بِمَا فِي بَطْنِ النَّاقَةِ وَ يُقَالُ مِنْهُ أُنْجِرْتُ فِي الْبَيْعِ إِجْمَاراً.

And he^{-saww} prohibited 'Al-Majr' said, and it is selling the camel or something else with what is in the belly of the she-camel. And it is said, from it is the forced sale or hire'.

وَ نَهَى عَنِ الْمَلَايِخِ وَ الْمَضَامِينِ فَالْمَلَايِخُ مَا فِي الْبُطُونِ وَ هِيَ الْأَجِنَّةُ وَ الْوَاحِدَةُ مِنْهَا مَلْفُوحَةٌ وَ أَمَّا الْمَضَامِينُ فَهِيَ مَا فِي أَصْلَابِ الْفُحُولِ وَ كَانُوا يَبِيعُونَ الْجِنِينَ فِي بَطْنِ النَّاقَةِ وَ مَا يَضْرِبُ الْفُحْلُ فِي عَامِهِ أَوْ فِي أَعْوَامِ.

And he^{-saww} prohibited from 'Al-Malaaqeeh' and 'Al-Mazameen'. 'Al-Malaaqeeh' is what is in the bellies, and these are the fetuses, and the singular from it is 'Malouqah'. And as for 'Al-Mazameen', it is what is in the loins of the stallions, and they (in the pre-Islamic period) were selling the fetuses in the belly of the she-camel, and what the stallion strikes during its year or during years'.

وَهُى ع عَنْ بَيْعِ حَبْلِ الْخَبْلَةِ وَمَعْنَاهُ وَلَدُ ذَلِكَ الْجَيْنِ الَّذِي فِي بَطْنِ النَّاقَةِ وَقَالَ عَيْرُهُ هُوَ نِتَاجُ النَّتَاجِ وَ ذَلِكَ عَرُورٌ .

And he^{-saww} prohibited from selling the pregnancy of a pregnant one, and it's meaning is the child of that foetus which is in the belly of the she-camel, and he^{-saww} said: 'Change it! It is a result of the production, and that is deception'.

وَقَالَ ص لَيْسَ مِنَّا مَنْ لَمْ يَتَعَنَّ بِالْقُرْآنِ مَعْنَاهُ لَيْسَ مِنَّا مَنْ لَمْ يَسْتَعْنِ بِهِ وَ لَا يُدْهَبُ بِهِ إِلَى الصَّوْتِ

And he^{-saww} said: 'He isn't from us^{-asws}, one who does not sing (Yataghanna) with the Quran'. It's meaning is, 'He isn't from us^{-asws}, one who is not needless (Yastaghna) with it', and do not go with it to the voice.

وَقَدْ رُوِيَ أَنَّ مَنْ قَرَأَ الْقُرْآنَ فَهُوَ عَيْي لَا فُقْرَ بَعْدَهُ

And it is reported, 'The one who recites the Quran, so he is rich and will not be poor after it'.

وَرُوِيَ أَنَّ مَنْ أُعْطِيَ الْقُرْآنَ فَظَنَّ أَنَّ أَحَدًا أُعْطِيَ أَكْثَرَ مِمَّا أُعْطِيَ فَقَدْ عَظَّمَ صَغِيرًا وَ صَغَّرَ كَبِيرًا

And it is reported, 'The one who is Given the Quran, so he thinks that there is anyone who has been Given more than he has been Given, so he has magnified the small and belittled the big.

فَلَا يَنْبَغِي لِجَائِلِ الْقُرْآنِ أَنْ يَرَى أَنَّ أَحَدًا مِنْ أَهْلِ الْأَرْضِ أَعْنَى مِنْهُ وَ لَوْ مَلَكَ الدُّنْيَا بِرُحْبِهَا وَ لَوْ كَانَ كَمَا يَقُولُهُ قَوْمٌ إِنَّهُ التَّرَجِيعُ بِالْقِرَاءَةِ وَ حُسْنُ الصَّوْتِ لَكَانَتْ الْعُقُوبَةُ قَدْ عَظُمَتْ فِي تَرْكِ ذَلِكَ أَنَّ يَكُونَ مَنْ لَمْ يُرْجِعْ صَوْتَهُ بِالْقِرَاءَةِ فَلَيْسَ مِنَ النَّبِيِّ ص حِينَ قَالَ لَيْسَ مِنَّا مَنْ لَمْ يَتَعَنَّ بِالْقُرْآنِ.

It is not befitting for a bearer of the Quran that he views that there is anyone from people of the earth who is richer than him, and even if he were to own the world and its contents; and if it was like what a group of people are saying, it is the repeating with the recitation and the excellent voice, the Punishment would have been mighty in neglecting that, that the one who could not repeat his voice with the recitation, so he isn't from the Prophet^{-saww} when he^{-saww} said: 'He isn't from us, one who does not recite/sing (Yataghanna) with the Quran'.

وَقَالَ ع إِنَّي قَدْ كَهَيْتُ عَنِ الْقِرَاءَةِ فِي الرُّكُوعِ وَ السُّجُودِ فَأَمَّا الرُّكُوعُ فَعَظِّمُوا اللَّهَ فِيهِ وَ أَمَّا السُّجُودُ فَأَكْثِرُوا فِيهَا الدُّعَاءَ فَإِنَّهُ قَمَنٌ أَنْ يُسْتَجَابَ لَكُمْ قَوْلُهُ ص قَمَنٌ كَقَوْلِكَ جَدِيرٌ وَ حَرِيٌّ أَنْ يُسْتَجَابَ لَكُمْ.

And he^{-saww} said: 'I^{-saww} have forbidden from the recitation (of the Quran) during the Ruk'u and the Sajdah. As for the Ruk'u, magnify Allah^{-azwj} during it, and as for the Sajdah, frequent the supplication in it, for it is certain that it will be Answered for you'. His^{-saww} word, 'Certain' is like your words, 'He deserves', and it is deserving that it be Answered for you'.

وَقَالَ ع اسْتَعِينُوا بِاللَّهِ مِنْ طَمَعٍ يَهْدِي إِلَى طَبَعٍ وَ الطَّبَعُ الدَّنَسُ وَ الْعَيْبُ وَ كُلُّ شَيْءٍ فِي دِينٍ أَوْ دُنْيَا فَهُوَ طَبَعٌ.

And he^{-saww} said: 'And seek Refuge with Allah^{-azwj} from greed leading to sealing (of the heart)', and the 'sealing', is the dirt and the defect, and every disgrace in religion or world, so it is 'sealing' (of the heart)'.

وَ اِخْتَصَمَ رَجُلَانِ إِلَى النَّبِيِّ ص فِي مَوَارِيثَ وَ اَشْيَاءَ قَدْ دَرَسَتْ فَقَالَ النَّبِيُّ ص لَعَلَّ بَعْضَكُمْ اَنْ يَكُونَ اَلْحَقُّ بِحُجَّتِهِ مِنْ بَعْضٍ فَمَنْ قَضَيْتَ لَهُ بِشَيْءٍ مِنْ حَقِّي اَخِيهِ فَاَيُّمَا اَقَطَعْتُ لَهُ قِطْعَةً مِنَ النَّارِ

And two men brought their dispute to the Prophet^{-saww} regarding inheritances and things he^{-saww} had taught. The Prophet^{-saww} said: 'Perhaps one of you would be more eloquent with his argument than the other. The one I^{-saww} decree for him with something from the right of his brother, so rather I^{-saww} would have cut out for him a piece of the Fire'.

فَقَالَ كُلُّ وَاحِدٍ مِنَ الرَّجُلَيْنِ يَا رَسُولَ اللَّهِ ص حَقِّي هَذَا لِصَاحِبِي فَقَالَ لَا وَ لَكِنْ اِذْهَبَا فَتَوَخَّيَا ثُمَّ اسْتَهَمَا ثُمَّ لِيُحْلِلْ كُلُّ وَاحِدٍ مِنْكُمَا صَاحِبَهُ

Each one of the two men said, 'O Rasool-Allah^{-saww}! This right of mine is for my companion!' He^{-saww} said: 'No, but both of you go and establish brotherhood, then draw lots, then let each one of you analyse his companion (of his rights)'.

فَقَوْلُهُ لَعَلَّ بَعْضَكُمْ اَنْ يَكُونَ اَلْحَقُّ بِحُجَّتِهِ مِنْ بَعْضٍ يَعْني اَفْطَنَ لَهَا وَ اَجْدَلَ وَ اَللَّحْنُ اَلْفِطْنَةُ يَفْتَحُ اَلْحَاءَ وَ اَللَّحْنُ بِجَزْمِ اَلْحَاءِ اَلْحَطَاءُ

His^{-saww} words: 'Perhaps one of you would be more eloquent with his argument than the other', means more discerning (cleverer) for it, and more argumentative, and the 'eloquence' is the discernment with 'Fatah of Al-Ha' (connotations of letters), and the (word) 'Al-Lahn' is with 'Jazm of Al-Ha' is a mistake (in the recording).

وَ قَوْلُهُ اسْتَهَمَا اَيُّ اَفْرَعًا وَ هَذَا حُجَّةٌ لِمَنْ قَالَ بِالْفِرْعَةِ فِي الْاَحْكَامِ وَ قَوْلُهُ اِذْهَبَا فَتَوَخَّيَا يَقُولُ تَوَخَّيَا اَلْحَقَّ فَكَاَنَّهُ قَدْ اَمَرَ اَلْحَضْمَيْنِ بِالصُّلْحِ.

And his^{-saww} words, 'Draw lots', i.e., pick, and this is proof for the one who says with drawing of lots regarding the rulings. And his^{-saww} words: 'Both of you go and establish brotherhood', he^{-saww} is saying: 'Brotherly rights'. It is as if he^{-saww} had instructed the two contenders with the reconciliation'.

وَ هَيَّ عَنِ تَفْصِيصِ اَلْقُبُورِ وَ هُوَ التَّجْصِيصُ وَ ذَلِكَ اَنَّ اَلْحِصَّ يُقَالُ لَهُ اَلْقَصَّةُ يُقَالُ مِنْهُ قَصَصْتُ اَلْقُبُورَ وَ اَلْبَيْوتَ اِذَا حَصَصْتَهَا.

And he^{-saww} prohibited from 'Taqsees' of the graves, and it is the plastering, and that is because the plaster is called 'Al-Qassah', so it is said from it, 'Qasasat' the graves and the houses, when one plasters it'.

وَ هَيَّ عَ عَنْ قَيْلٍ وَ قَالَ وَ كَثْرَةَ السُّؤَالِ وَ اِضَاعَةَ اَلْمَالِ وَ هَيَّ عَنِ عُمُوقِ اَلْاَمْتِهَاتِ وَ وَاِدِ اَلْبَنَاتِ وَ مَنَعَ اَلْوَهَاتِ [وَ هَاتِ]

And he^{-saww} prohibited from 'It is said', and 'He said', and a lot of questions, and wasting the wealth. And he^{-saww} prohibited from disobeying the mothers and infanticide of the daughters, and the prevention of 'Al-Wahaat'.

يُقَالُ اِنَّ قَوْلَهُ اِضَاعَةَ اَلْمَالِ يَكُونُ فِي وَجْهَيْنِ اَمَّا اَحَدُهُمَا وَ هُوَ الْاَصْلُ فَمَا اَنْفَقَ فِي مَعَاصِي اَللَّهِ عَزَّ وَ جَلَّ مِنْ قَلِيلٍ اَوْ كَثِيرٍ وَ هُوَ السَّرْفُ الَّذِي عَابَهُ اَللَّهُ تَعَالَى وَ هَيَّ عَنَّهُ

It is said that his^{-saww} words: 'Wasting the wealth' happens to be in two aspects. As for one of these, and it is the original, whatever one spends in the disobedience of Allah^{-azwj} Mighty and

Majestic, from a little or more, and it is the extravagance which Allah^{-azwj} the Exalted has Refused and Prohibited from.

وَالْوَجْهُ الْآخِرُ دَفْعُ الْمَالِ إِلَىٰ رَبِّهِ وَ لَيْسَ لَهُ بِمَوْضِعٍ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ ابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا وَ هُوَ الْعَقْلُ فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ

And the other aspect is handing the wealth to its owner, and it isn't a place for it. Allah^{-azwj} Mighty and Majestic Says: **And test the orphans until they reach the marriageable age; then if you sense maturity from them, - and it is the intellect - then hand over their wealth to them, [4:6].**

وَ قَدْ قِيلَ إِنَّ الرُّشْدَ هُوَ صَلَاحٌ فِي الدِّينِ وَ حِفْظُ الْمَالِ

And it has been said, 'The 'maturity', it is being correct in the religion, and protecting the wealth'.

وَ أَمَّا كَثْرَةُ السُّؤَالِ فَإِنَّهُ نَهَىٰ عَنِ مَسْأَلَةِ النَّاسِ أَمْوَالَهُمْ وَ قَدْ يَكُونُ أَيْضًا مِنَ السُّؤَالِ عَنِ الْأُمُورِ وَ كَثْرَةُ الْبَحْثِ عَنْهَا كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ لَا تَسْئَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدِّلَكُمْ تَسْؤُوكُمْ

As for 'a lot of questions' – he^{-saww} prohibited from asking the people of their wealth, and it could also be the questioning about the matter and a lot of inquiring about it, like what Allah^{-azwj} Mighty and Majestic Said: **Do not ask about things, if it is declared to you it would offend you; [5:101].**

وَ أَمَّا وَأَدُّ الْبَنَاتِ فَإِنَّهُنَّ كَانُوا يَدْفِنُونَ بَنَاتِهِمْ أَحْيَاءَ وَ هَذَا كَانُوا يُسَمُّونَ الْقَبْرَ صِهْرًا

And as for infanticide of the daughters, they used to bury their daughters alive, and for this they were naming the graves as 'son-in-law'.

وَ أَمَّا قَوْلُهُ نَهَىٰ عَنِ قَيْلٍ وَ قَالَ الْقَالَ مُصَدِّرٌ أَلَا تَرَىٰ أَنَّهُ يَقُولُ عَنْ قَيْلٍ وَ قَالَ فَكَأَنَّهُ قَالَ عَنْ قَيْلٍ وَ قَوْلٍ يُقَالُ عَلَىٰ هَذَا فُلْتُ قَوْلًا وَ قَيْلًا وَ قَالَ

And as for his words, 'He^{-azwj} Prohibited from, 'It is said', and 'He said', the 'He said' is 'an action noun'. Don't you see that he is saying about the 'It is said', and 'He said', it is as if he says about 'It is said', and the word is said about this – 'I said a word', and 'It was said', and 'They both said'.

وَ فِي حَرْفِ عَبْدِ اللَّهِ ذَلِكَ عَيْسَىٰ ابْنُ مَرْيَمَ قَالَ الْحَقِّي وَ هُوَ مِنْ هَذَا فَكَأَنَّهُ قَالَ قَوْلَ الْحَقِّي.

And is recitation of Abdullah (Bin Masoud), **That is Isa, son of Maryam. The truthful words which they are disputing in [19:34]**, and it is from this. It is as if he^{-as} said the word of truth'.

وَ نَهَىٰ عَنِ التَّبَقُّرِ فِي الْأَهْلِ وَ الْمَالِ قَالَ الْأَصْمَعِيُّ أَصْلُ التَّبَقُّرِ التَّوَسُّعُ وَ التَّفْتِيحُ وَ مِنْهُ يُقَالُ بَقَّرْتُ بَطْنَهُ إِذَا هُوَ شَفَّقْتُهُ وَ فَتَحْتُهُ وَ سَمِّيَ أَبُو جَعْفَرٍ عَنِ الْبَاقِرِ لِأَنَّهُ بَقَّرَ الْعِلْمَ أَيَّ شَفَّهَهُ وَ فَتَحَهُ.

And he^{-saww} prohibited from the 'Tabaqqur' in the family and the wealth. Al-Asmaie said, 'The origin of 'Al-Tabaqqur' is the expanding and the opening, and from it is said, 'I have 'Baqqar't'

it's belly'. But rather it is splitting it and opening it, and Abu Ja'far Al-Baqir^{-asws} has been named as 'Expounder of the knowledge', i.e. he^{-asws} split it and opened it'.

وَهِيَ عَ أَنْ يُدْبِجَ الرَّجُلُ فِي الصَّلَاةِ كَمَا يُدْبِجُ الْحِمَارُ وَ مَعْنَاهُ أَنْ يُطَاطِئَ الرَّجُلُ رَأْسَهُ فِي الرَّكُوعِ حَتَّى يَكُونَ أَحْفَضَ مِنْ ظَهْرِهِ وَ كَانَ عَ إِذَا رَكَعَ لَمْ يُصَوِّبْ رَأْسَهُ وَ لَمْ يُفْنِعْهُ مَعْنَاهُ أَنَّهُ لَمْ يَرَفَعْهُ حَتَّى يَكُونَ أَعْلَى مِنْ جَسَدِهِ وَ لَكِنْ بَيْنَ ذَلِكَ وَ الْإِقْنَاعُ رَفَعُ الرَّأْسِ وَ إِشْحَاضُهُ قَالَ اللَّهُ تَعَالَى مُهْطِعِينَ مُتَمَبِّعِي رُؤْسِهِمْ

And he^{-saww} prohibited from the man lowering in his Salat like what the donkey lowers, and it's meaning is the man lowering his head in the Ruk'u until he happens to be lower than his back, and he^{-saww}, when he^{-saww} performed Ruk'u, did not straighten his^{-saww} head and did not stretch it. It means, he^{-saww} did not raise it until it would be higher than his^{-saww} body, but between that, and the 'Iqna'a' is raising of the head and forwarding it. Allah^{-azwj} the Exalted Said: **(They would be) running ahead, their heads raised, [14:43].**

وَ الَّذِي يُسْتَحَبُّ مِنْ هَذَا أَنْ يَسْتَوِيَ ظَهْرُ الرَّجُلِ وَ رَأْسُهُ فِي الرَّكُوعِ لِأَنَّ رَسُولَ اللَّهِ ص كَانَ إِذَا رَكَعَ لَوْ صَبَّ عَلَى ظَهْرِهِ مَاءٌ لَأَسْتَقَرَّ

And that which his recommended from this is the man making his back and his head to be even during the Ruk'u, because Rasool-Allah^{-saww}, when he^{-saww} performed Ruk'u, was such that even if water would have been poured upon his^{-saww} back, it would settle (not drop off).

وَ قَالَ الصَّادِقُ ع لَا صَلَاةَ لِمَنْ لَمْ يَقُمْ صُلْبُهُ فِي رُكُوعِهِ وَ سُجُودِهِ.

And Al-Sadiq^{-asws} said: 'There is no Salat for the one does not straighten his back during his Ruk'u and his Sajdah'.

وَهِيَ عَنِ اخْتِنَاتِ الْأَسْقِيَةِ وَ مَعْنَى الْإِحْتِنَاتِ أَنْ يُغْنَى أَفْوَاهَهَا ثُمَّ يُشْرَبُ مِنْهَا وَ أَصْلُ الْإِحْتِنَاتِ التَّكْسُرُ وَ مِنْ هَذَا سُمِّيَ الْمُخْتِنُ لِتَكْسُرِهِ وَ بِهِ سُمِّيَتِ الْمَرْأَةُ خُنْثَى

And he^{-saww} prohibited from 'Akhtinas' of the waterskin and the meaning of 'Al-Akhtinas' it folding their mouths (openings), then drinking from it, and the origin of 'Al-Akhtinas' is 'the breaking', and from this is named 'Al-Mukhannas' due to his breaking, and due to it the woman is named as 'Khunsa'.

وَ مَعْنَى الْحَدِيثِ فِي النَّهْيِ عَنِ اخْتِنَاتِ الْأَسْقِيَةِ يُفَسَّرُ عَلَى وَجْهَيْنِ أَحَدُهُمَا أَنَّهُ يُخَافُ أَنْ يَكُونَ فِيهِ دَابَّةٌ وَ الَّذِي دَارَ عَلَيْهِ مَعْنَى الْحَدِيثِ أَنَّهُ عَ هِيَ أَنْ يُشْرَبَ مِنْ أَفْوَاهِهَا.

And the meaning of the Hadeeth is regarding the prohibition from 'Ikhtinas' of the waterskin can be interpreted upon two aspects. One of these is that, it is feared that there might be an insect in it, and that which the meaning of the Hadeeth rotates upon it that he^{-saww} prohibited from drinking from it's mouth (opening)'.

وَ هِيَ عَنِ الْجَدَادِ بِاللَّيْلِ يُعْنَى جَدَادُ النَّحْلِ وَ الْجَدَادُ الصَّرَامُ وَ إِنَّمَا هِيَ عَنْهُ بِاللَّيْلِ لِأَنَّ الْمَسَاكِينَ لَا يَحْضُرُونَهُ.

And he^{-saww} prohibited from 'Al-Jadad' at night – meaning 'Jadad' of the date tree, and 'Al-Jadad' is the harvesting, and rather he^{-saww} had prohibited from it at night because the poor will not be present (to be given from it)'.

وَقَالَ ع لَا تَعْصِيَةَ فِي مِيرَاثٍ وَ مَعْنَاهُ أَنْ يَمُوتَ الرَّجُلُ وَ يَدَعَ شَيْئاً إِنْ قُسِمَ بَيْنَ وَرَثَتِهِ إِذَا أَرَادَ بَعْضُهُمُ الْقِسْمَةَ كَانَ فِي ذَلِكَ ضَرَرٌ عَلَيْهِمْ أَوْ عَلَى بَعْضِهِمْ يُقُولُ فَلَا يُقَسَّمُ ذَلِكَ وَ تِلْكَ التَّعْصِيَةُ وَ هِيَ التَّفْرِيقُ وَ هِيَ مَأْخُودٌ مِنَ الْأَعْضَاءِ

And he^{-saww} said: ‘There is no ‘Taziya’ in the inheritance’, and it’s meaning is – the man dies and leaves something to be distributed between his inheritors. When one of them intends the distribution, there would be harm upon them, or upon one of them. He says, ‘Do not distribute that’, and that is the ‘Taziya’, and it is the distribution, and it is taken from the (word) ‘Al-Aza’.

يُقَالُ عَصَيْتُ اللَّحْمَ إِذَا فَرَّقْتَهُ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ أَيَّ آمَنُوا بِبَعْضِهِ وَ كَفَرُوا بِبَعْضِهِ وَ هَذَا مِنَ التَّعْصِيَةِ أَيْضاً أَهْمَ فَرَّقُوهُ وَ الشَّيْءُ الَّذِي لَا يَحْتَمِلُ الْقِسْمَةَ مِثْلُ الْحَبَّةِ مِنَ الْجَوْهَرِ لِأَنَّهَا إِنْ فُرِّقَتْ لَمْ يُنْتَفَعْ بِهَا وَ كَذَلِكَ الْحَمَامُ إِذَا قُسِمَ وَ كَذَلِكَ الطَّبْلَسَانُ مِنَ التِّيَابِ وَ مَا أَشْبَهَ ذَلِكَ مِنَ الْأَشْيَاءِ

It is said, ‘I ‘Aziyat’ the meat’, when he separates it, and Allah^{-azwj} Mighty and Majestic Said: **‘Those who made the Quran to be parts [15:91]** – i.e., they believed in part of it and disbelieved with part of it, and it is from the ‘Taziya’ as well. They separated it, and the thing which is not possible to divide it, like the seed, is from the essence, because if it is divided, it will not be benefitted with, and like that is the pigeon when it is divided, and like that is the pallium from the clothes, and what resembles that from the things.

وَ هَذَا بَابٌ جَسِيمٌ مِنَ الْحُكْمِ يَدْخُلُ فِيهِ الْحَدِيثُ الْآخِرُ لَا ضَرَرَ وَ لَا إِضْرَارَ فِي الْإِسْلَامِ فَإِنْ أَرَادَ بَعْضُ الْوَرَثَةِ قِسْمَةَ ذَلِكَ لَمْ يُجِبْ إِلَيْهِ وَ لَكِنْ يُبَاعُ ثُمَّ يُقَسَّمُ مَنَّهُ بَيْنَهُمْ.

And this is a big subject from the rulings. The other Hadeeth enters into it: ‘There is neither harming nor damaging in Al-Islam’. If one of the inheritors intends to divide that, he will not be answered to it, but that (item) will be sold and it’s price would be divided between them’.

وَ نَحَى عَ عَنْ لَيْسْتَيْنِ اشْتِمَالِ الصَّمَاءِ وَ أَنْ يَحْتَبِيَ الرَّجُلُ بِثَوْبٍ لَيْسَ بَيْنَ فَرْجِهِ وَ بَيْنَ السَّمَاءِ شَيْءٌ قَالَ الْأَصْمَعِيُّ اشْتِمَالُ الصَّمَاءِ عِنْدَ الْعَرَبِ أَنْ يَشْتَمِلَ الرَّجُلُ بِثَوْبِهِ فَيَجَلَّلَ بِهِ جَسَدَهُ كُلَّهُ وَ لَا يَرْفَعُ مِنْهُ جَانِباً فَيُخْرِجُ مِنْهُ يَدَهُ

And he^{-saww} prohibited from the wearing of ‘Al-Samma’a’, and from the man hiding by a cloth, there isn’t anything between his genitals and the sky. Al-Asmaie said, ‘Al-Samma’a’ in the view of the Arabs is the man covering with this garment, so he drapes his body with it, all of it, and he does not raise any side from it, and brings out his hand out from it.

وَ أَمَّا الْقَهْمَاءُ فَإِنَّهُمْ يَقُولُونَ هُوَ أَنْ يَشْتَمِلَ الرَّجُلُ بِثَوْبٍ وَاحِدٍ لَيْسَ عَلَيْهِ غَيْرُهُ ثُمَّ يَرْفَعُهُ مِنْ أَحَدِ جَانِبَيْهِ فَيَضَعُهُ عَلَى مَنْكِبِهِ يَبْدُو مِنْهُ فَرْجُهُ

And as for the jurists, they are saying, it is the man covering with one cloth, there not being anything else upon him. Then he raises from one of its sides and places it upon his shoulder, revealing his genitals from it.

وَ قَالَ الصَّادِقُ ع التَّحَافُ الصَّمَاءُ هُوَ أَنْ يَدْخُلَ الرَّجُلُ رِدَاءَهُ تَحْتَ إِبْطِهِ ثُمَّ يَجْعَلُ طَرْفَيْهِ عَلَى مَنْكَبٍ وَاحِدٍ وَ هَذَا هُوَ التَّأْوِيلُ الصَّحِيحُ دُونَ مَا خَالَفَهُ.

And Al-Sadiq^{asws} said: 'Wrapping 'Al-Samma'a', it is the man inserting his cloak beneath his armpits, then he makes its ends to be upon one shoulder' – and this interpretation is the correct, besides what opposes it'.

وَهِيَ ع عَنْ دَبَائِحِ الْجِنِّ وَ دَبَائِحِ الْجِنِّ أَنْ يَشْتَرِيَ الدَّارَ وَ يَسْتَحْرِجَ الْعَيْنَ أَوْ مَا أَشْبَهَ ذَلِكَ فَيَذْبَحَ لَهُ ذَبِيحَةً لِلطَّيْرَةِ

And he^{saww} prohibited from 'Slaughters (for) the Jinn' – and 'slaughters (for) the Jinn' is that he buys the house and he (wants to) expel the evil eyes of what resembles that, so he slaughters a sacrificial animal for it, for the evil omen.

قَالَ أَبُو عُبَيْدَةَ مَعْنَاهُ أَهْمُ كَانُوا يَتَصَيَّرُونَ إِلَى هَذَا الْفِعْلِ خَافَةَ إِنْ لَمْ يَذْبَحُوا أَوْ يُطْعَمُوا أَنْ يُصِيبَهُمْ فِيهَا شَيْءٌ مِنَ الْجِنِّ فَأَبْطَلَ النَّبِيُّ ص هَذَا وَ هِيَ عَنْهُ.

Abu Ubeyda said, 'Abu Ubeyda said, 'It's meaning is, they (in the pre-Islamic period) were being superstitious to do this deed, fearing that if they do not slaughter, or feed (others), something from the Jinn would afflict them regarding it. The Prophet^{saww} invalidated this and prohibited from it'.

وَقَالَ ع لَا يُورَدَنَّ دُو عَاهَةٍ عَلَى مُصْحٍ يَعْنِي الرَّجُلُ يُصِيبُ إِبْلَهُ الْجُرْبُ أَوْ الدَّاءُ فَقَالَ لَا يُورَدَنَّهَا عَلَى مُصْحٍ وَ هُوَ الَّذِي إِبْلُهُ وَ مَا شِئْتُهُ صِحَاحٌ تَرِيْقَةٌ مِنَ الْعَاهَةِ

And he^{asws} said: 'Do not bring one with a disability to a healthy one!' – meaning the man whose camel has been afflicted with the scabies or a disease, so he^{asws} said: 'Do not bring it to a healthy one', and he is the one whose camels and his livestock are healthy, free from the illness.

قَالَ أَبُو عُبَيْدَةَ وَجْهُهُ عِنْدِي وَ اللَّهُ أَعْلَمُ أَنَّهُ خَافَ أَنْ يَنْزَلَ بِجَدِّهِ الصَّحَاحِ مِنَ اللَّهِ عَزَّ وَ جَلَّ مَا نَزَلَ بِتِلْكَ فَيَطَّلُ الْمُصْحُ أَنْ تِلْكَ أَعْدَتْهَا فَيَأْتِمُ فِي ذَلِكَ.

Abu Ubeyda said, 'It's aspect in my view, and Allah^{azwj} is more Knowing, it that he^{asws} feared that there might descend from Allah^{azwj} Mighty and Majestic upon the healthy ones what had befallen with those ones, so the healthy ones would think that one to be of their number, so he would be sinning in that'.

وَقَالَ ص لَا تُصَرِّوْا الْإِبِلَ وَ الْعَنَمَ مِنَ اشْتَرَى مُصَرَّاةً فَهِيَ بِأَجْرِ النَّظْرَيْنِ إِنْ شَاءَ رَدَّهَا وَ رَدَّ مَعَهَا صَاعاً مِنْ تَمْرٍ

And he^{saww} said: 'Do not squeeze (milk) of the camels and the sheep. One who buys one which is 'Musarrah', he is with last of the two considerations. If he desires he can return it and return a Sa'a of dates with it'.

الْمُصَرَّاةُ يَعْنِي النَّاقَةَ أَوْ الْبَقْرَةَ أَوْ الشَّاةَ قَدْ صُرِّي اللَّبَنُ فِي ضَرْعِهَا يَعْنِي حَبْسَ وَ جُمْعَ وَ لَمْ يُجْلَبْ أَيَّاماً وَ أَصْلُ التَّصْرِيفِ حَبْسُ الْمَاءِ وَ جَمْعُهُ يُقَالُ مِنْهُ صَرَيْتُ الْمَاءَ وَ صَرَيْتُهُ وَ يُقَالُ مَاءٌ صَرِيٌّ مَقْصُوراً وَ يُقَالُ مِنْهُ سُمِّيَتْ الْمُصَرَّاةُ كَأَنَّهَا مِيَاءٌ اجْتَمَعَتْ

The 'Musarrah' means the she-camel, or the female cow, or the female sheep whose milk is squeezed in its udders, meaning withheld, and gathered, and has not been milked for days; and the origin of 'Al-Tasreeh' is withholding the water and its collecting. It is said from it, 'The water as 'Sareyat', and it has become 'Sarriyathu'. And it is said, 'Sara'a of water is its

contained. And it is said, from it 'Al-Musra'ah' has been named. It is as if it's water has collected.

و فِي حَدِيثٍ آخَرَ مَنْ اشْتَرَى مُحْفَلَةً فَرَدَّهَا فَلْيُرَدِّدْ مَعَهَا صَاعًا وَ إِنَّمَا سُمِّيَتْ مُحْفَلَةً لِأَنَّ اللَّبَنَ حُفَلَ فِي ضَرْعِهَا وَ اجْتَمَعَ وَ كُلُّ شَيْءٍ كَثَرَتْهُ فَقَدْ حَفَلَتْهُ وَ مِنْهُ قِيلَ قَدْ أَحْفَلَ الْقَوْمُ إِذَا اجْتَمَعُوا أَوْ كَثُرُوا وَ لِهَذَا سُمِّيَ حُفْلُ الْقَوْمِ وَ جَمْعُ الْمُحْفَلِ مُحَافِلٌ.

And in another Hadeeth: 'One who but a 'Muhaffalah', so he returns it, let him return a Sa'a (of dates) with it; and rather it is named as 'Muhaffalah' because the milk abounds in its udders and gathered, and all thing hoarded, so it has been gathered; and from it is said, 'The people have become 'Hafl', when they gather, or become a lot, and for this (reason) is name 'Mahfil' of the people, and plural of (the word) 'Al-Mahfil', is 'Mahaafil'.

وَ قَوْلُهُ ع لَا خِلَابَةَ يَعْنِي الْحُدَاعَةَ يُقَالُ خَلَبْتُهُ أَخْلَبُهُ خِلَابَةً إِذَا خَدَعْتَهُ.

And his^{-asws} words: 'There is no 'Khilaba', meaning the deception. It is said, 'Khalabtuhu', 'Akhlabuhu Khilaban', when he deceives him'.

وَ آتَى عُمَرُ رَسُولَ اللَّهِ ص فَقَالَ إِنَّا نَسْمَعُ أَحَادِيثَ مِنْ يَهُودٍ تُعْجِبُنَا فَتَرَى أَنْ نَكْتُبَ بَعْضَهَا

And Umar came to Rasool-Allah^{-saww}. He said, 'We have heard a Hadeeth from a Jew which has surprised us. Do you^{-saww} think that we should write some of these?'

فَقَالَ أَمْتَهُوْكَوْنَ أَنْتُمْ كَمَا تَهْوَكُتِ الْيَهُودُ وَ النَّصَارَى لَقَدْ جِئْتُكُمْ بِهَا بَيِّضَاءَ نَقِيَّةً وَ لَوْ كَانَ مُوسَى حَيًّا مَا وَسِعَهُ إِلَّا اتِّبَاعِي

He^{-saww} said: 'Do you want to be delusional like what the Jews and Christians have become delusional? I^{-saww} have come to you all with it as bright, pure, and had Musa^{-as} been alive, he^{-as} would have had not leeway except to follow me^{-saww}'.

قَوْلُهُ ص مَتَهُوْكَوْنَ أَي مَتَحَيَّرُونَ يَقُولُ أَمْتَحَيَّرُونَ أَنْتُمْ فِي الْإِسْلَامِ لَا تَعْرِفُونَ دِينَكُمْ حَتَّى تَأْخُذُوهُ مِنَ الْيَهُودِ وَ النَّصَارَى وَ مَعْنَاهُ أَنَّهُ كَرِهَ أَخَذَ الْعِلْمَ مِنْ أَهْلِ الْكِتَابِ

His^{-saww} words: 'Delusional' – i.e., confused. He^{-saww} is saying: 'Are you becoming confused regarding Al-Islam and are not understanding your religion until you are taking from the Jews and the Christian'. And its meaning is, he^{-saww} dislike taking the knowledge from people of the Book.

وَ أَمَّا قَوْلُهُ لَقَدْ جِئْتُكُمْ بِهَا بَيِّضَاءَ نَقِيَّةً فَإِنَّهُ أَرَادَ الْمِلَّةَ الْحَنِيفِيَّةَ فَلِذَلِكَ جَاءَ التَّأْنِيثُ كَقَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ ذَلِكَ دِينُ الْقَيِّمَةِ إِنَّمَا هِيَ الْمِلَّةُ الْحَنِيفِيَّةُ.

As for his^{-saww} words: 'I^{-saww} have come to you all with it as bright, pure' – he^{-saww} intended the upright religion. For that (reason) feminine has come, like Words of Allah^{-azwj} Mighty and Majestic: **and that is the correct Religion [98:5]**. But rather, it is the upright religion'.

وَ قَالَ ص لَقَدْ هَمَمْتُ أَنْ أَهَيَّ عَنِ الْعَيْلَةِ وَ الْعَيْلَةُ هُوَ الْعَيْلُ وَ هُوَ أَنْ يُجَامِعَ الرَّجُلُ الْمَرْأَةَ وَ هِيَ مُرَضِعٌ يُقَالُ مِنْهُ قَدْ أَغَالَ الرَّجُلُ وَ أَغْيَلَ وَ الْوَلَدُ مُغَالٌ وَ مُغْيَلٌ.

And he^{-saww} said: 'I^{-saww} am thinking of prohibiting from 'Al-Gheyla' – and 'Al-Gheyla', it is 'Al-Gheyl', and it is the man sleeping with his wife while she is breast-feeding. It is said, from it is, 'The man has 'Aghal', and 'Agheyl', and 'The child is Mughal', and 'Mugheel'.

وَهِيَ عَنِ الْإِرْفَاءِ وَهُوَ كَثْرَةُ التَّدَهُّنِ.

And he^{-saww} prohibited from 'Al-Irfaa'a' – and it is too much oiling'.

وَقَالَ عِ إِتَاكُمْ وَالتَّعُودَ بِالصُّعَدَاتِ إِلَّا مَنْ أَدَّى حَقَّهَا

And he^{-asws} said: 'Beware of the sitting with 'Al-Su'adaat', except one who has fulfilled its rights'.

الصُّعَدَاتُ الطَّرِيقُ وَهُوَ مَاخُودٌ مِنَ الصَّعِيدِ وَ الصَّعِيدُ التُّرَابُ وَ جَمْعُ الصَّعِيدِ الصُّعْدُ ثُمَّ الصُّعَدَاتُ جَمْعُ الْمَجْنَعِ كَمَا يُقَالُ طَرِيقٌ وَ طَرِيقٌ ثُمَّ طَرِيقَاتٌ

(The word) 'Al-Suadaat' are roads, and it is taken from 'Al-Saeed', and 'Al-Saeed is soil, and plural of 'Al-Saeed' is 'Al-Suoud'. Then 'Al-Suadaat' is a plural of the plural like what is called, 'Road', and 'Roads', 'Then 'Toruqaat'.

قَالَ اللَّهُ عَزَّ وَ جَلَّ فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَالْتَيْمُّمُ التَّعَمُّدُ لِلشَّيْءِ يُقَالُ مِنْهُ أَمْتٌ فَلَانًا فَأَنَا أُوْمُهُ أَمَا وَ تَأَمَّمْتَهُ وَ تَيَمَّمْتَهُ كُلُّهُ تَعَمَّدْتَهُ وَ قَصَدْتَهُ لَهُ

Allah^{-azwj} Mighty and Majestic Said: **so perform Tayammum with pure soil**. The 'Tayammum' is the extending to the thing. It is said, from it is 'Amamto so and so, I have 'Awammahu Amma', and 'Ta'ammatuho', and 'Tayammamtuho', all of it is deliberating to it and aiming for it.

وَ قَدْ رُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ الصَّعِيدُ الْمَوْضِعُ الْمُرْتَفِعُ وَ الطَّيِّبُ الَّذِي يَنْحَدِرُ عَنْهُ الْمَاءُ.

And it has been reported from Al-Sadiq^{-asws} having said: '(The word) 'Al-Saeed' is the elevated place, while 'Al-Tayyib' is which the water rolls off from it'.

وَ قَالَ عِ لَا غِرَارَ فِي الصَّلَاةِ وَ لَا التَّسْلِيمِ

And he^{-asws} said: 'There is neither 'Girar' in the Salat nor the greeting'.

الْغِرَارُ التُّقْصَانُ أَمَا فِي الصَّلَاةِ فَمَنْ تَرَكَ إِتْمَامَ رُكُوعِهَا وَ سُجُودِهَا وَ نُفْصَانَ اللَّبْثِ فِي رُكْعَةٍ عَنِ اللَّبْثِ فِي الرُّكْعَةِ الْآخَرَى وَ مِنْهُ قَوْلُ الصَّادِقِ ع الصَّلَاةُ مِيزَانٌ مَنْ وَفَى اسْتَوْفَى وَ مِنْهُ قَوْلُ النَّبِيِّ ص الصَّلَاةُ مِكَْيَالٌ فَمَنْ وَفَى وَفَى لَهُ فَهَذَا الْغِرَارُ فِي الصَّلَاةِ

(The word) 'Al-Girar' is the deficiency. As for in the Salat, it is in neglecting completion of it's Ruk'u(s), and it's Sajdah(s), and the deficiency is the waiting in a Cycle from the wailing in the another Cycle; and from it are words of Al-Sadiq^{-asws}: 'The Salat is a scale. One who fulfils, will be fulfilled'; and from it are words of the Prophet^{-saww}: 'The Salat is a measure. The one who fulfils, it will be fulfilled for him'. So these are the 'Girar' in the Salat.

وَ أَمَا الْغِرَارُ فِي التَّسْلِيمِ فَأَنْ يَفْعَلَ الرَّجُلُ السَّلَامَ عَلَيْكَ أَوْ يَزِدَّهُ فَيَقُولُ وَ عَلَيْكَ السَّلَامُ وَ لَا يَقُولُ وَ عَلَيْكُمْ السَّلَامُ وَ يُكْرَهُ بَحَاوُزُ الْحَدِّ فِي الرَّدِّ كَمَا يُكْرَهُ الْغِرَارُ

As for Al-Girar in the greeting, it is words of the man, 'Al-Salaam Alayka', or he responds by saying, 'Wa Alayka Al-Salaam', and he is not 'Alaykum Al-Salaam', and he dislikes to surpass the limit in the response like what he dislike the 'Girar'.

وَذَلِكَ أَنَّ الصَّادِقَ ع سَلَّمَ عَلَى رَجُلٍ فَقَالَ الرَّجُلُ وَ عَلَيْكُمْ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ مَغْفِرَتُهُ وَ رِضْوَانُهُ

And that is because Al-Sadiq^{-asws} greeted unto a man, so the man said, 'And upon you^{-asws} be the greetings, and Mercy of Allah^{-azwj}, and His^{-azwj} Blessings, and His^{-azwj} Forgiveness, and His^{-azwj} Satisfaction!'

فَقَالَ لَا تُجَاوِزُوا بِنَا قَوْلَ الْمَلَائِكَةِ لِأَبِينَا إِبْرَاهِيمَ ع رَحْمَتُ اللَّهِ وَ بَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ

He^{-asws} said: 'Do not exceed with us^{-asws} the words of the Angels to our^{-asws} father^{-as} Ibrahim^{-as}: **The Mercy of Allah and His Blessings are upon you, the People of the Household, surely He is Praised, Glorious [11:73]**'.

وَ قَالَ ع لَا تَنَاجَشُوا وَ لَا تَدَابَرُوا مَعْنَاهُ أَنْ يَرِيدَ الرَّجُلُ الرَّجُلَ فِي تَمَنِ السِّلْعَةِ وَ هُوَ لَا يُرِيدُ شَرَاهَا وَ لَكِنْ لِيُسْمِعَهُ غَيْرَهُ فَيَزِيدَ لِرِيَادَتِهِ وَ النَّاجِشُ خَائِنٌ

And he^{-asws} said: 'Neither 'Tanajashu' nor 'Tadabaru'. It's meaning is, the man increases the price for a man for a merchandise, and he does not intend to buy it, but in order for others to hear is, so he would increase (bid higher) at his increase (higher bid), and the 'Najish' (such a person) is a betrayer.

وَ أَمَّا التَّدَابُرُ فَالْمُصَارَمَةُ وَ الْهَجْرَانُ مَاخُودٌ مِنْ أَنْ يُؤَلِّي الرَّجُلُ صَاحِبَهُ ذُبْرَهُ وَ يُعْرِضُ عَنْهُ بِوَجْهِهِ.

And as for 'Al-Tadabur', it is the struggle and the forsaking, taken from that the man turns around backwards from his companion and turns his face away from him'.

وَ إِنَّ رَجُلًا حَلَبَ عِنْدَ النَّبِيِّ نَاقَةً فَقَالَ النَّبِيُّ ص دَعْ دَاعِيَ اللَّبَنِ يَقُولُ أَتَيْتُ فِي الضَّرْعِ شَيْئًا لَا تَسْتَوْعِبُهُ كَلَّةٌ فِي الْحَلْبِ فَإِنَّ اللَّبَّ الَّذِي تُثَبِّتُهُ بِهِ يَدْعُو مَا فَوْقَهُ مِنَ اللَّبَنِ وَ يَدْرُ لَهُ وَ إِذَا اسْتُغْصِيَ كُلُّ مَا فِي الضَّرْعِ أَبْطَأَ عَلَيْهِ الدَّرُّ بَعْدَ ذَلِكَ.

And a man milked a she-camel in the presence of the Prophet^{-saww}. The Prophet^{-saww} said: 'Leave a need of the milk!' He^{-saww} said, 'Leave something in the udder, do not milk out all of it during the milking, for the one who leaves it, will be leaving what is above it from the milk, and it will flow (better) for him, and when he seeks to be quenched all what is in the udder, the flowing will be delayed to him after that'.

وَ كَرِهَ ع الشِّكَالَ فِي الْحَتِيلِ يَعْنِي أَنْ يَكُونَ ثَلَاثَ قَوَائِمٍ مِنْهُ مُحَجَّلَةٌ وَ وَاحِدَةٌ مُطْلَقَةٌ وَ إِنَّمَا أُخِذَ هَذَا مِنَ الشِّكَالِ الَّذِي يُشْكَلُ بِهِ الْحَتِيلُ شَبَّهَ بِهِ لِأَنَّ الشِّكَالَ إِنَّمَا يَكُونُ فِي ثَلَاثِ قَوَائِمٍ أَوْ أَنْ يَكُونَ الثَّلَاثَ مُطْلَقَةً وَ رَجُلٌ مُحَجَّلَةٌ وَ لَيْسَ يَكُونُ الشِّكَالَ إِلَّا فِي الرَّجُلِ وَ لَا يَكُونُ فِي الْيَدِ.

And he^{-asws} disliked 'Al-Shikaal' in the horses – meaning that there be three strong legs from it and one loose, and rather he^{-asws} has taken this (word) from 'Al-Shikaal' which the horse resembles (Yashkal) with, because 'Al-Shikaal; rather happens to be in three legs, or if three

happen to be loose, and a strong leg, and 'Al-Shikaal' does not happen except in the leg, and does not happen to be in the hands (forelegs)".¹⁴³⁸

13- ف، تحف العقول حُطْبَةُ النَّبِيِّ ص فِي حَجَّةِ الْوَدَاعِ الْحَمْدُ لِلَّهِ مُحَمَّدُهُ وَ نَسْتَعِينُهُ وَ نَسْتَغْفِرُهُ وَ نَتُوبُ إِلَيْهِ وَ نَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَ مِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِ اللَّهُ فَلَا مُضِلَّ لَهُ وَ مَنْ يُضِلِّ اللَّهُ فَلَا هَادِيَ لَهُ

(The book) 'Tuhaf Al Uqool' –

'A sermon of the Prophet^{as} during the farewell Hajj: 'The Praise is for Allah^{-azwj}! We praise Him^{-azwj} and seek His^{-azwj} Assistance and seek His^{-azwj} Forgiveness and repent to Him^{-azwj}; and we seek Refuge with Allah^{-azwj} from the evil of our own selves, and from the evil deeds of our works. One whom Allah^{-azwj} Guides, there is no strayer for him, and one whom He^{-azwj} lets to stray, there is no Guide for him.

وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

And I^{-saww} testify that there is no god except Allah^{-azwj} Alone, there is no associate for him, and I^{-saww} testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}.

أَوْصِيكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ وَ أَعْتَصِمُوا عَلَى الْعَمَلِ بِطَاعَتِهِ وَ اسْتَنْصِحُوا اللَّهَ بِالَّذِي هُوَ خَيْرٌ

Servants of Allah^{-azwj}! I^{-saww} advise you all with fearing Allah^{-azwj} and I^{-saww} urge you upon working in obedience to Him^{-azwj}, and I^{-saww} ask Allah^{-azwj} for that which is better.

أَمَّا بَعْدُ أَيُّهَا النَّاسُ اسْمَعُوا مِنِّي أُبَيِّنُ لَكُمْ فَايَّتِي لَا أَذْرِي لَعَلِّي لَا أَلْقَاكُمْ بَعْدَ عَامِي هَذَا فِي مَوْقِفِي هَذَا

As for after, O you people, listen from me^{-saww}, for I^{-saww} don't know, perhaps I^{-saww} shall not be meeting you after this year of mine^{-saww} in this pausing of mine^{-saww}!

أَيُّهَا النَّاسُ إِنَّ دِمَاءَكُمْ وَ أَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ إِلَّا أَنْ تَلْفُوا رَبَّكُمْ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا

O you people! Your bloods and your honours are sacred unto you all until you meet your Lord^{-azwj}, like the sanctity of this day of yours, in this month of yours, in this city of yours!

أَلَا هَلْ بَلَغَتْ اللَّهُمَّ اشْهَدْ فَمَنْ كَانَتْ عِنْدَهُ أَمَانَةٌ فَلْيُؤَدِّهَا إِلَى مَنْ ائْتَمَنَ عَلَيْهَا وَ إِنَّ رَبَّنَا الْجَاهِلِيَّةِ مَوْضُوعٌ وَ إِنَّ أَوَّلَ رَبِّنا أَبَدًا بِهِ رَبَّنَا الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ

Indeed! Have I^{-saww} delivered? O Allah^{-azwj}! Be Witness! The one who has any entrustment in his possession, let him pay it back to the one who had entrusted him upon it, and the interest (usury) of the pre-Islamic period is hereby dropped, and the first interest I^{-saww} shall begin with is interest of Al-Abbas son of Abdul Muttalib^{-as}!

وَ إِنَّ دِمَاءَ الْجَاهِلِيَّةِ مَوْضُوعَةٌ وَ إِنَّ أَوَّلَ دَمٍ أَبَدًا بِهِ دَمُ عَامِرِ بْنِ رَبِيعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ

And the bloods of the pre-Islamic period are hereby dropped, and the first blood I^{-saww} shall begin with is blood of Aamir Bin Rabie Bin Al-Haris, son of Abdul Muttalib^{-as}!

وَ إِنَّ مَآثِرَ الْجَاهِلِيَّةِ مَوْضُوعَةٌ غَيْرَ السِّدَانَةِ وَ السِّقَانَةِ وَ الْعَمْدُ قُوْدٌ وَ شَبَهُ الْعَمْدِ مَا قُتِلَ بِالْعَصَا وَ الْحَجَرِ وَ فِيهِ مِائَةٌ بَعِيرٍ فَمَنْ زَادَ فَهُوَ مِنَ الْجَاهِلِيَّةِ

And the achievements of the pre-Islamic period are hereby dropped, apart from the custodian-ship (of the Kabah), and the quenching (water of Zamzam to the pilgrims), and the deliberate retaliation and semi-deliberate what is killed by the stick, and the stones, and regarding it are one hundred camels (penalty). The one who increases, he is from the pre-Islamic people.

أَيُّهَا النَّاسُ إِنَّ الشَّيْطَانَ قَدْ أَيْسَأَنْ أَنْ يُعْبَدَ بِأَرْضِكُمْ هَذِهِ وَ لَكِنَّهُ قَدْ رَضِيَ بِأَنْ يُطَاعَ فِيهَا سِوَى ذَلِكَ فِيمَا تُحِبُّونَ مِنْ أَعْمَالِكُمْ

O you people! The Satan^{-la} has despaired from being worshipped in this land of yours, but he^{-la} is satisfied regarding what is besides that, regarding what you are belittling from your deeds.

أَيُّهَا النَّاسُ إِنَّمَا التَّسْبِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُحْلِقُونَ عَاماً وَ يُحْرِمُونَ عَاماً لِيُطَاطَأَ عِدَّةٌ مَا حَرَّمَ اللَّهُ

O you people! **But rather, the postponement (of the Sacred months) increases in the Kufr, whereby those who were committing Kufr strayed. They were violating it a year and sanctifying it a year, in order to adjust the number which Allah Forbade, so they could permit what Allah had Prohibited. [9:37].**

وَ إِنَّ الرِّمَانَ قَدْ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَاوَاتِ وَ الْأَرْضِ وَ إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرُمٌ ثَلَاثَةٌ تَمَوَّلِيَّةٌ وَ وَاحِدٌ فَرْدٌ ذُو الْقَعْدَةِ وَ ذُو الْحِجَّةِ وَ الْمُحَرَّمُ وَ رَجَبٌ بَيْنَ جُمَادَى وَ شَعْبَانَ

And the times have turned (full) circle like they were on the day Allah^{-azwj} Created the skies and the earth! **Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth – from these four are Sacred. [9:36]** – three consecutive and one individual – Zulqadah, and Zulhijjah, and Al-Muharran, and Rajab, between Jumadi and Shaban.

أَلَا هَلْ تَلَعْتُمْ اللَّهُمَّ اشْهَدْ أَيُّهَا النَّاسُ إِنَّ لَيْسَاءَكُمْ عَلَيْكُمْ حَقًّا وَ لَكُمْ عَلَيْهِنَّ حَقًّا فَدَعُوا نِسَاءَكُمْ أَنْ لَا يُوطِئْنَ فُرُشَكُمْ وَ لَا يُدْخِلْنَ أَحَدًا بُيُوتَكُمْ بِإِذْنِكُمْ وَ أَنْ لَا يَأْتِيَنَّ بِعَاجِشَةٍ

Indeed! Have I^{-saww} delivered? O Allah^{-azwj}, be Witness! O you people! For your women there are rights upon you all, and for you all there are rights upon them that they will not let anyone tread in your beds, nor enter anyone you dislike into your houses except by your permission, and they will not indulge in immoralities.

فَإِنْ فَعَلْنَ فَإِنَّ اللَّهَ قَدْ أَدَانَ لَكُمْ أَنْ تَعْضَلُوهُنَّ وَ تَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَ تَضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبْرِحٍ فَإِذَا انْتَهَيْنَ وَ أَطَعْنَكُمْ فَعَلَيْكُمْ رِفْهُنَّ وَ كِسْوَتُهُنَّ بِالْمَعْرُوفِ أَخَذْتُمُوهُنَّ بِأَمَانَةِ اللَّهِ وَ اسْتَحْلَلْتُمُ فُرُوجَهُنَّ بِكِتَابِ اللَّهِ فَاتَّقُوا اللَّهَ فِي النِّسَاءِ وَ اسْتَوْصُوا بِهِنَّ حَيْرًا

If they were to do so (immoralities), then Allah^{-azwj} has Permitted for you to isolate them and forsake (disown) them in the beds, and beat them with a strike without causing pain. When they were to desist and obey you, then upon you is their sustenance and clothing them with

the moderation. You are taking their private parts by the Book of Allah^{-azwj}, therefore fear Allah^{-azwj} regarding the women and I^{-saww} am advising you all is with being good with them.

أَيُّهَا النَّاسُ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ وَ لَا يَحِلُّ لِمُؤْمِنٍ مَالُ أَخِيهِ إِلَّا مِنْ طَيِّبٍ نَفْسٍ مِنْهُ

O you people! **But rather, the Momineen are brothers, [49:10]**, and it is not Permissible for a Momin wealth of his brother, except his feeling good from it.

أَلَا هَلْ بَلَغْتُ اللَّهُمَّ اشْهَدْ فَلَا تَرْجِعَنَّ بَعْدِي كُفَّاراً يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ فَإِنِّي قَدْ تَرَكْتُ فِيكُمْ مَا إِنِ أَحَدُكُمْ بِهِ لَنْ تَضِلُّوا كِتَابَ اللَّهِ وَ عِثْرِي أَهْلَ بَيْتِي

Indeed, have I^{-saww} delivered? O Allah^{-azwj} be Witness! After me^{-saww}, do not be returning to be Kafirs, some of you striking the necks of others, for I^{-saww} am leaving behind among you all what, if you were to take with it, you will never be going astray – the Book of Allah^{-azwj} and my^{-saww} family, People^{-asws} of my^{-saww} Household.

أَلَا هَلْ بَلَغْتُ اللَّهُمَّ اشْهَدْ أَيُّهَا النَّاسُ إِنَّ رَبَّكُمْ وَاحِدٌ وَ إِنَّ أَبَاتَكُمْ وَاحِدٌ كُلُّكُمْ لِآدَمَ وَ آدَمُ مِنْ تُرَابٍ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ وَ لَيْسَ لِعَرَبِيٍّ عَلَيَّ عَجَمِيٍّ فَضْلٌ إِلَّا بِالتَّقْوَى

Indeed! Have I^{-saww} delivered? O Allah^{-azwj}, be Witness! O you people! Your Lord^{-azwj} is One, and your father^{-as} is one. All of you are (from) Adam^{-as}, and Adam^{-as} is from soil. Surely the most honourable of you in the Presence of Allah^{-azwj} is your most pious, and there isn't any merit for an Arab over a non-Arab except by piety!

أَلَا هَلْ بَلَغْتُ قَالُوا نَعَمْ

Indeed! Have I^{-saww} delivered?' They said, 'Yes!'

قَالَ فَلْيُبَلِّغِ الشَّاهِدُ الْعَائِبَ أَيُّهَا النَّاسُ إِنَّ اللَّهَ قَدْ قَسَمَ لِكُلِّ وَارِثٍ نَصِيبَهُ مِنَ الْمِيرَاثِ وَ لَا يَجُوزُ لِمُورِثٍ وَصِيَّةٌ أَكْثَرَ مِنَ الثُّلُثِ

He^{-asws} said: 'Let the attendee deliver to the absentee! O you people! Allah^{-azwj} has Apportioned for every inheritor his share from the inheritance, and it is not allowed for a testator to bequeath more than the third.

وَ الْوَلَدُ لِلْفِرَاشِ وَ لِلْعَاهِرِ الْحِجْرُ مَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ وَ مَنْ تَوَلَّى غَيْرَ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ وَ لَا يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَ لَا عَدْلًا وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ.

And the child is to the bed, and for the immoral is the stone (to be stoned to death). One who is claimed to other than his father and the one who takes a master other than his Master^{-asws}, upon him is the **Curse of Allah and the Angels and the people altogether. [2:161]**, and Allah^{-azwj} will neither accept any exchange from him nor any replacement, and the greetings be upon you all and Mercy of Allah^{-azwj}!''¹⁴³⁹

14- ثواب الأعمال عن ابن الوليد عن الصفار عن ابن يزيد عن محمد بن الحسن الميموني عن هشام بن أحمد و ابن مسكان معاً عن محمد بن مروان عن أبي عبد الله ع قال: ثلاث يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ مَنْ صَوَّرَ صُورَةً مِنَ الْحَيَوَانَ يُعَذَّبُ حَتَّى يَنْفُخَ فِيهَا وَ لَيْسَ يَنْفُخُ فِيهَا وَ الَّذِي يَكْذِبُ فِي مَنَامِهِ يُعَذَّبُ حَتَّى يَغْفِدَ بَيْنَ شَعِيرَتَيْنِ وَ لَيْسَ بِعَاقِدٍ بَيْنَهُمَا وَ الْمُسْتَمِعُ بَيْنَ قَوْمٍ وَ هُمْ لَهُ كَارِهُونَ يُصَبُّ فِي أُذُنَيْهِ الْأَثْكَ وَ هُوَ الْأَسْرُبُ.

(The book) 'Sawaab Al Amaal' – from Ibn Al Waleed, from Al Saffar, from Ibn Yazeed, from Muhammad Bin Al Hassan Al Meysami, from Hisham Bin Ahmar and Ibn Muskan, both together from Muhammad Bin Marwan,

'From Abu Abdullah^{-asws} having said: 'Three (types of people) will be Punished on the Day of Qiyamah – one who draws a picture from the animals. He will be Punished until he blows (soul) into it, and he won't be (able to) blow into it; and the one who lies regarding his dream will be Punished until he ties a knot between two hairs, and he won't be (able to) tie between these; and the listening intently to a group of people, and they are disliking it. (Molten) Lead will be poured into his ears, and it is the graphite"¹⁴⁴⁰.

15- سن، المحاسن عن أبيه عن محمد بن سليمان عن أبيه عن أبي عبد الله ع قال قال رسول الله ص سئته كرهها الله لي فكرهتها لأئمتي من ذريتي و لتكرهها الأئمة ع لأئمتهم

(The book) 'Al Mahasin' – from his father, from Muhammad Bin Suleyman, from his father,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Six (traits), Allah^{-azwj} Dislikes these for me^{-saww}, so I^{-saww} dislike these for the Imams^{-asws} from my^{-saww} offspring, and the Imams^{-asws} dislike these for their^{-asws} followers: -

الْعَبْتُ فِي الصَّلَاةِ وَ الْمَنُ فِي الصَّدَقَةِ وَ الرَّفْتُ فِي الصِّيَامِ وَ الضَّحِكُ بَيْنَ الْقُبُورِ وَ التَّطَلُّعُ فِي الدُّورِ وَ إِتْيَانُ الْمَسَاجِدِ جُنُبًا

The vanity in the Salat, and the reproach regarding the charity, and the obscenity during the fasting, and the laughing between the graves, and the noticing (looking) into the houses (of others), and going to the Masjids while being with sexual impurity'.

قَالَ قُلْتُ وَ مَا الرَّفْتُ فِي الصِّيَامِ

He (the narrator) said, 'I said, 'And what is the obscenity during the fasting?'

قَالَ مَا كَرِهَ اللَّهُ لِمَرْيَمَ فِي قَوْلِهِ- إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أُكَلِّمَ الْيَوْمَ إِنْسِيًّا

He^{-saww} said: 'What Allah^{-azwj} had Disliked for Maryam^{-as} in His^{-azwj} Words: '***I vowed to the Beneficent a Fast, so I will never speak today to a human***' [19:26]'

قَالَ قُلْتُ صَمْتُ مِنْ أَيِّ شَيْءٍ

He (the narrator) said, 'I said, 'Silence from which thing?'

قَالَ مِنَ الْكَذِبِ.

He^{-saww} said: 'From the lying'.¹⁴⁴¹

16- سن، المحاسن عن ابن أسباط عن عمه رفع الحديث إلى عليّ ع قال قال رسول الله ص لا تُسْمُوا الطَّرِيقَ السِّكَّةَ فَإِنَّهُ لَا سِكَّةَ إِلَّا سِكَكَ الْجَنَّةِ.

(The book) 'Al Mahasin' – from Ibn Asbaat, from his uncle,

'Raising the Hadeeth to Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Do not the road as 'Al-Sikkah' (way/path), for there is no 'Sikkah' except your 'Sikkah' of the Paradise'.¹⁴⁴²

17- سر، السرائر عن محمد بن عليّ بن محبوب عن الحسن بن عليّ عن النوفليّ عن السكونيّ عن جعفر عن أبيه عن عليّ ع أنه نهي عن القناع و الفصص و نفس الخضاب قال و إنما هلكت نساء بني إسرائيل من قبل الفصص و نفس الخضاب.

(The book) 'Al Saraair' – from Muhammad Bin Ali Bin Mahboub, from Al Hassan Bin Ali, from Al Nowfaly, from Al Sakuny,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having prohibited from the masks, and the stories, and the pigment engravings (tattooing?). He^{-asws} said: 'And rather the women of the children of Israel were destroyed because of the stories and the pigment engravings'.¹⁴⁴³

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

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When Allah^{-azwj} the Exalted Created the Garden of Eden, Created its brick from shiny gold and crushed musk.

18- نوادر الراونديّ، بإسناده عن موسى بن جعفر عن أبيه ع قال قال رسول الله ص لَمَّا خَلَقَ اللهُ تَعَالَى جَنَّةَ عَدْنٍ خَلَقَ لِبَنَاتِهَا مِنْ ذَهَبٍ يَتَلَأَأُ وَ مِسْكِ مَدُوفٍ ثُمَّ أَمَرَهَا فَاهْتَزَّتْ وَ تَطَقَّتْ فَقَالَتْ أَنْتَ اللهُ لَا إِلَهَ إِلَّا اللهُ أَنْتَ الْحَيُّ الْقَيُّومُ فَطَوَّبَ لِمَنْ قَدِرَ لَهُ دُخُولِي

Then He^{-azwj} Commanded it, so it shuddered and spoke. It said, 'You^{-azwj} are Allah^{-azwj}! There is no god except Allah^{-azwj}. You^{-azwj} are the living, the Eternal, so beatitude be for the one entering me is enabled for him!'

قَالَ اللهُ تَعَالَى وَ عَزَّي وَ جَلَالِي وَ اِزْفَاعِ مَكَانِي - لَا يَدْخُلُكَ مُدْمِنٌ خَمْرٍ وَ لَا مُصِرٌّ عَلَى رِبَاٍ وَ لَا فَتَاتٌ وَ هُوَ النَّمَامُ وَ لَا دُيُوتٌ وَ هُوَ الَّذِي لَا يَغَارُ وَ يُجْتَمَعُ فِي بَيْتِهِ عَلَى الْفُجُورِ وَ لَا قَلَاعٌ وَ هُوَ الَّذِي يَسْعَى بِالنَّاسِ عِنْدَ السُّلْطَانِ لِيُهْلِكَهُمْ وَ لَا خَيْفٌ وَ هُوَ النَّبَاشُ وَ لَا خِتَارٌ وَ هُوَ الَّذِي لَا يُؤَيِّ بِالْعَهْدِ.

Allah^{-azwj} the Exalted Said: 'By My^{-azwj} Mighty and My^{-azwj} Majestic, and Loftiness of My^{-azwj} Position! You^{-azwj} will neither be entered by one habitual of wine, nor one persisting upon the usury (interest), nor a 'Qattat', and he is the gossip, nor a cuckold, and he is the one who has not self-esteem (Ghayra), and he gather in his house upon the immoralities, nor a 'Qalla'a', and he is the one who strives with the people in the presence of the rule in order to

¹⁴⁴¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 66 H 15

¹⁴⁴² Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 66 H 16

¹⁴⁴³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 66 H 17

destroy them, nor a 'Huyouf', and he is the grave robber, nor a 'Khattar', and he is the one is not loyal with the pact (agreement)!"¹⁴⁴⁴

وَحَدَّثَنَا إِسْنَادٌ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّارِ صَاحِبُ الْعَبَاءِ الَّتِي قَدْ عَلَّمَهَا وَرَأَيْتُ فِي النَّارِ صَاحِبَ الْمِخْجَنِ الَّذِي كَانَ يَسْتَوْقُ الْحَاجَّ بِمِخْجَانِهِ وَرَأَيْتُ فِي النَّارِ صَاحِبَةَ الْهَيْرَةِ تَنْهَشُهَا مُقْبِلَةً وَ مُدْبِرَةً كَانَتْ أَوْتَقَتْهَا لَمْ تَكُنْ تُطْعِمُهَا وَ لَمْ تُرْسِلْهَا تَأْكُلْ مِنْ حِشْيَانِ الْأَرْضِ وَ دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ صَاحِبَ الْكَلْبِ الَّذِي أُزْوَاهُ مِنَ الْمَاءِ.

And by this chain,

'He^{-asws} said: 'Rasool-Allah^{-saww} said: 'I^{-saww} saw owner of the cloak (priest) in the Fire and he had been shackled; and I^{-saww} saw in the Fire owner of the hook which he used to usher the pilgrims (of Hajj) with his hook; and I^{-saww} saw in the Fire owner of the cat being gnawed from the front and back, and she had tied it and did not feed it and did not send it to eat from the grass of the earth; and I^{-saww} entered the Paradise and I^{-saww} saw owner of the dog who had saturated it from the water"¹⁴⁴⁵.

19 كُنْتُ الْفَوَائِدِ لِلْكَرَاجِكِيِّ، قَالَ أَحْبَبْتَنِي مُحَمَّدُ بْنُ عَلِيٍّ بْنِ صَحْرٍ عَنْ فَارِسِ بْنِ مُوسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ شَيْبَةَ عَنْ مُحَمَّدِ بْنِ يَحْيَى الطُّوسِيِّ عَنْ مُحَمَّدِ بْنِ خَالِدِ الدِّمَشْقِيِّ عَنْ سَعِيدِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَارِجَةَ الرَّقِّيِّ قَالَ قَالَ مُعَاوِيَةُ بْنُ نَضْلَةَ كُنْتُ فِي الْوُقُودِ الَّذِينَ وَجَّهَهُمْ عُمَرُ بْنُ الْخَطَّابِ وَ فَتَحْنَا مَدِينَةَ حُلْوَانَ وَ طَلَبْنَا الْمُشْرِكِينَ فِي السِّعْبِ فَلَمْ نَقْدِرْ عَلَيْهِمْ فَحَضَرَتِ الصَّلَاةُ فَانْتَهَيْتُ إِلَى مَاءٍ فَزَلْتُ عَنْ فَرَسِي وَ أَحَدْتُ بِعَيْنَيْهِ ثُمَّ تَوَضَّأْتُ وَ أَذَّنْتُ

(The book) 'Kanz Al Fawaaid' of Al Karajaky who said, 'I am informed by Muhammad Bin Ali Bin Sakhr, from Faris Bin Musa, from Ahmad Bin Muhammad Bin Sheyba, from Muhammad Bin Yahya Al Tusi, from Muhammad Bin Khalid Al Dimashqy, from Saeed Bin Muhammad Bin Abdul Rahman Bin Kharjah Al Raqyy who said, 'Muawiya Bin Nazlah said,

'I was among the delegates, those Umar Bin Al-Khattab has sent them. We conquered the city of Hulwan and we sought the Polytheists in the caves, but we were not able upon them. The (time for) Salat presented, so I came to water and descended from my horse, and I took its utensil, then I performed Wud'u and recited Azaan.

فَقُلْتُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ فَأَجَابَنِي شَيْءٌ مِنَ الْجَبَلِ وَ هُوَ يَقُولُ كَثْرَتٌ تَكْبِيرًا فَفَرَعْتُ لِدَلِّكَ فَرَعًا شَدِيدًا وَ نَظَرْتُ يَمِينًا وَ شِمَالًا فَلَمْ أَرِ شَيْئًا

I said, 'Allah^{-azwj} is Greatest! Allah^{-azwj} is Greatest!' Something from the mountain responded to me, and he was saying, 'I have exclaimed the Greatness!' I was alarmed at that with severe alarm, and I looked right and left, but I could not see anything.

فَقُلْتُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ فَأَجَابَنِي وَ هُوَ يَقُولُ الْآنَ حِينَ أَخْلَصْتُ

I said, 'I testify that there is no god except Allah^{-azwj}!' He responded to me, and he said, 'Now I have become sincere!'

فَقُلْتُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَقَالَ نَبِيٌّ بُعِثَ

¹⁴⁴⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 66 H 18 a

¹⁴⁴⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 66 H 18 b

I said, 'I testify that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}!' He said, 'My Prophet^{-saww} is Sent'.

فَقُلْتُ حَيَّ عَلَى الصَّلَاةِ فَقَالَ فَرِيضَةُ افْتَرَضَتْ

I said, 'Hasten to the Salat!' He said, 'An Obligation having been Obligated'.

فَقُلْتُ حَيَّ عَلَى الْفَلَاحِ فَقَالَ قَدْ أَفْلَحَ مَنْ أَجَابَنَا وَاسْتَجَابَ لَنَا

I said, 'Hasten to the success!' He said, 'He has succeeded, the one who answers it, and is answered for it'.

فَقُلْتُ قَدْ قَامَتِ الصَّلَاةُ فَقَالَ الْبَقَاءُ لِأُمَّةٍ مُحَمَّدٍ وَعَلَى رَأْسِهَا تَقُومُ السَّاعَةُ

I said, 'The Salat has been established!' He said, 'The lasting for the community of Muhammad^{-saww}, and upon it's head the Hour will be established'.

فَلَمَّا فَرَعْتُ مِنْ أَدَائِي نَادَيْتُ بِأَعْلَى صَوْتِي حَتَّى أَسْمَعْتُ مَا بَيْنَ لَابَتِي الْجَبَلِ فَقُلْتُ إِنْسِيٌّ أَمْ جِنِّيٌّ

When I was free from (reciting) my Azaan, I called out at the top of my voice to the extent I heard what is between two slopes of the mountain. I said, 'Human or Jinn?'

قَالَ فَأَطَّلَعَ رَأْسَهُ مِنْ كَهْفِ الْجَبَلِ فَقَالَ مَا أَنَا بِجِنِّيٍّ وَ لَكِنْ إِنْسِيٌّ

He (the narrator) said, 'He protruded his head from a cave of the mountain. He said, 'I am not a Jinn, but I am a human'.

فَقُلْتُ لَهُ مَنْ أَنْتَ يَرْحَمُكَ اللَّهُ

I said to him, 'Who are you? May Allah^{-azwj} have Mercy on you!'

قَالَ أَنَا ذَرِيبُ بْنُ شَمْلَا مِنْ حَوَارِيِّ عِيسَى بْنِ مَرْيَمَ عَ أَشْهَدُ أَنَّ صَاحِبَكُمْ نَبِيٌّ وَ هُوَ الَّذِي بَشَّرَ بِهِ عِيسَى بْنُ مَرْيَمَ وَ لَقَدْ أَرَدْتُ الْوُصُولَ إِلَيْهِ فَحَالَتْ فِيمَا بَيْنِي وَ بَيْنَهُ فَارِسٌ وَ كِسْرَى وَ أَصْحَابُهُ

He said, 'I am Zareeb Bin Shamla, from disciples of Isa^{-as} Bin Maryam^{-as}. I testify that your companion is a Prophet^{-saww}, and he^{-saww} is the one whom Isa^{-as} Bin Maryam^{-as} had given glad tidings with, and I had wanted the arrival to him^{-saww}, but there was a barrier in what was between me and him^{-saww}, of Persia and Chosroe and his companions'.

ثُمَّ أَدْخَلَ رَأْسَهُ فِي كَهْفِ الْجَبَلِ فَرَكِبْتُ دَابَّتِي وَ لَحِقْتُ بِالنَّاسِ وَ سَعَدُ بْنُ أَبِي وَقَّاصٍ أَمِيرُنَا فَأَخْبَرْتُهُ بِالْحَبْرِ فَكَتَبَ بِذَلِكَ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَجَاءَ كِتَابٌ عُمَرَ يَقُولُ الْحَقُّ الرَّجُلَانِ

Then he inserted his head in the cave of the mountain. I rode my animal and joined with the people, and Sa'ad Bin Abu Waqqas was our governor, so I informed him with the news. He wrote with that to Umar Bin Al-Khattab. A letter of Umar came saying, 'Meet the man'.

فَرَكِبَ سَعْدٌ وَ رَكِبْتُ مَعَهُ حَتَّى انْتَهَيْنَا إِلَى الْجَبَلِ فَلَمْ نَبْرُكْ كَهْفًا وَ لَا شِعْبًا وَ لَا وَادِيًا إِلَّا التَّمَسَّنَا فِيهِ فَلَمْ نَقْدِرْ عَلَيْهِ وَ حَضَرَتِ الصَّلَاةُ

Sa'ad rode and I rode with him until we ended to the mountain. We neither left any cave nor any gorge, nor any valley except we searched for him in it, but were not able upon it, and (the time for) Salat presented.

فَلَمَّا فَرَغْتُ مِنْ صَلَاتِي نَادَيْتُ بِأَعْلَى صَوْتِي يَا صَاحِبَ الصَّوْتِ الْحُسْنِ وَ الْوَجْهِ الْجَمِيلِ قَدْ سَمِعْنَا مِنْكَ كَلَامًا حَسَنًا فَأَخْبِرْنَا مَنْ أَنْتَ يَرْحَمُكَ اللَّهُ وَ قَدْ أَفْرَزْتَ بِاللَّهِ وَ نَبِيِّهِ

When I was free from my Salat, I called out at the top of my voice, 'O owner of the excellent voice and beautiful face! We had heard excellent speech from you, so inform us, who are you? May Allah^{-azwj} have Mercy on you, and you had acknowledged with Allah^{-azwj} and His^{-azwj} Prophet^{-sawww}!'

قَالَ فَاطَّلَعَ رَأْسُهُ مِنْ كَهْفِ الْجَبَلِ فَإِذَا شَيْخٌ أَبْيَضُ الرَّأْسِ وَ اللَّيْحَةِ لَهَا هَامَةٌ كَأَنَّهَا رَحَى فَقَالَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ

He (the narrator) said, 'He brought out his head from a cave of the mountain, and behold, he was an old man of white head and beard. There was a crown for it as if it was a millstone. He said, 'The greetings be upon you all, and Mercy of Allah^{-azwj}!'

فُلْتُ وَ عَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللَّهِ مِنْ أَنْتَ يَرْحَمُكَ اللَّهُ

I said, 'And upon you be the greetings and Mercy of Allah^{-azwj}! Who are you? May Allah^{-azwj} have Mercy on you!'

قَالَ أَنَا ذَرِيبٌ ثَمَلًا وَصِيُّ الْعَبْدِ الصَّالِحِ عِيسَى بْنِ مَرْيَمَ عَ كَانَ سَأَلَ رَبَّهُ لِي الْبَقَاءَ إِلَى نُزُولِهِ مِنَ السَّمَاءِ وَ قَرَارِي فِي هَذَا الْجَبَلِ

He said, 'I am Zareeb Shamla, successor of the righteous servant Isa^{-as} Bin Maryam^{-as}! He^{-as} had asked his^{-as} Lord^{-azwj} for me to remain alive up to his^{-as} descent from the sky, and my dwelling is in this mountain.

وَ أَنَا مُوصِيكُمْ سَيِّدُوا وَ قَارِبُوا وَ إِبَائِكُمْ وَ خِصَالًا تَظْهَرُ فِي أُمَّةٍ مُحَمَّدٍ صَ فَإِنْ ظَهَرَتْ فَالْهَرَبُ الْهَرَبُ لِيَقُومُوا أَحَدُكُمْ عَلَى نَارٍ جَهَنَّمَ حَتَّى تُطْفَأَ عَنْهُ خَيْرٌ لَهُ مِنَ الْبَقَاءِ فِي ذَلِكَ الزَّمَانِ

And I am advising you all to honour each other and draw closer to each other, and characteristics will appear in the community of Muhammad^{-sawww}. When these appear, then the war, the war! For one of you to be standing upon the Fire of Hell until it is extinguished for him would be better for him than the remaining alive in that time!'

قَالَ مُعَاوِيَةُ بْنُ نُبَيْلَةَ فَلْتُمْ لَهُ يَرْحَمُكَ اللَّهُ أَخْبِرْنَا بِهَذِهِ الْخِصَالِ لِتَعْرِفَ دَهَابَ دُنْيَانَا وَ إِقْبَالَ آخِرَتِنَا

Muawiya Bin Nazlah said, 'I said to him, 'May Allah^{-azwj} have Mercy on you! Inform us with these characteristics so we can recognise the going away of our world and coming forward of our Hereafter!'

قَالَ نَعَمْ إِذَا اسْتَعَى رِجَالُكُمْ بِرِجَالِكُمْ وَاسْتَعَتْ نِسَاؤُكُمْ بِنِسَائِكُمْ وَانْتَسَبْتُمْ إِلَى غَيْرِ مَوَالِيكُمْ وَ تَوَالَيْتُمْ إِلَى غَيْرِ مَوَالِيكُمْ وَ لَمْ يَزَحْمْ كِبِيرُكُمْ صَغِيرُكُمْ وَ لَمْ يُوقِرْ صَغِيرُكُمْ لِكِبِيرُكُمْ وَ كَثُرَ طَعَامُكُمْ فَلَمْ تَرَوْهُ إِلَّا بِأَعْلَى أَسْعَارِكُمْ

He said, 'Yes! When your men become needful with your men (sodomy), and your women are needful with your women (lesbianism), and you are attributed to other than your lineages, and you are taking to other than your Masters^{asws}, and your elders are not merciful to your young, and your young do not dignify your elders, and your foods are a lot but you cannot see it except with your expensive prices.

وَ صَارَتْ خِلَافَتُكُمْ فِي صِبْيَانِكُمْ وَ رَكَنَ عُلَمَاؤُكُمْ إِلَى وُلَاتِكُمْ فَأَحَلُّوا الْحَرَامَ وَ حَرَّمُوا الْحَلَالَ وَ أَفْتَوْهُمْ بِمَا يَشْتَهُونَ

And your caliphates come to be among your children, and your scholars lean to their rulers and they permit the Prohibited, and they prohibit the Permissible, and they issue verdicts (Fatwas) with whatever they so desire.

اتَّخَذُوا الْقُرْآنَ أَلْحَانًا وَ مَزَامِيرَ فِي أَصْوَاتِهِمْ وَ مَنَعْتُمْ حُقُوقَ اللَّهِ مِنْ أَمْوَالِكُمْ وَ لَعَنَ آخِرُ أُمَّتِكُمْ أَوْلَهَا وَ زَوَّفْتُمُ الْمَسَاجِدَ وَ طَوَّلْتُمُ الْمَنَابِرَ وَ حَلَيْتُمُ الْمَصَاحِفَ بِالذَّهَبِ وَ الْفِضَّةِ

They will take the Quran as a melody, and flutes in their voices, and you will prevent rights of Allah^{azwj} from your wealth, and the latter ones of your community will curse their former ones, and you will decorate the Masjids, and you will elongate the pulpits, and you will ornament the Qurans with the gold and silver.

وَ رَكِبَ نِسَاؤُكُمْ السُّرُوحَ وَ صَارَ مُسْتَشَارُ أُمُورِكُمْ نِسَاءُكُمْ وَ حَصْبِيَانِكُمْ وَ أَطَاعَ الرَّجُلُ امْرَأَتَهُ وَ عَقَى وَالِدَيْهِ وَ ضَرَبَ الشَّابَّ وَالِدَيْهِ وَ قَطَعَ كُلَّ ذِي رَحِمٍ رَحِمَهُ وَ بَحَلْتُمْ بِمَا فِي أَيْدِيكُمْ

And your women will ride the saddles and your women and your eunuchs will become consulted in your affairs, and the man will obey his wife and disobey his parent, and the youth will hit his father, and every one with kinship will cut off his kinship, and you will be miserly with what is in your hands.

وَ صَارَتْ أَمْوَالُكُمْ عِنْدَ شِرَارِكُمْ وَ كَتَبْتُمُ الذَّهَبَ وَ الْفِضَّةَ وَ شَرَبْتُمُ الْخَمْرَ وَ لَعَبْتُمُ بِالْمَيْسِرِ وَ ضَرَبْتُمُ الْكَبِيرَ وَ مَنَعْتُمُ الرِّكَاءَ وَ رَأَيْتُمُوهَا مَعْرُومًا وَ الْحَيَانَةَ مَعْنَمًا وَ قَتَلَ الْبَرِيءُ لِيَتَغَاظَ الْعَامَّةُ بِقَتْلِهِ

And your wealth will come to be in the possession of your evil ones, and you will hoard and the gold and the silver, and you will drink the wine, and you will place with the (gambling) dice, and you will strike with the arrogance, and you will refuse (to pay) the Zakat and will view it as being a penalty, and the betrayal (embezzlement) as a gain, and the innocent one will be killed and the general public will be angered with his killing.

وَ اخْتَلَسَتْ قُلُوبُكُمْ فَلَمْ يَقْدِرْ أَحَدٌ مِنْكُمْ بِأَمْرٍ بِالْمَعْرُوفِ وَ لَا يَنْهَى عَنِ الْمُنْكَرِ وَ قَحَطَ الْمَطَرُ فَصَارَ قَيْضًا وَ الْوَلَدُ غَيْظًا وَ أَخَذْتُمُ الْعَطَايَا فَصَارَ فِي السَّقَاطِ وَ كَثُرَ أَوْلَادُ الْحَبِيئَةِ يَعْنِي الرِّبَا

And your hearts will be deceitful, so no one from you will be able upon instructing with the act of kindness nor prohibited from the evil, and the drought rains will fall in torrential

downpours, and the son will be enraged, and you will take the awards and it will become a misfortune, and most of the children will be wicked, meaning the adultery.

وَ طَقِفَتِ الْمِكْيَالُ وَ كَلَبَ عَلَيْكُمْ عَدُوُّكُمْ وَ ضَرَبْتُمْ بِالذَّلَّةِ وَ صِرْتُمْ أَشْقِيَاءَ وَ قَلَّتِ الصَّدَقَةُ حَتَّى يَطُوفَ الرَّجُلُ مِنَ الْحَوْلِ إِلَى الْحَوْلِ مَا يُعْطَى عَشْرَةَ دَرَاهِمٍ وَ كَثُرَ الْفُجُورُ وَ غَارَتِ الْعُيُونُ فَعِنْدَهَا نَادَاؤٌ فَلَا جَوَابَ لَهُمْ يَعْنِي دَعْوًا فَلَمْ يُسْتَجَبْ لَهُمْ.

And you will fiddle the measures, and your enemies will charge upon you and strike you with the disgrace, and your will become wretched, and charitable donations will become scarce until the man will go around from the year to the year and will not be given even ten Dirhams, and the immoralities will be a lot, and the eyes will be sunken. They will call out but there will be no answer them, meaning supplicate, but it will not be Answered for them”.¹⁴⁴⁶ (Not a Hadith)

20 الدُّرُّ الْمَنْشُورُ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: سِتُّ مِنْ أَحْلَاقِ قَوْمِ لُوطٍ فِي هَذِهِ الْأُمَّةِ الْجُلَاهِقِ وَ الصَّيْبِرِ وَ الْبُنْدُقِ وَ الْحَذْفِ وَ حَلِّ أَرْزَارِ الْقَبَاءِ وَ مَضْعُ الْعَلَاكِ.

(The book) ‘Al Durr Al Mansour’ –

‘From Ali^{asws} Bin Abu Talib^{asws} having said: ‘Six (traits) are from manners of the people of Lut^{as} in this community – the flicking of food items at each other, and the whistling, and the flicking pebbles, and loosening the loin cloth of the cloak, and chewing the gum”.¹⁴⁴⁷

21- كَنْزُ الْكَرَاجِكِيِّ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ شَادَانَ الْقُمِّيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ مُفَضَّلِ بْنِ عَمَرَ عَنْ يُونُسَ بْنِ يَعْقُوبَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ الصَّادِقَ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ مَلْعُونٌ مَلْعُونٌ كُلُّ بَدَنِ لَا يُصَابُ فِي كُلِّ أَرْبَعِينَ يَوْمًا

(The book) ‘Kanz Al Karajaky’ – from Muhammad Bin Ahmad Bin Shazan Al Qummi, from his father, from Muhammad Bin Al Hassan Bin Al Waleed, from Al Saffar, from Muhammad Bin Ziyad, from Mufazzal Bin Umar, from Yunus Bin Yaqoub, may Allah^{azwj} be Pleased with him,

‘I heard Al-Sadiq Ja’far^{asws} Bin Muhammad^{asws} saying: ‘Accursed! Accursed is every body not afflicted (at least) during every day!’

قُلْتُ مَلْعُونٌ

I said, ‘Accursed?’

قَالَ مَلْعُونٌ

He^{asws} said: ‘Accursed’.

فَلَمَّا رَأَى عِظَمَ ذَلِكَ عَلَيَّ قَالَ لِي يَا يُونُسُ إِنَّ مِنَ الْبَلِيَّةِ الْخُدْشَةَ وَ اللَّطْمَةَ وَ الْعُتْرَةَ وَ النَّكْبَةَ وَ الْقَفْرَةَ وَ انْقِطَاعَ السَّمْعِ وَ أَشْبَاهَ ذَلِكَ

¹⁴⁴⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 66 H 19

¹⁴⁴⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 66 H 20

When he^{-asws} saw the grievousness of that upon me, he^{-asws} said to me: 'O Yunus! From the afflictions is the scratch, and the slap, and the stumble, and the distress, and the limping, and the termination of capaciousness, and the likes of that.

يَا يُونُسُ إِنَّ الْمُؤْمِنَ أَكْرَمَ عَلَى اللَّهِ تَعَالَى مِنْ أَنْ يَمُرَّ عَلَيْهِ أَرْبَعُونَ لَا يُمَحَّصُ فِيهَا مِنْ دُنُوبِهِ وَ لَوْ بَعِمَ يُصِيبُهُ لَا يَدْرِي مَا وَجْهُهُ

O Yunus! The Momin is more honourable unto that the Exalted that forty days to pass upon him and he is not purified from his sins during it, even if it were to be with sadness afflicting him, not knowing what is cause it.

وَ اللَّهُ إِنْ أَحَدَكُمْ لَيَبْصَعُ الدَّرَاهِمَ بَيْنَ يَدَيْهِ فَيَزِيحُهَا فَيَجِدُهَا نَاقِصَةً فَيَعْتَمُ بِذَلِكَ ثُمَّ يَرِيهَا فَيَجِدُهَا سَوَاءً فَيَكُونُ ذَلِكَ حَطًّا لِبَعْضِ دُنُوبِهِ

By Allah^{-azwj}! If one of you were to place the Dirhams in front of him, so he weighs them and finds it to be deficient, he will be saddened with that. Then he weighs them and he finds them to be normal. So that would be a removal of one of his sins.

يَا يُونُسُ مَلْعُونٌ مَلْعُونٌ مَنْ آذَى جَارَهُ

O Yunus! Accursed! Accursed is the one who hurts his neighbour!

مَلْعُونٌ مَلْعُونٌ رَجُلٌ يَبْدَأُ أَخُوهُ بِالصُّلْحِ فَلَمْ يُصَالِحْهُ

Accursed! Accursed is a man whose brother initiates him with the reconciliation but he does not reconciles with him.

مَلْعُونٌ مَلْعُونٌ حَامِلُ الْقُرْآنِ مُصِرٌّ عَلَى شُرْبِ الْخَمْرِ

Accursed! Accursed is a bearer of the Quran persistent upon drinking the wine.

مَلْعُونٌ مَلْعُونٌ عَالِمٌ يُؤْمُ سُلْطَانًا جَائِرًا مُعِينًا لَهُ عَلَى جَوْرِهِ

Accursed! Accursed is a scholar leading a tyrannical ruler (in Salat), being an assistant for him upon his tyranny.

مَلْعُونٌ مَلْعُونٌ مُبْغِضٌ عَلَيَّ بْنِ أَبِي طَالِبٍ عَ فَإِنَّهُ مَا أَبْغَضَهُ حَتَّى أَبْغَضَ رَسُولَ اللَّهِ صَ وَ مَنْ أَبْغَضَ رَسُولَ اللَّهِ صَ لَعَنَهُ اللَّهُ فِي الدُّنْيَا وَ الْآخِرَةِ

Accursed! Accursed is a hater of Ali^{-asws} Bin Abu Talib^{-asws}, for he would not hate him^{-asws} unless he hates Rasool-Allah^{-saww}, and the one who hates Rasool-Allah^{-saww}, Allah^{-azwj} will Curse him in the world and the Hereafter.

مَلْعُونٌ مَلْعُونٌ مَنْ رَمَى مُؤْمِنًا بِكُفْرٍ وَ مَنْ رَمَى مُؤْمِنًا بِكُفْرٍ فَهُوَ كَقَتْلِهِ

Accursed! Accursed is one who accuses a Momin with Kufr, and the one who accuses a Momin with Kufr, he is like his killer.

مَلْعُونَةٌ مَلْعُونَةٌ امْرَأَةٌ تُؤْذِي زَوْجَهَا وَ سَعِيدَةٌ سَعِيدَةٌ امْرَأَةٌ تُكْرِهُ زَوْجَهَا وَ لَا تُؤْذِيهِ وَ تُطِيعُهُ فِي جَمِيعِ أَحْوَالِهِ

Accursed! Accursed is a woman hurting her husband, and fortunate, fortunate is a woman honouring her husband and does not hurt him, and obeys him in entirety of his situations.

يَا يُونُسُ قَالَ جَدِّي رَسُولُ اللَّهِ ص - مَلْعُونٌ مَلْعُونٌ مَنْ يَظْلِمُ بَعْدِي فَاطِمَةَ ابْنَتِي وَ يَعْصِبُهَا حَقَّهَا وَ يَفْتُلُهَا

O Yunus! My^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} said: 'Accursed! Accursed is one who oppresses my^{-saww} daughter^{-asws} (Syeda) Fatima^{-asws} after me^{-saww}, and usurps her^{-asws} of her^{-asws} rights and murders her^{-asws}!'

ثُمَّ قَالَ يَا فَاطِمَةُ الْبُشْرَى فَلَكَ عِنْدَ اللَّهِ مَقَامٌ مَحْمُودٌ تَشْفَعِينَ فِيهِ لِمُحِبِّكَ وَ شَيْعَتِكَ فَتُشَفَّعِينَ

Then he^{-saww} said: 'O Fatima^{-asws}! The glad tidings is for you in the Presence of Allah^{-azwj}, a praiseworthy position wherein would be those that love you^{-asws}, and your^{-asws} Shias, so you^{-asws} will be interceding.

يَا فَاطِمَةُ لَوْ أَنَّ كُلَّ نَبِيٍّ بَعَثَهُ اللَّهُ وَ كُلَّ مَلَكٍ قَرَّبَهُ سَمِعُوا فِي كُلِّ مُبْغِضٍ لَكَ غَاصِبٍ لَكَ مَا أَخْرَجَهُ اللَّهُ مِنَ النَّارِ أَبَدًا

O Fatima^{-asws}! Even if every Prophet^{-as} Sent by Allah^{-azwj} and every Angel of Proximity were to intercede regarding every hater of yours^{-asws} having usurped you^{-asws}, Allah^{-azwj} will not Extract him from the Fire, ever!

مَلْعُونٌ مَلْعُونٌ قَاطِعٌ رَجْمِهِ

Accursed! Accursed is a cutter of his kinship.

مَلْعُونٌ مَلْعُونٌ مُصَدِّقٌ بِسِحْرِ

Accursed! Accursed is a ratifier of sorcery.

مَلْعُونٌ مَلْعُونٌ مَنْ قَالَ الْإِيمَانَ قَوْلًا بِلا عَمَلٍ

Accursed! Accursed is the one says the Eman by word without any action.

مَلْعُونٌ مَلْعُونٌ مَنْ وَهَبَ اللَّهُ لَهُ مَالًا فَلَمْ يَتَصَدَّقْ مِنْهُ بِشَيْءٍ أَوْ مَا سَمِعْتَ أَنَّ النَّبِيَّ ص قَالَ صَدَقَةٌ دِرْهَمٍ أَفْضَلُ مِنْ صَلَاةٍ عَشْرٍ لَيَالٍ

Accursed! Accursed is the one Allah^{-azwj} Bestows wealth to him, but he does not give charity from it with anything. Have you not heard that the Prophet^{-saww} said: 'Charity of one Dirham is better than Salat of ten nights'?

مَلْعُونٌ مَلْعُونٌ مَنْ ضَرَبَ وَالِدَهُ أَوْ وَالِدَتَهُ

Accursed! Accursed is the one who hits his father or his mother.

مَلْعُونٌ مَلْعُونٌ مَنْ عَتَى وَالِدَيْهِ

Accursed! Accurse is the one disowned by his parent.

مَلْعُونٌ مَلْعُونٌ مَنْ لَمْ يُوقِرِ الْمَسْجِدَ تَدْرِي يَا يُونُسُ لِمَ عَظَّمَ اللَّهُ حَقَّ الْمَسَاجِدِ وَ أَنْزَلَ هَذِهِ الْآيَةَ وَ أَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

Accursed! Accursed is one who does not dignify the Masjid. Do you know, O Yunus, why Allah^{-azwj} has Magnified the right of the Masjid, and He^{-azwj} Revealed this Verse: **And surely, the places of Sajdah (Masjids) are for Allah, therefore do not call upon anyone (else) with Allah [72:18].**

كَانَتِ الْيَهُودُ وَ النَّصَارَى إِذَا دَخَلُوا كِنَائِسَهُمْ أَشْرَكُوا بِاللَّهِ تَعَالَى فَأَمَرَ اللَّهُ سُبْحَانَهُ نَبِيَّهُ أَنْ يُوجِدَ اللَّهُ فِيهَا وَ يُعْبُدَهُ.

It was so, the Jews and the Christians, whenever they entered their Churches, they associated with Allah^{-azwj} the Exalted, so Allah^{-azwj} the Glorious Commanded His^{-azwj} Prophet^{-saww} to profess the Oneness of Allah^{-azwj} in it and worship Him^{-azwj}.¹⁴⁴⁸

وَ مِنْهُ عَنْ أَبِي تَمِيمَةَ الْهَجَمِيِّ قَالَ: وَفَدْتُ عَلَى رَسُولِ اللَّهِ ص فَوَجِدْتُهُ قَاعِدًا فِي حَلْقَةٍ فَقُلْتُ أَيُّكُمْ رَسُولُ اللَّهِ فَلَا أَدْرِي أَشَارَ إِلَيَّ رَسُولُ اللَّهِ ص

And from him, from Tameema Al Hajamy who said,

‘I was sent as a delegate to Rasool-Allah^{-saww}. I found him^{-saww} seated in his^{-saww} circle. I said, ‘Which one of you is Rasool-Allah^{-saww}, for I don’t know. Indicate Rasool-Allah^{-saww} to me!’

فَقَالَ أَنَا رَسُولُ اللَّهِ ص أَوْ أَشَارَ إِلَيَّ بَعْضُ الْقَوْمِ فَقَالُوا هَذَا رَسُولُ اللَّهِ ص

Rasool-Allah^{-saww} said: ‘I^{-saww} am!’ – or some of the group indicated to me. They said, ‘This is Rasool-Allah^{-saww}!’

فَإِذَا عَلَيْهِ بُرْدَةٌ حُمْرَاءُ تَتَنَاثَرُ هَدْيُهَا عَلَى قَدَمَيْهِ فَقُلْتُ إِلَى مَا تَدْعُو يَا رَسُولَ اللَّهِ ص

Behold! Upon him^{-saww} was a red cloak, it’s fringes were scattered upon his^{-saww} feet. I said, ‘What are you^{-saww} calling to, O Rasool-Allah^{-saww}?’

قَالَ أَدْعُوكَ إِلَى الَّذِي إِذَا كُنْتَ بِأَرْضٍ أَوْ فَلَاحٍ فَأَذَلَّتْ رَاحِلَتَكَ فَدَعَوْتُهُ أَجَابَكَ وَ أَدْعُوكَ إِلَى الَّذِي إِذَا أَسْتَيْتَ أَرْضَكَ أَوْ أَجْدَبَتْ فَدَعَوْتُهُ أَجَابَكَ

He^{-saww} said: ‘I^{-saww} am calling you to the One^{-azwj}, if you were to be in a land or wilderness and your riding animal is lost, so you were to supplicate to Him^{-azwj}, He^{-azwj} will Answer you; and I^{-saww} am calling you to the One^{-azwj}, if your land becomes dry or is barren, so you supplicate to Him^{-azwj}, He^{-azwj} will Answer you’.

قَالَ قُلْتُ وَ أَيْبِكَ لِنِعْمِ الرَّبِّ هَذَا فَأَسْأَلُكَ وَ قُلْتُ يَا رَسُولَ اللَّهِ ص عَلِّمْنِي بِمَا عَلَّمَكَ اللَّهُ تَبَارَكَ وَ تَعَالَى

He (the narrator) said, ‘I said, ‘By your^{-saww} father^{-as}! This is a good Lord^{-azwj}’. So I became a Muslim and said, ‘O Rasool-Allah^{-saww}! Teach me from what Allah^{-azwj} Blessed and Exalted has Taught you’.

And the entertainment and the one who seeks entertainment and evil and arrogance, that striving of his is a vain striving, and a false journey, and upon him is the complete regarding the Salat and the fasting, and the Momin tends to be too pre-occupied from that, being busy in seeking the Hereafter (rather than) from the entertainment.

وَأَمَّا السِّطْرُنَجُ فَهِيَ الَّذِي قَالَ اللَّهُ عَزَّ وَجَلَّ - فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ فَقَوْلَ الزُّورِ الْعِنَاءُ وَإِنَّ الْمُؤْمِنَ عَنْ جَمِيعِ ذَلِكَ لَفِي شُغْلٍ مَا لَهُ وَالْمَلَاهِي فَإِنَّ الْمَلَاهِي تُورِثُ فَسَادَةَ الْقَلْبِ وَتُورِثُ الْبِقَاقَ

And as for the chess, it is which Allah^{-azwj} Mighty and Majestic Said: **therefore keep aside from the uncleanness of the idols and keep aside from the false words [22:30]**. The 'false words' are the songs, and the Momin is too busy from entirety of that. What is for him and the entertainment? The entertainment inherits hardness of the heart and inherits the hypocrisy.

وَأَمَّا صَرْبُكَ بِالصَّوَالِحِ فَإِنَّ السَّيِّطَانَ مَعَكَ يَرْكُضُ وَالْمَلَائِكَةَ تَنْفِرُ عَنْكَ وَإِنْ أَصَابَكَ شَيْءٌ لَمْ تُؤْجَرْ وَمَنْ عَتَرَ بِهِ دَابَّتُهُ فَمَاتَ دَخَلَ النَّارَ.

And as for your striking with the riding sticks, the Satan^{-la} dances with you and the Angels flee away from you, and if you attain something you will not be Rewarded, and the one whom his riding animal stumbles with him, so he dies, will enter the Fire".¹⁴⁵⁰

23- ل، الخصال عن ابن الوليد عن أحمد بن إدريس عن الأشعري رَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: نَهَى رَسُولُ اللَّهِ ص أَنْ يُسَلَّمَ عَلَى أَرْبَعَةٍ عَلَى السُّكْرَانِ فِي سُكْرِهِ وَعَلَى مَنْ يَعْمَلُ التَّمَائِيلَ وَعَلَى مَنْ يَلْعَبُ بِالرَّيِّدِ وَعَلَى مَنْ يَلْعَبُ بِالْأَرْبَعَةِ عَشَرَ وَأَنَا أَزِيدُكُمْ الْخَامِسَةَ أَتُحَاكِمُ أَنْ تُسَلِّمُوا عَلَى أَصْحَابِ السِّطْرُنَجِ.

(The book) 'Al Khisaal' – from Ibn Al Waleed, from Ahmad Bin Idrees, from Al Ashary,

'Raising it to Amir Al-Momineen^{-asws} having said: 'Rasool-Allah^{-saww} prohibited from greeting unto four – unto the intoxicated in his intoxication, and unto the one who works (manufactures) the statues, and unto the one playing with the (gambling) dice, and unto the one playing with the fourteen (ancient game of cards), and I^{-asws} shall increase you the fifth. I^{-asws} am prohibiting you all from greeting unto the companions (players) of chess".¹⁴⁵¹

24- ب، قرب الإسناد عن علي بن أبيه قَالَ: سَأَلْتُهُ عَنِ التَّمَائِيلِ هَلْ يَصْلُحُ أَنْ يُلْعَبَ بِهَا قَالَ لَا

(The book) 'Qurb Al Asnaad' –

'From Ali (son of Ja'far^{-asws}, from his brother^{-asws} (Musa^{-asws}), said, 'I asked him^{-asws} about the statues, 'Is it correct to be playing with these?' He^{-asws} said: 'No'.

وَسَأَلْتُهُ عَنِ الْقُرْطَاسِ يَكُونُ فِيهِ الْكَيْتَابَةُ فِيهِ ذَكَرَ اللَّهُ أَنْ يَصْلُحَ إِحْرَافُهُ بِالنَّارِ فَقَالَ إِنَّ تَحَوُّفَتْ فِيهِ شَيْئًا فَأَحْرِقْهُ فَلَا بَأْسَ.

¹⁴⁵⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 66 H 22

¹⁴⁵¹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 66 H 23

And I asked him^{-asws} about the paper wherein is the writing in which Allah^{-azwj} is mentioned, 'Is it correct to burn it with the fire?' He^{-asws} said: 'If you were to fear something in it, so you burn it, there is no problem'.¹⁴⁵²

25- ع، علل الشرائع عَنْ أَبِيهِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنِ الْأَشْعَرِيِّ عَنِ الْبَرْقِيِّ عَنِ رَجُلٍ عَنِ ابْنِ أَسْبَاطٍ عَنْ عَمِّهِ رَفَعِ الْحَدِيثَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص فِي كَلَامٍ كَثِيرٍ لَا تُؤْوُوا مِنْدِيلَ اللَّحْمِ فِي الْبَيْتِ فَإِنَّهُ مَرِيضُ الشَّيْطَانِ وَلَا تُؤْوُوا الثَّرَابَ خَلْفَ الْبَابِ فَإِنَّهُ مَأْوَى الشَّيْطَانِ وَإِذَا خَلَعَ أَحَدُكُمْ ثِيَابَهُ فَلْيَسِّمْ لَيْلًا لِيَلْبَسَهُ الْجِنُّ فَإِنَّهُ إِنْ لَمْ يُسَمَّ عَلَيْهَا لَبَسَتْهَا الْجِنُّ حَتَّى يُصْبِحَ

(The book) 'Ilal Al Sharaie' – from his father, from Muhammad Al Attar, from Al Ashari, from Al Barqy, from a man, from Ibn Asbaat, from his uncle,

'Raising the Hadeeth to Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Rasool-Allah^{-saww} said in many a speech: 'Do not keep a meal towel in the house for it is an enclosure of Satan^{-la}, and do not keep the dust behind the door for it is a shelter of Satan^{-la}; and when one of you takes off his clothes, let him name (Allah^{-azwj}) lest the Jinn wear it, for if he does not name (Allah^{-azwj}) upon it, the Jinn will wear it until morning.

وَلَا تَتَّبِعُوا الصَّبَدَ فَإِنَّكُمْ عَلَى غَرَّةٍ وَإِذَا بَلَغَ أَحَدُكُمْ بَابَ حُجْرَتِهِ فَلْيَسِّمْ فَإِنَّهُ يَفِرُّ الشَّيْطَانُ وَإِذَا دَخَلَ أَحَدُكُمْ بَيْتَهُ فَلْيَسِّمْ فَإِنَّهُ يَنْزِلُ الْبَرَكَهَ وَ تُؤْنِسُهُ الْمَلَائِكَةُ

And do not pursue the hunting for you will be upon inattention; and when one of you reaches the door of his room, let him greet for it will cause the Satan^{-la} to flee; and when one of you enters his house, let him greet for it will cause the Blessings to descend and the Angels will comfort him.

وَلَا يَتَرَدَّفُ ثَلَاثَةً عَلَى دَابَّةٍ فَإِنَّ أَحَدَهُمْ مَلْعُونٌ وَ هُوَ الْمُقَدَّمُ وَ لَا تُسَمُّوا الطَّرِيقَ السَّكَّةَ فَإِنَّهُ لَا سَكَّةَ إِلَّا سَكَّةُ الْجَنَّةِ وَ لَا تُسَمُّوا أَوْلَادَكُمْ الْحَكَمَ وَ لَا أَبَا الْحَكَمِ فَإِنَّ اللَّهَ هُوَ الْحَكَمُ

And three should not ride upon an animal, for one of them will be Accursed, and he is the front one; and do not name the road as 'Al-Sikkah' (pathway), for there is no pathway except your path to the Paradise; and do not name your children as 'Al-Hakam', nor 'Abu Al-Hakam', for Allah^{-azwj}, He^{-azwj} is with Wise (Al-Hakam).

وَلَا تَذْكُرُوا الْأُخْرَى إِلَّا بِحَيْرٍ فَإِنَّ اللَّهَ هُوَ الْأُخْرَى وَ لَا تُسَمُّوا الْعَبَبَ الْكَرْمَ فَإِنَّ الْمُؤْمِنَ هُوَ الْكَرْمُ وَ اتَّقُوا الْخُرُوجَ بَعْدَ نَوْمَةٍ فَإِنَّ لِلَّهِ دَوَابَّ [دَوَابَّ] يَبْتُئِهَا يَفْعَلُونَ مَا يُؤْمَرُونَ

And do not mention another except with goodness, for Allah^{-azwj}, He^{-azwj} is the other; and do not name the grapes as 'Al-Karm', for the Momin, he is 'Al-Karm'; and fear the going out after sleep (time), for there are animals for Allah^{-azwj} He^{-azwj} Sends. They are doing what they have been Commanded to.

وَ إِذَا سَمِعْتُمْ بُنَاحَ الْكَلْبِ وَ هَمِيْقَ الْحَمِيرِ فَتَعَوَّدُوا بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ فَإِنَّهَا يَرُونَ وَ لَا تَرُونَ- فَافْعَلُوا مَا تُؤْمَرُونَ وَ نَعَمْ اللَّهُ الْمَعْرُزُ لِلْمَرْأَةِ الصَّالِحَةِ.

And when you hear barking of the dog and braying of the donkey, then seek Refuge with Allah^{-azwj} from the Pelter Satan^{-la}, for they are seeing what you are not seeing, and they are doing what they have been Commanded to; and the best amusement for the righteous woman is the spindle".¹⁴⁵³

26- م، تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ ص وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّ مَنْ تَعَاطَى تَاباً مِنَ الشَّرِّ وَ الْعِصْيَانِ فِي أَوَّلِ يَوْمٍ مِنْ شَعْبَانَ فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْ أَعْصَانِ الرَّقُومِ فَهُوَ مُؤَدِّيهِ إِلَى النَّارِ

Tafseer of the Imam^{-asws} (Hassan Al-Askari^{-asws}) – Rasool-Allah^{-saww} said: ‘By the One^{-azwj} Who Sent me^{-saww} with the Truth as a Prophet^{-saww}! The one who come to a door of the goodness and the righteousness during this day, so he has attached with a branch from the branches of the tree of Tooba, and he would be deposited to the Paradise. And the one who comes to a door from the evil during this day, so he has attached with a branch from the branches of the tree of Zaqoom, and he would be deposited to the Fire’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: فَمَنْ تَطَوَّعَ لِلَّهِ بِصَلَاةٍ فِي هَذَا الْيَوْمِ، فَقَدْ تَعَلَّقَ مِنْهُ بِغُصْنٍ.

Then Rasool-Allah^{-saww} said: ‘So the one who volunteers for Allah^{-azwj} with the *Salat* during this day, so he has attached to a branch from it.

وَ مَنْ صَامَ فِي هَذَا الْيَوْمِ فَقَدْ تَعَلَّقَ مِنْهُ بِغُصْنٍ.

And the one who Fasts during it, so he has attached to a branch from it.

[وَ مَنْ عَفَا عَن مَظْلَمَةٍ، فَقَدْ تَعَلَّقَ مِنْهُ بِغُصْنٍ]

And the one who pardons an injustice, so he has attached to a branch from it.

وَ مَنْ أَصْلَحَ بَيْنَ الْمَرْءِ وَ زَوْجِهِ، أَوْ الْوَالِدِ وَ وَلَدِهِ أَوْ الْقَرِيبِ وَ قَرِيبِهِ- أَوْ الْجَارِ وَ جَارِهِ أَوْ الْأَجْنَبِيِّ أَوْ الْأَجْنَبِيَّةِ، فَقَدْ تَعَلَّقَ مِنْهُ بِغُصْنٍ.

And the one who reconciles between the man and his wife, or the parent and his child, or the relative with his relative, or the neighbour and his neighbour, or the foreigner man, or the foreigner woman, so he has attached to a branch from it.

وَ مَنْ خَفَّفَ عَن مُعْسِرٍ مِنْ دَيْنِهِ أَوْ حَطَّ عَنْهُ، فَقَدْ تَعَلَّقَ مِنْهُ بِغُصْنٍ.

And the one who lightens an insolvent one from his debts, or write is off from him, so he has attached to a branch from it.

وَ مَنْ نَظَرَ فِي حِسَابِهِ فَرَأَى دَيْنًا عَتِيقًا- قَدْ أَيْسَ مِنْهُ صَاحِبُهُ، فَأَدَّاهُ فَقَدْ تَعَلَّقَ مِنْهُ بِغُصْنٍ.

And the one who look into his own accounting, so he sees an old debt – its borrower having had despaired from (paying) it, so he writes it off, so he has attached to a branch from it.

¹⁴⁵³ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 66 H 25

وَمَنْ كَفَلَ يَتِيماً، فَقَدْ تَعَلَّقَ مِنْهُ بِعُصْنٍ.

And the one who takes responsibility for an orphan, so he has attached to a branch from it.

وَمَنْ كَفَّتْ سَفِيهاً عَنِ عِرْضِ مُؤْمِنٍ، فَقَدْ تَعَلَّقَ مِنْهُ بِعُصْنٍ.

And the one who stops a foolish one from bothering a Momin, so he has attached to a branch from it.

وَمَنْ قَرَأَ الْقُرْآنَ أَوْ شَيْئاً مِنْهُ— فَقَدْ تَعَلَّقَ مِنْهُ بِعُصْنٍ.

And the one who recites the Quran or something from it, so he has attached to a branch from it.

وَمَنْ قَعَدَ يَذْكُرُ اللَّهَ وَ نِعْمَاءَهُ وَ يَشْكُرُهُ عَلَيْهَا، فَقَدْ تَعَلَّقَ مِنْهُ بِعُصْنٍ.

And the one who sits mentioning Allah^{-azwj} and His^{-azwj} Bounties, and thanks Him^{-azwj} upon it, so he has attached to a branch from it.

وَمَنْ عَادَ مَرِيضاً فَقَدْ تَعَلَّقَ مِنْهُ بِعُصْنٍ.

And the one who consoles a sick one, so he has attached to a branch from it.

وَمَنْ شَيَّعَ فِيهِ جَنَازَةً فَقَدْ تَعَلَّقَ مِنْهُ بِعُصْنٍ.

And the one who escorts wherein is a funeral, so he has attached to a branch from it.

وَمَنْ عَزَى فِيهِ مُصَاباً، فَقَدْ تَعَلَّقَ مِنْهُ بِعُصْنٍ.

And the one who comforts an injured one, so he has attached to a branch from it.

وَمَنْ بَرَ وَالِدَيْهِ أَوْ أَحَدَهُمَا فِي هَذَا الْيَوْمِ— فَقَدْ تَعَلَّقَ مِنْهُ بِعُصْنٍ.

And the one who is kind to his parents, or one of them during this day, so he has attached to a branch from it.

وَمَنْ كَانَ أَسْخَطَهُمَا قَبْلَ هَذَا الْيَوْمِ— فَأَرْضَاهُمَا فِي هَذَا الْيَوْمِ، فَقَدْ تَعَلَّقَ مِنْهُ بِعُصْنٍ

The one who hand angered them before this day, so he pleases them during this day, so he has attached to a branch from it.

وَكَذَلِكَ مِنْ فَعَلٍ شَيْئاً— مِنْ [سَائِرِ] مِنْ أَبْوَابِ الْخَيْرِ فِي هَذَا الْيَوْمِ، فَقَدْ تَعَلَّقَ مِنْهُ بِعُصْنٍ

And like that, the one who does anything – from the rest of the doors of goodness during this day, so he has attached to a branch from it’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا، وَ إِنَّ مَنْ تَعَاطَى أَبَاً مِنَ الشَّرِّ وَ الْعِصْيَانِ فِي هَذَا الْيَوْمِ، فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْ أَعْصَانِ شَجَرَةِ الرَّقُومِ فَهُوَ مُؤَدَّبُهُ إِلَى النَّارِ.

Then Rasool-Allah^{-saww} said: 'By the One^{-azwj} Who Sent me^{-saww} with the Truth as a Prophet^{-saww}! And the one who comes to a door from the (acts of) evil and the disobedience during this day, so he has attached to a branch from the branches of the tree of Zaqaom, and he would be deposited to the Fire'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا، فَمَنْ قَصَرَ فِي صَلَاتِهِ الْمَفْرُوضَةِ وَ ضَيَّعَهَا، فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ.

Then Rasool-Allah^{-saww} said: 'By the One^{-azwj} Who Sent me^{-saww} with the Truth as a Prophet^{-saww}! So the one who is deficient in his Obligatory Salat and wastes them, so he has attached to a branch from it.

[وَ مَنْ كَانَ عَلَيْهِ فَرَضٌ صَوْمٍ فَفَرَطَ فِيهِ وَ ضَيَّعَهُ، فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ].

And the one upon whom was an Obligatory Fast (unperformed), so he leaves it and wastes it, so he has attached to a branch from it.

وَ مَنْ جَاءَهُ فِي هَذَا الْيَوْمِ فَقِيرٌ ضَعِيفٌ - يَعْرِفُ سُوءَ حَالِهِ، وَ هُوَ يَقْدِرُ عَلَى تَغْيِيرِ حَالِهِ مِنْ غَيْرِ ضَرَرٍ يُلْحَقُهُ، وَ لَيْسَ هُنَاكَ مَنْ يُتَوَكَّلُ عَلَيْهِ وَ يَقُومُ مَقَامَهُ، فَتَرَكَهُ يُضَيِّعُ وَ يَعْطِبُ، وَ لَمْ يَأْخُذْ بِيَدِهِ، فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ.

And the one to whom comes a poor, a weak one during this day – (and) he recognises his bad state, and he is able upon changing his state from without facing harm (himself), and there isn't anyone over there who can represent him and stand in his place, so he neglects him, forsaking him to be destroyed, and does not hold his hand, so he has attached to a branch from it.

وَ مَنْ اعْتَدَرَ إِلَيْهِ مُسِيءٌ، فَلَمْ يَعْذِرْهُ، ثُمَّ لَمْ يَقْتَصِرْ بِهِ عَلَى قَدْرِ عُثُوبَةِ إِسَاءَتِهِ، بَلْ أَرَبَى عَلَيْهِ، فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ.

And the one to whom a felon presents excuses to him but he does not excuse him, then he is not deficient with him upon a measurement of relative punishment, but exceeds upon it, so he has attached to a branch from it.

وَ مَنْ ضَرَبَ بَيْنَ الْمَرْءِ وَ زَوْجِهِ، أَوْ الْوَالِدِ وَ وَلَدِهِ، أَوْ الْأَخِ وَ أُخِيهِ، أَوْ الْقَرِيبِ وَ قَرِيبِهِ، أَوْ بَيْنَ حَارَيْنِ، أَوْ خَلِيطَيْنِ أَوْ أَجَنَّبَيْنِ فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ.

The one who spoils between the man and his wife, or the parent and his child, or the brother and his brother, or the relative and his relative, and between two neighbours, or two mingling ones, or two strangers, so he has attached to a branch from it.

وَ مَنْ شَدَّدَ عَلَى مُعْسِرٍ وَ هُوَ يَعْلَمُ إِعْسَارَهُ، فَزَادَ عَيْظًا وَ بَلَاءً، فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ

And the one who is harsh upon the insolvent and he knows of his insolvency, so he increases rage and the scourge, so he has attached to a branch from it.

وَ مَنْ كَانَ عَلَيْهِ دَيْنٌ فَكَسَّرَهُ عَلَى صَاحِبِهِ، وَ تَعَدَّى عَلَيْهِ حَتَّى أُبْطِلَ دَيْنُهُ، فَقَدْ تَعَلَّقَ بِغُصْنٍ مِنْهُ.

And the upon whom was a debt, so he breaks it (deficient in paying it) to its owner, and transgresses upon him until it invalidates his debt, so he has attached to a branch from it.

وَمَنْ جَفَا يَتِيمًا وَ آدَاهُ وَ كَهَضَمَ مَالَهُ، فَقَدْ تَعَلَّقَ بِغُضَنِ مِنْهُ.

One who is disloyal to an orphan and harms him, and devours his wealth, so he has attached to a branch from it.

وَ مَنْ وَقَعَ فِي عِرْضِ أَخِيهِ الْمُؤْمِنِ، وَ حَمَلَ النَّاسَ عَلَى ذَلِكَ، فَقَدْ تَعَلَّقَ بِغُضَنِ مِنْهُ

And the one who discredits regarding the honour of his Momin brother, and carried the people upon (doing) that, so he has attached with a branch from it.

وَ مَنْ تَعَتَّى بِغِنَايِ حَرَامٍ يَبْعَثُ فِيهِ عَلَى الْمَعَاصِي - فَقَدْ تَعَلَّقَ بِغُضَنِ مِنْهُ.

And the one who sings with Prohibited singing (music), sending him upon (an act of) disobedience, so he has attached with a branch from it.

وَ مَنْ قَعَدَ يُعَدِّدُ قَبَائِحَ أَفْعَالِهِ فِي الْحُرُوبِ، وَ أَنْوَعَ ظُلْمِهِ لِعِبَادِ اللَّهِ وَ يَفْتَخِرُ بِهَا فَقَدْ تَعَلَّقَ بِغُضَنِ مِنْهُ.

And the one who sits counting the ugliness of his deeds during the wards and the variety of his injustices to the servants of Allah^{azwj}, and he prides with these, so he has attached with a branch from it.

وَ مَنْ كَانَ جَارُهُ مَرِيضًا فَتَرَكَ عِبَادَتَهُ اسْتِخْفَافًا بِحَقِّهِ، فَقَدْ تَعَلَّقَ بِغُضَنِ مِنْهُ.

The one who neighbour was sick, and he neglects consoling him taking lightly with his rights, so he has attached with a branch from it.

وَ مَنْ مَاتَ جَارُهُ، فَتَرَكَ تَشْيِيعَ جَنَازَتِهِ تَهَاوُنًا بِهِ، فَقَدْ تَعَلَّقَ بِغُضَنِ مِنْهُ.

And the one whose neighbour dies, and he neglects escorting his funeral being careless with it, so he has attached with a branch from it.

وَ مَنْ أَعْرَضَ عَنِ مُصَابٍ، وَ جَفَاهُ إِزْرَاءً عَلَيْهِ، وَ اسْتِصْعَارًا لَهُ، فَقَدْ تَعَلَّقَ بِغُضَنِ مِنْهُ.

And the one who turns away from an injured person and shunning him out of contempt upon him, and belittling to him, so he has attached with a branch from it.

وَ مَنْ عَتَى وَالِدَيْهِ أَوْ أَحَدَهُمَا، فَقَدْ تَعَلَّقَ بِغُضَنِ مِنْهُ.

And the one who is disloyal to his patents or one of them, so he has attached with a branch from it.

وَ مَنْ كَانَ قَبْلَ ذَلِكَ عَاقًا لهُمَا، فَلَمْ يُرْضِهِمَا فِي هَذَا الْيَوْمِ، وَ [هُوَ] يَتَقَدَّرُ عَلَى ذَلِكَ - فَقَدْ تَعَلَّقَ بِغُضَنِ مِنْهُ.

And the one who was disloyal to them before, but did not please them during this day, and (although) he was able upon that, so he has attached with a branch from it.

وَكَذَا مَنْ فَعَلَ شَيْئاً مِنْ سَائِرِ أَبْوَابِ الشَّرِّ، فَقَدْ تَعَلَّقَ بِعُصْبٍ مِنْهُ.

And like that is the one who does something from the rest of the doors of the evil, so he has attached with a branch from it.

وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا، إِنَّ الْمَتَعَلِّقِينَ بِأَعْصَانِ شَجَرَةِ طُوبَى - تَرْفَعُهُمْ تِلْكَ الْأَعْصَانُ إِلَى الْجَنَّةِ [وَأِنَّ الْمَتَعَلِّقِينَ بِأَعْصَانِ شَجَرَةِ الرَّقُومِ تَخْفِضُهُمْ تِلْكَ الْأَعْصَانُ إِلَى الْجَحِيمِ].

By the One^{-azwj} Who Sent me^{-saww} with the Truth as a Prophet^{-saww}! The ones attached with the Tooba tree – that branch would raise them to the Paradise; and the ones attached with the Zaqaom tree, that branch would lower them into the blazing Fire”.¹⁴⁵⁴

27- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيُّ ع لَا تَقُولُوا امْرَأَةً طَامِثٌ فَتَكْذِبُوا وَ لَكِنْ قُولُوا حَائِضٌ وَ الطَّمْثُ الْجِمَاعُ قَالَ اللَّهُ تَعَالَى لَمْ يَطْمِئْتُهُمْ إِنْسٌ قَبْلَهُمْ وَ لَا جَانٌّ

(The book) ‘Nawadir’ of Al Rawandy – By his chain,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Ali^{-asws} said: ‘Do not be saying a woman is menstruous (Tamis), so you will be lying, but say, ‘Menstruating (‘Haiz’), and ‘Al-Tamas’ is the copulation. Allah^{-azwj} the Exalted Said: **neither having been touched by a human before them nor Jinn [55:56].**

وَ لَا تَقُولُوا صِرْتُ إِلَى الْخَلَاءِ وَ لَكِنْ قُولُوا كَمَا قَالَ اللَّهُ تَعَالَى - أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ

And do not say, ‘I have come to the toilet (Al-Khala’a), but say like what Allah^{-azwj} the Exalted has Said: **or one of you has come from the toilet, [5:6].**

وَ لَا تَقُولُوا أَهْرَيْقُ الْمَاءِ فَتَكْذِبُوا وَ لَكِنْ قُولُوا أَنْطَلِقُ أَبْوَلُ وَ لَا يُسَمَّى الْمُسْلِمُ رُجَيْلًا وَ لَا يُسَمَّى الْمُصْحَفُ مُصْحِيفًا وَ لَا الْمَسْجِدُ مُسْجِدًا.

And do not say, ‘I spill (Ahreeq) the water’, for you will be lying, but say, ‘I am going for urination’; and do not name the Muslim as ‘Rujeyla’, nor name the Quran as ‘Mus’heyfa’, nor the Masjid as ‘Masjida’”.¹⁴⁵⁵

وَ بِحَدِّ الْإِسْنَادِ قَالَ: مَرَّ رَسُولُ اللَّهِ ص عَلَى قَوْمٍ نَصَبُوا دَجَاجَةً حَيَّةً وَ هُمْ يَزُمُونَهَا بِالنَّبْلِ فَقَالَ مَنْ هَذَا لَعَنَهُمُ اللَّهُ.

And by this chain,

¹⁴⁵⁴ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 66 H 26

¹⁴⁵⁵ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 66 H 27 a

'He^{-asws} said: 'Rasool-Allah^{-saww} passed by a group who had attributed a chicken as a snake and they were shooting at it with the arrows. He^{-saww} said: 'Who are they? May Allah^{-azwj} Curse them!''¹⁴⁵⁶

28- نَحَى الْبَلَاغَةَ عَنْ نَوْفٍ الْبِكَالِيِّ قَالَ: خَرَجَ أَمِيرُ الْمُؤْمِنِينَ عَ ذَاتِ لَيْلَةٍ وَ قَدْ خَرَجَ مِنْ فِرَاشِهِ فَتَنَظَّرَ إِلَى النَّجُومِ فَقَالَ يَا نَوْفُ إِنَّ دَاوُدَ ع- قَامَ فِي مِثْلِ هَذِهِ السَّاعَةِ مِنَ اللَّيْلِ فَقَالَ إِنَّهَا سَاعَةٌ لَا يَدْعُو فِيهَا عَبْدٌ رَبَّهُ إِلَّا اسْتُجِيبَ لَهُ إِلَّا أَنْ يَكُونَ عَشَّارًا أَوْ عَرِيفًا أَوْ شُرْطِيًّا أَوْ صَاحِبَ عَرْطَبَةٍ.

(The book) 'Nahj Al Balagah' – From Nowf Al Bakaly,

'Amir Al-Momineen^{-asws} went out one night, and he^{-asws} had just come out from his^{-asws} bed. He^{-asws} looked at the stars. He^{-asws} said: 'O Nowf! Dawood^{-as} had stood in the like of this time from the night, and had said: 'It is a time no servant will supplicate during it except it will be Answered for him, except if he happens to be a tithe (religious tax) collection, or a corporal (intelligence officer), or a policeman, or an owner of a tambourine''.¹⁴⁵⁷

29- ما، الأمايلي للشيخ الطوسي عن المفضيد عن إبراهيم بن الحسن بن جمهور عن أبي بكر المفضيد الجرجاني عن أبي الدنيا المعمر المغربي عن أمير المؤمنين ع قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ كَذَبَ فِي رُؤْيَاهُ كُفِّفَ أَنْ يُعْقَدَ بَيْنَ طَرَفَيْ شَعِيرَةٍ وَ لَيْسَ بِعَاقِدٍ.

(The book) 'Al Amaali' of the sheykh Al Tusi – from al Mufeed, from Ibrahim Bin Al Hassan Bin Jamhour, from Abu Bakr Al Mufeed Al Jirjary, from Abu Al Dunya Al Muammar Al Magriby,

'From Amir Al-Momineen^{-asws} having said: 'I^{-asws} heard Rasool-Allah^{-saww} saying: 'One who lies regarding his dream will be encumbered to tie between the two ends of his hair, and he will not be (able to) tie it''.¹⁴⁵⁸

هَذَا الْإِسْنَادِ قَالَ ص لَا تَتَّخِذُوا قَبْرِي مَسْجِدًا وَ لَا بُيُوتَكُمْ قُبُورًا.

By this chain, he^{-saww} said: 'Neither take my^{-saww} grave as a Masjid nor your houses as graves''.¹⁴⁵⁹

30- ثواب الأعمال ابنُ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ مُوسَى بْنِ عِمْرَانَ عَنْ عَمِّهِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ حَمَّادِ بْنِ عَمْرٍو النَّصِيبِيِّ عَنْ أَبِي الْحَسَنِ الْحُرَّاسَانِيِّ عَنْ مَيْسَرَةَ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَائِشَةَ السَّعْدِيِّ عَنْ زَيْدِ بْنِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ وَ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَا حَظَبْنَا رَسُولَ اللَّهِ ص قَبْلَ وَفَاتِهِ وَ هِيَ آجُرُ حُطْبَةٍ حَظَبَهَا بِالْمَدِينَةِ حَتَّى لَحِقَ بِاللَّهِ عَزَّ وَ جَلَّ

(The book) 'Sawaab Al Amaal' – Ibn Al Mutawakkil, from Muhammad Bin Ja'far, from Musa Bin Imran, from his uncle Al Husayn Bin Yazeed, from Hammad Bin Amro Al Naseybi, from Abu Al Hassan Al Khurasany, from Maysarah Bin Abdullah Bin Abu Ayesha Al Sa'ady, from Yazeed Bin Umar Bin Abdul Aziz, from Abu Salamah Bin Abdul Rahman, from Abu Hureyra (a well known fabricator), from Ibn Abbas, they both said,

'Rasool-Allah^{-saww} addressed us before his^{-saww} expiry, and it is last of his^{-saww} sermons he^{-saww} had addressed with in Al-Medina until he^{-saww} joined with Allah^{-azwj} Mighty and Majestic.

¹⁴⁵⁶ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 66 H 27 b

¹⁴⁵⁷ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 66 H 28

¹⁴⁵⁸ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 66 H 29 a

¹⁴⁵⁹ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 66 H 29 b

فَوَعَطْنَا بِمَوَاعِظَ دَرَفَتْ مِنْهَا الْعُيُونُ وَوَجَلَتْ مِنْهَا الْقُلُوبُ وَاقْشَعَرَّتْ مِنْهَا الْجُلُودُ وَتَفَلَّقَلَتْ مِنْهَا الْأَحْشَاءُ أَمَرَ بِالْأَلَا فَنَادَى الصَّلَاةَ جَامِعَةً فَاجْتَمَعَ النَّاسُ وَخَرَجَ رَسُولُ اللَّهِ ص حَتَّى ارْتَفَى الْمِنْبَرَ

He^{-saww} preached with such a preaching, the eyes overflowed from it, and the hearts palpitated from it, and the skin (hair) stood on its end from it, and the intestines were shaken from it. He^{-saww} instructed Bilal^{ra}, so he^{-ra} called for the congregational Salat. The people gathered, and Rasool-Allah^{-azwj} came out until he^{-saww} climbed the pulpit.

فَقَالَ يَا أَيُّهَا النَّاسُ اذْنُوا وَوَسِعُوا لِمَنْ خَلْفَكُمْ فَأَلْهَمًا ثَلَاثَ مَرَّاتٍ فَدَنَا النَّاسُ وَانْضَمَّ بَعْضُهُمْ إِلَى بَعْضٍ فَالْتَفَتُوا فَلَمْ يَرَوْا خَلْفَهُمْ أَحَدًا

He^{-saww} said: 'O you people! Come closer and make space for the ones behind you!' He^{-saww} said it three times. The people went nearer and adhered with each other. They turned around but could not see anyone behind them.

ثُمَّ قَالَ أَيُّهَا النَّاسُ اذْنُوا وَوَسِعُوا لِمَنْ خَلْفَكُمْ

Then he^{-saww} said: 'O you people! Come closer and make space for the ones behind you!'

فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ ص لِمَنْ تُوسِعُ

A man said, 'O Rasool-Allah^{-saww}! For whom should we make space?'

قَالَ لِلْمَلَائِكَةِ

He^{-saww} said: 'For the Angels!'

فَقَالَ إِنَّهُمْ إِذَا كَانُوا مَعَكُمْ لَمْ يَكُونُوا مِنْ بَيْنِ أَيْدِيكُمْ وَ لَا مِنْ خَلْفِكُمْ وَ لَكِنْ يَكُونُونَ عَنْ أَيْمَانِكُمْ وَ عَنْ شِمَائِلِكُمْ

He^{-saww} said: 'When they were to be with you, they would not be in front of you nor behind you, but they would be on your right and on your left'.

فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ ص لِمَ لَا يَكُونُونَ مِنْ بَيْنِ أَيْدِينَا وَ لَا مِنْ خَلْفِنَا أَمْ فَضَلْنَا عَلَيْهِمْ أَمْ فَضَلِهِمْ عَلَيْنَا

A man said, 'O Rasool-Allah^{-saww}! Why don't they happen to be in our front nor behind us? Is it due to our merit upon them, or their merit upon us?'

قَالَ أَنْتُمْ أَفْضَلُ مِنَ الْمَلَائِكَةِ اجْلِسْ فَجَلَسَ الرَّجُلُ فَخَطَبَ رَسُولُ اللَّهِ ص

He^{-saww} said: 'You are superior to the Angels! Be seated!' So the man sat down. Rasool-Allah^{-saww} addressed.

He^{-saww} said: 'The Praise is for Allah^{-azwj}, and we seek His^{-azwj} Assistance and believe in Him^{-azwj} and rely upon Him^{-azwj}, and we testify that there is no god except Allah^{-azwj} Alone, there being no associate for Him^{-azwj}, and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and we seek Refuge with Allah^{-azwj} from evils of our selves and from evil deeds from our works.

One whom Allah^{-azwj} Guides, there is no strayer for him, and the one whom Allah^{-azwj} lets to Stray, there is no Guide for him.

يَا أَيُّهَا النَّاسُ إِنَّهُ كَاتِبٌ فِي هَذِهِ الْأُمَّةِ ثَلَاثُونَ كَذَابًا أَوَّلُ مَنْ يَكُونُ مِنْهُمْ صَاحِبُ صَنْعَاءَ وَ صَاحِبُ الْيَمَامَةِ

O you people! There will come into being in this community, thirty liars! The first one from them would be companion (governor) of Sana'a and companion (governor) of Yamama.

يَا أَيُّهَا النَّاسُ إِنَّهُ مَنْ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مُخْلِصًا لَمْ يَخْلُطْ مَعَهَا غَيْرَهَا دَخَلَ الْجَنَّةَ

O you people! Surely, the one who meets Allah^{-azwj} Mighty and Majestic having testified that there is no god except Allah^{-azwj}, sincerely, not mingling anything with it, will enter the Paradise!

فَقَامَ عَلِيٌّ بْنُ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ فَقَالَ يَا رَسُولَ اللَّهِ ص بَأبي أنتَ و أُمِّي وَ كَيْفَ يَقُولُهَا مُخْلِصًا لَا يَخْلُطُ مَعَهَا غَيْرَهَا فَبَسَّرَ لَنَا هَذَا حَتَّى نَعْرِفَهُ

Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, stood up. He^{-asws} said: 'O Rasool-Allah^{-saww}! May my^{-asws} father^{-as} and my^{-asws} mother^{-as} be (sacrificed) for you^{-saww}! And how can one say it sincerely not mingling anything else with it? Interpret this for us until we can understand it!'

فَقَالَ نَعَمْ جَرِصًا عَلَى الدُّنْيَا وَ جَمْعًا لَهَا مِنْ غَيْرِ جِلْهَا وَ رَضَى بِهَا وَ أَقْوَامٌ يَقُولُونَ أَقْوَابِلَ الْأَخْيَارِ وَ يَعْمَلُونَ أَعْمَالَ الْجَبَابِرَةِ فَمَنْ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ وَ لَيْسَ فِيهِ شَيْءٌ مِنْ هَذِهِ الْخِصَالِ وَ هُوَ يَقُولُ- لَا إِلَهَ إِلَّا اللَّهُ فَلَهُ الْجَنَّةُ فَإِنْ أَخَذَ الدُّنْيَا وَ تَرَكَ الْآخِرَةَ فَلَهُ النَّارُ

He^{-saww} said: 'Yes. Greed upon the world, and amassing for it from other than its Permissible means, and being satisfied with it, and a people who are saying words of the good people and they are doing deeds of the tyrants. The one who meets Allah^{-azwj} Mighty and Majestic and there isn't in him anything from these traits, and he says, 'There is no god except Allah^{-azwj}', the Paradise is for him. If he were to take the world and neglect the Hereafter, the Fire is for him.

وَ مَنْ تَوَلَّى حُصُومَةَ ظَالِمٍ أَوْ أَعَانَهُ عَلَيْهَا نَزَلَ بِهِ مَلَكٌ الْمَوْتِ بِالْبَشَرِيِّ بِلَعْنَةِ اللَّهِ وَ نَارِ جَهَنَّمَ خَالِدًا فِيهَا وَ بِئْسَ الْمَصِيرُ

One who takes charge of a dispute (contention) of an unjust or assists upon it, the Angel of death will descend on him with the news of the Curse of Allah^{-azwj} and the Fire of Hell, being eternally in it, and it is an evil destination.

وَ مَنْ خَفَّ لِسُلْطَانٍ جَائِرٍ فِي حَاجَةٍ كَانَ قَرِينَهُ فِي النَّارِ وَ مَنْ دَلَّ سُلْطَانًا عَلَى الْجُورِ قُرِنَ مَعَ هَامَانَ وَ كَانَ هُوَ وَ السُّلْطَانُ مِنْ أَشَدِّ أَهْلِ النَّارِ عَذَابًا وَ مَنْ عَظَّمَ صَاحِبَ دُنْيَا وَ أَحَبَّهُ لِطَمَعِ دُنْيَاهُ سَخَطَ اللَّهُ عَلَيْهِ وَ كَانَ فِي دَرَجَتِهِ مَعَ قَارُونَ فِي الثَّابُوتِ الْأَسْفَلِ مِنَ النَّارِ

And the one who lightens for a tyrannous ruler regarding a need would be his pair in the Fire; and the one who points a ruler upon the tyranny will be paired with Haman^{-la}, and he and the ruler will of the severest Punishment from inhabitants of the Fire; and one who reveres a companion of the world and loves him for greed of his world, Allah^{-azwj} will be Wrathful upon him, and he would be in his rank along with Qaroun^{-la} in a coffin in the lowest lever of the Fire.

وَمَنْ بَنَى بُنْيَانًا رِيَاءً وَ سُمْعَةً حَمَلَهُ يَوْمَ الْقِيَامَةِ إِلَى سَبْعِ أَرْضِينَ ثُمَّ يُطَوَّفُهُ نَارًا تُوقَدُ فِي عُنُقِهِ ثُمَّ يُرْمَى بِهِ فِي النَّارِ

And the one who builds a building to show-off and reputation will (have to) carry it on the Day of Qiyamah to the seventh earth, then he will be collared by a fire ignited in his neck, then he will be thrown with it into the Fire!

We said, 'O Rasool-Allah^{-saww}! How did he build for showing off and reputation?'

فَقُلْنَا يَا رَسُولَ اللَّهِ كَيْفَ بَنَى رِيَاءً وَ سُمْعَةً قَالَ بَنَى فُضُلًا عَلَى مَا يَكْفِيهِ أَوْ بَنَى مُبَاهَاةً وَ مَنْ ظَلَمَ أَجِيرًا أَجْرَهُ أَحْبَطَ اللَّهُ عَمَلَهُ وَ حَرَّمَ عَلَيْهِ رِيحَ الْجَنَّةِ وَ رِيحَهَا يُوجَدُ مِنْ مَسِيرَةِ خَمْسِمِائَةِ عَامٍ-

He^{-saww} said: 'He would have built surplus upon what could have sufficed him, or he had built for boasting; and the one who oppresses an employee of his wages, Allah^{-azwj} will Confiscate his deeds and Prohibited upon him the breeze of Paradise, and (although) its breeze will be felt from a travel distance of five hundred years.

وَ مَنْ خَانَ جَارَهُ شِبْرًا مِنَ الْأَرْضِ طَوَّفَهُ اللَّهُ يَوْمَ الْقِيَامَةِ إِلَى سَبْعِ أَرْضِينَ نَارًا حَتَّى تُدْخِلَهُ نَارَ جَهَنَّمَ وَ مَنْ تَعَلَّمَ الْقُرْآنَ ثُمَّ نَسِيَهُ مُتَعَمِّدًا لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ مَجْدُومًا مَغْلُوبًا وَ يُسَلِّطُ اللَّهُ عَلَيْهِ بِكُلِّ آيَةٍ حَيَّةٍ مُوَكَّلَةً بِهِ

And one who betrays his neighbour a palm's width of land, Allah^{-azwj} will Collar him on the Day of Qiyamah to seven lands of fire until he will be entered into the Fire of Hell; and the one who learns the Quran, then forgets it deliberately will meet Allah^{-azwj} on the Day of Qiyamah as a shackled leper, and Allah^{-azwj} will Allocate with him a snake to prevail over him for every Verse (he had forgotten).

وَ مَنْ تَعَلَّمَ الْقُرْآنَ فَلَمْ يَعْمَلْ بِهِ وَ آتَرَ عَلَيْهِ حُبَّ الدُّنْيَا وَ زِينَتَهَا اسْتَوْجَبَ سَخَطَ اللَّهِ عَزَّ وَ جَلَّ وَ كَانَ فِي الدَّرَجَةِ مَعَ الْيَهُودِ وَ النَّصَارَى الَّذِينَ يَنْبُدُونَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ

And one who learns the Quran but does not act with it and prefers love of the world and its adornments over it, will obligate the Wrath of Allah^{-azwj} Mighty and Majestic, and he will be in the rank along with the Jews and the Christians, those who had discarded the Book of Allah^{-azwj} behind their backs.

وَ مَنْ نَكَحَ امْرَأَةً حَرَامًا فِي دُبُرِهَا أَوْ رَجُلًا أَوْ غُلَامًا حَشَرَهُ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ أَنْتَنَ مِنَ الْحَيْفَةِ يَتَأَدَّى بِهِ النَّاسُ حَتَّى يَدْخُلَ جَهَنَّمَ وَ لَا يَقْبَلُ اللَّهُ مِنْهُ صِرْفًا وَ لَا عَدْلًا وَ أَحْبَطَ اللَّهُ عَمَلَهُ وَ يَدْعُهُ فِي تَابُوتٍ مَشْدُودٍ بِمَسَامِيرٍ مِنْ حَدِيدٍ وَ يُضْرَبُ عَلَيْهِ فِي التَّابُوتِ بِصَفَائِحَ حَتَّى يَشْبِكَ فِي تِلْكَ الْمَسَامِيرِ فَلَوْ وُضِعَ عِزْقٌ مِنْ عُزُوقِهِ عَلَى أَرْبَعِمِائَةِ أَلْفِ أُمَّةٍ لَمَاتُوا جَمِيعًا وَ هُوَ مِنْ أَشَدِّ أَهْلِ النَّارِ عَذَابًا

And the one who has sex unlawfully in her backside, or a man, or a slave, Allah^{-azwj} Mighty and Majestic will Gather him on the Day of Qiyamah as being slinkier than the corpse. The people will be hurt by it until he enters Hell, and Allah^{-azwj} will neither Accept any exchange from him nor any replacement, and Allah^{-azwj} will Confiscate his (good) deed, and leave him in a coffin sealed with iron nails, and strike upon him in the coffin with sheets until he is intertwined in those nails. If a drop of his sweat were to be placed upon four hundred thousand communities, they would all died, and he would be from the inhabitants of the Fire of severest Punishment.

وَمَنْ زَنَى بِامْرَأَةٍ يَهُودِيَّةٍ أَوْ نَصْرَانِيَّةٍ أَوْ مَجُوسِيَّةٍ أَوْ مُسْلِمَةٍ حُرَّةً أَوْ أَمَةً أَوْ مَنْ كَانَتْ مِنَ النَّاسِ فَتَحَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ فِي قَبْرِهِ ثَلَاثِمِائَةَ أَلْفِ بَابٍ مِنَ النَّارِ تَخْرُجُ عَلَيْهِ مِنْهَا حَيَاتٌ وَ عَقَارِبٌ وَ شُهَبٌ مِنْ نَارٍ فَهُوَ يَحْتَرِقُ إِلَى يَوْمِ الْقِيَامَةِ يَتَأَذَى النَّاسُ مِنْ نَجْنِ فَرْجِهِ فَيَعْرِفُ بِهِ إِلَى يَوْمِ الْقِيَامَةِ حَتَّى يُؤْمَرَ بِهِ إِلَى النَّارِ

And one who commits adultery with a Jewish woman, or Christian, or Magian, or a Muslim, free or slave girl, or one who happens to be from the people, Allah^{-azwj} Mighty and Majestic will Open for him in his grave, three hundred thousand doors of fire. There will come out from it, snakes and scorpions, and flames of fire, so he will be burning up to the Day of Qiyamah. The people will be hurt from the stink of his genitals, and he will be recognised by it up to the Day of Qiyamah, until he is Commanded with to the Fire.

فَيَتَأَذَى بِهِ أَهْلُ الْجُمُوعِ مَعَ مَا هُمْ فِيهِ مِنْ شِدَّةِ الْعَذَابِ لِأَنَّ اللَّهَ حَرَّمَ الْمَحَارِمَ وَ مَا أَحَدٌ أَعْيَرَ مِنَ اللَّهِ وَ مِنْ عَيْبِهِ أَنَّهُ حَرَّمَ الْفَوَاحِشَ وَ حَدَّ الْحُدُودَ

The people of the gathering will be hurt along with whatever predicament they would be in, from the severity of the Punishment, because Allah^{-azwj} has Prohibited the Prohibition, and there is no one with most self-esteem (Ghayra) than Allah^{-azwj}, and it is from His^{-azwj} self-esteem (Ghayra) that He^{-azwj} has Prohibited the immoralities and Penalised with the legal penalties.

وَ مَنْ أَطَّلَعَ فِي نَيْتِ جَارِهِ فَتَنَظَرَ إِلَى عَوْرَةِ رَجُلٍ أَوْ شَعْرِ امْرَأَةٍ أَوْ شَيْءٍ مِنْ جَسَدِهَا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ النَّارَ مَعَ الْمُتَنَافِقِينَ الَّذِينَ كَانُوا يَتَّبِعُونَ عَوْرَاتِ النَّاسِ فِي الدُّنْيَا وَ لَا يَخْرُجُ مِنَ الدُّنْيَا حَتَّى يَفْضَحَهُ اللَّهُ وَ يُبْدِيَ عَوْرَتَهُ لِلنَّاسِ فِي الْآخِرَةِ

And one who notices (looks) in the house of his neighbour, so he looks at the nakedness of a man, or hair of a woman, or something from her body, there would be a right upon Allah^{-azwj} that He^{-azwj} Enters him into the Fire along with the hypocrites, those who were seeking the nakedness (defects) of the people in the world, and he will not exit from the world until Allah^{-azwj} Exposes him, and his nakedness (defects) are revealed to the people in the Hereafter.

وَ مَنْ سَخَطَ بِرُفُوهِ وَ بَثَّ شَكْوَاهُ وَ لَمْ يَصْبِرْ لَمْ تُرْفَعْ لَهُ إِلَى اللَّهِ حَسَنَةٌ وَ لَقِيَ اللَّهَ عَزَّ وَجَلَّ وَ هُوَ عَلَيْهِ غَضَبَانُ

And the one who is dissatisfied with his sustenance and broadcasts his complain, and is not patient, no good deed will be raised for him to Allah^{-azwj}, and he will meet Allah^{-azwj} Mighty and Majestic and He^{-azwj} will be Wrathful upon him.

وَ مَنْ لَبَسَ ثَوْبًا فَاحْتَالَ فِيهِ حَسَنَةٌ مِنَ اللَّهِ بِهِ قَبْرُهُ مِنْ شَفِيرِ جَهَنَّمَ يَتَخَلَّلُ فِيهَا مَا دَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ فَإِنَّ قَارُونَ لَبَسَ حُلَّةً فَاحْتَالَ فِيهَا فَحَسِبَ بِهِ فَهُوَ يَتَخَلَّلُ فِيهَا إِلَى يَوْمِ الْقِيَامَةِ

And one who wears a cloth and swaggers in it, Allah^{-azwj} will Submerge his grave with him from an edge of Hell. He will be restless in it for as long as the skies and the earth last, for Qaroun^{-la} had worn a garment and swaggered in it, so he^{-la} was submerged with. He^{-la} is restless in it up to the Day of Qiyamah.

وَ مَنْ نَكَحَ امْرَأَةً بِمَالٍ حَلَالٍ غَيْرَ أَنَّهُ أَرَادَ بِهَا فَحْرًا وَ رِبَاءً لَمْ يَزِدْهُ اللَّهُ عَزَّ وَجَلَّ بِذَلِكَ إِلَّا دُلًّا وَ هَوَانًا وَ أَقَامَهُ اللَّهُ بِقَدْرِ مَا اسْتَمْتَعَ مِنْهَا عَلَى شَفِيرِ جَهَنَّمَ ثُمَّ يَهْوِي فِيهَا سَبْعِينَ حَرْفًا

One who marries a woman with Permissible wealth, apart from that he intends priding and showing off with it, Allah^{-azwj} Mighty and Majestic will not Increase him with that except disgrace and lowliness, and Allah^{-azwj} will Make him stand, a measurement of what he had enjoyed from her, upon an edge of Hell, then they will collapse into it for seventy aeons.

وَمَنْ ظَلَمَ امْرَأَةً مَهْرَهَا فَهُوَ عِنْدَ اللَّهِ زَانٍ وَ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَهُ يَوْمَ الْقِيَامَةِ عَبْدِي زَوَّجْتُكَ أَمْتِي عَلَى عَهْدِي فَلَمْ تَفِ لِي بِالْعَهْدِ - فَيَتَوَلَّى اللَّهُ طَلَبَ حَقِّهَا فَيَسْتَوْعِبُ حَسَنَاتِهِ كُلَّهَا فَلَا تَفِي بِحَقِّهَا فَيُؤَمِّرُ بِهِ إِلَى النَّارِ

And one who oppresses a woman of her dowry, so he is an adulterer in the Presence of Allah^{-azwj}, and Allah^{-azwj} Mighty and Majestic will be Saying to him on the Day of Qiyamah: "My^{-azwj} servant! I^{-azwj} got you married to My^{-azwj} maid upon My^{-azwj} Covenant, but you were not loyal to Me^{-azwj} with the Covenant!" Allah^{-azwj} will Take Charge of her rights and will Absorb all of his good deeds, but it will still not fulfil her right, so He^{-azwj} will Command with him to the Fire.

وَمَنْ رَجَعَ عَنْ شَهَادَتِهِ وَ كَتَمَهَا أَطْعَمَهُ اللَّهُ لَحْمَهُ عَلَى رُؤُوسِ الْخَلَائِقِ وَ يُدْخِلُهُ النَّارَ وَ هُوَ يَلُوكُ لِسَانَهُ وَ مَنْ كَانَتْ لَهُ امْرَأَتَانِ وَ لَمْ يَعْدِلْ بَيْنَهُمَا فِي الْقِسْمِ مِنْ نَفْسِهِ وَ مَالِهِ جَاءَ يَوْمَ الْقِيَامَةِ مَغْلُولًا مَائِلًا شِقْمُهُ حَتَّى يَدْخُلَ النَّارَ

One who retracts from his testimony and conceals it, Allah^{-azwj} will Feed him his own flesh upon the heads of the creatures, and Enter him into the Fire, and he will be chewing his tongue; and the one who has two wives for him and does not dispense justice between them in the apportionment from himself and his wealth, will come on the Day of Qiyamah shackled, of inclined shoulder, until he enters the Fire.

وَ مَنْ كَانَ مُؤَذِّبًا لِجَارِهِ مِنْ غَيْرِ حَقِّ حَرَمِهِ اللَّهُ رِيحَ الْجَنَّةِ وَ مَأْوَاهُ النَّارُ أَلَا وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَسْأَلُ الرَّجُلَ عَنْ حَقِّ جَارِهِ وَ مَنْ ضَيَّعَ حَقَّ جَارِهِ فَلَيْسَ مِنَّا

One who was hurtful to his neighbour from without any right (to do so), Allah^{-azwj} will Deprive him the breeze of Paradise and his abode will be the Fire. Indeed, and Allah^{-azwj} Mighty and Majestic will Question the man about his neighbour! and the one who wastes a right of his neighbour, he isn't from us^{-asws}.

وَ مَنْ أَهَانَ فَقِيرًا مُسْلِمًا مِنْ أَجْلِ فَقْرِهِ وَ اسْتَحَفَّ بِهِ فَقَدِ اسْتَحَفَّ بِحَقِّ اللَّهِ وَ لَمْ يَزَلْ فِي مَعْتَبِ اللَّهِ عَزَّ وَ جَلَّ وَ سَخَطِهِ حَتَّى يُرْضِيَهُ

And one who belittles a poor Muslims due to the reason of his poverty and takes lightly with him, so he has taken lightly with a right of Allah^{-azwj}, and he will not cease to be in the Hatred of Allah^{-azwj} Mighty and Majestic, and His^{-azwj} Wrath until he pleases him.

وَ مَنْ أَكْرَمَ فَقِيرًا مُسْلِمًا لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ وَ هُوَ يَضْحَكُ إِلَيْهِ وَ مَنْ عَرَضَتْ لَهُ دُنْيَا وَ آخِرَةٌ فَاخْتَارَ الدُّنْيَا عَلَى الْآخِرَةِ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ وَ لَيْسَتْ لَهُ حَسَنَةٌ تَنْقِي بِهَا النَّارَ وَ مَنْ أَخَذَ الْآخِرَةَ وَ تَرَكَ الدُّنْيَا لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ وَ هُوَ رَاضٍ عَنْهُ

And one who honours a poor Muslim will meet Allah^{-azwj} on the Day of Qiyamah, and He^{-azwj} will Smile at him; and one to whom the world and the Hereafter are presented, so he chooses the world over the Hereafter, will meet Allah^{-azwj} Mighty and Majestic and there wouldn't be any good deeds for him to save him from the Fire with, and the one who takes the Hereafter and neglects the world will meet Allah^{-azwj} on the Day of Qiyamah, and He^{-azwj} will be Satisfied with him.

وَمَنْ قَدَرَ عَلَى امْرَأَةٍ أَوْ جَارِيَةٍ حَرَاماً فَتَرَكَهَا مَخَافَةَ اللَّهِ عَزَّ وَجَلَّ حَزَمَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ النَّارَ وَ جَلَّ عَلَيْهِ النَّارَ وَ آمَنَهُ مِنَ الْقَرْعِ الْأَكْبَرِ وَ أَدْخَلَهُ اللَّهُ الْجَنَّةَ وَ إِنْ أَصَابَهَا حَرَاماً حَزَمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَ أَدْخَلَهُ النَّارَ

And the one able upon a woman or a slave girl unlawfully, but he neglects her fearing Allah^{-azwj} Mighty and Majestic, Allah^{-azwj} Mighty and Majestic will Prohibit the Fire upon him and Secure him from the greatest panic, and Allah^{-azwj} will Enter him into the Paradise; and if he were to achieve her unlawfully, Allah^{-azwj} will Prohibit the Paradise unto him and Enter him into the Fire.

وَمَنْ اِكْتَسَبَ مَالاً حَرَاماً لَمْ يَقْبَلِ اللَّهُ مِنْهُ صَدَقَةً وَ لَا عِتْقاً وَ لَا حَجّاً وَ لَا اعْتِمَاراً وَ كَتَبَ اللَّهُ عَزَّ وَ جَلَّ بِعَدَدِ اَجْرِ ذَلِكَ اَوْزَاراً وَ مَا بَقِيَ مِنْهُ بَعْدَ مَوْتِهِ كَانَ زَادَهُ إِلَى النَّارِ وَ مَنْ قَدَرَ عَلَيْهَا وَ تَرَكَهَا مَخَافَةَ اللَّهِ عَزَّ وَ جَلَّ كَانَ فِي مَحَبَّةِ اللَّهِ وَ رَحْمَتِهِ وَ يُؤْمَرُ بِهِ إِلَى الْجَنَّةِ

And one who earns unlawful wealth, Allah^{-azwj} will neither Accept any charity from him, nor liberation of a slave, nor Hajj, nor Umrah, and Allah^{-azwj} Mighty and Majestic will Write burdens (sins) of the number of the Rewards of that, and whatever remains from it after his dead would be his provision to the Fire; and the one who is able upon her and neglects her fearing Allah^{-azwj} Mighty and Majestic would be in the Love of Allah^{-azwj} and His^{-azwj} Mercy, and He^{-azwj} will Command with him to the Paradise.

وَ مَنْ صَافَحَ امْرَأَةً حَرَاماً جَاءَ يَوْمَ الْقِيَامَةِ مَغْلُوباً ثُمَّ يُؤْمَرُ بِهِ إِلَى النَّارِ وَ مَنْ فَآكَ امْرَأَةً لَا يَمْلِكُهَا حُسِبَ بِكُلِّ كَلِمَةٍ كَلَّمَهَا فِي الدُّنْيَا أَلْفَ عَامٍ فِي النَّارِ

And the one who shakes the hand of a woman unlawfully will come on the Day of Qiyamah as shackled, then He^{-azwj} will Command with him to the Fire; and the one who humours a woman he does not own will be withheld, for every word he had spoken to her in the world, a thousand years in the Fire.

وَ الْمَرْأَةُ إِذَا طَاوَعَتِ الرَّجُلَ فَالْتَزَمَهَا أَوْ قَبَّلَهَا أَوْ بَاشَرَهَا حَرَاماً أَوْ فَآكَهَا أَوْ أَصَابَتْ مِنْهَا فَاحِشَةً فَعَلَيْهَا مِنَ الْوِزْرِ مَا عَلَى الرَّجُلِ فَإِنْ غَدَبَهَا عَلَى نَفْسِهَا كَانَ عَلَى الرَّجُلِ وِزْرُهُ وَ وِزْرُهَا

And when the woman complies with the man, so he adheres with her, or kisses her, or hugs her, or humours her, or attains an immorality from her, upon her would be from the burden (of sin) what is upon the man, and if he were to overcome upon herself, upon the man would be his burden and her burden (of sin).

وَ مَنْ عَشَّ مُسْلِمًا فِي بَيْعٍ أَوْ شَرَاءٍ فَلَيْسَ مِنَّا وَ يُحَشَّرُ مَعَ الْيَهُودِ يَوْمَ الْقِيَامَةِ لِأَنَّهُ مِنْ عَشَّ النَّاسِ فَلَيْسَ بِمُسْلِمٍ وَ مَنْ مَنَعَ الْمَاعُونَ مِنْ جَارِهِ إِذَا اِحْتَاخَ إِلَيْهِ مَنَعَهُ اللَّهُ فَضْلَهُ يَوْمَ الْقِيَامَةِ وَ وَكَلَهُ إِلَى نَفْسِهِ وَ مَنْ وَكَلَهُ اللَّهُ إِلَى نَفْسِهِ هَلَكَ وَ لَا يَقْبَلُ اللَّهُ عَزَّ وَ جَلَّ لَهُ عُذْرًا

And one who cheats a Muslim in selling or buying, he isn't from us^{-asws} and he will be Gathered with the Jews on the Day of Qiyamah because the one who cheats a Muslim isn't a Muslim; and one who prevents the necessities of life from his neighbour when he is needy to it, Allah^{-azwj} will Prevent him His^{-azwj} Grace on the Day of Qiyamah and Allocate him to himself, and the one whom Allah^{-azwj} Allocates to himself is destroyed, and Allah^{-azwj} Mighty and Majestic will not Accept any excuse of his.

وَمَنْ كَانَتْ لَهُ امْرَأَةٌ تُؤْذِيهِ لَمْ يُقْبَلِ اللَّهُ صَلَاتَهَا وَلَا حَسَنَةً مِنْ عَمَلِهَا حَتَّى تُعِينَهُ وَ تُرْضِيَهُ وَ إِنْ صَامَتِ الدَّهْرَ وَ قَامَتْ وَ أَعْتَمَتِ الرِّقَابَ وَ أَنْفَقَتْ
الْأَمْوَالَ فِي سَبِيلِ اللَّهِ وَ كَانَتْ أَوَّلَ مَنْ يَرِدُ النَّارَ

And the who has a wife for him, hurting him, Allah^{-azwj} neither Accept her Salat nor any good deed from her deeds until she assists him, and satisfies him, and even if she were to fast all the time, and stands (in Salat), and liberates the slaves, and spends the wealth in the Way of Allah^{-azwj}, and she would be the first one to arrive to the Fire!

ثُمَّ قَالَ رَسُولُ اللَّهِ ص وَ عَلَى الرَّجُلِ مِثْلُ ذَلِكَ الْوِزْرِ وَ الْعَذَابِ إِذَا كَانَ لَهَا مُؤْذِيًا ظَالِمًا وَ مَنْ لَطَمَ حَدَّ مُسْلِمٍ لَطَمَهُ بَدَدَ اللَّهِ عِظَامَهُ يَوْمَ الْقِيَامَةِ ثُمَّ سَلَطَ
عَلَيْهِ النَّارَ وَ حَشَرَهُ مَغْلُولًا حَتَّى يَدْخُلَ النَّارَ

Then Rasool-Allah^{-saww} said: 'And upon the man is the burden (of sin) and the Punishment similar to that when he were to be hurting her unjustly; and the one who slaps a cheek of a Muslim Allah^{-azwj} will Crush his bones on the Day of Qiyamah, then Cause the Fire to prevail upon him, and Gather him shackled until he enters the Fire.

وَ مَنْ بَاتَ وَ فِي قَلْبِهِ غِشٌّ لِأَخِيهِ الْمُسْلِمِ بَاتَ فِي سَخَطِ اللَّهِ وَ أَصْبَحَ كَذَلِكَ وَ هُوَ فِي سَخَطِ اللَّهِ حَتَّى يَثُوبَ وَ يَرْجِعَ وَ إِنْ مَاتَ كَذَلِكَ مَاتَ عَلَى غَيْرِ
دِينِ الْإِسْلَامِ

And one who spends a night while there is a deceit in his heart for his Muslim brother, will spend the night in the Wrath of Allah^{-azwj} and wakes up in the morning like that and he will be in the Wrath of Allah^{-azwj}, until he repents and retracts, and if he were to die like that, would die upon other than the religion of Al-Islam!

ثُمَّ قَالَ رَسُولُ اللَّهِ ص أَلَا وَ مَنْ عَشَّنَا فَلَيْسَ مِنَّا فَالَهَا ثَلَاثَ مَرَّاتٍ وَ مَنْ عَلَّقَ سَوْطًا بَيْنَ يَدَيْ سُلْطَانٍ جَائِرٍ جَعَلَهُ اللَّهُ عَزَّ وَ جَلَّ حَيَّةً طَوَّلَهَا سِتُونَ أَلْفَ
ذِرَاعٍ فَتَسَلِّطُ عَلَيْهِ فِي نَارِ جَهَنَّمَ خَالِدًا فِيهَا مُخَلَّدًا

Then Rasool-Allah^{-saww} said: 'Indeed, and the one who cheats us^{-asws}, he isn't from us!' – He^{-saww} said it three times – 'And the one who hangs a whip in front of a tyrannous ruler, Allah^{-azwj} Mighty and Majestic will Make a snake, it's length being of sixty thousand cubits to prevail upon in him the Fire of Hell. He will be living in it eternally.

وَ مَنْ اغْتَابَ أَخَاهُ الْمُسْلِمَ بَطَلَ صَوْمُهُ وَ نُقِضَ وَضُوؤُهُ فَإِنْ مَاتَ وَ هُوَ كَذَلِكَ مَاتَ وَ هُوَ مُسْتَحِلٌّ لِمَا حَرَّمَ اللَّهُ وَ مَنْ مَشَى فِي نِيَمَةٍ بَيْنَ اثْنَيْنِ سَلَطَ
اللَّهُ عَلَيْهِ فِي قَبْرِهِ نَارًا تُحْرِقُهُ إِلَى يَوْمِ الْقِيَامَةِ وَ إِذَا خَرَجَ مِنْ قَبْرِهِ سَلَطَ اللَّهُ عَلَيْهِ تَيْبِنًا أَسْوَدَ تَنْهَشُ لَحْمَهُ حَتَّى يَدْخُلَ النَّارَ

And one who backbites his Muslim brother will invalidate his fasts, and break his Wud'u. If he were to die while he was like that, will die having permitted what Allah^{-azwj} had Prohibited; and the one who walks in gossiping between two, Allah^{-azwj} will Cause a fire to overcome him in his grave, burning him up to the Day of Qiyamah, and when he comes out from his grave, Allah^{-azwj} will Cause a black dragon to gnaw his flesh until he enters the Fire.

وَ مَنْ كَظَمَ غَيْظَهُ وَ عَفَا عَنْ أَخِيهِ الْمُسْلِمِ وَ حَلَمَ عَنْ أَخِيهِ الْمُسْلِمِ أَعْطَاهُ اللَّهُ تَعَالَى أَجْرَ شَهِيدٍ وَ مَنْ بَعَى عَلَى فَقِيرٍ أَوْ تَطَاوَلَ عَلَيْهِ أَوْ اسْتَحْقَرَهُ حَشَرَهُ
اللَّهُ يَوْمَ الْقِيَامَةِ مِثْلَ الدَّرَّةِ فِي صُورَةِ رَجُلٍ حَتَّى يَدْخُلَ النَّارَ

And one who swallows his anger and pardons his Muslim brothers, and is lenient to his Muslim brother, Allah^{-azwj} the Exalted will Give him Recompense of a martyr; and the one who rebels against a poor, or is arrogant upon him, or belittles him, Allah^{-azwj} will Resurrect him on the Day of Qiyamah like the particle in the image of a man, until he enters the Fire.

وَمَنْ رَدَّ عَنْ أَخِيهِ غَيْبَةً سَمِعَهَا فِي مَجْلِسٍ رَدَّ اللَّهُ عَزَّ وَجَلَّ عَنْهُ أَلْفَ نَابٍ مِنَ الشَّرِّ فِي الدُّنْيَا وَالْآخِرَةِ فَإِنْ لَمْ يَرُدَّ عَنْهُ وَاعْتَجَبَ بِهِ كَانَ عَلَيْهِ كَوْزِرٌ مِّنْ اِعْتَابِ

And who repels a backbite from his brother he had heard it in a gathering, Allah^{-azwj} Mighty and Majestic will Repel from him a thousand doors of evil in the world and the Hereafter. If he does not repel from him, and is (instead) fascinated with it, upon him would be like the burden (of sin) of the one who had backbit.

وَمَنْ رَمَى مُخَصَّنًا أَوْ مُخَصَّنَةً أَحْبَطَ اللَّهُ عَمَلَهُ وَجَلَدَهُ يَوْمَ الْقِيَامَةِ سَبْعُونَ أَلْفَ مَلَكٍ مِّنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ تَنْهَشُ لَحْمَهُ حَيَاتٍ وَ عَقَابٍ ثُمَّ يُؤْمَرُ بِهِ إِلَى النَّارِ

And one who accuses a married man or a married woman, Allah^{-azwj} will Nullify his deeds and on the Day of Qiyamah seventy thousand Angels will whip him, from his front, and from his back, and snakes and scorpions will gnaw at his flesh, then He^{-azwj} will Command with him to the Fire.

وَمَنْ شَرِبَ الْخُمْرَ فِي الدُّنْيَا سَقَاهُ اللَّهُ عَزَّ وَجَلَّ مِنْ سَمِّ الْأَفَاعِي وَ مِنْ سَمِّ الْعَقَابِ شَرْبَةً يَتَسَاوَى لَحْمُ وَجْهِهِ فِي الْإِنَاءِ قَبْلَ أَنْ يَشْرَبَهَا فَإِذَا شَرِبَهَا تَفْسَخَ لَحْمُهُ وَ جَلَدُهُ كَالْحَيْمَةِ يَتَأَدَّى بِهِ أَهْلُ الْجَمْعِ حَتَّى يُؤْمَرَ بِهِ إِلَى النَّارِ وَ شَارِبُهَا وَ عَاصِرُهَا وَ مُعْتَصِرُهَا فِي النَّارِ وَ نَائِعُهَا وَ مُتْبَائِعُهَا وَ حَامِلُهَا وَ الْمَحْمُولُ إِلَيْهِ وَ أَكِلُ ثَمَرِهَا سِوَاهُ فِي عَارِهَا وَ إِثْمِهَا

And one who drinks the wine in the world, Allah^{-azwj} Mighty and Majestic will Quench him from the poisons of the serpents, and from toxins of the scorpions as a drink. The flesh of his face will fall off into the container before he would drink it. When he does drink it, his flesh and his skin will disintegrate like the corpse. The people of the gathering will be hurt by it until He^{-azwj} is Commanded with to the Fire, and its (wine) drinker, and its squeezer (grapes), and its instructor to be squeezed will be in the Fire, and its seller, and its instructor of selling, and its carrier, and the one having it carried to him, and eater of its price are same in its shame and its sin!

أَلَا وَ مَنْ سَقَاهَا يَهُودِيًّا أَوْ نَصْرَانِيًّا أَوْ صَابِئًا أَوْ مَنْ كَانَ مِنَ النَّاسِ فَعَلَيْهِ كَوْزِرٌ مِّنْ شَرِبَتِهَا أَلَا وَ مَنْ بَاعَهَا أَوْ اشْتَرَاهَا لِعَبْرَةٍ لَمْ يَقْبَلِ اللَّهُ عَزَّ وَجَلَّ مِنْهُ صَلَاةً وَ لَا صِيَامًا وَ لَا حَجًّا وَ لَا اِعْتِمَارًا حَتَّى يَتُوبَ وَ يَرْجِعَ مِنْهَا

Indeed! And the one who quenches it to a Jew, or a Christian, or a fasting one, or one who was from the people, upon him would be like the burden (of sin) of the one who drank it. Indeed, and the one who sells it, or buys it for others, Allah^{-azwj} Mighty and Majestic will neither Accept any Salat from him, nor fasts, nor Hajj, nor Umrah until he repents and retracts from it.

وَ إِنْ مَاتَ قَبْلَ أَنْ يَتُوبَ كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَجَلَّ أَنْ يَسْقِيَهُ بِكُلِّ جُرْعَةٍ شَرِبَ مِنْهَا فِي الدُّنْيَا شَرْبَةً مِّنْ صَدِيدِ جَهَنَّمَ

And if he were to die before he repents, there would be a right upon Allah^{-azwj} Mighty and Majestic that He^{-azwj} Quenches him, for every gulp he had drunk from it in the world, a drink of puss from the puss of Hell!

ثُمَّ قَالَ رَسُولُ اللَّهِ ص أَلَا وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ حَرَّمَ الخَمْرَ بِعَيْنِهَا وَ الْمُسْكِرَ مِنْ كُلِّ شَرَابٍ أَلَا وَ كُلُّ مُسْكِرٍ حَرَامٌ

Then Rasool-Allah^{-saww} said: 'Indeed, and Allah^{-azwj} Mighty and Majestic has Prohibited the wine exactly (specifically), and the intoxicants from every drink. Indeed, and every intoxicant is Prohibited!

وَ مَنْ أَكَلَ الرِّبَا مَالاً اللَّهُ عَزَّ وَ جَلَّ بَطَنَهُ مِنْ نَارِ جَهَنَّمَ بِقَدْرِ مَا أَكَلَ وَ إِنْ ائْتَسَبَ مِنْهُ مَالًا لَا يَقْبَلُ اللَّهُ مِنْهُ شَيْئاً مِنْ عَمَلِهِ وَ لَمْ يَزَلْ فِي لَعْنَةِ اللَّهِ وَ الْمَلَائِكَةِ مَا كَانَ عِنْدَهُ فِرَاطٌ وَاحِدٌ

And the one who consumes the interest (usury), Allah^{-azwj} Mighty and Majestic will Fill his belly from Fire of Hell in accordance to what he had consumed, and if he had earned wealth from it, Allah^{-azwj} will not Accept anything of his deeds from him, and he will not cease to be in the Curse of Allah^{-azwj} and the Angels for as long as there is even one Carat from it.

وَ مَنْ خَانَ أَمَانَةً فِي الدُّنْيَا وَ لَمْ يَرْدِّهَا عَلَى أَرْبَابِهَا مَاتَ عَلَى غَيْرِ دِينِ الْإِسْلَامِ وَ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ وَ هُوَ عَلَيْهِ غَضَبَانُ فَيُؤْمَرُ بِهِ إِلَى النَّارِ فَيُهْوَى بِهِ فِي شَفِيرِ جَهَنَّمَ أَبَدَ الْأَبْدِينَ

And one who betrays an entrustment in the world and does not return it to its owners, would die upon other than the religion of Al-Islam, and will meet Allah^{-azwj} Mighty and Majestic, and He^{-azwj} will be Wrathful upon him, so He^{-azwj} will Command with him to the Fire, there will be a collapse with him in an edge of Hell, for ever and ever.

وَ مَنْ شَهِدَ شَهَادَةً تُورِ عَلَى رَجُلٍ مُسْلِمٍ أَوْ ذِيٍّ أَوْ مِنْ كَانَ مِنَ النَّاسِ غُلِقَ بِلِسَانِهِ يَوْمَ الْقِيَامَةِ وَ هُوَ مَعَ الْمُنَافِقِينَ - فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ

And one who testifies a false testimony upon a Muslim man, or a Zimmy, or one who was from the people, his tongue will be locked on the Day of Qiyamah and he will be with the hypocrites in the lowest level of the Fire.

وَ مَنْ قَالَ لِخَادِمِهِ وَ مَمْلُوكِهِ أَوْ مِنْ كَانَ مِنَ النَّاسِ - لَا لَبَّيْكَ وَ لَا سَعْدَيْكَ قَالَ اللَّهُ تَعَالَى لَهُ يَوْمَ الْقِيَامَةِ لَا لَبَّيْكَ وَ لَا سَعْدَيْكَ أَنْعَسَ فِي النَّارِ

And one who says to his servant and his slaves, or the one who was from the people, 'Neither are your service nor your assistance', Allah^{-azwj} the Exalted will Say to him on the Day of Qiyamah: "Neither at your service nor at your assistance! Be miserable in the Fire!"

وَ مَنْ أَضَرَ بِامْرَأَةٍ حَتَّى تَفْتَدِيَ مِنْهُ نَفْسَهَا لَمْ يَرْضَ اللَّهُ عَزَّ وَ جَلَّ لَهُ بِعُقُوبَةٍ دُونَ النَّارِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَعْضَبُ لِلْمَرْأَةِ كَمَا يَعْضَبُ لِلنَّبِيِّ

And one who harms a woman until she ransoms herself from him, Allah^{-azwj} Mighty and Majestic will not be Pleased for him as Punishment other than the Fire, because Allah^{-azwj} Mighty and Majestic will be Wrathful for the woman like what He^{-azwj} is Wrathful for the orphan.

وَمَنْ سَعَىٰ بِأَخِيهِ إِلَىٰ سُلْطَانٍ لَّمْ يَبْدُ لَهُ مِنْهُ سُوءٌ وَلَا مَكْرُوهٌ أَحْبَطَ اللَّهُ عَزَّ وَجَلَّ كُلَّ عَمَلٍ عَمِلَهُ فَإِنِ وَّصَلَ إِلَيْهِ مِنْهُ سُوءٌ أَوْ مَكْرُوهٌ أَوْ أَدَّىٰ جَعَلَهُ اللَّهُ فِي طَبَقَةٍ مَعَ هَامَانَ فِي جَهَنَّمَ

And the one who strives with his brother to a ruler, and neither evil nor abhorrence is revealed from him, Allah^{-azwj} Mighty and Majestic will Confiscate every (good) deed he had done. If there were to arrive evil or abhorrence from him, or any harm, Allah^{-azwj} will Make him to be in the level with Haman^{-la} in Hell.

وَمَنْ قَرَأَ الْقُرْآنَ يُرِيدُ بِهِ السَّمْعَ وَ التَّمَّاسَ شَيْءٌ لَقِيَ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ وَ وَجْهُهُ مُظْلِمٌ لَيْسَ عَلَيْهِ لُحْمٌ وَ رَجَعَهُ الْقُرْآنُ فِي فَقَاهُ حَتَّىٰ يُدْخِلَهُ النَّارَ وَ يَهْوِي فِيهَا مَعَ مَنْ يَهْوِي

And the one who recites the Quran intending to be heard (reputation) and seeking something, will meet Allah^{-azwj} Mighty and Majestic on the Day of Qiyamah, and his face would be dark and there wouldn't be any flesh upon it, and the Quran will push him in his back until it enters him in the Fire, and he will collapse into it along the with the ones collapsing into it.

وَمَنْ قَرَأَ الْقُرْآنَ وَ لَمْ يَعْمَلْ بِهِ حَشَرَهُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ أَعْمَىٰ فَيَقُولُ رَبِّ لِمَ حَشَرْتَنِي أَعْمَىٰ وَ قَدْ كُنْتُ بَصِيرًا- قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيْتَهَا وَ كَذَلِكَ الْيَوْمَ تُنسىٰ فَيُؤْمَرُ بِهِ إِلَىٰ النَّارِ

And one who recites the Quran and does not act with it, Allah^{-azwj} Mighty and Majestic will Resurrect him on the Day of Qiyamah as blind, so he will say: **He shall say, 'Lord! Why did You Resurrect me as blind, and I used to be a seeing one? [20:125] He will say: "Like that, We Gave you Our Signs, but you forgot them! And Like that, today We will Forget you!"**, so He^{-azwj} Command with him to the Fire.

وَ مَنْ اشْتَرَىٰ حَيَاتَهُ وَ هُوَ يَعْلَمُ أَنَّهَا حَيَاتُهُ فَهُوَ كَمَنْ حَاكَمَا فِي عَارِهَا وَ إِثْمَهَا وَ مَنْ قَاوَدَ بَيْنَ رَجُلٍ وَ امْرَأَةٍ حَرَامًا- حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَ مَاوَاهُ جَهَنَّمَ وَ سَاءَتْ مَصِيرًا وَ لَمْ يَزَلْ فِي سَخَطِ اللَّهِ حَتَّىٰ يَمُوتَ

And one who buys a betrayed (embezzled property), and he knows it is a betrayed (embezzled property), he would be like the one who had betrayed (embezzled) it, in its shame and its sin; and the one who leads between a man and a woman unlawfully, Allah^{-azwj} will Prohibit the Paradise unto him, and his abode is Hell, and it is an evil destination, and he will not cease to be in the Wrath of Allah^{-azwj} until he dies.

وَ مَنْ عَشَّ أَحَاهُ الْمُسْلِمِ نَزَعَ اللَّهُ عَنْهُ بَرَكَهَ رِزْقِهِ وَ أَفْسَدَ عَلَيْهِ مَعِيشَتَهُ وَ وَكَلَهُ إِلَىٰ نَفْسِهِ وَ مَنْ اشْتَرَىٰ سَرَقَةً وَ هُوَ يَعْلَمُ أَنَّهَا سَرَقَةٌ فَهُوَ كَمَنْ سَرَقَهَا فِي عَارِهَا وَ إِثْمَهَا

And the one who cheats his Muslim brother, Allah^{-azwj} will Remove from him the Blessings of his sustenance and Spoil his livelihood upon him, and Allocate him to himself; and the one who buys a stolen property, and he knows it is stolen, he would be like the one who had stolen it, in its shame and its sin.

وَ مَنْ حَانَ مُسْلِمًا فَلَيْسَ مِنَّا وَ لَسْنَا مِنْهُ فِي الدُّنْيَا وَ الْآخِرَةِ أَلَا وَ مَنْ سَبَعَ فَاحِشَةً فَأَفْشَاهَا فَهُوَ كَمَنْ أَتَاهَا وَ مَنْ سَبَعَ خَيْرًا فَأَفْشَاهُ فَهُوَ كَمَنْ عَمِلَهُ

And the one who embezzles a Muslim, he isn't from us^{-asws} and we^{-asws} aren't from him, in the world and the Hereafter. Indeed! And the one who hears an obscenity, so he spreads it, he would be like the one who had committed it; and the one who hears good, so he spreads it, he would be like the one who had done it.

وَمَنْ وَصَفَ امْرَأَةً لِرَجُلٍ وَ ذَكَرَهَا جَمَالَهَا فَافْتَتَنَ بِهَا الرَّجُلُ فَأَصَابَ فَاحِشَةً - لَمْ يَخْرُجْ مِنَ الدُّنْيَا حَتَّى يَعْضَبَ اللَّهُ عَلَيْهِ وَ مَنْ غَضِبَ اللَّهُ عَلَيْهِ غَضِبَتْ عَلَيْهِ السَّمَاوَاتُ السَّبْعُ وَ الْأَرْضُونَ السَّبْعُ وَ كَانَ عَلَيْهِ مِنَ الْوِزْرِ مِثْلُ الَّذِي أَصَابَهَا

And the one who describes a woman to a man and mentions her beauty, so the man is fascinated by her and he attains an immorality, he will not exit from the world until Allah^{-azwj} is Wrathful upon him, and the one who Allah^{-azwj} Wrathful upon the seven skies and the seven earths are wrathful upon him, and upon him would be like the burden (of sin) similar to the one who had attained with her'.

قِيلَ يَا رَسُولَ اللَّهِ فَإِنْ تَابَا وَ أَصْلَحَا

It was said, 'O Rasool-Allah^{-saww}! Supposing they were to repent and correct?'

قَالَ يَتُوبُ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِمَا وَ لَمْ يَقْبَلْ تَوْبَةَ الَّذِي حَطَّأَهَا بَعْدَ الَّذِي وَصَفَهَا

He^{-saww} said: 'Allah^{-azwj} Mighty and Majestic will Turn to them both (with Mercy), and He^{-azwj} will not Accept the repentance of the one who had sinned after the one who had described her.

وَ مَنْ مَلَأَ عَيْنَيْهِ مِنْ امْرَأَةٍ حَرَامًا حَشَاهُمَا اللَّهُ عَزَّ وَ جَلَّ - يَوْمَ الْقِيَامَةِ بِمَسَامِيرٍ مِنْ نَارٍ وَ حَشَاهُمَا نَارًا حَتَّى يَقْضِيَ بَيْنَ النَّاسِ ثُمَّ يُؤْمَرُ بِهِ إِلَى النَّارِ

And the one who fills his eyes from a prohibited woman, Allah^{-azwj} Mighty and Majestic will Fill these with nails of Fire on the Day of Qiyamah, and Fill them with fire until He^{-azwj} has Judged between the people, then He^{-azwj} will Command with him to the Fire.

وَ مَنْ أَطْعَمَ طَعَامًا رِيَاءً وَ سُمِعَتْهُ أَلْطَمَهُ اللَّهُ مِثْلَهُ مِنْ صَدِيدٍ جَهَنَّمَ وَ جَعَلَ ذَلِكَ الطَّعَامَ نَارًا فِي بَطْنِهِ حَتَّى يَقْضِيَ بَيْنَ النَّاسِ

And the one who feeds food to show off and reputation, Allah^{-azwj} will Feed him similar to it from puss of Hell, and Make that food to be fire in his belly until He^{-azwj} has Judged between the people.

وَ مَنْ فَجَرَ بِامْرَأَةٍ وَ لَهَا بَعْلٌ انْفَجَرَ مِنْ فَرْجِهَا مِنْ صَدِيدٍ وَإِ مَسِيرَةً حَمْسِمِائَةَ عَامٍ يَتَأَذَى أَهْلُ النَّارِ مِنْ نَثْرِ رِجْحِمَا وَ كَانَا مِنْ أَشَدِّ النَّاسِ عَذَابًا

And one who is immoral with a woman and there is a husband for her, there will burst out from their genitals, the puss of a valley to a travel distance of five hundred years. The inhabitants of the Fire will be hurt from the stench of their smells, and they would both be from the people of severest Punishment.

وَ اسْتَنَدَّ غَضَبُ اللَّهِ عَزَّ وَ جَلَّ عَلَى امْرَأَةٍ ذَاتِ بَعْلٍ مَلَأَتْ عَيْنَيْهَا مِنْ غَيْرِ زَوْجِهَا أَوْ غَيْرِ ذِي مَحْرَمٍ مِنْهَا فَإِنَّمَا إِنْ فَعَلَتْ ذَلِكَ أَحْبَطَ اللَّهُ كُلَّ عَمَلٍ عَمِلَتْهُ - فَإِنْ أَوْطَأَتْ فِرَاشَهُ غَيْرَهُ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُحْرِقَهَا بِالنَّارِ بَعْدَ أَنْ يُعَذِّبَهَا فِي قَبْرِهَا

And the Wrath of Allah^{-azwj} Mighty and Majestic will Intensify upon a woman with a husband who fills her eyes from other than her husband, or one without sanctimony from her, for if she were to do that, Allah^{-azwj} will Confiscate every (good) deed she would have done. If she had brought someone else to his bed, there would be a right upon Allah^{-azwj} to Burn her with the Fire after having Punished her in her grave.

وَأَمَّا امْرَأَةٌ إِذَا انْتَلَعَتْ مِنْ زَوْجِهَا لَمْ تَنْزِلْ فِي لَعْنَةِ اللَّهِ وَ مَلَائِكَتِهِ وَ رُسُلِهِ وَ النَّاسِ أَجْمَعِينَ حَتَّى إِذَا نَزَلَ بِهَا مَلَكُ الْمَوْتِ قَالَ لَهَا أُبَشِّرِي بِالنَّارِ وَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ قِيلَ لَهَا ادْخُلِي النَّارَ مَعَ الدَّاخِلِينَ

And whichever woman isolates from her husband will not cease to be in the Curse of Allah^{-azwj}, and His^{-azwj} Angels, and His^{-azwj} Rasools^{-as}, and the people altogether, until when the Angel of death descends with her. He will say to her: 'Receive news of the Fire!' And on the Day of Qiyamah it will be said to her: 'Enter the Fire along with the entering ones!'

أَلَا وَ إِنَّ اللَّهَ وَ رَسُولَهُ بَرِيحَانٌ مِنَ الْمُحْتَلِعَاتِ بَعِيرٌ حَقٌّ أَلَا وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ [وَ رَسُولُهُ] بَرِيحَانٌ مِمَّنْ أَصْرَ بِامْرَأَةٍ حَتَّى تُحْتَلِعَ مِنْهُ

Indeed, and Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are disavowed from the ones isolating without a right. Indeed, and Allah^{-azwj} Mighty and Majestic and His^{-azwj} Rasool^{-saww} are disavowed from the one who harms his wife until she isolates from him!

وَ مَنْ أَمَّ قَوْمًا بِأَذْيِهِمْ وَ هُمْ عَنْهُ رَاضُونَ فَاقْتَصَدَ بِهِمْ فِي حُضُورِهِ وَ قِرَاءَتِهِ وَ رُكُوعِهِ وَ سُجُودِهِ وَ قُعُودِهِ وَ قِيَامِهِ فَلَهُ مِثْلُ أَجْرِهِمْ

And the one who leads a group (in Salat) with their permission, and they are satisfied with him, so he should be moderate with them in his presence, and his recitation, and his Ruk'u, and his Sajdah, and his sitting, and his standing. For him would be similar to their Rewards.

وَ مَنْ أَمَّ قَوْمًا فَلَمْ يَفْتَصِدْ بِهِمْ فِي حُضُورِهِ وَ قِرَاءَتِهِ وَ رُكُوعِهِ وَ سُجُودِهِ وَ قُعُودِهِ وَ قِيَامِهِ زِدَّتْ عَلَيْهِ صَلَاتُهُ وَ لَمْ تَجَاوِزْ تَرَاقِيهِ وَ كَانَتْ مَنْرَلَتُهُ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ كَمَنْزِلَةِ إِمَامٍ جَائِرٍ مُعْتَدٍ لَمْ يَصْلُحْ لِرِعْبِيَّتِهِ وَ لَمْ يَقُمْ فِيهِمْ بِأَمْرِ اللَّهِ تَعَالَى:

And one who leads a group (in Salat), but is not moderate with the in his presence, and his recitation, and his Ruk'u, and his Sajdah, and his sitting, and his standing, his Salat will be returned to him and it will not go beyond his collar bones, and his status in the Presence of Allah^{-azwj} Mighty and Majestic will be like the status of a tyrannical leader, a transgressor not being righteous to his citizens, and not standing among them with the Commands of Allah^{-azwj} the Exalted!'

فَقَامَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَقَالَ يَا رَسُولَ اللَّهِ مَا مَنْزِلَةُ أَمِيرٍ جَائِرٍ مُعْتَدٍ لَمْ يَصْلُحْ لِرِعْبِيَّتِهِ وَ لَمْ يَقُمْ فِيهِمْ بِأَمْرِ اللَّهِ تَعَالَى

Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} stood up. He^{-asws} said: 'May my^{-asws} father^{-as} and my^{-asws} mother^{-as} be (sacrificed) for you^{-saww}, O Rasool-Allah^{-saww}! What is the status of a tyrannical governor, a transgressor not being righteous to his citizens, and not standing among them with the Commands of Allah^{-azwj} the Exalted?'

قَالَ هُوَ رَابِعُ أَرْبَعَةٍ مِنْ أَشَدِّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ إِبْلِيسُ وَ فِرْعَوْنُ وَ قَاتِلُ النَّفْسِ وَ رَابِعُهُمُ الْأَمِيرُ الْجَائِرُ

He^{-saww} said: 'He will be fourth of the four from the people of severest Punishment on the Day of Qiyamah – Iblees^{-la}, and Pharaoh^{-la}, and a killer of the soul (person), and their fourth one is the tyrannical governor.

وَمَنْ اِحْتَاَجَ اِلَيْهِ اُخُوهُ الْمُسْلِمِ فِي قَرْضٍ فَلَمْ يُعْرِضْهُ حَرَّمَ اللهُ عَلَيْهِ الْجَنَّةَ يَوْمَ يَجْزِي الْمُحْسِنِينَ

And the one who his Muslim brother is needy to him regarding a loan, but he does not lend him (while being able upon it), Allah^{-azwj} will Prohibited the Paradise unto him on a Day He^{-azwj} Rewards the good doers.

وَمَنْ صَبَرَ عَلَى سُوءِ خُلُقِ امْرَأَتِهِ وَ اِحْتَسَبَهُ اَعْطَاهُ اللهُ بِكُلِّ مَرَّةٍ يَصْبِرُ عَلَيْهَا مِنَ الثَّوَابِ مِثْلَ مَا اَعْطَى اَيُّوبَ عَ عَلَى بَلَايِهِ وَ كَانَ عَلَيْهَا مِنَ الْوَرْرِ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ مِثْلَ رَمْلِ عَالِيَجٍ فَإِنْ مَاتَتْ قَبْلَ أَنْ تُعِينَهُ وَ قَبْلَ أَنْ يَرْضَى عَنْهَا حُشِرَتْ يَوْمَ الْقِيَامَةِ مَنْكُوسَةً مَعَ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ

And the one who is patient upon evil manners of his wife and is content, Allah^{-azwj} will Give him, for every bitterness he had been patient upon her, the Rewards like what He^{-azwj} will Give Ayoub^{-as} upon his^{-as} afflictions, and upon her would be the burden (of sin) during every day and night, like sand of a desert. If she were to die before she assists him, and before he is satisfied from her, she will be Resurrected on the Day of Qiyamah upside down with the hypocrites, in the lowest level of the Fire.

وَمَنْ كَانَتْ لَهُ امْرَأَةٌ لَمْ تُؤَافِقْهُ وَ لَمْ تَصْبِرْ عَلَى مَا رَزَقَهُ اللهُ عَزَّ وَ جَلَّ وَ شَفَّتْ عَلَيْهِ وَ حَمَلَتْهُ مَا لَمْ يَقْدِرْ عَلَيْهِ لَمْ يَقْبَلِ اللهُ مِنْهَا حَسَنَةً تَنْتَقِي بِهَا النَّارَ وَ غَضِبَ اللهُ عَلَيْهَا مَا دَامَتْ كَذَلِكَ

And the one who had a wife for him compatible with him, and he is not patient upon what Allah^{-azwj} Mighty and Majestic has Graced him, and she is harsh upon him and loads him with what he is not able upon, Allah^{-azwj} will not Accept any good deeds from her she could be saved by from the Fire, and Allah^{-azwj} will be Wrathful upon her for as long as she is like that.

وَ مَنْ أَكْرَمَ أَخَاهُ فَإِنَّمَا يُكْرِمُ اللهُ فَمَا ظَنُّكُمْ بِمَنْ يُكْرِمُ اللهُ أَنْ يُفْعَلَ بِهِ

And one who honours his brother, so rather he has honoured Allah^{-azwj}. So what are your thoughts with the one whom Allah^{-azwj} Honours that He^{-azwj} will be Doing with him?

وَ مَنْ تَوَلَّى عِرَافَةَ قَوْمٍ وَ لَمْ يُحْسِنْ فِيهِمْ حُسِينَ عَلَى شَفِيرِ جَهَنَّمَ بِكُلِّ يَوْمٍ أَلْفَ سَنَةٍ وَ حُسْبِرَ وَ يَدُهُ مَعْلُودَةٌ إِلَى عُنُقِهِ فَإِنْ كَانَ قَامَ فِيهِمْ بِأَمْرِ اللهِ عَزَّ وَ جَلَّ اُطْلِقَهَا اللهُ وَ إِنْ كَانَ ظَالِمًا هُوِيَ بِهِ فِي نَارِ جَهَنَّمَ سَبْعِينَ خَرِيفًا

And the one who is in charge of guiding a people and is not good among them, will be withheld on the edge of Hell for a thousand years for every day, and he will be Resurrected and his hands will be shackled to his neck. If he had stood among them with the Commands of Allah^{-azwj} Mighty and Majestic, Allah^{-azwj} will free these (shackles), and if he had been unjust, he will be collapsed with into the Fire of Hell for seventy aeons.

وَ مَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللهُ كَانَ كَمَنْ شَهِدَ شَهَادَةَ زُورٍ وَ يُعَذَّبُ بِهِ فِي النَّارِ وَ يُعَذَّبُ بِعَذَابِ شَاهِدِ الزُّورِ

And the one who does not judge by what Allah^{-azwj} has Revealed, would be like the one to testified with a false testimony, and he will be thrown with into the Fire, and be Punished with the Punishment of a false testifier.

وَمَنْ كَانَ ذَا وَجْهَيْنِ وَ لِسَانَيْنِ كَانَ ذَا وَجْهَيْنِ وَ لِسَانَيْنِ يَوْمَ الْقِيَامَةِ

And the one who was with two faces and two tongues, will be with two faces and two tongues on the Day of Qiyamah.

وَمَنْ مَشَى فِي صَلْحٍ بَيْنَ اثْنَيْنِ صَلَّى عَلَيْهِ مَلَائِكَةُ اللَّهِ حَتَّى يَرْتَجِعَ وَ أُعْطِيَ أَجْرَ لَيْلَةِ الْقَدْرِ وَ مَنْ مَشَى فِي فُطَيْعَةٍ بَيْنَ اثْنَيْنِ كَانَ عَلَيْهِ مِنَ الْوِزْرِ بِقَدْرِ مَا لِمَنْ أَصْلَحَ بَيْنَ اثْنَيْنِ مِنَ الْأَجْرِ مَكْتُوبٌ عَلَيْهِ لَعْنَةُ اللَّهِ حَتَّى يَدْخُلَ جَهَنَّمَ فَيُضَاعَفَ لَهُ الْعَذَابُ

And the one who walks in reconciling between two, the Angels of Allah^{-azwj} will Send Salawaat upon him until he returns, and he will be Given the Rewards of the night of Pre-determination; and the one who walks in cutting off between two, there would be the burden upon him in accordance to what Rewards are for the one reconciling between the two. The Curse of Allah^{-azwj} would be written upon him until he enters Hell, and the Punishment will be doubled for him.

وَمَنْ مَشَى فِي عَوْنِ أَخِيهِ وَ مَنْعَتِهِ فَلَهُ ثَوَابُ الْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ وَ مَنْ مَشَى فِي غَيْبِ أَخِيهِ فَكَشَفَ عَوْرَتَهُ كَانَتْ أَوَّلَ خُطْوَةٍ خَطَاَهَا وَ وَضَعَهَا فِي جَهَنَّمَ وَ كَشَفَ اللَّهُ عَوْرَتَهُ عَلَى رُءُوسِ الْخَلَائِقِ

And the one who walks in assisting his brother and his benefit, for him would be the Rewards of the Holy warriors in the Way of Allah^{-azwj}; and the one who walks in faulting his brother and uncovers his nakedness (defects), the first step he takes and places it would be in Hell, and Allah^{-azwj} will Uncover his faults upon the heads of creatures.

وَمَنْ مَشَى إِلَى ذِي قَرَابَةٍ وَ ذِي رَحِمٍ يَسْأَلُ بِهِ أَعْطَاهُ اللَّهُ أَجْرَ مِائَةِ شَهِيدٍ وَ إِنْ سَأَلَ بِهِ وَ وَصَلَهُ بِمَالِهِ وَ نَفْسِهِ جَمِيعاً كَانَ لَهُ بِكُلِّ خُطْوَةٍ أَرْبَعُونَ أَلْفَ أَلْفِ حَسَنَةٍ وَ رُفِعَ لَهُ أَرْبَعُونَ أَلْفَ دَرَجَةٍ وَ كَانَتْما عَبْدَ اللَّهِ عَزَّ وَ جَلَّ مِائَةَ سَنَةٍ

And the one who walks to the one with relationship and kinship, and asks his situation, Allah^{-azwj} will Give him Rewards of one hundred years, and if he were to ask his situation, and help him with his wealth and himself altogether, there would be for him, with every step, forty thousand good deeds, and forty million ranks will be raised for him, and it would be as if he had worshipped Allah^{-azwj} Mighty and Majestic for a hundred years.

وَمَنْ مَشَى فِي فَسَادٍ مَا بَيْنَهُمَا وَ فُطَيْعَةٍ بَيْنَهُمَا غَضِبَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ وَ لَعْنَهُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ كَانَ عَلَيْهِ مِنَ الْوِزْرِ كَعَدْلِ قَاطِعِ الرَّحِمِ

And the one who walks in spoiling what is between the two, and cutting off between two, Allah^{-azwj} Mighty and Majestic will be Wrathful upon him and Curse him in the world and the Hereafter, and there would be the burden (of sins) upon him equating to cutting the kinship.

وَمَنْ عَمِلَ فِي تَرْوِيجِ بَيْنِ مُؤْمِنَيْنِ حَتَّى يَجْمَعَ بَيْنَهُمَا رَوَّجَهُ اللَّهُ عَزَّ وَ جَلَّ مِنْ أَلْفِ امْرَأَةٍ مِنَ الْحُورِ كُلِّ امْرَأَةٍ فِي قَصْرِ مِنْ دُرٍّ وَ يَأْفُوتِ وَ كَانَ لَهُ بِكُلِّ خُطْوَةٍ خَطَاَهَا فِي ذَلِكَ أَوْ بِكَلِمَةٍ تَكَلَّمَ بِهَا فِي ذَلِكَ عَمَلُ سَنَةٍ قِيَامِ لَيْلِهَا وَ صِيَامِ نَهَارِهَا

And one who works in marrying between two Momin's until he gathers between them, Allah^{-azwj} Mighty and Majestic will get him married to a thousand women from the Houries, each woman being in a castle of gems, and rubies, and there would be for him with every step he takes regarding that, or with a word he had spoken with regarding that, the work for a year standing in its nights (for Salat), and fasting its days.

وَمَنْ عَمِلَ فِي فُرْقَةٍ بَيْنَ امْرَأَةٍ وَرَوْجِهَا كَانَ عَلَيْهِ غَضَبُ اللَّهِ وَ لَعْنَتُهُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَرْضَحَهُ بِأَلْفِ صَخْرَةٍ مِنْ نَارٍ

And the one who works in separating between a wife and her husband, upon him would be the Wrath of Allah^{-azwj}, and His^{-azwj} Curse in the world and the Hereafter, and there would be a right upon Allah^{-azwj} to Bruise him with a thousand rocks of fire.

وَمَنْ مَشَى فِي فَسَادٍ مَا بَيْنَهُمَا وَ لَمْ يُفَرِّقْ كَانَ فِي سَخَطِ اللَّهِ عَزَّ وَ جَلَّ وَ لَعْنَةُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ حَرَّمَ اللَّهُ النَّظَرَ إِلَى وَجْهِهِ

And the one who walks in spoiling what is between the two and they do not separate, he would be in the Wrath of Allah^{-azwj} Mighty and Majestic, and His^{-azwj} Curse in the world and the Hereafter, and Allah^{-azwj} will Prohibited the looking at his face.

وَمَنْ قَادَ ضَرْباً إِلَى مَسْجِدِهِ أَوْ إِلَى مَنْزِلِهِ أَوْ لِحَاجَةٍ مِنْ حَوَائِجِهِ كَتَبَ اللَّهُ لَهُ بِكُلِّ قَدَمٍ رَفَعَهَا وَ وَضَعَهَا عِتْقَ رَقَبَةٍ وَ صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ حَتَّى يُفَارِقَهُ

And the one who guides a blind to his Masjid, or to his house, or for a need from his needs, Allah^{-azwj} will Write for him, with every foot he raises and places, liberation of a neck, and the Angels will Send Salawaat upon him until he separates from him.

وَمَنْ كَفَى ضَرْباً حَاجَةً مِنْ حَوَائِجِهِ فَمَشَى فِيهَا حَتَّى يُفْضِيَهَا أَعْطَاهُ اللَّهُ بَرَاءَتَيْنِ بَرَاءَةً مِنَ النَّارِ وَ بَرَاءَةً مِنَ النَّفَاقِ وَ قَضَى لَهُ سَبْعِينَ أَلْفَ حَاجَةٍ فِي عَاجِلِ الدُّنْيَا وَ لَمْ يَزَلْ يُخَوِّضُ فِي رَحْمَةِ اللَّهِ حَتَّى يَرْجِعَ

And the one who suffices a blind for a need from his needs, so he walks regarding it until he fulfils it, Allah^{-azwj} will Give him two freedoms – a freedom from the Fire and a freedom from the hypocrites, and Fulfil seventy thousand needs for him in the current world, and he will not cease to be wading in the Mercy of Allah^{-azwj} until her returns.

وَمَنْ قَامَ عَلَى مَرِيضٍ يَوْماً وَ لَيْلَةً بَعَثَهُ اللَّهُ مَعَ إِبْرَاهِيمَ الْخَلِيلِ ع- فَجَارَ عَلَى الصِّرَاطِ كَالْبُرْقِ اللَّامِعِ وَ مَنْ سَعَى لِمَرِيضٍ فِي حَاجَةٍ فَفَضَّاهَا حَرَجَ مِنْ دُنُوبِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ

And the one who stands upon a sick person for a day and a night, Allah^{-azwj} will Resurrect him with Ibrahim^{-as} the Friend (of the Beneficent), so he will cross upon the Bridge like the flash of lightning; and the one who strives for a sick person regarding a need, so he fulfils it, will come out from his sins (and be) like the day his mother had given birth to him'.

فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ يَا رَسُولَ اللَّهِ ص فَإِنْ كَانَ الْمَرِيضُ مِنْ أَهْلِهِ-

A man from the Helpers said, 'O Rasool-Allah^{-sawww}! Supposing the sick person was from his family members?'

فَقَالَ رَسُولُ اللَّهِ ص مِنْ أَعْظَمِ النَّاسِ أَجْرًا مَنْ سَعَى فِي حَاجَةِ أَهْلِهِ وَ مَنْ ضَيَّعَ أَهْلَهُ وَ قَطَعَ رَحْمَةَ اللَّهِ حُسْنَ الْجُزْءِ يَوْمَ يَجْزِي الْمُحْسِنِينَ وَ ضَيَّعَهُ وَ مَنْ ضَيَّعَهُ اللَّهُ فِي الْآخِرَةِ فَهُوَ يَرُدُّ مَعَ الْمَالِكِينَ حَتَّى يَأْتِيَ بِالْمَخْرَجِ وَ لَمَّا يَأْتِ بِهِ

Rasool-Allah^{-saww} said: 'From the people of mightiest Recompense is one who strives regarding the need of his family; and the one who wastes his family and cuts off his kinship, Allah^{-azwj} will Deprive him of the good Rewards on the Day He^{-azwj} Rewards the good doers, and Waste his (Rewards), and the one whom Allah^{-azwj} Wastes in the Hereafter, so he return with the destroyers until he comes to the way out and he will not come to it.

وَ مَنْ أَقْرَضَ مَلْهُوفًا فَأَحْسَنَ طَلِبَتَهُ اسْتَأْتَفَ الْعَمَلِ وَ أَعْطَاهُ اللَّهُ بِكُلِّ دِرْهَمٍ أَلْفَ فَنطَارٍ مِنَ الْجَنَّةِ وَ مَنْ فَرَّجَ عَنْ أَخِيهِ كُرْبَةً مِنْ كُرْبِ الدُّنْيَا نَظَرَ اللَّهُ إِلَيْهِ بِرَحْمَتِهِ فَقَالَ بِهَا الْجَنَّةُ وَ فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً فِي الدُّنْيَا وَ الْآخِرَةِ

And the one lends a desperate one, so he gives it goodly, will resume the deeds, and Allah^{-azwj} will Give him for every Dirham, Qintar (hundredweight) from the Paradise; and the one who relieves a distress from his brother from the distresses of the world, Allah^{-azwj} will Look at him with His^{-azwj} Mercy, so he will attain the Paradise due to it, and Allah^{-azwj} will Relieve from him a distress in the world and the Hereafter.

وَ مَنْ مَشَى فِي إِصْلَاحِ بَيْنِ امْرَأَةٍ وَ زَوْجِهَا أَعْطَاهُ اللَّهُ أَجْرَ أَلْفِ شَهِيدٍ قُتِلُوا فِي سَبِيلِ اللَّهِ حَقًّا وَ كَانَ لَهُ بِكُلِّ حُطْوَةٍ يَخْطُوهَا وَ كَلِمَةٍ تَكَلَّمَ بِهَا فِي ذَلِكَ عِبَادَةَ سَنَةٍ قِيَامَ لَيْلِهَا وَ صِيَامَ نَهَارِهَا

And the one who walk in reconciling between a wife and her husband, Allah^{-azwj} will Give him the Recompense of a thousand martyrs killed in the Way of Allah^{-azwj} truly, and there would be for him, with every step he had taken and word he had spoken with regarding that, worship of a years standing (in Salat) during its nights and fasting its days.

وَ مَنْ أَقْرَضَ أَخَاهُ الْمُسْلِمَ كَانَ لَهُ بِكُلِّ دِرْهَمٍ أَقْرَضَهُ وَزَنَ جَبَلِ أُحُدٍ وَ جَبَلِ رَضْوَى وَ جَبَلِ طُورِ سَيْنَاءَ حَسَنَاتٍ فَإِنْ رَفَقَ بِهِ فِي طَلِبَتِهِ بَعْدَ أَجَلِهِ جَازَ عَلَى الصِّرَاطِ كَالْبُرْقِ الْخَاطِفِ الْأَمِيعِ بَعِيرٍ حَسَابٍ وَ لَا عَذَابٍ

And one who lends to his Muslim brother, there would be for him, with every Dirham he lends him, good deeds the weight of the mountain of Ohad, and mount Razawy, and mount Toor of Sinai. If he is kind with him in his requesting back after its term, he will cross over the Bridge like the flash of the bolt of lightning, without any Reckoning nor Punishment.

وَ مَنْ شَكَا إِلَيْهِ أَخُوهُ الْمُسْلِمَ فَلَمْ يُفْرِضْهُ حَرَمَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ الْجَنَّةَ يَوْمَ يَجْزِي الْمُحْسِنِينَ وَ مَنْ مَنَعَ طَالِبًا حَاجَتَهُ وَ هُوَ قَادِرٌ عَلَى قَضَائِهَا فَعَلَيْهِ مِثْلُ حَطِيبَةِ عَشَّارٍ

And the one his brother complains to him, but he does not lend him (despite being able to), Allah^{-azwj} Mighty and Majestic will Prohibit the Paradise unto him on the Day He^{-azwj} Rewards the good doers, and the one who prevents a requestor of his need while he is able upon fulfilling it, upon him would be like the sins of a tithe (religious tax) collector'.

فَقَامَ إِلَيْهِ عَوْفُ بْنُ مَالِكٍ فَقَالَ مَا يَبْلُغُ حَطِيبَةُ عَشَّارٍ يَا رَسُولَ اللَّهِ ص

Awf Bin Malik stood up to him. He said, 'What is the extent of the sins of a tithe collector, O Rasool-Allah^{-saww}?'

قَالَ عَلَى الْعَشَّارِ كُلِّ يَوْمٍ وَ لَيْلَةٍ - لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ - وَ مَنْ يُلْعَنِ اللَّهُ فَلَنْ يَجِدَ لَهُ نَصِيرًا

He^{-saww} said: 'Upon the tithe collector, during every day and night **is the Curse of Allah and the Angels and the people altogether. [2:161] and the one whom Allah Curses, so you will never find there being a helper for him [4:52].**

وَ مَنْ اصْطَنَعَ إِلَى أَخِيهِ مَعْرُوفًا فَمَرَّ بِهِ عَلَيْهِ حَبِطَ عَمَلُهُ وَ حَابَ سَعْيُهُ

And the one who does an act of kindness to his brother, then he reproaches with it upon him, his deeds will be Confiscated and he will be disappointed with his striving'.

ثُمَّ قَالَ أَلَا وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ حَرَّمَ عَلَى الْمَنَّانِ وَ الْمُخْتَالِ وَ الْقَتَّانِ وَ مُذْمِنِ الْحُمْرِ وَ الْحَرِيصِ وَ الْجَعْظَرِيِّ - وَ الْعَتَلِ الرَّزِيمِ الْجَنَّةَ

Then he^{-saww} said: 'Indeed! And surely Allah^{-azwj} Mighty and Majestic has Prohibited the Paradise unto the reproacher of a conferment, and the swaggering, and the tempter (into immoralities), and the habitual of wine, and the greedy, and the one not satiated from the world, and the callous, the ignoble.

وَ مَنْ تَصَدَّقَ بِصَدَقَةٍ عَلَى رَجُلٍ مِسْكِينٍ كَانَ لَهُ مِثْلُ أَجْرِهِ وَ لَوْ تَدَاوَلَهَا أَرْبَعُونَ أَلْفَ إِنْسَانٍ ثُمَّ وَصَلَتْ إِلَى الْمِسْكِينِ كَانَ لَهُمْ أَجْرًا كَامِلًا - وَ مَا عِنْدَ اللَّهِ خَيْرٌ وَ أَتْقَى لِلَّذِينَ اتَّقَوْا وَ أَحْسَنُوا لَوْ كُنْتُمْ تَعْلَمُونَ

And the one who donates the charity upon a poor man, there would be for him similar to his Rewards, and even if he were to circulate through forty thousand persons, then arrives to the poor, there would be the perfect Rewards for them (all), and whatever is in the Presence of Allah^{-azwj} is better and more lasting for those who fear and do good, if only you had known.

وَ مَنْ بَنَى مَسْجِدًا فِي الدُّنْيَا أَغْطَاهُ اللَّهُ بِكُلِّ شَيْءٍ مِنْهُ أَوْ قَالَ بِكُلِّ ذِرَاعٍ مِنْهُ مَسِيرَةَ أَرْبَعِينَ أَلْفَ أَلْفِ مَدِينَةٍ مِنْ ذَهَبٍ وَ فِضَّةٍ وَ دُرٍّ وَ يَاقُوتٍ وَ زُمْرُودٍ وَ زَبَرْجَدٍ وَ لَوْلُؤٍ فِي كُلِّ مَدِينَةٍ أَرْبَعُونَ أَلْفَ أَلْفِ قَصْرِ وَ فِي كُلِّ قَصْرِ أَرْبَعُونَ أَلْفَ أَلْفِ دَارٍ وَ فِي كُلِّ دَارٍ أَرْبَعُونَ أَلْفَ أَلْفِ سَرِيرٍ عَلَى كُلِّ سَرِيرٍ زَوْجَةٌ مِنَ الْحُورِ الْعِينِ فِي كُلِّ بَيْتٍ أَرْبَعُونَ أَلْفَ أَلْفِ وَصِيفٍ وَ أَرْبَعُونَ أَلْفَ أَلْفِ وَصِيفَةٍ وَ فِي كُلِّ بَيْتٍ أَرْبَعُونَ أَلْفَ أَلْفِ مَائِدَةٍ وَ عَلَى كُلِّ مَائِدَةٍ أَرْبَعُونَ أَلْفَ أَلْفِ قَصْعَةٍ وَ فِي كُلِّ قَصْعَةٍ أَرْبَعُونَ أَلْفَ أَلْفِ لَوْنٍ مِنَ الطَّعَامِ

And the one who builds a Masjid in the world, Allah^{-azwj} will Give him, for every palm's width from it' – or said: 'For every cubit from it' – 'for a travel distance of forty million years, a city of gold, and silver, and gems, and rubies, and emeralds, and peridot, and pearls. In every city there will be forty million castles, and in every castle there will be forty million houses, and every house there will be forty million beds, and upon every bed there will be a wife from the Maiden Houries. In every house there will be forty million servants and forty million maids, and in every house there will be forty million tables, and upon every table there will be forty million bowls, and in every bowl there will be forty million varieties of the food items.

وَ يُعْطِي اللَّهُ وَلِيِّهِ مِنَ الْقُوَّةِ مَا يَأْتِي عَلَى تِلْكَ الْأَزْوَاجِ وَ عَلَى ذَلِكَ الطَّعَامِ وَ ذَلِكَ الشَّرَابِ فِي يَوْمٍ وَاحِدٍ

And Allah^{-azwj} will Give His^{-azwj} friend the strength what will let him go to those wives, and upon that food, and that drink, in one day.

وَمَنْ تَوَلَّى أَذَانَ مَسْجِدٍ مِنْ مَسَاجِدِ اللَّهِ فَأُذِنَ فِيهِ وَهُوَ يُرِيدُ وَجْهَ اللَّهِ أَعْطَاهُ اللَّهُ ثَوَابَ أَرْبَعِينَ أَلْفَ نَبِيٍّ وَ أَرْبَعِينَ أَلْفَ صِدِّيقٍ وَ أَرْبَعِينَ أَلْفَ شَهِيدٍ وَ أَدْخَلَ فِي شَفَاعَتِهِ أَرْبَعِينَ أَلْفَ أُمَّةٍ وَ فِي كُلِّ أُمَّةٍ أَرْبَعُونَ أَلْفَ رَجُلٍ

And the one in charge of the Azaan of a Masjid from the Masjids of Allah^{-azwj}, so he proclaims Azaan in it and he is intending the Face of Allah^{-azwj}, Allah^{-azwj} will Give him Rewards of forty million Prophets^{-as}, and forty million truthful ones, and forty million martyrs, and forty million communities will be included in his intercession, and in every community there will be forty million men.

وَ كَانَ لَهُ فِي كُلِّ جَنَّةٍ مِنَ الْجَنَّاتِ أَرْبَعُونَ أَلْفَ مَدِينَةٍ فِي كُلِّ مَدِينَةٍ أَرْبَعُونَ أَلْفَ قَصْرِ فِي كُلِّ قَصْرٍ أَرْبَعُونَ أَلْفَ دَارٍ فِي كُلِّ دَارٍ أَرْبَعُونَ أَلْفَ بَيْتٍ وَ فِي كُلِّ بَيْتٍ أَرْبَعُونَ أَلْفَ سَرِيرٍ عَلَى كُلِّ سَرِيرٍ زَوْجَةٌ مِنَ الْحُورِ الْعِينِ

And there will be for him in every Garden from the Gardens, forty million cities, in every city there will be forty million castles, in every castle will be forty million houses, in every house there will be forty million rooms, and in every room there will be forty million beds, upon every bed there will be a wife from the Maiden Houries.

وَ فِي كُلِّ بَيْتٍ مِنْهَا مِثْلُ الدُّنْيَا أَرْبَعُونَ أَلْفَ مَرَّةٍ بَيْنَ يَدَيْ كُلِّ زَوْجَةٍ أَرْبَعُونَ أَلْفَ وَصِيْفٍ وَ أَرْبَعُونَ أَلْفَ وَصِيْقَةٍ وَ فِي كُلِّ بَيْتٍ أَرْبَعُونَ أَلْفَ مَائِدَةٍ عَلَى كُلِّ مَائِدَةٍ أَرْبَعُونَ أَلْفَ قَصْعَةٍ فِي كُلِّ قَصْعَةٍ أَرْبَعُونَ أَلْفَ لَوْنٍ مِنَ الطَّعَامِ

And in every house from these there will be the likes of the world and forty million times over. In front of every wife there will be forty million servants and forty million maids, and in every house there will be forty million tables, upon each table there will be forty million bowls, in each bow there will be forty million varieties of goods.

لَوْ نَزَلَ بِهِ الثَّقَلَانِ لَأَدْخَلَهُمْ فِي أَدْنَى بَيْتٍ مِنْ بُيُوتِهَا مَا شَاءُوا مِنَ الطَّعَامِ وَ الشَّرَابِ وَ الطَّيِّبِ وَ اللَّيَّاسِ وَ التَّمَارِ وَ الْوَانَ الثُّحُفِ وَ الطَّرَائِفِ مِنَ الْحُلِيِّ وَ الْحُلَلِ كُلِّ بَيْتٍ مِنْهَا يُكْتَفَى بِمَا فِيهِ مِنْ هَذِهِ الْأَشْيَاءِ عَمَّا فِي الْبَيْتِ الْآخَرِ

Even if all the Jinn and the humans were to descend with him in the smallest of the houses from its houses (to eat) whatever they so desire from the food, and the drink, and the perfume, and the clothes, and the fruits, and the varieties of gifts, and the types or ornaments and the garments of every house from these will suffice with what is in it from these things, from what is in the other house.

فَإِذَا أَدَّى الْمُؤَدُّ فَقَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَحْتَنَقُهُ أَرْبَعُونَ أَلْفَ أَلْفٍ مَلِكٍ كُلُّهُمْ يُصَلُّونَ عَلَيْهِ وَ يَسْتَعْفِرُونَ لَهُ وَ سَمَانَ فِي ظِلِّ اللَّهِ عَزَّ وَ جَلَّ حَتَّى يَنْوَعُ وَ كَتَبَ لَهُ ثَوَابَهُ أَرْبَعُونَ أَلْفَ أَلْفٍ مَلِكٍ ثُمَّ صَعِدُوا بِهِ إِلَى اللَّهِ عَزَّ وَ جَلَّ

When the Muezzin proclaims Azaan, so he says, 'I testify that there is no god except Allah^{-azwj}', forty million Angels will surround him, all of them sending Salawaat upon him and seeking Forgiveness for him, and he would be in the Shade of Allah^{-azwj} Mighty and Majestic until He^{-azwj} is Free, and his Reward will be written for him by forty million Angels, then they will ascend with it to Allah^{-azwj} Mighty and Majestic.

وَمَنْ مَشَى إِلَى مَسْجِدٍ مِنْ مَسَاجِدِ اللَّهِ عَزَّ وَجَلَّ فَلَهُ بِكُلِّ خُطْوَةٍ خَطَايَاهَا حَتَّى يَرْجِعَ إِلَى مَنْزِلِهِ عَشْرُ حَسَنَاتٍ وَ يُمْحَى عَنْهُ عَشْرُ سَيِّئَاتٍ وَ يُرْفَعُ لَهُ عَشْرُ دَرَجَاتٍ

And the one who walks to a Masjid from the Masjids of Allah^{-azwj} Mighty and Majestic, there would be for him, with every step he takes until he returns to his house, ten good deeds, and ten evil deeds will be deleted from him, and ten ranks will be raised for him.

وَمَنْ حَافِظٌ عَلَى الْجُمَاعَةِ أَتَى كَانَتْ وَ حَيْثُ مَا كَانَتْ مَرَّ عَلَى الصِّرَاطِ كَأَنَّهُ يَبْرُقُ كَالْبَرْقِ الْخَاطِفِ اللَّامِعِ فِي أَوَّلِ زُمْرَةِ مَعَ السَّابِقِينَ وَ وَجْهُهُ أَضْوَأُ مِنَ الْقَمَرِ لَيْلَةَ الْبَدْرِ وَ كَانَتْ لَهُ بِكُلِّ يَوْمٍ وَ لَيْلَةٍ يُحَافِظُ عَلَيْهَا نَوَابِ شَهِيدٍ

And the one who preserves upon the congregational Salat wherever he may be and wherever it may be, will pass upon the Bridge like the flash of a bolt of lightning in the first group with the foremost ones, and his face will be more radiant than the moon on the night of the full moon, and there will be for him, for every day and night he had preserved upon it, Reward of a Martyr.

وَمَنْ حَافِظٌ عَلَى الصَّفِّ الْمَقْدَمِ فَيُذِكُّ التَّكْبِيرَةَ الْأُولَى وَ لَا يُؤْذِي فِيهِ مُؤْمِنًا أَعْطَاهُ اللَّهُ مِنَ الْأَجْرِ مِثْلَ مَا لِلْمُؤَدِّينِ وَ أَعْطَاهُ اللَّهُ عَزَّ وَجَلَّ فِي الْجَنَّةِ مِثْلَ نَوَابِ الْمُؤَدِّينِ

And the one who preserves upon the first row and he comes across the first exclamation of the Takbeer, and he does not hurt any Momin, Allah^{-azwj} will Give him from the Recompense similar to what is for the Muezzin, and Allah^{-azwj} Mighty and Majestic will Give him in the Paradise similar to the Rewards of the Muezzin.

وَ مَنْ بَنَى عَلَى ظَهْرِ الطَّرِيقِ مَأْوَى لِعَابِرٍ سَبِيلِ بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى نَجِيبٍ مِنْ دُرِّ وَجْهِهِ يُضِيءُ لِأَهْلِ الْجُمُعِ نُورًا حَتَّى يَرَاكُمُ إِبْرَاهِيمَ خَلِيلَ الرَّحْمَنِ ع فِي قُبَّتِهِ فَيَقُولُ أَهْلُ الْجُمُعِ هَذَا مَلَكٌ مِنَ الْمَلَائِكَةِ لَمْ يَرِ مِثْلَهُ قَطُّ وَ دَخَلَ فِي شَفَاعَتِهِ الْجَنَّةَ أَرْبَعُونَ أَلْفَ رَجُلٍ -

And one who builds a shelter on the back of the road for an arriving traveller, Allah^{-azwj} will Resurrect him on the Day of Qiyamah upon a pulpit of gems. His face will be illuminating radiance for the people of the gathering to the extent that it will rival Ibrahim^{-as}, Friend of the Beneficent, in his^{-as} dome. The people of the Gathering will say, 'This is an Angel from the Angels. Nothing like it has been seen at all!' And forty million men will enter the Paradise through his intercession.

وَ مَنْ شَفَعَ لِأَخِيهِ شَفَاعَةً طَلَبَهَا إِلَيْهِ نَظَرَ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ وَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ لَا يُعَذِّبَهُ أَبَدًا فَإِنْ هُوَ شَفَعَ لِأَخِيهِ مِنْ غَيْرِ أَنْ يَطْلُبَهَا كَانَ لَهُ أَجْرُ سَبْعِينَ شَهِيدًا

And the one who intercedes for his brother with an intercession he had sought if to him, Allah^{-azwj} Mighty and Majestic will Look at him, and he would have a right upon Allah^{-azwj} that He^{-azwj} does not Punish him, ever. If he were to intercede for his brother from without him having sought, for him would be a Recompense of seventy martyrs.

وَ مَنْ صَامَ شَهْرَ رَمَضَانَ فِي إِنْصَاتٍ وَ سُكُوتٍ وَ كَفِّ سَمْعِهِ وَ بَصَرِهِ وَ لِسَانِهِ وَ فَرْجِهِ وَ جَوَارِحِهِ مِنَ الْكُذِبِ وَ الْحَرَامِ وَ الْغِيْبَةِ تَقَرُّبًا إِلَى اللَّهِ تَعَالَى قَرَّبَهُ اللَّهُ حَتَّى يَمَسَّ رُكْبَتَيْ إِبْرَاهِيمَ الْخَلِيلِ ع -

And the one who fasts a month of Ramazan in listening and silence, and restrains his ears and his eyes, and his tongue, and his private parts, and his limbs from the lying and the Prohibition and the backbiting, in drawing closer to Allah^{-azwj} the Exalted, Allah^{-azwj} will Draw him closer until he touches the knees of Ibrahim^{-as} the Friend (of the Beneficent).

وَمَنْ اخْتَفَرَ بِفِرٍّ لِلْمَاءِ حَتَّى اسْتَنْبَطَ مَاءَهَا فَبَدَّهَا لِلْمُسْلِمِينَ كَانَ لَهُ كَأَجْرِ مَنْ تَوَضَّأَ مِنْهَا وَصَلَّى وَكَانَ لَهُ بِعَدَدِ كُلِّ شَعْرَةٍ مِنْ شَعْرِ إِنْسَانٍ أَوْ حَيْمَةٍ أَوْ سَبْعٍ أَوْ طَائِرٍ عِنَقُ أَلْفِ رَقَبَةٍ وَ دَخَلَ يَوْمَ الْقِيَامَةِ فِي شَفَاعَتِهِ عَدَدُ النُّجُومِ حَوْضِ الْفُلْدِيِّ

And one who digs a well for the water until he extracts its water and gives it to the Muslims, there would be for him like the Recompense of one who had performed Wud'u from it, and prayed Salat, and there will be for him, with the number of each hair from the hair of a person, or an animal, or a lion, or a bird, liberation of a thousand necks, and on the Day of Qiyamah there will be included in his intercession, (like the) number of stars of the Holy Fountain'.

قُلْنَا يَا رَسُولَ اللَّهِ ص مَا حَوْضُ الْفُلْدِيِّ

We said, 'O Rasool-Allah^{-saww}! What is the Holy Fountain?'

قَالَ حَوْضِي ثَلَاثَ مَرَّاتٍ

He^{-saww} said: 'My^{-saww} fountain!' – three times.

وَمَنْ اخْتَفَرَ لِمُسْلِمٍ قَبْرًا مُحْتَسِبًا حَرَمَهُ اللَّهُ تَعَالَى عَلَى النَّارِ وَ بَوَّأَهُ بَيْتًا فِي الْجَنَّةِ وَ أَوْرَدَهُ حَوْضًا فِيهِ مِنَ الْأَبَارِقِ عَدَدُ النُّجُومِ عَرْضُهُ مَا بَيْنَ أَيْلَةَ وَ صَنْعَاءَ

And the one who digs a grave for a Muslim, anticipating (Rewards), Allah^{-azwj} the Exalted will Prohibit him unto the Fire, and his seat will be in a house in the Paradise, and he will arrive at a fountain wherein will be pitchers of the number of stars. It's width is what is between Eilat and Sana'a.

وَمَنْ غَسَلَ مَيِّتًا فَأَدَّى فِيهِ الْأَمَانَةَ كَانَ لَهُ بِكُلِّ شَعْرَةٍ مِنْهُ عِنَقُ رَقَبَةٍ وَ رُفِعَ لَهُ بِهِ مِائَةٌ دَرَجَةٍ

And the one who washes a deceased, and he fulfils the entrustment in it, there will be for him, with ever hair from him, liberation of a neck, and one hundred ranks will be raised for him'.

فَقَالَ عُمَرُ بْنُ الْخَطَّابِ يَا رَسُولَ اللَّهِ وَ كَيْفَ يُؤَدَّى فِيهِ الْأَمَانَةُ

Umar Bin Al-Khattab said, 'O Rasool-Allah^{-saww}! And who does he fulfil the entrustment in it?'

قَالَ يَسْتُرُ عَوْرَتَهُ وَ يَسْتُرُ شَيْئَهُ وَ إِنْ لَمْ يَسْتُرْ عَوْرَتَهُ وَ يَسْتُرْ شَيْئَهُ حَبِطَ أَجْرُهُ وَ كُشِفَتْ عَوْرَتُهُ فِي الدُّنْيَا وَ الْآخِرَةِ

He^{-saww} said: 'He covers his nakedness and conceals his shame, and if he does not cover his nakedness and conceals his shame, his Reward would be Confiscated, and his nakedness (defects) will be uncovered in the world and the Hereafter.

وَمَنْ صَلَّى عَلَى مَيِّتٍ صَلَّى عَلَيْهِ جِبْرَائِيلُ ع- وَ سَبْعُونَ أَلْفَ أَلْفِ مَلَكٍ وَ عُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ إِنْ قَامَ عَلَيْهِ حَتَّى يُدْفَنَ وَ حَتَّى عَلَيْهِ مِنَ التُّرَابِ انْقَلَبَ مِنَ الْجَنَّةِ وَ لَهُ بِكُلِّ قَدَمٍ مِنْ حَيْثُ شِيعَهَا حَتَّى يَرْجِعَ إِلَى مَنْزِلِهِ قِيرَاطٌ مِنَ الْأَجْرِ وَ الْقِيرَاطُ مِثْلُ جَبَلٍ أُحُدٍ يَكُونُ فِي مِيزَانِهِ مِنَ الْأَجْرِ

And the one who prays Salat upon a deceased, Jibraeel^{as} will send Salawaat upon him, and seventy million Angels, and he would be Forgiven for whatever he had sent forward from his sins; and if he were to stand upon him until he is buries and pours from the soil upon him, he will come back from the funeral and for him would be, with every foot from where he had escorted it until he returns to his house, a Carat from the Rewards, and the Carat is like the mountain of Ohad, to be in his scale from the Recompense.

وَ مَنْ دَرَفَتْ عَيْنَاهُ مِنْ خَشْيَةِ اللَّهِ كَانَ لَهُ بِكُلِّ قَطْرَةٍ مِنْ دُمُوعِهِ مِثْلُ جَبَلٍ أُحُدٍ يَكُونُ فِي مِيزَانِهِ وَ كَانَ لَهُ مِنَ الْأَجْرِ بِكُلِّ قَطْرَةٍ عَيْنٍ مِنَ الْجَنَّةِ عَلَى خَافَتَيْهَا مِنَ الْمَيِّدِينَ وَ الْفُصُورِ مَا لَا عَيْنٌ رَأَتْ وَ لَا أُذُنٌ سَمِعَتْ وَ لَا حَظَرٌ عَلَى قَلْبٍ بِشَرِّ

And the one whose eyes overflow from fear of Allah^{azwj}, there will be for him, with every drop of his tears, like the mountain of Ohad to be in his Scale, and there would be for him the Reward of a drop of spring from the Paradise, upon its banks are from the plains and the castles what no eye has seen and no ear has heard of, nor has it occurred upon a heart of a mortal.

وَ مَنْ عَادَ مَرِيضاً فَلَهُ بِكُلِّ حُطْوَةٍ خَطَاها حَتَّى يَرْجِعَ إِلَى مَنْزِلِهِ سَبْعُونَ أَلْفَ أَلْفِ حَسَنَةٍ وَ مُحِي عَنْهُ سَبْعُونَ أَلْفَ أَلْفِ سَيِّئَةٍ وَ يُرْفَعُ لَهُ سَبْعُونَ أَلْفَ أَلْفِ دَرَجَةٍ وَ وُكِّلَ بِهِ سَبْعُونَ أَلْفَ أَلْفِ مَلَكٍ يُعَوِّدُونَهُ فِي قَبْرِهِ وَ يَسْتَغْفِرُونَ لَهُ إِلَى يَوْمِ الْقِيَامَةِ-

And one who consoles a sick, for him with every step he takes until he returns to his house, seventy million good deed, and seventy million evil deeds will be deleted from him, and seventy million ranks will be raised for him, and seventy million Angels will be allocated with him, consoling him in his grave and seeking Forgiveness for him up to the Day of Qiyamah.

وَ مَنْ شِيعَ جَنَازَةً فَلَهُ بِكُلِّ حُطْوَةٍ حَتَّى يَرْجِعَ مِائَةَ أَلْفِ أَلْفِ حَسَنَةٍ وَ يُحَى عَنْهُ مِائَةُ أَلْفِ أَلْفِ سَيِّئَةٍ وَ يُرْفَعُ لَهُ مِائَةُ أَلْفِ أَلْفِ دَرَجَةٍ

And the one who escorts a funeral, for him, with every step he takes until he returns, will the one hundred million good deeds, and a hundred million evil deeds will be deleted from him, and a hundred million ranks will be raised for him.

فَإِنْ صَلَّى عَلَيْهَا صَلَّى عَلَى جَنَازَتِهِ أَلْفُ أَلْفِ مَلَكٍ كُلُّهُمْ يَسْتَغْفِرُونَ لَهُ فَإِنْ شَهِدَ دَفْنَهَا وَكَلَّ اللَّهُ بِهِ أَلْفَ أَلْفِ مَلَكٍ كُلُّهُمْ يَسْتَغْفِرُونَ لَهُ حَتَّى يُبْعَثَ مِنْ قَبْرِهِ

If he were to pray Salat upon it, a million Angels will pray Salat upon him, all of them seeking Forgiveness for him. If he were to attend it burial, Allah^{azwj} will Allocate a million Angels with him, all of them seeking Forgiveness for him until he is Resurrected from his grave.

وَ مَنْ خَرَجَ حَاجًّا أَوْ مُعْتَمِرًا فَلَهُ بِكُلِّ حُطْوَةٍ حَتَّى يَرْجِعَ مِائَةُ أَلْفِ أَلْفِ حَسَنَةٍ وَ يُحَى عَنْهُ مِائَةُ أَلْفِ أَلْفِ سَيِّئَةٍ وَ يُرْفَعُ لَهُ أَلْفُ أَلْفِ دَرَجَةٍ وَ كَانَ لَهُ عِنْدَ رَبِّهِ بِكُلِّ دَرَجَةٍ يَحْمِلُهَا فِي وَجْهِهِ ذَلِكَ أَلْفُ أَلْفِ دَرَجَةٍ حَتَّى يَرْجِعَ وَ كَانَ فِي صَمَانِ اللَّهِ

And the one who goes out for Hajj or Umrah, for him, with every step he takes until he returns will be one hundred million good deeds, and one hundred million evil deeds will be deleted

from him, and a million ranks will be raised for him, and there would be for him in the Presence of his Lord^{-azwj}, with every Dirham he had carried in that direction of his, a million Dirhams until he returns, and he would be in the Guarantee of Allah^{-azwj}.

فَإِنْ تَوَفَّاهُ أَدْخَلَهُ الْجَنَّةَ وَإِنْ رَجَعَ رَجَعٌ مَغْفُوراً لَهُ مُسْتَجَاباً لَهُ دُعَاؤُهُ فَاعْتَبِنَا دَعْوَتَهُ إِذَا قَدِمَ قَبْلَ أَنْ يُصِيبَ الدُّنُوبَ فَإِنَّ اللَّهَ لَا يَزِدُّ دُعَاءَهُ فَإِنَّهُ يُسْتَفْعَى فِي مِائَةِ أَلْفِ رَجُلٍ يَوْمَ الْقِيَامَةِ

If He^{-azwj} were to Expire him, he will enter the Paradise, and if he were to return, he would return having been Forgiven for, his supplication will have been Answered for him, therefore take advantage of inviting him when he arrives before he commits the sins, for Allah^{-azwj} will not Return his supplication, for he will be interceding regarding one hundred million men on the Day of Qiyamah.

وَمَنْ خَلَفَ حَاجِئاً أَوْ مُعْتَمِراً فِي أَهْلِهِ بَعْدَهُ كَانَ لَهُ أَجْرٌ كَامِلاً مِثْلَ أَجْرِهِ مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَجْرِهِ شَيْءٌ

And one who replaces one going to Hajj or Umrah, in his family after him, there would be for him a complete Reward like his Reward, for without there being any reduction of anything from his Recompense.

وَمَنْ خَرَجَ مُرَابِطاً فِي سَبِيلِ اللَّهِ أَوْ مُجَاهِداً فَلَهُ بِكُلِّ خُطْوَةٍ سَبْعُمِائَةِ أَلْفِ حَسَنَةٍ وَ يُمْحَى عَنْهُ سَبْعُمِائَةِ أَلْفِ سَيِّئَةٍ وَ يُدْفَعُ لَهُ سَبْعُمِائَةِ أَلْفِ دَرَجَةٍ وَ كَانَ فِي ضَمَانِ اللَّهِ حَتَّى يَتَوَفَّاهُ بِأَيِّ حَتْفٍ كَانَ كَانَ شَهِيداً وَ إِذَا رَجَعَ رَجَعٌ مَغْفُوراً لَهُ مُسْتَجَاباً لَهُ دُعَاؤُهُ

And the one who goes out to be stationed in the Way of Allah^{-azwj} or a fighter, for him, with every step he takes, seven hundred thousand good deed, and seven hundred evil deeds will be deleted from him, and seven hundred thousand ranks will be raised for him, and he would be in the Guarantee of Allah^{-azwj} until He^{-azwj} Causes him to expire with whichever death it may be, he would still be a martyr, and if he were to return, he will return as being Forgiven for, his supplications being Answered for him.

وَمَنْ مَشَى زَائِراً لِأَخِيهِ فَلَهُ بِكُلِّ خُطْوَةٍ حَتَّى يَرْجِعَ إِلَى مَنْزِلِهِ عِنْتُ مِائَةِ أَلْفِ رَقَبَةٍ وَ يُدْفَعُ لَهُ مِائَةُ أَلْفِ دَرَجَةٍ وَ يُمْحَى عَنْهُ مِائَةُ أَلْفِ سَيِّئَةٍ وَ يُكْتَبُ لَهُ مِائَةُ أَلْفِ حَسَنَةٍ

And the one who walks to visit his brother, for him, with every step he takes until he returns to his house, (would be Rewards of) freeing one hundred thousands necks, and one hundred thousand ranks will be raised for him, and one hundred thousand evil deeds will be deleted for him, and one hundred thousand good deeds will be written for him’.

فَقِيلَ لِأَبِي هُرَيْرَةَ أَلَيْسَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَعْتَقَ رَقَبَةً فَهِيَ فِدَاؤُهُ مِنَ النَّارِ

It was said to Abu Hureyra (a well known fabricator), ‘Hasn’t Rasool-Allah^{-saww} said, the one who liberates a neck so it is his ransom from the Fire?’

قَالَ ذَلِكَ كَذَلِكَ وَ قَدْ قُلْنَا يَا رَسُولَ اللَّهِ قُلْتَ كَذَا وَ كَذَا

He said, ‘That is like that, and we had said, ‘O Rasool-Allah^{-saww}! You had said such and such!’

قَالَ بَلَىٰ وَ لَكِنَّ يُرْفَعُ لَهُ دَرَجَاتٌ عِنْدَ اللَّهِ فِي كُنُوزِ عَرْشِهِ

He^{-saww} said: 'Yes, but the ranks will be raised for him in the Presence of Allah^{-azwj} in the treasures of His^{-azwj} Throne.

وَمَنْ قَرَأَ الْقُرْآنَ ابْتِغَاءً وَجْهَ اللَّهِ وَ تَفَقُّهًا فِي الدِّينِ كَانَ لَهُ مِنَ الثَّوَابِ مِثْلُ جَمِيعِ مَا يُعْطَى الْمَلَائِكَةُ وَ الْأَنْبِيَاءُ وَ الْمُرْسَلِينَ

And the one who recites the Quran seeking the Face of Allah^{-azwj} and understanding in the religion, there would be for him from the Rewards, similar to entirety of what is Given to the Angels, and the Prophets^{-as}, and the Messengers^{-as}.

وَمَنْ تَعَلَّمَ الْقُرْآنَ يُرِيدُ بِهِ رِبَاءً وَ سُمْعَةً لِيُمَارِيَ بِهِ السُّعْفَاءَ وَ يُبَاهِي بِهِ الْعُلَمَاءَ أَوْ يَطْلُبُ بِهِ الدُّنْيَا بَدَّدَ اللَّهُ عَزَّ وَ جَلَّ عِظَامَهُ يَوْمَ الْقِيَامَةِ وَ لَمْ يَكُنْ فِي النَّارِ أَشَدُّ عَذَابًا مِنْهُ وَ لَيْسَ نَوْعٌ مِنَ أَنْوَاعِ الْعَذَابِ إِلَّا وَ يُعَذَّبُ بِهِ مِنْ شِدَّةِ غَضَبِ اللَّهِ عَلَيْهِ وَ سَخَطِهِ

And the one who learns the Quran intending to show off by it in order to dispute the foolish ones with it and to boast to the scholars with it, or to seek the world by it, Allah^{-azwj} Mighty and Majestic will Crush his bones on the Day of Qiyamah, and there will not be anyone of severer Punishment in the Fire than him, and there isn't any type from the types of Punishment except and he will be Punished by it, due to the severity of the Wrath of Allah^{-azwj} upon him and His^{-azwj} Annoyance.

وَمَنْ تَعَلَّمَ الْقُرْآنَ وَ تَوَاضَعَ فِي الْعِلْمِ وَ عَلَّمَ عِبَادَ اللَّهِ وَ هُوَ يُرِيدُ بِهِ مَا عِنْدَ اللَّهِ لَمْ يَكُنْ فِي الْجَنَّةِ أَحَدٌ أَكْبَرُ ثَوَابًا مِنْهُ وَ لَا أَكْبَرُ مَنَزَلَةً مِنْهُ وَ لَمْ يَكُنْ فِي الْجَنَّةِ مَنَزَلَةً وَ لَا دَرَجَةً رَافِعَةً وَ لَا نَفِيسَةً إِلَّا كَانَ لَهُ فِيهَا أَوْفَرُ النَّصِيبِ وَ أَشْرَفُ الْمَنَازِلِ

And one who learns the Quran and is humble in the knowledge, and teaches the servants of Allah^{-azwj}, and he is intending by it what is in the Presence of Allah^{-azwj}, there will not be anyone in the Paradise of mightier Rewards than him, nor of any mightier status than him, and there will neither be any status in the Paradise, nor any rank to be raised, nor preciousness except there would be a plentiful share for him in it, and the noblest of the statuses.

أَلَا وَ إِنَّ الْعِلْمَ خَيْرٌ مِنَ الْعَمَلِ وَ مَلَكَ الدِّينِ الْوَرَعُ أَلَا وَ إِنَّ الْعَالِمَ مَنْ يَعْمَلُ بِالْعِلْمِ وَ إِنَّ كَمَانَ قَلِيلِ الْعَمَلِ -

Indeed, and surely the knowledge is better than the deed, and the holder of the religion is the devoutness. Indeed, and surely the scholar is one who works with the knowledge, and if he were to be of few deeds.

أَلَا وَ لَا تُخَوِّرَنَّ مِنَ الذُّنُوبِ شَيْئاً وَ إِنَّ صَغُرَ فِي أَعْيُنِكُمْ فَإِنَّهُ لَا صَغِيرَةَ بِصَغِيرَةٍ مَعَ الْإِصْرَارِ وَ لَا كَبِيرَةَ بِكَبِيرَةٍ مَعَ الْإِسْتِعْفَارِ

Indeed, and do not belittle anything from the sins, and even if it was small in your eyes, for there is no minor sin with the smallness with the persistence, nor any major sin with the largeness with seeking the Forgiveness.

أَلَا وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ سَأَلَكُمْ عَنْ أَعْمَالِكُمْ حَتَّىٰ عَنْ مَسِّ أَحَدِكُمْ ثَوْبَ أَخِيهِ بِإِصْبَعِهِ فَاعْلَمُوا عِبَادَ اللَّهِ أَنَّ الْعَبْدَ يُبْعَثُ يَوْمَ الْقِيَامَةِ عَلَىٰ مَا مَاتَ

Indeed, and surely Allah^{-azwj} Mighty and Majestic will Question you all about your deeds to the extent about one of you touching the clothes of his brother with a finger! Therefore know,

O servants of Allah^{-azwj}, that the servant will be Resurrected on the Day of Qiyamah upon what he had died.

وَقَدْ خَلَقَ اللَّهُ عَزَّ وَجَلَّ الْجَنَّةَ وَالنَّارَ فَمَنْ اخْتَارَ النَّارَ عَلَى الْجَنَّةِ انْقَلَبَ بِالْحَيَبَةِ وَمَنْ اخْتَارَ الْجَنَّةَ فَقَدْ فَازَ وَانْقَلَبَ بِالْفَوْزِ لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ فَمَنْ زُخْرِحَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ

And Allah^{-azwj} Mighty and Majestic has Created the Paradise and the Fire, so the one who chooses the Fire over the Paradise, will turn back with the disappointment, while the one who chooses the Paradise, so he has succeeded and will return with the success, due to the Words of Allah^{-azwj} Mighty and Majestic: **so the one who is removed far away from the Fire and enters the Paradise he indeed has succeeded; [3:185].**

أَلَا وَإِنَّ رَبِّيَ أَمَرَنِي أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا- لَا إِلَهَ إِلَّا اللَّهُ فَإِذَا قَالُواهَا اعْتَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالُهُمْ إِلَّا بَحْفَهَا وَحِسَابُهُمْ عَلَى اللَّهِ

Indeed, and my^{-saww} Lord^{-azwj} has Commanded me to battle the people until they say, 'There is no god except Allah^{-azwj}'. When they were to say it, they would have fortified from me^{-saww}, their bloods and their wealth, except by its right, and their Reckoning is upon Allah^{-azwj}.

أَلَا وَإِنَّ اللَّهَ جَلَّ اسْمُهُ لَمْ يَدْعُ شَيْئاً مِمَّا يُحِبُّهُ إِلَّا وَقَدْ بَيَّنَّهُ لِعِبَادِهِ وَلَمْ يَدْعُ شَيْئاً يَكْرَهُهُ إِلَّا وَقَدْ بَيَّنَّهُ لِعِبَادِهِ وَهَاهُمْ عَنْهُ- لِيَهْلِكَ مَنْ هَلَكَ عَنِّي بَيِّنَةً وَبِحُجِّي مَنْ حَيَّ عَنِّي بَيِّنَةً

Indeed, and surely Allah^{-azwj}, Majestic is His^{-azwj} Name, did not leave anything from what He^{-azwj} Loves except and He^{-azwj} has Explained it to His^{-azwj} servants, and He^{-azwj} did not leave anything He^{-azwj} Dislikes and He^{-azwj} has Explained it to His^{-azwj} servants and has Prohibited them from it, **the ones to be destroyed from a clear proof and to Revive the ones to be revived from a clear proof, and surely Allah is Hearing, Knowing [8:42].**

أَلَا وَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَظْلِمُ وَلَا يُجَاوِزُهُ ظُلْمٌ وَهُوَ بِالْمَرْصَادِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى مَنْ أَحْسَنَ فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ

Indeed, and surely Allah^{-azwj} Mighty and Majestic is neither unjust nor does an injustice passes by Him^{-azwj}, and He^{-azwj} is with the Lookout, **for Him to Recompense those committers of evil for what they had done, and (for) Him to Recompense those did good, with the Goodness [53:31] One who acts righteously, so it is for himself, and one who does evil, so it would be against him, and your Lord is not the least unjust to the servants [41:46].**

يَا أَيُّهَا النَّاسُ إِنَّهُ قَدْ كَبَّرَ سَيِّئِي وَدَقَّ عَظْمِي وَاهْتَدَمَ جِسْمِي وَنُعِيتَ إِلَيَّ نَفْسِي وَافْتَرَبَ أَجْلِي وَاسْتَدَّ مِنِّي الشُّوْقُ إِلَيَّ لِقَاءِ رَبِّي وَلَا أَظُنُّ إِلَّا وَإِنَّ هَذَا آخِرُ الْعَهْدِ مِنِّي وَمِنْكُمْ فَمَا دُمْتُ حَيًّا فَقَدْ تَرَوْنِي

O you people! My^{-saww} age is old, and my^{-saww} bones are brittle, and my^{-saww} body is collapsing, and I^{-saww} have obituaries to myself^{-saww}, and my^{-saww} term (death) has drawn near, and it has intensified from me^{-saww} the yearning to meet my^{-saww} Lord^{-azwj}, and I^{-saww} don't think except that this is the last meeting from me^{-saww} and from you all for as long as I^{-saww} live, for you are seeing me^{-saww}.

فَإِذَا مِتُّ فَأَلَّهِ خَلِيفَتِي عَلَى كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

When I^{-saww} die, Allah^{-azwj} is my^{-saww} Caliph upon every Momin and Momina, and the greetings be upon you all, and Mercy of Allah^{-azwj}, and His^{-azwj} Blessings!'

فَاتَّبَعَتْهُ إِلَيْهِ رَهْطٌ مِنَ الْأَنْصَارِ قَبْلَ أَنْ يَنْزِلَ مِنَ الْمِنْبَرِ وَ كُلُّهُمْ قَالُوا يَا رَسُولَ اللَّهِ وَ نَحْنُ جَعَلْنَا اللَّهَ فِدَاكَ يَا أَبِي أَنْتَ وَ أُمِّي وَ نَفْسِي لَكَ الْفِدَاءُ يَا رَسُولَ اللَّهِ
ص مَنْ يَهُومُ لِهَذِهِ الشَّدَائِدِ وَ كَيْفَ الْعَيْشُ بَعْدَ هَذَا الْيَوْمِ

A group from the Helpers rushed towards him^{-saww} before he^{-saww} descended from the pulpit, and all of them said, 'O Rasool-Allah^{-azwj}, and we, may Allah^{-azwj} Make us to be your^{-saww} ransom! May my father and my mother and myself be sacrificed for you^{-saww}, O Rasool-Allah^{-saww}! Who will be standing for these hardships, and how will be life be after this day?'

قَالَ رَسُولُ اللَّهِ ص وَ أَنْتُمْ فِدَاكُمْ أَبِي وَ أُمِّي إِلَيَّ قَدْ نَزَلْتُ رَبِّي عَزَّ وَ جَلَّ فِي أُمَّتِي - فَقَالَ لِي بَابُ التَّوْبَةِ مَفْتُوحٌ حَتَّى يُنْفَخَ فِي الصُّورِ

Rasool-Allah^{-saww} said: 'And you, may my^{-saww} father^{-as} and my^{-saww} mother^{-as} be sacrificed for you all!^{-saww} had argue with my^{-saww} Lord^{-azwj} Mighty and Majestic regarding my^{-saww} community. He^{-azwj} Said to me^{-saww}: "The door of repentance is open until it is blown into the Trumpet!"'

ثُمَّ أَقْبَلَ عَلَيْنَا رَسُولُ اللَّهِ ص فَقَالَ إِنَّهُ مَنْ تَابَ قَبْلَ مَوْتِهِ بِسَنَةٍ تَابَ اللَّهُ عَلَيْهِ

Then Rasool-Allah^{-saww} turned towards us. He^{-saww} said: 'Surely the one who repents a year before his death, Allah^{-azwj} will Turn to him (with Forgiveness)!'

ثُمَّ قَالَ وَ إِنَّ السَّنَةَ لَكَثِيرَةٌ مَنْ تَابَ قَبْلَ أَنْ يَمُوتَ بِشَهْرٍ تَابَ اللَّهُ عَلَيْهِ

Then he^{-saww} said: 'And a year is a lot. One who repents a month before his death, Allah^{-azwj} will Turn to him (with Forgiveness)!'

ثُمَّ قَالَ وَ شَهْرٌ كَثِيرٌ مَنْ تَابَ قَبْلَ مَوْتِهِ بِجُمُعَةٍ تَابَ اللَّهُ عَلَيْهِ

Then he^{-saww} said: 'And a month is a lot. One who repents a week before his death, Allah^{-azwj} will Turn to him (with Forgiveness)!'

ثُمَّ قَالَ وَ جُمُعَةٌ كَثِيرَةٌ مَنْ تَابَ قَبْلَ أَنْ يَمُوتَ بِيَوْمٍ تَابَ اللَّهُ عَلَيْهِ

The he^{-saww} said: 'And a week is a lot. One who repents a day before his death, Allah^{-azwj} will Turn to him (with Forgiveness)!'

ثُمَّ قَالَ وَ يَوْمٌ كَثِيرٌ مَنْ تَابَ اللَّهُ قَبْلَ أَنْ يَمُوتَ بِسَاعَةٍ تَابَ اللَّهُ عَلَيْهِ

Then he^{-saww} said: 'And a day is a lot. One who repents to Allah^{-azwj} an hour before his death, Allah^{-azwj} will Turn to him (with Forgiveness)!'

ثُمَّ قَالَ وَ إِنَّ السَّاعَةَ لَكَثِيرَةٌ مَنْ تَابَ وَ قَدْ بَلَغَتْ نَفْسُهُ هَذِهِ وَ أَوْمَأَ بِيَدِهِ إِلَى خَلْقِهِ تَابَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ

The he^{-saww} said: ‘And an hour is a lot! One who repents, and his soul has reached this’ – and he^{-saww} gestured by his^{-saww} hand to his^{-saww} throat – ‘Allah^{-azwj} Mighty and Majestic will Turn to him (with Forgiveness)!’

قَالَ ثُمَّ نَزَلَ فَكَانَتْ آخِرَ حُطْبَةٍ حُطِبَهَا رَسُولُ اللَّهِ ص حَتَّى لَحِقَ بِاللَّهِ عَزَّ وَ جَلَّ.

He (Abu Hureyra) said, ‘Then he^{-saww} descended. It was last of the sermons Rasool-Allah^{-saww} had addressed, until he^{-saww} joined with Allah^{-azwj} Mighty and Majestic’.¹⁴⁶⁰ (Looks like a non-Shia source brought into Shia books)

¹⁴⁶⁰ Bihar Al-Anwaar V 73 - The book of Etiquettes - Ch 66 H 30